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A
SERMON

Preach'd in the
Cathedral-Church

O F
B R I S T O L,

On *Thursday, Sept. 5. 1751.*

At the ANNIVERSARY MEETING
Of the SONS of the CLERGY.

By JOHN, Lord Bishop of BRISTOL.

Publish'd at the Request of that SOCIETY.

O X F O R D,

Printed at the THEATRE for JAMES FLETCHER in the
Turl, and Sold by J. and J. RIVINGTON in *St. Paul's*
Church-Yard, *London*; BEN. HICKEY in *Bristol*; and J.
LEAKE in *Bath*. MDCCCLII.



JAMES I. 27.

Pure Religion and undefiled before God and the Father is This, To visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World.

WE are taught in these Words, that a compassionate Regard to the Distresses of the more helpless part of Mankind, --- and a Purity of Life and Conversation, are eminent Instances of genuine and sincere Religion; That these are Virtues in themselves truly excellent, -- what will be regarded by God himself as such, --- and of Consequence must recommend us to his more especial Love and Favour. The former of these shall be handl'd at present, as a Subject peculiarly suitable to the Occasion of this Day's Solemnity.

In the Text this Virtue is express'd by *Visiting the fatherless and Widows in their Affliction*; Per-

sons much more helpless than others, because depriv'd of their principal Protection and Support. Even those of the highest Rank and most affluent Fortunes must feel their Loss, and want Comfort in proportion as this Loss affects them: But those of an inferior Station, whose very Subsistence depended on the Life of their Protector, must be affected in a much higher Degree. Such as these are here principally intended; and to such I shall have a more especial View in the following Discourse.

To visit the fatherless and Widows, should be understood in the most extensive Sense of the Words, as carrying with it the Discharge of every kind and charitable Office towards them: For the Apostle is here speaking Not concerning Matters of Decency, but of Humanity, --- Not of Ceremony, but Duty: To which we may add, that the Expression likewise implies a willing and ready Discharge of these several Offices, --- such a Readiness on our part as waits not to be earnestly sollicitated by such Objects, but urges us to enquire after and to search them out, and to examine carefully the several Circumstances of their Case, in order to their Relief and Comfort.

To do this is I say a Matter of Duty, --- of Duty discoverable by the very Light of Nature, and farther enforc'd on us by Revelation; In short,

short, of Duty, to which we are urg'd by every inward and generous Motive, --- by an Authority indisputable and supreme, --- and by Sanctions in all respects fitted to support and maintain such Authority.

In my farther Prosecution of this Subject I shall consider *Charity*,

I. In reference to distress'd and helpless Objects at large.

II. In reference to the fatherless and Widows, as more especial Objects of Compassion.

And Lastly, In reference to the Children and Widows of deceas'd Clergy-men, on whose account the present Solemnity was instituted.

In the first place then I am to consider *Charity* in reference to distress'd and helpless Objects at large.

This Virtue in General hath its Foundation in the Sense we have of the several Connexions between Men, as Creatures of the same Power, --- as Beings of the same Kind, --- and as Partakers of the same Blood. These are farther strengthen'd by the Considerations of Country, of Neighbourhood, of Acquaintance, and of Kindred. In consequence of this there arises a Principle within

in us which disposeth us to have a mutual Regard for each other: And this Principle is so important, that some have not scrupl'd to resolve every Virtue into this, or at least to represent it as the Test by which the Excellency of every Virtue must be try'd.

But without insisting on this at present, we are concern'd here to describe or state the Virtue itself; and this will lead me to the principal Point intended on this Head.

By *Charity* then in the general we should understand such a tender and affectionate Concern for others of our own Kind, as prompts us to endeavour in every reasonable way to do them Service; --- to procure, or to increase their Happinesses ---- and to prevent, or to remove, or to abate their Misery. So we see, there are two Points about which Charity is conversant, namely The Promotion of Good, and The Removal of Evil: And which of these is the more important is the Subject of our present Enquiry.

As to the Promotion of Good we may observe, that altho' every one naturally wishes for Happiness, yet his Desire that way operates less forcibly than doth his Aversion to Misery. And this appears from hence, that a man may be content with a certain Portion of Happiness without the anxious Pursuits of more; --- whereas Misery is avoided

avoided in every Shape, it being impossible to please himself whilst he labours under any Degree of Pain.

And in Truth this is a very wise Constitution of our Nature. For, on any other Supposition, Man would not be capable of enjoying himself properly in any Situation. If the Desire of Happiness were unlimited, --- in this Life I mean, --- since absolute Happiness cannot be obtain'd here, the Longings after what he wants, must destroy the Sense even of that he hath; Desire itself always carrying with it a certain Degree of Pain. But we see, altho' there be an Happiness before him, --- I would be understood to speak of a temporal one --- yet he is still capable of contenting himself without it, and of being satisfied with that Portion of Good, which Providence hath thought fit to grant him.

So again in reference to Evil, the Aversion to which is absolute; Here the same Wisdom is apparent: For this Aversion is implanted in him to make him avoid such Objects as may be destructive of his present Frame; --- It is implanted, that it may prove a Guard to Virtue, by the Foundation which it affords for penal Sanctions; and that he may be drawn off from too great an Attachment to this World by the frequent Returns of disagreeable and painful Perceptions.

It

It appears thus far that Pain operates more strongly upon us than Pleasure; and that the Constitution from whence this arises is right. We may now advance farther, and observe, That human Life is greatly expos'd to Accidents from whence Uneasiness or Pain arises; --- the Removal of which must greatly import us, --- indeed much more, than the Acquisition of those Advantages which serve either to produce or to increase our Pleasures.

And for this, beyond the Reason just now assign'd, that Pain affects us more than Pleasure, this farther Consideration may be offer'd, --- That the Removal of every thing disagreeable is the first, and necessary Step toward Happiness, it being impossible that any one should be happy whilst he feels any Degree of Unhappiness in himself. And of consequence, That Branch of Charity which respects the Removal of Evil is of much greater Importance than that which respects the Improvement even of Good.

Indeed to attempt the bettering mens Condition is most worthy, and what claims their grateful Acknowledgements; but to redeem them from present Suffering must affect them in a much greater Degree. The one may be esteem'd an Instance of Generosity, whilst the other must be allow'd to be, in the highest Sense of the Word, CHARITY.

Now

Now if this kind of reasoning on the Point be just, it will be plain, that the Excellency of our Charity must be proportionably highthen'd as the Objects of it are more greatly distress'd, and less capable of helping themselves. Lower Degrees of Suffering Men may bear. Natural Fortitude may support them: At least religious Considerations may give a new Strength to their Minds. But what shall support them when their Minds themselves are oppress'd, and unable to give a just Attention to the very Reasons which should bear them up! --- What shall give them Comfort, when there are no Prospects before them of Relief, --- when they are neither able by their own Power to remove or to abate their Sufferings, --- nor have any other human Assistance in View! If in such a Case a tender-hearted and charitable Person shall step in, and bring unexpected Relief to them, he must be receiv'd as a kind Messenger from Heaven, --- as an Instrument of the All-gracious Being dealing out his Mercies in proportion to Men's Wants, and regarding their low Estate with Tenderness.

If we look into the Constitution of human Nature, we shall find what Provision God himself hath there made for Cases of this Sort; and learn the Importance of this Duty from the especial Force with which he urgeth Men to dis-

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charge it: For there is scarce any one who in his cooler Hours, and where the Sense of former Difobligations hath not given a wrong Turn to his Mind, --- I say there is scarce any one, who is not apt to be mov'd by the Distresses of others.

There is implanted in us a natural Principle of Compassion, which makes us feel the Sufferings of other Men, and move to their Relief with as real a Concern as that with which we endeavour to relieve ourselves. This in many Instances operates antecedently to any Workings of our own Reason; and may be consider'd as a kind Provision of Providence, intended to supply the Defects of Reason where its Measures are insufficient, --- or to anticipate it in those Cases which require Dispatch, and cannot wait its slower and more mature Deliberations.

We may farther observe, that altho' God hath furnish'd every man with a general Principle of Benevolence, whereby we are led in some sort as well to advance the Happiness of Mankind, as to remove their Miseries, yet This operates in these different cases with different Degrees of Force.

With regard to improving the Happiness of others, the Generality of Mankind are less apt to interest themselves: They may think it some sort of Merit not to be concern'd in prejudicing their
 their

their Interests: They may think it a still greater to rejoice in their Advantages: But to advance farther, and to improve their Condition even at their own Expence, they may praise indeed in Others, but may not find themselves urg'd to it by any very strong or vehement Propension.

It is otherwise where Pain or Misery is seen. There Men find themselves immediately affected in a very great Degree. They most sensibly feel the Sufferings of other men; and of course must be impell'd to endeavour their Relief in some Degree or other. They are so sensible of this before hand, that if Avarice be their leading Principle, they carefully avoid the Sight of such Objects, as they cannot well bear either to see, or to relieve. Nay this Compassion operates so strongly upon us, that we are mov'd, we scarce know how, to run to the Assistance of a Person in immediate Danger; and to prevent, if possible those Miseries we may not be able afterwards to remove. We do this as naturally as we shut our Eyes against Objects which may hurt that nice and delicate Organ, and which, if hurt, may not easily admit a Cure.

What we are thus led to by the very Constitution of our Nature, is farther press'd upon us by the Authority of God himself, who plainly

recommends it to us both by his ordinary, and by his extraordinary Providence.

If the general Frame of Things be such that Evil must frequently arise, yet this very Frame itself was order'd for wise and good Ends, more Happiness, upon the whole, arising from this Constitution than could have been produc'd by any other of a different Kind. And even in those Instances in which Evil is produc'd, there are in Nature many Remedies afforded; such as serve either to remove this Evil, or to abate it. Or if it happen that the Sufferer is plac'd out of the reach of these Remedies, and incapable of procuring them by himself, there are Others still capable of relieving him; --- Others of themselves dispos'd to it; --- Others directly requir'd by God himself to do so, his Will this way being sometimes inculcated by express Revelation, but always by the inward Operations of our own Reason about it.

If we go farther, and consider the Conduct of our Blessed Lord whilst he appear'd on Earth, cloath'd with our Nature, we shall find his whole Ministry fill'd up by Acts of Miracle and Mercy. *He went about doing Good*, i. e. endeavouring to remove the Miseries of Mankind. As these were felt most sensibly, so cases of this Kind were by him principally regarded; and there-

therefore he lay'd himself out in cleansing the Leprous, in healing the Sick, in giving Strength to the Lame, and Sight to the Blind. No distrefs'd Petitioner was ever by him dismiss'd without Favour. All who fell occasionally in his Way were releiv'd. And many were fought out by him, to manifest thereby the Greatness both of his Compassion and of his Power.

Beyond all this, Did not Instances of this Kind lead to a still greater Work of Mercy? --- I mean, the Redemption of Mankind from eternal Misery. For our Sakes did he suffer in his own Person a cruel and ignominious Death: but to make this effectual to Salvation Men must be induc'd to perform the Conditions necessary to receive it. For this purpose he endeavour'd to engage them by every Instance of Compassion, making bodily Cures, and the Removal of temporal Calamities prepare the Way, and conduce effectually to the Prevention of those which are eternal. So that the Point I would enforce, namely *Charity* to distrefs'd and helpless Objects at large, is recommended by every Consideration that can arise in a Mind not entirely deprav'd, --- by every Consideration whether of Nature or of Grace, --- whether of Divine Precept or Example, --- whether it relate to this World or to the next.

II. It

II. It is Time I should now proceed to my Second General Head, viz. To consider *Charity* as it respects the Fatherless and Widows in particular.

It hath been already noted in the introductory part of this Discourse, That Persons of this sort, tho' of the highest Rank and most affluent Fortunes, may yet in some respects need Compassion. The Sense of having lost the common Head and Protector of their Family, --- to whom they were so nearly allied, and by whom they were directed, must be greivous, no doubt, for the present; and this Loss may perhaps in future Time be more distinctly perceiv'd, when the Skill, and Address, and Diligence of such a Director is wanted. On such Occasions therefore, to endeavour the Supply of Comfort, or the Diversion of Grief in any rational Way, is not only becoming but necessary, not only an Article of Politeness but of Duty. Almost every one hath, on some occasion or other, wanted such Reliefs. He must from hence learn of what Importance they are, and how acceptable under Circumstances of Distress.

But Persons in higher Life are not apt to be deserted. The mutual Connexions of Interests between Families of this Rank will secure this
Point

Point reasonably well, and supply the room of better and more generous Principles. At present we are most concern'd about those of inferior Station; who not only being guarded and directed by their Family-Head, but deriving likewise their chief Support from him, must immediately feel their Loss of him in a greater Degree than others.

These are perhaps left not barely without Order, but without Maintenance; or, if not entirely destitute, yet at least greatly reduc'd; and, without foreign Protection, unable to support themselves either against the Deceitfulness of the crafty, or the Oppression of the Powerful.

It may be difficult to form a perfect Notion of the Distresses of such Persons without seeing them; because their Case being exceedingly complicated, carries with it various particularities of Suffering either as implied in it, or resulting from it.

For beside that the Persons I am speaking of must be consider'd as depriv'd of their nearest and most intimate Relation, --- of their most natural Friend, --- of one whose real Interests must always coincide with their own, and therefore whose Concern for them might have been in all cases securely depended on, --- they are hereby left, for the most part, unexperienc'd to manage
Affairs

Affairs intricate, --- possibly without a Fortune, at most with one very slender and insufficient. Out of this Children are to be educated as well as subsisted, and yet the whole scarce furnishing out a bare Subsistence. All this while they are subject to Casualties they cannot avoid, and to bodily Infirmities they are unable to bear, their very Distresses often producing these very Infirmities. Remedies, if there are such in Nature, are out of their Reach ; and so the same Cause which brought on their Disorders prevents their Cure. To recollect what is past proves greivous ; because the Remembrance of better Times serves only to embitter the present. Under all these Calamities they perhaps know not to whom they may apply for Succour, --- or are too modest to ask that very Releif they so greatly want. All this is but a faint Description of those Miseries which frequently attend such Circumstances.

Upon such accounts as these we may presume the H. Scripture represents the Condition of the fatherless and Widow as most distress'd. For when the severest Judgements are denounc'd against the Violater of Divine Law, it is said, "*His Children shall be fatherless, and his Wife a Widow* [Ps. 109. 9. Exod. 22. 24.] --- And "*God shall have no Mercy on such fatherless and Widows.* [Is. 9. 17.] On the other hand where no such Pro-
vocations

vocations have been given, God hath been pleas'd to regard the State of such Persons with Tenderness, and to take them under his more especial Care. Thus He is represented by the Psalmist, "*as a Father of the fatherless, and a Judge of the Widows*; [Ps. 68. 5.] and as *One who helpeth [and entereth into] their Cause, that the Man of the Earth may be no more exalted against them.* [v. 18.]

It is true indeed God doth not interpose in a miraculous manner on such Occasions; But Affairs of this Kind are really influenc'd by him, tho' in an ordinary Way. Beside his secret and less-heeded Government of natural Causes, which are frequently directed in their Favour, especially when they rest their Care on Him, it is observeable, that, in the Precepts he hath deliver'd to Mankind the Case before us is particularly distinguish'd. Thus, in his Directions to the Jews, "*Ye shall not afflict a fatherless Child*; [Ex. 22. 22.] Again, "*Enter not into the Fields of the fatherless*"; [Prov. 23. 10.] And, "*Cursed be he that perverteth the Judgement of the fatherless and the Widow.* [Deut. 27. 19.] Nor are such Persons barely guarded by Precepts of this Nature against the Cruelty of Oppression; Men are farther requir'd even to defend and to relieve them. Thus, "*Ye shall execute the Judgement of the fatherless*;
C *therless*;

therless; [Deut. 10. 18.] And in another place, “*The fatherless shall come, and eat, and rejoice with thee.* [Deut. 14. 29. 16. 11.] But it will be needless to cite more Passages to this purpose, if we recollect the Words on which the present Discourse is form’d; in which St. *James* assures us, *That Pure Religion, and undefiled before God and the Father is This, To visit the fatherless and Widows in their Affliction.*

You may see, by what I have now offer’d, that the particular Circumstances under present Consideration, as engaging the regards of Providence, ought especially to engage our own: and the more so when we remember, that this Effect is recommended to us in the strongest Terms, and enforc’d upon us by the strictest Precepts.

But, there is still a Consideration behind, which may be more apt to affect us; I mean, that an Inattention to these Motives may have bad Effects on the Interests even of our own Families; — that even These may hereafter want the very Relief we deny to others; and which, as a Judgement on our Cruelty, they may then ask in vain. A Judgement in kind is the justest and most equitable that can be imagin’d; such a one as, answering exactly to the Crime which it punishes, will point out the very Cause which produc’d it. — If we desire to avoid this Consequence

fequence we are certainly concern'd to remove its Cause.

III. I shall now, under my Last Head, consider *Charity* with reference to the Children and Widows of deceas'd Clergy-men, on whose Account the present Solemnity was instituted.

And here I must observe, in the first Place, That every Consideration which relates to the Case of the fatherless and Widows in general, will be of equal Force in the present Instance: Their Circumstances being so far the same, our Conduct towards both ought to be the same likewise.

But there are many Considerations of a more special Nature here, which create some sort of Difference. These highten our Obligations, and give the unfortunate Persons, for whom I have undertaken to sollicit, some stronger Hopes of Favour.

Others who may need, and upon that account deserve Attention, are descended perhaps from Persons obscure, --- Persons of no considerable Consequence, --- and whose Merits in regard to the Publick may intitle them to no Distinction of Notice. To such we can be attatch'd only by the Sense we have of the Hardship of their Case, and the Necessity of relieving them. But

those, of whom I am now speaking, have been deriv'd from, or nearly allied to Persons, who (beside the Sacredness of their Character) have deserv'd well of others; whose Education, whose Improvements, whose Diligence, and whose Success likewise in the Discharge of their Office have set them above the inferior Part of Mankind. By all these they have render'd many Services to others of the most important Nature, whilst they have contributed to instruct the ignorant, to resolve the doubting, to reclaim the wicked, and to confirm the virtuous. Surely there must be some Degree of Merit arising from Considerations of this Kind. And if from their *spiritual Things* others have receiv'd such Advantages, ought not they likewise to have receiv'd a Competency at least of temporal Things?

And yet the contrary hath often happen'd. The Impoverishment of Parochial Livings, occasion'd originally by wrong Management before the Reformation, hath render'd the greatest part of Benefices insufficient even for a decent Support: Under which circumstance we have real Cause of Wonder, Not that any of the Clergy have been reduc'd to Difficulties, but that such Cases have not been much more frequent. --- Surely they must have been attended with some secret Blessing, some particular Favour of The Almighty!

Let

Let it not therefore be thought, that the Difficulties they have met with living, and the Distresses which their Families suffer when they are gone, have been owing either to their Vices or their Extravagancy : (--- I may hope there have been few Instances of that Kind !) We may account for them on another Foot : And it will be but Justice to recollect, beside the Straitness of their Incomes, the Expensiveness of their Situation, --- the Hospitality expected from them, --- the Charities in which they abound ; --- their Inexperience of the World, which often makes them the Property of the Crafty ; --- and beyond all this, that Delicacy in their Character which allows them Not in foreign Employments, and to increase their Fortunes by the common ways of Gain. We may add, that their Families themselves, tenderly bred (as the foregoing Considerations shew they must be) are less capable of combating those Difficulties hereafter, which the unfortunate Condition of their Parents may have created.

But here it may be objected by the Members of the Church of *Rome*, that We ourselves are in Fault ; --- that the Constitution of Protestant Churches is wrong ; and that by allowing Marriage to the Clergy We ourselves have created those Difficulties of which we now complain.

But

But What! is Marriage to be denied to those, whose Circumstances being narrow and precarious, their Families may from thence be reduc'd to Difficulties? If this Principle be carried to its full Extent, it will reach farther than the Objectors may be at first aware; For, on this Supposition, the far greatest part of Mankind must be condemn'd to a single State.

I shall not here consider the religious Grounds on which the Celibacy of the Clergy hath been built. To attempt this will be needless; since they carry with them so little Appearance of Force, that I cannot suspect their Influence on any one who now hears me. More is it to my purpose to clear the Case from the Imputation of those temporal Difficulties with which it seems to be attended, and to which every one is apt to give Attention.

Here then we should consider, that altho' the Distresses I have mention'd do sometimes affect the Families of our inferior Clergy, yet this is not generally the Case; and where it proves such, these Distresses may be remov'd by the charitable Offices of others, who in many respects reap much greater Advantages from the general Marriage of our Clergy, than they can suffer Inconvenience by relieving them.

Out of the several, which might be produc'd on this occasion, I shall chuse to insist on One; I mean, That the Ecclesiastical Interests are hereby most strongly connected with the Civil; to the Support of which the Clergy are hereby engag'd, --- and being engag'd have contributed in no small Degree to serve them. On this foot our Clergy themselves being hereafter to be represented by Lay Persons descended from them, cannot wish the too great Exaltation of themselves or Depression of others, --- cannot wish to have those extravagant Powers and Privileges reviv'd, which once prov'd so burthensome to the Publick, and under which their own Posterity, should they be reviv'd, must hereafter suffer. In short, this Union of Interests farther confirm'd by the various Allyances on this foot created, and the Friendships resulting from them, is that Bond which doth, and, we hope, ever will hold these States together. The Advantages of this Union are mutual: Their Concern therefore for each other should be mutual likewise.

The Conclusion from the whole of the foregoing Circumstance, is This; That since from the Marriage of the Clergy, sometimes so poorly provided for, Difficulties may arise, The Publick is interested in some proper way to obviate these Difficulties; and to take Care, that such

Righteous

Righteous may not seem to be entirely forsaken, nor *their Seed* left under the sad Necessity to beg *their Bread*.

For this purpose a Society was long since erected in the Capital of this Kingdom in favour of the Widows and Children of Clergymen. The Design met with the Encouragement it deserv'd. And tho' its Beginnings were, as such generally are, mean, yet by the Industry and Zeal of those who pursu'd its Interests, the Collections were enlarg'd, the Numbers of Persons releiv'd increas'd, and its good Effects felt not only by the immediate Objects of this Charity, but by every one who thought himself concern'd to promote it. Gods Blessing, which so visibly attended this Design, we must presume was not wanting to the Benefactors: For, what God approves, he must no doubt reward.

Yet, the largest Collections that can be made in any one Place must prove insufficient to relieve the Wants of All who need Relief. This must have prov'd greivous to that generous and charitable Society: whose Incapacity to do all the Good they would, must abate much of the Satisfaction they might otherwise receive from that which in Fact they did.

This hath been consider'd. And the good Example There first shewn, hath kindl'd a like generous

nerous Spirit in other Places. Similar Societies have been instituted, and the same worthy purposes pursu'd in several Parts of the Kingdom; --- in This especially, which having subsisted now almost SIXTY years, is perhaps the First, as it is One of the fairest Copies of the before-mention'd valuable Original.

By consulting the Minutes of this Society it will appear, that its Progress hath greatly corresponded with the Circumstances of that from which it took its Rise; this in its first Beginning, like the Grain of Mustard-Seed, small, yet like that also spreading itself in Time, hath at length afforded Shelter to Numbers resorting to it.

Several Years pass'd before it was enabled to relieve so much as a single Object; during which Time it liv'd only in Hope of doing something considerable hereafter by the Blessing of that Providence, which having first inspir'd the Design, it was presum'd would in its own good Time perfect it.

Nor hath this Hope deceiv'd them. For in its present Condition (and may this always continue at least, if not improve) it is enabl'd to relieve both the Widows and Children of Clergy-men, and to extend its Influence even to those of remoter Parts. So that the good Effects of it being now so sensibly felt, we please ourselves with
D hoping,

hoping, that every good man, whose Eyes are upon us, and who approves our Labours, will chearfully assist us in them.

But, if we hope this, we must continue to discharge our own Duty well; we must press on towards the great End before us; and not slacken our Endeavours on that very account which ought to invigorate them, --- I mean, the good State in which this Society subsists at present. This would immediately set us back. For Who will be encourag'd to promote that Cause, which we ourselves desert? Let me address myself therefore to you for this purpose, and exhort you Not to disgrace the Work you have hitherto carry'd on with so much Credit by any future Backwardness or Indolence.

In the first Place, Let me bespeak the Attention of my Bretheren the CLERGY; and remind them, that the Cause I am recommending is most properly their OWN. It is the Support of their own Credit and Dignity; The Rescuing from undeserv'd Disgrace and Distress the Representatives of those, who were once of their own Order, and whose Disgraces or Distresses must, in some degree, affect themselves. To be generous therefore on such an Occasion is in some sense to provide for THEIR OWN; and not to do so, is, in the Apostles Estimation, to renounce even our Faith itself. In

In the next Place I would bespeak the Favour of those, who are descended from the Clergy, tho' not belonging to their Order. Let such remember from whom they derive themselves. And if they bear any Respect to the Memory of those venerable Persons from whom they descended, let them express it by a Liberality to those, who are deriv'd from a like venerable Stock. Let not such content themselves with barely contributing to their Necessities out of their own Abundance, but serve them likewise by their Interest and by their Zeal: And if there are any Offices to be discharg'd this way, which may prove either troublesome or expensive, it would ill become them by withdrawing to leave that Work to others, on many accounts less capable of supporting it. And let not any Thing by THEM be thought a Burthen, the bearing which will give them at once both Comfort and Reputation.

Let me, Lastly, address myself to every other pious and charitable Person here present; who, tho' not directly related to that Order, from whom the Objects of our present Concern, have been deriv'd, are yet allied to them by the Profession of the same common Faith, and more nearly connected, as *their* Parents, whilst alive, were *Helpers of this Faith*. Remember the spiritual Advantages deriv'd from them perhaps to YOURSELVES,
at

at least to others in the same circumstances with yourselves. And if these Persons have worn themselves out by their spiritual Labours, and liv'd not long enough to make any suitable Provision for their Families, Pay so much Regard to their Memory, as not to suffer their innocent Descendants *to crouch even for a Piece of Bread*. Your Appearance in this Place upon the present occasion makes me hope that such an Address will not be made in vain.

Upon the Whole, Let us go on, as We have hitherto done; or rather let us improve, --- and by gradual Improvements at length attain Perfection; --- That Perfection, which having led us to endeavour the rendering all about us happy, will give us Confidence at the last Day, --- and obtain for Us this comfortable Sentence from Him who is the most perfect Judge and Rewarder of real Worth, "*Come ye blessed Children of my Father, Inherit the Kingdom prepared for you from the Foundation of the World. For I was hungry and ye gave me Meat: I was thirsty and ye gave me Drink: I was a Stranger and ye took me in: Naked and ye cloathed me: Sick and in Prison and ye came unto me. Verily I say unto You, inasmuch as ye have done it unto one of the least of THESE my Bretheren, ye have done it unto me.*"

F I N I S.