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*The Amiability and Advantage of making suitable
Provision for the Education and Employment of
Poor Children.*

A
S E R M O N

Preach'd at the
PARISH-CHURCH of St. MARTIN
IN THE
CITY of OXFORD,

On *Sunday, Sept. 28. 1755*, Being the Annual
Meeting for the Encouragement of the Cha-
rity-School within that City.

By **WILLIAM SHARP, D. D.**
Principal of *Hertford-College.*

Publish'd by Request.



O X F O R D,

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Imprimatur,

GEO. HUDDSFORD,

Vice-Can. Oxon.

Oct. 31. 1755.

T O
The Worthy INHABITANTS
O F T H E
C I T Y of *OXFORD*,
And the Rest of the CONTRIBUTORS
To the CHARITY-SCHOOL
Supported within that C I T Y,

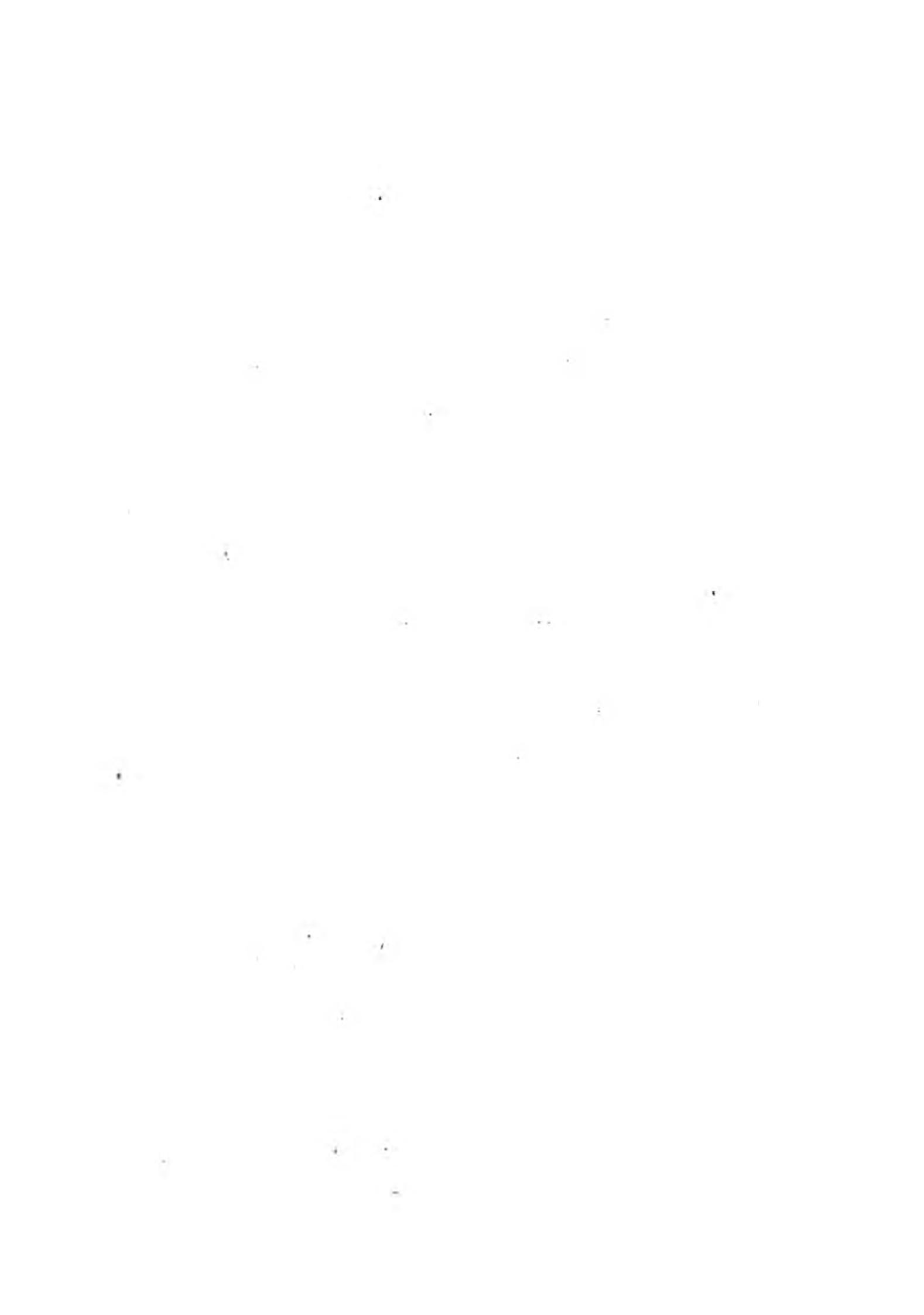
The following DISCOURSE,
Preach'd and Publish'd with a Friendly Inten-
tion to promote Good-Will and Good Works
amongst Them,

Is

With all due Respect

Inscrib'd

By the AUTHOR.



MARK X. 13, &c.

— *They brought young Children to Him that He should touch them; and His Disciples rebuked those that brought them; but when Jesus saw it, He was much displeas'd, and said unto them, suffer the little Children to come unto me and forbid them not, for of such is the Kingdom of God; verily I say unto you, whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein; and He took them up in His Arms, put His Hands upon them, and blessed them.*

THIS Scripture has been often read in your Ears; and is never read, one would think, in compassionate and tender Ears without finding its way into the Heart, and exciting the most affectionate Sensations there. *The Author of our Faith, who went*
A about

about doing Good, and is represented to us under every amiable Appearance of this sort, is nowhere plac'd in a more striking Light, or with stronger Tokens of a benevolent Disposition than here, compassionating and befriending the harmless and helpless and most expos'd Part of the Species. The Evangelist informs us, *They brought Young Children to Christ*, not meer Infants, I suppose, but Children of some Growth, and advancing into Youth: Who brought them, is not said, nor is it material; their Parents, most probably, or Kinsfolks, or some good Friend or other affectionately concern'd for their Welfare, and willing to do them a valuable Piece of Service. Their Intent in bringing them implies as much; *They brought young Children to Christ that He shou'd touch them*, should take kind Notice of them, regard them with an Eye of Tenderness and Complacency, and in the Overflowings of His Heart bestow some Blessing upon them. Petitioners of every sort they had seen, or had been told, we may suppose, were most graciously receiv'd, assisted and succour'd as their several Cases requir'd; and what Reason to imagine, that such little Innocents should not come in for their Share of Favour. No doubt the beneficent Jesus would regard their Case among the rest, would consider them as just coming abroad in-

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to a dangerous and wicked World, and entering on a Course full of Incertitude ; and be inclin'd in such Circumstances to wish them well, to give them some useful Cautions and Directions, or perhaps utter some kind Words over them, which might stick to them for the rest of their Days, and give a fortunate Cast and Colour to their whole Lives. In some such Manner I suppose Affection to have dictated to them ; and the Sentiment was rational, and became them, as did the considerate well-intended Act that follow'd it. So great Faith join'd with so generous Affection, one would have thought, should have entitl'd them to a civil Reception at least from every one who pretended to call himself a Disciple of that blessed Master. But All have not Humanity, or Hearts susceptible of the softer Passions. The Disciples, 'tis plain, had not ; they had not as yet learnt this Lesson, either from our Lord's Precepts or the stronger Influence of His most beneficent Example. For their Incivility, to call it no worse, shew'd itself on this very improper Occasion ; They *rebuked those that brought them*, gave them harsh and forbidding Language some such as this — “ Why trouble
 “ you the Master ? He may not be incommoded
 “ and interrupted with such importunate Suit-
 “ ors ; He has been all the day conferring
 A 2 “ Favours ;

“ Favours ; or, He is otherwise employ'd ; or, “ there are other and more worthy Objects to “ be first serv'd.” In such Manner is respectful modest Merit oftentimes repuls'd by officious mean-spirited Dependents ; of whose Coming were the Master made acquainted, He would embrace it with an Overflowing of Tenderness and Affection. Noble Minds are ever gentle and accessible, and of such sweet and affable Deportment as illiberal contracted Hearts are quite Strangers to. The present Case may serve for a Proof of this. Our Lord seemingly taken up about other Matters yet saw all that pass'd. No Occasions of Benificence could escape Him howsoever employ'd. He saw the Disciples rude and disobliging Behaviour, and saw it with much and just Displeasure. It shock'd His generous Soul to see that any one of Human Kind, and much more that any among His Followers, that had heard the gracious Words of His Mouth, and been Eye-Witnesses of the Wonders of His Mercy, could be so devoid of every tender Feeling. *When Jesus saw it, He was much displeas'd :* I find Him no where so much displeas'd, as when any thing favouring of Inhumanity happens to come in His Way. You may remember how sharply He rebuk'd His Disciples, the same Disciples, 'tis not improbable, the same at least

least in Temper and Disposition, when they would have call'd for Fire from Heaven to requite a Discourtesy that chanc'd to be offer'd Him — “*Ye know not what Manner of Spirit You are of.*” The Reproof is not very unlike here, and seems to say — “Ye know not what Religion or Profession You are of; for if Ye did, You could never think of shewing any Unkindness to these Little Ones; who are, in Sweetness and Simplicity both of Mind and Manners, Patterns for all such as would be Partakers of my Gospel. If Ye be my Disciples indeed, in Sincerity and not in Pretence only, shew that You are so by Gentleness and Goodness, specially to such fit Objects, whom instead of discouraging be sure to receive with Kindness, and take all Occasions of introducing them to me; *Suffer the little Children to come unto me, and forbid them not, for of such is the Kingdom of God.*” The Sentiment is most beautiful both for the Seasonableness and Significancy of it. Our Lord, who well knew how to make use of every such Occasion to the best Purposes of Instruction, inculcates it accordingly with a more than ordinary Force and Vehemence. “*Verily I say unto You* (directing His Discourse, we are to suppose, not to the Disciples only, but to the whole Assembly that
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that stood by) “*Verily I say unto You, Whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein.* Mark what I say, these are the Creatures You must endeavour to imitate and be like in tractable and docile Disposition, in Humility and Harmlessnes, in Innocence of Act and of Intention, if Ye would be my Disciples, or expect any Benefit from that Relation.” This is the Purport of our Lord’s Admonition; and, to give it the greater Weight, it is follow’d immediately with such an Overflowing of Benevolence, such expressive Tokens of Tendernefs and Endearment, as none but a Heart habituated to the most refin’d Affection could possibly dictate, none but a Heart hardned and fortified against all Impressions of Humanity can even read at this time of day without Emotion and sympathizing Concern. *He took them up in His Arms, put His Hands upon them, and blessed them.* As a Brother and Partaker of the same common Nature He cordially embrac’d them, as their Instructor and Saviour He authoritatively pronounc’d a Blessing upon them, bid them be Good and Virtuous, and be Happy for their Pains.

How beautiful is Humanity in the Act, the very Recital whereof can so affect and charm us. It is never more beautiful than when contrasted,

as here, with opposite Acts of Moroseness and Austerity, which serve to set it off, and give it an additional Lustre and Loveliness. Something too there is in the Choice of the Object that gives Grace and Recommendation to the Action. Children of all others seem the best entitled to our Benevolence and Favour. They come into the World, Naturalists have observ'd, the most helpless of all Creatures, and remain so for some considerable Time in it, wholly dependent on the Aid of others. As they get forward into Life fresh Difficulties present themselves, and the World lies in wait with a Variety of Temptations, too unequal often to their little Strength and Experience. With the best Seasonings and Preparations of Instruction much ado they have to maintain the Conflict against the Sollicitations of outward Objects, and the importunate Demands of their own Passions, which press with Violence upon them, and are impatient of Controul. For Reason lies as yet in a manner dormant, or at best in an infirm and feeble State, unqualified to dispute its Title, and much less in a Condition to obtain the Mastery. So that while Others become Objects of our Compassion by meer Accident, and too often by their own sad Misconduct, Children are so by the very Condition of their Nature; and the good Author

thor of Nature in kind Relief, as it should seem, of their helpless State has retain'd all of us in their Favour ; has, by a Principle of Compassion implanted in our Constitution, contriv'd to balance their Imbecillities with the Strength of Others, and thus enabled them in some sort to conflict with the Difficulties of Life. There is something in their very Forms affecting, before maturer Age and Acquaintance with a naughty World have hardned the outward Feature, as well as distorted the inward Disposition ; there is a Softness and Sweetness in the Countenances of most Children, Tokens of the hidden Temper, which engage our Attention and conciliate our Regard. Benign and compassionate Natures are the most sensible of this, but all of us, who have not parted with our Humanity, feel something of it ; we perceive an Inclination, not only in the case of Kindred or Family-Connection and Acquaintance, but on the score of our common Nature we perceive an almost involuntary Inclination to compassionate them, to wish them well, and a safe and smooth Passage through Life. Whether this be owing, as I said before, to a Principle of Compassion implanted in us, and exerting itself independently of Thought or Reflection ; or whether 'tis the Appearance of untainted Innocence that charms us ;

or

or the Helplessness of their Condition in the midst of Danger that moves our Pity; or, lastly, whether there be somewhat of a Fellow-feeling in the Case, that inclines us to regard those who have the same Dangers and Difficulties to go through, which we ourselves, at that time of Life, remember to have suffer'd by or to have fortunately escap'd; whatever be the Cause, single or combin'd, the Effect, I think, is beyond dispute: a general Good-will and Regard prevail in us towards this Part of our Species. The most unfeeling Wretch upon Earth could never find in his Heart surely to harbour an ill Wish to the Prejudice of little Children. No, we affect them all kindly; on occasions of the most casual Intercourse we are ready with our Blessed Saviour in the Text, if not with the same good Effect yet with somewhat of a similar good Intention, *to take them up in our Arms, to put our Hands upon them, and bless them.* And, if we attend thereto, certain Tokens within our own Breasts will tell us this is right; and consider it ever so long, we shall find it to be amiable becoming Conduct, a rational and suitable Respect to our common Nature, and to Him that made us.

Compassion then is a Debt due to the State of Childhood in general, and what we owe to

Ourselves as well as to those helpless Objects. But if to the necessary Infirmities and Inconveniences of their Nature there be the additional Weight of other accidental Misfortunes; if Children so helpless and necessitous in themselves are the unhappy Offspring of as necessitous and helpless Parents; if as they advance into Life, and need all manner of Assistance to carry them on in their Course, there is yet no Assistance to be had, but wretched Poverty to contend with amidst many other sad Hardships; if when they most want the Advice and Direction of a discreet Parent, they be left Orphans, or are truly Orphans to all the Purposes of Want and Destitution, here is a hard Case indeed, a further and a louder Call on our Compassion, such as one would think it could hardly be deaf to. Here are poor Creatures, poor Fellow-Creatures, endued with Powers and Faculties as valuable and as improveable as those of the wealthiest among us, sent into the World utterly unprovided, in a Way to be lost to themselves and every one else, encompass'd about with Difficulties, and with a scarce a Probability on their Side. Leave them to their hard Fortune, and what will be the Event? why here and there One perhaps, by dint of a thorough good Disposition and as notable a Resolution, will bustle his Way thro',
and

and work out a hard and laborious Livelihood ; but much the greater Part will turn out idle and thoughtless Vagabonds, or, which is worse, wicked and abandon'd Profligates, the Plagues and Pests of Society. Let now Christian Charity condescend to take these poor Objects by the Hand, and see the wide Difference. Those, for whom and from whom You had every thing before to fear, are now in a hopeful and promising Condition, and in a fair Way to make good Servants, good Subjects, good Fellow-Citizens, worthy and valuable Men in every Relation of Life. Nay there have been Those, who with the Help of such Encouragements have broke through the Obscurity of their Birth, and by their admirable Endowments shone forth eminent and distinguish'd Ornaments of their Country. These are uncommon Instances, 'tis true ; but if Innocence, and Industry, and Sobriety can be secur'd, or promoted in any good measure by these Means, they are great Points, and worthy every one's Attention surely. And it ought to be Matter of much Comfort as well as of Encouragement to us to consider, with what Assiduity Christian Charity has been at Work in the several Parts of this Kingdom to make decent and suitable Provision for poor Children ; whereto good and pious Persons, con-

vinc'd of the inestimable Benefit of such Charity both to the Children themselves and the Community they belong to, have bequeath'd large Legacies, and sometimes their whole Fortunes; whose Memory Generations yet unborn will be bound to bless, and all Mankind to have in Honour. For, not to make Comparisons between Things eminently good in their Kinds, sure we may say that this is a Work of most comprehensive Usefulness, calculated to secure all the Comforts, and prevent most of the Calamities incident to Life; of whose vast Service if any want to be convinc'd, let them only consider, what it would be to turn the Bulk of Mankind wild, and unprincipled, and without one virtuous Restraint, loose into the World. The Consequences must be such as the coldest Imagination can represent to itself in Scenes of the utmost Horror. But for the Honour of our Nature I forbear such mortifying Reflections.

So far we are got then; Children, as such, are at all times fit Objects of our Favour; their Innocence, their dangerous defenceless State and tender Age give them a true Title to it; but indigent distress'd Children are so above others, inasmuch as their Danger in this Case is considerably encreas'd, and their Condition made most deplorable; which 'tis the proper Business
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of Compassion to alleviate, and to supply the Deficiencies of Nature and ill Fortune. Hereby the Intent of Providence is fulfill'd, and, instead of Miseries and Misfortunes beyond Measure, Blessing and Benefit in great Abundance accrue to the Objects themselves and to Societies.

But to pursue this Point yet one Step farther. If Children, over and above the fore-mention'd Recommendations, have the Pretension and Claim of Propinquity to plead; if besides their being Children, and Poor Children, they are Poor Neighbours Poor Children, born within the same narrow Circuit, living under our Eye in daily Distress, walking the same Streets sorrowing and complaining where we are rejoicing in Plenty and Prosperity; whose Parents and Kinsfolks we know, and remember perhaps in good Condition and Substance, able and ready to relieve others, but now wanting Relief themselves, sinking under the Weight of numerous Dependents, and sorrowful Apprehensions of what may by and by become of them; where such Circumstances unite and come into Account, nothing surely can be wanting to render the Case compleatly pitiable. It can't be said here, that we are relieving and benefiting we know not whom, Strangers, or Such as more properly belong to Others; no, we are relieving
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ving those we daily see and live amongst, those whom perhaps we may be personally indebted to some way or other, on the score of Fidelity, or Diligence, or the like good Service; we are relieving Friends and Fellow-Citizens, lightening a poor Neighbour's Burden that lies too heavy upon him, breaks his Spirits, and bends him downward. He has been toiling a long time with this heavy Clog upon his Industry and his Mind; full of ill-boding Apprehensions for his Family, and feeling perhaps with the Decay of his Health and Strength his Burden rather gathering and growing upon him. Reach out your seasonable Encouragement to this poor Man, take his Child into your Protection, and you cheer and comfort him; he gains Strength and Resolution upon it; feels the Load lie lighter upon his Shoulders; gets forward and beforehand with the World; the whole Family tastes the Benefit of it; and the happy Father, instead of a thousand tender Cares and Fears for the Welfare of his Child, sees him put into and proceeding on in the right Path, and bidding fair to be a Comfort to his old Age, and a Support to his Family, when himself through Increase of Years or Infirmities can be depended upon no longer. If You have any Seeds of Humanity lodg'd within your Breasts, such Circumstances

stances will call them forth ; or if Compassion cannot move you, let Considerations of Interest prevail with you. For neglect this poor Man's numerous Family, leave them to follow their own Imaginations, and to make the wretched Shift they can, and experience the sad Consequence. They will grow up soon into publick Nuisances ; infest your Families with their idle dishonest disorderly Behaviour ; fill your Streets with Vice and Violence ; break in upon your Comfort and your Security : take the same Persons under your Patronage, teach them what is right, find Employment for their Talents in suitable Professions and Occupations, and hear how you will be repaid. They will be serviceable to you many Ways by Themselves and by their Examples ; Industry, Sobriety, Good Order and Good Manners will get Ground amongst you ; your City will be stock'd with honest laborious ingenious Artisans, some of the most useful Members of a Community ; Wealth will encrease ; *there will be no Decay, no leading into Captivity, and no Complaining in your Streets. Happy the People that are in such a Case !* and I declare to you, I know not the Work upon Earth that can promote and produce such Happiness like the virtuous Education and Employment of your Children. Maturer Age it is very difficult to
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assist in any way that can be effectual and lasting. It's Misfortunes, the Effects for the most Part of Weakness or Wickedness, you may mitigate perhaps, but you can scarce remove. The Sickneses and Infirmities of Advanc'd Age are seldom so got over, as to leave it in any good Degree serviceable to the Publick. Other Charities seem to have it but little in their Power to promote positive Happiness; the most they can propose will amount only to some Alleviation or Abatement of Misery. Think not I mean to say ought in Disparagement of the many excellent Institutions of this Kind that abound among us, God forbid; I honour and reverence them, as every Man must that has the least Regard for his Country or his Fellow-Creatures: next to it's Religion and Government they are confessedly some of the chief Glories of this Nation, and justly to be rank'd among the Felicities of our Times. Nevertheless Truth obliges me to say, that 'tis a Thing impossible to do Good to our Fellow-Creatures in a Way more extensive and effectual than by providing Youth with suitable Instruction and Professions; a Work this, which, if encourag'd and pursued as it might be and ought to be, would, if not wholly supersede all other Charities, yet very much shorten the Extent and lighten the Burden of them.

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I have now brought home this Discourse to Ourselves, and the Occasion of our present Meeting. We are come together to the House of God to offer a *Sacrifice acceptable in His Sight, and of a sweet-smelling Savour*; to help and encourage Children, Children in a manner destitute of all other Help, Children allied to us by many common Ties, Fellow-Creatures, Fellow-Subjects, Fellow-Citizens, Fellow-Christians: a Work, I say, that has every possible Circumstance to recommend it whether of Acceptableness to God or Profitableness to Men. It has for it's Object the improving the Works and advancing the Designs of Providence; to the poor Children it is serviceable beyond what can well be conceiv'd; a Source of infinite Satisfaction and Comfort to their Families and Friends; beneficial and honourable in a high degree to your City and to the Community; and productive of sevenfold Blessings into your own Bosoms. Let me enlarge a little more on each of these Particulars. I have call'd it a Service acceptable to Almighty God, inasmuch as it coincides with the gracious Designs of His Providence; and the Creator is then honour'd most significantly when His Creatures are thus cherish'd and protected. We must have strange Notions of God to suppose it His Intention, that poor Creatures

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should come into the World and remain there in Misery, wanting every necessary Provision of Life; and that He has bestow'd on them Talents and Abilities to no End or Use. The very reverse of all this is His kind Purpose, that they should know their Share of Comfort as well as others, and do their Share of Service too in the Stations He has allotted them. They are endued accordingly with suitable Faculties and Powers, which Use, and Exercise, and Improvement, and Encouragement must call forth, and direct to their proper Ends. If, for Want of these, wretched Creatures run wild, and become incapable of fulfilling the Intent of their Creation, Wo be hereafter (not to the poor Destitutes themselves, for they are nothing to blame, but) to those hard-hearted and uncharitable, who, by their careless or contemptuous Neglect of them, were the Occasion of their being lost to all manner of Use, whom timely Care and Encouragement might have made Instruments of much Good to themselves and to Mankind: The whole Sum of Good that may be produc'd, or is likely to be produc'd by such Charities as This, I shall not pretend to recount, it is past all Calculation. The poor Children themselves are brought by this Means out of the Condition of meer Brutes almost, both as to Indigence
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and Ignorance, into a rational and social Scene of Life, and are created anew, as it were, to all the Purposes of Humanity and Usefulness. 'Tis not a slight, insignificant, and transient Boon that you bestow on them, such as is given to Day and gone to Morrow, or that must fail at the End of a short Term; but a solid, substantial, durable Blessing, that will stick by them for the whole Remainder of their Lives, go along with them into another Scene, and be a probable Means of making them and you Happy to all Eternity. Nor does the Blessing stop here, but spreads and diffuses itself into their Families: the happy Parents, who have felt perhaps the Want of such Benefit themselves, and fear'd it for their Children, are overjoy'd at the Success so much beyond what they could have hop'd for. They see their Son, see him not barely with Comfort, but with unspeakable Delight and Transport, rais'd from the Condition of a Destitute to a decent and competent Livelihood, going on with Integrity and Credit in his Calling, and growing in Esteem and Acceptation with all good Men. You who are Parents, and blest'd with virtuous Children, will know enough of this without a Prompter; and You who are not so may judge of it in some sort from the common Feelings of rational De-

light; or if you want to know farther, the Wifest of Men will inform you in Terms of most Fatherly Affection, and which could proceed only from a Heart full-fraught with Tenderness. *O my Son, if thine Heart be right, my Heart shall rejoyce, even mine; yea my Reins shall rejoyce, when thy Lips speak right Things:* and again in the same Chapter, *The Father of the Righteous shall greatly rejoyce, and He that begetteth a wise Child shall have Joy of him; thy Father and thy Mother shall be glad, and She that bare thee shall rejoyce.* Nor is the Blessing confin'd within the narrow Circle of Family and Friends, but multiplies and make it's Way strangely, mingles with all their Connexions and Intercourses, and takes in the whole Compass of City and Community. For to what do you conceive it to be owing, that so Many of You are now qualified to adorn your several Stations with virtuous and reputable Actions; are doing Good of various sorts in your Generation; serving your City and your Country in the laudable Capacities of good Parents, good Masters, good Magistrates, worthy good Men in every Relation? that you are here present in a Character so highly becoming you of Encouragers and Patrons of excellent Designs? Do you suppose it to be owing to your greater Abilities, or
 better

better Dispositions, or natural Superiority of any Sort above others? if you do, you are sadly mistaken; these poor Children are your Equals in all these Respects: to what then, I ask you again, do you imagine it to be owing? consider with yourselves, and consult your own Consciences, and they will tell you, it is owing to no one Thing so much, as to the early and discreet Care taken of you by your Parents or Benefactors, in instilling good Principles into your Minds, and providing you betimes with suitable Professions and Occupations. The same Causes will ever produce corresponding Effects; and on such Charities, among other Things, must your City and the Community depend for a like Supply, when you are gone off the Stage, or thro' Disability can be serviceable in your several Capacities no longer. Nor let it be thought that the Benefactors themselves are alone exempted from their Share of the Blessing. They have their Part, and a very considerable Part too; for our Lord hath said, *It is more blessed to give than to receive.* Charitable Deeds are most blessed both in the Act and in the After-Remembrance; they are bless'd in the honourable Esteem and Applause of Mankind, a Circumstance no good Man will set light by; and manifold Blessings besides, both direct and reversional,

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Providence has annex'd to them ; which one generally sees fulfill'd, in some remarkable Shape or other, to the Beneficent and Good.

One or two Considerations there are, peculiar to the Place and the Time we live in, that ought not to be omitted on this Occasion.

We live in a Place where Charity has erected Monuments, I doubt not to call them the Noblest and Usefullest the World has to boast of. This your City is Charity's chosen Seat, one may say, or favourite Soil, where She has a long Time delighted to grow, has spread out Her Branches, and brought forth Her Fruit in great Abundance. It is at no rate either becoming or fitting, that in This Place of all others good and virtuous Designs should want Patrons; the Degeneracy would be too glaring: it cannot, I say, be right or decent, that where so Many are enjoying in full Measure the blessed Opportunities of a learned Education, Others should lie groveling in brutal Ignorance and Stupidity; the Inequality is too shocking for Humanity to bear. If not for Christian Charity then, yet for Christian Shame let us preserve among us some small Portion at least of that antient Spirit, which we derive so much Benefit from to this Day; and if we cannot attain to the noble Zeal of our Forefathers, *Those Burning and Shining Lights,*
that

that shone forth in such warm Beams of Comfort and Beneficence on their Fellow-Creatures, let us be fond however of cherishing and keeping alive some few Sparks of that holy Flame, *to the making glad our People and the City of our God, and may God exalt the same for ever.* But why do I exhort those, who are so ready of their own Accord to do themselves Honour in this Particular? Our famous University, remembering whence Herself arose, from out the Bosom of Charity, to do Her Justice, has been long ago most forward and fruitful in this Work of Well-doing. And, to your Honour I speak it, You have been so too, and endeavour'd to keep Pace with Her in this Course and Labour of Love. God's Blessing light on Both your Undertakings, and encrease them yet more and more abundantly, until *Charity shall have her perfect Work.* And may you go on together in the true Spirit of Beneficence, in mutual Amity and Agreement, *exhorting one another, and provoking one another to Love and to Good Works;* Such Good Works, as will redound to the Praise of this Place and the Profit of Posterity; will subsist in Effect and Service when Cities and Universities shall be no more, when *Tongues and Prophecysings shall cease,* All Human Attainments and Accomplishments, All but Charity Itself, shall vanish away. An-

Another Article I have to mention of a more delicate Sort ; and yet I flatter myself I shall be able to mention it without giving just Cause of Offence to Any : to do otherwise would ill suit with the Intention of this beneficent Occasion. It is well known the Work of Contention has been of late rife in our Border, to the long Interruption of Love and Friendship, and the Loss of much good Peace among us. It gives one a sensible Pleasure to see Charity, that has been almost frighted away by the harsh Voice of Discord, once more returning to us, and Mens Hearts opening again to Acts of Humanity and Tendernefs towards their Fellow-Creatures. Occasions of Charity are lovely at all Times, but sure never more so than after sad Scenes of Hostility and Hatred, that must needs appear most odious upon the Comparifon. I do not touch upon these Things in order to revive past Diffenfions, you will not suppose I do ; no Man has beheld their unchristian Effects with a more real and hearty Concern. May all those Animosities, and the Memory of them, perish for ever from off this good Land. My Design in mentioning them is only to remark, how opportunely and feasonably such Occasions of Charity come in to soften and sweeten Mens Minds, and to renew the Face of Friendship and Good-Neighbour-

Neighbourhood. 'Tis of the Nature of such Actions to dilate and enlarge and work themselves into the whole Man, to the attempering and harmonizing every Thing harsh and out of Tune within us. May they have this blessed Effect upon your Minds, and be the Means of restoring a lasting Peace and Tranquillity among you. Though I have not the Honour to bear any Relation to your City, I wish no worse to it, or to any one Member belonging to it, than that Harmony and Friendship, Good-will and Good Offices may abound in this Place; and that all the Contention henceforward may be, Which of You shall appear most active and zealous in the Service of God and of Religion, most steadily attach'd to the Best of Kings and of Governments, most studious to promote Charity and Liberality to one another. These are Contentions you can never pursue to Excess or Fault; that will not give Pain and Uneasiness, and displease a Man's Self, as most Others will be found to do at a serious and cool Hour; they are Contentions that will afford you Satisfaction to your latest Breath; whose Property it is not to increase Sins, but to *cover the Multitude of them.*

Once more, not to forejudge Events, which are in Wise and Good Hands, and whereof it is

at no rate the Province of Private Persons to predetermine, certain it is that Appearances seem to bespeak us on the Brink of a hazardous and wasting War. We wish well to our King and our Country, I hope All of us; not to do so were most Ungrateful and Unnatural; but the greatest Part of us, I doubt, are used to content ourselves with our good Wishes, and leave the more active Part of the Undertaking to other Hands. Nevertheless it behoveth us to remember, that though we may not be call'd upon, or be properly qualified to promote our Country's Cause in the Field, or to prosecute It's Business in the Great Waters, yet that Every One of us has in his Hand an Instrument of most efficacious Use and Service on such Occasions, 'tis Alms-doing I mean, which, according to the Son of *Sirach*, *will fight for us against our Enemies better than a mighty Shield and a strong Spear*, and may be a Means of forwarding that Success, which late Experience has shewn that Fleets and Armies, even when supported with the Best Cause, cannot always secure.

But after all, Considerations that come home to Mens Own Business and their Bosoms will be the most likely to prevail with them. You then who are call'd upon to commiserate and relieve Distress, remember 'tis the Distress of a Fellow-Creature,

Creature, and what You Yourselfes are also liable to, if not in the Same Shape, yet in a Variety of other Shapes as afflicting altogether. You hold your Fortunes, your Limbs, your Senses by no surer Tenure, than such as Accidents of many Sorts may deprive you of the next Hour. Or, though Your Lot should fall in a fairer Ground, you may have Children by and by in the Condition of these poor Objects, and dependent on this very Charity for Relief; and only think what a Legacy you will leave them, and what a Recommendation to the Care and Protection of Good and Good Men, by leaving them the respectable Title of Descendants from Parents, who in their better Days were always ready to comfort the Distress'd and Destitute, and remarkable for their many good Actions of this Kind.

But if you are ready to say in this your *Prosperity*, you shall never be remov'd, and that Affluence and a full Fortune have plac'd You and Yours out of the Reach of Distress; then look forward to a more certain Event, to the Hour of Death, that overtakes all and surprizes many; and imagine what strong Consolations will then be deriv'd to you from your good Actions, when all other Resources fail; Consolations which the Hard-hearted and Uncharitable

would gladly purchase in that distressful Hour at any Price.

There is One more interesting Consideration yet behind, and there is but one. Look on then to the most tremendous Scene of all, I mean that of future Judgement and Account; and know, that all Acts of Mercy and Charity, the good Deed of This Day among the rest, will there be found registred in your Favour; will be rehears'd openly in the Sight of Men and Angels, and accepted by your Judge Himself with this most gracious and comfortable Construction, *Forasmuch as ye have done it to One of the Least of these my Brethren ye have done it unto Me.*

Encouragements greater than these not the Tongues of Men or of Angels can express, neither can Imagination form: 'tis impossible for me to add any thing thereto, besides my hearty Prayers to Almighty God, to bless Every One here present with the Ability to do Good, and with all the Satisfaction and Comfort, present and future, that belong to the doing it; and this for *Jesus Christ his Sake.*

Lately publish'd by the same AUTHOR,

An Act Sermon, and an Accession Sermon, Both Preach'd before the University, and Publish'd at the Request of the Vice-Chancellor and Heads of Houses.

