

1749

Christ's appearing to chosen Witnesses,
A
Sufficient Evidence of his RESURRECTION.

A

S E R M O N

Preached before the RIGHT HONOURABLE the
LORD MAYOR, the ALDERMEN,
AND
GOVERNORS of the several HOSPITALS
OF THE

City of L O N D O N;

At the Parish-Church of St. *Bridget*,

On *Tuesday* in EASTER-WEEK, *March 28*, 1749.

Being one of the

Anniversary SPITTAL SERMONS.

By *EDWARD YARDELEY*, B. D.
Archdeacon of *CARDIGAN*.

L O N D O N,

Printed for B. DOD at the *Bible and Key* in *Ave-Mary Lane*.

MDCCLXIX.



CALVERT, Mayor.

*Tuesday, the Fourth Day of April, One thousand,
Seven Hundred, and Forty nine, and in the
Twenty second Year of the Reign of King GEORGE
the Second, of Great Britain, &c.*

IT is ordered, that the Thanks of this Court be given to the Reverend Mr. *Yardley*, Arch-Deacon of *Cardigan*, for his Sermon preached before this Court and the Governors of the several Hospitals of this City at the Parish Church of *Saint Bridget*, on *Tuesday* in *Easter-Week* last; and that he be desired to print the same.

MAN.

CHRIST'S Appearing to chosen Witnesses,
A sufficient Evidence of his RESURRECTION.

ACTS x. 40, 41.

*Him God raised up the third Day, and shewed him openly;
Not to all the People, but unto Witnesses, chosen before
of God, even unto us, who did eat and drink with him
after he rose from the Dead.*

THE Resurrection of the blessed *Jesus* hath been always looked upon as the main Foundation on which Christianity is built; and as that great Miracle which beyond Doubt and Contradiction proves and establishes the Truth of our holy Religion. ^a *If Christ be not risen, then is our preaching vain, and your Faith is also vain.* If he, whom we believe to have died for our Sins, and to have risen again for our Justification, be still under the Dominion of Death; then we are yet in our Sins, and cannot be assured that his Death hath made Satisfaction for them to the divine Justice: But if full Payment hath been made, our Surety cannot be detained in the Prison of the Grave; and therefore by his rising again, he hath shewn that his Propitiation for Sin is accepted, our Redemption completed, and our Sins pardoned.

When, as the Chapter from whence my Text is taken informs us, *St. Peter* was by an express Direction from Heaven sent to convert *Cornelius*, the First-fruit of the *Gentiles*; it was necessary he should instruct him in this impor-

^a 1 Cor. xv. 14.

tant Truth: Therefore he acquaints him, that *Jesus*, who had been put to death by the Malice of the *Jews*, was raised again on the third Day by the Power of God. In order to persuade this pious Heathen of the Truth of what he asserted, it would have been highly improper for the Apostle to have mentioned as a Proof what might be any way liable to reasonable Objections. He told him, nevertheless, that God, after the Resurrection, *shewed him openly*; and undoubtedly thought it would be no prejudice to his Assertion to add, that these Appearances were vouchsafed to *chosen* and proper Witnesses,—to those whom he had appointed to preach the Gospel, and to bear Testimony to the World that he was risen from the Dead.

This then is a Fact, which ought to be well and substantially proved; and though we in this Age cannot, like *Cornelius*, have it from the Mouth of any who saw *Jesus* after he was risen, yet he who ^a *liveth, and was dead, and is alive for evermore*, hath afforded us such full Evidence of the Truth of his Resurrection, as must needs convince all but those, who, in Spite of the clearest Arguments to the contrary, are before hand resolved to dispute and cavil, rather than to believe.

To satisfy Men through how unexceptionable a Channel this Evidence flows, I shall observe that *St. Matthew* and *St. John* were of the Number of the *Twelve*,—of those Apostles of our Lord, who constantly attended on him during the Course of his Ministry on Earth,—who were Witnesses of his Preaching, his Sufferings, his Passion, his Death and his Resurrection; and so were fit and proper Persons to declare these Things to the World, and to record them for the information of Posterity.

St. Mark and *St. Luke*, though not of the number of the *Twelve*, were conversant with those who were well ac-

^a Rev. i. 18.

quainted with all the Transactions relating to our Saviour, — with those who were Eye and Ear Witnesses of what he did and suffered, — with those who saw him before his Death, and conversed with him after his Resurrection. *St. Mark* was the constant Attendant of *St. Peter*, who could well inform him in what belonged to the History of *Jesus*: And *St. Luke* was the Companion of *St. Paul*, who (though called late to the Apostleship) had yet sufficient Information from *St. James* and other of the Apostles, and was, besides, instructed by immediate Inspiration from Heaven.

These four, then, who penned the Gospels, could not be in any want of proper and sufficient Information. They knew what they wrote to be true, and had no Biases on them to occasion their speaking what was not strictly true. The Facts which they recorded, and the Doctrines which they taught, rendered them subject to the Ridicule, the Malice, and the Cruelty of their Enemies; so that nothing but the Love of Truth could excite them to declare these Things; nor could any thing less make them persist in their Assertions at the Expence of their Ease and Quiet, and at the Hazard of their Lives.

When these Gospels were first written, in the Infancy of Christianity, they certainly contained in them nothing different from what the Apostles had before preached; otherwise they would have been disowned and rejected by those who had been before instructed in our Religion: But the Spirit of God, who preserved these sacred Penmen from Error, moved them to put in Writing what had been before taught and believed, for the Use of the Church in future Ages, that the Faith might be handed down pure and uncorrupt, and not be subject to those Mixtures and Uncertainties to which Oral Tradition is exposed.

As the *four Gospels* were not indited at one and the same time; so they who wrote after others, instead of following the
the

the preceding Writers in every Circumstance or every History, do sometimes omit whole Passages, at other times relate them with the Omission of some Circumstances and the Addition of others; sometimes they recount them in the same, at other times in a different Order. Some are fuller and more particular; whilst others are more concise, and, as it were, abbreviate what is elsewhere recorded more at large.

Thus, as in other Parts of our Lord's History, so in the Account of the Resurrection, though the Writers of the several Gospels do all relate the same Event, namely, that he rose from the Dead; yet they do not deliver it in the same Words, in the same Order, or with all and every the same Circumstances; and yet their Accounts are all true and genuine, and may with some Care and Pains be well reconciled one to the other, and one regular and consistent History of the Fact be formed from them. This hath been often attempted, but by none with greater Success than by a learned and judicious Gentleman, who hath lately obliged the World with very valuable^a Observations on this Subject, to the Joy and Satisfaction of sincere Christians, and the Confusion of impious and unfair Cavillers.

Having thus paved the way by these previous Remarks on the sacred Records, from whence we at this Day must produce our Evidence for the Proof of this Doctrine: I shall now endeavour to confirm your Faith and illustrate my Text,

I. First, by observing, that after *God* had raised *Christ* from the Dead, he *shewed him openly*.

II. Secondly, I shall prove that these Appearances are abundantly sufficient to convince Mankind of the Truth and Certainty of *Christ's* Resurrection.

^a Observations on the History and Evidences of the Resurrection of *Jesus Christ*, by *Gilbert West* Esq.

III. Thirdly, I shall offer some Reasons why he did not appear *to all the People*.

IV. And lastly, I shall conclude with an Application proper to the Occasion of the present Solemnity.

I. First then, After God had raised *Christ* from the Dead, he *shewed him openly*.

It must be laid down as a certain Truth, that *Christ* was really dead; for without this, there could have been no Resurrection. That he actually died will appear from the Severity of his Punishment, the nailing to the Cross, and the piercing with the Spear. The Malice of his Enemies would be sure not to leave him, till they had seen him dead. His being ^a *already dead*, prevented the Soldiers from breaking his Bones. Before *Pilate* granted leave to *Joseph of Arimathea* to take away his Body ^b, he took care to be satisfied by the Guard that he had been some time dead. Had he not been void of Life, *Joseph* and *Nicodemus* would not have treated him as they did, winding him up in Grave-Cloaths with Spices, and laying him in a Tomb, the proper Repository of a dead Corpse. And finally, his Death was beyond all Contradiction proved by the Vigilance of his Murderers, who took care to have the Sepulchre ^c secured with a Seal, and guarded by a Band of Soldiers.

But in vain doth the Wit of Man endeavour to defeat the determined Purpose of God. His Flesh was not to see Corruption, and Death could hold him no longer than the third Day, when he threw aside the Weeds of the Grave, and arose triumphantly into Life.

On the same glorious Morn, he appeared ^d *first* to *Mary Magdalene*, and soon after to the other holy Women: They

^a John xix. 33. ^b Mark xv. 44. ^c Matt. xxvii. 66. ^d Mar. xvi. 9.
Joh. xx. 14, 15, 16, 17.

all acknowledged him for their blessed Master; they conversed with him; and were sent by him on a Message to his Disciples. Towards the Evening^a of the same Day, he joined *Cleophas* and another Disciple in their way to *Emmaus*; he discoursed with them on the Road; he explained to them the Prophecies relating to his Death and Resurrection; he *sat down at Meat with them*, and was, after some Recollection, known unto them. The same Night he appeared to^b the Apostles, as they were assembled at *Jerusalem*; they were as yet incredulous, notwithstanding the Reports which had been brought them; but he was now pleased to give them infallible Proofs of his being their very Lord and Master, really alive again from the Dead, by conversing with them, offering his Body to be handled by them, shewing them his Wounds, and eating and drinking in their Sight.

These four several Manifestations the blessed *Jesus* vouchsafed to his select Followers on the very Day, on which he arose;—a Day, which, from the notable Event of his Resurrection, hath, in its weekly Return, been ever since honoured by Christians with the Name of *The Lord's Day*. *St. Thomas* was not^c at that Time with the other Apostles, and, when he was told of what had happened, refused to believe that they had seen the Lord; therefore that he, who with the others was to be a Witness of the Resurrection, might be fully satisfied in the Truth of it, our Lord was pleased on the first Day of the following Week to shew himself again to the Apostles^d, when this Disciple was with them: He applied himself particularly to *him*, and bad him overcome his Incredulity by that Experiment which himself had proposed, of examining the Print of the Wounds with his Hands and Fingers; so that *St. Thomas*, being fully convinced, cried out in a holy Rapture, *My Lord, and my God!*

^a Luke xxiv. 13. Mar. xvi. 12. ^b Mar. xvi. 14. Luke xxiv. 36. Joh. xx. 19. ^c John xx. 24. ^d John xx. 26.

The next Appearance which the Gospel hath recorded, was at the Sea of *Galilee* or *Tiberias*^a, where his divine Power was manifested to *Peter, Thomas, Nathanael, James,* and *John*, with two other Disciples, by a very large Draught of Fishes, which they caught by his Direction: And at this Time he dined with them.

After this^b, *he was seen of above five hundred Brethren at once*, upon a Mountain in *Galilee*; and many of those who there saw him were alive when *St. Paul* wrote his first Epistle to the *Corinthians*. Upon the Sight of their Lord, they failed not here to worship him, though *some* had before doubted of the Truth of his Resurrection.

St. Paul acquaints us, that some time after, *he was seen of James*, and then of all the *Apostles*^c; which last must be understood of his Appearance on *Thursday* the fortieth Day after his Resurrection^d, when from that Part of the Mount of *Olives* which is called *Bethany*, in the Sight of them all, he ascended into *Heaven*, where he now sitteth at the right Hand of God.

These are all the Manifestations of our Lord from his Resurrection to his Ascension which are recorded in Scripture. Whether he shewed himself during that time oftener than is here set down, we have no Authority to determine: This only is plain from the Gospels, that after he was risen from the Dead, he did not constantly accompany with his Apostles, nor converse with them with the same Frequency and Familiarity as he did before his Crucifixion: Nor was it necessary that he should, or that he should shew himself more frequently than he did: And to give you Satisfaction in this Point, I come,

II. Secondly, to prove that these Appearances are abund-

^a John xxi. 1. ^b 1 Cor. xv. 6. Matt. xxviii. 16. ^c 1 Cor. xv. 7.

^d Mark xvi. 19. Luke xxiv. 50. Acts i. 9.

antly sufficient to convince Mankind of the Truth and Certainty of *Christ's* Resurrection.

We have seen who they were to whom our Lord shewed himself after his Resurrection; and they must certainly be allowed well qualified to be proper Witnesses. Whether he who had been dead was alive again, was a matter of Fact of which their Senses were able Judges. *One* weak Man might, perhaps, have been prevailed on to take a Deception for a Reality; but *eleven* Persons together could not well be supposed liable to the like Mistake:—Or, if even *they* could be thus deceived, yet it exceeds Imagination that so great a Number as *above Five hundred at once*, should all fancy they saw any one alive again, when he was yet dead.

Had it been recorded that *Christ* appeared only *once* after his Resurrection;—or had he, upon shewing himself, immediately disappeared again; there might have been more grounds for suspecting some Delusion: But his manifesting himself so *often* during the Space of *forty Days*, and giving them Time and Opportunity at each of these Appearances to be thoroughly satisfied that it was he himself, will fully clear the Affair from any thing of Cheat or Imposture.

They knew that he had been dead, and saw that he was alive: But so far were they from being prejudiced in Favour of his Resurrection, that nothing less than the most glaring Proofs, the most undeniable Evidence of their Senses, could bring them to believe it. But when they not only saw him, but talked and conversed with him; when they had handled him; when they had examined those Marks which the Spear and the Nails had left upon him; then, and not before, their Doubts subsided,—their Incredulity vanished,—and they firmly believed, and boldly testified the Truth and Certainty of his Resurrection.

The Holy Ghost likewise confirmed their Testimony, and bare Witness to the Truths which they preached, by
im-

impowering them to speak with Tongues which they had never learned, and to work Miracles, which they confessed they did in the Name and by the Authority of *Jesus* who had been dead, and was now alive again, and liveth for evermore.

These *Witnesses* then were fit and proper ones, and not the less, but the more proper for being *before chosen of God*, who knew their Honesty and Simplicity, their Piety and Integrity, their Disinterestedness and Attachment to the Truth; and therefore those Manifestations which *Christ* made of himself to these selected happy Persons, were abundantly sufficient to convince Mankind of the Truth of his Resurrection.

III. I shall proceed now, in the third Place, briefly to offer some Reasons, why *Christ* did *not* appear to all the People.

Hence Infidelity hath raised an Objection against the Doctrine of *Christ's* Resurrection: But this will be found to be a mere Cavil, since, as we have already seen, they to whom our Lord appeared after he was risen, were well qualified both to know and bear Testimony to the Truth: And if *they*, both in Weight and Number, were sufficient to support the Evidence of this Fact, then other Witnesses were not necessary, and farther Testimony would be but superfluous.

Besides, it was unbecoming the Dignity of that Majesty which *Christ* assumed after his Resurrection, to shew himself indifferently to all, as he had done before his Death. He was then in a State of Humiliation, he lived as a Man, he conversed as a Man, and appeared alike both to his Friends and Enemies: But, at his rising from the Dead, he entered upon his State of Exaltation; his Body, which before had been mortal, was now glorious; the Power of the Divinity shone through the Veil of Flesh; and it became unsuitable

to the divine Dispensation under this Period for *Christ* to shew himself promiscuously to all the People.

If we examine the Words of the Text more nearly; we shall not find in them what the Objection supposes, that *Christ* shewed himself *only* to his *Friends* and *Followers*. The Apostle, indeed, saith, he did *not* shew himself to *all the People* (nor could he have done this, without either convening them all into one Place, or travelling during the forty Days into every City and Village of the *Jews*) *but to chosen Witnesses, even to us, who did eat and drink with him*. Now if these Words were to be taken in their greatest Strictness, the Opposition would be thus;—not to *all*, but only *to us, who did eat and drink with him*, and were, as it follows in the next Verse, appointed to preach the Gospel, and to testify that he is risen. This confines the Sense, beyond what *St. Peter* intended, solely to the Apostles and Preachers of the Gospel. But did none else see him in those forty Days? The *five hundred Brethren* were probably not *all* Preachers, nor did all eat and drink with him, and yet they saw him. And even those who guarded the Tomb, and were far from a Suspicion of being in his Interest, if they did not, through the Greatness of their Surprize, see him alive, yet felt the Earthquake, and saw the Angel, and missed the Body, and knew that he was risen.

So that the Drift of *St. Peter* is not to assert that he appeared to none but Believers; but rather to shew, that there was no Necessity, in order to belief, that every one should have seen him with his own Eyes,—or that he should have manifested himself to *Cornelius* and his Companions; since it was sufficient that those who were before ordained of God to bear Testimony to his Resurrection, should themselves be fully and sensibly convinced of the Truth of what they asserted.

Though the Scripture be silent on this Head, yet it is possible that amongst those who saw him, some might not
before

before have been his Disciples, till they were convinced; as *Saul* the Pharisee afterwards was, by this miraculous Event.

If it be thought reasonable that *Christ* should at first have appeared to *all* without Distinction who were in or about *Jerusalem* at the Time of his Resurrection; the same Claim might with equal Justice have been laid by every Part of the World, and by every single Person in it: And not only that, but all future Ages might offer the same Plea for suspending their Belief, until *Christ* had personally appeared to all Mankind.

But if this be highly unreasonable, then it was requisite that he should appear only to a certain Number of Witnesses, on whose Testimony all the World is bound to believe the truth of his Resurrection.

Besides, if *Christ* had appeared in a more publick and general Manner, it would not have been a fuller Proof of his Resurrection, which had before all the Evidence that was necessary. And then, the cruel Treatment which he had suffered from his Enemies, could merit no Favour for their Conviction. Before his Passion, he tried all proper ways to reclaim them; he taught them with Mildness, or rebuked them with Sharpness, as the Case required: But still they turned their Backs upon his Doctrine, and rejected him. He wrought Miracles in their Favour,—he healed the Sick,—he cured the Lame,—he rebuked the Winds and the Sea, and raised the Dead; and even all this could not prevail on them to receive him as sent from God. When therefore they were thus hardened in their Infidelity, and their Obstinacy and Wickedness had rendered them unworthy of any Favour at his Hands, how could it be expected that he should appear to them after his Resurrection? This would have been to force them irresistably to believe; their Religion would not then have been founded upon free Choice, and such Faith would have had no Virtue or Excellency in it,

it, nor have been accounted of any Value in the Sight of God.

IV. I come now, lastly, to conclude with an Application proper to the Occasion of the present Solemnity.

The Connection between Faith and good Works is plain and evident; a lively Faith always discovering itself in Deeds of Piety and Humanity: And therefore the Wisdom of our Ancestors is to be respected, who consecrated this solemn and joyful Season to them both; that whilst we glory in the Cross of *Christ*, and triumph in the Faith of him who is risen from the Dead, we might shew our ready Obedience to his especial Command, in promoting the Cause of Charity, and let the World see that we are not ashamed of that peculiar Badge of Christianity. And what Pleasure must it afford to every good Christian, to behold this honourable Assembly meeting in the House of God, in this Age of Infidelity, openly to profess their Belief in the Resurrection,—and, in this Age of Immorality and Selfishness, to warm their own Hearts and the Hearts of others towards the noble Work of relieving the Members of *Christ*?

If we *be risen with Christ*^a, we must *seek those things which are above*. If we would be Partakers of his Resurrection, we must set light by the Things of this World;—we must *make to ourselves Friends of the Mammon of Unrighteousness*^b; and by *laying up our Treasure in Heaven*^c, provide a Pass-port for ourselves to those everlasting Habitations, where he who is risen from the Dead now sitteth on the right Hand of God: For, without the Grace of Charity, we are counted dead before God; and if it were possible for us to be possessed of all other Virtues, and be deficient herein, the want of this alone would debar us from

^a Col. iii. 1.

^b Luke xvi. 9.

^c Matt. vi. 19.

Heaven. The Love of our Neighbour must be joined to, and proceed from the Love of God ; nor can we pretend to the latter, unless we are possessed of the former ; for *“ Whoso bath this World's Good, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him ? ”*

Since then to do Good, and to distribute to the Necessitous, is an indispensable Duty, there remains to us nothing but the Choice of Objects ; for whilst all who are in any kind of Distress solicit our Charity, and the Fund of every private Person is too scanty to relieve them all, the good Man will give with Discretion, and husband what he is able to bestow in such a manner as may be most beneficial to Mankind in Misery. When the Alms of many Individuals are collected into one publick Stock, their Value is thereby improved ; and the Influence of them becomes more extensive, whilst they are intrusted in safe Hands, and managed with Prudence and Oeconomy by those whose only Aim in dispensing them is to do Good, and whom Experience and long Observation have taught in what manner this may best be done. We can then never want for Opportunities of disposing of our Charity with the utmost Propriety, so long as the ancient *Hospitals* of this honourable *City* subsist ; which are calculated so as to extend their Relief to Objects most deserving of their Care and best entitled to their Compassion.

To be a Father to the Fatherless ;—to supply the Place of the indulgent Mother ;—to take the poor helpless Orphan under our Care and Protection ;—to cover his tender Limbs with warm and decent Cloathing ;—to secure him from bad Company, the infectious Bane of unguarded Youth ;—to inure him betimes to Industry, and teach him to shun Idleness, the Parent of Vice and Immorality ;—to furnish his in-

fant Mind with sound Notions of God and Goodness;—to instruct him in the Principles of our holy Religion;—to accustom him in his early Years to the regular and constant Practice of religious Duties;—to enrich his Understanding with proper and useful Learning;—to continue this pious Care as long as Necessity requires;—not to forsake him before he is able to shift for himself;—and then, after consulting his Genius, Capacity, and Inclinations, to place the Youth in that Condition of Life for which he seems best qualified, and in which, with the Blessing of God on his honest Industry, he may procure a comfortable Subsistence for himself, and become an useful Member of the Commonwealth: To do thus for great Numbers of Children, who would otherwise want a decent Maintenance, a Christian Education, and a friendly Hand to usher them into the World, and fix them in some useful Station, must certainly be a noble Charity; and this is the Design of that *Hospital* which is distinguished by the Name of *Christ*, and, like that blessed Saviour of Mankind, saith, *Suffer the little Children to come unto me, and forbid them not.*

That the Publick may be thoroughly satisfied in the State of the charitable Foundations of this great Metropolis, there is printed, *A True Report of the great Number of poor Children, and other poor People, maintained in the several Hospitals, under the pious Care of the Lord-Mayor, Commonalty, and Citizens of the City of London, the Year last past.* And from thence it appears, that, during that Time, there have been,

*Children put forth Apprentices, and discharged out of
Christ's Hospital,* 146

*Ten whereof being instructed in the Mathematicks and
Navigation, were placed forth Apprentices to Com-
manders of Ships.*

^a Mark x. 14.

Children buried the Year last past, Five.

*Children now remaining under the Care and Charge of
the said Hospital, which are kept in the House and at
Nurse elsewhere* 968

And newly admitted 156

Amounting in all to 1124

Another Branch of Charity is, to extend our Relief to the Sick and the Lame, the Wounded and the Maimed, who surely are all of them proper Objects of Compassion, and as such recommend themselves to us in a very forcible Manner.

When Man came first out of his Maker's Hands, his Soul was serene and happy, for it was free from Guilt, and his Body was sound and healthy, and attacked by no Distemper: But as soon as Sin entered into the World, it not only clouded the Understanding, and deprived the Soul of its Peace and Serenity; but likewise overthrew the even Temperature of the Body, and brought on Mankind those various Diseases, from which none who partake of our corrupted Nature have a Right to be exempted: and therefore it is incumbent on us all to sympathize with those who suffer, and to endeavour as far as we can to ease and soften the Sorrows of our Fellow Creatures, and heal those Wounds which the Fall of Man hath inflicted.

We are all of us averse to Pain and Sickness, and are usually so anxious in seeking Help for ourselves, that even the largest Expence we can undergo, is looked upon as nothing, whilst it is laid out to procure for us Ease and Health. But what must those unhappy Persons do, who are at once afflicted with some grievous Disease and pinching Poverty,—who perhaps are exposed to all, or many of those Inconveniencies which tend to heighten the Disorder and augment their Misery,—are destitute of a Friend to help, or even to pity them,—are without the very meanest

meanest Accommodations,—have no House where to lay their wretched Heads, or repose their aching Limbs,—and, at one and the same Time, are struggling with Hunger and Thirst, with Cold and Nakedness, and the additional Misery of a distempered Body? If no Door was open to these unfortunate Creatures,—if no Relief was afforded them, this whole City would have the Appearance of a *Lazar-house*, and every Street would exhibit to our View the most melancholy and shocking Scenes that a working Fancy can imagine. To prevent which, our pious Ancestors erected the *Hospitals* of *St. Bartholomew* and *St. Thomas*, for the Entertainment and Relief of the diseased Poor; and these, from small Beginnings, have by the well-judged Liberality of succeeding Times so far increased, that, according to the Report, *there have been cured and discharged from St. Bartholomew's Hospital, the last Year, of wounded, maimed, sick, and diseased Persons out of this great City, and other Parts of his Majesty's Dominions, and foreign Parts, 7224; many of them relieved with Money and other Necessaries at their Departure to accommodate them in their Return to their several Habitations.*

<i>A particular Charity of Trusses given to</i>	74
<i>Buried this Year, after much Charge in their Illness,</i>	316
<i>Remaining under Cure, at the Charge of the Hospital,</i>	880
<hr/>	
<i>So that there are and have been under the Care of the said Hospital, the Year last past, of poor, sick, and lame Persons, destitute of all other Relief, in all</i>	8494
<hr/>	
<i>There have been cured and discharged from St. Thomas's Hospital in Southwark this last Year, of wounded, maimed, sick, and diseased Persons, Buried from thence this Year, after much Charge in their Sickness,</i>	6013
<i>Remaining under Cure</i>	247
	761
	So

So that there are and have been this Year, of poor miserable Objects, under the Cure of the said Hospital, in all

7021

But of all miserable Objects, none are more worthy of Commiseration than those who are under the Delusion of a distempered Brain, and have nothing left to declare them a Part of our Species but their Shape and their Voice.

When Reason, the best Gift which God hath imparted to Mankind, is defaced or impaired, that Guide which was designed to lead us into Truth, and to fill the Mind with useful Knowledge, so far degenerates from its proper Office, that it misleads Men into Error, and blinds their Eyes against the most glaring Light of Truth; the Notions which have been formerly imbibed, are either obliterated, or unsettled and displaced, and opposite or contradictory Ideas are connected with each other; so that from thence the most absurd Principles are laid down, and ridiculous Conclusions drawn from them; and on this Plan nothing but the most extravagant Resolutions can be formed, and the Actions which flow from thence will favour of nothing but Wildness and Brutality.

That must certainly be a deplorable Situation, which renders a Man ignorant of himself, and of his own real Character;—in which he who is possessed of Honour and Riches, shall think himself mean and poor, and be in Dread of Want:—The Beggar shall put on the Authority and Air of a Monarch:—Whilst some seem to enjoy an imaginary Felicity, others are cast down to the Depth of Despair and Melancholy:—Whilst those are raised and exasperated to the Fury and Rage of a Fiend; these are depressed and sunk almost to the State of Insensibility. Such Variety is there in this Sort of human Misery!—But I forbear to insist any longer on this Topick; since one single

View of the *Cells of Bethlehem* will make you more deeply sensible of this Distress, and of the Usefulness of this Hospital, than any thing I can say; and, according to the *Report*, there have been *admitted into the Hospital of Bethlehem this last Year, distracted Men and Women*

<i>Cured of their Lunacy, and discharged thence the said Year</i>	154
<i>Distracted Persons buried the last Year</i>	110
<i>Now remaining under Cure</i>	35
<i>And of Incurables</i>	254
	95

When the Objects before named are provided for, the charitable Man will still find others who are entitled to his Care; his tender Heart will grieve to see human Nature disgraced by those who stroll about the Streets, and have no other Means of procuring themselves a wretched Subsistence, than by the base Methods of pilfering or Debauchery. The only way of doing good to these, who are unwilling to do good to themselves, is, by proper Severities to oblige them to earn their own Maintenance, and by wholesome Correction to prevail on them to be chaste, honest, and industrious: And, with this View, there have been

Received this last Year into the Hospital of Bridewell, Vagrants and other indigent and miserable People, all which have had Physick, and such other Relief, at the Charge of the said Hospital, as their Necessities require

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And besides this, to prevent Youth from being by Idleness seduced into Vice, there are *eighty Apprentices in the said Hospital, brought up in divers Arts and Trades.*

These are the charitable Foundations which adorn and bless your City: These are the *Corbans* always open to receive.

ceive your Alms: And they each of them crave your Assistance on this Account especially, because the fixed Revenue of the respective Houses are not sufficient to defray the constant annual Charges of these extensive Charities;—much less to enlarge them farther, which nothing prevents but the want of more Benefactions. And much Need there certainly is of such Enlargement: For it is too plainly discernible that Vice increaseth together with the Number of our Inhabitants; and Misery, which ever follows close at the Heels of Sloth and Debauchery, is more frequently to be met with, and pleads earnestly for Relief. How are our Eyes daily offended with the Sight of meagre and pallid Wretches who crowd our Streets, and make our Walks unpleasant? How are our Ears pierced with the mournful, trembling Voices, the Sighs and Groans of complaining Mortals? If their Complaints are feigned, it would be a glorious Exertion of Power to detect and punish those wicked Cheats, who thus divert the Charity of well-disposed Persons from its proper Channel; and who usually spend what is given for their Relief on pernicious Liquors, which render them fit for the most daring Attempts, and endanger all who come in their way. But if their Miseries are real, it were Pity but the Doors of our Hospitals could open wide enough to receive them all.

And here I cannot forbear reminding you of some, for whom but a very scanty Provision is as yet made; and giving a Hint which may well deserve the Attention of the Publick, and the Regard of the Charitable and Munificent: They whom I have in my View are the unhappy *Incurables*,—unhappy, in that they are either judged incapable of Admittance into your Hospitals; or else the House which receives them, after some unsuccessful Efforts, is by its Constitution obliged, though with Grief and Reluctancy, to dismiss them, that they may not fill up the
Place

Place of others on whom they are in Hopes of working a Cure: And how deplorable is the Condition of those unfortunate People, when abandoned to the wide World, loaded both with Poverty, and a wasting or painful Distemper which admits no Cure?

But this I leave to your more mature and leisurely Consideration, and hasten to conclude.

You have heard the Evidence of the Resurrection of our blessed Saviour, for the Confirmation of your Faith; and have been directed to several Particulars in which you may commendably exercise your Love to your Fellow Creatures: And the Use to be made of this, is, to determine to do all the Good to the Souls and Bodies of Mankind that your Circumstances in Life will admit of; and firmly to believe that grand Article of our holy Religion, which we at this Season solemnly commemorate; not permitting any minute and trifling Objections either to shake your Faith, or prevent your Charity. And may Almighty God give us all Grace thus to resolve, and endue us with Strength and Power to keep these Resolutions; that being *stedfast in the Faith, adding to our Faith Virtue, and being rooted and grounded in Love*^a, we may please him in this Life, and in the next be rewarded by him with eternal Happiness, through the Merits of him who died for our Sins and rose again for our Justification, even *Jesus Christ*, our only Mediator and Redeemer; to whom, with the Father and the Holy Ghost, Three Persons, One God, be ascribed, as is most due, all Honour, Praise, and Adoration, now and for ever. *Amen.*

^a 1 Pet. v. 9. 2 Pet. i. 5. Eph. iii. 17.

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