

The rules, orders and regulations, of the Magdalen House, for the reception of penitent prostitutes.

Contributors

Magdalen Hospital (London, England)

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THE
R U L E S,
ORDERS and REGULATIONS,
OF THE
MAGDALEN HOUSE,
FOR THE
R E C E P T I O N
OF
PENITENT PROSTITUTES.

By Order of the GOVERNORS.

SECOND EDITION corrected, with a new INTRODUCTION.

L O N D O N :

M.DCC.LIX.

THE

R U L E

OF THE



FOR

RECEPTION

OF

RESTITUTION

By Order of the Government

Second Edition corrected, with a new Introduction

LONDON:

W. DODD

INTRODUCTION.

P R I V A T E vices are public injuries. This is strongly verified in the *lawless commerce* of the sexes. A *general* depravity in this instance, would bring on a general confusion : for, at the same time that we untie the knot of *conjugal love*, we rob the state of its best support and security, and impiously dare to abrogate one of the plainest injunctions of the *divine legislator*. The happiness of society can have no other stable foundation than the *virtue of individuals*. If the whole body were corrupt, the dissolution of it would inevitably ensue. With respect to a *future state*, it is evident enough, to those who acknowledge *Jesus Christ* as their lawgiver, or meditate on the precepts handed down by the once chosen people of God, that the *first and greatest among the children of men*, as well as the *poor and illiterate*, if they act with any consistency, will call themselves to account for transgressions of this kind, how lightly soever they may often treat such offences. If religion is the *glory* of human nature ; if we can have no hopes of everlasting felicity on a principle which we do not *adopt*, let him who receives the faith of *Christ*, preserve the impressions of it on his mind, in the clearest and most indelible characters, and rejoice, when an opportunity is offered of reducing his *faith* to *practice*, that the imitation of mankind may be the more steadily engaged upon objects of such vast importance to them.

The increase of the inhabitants of this island, has long been an object of *legislative attention*. To *preserve* is to *increase* : but if the means of

preserving are also rendered subservient to population, in a manner equally agreeable to *divine* and human laws, *charity* and *policy* will then go hand in hand, and we may hope to see the happiest fruits from *national zeal*; but if our *piety* is not strictly watched in its operations, it will sometimes bewilder us, and pervert the end intended.

The undertaking here recommended is of a *delicate* nature, but we need not be alarmed, as if we should trespass on those *wholesome* rules which are necessary to keep mankind in awe: there is such a strict *analogy* between the *disobedience* of the divine law, and the *punishment* of it, that *misery*, in some shape or other, is inseparable from *vice*. The *worldly* distress which the *poor* bring on themselves, is indeed the *most* level to common observation, and oftentimes so very striking, that we anxiously wish to relieve them, upon the principles of meer *humanity*; but, when *religion* steps in, and they express a desire to *reform*, it becomes an essential duty to afford them assistance.

Whatever our *national* prejudices may have formerly been, when we come to distinguish the various causes whence the miseries of life generally spring, we are unavoidably led to compassionate the case of many *thoughtless young women*, who become *sacrifices*, by the means of those temptations to which their personal advantages exposed them. Surrounded by snares, too often laid with great *art* and *industry*, it is no wonder that *fallacious promises*, which favour a *propensity to evil*, should sometimes prevail. But the *repentance* here proposed, carries with it the strongest marks, that their fond expectations of uninterrupted joys, vanish like a dream. They soon behold themselves, as monuments to *delusion*, *abandoned* by the *seducer*, *forsaken* by their *relations and friends*, *despised*, and even *insulted* by the world. When thus left to struggle with *poverty* and *scorn*, what

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can be the consequence ? Alas, it is too well known that they plunge the *deeper*, and become the *more abandoned*, till a noisome distemper ends their miserable lives.

These are the great out-lines of their picture ; but we are not therefore to conclude, that *all* who go astray in this manner will return to a sense of duty : let it suffice, that *some* of these unhappy women have continued in this dreadful way of living, through a habit of *necessity*, rather than a premeditated *choice* ; and that others, less practised in the paths of iniquity, disdaining the insults to which they are exposed, *fly for refuge*. Were we to mark all offences with *extreme rigour*, the *state of society* would indeed be a *state of war*, and *mercy* no longer considered as an attribute of the deity. Let us then observe the *happy medium*, and *show mercy to those who seek it*. Let us enjoy the pleasing reflexion, that whilst we exercise our own hearts in the duties of humanity, we prevent the propagation of iniquity, and save many from that *contagious distemper*, which hurries thousands to an early grave : we promote the *great cause of religion*, and whilst we *recommend* to mankind the solid comforts of *domestic life*, we afford these women an opportunity to recover from their *forlorn condition*, to regain the hopes of *mercy* from their *God*, and to become worthy the *protection* of their *country*.

To save a soul from death, is surely the highest object of that glorious ambition, which leads us to aspire at the enjoyments of heaven. If we make a true *practical* distinction between the *penitent*, and the *impenitent prostitute*, there can hardly be any danger. Whether affliction opens the door to her repentance, or whether that *just discernment* which true religion always inspires, leads her to seek for *refuge*, to shut against her all the avenues to comfort, has something in it so extremely shocking,
that

that it is hard to say, if the heart bleeds most on the account of our *common humanity*, or *shudders* for fear of offending him who is the *tender parent* of mankind.

It is beyond all dispute, that the *piety* of this nation had, according to the custom of other countries, long since induced us to shew the kind of mercy here recommended, if we had thought of any practicable method of doing it. As there are many incidents, in the great affairs of *government*, which occasionally require *new laws*, though we *doubt* the success of almost any law that can be digested; so, in some desperate cases, which fall under the more immediate cognizance of private persons, *experiments* must be tried. *Time*, which ripens all things, and that *good providence* which superintends all human affairs, have now eradicated those prejudices, which created insuperable difficulties, to the very attempt. *At length we believe*, for we *see*, that many women, in the most abject state, may be recovered to a *sense of virtue*; and that they *are* truly rendered *capable* of wiping off those stains in their character, which had excluded them from the common blessings of life.

Strict order and *discipline* are, indeed, essential to all undertakings, but more particularly in such as this; and it ought to be presumed, that such as the *deportment* of these women is, in the *public worship of their Maker*, such is their *behaviour*, at their *labour*, and at the common refreshments of life. For as this charity is *founded* in a supposition of a practical *belief* that the soul is immortal, and a return to an *unfeigned obedience* to the divine precepts of the *Great Prophet* and *Redeemer of the world*, it cannot be *supported* on any *other* principle. And it is very remarkable, that of 128 women received, within these few months, since the opening of the house, at a venture, and chiefly from their own account

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of themselves, only 19 have been discharged ; some of these very honourably, as being *reconciled to their friends*, or labouring under *chronical distempers*, which rendered their abode incompatible with the nature of a house of piety and labour ; and, upon the strictest examination, very few have proved to be unfit objects. If we consider the infant state of the charity, it is equally matter of joy and surprize, that the thing should be at once so well understood:

Virtue is epidemical as well as vice. We see the force of *example* in many instances. Some reformatations have been brought about by means of the bare report of the sanctity of this institution : and the public has seen some of the *capital* streets of this *metropolis*, which used to be the *grand rendezvous* of prostitutes, the dangerous obstruction to the unwary passenger, has been happily removed, by the vigilance of the *civil magistrate*.

In the mean time, if we look back on the objects of this beneficent undertaking, nothing can be more interesting than the *reconciliations* of their parents and friends, as preparatory to their reception in the world ; whilst the proofs which are often given by some of them, demonstrate much higher sentiments, than the generality of mankind is apt to conceive of persons under such circumstances. Nor is this charity less worthy our attention, in a *political view*. It has been already observed, that *preservation* is one kind of *increase*, and we may safely pronounce, that *sixty* out of a *hundred* of these women would, probably, have been dead in less than *two years*. They are now recovering their constitutions, and, as they learn *useful employments*, we may flatter ourselves that, by their labour and ingenuity, they will obtain an *honest support* when they return into the world. It is more than probable that many of them will in due time,

time, become *faithful domestic servants*, whilst their *religion* will qualify them for making the best of wives.—Let the hearts of their benefactors exult in triumphs of *joy* and *compassion*, when they hear them chant the praises of their *Maker*, and pour out their hearts in gratitude for their deliverance from the *bondage of sin*. To consider what they were, and what they now appear to be, a change of manners of this kind is not less *strange* than *new*; and with pleasure we behold an effect which we once thought next to *impossible*. Our fellow-subjects may be persuaded, that no care will be wanting to render the charity instrumental to all the great and good purposes for which it is intended; and it is hoped that such aid will be afforded, as will fix it on a basis hardly to be shaken, whilst *Virtue* can maintain her warfare with the *dangerous vice* in question.

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RULES and REGULATIONS.

Of the GOVERNMENT.

A PRESIDENT.

FOUR VICE-PRESIDENTS.

A TREASURER.

A GENERAL COURT.

A GENERAL COMMITTEE OF TWENTY-ONE GOVERNORS.

1. **T**HE *President, four Vice-presidents, Treasurer, and Committee of twenty-one*, are annually chosen the last *Wednesday* in *June*; and *seven* of the committee go out yearly.

2. All the officers are chosen annually.

Of the TREASURER.

1. He receives all benefactions, keeps an account of all receipts and payments, and accounts at the four quarterly general courts, or oftener, if required.
2. The surplus money remaining in his hands, at any of the said courts, more than sufficient to defray the current expences, he is to lay out in such government securities as the majority of the governors, then present, shall think fit.
3. He is to pay no bills, unless they be first signed by three of the committee.

B

Of

Of the GENERAL COURTS.

1. The general courts consist of at least ten governors. The president, or vice-president, the treasurer, or chairman presiding, is to explain the business of the assembly ; to put questions, and, if required, to put such questions to the vote, by ballot ; and, in case of an equality, such person presiding shall have a casting vote.
2. The general courts are held quarterly, *viz.* on the last *Wednesday* in *June*, the last *Wednesday* in *September*, the first *Wednesday* in *January*, and the last *Wednesday* in *March* every year, at which time the governors are informed of the state of the charity, and the several books of admission and dismissal, and all others, are laid before them.
3. The *secretary* is to give notice in writing to the *president*, *vice-presidents*, *treasurer*, and *governors*, when the *quarterly* and *annual general courts* are held, and the same is also advertised in the *Daily* and *Public Advertisers*, on the *Wednesday* and *Saturday* preceding.
4. The *annual* general court is held the last *Wednesday* in *June*, at which time the officers are chosen.
5. At every *annual general court*, is laid before the governors, the general state of the hospital, respecting the year's *receipts* and *disbursements*, *cash in hand*, &c. the *number of women* admitted into the said house since the last annual meeting ; the number of those provided for in the course of the last year, and in what manner, and the time they continued in the house. An abstract of the said account is also published in such manner as the governors shall deem most satisfactory to the public.

Of the GENERAL COMMITTEE.

1. It consists of *twenty-one*, *five* of whom constitute a *quorum*, and the president, vice-presidents, and treasurer, are always of this general committee, one of whom is chairman ; but if none of them are present, then the said committee may chuse their chairman.
2. They meet at least once a week, but oftener if they find it necessary.
3. No member of this committee shall be interested in a pecuniary way, directly or indirectly, in any business, matter, or thing, in the department of the said committee.
4. When there is any particular business, the same is to be expressed in the summons, and first entered upon and determined, before any other business is proposed.
5. The committee have power to admit such petitioners as they shall approve, and dismiss any who are already admitted ; contract for, and inspect the cloathing, furniture, and provisions, in order that they be all good of their kind.
6. They give orders concerning the manner in which the persons admitted shall be employed most properly, for the advantage of the charity.
7. They examine into the conduct of all the officers and servants, and give them such orders as occasion may require ; they have power to suspend any of them upon misbehaviour ; to discharge any of the menial servants, and to appoint others in their room.

8. The *rough minutes* of the committee are read and signed by the chairman before he leaves the chair. The *fair minutes* are also read at the next meeting, before any other business is entered upon, and signed by the chairman, as an acquiescence that they are the real minutes of the last meeting.
9. A *sub-committee* of three shall be appointed, who, if necessary, are jointly to visit the wards, in order to make their report.

Of GOVERNORS in general.

1. A subscription of *twenty guineas* is a qualification for a governor for life.
2. An annual subscription of *five guineas* is a qualification of a governor for that year ; which subscription, when it shall amount to *twenty-five guineas*, is a qualification for a governor for life. Every such subscriber is entitled to one vote only.
3. If any *annual subscriber* shall be more than two years in arrear, his power, as a governor, ceases till such arrears be paid.
4. Every lady, subscribing as above, is intitled to vote personally, or by proxy, provided that proxy be brought by a governor.
5. No governor shall be possessed of more than *one* proxy.
6. Any *five* governors have power to require a general meeting, provided they address themselves to the *president*, one of the *vice-presidents*, or *treasurer*, by letter, setting forth the business for which such meeting is required, and signed by them respectively.

7. All

7. All elections are made by holding up of hands, unless a ballot be required, and if there be an equality of votes, the chairman has the casting vote.

Of the Duties of the respective Officers to be employed in this Charity.

I. *Of the* CHAPLAIN.

1. He attends all committees, and makes reports of what he thinks necessary for the good conduct and benefit of the undertaking.
2. He reads prayers morning and evening, at a regular time appointed, and prays and preaches twice every *Sunday*, at such fixed hours as are judged most convenient; he administers the sacrament on the great festivals, and once every month.
3. He attends the sick and illiterate, and takes especial care to instruct them according to the principles and duties of the protestant religion.

II. *Of the* PHYSICIANS.

1. To enlarge on their business is needless, application and skill are ever required, and a more humane and prudent conduct than perhaps is necessary in any other establishment.
2. One of them attends the committee, and makes weekly reports.

III. *Of*

III. *Of the* SURGEONS.

The same rules are observed by them, as by the physicians.

IV. *Of the* APOTHECARIES.

The same is also observed by them. The *physicians, surgeons, and apothecaries*, attend in their own persons, and no *pupil, apprentice, or servant*, is at any time admitted into the wards.

V. *Of the* MATRON.

1. She resides constantly in the house, and directs the *economy* thereof.
2. She is fully instructed in the *rules and orders* of the house ; observes them strictly, and makes report to the committee of whatever she thinks will be most for the benefit of the charity.
3. She receives instructions from the committee, in what manner to govern and regulate the *domestic affairs*.
4. She sees that all the women are neat and decent in their cloaths and persons, and properly employed, and discharge their duty ; and that they constantly attend divine service. She receives from the *steward* the materials for their work, and delivers the work back to him, and sees that he makes a regular entry and account thereof.
5. She takes care of all the household linen, and what belongs to the cloathing, so that the *steward* may keep an account thereof.
6. She requires, of the *steward*, such provisions as are necessary for the house, and suffers none to be carried away, nor any waste to be made.
7. She

7. She takes care that the rules of the house be strictly observed, with regard to the time of rest, diet, hours of devotion, and every thing that concerns the good order of the house.
8. She keeps the keys of the outward doors, which are delivered into her hands, after the doors are locked, at *seven* in the winter, and *nine* in the summer.

VI. *Of the* SECRETARY.

1. He keeps the general accounts, in the *books*, and in the *method*, which is directed, and carries on the correspondence.
2. He is present at all meetings, takes minutes, and does whatever is required from the nature of his office.
3. He collects the annual subscriptions, and gives *notice* to subscribers who are more than *one* year in arrear.

VII. *Of the* STEWARD.

1. He resides constantly in the house, and follows no other business or employment but what relates to this charity.
2. He receives the respective provisions and materials for the employment of the women, ordered by the committee; he inspects the *weights*, *measures*, and *quality* thereof, and makes regular entries of them.
3. He keeps an exact account of all work done by every respective woman, when the matron delivers it to him.

4. He keeps a fair and exact *inventory of the furniture*, as ranged in the *different wards and apartments*, with the *cost of each article*, and all other *domestic concerns*, and accounts with the *treasurer* when required.
5. He gives security, if required, in the sum of TWO HUNDRED POUNDS.

VIII. *Of the PORTER.*

1. He attends the gates, receives messages and letters, and does all other matters relating to his office.
2. He is not to receive any letter, message, or other thing into the house, or send out any thing without the knowledge and inspection of the matron.
3. He resides in the house, and strictly observes the instructions which are given him in regard to visitors, letters, &c.
4. He gives security at the discretion of the committee.

IX. *Of the MESSENGER.*

1. He is employed in errands and out-door business, and dwells in the house, and gives security if required.
2. He is not to bring any *letter, verbal message*, or other thing into the house ; or carry out any message or other thing, without the knowledge and inspection of the matron.

N. B. *Neither the steward, porter, or messenger, have any communication with the wards.*

Every

Every officer and servant of the house, is under the strictest injunction not to receive any money, fee, gratuity, or reward, directly, or indirectly, except their wages.

X. Of ADMISSION.

1. The method of admission is by petition to the committee, setting forth the petitioner's name, place of abode, and parish settlement (if any.)

N. B. *A printed form of a petition, with proper blanks, may be had (gratis) by application at the house.*

2. Every petitioner is examined, as to her health, by a proper matron attending for that purpose, and, if necessary, by the physician and surgeon.
3. When the petitioner is approved, her petition is written upon, by the chairman, *found proper*.
4. Every person upon admission subscribes to the rules of the house, and enters into an agreement to the following purport, *viz.* to pay the sum of *ten pounds per annum* for her board, lodging, and necessities, which agreement is to be void, provided such persons continue in the house three years ; or a less time, at the option of the committee.
5. No person admitted is allowed to go out of the house, without special leave, in writing, signed by the treasurer or chairman, and two of the committee.

XI. *Of the* W A R D S.

1. One or more wards are to be allotted for persons newly admitted, where they may remain, if necessary, for some time, for a trial of their behaviour, before they are classed in the other wards.
2. There may be a superiority or preference of wards, according to the education or behaviour of the person admitted, and the lower wards to consist of inferior persons, and of those who may be degraded for misbehaviour.
3. They are *classed* in each ward, and one is appointed to *preside*, and be accountable for the conduct and behaviour of the rest.
4. They do the necessary offices of their *respective wards*, excepting the person appointed to preside, by rotation, or as may be otherwise appointed by the *committee*.
5. They perform the necessary *offices of the house*, as directed by the matron, and an allowance shall be made to such as perform these offices, out of the general produce of the work done in the house, according to the proportion of the value of their duty and labour.
6. Each person lies in a separate bed, and has a chest for her cloaths and linen, under a lock, the key of which is kept by herself.
7. Where the rooms admit of it, a small closet or apartment is provided for the retirement of the most serious and best behaved, in the intervals of their employment, and these are also considered as the reward of good conduct.
8. A sick ward is also provided.

XII. *Of their* NAMES.

1. Their *true names* are registered, but if they are desirous of concealing themselves, they have liberty to assume a *feigned name*.
2. As reproaches for past irregularities are forbidden under the severest injunctions ; neither is any enquiry into *names* or *families* permitted, but all possible discouragement given to every kind of discovery, that the parties themselves do not chuse to make.

XIII. *Of their* DRESS.

1. If, upon their admission, their apparel is in any tolerable condition, it is *cleaned, ticketed*, and laid by, in order to be returned to them whenever they leave the house : but if such apparel is too fine for their station, the same may be sold, and the produce brought to their account.
2. They wear an uniform of light-grey, and in their whole dress are plain and neat.

XIV. *Of their* DIET.

1. A diet for breakfast, dinner, and supper, is appointed at the discretion of the committee, and the same written in a fair hand writing, and hung up in the committee-room, which diet may be settled at the first meeting in every month.
2. Each ward dines at a separate table.
3. The matron may dine at the head of the table of the superior ward.

4. The head of each ward dines at the upper end of each table, *and says grace.*

XV. *Of their* EMPLOYMENT.

1. Each person is employed in such work or business as is suitable to her abilities, and may have such part of the benefit arising from her labour and ingenuity, as the committee shall judge her deserving of; which sum may be increased by the bounty of the house, as favourable opportunities happen for establishing them in the world.
2. One in each ward presides, and is answerable, to the matron, for the industry and good behaviour of the rest; and such as are capable of instructing others, shall be properly rewarded.
3. No part of their labour is *sold in the house*, but at some other place appointed by the committee.
4. The articles intended for the employment of these women, are, to make their own cloaths, both linen and woollen; spinning the thread and making the cloth.—To knit their stockings from the raw materials.—To make bone-lace.—Black-lace.—Artificial flowers.—Childrens toys.—Spinning fine thread; also woollen yarn.—Winding filk.—Embroidery.—All branches of millinery.—Making women and children's shoes, mantuas, stays, coats.—Cauls for wigs, weaving hair for perukes.—Knitting hose and stockings.—Making leathern and filken gloves.—Making garters.—Drawing patterns.—Making soldiers cloaths and seamen's fops.—Making carpets after the *Turkey* manner, which may be easily suited to their strength and abilities.—Or whatever employment their several abilities and genius lead to (*a*).

5. Quick

(*a*) The chief objects in which they have been hitherto employed, are spinning of wool and flax, winding filk, making fine, and also fop shirts; making gloves, and embroidering the backs of them, and making all the household linen, and all their own cloaths.

5. Quick sale shall be made of the product of their labour and ingenuity, that they may know how their property accumulates, as an additional spur to industry.
6. In their work, as in every other circumstance, the utmost delicacy and humanity are observed, that this establishment may not be thought a house of correction, or even of hard labour, but a safe retreat from their distressful circumstances.

XVI. *Of times of REST and DIET.*

1. From *Lady-day* to *Michaelmas* they rise at *six*, and go to bed at *ten*; and from *Michaelmas* to *Lady-day* rise at *seven*, and are in bed at *nine*; and after that time no fire or candle are allowed, except in the sick ward.
2. They breakfast at *nine o'clock*, and are allowed half an hour; and dine at *one o'clock*, and are allowed an hour; and leave off work at *six* in the winter, and *seven* in the summer.

N. B. *Besides Sundays, there are certain days of relaxation, amongst these Good-friday and Ash-wednesday are devoted to piety and reading.*

XVII. *Of CAUTIONS relating to VISITORS.*

1. The physicians, surgeons, and apothecaries, when they visit the wards, are attended by the matron.
2. No governor, or any other person, is permitted to visit the wards, or any of the women, without leave in writing, first obtained from the *treasurer* or chairman, and two of the committee, except in cases provided for, and in all cases the matron is to attend them.

XVIII. *Of* DISMISSION *for* FAULTS.

1. Abusive or reproachful language, insolence or disobedience to the officers, indecent or profane expressions, and such kind of turbulent conduct, subjects them to confinement in a room for six hours for the first offence. For the second offence they are admonished publicly by the chaplain and the matron ; and the rest of their own ward are also appealed to, for their disapprobation of such conduct. The third offence subjects them to be confined for twelve hours, and to have but one spare meal during the whole day ; and, if found incorrigible, then to forfeit a certain proportion, or the whole of what they may have acquired by their labour, at the discretion of the committee : it also subjects them to the consequences of their agreement ; and dismissal from the house, never to be re-admitted.
2. After the continuance of any woman in the house for *three years*, or upon the modest and virtuous demeanor, and industrious conduct of such woman, *upon the application* of her parents or friends, or any housekeeper of sufficient credit, if such friends declare they forgive past offences, and will provide for her ; or, if such housekeeper will receive such woman as a servant ; in either of these cases the committee will discharge such woman, with her consent.
3. Upon the discharge of such woman, her cloaths, or if sold, the produce of them shall be returned to her, together with whatever may be due upon her account, and a certificate shall be given her, under the hand of the *president*, one of the *vice-presidents*, or *treasurer*, and *two* or more of the committee, of her good conduct and behaviour during the time of her continuance in the house.

4. Every

4. Every woman who shall be placed out in a service from this house, and shall continue one whole year in such service, to the approbation of her master or mistress, upon its being made appear to the satisfaction of the committee, the committee may give such woman a gratuity, not exceeding *two guineas*, as a reward for her good behaviour.
5. The committee will, upon the good behaviour of any of the women, interest themselves to obtain a reconciliation with their parents and friends, in order to their return into the world; and, upon such occasions, their contracts will be cancelled.
6. Besides the vouchers above mentioned, and the advantages arising from their labour, a *bounty* may be given, at the discretion of the committee, to such as are properly discharged. This bounty will be presented, not only to those who *marry*, in a manner satisfactory to the committee, but also to such as shall set up *trades*, in whatever way they shall have gained a proficiency; so that nothing shall be omitted which can promote the great ends of preserving life, of rendering that life useful, and of *recovering* those who are now lost to the community.

These Rules and Orders will be improved from time to time, as experience may render necessary.

P R E S I D E N T,

Right Hon. SEYMOUR, Earl of HERTFORD.

V I C E - P R E S I D E N T S,

Right Hon. Lord ROMNEY,

Sir GEORGE SAVILE, Bart.

Sir ALEXANDER GRANT, Bart.

Sir SAMUEL FLUDYER, Knt. and Alderman.

T R E A S U R E R,

ROBERT DINGLEY, Esq;

C O M M I T T E E

For the year ensuing, chosen at the general meeting, June 28, 1758.

man
uo
lower
JOHN Barker
Edmund Boehm
James Crockatt
Charles Dingley
Edward Dixon
John Dorrien
~~John Dupré~~
~~Isaac Eeles~~
Jonas Hanway
~~Frazer Honeywood~~
~~Thomas Light~~

1759

} Esqrs.

Robert Nettleton
Thomas Preston
William Reynolds
Hugh Ross
~~Thomas Spencer~~
John Tozer
John Thornton
~~Saunders Welch~~
George Wombwell
~~John Weyland~~
Chaffray

Geo. Peters
And. Thomson

} Esqrs.

Officers and Servants chosen for the Year.

Physicians	- - - - -	Dr. Grieve, Dr. Dawson.
Surgeons	- - - - -	Mr. Edmund Pitts, Mr. John James.
Apothecaries		{ Mr. John Pearce, Mr. Henry Haf-
		{ key, Mr. Edward Curties.
Chaplain	- - - - -	Reverend Mr. Reeves. <i>extraordinary, Rev. M. Dodd</i>
Secretary	- - - - -	Mr. Abraham Winterbottom.
Matron	- - - - -	Mrs. Jane Pine. <i>Eliz. Butler</i>
Steward	- - - - -	Mr. John Campe.
Porter	- - - - -	John Kemp.
Messenger	- - - - -	Edmund Carrington.

A P R A Y E R for the use of the MAGDALEN C H A P E L.

FATHER of mercies and God of all comfort, who hast sent thy Son *Jesus Christ* into the world, to save that which was lost; we praise thy holy name for the bountiful provision made in this place, for the spiritual and temporal wants of miserable offenders: beseeching thee so to dispose our hearts by the powerful working of thy blessed spirit, that through sincere repentance and a lively faith, we may obtain remission of our sins, and all the precious promises of thy gospel. Awaken those who have not yet a due sense of their guilt: and perfect a godly sorrow where it is begun. Renew in us whatsoever hath been decayed by the fraud and malice of the devil, or by our own carnal will and frailness. Preserve us after escaping the pollutions of the world, from being again entangled therein; and keep us in a state of constant watchfulness and humility. Forgive, as we do from our hearts, those who have injured us: and grant to all who have seduced others, or been seduced themselves into wickedness, that they may forsake the evil of their doings, and *live*. Make this house a blessing, we pray thee, to the souls and bodies of all its inhabitants, and a glorious monument of thy grace, abounding to the chief of sinners. Strengthen the hands, direct the counsels, reward the labours and the liberality, of all who are engaged in the government or support of it: and increase the number of those, who have a zeal for thy glory, and compassion on the ignorant, and on them that are out of the way; that many may be turned from darkness to light, and from the power of satan unto God, through the merits and mediation of *Jesus Christ* our Lord. *Amen.*

D

H Y M N

H Y M N I.

For the MORNING.

A Wake, my Soul, and with the Sun
Thy daily Stage of Duty run:
Shake off dull Sloth, and early rise,
To pay thy Morning Sacrifice.

Redeem thy mis-spent Time that's past;
Live this Day, as if 'twere thy last:
T' improve thy Talents take due Care,
'Gainst the great Day thyself prepare.

Let all thy Converse be sincere;
Thy Conscience as the Noon Day clear;
Think how th'all-seeing God thy Ways,
And all thy secret Thoughts surveys.

Wake, and lift up thyself, my Heart,
And with the Angels bear thy Part;
Who all Night long unwearied sing,
Glory to the Eternal King.

I wake, I wake, ye heav'nly Choir;
May your Devotion me inspire:
That I, like you, my Age may spend;
Like you, may on my God attend.

May I, like you, in God delight;
Have all Day long my God in Sight:
Perform, like you, my Maker's Will:
O! may I never more do Ill.

Glory to Thee, who safe hast kept;
And hast refresh'd me whilst I slept:
Grant Lord, when I from Death shall wake,
I may of endless Life partake.

Lord, I my Vows to thee renew;
Scatter my Sins as Morning Dew: [Will,
Guard my first Spring of Thought and
And with Thyself my Spirit fill.

Direct, control, suggest this Day,
All I design, or do, or say;
That all my Pow'rs, with all their Might,
In thy sole Glory may unite.

Praise God, from whom all Blessings flow;
Praise Him, all Creatures here below:
Praise him above, y' Angelic Host:
Praise Father, Son, and Holy Ghost.

H Y M N II.

For the EVENING.

Glory to Thee, my God, this Night,
For all the Blessings of the Light.
Keep me, O keep me, King of Kings,
Under thy own Almighty Wings.

Forgive me, Lord, for thy dear Son,
The Ills that I this Day have done;
That with the World, myself, and Thee,
I, ere I sleep, at Peace may be.

Teach me to live, that I may dread
The Grave as little as my Bed;
Teach me to die, that so I may
Triumphing rise at the last Day.

O may my Soul on Thee repose,
And with sweet Sleep mine Eyelids close:
Sleep, that may me more vig'rous make,
To serve my God when I awake.

When in the Night I sleepless lie,
My Soul with heav'nly Thoughts supply:
Let no ill Dreams disturb my Rest,
No Pow'rs of Darkness me molest.

Let my blest Guardian, whilst I sleep,
Close to my Bed his Vigils keep;
Divine

Divine Love into me instil,
Stop all the Avenues of Ill.

Thought to Thought with my Soul con-
Celestial Joys to me rehearse ;
And in my Stead, all the Night long,
Sing to my God a grateful Song.

Praise God, from whom all Blessings flow ;
Praise him, all Creatures here below :
Praise him above, y' Angelic Host :
Praise Father, Son, and Holy Ghost.

H Y M N III.

For the LORD'S DAY.

THIS is the Day the Lord's own Day,
A Day of holy Rest :
O teach our Souls to rest from Sin,
That Rest will please the best.

This is the Day, thy Day, O Lord,
On which Thou didst arise ;
For Sinners having made thyself
A sinless Sacrifice.

Thou, Thou alone, redeemed hast
Our Souls from deadly Thrall ;
With no less Price than thine own Blood,
The Purchase of us all.

Hadst Thou not dy'd we had not liv'd,
But dy'd eternally :

[verse, We'll live to Him that dy'd for us,
And praise his Name on High.

Thou, Lord, didst die, and rise again,
And didst ascend on high,
That we poor Sinners, lost and dead,
Might live eternally.

Thy Blood was shed instead of ours ;
Thy Soul our Guilt did bear ;
Thou took'st our Sins, gav'st us thyself ;
Thy Love's beyond compare.

Welcome and dear unto my Soul
Is thy most holy Day :
May I th' eternal Sabbath keep
With God my Strength and Stay !

I come, I wait, I hear, I pray ;
Thy Footsteps, Lord, I trace :
I joy to think this is the Way
To see my Saviour's Face.

These are my Preparation-Days ;
And when my Soul is dress'd,
These Sabbaths shall deliver me
To mine eternal Rest.

A LIST OF SUBSCRIBERS.

Those marked with * are annual governors.

Those marked with ** are governors for life.

Those marked † are of the committee.

	<i>l.</i>	<i>s.</i>	<i>d.</i>		<i>l.</i>	<i>s.</i>	<i>d.</i>
A				* Beale and Wells, Messrs.	5	5	0
* Aylesford, the Rt hon. Earl	5	5	0	* Boog, Mr. Waley	2	12	6
of				* Bennet, Captain Thomas	10	10	0
Aylesford, the Rt Hon. Coun-	3	3	0	* Brooksbank, Stamp Esq;	5	5	0
tefs of, <i>per annum</i>				Bond, George Esq; <i>per annum</i>	2	2	0
* Adams, the Hon. Baron	10	10	0	Barker, Thomas Esq; by Mr.	2	2	0
** Asgill, Sir Charles, Knt.	21	0	0	Whifton			
** Astley, Mr. Richard	21	0	0	* Blagrove, Paul Esq;	5	5	0
** Antigallicans, laudable order	21	0	0	Ditto, <i>per annum</i>	5	5	0
of, by Mr. R. Phipps.				Blache, Mr. J. F. being a Sub-	4	4	0
Andrews, Mrs. <i>per annum</i> .	3	3	0	scription for a poor Man, who			
* Adamson, Mrs. <i>per annum</i>	10	10	0	died before he received it.	2	2	0
* Allen, Ralph Esq; <i>per annum</i>	10	10	0	Buck, Richard Esq; <i>per annum</i>	5	5	0
* Akermam, Isaac Esq; <i>per annum</i>	5	5	0	* Baldy, Mr. Robert	5	5	0
B				* Bradshaw, Lady	5	5	0
** Bedford, his Grace the Duke of	100	0	0	* Berriman, Mrs. Mary	10	10	0
* Bolton, her Grace the Dutchess of	5	5	0	* Bradley, Mrs	5	5	0
** Bath, the Rt. Hon. the Earl of	52	10	0	* Backman, Mrs. Margaret <i>per ann.</i>	5	5	0
Ditto, <i>second Subscription</i>	20	0	0	C			
** Barnard, Sir John Knt.	50	0	0	* Canterbury, His Grace the Arch-	5	5	0
** Brassey, Nathaniel Esq; and	50	0	0	bishop of <i>per annum</i>			
** George Lee, Esq;				* Chesterfield, Rt. Hon. the Earl	10	10	0
** Boyde, Augustus Esq;	50	0	0	of			
**† Boehm, Edmund Esq;	50	0	0	** Curzon, Sir Nathaniel	50	0	0
**† Barker, John Esq;	50	0	0	**† Crockatt, James Esq;	50	0	0
** Bagnall, John Esq;	21	0	0	** Croft, Stephen Esq;	21	0	0
** Barnes, Van Mildert, and	21	0	0	** Cholmley, Nathaniel Esq;	50	0	0
Sedgwick				** Coape, John Esq;	21	0	0
** Butcher, Robert Esq;	21	0	0	** Coningham, James Esq;	50	0	0
* Bosanquet, Jacob Esq; <i>per annum</i>	5	5	0	** Cornwall, John Esq;	21	0	0
* Broadribb, John Esq; of <i>Worcester</i>	5	5	0	** Carey, Robert Esq;	21	0	0
* Berkeley Norborne, Esq;	5	5	0	** Costa, Benjamin Mendez da Esq;	21	0	0
* Brander, Gustavus Esq; <i>per annum</i>	5	5	0	** Clarke, Samuel Esq;	21	0	0
Ditto, <i>per annum</i>	2	2	0	** Child, Charles Esq;	30	0	0
				** Cholm-			

	<i>l.</i>	<i>s.</i>	<i>d.</i>		<i>l.</i>	<i>s.</i>	<i>d.</i>
* Clarke, Mr. William <i>per annum</i>	5	5	0	** Foster, Mr. Edward	21	0	0
* Charlesworth, Mr. James, in } cloathing, value	10	12	0	* Flower, Freeman Esq;	5	5	0
Crips, Mr.	2	2	0	* Fivey, James Esq; <i>per annum</i>	5	5	0
Champs, Mr. Laurence	2	2	0	Ferret, John Esq;	1	1	0
Cox, G. H.	2	2	0	Fox, Mr. Daniel	2	2	0
Ditto, for his Friend	2	2	0	F. W. <i>per annum</i>	1	1	0
* Cotton, Lady <i>per annum</i>	5	5	0	Foxcroft, Mr.	2	2	0
* Curzon, Dame Mary	5	5	0	G			
Crane, Mrs. Rebecca	1	1	0	**† Grant, Sir Alexander Bart. } <i>Vice-President</i>	50	0	0
D				** Germaine, Hon. Lady Betty	100	0	0
**† Dingley, Robert Esq; <i>Treasurer</i>	50	0	0	** Godin, Stephen Peter Esq;	50	0	0
**† Dingley, Charles Esq;	50	0	0	** Godin, Mr. James <i>jun.</i>	21	0	0
**† Dorrien, John Esq;	50	0	0	** Gardiner, William Esq;	50	0	0
**† Dupré, John Esq;	50	0	0	** Gaussen, Peter Esq;	21	0	0
**† Dixon, Edward Esq;	50	0	0	* Gaussen, Peter Esq; <i>jun.</i>	5	5	0
** Duhorty, Richard Esq;	21	0	0	* Grieve, James M. D. <i>per annum</i>	5	5	0
** Dalton, Richard Esq;	21	0	0	* Garbet, Mr. Sam. of <i>Birmingham</i>	5	5	0
** Delahaize, Philip Esq;	50	0	0	* Griffiths, Moses M. D.	5	5	0
* Dodd, Rev. Mr. William	10	10	0	* Grubb, Mr. John	10	10	0
* Delme, Peter Esq; <i>per annum</i>	5	5	0	* Guy, Mr. Richard	5	5	0
* Davis, Mr. Rich. of <i>Hammer-smith</i>	5	5	0	Grevile, hon. Mrs.	3	3	0
Ditto second Subscription,	5	5	0	* Grevile, Miss	5	5	0
* Darker, John Esq;	5	5	0	H			
Davis and Rymers, Messrs.	2	2	0	**† Hertford, the Rt. Hon. Earl } of <i>President</i>	100	0	0
Dormer, Rev. Mr.	1	1	0	* Huntingdon, the Rt. Hon. the } Earl of, <i>per annum</i>	10	10	0
Darby, Mr. John <i>per annum</i>	1	1	0	** Huntingdon, Rt. Hon. the } Countess of	25	0	0
E				** Hildyard, Sir Robert Bart.	21	0	0
**† Eeles, Isaac Esq;	50	0	0	** Hankey, Sir Joseph, Knt.	21	0	0
** Errington, George Esq;	50	0	0	**† Hanway, Jonas Esq;	30	0	0
* Eddowes, Mr. John <i>per annum</i>	5	5	0	**† Honeywood, Fraser Esq;	50	0	0
* Ewer, Rev. Dr. John	5	5	0	** Hoare, Henry Esq;	100	0	0
* Edwards, Vigerus Esq;	1	1	0	Ditto, <i>per annum</i>	21	0	0
Ditto, <i>per annum</i>	5	5	0	** Hollis, Thomas Esq;	21	0	0
F				** Horne, Samuel Esq;	31	10	0
** Folkestone, the Rt. Hon. the } Lord Viscount	105	0	0	** Horne, John Esq;	21	0	0
** Ferrers, Rt. Hon. Countess } Dowager	40	0	0	** Hudson, Vansittart	50	0	0
**† Fludyer, Sir Samuel, Knt. } and Ald. <i>Vice President</i> , and	100	0	0	* Hurst, Mr. John	5	5	0
** Thomas Fludyer, Esq;				* Holden, Mr. William	5	5	0
* Fox, Lady Caroline <i>per annum</i>	5	5	0	* Henderson, Mr. John <i>per annum</i>	5	5	0
** Fletcher, Mr. William <i>jun.</i>	21	0	0	* Heberden, William M. D.	5	5	0
** Fletcher, Mr. Thomas	31	10	0	* Hanway, Captain	10	10	0
** Freeman, Thomas Edwards Esq;	25	0	0	* Hoar, George Esq;	5	5	0
** Fauquier, William Esq;	21	0	0	Hooper, Edward Esq;	3	3	0
** Farrer, Mr. Thomas	21	0	0	Hoare, Mr. Richard <i>per annum</i>	3	3	0
				Hafenclever			

	<i>l.</i>	<i>s.</i>	<i>d.</i>		<i>l.</i>	<i>s.</i>	<i>d.</i>
Hatton, Col. Thomas	2	2	0	* Medley, George Esq; <i>per annum</i>	5	5	0
Hefenclever, Peter Esq;	3	3	0	** Morhale Mrs.	21	0	0
* Hastings, Lady Selina	5	5	0	* Middleton, Mrs,	20	0	0
* Hunt, William Esq;	10	10	0	N			
Heylyn, Miss her Legacy	250	0	0	** Northumberland, Rt. Hon.	21	0	0
J				Countess of			
Jekyll, the Hon. Lady Anne, <i>per annum</i>	3	3	0	Ditto, <i>per annum</i>	5	5	0
** James, Mr. Michael	21	0	0	**† Nettleton, Robert Esq;	50	0	0
** Johnson, Mr. Joel	25	0	0	** Nightingale, John Esq;	50	0	0
* Irwin, Mr. Francis, of St. James's Market, paid by some Gentlemen as a Satisfaction for a publick Injury done to the said Mr. Irwin	5	5	0	** Norman, James Esq;	50	0	0
Jelfe, Mr. William	1	1	0	* Nash, Mr. Thomas <i>per annum</i>	5	5	0
* Jodrel, Mrs.	10	10	0	* Newton, Mr. Robert	10	10	0
K				** Newman, Richard Esq;	21	0	0
* Kane, Mr. Joseph <i>per annum</i>	5	5	0	* Nicklin, Mr. Edward <i>per annum</i>	5	5	0
* Kelley, George M. D.	5	5	0	** North, Dudley Esq;	50	0	0
* Knipe, Mrs.	5	5	0	O			
L				** Ord, William Esq;	21	0	0
** Luxborough, Rt. Hon. Lord	21	0	0	* Osborne, Mr. Thomas, of Gray's Inn, <i>per annum</i>	5	5	0
** Lefevre, John Esq;	25	0	0	P			
*† Light, Thomas Esq; <i>per annum</i>	5	5	0	** Parker, Right Hon. Sir Thomas, Id. Chief Baron of the Exchequer	21	0	0
** Long, Admiral	50	0	0	**† Preston, Thomas Esq;	50	0	0
Ditto, <i>per annum</i>	5	5	0	** Peters, George Esq;	21	0	0
** Lock, William Esq;	21	0	0	* Portis, Mr. James <i>per annum</i>	5	5	0
** Leggatt, Mr. Vincent	21	0	0	* Portis, Mr. George <i>per annum</i>	5	5	0
** Longuet, Benjamin Esq;	50	0	0	* Plumer, Francis Esq;	10	10	0
** Lascelles, Edwin Esq; <i>per annum</i>	30	0	0	* Percivall, Joseph Esq;	20	0	0
Lubton, Mr. Thomas <i>per annum</i>	1	1	0	* Poyntz, Hon. Mrs.	5	5	0
Langdon, Rev. Mr.	1	1	0	* Phipps, Mr. Robert a Clock			
M				* Pinchbeck, Mr. Christopher	5	5	0
** Martins, Stone, and Blackwell, Messrs.	100	0	0	* Peacock, Mr. William	5	5	0
** Mercer, Mr. James	21	0	0	R			
* Major, Thomas Esq;	5	5	0	*† Romney, Rt. Hon. Ld. Robert L.L.D.F.R.S. Vice-President, <i>per annum</i>	5	5	0
* M. P. by Mr. Leake of Bath	5	5	0	**† Ross, Hugh Esq;	50	0	0
* Minyer, John Esq;	10	10	0	** Randall, Mr. Thomas	30	0	0
* Maltby, Mr. Brough	5	5	0	** Rooke, John	50	0	0
* Miles, Jeremiah, D. D.	2	2	0	**† Reynolds, William Esq;	50	0	0
* Mackrell, John Esq;	20	0	0	* Reynolds, Thomas Esq;	10	0	0
* Manby, Mr. Thomas	5	5	0	Rosfiter T. his annual Subscription	1	11	6
* Mildmay, William Esq; <i>per annum</i>	5	5	0	* Rooker, Mr. Richard	5	5	0
Manningham, Richard M. D.	3	3	0	Roc-			

	<i>l.</i>	<i>s.</i>	<i>d.</i>		<i>l.</i>	<i>s.</i>	<i>d.</i>
Roebucks, Messrs. and Messrs.				* Tompson, Mr. Henry	5	5	0
Wilson and Sons, all the Cut-				* Taylor, Robert M. D.	10	10	0
lery Ware in the House				* Turner, Mr. William, of Rich-			
** Reinholt, Charles Esq;	21	0	0	mond,	5	5	0
S.				U			
** Somerset, Her Grace Dutcheſs	21	0	0	Unwin, Mr. James	2	2	0
Dowager of				Unknown			
**† Savile, Sir George Bart. Vice-	50	0	0	** J. B.	21	0	0
President				* T. B.	5	5	0
** Spencer, Hon. John Esq; <i>per</i>	21	0	0	H. W. and J. J.	2	2	0
<i>annum</i>				* E. W.	5	5	0
* Stanhope, Hon. Charles Esq;	20	0	0	J. M. by R. Dingley, Esq;	5	5	0
**† Spencer, Thomas Esq;	50	0	0	J. C. by Ditto	3	3	0
** Salvador, Joseph Esq;	50	0	0	R. E.	2	2	0
** Shiffner, Hen. Esq;	50	0	0	* A Lady	5	5	0
** Shiffner, John	50	0	0	* A Person, by Messrs. Walker	10	10	0
** Smith, John Esq;	50	0	0	and Dawson			
** Scawen, William Esq;	50	0	0	* A Lady, by Mr. Hanway	5	5	0
** Staples, Mr. John	21	0	0	* Ditto	5	5	0
** Stow, Mr. John	21	0	0	* A Lady, by Mr. Joseph Wake-	10	10	0
* Steed, William Esq; <i>per annum</i>	5	5	0	ford of Andover			
* Smith, Mrs. Elizabeth	5	5	0	* A Lady, by Mr. James	1	1	0
* Speculative Society Lombard Street	5	5	0	* A Friend, by George Womb-	10	10	0
* Stow, Mr. William	10	10	0	well, Esq;			
* Sturt, Humphry Esq;	5	5	0	* A Lady unknown by James	10	10	0
Shuldhām, Capt. Molineux	2	2	0	Whitchurch, Esq;			
Say, Mr. Charles	2	2	0	* A Person unknown, by Samuel	5	5	0
Savage, William Esq;	2	2	0	Salr, Esq;			
Savage, Mrs.	1	1	0	* A Lady unknown	10	10	0
Shirley, hon. Mrs. <i>per annum</i>	4	4	0	** A Lady unknown, a Lottery	500	0	0
T				Ticket, No. 34987, a Prize of			
Tankerville, Rt. Hon. Countess of	2	2	0	** J. V.	21	0	0
**† Thornton, John Esq;	50	0	0	** T. H. the Rev.	21	0	0
**† Tozer, John Esq; and Co.	31	10	0	* A Lady unknown, by J. Redmain	5	5	0
** Thornton, Mrs.	21	0	0	J. R. B.	2	2	0
** Thornton, Master	21	0	0	* A. B. C.	5	5	0
** Thornton, Miss	21	0	0	F. M. Esq;	2	2	0
** Thompson, Stephen Esq;	50	0	0	Miss, M.	2	2	0
** Thomson, Andrew Esq;	50	0	0	* A Gent. by the Rev. Mr. Brew-	5	5	0
** Thompson, Harry Esq;	21	0	0	ster			
** Taylor, John Esq;	50	0	0	A Person unknown, by Mr. Daw-	3	3	0
** Taylor, James Esq; of Hackney	50	0	0	son			
** Turnpenny, Mrs. Jemima	50	0	0	** A Person unknown by R. D.	21	0	0
** Trotman, John Esq;	21	0	0	A Lady unknown	3	3	0
* Treves, Joseph Esq;	5	5	0	A Person unknown	1	1	0
* Tew, Rev. Dr. Edmund	20	0	0	* W. E.	5	5	0
				* J. E.			

	<i>l.</i>	<i>s.</i>	<i>d.</i>		<i>l.</i>	<i>s.</i>	<i>d.</i>
* J. E. by Mr. Charles Dingley	5	5	0	A Gentleman unknown	1	1	0
* J. S.	10	0	0	R. M. Esq;	5	5	0
A Country Gentlewoman	1	1	0	A Gentleman by Mr. Reynolds	1	1	0
* A Person, by Mr. Dawson	5	5	0	W. H. and S. D. by Mr. Ch. } Wray	1	11	6
* T. B. by Ld. Viscount Folkestone	5	5	0	A Gentleman unknown by ditto	2	2	0
* A Person unknown	5	5	0	A Lady of Colchester, second } subscription by R. D.	1	1	0
A Lady unknown, by Mr. Maggot	1	1	0				
* A Person ditto, by the Rev. Mr. Brewster.	5	5	0				
** A Person ditto, by Mr. Hanway	50	0	0	V			
* H. V. S. by R. Dingley Esq;	5	5	0	Vaughan, Mr. Samuel	2	2	0
A Person unknown, by Mr. Hyde	4	4	0	Vick, Mrs. of Clifton	10	10	0
J. S. <i>per annum</i>	1	1	0	Ditto, <i>per annum</i>	2	2	0
* Mrs. D. F.	5	5	0				
T. F.	1	1	0	W			
* A Person unknown, by Mr. Dawson of Cornhill	5	5	0	**+ Wombwell, George Esq;	50	0	0
* A Person unknown, by Mr. Carthew	5	5	0	**+ Weyland, John Esq;	2	1	0
A Lady, by Mr. Ch. Wray	1	1	0	*+ Welch, Saunders Esq; <i>per annum</i>	5	5	0
A Person unknown, by Mr. John Williams	2	2	0	** Waldo, Tim. Esq;	2	1	0
** A Person unknown, by Mr. Johnson	2	1	0	** Wickenden, Mr. John	2	1	0
A Gentleman unknown, by Mr. Charles Wray, <i>per annum</i>	2	2	0	** Wale, Thomas Esq;	2	1	0
* A Lady unknown, by the Rev. Mr. Broughton	5	5	0	** Wilkinson, Mr. Jacob	2	5	0
E. M.	2	2	0	** Whitchurch, James Esq;	50	0	0
A Gentleman, by Mr. Hanway	2	2	0	** Watson, Samuel Esq; <i>jun.</i>	2	1	0
Collected at Church	67	1	7	** Wathen, Samuel Dr.	2	1	0
Ditto at Dinner	100	11	0	** Weyland, Mark Esq;	2	1	0
A School-Boy, (saved out of his Pocket-Allowance) by Mr. Charles Wray	1	1	0	** Wray, Mr. Charles	2	1	0
				* Whifton, Mr. John	5	5	0
				Ditto second subscription	5	5	0
				* Will's Coffee-House, Lincoln's Inn, several Gentlemen	16	16	0
				* Wheeler, Mrs. of Park-street	20	0	0
				Y			
				** Young, Mr. John	2	1	0

Any Benefactions from those who do not chuse to become stated subscribers, will be gratefully received by the persons after mentioned.

Such as chuse to be benefactors by their last Will, have the following form of a legacy recommended to them.

Item, I give and bequeath unto *A. B.* and *C. D.* the sum of
upon trust, and to the intent that they, or one of them,
do pay the same to the treasurer or treasurers, for the time being,
of a society who now call themselves the *Governors* of the *Magdalen House* for the reception of *Penitent Prostitutes*, which said sum of
I will and desire may be paid out of my personal estate
and applied towards carrying on the charitable designs of the said
society.

BENEFACTIONS to this charity are received by the *Treasurer*, ROBERT DINGLEY, Esq; in *Little St. Helens, Bishopsgate-street, London*, and by the following bankers: Sir *Charles Asgill, Nightingale*, and *Wickenden*; Messrs. *Brasséy, Lee*, and Son; Messrs. *Ironside, Belchier*, and *Howe*; Messrs. *Henton, Brown*, and Son; Messrs. *Martins, Stone*, and *Blackwell*, in *Lombard-street*; Messrs. *Honywood, Fuller*, and Co. in *Birchin-lane*; Messrs. *Colebrook*, and Co. in *Thread-needle-street*; Messrs. *Hoares*, Messrs. *Gosling, Bennet*, and *Gosling*, Messrs. *Child*, and Co. in *Fleet-street*; Messrs. *Drummond* and Co. at *Charing-Cross*; Messrs. *Backwell, Hart, Darrel*, and *Croft*, in *Pall-mall*.

2750 0 2

£ 3560 6 0

Balance in hand

*Magdalen-House for the reception of penitent prostitutes, in
Prescot-street, Goodman's-fields, April 12, 1759.*

A GENERAL ACCOUNT of the receipts and disbursements, from the beginning of this charity.

R E C E I P T S.

	l.	s.	d.
General receipts to this day, including a lottery- ticket given, which was drawn a prize of 500 l. }	5616	7	9
Ditto annual — — — — —	214	5	6
A legacy from Miss HEYLIN — — — — —	250	0	0
Work done by the women, as spinning, making sloop shirts, winding silk, embroidering of gloves, &c. }	168	19	11
Found in the poors boxes — — — — —	61	2	0
	6310	15	2

D I S B U R S E M E N T S.

	l.	s.	d.
Repairs of building (formerly the London Infir- mary) consisting of four houses, fitting up the same in a convenient manner, with complete working-rooms, chapel, kitchen, wash-house, and offices — — — — —	1065	5	3
Clothing and household linen already made for 130 women, inclusive of materials not yet made use of, value about 140 l. — — — — —	403	11	10
Proper furniture for all the apartments, with 115 beds and bedding, and furniture for the chapel }	691	16	3
House-keeping: for provisions, and other household expences, since the opening the house, to the 5th of April last, for 128 women, 109 of whom now remain in the house, the rest having been discharged by reconciliation of friends, or being unfit for the charity. }	304	9	2
Stationary, printing, and advertizing — — — — —	121	6	8
House-rent, and salaries of chaplain, matron, stew- ard, porter, messenger, and nurse. }	164	0	0
	2750	9	2
Balance in hand — — — — —	£. 3560	6	0

A D V I C E
T O T H E
M A G D A L E N S.

HEAR COUNSEL AND RECEIVE INSTRUCTION, THAT THOU
MAY'ST BE WISE IN THY LATTER END. PROV. xix. 20.



L O N D O N :

Printed by W. FADEN, for the Charity.

And Sold by L. DAVIS and C. REYMERS in Holborn.

(Price One Shilling.)

Where may be had, the Rev. WILLIAM DODD's SERMON before the GOVERNORS,
&c. of the MAGDALEN-CHARITY:

A D V I C E

TO THE

M A G D A L E N S



L O N D O N

Printed by W. Faden, for the Author.

And Sold by L. Davis and C. Rymans in Holborn.

(Price One Shilling)

What may be said of the Hon. William Pitt's REPLY to the Governor's
of the West India Company.

ADVICE to the MAGDALENS.

As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from their way and live: turn ye, turn ye, from your evil ways, for why will ye die? Ezekiel xxxiii. 11.

If ye so turn, Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. Isai. i. 18.

For, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.

IT is with the greatest satisfaction, that we take the opportunity, you give us, to lay before you these solemn and most comfortable declarations of the Almighty King of Heaven and Earth, the Lord of Truth, whose word never faileth. The happy choice you have made, and your voluntary entrance into this House, fill us with good hope, that you are sensible of your past miserable state, and willing to recover the lost favour of God and your Fellow-creatures. If such be your disposition, you will find here every thing conducive to that desirable end; and we can assure you with pleasure, that no encouragement shall be wanting to promote your present and future felicity.

But that you may neither mistake the design of this charitable institution, nor pervert its good intention, it is necessary solemnly to inform you of that design, and of what is expected from you. And we desire that you would seriously, and often, reflect upon what we deliver to you; and that you would endeavour, as exactly as you may, to comply with such Rules as are laid down, if you desire to engage our esteem, and secure our protection.

TOUCH'D with a tender and pitying sense of the lamentable distresses, which young women frequently suffer, unavoidably suffer in a state of prostitution:—concerned at once for the afflicting miseries that oppress their Bodies, and the miseries far more afflicting, which must oppress their unrepenting Souls: many benevolent persons have voluntarily contributed to open this hospitable House, as a place of refuge and retreat for those, who are desirous to leave the pernicious paths of vice, to redeem their good name, to recover their

bodies from Shame and foul Disease, to regain the fatherly protection of God, and save their immortal Souls.

And, they were the rather inclined to this humane purpose by the peculiarly afflicting circumstances of unhappy young women, whom lost reputation deprives of every honest means to live: casts out as the very refuse of the world; and gives no opportunity to retrieve and return.

Consider then, YOUNG WOMAN, of how great value to you this House of refuge is; as being the only one, to which you could fly; the only place where you could have any probability of attaining present or future Bliss.

Surely then you must greatly prize it; and feel the utmost Gratitude for the worthy Governors and Supporters of it.

This Gratitude we would wish you to cherish, as it will ever be a motive to the very best Conduct.

But as this House, you perceive, was designed to receive you from the storm of Distress, and to enable you to recover lost Reputation, Health and Virtue; you must not by any means so mistake its gracious End, as to be careless in those important Concerns, as to be remiss in the discharge of any Duty.

It was never intended, that you should pass your Life here; much less that you should be supported in Idleness and Sloth. But as your continuance is temporary, so are you to esteem that continuance a singular favour: for the indulgence of which, if you conduct yourselves properly, you may reasonably hope, till such time, as you shall be enabled to return into life with a reputation recovered—no longer the scorn and contempt of your Fellow-creatures; with an habit of industry and the means to procure honestly your own Bread: and with a Mind, renewed in Holiness, conscious of its past Evils, and resolved, through God's grace, to forfeit no more the blessed hope of everlasting Life.—Agreeable to these future views must be your present Conduct.

I. 1. With regard to your *external behaviour*, the most exact compliance with the Rules of the House will be required. And as nothing of severity will be shewn towards you, so nothing of unseemly, and refractory conduct can be allowed, or will be permitted.

2. An humble and ready obedience to the Directions of your MATRON will be the Method to preserve you from Error, to steer you aright, and to gain the approbation of your friends and patrons. And we trust you will be very diligent and attentive in this respect.

3. As you cannot but be sensible, that the expences attending such a family are great, your own reflection must shew you, that there is an absolute necessity for much *Industry* on your part ; and we must inform you, that ready as we are to succour the distressed, and to contribute with all liberality to their relief ; yet, it cannot be supposed, that this House is designed to harbour and encourage the idle and the vicious ; and therefore a deficiency in industry will always be sufficient to lose our esteem, as it will too plainly shew your want of Principles. For if you live idly on the sole bounty of the House, you are grievously abusing the Charity of your Benefactors, and are injuring others, who would be glad to enter, and to work as well as they are capable. Besides, as *Idleness* is the root of all Evil, your persisting in it will defeat all the good purposes we intend, which are to make you industrious upon principle, that so you may get your Maintenance with credit. For be assured, that we must consider all your pretences to Reformation dissembled, while you are deficient in that Industry, which is the genuine fruit of true Religion. And remember, that as *Idleness* cloaths with rags, brings to shame, to every Vice and every Misery, so are its sufferings never pitied ; they are the just reward of the crime. You must not then expect continuance here, or comfort any where else, if you are not Industrious. The Apostle hath declared, *If any will not work, neither shall they eat* *. And for your comfort, we can say, that the blessings of industry are always upon it : Diligence and honest Labour carry with them their own reward. *Idleness shall clothe with rags ; but the hand of the Diligent maketh rich* †.

4. There is one further particular respecting your outward Deportment, which is of great consequence, both to your own peace, and to that of the family in general ; your behaviour we mean one towards another, and particularly to your superior ‡. Indeed if you have any sense at all of the Religion which you profess, and are here taught, you will soon know that Love is its great and distinguishing Commandment ; and that we can then only be true Disciples of Christ, when “ *we love one another as He hath loved us* ||.”

We expect, therefore, that you each one endeavour to cultivate the greatest Harmony and Unity amongst yourselves, that you be obedient and obliging to your *Superiors* : and that you avoid all quarrelling, reproach, and upbraiding one of another ; which will be most unseemly in you, who, alas—have

* 2. *Theff.* iii. 10.

woman who presides over each class.

† See *Prov.* xxiii. 21. and x. 4.

|| See *John* xv. 12, 13.

‡ The Superior is the

so little cause to condemn and despise. Your sameness of circumstances, and sadness of distress, should awaken in each of your Hearts, a tender pity one for the other; with kind Love, like that of affectionate Sisters, you should endeavour to sooth each others Sorrows; and should never mention your past Misfortunes, but to condole with one another, and to deplore your former miserable Estate.—If you act in such an amiable and becoming manner, you will reap the fruits of it, to your present Comfort and Happiness. The situation you are in will be like a little Heaven to you; whereas disputes, discontents, and reviling, will deprive you of the best Blessings here offered. *Live in Love*, therefore, as dear Children of the same heavenly Father, who hath shewn you such mercy, who hath done so much for the *Salvation of your Souls* *.

This is the great and material point:—*The Salvation of your Souls*: and which, if attained not, great part of the present good design is frustrated. For we would have you reflect, that what relates to your *Soul* is of infinitely greater moment, than what concerns your *Body* only; and therefore if its welfare be overlooked, amidst the care for merely external respects, you will receive but little of the benefit we propose you, we shall receive much uneasy disappointment. It is hoped then you will diligently attend to what follows.

II. We trust, you are not ignorant, that you have an immortal *Soul*, as well as a perishing *Body*; a *Soul* which cannot die, but, when your mortal frame shall be dissolved, and putrify in corruption, must appear before an Almighty Judge, and by him be consigned to an unending state of consummate Happiness, or inexpressible Misery!

The knowledge of this single Truth is sufficient to make us solicitous for our *Soul's* welfare.

But, alas, what shall they do, who have offended this Almighty Judge by repeated and aggravated Transgressions, and cannot plead innocent, before his righteous Bar?

What would *you* do in that dreadful situation, especially if you should die in an unrepenting state; die utterly unprepared for so solemn a scene, and so sad a sentence!

* *Ephesians* v. 1, 2.

All hope would be lost. Oh! then rejoice, that when all Hope *was* almost lost, even here upon Earth; it now again dawns upon your Soul, and you may secure a blissful Eternity!

For, gracious to his fallen Creatures, and tender of their welfare, the ever blessed Father of Heaven has sent his only begotten Son into the World, who suffered in our nature the punishment due to our Sins, and made expiation on the Cross, for the Iniquities of vile Transgressors: and who, having triumphed over death, by his glorious Resurrection, hath proclaimed full pardon to all Mankind, who come to him in lively faith and sincere repentance.

These blessed Tidings of good Things are held forth in the books of the New Testament, and may be there read to your exceeding Comfort.

But a *lively faith* and a *sincere repentance*, you must remember, are indispensable requisites for the obtaining this favour, for the procuring this inestimable blessing; and a future dutiful obedience must witness your real sense of it.

If you do not believe † that Christ died for you, you can never trust in his death, or pray to him for his mercies; and if you pretend to believe this,

† That Christ *lived* and *died*, and *rose again*, according to the *Gospels*, is certain beyond all dispute; for those *Gospels* were written by *Men*, who were *eye* and *ear* witnesses of the facts they deliver, and so could not be *deceived*; and they were men of the most unblemished characters, who gave up their all, and even their own lives in testimony of what they delivered; and so could not be *deceivers*.—They worked also the most astonishing *Miracles*, which were impossible to any power less than God's; and they communicated that power to others, who joyfully witnessed the truth of their faith, by suffering patiently, on account of it, the most cruel persecutions, tortures, and death.—Moreover all that Christ was to *be* and to *do* was foretold many years before he appeared, in the *books* of the old Testament, and was exactly fulfilled by him: he himself also foretold many things, which were exactly fulfilled; and as none but God can foretell future events, so these *prophecies* are a full proof of the truth of the Christian religion.—The *doctrine* too which Christ preached, is so excellent, and superior to all other ever taught, that it could come from none but God—and the *Sacraments* which have continued in the church ever since Christ was upon earth, are clear and satisfactory proofs of his having been amongst men, since no other person can be assigned as the ordainer of them, nor any other time of their ordination, than that which the Gospel speaks of.—But, above all, the present *being* of the Christian religion, and its particular *fitness* to the state of the human race, and the wants of miserable sinners, prove its divine original; for we may be satisfied, that it could never have *existed* at all, much less have *continued* to this time, if it had not been divine, since it was introduced and propagated without any human aid, without *arts*, *arms*, or *eloquence*, and in opposition to all the opinions and religious establishments then upon earth.—Christ therefore did assuredly live and die, and rise as we believe; and the Gospel is the certain Revelation of God to mankind; which alone leads to the path of peace, and which to believe and to obey is to be happy.

yet manifest not a sincere *repentance*, vain and false is every expectation of forgiveness.

Repentance, be informed, is not merely a word, nor doth it solely consist in sorrow for sin: true and genuine repentance, such as God requires, and will accept, is a sincere and sorrowful sense of our past misdoings, as dishonourable to God, and destructive to our own souls; is a firm resolution to leave those practices, which we are sorry for; is a putting that resolution into act. In one word, it is leaving the ways, as well as being grieved for the works of sin. The Prodigal Son, not only was sensible of his own misery, and his ill conduct to his father, not only resolved to arise and go to him, but actually arose, went and confessed his unworthiness and determination to alter his life*.

If then you are blest with this happy repentance—are sorry for, and actually endeavour to change your life, and forsake your evil conduct, then in true faith, then sincerely believing that Christ died for sinners, and offers pardon to the penitent, apply to him in lowly confession, and rest satisfied, that he will never cast you out.

This is the state to which we would desire to introduce you, through God's grace, and for that purpose nothing is here wanting. But we must urge one further consideration of vast moment to you; namely, that as to obtain free pardon through Christ, an actual forsaking of sin is requisite, so a state of pardon implies and demands a new life, and there is nothing which can satisfactorily witness either to yourselves or to others your real penitence and faith, but your future active obedience and unfeigned humility.

We must expect therefore to see,

1. In the *public worship* of God, the most sober, serious, and religious deportment. The least appearance of levity there will damp all our hopes. Consider, in that holy service, the eye of infinite purity is full upon you, seeing into the very secrets of your hearts; and therefore imagine yourselves ever in his sight, and give place to no unhallowed and unbecoming thoughts. But full of thankfulness for the rich mercies shewn you, join with fervent souls in the service, and let your hearts ever keep pace with your lips.

Human nature is so imperfect, that, spite of our best endeavours, our wretched thoughts will but too easily wander even in the holiest duties. This should not discourage you when it happens, but make you more humble and more watchful; and it will be serviceable to you to be exactly careful

* See *Luke*, xv.

in attending to the service in your books, as well as in making the proper responses, to which we must request you to be very attentive ; as also to read the lessons in your Bibles. — And as it is thought advisable, that worthy people, desirous of seeing this good work, should be admitted to the chapel, let that be another forceable motive to particular humility in behaviour. The humble, meek, and downcast look becomes those who are in a state of penitence, and will ever recommend ; the bold and dauntless stare will give but mean ideas of reformation ; though indeed, such as have any sense at all of their past shame, will find little courage to animate the wandering eye.

As to the blessed Sacrament of the *Lord's supper*, we shall say the less, as leaving it to the more particular concern of our *Chaplain* ; but it would give us infinite satisfaction to hear and find that you were all well disposed, and properly prepared to be partakers of that holy feast, which is so necessary for every Christian, as well as so comfortable ; and at which every true *penitent*, humble in soul, and desirous to walk in newness of life, will ever be an accepted guest.

And with regard to the instructions you have from the *pulpit*, we shall only say, that as they are calculated and delivered for your improvement, so we must require that you give good attention to them, and treasure them up in your hearts ; that you carefully apply them to yourselves, and pray to God for a blessing upon them ; that you always read over the text, and and talk of the Sermon one with another ; and if you can write, it may be of much advantage to transcribe the text, the heads of the sermon, and any such remarks as may chance particularly to strike you. The review of this would afterwards be of much profit to you. — And if you are careful thus to regulate your behaviour, in regard to the public worship of God, you will not fail in the same conscientious care with respect.

2. To your *private worship*.

Prayer is the most important duty of a Christian, without a continuance in it, we can never hope to persevere in the right path. Great are the promises annexed to it, and in the regular performance of it, we can scarce fail of a blessing. Prayer is not meer lip-service, not a labour of the tongue, and a repetition of words ; it is the desire of the heart lifted up to God ; it is the language of want ; therefore you must be careful that your heart speaks through your lips, and that your souls desire be elevated to God, when you address him in the solemn duty of prayer. — This we hope you will never omit to do *morning* and *evening*, in private ; for which purpose, two prayers are annexed, (which we could wish you to use, unless you have any more proper) at
the

the same time not omitting to pour forth the earnest request of your hearts, in your own words, if you find particular wants not specified in these.—There is too an holy kind of prayer, which requires no particular seasons, places, or forms, and which, as being the immediate language of the heart, ascendeth most acceptably to God—we mean *ejaculatory* prayer; addressing God in short and humble petitions, wherever you are, or whatever you are doing—such petitions as your own hearts may dictate, or you may learn from the word of God, or the service of the church.

3. Indeed the best way to improve yourselves in this divine art, will be to read *daily* and *regularly* some part of God's word. You should determine this with yourselves, and let no day pass without reading some portion, more or less, of the sacred scriptures, especially the *New Testament*.—This will strengthen your faith and increase your knowledge, and enable you to be much in the practice of that *ejaculation* which we recommend.—This too will enable you to keep your minds employed upon good and heavenly subjects; which you should endeavour to contemplate as much as you may, not only to prevent evil thoughts, from molesting you, but to convince you more and more of the excellency of the choice you have made.—And for other books, if you are desirous of reading, they will be carefully supplied you: we wish to see you employed, during your spare hours, in serious reading; and should be glad, and much recommend it to those of you who are best able, to read to such as are less instructed, and to labour after an increase of knowledge, which we doubt not will bring increase of virtue.

4. Cheerfulness and content will always be acceptable; and how can you better express it, than by singing those excellent and instructive Hymns which are provided for you; than by endeavouring to improve in this holy employment, which gives us such satisfaction in the house of God? But remember that the heart in singing should accompany the voice; and that, if you sing those sacred compositions without due attention, you will receive no advantage. Endeavour to impress your souls with a due sense of the subject; elevate your hearts to God, and then sing with the voice of melody, and the soul of praise.

5. With respect to your conversation, something was hinted before*; of this you must be especially careful, as well as of all pertness to your *Superiors*: and you will be so if your hearts are truly changed. *For of*

* Page 3. at the bottom.

the abundance of the heart the mouth speaketh. Loose, vain, and vicious conversation, as it will be highly offensive to your benefactors, and is immediately contrary to the Rules of the House, so will it be uneasy and displeasing to yourselves, if you sincerely feel and lament the sad effects of loose, vain, and vicious living. Let then no corrupt communication proceed from your lips; no profane, wanton, wicked words, no profanation of the holy name of God, *Jesus*, &c. Never suffer yourselves to trifle with the name of the *Almighty*, wantonly, without meaning, or on frivolous occasions; or to use any thing tending to an oath, as, *Upon my Soul, I hope to be saved*, &c. but endeavour to purify your lips from all appearance of evil. When you converse together, let it at least be innocent; if it be possible, we could wish it might be edifying; and an attendance to the Rules above given will enable you to make it so. But, for God's sake, never be so abandoned and detestable, as to glory in your shame; as to repeat those infamous scenes, which should cover your faces with confusion; and which, if you glory in them, unrepenting, will be produced at the last day, before all the world, to your unspeakable horror, and be the means to sink you for ever into the bottomless pit of endless misery.

6. You must not conceive, that by entering into this House, your business is done, and your Salvation secured; this would be a fatal mistake. The life of a Christian is a continued warfare; and we have enemies, powerful enemies *within*, as well as *without*, to encounter and subdue.—The sad corruption of our nature is the great cause of our misery; and as long as you bear this mortal flesh about you, you will be subject to temptations and infirmities. You must resolve, therefore, and endeavour to vanquish all the evil desires and predominant lusts of the flesh, and must labour to keep under your corrupt affections: this is required of every Christian, but peculiarly of you, who, in a life of penance, for sensual inordinances, should be particularly careful to subdue the evil propensity of the flesh.

Temperance and *early rising* are friends, no less to health and prosperity, than to virtue and piety; and we have no doubt but you will be careful to observe both, as well upon religious as temporal motives. Desirous to mortify all your evil and corrupt affections, you will be diligent in the use of all proper means ||, and in every respect, will endeavour to subdue your

|| Amongst which *Fasting* must be particularly recommended, as a Duty of indispensable Obligation; and as a necessary branch of real Mortification. See *St. Matt.* vi. 16, 17, 18.

worst enemy, the enemy within : following the example of St. Paul, “ *I keep under my body, and bring it into subjection ; lest that by any means, when I have preached to others, I myself should be a cast-away* : and if so great an Apostle, and so eminent a Saint, found this necessary for him—how much more necessary, think you, is it for you,—for you, who like that Apostle, are monuments of the mercy,—may you be eternal monuments of the long-suffering mercy of Christ Jesus our Lord !

Such are the general heads of advice we have thought proper to give you : for immediate directions, either as to religious or temporal concerns, you will always have access to our *Chaplain* and *Matron* ; who will be glad and ready to succour and assist you with their best counsel, in every particular that shall respect your welfare. We have said only what we expect, upon the whole, from you, and have neither enlarged on your *Duty as Christians*, or as *Inhabitants* of this House, since, for the former we have appointed regular instructions from the pulpit ; for the latter we have instituted a general plan of conduct, with which we expect you to comply : and in so doing, you will secure to yourselves our favourable attention, which, (though a blessing much to be prized by you,) will be but small in comparison of that loving kindness of God, and that protection of his providence, wherewith the demeanour, we recommend, will, through Christ, infallibly bless you.

Once more let us remind you, that we have no intention either to receive into this house, or to detain in it, any whose inclinations are averse to its important design, namely, ‘ *their own present and eternal happiness*.’ We seek only your good ; and on your commendable behaviour, shall be inclin’d to continue you, till such time as you may be put into an ability to procure your livelihood properly. Yet that tender concern, we have for your welfare, will always incline us seriously to remonstrate with you, and, with the gentleness of parental affection, to admonish you ; if ever, through mistaken notions, you should be so wretchedly wayward and ignorant of your own true interest, as to desire a removal hence, with no visible appearance of good success, with no probability but of returning again with the swine to wallowing in the mire, and of plunging again deeper and deeper into wretchedness and misery.

And in all such cases, nay, whenever you find a gleam of the least discontent arising in your hearts, cast back your eyes, and reflect upon what you WERE, upon what you must BE, if you leave these friendly walls, and return to vice.

Reflect

Reflect upon the soul, dead in trespasses and sins, a stranger to its God, and lost to happiness; upon the body polluted with iniquity, condemned to the foul drudgery of lust, and to its deplorable consequences, Shame and Disease! Reflect upon yourself, banished from all true peace, a stranger to solid comfort, abhorred by the thinking and the virtuous *, despised and hated even by the most abject and vicious: cast-out, forlorn, and wretched; stung with the sharp upbraidings of condemning conscience; an alien and an outcast from your nearest friends; a sore grief to the mother that suckled you at her bosom; an afflicting shame to your father's old age; burdensome to yourself, despicable to others; and speedily about to end, a miserable existence, only to enter on an existence far more miserable—wretched, unspeakably wretched in this world; enslaved to the abominable service of the devil, whose only joy, is the misery of the human race, and who, for the most faithful service, hath only flames of hell and never ending anguish to bestow!

And what if you had perished in this state? what if you had died and been lost for ever?—could any thing in this life have recompensed the loss of your soul.—Bless God, bless him ever more and more, that in much mercy he hath opened to you a door of grace; that he hath put it into your heart to come beneath this hospitable roof, which leads you as it were to the gates of paradise, and points out pardon and peace and never-failing joy!—And can there be any thing tempting in the former state, that should move you to forfeit the bliss of the present, and to plunge again into the miseries of the past; plunge again with a double weight of guilt and misery; plunge again—*never* to emerge, *never* to be rescued more!

For, consider, if you return to vice, the *knowledge* you have here had of duty, will aggravate your guilt; you will be justly abhorred by all: nothing but the filth of vile prostitution awaits you; disease will again come on; misery will again overwhelm you; a wretched outcast, without friends, and without hope, you will sink in infamy and distress; no eye to pity, no hand to relieve: and worse than the worst of all, without excuse, and self-condemned your lost and ruined soul must perish for ever in the flames of hell.

* There is nothing one would imagine, which must affect the mind, especially a female mind, equal to that contempt and neglect to which the loss of reputation, and a state of prostitution subjects them. They can never be admitted into the company of any of their own sex, who are worthy to be conversed with—all the virtuous *must* forsake and fly from them—they are neglected and despised by all; and even those who *use* them have no true value for them, but the greatest hatred.—Oh miserable situation!—ye daughters of shame reflect and return.

If you reflect one moment on this most certain consequence of a return to an abandoned life——your soul will be filled with joy, and your utmost endeavours will be exerted in the discharge of every duty which your present *happy state* requires : a state, how different from that out of which providence hath saved you !

Heaven now lies open before you ; everlasting comforts are preparing to crown you : the holy Angels are ready to tune their harps on your accounts, for there is joy in Heaven, and before the Angels of God over one sinner that repenteth ; and the blessed, Jesus, who died to save you, is ready to crown your sincere penitence, faith, and love ; is ready to bless your happy perseverance with immortality and glory. All the good and virtuous part of your Fellow-creatures, to whom you were before an abhorrence, behold you with joy ; a joy especially pleasing to all the Supporters of this Charity, whose wish and travel of heart is for your salvation.

And have not many of you tender parents ? have not many of you affectionate friends ? must not your hearts then feel a commendable delight on the comforts you cannot fail to give, some to the *father* that begat her ; and to the beloved *mother*, who watched her infant wants ; some to the friends to whom you were dear, even as their own souls ; and who, lamenting your lost estate, can now say, with the prodigal, ‘ *She was dead, and is alive again ; she was lost and is found !*’

These things if you consider, you will be filled with exceeding comfort : we recommend it to you seriously to consider them ; and desire you to observe, that as on the one hand, in the path we point out, present Peace, Heaven, and eternal Happiness, offer themselves to you:—so in a deviation from it, on the other hand, are sorrow, shame, and disease, present and eternal misery.

Choose therefore—choose for yourselves.—And the God of unexhausted goodness and love incline all your souls to make a happy choice. This will be an unspeakable satisfaction to us, this will be an unspeakable comfort to yourselves.

The END of the ADVICE.

PRAYERS,

I.

P R A Y E R S, &c.

Private Prayer for the Morning.

GLORY be to thee, Lord God most merciful, for all thy blessings vouchsafed to me, and particularly for thy preservation of me this night past.

O Lord, I am not worthy to lift up mine eyes unto thee: my sins bear witness against me, but there is mercy with thee, therefore shalt thou be feared: pardon and pity me for the sake of thy blessed son, my Lord and Saviour.

I acknowledge my transgressions, and truly repent before thee: Oh give me thy grace, blessed Lord, to persevere in the right path, and grant that I may henceforth never depart from it.

To thee do I humbly dedicate myself, my soul and my body, earnestly beseeching thee, who hast created, redeemed, and preserved me, to fill my soul with gratitude and thankfulness for all thy mercies, and to enable me to walk worthy thy great loving kindness.

Let thine especial blessing be upon all my friends, and particularly on those who are engaged in the government or support of this house: Oh make it a house of salvation, not only to mine, but to the souls of all its inhabitants.

Assist me chearfully to perform the duties of the day following; and so possess me with an awful sense of thy presence; of thy dear Son's sufferings; and of that future account which I must shortly give; that I may fear to offend thee, that I may continually strive to please thee—and let it be thy pleasure, father of mercies, and God of all comfort, so fully to pardon all that is past, and so completely to direct me in all that is to come, that I may not fail of eternal happiness, through the merits and mediation of Jesus Christ, in whose holy words I further call upon thee, *saying,*

Our father, &c.

Private Prayer for the Evening.

ENTER not into judgment with thy servant, O Lord, for in thy sight shall no one living be justified.

Blessed be thy name, thou everlasting and almighty Father, for thy gracious protection and preservation of me this day!

Lord,

Lord, thy mercies are not to be numbered ; under a sense of them, and of my own manifold unworthiness, I am ashamed to lift up my face unto thee : but thou desirest not the death of a sinner : thou didst send thy dear Son into the world, that whosoever believeth in him should not perish, but have everlasting life—Lord, I believe, help thou mine unbelief : Lord I repent, I grieve, I lament for my misdoings ; have mercy upon me, for thy great goodness ; for Jesus Christ's sake, pity, pardon, and blot out all mine offences.

Graciously vouchsafe unto me thy fatherly assistance, and the comfort of thy blessed Spirit, that I may be preserved henceforth from all the defilements of iniquity ; may serve thee with a pure heart and quiet mind, and bring forth fruits meet for repentance.

To thee, Lord, do I humbly dedicate myself, my soul and my body ; strengthen my good resolutions, and preserve me from all the allurements of the world, the flesh, and the devil.

Accept my most unfeigned thanks for all thy mercies vouchsafed to me, but especially for the bountiful provision, made for my spiritual and temporal wants, in this house of refuge : Oh may thy blessing descend on the heads of all its inhabitants—may we be wise to know our own good, and to return the kindness of our benefactors in unceasing praise and thanksgiving ; bless them, O God, with thy choicest blessings ; and kindly remember all my friends and relations, as well as all mine enemies : grant me thy full forgiveness, as truly, O Lord, as I forgive all those who have in any respect injured me.

Trusting on thy providence, I lay me down to sleep : let my bed ever remind me of that hour when I shall lye down in death, to awaken no more to this world ; under an awful sense of which may I live in constant preparation for that great event ; which, if it should happen this night, as every moment of our frail life is uncertain : O Lord most holy, O God most mighty, O holy and most merciful Father, for Jesus Christ's sake, have mercy upon me ; pardon all that is past—and deliver me not into the bitter pains of eternal death, but take me under thy divine protection, and into thy kingdom of glory.—Hear me, O Lord, for thy mercy is great ; and thou hast promised to receive the petitions of those who ask in thy dear Son's name—relying on whose all-sufficient merits, I conclude my imperfect prayers, in the words which he himself taught us.—

Our father, &c.

A Family Prayer for the Evening.

(From Archbishop WAKE).

To be read by one of the Superiors in each Ward.

REMEMBER not Lord our offences, nor the offences of our forefathers; neither take thou vengeance of our sins; spare us good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. *Spare us good Lord.*

O God! we confess, with shame and confusion of face, that we are not worthy of the least regard from thee, whom we have so much offended, and whose patience and long suffering we have so often, and grievously abused.

O LORD! we have sinned, we have done wickedly, we have broken thy holy Commandments, by thought, word, and deed, by doing those things which thou hast forbidden, and leaving undone the things which thou hast commanded. And to make ourselves altogether sinful, we have gone on in a continued course of sin and rebellion against thee; and have persisted in it, notwithstanding all the motions of thy holy Spirit, and the checks of our consciences to the contrary. Yea, this very day, we have not ceased to add new sins to all our former guilt †. And now, O God, what shall we say, or how shall we open our mouths, seeing we have done these things? O LORD, to us belong shame and confusion of face, because we have rebelled against thee; but with thee there is mercy, therefore shall thou be feared. Have mercy, upon us, O God, after thy great goodness, according to the multitude of thy mercies, do away our offences; wash us thoroughly from our wickedness, and cleanse us from our sins; and grant us grace so truly to repent of, and turn from our evil doings, that our iniquities may not be our ruin. Give us a deep sense of our sins past, and a hearty sorrow and contrition for them. And so endue us with the grace of thy holy Spirit, that for what remains of our lives we may walk more circumspectly before thee, redeeming the time because the days are evil.

To this end, purify our souls from all corrupt desires and affections; mortify all our carnal lusts and appetites, make us as constant and zealous to deny, as we have ever been heretofore ready to gratify and indulge them. Raise up a spirit of piety and devotion, of love and charity, of humility and self-denial, within us; and grant that these, and all other Christian graces, and virtues, may increase and abound in us: remove from us all envy and hatred and malice, and whatsoever else is contrary to our duty towards thee, or towards our neighbour; and so establish us in thy fear, that it may never depart from our minds, but

but be a constant security to us against all those temptations which either the devil, the world, or our own flesh, shall hereafter minister unto us, to draw us into sin, or to hinder us in our duty.

More particularly we pray thee to pity and pardon whatsoever we have done amiss this day : O let us not lye down to rest under thy displeasure ! But grant us that forgiveness of our sins now, which we may never have any future opportunity to ask of thee.

[Accept our most sincere thanks and praises for all thy mercies from time to time vouchsafed unto us, but especially for thy particular providence in the singular blessings afforded us in this *House* ; make us duly sensible of them, duly thankful for them, and grant us grace so to improve this precious season of mercy, that we may redeem thy favour and recover our lost happiness ; and be pleased to shed the riches of thy love, on the heads of all those who are any ways concerned in the management, government, or support of this charitable design ; return their kindness fourfold into their bosoms, and bless their benevolent endeavours to the welfare of their own and of every soul who shall partake of their tender and liberal bounty.]

Take us, O God, this night into thine especial favour and protection, give thy holy Angels charge over us, that no evils happen unto us, nor any dangers approach us, to disturb our repose. Refresh us with comfortable rest ; and raise us up in the morning with renewed strength and vigour, to praise thy name. And, now that we are about to lie down upon our bed of rest, grant us grace seriously to consider that time, when, in a little while, we shall lie down in the dust : and since we know neither the day nor hour of our master's coming, make us so careful of our duty, and so watchful against sin, that we may be always ready ; that we may never live in such a state as we should fear to die in ; but that whether we live we may live unto the Lord ; or whether we die we may die unto the Lord : that whether we live or die, we may be thine, through Jesus Christ our Lord, in whose most holy name and words, we farther call upon thee. Saying,

Our father, &c.

The Almighty God, who is a strong tower of defence to all them that put their trust in him, to whom all things in heaven and earth, and under the earth, do bow and obey ; be now and evermore our defender and preserver.

Unto his gracious favour, and protection, we most humbly commend ourselves, and all that belong unto us ; (especially all of this house and family.) The Lord bless, and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up the light of his countenance upon us, and give us his peace, this night and for evermore. *Amen.*

A

A Prayer from the Liturgy, proper for all Times.

ALmighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins, to all them, who with hearty repentance and true faith turn unto thee: Have mercy upon me, pardon, and deliver me from all my sins: confirm and strengthen me in all goodness: and bring me to everlasting life, thro' Jesus Christ our Lord, *Amen.*

A Prayer of St. PAUL's.

In Ephesians, Chap. iii. Ver. 14—21.

I bow my knees unto thee, O Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named: beseeching that thou woud'st grant me, according to the riches of thy glory, to be strengthened with might by thy spirit in the inner man: that Christ may dwell in my heart by faith: that being rooted and grounded in love, I may be able to comprehend with all saints, what is the length and breadth and depth and height: and to know the love of Christ, which passeth knowledge, that I may be filled with all the fullness of God.

Now unto thee, who art able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us: unto thee be glory in the church, by Christ Jesus throughout all ages, world without end. *Amen.*

N. B. Many of the Collects for Sundays, and other Holy Days, in the Book of Common Prayer, may be properly used upon various occasions—and particularly the Collect for the second Sunday in *Advent*, may be used before reading the sacred Scriptures.

No Directions for the publick Worship are given, as you are furnished with a little Tract in your Prayer-Book for that Purpose, Entitled, *Directions for a devout and decent Behaviour in the public Worship of God*: which it is to be hoped, you will diligently read—and at the 25th Page, you will find *Collects* proper for all Occasions pointed out.—And for the Sacrament, Bishop *Wilson's* Book will be put into your hands, when you are desirous to communicate. In which, as well as in Dr. *Stanhope's* *St. Austin*, and his *Thomas a Kempis*, you will do well to employ yourselves seriously and diligently.

A Prayer to be used during Sickness.

N. B. *If the sick Person be so very ill that she cannot read this herself, she may desire some friend to repeat it to her, and then she may add at the conclusion her hearty Amen.*

ALmighty, and most righteous Lord God, “in whose hands are the appointments of life and death,” give me grace to consider that this my sickness is of thy sending; and to acknowledge as well the justice, as the mercifulness of thy visitation and my sufferings. May I look up to thee for strength to bear, and grace to profit by it. It comes, O my God, *as thy scourge* for my sins, which is to make me see, feel, and avoid them;—*as thy medicine* to cure my spiritual diseases; and *as thy fiery trial*, which is to prove my virtues,

virtues, and purge away my dross. Let it not fail, Lord, to answer these gracious purposes. Bring to my mind all such considerations as may revive, and succour me, and raise me above all discouragements and fear; and let my thoughts under this visitation be only those of love and thankfulness; of resignation and obedience; of humility and hope in thy mercy. Give me patience, I beseech thee, and a full trust in thy most gracious promises, that I may entertain no evil surmises; nor shew any indecent carriage, which wou'd add to my guilt, if I die; or to my remorse and shame, if I live.

Pity thy sick servant, and lessen my sorrows, O Father of mercies, out of compassion to my weakness. Pardon my restless complainings; and support me under them by thy comforts. Direct, and recompense the labours and kindness of those, who charitably and friendly attend me in my sickness. Keep me always submissive and devout towards thee, and no ways impatient or ungrateful towards those around me. May thy blessing accompany all their endeavours for my good, and all the medicines I take. Put an end in due time to my disease, (*or to my pains*): either restore me to my strength, health, and ease, granting me the mercies of a longer life, or else prepare me more immediately, for a blessed, and eternal life, for our Lord JESUS CHRIST's sake, who died for our sins and rose again for our justification. *Amen.*

Hath God mercifully restored you to health? Surely you cannot doubt the obligations you lie under to be thankful for his mercies. Dreadful INDEED THAT OUT OF TEN LEPROUS WHO WERE CLEANSED, only one should return to give thanks: but take special care that you follow not the example of the nine (See Luke xvii. 7) for instances of such ingratitude are too common.

A Prayer after Recovery.

MOST gracious and merciful God, the fountain of life, I return thee humbly and hearty thanks for having spared the life of thy servant; I adore thee as the *Author* of my *Cure*, and praise thee for the success thou hast given to those applications which were the means of effecting it. May I remember the chastisements, the instructions, and the deliverance I have received; and may I be enabled to perform the good resolutions I made in my sickness. As thou has condescended to hearken to the prayer of so sinful a creature, may I “call upon thee as long as I live”. Being made whole, may I “go away and sin no more, lest a worse thing come unto me.” Having known the bitterness of affliction, may I pity and endeavour to relieve those that labour under it. And may I never forget my obligations to thee, and the kindness of those about me, (especially my Benefactors of this *House*.) I humbly recommend *them* and *myself* to thy continued mercy, and everlasting favour, through JESUS CHRIST, my Lord and Saviour. *Amen.*

N. B. These two *Prayers* as well as the Verses for the use of the Sick, are taken from Dr. *Stonhouse's* very valuable Treatise, called *Advice to a Patient*, &c. a book excellently calculated for, and much to be recommended to, all Hospitals, and Infirmarys. Tho' indeed his *Directions to the Uninstructed*, may be of much more general Utility. It is sold at Rivington's in St. Paul's Church-Yard: and is one of the Books given away by the Society for promoting Christian Knowledge.

Some

Some Instances of CHRIST'S Life proposed for Imitation.

[These are extracted from *Burkit's Exposition of the New Testament*, at the close of his Remarks on St. *John's Gospel*, where all who have this useful Book in their Possession, may find proper Comments on those instances of our Saviour's Life.]

1. **H**IS early piety. See *Luke ii. 46, 47.*
2. His obedience to his earthly parents. See *Luke ii. 51.*
3. His unwearied diligence in doing Good. See *Acts x. 38.*
4. His humility and lowliness of mind. See *Matt. xi. 29.*
5. The unblameableness and inoffensiveness of his life and actions. See *Mat. xix. 27.*
6. His eminent self-denial. See *Phil. ii. 7, 8.*
7. His contentment in a low and mean condition in this world. See *Luke ix. 58. Phil. iv. 11.*
8. His frequent performance of the duty of private prayer. See *Luke vi. 12. Mark i. 35.*
9. His affectionate performance of the duty of praise and thanksgiving. See *Mat. xi. 25. John xi. 41.*
10. His compassion towards those who were miserable, and in distress. See *Mat. xx. 34.*
11. His spiritual entertaining, and useful discourse. See *Luke xiv. 7. xxiv. 13.*
12. His free, familiar, sociable behaviour. See *Mat. xi. 19. Luke v. 29.*
13. His patience under sufferings and reproaches. See *1 Pet. ii. 21, 22.*
14. His readiness to forgive injuries. See *Luke xxiii. 34.*
15. His laying to heart the sins as well as sufferings of others. See *Mark iii. 5.*
16. His zeal for the public worship of God. See *John ii. 17.*
17. His glorifying his Father in all he did. See *John xvii. 4.*
18. His impartiality in reproofing sin. See *Matt. xxii. 23.*
19. His universal obedience to his Father's will, and chearful submission to his Father's pleasure. See *Matt. xxvi. 39.*
20. His laws and practice of universal holiness both in heart and life. See *Luke iv. 34.*

We must remember, “so to imitate *Christ* for our *Pattern*, as to acknowledge him for our *high-priest* and *Intercessor*,” as we are taught in the following excellent prayer from the liturgy, proper to be used at all seasons.

ALmighty God, who hast given thy only Son to be unto us both a *Sacrifice* for sin, and also an *Example* of godly life: give us grace that we may always most thankfully receive *that* his inestimable benefit: and also daily endeavour ourselves to follow the steps of his most holy life: and finally to be made partakers of his resurrection, through the same Jesus Christ, our mediator and advocate. *Amen.*

II.

10

VERSES for the Use of the Sick.

I.

MY God, with grateful heart I'll raise,
A daily altar to thy praise;
Thy friendly hand my course directs,
Thy watchful eye my bed protects.

2.

When dangers, woes or death are nigh,
Past mercies teach me where to fly;
The same Almighty arm can aid,
Now sickness grieves, and pains invade.

3.

To all the various helps of art
Kindly thy healing pow'r impart;
BETHESDA'S bath * refus'd to save,
Unless an Angel blest the wave.

4.

All Med'cines act by thy decree,
Receive commission all from THEE:
And not a plant which spreads the plains,
But teems with health when heav'n ordains.

5.

Clay and Siloam's pool † we find,
At heav'n's command restor'd the blind;
Hence Jordan's * waters once were seen
To wash a Syrian leper clean.

6.

But grant me nobler favours still,
Grant me to know and do thy will,
Purge my foul soul from every stain,
And save me from eternal pain.

7.

Can such a wretch for pardon sue!
My crimes, my crimes arise in view!
Arrest my trembling tongue in prayer,
And pour the horrors of despair.

8.

But oh! regard my contrite sighs,
My tortur'd breast, my streaming eyes;
To me thy boundless love extend,
My God, my Father, and my Friend.

9.

These lovely names I ne'er cou'd plead,
Had not thy son vouchsaf'd to bleed;
His blood procures for Adam's race
Admittance to the throne of grace.

When vice hath shot it's poison'd dart,
And conscious guilt corrodes the heart;
His blood is all sufficient found,
To draw the shaft and heal the wound.

11.

What arrows pierce so deep as sin?
What venom gives such pain within?
Thou great physician of the soul,
Rebuke my pangs and make me whole.

12.

Oh! If I trust thy sov'reign skill,
With deep submission to thy will;
Sickness and death shall both agree
To bring me, Lord, at last to THEE.

A MIDNIGHT HYMN.

By Bishop KENN, Author of the Morning and
Evening Hymns.

MY God, now I from sleep awake,
The sole possession of me take;
From midnight terrors me secure,
And guard my heart from thoughts impure.

Blest Angels, while we silent lye,
You hallelujahs sing on high:
You joyful hymn the ever-blest;
Before the throne, and never rest.

I with your choir celestial join,
In off'ring up a hymn divine:
With you in heaven I hope to dwell;
And bid the night and world farewell.

My soul, when I shake off this dust,
Lord, in thy arms I will entrust:
O make me thy peculiar care,
Some mansion for my soul prepare.

Give me a place at thy saints feet,
Or some fall'n angel's vacant seat:
I'll strive to sing as loud as they,
Who sit above in brighter day.

O may I always ready stand,
With my lamp burning in my hand:
May I in sight of heaven rejoice,
Whene'er I hear the bridegroom's voice.

All

* See John v. 4. † John ix. 7. ‡ 2 Kings v. 10.

All praise to thee in light array'd,
Who light thy dwelling place hast made:
A boundless ocean of bright beams,
From thy all-glorious God-head streams.

The sun, in its meridian height,
Is very darkness in thy sight:
My soul O lighten and inflame,
With thought and love of thy great name.

Bless'd Jesus, thou on heav'n intent,
Whole nights hast in devotion spent;
But I, frail creature, soon am tir'd,
And all my zeal is soon expir'd.

My soul, how canst thou weary grow
Of antedating bliss below:
In sacred hymns and heavenly love,
Which will eternal be above.

Shine on me, Lord, new life impart,
Fresh ardors kindle in my heart:
One ray of thy all-quick'ning light,
Dispels the sloth and clouds of night.

Lord, lest the tempter me surprise,
Watch over thine own sacrifice:
All loose, all idle thoughts cast out,
And make my very dreams devout.

Praise God from whom all blessings flow,
Praise him all creatures here below:
Praise him above ye heav'nly host,
Praise Father, Son, and Holy Ghost.

CHARITY.

*A Paraphrase on the Thirteenth Chapter of the
First Epistle to the Corinthians,*

By Mr. PRIOR.

DID sweeter sounds adorn my flowing
tongue,
Than ever man pronounc'd, or Angel sung:
Had I all knowledge human and divine,
That thought can reach, or science can de-
fine:
And had I power to give that knowledge birth
In all the speeches of the babling earth;

Did *Shadrach's* zeal my glowing breast in-
spire,

To weary tortures, and rejoice in fire;
Or had I faith like that which *Israel* saw,
When *Moses* gave them miracles and law:
Yet gracious *charity* indulgent guest,
Were not thy power exerted in my breast,
Those speeches wou'd send up unheeded pray-
er,

That scorn of life wou'd be but wild despair:
A tymbals sound were better than my voice:
My faith were form: my eloquence were noise.

Charity, decent, modest, easy, kind,
Softens the high, and rears the abject mind:
Knows with just reins, and gentle hand to
guide,

Betwixt vile shame, and arbitrary pride:
Not soon provok'd, she easily forgives,
And much she suffers, as she much believes:
Soft peace she brings, wherever she arrives,
She builds our quiet, as she forms our lives:
Lays the rough paths of peevish nature ev'n,
And opens in each heart a little heav'n.

Each other gift which God on man bestows,
Its proper bound, and due reflection knows:
To one fixt purpose dedicates its pow'r,
And finishing its act exists no more.
Thus in obedience to what heaven decrees,
Knowledge shall fail and prophecy shall cease:
But lasting *Charity's* more ample sway,
Not bound by time, nor subject to decay:
In happy triumph shall for ever live,
And endless good diffuse, and endless praise
receive.

HYMN by Mr. ADDISON.

I.

WHEN rising from the bed of death,
O'erwhelm'd with guilt and fear,
I see my Maker, face to face;
O how shall I appear!

2.

If yet, while pardon may be found,
And mercy may be sought,
My heart with inward horror shrinks,
And trembles at the thought:

When

3.
When thou, O Lord, shalt stand disclos'd
In majesty severe,
And sit in judgment on my soul,
O how shall I appear!

4.
But thou hast told the troubled mind,
Who does her sins lament;
The timely tribute of her tears
Shall endless woe prevent.

5.
Then see the sorrow of my heart,
E'er yet it be too late;
And hear my Saviour's dying groans
To give these sorrows weight.

6.
For never shall my soul despair
Her pardon to procure,
Who knows thy only Son has dy'd,
To make her pardon sure.

H Y M N. By Mrs. ROWE.

1.
IN vain the dusky night retires,
And fullen shadows fly;
In vain the morn with purple light
Adorns the eastern sky;

2.
In vain the gaudy rising sun
The wide horizon gilds,
Comes glitt'ring o'er the silver streams,
And cheers the dewy fields.

3.
In vain, dispensing vernal sweets,
The morning breezes play;
In vain, the birds with cheerful songs,
Salute the new-born day.

4.
In vain, unless my Saviour's face
These gloomy clouds controul,
And dissipate the fullen shades
That press my drooping soul.

5.
Oh! visit then thy servant, Lord,
With favour from on high,
Arise, my bright immortal sun,
And all these shades will die.

6.
When, when shall I behold thy face
All radiant and serene,
Without those envious dusky clouds
That make a veil between?

7.
When shall that long expected day
Of sacred vision be,
When my impatient soul shall make
A near approach to thee.

Against LEWDNESS, by Dr. WATTS.

I.
WHY should you let your wand'ring eyes
Entice your souls to shameful sin!
Scandal and ruin are the prize
You take such fatal pains to win.

2.
This brutal vice makes reason blind,
And blots the name with hateful stains:
It wastes the flesh, pollutes the mind,
And tears the heart with racking pains.

3.
Let *David* speak with heavy groans,
How it estrang'd his soul from God;
Made him complain of broken bones,
And fill'd his house with wars and blood.

4.
Let *Solomon* and *Samson* tell
Their melancholy stories here,
How bright they shone, how low they fell
When sin's vile pleasures cost them dear.

5.
In vain you chuse the darkest time,
Nor let the sun behold the fight;
In vain you hope to hide your crime
Behind the curtains of the night;

6.
The wakeful stars and midnight moon
Watch your foul deeds, & know your shame;
And God's own eye, like beams of noon,
Strikes through the shade, and marks your name.

7.
What will ye do when heav'n inquires
Into those scenes of secret sin?
And lust, with all its guilty fires,
Shall make your conscience rage within?

8.

How will you curse your wanton eyes,
Curse the lewd partners of your shame,
When death, with horrible surprise,
Shews you the pit of quenchless flame

9.

Flee, finners, flee th' unlawful bed,
Lest vengeance send you down to dwell
In the dark regions of the dead,
To feed the fiercest fire in hell.

The UNKNOWN WORLD.

HARK, my gay friend, that solemn toll
Speaks the departure of a soul:
'Tis gone, that's all we know—not where,
Or how th' unbody'd soul does fare.

In that mysterious world none knows,
But God alone, to whom it goes;
To whom departed souls return,
To take their doom, to smile or mourn.

Oh! by what glimm'ring light we view
The unknown world we're hast'ning to!
God has lock'd up the mystic page,
And curtain'd darkness round the stage!

Wise heav'n, to render search perplex,
Has drawn 'twixt this world and the next
A dark impenetrable screen,
All behind which is yet unseen!

We talk of heav'n, we talk of hell;
But what they mean, no tongue can tell!
Heav'n is the realm where angels are,
And hell the chaos of despair!

But what these awful words imply,
None of us know before we die!
Whether we will or no, we must
Take the succeeding world on trust.

This hour perhaps our friend is well;
Death—struck the next, he cries—farewell!
I die!—and then for ought we see
Ceases at once to breathe and be.

Thus launch'd from life's ambiguous shore,
Ingulph'd in death, appears no more,
Then undirected to repair
To distant worlds we know not where.

Swift flies the soul; perhaps 'tis gone
A thousand leagues beyond the sun;

Or twice ten thousand more thrice told,
Ere the forsaken clay is cold!

And yet who knows, if friends we lov'd,
Tho' dead, may be so far remov'd?
Only this vail of flesh between,
Perhaps they watch us, tho' unseen.

Whilst we, their loss lamenting, say,
They're out of hearing, far away;
Guardians to us, perhaps they're near,
Conceal'd in vehicles of air.

And yet no notices they give,
Nor tell us where, nor how they live;
Tho' conscious, whilst with us below,
How much themselves desir'd to know.

As if bound up by solemn fate,
To keep this secret of their state,
To tell their joys or pains to none,
That man might live by faith alone.

Well let my sov'reign if he please,
Lock up his marvellous decrees;
Why should I wish him to reveal
What he thinks proper to conceal?

It is enough that I believe,
Heav'n's brighter than I can conceive:
And he, that makes it all his care
To serve God here, shall see him there!

But oh! what worlds shall I survey,
The moment that I leave this clay?
How sudden the surprise, how new!
Let it, my God, be happy too!

*On the LAST JUDGMENT. By the Earl
of Roscomon.*

TH E day of wrath, that dreadful day
Shall the whole world in ashes lay,
As *David* and the Sybils say.

What horror will invade the mind,
When the strict Judge who would be kind,
Shall have few venial faults to find?

The last loud trumpets wond'rous sound
Shall through the rending tombs rebound,
And wake the nations under ground.

Nature and death shall, with surprise,
Behold the pale offender rise,
And view the Judge with conscious eyes.

Then

5.
Then shall, with universal dread,
The sacred mystic book be read,
To try the living and the dead.

6.
The Judge ascends his awful throne,
He makes each secret sin be known,
And all with shame confess their own.

7.
Oh ! then what int'rest shall I make,
To save my last important stake,
When the most just have cause to quake.

8.
Thou mighty, formidable King,
Thou mercy's unexhausted spring,
Some comfortable pity bring.

9.
Forget not what my ransom cost,
Nor let my dear-bought soul be lost,
In storms of guilty terror tost.

10.
Thou who for me didst feel such pain,
Whose precious blood the cross did stain,
Let not those agonies be vain.

11.
Thou whom avenging powers obey,
Cancel my debt, too great to pay,
Before the sad accounting day.

12.
Surrounded with amazing fears,
Whose load my soul with anguish bears,
I sigh, I weep ; accept my tears.

13.
Thou who wert mov'd with *Mary's* grief,
And by absolving of the thief,
Hast given me hope, now give relief.

14.
Reject not my unworthy prayer,
Preserve me from that dang'rous snare,
Which death and gaping hell prepare.

15.
Give my exalted soul a place,
Among thy chosen right-hand race,
The sons of God, and heirs of Grace.

16.
From that insatiable abyss,
Where flames devour and serpents hiss,
Promote me to thy feat of bliss.

17.
Prostrate my contrite heart I rend,
My God, my father, and my friend,
Do not forsake me in my end.

18.
Well may they curse their second breath,
Who rise to a reviving death.
Thou great Creator of mankind,
Let guilty man compassion find !

THANKS to GOD.

By Dr. DODDRIDGE.

1.
ALL glorious God, what hymns of praise,
Shall our transported voices raise :
What flaming love and zeal is due,
While heaven stands open to our view ?

2.
Once we were fall'n, and oh how low !
Just on the brink of endless woe :
Doom'd to a heritage in hell ;
Where sinners in deep darkness dwell.

3.
But lo, a ray of chearful light,
Scatters the horrid shades of night :
Lo, what triumphant grace is shewn,
To souls impoverish'd and undone !

4.
Far, far beyond these mortal shores
A bright inheritance is ours :
Where saints in light our coming wait,
To share their holy blisful state ;—

5.
If ready drest for heaven we shine,
Thine are the robes, the crown is thine :
May endless years their course prolong,
While, “ Thine the praise ” is all our song.

The EN D.