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BOOKS BY THE AUTHOR

THE LIFE OF SAMUEL JOHNSON

THE LIFE OF SAMUEL JOHNSON
BY JAMES BOSWELL
IN TWO VOLUMES
LONDON: PRINTED BY A. MILLAR, IN THE Strand, 1791.
AND BY J. JOHNSON, ST. PAULS Church-yard, 1797.
LONDON: PRINTED BY A. MILLAR, IN THE Strand, 1791.
AND BY J. JOHNSON, ST. PAULS Church-yard, 1797.

BOOKS Printed for *R. Burrough* at
the *Sun* and *Moon* in *Cornhill*.

THE Superintendency of Divine Providence: Being
a Sermon preach'd before the Lord-Mayor, &c. on
the 29th of *May*, 1705. By *Francis Fox*, M. A.

The History of Infant Baptism, in Two Parts. The
First being an Impartial Collection of all such Passages
in the Writers of the Four First Centuries as do make
FOR, or AGAINST it. The *Second*, containing several
things that do help to illustrate the said History. By
William Wall, Vicar of *Shoreham* in *Kent*.

An Introduction to the History of the Kingdoms and
States of *Asia*, *Africa*, and *America*, both Ancient and
Modern, according to the Method of *Samuel Puffendorf*,
Councillour of State to the King of *Sweedon*.

Divine Hymns and Poems on several Occasions. Col-
lected from *Sr. Richard Blackmore*, *Mrs. Singer*, *Mr.*
Norris, *Mr. Dryden*, &c. and published to retrieve the
Honour of *English* Poetry, by employing it on Reli-
gious Subjects.

very scarce work
worth 7/10

London's Book Emporium 1844

Pietas Hallensis:
Beautiful work by Frank
 Being an *Frank*
Historical Narration
 Of the wonderful
FOOT-STEPS
 OF
Divine Providence
 In Erecting, Carrying on, and Building the
Orphan-House,

And other charitable Institutions, at
Glauchau near Hall in Saxony,
 Without any visible **FUND** to support it.

By *Augustus Hermannus Franck*; Professor of Divinity in the
Frederician University of Hall, Pastor of Glaucha, and
 Director of the Pious Foundations there.

Continued to the beginning of the Year **MDCCLII**, In a Letter
 to a Friend.

And an **APPENDIX** giving a more clear and full View of the
 Progress of Learning and Christian Piety, both in the said
 University, and in the Royal Collegiate Schools.

To which is added
 Several Considerable Papers relating to this **WORK,**
 Written by the
King of P R U S S I A.

LONDON, Printed by *Joseph Downing,* for *R. Burrough* at the
Sun and Moon in Cornhill, near the Royal Exchange, 1705.

Handwritten text, possibly a list or index, with a vertical column on the right side. The text is extremely faint and mostly illegible due to the quality of the scan. Some faint words like "Year" and "No." are visible in the left column.

THE
AUTHOR'S
DEDICATION

TO

All such Benefactors,

as

Have been (or shall be)

influenced

By the powerful Operations of God's

Spirit,

To

Exert their Bounty and Charity

in making

Provision for the Poor, and

in taking Care

of the Education of Youth.

The only End whereof is

A 2

The

249008

M 18 Je 11
Solomon 67

(444)

*The Edification and Improvement of the
Spiritual House of God.*

For the furthering whereof

in this time of decay,

There is a Necessity of some outward
Assistance.

Whether they contribute for the attain-
ment of that great End,

By an actual supply of external Relief,

Or by devout Addresses to the Throne of

By good Advice, (Grace,

By personal Labours,

By kind Intercession with others,

Or :

By any other means;

Of what Quality, Rank, Condition or
Character soever;

From the Highest to the Lowest.

In what place soever They reside,

Known or Unknown;

This present large Narrative [of the Ho-
spital and the other Charity-Schools erected

For the Education of Youth

in the City of Gloucester

By Glaucha

& A.

(†††)

Glaucha without Hall,

Is Dedicated and Presented

with

Most profound Submission

and Humble Respect:

According to their several Dignities

And

with just gratitude to All.

And

with hearty desire,

That

The same God, (who hath hitherto in the

Management of this Work so plainly

manifested

The Impressions of His Providence, and

The Riches of His Mercy

Towards such as Trust in Him,)

May condescend and

Continue

To be Their God,

Their Shield and

Their exceeding great Reward

Now and Ever!

Delivering Them in time of Trouble,

Pre-

(††)

Preserving Them and keeping Them alive,
Blessing Them upon the Earth,
Not delivering not Them the will of their
Enemies,

Strengthening Them upon the Bed of
Languishing,

Making Their Bed in their Sickness,

And

Receiving Them into His Favour and
Protection Here, and

Into His Glorious Presence Hereafter.

As They have received,

And do receive

CHRIST

In His Members;

and

Opening His Heart to Them,

as

They have opened Their's

To their Fellow-Creatures,

And

Granting Them boldness before His

Tribunal,

Together with them who are already at

Rest

(†††)

Rest in the Lord,

And

Setting Them to judge the World,
Whose perverse censure could not restrain

Them from the Practice

of

Charity and

Benevolence.

Being in the mean time assured

of

The constant Intercession of the Author's

Many Poor Clients,

Orphans and

Widows

Before the Mercy-Seat of God.

Who Remains

With sincere acknowledgment

of

The Benefits already conferr'd,

or

Hereafter to be conferr'd

on the Poor.

Most

(†††)

Most Submissive,

Most Obedient

and
Most Obedient

To them All:

With due Respect to

Their several Characters

of Distinction

Being in the presence of

Glaucha without Hall

March the 30th. 1701.

The constant Inheritance of the

Man (Name)

Ordinary and

Wishes

Before the Majesty of God

Who Remains

With sincere Acknowledgment

Augusto Herman Franck.

The Bonds already contracted

to

Healed to be content'd

on the Part

fold

THE
PREFACE
 TO THE
English Reader.

§ 1. **T**HERE have appear'd in our Language several Books, some Years since, setting forth the Piety and Charity, exercised in Roman Catholick Countries, and particularly in some of the most Famous Cities of that Religion, with all possible Advantage; as *Pietas Romana* Printed at Oxford, *Pietas Parisiensis* at Paris, &c. Wherein it has been insinuated, that Charity is a Mark of the Catholick Church exclusive to all other Churches, (by the Catholick, always understanding the Roman Church,) and Protestants are thence invited to Re-unite themselves to a Church, which seems to carry such fair Pretensions to the Fruits of this Divine Grace. Whence also a Book intitl'd: *The Spirit of Christianity*, written with this very purpose, was Printed in London A. 1686, being dedicated to King James II. 'Tis not in opposition to these; which may not perhaps have a little contributed to the provoking of some Protestants Piously Disposed to adorn their Religion with good Deeds, and to confederate themselves together even for this end, without going at all over either to the Church or Court of Rome; But purely for the excitement of the true genuine Spirit of Christianity, among such as may

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have

have a great deal more of it than those they have left, that this Description of the Pious Charity lately set on Foot in and about Hall of Saxony, and Illustrious Protestant University, Founded by his present Prussian Majesty, is made to speak English, and faithfully communicated under the Title of Piteras Hallensis. Which not being drawn from the Original, but superadded to it, on special considerations, the Reader is hereof in the first place admonished, that he may not take in any sinister Impression thence, as if the Author had an over fondness or valuation for the Foundations by him set up.

§. 2. This little Historical Piece of indubitable Truth, is, for the Subject matter of it, far more Considerable than many will be apt to imagine or believe at first; and fairly accounts, I think, for one of the greatest Transactions at this day in the World; which if it proceeds as it has hitherto done, will in a very few Years come to have a much greater Influence on the Publick Affairs of Europe, than all the Battels and Sieges with which our Gazettes, Mercuries and Registers are filled. And this coming to us from a Nation, from whom we derive both our Pedigree and Religion, together with many of our Ancient Laws and Political Establishments, and with whom also our Alliances at this Instant are such, as ought to make us now or never somewhat inquisitive for certain into their Affairs and Acts, as these have both always had a near Influence on ours, both in Church and State, in Peace and War; and as they must have more so now, in all probability, whether according to the present Crisis of Christendom in general, or that of this Kingdom in particular: Cannot be unworthy the Inquiry and consideration of all sorts of Persons amongst us, High and Low, Rich and Poor, Learned and Unlearned, Conformist and Dissenter, or Occasional Conformist; since all may equally reap the Advantage of it, if they refuse not. For as the matter herein treated and exemplified is of most Universal concern, and fitly adapted to the Conservation of Kingdoms and States,

States, and the Prosperity of all Orders and Ranks in them respectively: So ought none to think themselves herein perfectly unconcerned. Nay were there nothing but Curiosity only to invite any to the perusing of these Sheets, the Relation, which they contain, is so Strange and Rare, as might well command this, if it be not a very vitiated Curiosity indeed.

§. 3. The Author's Introduction will sufficiently acquaint the Reader, how this Description or Narrative came to be drawn up; and how far Authority is concerned in it. Also forasmuch, as the Matters of Fact, and the whole Method of this New and surprizing Institution, have been by the Sovereign Command laid before, and strictly examined by the Lords Commissioners, delegated for the Visitation; there can be no manner of Doubt, but that the Account is exact. The Acceptation it has already met with in Neighbouring Countries, (having had several Editions within a very few Years in High and Low Dutch) and the effects it has produced, might be enough, if not more than enough, to recommend the same to all Lovers of Truth, specially to as many, as are Inspired with a Zeal for the Promotion of solid Piety and Charity, by the Societies for that end set up lately within these Kingdoms, or any otherwise.

As for the Author, he is too well known to have much said of him, and too Modest to bear what might deservedly be said of him on this Head, as desirous that God alone may have the Glory of this whole Work. And indeed to the Glory of God and of the Christian Religion it may be said, that in these latter Ages there can be nothing found yet, on all accounts, to Parallel with it; notwithstanding all the Magnificent and Sumptuous Charities any where extant in the Christian World, as by comparing the several Accounts together, may easily be made to appear.

§. 4. However it can't be expected but our Modern Atheists, Deists and Libertines, will venture

here to Banter at their Cost all what their Principles will not allow them to account for. But if the Traces of a God be to be discerned even in his more Common Providence, and the ordinary Works of his Hands, as several able Pens have invincibly made out against these Sceptical Gentlemen; surely they are not less, but more discernible in his uncommon Providences, such as these herein related; and in the more Extraordinary Works of his Faithfulness and paternal Care here Attested Authentically. Wherefore all things considered and compared as they ought, this will effectually be found a Demonstration of the Foot-Steps of a Divine Being in the World; though not perhaps to the convincing of those that are Resolved to the contrary, which is not to be regarded. 'Tis enough, that it is so to such as have no aversion to the Truth. And for certain that Living Demonstration, which is by sensible Experience, falls no way short of those, which are called Mathematical or Metaphysical. Nay it even transcends them, by the Confession of some, that must be allowed to be no incompetent Judges in this case. I say, the Living experimental Demonstration of a Deity and of a Divine Providence, such as may here be found reported nakedly and simply, transcends every Evidence whatever, which is meerly Speculative, and affects but the Understanding: and that perhaps as much as the most vivid sensation of the Light and Heat of the Sun, does surpass any Dry Speculation of the same, however otherwise Fine.

§. 5. Here it may not be unfit possibly to let the Reader know in short, that there is a Twofold Divine Testimony, which has been particularly in several Treatises considered by our Author, These are the Word and the Work of God. In the Year 1702, he published a Collection of Tracts, six in number, under the Title of the Testimony of the Word of God; and in the same Year also, another Collection, under that of the Testimony of the work of God. in which this, that is here Translated, is
the

the first, being inscribed: The Foot-Steps of God, The general Title prefix'd to this last Collection, Printed at Hall after the Author's Names and customary Titles is as follows, "viz. His publick Testimony of the Work of God, both in maintaining of the Poor, as also in the Education and Information of Youth to the Glory of God, and to the service of Christian Magistrates, Ministers, Directors of Schools, private School-Masters Tutors and Parents: As also in general of as many as acknowledge and lament that Destruction of the Poor, and of the Youth, which so mightily prevails; and do really endeavour by God's Grace to redress the same, as much as in them is possible. Comprised into several Treatises, being for the same end orderly Compiled, and partly Enlarged, but for the most part Published the first time, with the Priviledges of His Royal Majesty of Poland, as also of Prussia, and Elector's of Saxony and Brandenburg.

The Particular Title (as in this Edition) literally according to the Original will run thus, viz. The Foot-Steps of the yet Living, Governing, Loving and Faithful God: "For the confusion of Unbelievers, and the Confirmation of Believers; by a full Description of the Hospital, Poor Schools, and other Charitable Provisions at Glaucha by Hall: Declaring how the same has been carried on till Easter in the Year 1702. Not long after which there was Printed also an Edition in the Low-Dutch answering to this; there having been another Printed some time before at Amsterdam and called, A short Description of the Hospital "lately erected at Hall in the Dukedom of Magdeburgh: Shewing how the same was begun, and in what condition it is at present: To the Praise of God's Faithful Providence, to the strengthening of a dependence on Him, and to an excitement of true Christian Charity. Written in High-Dutch by A. H. Franck Professor in the Greek and Oriental Languages: Together with two Attestations for the Collector

“lector. Done out of High into Low-Dutch. This is in Twelves, the other in Quarto. The rest of the Pieces which make up this Collection, and prosecute the same Design with this, that is now Englished, may successively follow hereafter.

II.

§. 6. Now the Account of this Work, which was Written and Published by order of the Lords of the Council, who visited the Hospital and Schools by a Royal Commission in 1700. going but very little further, the Author was prevailed on by one of his Foreign Friends to continue his Narrative of the Providences of God in relation to these Pious and Charitable Institutions. In answer to whom he writ the Letter which is hereto annexed, This he caused to be soon after Printed, as a continuation of the former Account; whereof it is also a Vindication. But since this Letter was written, a considerable Progress has been, and is yet daily made both in the Conduct of the Hospital, and all the other Dependent Charities; Also many in other Countries have been excited by it, to set on Foot certain good Designs, in order to a real Reformation, and the Promoting of a Publick Good, which fall not within the Preface to be insisted on. But in short, the Finger of God attends all what is set about for the better carrying on this Undertaking. By a Grant from his Prussian Majesty the Hospital is set free from all sorts of Taxes and Imposts. The Building is much Advanced, and carried up higher. There are Leads as the Top of it for the Children in clear Star-light to go up to, and to learn Astronomy. The out-houses, as the Brew-house, Bake-house, and all other Offices of that nature, are so got ready, as they have now every thing within themselves; all necessary Employments and Trades being here exercised, The Dispensary and Laboratory are greatly improved and Stocked. The Press is continually employ'd in bringing forth Good Books, to promote true Religion and Learning

Learning. And the Bookseller's-shop already has such a vast number and choice of Books, that it is thought able to Vye with any in the whole Univer-
sity and City.

§. 7. The Flourishing state of the Schools, both for Boys and Girls, is almost incredible. At the last Examination of Youth in the Orphan-House, the Grace of God has not been only joyfully taken notice of in the Growth of Christian Piety and good Learning in the Children, but also that the Number of the Boys and Girls together did amount to 673. Of these part are taught gratis, after an easy and pleasant manner: And part are fully maintained in Cloathing and Diet. Some of the Orphans, who were poor Vagrants when taken into the Hospital, have arrived to so much Learning during their stay in it, as to be thought sufficiently Qualified for Academicall Studies: And accordingly four have been singled out last Summer from among the rest for that purpose. And from the first beginning of these things Ten Years ago, it is computed, that in the Month of March this Year there had been Educated 304 Boys and 89 Girls, making together the Sum of 393. In which space of time, there have dyed out of this Number Six and Twenty Boys, and Six Girls; and of the Boys, Seventy two have been disposed of to Trades and manual Occupations, but of the Girls Two and Twenty; that is, about a Fourth Part of the one and the other.

§. 8. The Number of Poor Students and Children together in the Hospital, is now at this time increased to above Seven Hundred. The Students have their Diet in the Hospital, being maintained out of the common Stock; which still depends on God's Providence, without any settled Provision. There are several Exercises and Works distributed among these for the Good of the Publick. Particularly there are twelve Students, under the Inspection and Government of the learned Professor Michaelis and of his Adjunctus, constantly employed in
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the Collating and fitting out an Hebrew Bible, which may be ready by the next Year, and is promised to be Exacter than any now Extant. For which they are not wanting of some peculiar Advantages. All this is Projected by Professor Franck, who has gotten an House on purpose for those, that are intrusted with this Affair; they lodging all together in the same House.

§. 9. Nothing can be more regular than the Chamber of Correspondence, and the special Assignments of the several Students therein concerned, according to the best Reports which arrive thence. It was begun for keeping up a familiar Commerce and Communion with some Forreign and Christian Friends, for the propagating true Christian Knowledge and Practice, and hitherto has been continued not without a Blessing. And all those, that will communicate any Accounts to them at Hall of what may happen, and serve for the Edifying, Benefit and Improvement of their Neighbour, and is worthy of the aforesaid Correspondence, shall by so doing oblige many good Friends; to which they are invited at this present by a sort of general Circular Letter; with which there is a Project or Specimen of the Design added, containing many curious Particulars and mighty Transactions.

§. 10. Moreover there is lately set up a Free Table, for such poor Students as do not belong to the Hospital, and often know not where to get a Meal's Meat, who if they repair hither at the appointed time, will be sure not to miss of a Dinner. This is called the Mensa Extraordinaria, which is constantly frequented.

§. 11. Since which also for the better maintaining of Poor Students in the Friderician University at Hall, and for making it yet more Flourishing, besides the Free Tables of the Dukedom of Magdeburgh and Halberstadt, and what is done for these indigent Students in the Orphan House or Hospital towards their Maintenance; it has been by his Prussian Majesty most graciously Provided and Ordered,

dered, that for attaining the aforesaid End, there shall be established a Publick Community or Convictorium for Poor Students, which new Order and Institution is sent sealed to the said University of Hall, in originali et cum sigillo Regio. By virtue of which in all the Prussian Countries, Cities, Towns and Villages, and in all the Dominions to Him belonging, there are to be put out Plates before all and every Church, four times in a Year, namely, on the first Sunday or Holy-Day of the Quarter, to gather a Collection for such a free Table or Community, which shall always be intimated before by the Pastors or Ministers, on the Sunday immediately preceding the said Collection: And indeed Hall is at this time, though of so late a Foundation, the most Flourishing in all Germany: And the Conflux of Students, as well from all parts of Germany, as from Neighbouring Countries is so great, that according to the exactest computation, the number of them amounts to above Three Thousand.

§. 12. The Pædagogium, which is an Institution by it self not relating to the Hospital, was first set up as a Private Concern by Professor Franck, but has since been taken into consideration by His Prussian Majesty, being now called the Pædagogium Regium. In this paying a moderate Rate, Children and Youth, are Fundamentally Instructed in the Principles of True Christianity, and are prepared for Academical Studies, by a familiar and delightful Institution of them, not only in the Dead and Living Languages, but also in Geography, History, Arithmetick, Geometry, Anatomy, Astronomy, and such other Arts and Sciences, as they are capable of in their more tender Years. Of this there has been set forth a large and very particular Account in a Book of this our Author, called: The Order and Method of Teaching introduced in the Pædagogium at Glaucha near Hall.

§. 13. Not only in the Hospital, but also in other places of the Suburbs of Hall, several Schools have been open'd, and kept up to this very Day, wherein both Citizens and Strangers Children have been Instituted according to the Model contriv'd by Mr. Franck, part

of them gratis, and the Rest at a low Rate. Eight of these Schools are annex'd to the Hospital. In all which there have been hitherto Educated no less than 1645; which if you shall add the number of those bred in the Orphan-House or Hospital, which is said to be 393, the whole Sum will arise to 2038. So that upwards of Two Thousand Children, Boys and Girls, have been hereby provided with a Good Education, and well instructed in the Principles of true Christian Knowledge, as well as made serviceable to the Publick.

The Masters who have been put over these Schools, are numbered to be Two Hundred Threescore and Six, from the first institution of them, A. MDCXCV. And they that are set to Teach in these, are therefore chosen out of the number of the Students, that by the same Method they themselves may be the better fitted and prepared for such an useful Function, in other places whither they may happen to be called, and may be made Instrumental in bringing about hereafter, with Ease and Dexterity, a Reformation of the Publick Schools. The number of all those Students who from the Year MDCXCVI have been received into the Hospital and there Fed, arises to Four Hundred Thirty and Four.

§. 14. Now the project of the manner of Education herein, as also in the Schools belonging to the Orphan-House, having been early communicated both in Holland and England, it would not be difficult, to give an Account of some considerable Fruits thereby produced in both these Countries, and which daily do encrease more and more to God's Glory, and the Good of the Publick; but that we are at this time for certain Reasons, restrained from speaking more of this matter, or of the several Branchings from this Stock; leaving the Wisdom and Providence of God to manifest in his time, what is Good in his Eye, and to carry on this Work (so despicable at its first beginning) to that End, which is foreseen by him.

But however this one thing throughout ought still to be heeded and remembered, that whereas there has been a great corruption generally in the manner of Building

Building and Founding Schools, Hospitals and Alms-Houses, and many Disorders committed in their Management, by the means of Evil or Ignorant Stewards; all this is not only here prevented, but a great deal of Good has been also actually done in other Charitable Foundations elsewhere, from the consideration of the Regulations of Glaucha. For notorious it is that the Endeavours of many Founders and Benefactors have been too much taken up with what is outward: But here there is no other Regard at all to the outward, but as it may subserve the Inward. They have been ordinarily more careful to provide the Body with necessary Maintenance in these their Houses of Charity, than the Soul with due Instruction: But in this Orphan-House at Hall, the First and Principal Care of the Pious Institutor is to Educate the Orphans in True and solid Piety, and to implant in them a deep fear of the Lord with their tender Years; as it is likewise the Method and Practice of other Foundations, that have lately sprung up hence, and particularly at Nuremberg, Ausburg, Westphalia, Friefland, &c.

§. 15. Thus much in short may be sufficient to have here hinted concerning the Progress of this Work at Hall, from the time that the Account thereof given by the Author himself ends, and concerning the Present Good Estate, of the several charitable Foundations or Institutions, and the Encouragement which they now meet with under a Royal Nursing Father, whose Heart the God of Heaven has touched, to consider his own, and his Subjects truest Interest, and to account it his Glory to be the Protector and Patron of this Blessed Work; which if it shall continue to be Blessed of God as hitherto it hath been, is likely to prove in a short while the Richest Jewel in his Crown.

III.

§. 16. And now upon consideration of the whole, it will evidently appear, that the Finger of God is secret-

ly and powerfully working at this Day ; that he is also raising up and inspiring Publick Witnesses, that may bear a Testimony both to the Word and Work of the Day ; and that the Hearts of Princes are in the Hands of his Divine Majesty as the Rivers of Waters, who turneth them in a Moment, which way soever he pleases, to fulfil his Will and his Purpose, so as even not to be ashamed to Patronize what may have the most mean and abject Original in the World. And particularly it may be hence demonstrated, how much the Roman Missionaries are out, when they go about to confine the Spirit of Charity to their Church.

Moreover there having not been, so far as yet appears, from the first Date of the Reformation, anything that can parallel with what is here related, it is not doubted, but the best of Protestants will look on this as no mean piece of service to the cause of common Christianity, and theirs as such. For that this is such a Living Demonstration of the Life and Power of God's Spirit in many Souls, that have no communion with the Church of Rome, as 'twill not be possible for their greatest Adversaries ever to resist. 'Tis a Divine Axiom, that God is Charity, and that whosoever abides in Charity, abides thereby in God, as in the Divine Nature and Image. If therefore the Protestants, by bringing forth the Fruits of Charity, Spiritual and Corporeal, can demonstrate themselves to abide in Charity, or in the Love of the Brethren ; they bring therewith a Demonstration, that they abide in God, and are in the Divine Communion, as Spiritual Members of Christ, and Fellow Members of each other. But in the present Case, those Fruits of Charity are here demonstrated, which cannot proceed but from the God of Charity : And which for certain 'tis not possible to a Corrupt Root ever to bring forth.

§. 17. It must be yet acknowledged by all, that in the Roman Catholick Communion, there are many Magnificent and Splendid Acts of Charity ; which surpass all that is generally to be found among Protestants: From what Root they Spring, or with what purity of Intention they are begun or carryed on, God will judge.

These

There will always be Tricking in Religion, and Aping the true Thing. But however it may be with some, we have all the Reason in the World to conclude, that others in that Communion have aded purely on Principles of Genuine Christianity, notwithstanding all the Difficulties and Disadvantages they might otherwise labour under. Of these I shall here mention one, which comes the nearest of any that I know to the present Case: And may possibly afford some Light to it; and also provoke them, who make Profession of greater Purity of Religion, and far greater Advantages, to examine themselves, whether they have brought forth Fruits worthy of what they Profess. It is Mr. VINCENT that I mean, a Poor secular Priest, who first began the Reformation of the Italian Clergy in the last Century, by suggesting to the then Arch-Bishop of Paris the Method of the Spiritual Retreat for Ten Days before the Collation of Holy Orders, which has given birth to several Spiritual and Excellent Treatises, from some of the greatest Persons of France for Learning and Piety; laid the Foundation of the Priests of the Mission, who were to renounce all Church Benefices, Dignities and Offices, and to apply themselves entirely and purely, without admitting of any Restitution or Reward in what kind soever, to procure the Corporeal and Spiritual Good of the poor People of the Villages; lived to see no less than Four and Twenty of these Foundations all France over, besides others in Foreign Parts: distributed his Charities not only at Home, but sent by his Agents and Missionaries a very liberal Assistance even to Foreigners, (and what is still more) Enemies too; and particularly for the Relief of the Calamities of Lorain, groaning under all the evils of War, no less than Sixteen Hundred Thousand Livres French; taking the care at once on him of a matter of Five and Twenty Towns, besides Burcughs and Villages, to the supply of several Thousand Indigent Inhabitants; Provided the Establishment of an Hospital or Orphan-House for exposed Children, in order to their Religious Education, the Revenue thereof amounting Annually to Four Thousand Pistoles; set up the Institution of the Ladies

dies of the Charity, in which were several Dutcheffes, Marchionesses, and the greatest Ladies of all France ; added to this, that of the Maids, or Sisters of the Charity, consisting of those of an Inferior Quality, and regulated according to certain Constitutions, afterward Approved by the Arch-Bishop of Paris, and Authorized and Confirmed by the Kings Letters Patents verified in Parliament ; Founded and Established the Hospital of the Name Jesus, for Ferry Old Men and Women decayed in the World ; obtained a Provision even for the Galley Slaves both at Paris and Marseilles, and this also to be settled for Perpetuity, studying by all ways and means imaginable to leave none of any Rank unprovided for, according to the best of his Ability and Knowledge, either as to Soul or Body ; and in all things Approved himself a faithful Steward of the Poor, even to the maintaining upon the Stock of Faith, without any Visible Fund at first, not only abundance of distressed Families up and down, but even whole Provinces in a manner together, as Champagne and Piccardy, when almost quite ruined and expiring as it were by the Extremity of Famine and Sicknes. Many good Souls were powerfully stirred up by him, even as in our Present Case, who chose not to be known while they lent their Assisting Hand to what he had piously Projected; and at one time only we are told, there was brought to him a Sum so considerable by a Citizen of Paris, with an express prohibition against revealing either the Person's Name, or the Sum itself as sufficed to purchase a decent Habitation with a Garden, for Twenty Poor Tradesmen, in the Suburbs of St. Lazarus, and another adjoining for so many Women, and also to provide them with all manner of Necessaries. From which the Relater infers, that it could not but exceed Ten Thousand Pistoles. A considerable Sum indeed to come in from an unknown Hand! but yet this, and all that has been hitherto related of this Good Man, is not so much to be wondered at, if compared with the Present Undertaking here described, which has had innumerable Difficulties to grapple with, beyond what the other could have, where there

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were for certain many Previous Dispositions and preparations to facilitate the Designs of the Charitable Director, as it would be most easie to make good.

§. 18. Nevertheless let Virtue and Piety where ever they are found, have their due value, and let us not detract even from the brave Actions of Heathens, or of Enemies: But let us acknowledge in Heart and Deed, that verily God is no Respector of Persons, or of outward Professions and Forms, (as the word *προσωπολήπτης* may well enough bear) whatever we are; but that he accepts every one, that is Devout according to his present Light and Knowledge (as was Cornelius) persisting in Prayer with Alms-giving. Wherefore if they, that boast of a greater Light, and of the great Priviledges and Advantages of the Reformation, in opposition to the Corruption and Darknes of Popery, do not let their Light so shine before Men, as their Good and Charitable Works may be seen to the Glory of God, nor to their own Glory; shall not these whom they so much despise and condemn, stand up in Judgment against them in that Day, when the Veil of Covering shall be taken away from all Nations, and Christ shall lay naked the Hearts of all Men? And shall not they of Rome and Paris rise up and plead in that day against them, that covet to be called by the Names of the Reformed Evangelical Protestants and the like, and yet are not Reformed in their Manners, by being Transformed from the World, but are strangers to the true Evangelical Piety and Charity, or the Life of the Gospel, and seem to have forgot almost, or altogether their Baptismal Protestation and Oath against their three grand Adversaries, or the Triple League of Hell? Yea verily they shall rise up in Judgment against us in that Day, if we walk not worthy of that Vocation, unto which we are called in the Gospel of our Lord Jesus Christ. And it shall certainly be more tolerable for Turks and other Mahometans, who shall have been eminent for their Justice, Charity and Hospitality in that Day, than it shall be for many among us Christians, and such as profess also the Reformation, who study not to adorn our Holy Religion

on answerably to the Intent of it, of which an Example is here set before our Eyes by our Neighbours, who have shewn us their Faith by their Works. May we now shew ours to them in like manner, that they with us, and we with them, may hereby Glorify our Father which is in Heaven! And he has been Glorified indeed by that Publick Work, which is carrying on in Germany; as both from this Relation, and others doth appear undeniably: And if in our Candlestick also there were but such a Light put, as in theirs, we might soon reasonably Hope, that it might give Light unto all that are in the House of God.

IV.

§. 19. Now forasmuch as that Publick Work of God, which has broke out so eminently of late Years in and about the Royal University of Hall, as from its chief Center, dispersing it self far and near, lay for some time before hidden as it were in Embrio, and that there manifestly appears to have been a Seed of purer Christianity gradually quickening and springing up in the midst of the Lutherean Reformation: And moreover forasmuch as the greatest part of English Readers are not much acquainted with what relates either to the Rise or Progress of these matters, how considerable soever in themselves they are; and several have desired some just Account hereof, which they might rely on: It has been thought expedient to Answer here, in brief, the desires and solicitations of such, by giving a faithful and simple view of this whole Affair, not only in this, but also in several other Provinces and Circles of Germany, and Pointing out the Principal Persons and Springs, that have been set on Work in the Propagating Christian Piety, and promoting a solid Reformation of Manners, among all Orders both of the Clergy and Laity.

§. 20. It hath been remarked by some Curious observers, that for some Ages past, about the beginning of each Century, there has happened some considerable Change in the state of Religion, as the Motions in Ger-

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Germany first, (and successively in other Parts) by means of Dr Luther's Reformation soon after the Beginning of the sixteenth Century after Christ, as just an Hundred Years before those in Bohemia, by means of Hus; and another hundred backward, those in England, by means of Wickliff: So in like manner just about an hundred Years after Luther, there arose near the same Place, and upon the same Stock, another Reformation; but which did not respect so much Opinion as Practice. This was first promoted by the most Eminent and Pious Dr. Gerhard, Divinity Professor at Jena, whose great Candour as well as Zeal is sufficiently conspicuous both in his Works and Life: But chiefly by the Excellent John Arndt, General Superintendent of the Churches under the Princes of Lunenburgh. These two, laying deeply to heart the Decay of Christian Piety, were wholly taken up with the thoughts of Reviving the Spirit and Life of Christianity among those of the Augustan Confession in particular, as among all professed Christians in general. The latter of these by his most celebrated piece of True Christianity Published in several Languages, and by that of his Garden of Paradise (in Confirmation of which last some things are credibly reported hardly inferior to Miracles) was an Instrument of the Divine Blessing in the Conversion of many Souls into the true and Interior Christianity; however it happened to him, as it generally happens to all, that are engaged in great and good Designs: He was misunderstood, misrepresented, Opposed and Vilified by many; and even by some, who from their Education and Profession should have better understood him; and whose truest Interest it certainly was, laying aside needless Disputations, to have concurr'd, according to all obligations General and Special, in the promoting together with him Purity and Spirituality of Religion. The Learned Lucas Osiander a Divine of Tubingen, was among these much taken notice of, by reason of a Book of his written against him in a most Satyrical Style, called: His Theological Cogitations: And whereof he is said to have seriously repented, when he came to Die. It was

not long before he was most solidly Answered by Varenius a Judicious Divine, in a Piece Intituled: A Vindication of True Christianity: Nor were there wanting also some others of the more Pious and Candid Lutheran Divines, who by their Publick Writings and Testimonies, about the same time, defended the cause of True Religion and of this Holy Person: Such were Egardus an Holsteiner, Di'gerus a Danzicker, one M. B. T. B. and Doricheus a Professor of Strassburgh, who wrote an Epigram under his Picture. He was an early Trumpet, about the time (which is not a little observable) when Germany was embroiled in an Intestin War, for Thirty Years together, and the Protestant cause seemed to lye at Stake: But God then in the midst of his Indignation remembered his Mercy, and raised several Eminent Instruments of the Truth, amongst which this was the most conspicuous: Even as in the present Judgments of War and Desolation he has also remembered his Covenant, and excited many Persons, both in Germany and in other Countries, to bear a living and powerful Testimony to the Truth of Christianity, as Originally delivered by its Blessed Founder. He was a Man truly of deep Fundamental Piety, Knowledge, and Religion, and almost continually exercised in the Blessed Cross of our dear Saviour. He had imbibed chiefly his Doctrine and Living way of Practice from Thauler and Kempis: And all what he wrote was in a Scriptural Style, and adapted to all, even the Infants of Christ. And within a few Years after him Dr. Balthasar Meisner, Professor at Wittenberg, who was deeply sensible of the great neglect of Practical Christianity, through the multiplying of Disputes; and particularly of the stirs and motions raised against the aforesaid Book of True Christianity, of whom it appears, that he had laid a Design of opening a Practical College for the Students of that University, or Collegium Pietatis, in which he had determined to treat concerning the way and manner of Removing and Correcting such things either in Church or State, as do really need the same. This is to be seen from his Funeral Programma, as

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also from his *Pia Desideria, or Pious Breathings, and wishes for Reformation, Published some time after his Death.*

§. 20. Next to him we may place Conradus Horneius, a Man of singular Piety and Zeal for God, who insisting in the same Steps, and seriously labouring to promote Real and Practical Christianity, became suspected of not being Orthodox in the Article of Justification. And so falling into the Odium of the more rigid Lutherans, underwent by that means many severe Oppositions and Hardships. As also, not to insist here too long, did Dr. Andreas Kessler Superintendent at Coburg, suffering much for his Reproving the Publick Abuses and Vices: Together with Dr. Arnoldus Mengerius Superintendent of Hall; Dr. John Mathew Mayfart, Professor and Pastor of Erfurt, who witnessing against the corrupt state of the Universities, drew upon himself thereby the hatred of many of the Learned Men; Dr. John Schmidius a Professor at Strasburg, noted for his great Moderation and Piety; Dr. Justus Gesenius of Hannover, Superintendent General, invidiously accused of Arminianism; Solomon Glassius of Sax-Gotha, whose Verses upon Dr. Gerhard made some suspect him as a Favourer of Fanaticism, and put him to the trouble of Apologizing; the most candid Saubertus, whose Moderation, when he could be tax'd for nothing else, got him the Character among the litigious of a Syncretist, his Disciple Dilherus, who by treading in his Masters Steps, could not avoid the same Censure; and John Valentine Andreæ a Divine of Wurtemberg, who had a very high veneration for the aforesaid Saubertus, and Printed a Book, which he calls His Ghost, giving therein a Character of the true Christian Spirit, and of a Faithful Evangelical Pastor. This Andreæ being a Person of a very piercing Wit and Understanding, of Solidity of Judgment and Prudence, and well exercised from his Youth in all the Affairs of Religion, had such an insight into the State of the Lutheran Church in particular, as very few of his Age had: But while having discovered the Disease, he studied how to apply a Remedy, he could

expect to fare no better than all others, that went before him. Of whom it is to be noted, that one of the greatest Lights that ever was in that Church, within a few Years past, Publickly declared such a value for him, and for his Writings, as to say, that if He were to Wish for any one to rise again from the Dead, for the putting matters to right amongst them, and for the well settling the Church, he should be a long while in deliberating, whether he could find one to prefer before him. Besides these there might also be mentioned D. Paulus Tarnovius, that Eminent Divine of Rostock, who Printed a Dissertation against the New Gospel; and Theophilus Grosgebauer a Deacon of the same Church of Rostock, who in the Year MDC-LXI, left the Church a Legacy at his Death, which with the Approbation of the Faculty of Divines of that University and their Preface to it, was then Printed not without a great Blessing; 'Tis called, The Watchman's Voice, being written in High Dutch, and contains a Discovery of the Causes of the Decay of Christian Piety, and of the unsuccessfulness of the Word of God, and of the Sacraments in the Kvangetical Churches for the promoting a Real Conversion in Souls.

§. 22. This is that Book, which by God's Blessing upon it became the means of first opening the Eyes of Dr. Spener and which made him to look more into what is solid and Interior, who thereupon the next year frequently conferr'd with Dr. Raith, he being a very good Divine, they living then both at Tubing, so that they had opportunities of freely discussing the Subject of it, and of examining into the causes of the Abuses in the Administration of the Word and Sacraments, and consequently of the little Edification of the Laity; together with the Remedies fit to be applied. This was in the Year MDCLXII; From whence some therefore have dated the Rise of this whole Affair, which has made such a noise in Germany for some Years past. And about the same time at Rostock there were Dr. Muller, Dr. Lutkeman and Dr. Quistorp Junior, who both by their Writing and Preaching, laboured very much to prepare a way for a better

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State of the Church, and for the Advancement of solid Piety in its Members. The first of these suffered a great deal of Contradiction by some of the more rigid Lutherans, on account of some Expression which he us'd in a Sermon on 1 Corinth. 12. v. 2. and was this viz. Our Modern Christians and superficial Pretenders to Religion, have Four dumb Idols which they Worship, and these are (1) The Pulpit. (2) The Font. (3) The Altar, and (4) The Stool of Confession, which put him to the trouble to Apologize, and to apply himself to some of the most Eminent Divines to have their Determination; who then gave it in his favour, and approved of this his Expression, as whereby he only rejected the Opus operatum People too much dote on. He died in the Year 1676, chusing for his Funeral Text, Jerem. 51. v. 9. The like did Dr. Kortholt under the name of Theophilus Sincerus, Dr. Hartman Superintendent of Rotenbürg, Reiserus and several others. But as for Dr. Spencer he became as it were the very Soul in this cause. And having a deep Inspection into the Decayed lapsed State of Christendom, he Wrote and Published a Book, long before the name of Pietism was brought into use, as being deeply affected with the Sense thereof, called PIA DESIDERIA, wherein he shews evidently the Apostacy of the Spouse of Christ from her first Love, with the Abuses and Corruptions consequent hereof, and then proposes such Methods, by which the same might be in some manner redressed. Among which one was this, that he caused to appear again such Mystical and Spiritual Books of the best note, as had lain quite Buried hitherto, and which could not but be true Leading Stars to the hidden Path of Life, and Blessed Imitation of Christ. Wherefore he Published Tauler's Postill with a Preface; The German Theology, Arndt's True Christianity, and T. A Kempis, and failed not of his Ends therein, in that both before the Motion of Pietism, as also afterwards, many were disposed and induced by these to embrace the Practice of true solid Christianity and the Power of Godliness. And since he was chosen of God for a Peculiar Instrument

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ment of a more Practical Reformation, he was accordingly by Divine Providence put into such Places, where the Lord in this dark Night of Apostacy could best make use of him according to his Pleasure: Hence it will be worthy of our Observation to see, what his Main and Principal Work was in the Three great Places, where he has been intrusted with the Pastoral Care of the Lord's Flock, Francfurt, Dresden and Berlin, where he was living since this Narrative was in the Press, and is newly departed hence, his Works following him into Eternity.

§. 22. In Francfurt, whither he was called in the Year MDCLXVI, he kept Collegia Pietatis, or exercises of Piety in his own House twice a Week, where he gave first his own exposition on some Chapter of the sacred Scriptures, with suitable Exhortations tending much to Edification. Afterwards he allow'd also others, whose Mind and Senses were exercised in the Word of God, tho' not Divines by Profession, to bring forth any Experience or Spiritual Meditation, that was upon their Spirits. (a) Which being done under his Directorship, was accompanied with a great Heavenly Blessing: So that he left there a Seed of many Pious and well disposed People. When first this private Colledge or Meeting came to be open'd, it was soon noised about, some Praising and more Blaming it, but Dr. Spener well knowing, that a Servant of God, ought not to stick to go through Evil Report and good Report, (which Apostolical expression he was often heard to cite, when acquainted with the Censures of others) was little hereat concern'd. Abundance of People coming to Francfurt flocked to this Meeting intended for private Devotion, to hear what the meaning of this Religious Novelty (as they stiled it) was: And although the most part went on no better Principle or Motive than that of meer Curiosity, nay or even on an ill Design, nevertheless it has been observed, that
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(a) Vid. omnino Speneri Colil. Theol. Tom 3. Pag 103. 111 Sequ.

the Lord has made this an hour of Visitation to many a Soul, upon hearing the convincing Discourses both of the Doctor and of some other good Christians there assembled. Nay even those, who endeavoured to suppress it, blew up more and more the Fame thereof, so that occasionally 'twas frequented by Professors, Superintendents, nay, by Imperial, Royal, Electoral, &c. Ministers, and now and then by Persons of the best Quality happening to come to Town. (v) Nay further the whole Faculty of Divines at Kiel in Holsatia approved of it, and by a particular Responsum or Determination spoke in the favour of Dr Spener, which prov'd no small discouragement to those, who in what they act and judge are rather moved by Academical Determinations, than the very Oracles of Divine Scripture.

§. 23. In his Publick Sermons he Preached here A. 1676, and part of 1677, a whole Year upon the Necessity as also Possibility of Practical Religion, shewing hereby the great Obstacles that are pretended, to be altogether unable to hinder the Advances of a willing Mind. Now his peculiar Character being Candor and Humility, with Condescension even to the meanest of the Household of God, whom he endeavoured, as well as the High and Great ones, to bring to a sense of Piety, this made him to go up and down to their Houses, to instruct them in what is necessary to Salvation. And because his Moderation was so greatly eminent, he was there not only loved and esteemed by the Lutherans, but also by many of the Calvinists, of whom many came to frequent his Church. But among what happened with him, whilst he was at Frankfurt, must not be omitted a Passage worthy of our observation in this place, which is, that his tender Care and Love for the Poor had then already so taken up his Heart and Head, that he was most busy in labouring and contriving, how to set up an Hospi-
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(b) Vid. Speneri Respons. Theol. Tom. 3, Pag. 223. et 548. Seqq.

tal to maintain them. In which Enterprize he met at first with a great opposition from the Magistracy, who upon his Application to them, answered, they were Incapable of Maintaining such a Number of Poor. But he not discouraged or beaten down by their denial, prevailed notwithstanding and carried their Consent by this Argument, that if they had been able hitherto to maintain the Poor in a Confused and Irregular way through their going up and down in the Streets, (since none had yet starved for want of Bread) how much more would they be able to do the same, in a way more orderly and Regular; which gain'd so much on them, that the Good Doctors Desire and Travel of his Soul was answered. And this happy success in so laudable a cause, made him afterwards, when Professor Franck was about Erecting his Hospital, so chearful and ready in Assisting him therein, as also in forwarding and promoting the same to his utmost capacity. In order to which he caused a Sermon on the Duties of the Poor to be Printed, which was dedicated to all the Poor in Germany, and subjoined to the First Edition of this Professor's account of the Orphan House.

§ 24. Now further seeing that Dr, Spener's *Work*, which the Lord had cut out for him to do, was not to terminate in Francfurt, and seeing also, that a new Period of a more Universal Reformation in the Church of God in General, as well as in the Lutheran in Particular was at Hand, wherein he could further promote the cause of God, and be a true Labourer in his Harvest, He was called to Dresden to be the Elector of Saxony's first Chaplain, tho' he was unwilling to leave his Beloved Francfurt (as he calls it.) God ordering it so in his Holy Providence, that upon the breaking out of Pictism (which happened not long after his settlement in this Function) the Instruments by whom God was pleased to raise it first, they being yet but young Beginners in the Practical Part of Religion, and either but Students of Divinity or Masters of Arts, might have some Assistance and Support from a Grave and Experienced Divine (which they had indeed

deed occasion for) who by being accustomed to the
 Opposition and Difficulties, which the Enemy uses to
 lay in the way, might in like manner carry them
 through the same; and so be a considerable Help and
 Promoter of Piety, for which he was also by the Ad-
 versaries in way of Derision called, The Patriarch of
 the Pietist. This he knew nothing of in the Begin-
 ning, when he was sent for from Frankfurt, which was
 in the Year MDCLXXXVI, that he might succeed Dr.
 Lucius in the Court of Dresden. In the mean time
 the Elector John George the Third, was no admirer
 at all of his Publick Sermons, which were seasoned
 with the Salt of the Divine Wisdom, and weremost quick
 and piercing to the very Heart; and much less still could
 he bear with his Private Visits, wherein he would hold
 him in an displeasing Conference and Entercourse a-
 bout his future state, dealing plainly and roundly with
 him as an Embassador of God and Christ, and mani-
 festing the only way to true Happiness both Here and
 Hereafter. For the House of Saxony which had been
 heretofore the Support and Prop of the Reformation,
 was then in a visible Declension as to matters of
 Religion. But notwithstanding this indifferent Re-
 ception at the said Court, lest the Grace of God, and
 the Call for which he was sent hither, should prove
 fruitless, he begins here at Dresden, to set up in his
 own House the Catechizing of little Children: Which
 succeeded so well, that he was quickly crouded with
 their numbers. Whence followed Reflexions upon him
 from the University-Professors, who thought it unbe-
 coming, that such a Man both of great Parts and
 Learning, and withal in such an eminent Station,
 should stoop to so Mean and Vile an Employ in their
 Eye, as to the Teaching and Catechizing of Children.
 But the Doctor little regarding this, saw well enough,
 that the Basis and Ground-work of Reformation was to
 be laid in little Children; Old People being grown
 for the most part inflexible, and unwilling to forsake
 the darling of their accustomed Formalities or Opini-
 ons: And therefore he accounted it rather to be the
 true Character of a Real Divine, to Feed both the

Sheep and the Lambs of Christ. During his stay at Dresden he Published one of his most excellent Pieces of Practical Divinity, wherein he did set forth the Discriminating Marks, whereby to discern the Workings of Nature and Grace from each other; which being a Point of most needful observation to all Ghostly Pastors and Teachers, and of great use to them on the account of their Hearers, that so a just Application may be made to their several States, he dedicated it to the Clergy of Saxony, in a sort of Pastoral Letter to their whole Body, exhorting them to a faithful discharge of their Duty in looking to the Flocks committed to them. He Published here also a set of Sunday-Sermons, called, Evangelical Duties; In which he endeavours to shew the difference betwixt the Graces and Virtues that are truly Evangelical, and do proceed from a Principle of Divine Charity in the Soul, and those that are merely External or but Moral. Which he dedicated to his Present Majesty King Frederick of Prussia, then Elector of Brandenburg: Who had sent him a Vocation and Commission, that he might accept of a Prepositure or Superintendency of some part of the Lutheran Churches in His Dominions, with which, as seeing the hand of God in it, he readily complied; especially also since the Elector of Saxony, being not over fond of his awakening Sermons, was soon prevail'd on to part with him. This set of Sermons was Printed in the Year 1692. in 40.

§. 24. In this new Ministerial Function he was scarce settled, when it pleased God to encrease and enlarge the new Reformation of Pietism, even in the large Dominions of the then Elector of Brandenburg, and therefore it fell out about the same time, that the new University at Hall in Saxony belonging to Brandenburg, was Projecting and in a solemn manner Inaugurated. Here now our Dr. Spener was made again Beneficial and useful, not only bringing some of the Principal Authors of Pietism, that were little favoured and Persecuted in other Dominions, into Brandenburg, where they were gladly received in the New-founded University of Hall; but also having
proved

proved ever since no small Promoter and Supporter, both to the Professors of Divinity there, by the World called Pietists, as also to all the Pious Foundations erected there and elsewhere within the Territories of that Prince, yea also much beyond them, and indeed to the whole Protestant Reformation in general, and the Churches of the Dispersion, till about the beginning of February in this present Year MDCCV, he received his Quietus by the Will of God, being sweetly Translated hence as in the Chariot of Divine Love and Peace, and leaving his Name as a most fragrant Perfume to Posterity.

§. 25. To this Blessed Man, whom God wonderfully conducted through all the Stages of his Life, richly adorning him with the manifold Graces of his Spirit, making him an Instrument of Blessing to Nations, and a Father to many Thousands; we owe under God that hopeful Reformation in the first place, which spreads it self at present so victoriously not only in the Territories of the King of Prussia, but in many other parts of Germany also, under the name of Pietism; and therewith consequently all those Good Fruits which have flowed thence, whereof certainly both the University of Hall and the Hospital of Glaucha are not the least inconsiderable. It may truly be said of him, that he was a Burning and Shining Light in his Generation. And as God in his Infinite Wisdom, was pleased to set up his Light as it were in Three Candlesticks successively; so in each of these there was a peculiar Dispensation and Work, which was passed through; and without ever growing Dim, it burnt still Brighter and Brighter, the Light being greater in the Second, than in the First; and in the Third, than in the Second. In the First, what is called Pietism, was but an Embryo: In the Second, it was Born into the World, and received its Name: And in the Third, it hath been Nourish'd, having had a KING for its Nursing Father (whom may God long preserve to be a Shield of his People, and a Pattern for Princes) under whom it now grows in Stature, as it doth in Favour both with God and Man. In the second

is said, it was Born, and received its Name: And after what manner this was, the Reader shall now see in short; for to be very Particular herein, might fill up of it self a large History.

§. 26. Some Masters of Art in the University of Lipsick had set up a Private College or Conference among themselves for the better Understanding of the Scriptures, and for the Regulating both of their Studies, and Conversation accordingly. This was called Collegium Philobiblicum, and after the Example of such like other Exercises in the University, of which there were many kinds in all the Arts and Sciences, there were also certain Rules agreed on for the sake of Order and Method. They met together once a Week: And in the beginning they had more a Regard to Learning than to the Advancing of sincere Piety. Their Method generally was for one of the Society to read a select Portion out of the old Testament in the Hebrew, or out of the New in Greek, or first one, and then the other: And after he had explain'd the same, for the rest to add their Observations likewise. The First Part of the Exercise was altogether Critical, for the finding out the literal Meaning of the Text, and this was their chief Labour: The other Part consisted in the deducing of Propositions and Uses from it. This was kept up for some time with good success in a Private Chamber, after the Evening Service was ended on Sundays. But, as the Number of Students frequenting the same grew greater, and their Zeal was more inflam'd to the Divine Word, this could not continue as it was: And therefore, seeing that this their Institution, contrary to their first Intention, was become almost as good as Publick, they desired, for the better Convenience, to have now a Director out of the Order and Faculty of Divines, that might preside in these their Meetings, and regulate the same in the best manner. So upon application to him for this end, Dr. Valentine Alberti, Professor Extraordinary of Divinity in the said University, readily accepts the charge offered him, and the meetings are thereupon kept in his House, at which he himself is often present, assist-

ing in these Exercises, and adding his own Observations both Practical and Theoretical. There is a great Concourse presently of the Students, and even among the Professors themselves, some openly encourage the same, and honour now and then with their Presence this Philobiblical Society, as do also several Travellers visiting the University. Which whole matter being early communicated to Dr. Spener a little before he remov'd into Saxony, and he being very much pleas'd with the Design, a Confirmatory Letter was written by him hereupon to the Masters, that were concern'd in it, in which he not only fortifi'd and encourag'd them in their good Resolution, but gave them also certain Advices, by means whereof all things might be better directed for Christian Edification, and the Advancement of solid Piety. By this means in many was excited a vehement Love for the study of the Holy Scripture, an earnest Desire to search into the Depths of it, and a fervent Breathing after the Life of Christ, with sincere endeavours to promote the Ends of his Holy Religion. To which the Method did very much conduce, that was here observ'd. All was now begun and ended with Prayer: After the Lecture, both Explicatory and Applicatory of the Text, it was a custom for the Director to add his Monitions and Counsels, the rest of the Members to confer their Observations, and even the Students and Auditors sometimes to propose theirs too. All this for a good while pass'd on very well, without raising any suspicion, but being generally rather Commended and Applauded as a most useful Design. And from this sprung several other private Exercises of the same nature among the Students, by which the Scripture Learning was exceedingly cultivated. Mr. Franck, who had been one of the First Authors of this Exercise, but had been absent from the University for a Year or two, in which time he visited Lunenburg and Hamburg, diligently insisting in both these Places on the same sacred Study, while what was here begun took still deeper and deeper Rooting; after having spent some of the first Months of the Year MDCLXXXIX at
Dresden,

Dresden, in the House of Dr. Spener, who in all matters sufficiently instructed him, returned again to Lipsick; And there is not only joyned a second time to the College and Society aforesaid, for the Propagating the knowledge of the Holy Scriptures; but he himself opens a fresh Biblical School, as he had done before just upon his taking his Master's Degree. He began with the Epistle of St. Paul to the Philippians, in which he succeeded even beyond Hope, the Divine Blessing accompanying his Labours. Wherein his Principal aim was the Reformation of his Academical Auditors. And powerfully to persuade as many as were content to take him as their Tutor or Master, that they should not take up only with the Knowledge and Learning, that is needful to accomplish a Good Divine, but that setting before themselves the Primitive Pattern, they should in all things study to behave themselves accordingly, as Persons more peculiarly Dedicated and Consecrated to the service of the Blessed JESUS. Being thus encouraged he proceeded to Read upon the Epistle to the Ephesians, and after that upon the latter Epistle to the Corinthians; whence he took occasion to set forth both the Obstacles and the Helps to the Study of Divinity, and this with so much Applause, and so great a concourse of Students, that neither his own Chamber, nor the School of the Electoral Scholars, which he had obtained for this End, from the Rector of the University, was able to hold the number of them. In the middle of the Summer Dr. Mæbius, Dean of the Faculty of Divines, appointed him to read in his stead the Publick Theological Lectures for that season, according to custom, in the Divinity School: At which Lectures (called Cercles) he reading upon the second Epistle to Timothy, was flock'd to in a most unusual manner, he having ordinarily about three Hundred Auditors. Moreover the Masters, who were Members of the Philobiblical Society, being hereby mightily encouraged and excited, were steadily confirm'd in their Resolution for the uniting with the Research of Scripture the Study of Piety, and consulted all proper Ways and

and Methods to be taken for the same, under the Conduct of the Divine Grace, according to what in these Lectures had been most lively represented. Hereupon some of them met together Privately in the Fear of the Lord. Mr. Franck's Study was the place pitched on for this purpose as most convenient, and here they gave themselves up diligently to sacred Reading and Meditation, with Prayer, following the Method of St. Paul in his Epistle to Titus, which was for the use of the Candidates of Divinity expounded at this Private Exercise. But it was not permitted them to enjoy long this Exercise alone; for many of the Students, so soon as they heard of it, began to flock to it as much as to any other of the Academical Exercises.

§. 26. At or about the same time, Mr. John Caspar Scade, of the County of Hennebergh, as a Faithful Fellow-Labourer in the Word, was Instant both Publickly and privately in promoting this Holy Design: Wherefore he read upon the First Epistles of St. John and St. Peter, to the no small Excitement and Edification of his Auditors, which were as many as the strairness of the Place could bear, and not much less numerous than what followed Mr. Franck. In the Year 1691, he was made Deacon of St. Nicholas Church at Berlin, the Rector whereof was Dr. Spener. He had notwithstanding his Youth a deep insight into the great decay of the Church, and spent his time much in Catechizing of Youth, for which he had a particular gift. He Published a small Treatise at Berlin, call'd, *A Memorial for Berlin*, upon the Words, Luc. 19. v. 42. Wherein he exhorts them to prevent, by true Repentance, the approaching Judgments. In his two last Sermons he foretold his Death, commending to God the small Flock of the Pious as in a most serious and compassionate Farewell, and exhorting 'em with a great deal of fervency to remain faithful. After he had Preach'd his last Sermon, a malignant Fever seized him, with which his Head being distemper'd, he nevertheless, instead of talking in his Delirium, as is usual, a deal of idle and nonsensical

sensical stuff, spent his Hours with Praising of God, in Praying to Him, and in incessantly repeating some devout Ejaculation or other. Thus he repeated some hundred times the following Expressions. My Lord Jesu! Jesu! I live unto Thee; I die unto Thee; I belong to Thee; I serve thee, my Jesu; I am Thine. And all this he cried from out of all the strength of his Life, and with so loud a Voice, as that in the Neighbouring Houses it was heard, and People flocked together at his House, not knowing what to make hereof. Being told of this, and caution'd that he might not tire himself with crying so loud, he said: It doth not tire me; I must cry and Preach Repentance while there is yet a gasp of breath in me. Oh! if I had but cried louder, when I was in the Pulpit, then I might now forbear it. At the beginning of his Sicknes he went through a vehement inward combat to his greater Purification, but soon after he cried out: Victory! Victory! I have fought with the Devils, and conquer'd them: Oh! let us sing eternal Hallelujah! He was so fervent in Catechizing, and took such a pleasure in it, that in the midst of his Sicknes, he caused the Flock of little Children to come before his Bed. And having Sung and Prayed with them, he dismiss'd them with Blessing. Once also when he observed, that some of those that attended him were asleep, he said: See how securely they sleep, being a lively Emblem both of the Ecclesiastical, Political, and Oeconomical State, who are all fallen asleep; but the Lord is risen up to awaken them with a strong Voice. A little before his Death he pray'd most fervently for the Elector, the City, and his own Congregation; but especially for his Successor in that place, wishing that the same might reap, what had been sown by him. He died in the Lord 1698, in the 32th Year of his Age.

§. 27. *But to return to the Affairs of Lipsick, while Mr Shade and Mr. Franck were so usefully employed in Reading upon the Apostolical Epistles, many were inflam'd with an Holy Zeal hereby: And*
just

just then in the very warmth of these Transactions there comes unexpected, and is added to them, as by a singular Providence of God, Mr. Paul Antony, being newly return'd from his Travels, he having accompanied in the Quality of Chaplain Duke Augustus (now Elector of Saxony and King of Poland) in his Tour through France, Spain, Portugal, and Italy. Who had been a Companion of Mr. Franck a few Years before, and had assisted in laying the Foundation of the Philobiblical College; and therefore now with all cheerfulness unites himself with Mr. Schade and him in this Undertaking, (to whom also soon after join'd Mr. Achilles.) He then being much affected with the Zeal and ardent Love of the Scholars for the Study of the Scriptures, took in hand St. John's Gospel, and in the Princes College (of which he was Fellow) expounded the same, with a mighty concourse also of the Students, equal if not Superior to any of the Rest. After which he in like manner expounded St. Paul's first Epistle to Timothy with the same Applause and satisfaction of his Auditors. He was after this called to several Preferments in the Lutheran Church: But is at present an ornament of the University of Hall, and of the Faculty of Divines there.

§. 28. Now upon the opening of these Biblical Schools or Exercises; the Students of Divinity, who had been wont before to frequent none but either the Philosophical, or the Homilerical Schools, gave themselves so up to the study of the Bible, as these were little followed. The latter of these were a sort of Exercises, in which the Art of Preaching was chiefly taught; and of which at one time, there were no less than Thirty at Lipsick; the great abuses whereof were taken notice of, and sharply reprehended by some eminent Divines, as an Impediment to solid Theological Learning. For the Candidates of Divinity being herein bred up to a superficial smattering in Divine Matters, and to an empty and fallacious Oratory, made little or no Progress in True and Genuine Theology, or would take much Pains in searching the originals whence it flows. But now instead of thinking it enough to fill

handsomely a Pulpit, and to all thence the Orator, so as to draw into admiration a vulgar Auditory by the help of some Cramp, Theological or Metaphysical Terms, with a little vain Rhetorick, and gingling Musick of Words; most of the Students of Divinity, were convinc'd of the Necessity of applying themselves to the Original Books themselves, where are the Springs of all sacred and solid Learning, with much more diligence than hitherto had been customary in the University. Nay, several would hardly read any other Books besides: And these were so brought up in the Original, as the Booksellers Shops were hardly able to supply what was called for; specially the Greek Editions of the New-Testament. Another consequence was this, that it was complain'd of hereupon earnestly by some, that the Logical, Metaphysical and Homiletical Schools were no longer frequented as before: Which could not possibly be, since so great a part of the Students did daily employ several hours in these sorts of Exercises on the Holy Bible. It fell out also by the means hereof, that several Young Students, who tho' they Profess'd the study of Divinity, did nevertheless walk after the manner of the World, being now awaken'd and convinc'd by the Power of the Divine Word, which they met with in those Lectures and Exercises, began henceforward to lead a serious and sober Life with all Diligence, and carefully to direct their Studies to Gods greater Glory, and to the Good and welfare of the Church in a more eminent manner. Now from some that frequented these Pious exercises out of a vain curiosity, being unregenerate in their Lives, and not able to bear the Admonitions given them, first the Masters, that were Members of the Philibiblical Society, then the Hearers of Mr. Franck, and lastly, as many as constantly frequented any of these Schools or Exercises, and entred upon another Course of Life more suitable to the Principles and Spirit of Christianity, were in derision call'd PIETISTS.

§. 29. This New Name being coin'd, there was no more to do for the Adversaries, but strait to search

search out some Heretical Opinions to affix on them; which is no hard matter to do at any time. To speak of Abuses crept in, was presently interpreted a Contempt of the Holy Institutions themselves: To inculcate Holiness of Life was look'd as an asserting our Salvation by Works: And to press after a Vital Knowledge of God, as Distinct from a Dead one, was represented as altogether Fanatical. Now upon the many Suggestions and Calumnies, that were confidently reported up and down, Mr. Franck made his Application to the Dean of the Faculty, requesting that he might have leave to be heard and examined in the first place, in case of any further accusations of Heterodoxy against him and the rest. But this not being then granted, the Clamours grew more violent and hot, through the Interest mainly of some of the Professors, who seeing their Schools but little frequented, were much exasperated hereat, and especially at the slight cast upon them by some of the Junior Students. So the Theological Faculty, by their Dean, Summons Mr. Franck to give an Account of his Proceedings, and to Answer to the Charges against his new sort of Lectures or Colleges set up. Which he did so much to satisfaction, as the said Dean seeming well contented, promised to acquaint his Brethren of the Faculty with his Answer, who from that time desisted from any further prosecuting the Enquiry they had begun. This was all in the Summer of the Year MDCLXXXIX; but the Motions still increased. For the Pulpits began to ring with this New-Sect, and from the Consistory of the Clergy, awaken'd to this by a multitude of Rumors, comes forth a Mandate to the University of Lipsick, bearing date August the 32th, in the same Year, requiring them to make a strict Inquisition into the Matter of Fact, whence the Name of Pietists was deriv'd, and what their Manners, Doctrines and Studies were. On the other hand the Theological College of Lipsick presents the Consistory a Memorial of what had pass'd with respect to Mr. Franck and the other Students of Divinity, therewith declaring, how some Opinions were broach'd by them, that might have Dan-

gerous Consequences, and what they would further do to examin into the Matter thoroughly, for which End, they had resolv'd to Interdict these Lectures, which were accordingly Interdicted. And another Mandate soon follow'd for bringing the cause to Dresden, by which means this whole Matter came to be better Examin'd into, and taken notice of. The Electoral Court, and whole Province of Saxony is fill'd with the Rumours of it, and in a little while after all Germany. Books are written on both sides, Apologies and Antapologies come forth thick, the New Name of Pietism is by the Heretick-Mongers inserted into their Black List, and the first Instruments of Pietism were Banish'd from Lipsick.

§. 30. But since God purpos'd, that this New Reformation should spread further, he order'd it so, that Mr. Franck was gladly received by Dr. Breithaupt then Professor of Divinity, and Superintendent at Erfurt in Thuringia, who being a Person not only addicted to solid Piety from his Youth upwards, but also of great Experience, Learning and Knowledge in Spiritual things, wanted but an opportunity of being supported and assisted, the better to push on a more practical Reformation. And therefore seeing the wonderful hand of God in all what had been transacted hitherto with Mr. Franck and his Fellow Labourers at Lipsick, he promoted him to the Pastorate of St. Austins in Erfurt. Where now by Union of these two Divine Instruments, a Marvellous Revolution and Change was wrought in the said great City of Erfurt, both by the Powerful Word of their Preaching, and by Mr. Francks Catechizing of little Children, (who being crowded with great Multitudes of them, succeeded therein to Admiration) as also by the Ministry of those Students, that upon their being first awakened at Lipsick, flock'd hither in great Numbers, and were taken by the Lutheran Citizens of Erfurt into their Houses, in order to Tutor their Children, and Educate them in true Fundamental Piety and the fear of the Lord. So that at last the Roman Catholick Magistrats being jealous of this unusual Applause, Revolutions

lution and Motion; and apprehensive, least a New Sect should encroach and creep in there, referred the whole cause of the Pietists to the Elector of Mentz. And carried their Fears, Suspicions and Accusations so far, that by a Mandate from the said Elector of Mentz (to whom the City of Erfurt belongs) all Spiritual Exercises were stop't and interdicted. And after some little while, both Dr. Breithaupt and Mr. Franck, were oblig'd to leave their City and Territories. After this in the Year MDCXCI, by Dr. Speners Removal to Berlin the Face of Affairs began much to change, and the Persecuted to Breathe a little freely, in that Dr. Breithaupt was called by the Court of Berlin to the Professorship in Divinity at the University of Hall, which was then but newly founded, and Mr. Franck receiving likewise a Call thither, was chosen to be Professor of the Oriental Languages, and Pastor at Glaucha near Hall. And as it was in the time of the Reformation of Luther, that as soon as he appeared at the Head of the Reformation, many begun to be raised and awakened both in Suifferland and France; so likewise here after the first motion at Lipsick, some were in like manner stirred up at Lunenburgh, Halberstad, Wolffenbittel, Gotha, and in other places; who unanimously labour'd in their respective places for a practical Reformation, and more then superficial Piety and Spirituality: But received at the two first places a very sorry treatment, which ended at last in an utter Banishment of all Pietism thence.

§. 31. But it must not be forgotten here, that as in the aforesaid Reformation begun by Luther, so also in this, amidst the Variety of Subjects that entertain'd it, not being alike prepared, certain Excesses and abuses did insinuate themselves, and Tares were sown among the good Wheat. All which was presently charged on the First Instruments of this New Reformation, who have soberly and solidly vindicated themselves on this Head. And thus the Evil, which the Malice of the Adversary hereby design'd, has been made to work for an abundant Good. Dr. Antonius in his
Pro-

Programma to the Students for Whilstoneide Two years since, as Pro-Rector then of the University at Hall, taking notice then of this Artifice of the Enemy, to binder the Progress of the Work of God, very warmly expostulates the Injustice and Unreasonableness of such a Proceeding. Quam vero Iniquum hoc est (says he) atq; Impium. Quis nisi insanus, Judæ delictum Christo exprobraverit? Quis Apostolis, aut Ephesinæ Ecclesiæ Presbyteris culpam adsignat, quod teste Paulo NB. EXILLIS IPSIS surrexerint viri, qui locuti sunt perversa, quo discipulos ad se sequendos abstraherent? &c. "But how unjust is this, and how Impious? For who but a Mad Man would charge Christ with the Guilt of Judas? Or would blame the Apostles and the Godly Presbyters of the Church at Ephesus, for that out of their own selves there did Men arise speaking perverse things, and did thereby, as the Apostle had before testified, draw away Disciples after them. And afterward he makes his most Solemn Appeal to the whole Body of the Students, that they might be Witnesses both of what they heard and saw, and judge what manner of Credit was to be given to the several Particulars (as about Justification by Faith; The Life of the Sacraments, &c.) vulgarly charg'd against the Promoters of Christian Learning and Piety in that University, which is indeed worthy of being transcribed here whole, for the Neatness as well as Solidness of it: But this would be too far to transgress the Bounds here set us. And this may serve at present by way of Introduction to the following Narrative, to give an Idea of what is called Pietism, and to let the Reader into an Account of the manner of its Rise: For to write an History of it, would be at least to fill a Volume as large as this.

§. 32. However it must not be omitted, that the cause of the Persecutions on this Account, both in Saxony, and in some other Parts of Germany, was Principally this, viz. When the first Instruments of Pietism (so called) came to be sensible where the Root of the Apostacy did lye, and that the Decay of Christian Piety,

ety, and Corruptions both in Rites and Doctrines did generally spring for the most part from them that make a Gain of Godliness in the worst sense; and who climb into the Sheepfold of Christ not by the true Door; but either by the way of mere Scholastick Learning and Unsanctified Reason; or by Application to Worldly Patrons, and other unlawful and sinister Means; they could not but declare what they found and knew to be true. They saw Raw, unexperienced, unexercised Students in the Cross of Christ, entrusted with the Pastoral Care of Souls, while they themselves were often stupidly ignorant of the state of their own Souls, and destitute of all the requisite Qualifications of a true Christian Pastor. By Witnessing against which they drew presently to themselves the Odium of the Guilty, which produced several Persecutions, not only what was done at the Courts of Saxony and Lunenbourg in order to suppress this growing Sect (as they called it) of Pietism, are more than sufficient Evidences of this Matter. But besides there are numerous other Instances also which might for Confirmation of this be brought, both from other Courts of Germany, as also (not to mention the Suissers) that of Sueden it self. And no wonder it is, if in the midst of so much Dust as was raised, several even of the Soberer and more Religious Part, were at first afraid of them, and were carried away with a multitude to think and speak Evil of them. The Refugees, that fled from other Provinces of Germany for shelter into the Marches of Brandenburgh, were also attack'd again as they had been before by the violence of many of the Clergy strongly prejudiced against them. But when the slanders and accusations from the Pulpit grew daily hotter and hotter, and the Rumour thereof was spread, even to the Electoral Court of Berlin, several Commissions were issued out for examining into the Truth of the matters chargd against them; which all turn'd to the Disadvantage of their Adversaries, and the Justification of the Truth. But chiefly the last Commission of all, to which a certain Sermon of Professor

Franck

Franck gave birth, which he Preach'd and Printed against the False Prophets: For when he spoke out plainly, that the General degeneracy of Christianity was owing principally to the Lukewarmness and Deadness of the Clergy, they were so offended at it, as by Aggravating hence their Gravamina and Complaints very much at the Royal Court of Prussia to necessitate the King to appoint a Publick Commission for Inquiring into the Reports and Grounds of all their Accusations. But which fell out so favourable on the Parts of the Pietists, contrary to their Expectations, as the Accusers were silenced and confounded. And whereas the Pietists were chiefly accus'd and charg'd by the Anti-Pietists with Heterodoxy, these Delegates and Commissioners did search into and examine most strictly and impartially their Doctrine: Whereby they found what was taught by them, to be perfectly conformable to the Symbolical Books, and the Augustan Confession of Faith. And since that time they have been, and are still, Protected, Countenanced and Favoured by his Prussian Majesty, who has confirmed the Foundations at Hall with many Privileges, as from this Book, and the Appendix, is made to appear.

V.

It's hop'd the Precedent Account will not be altogether ungrateful to the English Reader, which would not have been necessary, where these things are known and understood better: And may afford no inconsiderable Light towards the Tracing the Foot-Steps of a Divine Providence in this most Peculiar Work here describ'd. But yet further to give a more perfect Information of this whole Affair, there is an Appendix added in this Edition, into which we have inserted some Pieces of Moment, relating both to the Rise and Progress of this most Famous Seminary of Piety and Learning. Besides the Charter of the Hospital, and Declaration of the same, with some Letters of the Elector; here is the Scheme, which is obser-

observed in managing the Foreign and Accidental Poor there ; together with the Rules, by which the Charity-Schools are order'd. The present State of the Divinity-Faculty at Hall is pretty fully express'd in an Abstract of a Letter written by a Person, who had full knowledge thereof, and sent to a Foreign Friend. And because the late Decease of Dr. Spener at Berlin, a Principal Instrument under God of the many Pious and Charitable Institutions, effectually at this time promoted by the Industrious Zeal of the (so called) Pietist-Divines, may afford seasonable Matter of Reflection, both to Friends and Adversaries, it was thought not amiss to add an Extract likewise of a Letter, which contains a brief Account of his last Hours, that are certainly very Edifying. It might have been added too, that the King his Master regretted his Loss in a manner very uncommon, Honouring and Mourning over him as a Father. Some other Papers, which were design'd to enter into this Collection being omitted, that the Bulk of the Book might not swell too much ; which yet it has done nevertheless beyond what was at first expected.

As for the Character of the Style, it would not in any wise answer the Original, were it not in the greatest Simplicity. If any Teutonisms or other Imperfections are found in it, it's hop'd, that not many will be offended hereat, but will look to the Substance ; which needs not a specious Covering of Words. Also the Version being made by a German, the Candid Readers will easily make allowance for some little Trips in the manner of the Expression, as also in the Deduction of the German Coin to our English. Upon the whole, little or nothing has been left undone, that could be thought material, to render this Edition as Compleat, as it was in our Power to make it ; ardently Wishing and Praying to Almighty God, that it may meet with (at least) an Equal Success here, and in the Language of this Kingdom, to what it has met with Abroad, and in other Languages, wherein it has hitherto appeared.

Now among the many wonderful Instances of Divine Providence, besides those Recorded in this Book, (and are of a most fresh Date) with which our most merciful Father has favoured both this Orphan-House, and the Historical Account of it, both in the Original and in the Translation, we shall insert here but one or two, that are the most remarkable, as newly transmitted hither by a Letter from Hall bearing Date March 29th, 1705, and faithfully extracted hence for further Satisfaction and Encouragement therein. The First is of a certain Honourable Lady, who by reading of the former Account of the Orphan-House or Hospital, was by it awakened and Stir'd up in such a manner, as she ran in all hast to her Jewels; being resolved to present the Orphan-House with what first came to her Hands. It happen'd now that it was a Gold Piece of Three and Thirty Ducats in weight. And the same Person, who sent this, has sent also since at different times two other such Great Pieces of Gold. Moreover another Person sends a Rose-Noble, and together with it these following Words written: "Here presents it self a small Gift as a Fruit of the Foot-Steps of the Loving and Faithful God, yet Living and Governing, to the service of the Orphan-House, yet Flourishing by the Blessing of God. The Perusal of the Foot-Steps, has left behind such Foot-Steps and such Traces in me, as for which I shall (and must) Praise God eternally. I can assure you indeed, that I never went to the Reading of a new Paragraph, but that a large Flood of Tears therent trickled down from my Cheeks, seeing that I found in it that Goodness of God, which is New every Morning. It would be too long to relate all the good Operations of the Foot-Steps of God, which I could tell you. Accept of this little as a Real Testimony from a Soul, that is desirous of Help. Non Donum, sed Donantis inspicere Animum. Æra minuta viduæ lenge pretiosiora sunt in oculis Dei, quam copiosissimi hominum thesauri. [i. e. Look not on the Gift, but on the mind of the Giver, the Wi-

dows

“ dows little Mites are by far more pretious in the
 “ Eyes of God, than the most vast Treasures of the
 “ Rich.] Include me but in your Prayers, and then I
 “ have got, what I aim'd at.

As now in these last Words mention has been made of those extraordinary Motions, which have been raised in a Soul, by the Account of the Manifest Blessings of God in the Orphan-House; so likewise many other Instances of the same Nature could be easily brought in. But among all, this that follows seems the chiefest and most Principal: And therefore can no wise be omitted; as likewise because it more nearly relates to, and confirms the Title as in this present Edition. The Story is thus: A certain Student of the Civil Law, whose Mind was possessed with manifold Atheistical Notions, was not long since by reading of the Foot-Steps (which he had only taken into his Hand to pass away the time with) touched and Struck in such a manner, as he begun not only to Cry and Weep very bitterly, not being able to refrain himself even in the presence of Others from shedding of many Tears and loud Lamentations for a good while together; but was also really brought to himself, and to a sober and settled sense of his Condition. Insomuch that he discover'd to a certain Christian Man his Atheistical Mind, and Godless Life, which he had led hitherto, and entered hereupon by the Grace of God into a serious Combat of Repentance to the no small joy of many Pious Hearts. O let every one Love, Bless and Adore our God, that Reads this: And let every Soul lye Prostrate before these Foot-Steps of his Divine Goodness and most Wise Providence. Surely this now is no Dead, but a Living Demonstration indeed of the Existence of a Deity in the World, and of his Particular as well as General Care in the Government of it. Which in the Reading of the following Sheets will more evidently Appear, to the Glory of his most Holy Name. Amen.

The following Books have been Printed
in the Hospital since the Date of
the last Catalogue. See Pag.
145.

Arnold's (John) IV. Books of True Christianity. 120,
Boebmers (Just. Henning) Introductio in Jus Di-
gestorum. 8vo.

Buddei (Francisc.) Historia Doctrinæ de Tempera-
mentis Hominum. 4o.

—*De Instauranda Disciplina Ecclesiastica.* 4o

—*Introductio ad Historiam Philosophiæ Ebræo-*
rum, cum Dissertatione De Hæresi Valentiniana.

Chrysofomi Vita per Koepkium, 8vo,

Claudii Regis Æthiopiæ Confessio Fidei cum Ver-
sione Latina, Notis & præfatione Jobi Ludolffi.

Primum in Anglia, deinde in Commentario Hi-
storix ejus Æthiopicæ edita, nunc v. aliquot in
locis revisa & denuo impressa, cura *Jo. Henr.*
Michaelis LL. OO. Profess. 4o.

Comenii (Amos) Bohem. Episc. Historia Fratrum
Bohemorum, eorum Ordo, Disciplina Eccles.
cum Ecclesiæ Bohem. ad Anglicanam Parænesi.

Accedit Auctoris *Excitatorium Universale* ad cu-
jusvis ordinis in Europa Viros, quo salubria sup-
peditantur Consilia quomodo communis Rerum
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ing the Hospital, and the whole Method there
B con-

COLLEGIUM
UNITARIVM
LIBRA



AN

A N

A C C O U N T

Of the most Remarkable

FOOT-STEPS

O F

Divine Providence,

In the Erecting and Managing the HOS-
PITAL at *Glauchau* without *Hall*.

The Introduction;

*Containing the Reasons and Mo-
tives of this present Narrative,*

W Hereas His Royal *Prussian* Ma-
jesty and Electoral Highness Royal Com-
mission.
of *Brandenburgh*, *Frederick I.*
was in the Year *Seventeen-*
Hundred, graciously pleased to inform him-
self, in the exactest manner possible, concern-
ing the Hospital, and the whole Method there

B

con-

contrived for the better Educating and cultivating of Youth, at *Glauch* without *Hall*; and this by the Care and Management of four of His Honourable Privy Council: And whereas after they had not only taken a strict survey of all particulars relating to this affair, but ordered me withal to set down in writing a full Account thereof, expressing the most material circumstances of the whole design, which might prove serviceable for a right information of others; it so happen'd that the Report of this Royal Commission being extended far and near; gave birth to a world of tedious and importunate queries, how our matters were now carried on: Therefore I found my self under a necessity of drawing up and Publishing, a short Abstract of what, with all submission, had been presented to His said *Prussian* Majesty and Electoral Highness of *Brandenburgh*; annexing withal such things as since that time have happen'd, and do now readily occur to my memory: The knowledge whereof, may prove useful both to the Publick and also to particular Persons, as conducing to the advancement of the Glory of our great God: reserving yet some things which may not concern every Reader to know.

II.

Notwithstanding the desired success of the Commission aforesaid graciously appointed for this purpose by our Sovereign, many groundless Reports and false Surmises, nay manifest Untruths and Slanders about this Undertaking have hitherto been raised, whereby the whole affair has been not a little obstructed; this I think

Attended with many tedious queries.

2. Confuting of Lies and Slanders.

think is a sufficient warrant for any one, to expose to the view of all Men the Truth in its native simplicity; especially by such an Historical Account, in order both to vindicate his own Innocence, and to ward off the open Assaults of malignant Tongues. These Considerations then have moved me to set down a free and impartial Account of this Affair, which no body ought to look on as a *private* Concern, it being undoubtedly a Work design'd and set up for *Publick* use and benefit. No Man of any discretion, or of a candid disposition, will find reason to question the truth of what has been deliver'd in so plain a Narrative; it being grounded partly on the Inquiry of our Governours and their fatherly care over their Subjects, and partly on the Evidence of the thing it self: Which would give me just cause to fear that I should be convinced of the contrary, if I had made the least attempt to violate the Truth. Not to mention at this time, that a Man of Probity and Temper can never presume to cast any aspersion of falshood upon the Account here given, the Undertaking here described being altogether void of visible Supplies, and of all certainty of human Supports; and depending entirely upon the Blessing of God, so that if he should withhold the same, nothing less would ensue than a sudden Declension and final Overthrow of what hath been so happily begun; since the using ill means to effect our Design, would cause the displeasure of God against it, and deprive us of the influence of that divine Benediction which we have hitherto enjoyed.

But what is yet more for the purpose, I add, that for the sake of these, who being prejudiced against us, do not scruple to call in question the most evident things, which are even as clear as the Sun at noon-day, I testify in the presence of the living God, *who is ready to bring to light the hidden things of darkness, and will make manifest the counsels of the heart*, that not one false word has willingly and wittingly been utter'd in this whole Discourse. Now if this Asseveration will not prevail neither, there is no other way left to convince People, but that God himself beareth witness unto the Truth by continuing his Blessing upon us, and granting success to our Endeavours in this Affair, till he declare in the last day, before Angels and Men, that which now perhaps will not be believed.

III.

3. Magnifying the hand of God in this affair.

We may here make a seasonable application of the words of the Angel *Raphael* in the Book of *Tobit* Chap. 12. v. 6, 7. *It is good to Praise God, and exalt his Name, and honourably to shew forth the works of God; therefore be not slack to praise him. It is good to keep close the secrets of a King, but it is honourable to reveal the works of God.* Now whereas Satan hitherto by his Instruments, has diffused his virulent malice against this Undertaking, and spread abroad a world of Lies and Calumnies, should not all this stir up a man's Conscience, by a true and sincere Account to set the *work of God* against the lies of the Devil; that so the Mouth of the latter may be stopt, and the Name of the former highly extolled and magnified by all Men.

IV. More-

IV.

Moreover we are requir'd by the *Royal Law* of Love, to admonish our Neighbours if we see him sin against God, or to give him a reasonable Caution when he is in danger of betraying himself into error. And whereas many have already violated their Consciences by passing a rash Censure upon the management of this Affair, especially they whose judgments have been biassed by a multitude of false and groundless Reports, which may give us just cause to fear, that the impetuous course of such Slanders raised by ill meaning People, might perhaps plunge them deeper into the guilt of wilful and uncharitable Reflections; 'tis hoped, this large Account may prove useful to prevent the bad Consequences of such ill Practices in time to come. Now, whoever has been prejudiced against us, may easily rectify his Judgment by reading over this small Treatise.

4. Giving a Caution to others.

But if he doth not think this worth his while, let him cease from speaking and thinking amiss of our Enterprizes; Or let him know, that if he persist therein, he must expect to be called to an Account by God the righteous Judge, for these his uncharitable Proceedings.

V.

And further, 'tis our duty to consider one another to provoke unto love and good works, *Heb. 10. v. 24.* Wherefore being well assured that many Persons have been already excited by the report of this Work, more industriously to provide for the Poor and Afflicted, it gives us a better ground to hope, that this full

5. Exciting others to good Works,

Narrative, laying open to every Man's view the whole Scope of the Undertaking, will produce a still happier Effect, and revive in many Souls a true sense of Christian Charity, wheresoever and to whomsoever it comes: Which may the more rationally be expected, after the Confutation of such false and slanderous Reports as hitherto have cast an *Odi-um* upon this Affair, and the subsequent declaration of the Truth freely presented to the Reader.

VI.

6. The kind Reception of the last Narrative.

When, about three or four years ago, but a short account of the Rise and Progress of our Undertaking, so far as it was then advanced under the Blessing of God, was drawn up and presented to the Publick, it did not produce any ill, but rather good Effects in the Minds of such as read it, and prov'd an occasion of extolling the Name of the Lord in many Places; so that several Editions of the *Historical Account* then publish'd were sold off in a little time, and the Continuation thereof most earnestly desired. But since this Work is considerably increas'd, and many remarkable Instances of the wonderful Providence of God declared, so that the former Narrative is upon no account to be compar'd to this, we may from thence reasonably infer, that this will still produce more noble Effects, and illustrate the Goodness of God in a more conspicuous manner.

7. Strengthening of Faith in weak Christians.

VII.

To instance in one Particular. I can assure the Reader, that many Souls labouring both under Penury, of *worldly Estate* and want of

Con-

confidence in God, have mightily been supported and strengthened by this his signal Providence manifested in this affair: Nay, even upon the hearing of some one Instance wherein the Lord hath been a present help in the day of Necessity and Trouble. And though they, who depending upon the abundance of their Riches, and have but little regard to their duty of depending upon God, shall be called to an account for the haughty and scornful Construction they perhaps will put upon this Narrative; yet I am sure that those who are assaulted with temptations to diffidence, or lie under Poverty and other Distress, will be thankful to God for so many evident demonstrations, that God is still the same he hath been in times of old, and never leaves them in Confusion that cast their care upon him, and learn with patience to wait for the appointed time of his gracious Visitation.

VIII.

The *works of God* have commonly the greatest Influence upon future Ages; on the contrary, they in whose time they were done, too commonly undervalue them, and harden themselves against them, by permitting ~~ing~~ themselves to be overswayed by ungrateful Unbelief. Therefore 'tis hoped that God, according to his infinite Mercy and Goodness, will hand down this present Narrative for a Memorial to After-Ages, that they may magnify His Name, and acknowledge that he only is the Lord Almighty, and there is none like him.

These are the real Motives which have induced me to the Publication of this present

Account. If any one should offer to brand me with the Imputation of some other Design, and charge me with Ambition, vain Glory, self-Interest or any other Aspersions of that nature, I will leave him to God and his own Conscience. I will add but one thing: *Judge nothing before the time, until the Lord come, at whose coming every man's work shall be made manifest. For the Day shall declare it.* The Lord direct all our Endeavours to His own Honour and the Benefit of our fellow Creatures: Which is the hearty Wish of the Author.

C H A P. I.

Of the Rise, Occasion, and Progress of this Undertaking.

A Recapitulation of the former Narrative.

An old custom.

AS for the Rise, Occasion, and Progress of the whole Affair, some Account thereof has been communicated to the Publick some years since, which I shall here summarily repeat, and afterwards bring down the Narrative to the present time.

'Tis a Custom of long standing as well in the City as the Suburbs of *Hall*, to appoint a particular Day every Week, wherein the Poor are ordered to appear together, at the Doors of such charitable Persons, as are disposed to bestow their Benevolence upon them. Now Thursday being set a part for

for this Purpose in my Neighbourhood, (being Minister at *Glauchau*) upon this Occasion the Poor flock'd together before my Door, and I caused some Bread to be distributed among them. Whereupon it readily came into my Mind, how happy an Opportunity this might prove, to provide for 'em also some ^{Improv'd to a} wholesome Directions out of the word of God, ^{spiritual Use,} more nearly concerning 'em than any outward Food, as tending to promote the welfare of their Souls; this sort of People lying generally under gross Ignorance; whence being void of all sense of Religion, they betake themselves to an evil and dissolute Course of life.

One day as they gave Attendance at my door in expectation of some temporal Supply, I got them all together into the House, and placed the adult Persons on one side, and the Youth on the other; and then familiarly and obligingly enquired of the latter, what they understood of the Principles of Christian Religion as they are set down in *Luther's Catechism*? The Elder Persons, only attended to my discourse with the younger. And after I had spent about a quarter of an hour in this Catechetical Exercise, I concluded with a Prayer: And then according to custom distributed my Alms among 'em; telling them withal, that now for the future both Spiritual and Temporal Provision was design'd for them, and exhorting them to meet every Thursday on that account in my House, which they did accordingly. This exercise was begun about the beginning of the Year 1694.

II.

Great igno-
ranc discover'd
in the Poor.

Being thus engaged with the Poor, and by that means perceiving their Ignorance and want of Instruction to be so great, that I scarce knew where to begin the Cultivation of so barren a Soil, in order to plant therein a right apprehension of Christian Principles; I was then heartily concern'd to contrive a Method for removing Obstructions, and making way for better Impressions on their ignorant Minds, being fully convinc'd that such defects in matters of Religion and of a religious Conduct, whereby so many People debase their nature even to Brutality, and abandon themselves to the government of Sensuality, must needs prove a visible Overthrow as well of Religion as of the Common-wealth. And I was made yet more sensible of this, by observing that so many Children, which by reason of their Parents poverty are never put to School, and so never get the least tincture of good Education, remain under the grossest Ignorance: Whereby Licentiousness and Irreligion get the ascendant over them: And so being fit for no honest Employment, they will not scruple in process of time to commit Theft, Robbery, and other such heinous Crimes, which they make the objects of their Study and Practice.

A Method tri-
ed for remov-
ing of this Ig-
norance.

Having determined to put Children to School, defraying the weekly charges thereof, I observ'd that they were punctual enough in fetching the Money, but either did not frequent the School at all, or when they did, yet gave not the least sign of Improvement in their Behaviour.

III. Besides

III.

Besides this, I was much concern'd for poor House-keepers, who forbear to seek Relief by begging abroad. To support whom in some measure, I bought an *Alms-Box*; and this I caused to be handed about every week to well disposed Students, and all such as were willing to contribute to so good a Work. And by this Method, in a week's time I raised about Two Shillings, which I applied to the Relief of the foresaid indigent House-keepers.

IV.

But after we had continued to follow this Practice a little while, this Box seem'd to prove a burden to some, and I collected so little, that it would not countervail the Pains taken about it; especially being offer'd to none but those that were readily predispos'd to acts of Charity. But most of these were for want of money incapable of promoting the design: And as for the richer sort, we were not willing to run the risque of exposing our Box to them; fearing they should refuse to part with the smallest limb of their Golden Idol; they having never had any true Experience of a self-denying and mortified course of Life, though some of them now and then might make indeed a plausible shew of religious duties, and pretend to pass for good Christians.

V.

So I laid this quite aside, and fix'd a Box in my own Parlour, with these words written over it, *Joh. 3. 17. Whose hatb this worlds good, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, how dwelleth the love of God*

An Alms-Box
fixed in the
Parfonage-
House.

God in him? And under it: 2 Cor. 9. 7. *Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity: for God loveth a chearful giver.* This was intended for a tacit Admonition to all that came in, to open their Hearts towards the Poor. The Box was put up in the beginning of the Year 1695.

VI.

The Author's
Meditation on
2 Cor. 9. v. 8.

And thus I was taken up a great while, with contriving effectual Methods to provide for the Poor, and each of 'em hath been blessed in its degree. One day before I fixed the aforesaid Box for the Poor in my House, I took the Bible, and as it were by accident did light on these words: 2 Cor. 9. 8. *God is able to make all Grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work.* This Sentence made a deep Impression on my Mind, causing me to think: *How is God able to make this? I should be glad to help the Poor, had I wherewithal; whereas now I am forced to send many away empty and unrelieved!* some hours after I received a Letter from a Friend, who heavily complained that he and all his Family were like to perish with Want; saying he would borrow no more, but if any one would for God's sake make him an Object of his Charity, he should ever retain a grateful Remembrance of it. This minded me a fresh of what I had read a little while before, and made still a deeper Impression on me, attended with Sighs and Aspirations. After some debates in my Mind, I thought on a Project how to relieve effectually this poor Man in his present Want, and yet

yet in a Christian manner, and without giving the least trouble to any Person whatsoever. This then I speedily put in execution, and the said Family was so successful, as to get within the compass of one Year, about (a) an Hundred and Fifty Crowns by this means: And so their falling into extream Poverty was happily prevented. This proved a sufficient Demonstration how God is able to make us abound to every good Work: Which I could not forbear here to mention, because it helps to discover as well the outward Cause which our Undertaking took its rise from, as the frame of my Mind which the Lord upheld for carrying on the work.

VII.

About a quarter of a year after the Box was set up in my house, a certain person put into it at one time, to the value of *Eighteen Shillings & Sixpence*. English. When I took this into my Hands, I said in full assurance of Faith: *This is now a considerable Fund, worthy to be laid out in some important Undertaking, wherefore I'll even take this for the foundation of a Charity-School.* I did not confer with Flesh and Blood about this affair, but went on with Resolution: And the very same day caused as many Books to be bought as cost eight Shillings, and then got a poor Student to teach the poor Children two hours in a day, promising him Twelve pence a week

The beginning
of a Charity-
School.

(a) Thirty Pound Sterling English.

(a) for

(a) For his parts, in hopes the Lord would increase our small Stock; after about two Crowns thus should be spent in the space of eight weeks. The poor young Vagrants that we had, readily accepted of these new Books that were offered to them; but of Twenty seven Books that were distributed amongst them, four only came to our hands again, the rest being kept or sold by the Children, who went away with them and never came near us again.

I was not discouraged by this Disappointment, but having bought more Books with half a Crown that was left of our Stock, I ordered the Children to leave 'em behind when they had learned their Lesson. Afterwards we had a Press made on purpose, out of which they took their Books when they came to School, and when they went away their Books were locked up again: Which ever since hath been the constant custom in all Charity-Schools.

VIII.

About *Easter* 1695 this Charity-School was begun with the abovementioned small Provision. This *Eighteen-Shillings* and *Six-pence*, prov'd not only the first Foundation

Occasions
greater Pro-
jects.

(a) 'Tis to be observed here, that one English penny being reduced to German Coin, will answer the value of Sixpence in Germany, so that Twelve pence English will go as far in that Country as Six Shillings here. Which I once for all have observ'd in this place, least any one being unacquainted with the customs of Germany, compute their Money by the English Standard, and so charge the Author with stinginess in the management of his expences.

and

and Fund the Charity-Schools were grounded upon, but within the tract of a little time, occasioned and produced the building of the Hospital it self.

For the Charity-School I got a place fitted up before my Study, and caused a Box to be fixed on one of the Walls, at the top whereof I set down these words: *For defraying the charges of putting to School poor Children, and providing Books and other necessaries for them: Anno MDCXCIV.* At the bottom I set down the words of Solomon. Prov. XIX. 17. *He that hath pity upon the Poor, lendeth unto the Lord: And that which he hath given, will he pay him again.*

About *Whitsontide* some Friends came to pay me a visit, and seeing our Endeavours, were so much affected therewith, that they readily contributed some Crowns for carrying on the Work. And so from time to time something was put in for forwarding the Design.

IX.

After *Whitsontide*, some of the Citizens seeing that particular Care was taken for teaching the poor Children, grew desirous to send their own Children to the same Master, and offered him weekly *Two-pence* a piece. This obliged the Master to teach five hours a day, who had now weekly for his pains *Two Shillings and Six-pence*. Amongst the Poor some Alms were distributed twice or thrice a week, both to render them the more willing to come to School, and to keep them the better in Awe.

Citizens are willing to send their Children.

When

When this little Beginning came to be known abroad, several Persons sent money to support the Undertaking, and others a parcels of Linnen to shift the Children withall : To prepare their Minds, by such seasonable Benefits, for an easier reception of those good Directions as were to be given 'em.

This was the condition wherein our Charity-School was in the Summer-time. The number of the Poor and Citizens Children that were taught, increased to 50, or 60. In the mean time the Blessing of God attending these small beginnings was so plentiful, that we were able not only to push on the most Principal design, but to relieve also in some measure the poor-House-keepers; there being never any settled Provision, but as God gave it, so it was spent.

X.

Five Hundred
Crowns paid
down.

The Summer 1695. I received a Letter from a well disposed Person of Quality, wherein 500 Crowns (a) were freely offered me to be distributed amongst the Poor, according as I should think fit; provided that I should remember poor Students, and let them have a share in it. Some time after, the Five Hundred Crowns were paid down; and I was not a little affected with the Providential Blessing, attending in so eminent a manner our Endeavours : And found my self greatly encourag'd to carry on the Design so happily begun; because I saw the Benediction of the Lord now grow more conspicuous; forasmuch

(a) Hundred Pound Sterk English.

asmuch as hitherto we had had but a few single Crowns to be laid out on this account.

Now this remarkable Relief being delivered to me, with an Order that in disposal thereof I should take care of some poor Students, I presently got together such of them as seemed to be most necessitous, and best worthy of such a charitable Provision, and gave them according to the condition I found them severally in. I gave to some *Eight pence*, to others *Sixteen-pence*, and to some *Two-Shillings* a week; so that by this means, many a Student, who by reason of his Poverty could not have subsisted in the University any longer, was freely maintained.

Wherein poor Students have a share.

The number of these poor Scholars quickly increased to Twenty or more. And this was the first Occasion, that moved me to admit poor Students to partake of the benefit of the Hospital, which has been continued to this very day. For at that time the Spring of the Lord began to open it self towards indigent Scholars, and its Emanations have been never yet exhausted. Praised be the Name of the Lord.

Their Number.

XI.

This soon was followed by the Liberality of another Person of Quality, who in the same Summer sent an (a) *Hundred Crowns* to be laid out for the maintenance of our Poor; and a well disposed Friend sent likewise *Twenty Crowns* towards upholding the Charity-School. So that God mightily supported

what

(a), Twenty Pound s Eng.

what was once begun, and his Bounty stream-
ed down more and more plentifully, to shew
us he was ready to do still greater things if
we could but believe.

XII.

About Harvest I was to provide a Room
for the Charity-School. And there being
no Conveniency in the Parsonage-House, I
hired a Room in the next House. But the
Number of Citizens and of poor People's Chil-
dren increas'd to that Degree, that I found
my self under a Necessity to hire one Room
more at the beginning of the Winter. And
thereupon I divid'd the Children, and ap-
pointed a particular Master to instruct the
Citizens Children, and another to manage
the poor Children. Each of these Masters
Taught four Hours a Day, and had half a
Crown a peice allow'd them Weekly, besides
Lodging and Firing.

Two Masters
appointed.

XIII.

But now I saw how all our Endeavours,
even upon these very Children which seem'd
the most hopeful, were very much Frustrated;
because those good Impressions, which per-
haps during their stay in the School were
stamped on their Mind, were obliterated a-
gain whilst they were abroad; and so the
intended Rectification of their ill Habits was
much Obstructed. This made me resolve
to single out some Children, and to venture
upon their Maintenance and their Education
too. And this was the first Occasion that pre-
pared my Mind to concert Measures for
~~setting up an Hospital, even before I knew~~
of any Fund whercon to raise my Design.

An Hospital
design'd.

When

When I came to discover this Project to Promoted.
 some well-meaning Friends, I presently
 found one well-disposed Person, who free-
 ly inclin'd to Contribute Five Hundred
 Crowns in order to Facilitate this Business;
 the Interest whereof, viz. Five and Twenty
 Crowns, he order'd Yearly to be Paid a-
 bout Christmas, which has been done duly
 ever since. When I saw this Blessing of God, I
 looked out for some one Fatherless Child
 to be trained up by this yearly Revenue.
 But so it happen'd that four Fatherless and
 Motherless Sisters, were presented to me;
 from amongst whom I was to chuse one.

I ventured in the Name of God to take Actually be-
gun.
 'em all four; but one of them being provided
 for by others, I took the remaining three,
 and the Place of the fourth was presently
 supplied by another. These four I put out
 to Persons that had a good Sense of Religi-
 on to be Educated by them, allowing two
 Shillings a Week for each of 'em.

But now that happen'd to me, which is
 usual to Persons under such Circumstances
 as mine were, I mean if one hath but Cou-
 rage enough to bestow one Groat upon the
 Poor, he afterwards will be as willing to
 part with a Crown. Having thus made a
 Beginning, in the Name of God, to take Ef-
 fectual Care of some poor without any settled
 Provision, and without any Regard to Hu-
 mane Supports, I relied entirely upon him,
 and so did not scruple to make Daily Ad- Increased.
 dition to the Number of our Children.

And all
this without
any Settled
Provision

Thus the first Foundation of our Hospital was laid, neither upon any settled Fund gathered in before hand for this Purpose; neither upon any sure Promise of great Persons, as if they had engaged their Word to defray the Costs, and supply us with every thing necessary for carrying on this Affair, as hath been since reported by some, and conjectured by others; it being entirely grounded upon the Providence of our Great God.

XV.

An Inspec-
tor appointed.

The next Day after I had provided for the aforesaid Four Fatherless Children, two more came in, and the Day after that another; two Days after this one more, and a Week after another was taken in, and so about the 16th of November, the Number amounted to Nine, which were committed to the Care of several Persons of known Integrity. For these I appointed a Student of Divinity, whose Name is *George Henry Newbawer*, to be their Overseer or Inspector, who was intrusted with all things necessary for their Maintenance. An Account whereof he afterwards delivered to me, and took Care they should want nothing Material for a Good Education. And thus we had poor Children brought together, even before we had built or bought an House for them.

XVI.

The work
supported by
seasonable
Supplies.

In the mean time I found my self effectually Supported by his Hand who is the true Father of the Fatherless, and who is able to do exceeding Abundantly above all that we ask or think, and this even beyond the Ex-
pectation

peccation and Dictates of my own foolish and scrupulous Reason. For he inclin'd the Heart of the same person of Quality, who had contributed in ready Money the above mention'd Five Hundred Crowns, to make a generous Addition to it, and to lay out the Sum of a (a) Thousand Crowns more for the same Use. In the midst of the Winter another Person of eminent Degree was mov'd to supply us with (b) Three Hundred Crowns to promote the Education of the Poor. An other Person sent also a Hundred Crowns. Not to mention now other small Sums which fell in at several times.

Being thus supplied and sustained by the Mercy of God, we were not only enabled to lend an helping Hand to many poor Students, to defray the Charge of Maintaining the Orphans, to provide 'em with Linnen and Cloth, and to keep up our Charity-School in a Flourishing State; but now an House was Purchas'd, and about the Spring also a back House added. For as the Undertaking once was begun in Faith, so it was now to be advanced in the same singleness of Mind and entire Dependance on God, without entring into Disputes with the puffling and nice Suggestions of Humane Reason, which foreseeing a future Want, is too apt to fly back and break even the best ordered and concerted Measures. Wherefore Paving aside all such suspicious Apprehensions, we began to lay a firm Foundation of a Hospital. How-

An House Purchas'd.

~~_____~~

(a) Two Hundred Pound Sterling. (b) Sixty Pound Sterling.
C 3

ever we took Care not to mispend so much as a Farthing, but to provide only such things as were absolutely necessary for the Maintenance of the Poor.

XVII.

And the Orphanus lodg-ed therein.

Now as soon as the Back-House was put in pretty Good Repair, and partly by Mending the Old Rooms, partly by Addition of some new ones, fitted up for the Reception of the poor Children, I Removed the twelve Orphanus (for so many we had now got together) from the Persons hitherto intrusted with their Care, and lodg'd 'em in this House, where the above-mentioned Student who was their Overseer, undertook the Management of 'em, and furnish'd them with Diet, Cloaths, Bedding, and other Necessaries, &c. trained them up in Cleanliness, provided 'em with good Schooling, kept them in good Order and Discipline: And so proved a Father to them. This was begun in the Yeart 1696. a Week before Whitson-tide.

XVIII.

Household-
Stuff Bought.

Under this kind of Management the Children were about seven Weeks, and the Lord graciously relieving our Wants, so favour'd the Design, that by little and little a larger Project was set on Foot, to bring the Hospital to a firmer and more compleat Settlement. So we got together not only all necessary Utensils and Furniture, especially a good many Bed-steads and Feather Beds, (because we thought there was sufficient Reason to lay every Child by himself) but there was also a Well and a Cellar dug, and both of 'em were finished by the time of Harvest 1696.

And

And now the number of our Children being increas'd to Eighteen, I found my self oblig'd to appoint a distinct Person to look after their Diet, the whole proving too heavy a Task for one single Man.

XIX.

In the mean time, I ordered the poor Students to come every Week at a set Time to fetch their Allowance. And a particular Care was taken to regulate their Manners and Studies, and to influence 'em with a Regard to the Honour of God in Prosecuting the same; and so to spend the Benefit bestowed on 'em answerably to the Design proposed therein. However I met with such Difficulties in bringing 'em to an Apprehension thereof, that I thought my Self unable to prevent their mispending some of the Money, especially in such a Company of Young and Extravagant Persons. This then made me Resolve in the Name of God, freely to board all these Students instead of the ready Money hitherto Distributed amongst them, that so I might perfectly Cure the aforesaid Disorders. So I Cast my self upon the Providence of the Lord, hoping that his Bounty from time to time would supply us with such Relief as was sufficient for them.

The Boarding of poor Students resolved upon.

And Why.

And Why.

This manner of Proceeding Taught me,
(1) That this Way of managing poor Students prov'd more Beneficial for 'em, though it was more Expensive than the former.
(2) How far an Opportunity this might be, to discover more and more the Temper and Disposition of each of 'em, and so to keep under stricter Awe the whole Tenour

C 4 of

of their Conversation. (3) How it might prove a means to detect any among 'em who perhaps were not under such Necessity as they gave out. For these would now rather withdraw from such mean Provision, and look for more dainty Fare to gratifie their Sensuality.

'Twas the 13th of September, 1696. when two such Tables for poor Students were set up. For Regulation of their Manners at Table, several Orders were Compiled, to prevent all sorts of Disorders and Indecencies.

Out of the Number of these Students the Masters were Chosen for the Charity-School, and Care taken that every thing might be done with mutual Concurrence

XX

The number of the Classes being now increased, and the Tables for the Students set up, one House would not serve our turn, and I was compell'd to look out for more Room, and so to hire another House, which was the very next to our Hospital: And in this I lodg'd the Steward, the two Yards being brought into one. Sometime after I bought this House for Three Hundred (*) Crowns.

One House more Hired.

XXI.

As the first Beginning for laying a Foundation of this Work, was occasion'd by the Poor that begg'd at the Door, so afterwards an especial Care was constantly taken, not only

(*) Sixty Pounds Sterl.

only for this sort of Children, but also for People broken with Old Age and Poverty. And as heretofore Thursday was fix'd for distributing Alms amongst 'em, so afterwards Tuesday was added, wherein they are Catechised, and when that is over they receive the Charity.

That sort of Beggars that come from other Parts and are furnished with Testimonials, if they come in the Forenoon, are ordered to meet in a fixed Place about Eleven a Clock; but if they come in the Afternoon, are ordered to appear in the same Place about Five (if it be in Summer time, but when the Days begin to shorten, about Three or Four) where they first are instructed in the Principles of Piety out of the Scripture: And afterwards are Relieved.

Beggars coming from other Parts are Catechised.

XXII.

No less Care has been taken for the better Regulation of the Charity-School. At first it was divided into two Classes: One Appointed for poor Boys, and the other for poor Girls. But when these came to be overstocked, new Distinctions were contrived according to the Age and Stature of the Children. So that the whole is now divided into 4 Forms or Classes; that is one for the *Bigger*, and one for the *Lesser* Boys: And so likewise for the Girls. These four Classes have hitherto been constantly maintained, each of them having a particular Master assigned, with a Room fit for their purpose, and Books necessary. So that the whole Crowd of beggary Children dispersed all about the Town, and as many as are in no condition to pay for their

The Distinction of Charity-Schools.

their Schooling, may freely enjoy here the Benefit of being Taught Gratis.

XXIII,

And of these
set up for
Citizens Chil-
dren.

These Schools have been likewise Promoted, which were set up at the Request of the Citizens for their Children. And another was set up in the Month of September 1697, for such of the Citizens Boys as are to be Instructed in the Fundamental Points of Learning. But in the Year 1699, on the 18th of May, this School was united with that Class of the poor Children which are Taught Languages and Sciences: Whereupon they were Divided into three Classes in all, as well to keep them more easily in Order, as to Manage them the better, according to the different Degrees of their Proficiency; each of 'em being Governed by distinct Masters, who are to Teach 'em both Latin, Greek and Hebrew, with History, Geography, Geometry, Musick and Botany.

There have in like manner been School-Masters appointed in other Places for such Children as were either wholly excluded the Benefit of the Publick-Schools by Reason of the remote distance of their Parents, or else came but very seldom, and that too at unreasonable Hours.

As for the Maintenance of the Schools for Citizens Children, the Parents contribute something to Support 'em; but that not sufficing for the full Maintenance thereof, I have been necessitated to supply the rest, out of that Stock Divine Providence hitherto hath provided for the Poor and Charity-Schools, that so I might prevent their coming to nothing.

XXIV.

XXIV.

It was found necessary to appoint two Masters for the Fatherless Children, one for the Boys, and one for the Girls; and if any amongst the Boys were observed to be of good Natural Parts and quick Apprehension, such were singled out from amongst the rest, and provided with particular Masters, to Instruct 'em not only in Writing and Arithmetick, but also in Languages and Sciences, as was mentioned before: And this Practice has been continued to this present Time. The rest of the Boys which are to be Bred to Handy-craft Trades, are put in two Ranks, and Taught by several Masters.

XXV.

After some Time, the Number as well of the poor Children, as of the Students increasing, and the small House which was at first provided for them, proving now too strait, I was obliged to think of procuring one that was Bigger. But the setting up of Hospitals being yet an uncommon thing in this Country, I resolv'd to make some Enquiry into the Nature of such as had been Erected in other Parts; and because the Accounts which either in Print or Manuscript came to my Hands about this Affair, did not satisfy me, I farther resolv'd to send the foresaid *George Henry Newbauer* into *Holland*, the Seat of good Charity-Schools and Colledges of this Nature; who thereupon was dispatch'd hence *June the 2d. in the Year 1697.* And his main Scope was to take an exact Survey of the Hospitals there, of their Structure, their Orders,

The Con-
sultation of
Hospitals In-
quired into.

ders, with the manner of Carrying on such Works; and to take particular Notice of all such things, as might any way be helpful to us in Erecting this House of Charity.

XXVI.

An House Bought for an Hospital.

In the mean time we did not think we should lye under any pressing Necessity of making too much hast to effect that our Design, because we had Bought for a Sum of (a) 1950 Crowns the House called the Golden Eagle, lying without the Gate called Rannish Gate, and the Garden thereunto belonging: and this we designed to fit up for the Reception of all our Poor. But we quickly found, that this House being built for an Inn, would not afford such Conveniencies as were requisite for an Hospital;

XXVII.

27. And a piece of Ground.

Besides this we were also to consider, that others offered to build an Ale-House directly over against the said Golden Eagle; and this tending to the no small Disadvantage of the Hospital, I found my self under a Necessity to purchase that Ground too, promising withall to fill up that Empty space with some useful Building. And further lying my self under other tedious and pressing Circumstances, occasioned as well by the House I had bought, as by the several Houses already hired for a pretty large Rent, I was excited more and more to the following Attempt.

(a) Four Hundred Eighty Seven Pounds.

XXVIII.

As the whole Affair was never Undertaken upon any settled Provision, but in Singleness of Heart and entire Dependance upon God Almighty, so I had not as much now as would suffice to Erect a small House, much less a Large and Publick Hospital; Yet the Lord by his Infinite Mercy supported me with such presence of Mind, (for which his Name be Praised) that I immediately resolved to lay the Foundation of a new Building in the place that was before bought. For this purpose I recalled out of *Holland* the above-mentioned *Newbauer*. In the Year 1698, July the 15th. the Place being Surveyed and Adjusted, they began to break Ground, which being finished a few Days after, on the 13th of July, the Foundation for an Hospital was laid in the Name of God. The Lord had provided so much Money in a Readiness, as enabled us to procure a good quantity of Timber; but as for the Building it self, I was now to wait upon God, and from Week to Week to receive at his Hand what he would be Graciously pleased to Furnish me with for Carrying on the same.

The Foundation of an Hospital laid.

When I first went about this Work, my Design was indeed to set up only a Timber House; and accordingly the Foundation was laid several Foot long suitable to the Projected Building. But in the mean time the Master-builder using several weighty Arguments, made me change my first Resolution, and to declare for a Building of Stone, especially after he had conferred about this Affair with divers other

to build
the building
land

Built of Stone.

other Skilful and Eminent Men; by whose Approbation I was still more confirmed in this Design.

Another Inducement was, that having about *Easter* in the same Year, bought for the benefit of the Poor, a small Farm with an adjacent piece of Ground, there was in the Garden thereof a Rock which would afford such Stones as were fit for raising up a Wall. This prov'd no small Advantage for Facilitating the Work now Resolved on, especially since some well disposed Persons, who favoured the Undertaking, did of their own accord offer to cause these Stones to be brought to the place that was marked out for the Building; which was done accordingly.

Yet all these Motives together had not prevailed with me to that Degree, if the Lord had not (as all along, so now in these particular Circumstances) Strengthened and Inclind me to venture it upon his Assistance, and resolutely to conclude what was now to be done.

Carried on
without any
Fund.

So the Work was begun without any settled Provision, and the Lord from time to time Seconded the Enterprize with such a Blessing, that even the Builders and Workmen cheerfully went about the Business by Reason of their Pay. And it Afforded a small satisfaction of Mind to many of em, that each Day's Work was begun with Prayer, and Saturdays when they got their weekly Pay now and then Finished with good Admonitions, Prayers and Thanksgivings for the Assistance we had that Week receiv'd at the Hand of the Lord.

The

The Building ran up again, and after such a Rate, that in the Year 1699 by the 13th of July, that is, within the space of one Year, they were ready to cover it with the Roof; though the Nature of the Ground required a very Deep and Strong Foundation. And this was the Reason that about Harvest 1698, the Structure was raised but a few Feet above Ground.

By this forwardness of our Work, the Lord actually confuted the Incredulity of that Man, who when the Wall was half done, most Presumptuously burst out into This Impious Expression: *If this Wall comes to be Finished, I'll Hang my self on it.*

About Easter 1700, the Orphans and the Students began actually to Dine in the Hospital, and soon after they got Lodgings in one part of the House. And last Easter 1701 the rest of the House was Inhabited, which did not a little Contribute towards the Accomplishing the whole Affair.

His Electoral Highness to encourage these Endeavours, was pleas'd to Furnish us with one Hundred Thousand Bricks; and Thirty Thousand Tiles, which prov'd very Beneficial in promoting the Building. Which we cannot but mention with Humble Thankfulness towards His Electoral Highness.

XXX.

In the Year 1698, September the 19th, His Electoral Highness of *Brandenburgh* was further pleas'd to provide the Hospital with a Charter, which afterwards by way of Confirmation He was pleas'd to Explain in several Points.

Privileges
Granted to it;

XXXI

XXXI.

A Settlement for Widows.

After the Lord had thus Provided for the Orphans, and given many happy Demonstrations of His Fatherly Providence over them, He now farther inclin'd the Heart of an Eminent and well disposed Gentleman, to Employ a part of his Estate in making a *Settlement for the Maintenance of some poor Widows*, and to Intrust me with the Management thereof. Accordingly in the Year 1698. about the Spring, an House was bought in the Street called the *Goner Street at Glaucha*. In the Summer it was enlarged and made fit for the Reception of four Widows, a Maid and a Chaplain; into which, one Widow was admitted, *Septemb. 19th, 1698*, and soon after three more.

XXXII.

Now in this Hospital for poor Widows, four of 'em are maintained, who besides the Provision of their Lodging, Firing and Candles, have 2 s. a Week a piece to Maintain themselves in Diet, and every Year a Shift, a pair of Shoes, and within the compass of two Years a new Suit of Clothes if they want it.

If they are able to get any thing by their Labour, as by Spining or Needle-work, they may keep it for their own use. They have also a Garden near the House.

XXXIII.

For these Aged Widows there is not only Appointed a Chaplain of Good and Pious Behaviour, to say Prayers with them twice a Day, but also a Maid (as was hinted before) to serve 'em, to Buy such things

as

as are Necessary for them, and to Nurse 'em if they happen to fall Sick. The Physician that is appointed over the Hospital prescribes them Medicines, which are provided for 'em out of the Common-Stock.

XXXIV.

The real Design of this Foundation is not only to maintain these poor Widows when broken with Age, but withal to Instruct 'em how they ought to pray for the welfare of the City, of the whole Countrey, of our Sovereign, and the whole Catholick Church.

The design of this Undertaking.

C H A P. II.

Of the visible and wonderful Providence of God, attending these Endeavours to Establish the Hospital and Charity-Schools, from their first Rise to this present time.

IT being almost impossible to have full In-
sight into the Means, whereby as well
the Charity-Schools as the ensuing Building
were both begun and carried on, except there
be given some Instances of the wonderful
Providence of the Lord, whereby he hath
remarkably signaliz'd his Care and Assistance
in advancing this Affair.

Remarkable Instances of God's Providence upon the Hospital.

I will here set down a good number of such Providential Occurrences, as seem the most Conspicuous to me.

II.

By the foregoing Narrative any one may see, that the Design was not first to Provide a settled Fund, and then to go about the Work. But on the Contrary, that which the Lord bestow'd on us as the means of a present Support, was readily and without delay Employ'd, though it made up but a few Crowns, and our Care for a future Supply was faithfully committed to the Lord. Likewise, that not only the Charity-Schools were thus begun, but the actual Entertaining and Maintaining of the Orphans, and of the poor Students, nay the Building of the House it self, was in the same way begun, and carried on. From whence any understanding Man may easily gather, that the Management of this Business must have been now and then attended with many extraordinary Circumstances; it being not carried on, by the usual manner of Money receiv'd and laid out. Which shall now be exemplified by the following Instances.

III.

The first.

Before *Easter* 1696, I found the Provision for the Poor very low, and so far exhausted, that I did not know where to get any thing towards defraying the Charges of the ensuing Week; (which happen'd before I had been used to such awakening Trials.) But God was pleas'd to relieve our Want in a very reasonable Hour, and by an unexpected Help. He inclin'd the Heart of a Person, (who it was,

was, where residing, or of what Sex, the Lord knoweth) to pay down one Thousand Crowns for the Relief of the Poor : And this Sum was deliver'd to me in such a time, when our provision was brought even to the last Crumb. The Lord, whose Work this was, be praised for ever, and reward this Benefactor with his Blessings a *Thousand fold*.

IV.

At another time all Provision was gone, when the Steward declar'd there was a necessity of buying some Cattle to furnish the Table, and of Providing 20 or 30 Bushels of Flower, to be laid up, besides other Necessaries, as Wood, Wool, &c. if we would manage our Business to the best Advantage. These Necessaries being offer'd up unto God as the True Father of all Fatherless ones, an Opportunity was presented to discover our Straits to a Person who was then with us, and who in all likelihood would readily have supply'd our Want to the utmost of his Power. But I thought it more convenient to give God the Glory, and not to stir from before his Door; he himself being able to assist us in such a way, as both his Providence might be thereby render'd the more Conspicuous, and his Name more cheerfully extolled. And another Reason why I was shy of adventuring upon this Person, was because the same had already shew'd some tokens of his charitable Inclination towards our Poor.

In the midst of these pressing Circumstances I found one Comfort, which was a Presence of Mind in Prayer, joined with a confident

fident Dependance upon that Lord *who heard*
with the very Cry of the Young Ravens. When
 Prayer was over, and I was just sitting down
 at the Table, I heard somebody knock at
 the Door, which when I open'd, there was
 an Acquaintance of mine holding in his Hand
 a Letter, and a Parcel of Money wrapt up,
 which he presented to me: I found there-
 in Fifty Crowns being sent a great way, and
 this Gift was soon follow'd by Twenty
 Crowns more. This prov'd a seasonable
 Relief and suitable Supply to our then low Con-
 dition, and a Proof that the Lord had heard e-
 ven before we cried unto him; whereby his
 Name was not a little magnified.

V.

A Reward of
 Char. ty.

In the Year 1698 in the Month of October
 I sent a (a) Ducat to a very poor Woman
 living out of this Town, who through many
 Trials and Afflictions had obtain'd an en-
 trance into a real sense of Religion. This
 Woman writ me Word, *that the Ducat I*
sent her came just at the time when she extreamly
wanted such an Help; and that she had there-
upon immediately prayed God to reward our Poor
with a great many more Ducats. Soon after
 this a well-meaning Person offer'd me one
 single Ducat and Twelve double Ducats:
 and on the same Day, a Friend also out of
 Swedenland sent two Ducats; which soon were
 follow'd by Five and Twenty others sent
 by the Post in a Letter, from an unknown
 Hand, the Person sending them not think-

(a) Nine Shillings and Sixpence.

ing fit to express his [or her] Name, and by Twenty more which were presented to our Poor by an eminent Patron.

About the same time Prince Lewis of Württemberg died at Esenach, and I received an intimation that he had bequeathed a Sum of Money to the Hospital. It happened to be (a) Five Hundred Ducats in Gold put up in a little Bag with this Direction; For the Hospital at Hall. These 500 Ducats were afterwards deliver'd to me, according to the design of the Testator, and truly at such a time when there was great Occasion for 'em to carry on the Building. Now when I saw this heap of Ducats, I remember'd the Prayer of that Pious Woman who entreated the Lord to Reward our Poor again with many Ducats.

IV

In the Year 1699, about February, I found my self under great Straights, and indeed it was an Hour of Probation. All our Provision being spent, and the daily necessity of the Poor calling for large Supplies, I closely adhered in my Mind to that saying: *Seek first the Kingdom of God and his Righteousness, and all these things shall be added unto you;* avoiding Temporal Cares and turning the whole bent of my Soul upon a close Union with God: And when I was now laying out the last of the Money, I said in my Thoughts, *Domine respice ad indigentiam meam; Lord look upon my Necessity.* Then going out of

(a) 268 Pounds, 15s.

D 3

my

my Chamber in order to repair to the College where I was to attend my publick Lecture, I unexpectedly found a Student in my House, that waited for my coming out, and presented me the Sum of Seventy Crowns, that was sent by some Friends, to support the necessity of the Hospital, from a place above two Hundred English Miles distant.

Now this, though it would hardly hold out half a Week, by reason of the great expences I was then obliged to defray, yet the Lord soon after sent us in a fresh Supply, and within the space of a few Weeks, carried me so through these Trials, that neither the Frame of my Mind was discomposed within, nor our Want discovered by any token without.

VII.

The Fourth. Soon after this, there was want again in every Corner. The Steward brought his Book and desired me to defray the weekly Charges. My recourse was to God through Faith. The expences were Necessary, and I saw not the least Provision, nor any way to procure it. This made me resolve to retire into my Closet, and to beg the Lord's Assistance in so pressing a Necessity; but I design'd first to finish the Task I then was about, being employ'd in Dictating something.

Having done with this, and preparing now for Prayer, I received a Letter from a Merchant intimating that he was ordered to Pay a Thousand Crowns to me for the relief of the Hospital. This put me in mind of that saying of the Prophet, *Isai. Chap, 65. v. 24. It shall come to pass, that before they call*

call, I will answer, and whiles they are yet speaking, I will hear. Nevertheless I entered into my Closet, but instead of Begging and Praying as I had design'd, I praised and extolled the Name of the Lord, and hope that others who perhaps may come to Read this will do the like with me. And thus the Providence of God would actually teach me, not to put too great a confidence in a visible Stock or present support of Men,

VIII.

In the Year 1699, March the 21st, I received a Letter by the Post, wherein were enclosed four (a) Ducats with this Inscription.

The Fifth.

*This to the Poor is freely sent
For Health, which God to me has lent.*

It came to my Hands in a time of Trial, and when I was in great want of Money.

IX.

About Michaelmas 1699, I was in great want again. In a very fair and pleasant Day I took a Walk, and viewing the most Glorious and Magnificent fabrick of the Heavens, I found myself remarkably strengthened in Faith, which indeed I do not ascribe to any Disposition of my own, but entirely attribute it to the Gracious Operations of the Spirit of God in my Soul. Hereupon were suggested to my Mind, these and the like Thoughts: *How excellent a thing it is for a*

The Sixth.

(a) Two Pounds three Shillings.

ny one being deprived of all ~~new~~ ^{new} ~~and~~ ^{and} helps, and having nothing to depend on, but having the Knowledge of the living God the Creator of Heaven and Earth, and putting his trust in him, to rest satisfied in the Extremity of Poverty.

Now though I well knew that the very same Day I wanted Money, yet I found my self not cast down, and just as I came home, the Steward came for Money to pay the Workmen (it being Saturday) employ'd in the building of the Hospital. And accordingly addressing himself to me, he said, *Is there any Money brought in?* To which I answered, *No, but I believe in God.* Scarce was the word out of my Mouth, when I was told a Student desired to speak with me, who then brought Thirty Crowns from a Person whose Name he would not discover. So I went back into the Room, and asked the other *how much he wanted at present?* He said *30 Crowns;* I replied, *Here they are;* but *do you want any more?* No, says he. This confirm'd us both in our Reliance upon the Lord, because we plainly discern'd the wonderful Hand of God, who in that very Moment that we were in Necessity, did supply us, and even with the *very Sum* we then wanted.

X.

The Seventh. Not long after, we were likewise reduc'd to great Straights, when it happen'd that Four Hundred Crowns were sent me by the Post, accompanied with a Letter from a well-meaning Student, intimating that this Sum had been deliver'd to him to relieve our Hospital. I cannot express how effectual this was

was to renew my Dependance upon the Lord, and how visibly it convinc'd me, that the hour of Trial is only appointed by the Lord, for the strengthening of our Faith. The Lord graciously remember this Benefactor!

The Eighth.

Another time all our Provision was spent. Then it fell out that in addressing my self to the Lord, I found my self deeply affected with the fourth Petition of the Lord's Prayer: *Give us this Day, our daily Bread,* and my thoughts were fix'd in a most especial manner upon the words *this Day*, because on the very same Day we had great occasion for it. While I was yet praying, a Friend of mine came before my Door in a Coach, and brought the Sum of Four Hundred Crowns. Then I perceived the Reason why I more eminently had found such a sweet savour in that Expression *this Day*, and praised the Lord in whose disposal are all things.

XII.

In the Year 1700, I was sick about seven or eight Weeks before *Easter*. On *Easter Tuesday*, which was the first time I went abroad, having besought the Lord, that he would be pleas'd to bless my going out and coming in, it happen'd that as I was going out a Consolatory Letter was deliver'd to me, and when I came home another, in which was inclosed a Bill of one Hundred Crowns for the relief of the Hospital, together with an Admonition, in encouraging me in a particular manner cheerfully to go on in the Work so happily begun. This Letter came from a Protestant Merchant

The Author Comforted.

The Ninth.

chant living in a Place about Five Hundred Miles distant from hence. The Lord Remember this Benefactor.

XIII.

The Tenth.

Another time a well-disposed Person of Quality of the Female Sex was present, and saw to how great Want we were just then reduc'd. This struck the deeper into her Mind, because she had been wont to assist our Poor, as far as she could, but was not able, neither then, nor at any other time to relieve our Want with any considerable gift. On the same Day this Person happened to discourse with another Lady who was but just come to Town, and this latter mentioning that she had brought along with her a little *Misc* for the Hospital, viz. Fifty Crowns, the first could not forbear Weeping, her joy was so great, as knowing on one hand the utmost Straights we were then in, and seeing on the other the present and visible Supply coming to our Relief on the very same Day.

XIV.

The Eleventh.

At another time when all was spent, and I know not whence to fetch any thing; it so fell out, that a Protestant Merchant almost 750 English Miles off sent the Sum of Five and Twenty Crowns, and desir'd me not to take it ill if he put me to the trouble of dispersing it amongst the Poor.

In the same manner a certain Countess, hath supplied me twice with Twenty five Crowns, when our Provision was reduc'd to the lowest degree. I am sure it has often happen'd that we have been relieved, when

when our Provision has been just spent, though poor Mortal acquainted our Benefactors with the necessity under which we labour'd, nor how reasonable it was for them to relieve us at that instant.

XV.

Another time, we were brought into a very low condition, when the Lord stirred up the Heart of a Farmer to give me as much as he could hold in his Hand, being about Five Crowns, in small Coin.

XVI.

It often has happen'd, that, when Strangers have been with me, and I have given 'em some account of the wonderful Providence of God; for the confirmation of their Faith, even in their very Presence something or another has been sent for the Poor; an Example or two whereof I shall here subjoin.

Whilst a certain well disposed Person who bestowed Twenty Crowns upon the Poor, was yet talking with me, a Lad came in, who brought Twenty Crowns in ready Money, with a Letter promising the yearly Continuance thereof; if the Lord would be pleas'd to preserve Life and Health. (The Lad would not tell the Name of the Person that sent him, being strictly charg'd to the contrary; and desired only a Receipt.) The Person whom I at first mention'd, being undoubtedly mov'd by so visible a Proof of God's Providence, sent immediately Fifty Crowns more. The Promise given in Writing by the other Person, hath hitherto faithfully been perform'd.

XVII.

The Twelfth.

CONT
1669What influence
these Provi-
dences have
had upon o-
thers.

XVII. Another Person being in my Company, and to whom I was declaring some remarkable Passages of God's Providence; whilst we were yet talking together, there was brought in three Sacks filled with Linnen, Leather for Breeches, and other Stuff of that nature, to Gloath the Children, being sent by a Gentlewoman. The said Person who was then with me, was not a little strengthen'd in Faith by so remarkable an Instance.

XVIII.

In the same manner I spake once to another well-meaning Friend, recounting to him some evident Demonstrations of the admirable Providence of the Lord, upon which he could not forbear weeping; and whilst we were discoursing together, I received a Letter with a Bill of Five Hundred Crowns, being then just reduc'd to such Circumstances, that humanely speaking I saw not the least Support, nor any way to obtain a Supply.

XIX.

Another time I fell into the deepest Poverty, and (what was more) I was urg'd by the Importunity of most that were about me, calling for a Supply to their pressing Necessity. But having cast my Eye upon the Lord, I answered them plainly thus; *Now ye come all to seek Money of me, but I know of no other Benefactor to go to: (meaning the Lord.)* The word was scarce out of my Mouth when a Friend of mine, who was then just come

The Thirteenth,

1700
1701
1702
1703

off a Journey, stole privately (a) Fourteen Ducats into my Hands, which prov'd a fresh Instance of the endearing Providence of the Lord.

XX.

So it has often happen'd, that some Persons having only heard or read some Account either of the good Design of the Undertaking, or of the wonderful ways by which the Lord supported us, have presently found themselves inclin'd to cast something into our Treasury, to facilitate the Affair. For instance, a certain Noble Man hearing some Passages of God's Providence over this Work, freely offered to pay down yearly the Sum of Twenty Crowns, and he has been as good as his Word. A certain Merchant also being once desired to exchange some Ducats presented to the Poor, and being acquainted withal that they did belong to the poor Orphans, he not only exchange'd 'em, but made an addition of Twenty Crowns more of his own.

XXI.

Likewise it fell out another time that I stood in need of a great Sum of Money, insomuch that an Hundred Crowns would not have serv'd my turn, and yet I saw not the least Appearance how I might be supplied with an Hundred Groats. The Steward came in and set forth the want we were in: I bid him to come again after dinner, and I resolv'd to put up my Prayers to the Lord

The Fourteenth.

(a) Seven Pounds Ten Shillings and Sixpence for

for his Assistance. When he came again after Dinner I was still in the same Want, and so appointed him again to come in the Evening. In the mean time a sincere Friend of mine came to see me, and with him I join'd in Prayers, and found myself much mov'd to praise and magnify the Lord for all his admirable Dealings towards Mankind; even from the beginning of the World; and the most remarkable Instances came readily to my Remembrance whilst I was Praying. I was so elevated in praising and magnifying God, that I insisted only on that exercise of my present Devotion, and found no Inclination to put up many anxious Petitions to be deliver'd out of the present Necessity. At length my Friend taking his leave, I accompanied him to the door, where I found the Steward waiting on one side for the Money he wanted, and on the other side another Person who brought an Hundred and Fifty Crowns sealed up in a Bag, for the support of the Hospital.

What more Illustrious Proof could I expect of God's holy and wonderful Providence; who graciously accepteth the Prayer of the Poor, and comforteth those that are cast down; when they put their trust in him; and who is still the same gracious Lord as in the times of Old, when he wonder'd himself Glorious by his Dealings with the Fathers, the signal Examples of whose Faith are recommended to our Imitation.

XXII,

The Fifteenth. At another time Thirty Crowns were requir'd to pay off the Workmen; at which time

time some Friends of mine were with me, one of whom had promised Ten Crowns, and another Four, for the support of the Poor, but neither of 'em had actually paid 'em in, which otherwise might have been very helpful for the defraying some Charges. So I was oblig'd at the present to dismiss the Overseer of the Building, who came to fetch the Money, with this comfort: *The Lord who is faithful will take Care for us.* Away he went and found the Workmen before the Hospital waiting for their Pay; but by the way he unexpectedly met with one of his Acquaintance, to whom he expos'd himself and discover'd the pressing Circumstances he was then in, who thereupon readily lent him Fourteen Crowns: And so he went to pay at least some part of the Money due to the Workmen: But before he had done I received above Thirty Crowns from another place, where upon I immediately sent away the aforesaid Thirty Crowns for the Workmen, and the rest was spent in providing Necessaries for the Poor. And this prov'd a fresh visible Instance of Divine providence!

XXIII.

At the end of the following Week, we were reduc'd to like Strengths, and I was call'd upon for Money to recruit our provision according to custom on Friday, and to pay the Workmen on Saturday; but there was not a Farthing for either of these uses. So I said, *'twas now time again to rejoice, for the Lord would undoubtedly give us another Instance of his Providence.* I dispatch'd the Steward with

The Sixteens

with that saying of Samuel *עז אלהים עמו*; *Hi-*
therto kash the Lord helped us, 1 Sam 7. v.
 12; For this Expression is as it were turn'd
 into a most comfortable Proverb amongst
 us, and Experience hath been the most use-
 ful Comment upon it. Betimes next Morn-
 ing fifty Crowns were sent in, by means where-
 of the Lord graciously carried us through the
 Difficulties of that Week.

The Seven-
 teenth.

XXIV.

Another time being reduced to the lowest
 Ebb, and the burden of unavoidable Expen-
 ces lying upon the Steward, he found him-
 self oppress'd with Care and Concern
 how to extricate himself. Whereupon he
 got together as much as he could to dis-
 charge the Debts, and amongst the rest he
 sold a Silver Spoon that had been present-
 ed to the Hospital. But all this would not
 serve turn. In this extremity an Hundred
 Crowns were deliver'd to me for the Poor;
 and being thus provided, I sent presently 60
 of 'em to the Steward, and the Remainder
 was laid out for other Purposes. A few hours
 after I had received the abovementioned
 Sum, there came a Letter of Advice import-
 ing that *Thirteen Tuns and an half of Her-*
ings were in the way towards us, which
 some charitable Friends had purchased for
 the Relief of our Poor, as the Year before
 we had three Tuns bestow'd on us. How
 effectual this was to raise the languishing
 Faith of the Steward, and to refresh his
 Mind after so many Toils and Cares, may I
 think be easily conjectured. He said indeed,
Now I will rejoice even in time of Want, in
 hopes

hopes of seeing some discovery of the admirable Providence of God, which had been hitherto as he said beyond his Strength. He added likewise, that no oppressing Care had ever since seized upon his Mind in the midst of Want and Distress, but had rather rejoyc'd and kept up his Spirit, whilst he reasoned thus with himself: *Now will I patiently wait for the wonderful help of the Lord, and see by what way or means he will be pleased to relieve our Necessities.*

XXV.

A little while after we had another Hour of probation, but the Lord was pleased to supply us then likewise with fifty crowns, which was an help not in the least foreseen; and at the same time I was acquainted that 28 Cumin-Cheeses were forthwith to be sent from *Leyden in Holland.*

The Eighth
teenth.

XXVI.

Now and then it hath happen'd, that some Strangers coming in to see the Hospital, have put half a Crown, or one or more Ducats in the Box for the poor, just when we were under great Difficulties; they themselves not knowing what a seasonable relief it was to us.

Strangers contribute something.

XXVII.

Another time I was call'd upon, early in the Morning, for some Money to defray the Charges of that Day. I had then but six Crowns left which I readily deliver'd The Steward taking it into his hand told it and said: *If it was multipli'd by six, which would make up the Sum of six and Thirty, it would but serve turn.* I comforted him with our manifold

The Ninth
teenth.

E

Experience

Experience of the Divine Benediction we hitherto had enjoy'd, and it happen'd that the same God multiplied it on that very Day just to the Sum of Thirty Six Crowns which was wanting; and this prov'd no small encouragement to our dependance upon God. Soon after it was follow'd by (*) *Eleven and Twenty Ducats* more to bear the Charges of the next Day.

XXVIII.

The Twentieth.

Another time being taken up with some other Affairs, I quite forgot the want we then did lie under. Having thus compos'd my Mind to a quiet frame, that I might the better dispatch my business, I received a Letter with a piece of Gold of Eighteen Crowns value, whereby both our want was reliev'd, and I my self kept free from any disturbance in my other Affairs. I remember then the saying of the Lord: *All these things shall be added unto you.*

XXIX.

The One and Twentieth.

Upon another time when all Provision was spent, one of my Fellow-Labourers in the Evening Conference mention'd the present Want, which prov'd a matter of comfort, and presented to us an occasion to strengthen our Faith, by means of a grateful remembrance of all the Benefits we had before receiv'd at the hand of God, and to rejoyce in that particular Privilege which he hath left upon sacred Record, *viz.* that we need not to be careful for any thing, of

(*) Thirteen Pounds, Eight Shillings, Nine pence.

disturb

disturb our selves with perplexing Thoughts, but commit all things to the gracious Conduct of Divine Providence. The result of this Consideration, was an hearty sense of the eminent advantage enjoy'd by them that trust in God, whose rejoycing in the midst of Poverty, is much more desireable, than the tormenting thoughtfulness of those, whose heart is continually oppress'd with the uneasy Cares of this World, attended with fearful Doubts and wavering Hopes. Hereupon we put up our Petitions, unanimously extolling the Name of the Lord for his infinite Goodness and Mercy, and resign'd our present State to his Fatherly Protection. That very hour the Lord was pleas'd to incline the Heart of a great Man, who hitherto had favour'd our endeavours, to relieve our want the next Morning, giving a particular charge to some of his Attendants to remember him of it. Accordingly the next day he sent Three Hundred Crowns. Upon which occasion I think fit to take notice, that a particular juncture of circumstances, working both from within and without, was observable in this Affair, which render'd the Providence of God more conspicuous at this time.

XXX.

Once I remember when all was spent, it happen'd, that a piece of Gold worth ten Ducats was deliver'd to me, for a certain godly Minister then reduc'd to the utmost want and Poverty, and being absent I was to send it to him. This made a joyful diversion to my Mind, and made me forget

The Two and
Twentieth.

the want we were then in at home. But soon after the Lord remembered also our poor; for a *Gold Chain* weighing about four Ounces and a half, was sent from abroad, and prov'd an unexpected help in our present Want.

XXXI.

All sorts of
People con-
tribute.

I must needs here mention, that the Providence of God in the whole Undertaking hath been the more Illustriously visible, in regard of a Train of many particular Circumstances; and especially his inclining all manner of People, to a hearty concurrence in supporting the work after it was once begun, nay even such, from whom being themselves under streight Circumstances, no such thing was expected. To such charitable Persons we may apply *St. Pauls* expression *2 Cor. 8. v; 1, 5.* wherein he commendeth the Charitable Inclinations of the *Macedonians*, that in a great trial of Affliction, the abundance of their Joy and their deep Poverty, abounded into the Riches of their Liberality. For to their power, yea and beyond their power they were willing of themselves.

Some who were not able to contribute towards our Support with ready Money, endeavour'd to supply that defect by other acts of Charity. Country People have caused Pewter Cups to be made at their own Charge, and convey'd to us for the use of the Hospital; and several Pewterers have done the like. Others have bought Pewter Dishes, and Plates; others Vessels of Copper, for the same end. Several Country Women have readily bestow'd some Flax, and Thread; others have wil-

See on Page 11
Page 11

willingly made it into Linnen, and others employ'd themselves to make Shirts of it for the use of the poor. Others have bought Hats for the Boys, and sent Skins to make 'em Breeches. Others have sent Caps for the Girls, and other things of that nature to cloath 'em withall.

Now and then it has fall'n out, that well-wishers to the Hospital have dressed some Children from head to foot. About Christmas and New-years tide, and especially at the time of publick Examination, some have made provision for entertaining the Children with a better Dinner than ordinary.

The same thing has happen'd in respect of Diet. For some well disposed persons, after reaping would send in some of their Corn, Pease and the like, for the poor. Others would send Meat, Fish, Cheese and other Supplies.

Again, others who had by Legacy got a parcel of Books, instead of selling the same, have made 'em over to the Hospital, which prov'd the Foundation of erecting a Library for the use of our poor Students employ'd in the Hospital.

Others have bestow'd part of the Money which was left 'em by their deceas'd friends. A well-meaning Friend has bestow'd part of a silver Mine upon us near *Kehrbach*, call'd the *New Blessing of God*, and registered it for the Hospital at *Glanche* without *Hull*; and he himself has undertaken the management of it, till it may advance some profit to the poor. Others have sent some of their Beer when they have Brew'd, or

some Money if they had good success therein. Others have provided some Salt for the Hospital; others have presented it with Feather-Beds; others with Sheers, Table Cloth, &c.

Several Merchants have sent whole pieces, or some remnants of Cloth, and of Stuff, as a help towards covering the Bodies of the poor. Many have thought their rich Dress and Apparel which serv'd 'em heretofore to make a figure in the World, better bestow'd when laid out to cloath the poor. Some would turn whole Suits of fine-ry into Money, sell their Silver and Gold Laces, and cloath the poor therewith. Some have sent hither, and others have sold, silver Spoons, silver Buttons, silver Cups, gold Rings set with Stones; golden Bracelets, Necklaces of Gold, to support the poor withal. And such things have commonly fall'n out when great want and necessity have excited us to pray for Relief.

XXXII.

What has been said hitherto, may give to the Reader a pretty good apprehension, under what Circumstances both the Education of the poor, and the erecting of the Hospital, has been begun and carried on.

In the Month of *September 1698*, His Electoral Highness of *Brandenburgh*, was graciously pleased to confer upon the Hospital several Priviledges, which made some People think, that the whole Concern has been ever since endow'd with a fixed Maintenance, and that the Undertakers shou'd so many Boi-

His Electoral
Highness con-
fers Privi-
ledges.

sterous

ferous Agitations are happily arriv'd to
Shore.

But to lay open the Matter as it is, I must
needs say, that the Hand of God in obtain-
ing these Priviledges was so fully discover'd
to me, that many presumptuous censures
that have been pass'd upon me, have not
in the least disturb'd me. I am sensible of
the benefits that have been deriv'd from
thence to the poor, and shall ever keep a
thankful remembrance thereof both towards
God and towards Men.

The benefits
deriv'd from
thence,

But to rectify the Judgments of such as
have been mistaken in this Affair, they ought
to be acquainted, that the aforesaid Privi-
ledges never had such an extensive influence
upon the work, as to set it altogether upon
another Foot; nor have they been immedi-
ately rendred effectual. For some of them
have not been as yet practicable; and others
have required greater expences, as the set-
ting up of the Apothecaries and Booksellers-
Shops.

The chief Branch of these Priviledges, seem'd
to be the *Collection*, which His Electoral
Highness allow'd throughout the whole Ex-
tent of His Dominions and Provinces. Now
though I do not undervalue such a Benefit,
(it being of that nature, that not the least
Constraint is us'd upon any body, but every
one is at liberty to give what he pleaseth
towards the Relief of the Poor) yet I could
not light presently on such Persons as were
qualified for gathering in this Collection;
and tho' at last I pitched on some who
seem'd to be fit for this Business, yet it has hit

He grants a
general Colle-
ction

thereto met with such obstructions, that besides in *Berlin* it has been yet begun but in three Provinces. From whence an impartial Judge may easily infer, that such a Collection may give some ease to the Undertaking, but can never prove a sufficient Stock for the Maintenance of about two Hundred Persons, who are to be provided for.

Which proves
some help.

In the mean time, there has been spent more within half a Year, than the whole Collection amounted to; and to do right to the Matter, what has been rais'd this way, only prov'd some help for defraying part of the Charges of Maintaining, Cloathing, and Teaching the Poor.

In short; forasmuch as no small time will be required, before, on one side, the unjust Odium, the Undertaking upon this account is charg'd with, is awarded, and on the other, the Imparted Priviledges come to be put in Practice; they are like to prove more beneficial to the ensuing Age, than I find them at present. And this, I must confess, was the main scope I had in view, when I petitioned His Electoral Highness for the grant of 'em. Not to mention now, that since the time these Priviledges have been granted, the whole Affair has been not a little enlarged, by which means it has become more chargeable. All which shews the mistake of those, who by groundless reports have been inclin'd to believe, that Faith and Dependance upon the Lord was not now longer exercised in this Business as it was at first, but that the secular Power with a fixed Allowance of Provisions, did now bear the

the sway. This mistaken report has misled many into slanders and uncharitable Censures; and others have attempted to force into the Hospital all manner of poor People, upon the false supposal of rich Endowments, without having made the least enquiry, whether the Hospital was in a condition to relieve 'em or no?

Others have put so large a Construction upon the Priviledges, that by their report, People in very distant Places have been prevail'd with to believe that 12000 Crowns were allow'd *per Annum*. for the Maintenance of the Hospital. And this has farther inclin'd many needy Persons to come a great way off, supposing to find here a present Relief both as for Food and Raiment, and to wonder when the event did not answer their mistaken expectation.

And this I hope may sufficiently inform any impartial Reader, that as the work hath been begun in Faith and Reliance upon God, and not in any Trust upon a set stock of Provisions; so it is still carried on in the same way, and under the like Difficulties; notwithstanding the small supplies coming in now and then; having as yet no other Foundation than it has stood upon ever from the Beginning.

XXXIII.

Another Branch of Signal Providence over us, hath been manifested in such as fell sick. In the very beginning of our Endeavours the Lord inclin'd the Heart of one of the chief Apothecaries and Chyrurgists at *Leipsick*, to dispose gratis of so much Physick as there

The goodness of God towards the Sick

there was necessary for our Diseas'd; and this he freely continued till His Electoral Highness of *Brandenbawgk* was graciously pleas'd to permit the keeping an Apothecaries-Shop for the Hospital, whereby we have been enabled to make a shift, without being any further chargeable to that worthy Benefactor, who out of his great Charity, bore no small part of the burden, which usually adheres to an Undertaking of this nature.

XXXIV.

Another benefit which the Lord provid- ed for us was, that he inclin'd an eminent Physician of this University, to take upon him the principal Care of such as fell Sick in the Hospital, and to lend an helping hand to the Physician who was particularly appointed to manage that Affair. And this he readily underwent without the least re- quital, so that we are not able to make a sufficient return of thanks for so signal an act of Charity.

XXXV.

In the Year 1699, when a malignant Fe- ver was raging in these Parts, it carried off a great many People, and the Hospital lost on one Hand such Men as made it their Business to promote its Interest, and on the other such Children as prov'd the most hope- ful of the whole number. It carried off, like- wise, several of the School-Masters, that were best qualified for managing the Youth, and it grew to that Violence, that there was almost a general Complaint that the usual Methods

Methods of Physick became of no Use in this sorrowful Juncture of time.

Now these deplorable Accidents, caused both *Sorrow* and *Compassion* on our side. *Sorrow*, because frequent changes in such Colledges are attended with many unavoidable Disorders. *Compassion*, because Men were cut off in the very flower of their Age, who by reason of their excellent Endowments, seem'd very fit to serve the Publick.

XXXVI.

The best Remedies being thus baffled by the furious Insults of this Distemper, there was now no other way left to bear off these sensible Trials, but to make an humble application to him, who hitherto had given us so many Proofs of the light of his Countenance and of his Fatherly Care over us. So we united in Prayers, and committed to his gracious Providence our Sick, who now seem'd to be expos'd without any shelter to the merciless strokes of Death; being mindful, that when the Lord smites a Land with a Plague, he likewise out of a tender Compassion commandeth his Blessings to go forth, and to support his Creatures under their Burden. This then made us hope the Lord would make us Partakers of his Blessing, both that the work once begun, might go on, and not so many Youth be swept away in the prime of their blooming Years, and before they had imployed in this World that Talent, wherewith he had intrusted them.

XXXVII.

A particular
Instance there-
of.

Within a Month after, God was pleas'd to stir up the Heart of an eminent Patron, who knew nothing of that Distress we here labour'd under, to communicate to us a specifick Medicine against the said Fever, presenting a Receipt of the composition thereof to the Hospital, and this he sent very seasonably, just when several Persons concern'd in the Management of the Hospital lay desperately ill, who within a few days were happily restor'd by the use of that Medicine.

Since that time, thanks be to God! not one Soul has been carried off by this violent Fever, if the Patient was but in a condition to take this Medicine. This Blessing, which the Lord thus bestow'd upon us, has been enjoy'd by many others without the Hospital, both in this Town and in other Places, and to make this benefit the more general, a Paper has been printed on purpose, with an account of the several effects of the said Medicine, and Directions how to use it.

It was soon observ'd, that many scrupled to take this kind of Physick, mov'd by a certain Maxim of the Physicians discouraging the use thereof. Whereupon Providence so order'd it, that Dr *Hoffman*, an eminent Professor of Physick in this University, in a Disputation intitled: *De Diarrhœa in Febribus malignis aliisque morbis acutis salutari*, has not only made an exact enquiry into the sentiments of Physicians in this Affair, but also forc'd the contrary, by many weighty arguments, drawn both from the writings of the
the

the most approved Practitioners, and from modern Experience; and §. 13. he mentions at large the aforesaid Medicine and the use thereof.

And thus the Lord hath also made good in this Point, what the Apostle hath left upon Record: *He is able to do exceeding abundantly above all we ask or think.* He hath not only put an end to the difficulties which particularly attended the aforesaid Disease, but hath furnish'd us also with several other good Medicines in very desperate Cases.

XXXVIII.

'Twas, and is like still to prove, a great Advantage to us, that the Lord, by a most remarkable Providence, excited certain Persons here and there, to such a tender and charitable disposition towards the Poor, that they made it as it were their own Business to support it, by the most endearing Marks of their Concurrence. And these I may deservedly call the Fathers and Mothers of our poor.

A powerful means to support the Hospital.

I do here not only mean those substantial Persons, who generously laid out part of their Wealth to relieve the poor, whereof the foregoing Account has inform'd the Reader; but also even such as, by reason of the smallness of their Estate, were unable to give any thing considerable themselves, yet have left visible tokens of a most tender Affection towards the poor, which they did either by the means of good Advice, or hearty Intercession with others; nay, by

their

their own unwearied Diligence, and more especially by their fervent Prayers to God.

I must needs confess, that I have sometimes greatly admired the earnest Care, with which the Lord hath inclin'd some to take a particular survey of the need of the poor, and to support 'em accordingly. So that I often have remembered St. Paul's saying in such Circumstances: *But thanks be to God, which put the same earnest Care into the heart of Titus for you,* 1 Cor. 8. v. 16. Truly this afforded us no small occasion to praise the Name of God.

I know there is no need of making particular mention of such Persons, as the Lord has been pleased to inspire with so tender a sense towards our poor. True Charity keepeth always within the bounds of Humility, and doth not in the least affect any applause of Men. This then restraineth me from inserting here such Instances, especially since I know how apt the World is to pass the worst construction upon such Actions. But notwithstanding this, I cannot forbear to take notice in this place, of one particular Instance the Lord hath bestow'd upon us, and this not out of flattery or other sinister end, but out of an hearty thankfulness towards a Person, who did not receive the least requital besides our Prayers as long as she lived.

This was the Lady *Martha Sophia* (*Publick*) *Marshall*, whom God about the latter end of the past Year, and in the 57th Year of her Age, hath called to himself. As soon as the first step was made towards the erecting

An Instance
hereof

ing of an Hospital, her heart was possessed with such a tender sense of love and kindness, that she did look upon the Affair as a business of her own particularly committed to her Trust, and accordingly she took a motherly Care for carrying on the same.

To give you a short view of her excellent Charity, I must acquaint you, that it was her custom exactly to inform herself what was most wanting in the Hospital, and then she consider'd whether she could procure us any help, which she did by advertising of others either by Letter, or in Conference, or by some means or other.

All what she got together, by the Blessing of God, for the Benefit of the Hospital, she would set down in writing. If she got any Money, she would buy such things which were most wanting, and conveniently to be had in the place where she lived. One time she sent in Two Hundred Shirts for poor Children, and part of the Linnen was woven and whiten'd at her own charge. And this being done, she would prevail with others to make 'em up out of the same principle of Charity. The like she did with Hats, Caps, and other things of that nature; likewise with household Stuff of Pewter, Copper, &c.

The pain and trouble she underwent in Person is hardly to be parallel'd. She was not in the least deter'd from serving the poor by the uncharitable Censures of the World, and she had not the least prospect of getting any outward Advantage by it. She was always full of Praises and Thanksgivings for

for the Blessing the Lord bestowed upon our Undertaking, and her Letters were indited in the same Stile.

Her greatest trouble was that she could do no more for the benefit of the poor, and her greatest joy, when she heard of a new Blessing attending us. In the midst of her charitable Efforts, she was careful not to send too many poor of her own recommendation, knowing that we already had our complement, and when now and then a poor Orphan came in her way, which she took for a proper object of her Compassion, before she sent the same to us, she would make a very modest enquiry, whether it might be receiv'd; as if she had never bestow'd the last benefit upon us; neither did she express the least displeasure, nor was her Zeal for the Hospital at all abated, when she was told, that at present it was impossible for us to accomplish her desire, she being otherwise fully convinc'd of our readiness, to comply with her desire in any thing that did lye in our power. And even in the midst of her bodily weaknesses, (which increased the wonder) almost continually oppressing her, and growing more upon her in the latter part of her Life, she would not lay aside her usual Concern for the Hospital. Nay all her Prayers, and very dying Speeches, would favour of that tender Sense she had for our poor, till she past out of this into another Life.

Now the Lord is not unrighteous that he should forget the Works and Labour of her Love, which she undertook for his Names sake

fake, not disdain^{ing} to serve Christ in his poor Members. He had here filled her heart with most ardent flames of Love, and now, she having kept her hope to the end, he will make her for ever reap the fruits of her Charity.

XXXIX.

It prov'd another great furtherance to my Design, that the Lord from the very beginning of the Undertaking, had always supported me with the concurrence of such Fellow-Labourers, as sincerely lov'd God and their Neighbour. This happily prevented all manner of worldly By-ends, relating to secular Advantage and self-Interest. which are more agreable to the Character of an Hireling, than of a faithful Labourer in Christ's Vineyard. They have on the contrary look'd upon this Undertaking, as a Work of God, and accordingly have thought their service should be directed to the attainment, not of humane applause, but of divine acceptance in what they underwent for the good of their fellow Creatures, even in the midst of many Hardships and Trials, to which under a generous self-Denial they themselves have been expos'd.

To the same Mercy of God over us, I entirely ascribe, that all manner of Debates, Strife, Envy and other sinister Practices of that Nature, so happily have been prevented amongst them. They have rather born one another's Burden, and not only taken what Care they could of the Things and Persons which have been committed to the particular Charge of each of 'em, but

F

have

have mutually encourag'd one another, when they observed, that their fellow-Labourer could carry on the Affair in which he was engag'd to a greater Perfection. When I myself have been now and then put upon any thing of Hardship, they not only heartily join'd with me in Prayer, but did whatever they could to ease the Burden I was under, one way or other. In this condition of Affairs, they had many Opportunities for the Exercise of their Faith and Charity; and as on the one Hand they gained much Experience, so on the other they have been Supported by many marks of God's loving kindnefs attending their Endeavours. These many Spiritual Advantages made 'em not regard the plausible suggestions of certain Persons, who under many specious Pretences, both by Letters and by Discourse, endeavour'd to divert 'em from the Undertaking, in which they were engag'd.

All these Supplies, Providence hath so wonderfully bestow'd upon us, would hardly have answered expectation, if through the gracious Providence of God, I had not procured sincere and faithful Men for the Management thereof. And I must confess, I more admire this Branch of God's Providence, than the richest Mines of Silver and Gold: And justly enumerate it amongst the Means, whereby the whole Undertaking has been begun, and thus far carried on. And I do not doubt in the least of God's Blessing and good Success, so long as he shall vouchsafe us such Labourers, as impartially consult their Consciences, and stand
free

free from all Engagement to self-interest. Whereas on the contrary, if covetous Hirelings who make Money and outward Advantages their business, or such as affect popular Applause, should be intrusted with the Management thereof, nothing would more certainly ensue than a sudden Overthrow of the whole Affair. And this makes me pray before hand, that *the Lord would take it into his own Protection, and never permit it to fall into the Hands of such unfaithful Stewards.*

XI.

A well-disposed Friend hath, in consideration of the manifold Emanations of Divine Bounty hitherto deriv'd on this Work, been excited to compose a *Spiritual Hymn*; the Insertion whereof in this place, I hope will not disgust the Reader.

F 2 A Dis

... of justice ...
... of justice ...
... of justice ...
... of justice ...
... of justice ...
... of justice ...
... of justice ...
... of justice ...
... of justice ...
... of justice ...

DISCOURSE OF JESUS CHRIST,

With

The Righteous
... of MATTHEW XXV. 13 & 40.

JESUS.

Come, my Beloved, I hither Invite:
Take for your Fastings Joy Everlasting.

Come, my sweet Lambs from the Goats must be
hasting.

Stand to my Right in full Glori's Delight.

Come, my Beloved, I hither Invite.

The Righteous.

Great King we're not worthy of Glory so high:
Let our poor merit,
Th' Foot-stool Inherit,

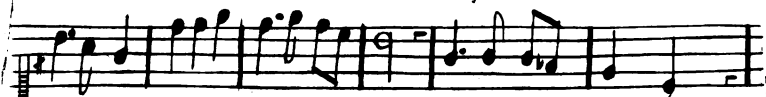
After the Victory gain'd by thy Spirit,
There low as Dust and as Ashes we lie;

Great King we're not worthy of Glory so high.
JESUS.

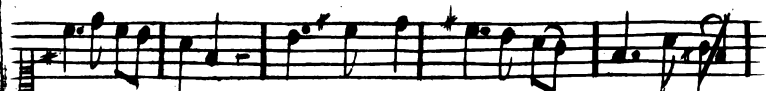
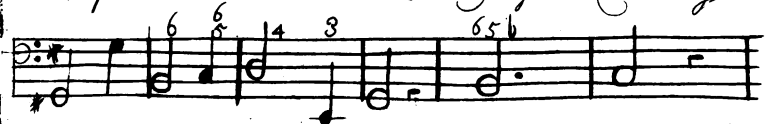
Come, come, my Friends, you are worthy and true:
Brethren Indearing

Now no more Fearing;
Cast off this shyness and bashful Appearing.

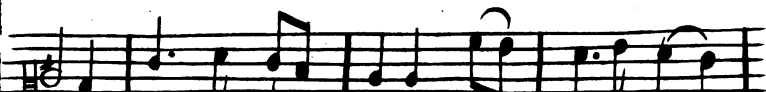
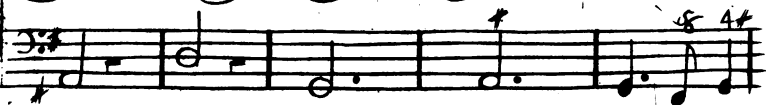
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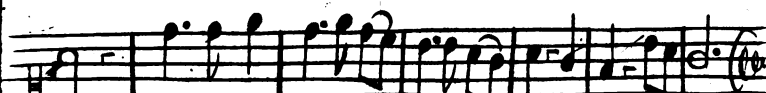
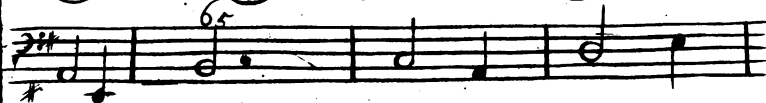
Come my beloved I hither In-vite take for your Fasting



Joy ever-lasting come my sweet Lambs from the Goats must be



hasting stand to my Right in full Glory's De --



light come my be loved I hither Invite In-vite In-vite



~~THE~~
~~OF~~
~~THE~~

DISCOURSE
OF
JESUS CHRIST

With
The Reprobates
Out of **MATT. XXV** v. 41-46

Hasten, ye Goats to my left make your flight,
Take for Repasting
Pain Everlasting
Your Sins you from God, and his King down out
To shame turns your Glory, to Anguish Delight
Hasten ye Goats to the left make your Flight.

The Reprobates
Deserve we O King, such a Lot, to be given?
Proves our Faith Lying
False Coin in Trying?
While with such hopes we've on heav'n been relying
Judge O whom Judgest thou th' earth and the heaven?
Deserve we O King, such a Lot, to be given?

JESUS
Hence, for **Damnation's** in Justice your Due,
Goatish Defendants
Belial's Descendants
Satan's vile Members and Vassal-Attendants.

The Blessing o'th' Father's appointed for you.
Come, come, my Friends, you are worthy and true.

The Righteous.

For Joy we e'en weep, O our Jesu most Kind,
Grace how transcending!

Low condescending!

Should not for this our Love flames be Ascending?
Pleasure Eternal, for short Pain we find.

For Joy we e'en weep, O our Jesu most kind.

JESUS.

My Father Appoints you to Heirship with me:
Take now as due t' ye,

Who 'ave done your Duty,

What I've Recover'd of Spoil and of Booty,
For you laid up from all Eternity:

My Father appoints you to Heirship with me.

The Righteous.

Bountiful Jesu all this is mere Grace,

Thy Death and Passion

Proves our Salvation,

From Ruin keeps us and Gains this blest Station,
Where black Despair is allotted no Place.

Bountiful Jesu all this is mere Grace.

JESUS.

Rightly your Faith has my Mercy applied,
And your Love Burning

From the World turning,

Has made you over to my Fold Adjourning.

The Dust and Ashes you seem'd willified,

Rightly your Faith has my Mercy Applied.

The Righteous.

Faith is of Grace, Love alone thy Good Will.

Our Works we kiss 'em,

Wholly dismiss 'em.

Cling to thy Feet for thy free Grace, and kiss 'em.

With smoke and shadow our Works us but fill.

Faith

The Burning of Taphet prepar'd is for you.
Hence, for Damnation's in Justice your due.

The Reprobates

We mourn our hard Fate, O thou Saviour unkind,

No Hopewells founding?

No Grace surrounding?

All tending to thy poor Creatures confounding,
We without ending for short Joys we find.

We mourn our hard Fate, O thou Saviour unkind.

JESUS

You with your Father the Devil Inherit.

Instead of Giving

Now Retrieving.

The Booty and spoil you from me have been thieving
The world you've enjoy'd, and the products your merit
You wish your Father the Devil Inherit.

The Reprobates

Jesus, O Jesus, thy Mercy we pray,

Let us Inherit

Grace thro' thy Spirit,

And from this Rain keep us by thy side

Chace black Despair by thy Passion away,

Jesus, O Jesus, thy Mercy we pray.

JESUS

Grace is of Faith no found working by Love,

All your Believing

's in hope this Deceiving.

Think them its Portion in Hell of receiving.

You Dust and Ashes, your Works Stubble prove.

Grace is of Faith, no found working by Love.

The Reprobates

Faith brings forth Grace and works thro' God's love

Can we die calling,

At thy Feet falling,

Our hopes not on Works but thy Merits installing,

Faith from thy Mercy Lord cannot remove.

Faith is of Grace, Love alone thy Good Will.

JESUS.

You've been most kind unto me my Belov'd;

Your Bowels never

From me did sever,

Gave Food and Comfort, when I wanted ever,

Nor hid your Talent, but wisely Improv'd.

You've been most kind unto me, my Belov'd;

The Righteous

Pardon, our Weakness, Lord, we cannot find.

How Thee we've served

Or least deserved,

Our own Ingratitude well we've observed:

We're Nought if Works to regard thou'rt inclin'd.

Pardon our Weakness Lord, we cannot find.

JESUS.

Oft has your Charity supply'd my Want,

I in poor Station

Made Application

To you, and from you found due Consolation:

My Thirst and Hunger your Alms did supplant.

Oft has your Charity supply'd my Want.

The Righteous

Tell us, Great Saviour, this Knowledge we want,

When in poor Station

Thy Application

To us, did from us find due Consolation?

When we thy Hunger and Thirst did supplant?

Tell us, Great Saviour, this Knowledge we want.

JESUS.

What I affirm is most Solemn and True:

When Sick, Refreshment;

Naked, Investment;

Visit in Prison or timely Releasement:

Stranger I found entertainment from you.

What I affirm is most solemn and True:

The-

Faith brings forth Grace and works into God's love

JESUS.

Go wicked Servants to me most unkind;

Your Bowels ever

From me did sever,

Gave Food and Comfort, when I wanted, never

Why Bury'd uselefs my Talent d' I find?

Go wicked Servants to me most unkind.

The Reprobates.

Pardon our Weakness, Lord, humbly we pray.

We've not observed

Thee thus diserved,

Th' Blessing for Faith not for works is reserved,

This gives new courage amidst our Dismay.

Pardon our Weakness Lord humbly we pray.

JESUS.

When did your Charity supply my Wants?

I in poor Station

Made application

To you, but from you found no Consolation,

Ev'n tho' in Hunger and Thirst I did pant:

When did your Charity supply my Want?

The Reprobates.

Tell us great Lord, for the Knowledge we Want:

When in poor Station,

Thy Application

To us, did from us find no Consolation?

Nor did thy Thirst or thy Hunger Supplant.

Tell us great Lord for this Knowledge we Want.

JESUS.

What I affirm is most Solemn and True:

Sick, no Refreshment;

Naked, no Vestments:

Visit in Prison nor care of Releasement,

Stranger I'd no Entertainment from you:

What I affirm is most Solemn and True.

The

The Righteous.

Highly surprising is, Lord, what thou say'st:

With all our thought on't,

We can make nought on't,

All past Idea is wholly forgot on't;

Yet thou may'st know the Time, Manner and Place.

Highly surprising is Lord, what thou say'st

JESUS.

What is the least of my Brethren you've done,

For me you've done it,

Freely I own it:

Love to me, as to my Members you've shown it:

Faithfully this I reward as my own,

What for the least of my Members you've done.

The Righteous.

Mercy of Heav'n! ah how dear is this Grace.

Life first Inspiring,

All our desiring

Thou gives, and bids in thee higher b' aspiring;

We stand astonish'd at this blissful Place.

Mercy of Heav'n! ah how dear is this Grace.

JESUS.

Welcome Beloved mount up to the Throne,

For you prepared

Cause me you've Heared,

In Faith and Charity to my Endear'd,

Sway now your Scepter, and put on your Crown.

Welcome Beloved mount up to the Throne.

The Righteous.

Amen we take the Crown humbly thou'st given:

At thy Feet throw it

To whom we owe it,

Thy Brethren call'd and what Grace to bestow it!

Thy Name be ever Prais'd in Earth and Heaven.

Amen, we take the Crown humbly thou'st given.

The Reprobates.

Highly Surprising is Lord what thou say's :
 Wish all our thoughts on't,
 We can make nought on't,
 All past Idea is wholly forgot on't;
 We don't Remember Form, Manner or Place.
 Highly Surprising is, Lord, what thou say's.

JESUS.

What to the Poorest of these you denied,
 In them Refused,
 Me you Misused,
 Therefore on my Account yo're thus accused :
 For this your hope of reward's nullified.
 What to the Poorest of these you denied.

The Reprobates.

Judge, O our Judge! ah how small is thy Grace:
 Lord hast thou ever
 Life to us given,
 From thy blest Presence to Hell to be driven?
 Lord we're astonish'd at that dreadful Place.
 Judge O our Judge! ah how small is thy Grace.

JESUS.

Take your Lov'd Master's Lot now for your own,
 For you prepared
 Cause you've not Heared,
 In Faith or Charity to my Indear'd,
 The rod of Iron and hot burning Crown,
 Take your Lov'd Master's Lot now for your own.

The Reprobates.

Wo wo unto us, how dreadful's that Crown!
 O Hills Descending
 O Rocks now Rending
 Fall on us, Bruise us, and give our Life ending,
 That from our Doom a Reprieve may be known,
 Wo wo unto us, how dreadful's that Crown!

Chap.

G. H. A. P. III.

Of the many hard Trials, under which the Work through the mighty Protection and Blessing of God, hath been carried on.

Objections answered.

BECAUSE many, for want of sufficient Information, have conceived wrong notions of the whole Affair, and so missed of the Tryth; and others, out of what hath been said concerning the manifold admirable proofs of God's Providence, might perhaps find themselves prompted to think, that forasmuch as we had obtained every thing we wanted, after an hearty application to the Lord, the enterprise has been carried on without any Trials and Difficulties; I think it necessary to set the business in its full light, and to subjoin here, a short Account of several hard, and (to flesh and Blood) almost insupportable Circumstances, under which the work has layn ever since its first beginning.

Some have been very liberal of their Reflections, saying: *That at first this was a Work of faith indeed but a now it hath lost that Character, their being a sufficient Stock provided to carry it on.* Others, *That it was no great Business for any one to set up an Hospital that had wherewithal to do it.* But such Men have been absolute

absolute. strangers, both to the frame of my Mind, and the Circumstances attending the Affair, else I am sure they would otherwise have conceived of this matter. Objections answered.

Though the being furnish'd with a Fund sufficient for the poor, might place a Man above the reach of many such Trials, yet it would require still a constant Care and Application to manage it well and faithfully. But what Difficulties he is to wade through that has not the least settled Provision, and yet a great many People about him who expect to be fed and cloath'd and furnish'd with other Necessaries, nobody is able to Judge, but he that has made the Experiment; of which those Parents, who are oblig'd to provide but for one poor Family, are the most competent Judges. He whose Cellar and Kitchen are stor'd with all manner of plenty, is quite a stranger to these Trials; and Humane Reason doth not see beyond the Sphere of things present; whenever these fail, it is ready to give all over for lost.

II.

Now such Hours of Probation, wherein I was reduc'd to the utmost Poverty, have not once but very often come upon me, in which not only I had nothing, but could not so much as espy any means by which we might be supplied.

When I first set my self about this Business, I thought that the Lord in the first onset of Poverty would presently relieve the Necessity. But I did not then know the meaning of that expression; *Mine hour is not yet come*: and that Providence now and then

then traceth such untrodden paths, that humane Reason is not able to follow it. And this proveth a Comment upon David's saying; *But thou O Lord how long?*

Extream want.

It has often happen'd that I had not one Farthing left, though the next day the Steward was to go to market to buy Provision for about Three Hundred Persons.

Now and then I was oblig'd to pick together such Pence and Farthings, as were lay'd aside for the benefit of those poor People that Beg from door to door.

Such things as were not absolutely necessary have been turn'd into Money to buy Bread.

We happen'd once to be in the utmost Want, when the Steward finding me void of all Relief, went back with an heavy Heart to see whether he could scrape together two Groats to buy some Candles, that the Children might not be forc'd to sit in the Dark, and he found nothing till Night came on.

And so it has often fallen out, that the Steward having given me notice of the present Want, has been oblig'd to go empty away; and I must confess that the frame of my Mind was not then perplexed at the Want we were in, tho' by taking share of the burden that the other lay under, I was not a little affected with the crossness of his Circumstances. *And such pressing Necessities have often afflicted us, till all hope of help and relief was expir'd, and humane Reason did not see any manner of probability of being deliver'd from our Straits.*

III.

III.

In the Extremity of such Want and Poverty, it has sundry times fall'n out, that many of the Begging Poor, not only in our neighbourhood, but also from remote places, have very importunately pressed us to make provision for 'em, as if there had been a great Fund of Money in my House ready to be distributed. And if I was not able to supply their Necessities with a present relief, I needed not think it strange that foul speeches and unkind censures were utter'd against me.

Pressing Soli-
citations.

Nay in the midst of such Trials of Want and Poverty, there have been Persons, who attempted at the same time to get from me, Ten, Twenty, an Hundred, several Hundreds, yea a Thousand, and some Thousands of Crowns; and when I told 'em, that all this was beyond my ability, I being my self in great Straits, they would exclaim against me as void of Charity and Compassion towards Men, and trust in God.

Others have forc'd the poor upon me, without making the least enquiry whether there was any Provision in store for their Relief. Some of these, whenever it was possible, have been taken in: And some have been sent back, though with a great deal of Compassion; unavoidable necessity obliging me to such a Procedure.

After we were fully stocked with Poor, and utterly unable to receive any more, there were nevertheless some, who by their earnest solicitations to get into the House wearied me, and put me to a great deal of Sorrow.

and

and Compassion. Nay, I scruple not to say, that the Care for those who actually were receiv'd into the Hospital was not so heavy upon me, as the pressing Importunities of those who were not receiv'd, and whose requests I was not able to fulfil.

IV.

Ingratitude.

These Difficulties were commonly accompanied with great Unthankfulness from many People, which alone had been sufficient to wear out the most resolute Patience; especially in one, that would make it his business rather to please Men, than promote the Honour of God and the welfare of Mankind. This has been clearly visible in the Conduct of some, who not only have been most backward in lending an helping hand towards carrying on so difficult an Enterprise, though tending to the common benefit of the Town and Country; but have also passed the most rash Censures upon so useful an Undertaking, entertaining many odd suspicions against it, and believing all manner of groundless Reports and Calumnies thrown upon it; and by such uncharitable Proceedings have put me to many Difficulties; nay if I endeavour'd by lawful Ways to procure some help for the Hospital, they have bent the whole force of their wit against it.

V.

But still greater has been the Ingratitude of some, whose Children, or those of their Relations, have been taken into the Hospital out of mere Compassion, (being reduc'd to beggarly want and poverty) and maintain'd

tain'd at least in Schooling, if not also in Cloaths, Diet, and other Necessaries. These now being excited partly by their own malice, partly by the spiteful contrivance and false suggestions of other People, have spread about the Country the most abominable Reports and Imputations, instead of a thankful Acknowledgment. One while they would give out, that the Children were us'd more inhumanely in their Diet than the very Dogs: Another while, that they were exposed to the intolerable hardship of incessant Labour; whilst such as even pretended to vindicate the management of our Affairs, tho' they would excuse me, did yet lay the blame upon them that were intrusted with the immediate ordering of the Children.

By these and the like groundless Imputations, the first Contrivers whereof have been much countenanc'd by others of the same Disposition, many well-meaning Persons have now and then had occasion to inquire into the true state of the Affair, and so to put me to the trouble of making many Apologies. Not to mention here at large, how often I have been oblig'd to call to an Account those that had any share in the Management of the Hospital, to know the Certainty of the Matters call'd in question, whereby at that time the business it self they were intrusted with was obstructed, and they themselves sometimes dejected, seeing how little Thanks they had for their fidelity.

If at any time a small oversight has happen'd, or a false step was made, (which
G
now

now and then will fall out in the management of a Family of a far less compass) it was aggravated to the most hainous degree, and set forth as most unexcusable and criminal.

VI.

But I must not forbear to mention such, as having themselves enjoy'd the benefit of the Hospital, have left the most visible marks of their Ingratitude. Children of a profligate Life, have by reason of most inveterate ill habits, broken off all manner of Rules and good Discipline, and at last run away; and having thus made their Escape, have spread abroad a world of Lies, and slanderous Reports, to cast the better gloss on their own extravagant and unaccountable Proceedings: Or if they stay'd, they have however spun out of their own Brains a bundance of Lies and Calumnies, and communicated 'em to their Mothers or some other Relations; who believing them without any further Enquiry, have thought it their duty to commiserate their hard usage, and to take 'em away, and so have spread abroad farther and further the Slanders maliciously contriv'd by their own Children.

From some Students also we have received a like Treatment. Some being reduc'd to great Want both of Maintenance and Education, have been taken into the Hospital. But Irreligion and Profaneness having got so deep footing in some of 'em, that they baffled all Attempts tending to the Reformation of their Manners, we thought it at last

last our Duty to clear the Hospital from the dangerous Contagion of so diffusive an Evil. As soon as they were remov'd, they made it their business to cast abundance of aspersions upon it up and down in the Countrey, and so have misled many People into rash and bitter Censures, thinking they had reason enough to believe these that had been admitted into the Hospital, and were Eye witnesses of many things that had been done there.

VII.

But I forbear to set down any more of such uncharitable Censures, as have been passed on this charitable Undertaking. These who pretended to be most modest in Censuring, and to keep within bounds, would not scruple to accuse us of a *bold presumption* in this Affair: And to make good what they alledg'd, would quote our Saviour's words: *Which of you intending to build a Tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?* Perhaps, because they themselves were never accustomed to extend their trust in God beyond their Purse, or the ready Provision lay'd up in their Vaults or Store-houses, they think it strange and unreasonable that others should make greater Advances, and arrive at a pitch of Confidence in God, to which they are altogether strangers. Or because they never were used to commit themselves entirely to God's Providence, and to depend upon his Assistance, they account it a *Solecism in Conduct* to rely rather on the living God, than on the uncertain Mammon of Unrighteousness,

teousness, whether of themselves or others. As if it was not a much safer way to reckon upon the powerful, and infallible Assistance of the great Maker of Heaven and Earth, than to trust to the unstable promises of the Wealthy, or have confidence in on's own Possessions.

Besides this, they have not well considered, what a vast difference there is, betwixt a Building contriv'd for the gratifying our own ease and luxury, or expressing our grandure, as Babylon was by the Builders thereof; and one erected meerly for the use and service of the poor and distressed People, without any selfish regard to our own ease or satisfaction; the main scope whereof is the glory of God. He that engageth in the former, has reason enough to consult his Purse; but whoever engages in the latter, may reasonably look for a better and higher Support, even no less than the Lord himself, who must strengthen his Faith, and carry him through the powers of Darknes, and the oppositions which Satan is apt to raise against it.

VIII.

Objections against the Building.

But neither has the Building it self escaped the froward Censures of ill-meaning People; it being sometimes censur'd on account of its *Bigness*, and sometimes on account of its *Magnificence*. Unto such I have answer'd in short: *I must needs know of what Bigness and Value the House ought to be, which is necessary to compleat my design. But in the mean time I assure you, that when the Lord hath finish'd this House, he will be as able and rich to provide*

provide for the Poor that are to lodge therein, as he was before. And sure common Reason shews us, that an House which some Hundreds of People are to dwell in, must needs be made of a larger compass than a private House.

IX.

Others have concern'd themselves more than they needed, in expressing their Apprehensions, lest my Relations after my death might attempt to appropriate to themselves, such goods as have been bought up for the Poor. Whereas they might have more rationally concluded, that I should not fail to preserve these by the means of a plain Testament, from that terrible Curse which they would thence draw on themselves by so heinous an act of Sacrilege: And thereby to guard them so, as they may not fall under the least censure of unjustly impropriating the Goods of others. And though at the present, with Approbation of the Benefactors, I buy now and then several Necessaries under my Name, which nevertheless do truly belong to the poor, and which I suppose may have occasion'd the aforesaid aspersion; yet their is no want either of Publick or Private Records of such Goods as belong to the Poor. And now after all I take the Freedom to observe, that such Persons as have themselves bestow'd none of their Treasure towards the advancement of this Hospital, may and ought to leave these Concerns to the Promoters thereof; who I suppose will not be wanting to take care to

see

see their Charity employ'd as it ought to be, and according to their Intention.

X.

Others again, seeing the undertaking carried on to a pretty good degree, would endeavour to perswade themselves and others, that I was now wearied of it, and wished it had even never been attempted : Whereas I do not remember that ever such a thought came into my mind ; but on the contrary meeting therein with so many signal proofs of God's Providence, I have found my self more and more still encourag'd to go on, with my Fellow-Labourers, in the Work so happily begun.

XI.

Others have judg'd (and that perhaps without any ill design) that the Management of so many Schools and Foundations made for the Poor, and the many Cares and Distractions deriv'd from thence upon me, would hinder my *Progress in Religion*. But as to this, I can verily assure 'em, without injuring the Truth at all, that as on the one hand, I never in all my former Life obtain'd such insight into the ways of God, as I have done by the help of these manifold Trials through which his Providence hath carried me, so on the other I never met with better and more frequent Opportunities and Incitements to the habitual exercise of Faith, Charity, and Patience, where-in beyond controversy true and Apostolical Religion doth consist, than in the Circumstances wherein I have been on this Occasion.

For

For my part, I thought it much better to lend an helping hand to my Fellow-Creatures, in imitation of the tender hearted Samaritan; than to pass by satisfied with an empty speculation like the Priest and Levite: And I thank God that I have learnt how the poor generally stand affected, to which I was a stranger before.

XII.

Others have thought the management of so many Schools, would prove an hindrance to the *Pastoral Care* I was engag'd in; whereas they should rather have concluded, that so vast a number of Fellow-Labourers, amounting to half an Hundred and more, joining their endeavours in the work of Reformation, must needs carry it higher; than if I should preach my self to death, being left alone to manage so important a charge. Besides which I have a Curate who sustains no small part of the pastoral Care, and has hitherto answer'd the character of a faithful, industrious and watchful Minister.

XIII.

Besides this I have observ'd, that many have been influenc'd to such a degree by the Father of Lies, as even to forge many malicious insinuations on purpose to hinder our success. Sometimes they would make People, believe that whole Tuns and Waggon-Loads, or Sackfuls at least of Money were bestow'd upon the Hospital. At other times on the contrary they would say, that *all was spent* (which often has been true enough:) adding of their own, that now nothing more

Abundance of Lies spread a-broad.

came in, and our debts were so mightily increased, that we were not able to discharge them, which in a little time must needs prove the final overthrow of the whole Affair.

Both these Fictions have prov'd no less injurious than malicious, restraining many well disposed Persons from contributing any further aid to the Hospital; because they either supposed that by reason of so large a Provision as was talked of, there was no want of any supply: Or else that it would be absolutely in vain, to bestow any Benefaction upon a work, which was ready every Hour to come to nothing.

XIV.

An Instance thereof.

Nay the Father of Lies has been so impudent in his Instruments, as to give out, that many Thousand Crowns were alienated and perverted to my private interest. That the Pope himself, Papists and all manner of Sectaries sent us Money. Such and the like Stories have now and then been heard to drop even from the Mouths of those, of whom one would think they should have had more understanding than to believe such ridiculous Tales themselves. In fine I must say, that both *Ill* and *Well-disposed* Persons have been too rash in passing their Censures upon the Work. The *former* from their own malicious Contrivance; the *latter* for want of sufficient Circumspection, giving too much Credit to groundless reports: by which though they have not been able to obstruct my proceeding in the Work; yet they have indeed created some sorrow

in me, and that more upon account of the latter than of the former.

XV.

But such and the like Contrivances, how spiteful foever, are not to be parallel'd with these that assault us nearer home, and which not only have fall'n upon me, but likewise (as was hinted before) upon these which join'd their Hearts and Hands with me in this Affair. These have been most maliciously charg'd, that they did feather their own Nests with the Alms bestow'd on the Hospital. Whereas I must needs say to the contrary, that they have learn'd to make shift with a very little: for being all day long employ'd in the business of the Hospital, they have no time left to get their Living any other way: And sometimes when in their Want they have been relieved by other charitable Persons, they have willingly parred with it, to those who were in greater Straits than themselves. Nay, some of them have sold their books and Cloaths in case of extream want, to make provision for the Poor.

The Assistants in the Hospital reflected upon.

XVI.

How often God has supported 'em in the midst of such Trials, as generally attend such an Undertaking, and raised their sinking Spirits above the reach of the outward difficulties they were to pass through, might be made plain by many Instances; but to be short I shall produce but one.

Their comfort

When the Building of the Hospital was but just begun, and the Workmen employ'd to carry off the Rubbish, the Steward or he who

who was intrusted with the chief management of the Undertaking, met with abundance of Difficulties. The Labourers one while wanting Stones, another while Sand or Lime, tired him very much with their importunate Demands; he not being in a condition then to afford a present Supply, because there were neither Horses of our own, nor the least appearance of getting any hired for that use, it being just in the height of Harvest.

This now very much discourag'd him, and cast him into Sorrow and Fecplexity, when finding his thoughts overcast with deep Care and concern, he got away into his Closet, to be for a while by himself alone, and in some measure to recollect the scattered powers of his Mind. He was but just retired, and venting himself to God in sighs and groanings, when the Master-Bricklayer follow'd him at his Heels, and called him back out of his Privacy; telling him withal, that Stones and other Necessaries were immediately to be provided, otherwise the Workmen would cease from their Work and yet demand their full Pay. This cast him down yet lower; however away he went with the Bricklayer, though he did not know how to break through these Difficulties that surrounded him.

A remarkable Instance thereof.

When he came to the place where the Men were at Work, one of the Labourers happen'd to find a Piece of Coyne in the rubbish that was digg'd up. This he offered to the

Steward,

Steward, who took it, and looking upon it he found the following words impressed thereon.

יִהְיֶה
Conditor
Conditæ
Coronide
Coronet

Jehovah
The Builder
Crown this
Building with a
happy conclusion.

The Reading of this Inscription raised his sinking Faith to that degree, that with great presence and readiness of Mind he went to work again, hoping now that he should live to see the Building brought to perfection, though at present, while they were but breaking up the Foundation, we had to encounter with many Difficulties. In the mean time he contriv'd a way to get together such necessaries as the Bricklayer had minded him of, and within a few Days it happen'd that two Horses were made over to us, and some time after two more, and at last another to help forward the Building.

The Medal was an old piece of Coyne of the Prince of Weimar, upon which a Friend has made the following Epigram.

*Pauperibus sacras emeret cum Franchius aedæ,
Admiranda occultis Arta reperta locis.
Arcanum cæli prodit res illo favorem,
Et sperare pios optima quæque jubet.
Ipse suis augur spondet bona Nummus egenis,
Ut Deus operato sine Coronet opus.
Hæc affer. dum tempus erit, seduri Aris æceruos:
Quas dederis, solas semper habebis opes.*

when

When Franck a Seat would purchase for the Poor,
 A wondrous Coin was found t'o augment his Store.
 In whose Inscription Heaven's high Favours read,
 Bid with large hopes the Pious rear their Head.
 God's Penny to his Poor is Pledge of Stores;
 And of God's Hand to Crown the work assures.
 Then bring your timely Offerings in full measure:
 Who gives to God can onely keep his Treasure.

XVII.

Persons of a Worldly Mind, being strangers to such circumstances, as these under which the Affair was carried on, both by me and my Fellow-Labourers, have now and then sued for some preferment in the Hospital: But when they came to be inform'd, of the narrowness of our Circumstances and that our Business was manag'd without any regard to private Interest, nay that even they who were engag'd in it must learn to suffer Poverty with the Poor, they soon have let fall their design.

In short: Most People have entertain'd too earthly thoughts of the business, and have been too apt to believe it was settled on such a Foundation, as tended to the promotion of *secular Interest*.

But such and the like things as are managed under the *Mystery of the Cross*, are better known by Experience than by Discourse: if any one endeavours in earnest, to support his poor Fellow-Creatures lying by the way-side, in a forlorn condition both of Soul and Body, and out of sincere compassion shall help to bear their Burden, How soon will he perceive himself to lye under a burden heavy enough!

CHAP.

C H A P. IV.

*Of the Inspection and Direction of
the whole Affair.*

AS for the Inspection and Direction of the whole Undertaking 'tis to be observ'd :

I.

That it is grounded upon a *daily Conference*, which I hold with these to whom several Offices about the Hospital are assign'd: *viz.* The Steward, the Inspector of the Schools, the Physician, the Bookseller and Apothecary with the Inspector of the Students in the Hospital. This *Conference* is held in the Evening from 8 till nine of the Clock: though as the Business in hand may require, this is occasionally protracted. The Reason of pitching on this Hour is, that we might not be interrupted in the day time, in discharging our several Trusts, and my self in particular, in the Pastoral Office.

A Conference held daily.

Concerning the Conference it self and the manner of it, 'tis begun with an hearty Prayer; and this being done each of these who are concern'd in carrying on the Business, produceth his *memorial*, wherein he has set down in the day such things as he thinks fit to be further consider'd of; which then are presently brought into debate, and the result thereof, for order's sake recorded.

Af-

After we have thus gone through such points as have been proposed to our consideration, and each of us receiv'd Instructions for the day following, we conclude again the whole conference with a Prayer.

II.

Provision made in case of absence.

That care is taken, that, if any of our faithful Labourers should be absent at any time, all disorders which usually attend such alterations be prevented. To which end we have thought it expedient, that an Assistant be allow'd to every one that is in any place of trust about the House; who is to lend him an helping hand, and to supply his place in case of necessary absence.

III.

The principal Persons concern'd therein.

That as for the method of prosecuting the whole Undertaking, the following Persons are to be considered. *viz.*

(1) The Director, who upon any emergent occasion is supported by (2) the Curate. (3) The Steward. (4) the Overseer or Inspector of the Schools. (5) The Physician, who is also intrusted with the Inspection over the Apothecaries Shop. (6) The Bookseller, who is fully empower'd to order the affairs belonging to that Shop. (7) The Principal of the Students Boarding in the Hospital. All these are the usual Members of the aforesaid Conference.

IV.

The Weekly Conference of the School-Masters.

That the Masters of the Charity-Schools, being Thirty in Number, hold a weekly Conference about the well Ordering and Regulating their Schools, at the House of the Inspector of these Schools.

V

That there is (1) a Mistress, or Governess, who is intrusted to Govern the poor Girls in the Hospital. (2) Another Mistress to teach 'em Needle-Work, and things of like nature. (3) Another that takes care of washing their Linnen and keeping 'em clean. (4) A Nurse to look after the Sick. (5) An Apothecary. (6) A Farmer that manageth the little Farm-House at *Giebichenstein*. (7) The Baker who likewise supplieth the place of a Gardiner. (8) A Taylor, and (9) the rest of the Domesticks, which are employ'd in the Kitchin, in the Wash-house, in cleansing the Poor, and in lighting the Fires. Likewise the Apprentices and Hired men in the Apothecaries and the Bookseller's-shops, and the Taylor's Shop-board; and lastly the People that belong to the aforesaid Farm-house.

The number
of Assitants.

Thus much may serve to give a clear apprehension of our Affairs, and how they are kept up and carried on in good order without any distraction of my Mind.

CHAP.

C H A P V.

*Of the Advantages which may be Ex-
pected from such Endeavours.*Spiritual Ad-
vantages.Chiefly intend-
ed.

AS for the Spiritual benefits which may be expected to accrue from such endeavours, and which we are chiefly to regard, they may easily be guessed at, considering the *main scope* of the whole Undertaking; which is nothing else but the Salvation of Souls and their Conversion to life everlasting. Now as the Soul is the principal part of a Man, and to be manag'd. with much greater care than the Body; so the design of the Undertaking was never to lay up Provision for the Body; but this was only used as the means to make a nearer step towards the Reformation of the Soul.

If any Body put another Construction on it, and being prejudiced with many groundless suspicions, question the sincerity of our pretensions to that great end, he is desir'd to have patience till the day comes wherein the Lord will make manifest the counsels of the hearts: And so to leave the Sentence to God, who alone is able to search the most secret recesses of the heart, reserving this as a Prerogative most peculiar to himself.

II.

In the mean time I doubt not but Persons of candour and unbiass'd judgment, may without much difficulty penetrate into the bottom of this Affair, by taking an impartial Survey of the whole Method, whereby the Work is carried on. Which may be known.

The End we aim at, and the *Means* we make use of, for obtaining the same, are all of a piece. Whatever is applied to this purpose, tends directly to our great End without the least digression from it. The means we use are of that Nature, that no body can find fault with 'em under any pretence whatsoever. The *Word of God* is in-filled into the Children from their Youth up, and none dares charge us, no not with the least insinuation, that these heavenly Oracles are sophisticated either by Humane Traditions, or other erroneous mixtures. Unfeigned *Faith* in our Lord Jesus Christ, is laid for a Foundation, and a real sense of *Godliness* attended with a conscientious behaviour, are the most material points, to the obtaining whereof our earnest Endeavours are constantly directed. By taking an impartial survey both of The End and Means.

As near as is possible, such men are chosen to manage the Work of Inspection and Education, as we can safely rely upon for their Candor and Integrity (as well as ability) on that behalf; expecting that they will render themselves worthy Examples both by their Words and their Actions. And if it happens that we unexpectedly mistake in our Election, the Person convicted

ed of any misdemeanour, is oblig'd to make
recompence for same, that is better qualified.

We prevent also, as much as in us lies,
the spreading of infectious Examples amongst
the Children, lest they be perverted from
the right way. And we take it very kindly,
when any body assists us with good advice,
show to lay a deeper Foundation of the Princi-
ples of true Bity, and of training up Chil-
dren to them. Now such and the like things
are known so well; that the most malicious
cannot deny it to be so.

Beggars instruct-
ed in Religi-
on.

Two Hours are set apart every Day,
wherein all manner of Poor, Blind, Lame,
and impotent Persons, both such as live
amongst us, and such as come from abroad,
as likewise Exiles, and such as have lost their
Goods by Fire, and in a word, all sorts of
distressed People, are carefully Instructed in
the Principles of Religion, Admonish'd, Com-
forted, and at length supplied with some
Bodily Relief. And this I think every one
will allow to be a Method useful for the
Publick Good.

Poor Orphans
Educated.

Many poor Orphans, for whose Educa-
tion no body was in the least concerned, and
who otherwise of necessity had been drawn
away into numberless disorders and most
hainous Sins, have been withheld from the
dangerous courses which a Beggar's Life might
have expos'd 'em to; and put under good
Discipline, and instructed in the Word of
God. Wherby in time they may become
good Christians; and profitable Subjects, which
without

without question, must turn to the general good of the Kingdom.

V.

Many Boys of good natural Parts and Endowments, by reason of which they might be made fit for great Undertakings, lying hitherto Buried under the Rubbish of Ignorance, for want of Education, because of their Parents Poverty, or otherways, and whose pregnant Genius would enable them to become great Instruments of mischief to their Country; Are now found out, and Educated for the common benefit, to which they may sometime prove useful, by promoting the Good and Advantage, whether of Church or State; which is a thing that deserves the Applause of every one.

Natural parts cultivated

VI.

More Free-Schools have been set up by occasion of such Endeavours, whereby Parents reduced to want, and unable to put their Children to School, or provide them with necessary Books, have an opportunity of sending 'em where they may be taught gratis; by means whereof many a Youth, who would otherwise abandon himself to the government of sensual and brutish Lusts, is as it were pluck'd out of the Jaws of Satan, and instructed in the Principles of Religion, and other useful learning; so that he himself reapeth the benefit of the School where he is bred, and the Common-wealth of a well qualified Member.

Children taught gratis.

VII.

And what else may such Foundations be more properly accounted, than *Seminaries* Free-Schools;

The Advantage of such Free-Schools;

set up for the general good of the Country? Here a Foundation is lay'd for training up good Werkmen in all Trades, good School-Masters, nay good Preachers and Counsellors; who of course hereafter will think themselves the more oblig'd to serve every one, because they have both an experimental knowledge of God's Providence from their Youth up, and the benefit of a sound and solid Education. And this may put Sovereign Magistrates in good hopes, that from such and the like endeavours, may proceed the best and most faithful Subjects fitted for their service, who also may prove instrumental in due time to retrieve others from their vicious course of Life.

VIII.

A means to rid
the Country of
vicious People.

By such Undertakings therefore the Country will be clear'd by degrees of Stubborn Beggars, Thieves, Murderers, High-way Men, Foot-Pads, and the whole pack of loose and debauch'd People, who (as we may find if we search into the true Reasons of such overflowing Wickedness) commonly let loose the Reins to Disorder and Impiety, because they never imbibed so much as the least tincture of a good Education. Now an Undertaking of this kind, may prove a real Foundation of putting some stop to the fierce torrent of such headstrong Vices, and so conduce both to the Spiritual and Temporal good of the whole Country.

IX.

And the Foundation of a
Reformation.

Further, whereas by such charitable Endeavours for the solid Education of Youth, not only a World of such and the like mischiefs

chiefs is prevented, and a Foundation lay'd, whereon a new structure of a Reform'd Life may be rais'd up; but also by such visible Instances of Alms well-bestow'd, many may be encourag'd the more willingly to contribute their charitable assistance towards the support of so necessary a Work, who perhaps could not be otherwise induc'd thereto by the most perswasive Rhetorick, without such real demonstrations of the benefit propos'd; 'tis manifest that the management of such an Affair as this may prove no small help to Magistrates, for the better regulation of such attempts, whenever they may think fit to engage themselves therein. As for the People, they will by such charitable Foundations come to be melted down more and more into a gentle and Charitable temper of Mind: And have the untractableness and stubborness of their natural disposition mollified by mutual acts of Charity; which will take off much trouble from the Magistrate, by preventing these disorders, which sometimes cannot be suppressed without great care and application.

X.

'Tis moreover a means to wear off, at least in some measure, that *Stain* which the Christian Religion hath contracted in these our unhappy days; *viz.* That there is such a crowd of poor helpless People, in the midst of these who stile themselves *Christians*; whereas the Lord requires of His People, that there should be no Poor amongst 'em. Hence it is no small Honour to a City or Country

An Honour to the Christian Religion.

Country if the Poor be regularly order'd
and maintain'd:

XI.

An occasion of
many Prayers
to God for the
Nation &c.

The Prayers of Poor Fatherless Children,
and of all such as enjoy the benefit of Hos-
pitals, are the strongest Wall and Fortrefs,
to defend a City and Land from the Inva-
sions of any Adversary; as on the contra-
ry, the Tears or Sighs of poor distress'd
People, who commonly express their Griev-
ances in that manner, when they lye neg-
lected under extream necessity, draw
down the dreadful displeasure of Almighty
God, against that unhappy Nation wherein
such cruelty is practis'd.

XII.

Breeds useful
Ministers and
School-Masters

A great many Students, partly by being
kept under a strict Discipline themselves,
partly by being every Day employ'd in teach-
ing the Children, are prepar'd for a skilful
Management of Schools up and down in the
Country: And having been us'd to a good
and exact Method, they may prove instru-
mental to effect in some measure the Refor-
mation of Schools, which is so necessary at
this time; especially if they should happen
to get into Parsonages, or Parochial Cures,
and so come to be intrusted with the par-
ticular Inspection of Schools.

XIII.

Makes the U-
niversity Flour-
ish.

As the whole University here, has been
set up for the real good of our Church
and State, so this general good is so far ad-
vanc'd by means of this Undertaking, as the
number of Students in the University has
been not a little augmented thereby. Now
the

The number of Students freely maintain'd In the Hospital amounts to Fifty, Sixty, Seventy, nay, sometimes Eighty altogether at one time; not to mention those who, in expectation of such a benefit come hither, which must needs make a considerable addition to the number of the Students in Divinity.

XIV

What Spiritual benefits the City of *Hall* in particular, and *Glanbe* in the Suburbs, have reap'd from this Foundation, is sufficiently known, and no body can deny, unless those whose judgments are darken'd and corrupted by bitter Envy, or rank Atheism; so as to render them stupidly insensible of a Work, whereby not only many Fatherless Children are brought up to the glory of God, but also a way found out whereby poor People, both Old and Young, in the City and Suburbs, may arrive to a competent knowledge of Christian Principles, not only by Publick, but Private Instructions; there being several Schools erected for this Purpose.

The City benefited.

In such parts of the Parish as are furthest off from the common Schools, because it would be difficult for Children to go every day so far, particular Schools have been set up, nearer their respective habitations, and all pretences cut off, which Parents might alledge to excuse their backwardness in sending their Children to School. If they are unable to pay for schooling, they may send 'em to a Free-school, where any Child is provided with Books, Paper, and other ne-

cessaries. Which is another benefit redounding to the City and Country by these endeavours.

XV.

Nobody has reason to think, that these Advantages which have been hinted at, are only the evaporations of an Idle Brain, without any real ground of hope to enjoy 'em in time to come. For according to the common sense of Mankind, one may easily judge, that as a Tree but newly planted cannot bring forth a full crop of Fruit in its first Years; so these endeavours (which were begun but about six years ago) cannot arrive to any considerable degree of perfection, nor produce those happy effects in so small a space of time, which may Hereafter be expected. Yet in the mean while I assure the Reader, that the Lord hath given us already so many Proofs of his Blessing, that we have no reason, when we cast an eye upon those first Fruits, to hope less hence than the aforementioned Advantages and benefits. Not to mention now, that one may confidently foretel the event of such things, if the *Means* design'd for obtaining the *End* be rightly applied. What else could inspire us with courage to attempt any good thing? But while I thus speak, I do not deny that humane infirmities, and even scandalous abuses, may too frequently insinuate themselves into the best contriv'd projects. Many a Plant perhaps may be nipp'd in the bud.

XVI

XVI.

Besides these Spiritual Advantages re- other Advan-
 dounding to the Publick, and which we tages of these
 have reason to hope for, we may also easily Schools.
 discover several outward or accidental be-
 nefits, likely to be the result of such an Un-
 dertaking. Thus many a poor workman
 has got his living whilst the House was a
 Building. Many a poor Student has been
 supplied with some relief: And who can
 deny, that it must needs tend to the good of a
 place, where all the Domesticks, Servants,
 and Apprentices, are used to a godly and or-
 derly way of living, as they are in the Ho-
 spital; there being every where so great a
 want of pious and faithful Servants. Many
 a beggarly Child is now Educated in such
 a way, that he hereafter may get his own
 livelihood, and so prove serviceable to others,
 to whom he would have been a burden, if
 he had without restraint pursued the course
 he was engaged in. Many a poor Widow
 being reduc'd to the utmost Straits, and not
 knowing where to get any relief for her
 Children, is readily supplied, and the Chil-
 dren brought up with greater Care, than per-
 haps their own Fathers would ever have
 done.

XVII.

And in fine every one, I think will con- Which Coun-
 fess that a Town or Country is so much the try is like to
 more abundantly bless'd with Temporal ad- be the most
 vantages, by how much the more effectual Flourishing.
 care is taken for the maintenance of the
 Poor; Experience it self bearing witness, that
 these Governments are the most flourishing,
 which

which concern themselves most to provide well for the Poor.

CONCLUSION.

Conclusion.

This, Beloved Reader, is the account of the Hospital and other Charity-Schools, which I would at present sincerely offer to your consideration, in order to promote the Honour, Praise, and Glory of God the giver of all good, and to encourage my Fellow-Creatures in Faith and Charity. I have studied Brevity as much as I could, and only set down such things, as I thought might prove the most serviceable for the edification of the Reader. I mean, that he might magnify the Lord, and that every lover of truth might be rightly inform'd of what has been hitherto done, in this Affair.

In the Account it self, I have to the best of my knowledge neither wrong'd nor flatter'd any person whatsoever, though I had a fair opportunity to have done both. Hence I may with good reason require every Reader, to give an unreserv'd credit to what has been deliver'd here. I am in good hopes, that many a Person, who thinks it worth while to peruse these Sheets, will, for the future at least restrain himself from all rash Censures, and Repent if he has in any respect judg'd before the time. Likewise, that many, by reading these endearing Proofs of the infinite Love and Goodness of our great God, will find no small Ease and Comfort in the midst of their dismal Circumstances; exciting 'em to run with the greater courage the race that is set before 'em. If that be in any degree the result of this Account,

I shall be very well satisfied with such a Blessing.

But if it should happen, that some in reading over these Papers, find themselves prompted cheerfully to second our endeavours with some actual contribution, and lay out some of the generous efforts of their charitable inclinations, towards the Education of poor Children; I here assure the Reader, that it is rather an effect *accidentally* resulting from hence, than a thing directly propos'd to my self in the publication of this Narrative.

I would have no Person upon the face of the Earth (let him be never so great, eminent, wealthy, pious or well-inclin'd) think that I put my trust in him. The Lord, by numberless proofs of his Veracity, hath most clearly demonstrated, that this Honour is due to him alone; and that I am in gratitude bound to depend on him with intire Confidence, (and O that He by His Spirit might more and more enable me to do this!) and keep from idols. In the midst of the greatest Trials he hath impressed a lively sense of that word upon my Mind: *Ratio ad Patrem quam ad Fratres.* 'Tis better having recourse in time of Tribulation, to the Father, than to the Brethren. For all they that look unto him are lightned, and their Faces are not ashamed *Psal. 34. v. 9* And the Lord hath taught me also by happy experience, the Truth of what follows in the next verse: *This Poor Man cried, and the Lord heard him, and saved him out of all his troubles.*

I hope that such as Fear God, will not brand me with Ingratitude for the plainness

ness of my speech; nor be offended with me that I do not rely upon them, but upon God. The acts of Charity by any one perform'd upon the Lord's Work, are far nobler and endearing, if they be done in singleness of mind, and offer'd up with a sincere regard to the Honour of God, and the benefit of our Fellow-Creatures. 'Tis the character of true Love, not in the least to be puffed up in regard of its charitable Deeds, but to let 'em sink into oblivion, like a Sacrifice wholly consum'd by the Fire of the Altar; confiding entirely in Christ Jesus, and seeking after nothing, but to increase from the fulness of Christ, the inward power and vigor of the Spiritual Life, lying under a deep sence of its own unworthiness, that so it may unite it self nearer and nearer to him who is the Giver of all good Gifts.

In short, if I should go about to enumerate all the happy effects, which both at home and abroad have resulted from the example of our endeavours in this Affair, they would require a particular Treatise by themselves. But at present, I think I have sufficient reason to forbear to insist any further upon that subject. In the mean time, the Lord hath fully assur'd me, that the world will never be able to suppress 'em. The Lord I am sure will water this his Lilly, that it may still more and more diffuse the fragrancy of its Smell. For the Lord Liveth, and prais'd be God who is my hiding place: and let the God of my salvation be exalted *Hallelujah!*

A

CONTINUATION

Of the Account of the *FOOT-
STEPS* of Divine Providence,
in the Erecting and Manag-
ing the Hospital at *HALL*.

In a Letter to a Friend.

Dear Friend in Christ,

BECAUSE you are desirous to know how our Undertaking concerning the *Charity-Schools*, and especially the *Hospital* lately erected, hath been carried on, since the Narrative thereof was communicated to the Publick viz. From the beginning of the Year 1701, to the end thereof; I have here for your satisfaction, sent you a further account of these transactions; considering, that as such a discovery of God's Mercy, may redound to the glory of our great Creator and Preserver: So the unfathomable goodness of God, laying such a strong obligation upon me, hath been no small incitement to me to run over such wonderful *Foot-Steps*, thereof as
have

The Narrative
of the Hospi-
tal continued.

have been hitherto trac'd out in our view; and at the end of the Year, to make within my self an exact survey, of the manifold and illustrious proofs of his Providence: that so all the Mercies of God, may first in my self produce the effects, for which they have been conferr'd on me. And since you write, that by such a Narrative as I might give you of these matters, not only your self might in probability reap some Spiritual benefit, but it might also redound to the good of others; I heartily approve of your Desire, not regarding the uncharitable censures of some, who are apt to reject the most evident demonstrations, whereby their prejudices against the Affair might be remov'd, and to are ready to charge that with selfishness, which hath been deliver'd here for the glory of God.

For Publick
Good.

Now, though there is no occasion for any such precautions in regard of you to whom I direct this Letter, (your integrity being fully known unto me) yet I have thought it necessary in respect of others, into whose hands this Letter may possibly fall; since I not only give you the liberty to communicate it to any that shall desire it of you, but am also resolv'd to get it here Printed, as a Continuation of that Narrative which heretofore hath been publish'd upon the same Subject.

The Author's
Protestation.

I testify then, on my Conscience, before that God who searches the Heart and the Reins, that I have not knowingly deliver'd any thing, even of the smallest Moment, that might be charg'd with untruth, either in the
Sub-

Substance of the business, or in the Circumstances thereof: Which I am ready to make out by most evident, and (in such things as fall under the apprehension of humane sense) even by *ocular demonstrations*, if that should ever appear necessary. These things are not carried on in secret, but are exposed to every one's view; and no body can question the truth of what is here said, unless he be altogether a Stranger in these Parts; for those that are upon the Place, must wilfully shut their Eyes, if they would impeach me of falshood in a thing daily obvious to their sight: And as for such circumstances as are not apparent to their sight, they may easily be made otherwise sufficiently sensible of the reality of 'em.

The foregoing *Narrative* was occasion'd (as has been mention'd) by a Commission given out by his Prussian Majesty, to take an exact view of the whole state of this present *Business* concerning the Care for the Poor. And this was done by four of his Privy Council. Those that were prejudic'd against the Undertaking it self, began to rejoice at this Commission, in hopes that it would prove an overthrow of the whole *Affair*; or at least after some while bring it to a stand, especially because the Commission was not order'd at my request, and so would in probability be the less favourable to me. This spiteful expectation was seconded with abundance of Lies, which were spread about even before the coming out of the Commission.

The occasion of the former Narrative.

The Royal Commission.

When

When

When I was under these circumstances, I drew up an Account of the Rise, Progress, and wonderful preservation of the Undertaking, and not only laid it before the Lords Commissioners, but answered also what they asked me by word of Mouth, with presence of Mind, and a sincere dependance upon God. These Delegates are still alive, and were much pleased with the account they receiv'd at that time; not only testifying their satisfaction to me, but offering also a most favourable relation of it to His Majesty. And now the opposers were silenc'd, and a sudden damp cast on their joy; and I wish they had been affected also with a due remorse for their former guilt.

The result thereof.

As soon as this business was over, I digested the most material points, of what was deliver'd to the said Delegates into an *Historical account*; and presented it to the Publick.

Wherefore I believe I may with confidence conclude, that no reasonable Person can, with any plausible pretence, question my Candor in this Affair: Which whoever shall continue to do, he gives plain demonstrations of his being byass'd by partiality, in attempting still to pass an Arbitrary and censorious Judgment, on a thing, which not only has been justified by Sovereign Authority, but also clear'd by such manifest Proofs, as are sufficient to bear down all contradictions of the gainsayer.

The Hospital is thereby cleared.

'Tis true I am surrounded with many, who to my knowledge, do not in the least favour my

my Design; but examining into the true reasons, I find there is none, but an overfondness of their own dull *lifeless* Religion, valuing themselves upon a fair shew of a *dead* Formality, willing to pass for good Christians, though never sound at the bottom; and this makes 'em reject such Principles and Proceedings, as they apprehend would bring Religion too near home.

The true Reason of so many oppositions made against it

Would it not be an audacious attempt for me, (which it is almost incredible that any one should ever charge me with) to go about the contrivance of so many forg'd Reports, for the space of Seven Years, to persuade others both by word of Mouth and in Writing of the truth of 'em, to abuse the Authority of a Royal Commission for colouring the design, nay even to put such things in Print, if Truth it self was not on my side? And if it were possible for any of these byass'd Persons any way to convict me of so much as one Falshood, how readily would he lay hold on every opportunity to sift out the least untruth, impos'd upon the Magistrates or others of my Fellow-Christians. But now I can Challenge all the World, and confute the Impudence of those that rail against me with scurrilous Pamphlets, by laying down some plain and ocular demonstrations of the present State of our whole Affair.

The Hospital is actually set up, and the number of Children, Students and necessary Officers constantly maintain'd therein, amounts to more than Two Hundred. As for the Building it self, hitherto it has required a vast deal of Charge, to bring the inside thereof

thereof to its full perfection. - Besides which, there are also erected several Schools for the benefit both of poor Boys and Girls, who are maintain'd apart. Not now to mention several other things, and the Sick and Indigent of the Hospital, upon whose account daily expences are required.

My Neighbours very well know that I have no abundance of this World's Goods, (tho' a Christian may enjoy all in God and Christ) call 'em Moveables, or Immoveables, or what you will, no not so much as would maintain a small Family; much less have I such an Estate, as might suffice, both to maintain so many Poor, and to erect an House for their reception. This consideration, I think, might prove a powerful inducement to all, to give the Honour to God, and to acknowledge that it is *His Work*, and not to be attributed either to me; being but a miserable Worm, or any other Creature in the world whatever; but only to him who alone is the *Most-high, the Creator of all, the Omnipotent and Terrible King, who sitteth upon his Throne judging right.* He alone has done all this, and promoted it from the first Rise till now, by his fatherly Blessing; and indeed not out of a great Stock laid up before hand, as some have given out; but out of nothing he hath made something, according to his infinite Mercy, Supporting the Faith and Resolution of so poor a Creature as I am; inasmuch that I did not rely on any worldly wealth, but only on the Arm of the Lord, who is able to do exceeding abundantly above all that we can either ask or think; and this made me not

Whom the Undertaking is to be chiefly ascrib'd to

Not to be ascrib'd to

Who acknowledges his own inability.

not to scruple the truth and certainty of things not seen.

I have run the hazard of depending upon this gracious God, and by obtaining good success, have learnt the value of that expression: *None that wait on him are ashamed*; and I hope, I shall further succeed in him, to confound the unbelief of those, that think themselves safer in a large provision of Mammon, than in the living God, who yet is able to deliver from death. Thus the Spirit of Incredulity being discomfited, and put to shame by the Work of the Lord, has not in store any manner of Weapon to lift up against it, but Slanders and Calumnies, a Vein of Malice and Envy running through all its Actions, so as to brand with the imputation of untruth, things as clear as the Sun at noon-day, or to cry down the Praises and Acknowledgments flowing from a sense of God's goodness, as the meer result of Pride and Ostentation. I hope in the meantime, our great and Good Creator owning these small beginnings (however contemptible they may appear to the World) will not fail powerfully to carry them on: And that he will confound more and more the restless spirit of Infidelity, with its whole retinue of Lies and Slanders. Wherefore, whoever will obstinately persist in his unbelief, he may run this hazard at his own expence, till he find by experience that the Lord will, in spite of all opposition, do what pleaseth him: And by the loud fame of his own wonderful Work, awaken many Thousand Souls out of their Lethargick Sleep.

And dependeth on the Lord.

of Unbelief, strengthen them in their Faith, support 'em under Trials and Probations, excite 'em to praise his Name, and transform 'em into his likeness, by infusing into them a charitable temper, through such tender and endearing Marks of his Goodness as we have enjoyed.

Of this he hath given us many signal proofs, since the first Narrative of the Undertaking, reaching to *Easter 1701*, has been publish'd. This prov'd a means, whereby the Lord was pleased to derive many a Blessing on many Souls; for which I offer up a joyful Hallelujah to his Name. And this encourages me to hope, that this present Letter to you, will be attended with the same Benediction. *My Soul shall make her boast in the Lord: the humble shall hear thereof and be glad.*

Begun with a
small provision

Chap. I. § 7.

But now for your further information, you must know, that the whole Undertaking hath been hitherto carried on as it was first begun. Less than Twenty Shillings (as has been said in the foregoing Account) was the first Fund of erecting a *Charity-School*; by the help whereof a parcel of poor Vagrants was taken in, and only furnish'd with Books and Schooling at free cost.

Its Increase.

This was the Meal in the Barrel which hath not been wasted, and the Oyl in the Cruse that hath not failed to this Day. This was the Fund that produc'd *Four Charity-Schols*, which constantly have been supported. These *Charity-Schools* occasion'd a further project to set up an *Hospital*; I being fully convinc'd of its necessity, though I had nothing to do it withal. Another good effect

effect it had was the Maintenance of *poor Scholars*; as it was desired by a Person who gave Five Hundred Crowns towards defraying the charges thereof.

The well-spring of the Divine Bounty hath ever since been flowing: And may it still pour forth its most plentiful emanations, that many more young Students of mean condition may draw comfort and support thence; which I believe in great assurance the Lord will fulfil.

When at first we wanted but a little House, by reason of the small number of our Children, then I resolv'd in the Name of God to buy one, and the Lord readily supplied me with so much Money, as I wanted for that purpose. This House serv'd our turn till necessity requir'd a bigger; and when this was thought necessary, there was one Purchas'd, and the Lord Furnish'd us with a suitable Sum of Money. But when this likewise was found insufficient, and the hiring of Houses scatter'd up and down through the Town, was apt to create no small disorder, we resolv'd, *in the Name of God*, to lay the Foundation for a competent Building. The Lord knoweth we had not so much as would answer the cost of a small Cottage, much less such a Building as might hold about Two Hundred People. Neither were there wanting such as discover'd the rough and difficult ways we were like to pass through, if I would pursue the Design. Others advis'd to set up an House of Wood, to save the expensive cost of a Stone Building. So again some would say: *What is this*

Building of this Hospital ventur'd upon.

waste for? And by such, and the like Arguments, I was almost prevail'd on to comply. But the Lord strengthen'd my Faith with so powerful a conviction, as if he had said expressly unto me: *Build thou it of Stones, and I will pay the Charge.* Indeed He hath been as good as his word: And from week to week, from month to month, the crumbs as it were of his comfort have dropt down, and fed our Poor, as one feedeth a Brood of tender *Chickens*. So that neither have the Orphans suffer'd want, nor the Workmen been expos'd to any hardship through defect of their wages.

Without any
settled Fund.

Nothing of what the Lord hath bestow'd upon us is turn'd into a *Fund*, but laid out according to the present necessity. What Trials we have gone through, under the several emergencies of these Affairs, hath been explain'd by many Instances; and they are still carried on under the like Circumstances, there being no settled provision which we could reasonably depend upon.

The Publick
Collection
why laid aside.

The publick Collection, which by Authority of His *Prussian* Majesty, was to be made throughout His Dominions; was never set on foot but in a few Provinces; and in this juncture of time, I have given it quite over, that so I might cut off all manner of slanders, which some would raise against the Design, from the execution of that Grant. But notwithstanding all this, not one of the Orphans, nor any such as are employ'd about 'em, have had any reason to complain of Want; so that if ever they should be asked,

asked, did ye lack any thing? they must needs say: *Nothing.* Luk. 22. v. 35. *It is true,* that I have been very often reduc'd to the last extremity, both in this and the foregoing Years, so that I had not one Crown, nor one Groat left. But as the Lord hath at all times reliev'd us with seasonable supplies; so he hath now carried us through the Trials of this Year, with his usual Providence, and my Soul hath found rest in him the great Creator of Heaven and Earth. *It is true,* that I had not one Groat left.

Just when the foregoing Narrative was prepar'd for the Press, Twenty Crowns were sent, by one that liv'd at a great Distance, which prov'd a seasonable support. The next Week when all was spent, an unexpected help of Fifty Crowns was sent in, by a Person from whom I little expected any such thing. But this not serving our turn, Fifty more fell in from the kindness of a Patron; wherein this was remarkable, that whereas this Gentleman was wont to allow this Sum at the beginning of the Year, by a journey he undertook, having been hinder'd this Year from performing his promise at that particular time, he sent it now in a more seasonable hour, when we were reduc'd to greater Want.

A seasonable supply come in

Soon after this a certain Lady offer'd to bestow every Year, as much Sale as the Hospital wanted. No sooner had she resolv'd on this, but another was mov'd hereby to send some Corn for the benefit of the Hospital.

Besides

Besides this, their fell in now and then, some small Sums, but these proving insufficient for carrying on the Work, by the Providence of God we receiv'd a Thousand Crowns, which were left to the Hospital in the foregoing Year by the Will of a deceas'd Benefactor; but the payment thereof was put off Till now, and we were glad to have it at so seasonable a juncture.

A Gentleman about the same time offer'd Twelve Crowns: And a Widow sent a Ducat out of her small Stock. Others were still contributing something or other to our Support, being such as were for the most part *Unknown* to me, or at least would have their Names *concealed*.

About *June* our Stock beginning again to decay, a Person, who would not be known, presented us with Five and Twenty Crowns. And another who was a Favourer of the Hospital bestow'd Forty Crowns upon it: As also a Gentleman sent Twenty more, which a good while before he had offer'd to pay yearly; moreover a certain General paid down the Sum of an Hundred Crowns; which was also follow'd with a gift of Six, sent by a Professor of Divinity, bearing this inscription writ upon a Paper

These little Mites bestowed are,

Upon the Objects of God's Care.

But (O how faithful is God!) when all this was not sufficient to defray the necessary charges, I just then receiv'd two Letters of advice by the Post; in one whereof I was told

told, that Two Hundred and Fifty Crowns should be paid down for the relief of the Hospital. This sum came from a certain Doctor of Physick beyond Sea, who ordered the payment thereof here. *The Lord be his Physician!* It seem'd that he understood something of the High-Dutch Language, and he writ to the Merchant whom he appointed to pay the Money, that if he could not send it immediately, he should give the notice, for (saith he in his Letter) *he is in daily want, and I'm sure he will quickly send for it.*

Remarkable Blessing sent from beyond Sea.

1647
1648

This indeed gave me no small encouragement. For I thought; *The Lord will rather exercise some good Soulds beyond Sea, to assist us, than to let us suffer any want,*

Proveth a comfortable Means for strengthening our Faith.

The other Letter of advice promis'd Seventy Crowns, which were Collected, far from the place; in a Charity Box, by some Friends for the relief of the Hospital. The same Box has further suppli'd us with Money twice this Year; at one time with the sum of Fifty Crowns, and at another with Sixty.

Before this was spent, a Patron sent Ten Ducats in Gold, and Ten Crowns more in smaller Money, and the Person by whose hand it was brought made an addition of Thirty Crowns more.

Followed with other Blessings

At the end of *June*, a Benefactor who had engag'd himself to pay Twelve Crowns yearly, sent in Six at the half Year's end, and this came at a very seasonable Hour. Soon after Six Ducats, and Six Crowns were sent, the latter whereof a Maiden-Gentlewoman had order'd in her last Will

to

to be paid to the Hospital, who also besides this bequeath'd the Sum of a Hundred Crowns to the Hospital; Fifty whereof were delivered to me at a time when the *last Fasting* was spent, which gave me a fresh instance of the wise Providence of God, whereby every thing is disposed in its proper time.

God's Wisdom
discover'd.

I cannot but take notice here, that the Lord has been often pleas'd, even from the first beginning of the Work, to make two Benefits out of one. First he hath stirr'd up a Benefactor to confer something to the Poor, which at that time hath been intimat'd to us, either by Letter, or by word of Mouth; but the Money it self, hath not been paid till some time after. And Providence hath so order'd it, that the Promis'd Money came at a juncture, wherein our extream want render'd us the more sensible and grateful for the Benefit receiv'd. This has taught me not to repine, tho' the actual Payment of the Money promis'd has a while been delay'd: For experience hath convinc'd me, that it is safely kept in the Hands of the Lord, who bestoweth it when his Hour is come, not regarding always the time which we proposed to our selves, because the weakness of our Faith often maketh us long for it, before the time we want it. God hereby justly claims to himself our whole dependance, and disengages us from Idolizing the Promises of Men: for tho' they are both able and willing to give something for the support of the Poor, yet the actual performance of it dependeth upon the will of God. *He spake*

and it was done, He commanded and it stood
fast. *Psal.* 33. 9.

I can't forbear mentioning here, to the Praise of God, and humble acknowledgement towards our Sovereign, that when the Two Thousand Crowns, which His *Prussian* Majesty was graciously pleas'd to bestow upon the Hospital, were deliver'd to me, (one Thousand whereof was a free Gift of His *Prussian* Majesty, and the other was discounted out of the Excise, to the Undertaker of the Building, who was otherwise to have paid so much) it happen'd to be just in a time, wherein we labour'd under many vast expences which were requir'd, both for paying the Workmen, and defraying other necessary charges; which at one time run up higher than at another.

Favour of the King towards the Hospital.

Blessed be the wonderful dispensation of God in these wise dispositions of things! May it be His good Pleasure to Bless His Majesty's Government, and to inspire Him with an hearty Zeal, always to promote all manner of praise-worthy Undertakings; that from thence he may reap joy and satisfaction, whenever, under the happy influence of Heaven, God's work is carried on with success.

In *July* a Traveller happen'd to come hither, and by the sight of the Hospital found his Charity so far excited, that he readily offer'd Five Ducats in Gold.

A Friend of ours having purchas'd two Silver Mines in the Mine-works near *Freiberg*, call'd the *New-Blessing* and having improv'd 'em for the benefit of the Hospital, sent now Two Crowns as the result thereof.

Last

A Supp'y sent
from England.

Last Summer the Lord inclin'd also the Heart of His Royal Highness *Prince George of Denmark*, residing in *England*, bountifully to disburse the Sum of Three Hundred Crowns for the Hospital, which by a Bill of Exchange was sent hither. The Lord remember this Benefit! I must say, that this support coming from abroad, prov'd a fresh instance, both of the admirable Providence of God, and of his perpetual Care for our relief. How easily are the rash censures of *unbelieving* Men confounded, by such unexpected Proofs of the gracious dealings of God! Nothing drop'd from their Lips but such and the like expressions: *The work can't hold out, because there is no settled Fund for it.* But is not God the most stable and the most certain Fund? Or will they set up a competition betwixt God and Mammon, to discover whether is the most constant? Is not Heaven better *Fix'd* than any Terrestrial bottom wherein they would found themselves? And is not our God the Great Creator of Heaven and Earth, and an Universal Monarch indeed, having full Power to dispose of all the Treasures of the whole World, in what manner he pleaseth. But for my part, I must confess, I reap a particular comfort out of such rash expressions as these, which are the Spawn of unbelieving Hearts. For upon occasion thereof I am the more inclin'd to believe, that the Lord will vindicate his Honour against such presumptuous Persons.

God is the
most Certain
Fund.

And all Depen-
dence on the
Creature but
vain

I add only this, that I never as yet have miss'd my aim, when I have undertaken any thing

thing in dependance upon the Lord; but relying upon Men and their assurances; I have met with abundance of disappointments, and that sometimes without any fault of theirs. If one disappointed me, God excited another; If one spring happen'd to be stopt up, another was open'd instead thereof. From whence we may justly infer, that *God alone is the most powerful, and the most certain support.*

But to return. After this, we were again reduc'd to some necessity, and then a Countess sent in about Twenty Five Crowns, with this Direction upon a Paper: *According to the order of the King of Kings, These Five and Twenty Crowns are sent to the Poor in sincerity of Heart.* In another place a Lady had vow'd, that if she should be happily deliver'd, she would then bestow Fifty Crowns upon the Hospital, which was done accordingly; and these Fifty Crowns were attend- ed with about Twelve more sent by another Hand.

Other Passages
of God's con-
tinued Care.

Another time when our Stock was very low, there was sent into the House, by one who would not make himself known, a blew Cloak, a furr'd Cap, and one Crown in Money, the latter being put up in a bit of Paper with these words: *The Lord Jesus increase it to Thousands of Thousands, even like the Stars of Heaven in number, and as the Sand of the Sea in multitude, and make the Fruit of Righteousness grow up from generation to generation.*

A little Money
with a most
compassionate
wish.

Almost about the same time a Widow sent Ten Crowns with this Direction: *Out of a*

The Mite of a
Widow.

sincere heart this small portion was sent. There will be a Blessing upon the Widow's Mite.

At this time also a certain Person was, upon some occasion, fined in the sum of one Hundred Crowns, by his Prussian Majesty, and order'd to pay in the same to the Hospital; upon whose Intercession, one half thereof being remitted, the other was readily pay'd down.

The Charity of an Orphan.

Another time all our Money being spent, I met a Young Lawyer in the Street, who told me that he himself was a poor Orphan, but that the Lord had wonderfully provided for him, which induc'd him to remember our Poor, and so he presented me with a (a) Role-Noble.

A certain Countess, when our Treasury was very low, sent in about Four and Twenty Crowns, and about Twelve Crowns more came from an unknown hand.

A great want.

About *Michachmas* our want was exceeding great, as it usually falleth out in that season, this juncture of time requiring vast expences, both for Clothing the Children, and providing Wood against Winter, as also for discharging such Debts as are contracted before *Michachmas-Fair*, that being the usual time of Payment with us. But the Lord according to his wondrous goodnes carried us through all these difficulties. For a certain Minister out of one of the chiefest Hanse-Towns, sent Fifty Crowns: As also a certain Count, having taken a view of the

Is Supplied.

(*) An Old English Coin of Sixteen Shillings Eight-pence. Hof-

Hospital presented it with a Hundred Crowns; and another Person whose Name I know not, and who had engag'd to pay down every *Michaelmas* Thirty Crowns, sent in the same at this time very seasonably; not now to mention other small Sums of Four, Ten, Twenty, Four and Twenty Crowns, &c. then bestowed on us.

'Twas remarkable further, that the Steward being much concern'd for getting some new Linnen for the Hospital, about *Michaelmas*, was happily supplied, by the liberality of a Nobleman, who sent in 18 pieces of Linnen Cloth for the benefit of the Poor. But the Boys being still in want of Neckcloths, and the Steward much concern'd how to procure them, as knowing the little Money we had by us, was to be laid out for other Necessaries of greater importance; it so happen'd that a well-dispos'd Person came hither, and readily supplied, both the Boys with Neckcloths, and the Girls with Caps. Which made our Steward once more deeply sensible of the Goodness of God, this being a further proof, that he had unnecessarily disquieted himself with anxious thoughts.

Some Linnen sent in.

For several Weeks in the Harvest, and about the beginning of Winter, we met with a wonderful train, both of sorrowful Trials, and joyful Deliverances, order'd for us by Divine Providence. For though a certain Minister of *W.* sent in Twelve Crowns, acquainting us withal; that an unknown Person had design'd 'em for the Hospital, who desired in the mean time the Prayers of our Poor

More instances of want and relief.

in

in a certain concern they were then engag'd in, (wherein also I hear the Lord hath graciously granted our request;) and tho' the Rector of a School offer'd us Six Crowns in ready Money, and Six more by a Bill of Exchange; besides some other small Sums falling in; yet all this seem'd too little to carry us through the present want.

About the same time I writ to you, My Dear Friend, as you may remember, that the Undertaking *still went on in the same manner, without the least settled Provision* (as they call it, who generally labour under abundance of Cares, in the midst of their plentiful revenues) *for the Maintenance of the Hospital, it being supported only by such Gifts, as the Lord was pleas'd to bestow upon us day after day; and that I then had but a few Crowns left.* Likewise, probably, you may remember that you writ me word, *It was strange to see, that the Affair was still carried on in the same way, and that you took this for a good Omen, thinking that I was more happy under these, than any other Circumstances.* When I receiv'd this Letter, I had then but Fifteen pence in store: But soon after I had read your Letter, a Student came, and told me of some body, whose name he would not tell, who sent for the support of the Hospital Forty Crowns in silver, and Five Ducats in Gold: He desired only a Receipt; which while I was writing, a godly Minister from *M.* came to see me, and Prais'd the Lord, when he heard after what manner our want was just then supplied; offering me at the same time a parcel of Silver-lace; which a Gentlewoman at *B.* now growing

Finery of a
Woman laid
out for the
Poor.

growing sensible of her vanities, had given him for the relief of our Hospital, she having ript 'em off from her fine Cloaths, where-with she heretofore usually endeavour'd to set her self out in the eye of the World, with positive order that we should not sell it till we had burnt it, for fear, that somebody else would apply it to the same ill use of gratifying their Pride.

But all this was soon spent, in that extremity to which we were reduc'd. And just when the last penny of our Stock was laid out, a packet came to my hands by the Post, containing about Sixty Crowns, which was deliver'd in so seasonable an Hour, that I sent the packet it self to the Steward, as soon as it was handed to me, he being then in great want of Money.

But now I was again as poor as before, and so little help was brought in this week, that on Friday, when the Steward according to custom came to me for Money, I had but a Crown to give him. The very same Evening I happen'd to tell the Overseer of the Building, *You must bring me money to Morrow, for my Stock is quite exhausted.* In the mean time the Steward again importun'd me for Money. I told him *he had receiv'd the last Crown Yesterday, and I had not a Farthing left.* He asked, *what he should do with the Man that used to cleave the Wood, and the Women that Clean'd the Children; for being poor People, they would sadly want their Money? Adding if there was but one Crown to be had he would make shift.* I replied, *there was not so much now in store, but the Lord knew it was*

The Steward's
concern.

Is happily re-
mov'd.

a Hospital for the Poor, and that we had nothing for its Maintenance. 'Tis true, says he, and so away he goeth pretty comfortable. Coming within sight of the Hospital, he seeth a Waggon before it, laden with Corn, which one of our Benefactors had caus'd to be convey'd thither; (knowing nothing of the want we then were reduc'd to,) at which sight the Steward was surpris'd with joy, exceedingly admiring the wonderful Providence of God. Yet he had still the forementioned concern upon him, viz. how to get a little ready Money, for the foresaid poor People, who had been employ'd in the Hospital. In the mean time it fell out, that besides some remnants of Cloth, and some Childrens Stockings, Five Crowns were sent by a Merchant, and deliver'd to him, whom I had the Night before to bring me some Money; who then readily supplied the want of the Steward, with as much as would suffice to pay the cleaver of the Wood, and the Women that clean'd the Children. The rest he brought unto me, rejoycing like a Child, that he now was able to bring me some Money, as I had him the Night before, which he never thought he should be able to do.

Money and
Corn sent in

AT 12 100

The next Munday a Patron and well-wisher to our Undertaking, sent in Twenty Crowns after he had been acquainted with our circumstances; and another Person sent likewise Twenty Crowns more. Besides, the above-mentioned Patron, who had presented the Hospital with a Waggon-load of Corn, sent afterwards another; and some small Sums of

of Money also came in, whereby we were carried through our difficulties for that time; till I receiv'd your Letter with a Ducat inclosed in it, sent by some Friend of yours unknown to me.

And these instances, I was willing here to set down, that I might give you some Idea of our exercise in time of Probation; tho' I am sufficiently convinc'd, that Narratives of this kind will seem over-simple and fanciful to the great Wits of the Age.

Others have, for want of better judgment, thus express'd themselves: *Twas no great prize to Build an House, when I receiv'd enough to do it without; If they had such Incomes, they should not think it hard to provide likewise for so many People, Erect an Hospital, &c.* But to this I say, that they who reason thus, have no right Apprehensions of the matter, supposing that I do ascribe to my self the feeding of so many People, and setting up an Hospital. Whereas if ever such a thought should insinuate it self into my Mind, I should take it indeed for a temptation of the Devil, and would fight against it to the utmost of my Power.

Rash censure
of some.

Is answered.

The Lord hath carried me through many untrodden ways, which humane Reason had never been able to beat through, and hereby hath experimentally taught me, the true meaning of the words of the Psalmist: *The Eyes of all wait upon thee, O Lord! and thou givest them their Meat in due season, Thou openest thine Hand, and satisfiest the desire of every living thing.* And of that expression of our Saviour: *Man shall not live by Bread*

alone, but by every word that proceedeth out of the Mouth of God.

And how is it possible, that seeing two Hundred Persons dining and supping daily in the Hospital, I should make such a horrid blunder, as presumptuously to say; *'Tis I provide for all these.* I protest before the Lord, that I take the whole Undertaking for a work entirely belonging to God, being the product of his Goodness, wherein no body ought to have any the least regard to me, since I never pretended at all to have any share, in the praises redounding thence. And how soon might the Lord cut off any such selfish pretence, if I should offer to arrogate any thing to my self, in this Affair, by leaving me but once to my self, in passing through so many various trials, as he hitherto hath been pleas'd to permit to fall upon me, and through which he has wonderfully conducted me. For so all my endeavours and hopes must be shamefully disappointed.

Dependance upon the Lord without any visible help.

But as for the Objection above mention'd, I say further, that I never knew before hand whence I should be supplied, and with what Sums: And consequently, that it is impossible for us, always to make our expences exactly answer our Income which is so uncertain. The last instance may sufficiently shew what straights I find my self now and then reduc'd to, insomuch that there is not one Crown, nay nor one Groat left: And this happens sometimes at such a time as requires a speedy relief, under very pressing circumstances. So that I must place all my confidence, in a comfortable expectation

tion of the further emanations of the un-
exhaustible Fountain of Divine Goodness.

It seems not so difficult for a Man to have recourse to God, under the concern of providing a maintenance for his Wife and Children, since herein he may with more right and greater boldness lay claim to his fatherly Providence. For these are nearer related to us than the Children of others, to the outward Maintenance of whom, no humane Law compelleth us. Here one might more easily say in his applications to the Lord: *Lord thou hast bestow'd them upon me, and I hope thou wilt also take care of 'em.* And yet we observe daily how prone People are to overcharge their hearts with a world of vexatious Cares, whenever they do not see a present stock to provide for their natural Relations. All which should inspire us with an hearty sense of the hand of God in this Undertaking, and cause us not to grudge the Praises due to him on this behalf.

But further, I am convinc'd, that the presumption of any one, that should have the boldness to undertake such a Work only at a venture, and upon a conceit of his own ability, to tempt the Providence of God, would soon cast him down headlong into the bottom of dangerous precipices, and dash in pieces the tawring contrivances of his self conceited Wisdom. And this would experimentally teach him, that the *actual carrying on* of a Business, was very different from the Idle Notions, and whimsical Ideas, he had fram'd to himself, about it, whilst he beheld his *projected* Enter-

Self conceit
check'd by
God's wisdom

terprise at a distance: Which unexpected disappointment, I'm sure, would soon check his audacious attempt, and make him give over the Business, whenever he happen'd to be led away into some labyrinth of Difficulty; where he might learn, how shallow a Foundation it was to trust in humane supports, which too often leave them in the lurch; that over eagerly hunt after 'em, partly by reason of the backwardness the Creature has to support its Fellow-Creatures, and partly by reason of the utter impotency the Creature lyeth under, being unable to do any good, till the Lord inspireth it with good thoughts to promote the cause of Christ and the common good. Now if notwithstanding the Intricacy and Pressure of these difficult Circumstances, such an one was dun'd and call'd upon all the day long, to supply such a numerous Family, with Bread, Cloaths, and many other things, it would put a sudden end to all his *Aerial* Projects, which were so easily form'd, and so far extended at the time of their contrivance; and then this Question might be put to him; *where is not thy boasting?* Such a juncture of affairs, would read him a most convincing lecture, that *Faith* was not the Work of humane Invention, but entirely of the Power of God, and consequently that it was the greatest foolishness to ascribe to himself these things, the Beginning, Progress and Success whereof depend entirely upon the Aid and Support of Divine Grace: which would undoubtedly then depart from the Creature, as soon as it offered to grasp into its own Possession, what

Faith is a work
of God.

of right belongeth only to God; rather glorying in the Flesh, than in the Lord.

'Tis not my design, in the least to obstruct hereby the work of Faith in others. I wish rather with all my heart, that every one might, with a full Assurance and unshaken Firmness of Mind, trust in the living God, and so bring forth fruits of Righteousness in greater plenty.

But this I say, let every one be sure of the Foundation he Builds on. Let him beware of all manner of presumptuous self-conceitedness, and of all *Selfish* Willing and Working, even in such Projects as seem directly to tend to the promotion of the good cause. He is to count the cost over and over: I mean, he is to make the strictest enquiry into the certainty of his Call, or the moving Principle he acteth upon, for fear of falling under the just censure of that Proverb: *This Man* (and so not the Lord) *began to Build, but is not able to finish.*

For my part I readily confess, that I have been engag'd in this Affair, and am hardly able to give any sufficient reason for it. 'Twas I think a secret Guidance of the Lord, whereby I was carried to the performing of such things, as tended to an End, I had not yet conceived in my Mind, which inclined me afterwards to frame such a Design, whereof at first I had not entertain'd any premeditated Project; which being once laid down, it became a Means, under the Divine Conduct, of carrying on, facilitating, and accomplishing, the whole Undertaking: And indeed the experience requisite for such a

A Caution against Presumption.

How the Author came to engage in this Affair.

Discovery of
some Provi-
dential Steps.

Work, grew up, along with the Work it self. And I must needs say, that if the Lord had furnish'd me, when I first went about it, with all that Money at once, which he hath been pleas'd from time to time to bestow upon me, I should never have lay'd it out so well, as I hope I have done, now that it hath been given us successively, and at such times when our wants did lie sensibly upon us. Such a vast Sum of Money, to the management whereof, I never was us'd in my life, would have been a greater burthen to me, (if I should have been oblig'd to contrive, how to carry on such an Undertaking with so large a Stock) than all the Trials I hitherto have pass'd through. Prais'd be therefore the Wisdom of God, for all, and in all his wonderful dealings.

If any body shall offer to brand me, with self-interest in this Affair, I can easily bear with that aspersion and so much the more easily, if he be of the number of those, who know nothing of these Trials I have undergone, since I have been engag'd therein. But more especially if he don't know, that I have found greater riches in a living Faith in God, both for me, and my Relations, than Emperors and Kings could ever bestow upon us. The Lord hath graciously taught me, how to understand in the light of Faith, the meaning of that saying, Rom 8 32. *He that spar'd not his own Son, but deliver'd him up for us all, how shall he not with him also freely give us all things?* And of that of Deut. 10. 9. *Leui hath no part nor inheritance with his Brethren: The Lord is his inheritance, according*

ording as the Lord thy God promis'd him. I know how much is to be referr'd to the shadow of the Old Covenant in this passage; but a mortified self-denying Life becoming the true Disciples of Christ, and consisting in a generous desertion of all they have, is more properly to be referr'd to the Body and Substance, than to the Shadow and Types of the Law; the Lord having promis'd himself to be their Portion. But he that never had any experimental tast of these promises, viz. that he whose portion is the Lord, wanteth nothing, and that he never is a loser, that leaveth all for his sake, such a one will hardly be perswaded to lay aside his jealous surmises, because he judgeth of others by himself.

But I find my self, much honour'd Friend, swerving a little by this digression from prosecuting the Account I had begun. I must then let you know further, that the Lord after the aforesaid Trials, hath conducted us by a gentle Pace to the end of the Year 1701. Since I received the Ducat of C. a Benefactor sent Four Ducats, and another Fifty Crowns, and a certain Ambassador from N. Fourty more. Out of the above mentioned Silver-Mine also came in two Crowns. Moreover an unknown Person sent 8 Bushels of Corn, and the Person who engag'd to furnish the Hospital with Salt sent in a quantity thereof. A certain Minister in another Province had within his Parsonage gather'd a free *Collection* for our Hospital, amounting to One and Forty Crowns one Shilling, which he sent in.

in. The forementioned Patron, who had us'd every New-Year to bestow Fifty Crowns upon the Hospital, sent 'em now in before the Old Year was out: and another of our Benefactors sent Two Hundred Crowns: also a certain Prince gave Thirty. Not now to mention others for brevity's sake: which yet are not forgotten before the Lord, or in my Heart.

Last *Christmas* our Children were treated by a Patron, who ordered roast Meat, and white Bread, to be provided for 'em, all which made 'em a very handsome Entertainment.

Money be-
queathed to
the Hospital.

Besides those Benefits which have been Annually gather'd in this Year, God hath excited some to bequeath in their last Wills and Testaments several Hundreds of Crowns to the Hospital, which the Lord we hope will render forthcoming thereto in his *time*. One also who receiv'd a small Legacy, left him by a deceas'd Friend, presented thereof Fourteen Crowns to the Hospital. There has likewise been sent some Shifts and Caps, ready made, with Neckcloaths and other things of that nature. A Countess sent one Hundred and Fourteen Pound of Butter, and a Hundred and Six Pound of Cheese. A Minister sent Flax and Linnen, with advice, that a piece of ground was sown with Flax, for the use of the Hospital. A certain Royal Officer presented to the Hospital half an hundred weight of Fish, and at another time an Hog: And some other Persons gave some Beef for the benefit of the Poor.

- I forbear to mention all the small Sums of Money falling in now and then, not only because 'tis not for my purpose at present, (which is to give but some discovery of the gracious dealings, and *Providential Foot-Steps*, of our great God, for which that may suffice which has been said already upon this Subject;) but also because I am oblig'd to give a particular account only to the Lord, who hath intrusted me with the management of this Affair, to whose disposal both our Incomes and Expences are entirely committed. - In the mean time I protest, that I don't despise the Gift of any, let it be never so *small*; because I on one hand keep my eyes fix'd on him who inclineth the heart, and on the other on the inward Principle of that sincere and cordial affection, whence such charitable Emanations are deriv'd; so that now and then a few *Groats* are as necessary and acceptable, as *Hundreds of Crowns* at some other times. As for instance, when once a poor Servant-maid, knowing nothing of the great want I was then just reduc'd to, offer'd me Two Crowns, being the product of her daily labour, and presented it to the Hospital, as a Sacrifice of her sincere charity, to be spent for the Poor. ¹¹ And when at another time, a well-inclin'd Friend, coming from a Journey, offer'd me a Crown, which was given him by the way, for the Hospital. Such and the like little Sums falling in at seasonable hours, have often left as deep an impression of God's tender Providence upon my mind, as at another time most considerable Supplies.

Small Gifts taken notice of.

plies. The Lord be the exceeding great reward of all those, who have cast in something for our support, in that day wherein every one shall reap the Fruit of his works, whether they be good or evil.

I can't forbear to mention here, by the way the *Cabinet of Rarities*, which, for the benefit of our Pupils, at first began to be erected upon some free Gifts of certain Benefactors; and is since increas'd to a pretty good number of fine and curious pieces of *Nature* and *Art*.

In the mean time, the building of the Hospital it self was advanc'd about *Easter* 1701 to such a degree, that the three principal Stories were made habitable and useful. After this the Ground-floor was got ready for the Apothecary's Shop and the Printing-House; the former whereof was actually set up there in the beginning of the Summer, and the latter about the beginning of Autumn, and both of 'em thanks be to God are now in a pretty good state. The Laboratory belonging to the Apothecary's Shop, or Dispensary, was erected in the Yard.

The uppermost parts of the new Building were finish'd, the Chimneys perfected, and the Stoves set up in their places about the same time. The old House which was bought in 1698, (formerly an Inn) has been joyn'd to the new House, and so fitted up for a dwelling-place and a School for the Girls; as the new House contains the Lodgings and Schools for the Boys, which greatly facili-

facilitates our Inspection of the Schools, and the order observ'd therein.

This good Step which has been made towards the finishing of the Building, has also prov'd a means to use the Children to a more regular practice of Handy-craft Trades, which hitherto was not so Practicable by reason of the several hir'd Houses the Children were lodg'd in. However the progress made therein is but little as yet; and the best Method we have hitherto found of putting it in Motion, is by exercising the *Knitting-Trade*, a Master whereof is actually taken in. The Children are made to apply themselves to it, with this difference, that some of 'em Work more Hours when they are at it than others. Now that which is required of the Knitting Master consists, at this time, in the following particulars.

Knitting-
Trade set up
in the Hospi-
tal.

(1) That he come in the Morning about Seven a Clock, and go away at Night about the same Hour.

(2) That he divide the Wool into three sorts. The best whereof is to be us'd for such Stockings as are to be sold. The middle sort, to make the Children Stockings; and the coarsest, either for Gloves to the Children, or to line their Waistcoats, or for some other use.

(3) That he have always Wool made ready for working, before that be spent which they are about, and take care that the Wool be well Carded and dressed, as also well Spun. But in this last, the Children have not yet made any considerable Progress,

gress, forasmuch as it requires a long practice to make one dextrous at it.

(4) That when he receives of Children what they have spun, he weigh it, and keep every one's Woolsted by it self, and give notice to the Tutor, whether the Children have perform'd their Task as they ought to do, or not, that the Task of every one being mark'd down in a Book appointed for that purpose, such as have been Idle may be rebuked.

(5) That he at once weigh off so much Woolsted to a Boy, as is requir'd for a pair of Stockings, which the Boy is to keep till the Stockings are done, and when he has got 'em ready, the Master is to weigh the Stockings again, to see whether all the Woolsted has been us'd, or whether the Boy has wasted any of it.

(6) That he take a more particular care of about half a dozen Boys, to make 'em perfect in Knitting within the space of a Month or six Weeks; yet so as not to overlook the rest.

A Bookfeller's Shop set up.

Now as the Lord hitherto hath accompanied these small endeavours with his Blessing, so I can't forbear to mention still another particular; which is the setting up of our *Bookfeller's-shop*; whereby he hath given us a fresh Instance that he is able to accomplish the Work which he hath begun. For when about four Years ago a Sermon concerning the *Duties of Christians towards the Poor* was publish'd and we had no thoughts of setting up a Bookfeller's shop, Providence was pleas'd to make this the occasion there-
of,

And the manner how it was done.

of, and actually to teach the Person who was employ'd about the Printing that discourse, what was his particular Duty towards the Poor to be afterwards perform'd. And indeed he hath carried it on to this Day out of a tender regard towards 'em, being now fully intrusted with the management both of the Bookseller's shop and the Printing House.

Afterwards it fell out that another Sermon, treating upon the *Justification of a sinner before God*, was put out at the request of some Friends; wherein the hidden Designs of Divine Providence were soon after discover'd; for this prov'd the beginning of a whole Set of Sermons, which were successively Publish'd, upon all the Gospels read in the Church throughout the whole Year.

Before half these Sermons were Publish'd, His *Prussian* Majesty was graciously pleas'd to confer the Privilege of setting up both a *Bookseller's-shop* and a *Printing-House*. However, at that time either of 'em was as yet out of our reach, both for want of Money requisite for such an Undertaking, and of Persons duly qualified for Managing and carrying on the same. But for all that we had good hopes, that the Lord would bring it to bear in its appointed time.

The Privilege of a Printing-House granted.

In the mean while the aforesaid Student, who first set about this Work, pursued it constantly, and within a short space of time, push'd it on so far, that he wanted more Hands to assist him. When this came to be known, some Persons out of a principle of Self-interest, did their utmost to put a
stop

stop to it; but the Lord who had lay'd the Foundation, was able enough to protect it, and bring it to a full settlement, which many have wonder'd at.

It prov'd a powerful help to this Undertaking, when *Dr. Spener* out of a tender concern for the Hospital granted us permission to Print his *Paraphrase on the first Epistle of John*, and to make over to the Hospital the benefit resulting from thence: Which afterwards was follow'd with his *Re'sponſa Theologica*, making up IV Volumes in *Quarto*.

The foreſaid Treatiſe on the 1 *Epist. of Job*. was printed in the Year 1699, about *Easter*, in exchange for ſeveral Copies whereof, we receiv'd ſome other Books at the yearly Fair of *Leipsick* kept about this time; being now fully reſolv'd to furniſh our Shop with a good Stock of other Books, which other Bookſellers offer'd for ours.

We hir'd a ſingle Room for this Affair at firſt, but ſoon finding it too ſmall, we were oblig'd to take in others that were larger, till at laſt it was quite remov'd into the *New-Hospital*, and fix'd in a Room particularly appointed for it, which was done *Aug. 2d. 1700*. Where it has been kept ever ſince under God's Bleſſing to this Day.

But the overflowing corruption of this Age being alſo crept into the Bookſeller's ſhop by means of abundance of ſcandalous Pamphlets, the Scribblers and Sellers whereof; have in theſe latter times too much peſter'd the World, we ſoon observ'd that
the

the selling and dispersing of such Books, would not only draw a dreadful Curse after it; but charge also the Hospital with the Sins of all that should buy such Books, (reading whereof generally gives a lasting Tincture of many impure Notions, being stuffed with nothing but foolish evaporations of an Idle Brain) we industriously avoid all such Papers or Pamphlets as were accommodated to the corrupt palate of the Age. And if perhaps one or two of 'em were brought in with other Books, they were no sooner discover'd than committed to the Flames.

Out of the same Principle, we have lay'd aside that sinful custom of over-rating our Books, now too much grown into fashion: And according to our Saviour's Doctrine *Yea* hath been *Yea*, and *Nay*, *Nay* with us.

As the Honour of God, and the Edification of our Fellow-Creatures, is the very Mark we hitherto have endeavour'd to keep our Eyes fix'd on, so we have done our utmost to direct our Projects to this main scope; and accordingly besides a *German Bible* have publish'd other such Books as might answer this great End; a Catalogue of the chief whereof I think fit here to Annex.

A Catalogue of
Books Printed
in the Hospi-
tal.

Arnold's (Gottfried) Lives of the Fathers; 40.
—Character of a Minister of the Gospel taken out of the writings of the H. Fathers, and according to the sense of the primitive Church. 80.

Barnabas & Clement's Epistles done into High Dutch. 120. L Ben-

Benshem's Present State of the Church of England. 80.

Boehmer's Jus Parochiale. 40.

Erasmus's Miles Christianus. 80.

Franck's (August Herman) Set of Sunday Sermons upon the Gospels. 40.

—Funeral Sermon Preach'd at the Interment of *Madam Stryke.*

—Account of the Rise and Progress of the Hospital at *Glaucha* without *HALL*, discovering the most remarkable Foot-Steps of Divine Providence in the Erecting and Managing the same. 40.

—Treatise concerning the Sin of Humane Fearfulness. 120.

—Essay upon the manner of *Christ's* being the Substance of the whole Scripture. With an *Appendix*, wherein by way of Application is shewn, how the Doctrine of *Christ's* Resurrection has been pointed at in many Types of the Old Testament. 80.

—Essay on Education of Children to Piety and christian Prudence. 40.

—The same subject of *Education* consider'd in a Preface prefix'd to the Arch-Bishop of *Cambray's* Treatise concerning the Education of Daughters. 120.

—Manuductio ad Lectionem Scripturæ. Una cum Additamentis Regulas Hermeneuticas de Affectibus, & Enarrationes ac Introductiones succinctas in aliquot Epistolas Paulinas complectentibus. 120.

—Some plain and short Directions concerning the true practical Reading of the Bible. 120.

Intro-

- Introduction to the Bible, especially the New-Testament; wherein more particularly the *Scope* of every Book of the New-Testament is laid open. Together with an Appendix, containing the Substance of the Treatise reduc'd to a form of easy Questions and Answers, in order to be taught to Children. Fitted for the use of School-Masters, Students in Divinity and such as are employ'd in Catechising. 120.
- A *Scheme*, containing both the Duty of a Minister in relation to his Congregation; and the Duty of the Congregation in relation of the practical improvement of the Pastoral Duty. More particularly, concerning the right celebrating of the great Festivals, of the Lord's-day, of the Apostles-days, of Fast-days, of Lent. Likewise the repeating of Sermons, the Catechetical Exercises, the Week-Sermons and Lectures, the Duty of Prayers, and generally the right and saving application of the word of God. Printed heretofore under the Title of a *Memorial for Glaucha*, and suited to the state of his Congregation wherein it was about the Year 1693.
- The Character of *Timothy*, drawn up and unfolded for the Imitation of all Students in Divinity. 120.
- Meditation upon *Grace and Truth*; (*John* 1. v. 17.) wherein the true Scriptural notion of these words (containing summarily the Fundamental Points of Christian Religion) is enquired into; showing

- withal, how a Christian, from a lively and experimental knowledge thereof, may draw comfort and virtue for daily growth in the inward Life. 120.
- Some Directions concerning *Conversation* and *Retiredness*: and how a Christian may in each of 'em keep up a good Conscience, and improve it to a spiritual use. 120.
- An Exhortatory Discourse to the Duty of Praises and Thanksgivings. Deliver'd in the Newly-Erected Hospital at *Glaucha* without *Hall*. 40.
- Two Letters to some Friends abroad, containing several particular points of Christian Religion; especially under this present Dispensation. 40.
- An Exhortatory Discourse upon the 89th *Psalms*, for spiritually improving the *Coronation-Day* of His *Prussian* Majesty being the 18th. of *Jan*. 1701. Deliver'd in the Hospital at *Glaucha*. 40.
- The Order and Method of Teaching in the Collegiate-School (now called *Pædagogium Regium*) Erected at *Glaucha* 40.
- Præcipua Capita* quibus *Pædagogium Glaucha-Halense* differt a plerisq; *Scholis Publicis*. 40.
- Of the great Decay of *Church Discipline* and the Necessity of Reviving it: being a Preface prefix'd before Mr. *Seidel's* Treatise against Gaming, Tippling, Dancing, Drinking-Clubs, and other Conventicles of that nature.
- Essay How a man may enter into himself, in order to retrieve a true sense of Piety,

Piety, in a Preface before a Treatise of a similar Nature. 120.

- What Encouragement and Edification one may draw from the Examples of the Primitive Christians. In a Preface before *D. Weller's Martyr-Book*. 80.
- Of a Deceitful Conversion upon the words *Hof. 7. v. 16*. In a Preface to *Mr. Wiegleb's Treatise* about the right use of *Luther's Catechise*.
- Essay upon *Luther's High-Dutch Translation* of the Bible, wherein by a Collection of many Passages compared with the Original Text is *modestly* shewn that this Version wants to be refined 40.
- Apologetical Pieces concerning the foregoing Subject, and some false Imputations and Innovations charg'd upon the Author.
- Treatise upon the Duty of Prayer; where-to by way of an Appendix is annexed a *Responsum Theologicum* or Determination of the Divines of the University of *Kiel* in *Holsatia* about the certainty of God's gracious granting what one Prays for. Occasioned by a remarkable Case of a Man who by his Prayers Cured many Persons lying dangerously ill. An Account whereof is given at large, and the aforesaid *Responsum Theologicum* about such extraordinary gifts subjoyned with approbation of the Persons concerned therein.
- The Love-Theologie; or the Life and Works of *Catherine de Genoa*, done out of *Mr. Poirets French Edition*. 120.

- *Kaepken's (Balthasar) Mystical Divinity:*
with D. *Spener's* Preface. 80.
- *Treatise of new Obedience.* 80.
- Michaelis (Joh. Henric.)* Tractat. De Accen-
tibus Ebraicis. 80.
- Petersen's (Joh. Will.)* Scriptural Catechism.
120.
- Petersen's (Jane Eleonore)* Spiritual Combate,
unfolding the nature of this Combate, the
difficulties, impediments, doubts and other
practical Points; set forth under the Em-
blem of the seven Churches mentioned
by St. *John* in the Revelation, and their
several dispositions *Mystically* or *Internally*
applied. 120.
- Regius (Urbanus)* Christ's Discourse with
his two Disciples in his way to *Emmans*
Paraphrased. 80.
- Spener's (Phillip James)* Paraphrase on the 1
Epist. of *John.* 40.
- *Responsa Theologica IV.* Tom. 40.
- Strykius (Samuel)* De Cautelis Testamento-
rum. Lat. 40.
- Vackerod's (Gottfried)* Enquiry into the na-
ture of things commonly called *indifferent*,
against Mr *Roth.* 40
- *Victory of Truth*, against the same.
- Wiegleb's (Jerom.)* Treatise upon the chief
hindrances in the Work of Conversion.
120.

July the 28th, the Lord gave us a fresh
proof of his favour herein towards the Ho-
spital; for while we were concern'd about
the necessaries for putting the Press in or-
der, we met with a good opportunity of pur-

purchasing both Letters and other Untenfits.

In ordering this Affair we were taken up till *Michaelmas*, and then a Compositor, and some other Workmen were actually employ'd, and since that time *two Presses* have been always kept going.

Likewise some of the Boys bred in the Hospital, have been employ'd in learning this Trade, whereby in time they may get an honest livelihood.

This now prov'd a powerful support for a Bookfeller's shop. For having employ'd hitherto several Presses in *Hall*, or some other places, we have met with many disappointments, which are now by so regular a settlement happily prevented, and every thing relating to the Hospital render'd effectual by the joynt concurrence of all these Establishments.

No less hath been the Advantage deriv'd on the Hospital by means of the *Apothecary's-shop*; so that we are utterly unable to make a return of thanks suitable to the Benefits we have receiv'd at the hand of God. Mention hath been made already (in the foregoing Narrative) what hard circumstances we lay under, on account of the Sick and Diseas'd in the Hospital, and how the Lord succour'd us in so sad a juncture, by providing us with a specifick call'd *Elixir Polychrestum* against the burning and malignant Fever, which then raged in our Hospital.

Blessing attending the Apothecary's-shop.

Soon after another Medicine came to our hand call'd *Magisterium Diaphoreticum*, being very useful to carry off the Scabby and

Scurvy Eruptions, and other Distempers of that nature incident to Hospitals, which has this particular virtue, that although it procures a large Sweat to the Patient, yet it doth not in the least diminish his strength, but rather refresh and revive the Spirits. 'Tis also useful in Fevers, Tooth-ach, Apotemes, and for destroying of Worms.

But the Providence of the Lord was more eminently discover'd in another Medicine call'd *Essentia dulcis*, by the use whereof many Persons who were almost spent under several languishing Distempers, have been happily restor'd, and after their recovery excited to praise and extol the Name of God. And although this Medicine doth not properly belong to the Apothecary's shop, it being, as well as some few others, prepared a-part by the Physician himself, in a Laboratory, yet he furnisheth the Apothecary's shop therewith, and whatever we get by it is entirely lay'd out for the use of the Hospital and other distressed Persons; a great many People having already enjoy'd the benefit thereof even without the Walls of the Hospital.

Examples
thereof-

For Instance, a Gentlewoman being under a grievous Distemper, and constantly confin'd to her Bed these seven Years, was almost spent with Ulcers, both internal and external, shewing themselves almost every Month, and causing the most furious Pains: Her Breast was very much disorder'd, and this attended with other dismal accidents; for her Back-bone was by the lasting violence of the Distemper become crooked,
and

and one of her Arms, and one of her Legs, were the breadth of two Fingers shorter than their opposites. This sad and violent Distemper was at last conquer'd by the use of this Medicine; so that under God's Blessing she was not only set free from her raging Pain, but her contracted Limbs were so far extended in one Night, that they regain'd their just proportion, and her Backbone was likewise restor'd to its natural state, so that now she is able to go without help.

It has likewise been observ'd, that this *Essentia dulcis*, cheareth up Nature, promotes Rest and Sleep, and consequently is very useful for Old and decay'd People. It has a special effect upon the Stone and Gravel; an Instance whereof has been seen in a Person affected therewith to such a degree, that he resolv'd to submit to the painful Operation of Cutting, being scarce able to stir or help himself at all; but by the use of this Medicine, he was restor'd so far, that he could either walk on Foot, or endure the shaking of a Coach. Not now to mention its other signal effects, in curing the Gout, Palpitations of the Heart, Falling Sickness, the Cholick and Convulsions, weakness of the Sight and the like.

The Surgeons have found it very serviceable in *Cancers*, and other Ulcers which seem'd to be incurable. It has also restor'd withered Limbs to their former Vigour and Proportion, being only outwardly anointed therewith. These that are constant labourers in our Hospital, have reaped no small benefit

benefit by it, and I my self have reason to praise the Lord for the effect it has had upon me; it being of such a nature that it reviveth the strength and vigour of the Body tir'd out by hard Work. But a particular Paper being Printed, setting forth more at large the virtues of this Medicine, I forbear at present to mention any more of it.

It would require too prolix a Narrative, if I should give an account in particular, of every Step of Divine Providence, especially how the Lord hath inclin'd the heart of many eminent Persons to joyn their endeavours for supporting the Undertaking once begun. Amongst others, he hath been pleas'd to excite a well dispos'd Physician to communicate to the Hospital some of his *Arcana Medica*, which he by experience has found extraordinary useful in most desperate cases. All which makes us hope that the Lord will further enable us, even in this point, the more effectually to support all manner of poor and distressed People.

After this Account I have given you, most Honoured Friend, of the several Blessings which hitherto we have met with in erecting the Bookseller's and Apothecary's Shop, you may possibly be apt to think that under such circumstances as I have been describing, the Hospital might in great part be maintain'd by the products of these *two Foundations*, and so you may wonder at such hard Trials as have been mentioned before. But to undeceive you in this Affair, you must know, that the carrying on of these
several

An Objection
answered.

several Establishments (tending to a future Support of the Undertaking) has hitherto rather increas'd than lessen'd the Difficulties.

'Tis true that whensoever the Wheels of these several Constitutions shall be all set a going, and the Children have arriv'd to some perfection in the management of their Work, this may prove in all appearance a powerful Support for the Hospital, and so satisfy at last that unbelieving and wavering sort of People, which hitherto have doubted so much of the success of the Affair, because there was no fix'd Fund provided for it. But so long as these things are not brought to a firm and settled state, (especially there being no more Money provided for establishing these and carrying them on, than for the Hospital it self) any rational Man may easily conclude, that the Hospital cannot reap as yet any benefit from 'em. But I must needs say, that even this I take for one of the most Eminent Steps the wonderful Providence of God hitherto hath trac'd out before us, viz that for the settling of these Constitutions, we have had no other Fund, than we had for erecting the Hospital it self, which was only the propitious Providence and Goodness of God.

After we had thus been convinc'd, by many Proofs, of God's tender regard to the Poor, we resolv'd then to promote (under his Blessing) the Four following Things, which in time to come might prove Instrumental to the facilitating this Business, viz.

1. The *Bookseller's Shop*.
2. The Priviledge of

of a *Printing-House*. 3. The *Apothecary's-Shop*. 4. The *Children's constant Work*. From whence it may sufficiently appear, that these particular Undertakings have been no less attended with frequent Trials, than the setting up of the Hospital it self, and which were only to be conquer'd by Prayer and Faith in the Lord, so that the laying down a particular Account of all the circumstances of these several Foundations would take up too much time. In short: Necessity it self has taught us, that what Money soever is gain'd by these means, ought not to be lay'd out for any other use, but to be entirely employ'd in improving that Stock from whence it sprung, unless we would see a sudden decay thereof.

By this so large Account of the Hospital, you, my *Most Honoured Friend*, may perhaps be inclin'd to imagine, that my thoughts must needs be employ'd in, and hurried about with, the management of every Branch thereof, and consequently too much distract-ed, and so hinder'd in the discharge of my Pastoral Office. But I have already said in the foregoing Account, that *every Branch* has a particular and that a faithful *Overseer* to carry it on: So that I am only concern'd therein, so far as it falleth under a mutual debate both of *them* in their several places, and of *my self* as the present *Director*; and this is confin'd to an hour after Supper, which by reason of my circumstances I could not put to any other use.

Two Obstacles But here I cannot forbear mentioning two *Obstacles*, which hitherto have given me

me a great deal of Trouble, though I endeavour to make the best I can of such uneasy and perplexing Accidents. One is that People fancy that I am plentifully provided with ready Money lay'd up in store; which false supposition encourages 'em to make frequent addresses to me, that I would bestow some of it upon them, and sometimes they ask for pretty large Sums, which some would borrow, and others beg: And this happens often at such a time, when in all probability they may have more Money than I my self.

The First.

Now though I not only lay before 'em the most sensible proofs, to convince 'em, that the refusal of their demand is not the effect of want of *Charity*, but of *Ability*; and also endeavour to shew 'em how the Lord has confin'd every one to certain Limits of assisting his Fellow-Creatures beyond which he is not able to go, that so People may be restrain'd from Idolizing Creatures and humane Supports, instead of adoring him who is the inexhaustible Fountain of Goodness; yet many will not acquiesce in such and the like demonstrations, but give way to malignant suspicions, which afterwards breed Slanders and other Vices of that kind, especially when they believe such groundless Reports as have been spread abroad of the Plenty of our Hospital.

The other *Obstacle* and *Difficulty* the business lies under is this, that several People, both from Neighbouring and Distant places, importune me that they may be maintain'd here, or receiv'd into the Hospital, failing of their desired

The Second.

desired success in their respective Places and Vocations. And I must confess that such Circumstances have given me still a fuller discovery of the deceitfulness of Mens Hearts. The wonderful Providence of God, whereby so many have hitherto been maintain'd in this Hospital, should prove a means to make People draw nearer to Him, who is the impartial and unexhausted Spring from whence all the Rivelets of so many endearing and ravishing proofs of Divine Mercy have Sprung, and who is most ready to preserve every one's Soul and Body, if they will but shake off the Pollutions of the World, and submit with cheerfulness to the Will of God, under all the dispensations of his Providence: and not put their trust in Men, which indeed is a most abominable Idolatry. But now we may observe how the heart of Man takes every thing by the wrong Handle, and instead of tracing out the true Well-Spring by such Streams as flow out from thence, is too apt to gape after some small Emanations, and to acquiesce therein, tho' they are immediately dryed up, and utterly cut off, as soon as the Fountain with-holds its supply.

If one offers to rectify the notions of such Persons, and to give 'em an insight into the most ardent and affectionate love of God towards them that have a sincere regard to his Honour, to raise thereby in them, if possible, some reciprocal flames of Love, or to inspire 'em with an hearty confidence in so gracious a Master, they yet remain strangers to the power of Faith, and colour

colour over their unbelief with these and the like expressions: *That though they had no want of Trust in God, yet the Lord did not act without means*; not considering that God is also Supreme Master of all *means*, able by himself to do exceeding abundantly *above all we ask or think*; provided we mind our Duty, which is to wait patiently for his help, and with constant Prayer and Self-denial, make our Application to him, committing our selves to the government of his Providence with such a resignation, as becomes a Creature and Child of God to pay to his Creator and Father.

The Lord have Mercy upon such poor People! and shew 'em, that so far as they cast their Eyes on me, they thereby decline from the true scope of the whole Undertaking; which is not in the least to set up any thing, which may lessen People's dependance upon the Lord; much less that they make any thing of me, knowing well enough that I am but a poor unprofitable Servant, and undone Worm, if the Lord withdraw himself from me. I should be satisfied if every one would but learn so much by my Example, as to know by experience the meaning of that Expression: *When this poor Man cried, the Lord heard him, and deliver'd him out of all his troubles*: and so rely entirely upon Him, who being the most independent Good, hath an everlasting Spring within him, and so is infinitely Able to help. But this will teach 'em also, that as the Lord doth not hear Sinners, they are thence bound to subdue their unbelieving Hearts, and

The Author's
Wish.

and the whole bent of their corrupted nature, sincerely concerning themselves about an hearty Reformation of their Lives.

Whereas, *most Honour'd Friend*, if I should connive at such gross Mistakes as I just now have mentioned, and take in all manner of People that came in my way, and even those who act upon a mere secular Principle, (these being generally of a loose Conversation and very importunate, which afterwards breeds abundance of other Disorders, that get too soon the Ascendant over Young People) nothing would ensue but a most certain Catastrophe of the whole Undertaking.

What kind of Persons are employ'd in the Hospital.

I think it not my Duty to intrust any Person with the Management of any part of the Hospital, except I discover in him a real sense of Religion, joyn'd with a generous Resolution to renounce all carnal *By-ends* in so important a Place. And I do not engage with any that are strangers to me, nor do I recommend such to others, for fear I might defraud my Neighbour with false Coin, under pretence of performing the part of a Friend.

Now if notwithstanding all this circumspection which I think necessary in such a juncture, I sometimes take a false Step, then I readily confess that I am but a Man; yet willing to mend to my utmost such things, as may be discover'd to me to want Reformation.

Any Man that is himself concern'd in the Management of an Undertaking of this nature, best knows the Difficulties attending

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ing it; especially if one considers the *necessity* of good and faithful Labourers on one hand, and the *scarcity* of such on the other, keeping these at a distance who make worldly gain or Self-Interest their aim, and so prove good for nothing, but are apt to create Mischiefs and Disorders. But he that never was himself engag'd in such an Affair, commonly finds the greatest fault with them who labour in it, because he hath no other Idea of it, than what he frameth in his own Idle fancy, without any actual Experience of these things which befall such as are employ'd therein.

The overflowing Corruption of our Age, Decay of Religion taken notice of. is arriv'd to such an height, that one can't enough lament the languishing Condition Religion lyes under; which is the cause that in such a juncture of Affairs, and under the concurrence of so various circumstances one is not able to serve any one, without giving great Offence to others, besides an uneasy and unprofitable anxiety to himself. 'Tis indeed a work of the absolute Power of God to make way through these Difficulties, who yet in the mean time will have us rest satisfied in the present dispensation of his Grace, and that we heartily endeavour to be found Faithful in our Station.

It often comes into my Mind, that if the Rich Men of this World who are so forward to hoard up Treasures by Thousands, and Hundred Thousands, had but as much Charity as Money, it would then prove no hard matter to set up *Work-Houses* every where: And thereby to prevent, at least,

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the frivolous excuses of some, who are too apt to tell us, that no Work was cut out for them, though they were never so willing to get their living thereby. Alas! how many poor Ignorant Souls might be rescued from the dominion of Sin and Satan, and so brought back to the Lord by such (and the like) charitable Institutions. But indeed it seems to me that Riches are now attended with secret Judgments of God, eating out as it were that little Satisfaction which the owners might otherwise reap from 'em, so that they prove a Torment and daily Vexation, both to them that are in pursuit after, and those that are possessed of them, who put themselves to a great deal of trouble and inquiet upon that Account. Hence it is that they fall into most violent Quarrels and Law Suits about an handful of Money, and expose themselves to Thieves and Robbers, and to a World of other afflicting Accidents, which usually accompany the possession of the things of this World. Whereas they might prove the means of doing much good, besides the joy and inward satisfaction that would infallibly redound to the Possessors, if they managed well their Riches. Nor sooner now are such covetous Niggards Idlers, but the greedy Inheritors of an Estate so unhappily hoarded up, will waste both themselves and their Estate with Pomp and Superfluities. All which may give us a sufficient Insight both into the foolishness of People thus charm'd with uncertain Riches, and the *falsity*

Judgments attending the misapplication of Riches.

ment of God following at the heels of so sinful an Idolatry.

But doth the Lord want the help of Rich and Wealthy People? And is he not able to bring about his Designs without them? Or is he so Poor that he must depend upon their Support? Surely no. The truth is that many have made themselves unworthy, to prove Instrumental in furthering so great a Blessing by the Riches, which indeed were given them to advance such Noble and Charitable Undertakings, but have hitherto been misapplied by 'em, to satisfy the cravings of a covetous Disposition. Many who pretend more than others to a sense of Charity, seem often big with abundance of specious Projects, which they say, shall in their proper season be put in execution; but expecting such an opportunity as best suits their Fancy, and so deferring those from one time to another, they at last find themselves involv'd in such circumstances, that they would fain be doing some good, but it being then out of their reach, all their Projects and Contrivances come to nothing.

Blessed therefore are those Rich Men which regard the Apostle's Exhortation in his 1 Epist. to Tim. Chap. 6. v. 17, 18. 19. Charge them that are Rich in this World, that they be not high minded, nor trust in uncertain Riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate. Laying up in store for themselves a good Foundation.

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against the time to come, that they may lay hold on *Eternal Life*.

Such are the Judgments of God, now overflowing the World with an Inundation of so dreadful disorders, being the just effects of our Sins! Yet the Lord is able to help when, how, and by what means, he pleaseth. Let us therefore entirely rely upon Him, who standeth in need of no Man's help to Support him, and yet hath the Hearts of all Men in his Hand to incline 'em which way he pleaseth. Each of us shall in due time Reap what he hath Sown here, whether sparingly or bountifully.

But I must mention one thing more before I conclude, which is, that besides such Concerns as more nearly relate to the Hospital, we have also kept up under God's Blessing a *Constitution* begun for the benefit of such as beg from door to door, and either live here in Town, or come from other Places. Two Hours are set apart every Day, one in the Fore-noon, another in the After-noon, wherein these poor People are first instructed in the Principles of Religion, and afterwards reliev'd with a Supply of their Temporal Wants.

Likewise the Hospital for the Maintenance of a few poor *Widdows* (depending under God upon the generous Charity of one particular well-disposed Gentleman) hath continued hitherto in a flourishing condition.

The rest of our Institutions that have been hitherto carried on, to retrieve if possible, a good Education, I here pass by in silence, because they have no immediate relation to
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the Hospital, to give an account whereof was at present my only design. If any body be desirous to inform himself of the nature of our *Pedagogium*, or Collegiate School, I refer him to a *large Account*, wherein the whole *Method* of managing that Affair is distinctly lay'd down. As likewise another small Treatise has been published about inculcating upon Children *good Principles both of Religion and christian Prudence*.

I can't forbear mentioning here also the *prevailing Example*, which is shewn us by many well-disposed Persons in *England*, who after having form'd themselves into *several Societies*, have set up and hitherto successfully maintain'd abundance of *Charity-Schools*, oppos'd and discourag'd Vice, introduc'd some degree of Catechising Ignorant People, publish'd many useful Books, and by other laudable Projects given encouragement to other Nations. Which makes me hope, that they also begin to think it time to concern themselves something more for the *Life of Religion and Power of Godliness*, chusing rather to promote the same by vigorously carrying on such *practical Methods* as strike at the Root of Vice, and Profaneness, than by maintaining unnecessary and unprofitable Disputes.

Besides these and the like encouragements I have hitherto met with, the Lord hath given me one Proof more of his Goodness, which is the joyning to me another sincere *Fellow-Labourer*, who together

Societies in England taken notice off.

with him that hath been with me these many Years, beareth no small part of the Pastoral Care, by which means a larger opportunity is confer'd on me, to prosecute some other things tending to the common Good. I have already gain'd so much time hereby, as to give the finishing stroke to a Treatise intituled *NICQDEMUS*, treating upon the *unlawfulness of Fear before Men*, which being about half done some Years ago, was lay'd aside by the intervention of other Affairs: And to publish another setting forth *Christ as the Substance of the whole Scripture*.

Conclusion.

And thus I think, *Most Honour'd Friend*, I have at present answer'd your expectation, in giving some Account of the most *Remarkable Passages* of Divine Providence that have hitherto befallen us in the Management of the Hospital, entirely referring the communication of this Letter to your Prudence; but reserving to my self the Care of putting it out here in Print, as a *Continuation* of that *Narrative*, which has been already set forth. The Lord hath not been pleas'd as yet to make us known to one another by sight, yet I assure you that your Letters discovering your Faith in, and your Love to *JESUS CHRIST* and all Mankind, prove no small excitement to me, and which I hope have been effectual to the uniting our Hearts in a most tender sense of reciprocal Love and kindness, which is a Fore-tast here of that *Eternal Life*, the full enjoyment whereof will follow then, when we come to be favour'd with

with endless Joys, before the Throne of our Lord *Jesus Christ!* To whose Infinite Mercy I commit not only the full Reward of your Charitable inclinations towards us, but also your self in this beginning of the Year, Praying him to Bless you both here and hereafter.

Now unto the King Eternal, Immortal, Invisible, the only wise God, be Honour and Glory for ever and ever. *Amen.*

I Remain Most Honour'd Friend

Your true Friend

to serve you

August Herman Franck

Glaucho without
Hall. Jan. the
7th 1702.

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The first part of the paper is devoted to a general
 discussion of the problem. It is shown that the
 problem is equivalent to the problem of finding
 the minimum of a certain function. This function
 is then shown to be convex, and the minimum
 is found to be unique. The minimum value is
 then shown to be equal to the value of the
 function at the origin. This result is then
 used to prove the main theorem of the paper.

The second part of the paper is devoted to a
 detailed study of the case in which the
 function is linear. It is shown that in this
 case the minimum is attained at the origin.

The third part of the paper is devoted to a
 study of the case in which the function is
 quadratic. It is shown that in this case the
 minimum is attained at the origin.

The fourth part of the paper is devoted to a
 study of the case in which the function is
 cubic. It is shown that in this case the
 minimum is attained at the origin.

The fifth part of the paper is devoted to a
 study of the case in which the function is
 quartic. It is shown that in this case the
 minimum is attained at the origin.

The sixth part of the paper is devoted to a
 study of the case in which the function is
 quintic. It is shown that in this case the
 minimum is attained at the origin.

The seventh part of the paper is devoted to a
 study of the case in which the function is
 sextic. It is shown that in this case the
 minimum is attained at the origin.

AN
APPENDIX

Wherein

Are contained several Authentick and most considerable Papers, needful for the better Understanding of the present State of the Hospital and of the *other Charities* in and about *HALL*: And for giving a clear view of the Progress of Learning and Christian Piety, both in the said University and in the Royal Collegiate-School, under the Auspicious Patronage of the present King of *Prussia*.

Some of which were never Published before in any Language.

THE
PRIVILEGE

Of His Electoral High-
 ness of *Brandenbourg*
 (now King of *Prussia*)
 Granted to the Ho-
 spital at *Glauchau* with-
 out **HALL**.

See Pag. 31.
 §. 30.

WE FREDERICK III. By the
 Grace of God *Marckgraff* at *Brandenbourg*,
Arch-Chamberlain of the *Sacred Roman Empire*,
 and *Elector*, &c. Signifie by these presents,
 that whereas there hath been most humbly lay'd
 before us, the Scheme of the several *Charity-Schools*
 and *Constitutions*, for the well *Educating*
 and *Relief* of the *Poor*, at *Glauchau* without
HALL, Erected by *Mr. Franck* Professor in *Ordinary*
 of *Divinity* and *Philosophy* at our *University*
 of *Hall*; and whereas we not only most
 graciously approve of so *laudable* and *well*
contriv'd an *undertaking*, (tending to the
Glory of *God*, the *Good* of the
 Country

Country and the comfort of many poor People) but are also most graciously resolv'd to do our utmost for Seconding, Promoting, and Supporting the same. We therefore, in relation to this have thought fit, to Give and Grant, and do hereby Give and Grant, these following Priviledges and Immunities.

We Will and Appoint by virtue of these Presents; that whereas the Undertaking hath been begun by Mr. *Franck* as a *Private Concern*, the same for the future be managed under our Name, Protection and Authority, and be looked upon as a *Publick Affair*.

II.

The whole Undertaking shall be regarded as annexed to our University at *Hall*, and Subject to its Jurisdiction; but the chief Management thereof left to the aforesaid Mr. *Franck* for the Term of his natural Life, and during his abode in our Country: And that it shall also so continue even then, if ever we think to call him to another place.

III.

And in case such things should happen, he shall be allow'd a Person to supply his Place under his Inspection.

IV.

Whensoever Divine Providence shall be pleas'd to call him out of this Life, none shall be entrusted with the chief Management of the Work, but he, whom he himself in his Life-time hath named, and in his Last-Will order'd to succeed in his Place. Besides

sides this, the carrying on of the whole Undertaking shall be committed to Men of true Integrity and good Conscience, of suitable Abilities and sound Understanding, and to none but such as he himself hath pitch'd up, on who then are to make this their Buisiness that the whole Undertaking as it was begun be carried on by the Principle of a blameless Conscience, which is to be the Duty of all that succeed in that Trust.

V.

Because the Hospital is for the most part both Situate and begun on such a piece of Ground as belongs to the Parish at *Glaucha*, the Hospital shall therefore be referr'd to the said Parish.

VI.

Moreover the Orphans, and all such as die in the Hospital, shall be exempted in their Burials from paying for Ringing, Singing, Burying places and things of that Nature; since they are no otherwise to be esteemed than people of the utmost poverty.

VII.

Since we have most graciously exempted the Hospital from paying any Excise, 'tis further our pleasure, that by virtue of these presents it enjoy not only the same Benefit in Tolls and Customs, but

VIII.

'Tis our will, that the Houses, arable Grounds, Gardens, Meadows and other unmoveable Goods belonging to the said Poor be exempted like other Religious Foundations from all what the Lawyers call *onera personalia*, so that they shall by no means and in no respect be impos'd

pos'd thereon. But as for the *Onera realia* to which some Goods bought up for the Hospital have hitherto been liable, tis our Will that the same be still continued; (except the Country thereabouts would for the Honour of God offer to defray the charge!) But for these new Buildings and Establishments that never have been *sub onere* we Grant, that the same be and remain exempted, both from the Real and Personal Duties.

IX.

And because a great many Books are required for the use of the Hospital, and the rest of the Charity-Schools, and besides this no small Benefit may redound to an University, if it be well provided with Printing-Houses, Bookseller's and Bookbinder's-Shops, we Grant and Allow to the said Hospital the Privilege of setting up a Printing-House a Bookseller's and Bookbinders-Shop, yet with this caution, that such Books as are to be Printed there be liable to the usual Censure.

And whereas it has been consider'd that it would prove no small difficulty (especially in Winter, and in the Night time) if all such Medicines as are to be used in the Hospital should be fetch'd out of the City, and our Baylywick *Giebechenstern* wherein *Stancha* lyeth being not yet provided with an Apothecary's Shop, we Grant to the said Hospital the Privilege of keeping an Apothecary's-Shop, yet that the Drugs and Materials

tenants be subject to Excise and other Customs.

Besides this we Grant that the said Hospital may keep the following Handycrafts Men: A Taylor, a Shoemaker, a Smith, a Carpenter and a Cooper.

More especially we Grant to the said Hospital, the liberty of Baking and Brewing, so much as may be spent in the Hospital and other Foundations belonging thereto.

We Grant to the said Hospital the Privilege, Salvo jure retractus, the first Refusal of any Goods exposed to Sale, especially in our Balywick of *Giebichenstein* whensoever it happens that any parcel of Land whether Meadows, or Gardens is to be Sold, provided that as good and reasonable a rate be allow'd by the Hospital as is offer'd by others.

For the better Maintenance of the Hospital, we Order that every Church in our Dutchy of *Magdebourgh* and Principality of *Halberstad* (except such as are Poor and in Decay themselves) furnish the said Hospital with one *Crown* a Year, and that the Superintendents and Inspectors make this Collection in their several Parishes, and send it to the appointed place.

We have likewise graciously Granted, that a free Collection be made throughout all our-

our Provinces and Dominions for the Maintenance of the Hospital, and the Person appointed to go from door to door, shall be accomodated with our gracious Recommendation on that behalf.

XVI.

We allow also by virtue of these Presents the tenth part of all such Fines as fall in the Dutchy of *Magdebourgh*, and Principality of *Halberstad*, not exceeding the Sum of Fifty Crowns each. And We Will that these be reserv'd for that purpose by the Officers of our Treasury, to be made over as a settled Fund for the use and benefit of the said Hospital. We likewise Will and Command, that

XVII.

Such Orphans out of the Hospital as are to be put out Apprentices, be Bound without exhibiting any *Testimonials* of their legitimacy; especially in case they be born in remote Countries, so that the procuring of such *Testimonials* would either prove altogether impossible, or at least too chargeable. Wherefore instead thereof a *Certificate* given by the Director of the Hospital shall be sufficient.

They shall likewise be freely receiv'd into the Corporations belonging to their several Trades, and be entirely exempted from all such charges as usually are to be pay'd when they are to be bound Apprentices or made Free.

XIX.

XIX.

Whensoever it happens that some *Stipends* are to be conferr'd in the aforesaid Dutchy and Principality, We will cause such as are bred Scholars in the Hospital, to be prefer'd before others, *ceteris paribus*.

XX.

As for the Building of the Hospital it self, We grant some Timber, Lime, Bricks and Tiles, and upon a further Information of what is wanting, a more particular Order shall be given.

XXI.

Of all such Incomes as are bequeath'd to the Children by their deceased Friends, the Hospital shall receive the Revenues, whilst the Children are in the Hospital. But when they leave the Hospital they may then take it along with them, or if they be not arriv'd yet to a capacity of managing it well, the Revenues shall be faithfully preserv'd for them in the Hospital till such time.

XXII.

Whensoever such Orphans as have been bred in the Hospital, die without Issue, the Hospital shall Inherit the third part of what they possess.

XXIII.

And as it is our Will and Pleasure, that these Points that have been deliver'd here be kept most strictly and without default: so our Officers and Ministers both at *Magdebourg* and *Halberstad* are charged by virtue of these Presents, to demean themselves accordingly, and with such compliance as becomes them, for the execution of our

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Commands herein expressed. In confirmation whereof we have subscribed these presents with our Hand, and annexed our Electoral Seal. Given at *Cologn* on the *Spree*, *September* the Nineteenth, in the One Thousand Six Hundred and Ninety, eighth Year, from the Nativity of our Lord and Saviour.

F R E D E R I C K.

(L. S.)

P. von Fuchs.

II.

A farther Declaration concerning several Points contained in the Priviledge Granted to the Hospital at *Hall* by His Electoral Highness of *Brandenbours*, now King of *Prussia*.

IT having been most humbly Represented to His Electoral Highness of *Brandenbours*, our most Gracious Sovereign, that the Professor in Ordinary of Divinity and Philosophy at his Electoral Highness's University at *Hall*, *Mr. August Herman Franck*, hath

hath most humbly desired some *further Declaration* of several Points contain'd in the Charter or Priviledge, graciously conferr'd upon the Hospital at *Glantha* without *Hall*; His Electoral Highness was graciously pleas'd to grant this desire as follows.

As for the *First Point*, His Electoral Highness graciously declares, it is His pleasure, that on condition those Handy-crafts Men, who are to be employ'd in the Hospital, (such as Taylors, Shoemakers, Smiths, Carpenters, Coopers &c.) do pay down the Sum of Five Crowns for License to exercise their respective Trades, they thereupon shall be receiv'd into the Company of these respective Trades, or Manual Occupations, without being oblig'd to the performance of several other conditions, that are required of others for setting up in the same Trades. They shall also enjoy the liberty of employing under them Journey-men, or Apprentices, in like manner as others of the same Occupation do.

Secondly, His Electoral Highness is most graciously pleas'd to declare by these presents, that the Superintendents and Inspectors in the Dutchy of *Magdebourgh* and Principality of *Halberstad* do carefully and seasonably gather in that Crown which every Parish, according to the tenour of the 14th Article, is yearly to pay towards facilitating the management of the Hospital: And that they exempt none here from, but those only whose Poverty and Decay is apparently known.

Thirdly: His Electoral Highness most graciously Ordains that the *Collection* granted to the Hospital, to be made throughout all His Provinces, be by no means, or under any pretext whatsoever obstructed, but rather forwarded and promoted according to every one's capacity.

Fourthly: 'Tis His Electoral Highness's Will, that the *Tenth part* of all Fines levied either as a Penalty or Confiscation, or a Tax that shall not exceed the Sum of Fifty Crowns, be (immediately upon the payment thereof) deducted from the whole Sum; and either sent away presently to the Hospital, or laid apart to be paid in thither every quarter of the Year. And in case His Electoral Highness should order certain Persons to be paid out of these Fines, that the same must be understood only of the nine parts remaining. Likewise His Electoral Highness orders, that the execution of this be begun from that very Day, on which the granted Priviledge is dated, namely, on *September* the 19th in the Year 1698. And that thence forward the tenth part of the Fines aforesaid be exactly paid according to the tenour of these Presents.

Now as the Declaration aforesaid, is the earnest Will and Intent of His Electoral Highness, so He Ordains by virtue of these Presents all Officers intrusted with the chief management of publick Affairs within His Dominions, and all Inferior Magistrates in their several Stations, to behave themselves accordingly with due Obedience, and ready Compliance, whensoever this Declaration shall

shall be exhibited to them, and so upon occasion readily assist the aforesaid *Franck*, both in the Execution of these particulars, and of other Concessions mentioned in the aforesaid Priviledges, that so His Electoral Highness's Will, tending to the Good and Maintenance of many poor Orphans, and other poor People, be thus effectually put in Execution, that their be no occasion left to make any farther application to His Electoral Highness on that behalf. *Orangebourgh*
Sept. 2d. 1699.

FREDERICK.

P. von Fuchs.

III.

A Letter of Exemption granted
to the Hospital.

FREDERICK III. ELECTOR &c.

Whereas *August Herman Franck* Professor of our University at *Hall*, hath most humbly represented to US, that besides some poor Children hitherto trained up in his House, he hath also set up four Tables for the Benefit of poor Scholars, whose Maintenance under his Management,

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depends upon the charitable Contribution of some well-inclin'd Persons: And whereas he therefore doth request, that in providing for the aforesaid Poor he may be *exempted* from such Taxes as are laid on Provision and other necessaries, as the inclosed Paper will inform you at large: *WE* thereupon, readily inclined rather to promote than hinder the good intention of the Petitioner in that respect, do command you hereby, that after the receiving of these Presents you permit the said Petitioner, to Brew, Grind, slay Beasts and buy in Provisions in such quantities as shall be necessary for maintaining the aforesaid Poor Students and Children, without paying the usual Taxes; yet that you take care withal, that under pretence of buying Provision for the Hospital, no manner of irregularity be committed, which might tend to the prejudice of His Electoral Highness. If it be practicable, you may draw up a Computation for the Petitioner, suitable to the number of the Poor that are to be maintained there, and supply him with necessaries accordingly. And we expect that you, in duty to these presents send back to us with expedition a particular account of your proceedings in this Affair. *Cologne upon Spree, October the second, 1697.*

For Our Counsellor and Commissary of the Taxes, Fenzel.

IV.

An Extent of the said Exemption.

FREDERICK III. ELECTOR, &c.

THE inclosed Paper here will at large inform you about the desire of *August Herman Franck*, Our Professor at the University of *Hall*, who hath most humbly petitioned US, that the Exemption from all manner of Excise bestow'd on the Hospital erected by him, dated the second of *October*, in the Year last past, might be granted to the Hospital as it is granted to other *Pious Foundations*, viz. *without any Restriction*; and that he may be allow'd withal, to take what Drink he wants for the use of the said Hospital, from a certain Frenchman there called *le Veaux*. Whereupon these are to Order you, to allow the aforesaid Exemption to the Petitioner in *such Terms* as he hath desired it, unless there be something of important and dangerous consequence to hinder it; and that you acquaint us withal what has been done in this Affair, sending to us an Account of such a Method of managing the same, as may best answer our Trust reposed in you, for the prevention of all ill consequences. *Cologne upon Spree February the 3d. in the Year 1698.*

To Our Counsellor and Commissary of the
Taxes, Tenzel.

V.

A further Explanation and Ratification of the same.

FREDERICK III. ELECTOR, &c.

WHEREAS on the third of *January* past, WE order'd you (in case there was nothing of moment or danger to hinder it) to allow to the Professor at *Hall*, *August Herman Franck*, the Exemption from the Excise for the Benefit of the Hospital there, without any Restriction whatsoever, as it is granted to other Pious Foundations; and also to let him take so much Beer from the Frenchman *le Veaux* as is required for that use, ordering you withal to send in your advice, how any ill consequence resulting from such Grants may be prevented: Notwithstanding which, as we are inform'd, the Concern is still expos'd to many difficulties, and the said *Franck*, meets with several Obstructions in carrying on so good a Design, which in so laudable an Undertaking, ought by no means to be suffered any longer. Wherefore by virtue of these Presents We Order that you contrive such a Method of managing this Affair, that all manner of Provisions, required for the Maintenance, both of the poor Students and Children, may be deliver'd out to the said *Franck* free

free from all Excise, and without any farther Restriction, according to the tenour of our Resolution graciously imparted to him, a Copy whereof we send here inclosed. He shall be further permitted to take so much Beer as he wants for that use, from the Frenchman *le Veaux*, who shall be allowed to supply the said HOSPITAL with Drink without paying any Excise for the same. But how in all this, all manner of abuses, which perhaps might be committed under the Umbrage of such Grants, may be prevented, you are hereby required to send us your opinion as you are in duty Bound. Dated *Cologne upon Spree, March the 22d.* 1698.

To Our Counsellor and Commissary of Taxes.
Tenzel

VI.

The Elector's Letter Declaratory
to the Director of the Hospi-
tal.

FREDERICK III. ELECTOR, &c.

WHereas we understood by your Petition dated *February* the 12th, Your request concerning the full Exemption from
all

all manner of Excise upon such Provisions as are necessary for the use of the Hospital, and the Permission to take the Drink from *le Veaux* a Frenchman there; which we according to the tenour of our Order issued out *January* the third, most graciously granted. Therefore we think fit to acquaint you by the inclosed Copy what farther Orders We have remitted to our Counsellor *Tenzel* at *Hall*, besides and above the two requests already granted. Moreover *WE* declare that the Exemption from the Excise once granted to the HOSPITAL, shall for the future be maintained without any Exception or Violation: And the Frenchman *le Veaux* shall besides the times of Brewing already allow'd, have liberty for one Brewing more, for the sole accomodation of the HOSPITAL. *Cologne March the 23d, 1698.*

To the Professor FRANCK.

VII.

The Scheme which is observ'd at Glaucha in managing such Poor as come from remote Places, being reduc'd to such straits by Banishment, Fire, or other Accidents of that Nature, bringing Testimonials along with them.

See Chap. 1.
Pag. 25.

I.

THE Proposals drawn up heretofore, for the better regulating of the Alms to be bestow'd on Beggars at *Glaucha without Hall*, being confirm'd by the Government and Consistory of the Duchy of *Magdebourg*, includeth as well the Beggars that come from other places as those that live here.

II.

Such Beggars as come from other parts, if they come in the Fore noon, are ordered to come again about *Eleven* a clock; and such as come in the After-noon, of Summer-days, are ordered to come again at *Five* a clock, and when the days begin to shorten at *Three* or *Four* a clock, *viz.* before it grows too Dark.

III.

III.

And now such as repair about that time to the place appointed, are conducted into a Room set apart for that use, and where there is a Fire for them in the Winter-time.

IV.

Here they deliver up their *Testimonials*, which are perused by one appointed for that purpose, and an exact inquiry is made into the truth thereof.

V.

While he is thus employ'd, a *Catechist* particularly assign'd to that Office, enquires into the Principles of their Religion, and in a condescending way instructs them in the most essential points of Christian Religion, supplying them occasionally both with good Exhortations and Christian Comfort.

VI.

An Hour being thus spent in Instructing them, their *Testimonials* are return'd, and each of them according to their several necessities supplied with outward Relief, some receiving more, and some less.

VII.

He that is employ'd to examine *Testimonials*, has a Book wherein he exactly setteth down (during the hour they are Catechised) (1) The *Day*. (2) The *Names* of the Poor. (3) Their *several* Necessities; and (4) How much every one hath received.

VIII.

If any of them labour under some Sickness or Distemper, a Physician or Surgeon is sent for

for, or they are ordered to repair thither, where they are provided with Medicines according to the exigency of their circumstances.

IX.

Such as are unwilling to stay for their Relief till they are Catechised, or averse from receiving good admonitions, or are found to be sturdy Beggars and Idle Vagabonds, are sent away without any Relief.

VIII.

Orders to be observ'd by the Inspector of the Charity-Schools.

I.

THE Inspector of the Schools, is above all things to recommend in his *Prayers* the whole Establishments of these Schools, and to beg of God both Wisdom that he may manage it to his Honour and the Good of the Youth; and a Blessing that he may Manage it under his gracious Influence.

The Inspector is to Pray earnestly

II.

He is to take care that such Masters may be chosen to manage the Youth under him, as exhibit a sound Character of an *Exemplary* godly Life; and of such *Abilities* as may answer their Undertaking. And whensoever

To choose good Masters

soever he observeth that any among 'em is not sufficiently qualified, nor willing to be better inform'd, he is to give notice of it to the Director, in order to get him remov'd in time, and another put in his place.

III.

To Introduce them.

When he introduceth a new Master, he is to do it with a solemn *Prayer*, commending him to the Children, and admonishing them to behave themselves towards him with due obedience.

IV.

To visit the Schools.

He is frequently to *Visit* the Schools, and to see whether the Masters exactly attend their Hour of Teaching, and whether they teach according to the Scheme drawn up for them.

V.

To direct the Children.

When some Children are taken in, he is to shew them the School they are to go to, exhorting them to Obedience, and a diligent attending their hours of Learning; and the Children are to give their Hand upon it that they will perform their Duty.

VI.

To assist the Masters.

He is to assist the Masters in disciplining and governing their Scholars; and if any weighty accusation be charg'd upon a Child, he is then to be present.

VII.

To keep Conference.

He is to *confer* once a Week, and at a fix'd hour, with all the Masters, and joyn with them in Singing and Praying, and afterwards mind them of their Duty in *general*,

ral, and if their be occasion each of them in particular.

VIII.

For the greater excitement of the Children, he is to observe a *Monthly Examination* of each School in particular, and after some Months, with consent of the Director, to order a general Examen. Monthly Examen.

IX.

For the better management of the whole Undertaking, he is to have one, or occasionally more *Vice-Inspectors*, who in like manner are to promote these Endeavours with all Faithfulness and Dexterity. And a Vice Inspector.

IX.

Orders to be observ'd by the Masters of the several Charity-Schools

I.

THE Masters are, above all things, to keep their Eyes fixed on the *main scope* of the whole Undertaking, which is to *model Youth into a true and Experimental knowledge of God and their Saviour Jesus Christ*. Hence they must know, that every Soul they are intrusted with is as it were a part of their own, and that the Lord will require at their hands the Blood of all such Children as by their The Duty of the Masters. is to mind the main scope.

their sloath and backwardness are lost and neglected.

II.

To examine
then selves.

Let therefore every one *enter into himself*, and see whether he hath lay'd in himself a sure and firm Foundation of true Piety, so that the Youth may not onely imbibe the first tincture of Christian Doctrine from them, but that they may also by the worthy Example of the Master, representing an unfeigned Pattern of a Primitive Religion, be more and more influenc'd, especially when they see, that whatsoever he doth is done with an holy awe and an uninterrupted regard to the Lord, and not to please Men in his Station. For nobody indeed must presume to be intrusted with any management of Children, except he has given such Proofs of his sincerity as one may depend upon. And if for a while he puts on the Mask of Hypocrisy, and an external shew of Religion, the judgment he draws upon him, will at last fall more heavy.

III.

To avoid the
character of an
Hireling.

If on the contrary the Master has got his Principles, Life, and Conversation interwoven with a real sense of Religion, it will produce the happy effect of keeping him free from the baseness of *Hirelings*, who are too much influenced in what they undertake with the Principle of selfishness, and no sooner is the Spring of Interest stopt up, but all their vigor will decay, and the teaching of Children will now grow burdensome upon them, because there is no Principle of sincere charity to move them
any

any longer. Whereas if they stand free and disingag'd from such and the like sinister ends and designs, they will become true Shepherds of the Lambs committed to them, feeding them willingly and out of a ready mind, and remembering that when the chief Shepherd shall appear, their reward will be proportioned to their Labour; of which Glorious Reward they must needs fall short, whenever they don't answer the Character of a true Teacher, which is generously to renounce his own secular interest in the discharge of his Trust, and not to take the performance thereof for a Task the severity of the Law obliges him to, but who in a condescending way and Evangelical manner performs his Duty, minding nothing but the Glory of God, and the good of his Fellow-Creatures.

IV.

In that employment that is committed to them, they ought entirely to rely on the powerful *Assistance* and Blessing of God, and not to depend in the least on their own Parts and Abilities. Hence there should be so many Memorials fixed as it were on their Minds, as they have Children committed to their Care, to be trained up for God, and dedicated to his Service; striving in their daily Supplications to the Lord for the eternal welfare of the Children. and in order thereto, for a gracious Benediction from above upon their Endeavours.

V.

And since it too often happens that many in their applications to Children are too much To work in a Spirit of love.

O

much taken up with the practice of *Severity*, choosing rather to work upon them by a sharp Discipline, than to model their hearts by the true candor and sweetness of a *Gospel-Spirit*, attended with a *Fatherly Care*, *Patience* and *Meekness*; which conduct of theirs being generally deriv'd, on one hand from the want of competent knowledge in matters of Education, and on the other, from the want of true cordial Love towards the Youth, they prove rather meer *Instructors*, than *Fathers* in Christ: (especially young People, who are commonly most wanting in this condescending Christian *Meekness*.) Therefore this ought to induce the *Masters*, most humbly and instantly to implore the Lord, that he would be pleased to inspire them with a loving and *fatherly* Temper towards the Children committed to them, and to take away all manner of asperity and immoderate rigour, which will certainly draw a great Blessing after it, especially if this *paternal* Care for the Children should be interwoven with a true *Brotherly* Love amongst the *Masters* themselves; every one being willing readily to learn from the other what he knows not, and to submit to all such Directions, as may any way tend to the retrieving of good Education, and with an hearty and harmonious concurrence carry on such an important Business. The same Principle will not only remove all manner of sourness in the *Masters*, apt to tincture the Minds of Children, but teach them also how to season their sweet and condescending Conduct with a spice of *Earnestness*,

nessness, this being a far nobler way of bringing Children to, and keeping them in a good composure of Mind, than all the imperious and importunate Methods of others. This impartial and paternal Love of the Masters, will enable them also, *equally* and without any partiality of distinction, to love *all* the Children they are intrusted with. In a word: To teach 'em faithfully, to exhort them, rebuke them and to bear with them with all patience.

From whence follows, that it is a mistaken Zeal opposite to a *fatherly* Character, whensoever Masters transported into bitterness *Nick-name* the Children, and hurry them about by the violent driving of impatient Passions. All which must needs prove useless, to say no worse.

VI.

But at once to deliver the sum of this matter: Tho' Masters are not to lay aside all manner of discipline; yet in all this such a *roughness* is to be avoided, as relishes of an exasperated Mind, and are to endeavour, by most pathetick and sweet expressions; to soften them into a sense of the Love of God manifested in Christ Jesus, whereby both the sparks of a lively Faith, and of an hearty delight in the word of God, will be enkindled, and an holy awe of the great God planted in them.

To avoid roughness.

VII.

They shall not make any use of the *Rod*, except they have given fair and sufficient Warning for three several times at least, or in case of *obstinate* malice. Hence it is not

To use the Rod moderately.

To much their defect in Learning, as the eruptions of wickedness which ought to be punish'd, especially if they give themselves to *Lies*. Yet even in such cases, they shall but moderately use the Rod, lest the Children be terrified and discouraged by the rigor of such a Discipline. The Masters ought likewise to make the Children clearly sensible of the crime committed by them, that so they may see into the bottom of their malignity, and into the cause why they are punish'd. And to make the best use of it, they are in their application to the rest of the Children, lively to set out the crime, and the punishment attending it, assuring them withal how willing they were to cast away the Rod, if the Children would be governed by words. Afterwards the Master who hath been employ'd in exercising Discipline, shall cause such Children as have been punish'd to give him the hand, and to thank him with promise of amendment.

VIII.

To Pray before they use any Discipline.

Before the Masters betake themselves to such a Discipline, they are to beseech God most heartily, that he would be pleased to bestow on them that measure of *Wisdom*, that is necessary for so important an *Affair*, that so they may prevent all manner of carnal Passions, and like Fathers under God's Blessing discipline the Children; having in all this their Eyes fixed on the main scope, which is *a true modelling of the Children into a better Temper.*

IX.

IX.

But if they happen at any time to overdo the work, they ought then to submit to all such directions, as tend to rectify their carriage towards the Children, never hardenning themselves against these friendly Admonitions, nor wreaking their Malice upon the Children.

To submit if better directed.

X.

When any of the Children is guilty of a notorious Crime, the Masters shall set down in a *Paper Book* the most remarkable circumstances thereof, and in the *Visitation*, which is made once a Week, deliver it to the Inspector, that so the Child be punish'd according to his Direction; which is to be attended with a *solemn Caution* given to all the rest of the Children on this occasion, to make the deeper impression upon 'em.

In some cases to be directed by the Inspector.

XI.

As for the Children that behave themselves well, the Masters ought to take care that they never expose them to the danger of Pride by *untimely Praises*, which else would prove a visible overthrow of all such good motions as begin to revive in them. On the other hand, they may, with a great deal of tenderness give them a sweeter and livelier discovery of all these glorious *Promises*, that attend true Religion, both in this and the life to come, and open unto them the compassionate Love of Christ towards Children, to kindle in them some reciprocal flames of Love; the happy effect whereof, will be a sincere readiness, the better to mind the performance of their duty

Not to run out in untimely Praises.

both at Church and in the Schools, and to behave themselves obediently towards their Masters. Yet these Evangelical Motives ought not to be confin'd to good-natur'd Children only, but they may be now and then display'd even to Stubborn Spirits, in order to work them into a pliable Temper.

• XII.

To urge a self-denying Life.

The masters ought generally to set out the sinful inclinations of Youth in their most lively Colours, and more especially when they apply themselves to these, who by reason of their age come to be more exposed to such allurements, in order to nip sin in the bud, and timely to insure their Souls to the noble principle of *Self-denial*. For the facilitating whereof they ought to be acquainted, that nothing can be renounced in the world, which is not in a far nobler degree found again and more perfectly enjoy'd in Christ. And this will prove a helpful means, to give 'em by degrees a substantial and true relish of Christian Religion.

XIII.

To commend the life of Christ as a pattern of our actions.

But alas ! the world is come to such a dismal pass, that Children being reprov'd for their Irregularities, will plead the Example of their Parents, or of those that supply their place. The Masters in such a case are to acquaint them, that the Word of God is the most accomplish'd *Rule*, and the Life of Christ display'd therein the most perfect *Pattern* to square our Lives and Actions by ; so that Children on one hand may

may be kept free from the contagious Examples of Parents, and yet on the other, all due Respect to them may be preserv'd as much as possible; minding 'em withal what regard they ought to have for their Parents in every thing else.

XIV.

As for good *Manners*, the Masters ought to give competent Directions, how to converse courteously and uprightly with every one.

To reform the Manners of Children.

XV.

Such Children as have been used to beg from door to door, or still follow that practice, are carefully to be admonish'd to extricate themselves as soon as they can from so dangerous a course of Life, and in order to that, to lay hold on every opportunity of learning some honest Employment, in which they may be serviceable to others, and so order their Life and Conversation to the will of God. In the mean time they may be assur'd, that all possible care should be taken to put them out Apprentices, if they will fear God and be mindful of their Duty. Sometimes the Master may give 'em *Instances* of some poor beggarly Children, who by the Blessing of God have become good and useful Men, and some of 'em been rais'd to no mean Estate even in this World.

How to Manage begging Children.

XVI.

It may also be useful, to give 'em an insight into the many notorious Sins Beggars are generally guilty of. For instance, when People betake themselves to Begging only

To expose the Sins of the Beggars.

to get Money, or when they have any, to waste it with riotous living; or when they thus plunge themselves into this practice, that they care neither for Church nor Schools; being more fond of satisfying the Belly, than feeding the Soul with the word of God.

XVII.

Yet with due
circumspection

However the Master is to take care, that he enumerate not too particularly all manner of Sins usually crouding in upon Beggars, lest some of the Children by Vices exposed to their view, rather fall in love with than avoid them. *'Tis honourable to reveal the Works of God, but the Works of the Devil must be talked of with a great deal of Circumspection, because the Tinder of corruption lurking in every Soul is ready to catch Fire.*

XVIII.

To take parti-
cular care for
these.

The Masters ought to do their utmost, that such poor *Vagrants* as we hitherto have not been able to receive into the Hospital, may above all the rest get a sound Tincture of Christian Religion, because 'tis uncertain how long they may stay with us.

XIX.

Not to trans-
gress these
Rules.

The Masters shall exactly order their Teaching according to the *Scheme* drawn up for this use, and never set up any alteration of their own. But whenever they find that some useful alteration may be made, they are to take down in writing the most material points, and deliver 'em to the Inspector, who afterwards in the *Weekly Conference*

ference may consult about it with the rest of the School-Masters, and if their be nothing of moment prohibiting the said alteration, may give notice of it to the Director, that so it may be done with his approbation, and incorporated into the *Scheme* which the Masters are to follow.

XX.

As the Work of each day is to be begun with an hearty *Prayer*, so it is to be finished in like manner: And the Master is to see it performed with due earnestness and application, not making it too long.

XXI.

The Masters shall keep a *Register* of the Children, and note down when each of 'em has been receiv'd; likewise their Names, Parents, Age and Condition wherein they were, when they came to School, &c. Afterwards what day they take leave of the School, and what they have learn'd while they were there. All which may be put into a *regular Form*, to be produc'd at the Publick Examination.

XXII.

They are never to forget the imploring of Divine Wisdom, for the better *searching* and *discerning* in Children their various *Tempers* and *Dispositions*. This being a helpful mean the sooner to gain every one in particular, and apply either *soft* or *sharp* remedies suitable to their Tempers. 'Tis likewise the way to find out the natural *Capacity* and *Genius* of each Child, in order to cultivate and to stir up the gift of every one in particular, and so to reduce it into Practice. About the approach of the *Examination*, they may by this Method pass the more

To Pray earnestly.

To keep a Register of the Children.

To discern the temper of Children.

more exact judgment upon every Child, and give an Idea of the whole frame of his Mind, which is to be annex'd to the Register mentioned in the foregoing paragraph. All these Papers the Inspector of the Schools is to collect and carefully to lay up after the Examination.

XXIII.

To explain the true meaning of what they teach.

The Masters ought to do their utmost, not to teach the Children only the bare words of the Catechism, and of the Proofs alledged from Scripture, but to acquaint 'em also with the true *sense* and meaning thereof. Particularly they ought to drive at the most practical points, and carefully to acquaint 'em that a bare out-side knowledge without the life of Religion will never be sufficient, and that therefore their whole Life must be conformable to what they profess with their Lips.

XXIV.

To take care of their way of pronouncing.

They ought to take care lest the Children use themselves to an unintelligible, stammering or hasty way of uttering either their Prayers or Catechism, because this would hinder them very much from getting a true and solid understanding of what they said.

XXV.

To keep the Books of the Children.

See Chap. 1. §. 7.

The Children shall not be allow'd to take their Books home with them, but shall receive them when they come to School, and return 'em to the Master when they go away, who shall lock up all the Books in a Box made for that purpose, it being his duty to see that none be lost. Nevertheless

less if a Child taketh leave of the School, whether a Boy, or a Girl, being fit for an Apprentiship or for any other service, they may take their Books along with 'em, and they are to receive from the Inspector a Catechism, the Psalms and the New-Testament.

XXVI.

The Child upon his quitting the School, shall take leave of the Inspector of the Schools and of the Ministers, and return most hearty thanks for the good Education bestow'd on him. Hereupon, the Master then present shall put him in mind of all the good Principles he hitherto has been acquainted with, and in a most cordial application to the said Child, exhort him practically to live up to what he knows, and to make his whole life and conversation conformable to such heavenly Principles as have been inculcated upon his mind. Which then the Child is solemnly to promise. After this the Master shall cause all the Children to rise up, and joyn with them in an hearty Prayer, for the Temporal and Eternal welfare of this Child, imploring the Lord withal, that he would be pleased further to Bless all such endeavours, as tend to retrieve and promote a Method of good Education. At last the Master shall admonish him, that although he is to come no more to School, yet he ought not to fail coming to be Catechised publickly at Church, that so he may not forget what he has learn'd.

How to manage them that take their leave.

XXVII.

XXVII.

To attend the
Children to
Church.

The Children shall every day be attended by their Masters in going to Prayers and Catechising at Church, and in going to hear Sermons, not only on the Lord's day, but at all other times when they have any opportunity. They ought to keep them as much as possible in a good composure, quietness and attention to what they hear, and to prevent all manner of disorders in in them. All which may be much furthered, by frequent inculcating on them an *awful sense of the Omnipresence of God*. Every Lord's-day when the After-noon's Sermon is over, the Masters, according to the orders laid down, shall, before they go with them to *Publick Prayers*, entertain the Children with some spiritual discourse, or else with an edifying History spiritually applied.

XXVIII.

To be present
betimes.

The Masters shall be present in the Classes assign'd to each of 'em a little before the stroke of the Clock, and shall stay there till the Children are got together, that they may take care lest the Children, even before the School begin, discompose and disorder themselves in the Class or in the Yard.

XXIX.

To engage the
Children to
Application.

The Masters ought never to allow any indecent licentiousness in the Children, especially in the hours of Teaching: As if, for Instance, such Children who are the hindmost were allowed too much liberty, whilst the Master was engag'd with them that are next him. To prevent which, the Masters ought

ought never to do any thing else themselves during the hour of teaching. As if, for Instance, they should write or read in some Book ; which would prove an occasion to Children also to meddle with other things, or at least not to mind what they come thither about.

XXX.

If a Child happens to stay away from the School, the Master shall send immediately, and enquire for the reason of his being absent.

To send for the absent.

XXXI.

When the Masters find that Parents keep their Children away without any sufficient reason, then they ought to visit the Parents, and by a convincing and affectionate discourse, endeavour to set them right in this matter, lest they by any means should obstruct the spiritual improvement and learning of their Children. Besides this the Masters ought now and then to pay a visit to those Parents whose Children they are intrusted with, and enquire how the little ones behave themselves whilst they are at home? whether they say their Prayers, be obedient, &c. which if wisely managed, may have a good influence both upon the Parents and the Children, and keep up a good understanding between the Parents and Masters; which will prove no small furtherance in the work of Education.

To visit the Parents.

XXXII.

If any of the Masters by imprudence shall take a false Step, and another of his fellow-Labourers has a mind to admonish him of it,

To walk wisely in the Childrens presence.

it, he is to take care that he may never do it before the Children.

XXXIII

To keep them from bad Company.

If there is a Publick *Fair* to be kept, the Master is to exhort the Children before hand not to stay away from School, nor to gape after Mountebancks; or creep into Play-houses; that so they may be fortified against all manner of dangerous diversions and allurements, and especially saved from falling in company with wicked and seducing Boys, which too often happens in publick Places and upon solemn occasions.

XXXIV.

And too long staying away.

At the approach of any great Festival days, Children are to be exhorted to come to School again after they are over, and not to stay away the whole Week.

XXXV.

To be present at the weekly Conference.

All the Masters shall be present at the *weekly Conference*, and never absent themselves, except in case of urgent necessity. Their weekly Allowance is to be fetched every Saturday at a set hour.

XXXVI.

To act with the Inspectors approbation.

None of the Masters are to go a Journey, without giving notice to the Inspector, of his design, nor without his approbation supply his place with another Person.

XXXVII.

How to take leave from the Children.

Whenever a Master happens to take leave of the School, he shall joyn once more in Prayers with such Children as he taught, and then impart 'em his Blessing.

X.

Some Rules more nearly concerning the Management of such Children as are actually receiv'd into the Hospital.

I.

BECAUSE such Orphans as are taken into the Hospital enjoy a more *regular Education*, being kept all day long under a strict law and government, and consequently are like to receive better impressions, than those that only enjoy the Benefit of the School, without their Diet and other necessaries; the way of managing them is hence in several points differing from the foregoing Scheme.

Rules concerning the Orphans bred in the Hospital.

II.

In Summer-time the Children are obliged to rise at *Five* a Clock, and in the Winter about *Six*, going to Bed about *Nine* a Clock. No sooner are they got up and dressed but they go to Prayers, whilst there Minds are still free and undistracted, and to prevent all manner of accidental Interruptions, whereby this holy duty is sometimes put off. But besides this, these Children may by little and little be used to make their addresses to Heaven in their own words, without being confin'd to one constant

Their duty in the Morning.

stant Form ; to the facilitating whereof, the Master must set 'em an example of Praying without a Form himself. Especially they are to be instructed with what earnestness and zeal they ought to Pray for their Benefactors, their being no other means left for them to make any requital for the Benefits through them receiv'd, than their sincere addresses to the Throne of Grace. They ought also frequently to be minded of the Signal Favour of God, whereby they are put into the way of laying a good Foundation of sound Principles and Christian Virtues: Which is to be attended with pathetick exhortations to be mindful of their duty in this respect, and accordingly to embrace an Obedient, Sincere, Industrious and Serious manner of Life.

In the Evening.

From Eight to Nine at Night, the Evening Prayers are celebrated, and before they engage, the Master may now and then enter with them into a serious *Examination* of their Consciences, and by such an exercise, use them to *search* how they have conducted themselves the past Day, both towards God and their Superiours.

When Prayer is over, they go to Bed, every Room being furnished with a Bed for a Master who lodgeth with the Boys; and the Girls being all confined to one particular house, and having a Governess lying among them, to prevent by their Presence all manner of Disorders, when the Children are dressing and undressing themselves.

Be-

Because hitherto *John Arnd's* (a) Book of *True Christianity* has been publickly expounded in the weekly Sermons, (each verse of the Bible placed at the head of the Chapters in the Book aforesaid, being taken for a Text) the Master, instead of the Chapter in the New Testament appointed for a Before Sermon
Morn-

(a) *John Arnd*, was General Superintendent or Principal Minister of the Church in the Duke of *Zell's* Dominions, an awakening Preacher and Writer amongst the *Lutherans*, in the beginning of the Sixteenth Century, who upheld in some measure the Power of Religion, in a time wherein almost the whole Empire was involv'd in most dismal and destructive Civil Wars. 'Twas about that time he publish'd his Book of *True Christianity*, opening the most Substantial and Practical Points thereof without touching any thing of controversy then overflowing the Christian World. When these Books came to appear many of the *High Lutherans* influenced by some of the *Clergy* (who thought their honour concerned, because the Author seem'd to lay the cause of the general corruption too nigh their doors) most violently oppos'd the Author's Books, as stuffed with I know not what heretical Doctrines, which yet, notwithstanding all these furious Contradictions, spread far and near, and prevail'd at last to that degree, that they are now generally approv'd and none dares so much as to attempt to oppose 'em, for fear he should be looked upon as a profligate scorner of Religion. Many Millions of Souls have been awakened, from the lifeless formality, into an *inward sense* of Religion by those Books, especially in these latter times. One of the principal *Expedients* propos'd and endeavour'd by the Author in order to revive *Christ's* Religion from this visible decay, is to make *People live up to the plainest precepts of Christ*, such as *Self-denial*, *Mortification*, *Contrition*, *Resignation*, and the like, instead of filling their Minds with nice Disputes and partial

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Couten-

Morning Lesson, is to make the Children read that Chapter of *Arnd's Book*, which is to be made the subject of the Sermon of that Day; the Contents whereof he may in a few words unfold to them, and this being done exhort 'em to mind what is to be further Preached thereon. The same Method he is to keep every Sunday Morning, when he may so go through the Gospel of that Day, and thereby prepare 'em as much as possible for attention to the subsequent Sermon.

III.

Contentions, which seemed to him rather to nourish than to abate Pride and Self-love, the Springs of Corruption. The blessed Author departed this Life in the Year 1621. in a most heavenly frame of Mind. But some hours before his death, labouring under a great Agony of Soul, he prayed out of Psal. 143. *Lord enter not into Judgment with thy Servant &c.* And one of the standers by answered him out of Joh. 5. 24. *That he that believes on God, shall not come into condemnation.* Whereupon he fell into a slumber, and suddenly starting up uttered these words out of Joh. 1. 14. *We beheld his glory, the glory as of the only begotten of the Father.* Being asked by his Wife, *when he saw it? Just now,* says he; *O what a wonderful glory is that! 'Tis that glory which Eye hath not seen, nor Ear heard, neither is entred into the hearts of Man.* About Nine in the Evening he asked *what a Clock it was?* And being told, he soon after cried out: *Now I have Overcome!* and so expired without speaking another word. Part of the aforesaid Book was Publish'd in *English* in the Year 1646. But the Translation not coming up to the Author's Spirit, requires some able hand to refine it. 'Twas Printed in *Latin* at *Frankfort* in the Year, 1658.

III.

After Prayers they go and *Wash* themselves; the Master looking after the Boys, and the Governess after the Girls, to prevent all manner of disorders. After this they eat their Breakfast, and when that is done they are ordered to learn a verse out of the Bible, if an hour be not already spent. In Washing.

IV.

The hours of Learning are regulated according to a particular Scheme drawn up for that purpose. In Learning

V

But here you may observe, that this Method and Time, belongs onely to such Children as learn the Catechism, Reading Writing, and Cyphering, to qualifie 'em for an Apprentiship. But such as in an higher Form are taught Languages, and Sciences, are to be at School by Six a Clock in the Morning, where they learn *Latin, Greek, Hebrew, &c.* Destinction of the Children.

VI.

In *Summer time* all the Boys sometimes attend a Student of Physick In Simpling; which proves very useful to such as afterwards apply themselves to the Study of Physick or to be Apothecaries. Those that are to be put out to the Printer, Bookseller, or any such Trade, learn at least to Read *Latin, Greek and Hebrew*, and the *Latin Declensions and Conjugations*, as things exceeding serviceable for facilitating their future employment. They are taught the way of Simpling.

VII.

And a general
notion of all
useful Sciences

And because 'tis very useful, even to such as do not make Learning their Profession, to get at least some Tincture of the Principles of Astronomy, Geometry, Physick, History, and of such things as concern the Government and Statutes of their Native Country, (if they desire to pass for Men of Understanding and of a publick Spirit) there are set apart some particular hours, besides the time of their Schooling and Knitting, wherein after a pleasant Method like Play and Diversion, they are acquainted with the most material Points of all these Sciences. For Instance, How to know God by the works of Nature, and to Praise him accordingly; How they may distinguish one Country from another; How they ought to Travel, How to divide and to measure a piece of Ground, How to use the Almanack, &c. This was the design of *Ernest Prince of Sax-Gotha* of pious Memory, who not only caused a particular School to be erected, for such Boys as were not design'd to be Scholars, but Artists, Merchants and Handycrafts-men, but has also publish'd a small Treatise in our native Language, wherein he layeth down in a most compendious way the Principles of the chief and most useful Sciences; which Treatise we have used in the Management of our Orphans.

.XI.

XI.

An Abstract of a Letter to a Friend, concerning the present state of the University of HALL, chiefly in respect to the Divinity Professors there.

— That the UNIVERSITY at *HALL* is the most flourishing at present amongst the Protestant Academies in *Germany*, cannot be denied. 'Twas the first of *July* 1694 when it took its *Rise*, at a time when His Electoral Highness of *Brandenbough* now King of *Prussia* was graciously pleased to be present there, and at the solemn opening thereof, to reduce into Act all the Priviledges Granted both by His *Imperial* Majesty, and by our gracious Sovereign. 'Tis a wonder to see how vastly the number of Students, which then was but indifferent, is since increased, it amounting at present to about *three Thousand*; which as it may in great part be ascribed to the *Regular Settlements* and exact Constitutions established by its Royal *Founder*, so the unwearied diligence of the professors in attending their *Publick* and *Private* Lectures, has attracted many a Young Scholar, and induced him to prefer this Place before any of the Universities of our Country.

But what I shall more particularly insist on at present, is, the *Faculty of Divinity* there, whose worthy Members are at present, Dr. *Justus Joachimus Breithaupt*; Dr. *Paulus Antonius*, and Mr. *Augustus Hermannus Franckius*.

These three Men, as they make it their Business to promote *Religion* and *Learning* in the station assign'd to them; so there is one thing which hitherto hath been very helpful in forwarding their design. And this is their hearty *Fraternal Love*, and harmonious Concurrence in the Work they are engaged in.

This cordial and sincere Harmony of theirs, is by so much the more to be valued, by how much the less it is met with in other Universities; many being too apt to think their Honour would be endangered by so close a Tye of Friendship and Familiarity.

The happy result of this mutual brotherly Concord of theirs, is a most *Exquisite Order* and joint Concurrence in their Endeavours, tending intirely to furnish their Pupils with sufficient and yet most compendious directions both for *Piety* and *Learning*. In this, our Divinity Professors I am apt to say, are inferior to none, and superior to most, cutting off thereby all such things as might tend to confusion and disorder.

He that is *Dean* of the Faculty, hath the precedence among them, and according to custom is the chief Director of such things as fall under mutual debate, and is duly respected in this Prerogative by his Fellow-Professors.

Where

Wherefore putting all this together, you will acknowledge that every thing they undertake, must needs go on with the greatest expedition, and (yet the best) order imaginable. For which reason it cannot be denied, that the *joynt endeavours* of the Theological Professors there, have by the Blessing of God produced many excellent effects, not a little conducing to the common Good.

But as the Faculty of Divinity at *Hall* hath many things *common* with other Universities in modelling Youth, so 'tis to be observed, that it enjoys some *particular* Advantages, which for ought I know are but little regarded elsewhere.

To instance in *one*, You must know, that there is an Order settled by the Academical Statutes, by virtue whereof the Professors of Divinity are oblig'd to keep two or three *Sessions* a Week, wherein laying aside all other things, they expressly enquire into the *Sense* of every Young Scholar in particular, and supply him afterwards with Directions suitable to the circumstances they find him in. Three days in a Week are appointed for these *Sessions*, which last from Two till Four in the Afternoon.

To these *Sessions* the *Dean* uses to summon all such Students of Divinity as are newly arrived; the Names of whom are, for that purpose, from time to time communicated to him, by the Rector Magnificus out of the common Register.

No sooner doth such Student make his appearance before the Professors, but several

ral questions are put to him, in order to make some discovery, both of the *Disposition* of his Mind, and also of the *outward circumstances* of his Life. The *Dean* usually examines him about his Name, Age, Country, the Persons he hath been bred under, whether at any University, or some other Publick or Private School. Then the Professors will enquire what progress he has made in the several Branches of School-learning? What knowledge he has of Philosophical Principles; but especially they inquire, whether he be a good Proficient in *Greek* and *Latin*; and at last, whether he has any Fore-tast of sound Divinity, and what Colledges he has frequented to prepare himself for more weighty and useful Studies?

Farther, what is the *scope* of all his Endeavours, and what the *Leading Principle* he acts upon? Whether he designs to qualify himself for a Pastoral Office, or for an employment in some School? How long he intends to stay at the University? &c.

After this they inquire, into the management of his Affairs, asking him where he lodges, what Company he keeps? &c. The Answers whereunto are noted down in a particular Book, not only by each of the Professors, but also by their Assistants, called *Adjuncti Theologia*; that so upon any emergency, they may have ready at hand, the particular circumstances of every Student committed to their Care. Hereupon the young Scholar is advised, after a paternal and condescending way, what course to take

take in his Theological Studies; how he ought to eschew the overflowing corruption of the Age, and the whole train of infectious Vices, too frequently prevailing in Universities.

After this, they endeavour to make him sensible of the *chief End* on which a Christian Scholar ought to fix his Eye; which is not to get a *Living* (according to the custom of those, who being too indulgent to their Belly, do not reach beyond the concerns of their carnal part) but to *promote the Glory of our great Creator, and the Good of Mankind*. And accordingly they recommend to him such Lectures, as they think most useful to effect that noble End. And this advice they give, without the least regard to any base Self-interest or sordid By-ends, having agreed between themselves to read all their Lectures both *Publick* and *Private gratis*; which as it proves no small support to poor and indigent Scholars, (who may now bestow that Money upon other necessaries, which they must else have pay'd towards the several Lectures they attend) so it happily prevents all manner of secret Animosities and Emulations, whereby otherwise they might perhaps be tempted to strive to procure to themselves, the most considerable amongst the Students in order to get the largest Fees.

To the aforesaid *Sessions* of the Divinity Professors, such Students are likewise summoned, as are represented *loose* in their Principles, or *disorderly* in their conversation. These are most affectionately *exhort-
ed*

sed to reform while there is time left, and not to stand any longer so unconcerned in a matter, whereby their eternal welfare is endanger'd. Oh how many a Soul hath been reclaimed from the very Brink of destruction by so *pathetick* Admonitions! which though perhaps they may have for a while been shaken off by many a Stubborn Temper, yet Experience hath taught us, that at least they have struck an aw and dread into many refractory and rebellious Spirits, and so prevented abundance of disorders and mischiefs.

Now as these endeavours of the Divinity Professors tend to the cultivating and improvement of the Minds of their Pupils; so they have no less a regard to the invention and prosecution of such Methods, as may make the Scholars more easy even in their outward Circumstances.

The Reverend Dr. *Breitaupt* takes upon him the Disposal of such Money as His *Prussian* Majesty is graciously pleased to allow to a certain number of indigent Scholars, born within his Majesty's Dominions; twelve of whom the Doctor hath lodged in the same House with himself, in order to keep 'em the better in aw, and under his daily Inspection to train 'em up for the Good of their Country.

The Reverend Dr. *Antonius* takes care of seeing the Money well bestow'd, that is Collected both in the *Collegiate Church*, where the Professors Preach by turns; and in the *Ascetick Colledge* kept every Lord's day at his own House.

What

What Pains the Reverend Mr. *Franch* hath taken hitherto, in providing for poor *Scholars* is so well known, that I think it unnecessary to insist here upon that, especially since it has been mentioned in the *Account of the Hospital* publish'd by himself; to which, I at present refer you, and only here take notice that, besides the *Ordinary Tables* set up for poor *Scholars* in the Hospital, there has of late been made some considerable addition for *Students* reduced to such straits, that they don't know where to find a meal's Meat for that day. If these address themselves to the Inspector of the Hospital by Seven a Clock in the Morning, they are freely entertain'd at Dinner every day to the number of Sixty and four; and such as come in after the number is filled up, are reckoned the first among them that are boarded the next day, and ordered then to repair to the place assigned for that purpose.

See Pag. 17.

Such *Students* as have their constant Diet in the Hospital, are obliged to spend two hours every day in the service thereof, which generally consists in *Catechizing* the Poor and the like Exercises. Which useful Practices as they are much decay'd in the Church, so we have reason to hope that in tract of time, this may prove a means of reviving it, at least to some degree; these *Students* being inured to a good *practical Method*, and a plain familiar way of discoursing People, even of the meanest capacity.

But all the outward supplies, nay all manner of *Colledges*, *Hospitals* and *Establishments*

ments of that nature, as they may *Begin* with Provision for the Body, (People being generally more ready to receive impressi^on in the *Sensitive* than in the *Spiritual* part, the latter being too far sunk into death and Oblivion) so they never ought to *Terminate* you know in any thing which tends to the nourishment of the Body only, this being undoubtedly too mean a Design, in consideration of the *main scope* a Christian ought to drive at. Wherefore I must further tell you, that our Professors do their utmost, to see the Gifts and Stipends bestow'd by Charitable Persons *Spiritualized* and improv'd to a more exalted End; truly supposing, that meer *Feeding* of the Body, might prove the *Starving* of the Soul: To prevent which, the aforesaid Dr. *Breithaupt* hath, amongst other things tending to a true Reformation of Scholars, set apart an hour every day, wherein all such Students are to meet, as enjoy the Benefit of the *Royal Seminary*, and when they are met together he explains unto them a Chapter out of the Bible, and joyns with them in Singing and Praying. Which hath already proved a means of awakening many a Soul into a sense of Religion.

But now coming to the several Lectures of the Divinity Professors, I can't but take notice here of the *different Talents*, the Lord hath been pleased to bestow on each of 'em, and what good use they have made thereof. Dr. *Breithaupt* in one of his Lectures treats constantly on *Thetical Theology*, setting down in a positive manner, and without touching any

any controversial Points, the Fundamentals of Religion; to which purpose he hath published a small Treatise, entituled: *Theses Credendorum & Agendorum*, and by way of Question and Answer, hath therein *Stated* the most material points of Christian Religion, practically applying them.

The most considerable points of Christian Doctrine being thus stated, by the Industry of this Professor, his Colleague the Reverend Dr. *Antonius* takes upon him the *Controversial part* refuting all such Errors, as stand in opposition to the Doctrines prov'd, by the former from Scripture.

His Method is as follows:

In the first Place, he gives some *Historical Account*, drawn from credible Monuments, of the several *Heresies* started in the Church, and the Divisions attending the same. In the second, he sets the *Controversed Question* in its full light; and lastly *modestly* shews, how to maintain our ground against the contradictions raised by dissenting Parties. In all this he is very careful, lest by any unhandsome expression the Auditors be inspired with a bitterness against any dissenting Party, nay, not against such as notoriously swerve from the soundness of christian Principles; being fully convinced that Animosities and unnecessary Debates about matters of Religion, and the whole Train of Vices resulting from thence, are generally *Nourish'd* rather than *Lessened* by the common Method of Controversial Lectures; which tho' it is the *worst* of Practices, yet is now no longer reputed a Vice,

Vice, since Time, Power and the corruption of Teachers, has guilt it over with I know not what Authority.

To prevent these unhappy Consequences, whereby the very Vitals of Christian Religion are endanger'd, and to remove all manner of such Contentions as seem to relish of hatred and selfishness, he farther lays open the *depth* of our natural corruption, from whence proceed all manner of errors and delusions, depraved *Reason*, impregnated with the Spirit of *Self Love*, and raised up by unmortified *Passions*, being generally the *Principle*, from whence hath sprung, and still Springs up such a multitude of erroneous Notions. The result of which consideration is, that none overvalue himself on account of some better Apprehensions in matters of Religion, since the *Seed* of the most abominable Heresies lies lurking in every Soul, and if not timely restrained by a Principle of Grace, is ready to break out into most unaccountable Delusions. All which he sets forth, as a very *moving Argument* to humble one more and more, that so he may bear with others in a spirit of Compassion, if perhaps he finds the unruly Passions of Self-love a little suppressed, and consequently the *Intellétual* Part better qualified for the clearer apprehending of the Mysteries of Christian Religion.

But now I must mention likewise such *Lectures* as chiefly fall to the share of the Reverend Professor *Franck*, and as his Gift mainly lyeth in *Preaching*, *Explaining* and *Interpreting* the Scripture, so such Lectures are

are assign'd to him, as best suit with that his particular Talent; and as the gift of preaching is much enlivened and stirred up by a *Practical Method*, he commonly singles out such Students as seem to be of good parts and a sprightly Disposition for this Exercise; whom, after they have laid a good Foundation in *Thetical Divinity*, he directs to Preach by turns every Wednesday Morning in the Parish Church at *Glaucha*, by degrees to cultivate, model and refine such Gifts, as for want of Exercise did not appear, or seem'd to lie under a languishing obscurity. A certain number of Students is chosen for this purpose, each of whom must be present both to hear the Sermon, and the censure of the Professor (whose place upon occasion is supplied by his Curate) when Sermon is over. The *main Point* here intended is a *plain easie and intelligible Expression* of Religious Subjects, as being most useful for the Edification of others; where also these defects are observ'd which adhere to *Elocution, Gesture, Action* and things of that nature. But as for exalted strains of Oratory and Rhetorical flowers, you must know, that they are altogether laid aside, as tending generally more to nourish the *Pride* of the Preacher, than the *languishing Souls* of the Hearers.

And this I think, may give you some Idea of the present state of the *Publick Divinity Lectures* and Exercises of our University. As for the *Private Lectures*, they are not kept so close to this Scheme, but admit of any useful alteration upon emergent

gent occasions. However when the *Catalogue of Lectures* is to be published, they agree first about the *Ordering* and *Digesting* of the Lectures, that so they may go as much as possible hand in hand together, one Lecture being combined with the other, for the greater Benefit and satisfaction of their Pupils.

I can't forbear to mention here another Lecture of Mr. *Franck's*, which has been kept up these many Years once a Week. This is called *Collegium Paraneticum* or a *Monitory Lecture*. 'Tis set up on purpose to give young Scholars a competent insight into the things they ought to *shun*, and the things they ought to *mind*, in order to make an happy Progress in the Study of Divinity. This I confess is frequented, with a great deal of satisfaction, by all such as are desirous to have their notions about Theological matters rectified and refined from such *popular mistakes*, as are too apt to insinuate themselves into the thoughts of young Students, and give a false Tincture to the eye of their Minds. To remove which the Professor lays open the many *Prejudices* and *Prepossessions* in the Students of Divinity, and how they *misguide* the whole course of the Theological Study. He discovers the many sinister and carnal *By-ends* that influence too many in so holy an Undertaking, and which will often secretly and insensibly work themselves even into well-disposed Souls. what Observations he every day makes of the Conduct, Manners and Studies of young Scholars he there relates

lates, and being entirely confined to Students of Divinity, he thinks that a good opportunity to press it near home; giving them withal such *Directions* as are thought most expedient for the better management of their Affairs; and for this purpose he singles out either some passages of Scripture to ground his Exhortation upon, or some useful piece of the *Primitive Writers*. One time he went through the Epistles to *Timothy* and *Titus*; another time through the excellent *Homilies* of *Macarius* and other pieces of a Primitive Stamp, that he might the better thereby discover the *warmth* and Vigour of Religion then observable in Christians, and the present deplorable degeneracy from such excellent Examples. Another time I remember he discoursed upon a small Treatise of his intituled: *The Character of Timothy drawn up for the Imitation of Students in Divinity*.

I must mention one more, and then I shall have done with my account of the *Theological Exercises*; and this is the *Ascetick* Lecture kept by Dr. *Antonius* every Lord's day from Five till Seven a Clock at his own House. 'Tis mainly intended for the Reformation of Divinity Scholars, but besides them it has been all along frequented by learned and well-disposed Persons of all Professions.

The *Method* of it, you may take as follows: After they have Sung a Spiritual Hymn and put up Prayers for obtaining a Blessing upon their Endeavours, the Doctor as chief director of the Congregation, gives some general

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ral hint of the present Subject of their Discourse. After this, one or (upon occasion) two Proponents are appointed, who then deliver their thoughts upon the question proposed; such Persons being chosen for this purpose as are eminent both for spiritual Experience and ready Utterance, and so best qualified to entertain the Congregation with an Edifying and Savoury Discourse; and no sooner have they made an end, than the Doctor takes up the Argument, and by a practical and pressing *Application*, lays home what was uttered by the Young Divines; and if notwithstanding this precaution they perhaps have been *deficient* in their Discourse, or not *clear* enough in their expressions, and by consequence liable to be *misunderstood*, by making some useful additions he endeavours to supply what ever has been wanting in the others. Sometimes when one of the other Professors happens to be present, or some other Divine whose integrity and zeal for promoting the cause of God is sufficiently known, then the Doctor will kindly invite such an one to cast in his mite also, and for the common benefit to contribute what practical Observations have at any time occurred to him concerning the Point in question.

By these private Conferences, many Souls have been awakened to a Religious course of Life, and others strengthened therein; Besides which they have prov'd likewise no small Confirmation of many wavering Christians, hearing the same Truth repeated over and over again, and supported by so many

many Witnesses. How useful have our Professors found such and the like *private Exercises*, for keeping up in some degree the Life of Religion, in an Age wherein Profaneness has got the Ascendant, while *Preaching* is generally look'd upon as a meer *Trade*, and *Hearing of Sermons* practis'd out of meer *custom*, being follow'd only for a better colouring over a deprav'd Mind.

In this *Asaetick Colledge*, after the Psalms of *David* and some other Books of the Bible, the Epistles of *Ignatius*, of *Barnabas*, of *Clement*, and the Homilies of *Macarius* lately done into our Native Language, have been read over and explained, that so, if possible, some degree of *Primitive Religion* might be reviv'd in this degenerate Age. After this the *Life of Christ* in its several Branches, scatter'd throughout the Four Evangelists, hath been handled and practically applied. Then the *Lives* of the *Apostles*, of *Aposkolical Men*, and other Saints have been rehearsed, and the nature of true Religion in its most eminent Dispensations, Advantages, Hindrances, Trials, various Symptoms, and several Degrees have been distinctly unfolded, and by such Instances lively represented, out of that *Collection of Lives* which was lately compiled and published in our Language, to the no small encouragement of many good Souls; the Principles of Christianity being generally more taking when accommodated with an *Historical Dress*, than when reduc'd to numerous and long Rules.

But I must here also mention by the way, the Advantage our University at present

has above any other in our Country, *viz.* the Visits it has receiv'd and continues to receive from *Forreigners*, whereof I'll mention only at present an *Arabian*, who has resided here three quarters of a Year, having a Room assign'd to him in the Hospital. His Name was *Samuel Negri* Born at *Damascus*, a Man of quick parts and good understanding, and no stranger to the *Polite Learning* now in vogue, who being Master not only of the *French*, but also of the *Latin* Language, prov'd exceeding serviceable for our design, which was to have some Young Scholars taught a competent measure of the *Arabick* Language, which he has perform'd with good success, there being not only some Students but also some Boys of the Hospital, who are advanc'd to a considerable degree of knowledge in that Language, and fit to Teach others again. In order whereto, he has gone through a course of Reading the *Alcoran*, and has translated it into Latin for the use of his Auditors. After this he went to *Venice* with a design (as I think) of returning to his Native Country.

Now as all the forementioned Endeavours, may perhaps in time produce some good Effects, tending to the Glory of our great God, so you must not think that the Enemy has been quiet all this while. Many Instruments of his have been set on Work, with many aspersions to cast an Odium upon our Academy, and especially upon the Faculty of Divinity here. 'Twas but some Years ago
when

when a most malicious Pamphlet was spread under the Title of, *A view of the Irregularities of the Pietists* (This being the Name the World imposes on 'em in scorn, tho' no ill Name in it self,) wherein not only our Professors here, but also the Reverend Dr. Spener now among the Blessed, were most Bitterly reviled. But as the Contrivance of this Author was craftily intended to undermine these good Men, so it produc'd abundance of *Apologetical Pieces*, amongst which that of the said Dr. Spener is the most worthy of observation.

XII.

The Present STATE of the Hospital, Charity-Schools, and the several Establishments belonging thereto, Erected by Mr. August Herman Franck at Glaucha without Hall.

March the 29th. 1705.

I. THE HOSPITAL Presenteth to your View.

1. *The Education of the Orphans*, the number whereof amounts at present to —125. They are as follows.

Q 3

(1)

(1) Such *Boys* as are of good natural parts taken from among the Rest, instructed in Languages, Sciences, &c. The number of whom is at present _____ 55.

(2) The Rest trained up in Principles of true Piety, and taught to Read, Write, Cast Accounts, Sing, and after the Hours appointed for learning, to Dress and to Spin Wool, Knit, &c. Their number amounting to _____ 45.

(3) The *Girls* confin'd to a particular House, and besides the pious Education before mentioned taught to Read, Write, Cast Accounts, to Spin, Knit, Sow, &c. The bigger ones are also employ'd in good Huswifery, their number being _____ 25.

(4) Besides these, some Citizens Children instructed in the same manner with them, whose number is at present _____ 27.

Both Boys and Girls are all the day long confin'd to the presence of a Master or Mistress, and even at that time, when they have some Hours allowed 'em for Diversion, taking either a walk into the Garden or into the Fields. At Night there are *Eight* Masters appointed to lodge among the Boys, and a Nurse to be with the Girls.

The *General Inspector* of the Schools has the Conduct of each particular School committed to his Care.

2. *The Management of the House*; which is committed to a Steward appointed for that service. The Steward buys up all manner of Provision, and sees every thing done in its proper Season, viz. Baking, Brewing, Washing, killing of Cattle, &c.

&c. And takes care to have the Meat for the Students, Children and Officers of the Hospital well dressed and served up at the usual Hours, and such Diet prepared for the Sick as may best suit their particular Circumstances, &c.

The Persons who assist him in Household Affairs are (1) a Lad who goes on errands, (2) A Man Servant. (3) The Brewer, (4) One that sweeps the Rooms. (5) A Watch-man. (6) One that buys up such Beasts as are fit for Provision, and looks after them that are to be fatted, wherein he is assisted by his Wife and Maid-servant. (7) A Groom of the Stable. (8) The Washer-woman who also cleans the Children, and hath two Maids to assist her every day, and eight other Women to help her every washing day, and five on those days when the Children are cleansed. (9) The Nurse that looks after the Sick. (10) The Cook with some-Servants belonging to the Kitchen.

These Household affairs are partly directed by the *Physician*, partly by the *Inspector* of the Schools, together with some Assistants, a *Conference* being appointed once a Week to consult about the Affairs of this nature.

3. The *Apothecaries-shop*, which is manag'd by the Apothecary himself, a Book keeper, an Operator, four Labourers, two Apprentices, and one that looks after the Fire.

This Shop is chiefly inspected by the *Physician* of the Hospital.

4. The *Printing-House*. For this is appointed a Fore-man, Four Workmen and Four Apprentices.

5. The Bookfeller's-Shop, which is ordered by the Bookfeller himself, one Man and one Apprentice.

Both the Printing house and the Bookfeller's shop are under the Inspection of the Bookfeller.

II. EIGHT SCHOOLS belonging to the Hospital, and furnished with Masters, out of the Seminary of School Masters.

One of which Schools is ordered according to the Method of the Royal Collegiate School, and besides Languages all manner of Sciences are taught therein. In this School such Children are instructed as are singled out from the poor Orphans, besides some other Children both out of this City and from other places, amounting together at present to _____ 103.

The other *Seven* are appointed both for the benefit of Boys and Girls, who, besides that they are taught the true Principles of Religion, are instructed in Reading, Writing, and Arithmetick, and the Girls used to Needle Work, &c.

Most of these Children are taught *gratis*, and freely furnish'd with Books, Paper, Pens and Ink; the number whereof amounts at present to _____ 418.

All these eight Schools, together with the Children bred in the Hospital, are governed by Fifty Masters. _____ 50.

These Schools have also a particular Inspector appointed for 'em, who upon occasion is relieved by a Vice-Inspector.

III.

III. A FOUNDATION FOR WIDOWS: See pag. 32.
 wherein Four are maintain'd with a Maid-Servant to attend them. There is also a Chaplain to say Prayers with them twice a day.

IV. A CONSTITUTION FOR THE POOR INHABITANTS AT *GLAUCHA*; by vertue whereof they Collect Alms once a Month throughout the whole Parish.

V. A CONSTITUTION FOR BEGGARS COMING FROM ABROAD. See pag. 25. and 187.

VI. THE SEMINARY FOR SCHOOL-MASTERS, whence all those Masters are taken, that are employ'd in the Hospital and the other Charity Schools, the number of whom amounts to at present ——— 75. being all Students of Divinity and all freely boarded in the Hospital.

VII. THE EXTRAORDINARY TABLES IN THE HOSPITAL. These are appointed for Sixty Four poor Students only at dinner time.

These Students are manag'd by one appointed on purpose for that service.

To these Foundations more immediately relating to the Hospital, we may also in some respect refer the following Establishments.

VIII. THE ORIENTAL COLLEGE OF DIVINITY, wherein some Masters of Arts, and Students of Divinity are constantly employ'd about cultivating and improving the *Eastern* Languages, instructing other Young Scholars in the same, the number of whom amounts at present to ———— II.

Into this are incorporated some *Gracians* come over to prosecute their Studies here, in number ———— 5.

All

All the Persons employ'd in this Affair are confined to one House, by two and two in a Chamber, and have their Diet all at one Table.

The Inspection of this Colledge is committed to Mr. *Michaelis*, the present Professor of *Eastern* Languages, who is assisted by an *adjunctus* of Divinity

IX. THE *PÆDAGOGIUM REGIUM*, or *ROYAL COLLEGIATE-SCHOOL*, being set up for Young Gentlemen bred at their Parents Cost, and after the Fundamentals of Religion, Taught, the *Latin, Greek, Hebrew, and French* Languages; besides *Arithmetick, Geography, Geometry, History, Astronomy, Musick, Botany, Anatomy, Fair Writing, &c.* At their leisure time, they may exercise themselves in *Turning, Drawing, Glass Painting, &c.*

They are confined to the constant Inspection of a Master even when School time is over, to prevent all manner of Irregularities in such hours as are allotted to them for Recreation, which might otherwise wear off the best impressions made upon them during their stay at School.

They have also their Masters lodging with them in their several Rooms. Their number is at present _____ 70.

They have *Ordinary Masters* _____ 12,
Extraordinary. _____ 5.

This School hath a particular Inspector, who is almost constantly employ'd in Visiting the several Classes, hearing the Masters Teach, and keeping a *weekly Conference* with them about

bout the better improvement of the Youth committed to their Care.

The *Method* they use in Teaching is publish'd in Print for the greater satisfaction of those who desire to be more fully inform'd in this Affair.

XIII.

A short Abstract of a Letter concerning the last Passages of the Life of the most Reverend Father in God Dr. Philip James Spener.

SEEing it hath pleased God to receive into the Regions of the Blessed his faithful servant, and our dear Brother, the most Reverend Dr. *Philip James Spener*, whose constant Endeavour it was, to render himself conformable unto the Divine Will; we account it our Duty to return most hearty thanks to the Lord, who by his infinite Power hath preserved, and safely brought to Port, after so many boisterous Storms and Tempests, a Soul, which having here begun to be united into one Spirit with Him, is now swallow'd up in the infinite Ocean of His inexhaustible Goodness and Love. But as the Life of this awakening Teacher, and his whole Conduct, did most lively set out the

the Nature of unfeigned Faith, Humility, and Love; so his very dying Hours and Speeches, and all his Behaviour, were seasoned with Power and Energy, and could not but leave a lasting impression upon the Minds of all those that were about him, tending to awaken the Soul from her natural Coldness into some measure of fervency of Spirit; and of this every one must remain perswaded, when he has consider'd the particular Marks of Divine Favour bestow'd on him, during the time of his Sickness, one whereof was the conspicuous and uninterrupted Tranquillity of Mind he constantly enjoy'd. For whereas nothing is more frequent, than to see the best and most heavenly minded Souls assaulted by the Enemy on all sides, with Doubts, Perplexities and Fears, when they are just ready to take the last Step out of this into the other World, the Lord was graciously pleased to preserve this his Servant in safety from the perturbation of the Enemy, so that no Temptation, (no not so much as a shadow of any) ever offered to disturb the Serenity and Calmness of his Mind. For although He now and then would heartily complain of *Spiritual dryness*, yet this not proceeding from impatience or want of Resignation to the will of God, it did not discompose the frame of his Mind in the least, the sensations or relishes of the Life of Grace which he enjoyed at other times, being retired for the present into the inmost Center of his Soul; the consequence whereof was, that he could not Praise God with such readiness

ness and alacrity of Mind for all his Gifts, as he wished and desired to do; where you may observe by the way, that by his own acknowledgment he had all his life long made this one part of his daily Prayer, that the Lord would be pleased to visit his Soul, *but one quarter of an Hour* before his Death, with some heavenly Infusion, and to prepare her for her Exit out of this World, which was now granted not only for a quarter of an hour, but for many days together, wherein he enjoyed a deep and lively sense of the love of God and of his gracious Presence; which he no sooner felt than readily inferr'd, that the time of his departure was at hand.

But that he might improve this Divine Gust to the best advantage, he would not wholly rest in those heavenly sensations; but still made use thereof to increase his Store of Christian Graces, and especially of Humility and Resignation, well knowing, that all Celestial visitations ought not only to be enjoy'd, but also to be improved to a greater Purification of the Soul, and the increase of all heavenly Vertues. He gave indeed many proofs of his Humility and Patience during the time of his Sickness, being to a good degree transformed into that Meek and Lamb-like disposition so much wanting among Christians now a-days. Most part of his time he spent in Prayer and Praise, offering up to God both his own concerns and those of Christ's Church here on Earth.

'Twas about a fortnight before his Death, when he entred upon his 71st. Year, and then he

he supposed the Lord would be pleased to make that day, whereon he was Born into this World, the Day of his Departure into the other. When the Clock struck Five in the Afternoon, (this being the Hour wherein he was Born) he with a loud voice Praised the Lord for all his Favours conferred on him, which was attended with a flood of Tears, and a most affectionate Confession of all his Sins, the pardon whereof he most earnestly implored. All this while a deep sense of Humility and Self-abasement might be discovered in him, and altho' he had been a great Proficient in the Practice of Humility, during the whole course of his Life, it now became much more conspicuous in him upon several accounts. That which most affected me, was to hear Him express *how unprofitable a Servant he had been, and how small a part of his Life he had consecrated to the service of God.* This made by so much a deeper impression upon my Heart, by how much the better I knew how willingly he offered up himself as a daily Sacrifice to be spent in doing the Will of God, and how free he was from that Tincture and Allay of Self-love, which is too apt to intrude into the most Spiritual actions of a Christian. But it is no great wonder, to see any one, who hath made some discoveries of the Riches of Divine Grace, undervaluing himself, and sinking lower and lower into a sense of his own *Nothingness*, as he perceives the Life and Power of Grace springing up, and advancing higher and higher in his regenerate Soul.

He

Job Lowmyer's Book Hamptons Nov 1844

He most heartily Prayed for the King, especially near the approach of His Death. The day before he dyed he caused the 17th. Chap. of the Gospel according to St. *John* to be read to Him three times together: And indeed it was one of his favourite Chapters; but yet no body could ever prevail with him to Preach upon it, saying *he did not understand it.* On the same day he talked much of *Simeon's* departure, but his Voice was then already so low, that we lost many of His Words, which might otherwise have been treasured up for our Edification. That day he grew so weak, that we every Hour expected the happy conclusion of his Life; however he did not forbear in few words to Bless all those that came to see him. Towards Evening he fell into a sweet slumber, which continued upon him for the most part till next Morning, being the 5th. of *February* 1705. And when he waked, He saluted them that were about him, and called for a little Cordial; after which, at His own request He was set up in a Chair, but within a little while as they were endeavouring to put him into his Bed again, the Thread of his life snapt asunder, and he suddenly expired under the Hands of his Lady, without any great Pangs or violent conflict of nature.

Some days before his Death, he gave order that nothing (no not so much as one Thread) of black should be in his Coffin: For says he, *I have been a Sorrowful Man these many Years, lamenting the deplorable State of Christ's Church Militant here on Earth; but now being*

being upon the Point of retiring into the Church Triumphant in Heaven, I will not have the least mark of Sorrow left upon me, but my Body shall be wrapt up all over in white, for a testimony that I die in expectation of a better and more Glorious State of Christ's Church, to come even upon Earth. His Funeral Text was Rom. VIII. 10. And as Humility had been the chief Ornament of his Life, so his care now was to Preach up the practice thereof even after his own Death, by forbidding any of His surviving Friends either to compose any *Elegy* upon him themselves, or to accept of any if it should be sent to 'em from any other place.

Thus the Servant of the Lord is gone to his Rest; having left a numberless Spiritual Offspring behind him, among whom his Name will be as fragrant Ointment, and the remembrance of of his truly Christian Conversation, a daily Excitement and Encouragement to press forward, and with Patience to run the Race, that is set before 'em.

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