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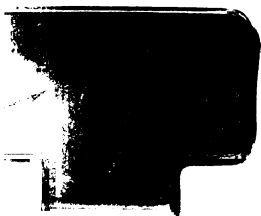
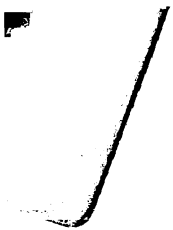
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*Pietas Hallensis:*

Or, a publick

DÉMONSTRATION  
OF THE  
FOOT-STEPS

OF A

Divine BEING yet in the World;

IN AN

HISTORICAL NARRATION

OF THE

**Orphan-House,**

And other charitable Institutions, at

*Glauchau near Hall in Saxony.*

---

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

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Continued to the Beginning of the Year MDCCLII, In a Letter to a Friend. And now done out of *High-Dutch* into *English*. With a PREFACE bringing it down to the present Time; together with a short History of

**P I E T I S M,**

And an APPENDIX containing several Instruments and publick Papers relating to this Work.

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EDINBURGH, Reprinted and Sold by Mr. JAMES DAVIDSON, and other Book-sellers in Town, 1727.

NOTICE

EXHIBITION

OF THE

BRITISH MUSEUM



OF THE

BRITISH MUSEUM

OF THE

BRITISH MUSEUM

OF THE

BRITISH MUSEUM



THE  
AUTHOR'S  
DEDICATION



Of 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 Poer; and in taking Care of the Education of Youth! The only End whereof is, *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 Attainment of that great End, by an actual Supply of external Relief, or by devout Addresses to the Throne of Grace;  
As by



by good Advice, 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 Hospital and the other Charity-Schools erected for the Education of Youth at 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, preserving them and keeping them alive, blessing them upon the Earth, not delivering them into 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

**Bold-**

## DEDICATION.


Boldness before his Tribunal, together with them who are already at 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 Submissive, most Obedient and most Obsequious to them All: With due Respect to their several Characters of Distinction.

*Glaucha without Hall,  
March 30. 1791.*

*August Herman Franck.*



THE  
**PREFACE**  
 TO THE  
 English Reader.

§  *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

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## The PREFACE, &c. . . . . vii

intituled: The Spirit of Christianity, written with this very Purpose, was Printed in London anno 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 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 Metas 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 Tears come to have a much greater Influence on the Publick Affairs of Europe, than all the Battles 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, and the Prosperity of all Orders and Ranks in them respectively: It 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-vitiating 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 Surprising 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 Tears in High and Low Durch) and

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to the English Reader.

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  
Aver-

## The PREFACE

*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 merely 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 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  
" mighti-

to the English Reader. xi

“ 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 en-  
“ larged, but for the most Part published the first  
“ Time, with the Privileges of his Royal Majesty of  
“ Poland, as also of Prussia, and Electors 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 De- “ scription of the Hospital, Poor Schools, and other cha- “ ritable 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 print- ed also an Edition in the Low-Dutch, answering to this ; there having been another printed some Time before at Amsterdam, and called, A short Descrip- tion 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 pre- “ sent : To the Praise of God’s faithful Providence, “ to the strengthening of a Dependence on him, and “ to an Excitement of true Christian Charity. Writ- “ ten in High-Dutch by A. H. Franck, Professor in “ the Greek and Oriental Languages : Together with “ two Attestations for the Collector.” 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 sign 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 at 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. And the Bookseller's Shop already  
has

has such a vast Number and Choice of Books, that it is thought able to Vye with any in the whole University 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 Academical 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 Tear there had been Educated 304 Boys, and 89 Girls, making together the Sum of 393. In which Space of Time, there have died 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  
Stu-

*Students, under the Inspection and Government of the learned Professor Michaelis and of his Adjunctus, constantly employed in 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 Foreign 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 weighty Considerations.*

§ 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.*

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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 H O S-  
P I T A L at *Glauchau* without *Hall.*

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The Introduction ;

*Containing the Reasons and Motives of this  
present Narrative.*

**W**HEREAS His Royal *Prussian*  
Majesty and Electoral Highness  
of *Brandenburgh, Frederick I.* was,  
in the Year *Seventeen-Hundred,*  
graciously pleased to inform himself, in the  
exactest Manner possible, concerning the Hof-  
pital, and the whole Method there contrived  
for

for the better educating and cultivating of Youth, at *Glauchau* 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

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manifest Untruths and Slanders about this Undertaking have hitherto been raised, whereby the whole Affair has been not a little obstructed; this I 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 Aspersions 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

with-hold 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. We may here make a reasonable Application of the Words of the Angel *Raphael* in the Book of *Tobit*, Chap. xii. v. 6, 7. *It is good to praise God, and exalt his Name, and honourably to shew forth the Works of God; therefore*

fore 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. Moreover we are required by the *Royal Law* of Love, to admonish our Neighbour if we see him sin against God, or to give him a seasonable 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 Courte 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.

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. x. 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 Narrative, laying open to every Man's View the whole Scope of the Undertaking, will produce still a 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 *Odium* upon this Affair, and the subsequent Declaration of the Truth freely presented to the Reader.

VI. 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 compared 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.

VII. To instance in one Particular; I can assure the Reader, that many Souls labouring both under Penury of *worldly Estate* and Want of 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 ly 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 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 Bene-

fit of our fellow Creatures ; which is the hearty Wish of the Author.

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C H A P I.

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

**A**S 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 this Purpose in my Neighbourhood, (being Minister at *Glaucha*) 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 them also some wholesome Directions out of the Word of God, more nearly concerning them than any outward 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 them; telling them withal, that now for the future both Spiritual and Temporal Provisions was designed 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. 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 concerned to contrive a

Me;

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.

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 this, I was much concerned for poor House-keepers, who forbear to seek Relief by begging abroad. To support whom in some Measure, I bought an *Alms-Box*; and

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 seemed to prove a Burden to some, and I collected so little, that it would not countervail the Pains taken about it; especially being offered to none but those that were readily predisposed 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 pretended 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, *John iii. 17. Who so hath this World's Good, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him?* And under it: *2 Cor. ix. 7. Every Man, ac-*

ording as he purposeth in his Heart, so let him give, not grudgingly or of Necessity: For God loveth a cheerful 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 1693.

VI. 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. ix. 8. *God is able to make all Grace abound towards you, that ye always having Allsufficiency 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 afresh of what I had read a little while before, and made still a deeper Impression on me, attended with Sighs and Aspirations. After some De-

bates



hates in my Mind, I thought on a Project, how to relieve effectually this poor Man in his present Want, and 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 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

(a) Thirty Pound Sterling English.

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 (a) for his pains, 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 we 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. A-

(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 owe 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.

( 15 )

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

After *Whitsuntide*, 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

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 Aw.

When this little Beginning came to be known abroad, several Persons sent Money to support the Undertaking, and others a Parcel of Linnen to shift the Children withal: To prepare their Minds, by such reasonable 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. 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

(a) Hundred Pounds Sterl. English.

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 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.

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 itself towards indigent Scholars, and its Emanations have been

been never yet exhaulted: Praised be the Name of the Lord.

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 was once begun, and his Bounty streamed 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 Children increased 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 divided the Children, and appointed 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 Piece allow'd them weekly, besides Lodging and Firing.

XIII. But now I saw how all our Endeavours, even upon these very Children which seemed the most hopeful, were very much

(b) Twenty Pounds Engl.

frustrated; because those good Impressions, which perhaps during their Stay in the School were stamped on their Mind, were obliterated again 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 prepared my Mind to concert Measures for setting up an Hospital, even before I knew of any Fund whereon to raise my Design.

When I came to discover this Project to some well-meaning Friends, I presently found one well-disposed Person, who freely 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 about *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 choose one.

I ventured in the Name of God to take '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 Religion  
to

to be educated by them, allowing two Shillings a Week for each of them.

But now that happen'd to me, which is usual to Persons under such Circumstances as mine were; I mean if one hath but Courage 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 effectual Care of some Poor without any settled Provision, and without any Regard to human Supports, I relied entirely upon him, and so did not scruple to make daily Addition to the Number of our Children.

XIV. 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. 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.



grity. 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. 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 Expectation 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. Another Person sent also a Hundred Crowns. Nor to mention now o her 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,

(a) Two hundred Pounds Sterl. (b) Sixty Pounds.

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 purchased, 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 Dependence 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 laying aside all such suspicious Apprehensions, we began to lay a firm Foundation of a Hospital. However 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. 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 Orphans (for so many we had now got together) from the Persons hitherto intrusted with their Care, and lodged them in this House, where the above mentioned Student, who was their Overseer, undertook the Management of them, and furnished them with Diet, Cloaths, Bedding, and other Ne-

cessaries, &c. trained them up in Cleanliness, provided them with good Schooling, kept them in good Order and Discipline : And so proved a Father to them. This was begun in the Year 1696, a Week before *Whitsuntide*.

XVIII. 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 them were finished by the Time of Harvest 1696. 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 them 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 propos'd

posed therein. However I met with such Difficulties in bringing them 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.

This Manner of Proceeding taught me, (1) That this Way of managing poor Students prov'd more beneficial for them, though it was more expensive than the former. (2) How fair an Opportunity this might be, to discover more and more the Temper and Disposition of each of them, and so to keep under stricter Awe the whole Tenour 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

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 (s) Crowns.

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 for this sort of Children, but also for People broken with old Age and Poverty. And as heretofore *Thursday* was fixed for distributing Alms amongst them, 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

in Summer Time, but when the Days  
 n to shorten, about three or four) where  
 first are instructed in the Principles of  
 your of the Scripture: And afterwards  
 Relieved.

XXII. No less Care has been taken for the  
 er Regulation of the Charity-School. At  
 it was divided into two Classes. One  
 ointed for poor Boys, and the other for  
 r Girls. But when these came to be over-  
 ked, new Distinctions were contrived, ac-  
 cording to the Age and Stature of the Chil-  
 n. So that the whole is now divided in-  
 4 Forms or Classes; that is, one for the  
 rger, and one for the *Lesser* Boys: And so  
 ewise for the Girls. These four Classes  
 ve hitherto been constantly maintained, each  
 them having a particular Master assigned,  
 th a Room fit for their Purpose, and Books  
 cessary. So that the whole Crowd of beg-  
 rly Children dispersed all about the Town,  
 d as many as are in no Condition to pay for  
 eir Schooling, may freely enjoy here the  
 enefit of being taught *gratis*

XXIII. These Schools have been likewise  
 omoted, which were set up at the Request  
 f the Citizens for their Children. And a-  
 other was set up in the Month of *Septem-*  
 er 1697, for such of the Citizens Boys as  
 re to be instructed in the Fundamental Points  
 f Learning. But in the Year 1699, on the  
 8th of *May*, this School was united with  
 that

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 them being governed by distinct Masters, who are to teach them 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 them; 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. 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

the rest, and provided with particular Masters, to instruct them 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 bred to Handy-craft Trades, are put into 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 first provided for them, proving now too small; 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 resolved 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 resolved to send the aforesaid *George Henry Newbawer* into *Holland*; a Person of good Charity-Schools and Colleges of this Nature; who thereupon was dispatched hence, *June* the 2d in the Year 1703. And his main Scope was to take an exact Survey of the Hospitals there, of their Structure, their Orders, with the Manner of carrying on such Works; and to take particular Notice of all such Things, as might be any



any Way be helpful to us in erecting this House of Charity.

XXVI. In the mean Time we did not think we should ly under any pressing Necessity of making too much Hastē 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. Besides this we were also to consider; that others offered to build an Alehouse 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 withal 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.

XXVIII. As the whole Affair was never Undertaken upon any settled Provision, but

(a) Four Hundred Eighty Seven Pounds

in Singleness of Heart and entire Dependence 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 abovementioned *Newbawer*, in the Year 1698, *July* the 5th; the Place being surveyed and adjusted, they begun 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 he same.

**XXIX.** When I first went about this Work, my Design was indeed to set up only 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,

Stone, especially after he had conferred about this Affair with divers 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 inclined me to venture it *upon his Assistance*, and resolutely to conclude what was now to be done.

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 no small Satisfaction of Mind to many of them, that

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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 received at the Hand of the Lord.

The Building ran up again, and after such a Rate, that in the Year 1699, by the 13<sup>th</sup> 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 the 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 pleased to furnish us with one hundred thousand Bricks, and Thirty thousand Tiles, which proved very Beneficial

cial in promoting the Building. Which we cannot but mention with humble Thankfulness towards his Electoral Highness.

XXX. In the Year 1768, *September* the 19<sup>th</sup>, his Electoral Highness of *Brandenburgh* was further pleased to provide the Hospital with a Charter, which afterwards by Way of Confirmation he was pleased to explain in several Points.

XXXI. After the Lord had thus provided for the Orphans, and given many happy Demonstrations of his Fatherly Providence over them, he now further inclined 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 entrust me with the Management thereof. Accordingly in the Year 1698 about the Spring, an House was bought in the Street called the *Gomer 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, 19<sup>th</sup>, 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 at before) to serve 'em, to buy such Things 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 Country, of our Sovereign, and the whole Catholick Church.



## 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.*

**I**T being almost impossible to have full Insight 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 signalized his Care and Assistance in advancing this Affair.

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 bestowed on us as the Means of a present Support, was readily and without delay employed, 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 Stu-

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 received and laid out. Which shall now be exemplified by the following Instances.

III. 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 happened before I had been used to such awakening Trials.) But God was pleased to relieve our Want in a very seasonable Hour, and by an unexpected Help. He inclined the Heart of a Person, (who it 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 delivered 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 declared 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 Necessities 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 rendered 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 shewn 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 Dependence upon that Lord *who heareth the very Cry of the young Ravens*. When Prayer was over, and I was just sitting down at the Table, I heard Some-body 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 therein Fifty Crowns being sent a great Way, and this Gift was soon followed by Twenty Crowns more. This prov'd a seasonable Relief, and suitable Supply

ply to our then low Condition, and a Proof, that the Lord had heard even before we cried unto him ; whereby his Name was not a little magnified.

V. 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 Entrance into a real Sense of Religion. This Woman writ me Word, *That the Ducat I sent her came just at the Time when she extremely wanted such an Help ; and that she had thereupon immediately prayed to 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 one the same Day, a Friend also out of *Swedland* sent two *Ducats* ; which soon were followed by five and twenty others sent by the Post in a Letter, from an unknown Hand, the Person sending them not thinking fit to exprefs 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 *Wirtenbergh* died an *Eisenach*, and I received an Intimation that he had bequeathed a Sum of Money to the Hospital. It happened to be (b) Five Hundred *Ducats* in Gold put up in a little Bag with this Direction ; *For the*

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*Hof-*

(a) Nine Shillings and Sixpence. (b) 268 Pound, 15 s.

*Hospital at Hall.* These 500 Ducats were afterwards delivered to me, according to the Design of the Testator, and truly at such a Time when there was great Occasion for them to carry on the Building. Now when I saw this Heap of Ducats, I remembered the Prayer of that pious Woman who *entreated the Lord to reward our Poor again with many Ducats.*

VI. In the Year 1699, about *February*, I found my self under great Straits, 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 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

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. 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, Isa. lxxv. 24. *It shall come to pass, that before they 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 per-

haps 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 inclosed four (a) *Ducats* with this Inscription.

*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 my self 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 any one, being deprived, of all outward 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

(a) Two Pounds Three Shillings

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. Not long after, we were likewise reduc'd to great Straits, 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 to renew my Dependence upon the Lord, and how visibly it convinc'd me, that the Hour of Trial is only appointed by the  
 Lord,

Lord, for the strengthening of our Faith. The Lord graciously remember this Benefactor!

XI. Another Time all our Provision was spent. Then it fell out that in addressing myself to the Lord, I found myself 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 more 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 pleased 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, encouraging me in a particular Manner cheerfully to go on in the Work so happily begun. This Letter came from a  
Pro-

Protestant Merchant living in a Place about Five hundred Miles distant from hence. The Lord remember this Benefactor.

XIII. Another Time a well-disposed Person of Quality of the Femal-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 Mite for the Hospital, viz Fifty Crowns* the first could not forbear weeping, her Joy was so great, as knowing on one Hand the utmost Straits we were then in, and seeing on the other the present and visible Supply coming to our Relief on the very same Day.

XIV. At another Time, when all was spent, and I knew 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



est Degree. I am sure it has often happen'd that we have been relieved, when our Provision has been just spent, though no Mortal acquainted our Benefactors with the Necessity under which we labour'd, nor how seasonable 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 them 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 sub-join.

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 pleased 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 Pro-

Promise given in Writing by the other Person, hath hitherto faithfully been perform'd.

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 cloath 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 humanly 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 urged 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 another Benefactor to go to:*  
(mean-

(meaning the Lord.) The Word was scarce out of my Mouth when a Friend of mine, who was then just come 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 happened, 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 Nobleman 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 exchanged them, 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

(a) Seven Pounds Ten Shillings and Sixpence

came in and set forth the Want we were in. I bid him to come again after Dinner, and I resolved to put up my Prayers to the Lord 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 my self 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 delivered 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

the Times of Old, when he rendered himself Glorious by his Dealings with the Fathers, the signal Examples of whose Faith are recommended to our Imitation.

XXII. At another Time Thirty Crowns were requir'd to pay off the Workmen; at which 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 them had actually paid them 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 unbosom'd himself, and discovered 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, whereupon I immediately sent away the aforesaid Thirty Crowns for the Workmen, and the rest was spent in providing Necessaries for the Poor. And this proved a fresh visible Instance of Divine Providence.

XXIII. At

**XXIII.** At the End of the following Week, we were reduc'd to the like Straits, and I was called 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 that saying of *Samuel Gnar Tabah, Hitherto hath the Lord helped us,* 1. Sam. vii. 12. For this Expression is as it were turn'd into a most comfortable Proverb amongst us, and, Experience hath been the most useful Comment upon it. Betimes next Morning fifty Crowns were sent in, by Means whereof the Lord graciously carried us through the Difficulties of that Week.

**XXIV.** Another Time being reduced to the lowest Ebb, and the Burden of unavoidable Expences lying upon the Steward, he found himself oppress'd with Care and Concern how to extricate himself. Whereupon he got together as much as he could to discharge the Debts, and amongst the rest he sold a Silver Spoon that had been presented 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 them to the Steward, and the Remainder was laid out for other Purposes. A few Hours after I

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had

had received the abovementioned Sum, there came, a Letter of Advice importing that *Thirteen Tuns and an half of Herrings* 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 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.*

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

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.

XXVII. Another Time I was called 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 multiply'd by six, which would make up the Sum of six and Thirty, it would but serve turn.* I comforted him with our manifold 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 Dependence upon God. Soon after it was follow'd by (a) *Five and twenty Ducats* more to bear the Charges of the next Day.

XXVIII. 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 remembered then the Saying of the Lord : *All these Things shall be added unto you.*



XXIX. Upon another Time when all Provision was spent, one of my Fellow-labourers, in the Evening-Conference mentioned the present Want, which proved 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 received at the Hand of God, and to rejoice in that particular Privilege which he hath left upon sacred Record, *viz. That we need not to be careful for any Thing, or disturb ourselves 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 enjoyed by them that trust in God, whose Rejoycing in midst of Poverty, is much more desirable, than the tormenting Thoughtfulness of those, whose Heart is continually oppressed 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 pleased to incline the Heart of a great Man, who hitherto had favoured 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

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 delivered to me, for a certain godly Minister then reduced 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 Want we were then in at home. But soon after the Lord remembred 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. 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. Paul's Expression, 2 Cor. viii. 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*

*unto 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 Peuther Cups to be made at their own Charge, and convey'd to us for the Use of the Hospital; and several Peutherers have done the like, Others have bought Peuther Dishes and Plates; others Vessels of Copper for the same End. Several Country-Women have readily bestow'd some Flax and Thread; others have willingly made it into Linnen, and others imploy'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 Christmass, 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

send Meat, Fish, Cheefe 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 bestowed Part of the Money which was left 'em by their deceased Friends. A well-meaning Friend has bestowed Part of a Silver Mine upon us near *Kehrbach*, call'd the *New Blessing of God*, and registred it for the Hospital at *Glauchau* without *Hall*; 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 brewed, 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 Sheets, 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 Finery 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 Privileges, which made some People think, that the whole Concern has been ever since endow'd with a fixed Maintenance, and that the Undertakers, after so many boisterous 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 obtaining these Privileges was so fully discovered to me, that many presumptuous Censures that have been passed upon me, have not in the least disturbed me. I am sensible of the Benefits that have been derived from thence to the Poor, and shall ever keep a thankful Remembrance thereof both towards God and towards Men.

But to rectify the Judgments of such as have been mistaken in this Affair, they ought to be acquainted, that the aforesaid Privileges

never

never had such an extensive Influence upon the Work, as to set it altogether upon another Foot; nor have they been immediately rendered effectual. For some of them have not been as yet practicable; and others have required greater Expences, as the setting up of the Apothecaries and Booksellers Shops.

The chief Branch of these Privileges, seem'd to be the Collection, which his Electoral Highness allowed throughout the whole Extent 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 used 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 hitherto 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.

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

only proved 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 Privileges 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 them. Not to mention now, that since the Time these Privileges have been granted, the whole Affair has been not a little enlarged, by which Means it hath become more chargeable. All which shews the Mistake of those, who by groundless Reports have been inclin'd to believe, that Faith and Dependence 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 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 them or no?

Others

Others have put so large a Construction upon the Privileges, 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 Chymists at *Leipsick*, to dispose *gratis* of so much Physick as there was necessary for our diseas'd; and this he freely continued till His Electoral Highness of *Brandenburgh* was graciously pleas'd to permit the keeping an Apothecaries-shop for the Hospital, whereby we have been



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 provided 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 Requital; 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 Fever 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 hopeful of the whole Number. It carried off, likewise, 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 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 Colleges

leges 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 Stroaks 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 employ'd in this World that Talent, wherewith he had intrusted them.

XXXVII. 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,  
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presenting a Receipt of the Composition thereof to the Hospital, and this he sent very seasonably; just when several Persons concerned 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 observed, 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 ordered it, that Dr. *Hoffman*, an eminent Professor of Physick in this University, in a Disputation entitled, *De diarrhæa in Febris malignis aliisq; morbis acutis salutari*, has not only made an exact Inquiry into the Sentiments of Physicians in this Affair, but also inforc'd the contrary by many weighty Arguments, drawn both from the Writings of the most approved Practitioners, and from modern Experience; and § 13: he mentions

at

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.

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  
own

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 them accordingly. So that I often have remembred 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. viii. 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 bestowed 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

This was the Lady *Maria Sophia* (*Pudewell*) *Marſhal*, 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 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 them up out of the ſame Principle of Charity. The like ſhe did with Hats, Caps, and other Things of that Nature;

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likewise with Household Stuff of Peuther, 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 the Blessing the Lord bestowed upon our Undertaking, and her Letters were indited in the same Style.

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 received; as if she had never bestowed the least 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 lie

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, not disdainig 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 Furtherrance 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 agreeable 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 human 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 exposed.

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 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 my self 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-kindness attending their Endeavours. These many spiritual Advantages made them not regard the

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 procur'd 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 from all Engagements 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 entrusted 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.*

## C H A P. V.

*Of the Advantages which may be expected from such Endeavours.*

**A**S 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

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.

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 them under any Pretence whatsoever. The *Word of God* is instilled 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 human 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.

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 of any Mis-

demeanour, is oblig'd to make Room for one 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 assist us with good Advice, how to lay a deeper Foundation of the Principles of true Piety, and of training up Children to them. Now such and the like Things are known so well, that the most malicious cannot deny it to be so.

III. 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, admonished, comforted, 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.

IV. Many poor Orphans, for whose Education no Body was in the least concerned, and who otherwise of Necessity had been drawn away into numberless Disorders and most heinous Sins, have been with-held from the dangerous Courses which a Beggar's Life might have expos'd them to, and put under good Discipline, and instructed in the Word of God. Whereby in Time they may become

come good Christians, and profitable Subjects, which 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 otherwise, 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.

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.

● VI. And

VII. And what else may such Foundations be more properly accounted, than *Seminaries* set up for the general Good of the Country? Here a Foundation is laid for training up good Workmen in all Trades, good Schoolmasters, nay good Preachers and Counsellors; who of Course hereafter will think themselves the more obliged 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. By such Undertakings therefore the Country will be clear'd by Degrees of stubborn Beggars, Thieves, Murderers, Highway 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 imbued 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 con-  
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duce both to the Spiritual and Temporal Good of the whole Country.

IX. Further, whereas by such charitable Endeavours for the solid Education of Youth, not only a World of such and the like Mischiefs is prevented, and a Foundation laid, 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 Stubbornness 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  
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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 if the Poor be regularly order'd and maintain'd.

XI. The Prayers of poor Fatherless Children, and of all such as enjoy the Benefit of Hospitals, are the strongest Wall and Fortrefs, to defend a City and Land from the Invasions of any Adversary; as, on the contrary, the Tears or Sighs of poor distress'd People, who commonly express their Grievances in that Manner, when they ly neglected under extreme Necessity, draw down the dreadful Displeasure of Almighty God, against that unhappy Nation wherein such Cruelty is practis'd.

XII. A great many Students, partly by being kept under a strict Discipline themselves, partly by being every Day employ'd in teaching 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 instrumental to effect in some Measure the Reformation of Schools, which is so necessary at this Time, especially if they should happen to get into Parsonages, or Parochial Cures, and

and so come to be intrusted with the particular Inspection of Schools.

XIII. 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 advanc'd, by Means of this Undertaking, as the Number of Students in the University has been not a little augmented thereby. Now 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 *Glaucha* in the Suburbs, have reapt from this Foundation, is sufficiently known, and no Body can deny, unless those whose Judgments are darkned 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.

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In such Parts of the Parish as are farthest 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 them to a Free-School, where any Child is provided with Books, Paper, and other Necessaries. Which is another Benefit redounding to the City and Country by these Endeavours.

XV. No-Body 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 them 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

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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 human Infirmities, and even scandalous Abuses, may too frequently innuate themselves into the best contriv'd Projects. Many a Plant perhaps may be nipp'd in the Bud.

XVI. Besides these spiritual Advantages redounding to the Publick, and which we have Reason to hope for, we may also easily discover several outward or accidental Benefits, likely to be the Result of such an Undertaking. 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 us'd to a godly and orderly Way of Living, as they are in the Hospital; 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

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 Children brought up with greater Care, than perhaps their own Fathers would ever have done.

XVII. And in fine every one, I think will confess that a Town or Country is so much the more abundantly bless'd with temporal Advantages; by how much the more effectual Care is taken for the Maintenance of the Poor; Experience it self bearing Witness, that these Governments are the most flourishing, which concern themselves most to provide well for the Poor.

### C O N C L U S I O N.

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 unreserved Credit to what has been delivered 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 judged 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 them to run with the greater Courage the Race that is set before them. 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,

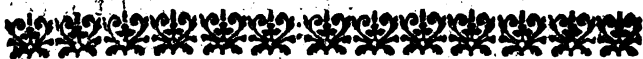
nent, wealthy, pious or well inclin'd) think  
 that I put my Trust in him. The Lord, by  
 numberless Proofs of his Veracity, hath most  
 clearly demonstrated, that this Honour is  
 due to him alone; and that I am in Grati-  
 tude bound to depend on him, with intire  
 Confidence, (and O that he 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: *Rectius  
 ad Patrem quam ad Fratres.* 'Tis better have  
 my Recourse in Time of Tribulation, to the  
 Father, than to the Brethren. For all they  
 that look unto him are <sup>sublighted</sup> lighted, and their  
 Faces are not ashamed, *Psal. xxxiv. 5.* And  
 the Lord hath taught me also by happy Ex-  
 perience, 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 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 performed upon  
 the Lord's Works, are far nobler and endear-  
 ing, if they be done in Singleness of Mind;  
 and offered up with a sincere Regard to the  
 Honour of God, and the Benefit of our Fel-  
 low-Creatures. 'Tis the Character of true  
 Love, not in the least to be puffed up in Re-  
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gard of its charitable Deeds, but to let them sink into Oblivion, like a Sacrifice wholly consumed 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 Sense 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 assured me, that the World will never be able to suppress them. 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 praised 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 E-  
recting and Managing the Hospi-  
tal at *HALL*.

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In a Letter to a Friend.

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*Dear Friend in Christ.*

**B**ECAUSE you are desirous to know how  
our Undertaking concerning the *Cha-  
rity Schools*, and especially the *Hospi-  
tal* 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 Ac-  
count of these Transactions; considering,  
that as such a Discovery of God's Mercy,  
may redound to the Glory of our great Crea-  
tor and Preserver: So the unfathomable  
Goodness of God, laying such a strong Obli-

gation upon me, hath been no small Incitement to me to run over such wonderful *Foot-Steps* thereof, as 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 conferred 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 removed, and so are ready to charge that with Selfishness, which hath been delivered here for the Glory of God.

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 them 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 published upon the same Subject.

I testify then, on my Conscience, before that God who searches the Heart and the Reins, that I have not knowingly delivered any Thing, even of the smallest Moment, that might be charged with Untruth, either in the Substance of the Business, or in the Circumstantials 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 them.

The foregoing *Narrative* was occasioned (as has been mentioned) 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 prejudiced against the Undertaking it self, begun to re-  
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joice 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 ordered 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.

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 Dependence 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.

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 byas'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.

'Tis true I am surrounded with many, who, to my Knowledge, do not in the least favour 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 them reject such Principles and Proceedings, as they apprehend would bring Religion too near home.

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 them, to abuse the Authority of a Royal Commission for colouring the Design, nay even to put such Things in Print, if Truth itself was not on my Side? And if it were possible for any of these byas'd

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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 itself, hitherto it has required a vast Deal of Charge to bring the Inside 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 them 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,

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 glows 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; in so much 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 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 learn'd the Value of that Expression; *None that was on him are asham'd*; 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 is yet able to deliver from Death. Thus the Spirit of Incredulity being discomfited, and put  
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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 mean Time, 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 Spight of all Opposition, do what pleaseth him: And by the loud Fame of his own wonderful Works, awaken many Thousand Souls out of their Lethargick Sleep of Unbelief, strengthen them in their Faith, support them under Trials and Probations, excite them to praise his Name, and transform them 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,  
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reaching to *Easter 1701*, has been publish'd. This prov'd a Means, whereby the Lord was pleas'd 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.*

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.

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-Schools*, 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 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.

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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 resolved 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 served our Turn till Necessity required a bigger; and when this was thought necessary, there was one purchased, and the Lord furnished us with a suitable Sum of Money. But when this likewise was found insufficient, and the hiring of Houses scattered up and down, through the Town, was apt to create no small Disorder, we resolved, *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 discovered the rough and difficult Ways we were like to pass through, if I would pursue the Design. Others advised to set up an House of Wood, to save the expensive Cost of a Stone-Building. So again some would say: *What is this waste for?* And by such, and the like Arguments,

I was almost prevailed on to comply: But the Lord strengthened 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 *the feedeth a Brood of tender Chickens.* So that neither have the Orphans suffered Want, nor the Workmen been exposed to any Hardship through Defect of their Wages.

Nothing of what the Lord hath bestowed upon us is turned 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 explained 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, which by Authority of his *Prussian* Majesty, was to be made through-out 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 employed about them, have had any Reason to complain of Want; so that if ever

they should be asked, *did ye lack any thing?* They must needs say: *Nothing.* Luk. xxii.

35.

'Tis true, that I have been very often reduced to the last Extremity, both in this and the foregoing Years, so that I had not one Crown, nay not one Groat left. But as the Lord hath at all Times relieved 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.

Just when the foregoing Narrative was prepared for the Press, Twenty Crowns were sent, by one that lived at a great Distance, which proved 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 hindered this Year from performing his Promise at that particular Time, he sent it now in a more seasonable Hour, when we were reduced to greater Want.

Soon after this a certain Lady offered to bestow every Year, as much Salt as the Hospital wanted. No sooner had she resolved on this,

this, but another was moved hereby to send some Corn for the Benefit of the Hospital.

Besides this, there fell in now and then some small Sums, but these proving insufficient for carrying on the Work, by the Providence of God we received a Thousand Crowns, which were left to the Hospital in the foregoing Year by the Will of a deceased 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 offered 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 bestowed Forty Crowns upon it: As also a Gentleman sent Twenty more, which a good while before he had offered to pay yearly; moreover a certain General paid down the Sum of an hundred Crowns; which was also followed 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**

But (O how faithful is God!) when all this was not sufficient to defray the necessary Charges, I just then received two Letters of Advice by the Post; in one whereof I was 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 seemed he understood something of the High-Dutch Language, and he writ to the Merchant whom that he appointed to pay the Money, that if he could not send it immediately, he should give me Notice, *for (saith he in his Letter) he is in daily Want, and I'm sure he will quickly send for it.*

This indeed gave me no small Encouragement: For I thought; *The Lord will rather excite some good Souls beyond Sea to assist us; than to let us suffer any Want.*

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 supply'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.

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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 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 Farthing* was spent, which gave me a fresh Instance of the wise Providence of God, whereby every Thing is disposed in its proper Time. 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 intimated 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 propos'd to our selves, because  
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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 Dependence, and disingages 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. xxxiii. 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.

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, when-



ever, 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 *Freibergh*, call'd the *New-Blessing* and having improved them for the Benefit of the Hospital, sent now Two Crowns as the Result thereof.

Last Summer the Lord inclined 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 dropped 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

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 confeis, 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 inclined to believe, that the Lord will *vindicate* his Honour against such presumptuous Persons.

I add only this, that I never as yet have misse'd my Aim, when I have undertaken any thing in Dependence 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 happened to be stop't up, another was opened instead thereof. From whence we may justly infer, that *God alone is the most powerful, and the most certain Supper.*

But to return. After this, we were again reduced 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 vowed, that if she should be happily deliver'd, she would then bestow Fifty Crowns upon

the Hospital, which was done according'y; and these Fifty Crowns were attended with about Twelve more sent by another Hand.

Another time when our Stock was very low, there was sent into the House, by one who would not make himself known, a blue 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.*

Almost about the same Time a Widow sent Ten Crowns with this Direction, *Out of a 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 paid down.

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) Rose-Noble.

(a) An old English Coin of 16 s. 8 d.

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.

About *Michaelmas* 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 *Michaelmas-Fair*, that being the usual Time of Payment with us. But the Lord, according to his wonted Goodness, 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 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 Eighteen 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 Neck-cloths, 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.

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 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,

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 pleased 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 received 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 somebody, 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 sensible of her Vanities, had given him for the Relief of our Hospital, she having ript 'em off from her fine Cloaths, wherewith she heretofore usually endeavour'd to set herself out in the Eye of the World, with positive Orders that we should not sell it till we had burnt it, for fear that somebody else would

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 delivered in so seasonable an Hour, that I sent the Packet itself 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 Men 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 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 surpriz'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.

The next *Monday* 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 Money



Money also came in, whereby we were carried through our Difficulties for that Time; till I received 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 withal; 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 myself 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.

The Lord hath carried me through many untrodden Ways, which human 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*

*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.

But as for the Objection above-mentioned, 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

tain. The last Instance may sufficiently shew what Straits I find my self now and then reduc'd to, in so much 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 of the further Emanations of the unexhaustible 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 human Law compelleth us. Here one might more easily say in his Applications to the Lord: *Lord thou hast bestowed them upon me, and I hope thou wilt also take Care of them.* 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

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Boldness to undertake such a Work only as 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 rouring Contrivancés 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* Enterprize, at a Distance. Which unexpected Disappointment, I'm sure, would soon check his audacious Attempt, and make him give over the Business, whenever he happened to be led away into some Labyrinth of Difficulty; where he might learn, how shallow a Foundation it was to trust in human Supports, which too often leave them in the Lurch, that over eagerly hunt after them; partly by Reason of the Backwardness the Creature has to support its Fellow-Creatures, and partly by Reason of the utter Impotency the Creature lieth 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 ma-  
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by 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 now thy boasting?* Such a Juncture of Affairs, would read him a most convincing Lecture, that *Faith* was not the Work of human 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 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:

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 engaged 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 entertained 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 Work, grew up along with the Work it self. And I must needs say, that if the Lord had furnished me, when I first went about it, with all that Money at once, which he hath been pleased from Time to Time to bestow upon me, I should never have laid 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 ly sensibly upon us. Such a vast Sum of Money, to the Management whereof I never was used in my Life, would have been a  
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greater Burthen to me, (if I should have been obliged to contrive, how to carry on such an Undertaking, with so large a Stock) than all the Trials I hitherto have pass'd through. Praised 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 Aspersions, 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 engaged 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. viii. 32. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all Things?* And of that of Deut. x. 9. *Levi hath no Part nor Inheritance with his Brethren: The Lord is his Inheritance, according as the Lord thy God promised him.* I know how much is to be referred to the Shadow of the Old Covenant in this Passage; but a mortify'd, Self-denying Life becoming the true Disciples of Christ, and consisting in a generous Desertion, of all they have, is more properly to be referred

to the Body and Substance, than to the Shadow and Types of the Law; the Lord having promised himself to be their Portion: But he that never had any experimental Taste 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 Suspicions, because he judgeth of others by himself.

But I find my self, much honoured 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, 1761. I Since I received the Ducat of C. a Benefactor sent Four Ducats, and another Fifty Crowns, and a certain Ambassador from N. Forty more. Out of the above-mentioned Silver Mine also came in Two Crowns: Moreover an unknown Person sent Eight Bushels of Corn, and the Person who engaged to furnish the Hospital with Salt sent in a Quantity thereof. A certain Minister in another Province had within his Parsonage gathered a free Collection for our Hospital, amounting to One and forty Crowns one Shilling, which he sent in. The fore-mentioned Patron, who had used every New Year to bestow Fifty Crowns upon the Hospital, sent them 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 them all, which made them a very handsome Entertainment.

Besides those Benefits which have been annually gathered 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 received a small Legacy, left him by a deceased 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 obliged 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 fixed 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 derived; so that now and then a few *Greats* 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 reduced to, offered 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. And when at another Time, a well-inclin'd Friend, coming from a Journey, offered me a Crown, which was given him by the Way, for the Hospital. Such and the like little Sums

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: 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 increased 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 advanced 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 them, 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

the same Time. The old House which was bought in 1698, (formerly an Inn) has been joined 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 facilitates our Inspection of the Schools, and the Order observed 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 hired 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,

(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 midling Sort, to make the Childrens 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, forasmuch as it requires a long Practice to make one dexterous at it.

(4.) That when he receives of Children what they have spun, he weigh it, and keep every one's Woolsted by itself, 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 required 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 used, 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

or six Weeks ; yet so as not to overlook the rest.

The Lord have Mercy upon such poor People ! and shew 'em, that in 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 Dependence 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 delivered 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 whole Bent of their corrupted Nature, sincerely concerning themselves about a hearty Reformation of their Lives.

Whereas, *most Honoured 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

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.

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, join'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 Gain, 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 discovered 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 it; especially if one considers the *Necessity* of good and faithful Labourers on the 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 Mischief and Dif-

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 beset such as are employ'd therein.

The overflowing Corruption of our Age, 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, 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 there-



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 Disquiet 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 manag'd well their Riches. No sooner now are such covetous Niggards dead, 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 *Judgment* of God following at the Heels of so sinful an Idolatry.

But

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 them, 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. vi. 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 them-*

themselves a good Foundation 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 them which Way he pleaseth. Each of us shall in due Time reap what he hath sown here, whether sparing 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 Forenoon, another in the Afternoon, 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 *Widows* (depending under God upon the generous Charity of one particular

oplar 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 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 laid 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 *prevalent Example*, which is shewn us by many well-disposed Persons in England, who, after having form'd themselves into *several Societies*, have set up hitherto successfully and maintain'd an 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 somewhat 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

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 joining to me another sincere *Fellow-Labourer*, who, together 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 conferr'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, *NICODEMUS*, treating upon the *Unlawfulness of Fear before Men*, which being about Half done some Years ago, was laid aside by the Intervention of other Affairs: And to publish another setting forth *Christ as the Substance of the whole Scripture*.

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  
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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 Foretaste here of that eternal Life, the full Enjoyment whereof will follow then, when we come to be favour'd 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 Francke*

*Glauchs without  
Hall, Jan. the  
7th, 1702.*

## IX.

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

**T**HE 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 entrusted 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 Sloth and Backwardness are lost and neglected.

II. Let therefore every one *enter into himself*, and see whether he hath laid in himself a sure and firm Foundation of true Piety; so that the Youth may not only 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 no Body indeed must presume to be entrusted with any Management of

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. 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 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 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 a true cordial Love towards the Youth, they prove rather mere 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*, 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 them 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 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.

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 so 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  
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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 punished. 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 employed 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. 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. But if they happen at any Time to over-do the Work, they ought then to submit to all such Directions, as tend to rectify their Carriage towards the Children, never hardening themselves against these friendly

Admonitions nor wreaking their Malice upon the Children.

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 Ocasion, to make the deeper Impression upon them.

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, 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-  
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ed even to stubborn Spirits, in order to work them into a pliable Temper.

XII. 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 inure 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 enjoyed in Christ. And this will prove a helpful Means, to give them by Degrees a substantial and true Relish of Christian Religion.

XIII. 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 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 them withal what regard they ought to have for their Parents in every thing else.

XIV. As

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

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 Masters may give them *Instances* of some poor beggarly Children, who by the Blessing of God have become good and useful Men, and some of them been raised to no mean Estate even in this World.

XVI. It may also be useful, to give them an Insight into the many notorious Sins Beggars are generally guilty of. For Instance, when People betake themselves to Begging only 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.

XVII. However the Master is to take care, that he enumerate not too particularly all manner of Sins usually crouding in upon Beggars, least 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. 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. 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 them to the Inspector, who afterwards in the *Weekly Conference* may consult about it with the rest of the School-Masters, and if there 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. A



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 them 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 exploring 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 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  
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Inspector of the Schools is to collect and carefully to lay up after the Examination.

XXIII. The Masters ought to do their utmost, not to teach the Children only the bare Words of the Catechism, and of the Proofs alleged from Scripture, but to acquaint them also with the true *Sense* and Meaning thereof. Particularly they ought to drive at the most practical Points, and carefully to acquaint them 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. 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. 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 them 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 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 them, 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 bestowed 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 publicly at Church, that so he may not forget what he has learn'd.

**XXVII.** 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, Quiet-

ness and Attention to what they hear, and to prevent all manner of Disorders 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. The Masters shall be present in the Classes assign'd to each of them 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. 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 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

**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.

**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.

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

**XXXIII.** If there is a publick Fair to be kept, the Master is to exhort the Children before-hand not to stay away from School,  
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nor to gape after Mountebanks; 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. 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. 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. 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. 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 them his Blessing.

## X.

*Some Rules more nearly concerning the Management of such Children as are actually received into the Hospital.*

I. **B**ECAUSE such Orphans as are taken into the Hospital enjoy a more *regular Education*, being kept all Day long under a strict Aw 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.

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 their 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 confined to one constant Form; to the facilitating whereof, the Master must set them an Example of praying without a Form

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 received, 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.

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 Superiors.

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.



Because hitherto *John Arnd's* (a) *Book of True Christianity* has been publicly 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 Morning

Lesson

(a) *John Arnd* was General Superintendent or Principal Minister of the Church in the Duke of *Sax'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 published 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 Scornor 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 Contentions, which seem'd 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

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 them 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 them as much as possible for Attention to the subsequent Sermon.

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.

#### IV. The

But some Hours before his Death, labouring under a great Agony of Soul, he prayed, out of *Psal. cxliii. Lord enter not into Judgment with thy Servant*, &c. And one of the Standers by answered him out of *John v. 24. That he that believes on God, shall not come into Condemnation*. Whereupon he fell into a Slumber, and suddenly starting up, uttered out of *John i. 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 entered into the Heart 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 published 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.

IV. The Hours of Learning are regulated according to a particular Scheme drawn up for that Purpose.

V. But here you may observe, that this Method and Time, belongs only to such Children as learn the Catechism, Reading, Writing, and Cyphering, to qualify them 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.*

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.

VII. 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

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 SaxGotha*, 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 Handycraftsmen, 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.









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