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A
S E R M O N
O N

St. LUKE xix. 10.

Preach'd at the

CHAPEL of the MAGDALEN-HOUSE.

On SUNDAY, JANUARY 27, 1760.

BEFORE

His Royal Highness Prince EDWARD.

By W. D O D D, M. A.

Published at the Command of his ROYAL HIGHNESS.

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T O
HIS ROYAL HIGHNESS
Prince EDWARD AUGUSTUS.

May it please your Royal Highness,

GRACIOUSLY to accept the following discourse ; which owes its publication solely to your Highness's command. To disobey this would ill become me ; otherwise, my former endeavours, on this subject, might well have pleaded my exemption from another attempt : in which, similitude of sentiment, in various particulars, must be supposed to prevail ; and will need much candid acceptation as well from your Royal Highness, as from the public.

We congratulate ourselves on the favourable opinion your Royal Highness was pleased to express of our charity : where so many young, helpless, and truly pitiable objects must surely move compassion in every humane breast. We are sensible of the honour done us by your Royal Highness's presence : and especially by that condescending, yet princely, behaviour, which cannot fail to engage all hearts. Nor could We expect less from the SON of a PRINCESS, whose amiable conduct hath justly rendered her the universal object of British esteem :— From the BROTHER of a PRINCE, whose shining example and distinguished humanity gives him a place in every Englishman's affection : and of whom we might say the highest things, without the least suspicion of flattery ; as we hope the greatest things, without the least apprehension of disappointment.

We

We flatter ourselves, that your Highness's kind representation of the happy state of so many of our gracious Sovereign's people, restored from the most consummate distress, from idleness, vice, and early ruin ; to industry, virtue, and life ; will diffuse a pleasure through your Royal Family, but especially through our beloved Monarch's breast : anxious as He is, we know, for the preservation of his people : and will gain his approbation to so benevolent a design.---A design, allow me, SIR, with pleasure to remark, conducted by Gentlemen, perfectly convinc'd of the happiness of the present glorious establishment :- and honoured, peculiarly, by the Presidency of one, whose valuable and excellent qualities, so well known to your Royal Highness, it would be impertinent in me to mention. As on every other account we think ourselves happy in Lord HERTFORD's attachment ; so particularly, for that He was pleased to introduce your Royal Highness amongst us.

E D.

E D W A R D is a renown'd and a favourite name in British story : no less fam'd for martial than for munificent virtue : that your Royal Highness may, under the constant guidance of Heaven, nobly unite, in yourself, both these characters : and advance into action, amidst the concurrence of every favourable circumstance : and that under the continued protection of your illustrious House, our land may long enjoy it's present great felicities, is the sincere wish, and most ardent prayer of,

S I R,

Your Royal Highness's

most devoted and

obedient Servant,

Jan. 31, 1760.

WILLIAM DODD.

A
S E R M O N, &c.

St. L U K E xix. 10.

FOR THE SON OF MAN IS COME TO SEEK AND TO SAVE
THAT WHICH WAS LOST.

TH E reasonableness of its precepts, and the great agreement of its Doctrine to the necessities of mankind, are clear Evidences of the Truth of Christianity ; and satisfactory proofs, that it comes from the Father of Wisdom, and the God of all Mercy. Let every religion, which pretends to divine revelation, be examined in this view : the *Heathen*, or *Mahometan*, or whatever other opposite persuasion ; and they will be found wanting : offensive to the best reason, and inadequate to the most pressing exigency of human nature : that, I mean, of pardon and reconciliation with an offended Deity : of forgiveness and peace to the wounded conscience : of assured grace and favour to the repenting and returning Sinner.

This was a discovery, a glorious and heavenly manifestation reserved for, and truly worthy of that Son of God, and Saviour of the world, who came *to seek*

B *and*

and to save that which was lost ; who came to raise the Penitent from the gloom of despair, to the light of enlivening hope ; who came to rescue Sinners from the bondage of sin : at once, to set them free from the anguish of a wounded conscience, and to direct their feet, under the guidance of gratitude and grace, into the happy paths of Obedience and Virtue.

We will briefly consider the Christian Religion, in reference to this its great design : and then shew, how much comfort may be deriv'd from hence, to *YOU* especially, who have sought the shelter of this hospitable dwelling ; which like Heaven, opens its friendly doors for the reception of afflicted and returning *Penitence* : and which of consequence well deserves that regard, and protection, which it finds ; and we trust, will continue to find, from the most virtuous and the most noble : from souls most enlarged by religion : from hearts most tenderly influenc'd by humanity.

I. With an eye then to this good design, let us consider the great and leading principle in the revelation of Christ : which is amply discover'd to us by our Saviour, in the words of the Text, who certainly best knew himself the intent of his coming into the world ; and He came, he assures us, *to seek and to save that which was lost* ; to recover and restore lost Sinners : and to admit them to grace and pardon, on their true repentance and return to God. His revelation therefore is founded upon, and necessarily supposes

poses the depravity of nature, and the erroneousness of practice: as it is immediately calculated to remedy the former, and to provide a sufficient atonement for the latter. Look upon it, in any other view, and it becomes a thorough contradiction.

For, were human nature perfect: and were it possible to pay an unerring obedience to the law of consummate righteousness: did virtue continually attend our steps: uprightnes and integrity ever wait upon our doings: did no vices defile, no guilt alarm, no transgressions bear testimony against us: there would be no room for penitence or pardon: we could never want the grace of forgiveness, as unconscious of offence: and might, with some shew of Justice, demand the Deity's attention, and lay claim to the rewards of his kingdom. The religion of Christ, upon this view, would be vain and inefficacious: and the names of *Saviour*, *Redeemer*, and *Restorer*, wou'd be sounds without meaning, and words without sense.

But, in truth, This hath never been the case with mankind: Ever since the fall of our first parents, time and corruption, depravity and offence have gone on hand in hand: and the history of every period fully satisfies us, that human nature hath been, in every period, the same: ever alike prone to sin, ever alike tainted with guilt: *every imagination of the thoughts of man's heart* (in the language of the sacred volumes,—*of man's Heart*, when not restrained by the grace of God) *hath been only evil continually.* And tho' the pre-

ference hath in every respect been given to Virtue: tho' Philosophers have taught; tho' education from infancy hath exerted her power: nay tho' the most high hath revealed his holy will, under the most tremendous sanctions: yet the malady hath still remain'd unremov'd: and to this day we too feelingly lament the prevalence of passions, and the degeneracy of our nature.

The wisdom of philosophy, tho' conscious of the evil, could neither assert the true cause, nor assign the adequate remedy. Virtue they allow'd, they constantly maintain'd, was infinitely preferable to vice: was the only road to true happiness here: was that alone which could recommend to God;—if indeed there was a God, who regarded human affairs.--- But silent was their voice, and unavailing their knowledge, when the heart oppress'd with guilt sought to them for relief: when erring virtue, burden'd in conscience, and desirous of comfort, applied for ease to the one, and solid grounds for the other. They could neither assure such of pardon for past offences; nor by any means enable them to walk blameless for the future. Fluctuating in doubt themselves, they left others equally fluctuating: and the best hopes, they cou'd dare to entertain, arose from some uncertain and dark expectations of a mercy, whereto they were strangers; even doubting whether such mercy existed at all, or if it existed, on what foundation they could presume to expect it.

To remove this uneasy solicitude; to relieve these
 urging

urging necessities ; and to make the fullest and plainest discovery of divine mercy, reconciliation, and peace, the son of God assum'd human nature, and entred upon his blessed ministry. The grand intent of which, was early discover'd to *Joseph*, by the angel, who inform'd him, *Thou shalt call his name JESUS: for He shall save his people from their sins.* Accordingly, that prince of peace no sooner made his public appearance, than *Pardon* and *Life* were offer'd from his gracious lips to *Penitence* and *Faith*. The burden'd soul, the heart oppress'd, the stricken conscience sought him, and he remov'd the burden: gave them comfort, gave them rest. *Come unto me, all ye that travel, and are heavy-laden,* was his royal and acceptable proclamation. That he came to seek and to save those who were lost,—lost to their God, lost to themselves, lost to future blessedness: that he came not to call the righteous but sinners to repentance: that he came to search for and restore the wandering sheep to the fold: to embrace with fatherly compassion, the returning prodigal: that his grand business was the ransom of Mankind, the rescue of sinners, the redemption of Transgressors: he continually witnessed by every word and by every action. But above all, he gave testimony to the great, the consolatory truth: when, good and tender shepherd, he laid down his life for his sheep; when, as the prophet *Isaiab* finely expresses it, he was *wounded for our transgressions; when the chastisement of our peace was upon him: when*

*he was oppressed and he was afflicted: when he poured out his soul unto death: and the Lord laid on him the iniquity of us all.**

Under this gracious dispensation, we have no longer any cause of doubt, distress or despair: no longer as in the heathen world, need we wander in the wretched wild of perplexing uncertainty: oppressed with the consciousness of guilt, which we fear can obtain no pardon: or unacquainted wherewith to come before the Lord, or what sacrifice to offer as an atonement *for the sin of our souls*. Happy for us tho' our guilt be complicated, and our offences numerous, we may be assur'd of forgiveness, thro' his sufficient merits, who lived, who died, who rose again to save us. Whosoever cometh to him, he hath himself declared, *he will in no wise cast out*: he never rejects the petition of the contrite and the humble: with Him, real penitence and prayer never yet sued in vain: *None ever trusted in him, and was confounded: nor did he ever despise any that called upon him.†*

And to perfect his heavenly purpose, not only pardon is freely bestowed upon the penitent: but grace is given to assist, and the spirit of his love never withheld from those, who wish, by future obedience, to win his regard, and to witness their sincere sense of their former misery and present happiness. For we must never fail to remark, at all times, in testi-

* See the whole 53d Chapter.

† Ecclus. ii. 10.

mony of the complete wisdom and excellence of the Christian dispensation ; that tho' it holds out to the penitent believer, the most substantial consolation, in full and free forgiveness : yet that forgiveness is ever suspended on the condition of future gratitude and obedience : a deficiency in which, will infallibly cancel all former grants of mercy. And thus, while with the most beautiful propriety, it affords the wish'd, the only valuable, relief to the repenting sinner; it yet administers not the least encouragement to sin itself : thundering out its threats to the presumptuous offender : sweetly tendering its divinest comforts to the contrite and self-abased Christian. This was a point, human wisdom, and the schools of antient science cou'd never arrive at : they knew no means to save the guilty, yet condemn the guilt : they knew no method to preserve at once the honour of the *Mercy* and of the *Justice* of the supreme ruler of mankind.*

Thus

* Dr. *Young*, in his *Night-Thoughts*, has finely enlarged on this topic :

O'er guilt, (how mountainous ?) with outstretcht arms
 Stern *Justice*, and soft smiling *love* embrace,
 Supporting in full majesty the throne,
 When seem'd its majesty to need support,
 Or *that*, or *man* inevitably lost.
 What but the fathomless of thought divine
 Cou'd labour such expedient from despair,
 And rescue both ? both rescue, both exalt !
 O how are both exalted by the *deed* ?
 The wond'rous deed ! or shall I call it more ?
 A wonder in omnipotence itself !

A my-

Thus we see the religion of Christ is compleatly calculated to answer the wants of imperfect mortals : to relieve the soul from the pressure of conscious offence : to wipe the tears from the eye of drooping penitence : to awaken the best, and highest hopes in the soul : and to lead from distress, anxiety, and despair, to comfort and peace, to renewed Virtue, Gratitude, and God.

II. Can it fail then to fill *your* souls, with the most sensible joy, when you reflect, that all the comforts of this blessed religion may be yours : that all the felicities it proposeth are now within the reach of your future good endeavours : that led, by real penitence and faith, to your Saviour and your hope ; present pardon undoubtedly is yours : future bliss will be yours, as undoubtedly ; if you happily persevere in the good part you have chosen ! And we will not be backward to believe, but that the same right inclinations which induced you to seek this peaceful haven,
from

A mystery no less to Gods, than men !
Not *thus* our infidels th' eternal draw,
A God all o'er consummate, absolute,
Full orb'd in his whole round of rays complete :
They set at odds heaven's jarring attributes :
And with one excellence another wound :
Maim heaven's perfection, break its equal beams,
Bid *mercy* triumph over--- God himself ;
Undeify'd by their opprobrious praise :
A God ALL *mercy*, is a God unjust.

from the storm and tempest of vice and the world, will thro' Grace continue to influence your conduct; † and to preserve you stedfast in those resolutions, which we doubt not, you will use all proper means to strengthen; and for which all proper means are in this place provided you.

For only reflect, had not the mercy of God brought you to this mansion, had not his gracious goodness provided a reception and an asylum for you here; whither must you have fled; and what resource could you have found from your pressing distress? Lost to Virtue, of consequence, you were lost to reputation: the most humane and beneficent could only behold and commiserate; they had no power to relieve. Lost to Virtue, you were lost to your friends, even to your best and nearest friends; even to the beloved *parents*, whose delight you once were; who with tender and sleepless anxiety, watch'd over your infant wants; who, perhaps, with daily toil, soften'd by the endearments of parental affection, labour'd to supply your growing necessities;

† It is but discharging a debt justly due to the good conduct of the women in general, to inform the public, that, there appears amongst them every sign of real penitence, which cou'd have been expected: of many, we cou'd speak with the highest commendation; and when the circumstances of some are consider'd, who have unhappily never had the advantages of education; it will be rather marvellous, that they demean themselves so well, and improve so much, than that they should behave otherwise. The judicious and humane, reflecting upon themselves, and upon human frailty, will never too suddenly expect perfection in any: and till we are so ourselves, under superiour advantages, let us not be too hasty in condemning others for the want of it, under advantages, greatly inferior. For proofs of propriety of sentiment, I refer, as upon a former occasion, to the manuscript papers in the hands of Mr. Dingley.

ties ; and who hung with pleasure, with anxious, bleeding pleasure, over the child of their comfort : little then, ah little suspected the sad source of their future misery ! Lost to Virtue, you were lost to yourselves : worst loss of all ! lost to reflection, and the knowledge of your fearful danger ; lost to your God, and treading, with careless terror, on the alarming precipice of utter ruin, and speedy *death*.-- And that *death*, introduction to one eternal, irremediable ; that dreadful *death* must inevitably have been your lot ! For where could you have fled to escape it : who would have pour'd the balm of Christian mercy into your bleeding consciences, and rais'd you to the hope of pardon and of life ? nay, how cou'd those consciences, amidst the defilements of sin, have admitted it ? whither could you have fled from anguish and from woe unutterable ! cut off in the very blossom of your sins : early sacrifices, young † and unpitied offerings to the remorseless grave. And had your sorrows ended here, your fate had been less to be deplor'd : but alas !— this had been but the beginning of sorrows. — *

'Tis too affecting the review : I urge no more : only let your conversation be as becometh this great redemption : only labour to shew yourselves sensible of the exquisite blessings vouchsafed you : of that unspeakable goodness of
 God,

† For this point, I refer to the Sermon before the *President, &c.* Page 13. quarto.

* For more on this head, I refer, to what I have said in the "*Advice to the Magdalens,*" Page 11.

God, which hath reach'd out the kind hand of preservation, and receiv'd you from the impending destruction: the goodness of that God, *who is full of compassion and mercy, long-suffering and very pitiful; who forgiveth sins, and saveth in time of affliction.*— Here, sav'd from the threatening storm, you may look back and contemplate your danger, the more to inspire you with gratitude and praise. And while in sincere contrition you lament your past misconduct; remember, to elevate your hopes, that free mercy and forgiveness awaits you, thro' his divine merits, who came *to seek and to save that which was lost.* Happy in the sense of which, you will think no time too long, no endeavours too severe, to testify the grateful sense you have of these blessings, to shew the sincerity of your repentance and faith: All you can do will seem mean and poor in comparison of the good things you have received. But all you can do, must be exerted: and your best endeavours, however frail, will be graciously accepted by the Lord, whom you serve: the kindness of your noble and generous friends and benefactors will thus be secured;— nay and perhaps you may thus serve to keep alive the last lingerings of some aged parents breath: to gain from their pale and trembling lips the blessing you have forfeited, but must rejoice to obtain: filled with the highest satisfaction, while you enable them to say, “ Lord, it is enough;— Let thy servant now depart in peace: my unhappy but beloved

child is recovered and restored---Lord it is enough---that I have thus seen her before I die.” *

III. Were it only (right noble and illustrious hearers) to relieve the distress and remove the anguish of one such parent, I persuade myself, you would think the present design most worthy your attention : and 'tis with pleasure we can observe, that this is no imaginary supposition†. No heart can be unconscious of, or unaffected by the tenderness of parental regard : nor can any earthly affliction be supposed superior to that, which wounds the affectionate parents heart, thro' the offence and ruin of a beloved and unhappy child. By restoring, then and recovering such children, the most noble and commendable of human affections, the parental, is comforted and relieved : and not only the child, but the parent too shares in the generous mercy.

But not in this view only, under whatever circumstances we consider it, every laudable motive, every sentiment of religion, of virtue, of humanity, pathetically pleads for this undertaking ; and we are satisfied will not *now* plead in vain. From the survey we have taken of the grand design of Christianity, and the benevolent purpose of the Son of God in coming among us, *to seek and to save that*
which

* See Gen. xlv. 28

† Several parents have already been reconciled to their children : one, in particular, at affecting meeting, made use of nearly the same words, with those used above.

which was lost, we have seen abundantly, how conformable the present institution is to that design: founded as it is upon the same godlike principle of seeking and saving those who *were* lost; who must otherwise (it is more than probable) have *been* lost for ever: lost in the very beginning of their life; lost in the bitterest of distress. For what greater distress can even imagination fancy, than that of a wretched female, plung'd, by one false step perhaps, into irretrievable suffering: dispoiled by sickness, by sorrow, and by shame of all that loveliness, which possibly had been the fatal cause of her undoing: and sinking into everlasting misery, amidst want, and cold, and nakedness; deserted by every friend; deprived of every consolation; and unable to support at once---for alas who *can* support--- the insufferable load of an agonizing body, and a condemning conscience!

If *Rome* decreed a *Civic* crown and public honours to him, who saved the life of a single citizen; of what honours may not they be thought worthy, who shall conduce not only to save so many lives, to their country †: but also
to

† In this single view, — independant of their parents, families, and their own eternal salvation,—That the present design takes out of the public streets, so many objects, who are the pest and the reproach of the metropolis, who exist by making a prey of the thoughtless, and unwary, the maudling husband, and the unguarded 'prentice; and that it renders them happy, healthy, useful members of the society.—Surely in this single view, it merits every commendation. But say some, the streets are not less pester'd now, than before this institution. This, we are informed, is not quite true; and we apprehend it cannot be
true:

to rescue souls---the souls of many fellow creatures and fellow Christians, from death *everlasting* ! If any thing be praise-worthy such benevolence hath the justest claim to that praise : assuredly it is most becoming the Christian character, most becoming the noblest virtue, the best and most generous humanity :---For should we suffer such miserable unfortunates to perish unpitied : nor attend to the cries of those, who, in the most exquisite calamity, call aloud for our relief : the cries of that softer * and more helpless sex, who seem peculiarly to claim *their* protection, to whose comforts in life they so eminently administer : the affecting cries of those, who have no other means of redress, who have no other power of return ;--- shall we suffer them to perish, cast off, abhorred, and neglected by all : and
steeled

true : the *diminution* of so many women as are now in the Magdalen House, cannot fail to be perceived, in some quarters of the Town at least : and mischief is indisputably prevented : as they must have been employ'd in their dire trade, had they not been shelter'd there :--- tho' alas, poor wretches, *many* of them had certainly been no longer nuisances in this world.--- But supposing this fact true, we observe, that it reflects not at all upon the charity, nor the worthy supporters of it : who have not the immediate power to cleanse the streets. They shou'd look to that, whom it directly concerns. And we have good hope they will do so : exerting all their influence.--- which surely every well-wisher to Society should exert, --- to expel this scandalous defilement from the *grand* and most *public* streets of our city. A defilement, we remark with some concern, not found in any other civilized city, upon earth. And, pleas'd as we are, to conceive our own one of the most *civilized*, and the most *Christian*, how can we suffer such a reproach to disgrace at once our *police* and our *Christianity* ?

* We hope the poet's remark will be verified in respect to these poor creatures.

When women sue,

Men give like Gods : but when they weep and kneel,

All their petitions are as truly theirs,

As they themselves would owe them.

steeled to pity by their faults, not be melted by their misery and distress !

And yet perhaps for their faults,--- to soften the rigour of obdurate *Virtue*, (tho' indeed *true* virtue less requires to be softened--- the most virtuous are always the most compassionate---) yet perhaps to extenuate their faults, much they might have to plead ; nay much they have to plead :--- the complicated arts of seducers : the treachery of perfidious friends : the softnesses of yielding nature. Some the early loss of parents : others the deficiency of religious principles, and serious education : and many, too too many the resistless calls of hunger, and of thirst !---One false step too, they might urge, plunged them in a sea of difficulty : barred up every avenue of return : * and left them a sad prey to inevitable ruin ; while the source of their misery felt neither remorse for their seduction, nor found a single stain on his reputation : tho' theirs, unhappily blasted, every eye beheld them with scorn.†--- Oh let them then---
for

* It is a fact, which hath undeniably been proved, since the establishment of the *Magdalen House* ; tho' indeed, I believe, rarely denied, that far the greater part of these miserable women have, both, been introduc'd by *others* into a state of prostitution ; and have been unavoidably detained in that course of life, shocking to themselves ; some by debt, some by downright despair, some merely to supply their bodily necessities, and some by the absolute impossibility of procuring a reception from their distress, and the means of honest support.

† It is said, that a law formerly prevail'd in *Tuscany*, (as my worthy friend, our *Treasurer*, informs me) in order to prevent robberies ; that in case a man shou'd suffer himself to be robbed by a single man, (unless we presume, by surprize or manifestly superior strength) that the person robbed shou'd *himself* suffer the ignominious punishment due

for honour and for compaffions fake,--- let them experience your beneficent regard : let them have, at leaft, one chance for life and for pardon : caft them not utterly away : but fave fuch as are willing to be faved, from misery infinitely beyond the power of my pen to paint : reftore, with the tendernefs and humanity which fo diftinguifheth *Britain*, thofe who are defirous, (as their admiffion into this houfe fufficiently demonftrates, which is at once a pleafing recommendation in their favour, and the beft, nay the only proof they can give of their fincere defire to recover their loft character, and of their difapprobation of the ways of vice)---reftore thofe, who are defirous to be reftored : reftore them to their God, to their parents, to their country, to themfelves : that fo *the bleffing of thofe, who are ready to perifh, may come upon you* : and
you

to a *robber*.—However hard and barbarous this cuftom may appear, there is a fimilar one, but in a higher degree, which now prevails in one of the moft civilized nations in the known world. Where a man has the privilege of arming himfelf at all points: may ufe every stratagem and artifice, nay, and even engage *others* to affift him, — in order to violate the moft valuable property of another, however weak and incapable of refiftance (with this proviso only that main ruffian force is not abfolutely ufed, tho' this not unfrequently is the cafe ;) Yet the *plunderer* not only efcape unimpeach'd ; but dares to make a boaft of his act, and values himfelf upon ruining one, whofe greateft fault perhaps was only too much love for him, and too little fufpicion of his honour : while the poor bereft object is perfecuted with the utmoft contempt, and misery : left without any means of fupporting a wretched exiftence, but by becoming a peft of Society, a burden to herfelf, and an ignominy to her whole family, who are neceffarily involved in her ruin and difgrace.— Let the reader apply. — And then think in what eftimation thofe infamous wretches fhould be held, who live by thefe arts. — Nay, *can they believe*, as the poet finely remarks, *their living is a life, fo flinkingly depending*.

you may one day hear, come ye blessed, I was an hungry, and ye fed me; I was naked, and ye cloathed me: I was a stranger, and ye took me in.

But I forbear further to press the cause of these unhappy sufferers before the present audience: satisfied of your tender regard and humane disposition to relieve the afflicted, and to raise the drooping head of misery and distress.

Besides, the fruits of this good undertaking now before your eyes, will be more prevailing, than any arguments that might be urged, and will prove, we do not doubt, far more persuasive. The decent and affecting view of so many fellow creatures, rescued from the lowest ebb of sorrow, and from the very brink of ruin everlasting; cannot fail to diffuse the most pleasing satisfaction thro' every benevolent breast: and a moment's reflection on the striking contrast between their present and their past state, will not fail to improve that satisfaction. With devout and chearful melody those voices now praise their God, which late were employ'd in far different exercises: earnest supplications and praises, now happily flow from the lips, which were lately prophan'd in a contrary service. For the garments of shame they are cloath'd with the robes of decency. For intemperance and defilement they put on sobriety, meekness, and virtue: from the servants of Satan and sin, they are made the servants of God and of Holiness: and for

heirs of eternal misery, are become, thro' hope, happy candidates for a kingdom of eternal glory.

Who, but must rejoice in the reflection ; who, that bears a heart, touch'd at all with the tender feelings of humane good-will, or influenc'd at all by the nobler sentiments of divine and Christian love ; --- who, but must wish good success to so benevolent a design, which may be the means of bringing numbers from the error of their ways, and of turning many from darkness and death, to light and to life ?

Earthly glories may fade, and the honours of time, and the world *will* leave us : but a subserviency to beneficent attempts like these will ever comfort us, will attend us beyond the grave : these are imperial works ; and such as will survive the proudest pillars and most superb Mausoleums : works we are assured, which will never want your honourable countenance.

Yet permit me, ILLUSTRIOUS PRINCE, on behalf of this infant charity, to request *your* favourable and generous attention in particular. Happy in your presence, it would rejoice in your protection : for that protection wou'd serve to dignify the undertaking, already much honour'd, and amply encouraged : and that protection wou'd tend to enroll it, amidst the distinguished blessings of the present happy æra : which shines no less glorious in the gentler arts of peace, than in the high atchievements of war. And in which it gives every Briton joy to reflect, that while the
 world

world around him is in arms, he sits secure beneath his own vine and his own fig-tree ; plans at pleasing leisure the milder schemes of humanity and benevolence ; studious to preserve life, while war is busy to destroy ; and under the auspices of a beloved sovereign, gathers the choicest sweets of successful union, perfect liberty, and undisturb'd repose.

May the favour of heaven, long continue these excellent blessings to us : may it crown our gracious and venerable monarch with peace, as it hath crown'd him with glory : and protect his illustrious line from generation to generation. May works of beneficence and humanity abound still more and more amongst us : and may the present especially bud, blossom, and bear fruit abundantly, under the dew of princely and right noble favour. May it prove a blessing to numberless souls, in their perfect salvation : an advantage to our country in the preservation of many lives : and an honour to our holy religion in the zeal of its worthy supporters. And may the souls of those who are rescued by means hereof from sorrow, shame, and death, from present and eternal misery, gratefully unite in constant prayers for every generous instrument in the good work ; — and may every generous instrument be amply blest by the father of mercies with every desirable blessing, peace, and true felicity on earth ; eternal peace and unfading felicity in heaven, thro' Jesus Christ our Lord. *Amen.*

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