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The Happiness of doing Good:

A

S E R M O N

P R E A C H E D B E F O R E

The Right Hon. the Earl of HERTFORD, President;

T H E

V I C E - P R E S I D E N T S , T R E A S U R E R , a n d G O V E R N O R S

O F T H E

MAGDALEN-HOUSE CHARITY,

On THURSDAY the 12th of *MARCH*, 1761,

At the Parish Church of St. BRIDES, *Fleet-Street.*

B Y

The Right Reverend Dr. *RICHARD POCOGKE*,
Lord Bishop of O S S O R Y .

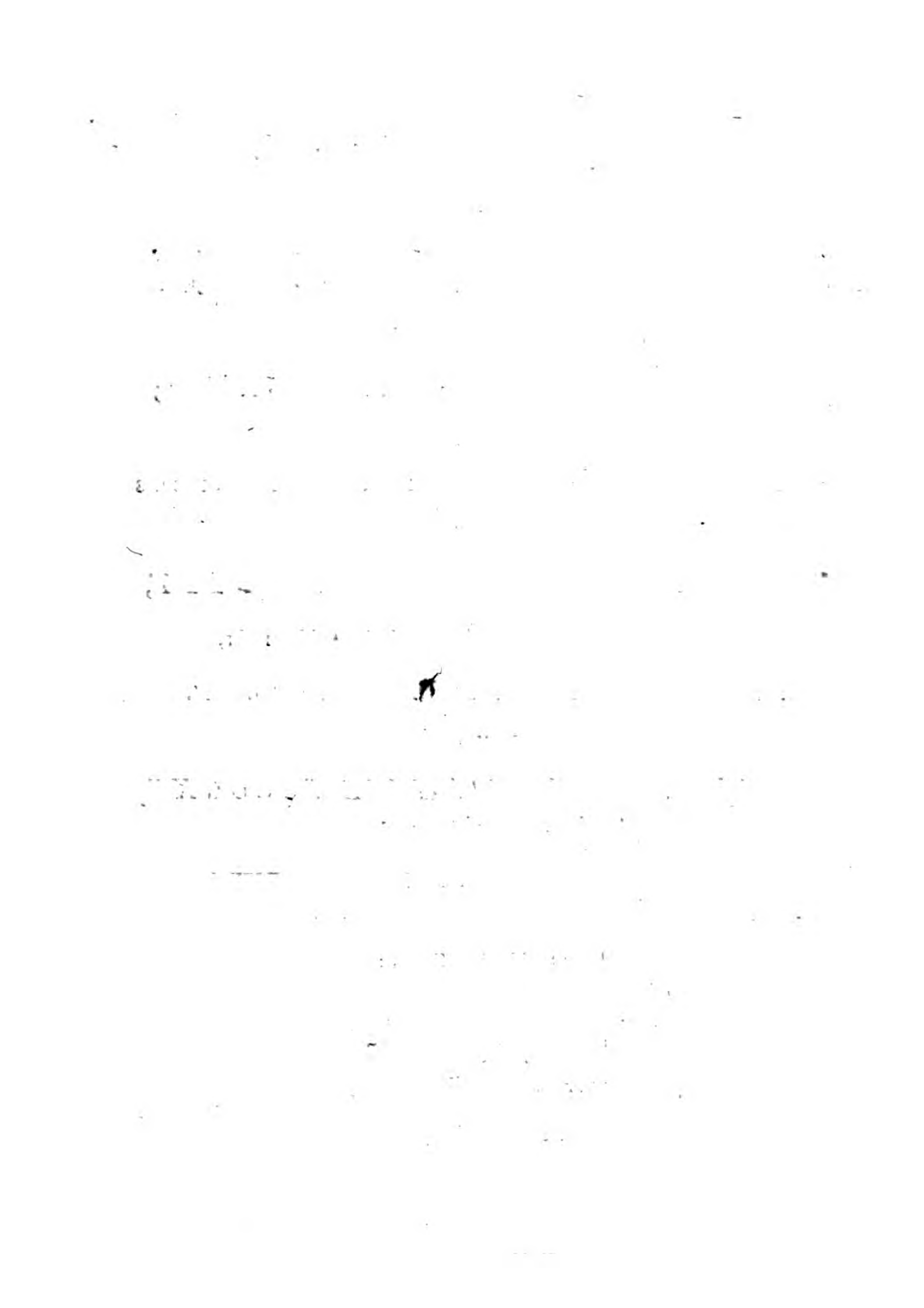
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L O N D O N :

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[Price One Shilling.]





*To do Good, and to communicate, forget not ; for with such
Sacrifices God is well pleased.*

THIS text of scripture will naturally lead to speak of the happy effects of benevolence, and of generous actions to those who are in distress ; and to make an application from this subject to the present solemnity.

As to the former, I shall first consider Charity, as that universal benevolence which is connected with the whole complex of virtues and Christian graces.

For charity, in a large sense, on the one hand, excludes all imperfections ; *It envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provok'd, thinketh no evil, rejoiceth not in iniquity* : And on the other is accompanied with every perfection ; *it suffereth long, and is kind, rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things* : It is founded in universal benevolence, which seems to be that love and affection which the supreme Being has implanted in mankind, to be exercised, first towards himself, who is infinitely good, and is the fountain of all goodness ; and from him to branch out

in a proper manner to mankind our brethren, endeared to one another by the common relation we bear, to him, as he is our Father, and to Christ our Redeemer, as we are his brethren in the flesh, by his becoming man for us, and for our salvation: Thus we see, *God is love, and he that dwelleth in love dwelleth in God, and God in him.*

This universal charity is the animating spirit which connects the whole system of Morality and Religion; like the electrical power pervades and circulates through the whole chain of virtues and Christian graces: and in this respect it is the very bond of peace and of all virtue, without which whosoever liveth is counted dead before God; so that we see it implies the highest love towards the Supreme Being: It implies also the love of one another; for he that saith he loveth God, and hateth his brother, the truth abideth not in him: *for he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*

Now, if we consider charity in the confined sense of doing good to mankind, we shall see that it is at the same time, the most easy, and the most delightful branch of religion.

For we may observe, that even where good opinions and principles are newly fixed, and a regular conduct is not confirmed by long habit, that actions of generosity, with those who are liberal in affluence, are the most easy
duties

duties in this practice of virtue ; as when good principles are deeply rooted, they are always highly delightful :

For in most persons, scenes of misery cause that pain which inclines to succour the distressed : and relieving the miserable gives a pleasure even to those who have no other foundation for it, but that natural sympathy implanted by the Author of nature :

So that if we are lead to this part of charity by a sort of instinct, under the bare influence of human nature, if in this comparative weakness, how much more under the power of the sound principles of religion, and the assistances it affords ?

And with what facility and pleasure shall we perform every act of compassion and charity, under such influence as will make it exert itself in an even and uniform manner ?

And indeed just opinions and regular actions, especially those of benevolence and generosity, set human nature in a most advantageous light, and render the happiness of man most perfect, as well as (under the divine grace) dependent only on himself.

So that in these respects the good man, to make use of the sense of the antients, is like a polished sphere, which cannot be laid hold of ; and is wrapped up in his own virtue ; or, in the scripture phrase, is satisfied from himself.

For, as just opinions of our circumstances in the world, a regularity of action, and particularly benevolence to mankind, are indispensable duties; so Divine Providence has ordained them to be the highest subjects for the employment of those of the greatest capacity and power, who properly consider the end of their being; and both in the act and consequences, their greatest delight and entertainment:

At the same time also it exalts those of the lowest intellectual abilities to a certain level, in a capacity to raise themselves by these means to the highest station in the moral and spiritual world, as to actions of moment; which, like the outlines and great strokes, will preserve a beauty, tho' actions of a more indifferent nature, the lighter traces are not touched with that delicacy which charms the eye.

And it is in this sense, without regard to any other distinctions, that one star differeth from another star in glory:

So that happiness, with the help of the divine grace, is in the power of every one: for the Supreme Being does not delight in the misery of his creatures, and must have so ordered the whole system of intellectual existences, that a regularity of disposition and conduct, and the happiness of their being will be for ever inseparable: And if it be allowed that any thing is discoverable by the light of reason, this must be one of those truths, which are unalterable and eternal.

Charity also, in general, leads us to a happy union with one another, in carrying on the great ends of our creation, and especially in doing good to those who stand in need of

our assistance ; which must create in us those affections that unite the soul, and cause the most desirable harmony : and this is beautifully expressed by the wise King, *As iron sharpeneth iron, so a man sharpeneth the countenance of his friend* : The sight of his friend gives life and spirits ; makes the heart glad, whets the understanding, and brightens up a cheerful countenance.

And as Christians, it is a great happiness to be under the influence of a religion which unites to one another, and that with the highest pleasure, whenever we are connected in promoting acts of benevolence and charity : And however some interests may seem at certain times to divide us, yet if we are influenced by it, will cement together in the spirit of the most diffusive charity, as sensible with the Psalmist, *How good and joyful a thing it is for brethren to dwell together in unity*, which he most beautifully compares to the precious ointment which ran down from the beard, even from Aaron's beard, and came down to the skirts of his clothing, and like the dew of Hermon which fell on the hill of Sion : So this spirit of charity, with its benign influence, diffuses itself throughout the whole society :

But the happiness of universal benevolence, and doing good to mankind, appears in the highest light in this respect, which is mentioned in the text, that they are acceptable and well pleasing to God.

For this love and highest veneration for the Supreme Being, and towards his whole creation, must be attended with

a con-

a conviction that we are here for some good end ; and tho' there is a mixture of good and evil in the world, which is a consequence of creating free agents in these circumstances ; yet from the consideration of the infinite perfections of the Deity, we may be assured that it must have some glorious issue ; that the good will overbalance the evil ; and that something better will open to us than we can now possibly see or conceive.

And these sentiments will create a complacency and pleasure of mind, arising from a sense of the favour of the Supreme being, which is attended with that peace and satisfaction that passes all understanding, and is beautifully expressed by his *giving them drink of his pleasures as out of the river* : So that, as the wise son of *Sirach* observes, *Whether a man be rich or poor, if he hath a good heart towards the Lord, he shall at all times rejoice with a chearful countenance.*

But to consider more immediately the great happiness, which must be the constant attendant of doing good, and particularly to those who are in distress.

Of all perfections there are none which can give greater joy to the mind of man, than benevolent dispositions, and acts of bounty and generosity.

To regard mankind with a favourable eye, and to look on the world only as one great family, in which we are knit together by so many ties, is taking the fair side of human nature, and will create infinite pleasure in our own
breasts ;

breasts ; as we shall have the most chearful ideas of our circumstances in the world ; and there is one particular in which persons, who are known to be of these dispositions, do really see the best side of mankind, as there are very few who will not regard them with esteem and gratitude, for what they have experienced from them.

And as there are persons of the most humane and generous affections, who find them happily extending to all mankind, and exerting themselves in the most diffusive manner, as occasion offers ; so if they have opportunity and ability, their happiness must be very extensive, and their lives crowded with many pleasing ideas, which are spent so gloriously in imitation of the founder of our religion, who went about doing good.

This indeed, together with a proper improvement in useful knowledge, seems to be the highest exaltation of human nature : for as we are commanded to imitate God Almighty in his perfections, to be perfect even as our heavenly Father is perfect ; that is, as far as our shallow capacities will carry us : so there is nothing in which we can approach so near to him, as in doing good to one another, both with regard to the perfection of the actions, and the happiness which will follow from them ; so that it was most justly affirmed, that it is more blessed to give than to receive ; for one implies want and dependency, the other plenty and a state of sufficiency, and that goodness, the

want of which very often brings to the distressing necessity of receiving.

There is also a happiness, arising from some consciousness that God Almighty has thought fit to make them stewards of the good things of this world ; and in giving a proof that their pleasure in this respect is not without the most solid foundation, by dispensing them in such a manner as must be most agreeable to the will of the Supreme Being ; which is the best earnest both of the continuance and increase of these blessings.

But of all actions, those of a public nature are attended with a more than ordinary share of happiness, and command in a higher degree the affections of mankind : for on these the happiness of great societies depends, as well as smaller communities under them : And by these happiness is secured not only to those who are now in being, but it may be to latest posterity :

And every degree of public benevolence is of so extensive a nature, that it carries happiness in its wings, and commands the attention of the world : and such actions give great men, titles, that are far superior to those which they can receive from any fountain of honour, but what is in themselves, those highest of applauses, of being called the ornaments of human nature, the delight of mankind, the best of princes, and the fathers of their country : And every one who makes a proper use of the influence he has
in

in society is entitled to every honour that is due to public spirit.

The generous circumstances also of doing good must greatly tend to make the virtuous not only happy in the affections, but in the admiration of mankind, from the disinterestedness of all their actions, whether in regard to the objects they choose, from whom they can hope for nothing again; or as to the manner of bestowing without vanity, by those who may expect a better retribution, and whose lefthand knoweth not what the righthand doth:

The former must commonly attend the great, to whom no return can be made, but those which give the greatest joy, affection and gratitude: The latter indeed can rarely happen, with regard to their generosity, because most of their good actions are necessarily of such a nature, that they cannot if they would, put their candlestick under a bushel, but their light must so shine before men, that they will see their good works, and glorify their Father which is in heaven.

And the happiness which attends every good action must be of a very exalted nature; even considered only as a regular conduct, it cannot be without great satisfaction; for the pleasure of doing what we judge to be right is so great, that even in children in infancy it shows itself without disguise, in the strongest outward expressions of joy: The inward pleasure in those more advanced must be greater,

tho' the outward marks of it may not strike in such a manner : And yet, with regard to humane actions, not only doing good, but the purpose only to do it, has been known to draw tears of joy.

But of all others those are looked on to be the most benevolent actions, and afford the greatest pleasure which are directed to succour the distressed : for tho' compassion is attended with some degree of pain, yet as it is founded on the best natured principles, it is accompanied with an approbation of the just sense we have of the misfortunes of others ; and after we have suffered in some degree as a tribute to our humanity, the pleasure must be inexpressible which attends an action that gives happiness to the miserable, and is at the same time a relief to ourselves : To have an inclination to lessen the misery without a power to effect it, must be attended with a melancholy not altogether disagreeable, as conscious of the inward rectitude of it : In some measure, to succour the distressed must cause great satisfaction ; but entirely to relieve them, will always give a joy far beyond any good actions exerted in favour of the happy and prosperous : To give ease to the aching heart, hope to the desponding, courage to the weak and fearful, advice to the wavering, and to succour objects of misery in all circumstances, must give pleasures, of which the self-interested are ignorant ; and will increase our satisfaction in a double proportion, both with regard to the abate-

abatement of misery, and the cause of happiness in the objects of our benevolent actions.

Now these are the subjects of doing good, which are the occasion of the present assembly.

And in relation to Charity in general, and that which is now offered to our consideration in particular,

Those who have run thro' the maze of errors, and the wild pursuits of deluding pleasures, and, whether their appetites are extinguished or not, come to be sensible of the truth and reality of things as they certainly exist, of the one thing needful, they may be assured that an extraordinary degree of charity, that is, of universal benevolence, which leads to succour the distressed, is the best cover of a multitude of sins ; and the surest expiation, in conjunction with a firm faith in the great expiatory sacrifice once offered ; that charity, which is greater than either faith or hope, and will subsist when the former is lost in vision, and the latter in eternal fruition.

For at that end of time, when all other things fail, we shall be happy in the most intense love of our great Creator, and in the highest and most universal benevolence towards all his most glorious workmanship.

I shall conclude this general head with the declaration of *Job*, as to what he had experienced of himself ; which must have given him extraordinary pleasure in prosperity, and have been a great satisfaction, even in his adversity, who

was

was ready to receive evil at the hand of God with a becoming resignation, as well as to rejoice in a proper use of the blessings of Providence :

In which declaration he breaks forth with his usual eloquence ; *I put on righteousness and it clothed me ; my judgment was as a robe and a diadem ; I was eyes to the blind, and feet was I to the lame ; I was a father to the poor, and the cause which I knew not I searched out ; I brake the jaws of the wicked, and pluckt the spoil out of his teeth ; when the ear heard me then it blessed me ; when the eye saw me it gave witness to me, because I delivered the poor that cried, the fatherless, and him that had none to help him ; the blessing of him that was ready to perish came upon me, and I caused the widow's heart to dance for joy.*

I now come to make a particular application to the present occasion: And must begin with the conductors, encouragers and patrons of this charitable institution, in favour of those whom we must judge to have been in circumstances the most distressing to human nature.

Good and generous principles have set this charity on foot ; for the end of it is to instill virtue and religion into those who have stood in great need of such powerful supporters.

And we know who is the encourager of those that diligently seek him, particularly in doing good ; and will make all things work together for their advantage :

That

That most compassionate lover of souls, who was sent to recover the lost sheep, and to be a physician to those who were in the greatest want of his assistance ; for which end he conversed with publicans and sinners, in order to reclaim them ; and has declared what joy there is in heaven over one sinner that repenteth.

And as these objects, like the prodigal son, would probably have been lost and abandoned as to all sense of the obligations they owe to society, and would have brought themselves into such a condition as to be a burthen instead of a use to the community ; So those who are the promoters of such a useful Charity, in rescuing them from ruin almost inevitable, and rendering them useful to society, must deserve the greatest esteem of mankind in general, by a service which is so highly advantageous to the public.

And as they are in a manner as guardian angels in succouring and protecting the distressed, so they must lay a foundation for the most valuable and disinterested friendships, not only with many of those who are connected with them in promoting such benevolent schemes for the benefit of individuals, as well as of society ; but also in the general regard and affections of mankind : and by these means entitle themselves to every act of friendship and assistance in relation to whatever they undertake, which will be always presumed to be for the benefit of the public.

For indeed the goodness and application of those persons can never be enough admired, who have taken this useful charity under their protection, as well as of those who give up a great share of their time, in conducting it so laudably with the utmost prudence, and all proper frugality; and both must be attended with extraordinary pleasure in the reflection, as well as in the agreeable prospect of the approaching seasons, when they apply themselves in this manner more immediately to the service of mankind and religion: For which a blessing from God Almighty must be entailed on them and theirs.

As to those who are the subjects of this Charity, the nature of it will sufficiently convince of (what is the strongest recommendation) the danger and distress from which they are rescued.

And as there has been a most remarkable penitent, probably in the same situation; so by the same divine grace we may reasonably expect to see many more, from that Charity which hopeth all things: And those who have the management of this institution, are fully convinced that there have been already a considerable number of true penitents, many sent out, who actually prove very good and useful members of society; and you see, from the public account, the number of them.

Even some who have met with very strong enticements to swerve again, have maintained their ground, and
applied

applied to the society for protection, which has been afforded them.

And there are many instances of a strong force of conscience, and a desire to give all the satisfaction in their power, on account of any little misconducts ; and that even in some of those who are at present on the foundation ; who all in general conform themselves to the rules and orders of the place ; and are all prepared and brought in proper time to be partakers of the holy communion.

But, what is very extraordinary, some who at the beginning of this institution were discharged for misbehaviour, had notwithstanding acquired in this place such a detestation of their former manner of life, that, wanting employment, several of them made the most earnest applications to the superior powers, to find out some way for them to live by an honest industry, tho' it were by sending them out of their native country :

As, without doubt, many of those who are the present objects, have been much neglected as to their education, so the great usefulness of this Charity may be considered as supplying this defect ; for it is actually either beginning or compleating of that gentle discipline, the want of which has probably been the cause of their misfortunes :

It is carrying on their education, by instilling good principles, by training to a habit of virtue, religion, and industry, and teaching whatever may qualify for their future stations in life.

And let no one argue from the rare instances of such penitents when education has been neglected, and no further care has been taken of them, that the same will commonly happen in relation to those, who after a proper care for a considerable time give all the proofs which can be desired, that they are regenerated, and born again through the grace of the holy Spirit of God.

And it is to be hoped, that (with all persons who coolly consider) when they are sent out in this manner, and behave well, that this place, like a settled life in another situation, will take off all past defects.

Now the great danger such persons are in will appear in a stronger light, if we consider the condition of this sex in particular, which is more exposed in the world: And when in this low rank of life there has been a great want of a proper education, and of a prudent conduct as a natural consequence, any one may see, that they are liable to very great dangers and difficulties.

For many rough employments in the world are found out for men who have little or no education; any misconduct may be more easily retrieved, and they may notwithstanding become useful members of society:

But it is otherwise with these, who if they are not polished and civilized by some share of education, by some sense of religion, cannot be fit for any kind of employment to go on with success, as they must be exposed to infinite dangers;

dangers ; and the lower they are, by so much they stand in greater need of virtue to defend them.

Which makes this charity in taking care of them, justly esteemed, as among the greatest that can be exercised.

Now if we consider what numbers are daily resorting to this great metropolis, with a laudable intention to serve honestly in these inferior stations, innocent, unexperienced, unsuspecting ; snares are immediately laid for such as are of the most promising appearance, by those pests of human society, who are worse than the brutes that devour one another ; as it would have been much better for them, if an end had been put to their being in this world, than to have such misery entailed on them : The worst kind this of stealing of young persons, and a much greater offence than any attack on the property.

But it is to be hoped that this institution will deprive them of many of their unfortunate dependents, as soon as they find themselves deceived, and hear that there is such a happy asylum for them.

Others drawn aside in a way that may be thought to be less dishonourable, but are commonly soon discarded and thrown upon the public, with as little pity in any respect, as they were taken without the least regard to any thing that depends on themselves.

Some, before they can have opportunity of succeeding in their lawful intentions, drove to the utmost distress by poverty, and tempted to suffer what they might have

had virtue to resist in circumstances less pressing ; when it may be every art has been made use of to shake their virtue :

And in both the foregoing instances, betrayed, it may be by the most solemn promises to prevent all disgrace, by complying with the laws of society.

Are not these objects of the utmost pity and compassion ? Out of this misery, the present Charity may rescue them, if the fund can be sufficiently enlarged ; but at present many are every day repulsed, because it is not adequate to greater expences ; so that a considerable number are in a manner abandoned in the world in the utmost distress.

What heart would not be moved, in reflecting on the shocking miseries they will probably still endure, in lingering out a disconsolate life, in the utmost pain of body, and anxiety of mind ? Which would be in a great measure prevented, if these charitable contributions could be so far enlarged, as to make this place a reception for all proper objects that might offer ; to give them an opportunity to begin and perfect a most sincere repentance ; in a spiritual sense, to kiss the feet of our Saviour, to wash them with their tears, and to wipe them with the hair of their head, and to anoint his head with the most precious ointment :

Practically to embrace with the utmost sincerity, his most holy religion, to purify their hearts, to polish their manners,

ners, and to breath out the most pious ejaculations on all occasions, as the most acceptable homage and sacrifice to God Almighty ; and to have the comfortable assurance that their sins, which are many, are forgiven, because they have the utmost love and reverence for the Supreme Being.

Now, as our hearts cannot but be touched when we consider the nature of this institution ; so let us liberally open our hands, in order to increase the supplies that may enlarge this Charity, and enable the managers of it to take in greater numbers, to be made useful members of society ; and happy in themselves.

Let those who have not the greatest affluence, divert into this channel some proposed unnecessary expences, which will not give them equal satisfaction, even for the present, and will cause, it may be, some uneasy reflections after they are past.

And those who are the encouragers and patrons of this work of the highest Charity, will every day experience the great pleasure that attends acts of bounty and liberality to the distressed ; and may be assured that they are doing a work which is acceptable, and well pleasing to God :

For what is beyond all, such acts of Charity, will certainly lead to a joyful reception, in that great day, when you will be informed that inasmuch as you have done good

The Happiness of doing Good.

to the left of one of these who stand in need of your generosity, you have done it unto the Saviour of all the world, who will compleat your consummation in blifs, by this most agreeable approbation ; *Well done, thou good servant, thou hast been faithful in a few things, I will make thee ruler over many things ; enter thou into the joy of thy Lord.*

F I N I S.

Magdalen-House Charity, Prescot-street, Goodman's-fields, March 2, 1761.

General Account of the Receipts and Disbursements.

	l.	s.	d.	l.	s.	d.
Total Receipts from the Commencement to April 12, 1759,	6310	15	2			
Disbursements from Ditto to April 25, 1759,	2750	9	2			
Balance of that Year's Account	3560	6	0			
Receipts including the Balance of the last Year, from April 12, 1759 to April 2, 1760,	6519	3	3			
Disbursements to April 6, 1759, to March 25, 1760,	3118	4	3			
Balance of that Year's Account	3400	19	0			
Total Receipts from the Commencement of the Charity to March 2, 1761,	11250	16	0			
Total Disbursements from Ditto to Ditto.	10194	18	2			
Balance in Hand	1055	17	10			

Receipts from the 2d of April, 1760, to the 2d of March, 1761, inclusive.

Balance of last Year's Account (including 2900l. Bank Annuities)	3400	19	0			
General Receipts for Benefactions,	736	18	10			
Ditto annual	415	13	6			
One Year's Interest of 2900l. Bank Annuities 3 per Cent.	87	0	0			
Work done by the Women, as making Fine and Slop Shirts, various Sorts of Millinery and Household Linen, for which Money has been received, (besides Cloaths and Linen made for the House to the amount in Value 196 l. 0 s. 10 d.)	282	11	3			
Charity Boxes,	458	10	0			
	5381	12	7			

Disbursements from Ditto to Ditto.

Repairs of Building from 25th of March 1760, to March 2d, 1761,	255	1	9			
Cloathing and Household Linen for 92 Women taken in this Year, and new Cloathing for those in the House, (including Materials not yet made Use of, Value 84 l.)	259	3	5			
Furniture, &c.	247	10	3			
Housekeeping for Provisions and other Household Expenses from 25th March 1760, to 2d March, 1761, for 226 Women, so many having been in the House during that Time, and upon a Computation seldom less than 100 at a Time, of the whole of which Numbers there now remains 105 in the House,	1603	16	6			
Apothecaries Bills for Medicines charged at lowest Prices, Stationary, Printing, and Advertising, and other Incidentals,	150	0	0			
Rent of House and Sallaries of Chaplain, Matron, Assistant Matron, Steward, Porter, Messenger and Nurse,	96	16	6			
Paid for providing in a decent Manner, Clothing and other Necessaries for the Women who have been sent out to Service, reconciled to their Friends, or otherwise happily disposed of in the World,	392	7	4			
	220	19	0			
	1100	0	0			

Since the Opening the House 10th *August* 1758, to 3d *March* 1761, 281 Women have been admitted the following is the State of Admissions and Discharges during that Time.

Reconciled to, and received by their Friends	—	—	25
Placed in Services in reputable Families	—	—	68
Proved Lunatics, Foolish, and afflicted with incurable Fits	—	—	10
Died at the Small-pox Hospital one, and of Consumptions at different			} 4
Places where they were removed for the Benefit of the Air three,			
Would not submit to be salivated, having been under it three Times before			2
Uneasy under Restraint and of their own Desire			15
Never returned from Hospitals to which they were sent to be cured			9
Small Faults and Irregularities	—	—	43
Now in the House	—	—	105
			281

Two Women who were discharged the House are since well married. And many who were dismissed from Uneasiness under Restraint, by their own Desire, and for small Faults, have, rather than return to their former evil Course of Life, gone into industrious and honest Employments however so laborious, and are likely to live with Reputation in the World.

C O N D I T I O N S .

TWENTY Guineas is a Qualification for a Governor for Life.

An annual Subscription of Five Guineas is a Qualification for a Governor for one year; which Subscription, when it amounts to Twenty-five Guineas, is a Qualification for a Governor for Life.

Every Lady subscribing as above, is entitled to vote personally or by proxy, provided such proxy be brought by a Governor.

Such Persons as are desirous promote this Charity, are requested to send their Subscriptions to the *Treasurer*, ROBERT DINGLEY, Esq; in *Little St. Helens, Bishopsgate-street*; or to the following Bankers, Sir *Charles Asgil, Nightingale, and Wickenden*; Messrs. *Brassey, Lee, and Son*; Messrs. *Henton, Browne and Son*; Messrs. *Martins, Stone, and Blackwell, in Lombard-street*. Messrs. *Honywood, Fuller, and Co. in Birchin-lane*. Messrs. *Colebrooke, and Co. in Thread-needle-street*. Messrs. *Hoares*; Messrs. *Gosling, Bennet, and Gosling*; and Messrs. *Child, and Co. in Fleet-street*. Messrs. *Drummond, and Co. at Gbaring-crofs*. Messrs. *Backwell, Sir William Hart, and Croft, in Pull-mall*. Or to the Steward at the house.

Such as are inclined to become Benefactors by their last will, the following Form of a Legacy is recommended to them :

“ I give and bequeath unto *A. B. and G. D.* the sum of _____ upon
 “ trust, and to the intent that they, or one of them, do pay the same to the *Treasurer* or
 “ *Treasurers*, for the time being, of a society who now call themselves the *Governors of the*
 “ *Magdalen House Charity, in Prescot-street, Goodman’s-fields*; which said sum of _____
 “ I desire may be paid out of my personal estate, and applied to-
 “ wards carrying on the charitable Designs of the said Society.”

PRE-