

11
Of the Truth and Excellency of the Gospel.

A
S E R M O N

Preach'd before the

S O C I E T Y

F O R T H E

Propagation of the Gospel

I N

FOREIGN PARTS,

At their ANNIVERSARY MEETING,

In the Parish-Church of St MARY-le-BOW,

On Friday the 20th of February, 17¹²₁₁.

By the Right Reverend Father in God,

J O H N, ^{Mayor} Lord Bishop of ELY.

L O N D O N:

Printed and Sold by Joseph Downing in Bartholomew-Close near
West-Smithfield; And Thomas Caldicott, at the Sun over a-
gainst St. Dunstan's Church in Fleet-street, 1713.

*At a General Meeting of The Society for the
Propagation of the Gospel in Foreign Parts,
Friday February 20. 17¹²₁₃.*

AGREED, That the Thanks of this Society be given to the Right Reverend the Lord Bishop of *ELY*, for his Sermon preach'd this Day in the Church of *St. Mary-le-Bow*: And that his Lordship be desir'd to Print the same.

William Taylor, Secretary.

ACTS XXVI. 28, 29.

Then Agrippa said unto Paul, Almost thou perswadest me to be a Christian. And St. Paul said, I would to God, that not only thou, but also all that bear me this Day, were both almost, and altogether such as I am, except these Bonds.

THESE Words contain the Answer of St. Paul to King Agrippa, when, being a Prisoner, he was brought before that King, Festus the Governour, and a great Assembly of People, to give an Account of his Behaviour, which the Jews thought very criminal; and of the Opinions he taught, which appeared to them absolutely contradictory to the Laws which they had received from Heaven.

Wherefore this great Apostle, having Liberty allowed him to speak, did prove so manifestly from the Books of Moses, the Law-giver of the Jews, and all their Prophets, that Jesus Christ was the true Messias, whom God had, in all Times, promised to send into the

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World,

World, to redeem Mankind from the Power and Guilt of their Sins.

And also by a strong Argument, taken from the uncontrollable and Almighty Power of God, did make the Resurrection of the Bodies of Men, look so very credible, that *Agrippa*, with much Frankness and Honesty, declared to *St. Paul*, that he had *almost perswaded him to be a Christian*.

Now, what we here see related of *St. Paul*, the most eminent Apostle of the Gentiles, that he was labouring to make Men, of all Sorts and Degrees, Converts to Christ; and to convince them of the unquestionable Truth of the Doctrines he proposed to them to believe, and to induce them to conform their Lives to the most reasonable and holy Precepts he had shew'd most necessary for them to observe, is the same Noble Work you, join'd in a Society, have engaged your selves in, and are doing all that in you lieth, to propagate the Gospel in Foreign Parts: And that you may have Success in such an heavenly and pious Undertaking, ought to be the fervent Prayer of every honest good Man.

For you could have no Design more advancing the Honour of God, and of our Lord Jesus Christ, and tending more to the Recovery and real Happiness of degenerate Men, than
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to bring them out of Pagan Darkness, from under the Power of Satan, and the Tyranny and Dominion of their unruly Lusts and Passions, and to prevail with them heartily to embrace pure Religion and Virtue.

What solid Comfort and Joy must spring up in your Souls, of which no created Being can bereave you, to have been the Occasion, by the Divine Grace and Blessing, of fetching over many poor ignorant Persons, who were mere Idolaters, and bowed down before every contemptible Creature, or senseless Image, framed by humane Hands, and of inclining them to become Worshipers of the one only true God; and instead of offering up to false Gods Sacrifices full of Profaneness, Cruelty, and Uncleanness, humbly to adore his most glorious Majesty, and to serve Him acceptably in Truth and Newness of Spirit.

It can scarce be conceived, that any Enemies should be found to so worthy and laudable a Design, as unlikely to produce any Benefit to Men; and considering you do Harm to none, and the Good you do, extends to Multitudes in Places far distant from each other, you ought not to have one Adversary.

But the ill Conduct of many, who, above an Age since, set about making Men turn

Christians, may raise a Prejudice against you, and cause some not to entertain so favourable Thoughts of your Worthy Undertaking, as it truly deserves: For what they did in this Affair, was not only most opposite to the Practice of Christ and his Apostles, but had a direct Repugnancy to the Voice and Dictates of Nature, received in all civiliz'd Countries.

They, by Force of Arms, did strive to compel Men to embrace a new Religion; and vast Numbers (a) of those, who did not, or could not presently bring themselves to submit to their Doctrines and Rules, were put to cruel Torture, or inhumanely destroyed.

Insomuch, that their principal Aim was not to win Pagans over to the Gospel, but to gain sure Hold of their Country; not to enlighten their Minds with the Truths, or warm their Hearts with the holy and gracious Precepts of the

(a) Ad destructionem autem & desolationem innumeri istius populi, solum aurum Hispanorum ultimus finis & scopus fuit; & ut exiguo tempore ditati dignitates pervenirent. Denique ut uno verbo dicam, illorum avaritia & ambitio, qua vix major excogitari posset, harumq; regionum incredibiles divitiæ, incolarumque humilitas & patientia --- huic rei ansam præbuere: quos tanto contemptui habebant, ut eos (de iis quæ presens vidi, omni mendacio seposito, loquor) non ut bestias, hoc enim peroptarem, sed ut abjectissimum terræ finem tractarent, *Barth. de Casis Episcop. Nar. Crudelit. Hispanorum in Indiis patrat.* p. 8.

Aliquando accidit ut amplissimæ urbis quæ decem miliaribus ab eo loco in quo eramus distabat cives nobis obviam honoris gratiâ procederent cum amplo commensatu cibisq; delicatis---nobis quam maximam poterant piscium copiam afferentes, & distribuentes; ecce illico malo Dæmone Hispanorum spiritus agitante in tantum furorem versi sunt nullâ intercedente causâ aut ratione ultra tria millia hominum tam virorum quam sceminarum & puerorum internecione sustulerint. *Ibid. pag. 24.*

the Christian Religion; but to slay, and take Possession of their Lands. So that a miserable *Indian* could not behold such bloody Instruments without great Terror; and the very Principles of Self-preservation must force him to have these barbarous Persecutors in the utmost Abomination and Abhorrence.

There is a Society of Men, whom we know, and I wish we may never know them more than we already do, who have been long accustomed to send Missionaries into Foreign Countries; of whose Conduct two Things are very remarkable:

The first is, That they commonly send their Missionaries into such Kingdoms as are replenished with Gold, and Silver, and precious Stones, and choice and delicious Fruits; whereas the barren, cold, poor and frozen Countries have, in Comparison, received but few Propagators of the Gospel from Rome. But God, who is no Respector of Persons, esteems Men more for the Innocence and Uprightness of their Lives, than their High Posts, and the Largeness of their Estates.

The other is, That these Missionaries, which shews how little Fruit true Religion is to reap from them, do blend and mingle the great Corruptions, Errors, Innovations, and
legends

legendary Tales (*b*) of their Church, with the primitive Doctrines and Laws of Christ and his Disciples, and obtrude them upon their new Converts, as of equal Necessity to be believed and practised, in order to their eternal Salvation.

Nay, in Cases either of imminent Danger, or Probability of more Success, they are known to go a great deal farther; (*c*) and have yielded to compound the Christian Religion, already so much allayed and debased by their superstitious Mixtures and unwarrantable Additions, with the gross Idolatries of the Nations they are employing their Time and Pains to convert.

What will our Lord say to such unfaithful Servants, when they shall appear at his Judgment Seat, and plead for themselves, that they often have cry'd, *Lord, Lord*; and much oftner, *our Lady, our Lady*? It is greatly to be feared

(*b*) -- Quædam mulier veronica nomine, linteo duplicato, compatiens domino Divinum ejus vultum extegeret, statimq; in eo linteo duplicata effigies angustati vultus Domini per miraculum appareret: in utraq; scilicet parte; quarum altera Romæ in maxima Ecclesia, altera Genuæ ad hanc usque diem religiosissimè custoditur, & tum ex imaginis plusquam humana vivacitate, tum ex eo quod linteum nullo sit colore infectum, sed quasi nativo linteï colore Christi Domini effigiem referat, Divinum id esse miraculum clare perspicitur. *Alexandri de Rhodes e Sac. Jesu Catechismi Tunchinensis*, p. 222. A. 1651.

Missiones, que la compannia de Jesus ha hecho en la Provincia de Goa. Por el Doctor Suarez, &c. lib. 1. p. 44. An. 1614.

Justi Heurnii de vocatione Ethnicorum, lib. p. 115.

(*c*) Mystery of Jesuitism, Letter V. p. 51.

feared he will tell them, *that he knows them not*; and abhors the Superstition and Idolatry with which they have polluted his pure and holy Religion.

As for you, the worthy Members of this Society, none can suspect that Covetousness was at the Root of your good Undertaking; for, on the contrary, with a large and constant Expence, flowing freely out of your own Stores, and with the liberal Contributions of other bountiful Persons, you have advanced your Work to so high a Pitch, and spread it far and near. And as the Christian Charity which inflamed your Hearts, did first prompt you to apply your selves to the Propagation of the Gospel; so you have been extremely careful, that only the true and genuine Doctrines and Precepts of our Saviour, should be instilled into the Minds of the new Disciples.

So moreover, the Means by you made use of, have been most effectual, and suitable to such an admirable Design; for War was never made by you upon the Pagans, whom you did not intend to conquer, but to convert: Acts of Violence and Compulsion, frequent formerly in other Places, have not been so much as suspected to be done by them you send on this Occasion. You

You conceive the Gospel ought to be propagated after the same Manner it was first erected by Christ and his Apostles, by true Reasons, affectionate Perswasions, and a most holy Example; and that the right way to put in Practice the Rules contained in St. Paul's Epistles, is to endeavour to imitate that excellent Pattern (d) of his Life, who was perpetually confuting his Adversaries, converting his Hearers, and bringing Men over to Jesus Christ by amicable and rational Debates; and so ordered his whole Conversation, not that he might attain to the Grandeur, Riches, and Glories of this World; but become Partaker of the invisible Things, the never-fading Joys and Rewards of the next State.

The high Station and Quality of Men, before whom he appeared, did not check and restrain him from honestly and plainly discharging his Duty: Thus when he was brought before *Felix*, who was a heavy Oppressor in the Administration of his Government, and a very in-

(d) *Beatus est dare magis quam accipere. Ceterum hoc testimonium negant usquam inventi dictum a Domino. Utinam autem hunc animum Pauli tam excellentem, & ab omni specie quartus abhorrentem imitarentur nostri temporis concionatores. Fuit aliquis, qui sibi in omnem vitam interdixit etiam carnum, inveniuntur, qui imitentur: fuit qui semper suis incessantibus pedibus, habet imitatores: fuit qui sine se cinxerit, non desunt qui studiose æmulentur: fuit qui semper pulchritudine incessant, repperit æmulatores: Solum hoc pulcherrimum exemplum Pauli non habet æmules, *Erasmii Annot. in 1. Cor. cap. 20.**

incontinent Person, keeping the Wife of another Man; the Apostle, agreeably to the Occasion, makes a Discourse of Justice and Chastity; and proves the certainty of a future Judgment, when God will condemn all those, who shall be found to have broken the Laws of Righteousness and Temperance, and to have dy'd in these Sins without Repentance and Amendment; this seasonable Argument made *Felix's* Heart, which must be first affected, to ake, and his Limbs to tremble.

But after all, the greatest Enemies to your pious Work, are thole Men, who, in their Conversation and Writings, are continually casting Contempt on the Christian Religion, and the Ministers of it; and it can be no marvel that the open Adversaries to the holy Gospel, should oppose the Propagation of it.

And we cannot but make it our Lamentation, that there be too many now, who, under Pretence of using their Reason *freely*, do scandalously and wickedly abuse it, in Defiance of God their Maker, and the Giver of their Understanding; most prophanelly calling his infinite Being and Existence into question; disowning his All-seeing Providence, by which he governs the World, and takes Care of all his Creatures; denying the Immortality of the Soul,

and a Future Life, and by plain Consequence rejecting all Religion, whether Natural or Revealed.

But in a particular Manner these Men make it their Business to expose and ridicule the most Holy Religion of our ever-Blessed Lord Jesus Christ, and to impeach both its Truth and Goodness; (e) for the Sake and Support whereof, the Labours, the Cares, the Dangers, and the Sufferings of St. Paul, were incredible, and beyond all Example: And which Religion, with much Piety, Cost, and Diligence, you are endeavouring to plant and propagate in remote Countries.

So that while you are setting up the Gospel abroad, which contains in it the Evidence of, and the Ways to arrive at eternal Life, these ill Men, Sinners against their own Souls, are trying to subvert it at Home; not by any Arguments which are not capable of solid and full Answers, but what must astonish all the sincerely religious, by treating the most holy, tremendous, and Divine Things, with Banter,
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(e) Verbera, vincla, famem, lapides rabiemque ferarum,
Carceris eluvium, virgas, tormenta, catenas,
Naufragium, lacrymas, serpentis dira venena,
Stigmata non timuit portare in corpore Christi,
Credentes decuit, possent quo vincere mortem.

S. Damascus de laudibus Pauli Apostoli.

Malice, and Scorn. May God convert, reclaim, and humble them, and put a Stop to the Infection they are casting out. Wherefore I think the remainder of my Time cannot be better spent, than in vindicating the pure and holy Religion which they would bring into Contempt, and in shewing the Firmness and Solidity of its Foundations, upon which *your* Design and all *your* Endeavours do stand. Now in the Management of this Argument, I will lay before you several Instances and Particulars, which manifest the Truth and Excellency of the Gospel, and evidently shew how far it does surpass all other Religions.

I. It gives a truer and fuller Account of the Nature and Attributes of God.

II. A better and more certain Relation of the Creation of the World, declaring God to be the Author of our Beings, and that we depend upon his Providence for our Preservation.

III. It shews wherein that Worship and Service does consist, which will be most pleasing to God, and sets forth the Means, and lays down the necessary Rules of attaining to eternal Happiness.

IV. To encourage Men to the Reformation of their Lives, it gives them unquestionable

Assurance, that God will be pleased graciously to pardon all Sinners, who sincerely repent, and accept of the Satisfaction, made by his own dearly beloved Son, for their greatest Sins.

V. It promises more Help and Assistance to Men in performing the several Branches and Parts of their religious Duty.

VI. It discovers a clearer and more certain Account of the Immortality of the Soul, and of the Rewards and Punishments in the World to come.

I. Christian Religion gives a truer and fuller Account of the Nature and Attributes of God.

It cannot be doubted, but that from the Order of the World, the admirable Frame and Composition of all the Creatures therein, and their mutual Service and Helps to each other, and the exquisite Harmony and Agreeableness amongst them all, the Existence of the Supreme Living God may be demonstrated.

It is likewise evident, that many of the Philosophers had, in good Measure, (f) right Notions
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(f) Vos enim ita dicere soletis, nihil esse quod Deus efficere non possit, & quidem sine labore ullo: ut enim hominum membra nulla contentione, mente ipsa, ac voluntate moveantur: sic numine decem omnia fingi, moveri, mutarique posse. Cic. de N. D. l. 3.

of God, and sometimes express themselves, as if their Minds had been enlighten'd by Divine Revelation: but at other Times they are inconsistent with themselves, when they are discoursing of the Original Cause of Things, the Proofs they produce be weak and inconclusive; and there may be observed in their Arguments much Uncertainty, Scruples, and Diffidence: But how just Conceptions soever many of the Philosophers had of God, the Generality of People did wretchedly sink into Polytheism (g) and Idolatry.

For the greater Number erred in holding, that there were many Gods; and did impute such Weakness and Defects to them, and render to them such absurd Worship, as was altogether repugnant to the Perfections of the Deity, and inconsistent with the Reason of Men.

Among the Gods, who were supposed to have Wisdom and Power, these Qualities were restrained to so narrow a Compass, as made it necessary there should be a Multitude of them: Some were to govern in Heaven; others to rule on Earth; some took Care of the Health,

(g) *Omne fere genus bestiarum Ægyptii consecrarunt. Cic. de N. D. l. 3. Juven. Sat. 15. Clem. All. Protrep. p. 29. Diod. Sic. l. 3.*

Health, and relieved the Infirmities of the Body; others ordered the Affairs of War and Peace; and some presided over the Fruits of the Earth, providing due Degrees of Heat and Moisture to bring them to Ripeness; indeed there was hardly any Thing of Moment or Consequence to the Life of Man, that had not a peculiar God to look after it.

But still so gross was the Ignorance, so great the Stupidity of lapsed Mankind, that almost whole Countries adored Things (*b*) void of Understanding and Sense, and worshipped Wood and Stone coarsely carved; Things so far from having any Character of Divinity about them, that they were of too low a Nature, to pretend to any of the Marks and Signs of humane Reason: Whereas had they had a right Apprehension of the boundless and immense Perfections of God, taught in the holy Scriptures, they must then have believed the Notion of a Multitude of Gods not only unnecessary, but impossible, and repugnant to it self; and that infinite Wisdom and Power could as easily and compleatly order and take care
of

(*b*) Neque hic stetit multiplicandorum Numinum pruritus, cum in eorum numerum intulerint fontes, pilas, ingentia Saxa, Cacumina montium, non procul *Cajamalca* interjectus inter petrosos montes collis arenosus, quod hoc ipsis mirum visum est, Nam his obtinuit venerationem, *Joachim. Brulii histor. Peruviana, lib. 1. pag. 12.*

of the whole Mass and Collection of Creatures in all the Universe, as of any one single Being therein.

We may now observe, that there was nothing sufficient to obliterate, and wholly rase out of the Souls of Men, Opinions so false, so foolish, so unworthy of the glorious Attributes of God, and dissonant to the Nature of true Religion, but an extraordinary Revelation published by the miraculous Power of God. And it is manifest and visible, that wherever the Light of the Gospel hath shined, it has made some Reformation among them, who have not thoroughly embraced it; it hath tinged and heightened the Writings of the greatest Philosophers upon the most important Subjects: The *Turks* cannot but allow our Saviour to have been a great Prophet; and in Truth they seem to owe the best and wisest Things in their Alcoran to the holy Bible.

This sacred Book always speaks worthily and consistently of God; it ever declares him to be but One, Eternal, Omnipresent, Omniscient, Almighty, Independent, Unchangeable Being, most Holy and Wise, most True and Faithful, Patient, Long-suffering, full of Tenderness and Compassion, infinitely Good, Merciful, and Gracious.

These

These are the Doctrines always laid down in the inspired Writings concerning God; these are the Truths concerning Him that you are endeavouring to plant in the Hearts of Infidels; these are the Doctrines which will make the Men entirely happy who believe them; for they will love God with all their Hearts, and their Neighbours as themselves; and yet the Persons who entitle themselves *Free-Thinkers* are pleased, according to their usual Modesty, to insinuate, that the *Ministers* of the Church of our Lord Jesus Christ, and the *stupid Idolaters* of Siam, are upon the same Level, and that their Idolatry and the Christian Religion have equal Pretensions to Truth. Let these *Persons*, if they have not rooted up all Religion and Virtue in their Hearts, consider, that by this prophane Mockery, they blaspheme the Lord who bought them with his own Blood; they crucify to themselves the Son of God afresh, and put him to an open Shame. And if they sin wilfully after that they have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins: but a certain fearful looking for of Judgment and fiery Indignation, which shall devour the *Adversaries*. And that it is a fearful Thing to fall into the Hands of the living God. If Men will use their Wit in the Defiance of the Almighty,

mighty,

mighty, and in the Contempt of Providence, which should have been employed in magnifying and praising his marvellous Power and immense Goodness, and in displaying the Glory of his wondrous Works, they will make themselves, in the Conclusion, the greatest and most wretched Fools ; and being brought by Angels, at the Day of Judgment, before the Saviour of the World, whom they all their Lives did despise, their Condition will appear most miserable, and they must sink into unconceivable Horror, Confusion, and Despair.

But to proceed. The Divine Attributes of Goodness, Forbearance, and Mercy, are little observed, insisted on, and explained in the best Heathen Writers. In them you may find large Descriptions of God's Power, and of the Thunder with which he strikes Terror into the Hearts of Men ; but not much notice is taken of his Love, his Affection, and his tender Care over all his Creatures, which are the principal Objects of the Christian Man's Devotion in his Family and Closet ; which are the chief Subjects of the publick Offices of the Christian Church, when Men assemble together to Adore God, and set forth his Praises in the great Congregation.

It is the wise and good Providence of God, on which they rely for the Provision of their Daily Bread, and which is their Rock of Defence against all their Enemies; which is their sure Refuge in Times of Trouble, Sicknes, and Distress; which is their firm Support, when they are left by every Body, at the Approches of Death; it is the undeserved Grace and Love of God on which only they rely for the Pardon of their Sins, and Acceptance and Justification at the great Tribunal of our blessed Lord and Saviour.

Great is the Lord, and Marvellous, worthy to be praised; there is no End of his Greatness. The Lord is gracious and merciful, long-suffering, and of great Goodness: The Lord is loving unto every Man, and his Mercy is over all his Works. All thy Works praise thee, O Lord, and thy Saints give thanks to thee: They shew the Glory of thy Kingdom; that thy Power, thy Glory, and mightiness of thy Kingdom might be known unto Men. Who is a God like unto thee, that pardoneth Iniquity, and passeth by Transgressions.--- He retaineth not his Anger for ever, because he delighteth in Mercy.

II. In revealed Religion, we have a clearer and more certain Account of the Creation of the World, wherein God is declared to have
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made all the Beings which do exist, by his Almighty Power ; to have disposed them in so excellent an Order by his infinite Wisdom, and to have made them so beneficial one to another by his boundless Goodness, and to continue and preserve them in this happy Condition by his watchful and All-seeing Providence.

The Philosophers were much at a loss as to the Creation of the World, notwithstanding they had got some hints from inspired Writers concerning the Production of the Universe, and the general Flood. However, there seems to have been no settled Opinion, in which any considerable Number of them could agree.

Some were for the Eternity of the World; of which Doctrine *Aristotle* pretends himself to be the first Author, and that the Philosophers before his Time believed the World had a Beginning; (i) others thought this vast System of Beings was caused by the little Parts of pre-existing Matter falling, and joining together by naked undiscerning Chance, without the Interposition of any wise Director to guide, order, and unite them; at the Head of which Sect stands *Democritus*, *Leucippus*, and *Epicurus*.

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Now

(i) Γενόμενον μὲν ἔν, ἅπαντες εἶναι φασιν-- ὅτι μὲν ἔν ἀδύνατον ἄμα αἰετοῦ ἔχει αὐτὸν καὶ γένεσθαι. *Arist. Lib. I. Cap. 10. de Cælo.*

Now the first of these Opinions excludes God out of the World, and the other makes him useless in it. For if the World be Eternal, and without a Maker, it must be Self-existent; and what is Self-existent, must be absolutely perfect; and so can have no dependence from any thing else.

So likewise if the World was framed by Chance, without the Power and Wisdom of God, and doth continue without his Care and Protection, then the Inhabitants thereof lie under no Obligation to Fear, Worship, and Obey him; nor have any reason to give him an Account of the Conduct of their Lives.

But is it possible with any force of Reason to maintain, that a World continually Changing, Altering, and Decaying, should be Immutable, Independent, and Eternal?

There is nothing you can consider, which will not carry you to the First Cause. Thus, if none of the Men of this Time had their Existence from themselves, so then neither had the Men who lived in the Age before them, nor those who immediately preceded them; but we must ascend upwards from Generation to Generation, unto the first Author of our Being: Neither could the first Men be Self-existent; for what is Self-existent, is independent, and must abide for ever. To

To proceed to the second Opinion, Can any thing be more absurd and unaccountable than the Assertion, that a World full of Order, Design, Proportion, and accurate Contrivance, should start up by mere accident and chance?

But now the Relation of the Original of Things, in the Holy Scriptures, always agrees entirely with the Nature and Attributes of God and the State and Condition of the World.

In them it is perpetually declared with Authority, that there is but One Supreme, Independent, Self-existing, Almighty Being; and that all other Things do proceed only from Him, and must of necessity depend upon Him for their Subsistence. It being demonstrable from clear and plain Reason, as well as published by Divine Authority,

That the Supposition of Two Infinite, Omnipotent, Omnipresent, Self-existing, Independent Beings, does imply a Contradiction; and that all the Parts of the Universe do carry unquestionable Evidence with them of their Being the Productions of uncircumscribed Goodness, Wisdom, and Power.

Inasmuch, that notwithstanding the profoundest Philosophers did ever speak doubtfully and darkly of these great Truths, yet the inspired Pen-Men, from the Beginning of the Holy Bible

ble to the End of it, do write with certainty and clearness concerning the Creation: They not only ascribe and attribute it constantly and solely to God; but set forth the Order, Manner, and Days in which he made it.

And what is plainly and historically related by some of them about the Original of the World, is elegantly and loftily exprest by others in Hymns of Praise.

He stretched forth the Heavens alone, He spread abroad the Earth by himself; He compasseth the Water by bounds; He made Man in his Image, and gave him Dominion over other Creatures. Who coverest thy self with Light as with a Garment: Who stretchest out the Heavens as a Curtain.

And who could Discourse with so much Truth of God, and in so lively a manner express the Excellency of his Works, and relate the particular Steps of his Proceedings in Producing the Creatures out of nothing, as those Persons unto whom he miraculously revealed it, and who were instructed and assisted in what they writ by his own most Holy Spirit?

And whereas the Pagan Authors make very defective Reports of Divine Providence, such as upon which a hearty Reliance in the Course of Life could hardly be established: Moses and the Prophets, and, above all, our great Lord and Master

Master *Jesus Christ*, his Disciples and Apostles, give us the most comfortable and satisfactory Assurance, that the Providence of God, with the greatest Affection and Benignity, does extend it self to all the Creatures it has brought into Existence.

Beings of the highest Rank, and the largest Portions of the World, cannot continue to subsist without his gracious Influence to preserve them; and he never fails to take the least under his Protection. As the most powerful and considerable Creatures have their Dependence from his Favour, so the weakest and most minute shall never perish for the want of his Care; He providing for the Oxen, and the Ravens, and the Sparrows, and the Lillies of the Field.

But his Providence is more particularly employed about Man, whom he created after his own Image; and still in more especial manner, and above all, as I may say, it does engage it self for the Preservation of the Holy, the Humble, the Meek, the Merciful and Charitable Men, who firmly believe in God, who serve him faithfully, who sincerely rely on his Promises, and do the largest Good they can to all their Fellow Creatures: It so orders all Events, that they shall work together for their Advantage and Comfort.

III. Revelation does discover to us, wherein the true Worship of God does consist, and shews us how we may serve him acceptably; it clears Religion from the superstitious Fears which intimidate and enslave the Minds of Men; it entirely prohibits all Immorality and Injustice, which sink Men down to the low Condition of Beasts which perish, and destroy the Foundations of their Living together in Society: But it lays down all the necessary Means to acquire firm and durable Happiness; it strictly enjoins Purity, Sobriety, Meekness, Patience, Industry, Mercy, and universal Benevolence, (k) which Virtues exalt our Souls, and make their Nature more Heavenly and Divine.

Among the Heathen Writers, there be stiff and eager Disputes about the chiefest Happiness, and they are not of a Mind where to place it: Now they that cannot agree about the Thing it self, must more widely differ, and fiercely contend about the Ways and Means to obtain it.

(k) Sed quid moramur? nulla omnibus sæculis reperta est vel Philosophia, vel secta, vel religio, vel lex, aut disciplina, quæ tantum communionis bonum exaltavit, bonum vero individuale depressit, quantum sancta fides christiana; unde liquido pateat, unum eundemq; Deum fuisse, qui creaturis leges illas naturæ, hominibus vero legem christianam dedisset. *Baco. de Augmentis Scientiarum. Lib. VII. c. 1. Col. 188.*

As before we did acknowledge that several of the Philosophers had right Notions of God, so it is now granted, that many of them have given wise Precepts about the Moral Virtues. But in divers respects these Learned Men, and their Philosophical Performances, have fallen short of our blessed Saviour and his admirable Religion: The Christian Religion is perfect and without Faults; and the most holy and innocent Life of *Christ*, came up to the Perfection of his Religion: He never commanding his Disciples and Followers to do any Duty, which He had not exactly performed Himself.

Whereas the Philosophers of the highest Form had mingled many Errors with their true Doctrines, and were guilty of great Failings in their Conversation; which was the occasion chiefly, why their Doctrines were not so generally received, and why they had no more Efficacy in Reclaiming wicked Men from their bad Lives.

1. As first, I say, these Philosophers had joined to their sound and wholesome Rules of Morality, many false, weak, and unreasonable Opinions; which did unavoidably diminish their Credit and Authority, and cause their true and good Rules to have less influence upon others: For the same Persons who writ so
E skilfully

skilfully about Honesty and Temperance, did condemn the Passions as Evil, and declared it to be our Duty utterly to extinguish them: And yet it is as impossible to destroy our Passions, as it is to remake our Souls; for there is no rooting up those things, which God has essentially interwoven with our Nature.

And also the Passions contained within the Bounds of Moderation, and exercised about proper Objects, are of great Advantage to us; for they put us upon the Watch, when Temptations assault, and would otherwise surprize us; they guard our Virtue, and protect our Honour; they raise a just Indignation in us against all Baseness, Immorality, and Prophaneness; they excite an hatred and abhorrency of Injustice, Oppression, Lewdness, and Cruelty; in a Word, the Passions well ordered continually preserve in our Hearts a flaming and discreet Zeal for the Glory of God, and an affectionate Tenderneſs to all our Fellow Creatures.

And the same Men who were so much mistaken in their Judgment concerning the Passions, had the impious Vanity to pretend sometimes that their Wise Man was equal to God, (1) and sometimes that he was above him, as I shall

(1) --- Non multo te Dii antecedent. --- est aliquid quo sapiens antecedar Deum. Seneca Ep. 53. 122 p. 35 not.

shall observe under another Head of this Discourse; and to maintain that Sicknefs, Pains, and Torments, were no Evils; which was to put Mankind upon entertaining Notions and Fancies contrary to common Sense.

2. Another thing that discredits the Authority of *Heathen* Writers was, that very few of them in their Lives did come up to their virtuous Principles and Precepts. Thus it appears that many of the chief Patrons and Founders of their Sects, did fall below the Character they gave of a good Man. Some of them were notorious for their exceeding Covetousness; others destitute of true Patience to bear Troubles, did lay violent Hands on themselves; and some died meanly and abjectly, and void of that philosophic Courage and Bravery, of which they pretended themselves to be great Masters.

3. The Philosophers wanted the Power of Miracles to convince unreasonable Opposers that they received their Doctrines from Heaven.

But now, whatever was defective in the Gentile Writers, appeared compleat and perfect in our Lord *Jesus Christ*: He gave the highest Authority to his Doctrines and Laws, by an innumerable Company of undoubted Miracles, never wrought out of Vanity and

Ostentation, or to procure any worldly Advantage; but either to recover and purifie Mens Souls from all Ungodliness and Iniquity; or to remove the Infirmities, and heal the Dileales of their Bodies.

And as Truth, and Equity, and Goodness, shined in all his Doctrines and Commandments; so his Life was ever conformable to his righteous Precepts; and He practised those things Himself to the highest Degree of Perfection, which He required of them that were Baptized into his Church.

Neither was He more to be admired for the unblemished Holiness of his Conversation, than for his unparallel'd Patience under the greatest Injuries and Sufferings: For both in the Abuses, and Indignities, and Cruelties, which immediately preceded his Death, and at his Death, He discovered the most perfect Example of Piety and suffering Virtue, that ever had been seen in the World.

He shewed the greatest Patience in his Behaviour thro' the whole Scene of Revilings and Torments; being led to a bloody Slaughter, like a Lamb, He opened not his Mouth; no repining at Providence; no complaints against his Murderers, who with so much Injustice and Cruelty slew Him, were heard to pro-

proceed out of his Mouth: He at the same time shewing the exactest Submission to the Will of God, and manifesting the highest Charity to Men. He not only pardoned his merciless and wicked Destroyers, but prayed unto his Father to forgive their Sin: And after He had desired that the Will of God, and not his own Will might be done, He meekly submitted to a Death full of Shame and Torment. And by rising on the third Day from the Dead, He gave the strongest Proof of the Truth of his Religion, and the firmest Ground for good Men to hope that they also shall rise again from the Dead, which could be expected, or reasonably desired.

Wherefore if Men of Wit would divest themselves of all their Prejudices, *think freely*, that is, fairly and impartially use their Reason in comparing things one with another, and equally consider their Force and Weight, they would be compelled to acknowledge that the Heavenly Doctrines and Laws of Christ, established by very many Miracles, which He did not only in the Presence of his Friends, who honoured Him, but before his Enemies, who maliciously hated Him, but could make no real Objection against them; that his exactly pure and innocent Life; that his ready Submission to
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the Will of God in his Death; that his wonderful Resurrection from the State of the Dead, as He had foretold, upon the third Day, and his miraculous Ascension into Heaven, are unquestionable Demonstrations of his having been sent by God into the World, to reform and redeem the fallen Posterity of *Adam*; and of the indispensable Obligation upon us all to receive Him for a Saviour, and with all our Hearts to believe in Him, obey Him, and depend upon Him.

To love God with all our Souls, who is the Maker of our Beings, and to love our Neighbours as our Selves, who bear his Image, as they are the Sum and Substance of the Christian Religion, so be they Duties fitted to our Nature, and most agreeable to our Reason, how little soever, as was now observed, they were considered, recommended, and required in the *Pagan* Divinity.

Their not being so fully persuaded of God's being the Creator of Heaven and Earth, and of his universal and perpetual Providence and Care of them, was the Occasion why they discourse so sparingly of the Love of God, have composed so few Hymns in the Praise of his Favour and Kindness, and had not so quick and lively a Sense of his infinite Goodness.

4. The inspired Writers give Men more assurance that God will be pleased to pardon Sin, and to forgive all Offenders who truly repent, and accept their sincere, tho' imperfect Obedience.

By the Light of Nature it is manifest, that God loves virtuous Actions, and hates those which be evil; for virtuous Deeds carry always their Advantage with them, and Wick- edness naturally and necessarily draws Trou- ble and Calamity after it.

But though it be evident to all Men, that God approves Virtue, and abhorreth Vice; yet it is not so manifest by natural Light, that He will forgive Sinners upon their Re- pentance; and if it be granted that God's An- ger against Offenders may be appeased, yet it does not appear that He will pardon all Sins, nor what Kinds and Degrees of Sin He will remit; nor what sort of Satisfaction He will accept, and what measure of Sorrow He does require in order to Reconciliation.

As to these cases, Nature was silent; they had Light enough to perceive their Infirmities, Weaknesses, and Miscarriages, but not suffici- ent Knowledge to find out a Remedy for their Cure.

And

And notwithstanding Pagan Authors abound with Exhortations to Virtue, with Motives to be patient in Sickness and Troubles, and with Persuasives against the Fears of Death; yet their Arguments had not Force and Strength in them to support the Spirits of Men in their Afflictions, and to arm them against the approaches of Death, the King of Terrors.

Nothing but hopes of being reconciled to God, and that He will forgive Men their Trespases against Him, and their Fellow Creatures; nothing but a firm Trust in his infinite Goodness, and a steady Belief that after this Life is ended, He will bestow upon them a glorious Immortality, can make us bear patiently the Evils and Miseries of this State, and with a true Courage look Death in the Face. Now as of these Arguments the Philosophers, who had only their corrupted Reason to guide them, treat sparingly, defectively, and obscurely; so the Holy Men, who in their Writings had the Assistance of the Spirit of God, are full and clear and distinct in their Discourses upon these most important Subjects, and are ever lively displaying God's Mercy towards penitent Offenders, and his great readiness graciously to receive them into his Favour.

For

For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life. When the wicked Man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his Soul alive. And though your Sins be as Scarlet, they shall be as white as Snow, though they be red like Crimson, they shall be as Wool. He that believeth shall be saved. Repent ye therefore and be converted that your Sins may be blotted out.

Now how must it replenish the Hearts of Men with satisfaction, comfort, and joy, to have undoubted Assurance from the Holy Spirit given them, that God is in a perpetual readiness to pardon and mercifully receive Sinners that shall believe in his Son *Jesus Christ*, and forsake their evil Ways; and that He will forgive the blackest and most heinous Crimes upon the sincere Return, and Amendment of the Transgressors?

He having been pleased graciously to declare, that the greatest Sins are not too big for his Mercy; nor the most profligate and wretched Offenders too vile to be Objects of his Pity and Compassion.

Insomuch that the whole Dispensation of the New-Testament is a kind and merciful Contrivance of God, for the Remission of Sins; *Christ* bringing a Commission with full Powers from Heaven, to grant Pardon to the highest Malefactors, who would unfeignedly repent and believe his Holy Gospel. Which glorious Commission He sealed with his own Blood upon the Cross, and demonstrated the Truth and Validity of it by his Resurrection: For *thus it behoved Christ to suffer, and to rise from the Dead the third Day, that Repentance, and Remission of Sins should be preached in his Name among all Nations.*

But as to the Gentiles, who had no knowledge of the Pardon of Sins revealed and promised in the Gospel, He will judge them by that natural Light He had discovered to them, and those Helps He had furnished them with; and we safely leave them to the uncovenanted Mercies, and to the immense Goodness of God, which leads Men to Repentance, and in whose House are many Mansions, and degrees of Happiness.

Which brings me to observe in the fifth Place.

V. That the Holy Scriptures promise more Assistance to Men in the Performance of these necessary Duties of Religion, which they have revealed unto them. The Holy Ghost will enlighten the Minds, and give Courage and Resolution to the Hearts of good Men in all Difficulties and Hazards. There could not be greater nor more impious Errors, than these two, which are found in the Pagan Philosophy: The *first*, That it is in the Power of Man to make himself compleatly happy, without the Help of any other. The *second*, (*m*) that their Wise Man is equal to God; nay, sometimes so arrogant and intolerable was their Prophaneness, as to give him the Precedence. So that they were so far from expecting help in the Management of the Affairs of Life, or praying for it, that they thought themselves above it.

And yet there is no Creature, from his entrance into the World, to his going out of it, that can less shift for himself, than poor helpless Man, always encompassed with Wants, and labouring under Infirmities; and compared with God, the Proportion is infinitely less, than that of a Drop to the whole Ocean.

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(*m*) *Ferte fortiter: hoc est quo Deum anteceditis. Seneca de Providentia, Cap. VI. pp. 26. not.*

It is a constant Instruction given to this Wise Man, not to fear Death ; but how is it possible for a Man not to fear that, which he believes will put an end to his Being ? The Fears of Death must be unavoidable, and unconquerable, after all the Aids and Assistance of Philosophy, to one that has *no* hopes he shall be brought to Life again, and made happy in a future State.

Whereas the inspired Writers do amply discover and set forth the Fall, the Weaknesses, and Miseries of Mankind, and convince us, that we are restored to a better Condition, not by our own Strength and Power, nor by the Contrivance and Operations of our own Wisdom ; but through the Mercy of God obtained for us by the Sufferings and Death of *Jesus Christ*, who died for our Sins, and rose again for our Justification ; and who also, after he ascended into Heaven, sent the Holy Ghost to instruct, comfort, and enable us to fulfil the Terms and Conditions of the new Covenant which He had made with God on our behalf.

And it is matter of unspeakable Joy, that this Holy Spirit is ever present, and ready to direct us into all the Truths of our Religion, requisite for us to know ; and to endue us
with

with Fortitude, Resolution, and Abilities, to perform all the Duties necessary to our Salvation.

This Blessed Spirit adapts it self to all the Needs and Exigencies of the mystical Members of *Christ's* Body the Church; when they are puzzled and perplexed with Difficulties, He chases away the Darkness, dispels the Clouds, and lets Light into their Souls to direct them. So that a truly sincere good Man shall never err fundamentally, or if he do err, God will forgive him: When they are pressed hard with terrible Dangers, by reason of their firm adherence to their pure Religion, the Spirit inspires them with Courage to encounter them, or with Patience to bear them; He quickens their Diligence, and excites their Spirits when they grow slack, or negligent in the Performance of the holy Works of their Religion; and where Lust tempts, He reminds them of the Omnipresence of God, who abhorreth all Impurity and Uncleaness.

VI. In the Word of God, we find a clearer and more ample account of the Immortality of the Soul, of the Resurrection of the Body, and of the Rewards and Punishments in the future Life.

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There alone we find it expressly declared, that all Men shall be brought to the Judgment-Seat of God, to give an Account of all the Actions of their Lives; and in order to this, that the Earth and the Sea shall render up their Dead; and that the several Parts of each Man's Body, how greatly soever altered and changed, how much soever far and near scattered and dispersed, shall be recollected together, and moulded in their old shape, and rejoined to the same Soul. And all the Nations of the World, thus wonderfully raised from their Graves, and by the holy Angels gathered together, shall be placed before the Throne of *Jesus Christ*, their supreme Judge, who will separate them; and set the Good on his right Hand; but the Wicked, who died without Repentance in their Sins, on his left. And blessing the Good, He will call them to Him, and order them to inherit the Kingdom of Heaven, prepared for them from the Foundation of the World; but the Wicked he will command to depart for ever from his Presence, in which only there is fulness of Joy, into everlasting Fire, prepared for the Devil and his Angels.

And

And according to the vast Difference between Heaven and Hell, it being a Matter of infinite Importance that we should not lose our Immortal Souls in the other World, our Blessed Lord commands us, that we should not be so afraid of Men, who can only kill the Body; but rather dread and fear God, who can destroy both Body and Soul, and cast them into Hell-Fire.

And therefore the Obtaining the Love, Favour and Kindness of God, should be the chief Design, and ruling Principle in our Hearts, the first Thing in our Consideration, and govern all the Purposes and Actions of our Lives. It is impossible we should have more powerful Motives to Godliness, Righteousness, Justice, Equity, Meekness, Humility, Temperance, and Charity, or greater Dissuasives and Discouragements from all Kinds of Sin, than the holy Scriptures do abound with. If we will fear and reverence God, love our Enemies who despitefully use us, and do good in all our Capacities, we are promised that our Reward shall be very great; that we shall be the Children of the most High; that we shall be Inhabitants of the everlasting Kingdom of Heaven; and we have full assurance that there is laid up for us a Crown of Righteousness; and
that

that we shall receive a Crown of Life, and a Crown of Glory.

And thus it appears plain and evident, that neither Religion, as it is compounded and corrupted by the *Fables* and *Inventions* of the *Poets*; nor as it is enacted and enforced by the *Laws* and *Decrees* of the *Civil Magistrate*; nor as it has been asserted and explained by the *Philosophers*, can for Truth and Goodness bear any Comparison with the Religion and Knowledge of *Jesus Christ* Crucified.

As to the Precepts of Morality, and the Rules of holy and virtuous Living, which the *Pagans* have taught agreeable to those of *Christ* and his *Disciples*, it has been proved beyond question, that they have been more plainly and clearly delivered in the Scriptures, and enforced with greater Authority.

Nay, let me add, that the Love of God, and the Love of our Brother, the Forgiveness of Injuries, and the doing good to our Enemies, are either new Duties, or the old ones carried much higher than they ever were before, and that with invincible Reason.

And whereas never any Lawgiver pretended to make any Laws about the Thoughts of Men; because he could not discern, direct, restrain, or have any Power over them, the Laws
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of the Gospel reach the Heart; God will reject all our Worship and Service which does not proceed from it, and will severely punish all the evil Devices and secret Plots which are formed therein; so that he who contrives the Death of the Innocent, or looks upon a Woman to lust, will be judged in the Court of Heaven, to have committed Murder and Adultery.

And what must be matter of Encouragement to *your* Society to consider, is, that never any Religion made its entrance so easily into the World, and spread it self so far in so short a Time, as the Gospel; notwithstanding those who set it up had neither Eloquence nor Learning to win Men over to it, nor Swords to fight for it; and although the zealous *Jews* with great Malice did endeavour to suppress it, as false, and repugnant to the Divine Laws they had received from *Moses*; and the Polite *Gentiles* to expose it, as vain and contemptible; and the *Supreme Powers* made Laws to expel the Professors of it out of their Dominions, as dangerous Persons to their State and Government.

Yet this holy and pure Religion did endure the Test in all the most sharp and fiery Trials; it withstood, and did bear down, the most violent Oppositions made against it; and,

in no long Time, became firmly established in a great Part of the World by the Blood of its own Martyrs.

And what should give you more Courage and Vigor in this excellent Work, is the great Success which hath attended others, not a great while before you prosperously engaged in the same Design, in many Parts both of the *Eastern and Western (m) World*. Indeed it was much to have been wished, that these Missionaries had communicated the Doctrines and Laws of the Gospel entirely to their new Converts, without adding to some, and suppressing of others; so that the Faith might have been delivered to them with the same Purity it once was to the Saints.

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- (m) Petri Jarrici Rerum Indicarum Thesaurus. 3 Vol. Col. 1615.
 Francisci Creuxii Historiæ Canadensis. Lib. X. Par. 1664.
 J. Brulii Hist. Peruana. Ant. 1651.
 Histoire generale des voyages et conquestes des Castellans, &c. par Antoine d'Herrera. Par. 1660.
 Voyage de Siam des Peres Jesuites envoyez par le Roy aux Indes et a la Chine par G. Tachard, 1686:
 Novissima Sinica in quibus de Christianismo publica nunc primum auctoritate propagato, &c. An. 1699.
 Second Voyage du Pere Tachard. 1689.
 Bibliothéque Critique du Pere Simon. Tom. 2. c. 3.
 Pet. Maffei Hist. Ind. Florentiæ. 1588.
 Libellus suplex Regi Hispan. oblatus a Duce Pet. Fernandez de Quir. Amster. 1613.
 Voyage d'Orient du R. P. Philippe I. 8. des Missions des Carmes Deschauffez en Orient.

However, we hope and pray, that God in his good time will cause a Reformation, as He has done among us, and separate the superstitious Additions of Men from the genuine Doctrines of *Christ* and his inspired Apostles.

It (n) is to be observed, that the Members of some Orders in the Church of *Rome* have been more honest and sincere than others, in this great Affair of converting Men to the Gospel, and have made Complaints to the *Pope* against the *Jesuites* for their yielding to comply with the *Chinese* in idolatrous Practices; that in this just Cause many of them have been wounded and imprisoned, and others have lost their Lives; and that not (o) only the Faculty of *Sorbon* at *Paris*, but the *Pope* has condemned these idolatrous Compliances.

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(n) Accusant autem Dominicani e Societate Jesu Patres, tum ex capitibus aliis--- tum vero ex hoc precipue, quod recens ad christianum legem transgressis Sinensibus non cultum saltem progenitoribus suis, sed comprimis Confutio ex ritu antiquo deferre permittunt, hoc ipso propudiosam idolatriam cum christiana religione conglutinantes; atq; ita prodi summa fidei capita, sanctissimamq; religionem; si modo Jesuitæ pomæria christianæ fidei protulisse dici possent. *Geor. Pritius de cultu Confucii apud Sinenses*, p. 18. An. 1709.

(o) Vid. *Memoirs for Rome concerning the State of the Christian Religion in China*, p. 255. An. 1710.

Jesuits Gospel, p. 105. An. 1708.

Do you therefore, whose Christian Doctrines published among the *Pagans*, have been more Antient and Primitive than those of any Order of that Church, proceed as you have begun, to enlighten the Minds of your *new* Disciples with the sincere Word of God, and to persuade them to embrace the Christian Faith, as it was first preached, without any corrupt and superstitious Mixtures; endeavour to convince them of the immense Power, Wisdom, and Goodness of God, the Maker of Heaven and Earth; where not only the Consideration of the vast Extent, and Bulk, and Harmony, and Usefulness of one to another of the numberless Parts of the Universe, but the Contemplation of the exquisite Contrivance of every single Creature in it, do demonstrate these Attributes to be essential to the Divine Nature.

Let them know, that God, by the Right of Creation, having fetched them out of nothing, and given them Life and Breath, and the Means of comfortable Subsistence, hath a just and undoubted Title to all their Services. And therefore to love, adore, and fear God, and to do as much good as we possibly can to our Fellow Creatures, are Duties not only laid upon us by his positive Commands, but rightfully claimed by the Laws of Nature.

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Unfold unto them the Clemency, Mercy, and Goodness of God, which dispose Him to have compassion on his poor Creatures, and to pity their Infirmities, and to forgive them their Trespases, when they are sensible of them, and do forsake them. *He knoweth our Frame, and remembreth that we are but Dust. And doth not afflict willingly, nor grieve the Children of Men; but waiteth that He may be gracious.*

Preach unto them *Jesus Christ Crucified*, and declare that He hath made himself an ample and compleat Sacrifice for the Sins of the whole World, and a perfect Example of godly Life; and that if by Prayer and Fasting they would break off their Sins, and strive to imitate His Virtues, He, by the Graces of the Spirit, would help them, and enable them both to do and suffer all He should require at their Hands, and guide them in the Path that leads to Eternal Life.

Possess them with a Sense of the glorious Rewards laid up in the other World for persecuted Piety; and that the Eye cannot see, nor the Ear hear, nor the Heart conceive the inexpressible Happiness prepared for sincerely good Men in the Kingdom of Heaven, where they shall approach the Throne of Almighty God; in whose Presence is fulness of Joy for evermore. Let

Let us now conclude with hearty Prayers, that we may walk worthy of our holy Profession and high Calling in *Jesus Christ*, and answer the great Ends of His Incarnation, and humbling himself to dwell among us.

May we diligently imitate the Virtues of his Life, and abhor the committing those Sins, for the Expiating of which He submitted to a bloody and ignominious Death.

May the Consideration of his Resurrection from the Grave, and Ascension into Heaven, strengthen our Faith, and Hope of Immortality, mortifie and destroy in us all evil Concupiscence, and fleshly Lust, and raise our Affections to Things above, that in God's fit Time a Door may be opened for us to everlasting Life.

May the God of Patience enable us to resist the most alluring Temptations, and enable us quietly to bear the greatest Afflictions, rather than wound our Consciences, and make a Shipwreck of the Faith.

May the God of Consolation give us Will and Strength to endure all Labours, and Weariness in running to the End of our Christian Race, that having preserved our Innocence and Purity through the whole Stage
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of our Lives, at Christ's second Coming, we may receive a Crown of Righteousness, laid up for all them who serve, fear, and honour Him, and desire and love his appearing.

*Which God of His infinite Mercy
grant, &c.*

F I N I S.

A N
ABSTRACT
 O F T H E

Most Remarkable Proceedings
 and Occurrences of *The Society for the Pro-
 pagation of the Gospel in Foreign Parts*, from
Feb. 15. 17th. to Feb. 20. 17th.

I. **T**H E *Society for the Propagation of the Gospel in Foreign Parts*, was Incorporated by the Royal Charter of King William III. of Glorious Memory, June 16. 1701. and the pious Endeavours thereof have been encouraged on all proper Occasions, ever since, by our present Gracious Sovereign Queen A N N E, agreeably to a most holy Resolution taken soon after Her Majesty's happy Accession to the Throne, of promoting so good a Work, for which She would always be ready on Her Part, as Her Majesty was pleas'd to express Her self, in Return to an Humble Address of Duty and Congratulation from the Society, March 27. 1702.

II. The Steps which have been taken from that Time to this, in the most laudable Design, are to be found in several Books, publish'd by Order for General Information, and printed by Joseph Downing in Bartholomew-Close; such are 1st, *The Accounts of the Society*, drawn up at first by one Member in single Sheets in Folio, with Schemes properly representing their respective Transactions to the Year 1705. and thence carried on to 1706. by another Member, in

a stitch'd *Quarto* Volume; each of which have been translated into the French, or other Languages, at home or abroad. 2^{dly}, The Anniversary Sermons, Preach'd by the Right Reverend Fathers in God, the Bishops of ^{Leicester} ~~Sarum~~, ^{Lincoln} ~~Chichester~~, ^{Salisbury} ~~St. Asaph~~, Chester, Norwich, and Ely, with the Reverend Deans of ^{Willis} ~~Lin-~~ ^{stons} ~~coln~~, ^{St. Asaph}, and Peterborough. 3^{dly}. The Collection ^{of} Papers so intituled, and containing the Charter; the Request; the Qualifications of Missionaries; Instructions for the Clergy; Instructions for School-Masters; Prayers compos'd for the Use of Charity-Schools in America; A List of the Society's Members; The Missionaries Library; With the Standing Orders relating to the whole Society, the Committee, the respective Members, the Auditors, the Treasurer, the Secretary, the Missionaries, and the Messenger; To which may be added, 4^{thly}, The Yearly Accounts of their Proceedings, as they have been for some Time annex'd to the Annual Sermons; That the Society may at once be justify'd in the faithful Discharge of their Trust, and that all Well-wishers to it may at one View be appriz'd what Advances have, or ought to have been made, and exhorted to a cheerful and a liberal Assistance.

III. It must not be expected, That the *last Year's Account*, commencing as above Feb. 15. 1711-12. and determining Feb. 20. 1712-13. should speak of any considerable Progress in the Society's Affairs made within that Space of Time, when so large a Sum as is that of One Thousand two Hundred Ninety six Pounds and upwards, was brought in upon the Balance, as necessarily expended beyond the Income of the Current Year: Yet the Society's Endeavours for retrieving their Affairs, according to the Ends of their Institution, have been by no means inconsiderable, as will easily appear from an Impartial State of the three following General Heads, viz. The Regulation of all
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Spiritual and Ecclesiastical Matters under their Cognizance, as oblig'd by their Charter; The Management of their Civil Concerns; and, The due Oeconomy of the Society within it self.

IV. A Regard to the *Spiritual Welfare* of our Fellow Subjects in the *British Plantations, Colonies, and Factories* beyond the Seas, as it was first in the Intention of the *Royal Founder* of this Society, (who being informed, *That the Provision for Ministers in some Places was very mean, and other Places destitute of the Publick Worship of God; for lack of which Support and Maintenance, many of his Subjects wanting the Administration of God's Word and Sacraments, seem'd abandon'd to Atheism and Infidelity; and, for want of Learned and Orthodox Ministers, others were in Danger of being perverted to Popish Superstition and Idolatry, erected this Society for the Glory of God, and the better Instruction of his People in the Christian Religion.*) So has it been the chief Aim of the Society this Year, as formerly, to propagate the Gospel in those Parts chiefly, (and to build up all such, who might otherwise have been ruined to all Eternity, in our most Holy Faith and Practice) by all means possible, within, and even beyond their Power; sending to them the necessary Helps of Books, Catechists, or School-Masters, and Ministers, where they were earnestly call'd for, or it appear'd to them otherwise that they were necessary: Thus, they no sooner understood by Letters, or Representations *viva voce*, That Bibles, Common-Prayer Books in English, French or Dutch Liturgies, Devotional, Practical, or Controversial Tracts would be usefully bestow'd any where; But there were sent within the Year, of large Bibles 2. two large Common Prayer Books, with the Articles and Canons, for the Use of two Churches; 100 Small Common Prayer Books, and Five Pounds Worth of

Devotional Tracts, to the Reverend Mr. *Vaughan* at *Elizabeth Town* in *New-Jersey*; Of *English Common Prayer Books* 150. with Five Pounds Worth of the like Tracts as above, to the Reverend Mr. *Bridge* at *Rye* in *New-York* Government, on his Application, and Assurance, that they might be bestow'd to great Advantage; To the Reverend Mr. *Barlow* of *West-Chester*, within the same Government, 50 *Common Prayer Books*, and Five Pounds Worth more of Small Tracts, tending to promote Piety and Virtue amongst his People; For the Use of the Inhabitants of *New-Rochelle*, in the same Government, (who, under the influential Ministry of the Reverend Mr. *Bondet*, have built them a new Church of Stone for the Worship of God, and are many of them reconciled to the Usages of the Church of *England*, 100 *French Common Prayer Books* of a small sort, and 20 of a larger Impression, according to their Desire; To Mr. *Elias Neau* at *New-York*, 100 small *French Books*, intituled, *Questions and Answers concerning the Two Religions*, viz. those of *England* and *Rome*, recommended for the Service of that, and other Places where they should be adjudged necessary, by Monsieur *Bonnet*, the worthy Resident for his *Prussian Majesty* here, and who has approv'd himself a very useful Member of the Society; To the Reverend Mr. *Humphreys* at *Oxford Town* in *Pensylvania*, have been sent 20 large and 20 small *Common-Prayer Books*, to be dispos'd of amongst his Parishioners; And to the Reverend Mr. *Ross*, Minister of the Church of *Chester County* in the same Province, 20 Copies of the *Whole Duty of Man*, 20 *Common Prayer Books*, 12 of Mr. *Bennet's Confutation of the Quakers*, and 6 of Mr. *Lesley's 5 Cases*, to be disposed of in the same Manner, amongst his Parishioners, by way of *Antidote* against the many Heretical and Impious Books,

in-

Industriously dispers'd thereabout: Besides these Books already sent to the *French* and *English* Congregations, that none might be neglected under their Charge, the Society, at the Motion of his Grace the *Arch-Bishop* of *Canterbury*, is preparing, with the utmost Care and Diligence, (which have been eminent on his Grace's Part, even during his tedious Indisposition) a new Impression of the *English* Liturgy, translated into *Dutch*, printed Column-wise in *English* and *Dutch*, for all the People of that Nation under the *English* Government, who shall be inclin'd to conform to the excellent Devotions of the Establish'd Church, of which sort there are not a few, about *New-york* and the *Jersies*: Nor must it be omitted under this Head, since the Allowance of Books, to Libraries especially, has been an expensive Article, that the Society is so far watchful after those already given, as to send over to the *Plantations*, and enquire in the best Method, of the *Missionaries*, *Vestries*, *Church-Wardens*, &c. Whether the Libraries so given by them, from the Foundation of the Society, are kept and preserv'd according to their Intentions: And still further, for raising more Benefactions that Way, and to promote other good Purposes of the Society, they have thought fit, within this Year, to present 300 Copies of the last *Anniversary* Sermon to, The Society for promoting Christian Knowledge, well known by their Fruits, in laying the Foundation of *Charity-Schools*, and other good Works, to be compos'd of many Rich, and Learned, and Pious Personages.

V. As to *Catechists* or *School-masters*, the Society have, as their Ability would permit, answer'd many Demands upon them on that Head also, by allowing to Mr. Ellis, School-master at *Burlington* in *New-Jersey*, Forty Shillings for such Books as might enable him the better to discharge his Office; By continuing Mr.

Mr. *William Huddleston's* Salary of 10*l.* per Ann. for his Care of the School at New-York (the Maintenance of which was before *uncertain and precarious*); By granting 10*l.* per Annum each to Mr. *Francis Williamson*, and Mr. *John de Puy*, for their Pains in the School-way at Staten Island, so satisfactory to the worthy Missionary there, the Reverend Mr. *Aeneas Mackenzy*, and so beneficial to the People, as appears by an Address of the Justices of *Richmond County*, dated *June 13, 1712.* and, by coming to an unanimous Resolution, that Three more should be forthwith allow'd the Society's Pay, as Catechists or School-masters; one for the Town of *Hampstead* in *Long-Island*, at 10*l.* per Annum, upon the Request of Mr. *John Thomas*, Missionary there, who represents the Children thereof, for want of Letters and Education, as *wild, uncultivated, and unimproved*, as the Soil was when their Fore-fathers first had it. A Second; at the Request of the Reverend Mr. *Bridge*, Minister of *Rye*, for the Service of Two Places in that Parish, distant from his Church, where several Children want Instruction, who shall be allow'd 5*l.* per Annum each, on a Certificate that they have taught 30 such the Bible, the Catechism, and the Use of the Liturgy: And a Third, at *Chester* in *Pensylvania*, who is to be allow'd 6*l.* on a like Certificate with the former, at the Request of the Reverend Mr. *George Roffe*, (for whose Mission thither, the Vestry are thankful in an Address to the Society) and whom he believes several who are not of our Communion, would entrust their Children with, were the Person of tolerable Prudence and Sobriety; and from such a School, he is of Opinion, "they might
 "imbibe such good Principles, as by the secret Movings
 "of the Holy Spirit, might be improv'd, like Grains
 "of Mustard Seed, till they grew up to sound and
 "perfect

“ perfect Christians: To render this Branch of the Society’s Care, which relates to the Education of *Catechumens*, and the Supply of *Missionaries*, more effectual, it has been promised, in former Accounts, That the worthy Colonel *Heathcoat*’s Proposal, of easy Ways for maintaining *Christian-Schools*, in *America*, by an Allowance of 5 or 6 l. a Year to each; with the important Offer of the Right Reverend the Bishop of *Min.* for setting on Foot a sort of perpetual *Seminary* for *Catechists* and *Missionaries* within that *Island*, and the noble Bequest of General *Codrington*’s, for effecting the like Purposes within the *Island* of *Barbadoes*, should be respectively improv’d, when the Society should be in Circumstances; and ’tis hop’d, by all good Christians, that the happy Crisis is not far off: In the interim,

VI. The Society, even whilst their certain Annual Income has been very much less than their Charge, have fitted out this Year, for the following Places, viz. *Stepney-Parish* in *Mary-land*, *Braintree* with *Swanzy* and *Little Compton* in *New-England* Government; *New-castle Delaware River* in *Pensylvania*; *St. Paul’s*, and *Christ-Church* in *S. Carolina*; Several well qualified *Missionaries*, with Allowances proportionable to the Work allotted them; such are in the Order of their Mission, and for the Places mentioned above, the Reverend Mr. *Adams*, Mr. *Thomas Eager*, Mr. *Jacob Henderson*, Mr. *William Tredwell Bull*, and Mr. *Nathaniel Osborn*, all at 60 l. per Annum, with the usual Allowances of Books for themselves and Parishes, except one only at 50 l. whose Encouragement is greater from the Country; besides which, in Consideration of the great Learning and Piety of the Reverend *Monsieur Bondet*, at *New-Rochelle* in *New-York*, with his long and faithful Discharge of his Office, they have augmented his Salary

lary from 30 to 50*l.* per Annum: Some others have applied for a *Mission*, but not answering the *Qualifications* required by the Society, have been rejected; and some *Missionaries* are wanted for the Parishes of *St. Andrew*, *St. Bartholomew*, and *St. James*, on *Santee River* in *South Carolina*; *Newbury* in *New-Hampshire*, and *Stratford* in *Connecticut*, *New England Government*, (as appears by the Letters of Chief Justice *Trott*, the Right Reverend the *Lord Bishop* of *London*, His Excellency Governour *Hunter*, and Colonel *Morris*, but more especially from an Account of the Sufferings of the Members of the Church of *England* at *Stratford*, and an Humble Address from the same People to Her Majesty on that Head) which will all be taken Care of in due Time, as their Exigencies shall require, and the Society's improv'd Circumstances will permit.

VII. However, there being already so many Ministers settled in these Foreign Parts, (by the unwearied Application of the Society, and the great Watchfulness of the Bishop of *London* over his Charge, both before the Society's Institution and since) as exceed the Number of those in many *Dioceses* of *England*; and the Tract of Land on the Continent where they are planted, exclusive of the *Islands*, being larger in Extent by far than both the Provinces of *Canterbury* and *York* put together: It has pleas'd the Divine Providence to raise in the Heart of Her most Excellent Majesty, a Zeal for the better Regulation of those Places, in the Establishment of *Ecclesiastical Superiors*, who may govern both Priests and People, according to the ancient *Apostolical* Form, the Model of the *English Church*, the Inclinations of many of the People, and the best Methods of bringing Souls to Heaven: Accordingly, after the most mature Deliberation of a Committee appointed for that Purpose,

pole, and of the whole Society thereupon; A Representation was humbly offer'd to Her Majesty, importing what Number was expedient to be sent; where they were to be fix'd; and what Revenues might be thought proper for their Support; To which *Her Majesty* was pleased to give a most Gracious Answer, highly satisfactory to the Society; and a Draught of a Bill was order'd, proper to be offer'd the Parliament, for establishing *Bishops* and *Bishopricks* in *America*. Till such Establishment be perfected by the *Legislative*, as a proper Expedient, and for the Information of the Society, it was propos'd and agreed to; That the Honourable General *Nicholson*, then going over Her Majesty's Governour of *Nova Scotia*, or *Acadia*, and of *Annapolis Royal*, within the said Province, and also Commander of all Her Majesty's Forces there, and in *Newfound-Land* in *America*;

“ Should be requested to take Cognizance of, and
 “ make Enquiry concerning all the Society's Missionaries, School-masters, and Catechists; as also of
 “ the Churches, Glebes, Parsonage-Houses, and Libraries sent by the Society in the Plantations,
 “ within the Verge of his Commission, (as a Person
 “ who has deserved well of the *Society* in his several
 “ Stations, for his Love to the *Ministry*, and for
 “ his laying the Foundations of *Churches*;) Accordingly; a *Deputation* has been given him under the Common Seal of the Society, for the Purpoles mentioned, with a *Salvo* to the *QUEEN*'s Prerogative, and the Jurisdiction of the *Lord Bishop* of *London*: And it has been signified to the Missionaries,

“ That 'tis the Desire and Direction of the Society,
 “ that they pay all due Regard to General *Nicholson*,
 “ and assist him, to the best of their Power, in
 “ the Matters desired of him by the Society in their
 “ said Instrument. Nor can less than a Compliance

herein be expected from the *Clergy* of those Parts, befriended most of them by himself, subsisted by the Society, and who are characteriz'd in a Letter by a worthy Lay-Gentleman, though differing from them in some Particulars, that, take them altogether, a *better Sett of Clergy is not to be found in all the QUEEN's Dominions.*

VIII. And as this Character was given some of the *American Clergy*, on Occasion of a *Memorial* sent from them, with Relation to a disputed *Induction* of the Reverend Mr. *Thomas Poyer*, a Missionary to the Church of *Jamaica* in *Long-Island*: It must not be here omitted, that the Society's Vigilance, Moderation, and Estate, have been employed in a proper Measure for settling that Affair; upon the Success of which, (without entring into a Detail of Particulars, improper for an Abstract) 'tis the declared Sense of the Society, "That not only the Welfare, but even the very Being of all the Churches in the Province of *New-York* seem'd to depend: And this was done, by awarding Him who brought it, his Arrears, with a Gratuity; by coming to a Resolution, That "the Clergy who made it, deserved the Favour, Encouragement, and Protection of the Society; By ordering a Letter of Thanks to his Excellency *Governour Hunter*, "for his Readiness to support Mr. *Poyer* in all legal Methods of Relief, together with his Civilities to all the Missionaries; (who were ordered in another Letter, "not to fail of that Respect and Duty owing to his Excellency's Character, nor that Gratitude and Thankfulness to which he had a Title as their Benefactor;) and lastly, by supplicating Her Majesty, "That Her Injunctions to the *Governours* for the Time being, relating to Appeals, might be altered or enlarged, with respect to the Value, in such Cases
" as

“ as might respect the Church; to which Petition
Her Sacred Majesty so Graciously condescended, on
the Application of the *Right Honourable the Earl of*
Clarendon, (who has ever been no less zealous than
capable of assisting the Society in Affairs of Import-
ance, since He was pleased to be chosen a Member
thereof) That *Her Majesty* did not only say on the first
Motion, “ That She would be pleased to advise with
“ Her Privy Council thereon; and that the Society
“ should have an Answer very speedily; But in Pursu-
ance to Her Royal Word, which She was pleas’d to
give likewise at the same Time, in Return to another
Application for the Good of the Society, by the same
Right Honourable Personage, “ That She should
“ be very glad to do any Thing that might be of
“ Advantage to the Society; Her Majesty, in
Her Privy Council, Jan. 8. 1712-13. taking the
same into Consideration, on a Report from the Lords
Commissioners of Trade and Plantations, bearing
Date Nov. 25. 1712. grounded on a Reference from
the Council Board, of a Representation from the
Society for Propagating the Gospel in Foreign Parts, “ was
“ Graciously pleas’d to Order, as it is hereby Or-
“ dered, That in Cases where the Church is imme-
“ diately concern’d, (as in the present Case) Liber-
“ ty be given to the Clergy, to appeal from the in-
“ ferior Courts to the Governour and the Council
“ only, without Limitation of any Sum; And Her
Majesty was further graciously pleased to Order,
“ That as well in this, as in other the like Cases,
“ Liberty be given to the Clergy to Appeal from
“ the Governour and Council, to Her Majesty in
“ Her Privy Council, without Limitation as a-
“ foresaid: And the Right Honourable the Earl of
Dartmouth, Her Majesty’s Principal Secretary of State,
was, “ to prepare a Letter for Her Majesty’s Royal

“ Signature and Sign Manual accordingly, to be sent
 “ to Her Majesty’s Governour of the Province of
 “ *New-York*, or to the Commander in Chief for the
 “ Time being. This difficult Affair, which called for
 the Thanks of the Society to be given to the Right
 Honourable the *Earl of Clarendon*, for his great Care
 and Pains in it, thus happily accommodated; The
 Society did little else this Year in the Cause of the
Church abroad, but finish the Contract for the House
 at *Burlington*, mentioned in the Abstract of 1711.
 as the best and most commodious Place for fixing one
 of the *Bishop’s* Sees; which was effected by Agree-
 ment between *John Tatham* Gent. and his Excellen-
 cy *Robert Hunter*, Esq; The former having made o-
 ver the Fee simple for ever to the Society, on the
 valuable Consideration of Six Hundred Pounds *Eng-
 lish* Sterling, or Nine Hundred Pounds current Mo-
 ney of *New-York*, to be computed Eight Shillings
 each Ounce, at the Expiration of Four Calendar
 Months, after the Date thereof *Feb. 26. 1711.*

IX. As the Society have ventured thus far, for the
 Sake of our Fellow-Christians in the *Plantations*, *Co-
 lonies*, and *Factories*, (comprizing those of our own and
 neighbouring Nations under the *English* Governments,
 whether *Crown* or *Proprietary*) which have been said
 to be their first Care, from the exprefs Words of the
Charter; So have they shewn a Concern within this
 Year, for the Conversion of *Infidels*, whether *Native
 Indians* or *Negroes*, that they might comply with
 every Thing imply’d in those following Words of
 the *Charter*, which oblige, “ That such other Provi-
 “ sion may be made, as may be necessary for the
 “ Propagation of the Gospel in those Parts: The
 Interpretation of the whole of which, is plainly given
 us in the first *Anniversary Sermon* by a Reverend *Dean*,
 where, after an exprefs Mention of the *Charter’s* be-
 ing

ing granted, he opens the Intent of it in the following Words ; “ The Design is in the first Place to
 “ settle the State of Religion, as well as may be,
 “ among our *own People* there, which, by all Accounts we have, very much want our pious Care ;
 “ and then to proceed, in the best Methods we can,
 “ towards the *Conversion* of the *Natives* ; both which
 “ Works will require a great Expence, D. of *Linc.* p. 17.
 Pursuant to which Notice, it has been well observed by one *Right Reverend Prelate* in his succedaneous Sermon, That “ our Designs upon *Aliens* and *Infidels*
 “ must begin in the instructing and reforming our
 “ *own People* ; in opening Schools every where ; in
 “ sending over Books of good Instruction ; and, above
 “ all Things, in encouraging and preparing many Labourers to go into that Harvest, Bp. of *Sarum.* p. 20.
 And another of that High Order has since advanced, in his Anniversary, “ That we cannot hope to make
 “ Converts of those *Heathens*, if we cannot shew them
 “ a better Religion than they have already of their
 “ own, among their Neighbours of the Christian
 “ Name, Bp. of *Norwich,* p. 21. What the Society then have been enabled to do this Year, in this Second Part of their Charge, hath been, first, to answer the Expectation of the *Indian Sachems*, in dispatching to the *Mohawks*, the nearest of the Five Nations, according to their renewed Requests, an able Minister, viz. the Reverend Mr. *William Andrews*, a Person recommended to his Grace of *Canterbury*, as well qualified for that Service, having been in the Plantations, understanding somewhat of the *Indian Languages*, and otherwise well deserving, both as to Life and Doctrine ; For his greater Encouragement, and better Support in this difficult Undertaking, the Society has thought fit to allow him 150 *l. per Annum*, with 60 *l.* for an *Interpreter* : For his greater Security in the
 Dis-

Discharge of his Duty, the *QUEEN* has been pleas'd to build a Fort 150 Foot Square, with a Block-house at each Corner, a Chappel and a Manse in the middle, garrison'd already with an Officer and Twenty Men: Towards his better Reception amongst the *Indians*, and the more decent Performance of Divine Worship, Her Majesty has been pleas'd likewise, of Her Royal Munificence and Christian Piety, to bestow upon them, for the Furniture of the Chappel, 1 Communion Table-cloth, 2 Damask Napkins, one Carpet for the Communion Table; 1 Altar Cloth, 1 Pulpit Cloth, 1 large Cushion with Torsels for the Pulpit, 1 small Ditto for the Desk, 1 Holland Surplice, 1 Large Bible, 2 Common Prayer Books, one whereof for the Clerk; 1 Book of Homilies, 1 Large Silver Salver, 1 Ditto small, 2 Large Silver Flaggons, 1 Silver Dish, 1 Silver Chalice, with 4 of Her Majesty's Imperial Arms painted on Canvas, 1 for the Chappel, and 3 for so many Castles: Besides which, his *Grace of Canterbury*, for their Edification and Comfort, has sent by the *Sorlings* 12 Large Octavo Bibles very finely bound, for the Use of the 2 Chappels amongst the *Mohawks and Onontages*, with 2 painted Tables containing the Lord's Prayer, Creed, and Ten Commandments, at more than 20 Guineas Expence; to which the *Society* have added a Table of their Seal finely painted in proper Colours, to be fix'd likewise in the Chappel of the *Mohawks*, with some few Sermons in *Quarto* and *Octavo*, to be distributed in the Province; all which, as *per* Advice from his Excellency Governor *Hunter*, were safely arrived last Fall with Mr. *Andrews*; who, 'tis hop'd, will not be long without a Neighbour and Colleague amongst the *Onontages*: For whose Chappel, when built, the like Furniture is prepared, and sent over by Order of Her Majesty,

and

and Power is given to General *Nicholson*, and Governour *Hunter*, to forward a Missionary thither, if need be, till the Society shall make other Provision.

X. Whilst the *Society* have been discharging these great Trusts, in endeavouring thus, by proper *Missionaries*, to bring over the Natives of the Five Nations, to the saving Knowledge of Jesus Christ, some of whose Chiefs, 'tis well known, came over to us lately, and call'd for this Help; They have hearken'd to all other probable Methods which have been offered, for the Conversion of these Natives, or the *Negroes*, either brought into these Parts, or born Slaves to the *English*: Thus the Reverend Mr. *Barclay* from *Albany* writes, "That he continues to catechize the Youth, and to bring over the Profelyte *Indians* to our Church; to whose Endeavours Success hath been given in some measure; He having administered the Blessed *Sacrament* to some of the adult, and baptiz'd some Children: Mr. *Freeman* of *Wackbusb*, tho' he cannot, for some prudential Reasons, accept of the Office of *Interpreter*, for which the Society would have retained him, to the *Mohawks*, (towards whom he was sent by the Lord *Bellamont* in the Year 1700. and whose Language he was Master of, by an intimate Acquaintance with an *Indian*, who was very serviceable that Way, in learning him that Dialect of the *Mohawks*, which is also understood by the whole Five Nations, and indeed for 3 or 400 Miles distant from *Skinnectedy*) yet has he contributed such Helps as may be of very good Use towards the Conversion of the *Natives*; He has sent over a Copy of the *Morning* and *Evening* Prayer in the *English* *Liturg*y, (for which the *Indians* have so great a Veneration, especially the *Litany*, that at the Reading of it, he observ'd they frequently trembled:) He has translated like...

likewise the whole Gospel of *St. Matthew*, several Chapters of *Genesis*, *Exodus*, the *Psalms*, and some Passages of the 1 *Epistle* to the *Corinthians*; a short Explication of the *Ten Commandments*; the *Apostles Creed*, with a Form of *Baptism* and *Matrimony*, according to the Order of the *Dutch Church*; and composed a short System of *Theology*, wherein he takes Notice of the Errors of the Church of *Rome*, in which the *Jesuits* too frequently initiate them; and which, as the Right Reverend the *Lord Bishop* of *Ely*, appositely observes in the foregoing *Sermon*, p. 6. wherever they can, “ they obtrude upon their new Converts, “ as of equal Necessity to be believ’d and practis’d, “ in order to their Salvation, with the primitive Doctrines and Laws of Christ and his Apostles: These, and what other Papers he has of this Nature, are voluntarily offer’d to promote so good a Work, as the Instruction of the *Indians* in the Christian Faith: In *Virginia* we are informed from his Excellency Governour *Spotswood*’s Letter to the Right Reverend the *Lord Bishop* of *London*, That the Work of Conversion would probably succeed beyond Expectation, if proper Helps were offered for the Education of the *Indian* Children in the College of *Virginia*, two of the Chief of which he has caused to be brought thither from each Town that is *Tributary*, and where “ they are educated so well, to the Satisfaction of “ their Parents and Friends, who come frequently “ to see them, that they lament their own Want “ of so great Advantages in their Infancy: But this hopeful Beginning, to which Mr. *Boyle*’s Charity reaches not, must fail, He saith, “ unless the Society “ for *Propagating the Gospel* will encourage it; or the “ Nobility and Gentry of *England*, who cannot, in “ his Opinion, imploy their Charity to better Purpose, than by laying such a Foundation for bringing

“ ing a great many Souls to the Christian Faith :
 And the Promotion of so good a Work as this, the
good Bishop last mention'd presses with all imaginable
 Speed and Application ; as also that *Mr. Mashbourne*,
 a School-master at *Sarum*, on the Frontiers of *Vir-*
ginia, near *North-Carolina*, be encouraged ; The Chil-
 dren under his Care being so well disciplin'd in the
 Principles of Religion, that the *Chowan Indians*, be-
 tween two Towns of which he is scituate, would
 send theirs to him also, if they could be educated
gratis ; and for the Trouble of which, he requires no
 unreasonable Recompence : They have receiv'd an
 Offer likewise from one *Norris*, towards erecting a
 School-house for the Children of some other *Indians*, his
 Son being expert in their Language ; and whose Di-
 ligence, he hopes, God will prosper with satisfactory
 Success, in their *Instruction* and *Conversion* : Whether
 this be to be further'd by teaching the younger Sort
 the *English Language*, or by applying to them in their
Mother Tongue, is not agreed on all Hands, though
 both may be try'd ; The former Way Governour *Hun-*
ter thinks the most feasible Method ; and that there
 will be no Success answerable, unless it be used every
 where, “ since upon his certain Knowledge, our *Scotch*
 “ *Highlanders*, who keep to their ancient Language,
 “ Habit, and Customs, have little more of Chri-
 “ stianity besides their Name, than what they had
 “ in *St. Colomb's* Days : Thus much has been done
 this Year, as to the Regulation of all *Spiritual* and
Ecclesiastical Matters under the Cognizance of the
 Society ; to which nothing more can be added, but
 a Word or two about the Instruction of our *Negroes*,
 which has been so excellently argued in a late An-
 niversary Sermon, by the Right Reverend Father in
 God, the *Lord Bishop* of *St. Asaph*, and which, we hope,
 will in God's due Time be comply'd with, by all

who profess themselves Christians; And though it has not yet met with the favourable Crisis, it has not been neglected in the *Carolina's*, *Jersies*, and other particular Places, by the *faithful Missionaries*, and will be cultivated by the same every where; as they shall receive *Instructions* from the Society, till the *Legislative* (which can only confute unreasonable Men) shall render it practicable universally, to the Glory of God, and our Common Saviour, in the Salvation of so many Myriads: An extraordinary Incident indeed has rendered it somewhat difficult in and about *New-York*, where Artifices have been used, (by the Obstructors of such pious and charitable Endeavours amongst the *Negroes* there) to charge a late *Insurrection* on their *Instruction in Christianity*: But as the Society express themselves on the Occasion to Mr. *Neau*, the *Catechist* there, by their Secretary, Nov. 6. 1712. "It is to be hoped, People will
 "conceive better things than be led to believe, that
 "Christianity makes Men worse, or that it is any
 "substantial Objection against the Duty of your
 "Office, or the Design of the Society, in endeavour-
 "ing to convert Infidels to true Religion; which
 "teaches Men otherwise; I hope they are, before
 "this Time, convinced to the contrary, and that
 "none instructed by you were in that *Fact*; and
 "that they ought not to draw Inferences from the
 "bad Practices of one *Professor*, or rather *Probat-*
 "ioner, to the Prejudice of Religion in general, or
 "the pious Endeavours of the Society, by your means,
 "in particular. And, God be thank'd, the Event has verified the Society's Presages; for there was not a *Catechumen* in the *Fact*, or suffer'd for it; but one, who too late was pitied, and proclaim'd innocent by the Generality of the People, as we have it from both an Eye and Ear-Witness, now in Town;
 and

and who adds, in a Letter soon after the Fact, what is very observable, “ That the Persons, whose *Negroes* have been found guilty, are such as are declared Opposers of *christianizing* Negroes.

XI. In the Management of their Civil Concerns, The grand Affair of *Barbadoes* has taken up their principal Care: Wherein, it must yet be remark’d in the first Place, that it having been the primary Intent and Desire of our Munificent Benefactor, General *Codrington*, in leaving his two Plantations to us in the Island of *Barbadoes*, and Part of his Island in *Barbuda*, “ That the Plantations should continue entire, and 300 *Negroes* at least always kept thereon: and a convenient Number of *Professors* and *Scholars* maintained there, who are to be oblig’d to study, and practise *Physick* and *Chirurgery*, as well as *Divinity*, that, by the apparent Usefulness of the former to all Mankind, they may both endear themselves to the People, and have the better Opportunity of doing Good to their Souls, whilst they are taking Care of their Bodies: The Society, in Discharge of this Trust, have sought out this Year for a suitable Missionary, and made choice of the Reverend Mr. *Joseph Holt*, who being well approv’d of, as to Life and Morals, and appearing with due Testimonials of his Skill in *Physick* and *Surgery*, has been dispatch’d to *Barbadoes*, as *Chaplain* and *Catechist*; under which Denominations, besides the ordinary Duties of a Missionary, he is to instruct in the Christian Religion, the *Negroes*, and their Children, within the Society’s Plantations in *Barbadoes*, and to supervise the sick and maimed *Negroes* and Servants; in Consideration whereof, he is to abide in the Society’s House there, with the Provision of Table for himself and Wife, and to have the Allowance of 100*l.* Sterling *per Annum*,

with a Chest of Medicines, purchas'd by the Society, from the *Dispensary* of the College of *Physicians*, to the Value of 30 *l.* for the Uses mentioned: And this good Beginning the Society was making, pursuant to the pious Will of the Donor, e're ever they receiv'd the welcome Account of the Remittance of 40 Hogsheads of *Sugar*, the neat Produce of which amounted to 499 *l.* 19 *s.* But 277 *l.* thereof having been necessarily expended, on Account of the *Estate*, for Fees to Council, Searching of Records, Exemplifications of *Instruments*, *Agents*, *Secretaries*, and other incidental Charges at home and abroad, from 1710. The Balance due to the said *Estate* at present is 222 *l.* 6 *s.* 11 *d.* with which, together with the future Remittances that shall be made, and Benefactions that shall be given, several being promised thence, particularly on the Prospect of a *Bishop* for the Government of those Parts; The Society, God willing, will proceed with Application to answer that Noble Design of the Founder, in preparing a *College* for the Mission, the Particulars whereof are left to them, in Confidence they will acquit themselves under the Character he has been pleased to give them, in his last Testament, of *Wise* and *Good Men*: Towards paving the Way for such great Undertakings, they have cleared this Year many Difficulties, some of which have been thought uncommon; such are, The *Agreement* between Colonel *Codrington* and the Society, as to the two Plantations in *Barbadoes*, viz. *Consels* and *Codringtons*, of which they had actual Possession given them Feb. 22. 1711-12. The Agreement with Colonel *Codrington's* Agents, about the Division of *Barbuda*; in which the Society, on a stipulated Condition mentioned, are to enjoy a *Fourth Part* in the whole Island, with the *Negroes* and Stock, from Ge-
neral

neral Codrington's Death, (*April 7. 1710.*) and to receive that Proportion out of the past and growing Profits: The separating the Affairs of *Barbadoes* here at home, and placing them on a Foot distinct from other Matters of the Society, which, with Respect to the *Secretary's* and *Messengers* Parts, have been very laborious, and which have been considered accordingly; The giving proper Instructions to the Society's Agents in *Barbadoes*, about keeping up the full Number of 300, the Repairs of the Store-house, Application of the Necessaries sent thither, &c. The Care of which, in their Agents there, and other Orders given here, relating to our *Negroes*, That they particularly have a Liberty on *Saturdays* in the Afternoon, to work for themselves; and, That they may have Time to attend Instructions on the *Lord's Day*, pursuant to that excellent Hint from the Right Reverend *Prelate* last mention'd, " That if all the
 " Slaves in *America*, and every Island in those Seas,
 " were to continue Infidels for ever, yet ours alone
 " must needs be Christians, *pag. 32.* has so animated several worthy Persons in those Parts, That, as we are informed by more than one Hand, " the Gentlemen
 " there begin to be under the cheerful Expectation
 " of seeing this Donation rightfully applied, having
 " been a long while diffident, by Reason that all former ones have miscarried; and several of them
 " have expressed how liberal they will be, even in
 " their Life-time, as soon as ever they see the Settlement begin; by which they intend, a *College* for the Education of Youth, and the settling an *Ecclesiastical Superior*: Accordingly, the Society has had an Opportunity of returning their Thanks, (which has been done by their Secretary) to Mr. *John Lane* of that Place, for his kind Benefaction of a Bell, which, they have acquainted him, " is not only acceptable

“ ceptable to them for its Value, though that be ve-
 “ ry considerable, but also for its Conveniency, and
 “ Want they had of one; the supplying whereof
 “ not only shews their Benefactor’s Heart to abound
 “ in Charity, but his Prudence also in wisely direct-
 “ ing it: They have also returned the like to Colonel
Christian Lilly, for his Favour to them of the Plan of
 the Plantations; “ which they esteem not only as
 “ done with great Art and Exactness, but as an
 “ Instance of his Charity, and his good Will to their
 “ Designs: Whilst these *Benefactions*, and still great-
 er, are thought upon on the *Islands*; Colonel *Co-*
drington himself having had very good Intentions to-
 wards the Society, which moved him to promise,
 He would “ make a Present to the Society of as much
 “ *New-England* Timber, as would repair all the Build-
 “ ings for Seven Years to come, and *Antegoa* Timber
 “ to supply the Mills and Carts for that Time, with
 “ 500 Guineas to buy Books.

XII. The Account we can give of those at home,
 and on the Continent of *America*, are, in the Order
 of Time, as follow. On the very Day of the Anni-
 versary Sermon, Feb. 22. the Right Reverend the
 Lord Bishop of *Exeter*, brought to the Society a Be-
 nefaction of Ten Guineas from a Person unknown:
 Soon after, Twenty Pounds more were deliver’d in
March, by the Hands of Mr. *Nelson*, from the Coun-
 tess Dowager of *Berkley*, who has often instanced her
 pious Liberality in this Kind, by that worthy Hand:
 In the next Month, we had Intimation from Mr.
Dolins, that Mr. *Henry Clark* of *Dalton* in *Hackney*,
 had bequeath’d, by his last Will, to the Society, One
Hundred Pounds; and Mr. *Hodges* reported a Bene-
 faction of Five Pounds from one, who desir’d his
 Name might be unknown: In *May*, the 100*l.* be-
 queath’d by the Reverend Dr. *Resbury*, Rector of St.

Paul

Paul Shadwell, by his Nuncupative Will, was receiv'd of *Mrs. Wilcox*, his Executrix: In *July*, *Dr. Butler* handed a Benefaction of 40 s. from the Reverend *Dr. Perkins*: *September* brought a Benefaction of 12 l. from another unknown Person, by the Hands of *Mr. Barry Love*, of *Great Tarmouth*, which was sent to *Dr. Marshall*: In *October*, one Guinea was brought by *Dr. Toriano*, from a fourth unknown Person: In *November*, a Benefaction of 20 l. was receiv'd from the Countess Dowager of *Northampton*, a Sum she has been pleas'd piously to contribute for several Years past, by the Hands of *Mr. Stubbs* and *Mr. Lazineby*, the later of which, besides the Countess's 20 l. paid in also this Month *Five* Guineas, and *Two*, from two more unknown Persons; as *Dr. Moss* did *Five* in *January*, from another Person, who desired to be unknown: In *February* 1712, *Mr. Shute* reported from *Mr. Raymond*, a Benefaction of *Four* Guineas from a Person, who desired to be unknown, to be laid out in *Bibles* and *Common-Prayer-Books*, for the Use of the *Missionaries*: The *Dean of Peterborough* reported this Month likewise, that the Reverend *Mr. Doughty*, Minister of *Stantground* in *Huntingdonshire*, had sent, as he had done yearly for some Years past, a Benefaction of *Ten* Guineas to the Society; also that *Mr. John Evans*, a *Prebendary of Peterborough*, had sent up the Sum of 5 l. of which he has desired 4 l. in Money to be deliver'd to the Society, and *Twenty* Shillings to be laid out in 100 *Church Catechisms explain'd in the Words of Scripture*; And that a Minister of the Society had collected between 2 and 300 Tracts, relating to the Country and Affairs of *America*, and is ready to Present them, for the perpetual Use and Benefit of the Society, as soon as they shall please to order some convenient Place for the Reception and Custody of them: To all which pious

or liberal Benefactions, the Thanks of the Society have been respectively given, by their *Friends*, or the *Secretary*. And as for a convenient Place for the Society to meet in, and a Receptacle for the Books which have, or may be given as above, another Member having long since intended a Benefaction of the like Nature, it has been agreed, “ That it
 “ be referred to consider, whether it may not be
 “ proper for the Society to provide some such con-
 “ venient Place, for the Meeting of the Society, and
 “ the several Committees ; for the keeping of their
 “ Books, &c. and where the Scituation may be most
 “ convenient. To these Benefactions at home, may be properly added, a Donation of 150 odd Acres of Land to *Richmond* in *Staten-Island*, for the Use and Benefit of that poor Infant Church, and the Settlement of a *Minister* there ; The Names of the Donors, *Adolphus Philips*, Counsellor ; Captain *Lancaster Symes*, Officer in *Fort Lewis* ; Captain *Ebenezer Wilson*, and Mr. *Peter Faulconer*, Merchants, all of *New-York*, who, out of their great Generosity and Charity, have made it over to Trustees, so as they may set it to Sale, if need be, and purchase with the 100*l.* which they expect for it, another piece of Land nearer the Church, which some of the Inhabitants had, before this Grant, intended to purchase for a Glebe ; in the due Execution of which Trust, Mr. *May Bickley*, the *Queen’s* Attorney General, with others, will call for the Acknowledgments of the Society : Such Mr. *Townley* of *New-Jersey* has already receiv’d, for his Goodness, in settling and confirming the Land, on which the Church is built at *Elizabeth-Town*, when there was a Controversy about it ; He has been acquainted, “ That the Society esteem it a pious and
 “ good Act, not doubting but what he hath so done,
 “ will redound to the Glory of God, and the Satisfac-
 “ tion

“faction of his own Mind. There are other *Donations* and *Bequests*, which must have a *Memorial* in this Place, not because they were given within the Year, but because they are not paid before the Expiration of it; Those are meant, to which the Society have a *Reversionary Title*, by *Promises*, *Writing*, *Legacy*, or otherwise, in hopes the Parties concerned in the Trust may be quicken'd to a more speedy Discharge of it, for the Assistance of the Society, which labours under Inconveniencies for the Want of such Sums, as Sir *John Chardin's* 1000 *l.* Mr. *John Pitts's* 1000 *l.* Mr. *Henry Clark's* 100 *l.* Bishop *Frampton's* 100 *l.* Mr. *Barnabas Oley's* 4 Years Arrears, amounting to near 20 *l.* with her Grace the *Dutchess of Beaufort*, and Mr. *Jervoice's* promis'd Benefactions: To say nothing here of another *General Collection* expected to be made for the Service of the Society, That being referr'd only, within this Year, to a Committee, to consider of a proper humble Application to Her *Majesty*, and the Time when it should be made; However, The Arrearages paid within this Year, on the last *Collection*, must be accounted for here, being to the Amount of 91 *l.* 1 *s.* $\frac{3}{4}$ which, with the Sums paid in before, makes the whole 3060 *l.* 2 *s.* 4 *d.* $\frac{1}{4}$ A considerable Charity in Time of War, for which, the utmost Gratitude is due to the Metropolis, as a great Example has been set by it for other Cities to do the like; but yet a Sum short of what will retrieve our Affairs, unless assisted by the Benevolence as well as Advice of new Members, and other Benefactors, whether Foreign or Domestic. As to New Members,

XIII. Those who have been called in, or permitted themselves to be chosen within the Year, for the Benefit of the Society, have been, The Reverend Dr. *Robert Moss*, Chaplain to the Honourable Society of

of Gray's-Inn, and Chaplain in Ordinary to Her Majesty; The Reverend Dr. Lionel Gatford, Rector of St. Diony's Back-Church, and since, Arch-Deacon of St. Albans: John Afflick, Esq; The Right Honourable Edward, Earl of Clarendon; The Honourable Arthur Moor, Esq; one of the Lords Commissioners for Trade and Plantations; The Reverend Dr. Stratford, Canon of Christ-Church, and Arch-Deacon of Richmond; The Reverend Mr. James Richardson, as Keeper to his Grace of Canterbury's Library, at St. Martins; Colonel John Paine, late Governour of Montserrat; Lieutenant General Hamilton; Mr. Richard Cambridge, Merchant of London; St. George, Lord Bishop of Clogher, in Ireland; John Walter, Esq; John Pelling, D.D. Rector of St. Anne's Westminster; with the Reverend Mr. John Cesar, Chaplain to the King of Prussia, who presented to the Society, from the Author, for promoting the Purposes of it, a Tract, intituled, *Missionarius Evangelicus, seu Consilia de Conversione Ethnicorum maxime Sinenfium*; for which the Society return'd their Thanks both to the Presenter and Author; and it has been desir'd likewise, that Monsieur Bonet would be pleas'd to communicate to Count Guellenburg, the Swedish Minister, the Humble Thanks of the Society to His Swedish Majesty, for causing Ten Bibles in folio, 300 Psalm-Books, and 24 Copies of Devotional Books, in the Swedish Language, to be sent to, and for the Use of the Swedish Church in Pennsylvania; which being an Instance of the Effect of Foreign Correspondence, and of the Translated Accounts, was not to be omitted in this Place.

XIV. There remains nothing more to inform the Publick of, but that the Society has, this Year, whilst it has been less active abroad in sending *Missionaries*, &c. than at other Times, for want of Supports for them, been very industrious in forming their Con-

Conduct, and its own Oeconomy; by obliging them, under the Sanction of *Standing Orders*, to repair on Board the first Opportunity after their Admission, for the avoiding many Inconveniencies which attend their Delay; and this under the Penalty of having no Salary paid them, till the *Treasurer* be certified, that they are actually proceeding on their Voyage; When they shall arrive at the Place appointed them, the *School-masters* (who by another Standing Rule are to be *Deacons* at least, and Episcopally ordained such) and all the *Missionaries*, for the Sake of Order, and avoiding Charge, are to write to the Secretary alone what account of their Mission they would communicate to the Board; This Method they are, by another Standing Order, to repeat every Six Months, giving from Time to Time an Account of their Respective *Parishes* and Charges, according to the Scheme given in their *Instructions*: They have been acquainted moreover, “ That in such Places in the
 “ Plantations, where there are, or have been *Mis-*
 “ *sionaries* of the Society, or where such are desir’d,
 “ They the said *Missionaries* (and in such Places,
 “ where there are none, the Vestry, Church-wardens,
 “ and other proper Persons) are desired to trans-
 “ mit to the Society an Account, or History, of the
 “ Founding of the several Churches, in the respe-
 “ ctive Provinces; and how they have been supply’d
 “ with Ministers; and that the said Account be
 “ signed by the said *Missionaries*; Vestry, Church-
 “ Wardens, and the principal Inhabitants of the
 “ said *Parishes*: These Regulations, as they tend to improve the *Peace*, and *Notices*, and *Estate* of the Society, will be, it’s hoped, very influential, in due Time; as will, in all Probability, the following Orders, made within the Year, relating to the *Secretary*, *Treasurer*, and *Auditors*, viz. That no *Secretary* shall

be chosen out of the Members of the *Society*; That the *Treasurer*, for the Time being, do give 1000*l.* Security, for what Money shall be, or may come to his Hands, of the *Society's*; and, That the State of the *Society's* Affairs, with respect to their Expences, and present *Cash*, be laid before the *Society*, at every *Quarterly Meeting*; and, lastly, That the *Auditors* be summoned, within a Month after every *Audit*, to examine the Accounts after they are enter'd into the Books of *Audits*, and to sign the same; And that the said *Auditors* do Quarterly, direct or prepare an *Account* of all Monies received, and laid out; and of the Management and Disposition thereof; and see that Copies of such Account be Yearly given, according to their *Charter*, to the *Lord-Chancellor*, or *Lord-Keeper* of the Great Seal of *England*, for the Time being, the *Lord Chief Justice* of the *King's-Bench*, and the *Lord Chief Justice* of the *Common Pleas*, or any Two of them; which has been done accordingly, after the Tenure of the following Scheme, importing, That the *Society's* Receipts to the 20 of *Jan.* 1712-13. from the 31st of *Jan.* 1711-12. (including what they had in *Cash* the Day last mentioned) amounted to Three Thousand Five Hundred Ninety Five Pounds Eighteen Shillings and five Pence farthing.

ERRATA.

Pag. 50. line 9, insert *Lichfield*. and *Coventry*. between *Sarum* and *Chichester*.

Receipts.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Rent —————	30	00	00
By Annual Subscriptions of the Members, &c. ———	426	16	03
By Casual Benefactions, and Monies paid at the Entrance of New Members —————	232	13	09
By Arrears of Collection on Her Majesty's Letters ———	91	01	00 ³ / ₄
To which add the Monies in Cash at the Audit, 31 st of Jan. 1711--12. —————	2815	07	04 ¹ / ₂
Total —————	3595	18	05 ¹ / ₄

Disbursements.

And that the Society's Disbursements during the same Time, by Payment of Yearly Salaries to Missionaries, Catechists, School-Masters: by Gratuities to Missionaries, &c. by Monies expended in Books for them, and by accidental Expences, amounted to the Sum of —————	2070	08	03
And that there remain'd in Cash the said 20 th of January, 1712-13. —————	1525	10	02 ¹ / ₄

The said Auditors also laid before the Society an Estimate of the Society's present yearly Income and Expence.

Yearly Income.

By yearly Rent —————	58	00	00
By Annual Subscription of Members —————	725	12	06
Total —————	783	12	06
			Yearly

Yearly Expenses.

l. s. d.

To Yearly Salaries to Missionaries, Catechists, and
School-Masters ————— } 1745 00 00

To Yearly Salaries of the Treasurer, Secretary, and
Messenger, exclusive of the *Barbadoes* Account ————— } 140 00 00

According to which Estimate, the certain Demands
on the Society, for the current Year, exceeds their
aforesaid Yearly Income by the Sum of ————— } 1101 07 06

Besides a considerable Allowance is to be made for
Books, and Gratuities to Missionaries, Catechists,
and other accidental Charges, which in the last
Year came to ————— } 465 10 01

There is besides, as appears by the said Report, a considerable Sum
of Money owing by the Society to their Missionaries, Catechists, &c.
(whose Bills were not come to Hand) but that is not set down here
any more than the Monies owing to the Society, which may, when
paid, answer that Demand with a Surplusage.

F I N I S.