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AN *Richard Peters*

HISTORICAL ACCOUNT

OF THE

Incorporated Society

FOR THE

Propagation of the Gospel

IN

Foreign Parts.

Containing their

Foundation, Proceedings, and the Success of their Missionaries in the *British* Colonies, to the Year 1728.

By *DAVID HUMPHREYS*, D. D.
Secretary to the Honourable SOCIETY.

L O N D O N,

Printed by JOSEPH DOWNING, in *Bartholomew-Close*,
near *West-Smithfield*. M. DCC. XXX.



T H E

P R E F A C E.

THE Design of the following Treatise, is to inform the Publick of the Transactions of the Society for Propagating the Gospel ; *their Establishment, Labours, and Success.* This Account is compiled from Papers, transmitted to the Society, by Governors of Colonies, or Persons of Note abroad ; or from Congregations of People, and the Missionaries in the Plantations. These are commonly referred to, or cited in the Body of the Treatise, and the original Papers may be still seen, being now in the Society's Custody ; nor doth there appear any Reason to question their Veracity, and sufficient Exactness in all material Points.

The Preface.

Short Accounts of the Society's Proceedings, have been Annually printed ; but as these could give the Reader but a very imperfect Idea of the whole Progress in this Work, it hath been now thought convenient to give a general View of the Society's Labours ; because so great and so religious a Design, seemed only to want its being better understood, in order to its being more encouraged.

The End proposed is of the highest Importance ; the Propagation of the Christian Faith, and the Salvation of Mens Souls. And the serious Reader must be much affected with the Endeavours of the Society, towards planting Religion and Virtue, and the due ordering the Life and Manners of a numerous People spread over exceeding large Countries : especially, when it is remembred, that the Principles implanted in the present People, will influence future Generations ; and tho' the present Age is greatly indebted to this Society, their Posterity will be exceedingly more so.

It is hoped the Reader, upon perusing the following Papers, will find Cause to be much pleased with the un-

The Preface.

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expected Success of so great a Work. Especially if it is considered, that this Society hath no publick Income or Revenue. This good Work was at first supported by the voluntary Subscriptions of the Members of the Society, and hath been ever since carried on by their Contributions, and the casual Donations of many other worthy Persons. The Support of this Design must therefore be ascribed wholly to that good Providence, which hath influenced such Religious and Honourable Persons to become unforeseen Patrons, and many of them (thro' their Concealment of their Names) unknown Benefactors to this Charity.

The same good Providence hath brought down upon it the peculiar Favour of our Princes. Queen MARY by her Bounty gave the chief Occasion to the Rise of this Society, King WILLIAM Established it, Queen ANNE Encouraged it, and His late Majesty King GEORGE supported it : For when the Society's Fund was almost exhausted, an humble Representation of this Matter, from the Society, was laid before His late Majesty, of happy Memory, by his Grace the present Archbishop of Canterbury, the most worthy President of

The Preface.

this Society : and His Majesty was graciously pleased to grant his Royal Letters for a publick Collection, to enable the Society to carry on so pious a Work. The Society have still increasing Views of Success in their Labours, thro' the Favour and Protection of His Majesty, now happily Reigning, from his known Zeal for the Protestant Religion, and Royal Care for the Colonies, so considerable a Branch of the British Monarchy.

It is necessary to remark here, That no Notice is taken in the following Account of the late General Codrington's Noble Bequest to the Society, of two Plantations in the Island of Barbadoes, producing a very considerable yearly Income : Because that Estate is not applicable to the general Uses of the Society, such as the supporting of Missionaries, Catechists, and Schoolmasters; but is appropriated to particular Uses, mentioned in the late General Codrington's Will. The only Intent of the following Treatise is to acquaint the Publick with the Society's Endeavours towards settling Religion in the Colonies on the Continent of America. Whereas in the Management of the Plantations bequeathed

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queathed by General Codrington, they act only as Trustees ; they have already made a considerable Progress in the Design directed by the General's Will, and hope in due Time to compleat it ; and it may then be proper to give the Publick a particular Account of it.





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WILLIAM the Third,
by the Grace of GOD,
of ENGLAND, SCOTLAND,
FRANCE, and IRELAND,
King, Defender of the
Faith, &c. To all Christian People
to whom these Presents shall come,
Greeting.

I. Whereas We are credibly In-
formed, That in many of Our Plan-
tations, Colonies and Factories be-
yond the Seas, belonging to Our
Kingdom of *England*, the Provision
for Ministers is very mean, and ma-
ny others of our said Plantations, Co-
lonies and Factories, are wholly De-
stitute and Unprovided of a Main-
tenance

tenance for Ministers, and the Publick Worship of God; and for lack of Support and Maintenance for such, many of our Loving Subjects do want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity; and also for want of Learned and Orthodox Ministers to instruct our said Loving Subjects in the Principles of True Religion, divers Romish Priests and Jesuits are the more encouraged to pervert and draw over Our said Loving Subjects to Popish Superstition and Idolatry.

That a Maintenance for an Orthodox Clergy, and other Provision may be made for the Propagation of the Gospel in the Plantations beyond the Sea.

II. And whereas We think it our Duty, as much as in Us lies, to promote the Glory of God, by the Instruction of Our People in the Christian Religion: and that it will be highly conducive for accomplishing those Ends, that a sufficient Maintenance be provided for an Orthodox Clergy to live amongst them, and that such other Provision be made as may be necessary for the Propagation of the Gospel in those Parts.

III. And

III. And whereas we have been well assured, That if We would be graciously pleased to erect and settle a Corporation for the receiving, managing and disposing of the Charity of Our loving Subjects, divers Persons would be Induced to extend their Charity to the Uses and Purposes aforesaid.

IV. Know ye therefore, That We have, for the Considerations aforesaid, and for the better and more orderly carrying on the said Charitable Purposes, of Our special Grace, certain Knowledge, and mere Motion, Willed, Ordained, Constituted and Appointed, and by these Presents, for Us, Our Heirs and Successors, Do Will, Ordain, Constitute, Declare and Grant, That the most Reverend Fathers in God, *Thomas* Lord Archbishop of *Canterbury*, and *John* Lord Archbishop of *York*; the Right Reverend Fathers in God, *Henry* Lord Bishop of *London*, *William* Lord Bishop of *Worcester*, Our Lord Almoner, *Simon* Lord Bishop of *Ely*, *Thomas* Lord Bishop of *Rochester*, Dean of *Westminster*; and the Lords Archbishops of *Canterbury* and

His Majesty
Incorporates
the Arch-bishop of *Canterbury* and 93 others, by the Name of, *The Society for the Propagation of the Gospel in Foreign Parts.*

York, the Bishops of *London* and *Ely*, the Lord Almoner and Dean of *Westminster* for the time being; *Edward* Lord Bishop of *Gloucester*, *John* Lord Bishop of *Chichester*, *Nicholas* Lord Bishop of *Chester*, *Richard* Lord Bishop of *Bath* and *Wells*, *Humphrey* Lord Bishop of *Bangor*, *John Montague* Doctor of Divinity, Clerk of our Closet, *William Sherlock* Doctor of Divinity, Dean of *St. Paul's*, *William Stanley* Doctor of Divinity, Arch-Deacon of *London*, and the Clerk of the Closet, of Us, Our Heirs and Successors; the Dean of *St. Paul's* and Arch-Deacon of *London* for the time being; the two *Regius* and two *Margaret* Professors of Divinity of both Our Universities, for the time being; *Thomas* Earl of *Thanet*, *Thomas* Lord Viscount *Weymouth*, *Francis* Lord *Guilford*, *William* Lord *Digby*, Sir *Thomas Cookes* of *Bently*, Sir *Richard Bulkley*, Sir *John Philipps*, and Sir *Arthur Owen*, Barons; Sir *Humphry Mackworth*, Sir *William Prichard*, Sir *William Russel*, Sir *Edmund Turner*, Sir *William Husler*, Sir *John Chardin*, and Sir *Richard Blackmore*, Kts.

John

John Hook Esq; Serjeant at Law, *George Hooper* Doctor of Divinity, Dean of *Canterbury*, *George Booth* Doctor of Divinity, Arch-Deacon of *Durham*, *Sir George Wheeler*, Prebendary of *Durham*, *William Beveridge* Doctor of Divinity, Arch-Deacon of *Colchester*, *Sir William Dawes* Baronet, *Thomas Manningham*, *Edward Gee*, *Thomas Lynford*, *Nathaniel Resbury*, *Offspring Blackball*, *George Stanhope*, *William Hayley*, and *Richard Willis*, Doctors of Divinity, and Our Chaplains in Ordinary; *John Mapletost*, *Zacheus Isham*, *John Davis*, *William Lancaster*, *Humphrey Hodey*, *Richard Lucas*, *John Evans*, *Thomas Bray*, *John Gascarth* *White Kennett*, *Lilly Butler*, *Josiah Woodward*, Doctors in Divinity; *Gideon Harvey*, and *Frederick Slare*, Doctors of Physick; *Rowland Cotton*, *Thomas Fervois*, *Maynard Colchester*, *James Vernon Junior*, *Joseph Neal*, *Grey Nevil*, *Thomas Clerk*, *Peter King*, *Rock*, *John Comins*, *William Melmouth*, *Tho. Bromfield*, *John Reynolds*, *Dutton Seaman*, *Whitlock Bulstrode*, *Samuel Brewster*, *John Chamberlain*, *Richard King*, and *Daniel Nicoll*,

Nicoll, Esqs; Benjamin Lawdell, John Trimmer, Charles Toriano, and John Hodges, Merchants; William Fleetwood, William Whitfield, and Samuel Bradford, Masters of Arts, and Our Chaplains in Ordinary; Tho. Little, Batchelor in Divinity; Tho. Staino, Henry Altham, William Lloyd, Henry Shute, Tho. Frank, and William Mecken, Clerks, and their Successors; to be Elected in manner as hereafter directed, be, and shall for ever hereafter be, and by Virtue of these Presents, shall be one Body Politick and Corporate, in Deed, and in Name, by the Name of, The Society for the Propagation of the Gospel in Foreign Parts: And them and their Successors by the same Name, We do by these Presents, for Us, Our Heirs and Successors, really and fully Make, Ordain, Constitute and Declare One Body Politick and Corporate in Deed and in Name

To have perpetual Succession.

V. And that by the same Name, they and their Successors shall and may have perpetual Succession.

VI. And that they and their Successors,

fors, by that Name, shall and may, for ever hereafter, be Persons Able and Capable in the Law to Purchase, Have, Take, Receive, and Enjoy to them and their Successors, Manors, Messuages, Lands, Tenements, Rents, Advowsons, Liberties, Privileges, Jurisdctions, Franchises, and other Hereditaments whatsoever, of whatsoever Nature, Kind and Quality they be, in Fee and in Perpetuity, not exceeding the yearly Value of Two Thousand Pounds, beyond Reprizals; and also Estates for Lives and for Years, and all other manner of Goods, Chattels, and Things whatsoever, of what Name, Nature, Quality, or Value soever they be, for the better Support and Maintenance of an Orthodox Clergy in Foreign Parts, and other the Uses aforesaid; and to Give, Grant, Lett and Demise the said Manors, Messuages, Lands, Tenements, Hereditaments, Goods, Chattels, and things whatsoever aforesaid, by Lease or Leases, for Term of Years, in Possession at the time of Granting there-

To Purchase 2000 *l.* per Ann. Inheritance, and Estates for Lives or Years, Goods and Chattels of any Value.

And to Grant or Demise for 31 Years in Possession only without Fine at the full Rent, or with Fine at the Moiety of the full Value.

of, and not in Reversion, not exceeding the Term of One and thirty Years, from the time of Granting thereof; on which, in Case no Fine be taken, shall be Reserved the full Value; and in Case a Fine be taken, shall be Reserved at least a Moiety of the full Value, that the same shall reasonably and *Bona fide* be worth at the time of such Demise.

And by that
Name to
Plead and be
Impleaded.

VII. And that by the Name afore-
said, they shall, and may be able to
Plead and be Impleaded, Answer and
be Answered unto, Defend and be
Defended, in all Courts and Places
whatsoever, and before whatsoever
Judges, Justices, or other Officers, of
Us, Our Heirs and Successors, in all
and singular Actions, Pleas, Pleas,
Matters and Demands, of what Kind,
Nature or Quality soever they be:
And to Act and do all other Matters
and Things, in as ample Manner and
Form as any other Our Leige Subjects
of this Our Realm of *England*, being
Persons able and capable in the Law,
or any other Body Corporate or Poli-
tick

tick within this our Realm of *England*, can, or may have, purchase, receive, possess, take, enjoy, grant, set, let, demise, plead and be Impleaded, answer, and be answered unto, defend and be defended, do, permit, and execute.

And that the said Society shall have a Common Seal.

VIII. And that the said Society for ever hereafter, shall and may have a common Seal, to serve for the Causes and Business of them and their Successors : And that it shall and may be lawful for them and their Successors to change, break, alter, and make New the said Seal from time to time, and at their Pleasure, as they shall think best.

IX. And for the better Execution of the Purposes aforesaid, We do give and grant to the said Society for the *Propagation of the Gospel in Foreign Parts*, and their Successors, That they and their Successors for ever, shall, upon the third *Friday in February* yearly, meet at some convenient Place, to be appointed by the said Society, or the Major part of them, who shall be present at any General Meeting, between the hours of Eight and Twelve

And Yearly meet on the Third *Friday in February*, between 8 and 12 in the Morning, To choose a President, one or more Vice-Presidents, one or more Treasurers, two or more Auditors, one Secretary, and other Officers for the Year ensuing, who shall take

Oath for due
Execution of
Office.

in the Morning ; and that they, or the Major part of such of them that shall then be present, shall chuse one President, one or more Vice-President or Vice-Presidents, one or more Treasurer or Treasurers, two or more Auditors, one Secretary, and such other Officers, Ministers and Servants, as shall be thought convenient to serve in the said Offices for the Year ensuing : And that the said President, and Vice-Presidents, and all Officers then elected, shall, before they act in their respective Offices, take an Oath, to be to them Administred by the President, or in his Absence, by one of the Vice-Presidents of the Year preceeding, who are hereby Authorized to Administer the same, for the Faithful and due Execution of their respective Offices and Places during the said Year.

That *Thomas* Lord Arch-bishop of *Canterbury* be the first President, who, in thirty Days after the Charter passed, shall issue

X. And Our further Will and Pleasure is, That the first President of the said Society, shall be *Thomas*, by Divine Providence, Lord Arch-bishop of *Canterbury*, Primate and Me-

tro-

tropolitan of all *England*: And that the said President shall, within Thirty Days after the passing of this Charter, cause Summons to be Issued to the several Members of the said Society herein particularly mentioned, to meet at such Time and Place as he shall appoint: And that they, or the major part of such of them as shall then be present, shall proceed to the Election of one or more Vice-President or Vice-Presidents, one or more Treasurer or Treasurers, two or more Auditors, one Secretary, and such other Officers, Ministers, and Servants, as to them shall seem meet; which said Officers, from the time of their Election into their respective Offices, shall continue therein until the third *Friday* in *February*, which shall be in the Year of our Lord, One Thousand Seven Hundred and One, and from thenceforwards until others shall be chosen into their Places in manner aforesaid.

Summons to the Members of the Society to meet and elect Vice-Presidents, Treasurers, Auditors, Secretary, and other Officers, to continue till the third *Friday* in *February* 1701.

And if any Officer die, or be removed, the President, or one of the Vice-Presidents, may Summon the Members of the Society to meet, and choose another in his Place.

XI. And that if it should happen, that any of the Persons at any time chosen into any of the said Offices shall Die, or on any account be removed from such Office at any time between the said yearly Days of Election, that in such Case it shall be lawful for the surviving and continuing President, or any one of the Vice-Presidents, to Issue Summons to the several Members of the Body Corporate, to meet at the usual Place of the Annual Meeting of the said Society, at such Time as shall be specified in the said Summons ; and that such Members of the said Body Corporate who shall meet upon such Summons, or the Major part of them, shall and may choose an Officer or Officers into the room or place of such Person or Persons, so Dead or Removed, as to them shall seem meet.

And that the said Society meet to transact Business on the third Friday in every Month, or oftener if need be.

XII. And We do further Grant unto the said Society for the Propagation of the Gospel in Foreign Parts, and their Successors, that they and their Successors shall and may, on the third Friday

in every Month yearly, for ever here-
 after, and oftner, if occasion requires,
 meet at some convenient place to be
 appointed for that purpose, to trans-
 act the Business of the said Society ;
 and shall and may at any Meeting
 on such third *Friday* in the Month,
 Elect such Persons to be Members of
 the said Corporation, as they or the
 major part of them then present, shall
 think beneficial to the Charitable De-
 signs of the said Corporation.

And at such
 monthly
 Meeting, may
 Elect such
 Members of
 the Corpora-
 tion as they
 see fit.

XIII. And Our Will and Pleasure
 is, That no Act done in any Assembly
 of the said Society, shall be effectual
 and Valid, unless the President, or
 some one of the Vice-Presidents, and
 seven other Members of the said
 Company at the least, be present, and
 the Major part of them consenting
 thereunto.

But no Act of
 the Society
 shall be valid,
 unless the
 President, or
 some Vice-
 President, and
 Seven other
 Members, be
 present, & the
 Majority of
 them consent-
 ing thereto.

XIV. And We further Will, and
 by these Presents for Us, Our Heirs
 and Successors, do Ordain and Grant
 unto the said Society for the Propagation
 of the Gospel in Foreign Parts, and their
 Successors, That they, or their Suc-
 cessors,

And at the
 first or second
 Meeting of
 the said Soci-
 ety, and any
 Meeting on
 the third *Fri-
 day* in *Novem-
 ber, February,
 May, and Au-
 gust*, for ever,

the major part
present, may
make By-
Laws, and ex-
ecute Leases.

cessors, or the Major part of them who shall be present at the first and second Meeting of the said Society, or at any Meeting on the third *Friday* in the Months of *November, February, May,* and *August*, yearly for ever, and at no other Meetings of the said Society, shall, and may consult, determine, constitute, ordain, and make any Constitutions, Laws, Ordinances and Statutes whatsoever; as also to Execute Leases for Years, as aforesaid, which to them, or the Major part of them then present, shall seem reasonable, profitable, or requisite, for, touching or concerning the Good Estate, Rule, Order and Government of the said Corporation, and the more effectual promoting the said Charitable Design: All which Laws, Ordinances and Constitutions, so to be made, Ordained and established, as aforesaid, We Will, Command and Ordain by these Presents, for Us, Our Heirs and Successors, to be from time to time, and at all times hereafter, kept and performed in all things, as
the

the same ought to be, on the Penalties and Amerciaments in the same to be imposed and limited, so as the same Laws, Constitutions, Ordinances, Penalties, and Amerciaments, be reasonable, and not repugnant, or contrary to the Laws and Statutes of this Our Realm of *England*.

XV. And We do likewise Grant unto the said *Society for the Propagation of the Gospel in Foreign Parts*, and their Successors, that they and their Successors, or the Major part of such of them as shall be present at any Meeting of the said Society, shall have Power from time to time, and at all times hereafter, to depute such Persons as they shall think fit to take Subscriptions, and to gather and collect such Monies as shall be by any Person or Persons contributed for the purposes aforesaid.

And the said Society at any Meeting may depute fit Persons to take Subscriptions, and collect Money contributed for the Purposes aforesaid.

XVI. And shall and may remove and displace such Deputies as often as they shall see cause so to do, and to cause publick Notification to be made of this Charter, and the Powers

And may cause publick Notification of this Charter.

ers

ers thereby granted, in such manner as they shall think most conducive to the furtherance of the said Charity.

And shall yearly give account to the Lord Chancellor or Keeper, and two Chief Justices, or two of them, of all Moneys received and laid out.

XVII. And Our further Will and Pleasure is, That the said Society shall yearly and every Year, give an Account in Writing to Our 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, of the several Sum or Sums of Money by them received and laid out by Virtue of these Presents, or any Authority hereby given, and of the Management and Disposition of the Revenues and Charities afore-said.

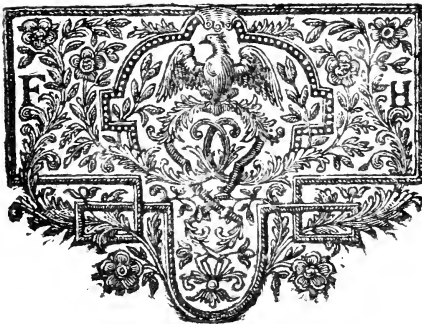
And Lastly, Our Pleasure is, That these Our Letters Patents, or the Inrolment thereof, shall be good, firm, valid, and effectual in the Law, according to Our Royal Intentions herein before declared. In Witness whereof, We have caused these Our Letters

Letters to be made Patents. Witness
Our Self at *Westminster* the Sixteenth
Day of *June*, in the Thirteenth Year
of Our Reign.

Per Breve de Privato Sigillo,

C O C K S.

A N



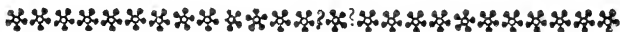


A N

Historical ACCOUNT

O F T H E

Incorporated Society, &c.



C H A P. I.

The Occasions of the first Rise of this SOCIETY.



THE *British Colonies* upon the Continent of *America*, were all settled first by private Adventurers, under Grants from the Crown, with small Numbers of Families. It was therefore not to be expected that the proper Provision, either in the Religious or Civil Concerns of

The Causes of the Colonies wanting a Clergy.

The Occasions of the

the Inhabitants, could be at first made. Indeed if a Colony had been planted immediately by the State here, it is not to be questioned, but proper Care had been taken that both should have been duly regulated. But as the first private Adventurers laboured under great Difficulties at their settling, and under many Uncertainties, what the Event would be: This, tho' not a sufficient Reason, may yet be an Excuse, for their not making the proper Provision in this Case. A Tryal was first to be made, of what Advantage these Settlements would prove, either to the Adventurers, or Nation, before either would engage themselves in farther Expence.

ANOTHER Misfortune, which greatly hindered any uniform and publick Worship of GOD being settled, was this: The Natives of this Kingdom of *Great Britain*, who removed thither, were of many Kinds of Denominations; most of them dissenting from the Church of *England*, and disagreeing as much from each other, in their Sentiments in Religion and Church Government, as from their Mother Nation and Church. Besides, a further difficulty arose soon, from the Conflux of People of several Nations of *Europe*, of various Sects and

Di-

Divisions, settling in these Plantations ; which occasioned a still greater Diversity of Opinions. It is therefore not to be wondered, that the People were not earnest to settle any Establishment, when so few agreed upon any particular Form.

BUT in a small process of Time, when these Settlements were fixed, and the Colonies established, beyond the fear of any ordinary Force, which might destroy them ; they began not only to see, but very sensibly to feel their Wants. Indeed the first Planters, those of the *British* Nation especially, as coming from a Countrey blessed with the purest Religion, and truest Liberty, retained some remembrance of both, and lived through the force of that, in those wild Parts, among Savages and Woods, in human Civility and Decency, tho' I cannot say, in Christian Order : But their Children (the Generation after them) who had not themselves seen what their Fathers had, were but weakly affected with what they might hear from their Parents, of the Primitive Christian Worship, and the Ordinances of the Gospel. Some whole Colonies lived without celebrating any Publick Worship of Almighty God, without the Use of the Sacraments, without Teachers of any kind, and

The Occasions of the

in a literal Sense of the Phrase, without
GOD in the World.

Several eminent Persons observe the Want of a Clergy.

2. IN this dark State of Things, the Providence of GOD raised up several eminent Persons, who observing this great Calamity, became zealous to redress it; strove to awaken the People into a Sense of their Wants, and contributed their Assistance towards recovering their Countrymen from this Irreligion and Darkness. Among the first we find the Honourable Sir *Leolyne Jenkins*, in his last Will and Testament proved the 9th of *November*, 1685, thus declares; that it was “ too obvious that the Persons in Holy Orders, “ employed in his Majesty’s Fleets at Sea, “ and Foreign Plantations, were too few “ for the Charge and Cure of Souls arising “ in those Fleets and Plantations: And “ therefore he provides, that two additional “ Fellowships be new founded, and endow’d “ at his Cost and Charges, in *Jesus College Oxford*, on Condition that the said two “ Fellows, and their Successors for ever, “ may be under an indispensable Obligation, to take upon them Holy Orders of “ Priesthood — and afterwards that they “ go out to Sea, in any of his Majesty’s “ Fleets, when they or any of them are
thereto

“ thereto Summoned, by the Lord High
“ Admiral of *England* — and in case there
“ be no Ue of their Service at Sea, to be
“ called by the Lord Bishop of *London*, to
“ go out into any of his Majesty’s Foreign
“ Plantations, there to take upon them the
“ Cure of Souls, and exercise their mini-
“ sterial Function, reserving to them their
“ full Salaries, with the farther Encourage-
“ ment of twenty Pounds a Year a piece,
“ while they are actually in either of the
“ Services aforesaid.” This was truly a
very wise and good Act; but the Reader
will presently reflect, that two Persons,
though wholly employed in the Plantations,
could not take a proper Care of a very
small Part of a People dispersed over so
great a Continent. However, this worthy
Person gave a noble Testimony of the
Piety and Necessity of this Work, and
his Example hath no doubt excited the
Zeal of many others, to advance and carry
on so Christian an Undertaking.

3. THE next great Patron and Promoter
of this Design was the Honourable *Robert
Boyle*, Esq; not more distinguished for his
Noble Extraction than eminent Piety, and
universal Learning; He had been appointed
by King *CHARLES* the Second, the first

Governour of a Company Incorporated by His Majesty in the Year 1661, *For the Propagation of the Gospel amongst the Heathen Natives of New-England, and the Parts adjacent in America.* But this Design was too narrow, as confined to the Conversion of the *Heathen Natives of New-England, and the Parts adjacent*, and could by no means answer the Wants of all the Foreign Plantations, and all the Heathen Nations adjacent. However, this gave that excellent Person an Occasion to see the Design in General, was unquestionably pious, charitable, and necessary; and agreeably hereto, he did by a Codicil to his last Will, settle an Annual Salary, *for some learned Divine or Preaching Minister for ever, to Preach Eight Sermons in the Year, for proving the Christian Religion against notorious Infidels;* and doth require that the said Preachers, *shall be assisting to all Companies, and encouraging them in any Undertaking for Propagating the Christian Religion in Foreign Parts.* This Recommendation of the Design to Posterity was a still nobler Legacy, being such surely, as cannot fail to procure it many more, from those who shall be endued with the same Christian Spirit, that noble Person was.

4. SOME few Years after these honourable Gentlemen, had given their Testimony to the Piety of this Design, it received the greater Sanction of Royal Favour from their late Majesties King *CHARLES* the Second, King *WILLIAM* and Queen *MARY*. About the Year 1679, the Bishop of *London*, (*Dr. Compton*) upon an Application to him from several of the Inhabitants of *Boston* in *New-England*, petitioning that a Church should be allowed in that Town, for the Exercise of Religion according to the Church of *England*; made a Representation of this matter to His Majesty King *CHARLES* the Second, and a Church was allowed to be Erected: And farther in Favour of this People, His late Majesty King *WILLIAM* was pleased to settle an Annual Bounty of One Hundred Pounds a Year upon that Church, which is still continued. The Reverend Mr. *Harris* is now supported in it, as the Ministers Assistant, by this Allowance, with the Addition of Sir *Leoline Jenkins's* Fellowship in *Jesus College* in *Oxford*.

King *Charles II.* King *William III.* and *Qu. Mary*, observe the want of Ministers.

5. BUT this Petition of many of the Inhabitants of *Boston*, for a Church of *England* Minister about the Year 1679,

was attended presently with greater Consequences. This, and the questioning of the Charter of the Country which happened about that Time, together with some other Matters relating to the Colony, occasioned the religious State of those Countries to be more strictly considered; Very soon after, Bishop *Compton* made Enquiry how the Foreign Plantations were provided with Clergymen, and found upon Search there were not above four Ministers of the Church of *England* in that vast Tract of *North America*, and only one or two of them, regularly sent over. To remedy this sad Defect, the Bishop made Proposals to several of those Places to supply them with Clergymen; and had generally Encouragement to do so. The Bishop farther to promote this good beginning, obtained of his Majesty King *CHARLES* the Second, a Bounty of Twenty Pounds to each Minister or Schoolmaster, for his Passage to the *West-Indies*; and Instructions were given to the Governours of the Provinces, to permit none Authoritatively to serve any Cure of Souls, or to teach School, but such as were licensed by the Bishop of *London*. And as a farther great Favour it was ordered, that from that Time every Minister should be

Bp. *Compton*
labours to get
the Colonies
supplied with
Ministers.

be one, of the Vestry of his respective Parish: This Provision for a regular Clergy licensed by the Bishop of *London*, did considerably forward the good Work; the People generally built Churches in all the *Leeward Islands*, and in *Jamaica*, that is, in those Settlements which were rich and able to make Provision for the Support of their Ministers; but this good Effect did not extend to the poorer Plantations upon the *Continent*, several of which remained in an utter State of Ignorance, and broke into various Divisions of all Sects and Denominations:

6. To remedy this Calamity another most signal Instance of Royal Favour, was shewn to the Plantations, by their Majesties King *WILLIAM* and Queen *MARY*; a very noble Design was laid, of erecting and endowing a College in *Virginia*, at *Williamsburg*, the Capital of that Country, for Professors and Students in Academical Arts and Sciences, for a continual Seminary of Learning and Religion; a stately Fabric was intended, and partly raised for that purpose, a Royal Charter was given, with ample Immunities and Privileges, and a publick Fund was allotted for the Endowment of it, and a President appointed with

A Charter granted for erecting and endowing a College in *Virginia*.

with an honourable Salary, and the College, in Honour of the Founders, called *William and Mary College*: But soon, after about half the intended Pile was raised, before it was furnished with Professors and Students, or advanced it self above a Grammar School; all that was Built of the College was unfortunately destroyed by Fire. Her late Majesty *QUEEN MARY*, of pious Memory, shewed so hearty a Zeal and Affection in promoting this Work, it would be great Negligence or Ingratitude in a Writer, not to remark what a Bishop of our Church justly observes upon this Occasion. “ *Her Majesty*
 “ *took particular Methods to be well in-*
 “ *formed of the State of our Plantations; and*
 “ *of those Colonies that we have among the In-*
 “ *fidels. But it was no small Grief to Her*
 “ *to hear, that they were but too generally*
 “ *a Reproach to the Religion by which they*
 “ *were named (I do not say which they*
 “ *professed, for many of them seem scarce*
 “ *to profess it,) She gave a willing Ear*
 “ *to a Proposition that was made for Erect-*
 “ *ing Schools, and the Founding of a College*
 “ *among them. She considered the whole*
 “ *Scheme of it, and the Endowment which*
 “ *was desired for it. It was a noble one,*
 “ *and was to rise out of some Branches of*
 “ *the*

Bp. Burnet.

“ the Revenue, which made it liable to
 “ Objections. But she took care to consider
 “ the whole Thing so well, that she her self
 “ answered all Objections, and espoused the
 “ Matter with so affectionate a Concern,
 “ that she prepared it for the King to settle
 “ it, at his coming over; She knew how
 “ heartily he concurred in all Designs of
 “ that Nature; nor indeed could any Thing
 “ inflame her more than the Prospect of
 “ setting Religion forward, especially where
 “ there were Hopes of working upon Infidels.”

7. THIS ACT of Royal Favour made Bishop Compton exert all his Power to promote the Work, and therefore, for the more orderly settling all Church Affairs in *Virginia*, he appointed the Reverend Mr. *James Blair* his Commissary there; and soon after appointed the Reverend Dr. *Bray* his Commissary in *Maryland*.

Upon this Occasion, Queen *MARY* again extended her Royal Bounty, and gave 200*l.* a Year during her Life, to support Missionaries. Her Royal Highness the Princess *ANNE* of *Denmark*, contributed liberally, several of the Nobility, and many others of the Clergy and Gentry, did make such

Queen Mary, the Princess Anne of Denmark, &c. contribute to support Clergymen.

such generous Contributions towards carrying on this Work, that several Missionaries were sent and supported in the Colonies. Dr. *Bray* especially, was enabled to do many publick Services in *Maryland*, to settle and procure a Support for several new Ministers, to fix and furnish some Parochial Libraries, and to provide Schoolmasters, very much to the Advancement of Religion in those Parts: The Particulars of which need not to be repeated here, since the Reverend Doctor hath himself given the Publick a very fair and satisfactory Account of his Proceedings.

8. WHILE thus this good Work was just kept alive by a few private Persons, an Incident happened which occasioned a Charter to be obtained, and the Rise of this Society. Dr. *Stanley*, Archdeacon of *London*, now Dean of *St. Asaph*, who had been one of those who contributed, and usually stirred up others to promote this Design, happening to recommend this Charity to a late great Prelate's Lady, as deserving her Bounty for its Support; he was told by the Bishop, that tho' his Intentions were very commendable, and the Work worthy all Encouragement, yet the

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Methods he used to carry it on, were not in Law strictly justifiable, but that it was necessary to have a Charter to render the Management of this Charity safe and secure. The Doctor saw presently, upon reflecting, the Objection was very just, but this Difficulty did not make him cease from any further Endeavours. He was very hearty in promoting this Work, and therefore resolved to make Application where he had Hopes to get the Difficulty removed: He acquainted Archbishop *Tenison* and Bishop *Compton* with the Objection which had been started: Upon which the Archbishop, moved to think so Christian a Work should be stopped, replied with more than usual Earnestness, *Then we must have a Charter*: And soon after, he did so effectually represent the Religious Wants of the Plantations to his Majesty, that a Royal Charter was granted, and this Society erected.

Archbishop *Tenison* applies to King *William* for a Charter for a Society, which is granted.

THIS truly was an Action suitable to Archbishop *Tenison's* Publick Spirit and honest Zeal for the Protestant Religion, and exceedingly becoming his high Station and Authority in the Church. The *American* Colonies sure, can never without the greatest Veneration and Gratitude remember him, when they shall many Ages here-

hereafter, feel the happy Effects of having the Christian Religion planted among them, and reflect, how hearty and forward Archbishop *Tenison* appeared, to obtain that Charter which gave Life and Authority to so glorious an Undertaking: Nay, that his Zeal and Spirit did not rest here; He continued to promote and guide by his wife Counsels, the Affairs of the Society; He paid them an Annual Bounty of Fifty Pounds during his Life, and at his Death Bequeathed them a Thousand Pounds towards the Maintenance of the first Bishop that should be settled in *America*.

The Society
meets.

9. A Charter being thus obtained, the next Endeavour was to carry their worthy Designs into Execution. Accordingly His Grace the Archbishop, as empowered by the Charter, caused Summons to be issued for the Members of the Corporation, to meet within the Time limited; and several met at the Place appointed, on the 27th of *June* 1701, and chose proper Officers for transacting their Business. At following Meetings they made divers Rules and Orders for their more regular Proceeding in the Administration of their Trust, and subscribed among themselves near 200 Pounds, for de-

defraying the Charges of passing the Charter, making the common Seal, and other necessary Expences. They also ordered 500 Copies of the Charter to be printed forthwith, and distributed among the Members, to be shewed by them to all proper Persons, the farther to notifie the Design they were engaged in, and to invite more Persons of Ability and Piety to assist in carrying it on.

THIS Step was but an Opening of the Matter to the Publick: the Society were diligent to consider of farther and more effectual Ways and Means, to obtain Subscriptions and Contributions, sufficient to enable them to bear the Expence of sending many Missionaries abroad. They immediately agreed that the best Argument to Mankind was Example, and the most effectual Means to engage others to contribute, was to lead the Way themselves, by subscribing towards the Support of the Work. Accordingly Archbishop *Tenison* the President, the Vice-presidents, all the Bishops and Members then present, did subscribe a Yearly Sum to be paid to the Treasurer of the Society, for the Publick Uses, according to a Form of Subscription drawn

The Members of the Society subscribe an Annual Sum to support the Missionaries.

drawn up for that purpose. Having now made this Advance themselves, they gave out Deputations under their common Seal, to several of their Members, and other Persons of Figure and Interest in the Counties of *England* and *Wales*; signifying their being constituted and appointed by the Corporation to take Subscriptions, and to receive all Sums of Money which should be subscribed or advanced for the Purposes mentioned in the Charter. And here it is to be gratefully acknowledged, that several worthy Persons, did with a Publick Spirit, take these Deputations, to help on with a Work so truly for the National Interest, and the Honour of common Christianity; and did by their Example and Instances, so influence several well-disposed Persons, that considerable Remittances of Benefactions to the Corporation were soon made, which enabled them to enter on the Work with Success.

10. PARTICULARLY from the Gentlemen and Clergy of *Lincolnshire*, thro' the Hands of the Reverend Mr. *Adamson*, Rector of *Burton Cogles*, and Mr. *Evans*, Rector of *Uffingham*; from the Clergy of the Diocese of *York*, by the Countenance of the Archbishop, and the Care of his Chap-

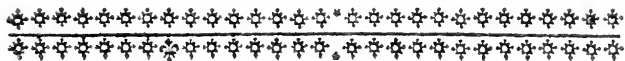
Chaplain, the Reverend Dr. *Deering*; from the Clergy and others in *Northamptonshire*, by the Hands of the Reverend Dr. *Reynolds*, (now Lord Bishop of *Lincoln*) Chancellor of the Diocese of *Peterborough*; from several Divines in *Suffolk*, transmitted to the Reverend Mr. *Skute*; from the Gentry and Clergy in *Shropshire*, returned by the Reverend Mr. *Wroe*, Warden of *Manchester* College; from a Society of Clergy in *Devonshire*; and especially from the Gentry and others in or near *Exeter*, transmitted by the Reverend Mr. *Richard King*; which worthy Gentleman, together with several of his Friends, hath been a constant Benefactor to this Society, from its first Rise, and hath upon many Occasions very much promoted its Interest. The Society received also several Sums of Money remitted by Sir *Edmund Turner*; and from other Persons deputed by the Society in *Caermarthenshire* and *Pembrokeshire*, remitted by Sir *John Philipps*, of *Piſton* Castle in *Pembrokeshire*, Baronet; who hath not only zealously promoted the Design of this Corporation, of which he was a Member appointed by Charter, but also very much assisted several other Religious Societies, whereby the Honour and Interest of Religion might be advanced, and the Publick Good promoted.

Donations brought to the Society by several worthy Persons.

NOR were there only such Persons of Piety and Honour who appeared openly in carrying on this great Work, but even at first, and ever since, there have been several Benefactors, who, with a too modest Concealment of their Names, have made great Benefactions to the Society. I shall remark only through whose Hands, and probably by whose Influence, several Benefactions just at the Rise of the Society came. The chief of these were reported and paid to the Corporation by Dr. *Beveridge*, afterwards Bishop of *St. Asaph*, Dr. *Burnet*, Bishop of *Sarum*, Dr. *Sharpe*, Archbishop of *York*, Dr. *Wake*, now Archbishop of *Canterbury*, and President of this Society; by the Reverend Mr. *Gibson*, now Bishop of *London*, the Reverend Mr. *Waddington*, now Bishop of *Chichester*, the Honourable Colonel *Colchester*, Sir *William Drake*, Sir *Thomas Trollop*, Sir *Edward Seeward*, Mr. *Meux*, Mr. *Torriano*, the Reverend Mr. *Stubs*, now Archdeacon of *St. Albans*, the Reverend Mr. *Shute*, Mr. *Brewster*, Mr. *Arthington*, Mr. *Hanky*, Mr. *Broughton*. But the greatest Benefaction soon after the Establishment of the Society, was in the Year 1702. Dr. *Mapletoft* reported to the Board, that a Person who desired to be

unknown, had sent him a Present of One Thousand Pounds, and desired it might be laid out in Land or Rent Charges, or otherwise, for the Use of the Society and their Successors for ever, the Name of the honoured Person being, by strict Command, concealed till after the Demise: Dr. *Mapletoft* then declared it, and his Declaration is thus entered upon the Society's Books, *Feb. 1. 1705.* “Whereas the Sum
“ of One Thousand Pounds was sent as a
“ Benefaction to this Society, from an un-
“ known Person, by the Hands of the Reve-
“ rend Dr. *John Mapletoft*, the said Dr. *Ma-*
“ *pletoft* doth now inform the Society, that
“ the said unknown Person is lately deceased;
“ and that therefore he is now at Liberty to
“ impart her Name and Quality, which were
“ before concealed by her own Command;
“ she was *Dame Jane Holman*, the Relict
“ of Sir *John Holman*, of *Weston* in *North-*
“ *amptonshire*, a Lady of great Humility,
“ Piety, and Charity”; this Donation, with
an Addition of near 300*l.* was laid out by
the Society, in Purchase of Land in *Essex*,
now in the Society's Possession.

Dame Jane Holman bequeaths a 1000*l.* to the Society.



C H A P. II.

*Enquiries made into the Religious State
of the Colonies. The particular State
of each Colony described.*

The Society
enquire into
the particular
State of each
Colony.

I. **T**HE SOCIETY thought they had now made a promising Entrance into the Discharge of the Trust committed to them, and from the Zeal of their Members, and other Corresponding Gentlemen, had Hopes of gaining a Fund sufficient to make a first Step in so great a Work. They were acquainted with the general Condition of the Colonies with regard to Religious Affairs, but thought this Knowledge not sufficient to proceed upon: They made Enquiries of all proper Persons, Merchants and others here, and wrote to Governours, Congregations of People, and other Persons of Distinction in the Plantations, for a more particular Account of the State of Religion in the *American Colonies*; that by such a distinct Information, they might more suitably apply their
their

their Help where it was most wanted and most desired.

AND they received indeed from thence a more melancholy Account than any their Fears could suggest, several Relations setting forth, that *the very Indian Darkness was not more gloomy and horrid, than that in which some of the English Inhabitants of the Colonies lived.* Such as did truly verifie this Observation in the Charter :
 “ Some Colonies and Plantations wholly
 “ destitute and unprovided of a Maintenance for Ministers, and the Publick
 “ Worship of GOD, and for lack of such
 “ Support and Maintenance, many of the
 “ Subjects of this Realm want the Administration of GOD’s Word and Sacraments, and seem to be abandoned to
 “ Atheism and Infidelity ; and also for
 “ want of learned and orthodox Ministers The Colonies exposed to Atheism and Popery.
 “ to instruct them in the Principles of true
 “ Religion, divers *Romish* Priests and *Jesuits* are more encouraged to pervert
 “ and draw them over to *Popish* Superstition and Idolatry”. These Words of the Charter do truly exhibit the Reason, and set forth the Necessity of the Establishment of this Society ; Because as to the first Remark, that “ great Numbers of
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“ the Inhabitants were abandoned to Atheism and Infidelity”, this will appear too plain from numerous Instances in the following Papers. How indeed could it be otherwise in those rude Countries, and in these latter Times, when it cannot with any degree of Modesty be denied, but that a prevailing Spirit of Deism hath appeared, even here at Home, setting at naught all Revelation, treating every Religion as alike Imposture and Fraud, and all the Teachers of them as equally Deceivers of Mankind. And with regard to the other Particular mentioned in the Charter, that *Jesuits might more easily seduce the People to Popish Superstition and Idolatry*, this is very evident; For, inasmuch as the People, thro’ the Want of Clergy, were abandoned to *Atheism and Infidelity*, it is an easie Step from Atheism into Popery; because whoever hath no inward Sense nor Persuasion of the Truth of any Revelation, is open to take upon him the outward Profession of *Popery* at any time, as various Interests and Inclinations may sway him.

THE Society, upon their first engaging in this Work, presently perceived it consisted of three great Branches, the Care and
In-

Instruction of our own People, settled in the Colonies; the Conversion of the *Indian* Savages, and the Conversion of the Negroes. The *English* Planters had the Title to their first Care, as Brethren and Countrymen, as having been once Christians, at least their Parents. Besides, it would be ineffectual to begin with an Attempt to convert the *Indians* and *Negroes*, and to let our own People continue in their gross Ignorance, or supine Negligence of all the Duties of Christianity: For both the former Sorts of Men, would necessarily take their first Impressions concerning Christianity, from the *English*; and when they found them pay so little Obedience to the Laws of the Gospel, must either neglect it as an unprofitable Labour, or hate it as a heavy Imposition.

2. THE Society began therefore with the *English*, and soon found there was more to be done among them, than they had as yet, any Views of effecting. The Reader shall here have a small Sketch of the State and Condition of each Colony, formed from Accounts, the Governors and Persons of the best Note, sent over to the Corporation: For surely, the mere Relation of the State of these Countries, must raise a very affect-

The Import-
ance of settling
the Christian
Religion in
America.

ing Reflection in a Person of a serious Spirit ; when he observes such great Numbers of People in the Colonies, living without any Ministration of the Gospel in many Places. If he should only consider them as now, in their present Condition ; the People very numerous, the Countries exceeding large, the Climates Healthy, the Soils very rich, the Rivers large and navigable hundreds of Miles up into the main Land, the Harbours many, capacious, and safe : These are great natural Advantages, and capable of vast Improvements by Industry. But if the Reader should carry on his Thoughts farther, and consider them as a thriving People, Colonies which may grow up into powerful Nations, and that from these small Beginnings what a mighty *English* Empire may one Day flourish in those Parts, Can it seem an indifferent Thing, a *small Matter*, to any true Believer, whether so great People (for such they may one Day be) should be Christians or not?

The State of
South Carolina
na

3. I shall therefore give a Summary View of the particular State of each Colony, when the Society engaged in this Work, beginning with the most *Southern* Colony on the Continent : This is *South-Carolina*, extending in Length on the Sea-Coast,

Coast, 300 Miles; and into the main Land near 200 Miles. It was granted by Patent from the Crown, in the Year 1663, and settled soon after, containing in the Year 1701, above 7000 Persons, besides *Negroes* and *Indians*, and was divided into several Parishes and Towns. Yet tho' peopled at its first Settlement with the Natives of these Kingdoms, there was, until the Year 1701, no Minister of the Church of *England* Resident in this Colony; tho' great Numbers of the Inhabitants were very desirous of having Ministers of the Church of *England*; and with very few Teachers of any other Kind; neither had they any Schools for the Education of their Children.

THE next Colony, *North-Carolina*, extending on the Sea-Coast above 100 Miles, and into the Land about 100, was divided into several Townships, and peopled from *England*. It contained above 5000 Inhabitants, besides *Negroes* and *Indians*, in the Year 1701, all living without any Form of Divine Worship publickly performed, and without Schools for the Education of their Children in the Elements of Learning and Principles of Religion.

Enquiries into the Religious

IN the Year 1703, Mr. *Henderfon Walker*, a Gentleman of that Country, describes the State of it thus to the Bishop of London: *We have been settled near these 50 Years in this Place, and I may justly say, most Part of 21 Years on my own Knowledge, without any Minister of the Church of England, and before that Time, according to all that appears to me, much worse; George Fox some Years ago, came into these Parts, and by a strange Infatuation did infuse his Quaker Principles into some small Number of People.*

NAY, in the Year 1712, Mr. *Gale*, a Gentleman of Figure in that Country, wrote to England to his Father, *That since he had been an Inhabitant of that Country, which was about 8 Years, Religion continued in a very low Ebb, and the little Stock the Settlers had carried over with them, was in Danger of being totally lost, without speedy Care of sending Ministers. The Country had been ever since it was settled by the English, without a Minister residing, and all the Children under 18 Years of Age, (from the Time the last Minister was there) continued unbaptized, many of which had been cut off in a Massacre committed by the Tufcarow Indians. This Account was by that Gentleman's Father here delivered to the Archbishop of York, (Dr. Sharpe.)*

4. THE next Colony, *Virginia*, the most ^{State of Vir-} ancient of all in *America*, was in a much ^{ginia.} better Condition; this had not only the Advantage of being planted first, but also of being settled by a Corporation or Company of Noblemen and Merchants in *London*, who acted with a more publick Spirit and Purse, than the few Proprietaries and Adventurers in the other Plantations could: The first Settlers here, were for the most Part Members of the Church of *England*, and as soon as the Colony was established beyond the Fear of common Calamities, they began to provide for their Souls as Christians, as well as to take Care of their temporal Concerns as Merchants; Accordingly in the Year 1712, the whole Country was laid out into 49 Parishes or Townships, and an Act of Assembly made, fixing a Salary upon the Minister of each Parish. A Church was built of Timber, Brick, or Stone in each Parish, and many other Chapels of Ease, all decently adorned for the Celebration of Publick Divine Service. For some Years at first, they wanted a great many Ministers for vacant Places; but have since Dr. *Bray's* being appointed Commissary there, had Church Matters put in a more orderly Method. A regular Clergy, with the Advantages of some Parochial Libraries, hath been established, and
many

many Schools have been erected for the Education of their Children. The Society therefore did maintain no Ministers in *Virginia*, as thinking the People able to make a sufficient Provision for their Support themselves, tho' they have on some Occasions made Gratuities to Clergymen there.

The State of
Maryland.

THE next Colony, *Maryland*, a spacious Country, and like *Virginia*, perhaps the best Watered of any in the World, abounds with numerous commodious Harbours. The first Settlement made here, was in the Year 1633. consisting of about 200 *English*, the chief of which were Gentlemen of good Families. By the good Conduct of the first Governors, the Colony grew up and flourished soon, and Religion now is pretty well established among them. Churches are built, and there is an Annual Stipend allowed each Minister by a perpetual Law; which is more or less according to the Number of Taxables in each Parish, and is levied by the Sheriff among other publick Revenues: Yet notwithstanding these Advantages, no where else to be found in the *English America*, except *Virginia*, they wanted several more Clergymen for their Parishes; but since the Beginning of the late

late Governour *Nicholson's* Time, the Face of Affairs is much mended, and the Churches are now crowded with Persons duly attending Divine Service, the Number of *Papists*, who went over there, hath decreased, *Quakerism* hath lost Ground, and true Religion made considerable Advances. The Society have sent no Missionaries hither, tho' this Colony required a larger Number of Clergymen; because there hath hitherto been a loud and urgent Call for all their Fund could give, by the following Colonies, which were, until supplied by the Society, entirely destitute of a Ministry.

5. *Pensylvania* is the first of these, a large The State of
Pensylvania. Country, extending above 120 Miles in Length, and in some Parts of a great Breadth; settled first by some *Dutch* and *Swedes*; the *Dutch* Plantation fixed on the Freshes of the River *Delaware*. The *Fins* or some Inhabitants of *Finland*, composed the *Swedish* Colony; the *Swedes* applied themselves to Husbandry, the *Dutch* to Trade, the latter grew soon too powerful for the former; and tho' the King of *Sweden* appointed formerly a Governour here to protect his Subjects, yet in the Year 1655, the *Swedish* Governour *John Rizeing*, made a formal Surrender of the Country to the *Dutch*

Go-

Governor. But the *English* Fleet in the Year 1664, having obliged New *Amsterdam*, now called New *York*, to surrender, and the *English* also making themselves Masters of the adjoining Plantations on the Continent, both Parties in this Country, the *Dutch* and *Swedes*, peaceably submitted to the *English*. Mr. *Pen*, the Proprietary, who had the Grant of this Country, called it from his own Name *Pensylvania*. There were but few *English* in this Colony, before this Gentleman carried over a considerable Body of Adventurers, about 2000 Persons, all *Quakers*, who were more readily disposed to venture with him, as being reputed the Head of that Sect of People in *England*.

THIS spacious Country was thus settled by People of several Nations, and of various Opinions in Religion; the *Dutch* were *Calvinists*, the *Swedes*, *Lutherans*, the main Body of the *English*, *Quakers*: But a few Years after the *Quakers* settled here, Persons of several other Persuasions in Religion came over, and some Members of the Church of *England*. The *Quakers* also divided among themselves, on Account of some different Sentiments in Religion, and set up separate Meetings. The other Inhabitants followed each what was good in

in his own Eyes. The Publick Worship of GOD was generally neglected, and the whole People lived without the instituted Means of Grace and Salvation; tho' a great Body of Men, amounting now to near 10000 Persons; settled in several commodious Towns for Trade and Husbandry. But they have since approved themselves a worthy and industrious People, and have of late Years, since the Church of *England* Worship hath been set up among them, by voluntary Contributions, built several Churches, erected Schools, reformed their Lives and Manners, and made considerable Improvements in Trade, Husbandry, and Industry of all Kinds.

6. THE next Colony is New York GO-^{State of New York.}vernment, formerly called *Nova Belgia*, or *New Netherlands*, because first settled by the *Dutch*; the Soil is said to be exceeding fruitful, and the Climate the most healthy of all the *British America*. The first Bounds of this Country, when possess'd by the *Dutch*, were *Maryland* on the *South*, the main Land as far as it could be discovered *Westward*, the great River *Canada*, *Northward*, and *New England*, *Eastward*. The *East* and *West Jerseyes*, were afterwards taken out of it, and given to Under Proprietaries,

prietaries, by the Duke of *York*, who had the Grant of the whole. The *Ferfies* were first fettled by *Sweeds* and some *Dutch*, afterwards by *English* Inhabitants; However, as *New York* and the *Ferfies* are now under one Governor, the Reader may confider them as one Country, extending near 400 Miles in Length, on the Sea-Coaft, and in Breadth 120. A very fpacious Country, enriched with two noble Streams, the *Hudfon* and *Delaware* Rivers, running feveral hundred Miles, and navigable up above a 100 into the main Land, by Ships of great Burthen, and both falling into the Sea with commodious Harbours. I muft not omit mentioning here, *Long-Ifland*, a confiderable Branch of this Government. It is fituatè oppofite to the *New York* Coaft, an Ifland above 100 Miles long, and about 12 broad, fettled first by the *Dutch*, and afterwards by fome *English* from *New England*, now a populous Country, exceedingly fruitful, having on the *East* Part 10 *English* Towns, who were computed to have above 800 Families in the Year 1701, and on the *West* Part, 9 *Dutch* Towns, reckoned to contain above 500 Families. The People were of various Sects and Denominations, chiefly Independents and *Quakers*, who had removed from *New England*,

gland, together with many others not professing any Sort of Religion.

THE whole Body of this Government, *Long-Island, Statten-Island*, the Counties on the Continent, and both the *Ferfies*, had no Publick Worship duly settled; a great Variety of Sentiments and Schemes in Religion obtained every where, and the *Dutch* who remained there under the *English* Government, lived in the most orderly and Christian Manner: I shall give a Description of the Religious State of this Country, in the Words of an excellent Person, Colonel *Heathcote*, a Gentleman who had a considerable Fortune there. He wrote thus to the Society in 1704. “ Being favoured
 “ with this Opportunity, I cannot omit
 “ giving you the State of this Country,
 “ in relation to the Church, and shall be-
 “ gin the History thereof, from the Time
 “ I first came among them, which was
 “ about 12 Years agoe. I found it the
 “ most rude and Heathenish Country I
 “ ever saw in my whole Life, which called
 “ themselves Christians, there being not so
 “ much as the least Marks or Footsteps
 “ of Religion of any Sort. *Sundays* were
 “ only Times set apart by them for all
 “ manner of vain Sports and lewd Diver-
 D “ sions,

Enquiries into the Religious

“ fions, and they were grown to fuch
 “ a Degree of Rudeneſs that it was in-
 “ tolerable. I having then the Com-
 “ mand of the Militia, ſent an Order to
 “ all the Captains, requiring them to call
 “ their Men under Arms, and to acquaint
 “ them, that in Caſe they would not in
 “ every Town agree among themſelves
 “ to appoint Readers, and to paſs the Sab-
 “ bath in the beſt Manner they could, till
 “ ſuch Times as they could be better pro-
 “ vided ; that the Captains ſhould every *Sun-*
 “ *day* call their Companies under Arms, and
 “ ſpend the Day in Exerciſe ; whereupon
 “ it was unanimoſly agreed on thro’ the
 “ County, to make Choice of Readers ;
 “ which they accordingly did, and con-
 “ tinued in thoſe Methods for ſome Time”.
 This Deſcription given by that worthy
 Perſon, who proved afterwards highly in-
 ſtrumental in ſettling Religion, both here
 and in the Neighbouring Countries, was
 confirmed by many Accounts from other
 Hands.

THE Reader will, in the Sequel of this
 Piece, have the Pleaſure to ſee the Face of
 Things in this Colony exceedingly chang’d
 for the Better ; and that ſince the Society
 have ſent Miſſionaries hither, the Inha-
 bitants

bitants have thrown off all their former Rudeness, and become a religious, sober, and polite People, and as Traders to *New-York* assure us, resemble the *English* very much, in their open Behaviour, and frank Sincerity of Spirit.

7. THE next Colony is *New-England*, The State of almost deserving that noble Name, New-England. mightily hath it encreased, and, from a small Settlement at first, is now become a very populous and flourishing Government. The Capital City *Boston*, is a Place of great Trade and Wealth, and by much the largest of any in the *English* Empire in *America*, and not exceeded but by few Cities, perhaps two or three, in all the *American* World. It is foreign to the Purpose of this Treatise to describe its ancient Division into four great Districts or Governments; the whole Country, *New-England*, extends above 400 Miles on the Sea-Coast, and near 200 Miles into the main Land *Westward* in some Places. This Colony was first settled in the Year 1620, by Protestant Dissenters of many Denominations, but chiefly *Independents*, *Brownists*, and *Presbyterians*. They did at their first Settling contend with, and by their great Constancy, at last surmount

exceeding Difficulties ; and have thro' their Industry raised a plentiful and delightful Country out of a barren and waste Wilderness : It ought to be owned to the just Honour of this People, that the first Settlers who left their Native Country *England*, appear to have done it, out of a true Principle of Conscience, however erroneous. As soon as they had fixed the Civil Magistracy, they did establish a Publick Worship of GOD ; and suitable to this prudent as well as Religious Procedure, the Colony throve apace, and hath now far outstripped all the others. But when the *Independents* found themselves fixed in Power, they began to exact a rigid Conformity to their manner of Worship. Men of all Persuasions but their own, were stiled opprobriously Sectaries, and tho' they had declared at first for Moderation, and a general Liberty of Conscience, they notwithstanding banished and drove out of the Country, the *Quakers*, the *Antinomian* and *Familistical* Parties. However, there are many Circumstances which alleviate and soften some Particulars, which might seem rigorous in their Administration. *New-England* was at the Beginning harrassed with various Sectaries, who, under the Umbrage of Liberty of Conscience, took a great Licentiousness in all

all Religious and Civil Matters. I shall mention a few of the chief, from their own Historians; “ * The *Antinomians*, who deny “ the Moral Law of GOD, to be the Rule “ of CHRIST to walk by in the Obedi- “ ence of Faith. The *Familiſts*, who re- “ ject the ſure written Word of GOD, “ and teach Men to depend upon new and “ rare Revelations for the Knowledge of “ GOD’s electing Love towards them. “ The *Conformitants* or *Formaliſts*, who “ bring in a Form of Worſhip of their “ own, and join it with the Worſhip GOD “ hath appointed in his Word. The *See- “ kers*, who deny all manner of Worſhip “ and all the Ordinances of JESUS CHRIST, “ affirming them to be quite loſt, and not “ to be attained till new Apoſtles come; “ beſides theſe, there were *Arrians*, *Ar- “ minians*, *Quakers* ;” with theſe *New-England* ſwarmed, and their own beſt Writers give us a very melancholy Account of their Enthufiaſtick Behaviour.

BUT the moſt impudent Sectariſts, a Sect heard of in no other Part of the World, were the * *Gortoniſts*, ſo named from their vile Ringleader, one *Gorton*, who ſet up to live in a more brutal Manner than the wild *Indian* Savages; in Deſiance

D 3

and

* *Hiſt. of New-England*, printed 1654. p. 24. * *vid. ib. p. 185.*

and Contempt of any Means for instructing themselves in the Knowledge of GOD, and without any Civil Government to restrain them in common Humanity and Decency. This Blasphemous Fellow had his Followers, and was with Difficulty suppressed by the Civil Power, in Governor *Dudly's* Time, in the Year 1643. Yet tho' the Civil Magistrate could stop the Progress of this Iniquity, so far as to prevent its being an allowed and tolerated Faction or Party; yet still, down to this Day, there hath continued a Succession of People, who have not been ashamed to own and maintain his impious Tenets, commonly called now *Gortonian Principles*.

8. AFTER these Sectaries had rose and fallen, another Sort of People appeared, professing themselves Members of the Church of *England*. These too were looked upon as Sectaries, with what Degree of Modesty or Truth the Reader must judge. It is true indeed, at the settling of the Country, as hath been before observed, *Independants* were the first Planters, who removed from *England*, from what they thought Persecution; but since that Time, great Numbers of People, Members of the Church of *England*, have at different Times settled

settled there, who thought themselves surely entituled, by the very *New-England* Charter, to a Liberty of Conscience, in the worshipping of GOD after their own Way. Yet the *Independents* (it seems) were not of this Sentiment, but acted as an Establishment. The Members of the Church of *England* met with Obstructions in setting up that Form of Worship, and therefore a great Number of the Inhabitants of *Boston*, got an humble Petition to be laid before His Majesty, King *CHARLES* the Second, by Dr. *Compton*, then Bishop of *London*; praying that they might be allowed to build a Church at *Boston*, and to perform Divine Worship according to the Church of *England*. This Petition was granted, a Church was soon after built, and frequented by a numerous Congregation; upon this Occasion, the Members of the Church of *England* in many other Towns in *New England*, declared their Desire of the like Advantage of worshipping GOD after that Way, wrote very zealous Letters to Bishop *Compton* for Ministers; and now it appeared they were a very considerable Body of People.

9. *Newfoundland*, is the next and most Northern Colony of the *English*, lying between

The State of *Newfoundland*.

tween 46 and 53 Degrees of *Northern* Latitude, it is a large Island, as big as *Ireland*. The first Settlement was made here in the Year 1610. The *English* frequent this Island chiefly for the Cod Fishery on the Sand Banks, not for the Improvement of the Soil of the Country, which is said to be worth little; and therefore they have not built any Towns, but made only Settlements, which they chose to call Harbours. However, there is one Place which may deserve the Name of a Town, namely, *St. John's*, situate commodiously within the Neck of an Harbour. The Houses were built on the *Northern* Shore, and every Family had a Sort of Wharf to dry his Fish on. There was a handsome Church built here, before the *French* in 1705, burnt this Town and the Church. After the *English* had again drove out the *French*, they built another small Church and Houses for themselves round the Fort, for their greater Security. Tho' the constant Inhabitants in this Place are but few, yet in Fishing Seasons great Number of *English* repair thither for catching Cod, some Years there have been 500 Sail of Ships laden with Cod. There are computed to be here about 5 or 6 Settlements, containing in all, about 500 Families constantly

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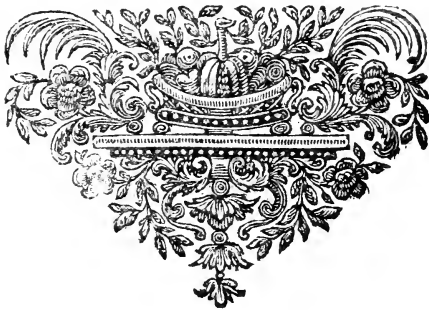
residing on the Island. The People are poor, and unable to support a Minister, and at the Time this Corporation was established had none: Therefore that the whole Island, all the Settlers, and many Thousands of occasional Inhabitants, might not be destitute of having the Publick Worship of GOD celebrated, the Society sent the Reverend Mr. *Jackson* thither, allowed him an Annual Salary for several Years, and made him other Gratuities.

10. THIS is the Description of the Religious State of the Colonies. I shall contract the whole into a short View, as the Honourable Governour *Dudley*, Colonel *Morris*, and Colonel *Heathcote*, have represented it in their Memorials. “ In *South-Carolina* “ there were computed 7000 Souls, besides “ Negroes and Indians, living without any “ Minister of the Church of *England*, and but “ few dissenting Teachers of any Kind, above “ half the People living regardless of any Religion. In *North-Carolina*, above 5000 “ Souls without any Minister, any religious “ Administrations used; no Publick Worship “ celebrated, neither the Children baptized, “ nor the Dead buried in any Christian Form. “ *Virginia* contained above 40000 Souls, divided into 40 Parishes, but wanting near half “ the

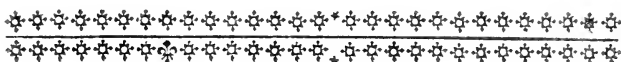
Enquiries into the Religious

“ the Number of Clergymen requisite.
 “ *Maryland*, contained above 25000, divided
 “ into 26 Parishes, but wanting also near
 “ half the Number of Ministers requisite.
 “ In *Pensylvania* (says Colonel *Heathcote*)
 “ there are at least 20000 Souls, of which,
 “ not above 700 frequent the Church, and
 “ there are not more than 250 Commu-
 “ nicants. The two *Jersies* contain about
 “ 15000, of which, not above 600 fre-
 “ quent the Church, nor have they more
 “ than 250 Communicants. In New
 “ *York* Government we have 30000 Souls
 “ at least, of which about 1200 frequent
 “ the Church, and we have about 450
 “ Communicants. In *Connecticut* Colony
 “ in New *England*, there are about 30000
 “ Souls, of which, when they have a
 “ Minister among them, about 150 fre-
 “ quent the Church, and there are 35
 “ Communicants. In *Rhode-Island* and
 “ *Naragansett*, which is one Govern-
 “ ment, there are about 10000 Souls, of
 “ which, about 150 frequent the Church,
 “ and there are 30 Communicants. In
 “ *Boston* and *Piscataway* Government, there
 “ are about 80000 Souls, of which, about
 “ 600 frequent the Church, and 120 the
 “ Sacrament. In *Newfoundland*, there are
 “ about 500 Families constantly living in
 “ the

“ the Place, and many Thousands of occa-
“ sional Inhabitants, and no Sort of Pub-
“ lick Christian Worship used. This is the
“ true, tho’ melancholy State of our Church
“ in *North America*; and whoever sends
“ any other Accounts more in her Favour,
“ are certainly under Mistakes; nor can I
“ take them (if they do it knowingly) to
“ be Friends to the Church; for if the
“ Distemper be not rightly known and un-
“ derstood, proper Remedies can never be
“ applied.



CHAP.



C H A P. III.

*The People in the Colonies very desirous
of Ministers of the Church of England :
Requests from Congregations of People
in each Colony.*

The Dispo-
sition of the
Colonies.

THE Governors of several Colonies, and other Gentlemen of Character abroad, and Merchants here in *London*, having given such a particular Description of the Religious State of the Plantations; the Society found it was high Time, to enter upon the good Work. They were pleased to see, that as the People were plainly in great Want of a Christian Ministry, so they shewed also a very earnest Desire of being assisted with such. For after it was known publicly in the Plantations, that this Society was erected, and that they intended to send Ministers to such Places as should desire them; especially, after the Reverend Mr. *Keith* and Mr. *Talbot*, who had been sent Travelling Preachers thro' all the Colonies

Colonies of the Continent, had finished their Mission; the People seemed to awake from the Lethargy they had so long laid under, great Numbers of the Inhabitants, of various Humours, and different Tenets in Religion, began to contend with great Zeal which should be first supplied with Ministers of the Church of *England*, and wrote very earnest Letters to the Society. This was a Strife very agreeable to the Society, and now they promised themselves, their Labour would not be in vain, nor their honourable Benefactors Charity, like Water spilt upon the Ground. They thought any further Delay now would be inexcusable, after the People had pressed so earnestly for their Assistance.

INDEED, The Society, thro' the whole Management of the Trust, have been so far from acting with an overbusy Zeal of obtruding the Church of *England* Worship upon any Sort of People abroad, that they have always this unpleasing Reflection; that they have not been able to give any Assistance to great Numbers of People, who have in very moving Terms, with a true Christian Spirit requested it, and whom they knew to stand very much in Want of it. There remain upon their

The People desirous of Church of *England* Ministers.

Books

Requests for Missionaries

Books Entries of numerous Petitions from Congregations of sober and well-disposed People praying for Ministers, which to their own great Discomfort, they have been forced to pass by, on Account of the Smallness of their Fund; and not one Instance of a Minister settled in any Place, where many of the Inhabitants did not earnestly desire it, and to the utmost of their Power contribute towards his Support. That the Publick may be fully acquainted with this Disposition in the Colonies, it will be proper here, to give the Reader, the Peoples Requests to the Society in their own Words; to let the People speak for themselves, that the World may judge, whether this Christian Work was not as necessary, as surely it is pious.

THE Memorials and Petitions of the Governors and Congregations of People, shall be laid down next, in the same Order, the State of the Colonies was described, beginning with *South-Carolina*, the most *Southern* Colony.

Requests for
Ministers from
South-Carolina
2^a

2. THE first Memorial from *South-Carolina*, was from the Governour and Council of

of Carolina, dated at the Council-Board, at Charles-Town, signed by the Governor Sir Nathaniel Johnson, and the Members of the Council in 1702, it runs thus: “ We could
“ not omit this Opportunity of testifying
“ the grateful Sense we have of your
“ most noble and Christian Charity to our
“ poor Infant Church in this Province,
“ expressed by the generous Encourage-
“ ment you have been pleased to give to
“ those, who are now coming Missionaries,
“ the Account of which we have just now
“ received, by the worthy Missionary, and
“ our deserving Friend and Minister, Mr.
“ Thomas, who, to our great Satisfaction,
“ is now arrived. The extraordinary
“ Hurry we are in, occasioned by the late
“ Invasion, attempted by the *French* and
“ *Spaniards*, from whom GOD hath mi-
“ raculously delivered us, hath prevented
“ our receiving a particular Account from
“ Mr. Thomas of your Bounty; and also
“ hath not given us Leisure to view your
“ Missionaries Instructions, either in re-
“ gard of what relates to them, or to our
“ selves: But we shall take speedy Care
“ to give them all due Encouragement,
“ and the Venerable Society the utmost
“ Satisfaction. There is nothing so dear
“ to

Requests for Missionaries

“ to us as our holy Religion, and the
 “ Interest of the Establish’d Church, in
 “ which we have (we bless GOD) been
 “ happily educated; we therefore devoutly
 “ adore GOD’s Providence for bringing,
 “ and heartily thank your Society for
 “ encouraging, so many Missionaries to
 “ come among us. We promise your
 “ Honourable Society, it shall be our daily
 “ Care and Study, to encourage their
 “ pious Labours, to protect their Persons,
 “ to revere their Authority, to improve
 “ by their ministerial Instructions, and as
 “ soon as possible, to enlarge their Annual
 “ Salaries, ——— When we have placed
 “ your Missionaries in their several Pa-
 “ rishes according to your Directions, and
 “ received from them an Account of your
 “ noble Benefaction of Books for each
 “ Parish, we shall then write more par-
 “ ticular and full: In the mean Time,
 “ we beg of your Honourable Society to
 “ accept of our hearty Gratitude, and to
 “ be assured of our sincere Endeavour, to
 “ concur with them in their most noble
 “ Design of Propagating Christ’s holy
 “ Religion.” Mr. *Thomas* was obliged up-
 on necessary Affairs to come to *England* in
 1705, and soon after returned to *Carolina*.

The

The Society received another Letter from the Governor and Council, dated *December* 1706, acquainting them with the Reverend Mr. *Thomas's* Death, and desiring more Missionaries might be sent. Their Words are these, " Mr. *Samuel Thomas*, " whom we designed for *Charles Town*, " we were so unhappy as to lose, for he " died in some few Days after his Arri- " val: His Death hath been a very great " Loss to this Province, he being a Per- " son of great Piety and Virtue, and by " his exemplary Life, diligent Preaching, " and obliging Carriage, had the good " Will of all Men. He not only brought " over several of the Dissenters, but also " prevail'd upon several who professed " themselves Members of the Church of " *England*, to lead religious Lives, and " to become constant Communicants, and " other considerable Services he did for " the Church. We shall now have Oc- " casion for Four more Ministers in the " Country, besides one for *Charles Town*: " So we do most humbly request your " Honourable Society, to send four more " Ministers for the Country, and upon " your Recommendation we shall have " them fix'd in the several Parishes there.

THESE Letters are sufficient to shew the Sense of the Country, concerning receiving Clergymen of the Church of *England*, upon the first sending a Missionary. I must here, once for all, remark to the Reader, that upon the Death of a Missionary, the same earnest Desire for a Successor hath been always continued.

Requests for
Ministers from
North-Carolina.

3. THE next Government, *North-Carolina*, was later settled, had been harassed with intestine Feuds and Divisions, and almost destroy'd by an Indian War; the Society at first sent hither only one Missionary, the Reverend Mr. *Adams*, and he was soon obliged, on Account of several distressing Circumstances, to return to *England*. Colonel *Glover* then Governor of the Country, the Church-wardens and Vestry of *Coratuck*, of *Pascotank*, and *Chowan* Precincts, where he had chiefly employ'd his Labours; wrote to the Society upon his Departure, in the Year 1710, and did with great Earnestness represent their Want of Ministers. I shall give the Reader here only one Letter, from the Church-wardens and Vestry of *Coratuck*, because the others are much of the same Strain, conceiv'd indeed in very plain, but strong and affecting Terms. “ We the Church-wardens and
“ Vestry-

“ Vestry-Men as Representatives, and at
“ the Request of the Precinct and Parish
“ of *Coratuck, North-Carolina*, do desire to
“ offer our grateful Acknowledgments in
“ the most humble and hearty Manner,
“ to the most Reverend Father in GOD,
“ *Thomas*, Lord Archbishop of *Canterbury*,
“ President, and the rest of the Members
“ of the Society for the Propagation of
“ the Gospel in Foreign Parts, for their
“ pious Care in sending the Reverend Mr.
“ *Adams* among us, who hath, during his
“ Abode here, behaved himself in all re-
“ spects as a Minister of Christ, exem-
“ plary in his Life, and blameless in his
“ Conversation; and now being bound for
“ *England*, we with sorrowful Hearts,
“ and true Love and Affection, take our
“ Leave of him. We shall ever bless that
“ Providence which placed him among
“ us, and should be very unjust to his
“ Character, if we did not give him the
“ Testimony of a pious and painful Pa-
“ stor; whose Sweetness of Temper, Dili-
“ gence in his Calling, and Soundness of
“ Doctrine, hath so much conduced to
“ promote the great End of his Mission,
“ that we hope the good Seed GOD hath
“ enabled him to sow, will bear Fruit
“ upwards: This hath in some Measure

Requests for Missionaries

“ appeared already, for tho’ the Sacra-
 “ ment of the Lord’s-Supper, was never
 “ before his Arrival administred in this
 “ Precinct; yet we have had more Com-
 “ municants than most of our neighbouring
 “ Parishes of *Virginia*, who have had the
 “ Advantage of a settled Ministry for
 “ many Years. We have no more to add,
 “ but beg the Honourable Society will be
 “ pleased to continue us still under their
 “ charitable Care, for whatever our Merits
 “ be, our Necessities are great, and all
 “ the Return we can make, is to praise
 “ GOD for raising up so many truly good
 “ Friends to our Souls; and that Heaven
 “ may prosper you in so pious and chari-
 “ table a Design, shall be the Subject of
 “ our Prayers.

Virginia and *Maryland* are the next Colonies, both which were divided into Parishes, and had a regular and licensed Clergy, with Salaries settled on them by Acts of Assembly; yet neither of these Colonies had much above half the proper Number of Ministers for their Churches. However, by their officiating in two or more Places by Turns, the Publick Worship of GOD was decently supported, and the ministerial Offices duly performed;

for

for which Reason, the Society did not send any Missionaries to these Colonies.

4. THE large adjoining Colony, *Pennsylvania*, was in a very destitute State, wholly unprovided of any Minister of the Church of *England*, except only at one Place, *Philadelphia*. A considerable Number of People here, Members of the Church of *England*, had formed themselves into a gathered Church, and chose a Vestry, and transmitted to the Society a very zealous Letter in the Year 1704, wherein they say, " They can never be sufficiently thankful to Divine Providence, who hath raised up this Society, to maintain the Honour of Religion, and to engage in the great Work, the Salvation of Men: That Gratitude, and an humble Acknowledgment, of their noble and charitable Resolution of propagating the sacred Gospel, in these remote and dark Corners of the Earth, is not only a Duty, but a Debt, on all true Professors of Christianity.

Requests for Missionaries from *Pennsylvania*.

AT the same Time the Society receiv'd a Letter from the Vestry of *Chester* in *Pennsylvania*, full of religious Sentiments, " that they did bless God, who had put

Requests for Missionaries

“ it into the Hearts of so many charita-
 “ ble Persons, to engage in the great
 “ Work of promoting the Salvation of
 “ such as were so widely removed from
 “ all Conveniencies of Divine Worship,
 “ as they were, till the Christian Charity
 “ of this Society, not only procured a
 “ Minister for them, but also supported
 “ him. This truly was absolutely ne-
 “ cessary, for tho’ in some Parts of that
 “ Province, and particularly in and about
 “ *Philadelphia*, Abundance of Souls were
 “ daily added to the Church, yet the
 “ Number of this Parish being small, and
 “ the Charge of building their Church
 “ (not then quite finished) together with
 “ the great Scarcity of Money among
 “ them since the War with *Spain*, had
 “ quite disenabled them from taking that
 “ Weight from the Society, which other-
 “ wise they would have willingly done.
 “ They never before had Grounds even
 “ to hope the Gospel would be Propa-
 “ gated, in those, above all other Foreign
 “ Parts, till they found themselves the
 “ Subjects of the Society’s Care. ” The
 Society received also Letters and Pe-
 titions from the People of *Dover* Hun-
 dred, *Oxford*, and from the *Welsh* Peo-
 ple settled at *Radnor*, requesting the Cor-
 pora-

poration with great Earnestness to send them Missionaries; and expressing the greatest Love and Esteem for the Doctrine and Discipline of the Church of *England*.

5. *New-York* Government is next; this worthy People shewed an early Zeal for having the Church of *England* Worship established among them. In the Year 1693, an Act was passed for settling the Church of *England* Service in some Counties, and a Provision appointed for 6 Ministers, one for the City of *New-York*, the Capital of the Country, and the rest for other principal Towns. But this Act did not take Effect till about the Year 1702, nor was the Provision made thereby, a sufficient Maintenance for the Ministers in the Country Towns: These applied to the Society for Help; particularly the Inhabitants of *West-Chester*, were very pressing for a Minister. Earnest Memorials were sent from the Inhabitants of *New-Rochel*, from those of *Jamaica*, and *Hempsted*, Towns in *Long-Island*; from *Statten-Island*, and from *Rye*; and their Desires have been comply'd with, and Missionaries sent to those Places.

Requests from
New-York Go-
vernment for
Missionaries.

THE chief Inhabitants of *Burlington* shewed a very early Affection for the Church

The People in
the *Ferries* de-
fire Ministers.

Requests for Missionaries

Church of *England* Worship, which they have continued down to the present Time inviolable. In 1704, they wrote to the Society, " That they had a very deep
 " Sense of the Happiness of having Re-
 " ligion settled among them, they desired
 " to adore the Goodness of GOD for mo-
 " ving the Hearts of the Lords Spiritual
 " and Temporal, the Nobles and Gentry,
 " to enter into a Society for Propagating
 " the Gospel in Foreign Parts, the Bene-
 " fit of which they had already experi-
 " enced, and hoped further to enjoy.
 " They had joined in Subscription to
 " build a Church, which, tho' not yet
 " near finished, they had heard several
 " Sermons in it; but they were not able
 " to maintain a Minister without the Af-
 " sistance of the Society, whereon they
 " begged GOD to shower his Blessings as
 " a Reward for their great Charity and
 " Care for the good of Souls." The
 Vestry wrote a Letter to the same Effect
 to Bishop *Compton*, intreating his Lord-
 ship's Favour, and returning their hum-
 ble Thanks for his Care of them.

COLONEL *Morris*, a Gentleman of Cha-
 racter, and considerable Interest in *New-*
Jersey,

Jersey, did in a Letter, in the Year 1703, very earnestly sollicite Dr. *Beveridge* (late Bishop of *St. Asaph*) a Member of this Society, to recommend it to the Society, to send a Missionary to *Monmouth* County in *East Jersey*, where a considerable Body of People had formed themselves into a gathered Church, and had promised all the Help their narrow Circumstances could afford their Minister. The Society were not then able to support a Missionary there. But the Reverend Mr. *Alexander Innis*, happening to be in those Parts, took the Care of that People upon him. After a worthy Discharge of his Function for some Years, he died; upon which the Justices of the Peace, the High-Sheriff, and Grand Jury of *Monmouth* County, did represent to the Society, in the Year 1717. “ That the Worthy and Reverend “ Mr. *Alexander Innis*, by unwearied “ Pains and Industry, gathered three Con- “ gregations in this County, tho’ much “ scattered in their Habitations; yet did “ he visit them, teach them, and instruct “ them all, once at least in three Weeks, “ in order to their eternal Happiness. “ But alas! since his Death, we have been “ without the Means of Grace, unhappy “ in want of a Minister of the Establish’d “ Church, to officiate in that Office, and
“ to

“ to instruct the Youth in the Church-
 “ Catechism. For Want of this, we find
 “ that some are tossed too and fro’, and
 “ too many count that they are not bound
 “ by our holy Religion, but at full Li-
 “ berty to do what may seem good in their
 “ own Eyes, which hath a wretched In-
 “ fluence on their Morals; and we are
 “ much afraid that if a narrow Search
 “ were made, such would make up a
 “ great Bulk, among near 400 Families
 “ in this County — therefore that the
 “ Publick Worship of Almighty GOD,
 “ may be maintained in that Order, and
 “ according to those excellent Rules esta-
 “ blished in the Church of *England*, we
 “ humbly pray that your Honourable
 “ Body would think of us, and send over
 “ one to help us (*Acts* xvi. 9.) for such
 “ are our Circumstances, that we cannot
 “ in this Case help our selves.

6. THE Society received the following
 very serious and pathetick Letter from the
 Inhabitants of *Salem* in *West New-Jersey*,
 and the Parts adjacent, in the Year 1722.
 “ Very Venerable Gentlemen. A poor
 “ unhappy People settled by GOD’S Provi-
 “ dence, to procure by laborious Industry
 “ a Subsistence for our Families, make
 “ bold

“ bold to apply our selves to GOD, thro’
“ that very pious and charitable Society,
“ his happy Instruments to disperse his
“ Blessings in these remote Parts; that as
“ his Goodness hath vouchsafed us a mo-
“ derate Support for our Bodies, his holy
“ Spirit may influence you to provide us
“ with Spiritual Food for our Souls: In
“ this Case our Indigence is excessive, and
“ our Destitution deplorable, having never
“ been so bless’d, as to have a Person
“ settled among us, to dispense the Au-
“ gust Ordinances of Religion; insomuch
“ that even the Name of it is almost lost
“ among us; the Virtue and Energy of
“ it over Mens Lives, almost expiring, we
“ won’t say forgotten, for that implies
“ previous Knowledge of it. But how
“ should People know, having learned so
“ little of GOD, and his Worship? And
“ how can they learn without a Teacher?
“ Our Condition is truly lamentable, and
“ deserving Christian Compassion. And
“ to whom can we apply our selves, but
“ to that venerable Corporation, whose
“ Zeal for the Propagation of the Gos-
“ pel of JESUS CHRIST, hath preserved
“ so many in these Colonies, from Irre-
“ ligious, Profaneness and Infidelity? We
“ beseech you therefore, in the Name of
“ our

Requests for Missionaries

“ our common Lord and Master, and
 “ gracious Redeemer, and for the Sake
 “ of the Gospel (just ready to die among
 “ us) to make us Partakers of that Bounty
 “ to these Parts; and according to the
 “ Motto engraven on your Seal, *Tran-*
 “ *seuntes adjuvate, nos (penè Infideles)* Be
 “ pleased to send us some Reverend Cler-
 “ gyman, according to your Wisdom,
 “ who may inform our Judgments, by
 “ preaching to us the Truths of the Gos-
 “ pel; and recover us all, Aged and
 “ Young, out of the miserable Corrup-
 “ tions, consequent to a gross Ignorance
 “ of it; to whom we promise all En-
 “ couragement according to our Abilities,
 “ and all due Respect and Obedience to
 “ his Office, Instructions and Person.
 “ The LORD in Mercy look upon us,
 “ and excite you, according to your won-
 “ ted Piety, to have a compassionate Re-
 “ gard of our Case, and we pray the Great
 “ GOD to prosper all your pious Under-
 “ takings, to promote his Glory and the
 “ Good of his Church, especially in this
 “ destitute Place of the Pilgrimage of
 “ your most dutiful Servants, &c.

THE Society were moved by this plain
 and sincere Letter, and soon after sent,
 and

and have continued ever since a Missionary there.

7. THE last Government, *New-England*, tho' as hath been remarked before, provided with an *Independent* and *Presbyterian* Ministry, yet had great Numbers of Inhabitants, who could not follow that Persuasion, but were exceeding desirous of worshipping GOD after the Manner of the Church of *England*. I shall give the Reader a few Petitions from Congregations of People in this Government, which shew plainly the Society did not concern themselves here, till they were loudly called upon; and that the Inhabitants in many Places, *did not only send Petitions for Ministers, but also built Churches before they had any Ministers*; which is an uncontrollable Evidence and Proof, that the People themselves desired to have the Church of *England* Worship, with a hearty Zeal and true Sincerity.

IN *September 1702.* the Church-wardens of *Rhode-Island*, wrote to the Society;
“ That they cannot forbear expressing
“ their great Joy in being under the Pa-
“ tronage of so honourable a Corporation,
“ thro' whose pious Endeavours, with
“ GOD'S

Requests for Missionaries

“ GOD’S Assistance, the Church of *Eng-*
 “ *land* hath so fair a Prospect of flourish-
 “ ing in those remote Parts of the World,
 “ and among the rest of her small Branches,
 “ theirs also in *Rhode-Island*: That tho’
 “ it is not four Years since they began
 “ to assemble themselves together to wor-
 “ ship GOD after the Manner of the
 “ Church of *England*, yet have they built
 “ them a Church, finished all on the Out-
 “ side, and the Inside is Pewed well, tho’
 “ not beautiful; and whatsoever Favours
 “ the Society shall bestow upon them to-
 “ wards the promoting of their Church,
 “ shall be received with the humblest
 “ Gratitude, and seconded with the utmost
 “ of their Abilities.

THE Bishop of *London* (Dr. *Compton*)
 received at the same Time Petitions
 for Ministers from *Rhode-Island*, from
Naragansett, from *Newbury*, a Church in
New-Hampshire, from little *Compton* and
Tiverton, from *Braintree* near *Boston*, and
 from *Stratford* in *Connecticut*. The Case
 of these two last Towns was also further
 recommended to the Society’s Care, by
 Gentlemen of considerable Figure and
 Interest. Colonel *Morris* pressed very ear-
 nestly for a Minister for *Braintree*, and
 Co-

Colonel *Heathcote*, for another, for the People of *Connecticut* Colony; great Numbers of whom, were very earnest to have a Minister of the Church of *England*. *Robert Hunter* Esq; Governor of *New-York*, in the Year 1711, writes thus to the Society, concerning the People at *Stratford*: *When I was at Connecticut, those of our Communion at the Church at Stratford, came to me in a Body; and then, as they have since by Letter, begged my Intercession with the Venerable Society, and the Right Reverend the Lord Bishop of London, for a Missionary; they appeared very much in earnest, and are the best Sett of Men I met with in that Country.*

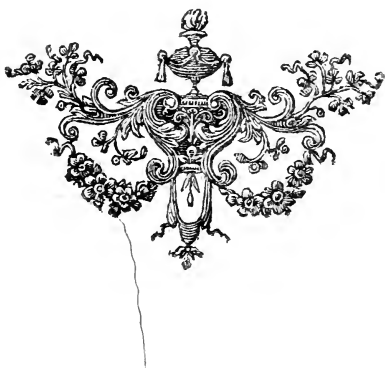
8. THE Inhabitants of *Marblehead*, in the Year 1714, sent the following Petition to the Society, which speaks the hearty Disposition of the People, when they set up the Church of *England* Worship; And this, upon the Proof of many Years Experience, appears plainly to have been no sudden Heat or Start of Zeal, but a well-grounded Sense of the Excellency of our Church, since they have continued in the same Spirit ever since. They express themselves thus to the Society: “ Whereas your Petitioners,
“ out

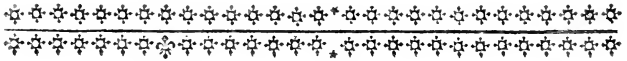
Requests for Missionaries

“ out of a just Esteem for the excellent
“ Constitution of the Church of *England*,
“ both in its Doctrine and Discipline, and
“ Form of Government, have Subscribed
“ sufficient Sums of Money, towards the
“ Erecting of a Building for the Service
“ of Almighty GOD, according to the
“ Manner of Worship prescribed in the
“ Church of *England*; Your Petitioners
“ humbly desire the Honourable Society’s
“ Favour and Encouragement, in sending
“ a Minister to them with all convenient
“ Speed, with the usual Salary allowed
“ their Missionaries. Of what Consideration
“ your Petitioners are, will be seen by the
“ Number of their Names, and the Value
“ of their Subscriptions under-written;
“ we must also add, that the Town of
“ *Marblehead*, (next *Boston*) is the greatest
“ Place of Trade and Commerce within
“ this Province, daily adding to their Num-
“ bers, Persons chiefly of the Church of
“ *England*, and by the Blessing of GOD,
“ we have a certain Prospect, that the
“ Church here, will be every Day increased,
“ and flourish more and more. Upon these
“ Accounts, we hope the Venerable So-
“ ciety will be pleased to grant our Re-
“ quests, and your Petitioners shall always
“ pray

“ pray for the Society’s Prosperity and
“ Success in all their great and glorious
“ Designs.

IT must be noted here, the People did fully perform what they promised; and the Sum intimated in their Petition, for Building of a Church, was no less than 416 Pounds Subscribed by 45 Persons, and the People have continued constant to this present Time, in their firm Adherence to the Church of *England*.





C H A P. IV.

The Testimonials required by the Society from the Missionaries they send abroad. The Rules they give them for their Conduct. The Reverend Mr. Keith and Mr. Talbot sent Travelling Preachers thro' several Colonies.

The Testimonials required from the Missionaries

I. **T**HE next Labour of the Society, was to enquire for Persons in Holy Orders, duly qualified, who would undertake the Mission: For they were easily aware, that their Missionaries would meet with Difficulties in the Discharge of their Ministerial Office; and tho' there were many well inclined People in those Parts, there were also many Gainfayers; and that therefore all the Means of a watchful and prudent Conduct, were necessary to make their Labours successful. The Society agreed there-

therefore on the 15th of *February* in 1702, that all the Bishops of the Realm, who were Members of their Body, should be earnestly desired to recommend it to their Archdeacons, and their Officials, to cause publick Notice to be given in their next Archidiaconal Visitation; that such Clergymen, as should have a Mind to be employed in this Apostolical Work, and could bring sufficient Testimonials, according to a Form prescribed; might give in their Names to their respective Bishops, or to their Archdeacons, to be communicated by them to this Corporation: Upon which the Society would consult with the Lord Bishop of *London*, in order to the sending them to such Places as had most Need, and where they might therefore, by GOD'S Assistance and Blessing, do most Good. This Resolution of theirs, the Society printed and published; entituling it their Request concerning fit Ministers to be sent abroad; and do in the Beginning of it, thus express themselves to the World.

“ The said Society do request, and earnestly beseech all Persons concerned,
“ that they recommend no Man out of
“ Favour or Affection, or any other
“ worldly Consideration; but with a sin-
“ cere

The Testimonials required

“ cere Regard to the Honour of Al-
 “ mighty GOD, and our Blessed Saviour,
 “ as they tender the Interest of the Chri-
 “ stian Religion, and the Good of Mens
 “ Souls.

2. IN this Paper the Society also specified several Particulars, concerning which, they desired the Persons would certifie, who should recommend any Clergymen that offer'd themselves for the Mission: Namely, their Age, their Condition of Life, their Temper and Prudence, their Learning and sober Conversation, their Zeal for the Christian Religion, their Affection to the present Government, and Conformity to the Doctrine and Discipline of the Church of *England*. These Particulars would surely compose a very ample and sufficient Testimonial; yet notwithstanding this, the Society used a farther cautionary Method of acting, even upon such a Testimonial being offered; namely, that no Testimonials should be allowed, but such as were signed by the respective Diocefan, of any Missionary who was to be sent abroad; and where that was not practicable, by some other Persons of Credit and Note, three at least, of the Communion of the Church of *England*:
land :

land: And lastly, that no Testimonials should be allowed, without first consulting the Persons who were said to have signed them; after which the Person recommended, is ordered to read Prayers and preach before some of the Members of the Society, and upon their Approbation, he is entertained as a Missionary by the Society.

3. THESE are as careful Steps as could have been taken, and no Diligence hath been wanting in the Society, to provide proper Persons, to discharge the Work of the Ministry, so difficult in some of the Plantations. When they have receiv'd their Missionaries, they give them some Rules more peculiarly adapted for their proper Demeanor in the Colonies, and for their general Conduct in performing the Duties of their Function in those Parts, where they might meet with some disadvantageous Circumstances. The Society doth particularly instruct them; That they should take a special Care to give no Offence to the Civil Government, by intermeddling in Affairs not relating to their own Calling and Function: That they should also endeavour to convince and reclaim those who dissent from, or oppose

pose them, with a Spirit of Meekness and Gentleness only.

3. THE Society advise their Missionaries not to decline any fair Opportunity of preaching to any Number of People as may be occasionally met together from remote and distant Parts, tho' it may not be on a *Sunday* or *Holyday*. That the chief Subjects of their Sermons should be the fundamental Doctrines of Christianity, and the Duties of a sober, righteous, and godly Life, as resulting from such Doctrines. That they should carefully instruct the People concerning the Nature and Use of the Sacraments of Baptism and the Lord's Supper, as being the peculiar Institutions of CHRIST, Pledges of Communion with him, and Means instituted of deriving Grace from him : That they should duly consider the Qualifications of such grown Persons to whom they shall administer Baptism, as also of those whom they admit to the Lord's Supper, according to the Directions of the Rubrick in our Liturgy : That they take a special Care to lay a good Foundation for all their other Ministrations, by Catechizing those under their Care, whether Children

or

or other ignorant Persons, and explain the Catechism to them in the most familiar Manner: That they should be diligent to shew to Heathens and Infidels, the Necessity of a Revelation, and the Truth of the Christian, contained in the holy Scriptures. *Lastly*, The Society direct their Missionaries to visit frequently their Parishioners; and if their Parishes are of a large Extent, that they should, at convenient Opportunities, officiate in different Parts of them, that so all the Inhabitants, by Turns, might more commodiously partake of their Ministrations.

4. THESE are the Instructions more peculiarly relating to their Parochial Care: With Regard to the Corporation, the Missionaries are required to keep a constant Correspondence with the Society by their Secretary; and to send over every six Months, an Account of the State of their respective Parishes; that so the Corporation may, from Time to Time, see the Progress they make in the good Work; and if any Difficulties should arise, consider how they may apply proper Remedies.

Encouragements given the Missionaries.

5. AFTER mentioning the more peculiar Rules the Society give their Missionaries for guiding their own Conduct; it will not be unseasonable to intimate a Particular or two, done by the Society, for the Encouragement of their Missionaries, upon their engaging to go abroad. They advance them half a Year's Salary upon their setting out, and in Case of Mortality, pay their Executors or Assigns half a Year's Salary more. If the Society should think it necessary to dismiss any Missionary, provided it be not on Account of any Misdemeanor, they allow him a Year's Salary after his Dismission is agreed on at the Board. They allow also every Missionary at his going abroad, Ten Pounds Worth of Books for a Library, if there is not such a Library already settled in the Place to which he is appointed. They also write with him, a Letter of Recommendation to the Governour of the Colony, and to the People of the Parish where he goes, to intreat the Governor's Favour and Protection, and to bespeak the People's Respect and Kindness to him; and allow him Five Pounds Worth of small Tracts, to distribute among the poorer People, as he shall judge most con-

convenient. *Lastly*, When their Missionaries have been pressed with very distressing Circumstances, on Occasion of any publick Calamity, as War with the *Indians*, or the like; they have presented them with very considerable Gratuities, beyond their Salaries, for their due Support; nay, when some of their Missionaries, who have behaved themselves worthily, died, and left Wife or Children quite unprovided for, the Society have also made handsome Presents to the Widows or Orphans.

6. HAVING thus given a Description of the Religious State of the Colonies, and briefly mentioned some of the principal Rules of the Society, in the Choice of their Missionaries; it follows in the next Place, to lay before the Reader an Account of the Labours and Success of the Missionaries in the several Colonies where they were sent.

7. BUT here it must be observed to the Reader, that the Society, before they proceeded to appoint Missionaries to particular Places, resolved to send a Travelling Missionary or Preacher, who should travel over, and Preach in the several Govern-
ments

The Reverend Mr. Keith sent travelling Preacher.

ments on the Continent of the *British America*; by which Means they hoped they should awaken the People into a Sense of the Duties of Religion. For this purpose, they sent the Reverend Mr. *George Keith*, who had formerly resided in *Pensylvania*, an itinerant Missionary thro' the Continent of the *British North-America*, with an Allowance of 200*l.* a Year. He set Sail from *England* on the 24th of *April* in 1702, and arrived at *Boston* in *New-England*, on the 11th of *June* following. He performed his Mission in two Years, and returned to *England*, and published a full Account of his Labours there, of which I shall give the Reader here a very short Summary.

A Summary of Mr. Keith's Labours.

HE travelled over, and preach'd in all the Governments and Dominions belonging to the Crown of *England*, betwixt *North-Carolina* and *Piscataway River* in *New-England* inclusively, being ten distinct Governments; and extending in Length above 800 Miles. During the whole Time of his Mission, he was very assiduous; he Preached commonly twice on *Sundays*, besides on Week-days, and the Sermons were properly adapted to the Hearers, before whom they were delivered. He had generally good Success where he preached, the People

ple in many Places, were well disposed for receiving of the Gospel, and seemed to hear the Word with great Reverence, Humility and Zeal: They joined with him devoutly in the Liturgy, and all publick Prayers, and the Administration of the Sacrament, and earnestly desired him to present their Requests to the Society, to have Ministers sent among them. But he was especially successful in his Preaching, and private and publick Conferences, in several Places in *Pensylvania*, the two *Jersies*, *Oysterbay* in *Long-Island*, and at *New-York*, where he laboured most, and continued the longest Time. In the two first of these Places a great Number of separatist *Quakers* or *Keithians*, who had separated from the Body of *Quakers* in the Years 1691 and 1692, had quite relinquished *Quaker* Principles, and joined themselves to the Church of *England* Members at *Philadelphia*; where the Reverend Mr. *Evans*, who had been sent thither by the Bishop of *London*, had now a very numerous Congregation. These People, when they saw Mr. *Keith*, who had been the chief Instrument and Occasion of their forsaking the *Quaker* Errors, coming again among them, and in the Character of a Minister of the Church of *England*, they

ex-

expressed great Joy and Satisfaction to hear him preach what tended to their farther Confirmation in the Christian Faith. Mr. *Evans*, the Minister of *Philadelphia*, acquainted him, he had baptized above 500 Men, Women, and Children *Quakers*, in *Pensylvania* and *West Jersey*. And Mr. *Keith*, during his Continuance in those Parts, together with the Reverend Mr. *Talbot*, who accompanied him as his Associate in his Labours, baptized at least 200 in *Pensylvania*, and *West* and *East Jersey*, *New-York*, and in some Places on *Long-Island*, especially *Oyster-Bay*.

THE Reverend Mr. *John Talbot* happened to be Chaplain to the Ship the *Centurion*, in which Mr. *Keith* went over to *America*, together with Governour *Dudley* and Colonel *Morris*; and being very much affected with the good Undertaking which Mr. *Keith* was engaged to carry on, he offered to go with him as his Associate in his Travels, and was accepted; several Persons of Worth, transmitted to the Society a fair Character of him, upon which he was supported with a Salary, and Mr. *Keith* acquainted the Society, that he was very useful to him in his Labours, very dili-

diligent and very zealous in discharging all the Ministerial Duties.

THERE were now settled in *Pensylvania* three Church of *England* Congregations, which had convenient Churches, at *Philadelphia*, *Chester*, and *Oxford*. The Reverend Mr. *Evans*, Minister of *Philadelphia*, preached occasionally at *Chester*, and the Reverend Mr. *Rudman*, a *Swedish* Missionary, officiated at *Oxford*. At *Philadelphia*, they had publick Prayers not only on *Sundays*, but also on *Wednesdays* and *Fridays*, and by a mean Computation there was an Audience of 500 Persons from the Town and Country near *Philadelphia*, and more on great Festivals. At the Church at *Chester*, there assembled commonly 200 Persons, and at *Oxford* above 150. These Churches are within 30 Miles Distance of each other, and were frequented by a considerable Number of late Converts to the Church from *Quakerism*, and were Persons of good Note for their Christian Conversation, Devotion and Zeal. There did usually assemble between 2 and 300 Persons, at *Burlington* in *West Jersey*, about 20 Miles distant from *Philadelphia*, lying on the *North Side* of *Delawar* River,
Mr.

Mr. *Keith* and Mr. *Talbot* laboured much among them, and with good Success, the Congregation which assembled there, became a religious People, and well affected to the Church of *England*, tho' formerly the greater Part of them were a loose Sort of Persons, regardless of all Religion. Several of these desir'd Baptism, and had also their Children baptized by Mr. *Keith* and Mr. *Talbot*, or by Mr. *Evans* before their Arrival, and had lately built a Church, and called it *St. Ann's*.

MR. *Keith* laboured also much among the other Sort of *Quakers* called *Foxians*, went to their Meetings, and offered with all manner of good Friendship to speak there, in 10 several Places; at three in *New-England*, at one in *Rhode-Island*, at *Flushing* in *Long-Island*, at *Shrewsbury* in *East Jersey*, at *Burlington* in *West Jersey*, at *Philadelphia*, at *Oxford* in *Pensylvania*, and at *Herring-Creek* in *Maryland*; but he found them obstinately attached to their own Notions, and instead of shewing any Expressions of Kindness, used much reviling Language towards him.

IN divers Parts of *New-England*, he found not only many People well affected to the Church, who had no Church of *England* Mini-

Ministers, but also several *New-England* Ministers desirous of Episcopal Ordination, and ready to embrace the Church-Worship. Some of whom both hospitably entertained Mr. *Keith* and Mr. *Talbot* in their Houses, and requested them to preach in their Congregations, which they did, and received great Thanks both from the Ministers and from the People.

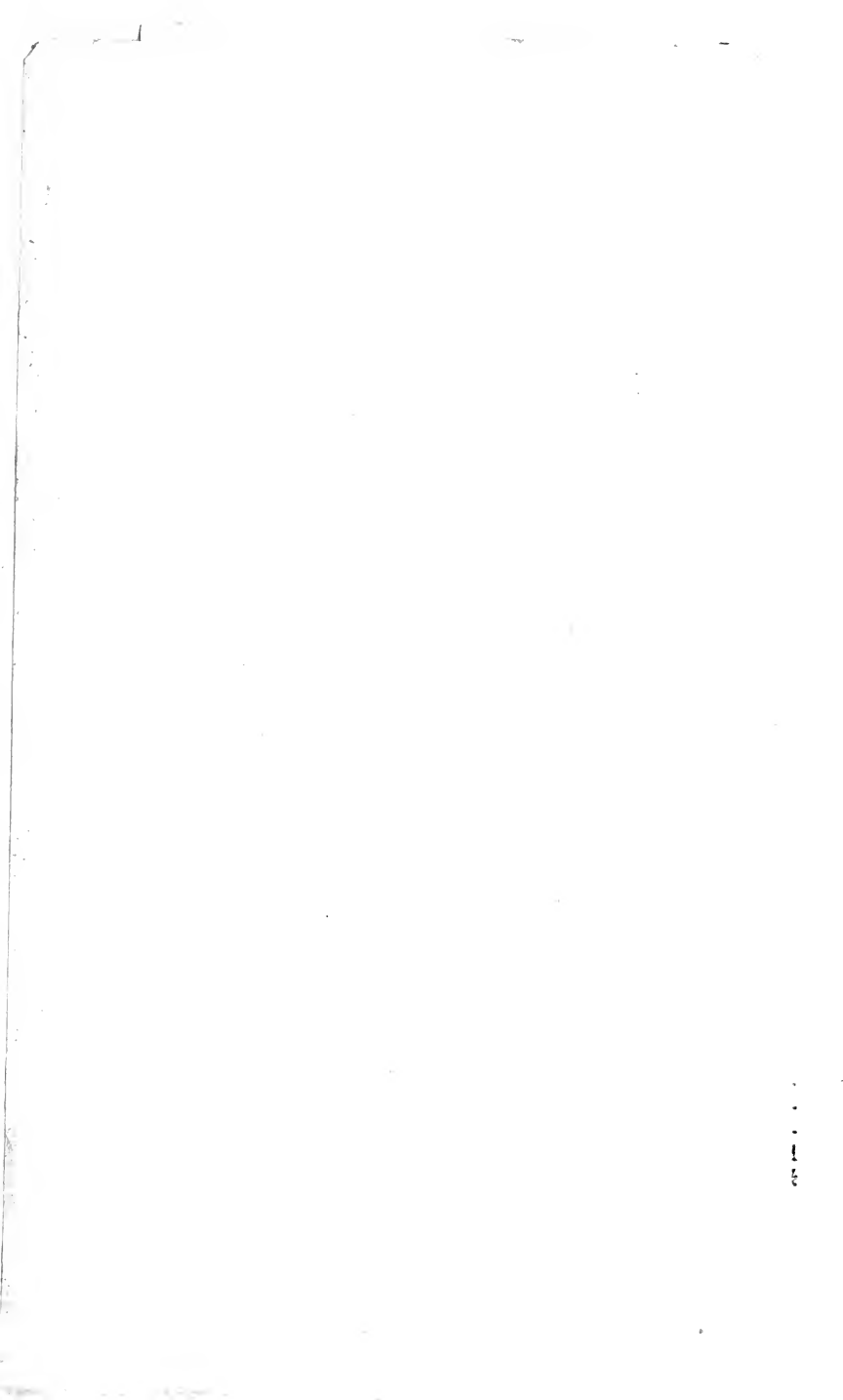
MR. *Keith*, during his Abode in these Countries, printed also several Sermons and Tracts, in Answer to Books of *Quakers* and others, which were generally approved of, and seemed to have been very useful towards removing some Prejudices against the Church of *England*.

MR. *Keith*, in the Conclusion of his Narrative, represented to the Society, the Want of a great Number of Ministers for a People dispersed over such large Countries; and assured them that several Congregations in many Towns, had engaged him to present their humble Requests to the Society, to send Ministers to them. The Chief of these were *Amboy*, *Shrewsbury*, *Freehold* and *Elizabeth-Town* in *East Jersey*, *Maidenhead* and *Cobansy* in *West Jersey*; *Narragansett*, *Swansy*, *Little-Compton*, or *Seconet* in *New-England*;

England ; Rhode-Island, and Shrewsbury by Chester River in Maryland, and Newcastle by Delaware River in Pennsylvania, where they were building a Church when he came away. And lastly, the People of Princess ANN's County in the South Parts of Virginia, which is 150 Miles in Length, and had not one Minister ; tho' there were a great many People zealously disposed to the Church of England Worship.

8. THIS is the Sum of Mr. *Keith's* Narrative ; and from this, and the former Accounts transmitted by many other Hands, the Society thought they had sufficient Light given them where to send Missionaries, which they proceeded to do, as from the following Sections will appear.







C H A P. V.

Missionaries sent to South-Carolina : The Places to which they were appointed ; their Labours and Success. A War raised by the Yammosees and other Indians, against the English. The Tranquillity of this Province happily restored : Thirteen Churches and Four Chapels of Ease Built : Salaries settled on the Clergy : Schools opened.

TH E Province of *South-Carolina* shewed so earnest a Desire of having Ministers of the Church of *England*, upon the first Information they received of this Corporation being erected, that the Society resolved very early to send Missionaries to this Colony, that so good a Disposition of the People might be assisted as soon as possible. Accordingly in *June 1702*, the Reverend Mr. *Samuel Thomas* was sent thither. The Society designed he should have first attempted the Conversion of the *Yammosee Indians*, but the Governor *Sir Nathaniel Johnson*,

The Reverend Mr. *Thomas* sent Missionary, settled at *Goosecreek* Parish.

Missionaries sent

and several other Gentlemen there, judging it not to be a proper Season to enter upon this Work, he did not engage in that Mission; but after some small Continuance in the Governor's Family, he was appointed by Sir *Nathaniel Johnson*, to the Cure of the People settled on the three Branches of *Cooper River*, 15 Miles distant from each other; but to make *Gooscreek* the chief Place of his Residence. *Gooscreek* was one of the largest and most populous Country Towns, and settled by *English* Families entirely well affected to the Church of *England*, and who formerly had for some Time the Reverend Mr. *Corbin* for their Minister. The Parish is 20 Miles in Length, and from 8 to 14 in Breadth; Mr. *Thomas* discharged his Ministerial Office with very good Success, he acquainted the Society, that tho' his Communicants at first were but 5, they soon increased to 32; that he had taken much Pains also in instructing the *Negroes*, and learned 20 of them to read. But in *October* 1706, this worthy Missionary died, (as several Gentlemen of the Country wrote Word) very much lamented for his sound Doctrine, exemplary Life, and Industry; after having laid a good Foundation for his

his

his Successors, to carry on the Work he had begun.

THE Society appointed the Reverend Dr. *Le Jeau* to succeed him. Upon his Arrival in the Country in 1706, he acquainted them, he had met with an extraordinary kind Reception from his Excellency the Governour and the Chief Justice, and had received many Tokens of great Civility and Goodness from several worthy Persons. The People were then very busie in providing all Materials for fitting up the Church and Parsonage House, which they soon after compleated. He transmitted to the Society an Account of the State of his Parish and other neighbouring Settlements, wherein he represented very earnestly, that it was the greatest Pity imaginable, to see how many various Opinions had been spread there, by a Multitude of Teachers and Expounders of all Sorts and Perswasions; and yet he could find very few, that understood Christianity, even as to the essential Parts of it; yet the Parents and Masters were indued with much good Will, and a ready Disposition, to have their Children and Servants taught the Christian Religion. He was not only very

He dies; Dr. *Le Jeau* appointed to succeed him.

diligent in his proper Cure at *Gooscreek*, but also assisted in other Places, where a Minister was wanting; the Church at *Charles-Town* being some time after his Arrival vacant, he used to preach once a Month there, where at *Easter* he had but 24 Communicants, tho' there were above 500 Persons of Age in the Place. He sometimes visited the *French* Settlement in *Orange Quarter*, then entirely destitute of a Minister, and administered the Sacraments among them. This Settlement consisted then of about 32 Families, out of which there were 50 Persons Communicants. His own Parish had about 100 Families, making up 1000 Persons, much the greater Number of which were Members of the Church of *England*. He performed all parts of his Ministerial Duty with great Diligence. The first Year of his Mission, he Baptized 21 Children, the second 19, and the Number of the Communicants increased to 35. He instructed and baptized many *Negroes* and *Indian* Slaves; and whereas he found several Parents had neglected to have their Children Baptized, because they paid some Duties to the Minister, he acquainted them he desired nothing, and prevailed upon a considerable Number of them to bring their Chil-

Dr. Le Jeau
doth great Ser-
vice, preaches
in several Pa-
rishes.

Children for Baptism; and by his private as well as publick Discourses, perswaded several Persons of a grown Age, to attend him to be instructed in the essential Doctrines of Christianity, in order for receiving Baptism. He used frequently on *Week-days* to Catechize the younger People at his House, as finding nothing conduced more towards promoting the Gospel, than this private Instruction of the Youth. The Doctor was not only very laborious in his Function, but by GOD's Blessing very successful, and happy in gaining the Affections of his People. Soon after his being fixed among them, they made a voluntary Subscription of 60*l.* a Year *Carolina Money* for him. The Church they first built became too small for the growing Number of his Parishioners, and they erected a beautiful Brick Edifice. A Parsonage House was built by some publick Benefactions, which happening to be some Time after unfortunately destroyed by Fire (all but the Brick-work) the charitable Country bestowed a very considerable Sum for its Repair. Captain *Schenckingh*, a worthy Gentleman of the Parish, gave 100 Acres of good Glebe Land to the Church for ever. The Doctor, after this, acquainted the Society, that his Parishioners were much improved, and be-

A new Church
and Parsonage-
House Built.

come of a very sober, civil, and edifying Behaviour, and that he had a full and constant Appearance at Church ; tho' there remained some few Atheistical Persons and Scoffers at all Revelation. His Congregation grew still more numerous, the Communicants increased, and in 1714, they arose to 70 *English*, and 8 *Negroes*. In the Year 1717, Dr. *Le Jeau* died ; very much lamented by his own Parishioners, and regretted by every one, who knew how useful and industrious he had been in promoting the Gospel in those Parts. In the Year 1720, the Society sent the Reverend Mr. *Merry* a Missionary into *Carolina*, and the Church of *Gooscreek* being then vacant, the Parishioners requested him to come and reside among them, which he did for some time, but stayed not long, and returned again to *England*. The Society, upon the Request of the Inhabitants of *Gooscreek*, soon after appointed another Missionary, the Reverend Mr. *Ludlam* ; he arrived there in the Year 1724, and began his Mission with great Diligence. There were in his Parish a large Number of *Negroes*, Natives of the Place, who understood *English* well, he took good Pains to instruct several of these in the Principles of the Christian Religion, and

after-

He dies.

The Reverend Mr. *Ludlam* appointed Missionary here.

afterwards admitted them to Baptism. He said if the Masters of them would heartily concur to forward so good a Work, all those who have been born in the Country, might without much Difficulty be instructed and received into the Church. Mr. *Ludlam* continued his Labours among the *Negroes*, and every Year taught and baptized several of them; in one Year, eleven, besides some *Mulattoes*. The *English* of his Parish were a very sober and well-behaved People, and duly attended Divine Worship. Some few, who had been of looser Principles, and negligent of the Ordinances of the Gospel, were persuaded to a due Conformity to the Church, and several grown Persons received Baptism. The People continued regularly to bring their Children to Baptism, and devoutly frequented the Sacrament. Mr. *Ludlam* persevered in a diligent Discharge of all the Duties of his Function; but in *October* 1728, he died; and in Testimony of his Regard to the Society's good Designs, and his Respect to the People of his Parish, bequeathed by his last Will, all his Estate, real and personal, to the Society in trust, for Erecting and Maintaining a School for the Instruction of Poor Children of that Parish. His whole Estate is computed to

He behaves
worthily, di-
es, and be-
queaths all his
Estate for a
School for
poor Children.

amount to about 2000*l.* Carolina Money, after Payment of his Debts.

The Reverend
Mr. *Maule* ap-
pointed Mis-
sionary to St.
John's Parish.

2. THE Society sent the Reverend Mr. *Maule*, Missionary to *Carolina* in 1707, he arrived there the same Year; he was not appointed to any particular Place, but it was left to the Governor and Council to fix him, where they should judge he could be most useful. Upon his Arrival there, he met with a very favourable Reception at *Charles-Town*, from the Governor and other Gentlemen of the Province. He was soon after fixed in *St. John's* Parish, on the *Western* Branch of *Cooper* River; it is a pleasant and healthful part of the Country, and the Planters there, were generally good, sober, and teachable People; but settled at a great Distance from each other, in scattered Plantations. He was the first Clergyman of the Church of *England*, that resided there for any considerable Time. Upon his Preaching at his first coming, to a good Number of Churchmen, he had several *Independents* and *Anabaptists* who came to hear him, and behaved themselves very devoutly and attentively, during the whole Time of Divine Service. He took a great deal of Pains in the Discharge of his Duty, and upon

upon Account of the Distance between the Settlements, was obliged to ride very often, which was exceeding fatiguing (especially during the sultry Season in that Country) as well as expensive to him. The good People were sensible of this Difficulty he underwent in Travelling, and to ease him as much as they could, did, without his Knowledge, raise among themselves 25 Pounds *Carolina Money*, and bought a Horse, and other Accoutrements, and made him a Present of them. Upon his first Settling here, the *English* had no Church to perform Divine Worship in, but about 10 *French* Families had Built them a small Church, and their Minister Mr. *Tuilliard* offered Mr. *Maule* the Use of his Church, which he accepted, and Preached often there; and such of the *French* as understood *English*, came to hear him. At other times, he Preached up and down among the Plantations, as the Houses lay most convenient for the People to meet at. In the Year 1706, an Act of Assembly had passed there for Building 8 Churches in 8 Parishes, and 333 Pounds *Carolina Money* was allotted for each: At length, about the Year 1710, the *English* began to Build a Church, and this Sum was expended now in Building one in St.

Takes great Pains in his Mission.

John's

John's Parish. All the Outside was not finished till 1711. However, Mr. *Maule* resolved to begin to make Use of it, tho' there was no Conveniency of Seats or Pulpit, or other Furniture. Soon after

A Church is
Built.

Colonel Broughton, a worthy Gentleman and serious Christian, coming to reside in that Parish, he very generously adorned the Church, made a Communion-Table, rail'd in the Chancel, made a Pulpit, Reading Desk, and some Pews; all with *Cedar*.

THIS good Man's Labours were attended with Success, the People regularly came to Divine Service, and many frequented the Sacrament; and the whole Body of them were influenced to lead more orderly and Christian Lives. Among other Causes of their religious Improvement he mentions, that the Books which the Society distributed among the People, by their Missionaries, had a very good Effect; and proved very instrumental in removing a great many Prejudices out of the Minds of some, and in making the whole People in general, more inquisitive about their Spiritual Concernment. Particularly, the Common-Prayer-Books which he had dispersed among the People, had influenced many to come to Church; and Dr. *Beveridge's* Sermon of the Excellency and Usefulness

fulness of the Common-Prayer, which he distributed with the Common-Prayer-Books, was of great Service.

THUS he continued diligent in all Parts of his Duty, till the fatal *Indian* War broke out, in the Year 1715, at which Time all his Parishioners were driven from their Plantations. In this Calamity he did not forsake them, but retired with them to a Garrison, whither they fled for Safety; and continued for above 4 Months to perform all the Offices of his Function; He baptized their Children, visited their Sick and Wounded, and buried their Dead, preached every Lord's-Day, and read Prayers twice every Day in the Week. The Duty was much above his Strength, especially as performed in a numerous Croud, confined in a small Compass of Ground, and in very sultry Weather too. However he underwent it with Chearfulness, "Considering (as he expresses himself) that having hitherto lived among them in their Prosperity, I could not, in Conscience, desert them in Times of Danger and Distress, that so I might learn them by Example as well as Doctrine, to submit with Chearfulness to the Will of GOD". Thus he persevered

The People driven from the Parish by the *Indians*.

Continues
with the Peo-
ple in a Gar-
rison, falls
sick, dies.

vered till the War grew less dangerous, and the People returned to their Plantations. But this Fatigue threw him into a Bloody Flux, thro' which, after many Relapses, he died; very much lamented by all the Country; and to express his hearty Wishes to the Society's Designs, he made them, by his last Will, residuary Legatees, from which they received above 600 pound *Carolina Money*.

THE Reverend Mr. *Moses Clerk* was appointed by the Society to succeed Mr. *Maule*, he arrived in *Carolina* in 1720, but a few Months after, died. The Church-wardens and Vestry petitioned the Society for another Missionary, and the Reverend Mr. *Bryan Hunt* was sent over, but he was not successful in his Mission: his contentious Behaviour gave great Offence to many of the Parishioners; and in the Year 1728, after many Differences and Contests, he left his Parish, and returned to *England*. The Society immediately after, in the Year 1729, appointed the Reverend Mr. *Daniel Dwight* Missionary to this Parish.

The Reve-
rend Mr. Os-
born sent to
St. *Bartholo-
mew's* Parish.

3. THE Society received Requests from the People of St. *Bartholomew's* Parish for a Missionary, and the Reverend Mr. Os-

born

born was sent thither. He arrived in 1713, and was the first Minister of the Church of *England*, that had settled there. His Cure proved very difficult, for the Parish was above 30 Miles long from *North* to *South*, and 40 from *East* to *West*; there were about 120 Families in it, at his first coming; the People were spread at great Distances, in scattered Plantations, over all this large Tract of Land; which made the Fatigue and Labour of serving his Cure very great. He was obliged, for the People's Conveniency, to officiate at 5 different Places, some of them 20 Miles distant from the Place of his Abode. He acquainted the Society, the People were very ready to be taught and instructed in the Christian Faith, that soon after his being fixed among them, he had baptized above 70, many of them grown Persons; at first they had some Scruples about Receiving the Sacrament, but he began to remove them by private Conferences. He continued very diligent in his Duty, and was much respected by his Parishioners. But in the Year 1715, the unhappy *Indian* War broke out; the Savages destroyed all the Plantations in his Parish, and also those of *St. Helen's* in *Port-Royal-Island*. The People abandoned the Place

The *Indians* ravage all his Parish.

entirely; their Houses and Plantations were spoiled and burnt. The *Indians* made so sudden an Irruption into these Parts, that they were within less than three Miles of Mr. *Osborn's* House, before they were discovered; he just had Notice to make a difficult escape to *Charles-Town*, abandoning all that he had to the Savages; where soon after he died, with the general Character of an honest and useful Man. This Parish hath not yet recovered from the Ravages of the *Indians*, many of the People did not return to their Settlements; the Society therefore have not fixed a Missionary here; but some of the Ministers of other Parishes, have occasionally officiated among those who returned to their Plantations.

He loses every thing, escapes to *Charles-Town*, dies.

4. THE Parish of *St. Helen's* in *Port-Royal-Island*, agreed in the Year 1712, to have a Minister resident among them. They were acquainted with, and had a good Esteem for the Reverend Mr. *Guy*, then Assistant to the Reverend Mr. *Johnson*, the Rector of *Charles-Town*; they proceeded to elect him for their Minister, according to the Laws of this Province; after having first obtained the Consent of the Reverend Mr. *Johnson*, the Bishop of *Lon-*

London's Commiffary, then at *Charles-Town*. Presently after, they wrote to the Bishop of *London*, and to the Society, an Account of this Election. They represented in their Letters, that they were the most remote Parish in the Country, and not well settled as yet; that since their first fixing there, they never had a Minister resident; and therefore prayed the Society, in Compassion to their great Wants, to allow Mr. *Guy* a Salary. Mr. *Guy* was then in Deacon's Orders only; he returned to *England* in the Year 1713, and received Priest's Orders; and the Society appointed him Missionary there. He arrived in *Carolina* soon after, and acquainted the Society, that he had entred upon his Cure. This Parish was very large and extensive, for the whole Nation of the *Yammofee* Indians was included in it. Mr. *Guy* was very diligent in the Discharge of all Parts of his Ministerial Office; he instructed and baptized several grown Persons, besides the younger Children. Tho' there had been formerly some *Anabaptist* and *Presbyterian* Teachers here, yet at his Arrival, the People had no Teacher of any Persuasion, and lived all without using any Kind of publick Divine Worship. Notwithstanding which, they

Very diligent
in his Cure.

they were very well disposed; and for their greater Conveniency, Mr. Guy performed Divine Service in some of the Parishioners Houses, sometimes in one part of the Parish, sometimes in another, that all the People, at Times, might have an Opportunity of coming to Divine Worship. Mr. Guy wrote to the Society, that he met with many Favours from his Parishioners, and that they behaved, both publickly and privately, very obligingly and kindly to him. But in the Year 1715, both he and all his Parish, narrowly and very providentially escaped; being cut off by the *Indians*. The *Yammosees* inhabiting part of that Parish, rose suddenly and fell on the *English*; if there had not been a Ship lying in the River, on Board of which, the *English* got, and so escaped to *Charles-Town*; they would have been all utterly destroyed by the Savages. Some few who did not make a timely Escape on Board, fell into the *Indians* Hands, and were massacred.

He and the
People fly to
Charles-Town.

Some Account
of the *Indian*
War.

5. HAVING mentioned before, this *Indian* War, and since I shall be obliged to take Notice of it again, as a Calamity, which not only very much stopped the Progress of the Gospel in those Parts, but

but very greatly threatened the Civil State of that Country; I shall give the Reader here some short Account of it. In the Year 1715, The *Indians* adjoining to this Colony, all round from the Borders of *Fort St. Augustino* to *Cape Fear*, had formed a Conspiracy to extirpate the White People. This War broke out the Week before *Easter*. The Parish of *St. Helen's* had some Apprehensions of a rising among the adjoining *Indians*, called the *Yammosees*. On *Wednesday* before *Easter*, Captain *Nairn*, Agent among the *Indians*, went, with some others, to them, desiring to know the Reason of their Uneasiness, that if any Injury had been done them, they might have Satisfaction made them. The *Indians* pretended to be well content, and not to have any Designs against the *English*; Mr. *Nairn* therefore and the other Traders continued in the *Pocotaligat-Town*, one of the Chief of the *Yammosee* Nations. At Night they went to Sleep in the Round-house, with the King, and chief War-Captains, in seeming perfect Friendship; but next Morning, at Break of Day, they were all killed with a Volley of Shot, excepting one Man and a Boy, who Providentially escaped (the Man much wounded) to *Port-Royal*, and gave Notice of the rising

of the *Indians* to the Inhabitants of *St. Helen's*. Upon this short Warning, a Ship happening to be in the River, a great Number of the Inhabitants, about 300 Souls, made their Escape on Board her to *Charles-Town*, and among the rest, Mr. *Guy*, the Society's Missionary; having abandoned all their Effects to the Savages: some few Families fell into their Hands, who were barbarously Tortured and Murdered.

THE *Indians* had divided themselves into two Parties; one fell upon *Port-Royal*, the other upon *St. Bartholomew's* Parish; about 100 Christians fell into their Hands, the rest fled, among which, the Reverend Mr. *Osborn*, the Society's Missionary there. The Women and Children, with some of the best of their Effects, were convey'd to *Charles-Town*; most of the Houses and heavy Goods in the Parish were burnt or spoil'd. The *Yammosees* gave the first Stroke in this War, but were presently joined by the *Appellachee* Indians. On the *North* Side of the Province, the *English* had at first, some Hopes in the Faithfulness of the *Calabaws* and *Creek Indians*, but they soon after declared for the *Yammosees*.

UPON News of this rising, the Governor (the Honourable *Charles Craven*, Esq;) with all Expedition, raised the Forces in *Colleton* County, and with what Assistance more could be got presently, put himself at their Head, and marched directly to the *Indians*, and the Week after *Easter* came up with them, and attacked them at the Head of the River *Cambabee*; and after a sharp Engagement put them to Flight, and stopped all farther Incurfions on that Side.

Governor
Craven raises
Forces, and
defeats the
Yanmosee In-
dians.

IN the mean Time, on the other *Northern* Side, the Savages made an Inroad as far as a Plantation of Mr. *John Herne*, distant 30 Miles from *Gooscreek*; and treacherously killed that Gentleman, after he had (upon their pretending Peace) presented them with Provisions. Upon News of this Disaster, a worthy Gentleman, Captain *Thomas Barker*, was sent thither with 90 Men on Horseback; but by the Treachery of an *Indian* whom he trusted, fell into an Ambuscade, in some thick Woods, which they must necessarily pass. The *Indians* fired upon them from behind Trees and Bushes. The *English* dismounted, and attacked the Savages, and

repulsed them ; but having lost their brave commanding Officer Mr. *Barker*, and being themselves in some Disorder, made their Retreat. Upon this Advantage, the *Indians* came farther on towards *Gooscreek*, at News of which, the whole Parish of *Gooscreek* became deserted, except two fortified Plantations ; and the Reverend Dr. *Le Jeau*, the Society's Missionary there, fled to *Charles-Town*.

THESE *Northern Indians* being a Body of near 400 Men, after attacking a small Fort in vain, made Proposals of Peace, which the Garrison unwarily hearkening to, admitted several of them into the Fort, which they surprized and cut to Pieces the Garrison, consisting of 70 White People and 40 Blacks ; a very few escaped. After this they advanced farther, but on the 13th of *June*, Mr. *Chicken*, the Captain of the *Gooscreek* Company, met and attacked them, and after a long Action, defeated them, and secured the Province on that Side from farther Ravages.

Captain *Chicken* defeats the *Northern Indians*.

THE Society received these calamitous Relations from *Carolina* with much Concern, both on Account of the Distress of the Inhabitants and of their Missionaries.

They

They thought it incumbent on them to do something towards the Relief of the latter, who were sent by them to those Places. Accordingly a Letter was wrote to all the Missionaries, acquainting them, how sensible the Society was of the Hardships they underwent, and that they had agreed to give half a Years Salary to each of them as a Gratuity, for their present Assistance. That this Bounty might be paid them with all Speed, a Letter was wrote by the same Conveyance to Colonel *Rbet*, a worthy Gentleman in that Country, desiring him, on the Account of the Society, to pay each of their Missionaries and Schoolmasters half a Year's Salary; and in Case the other Clergy of the Colony, who were not Missionaries, should be in great Streights upon Account of this publick Calamity, he should also pay each of them a Sum, not exceeding 30 Pounds Sterling; which the Society presented them towards their Support; and that he might draw upon their Treasurer for all such Sums paid. Colonel *Rbet* was pleased very kindly, to pay all the Missionaries who apply'd to him, the Money the Society had directed; and also to the Reverend Mr. *Lapierre*, and Mr. *Richburg*, two *French* Ministers, who were not employed by the Society,

The Society assist their Missionaries and the Clergy in this Calamity.

30 Pound each; they were both just preparing to quit the Country, on Account of their great Want, but were prevented by so seasonable a Relief thro' the Society's Bounty.

6. HAVING given the Reader this short Relation of the *Indian War*, which brought so much Confusion on the Religious as well as Civil State of this growing Colony; I shall now resume the first Subject, and continue on the Account of the Labours of the Missionaries in each Parish. The Inhabitants of the Parish of *St. Helen's* in *Port-Royal* Island, before mentioned, had been all drove from their Settlements, by the *Yammosees*; but upon the suppressing of the *Indian* Ravages, the People returned to their Plantations. They were encouraged to do so, the sooner, because *Port-Royal* Island had a very capacious and safe Harbour, and was likely to become a Place of great Trade, as being a commodious Station for Shipping, and the Country around, affording Plenty of all Provisions. Here are now computed to be above 70 Families. They obtained a considerable Sum of Money from the Government there, towards Building a Church, to which, several worthy Gentlemen added

Con-

Contributions, and in the Year 1724, built a small Church, a neat Brick Building, in Length, from the *West-End* to the Chancel, 40 Feet, and in Breadth 30; the Chancel is 10 Feet square: The Communion-Table, Pulpit, Desk, and some Pews, are made of *Cedar*. There was a pressing Occasion for having a Church here, because the Inhabitants of this Parish live at a great Distance from each other, and the nearest of them at least 40 Miles distant, from any other Parish-Church. The People when they began to build their Church, requested the Society to send them a Missionary. The Reverend Mr. *Lewis Jones* was appointed hither in the Year 1725. He hath behaved himself worthily in the Discharge of all the Duties of his Mission, and instructed several grown Persons in the Christian Faith, and admitted them to Baptism. He continues still here.

7. THE Reverend Mr. *Haskell* was sent to the Parish of *St. Thomas* in 1709. He had been formerly employed by the Society, as Catechist in *Charles-Town*; which Office he discharged with Diligence: The first Church Built here, (now used for a Chapel of Ease) was called *Pomkinbill* Church, from a rising Hill of that Name, on which it was Built;

The Reverend Mr. *Haskell* sent to *St. Thomas's* Parish.

it is situate near the River Side, made of *Cypress* Wood, 30 Foot square, Erected about the Year 1703, at the Charge of the Neighbourhood, and by the particular Assistance of Sir *Nathaniel Johnson*. But the Parish-Church of *St. Thomas* was Built of Brick, situate on a Neck of Land, on the *North-West* of *Wandoe* River, and *South-West* of *Cooper* River; in Pursuance of an Act of Assembly made in 1706. The Foundation of this Church was laid in 1707, and the Building finished the next Year; Mr. *Hafell* was the first Minister of this Church, elected by Virtue of the above-mentioned Act. There are in this Parish upwards of 600 Acres of *Glebe* Land, 200 of which adjoin to the Church; and 420 to the Chapel of Ease. There is as yet no Parsonage-House Built in this Parish, but the Money allowed by the Assembly for that Use, is laid out at Interest, till it shall arise to a sufficient Sum to Build one. There were, in the Year 1713, about 120 Families in this Parish, including the Settlements in *Orange* Quarter; but now the Inhabitants are computed to amount to 565 Whites, 950 *Negroes*, 60 *Indian* Slaves, and 20 Free *Negroes*, in all near 1600 Souls. Mr. *Hafell* had very good Success in his Ministry, was respected and loved by his Pa-

Parishioners, and a great many Persons of unfettled Principles were induced to hold a firm Faith. A great many young Persons, descended of Dissenters of various Tenets, conformed to the Church of *England*, and several young Men of *French* Parentage in *Orange Quarter*, who understood *English*, constantly attended his Church. The Books the Society sent to be distributed by him were of great Use, especially the Common-Prayer-Books, given to the younger People of the *French*, and to Dissenters Children. Mr. *Haskell* continues still in this Mission, with a very advantageous Character.

THE District of *Orange Quarter* is a *French* Settlement, but in the first Division of the Country into Parishes, was Part of St. *Thomas's* Parish; few of the People attended Service in the *English* Church for Want of the Language. The major Part of them usually met together in a small Church of their own, where they generally made a pretty full Congregation, when they had a *French* Minister amongst them; they were poor, and unable to support their Minister, and made Application to the Assembly of the Province, to be made a Parish, and to have some publick Allowance for a Minister Episcopally Ordained, who should

should use the Liturgy of the Church of *England*, and Preach to them in *French*. Accordingly, they were incorporated by the Name of the Parish of *St. Dennis*, till such Time as they should understand *English*. They have now a pretty good Church Built about the Time *St. Thomas's* was, and never had but one Minister, *Mr. Lapierre*.

The Reverend *Mr. Dun* sent to *St Paul's* Parish.

8. IN the Year 1705, the Reverend *Mr. Dun* was sent to *St. Paul's* Parish in *Colleton* County. A small but convenient Brick Church was Erected, about the Year 1708, in Length 35, in Breadth 25 Feet, situate on the Head of *Stono* River, about 20 Miles distant from *Charles-Town* to the *Southward*. It is built on a Piece of Land given by *Mr. Edmund Bellinger*, a Gentleman of that Parish; and a narrow Piece of Land near the Church, containing about 71 Acres, was laid out for a *Glebe*. A little, but commodious Dwelling-house of Brick, was Built for the Minister, with an out-Kitchen, and some necessary Timber Buildings; but this House, and the other out-Buildings, were burnt in the *Indian* War. *Mr. Dun* wrote Word that he found the common People very ignorant, and was obliged to stay some Time to instruct

struct them before he could properly administer the Sacraments. He did not continue long there, and Mr. *Mateland* succeeded him, about the Year 1708, but died not long after. The Reverend Mr. *William Tredwel Bull* was appointed Missionary there in 1712. He demeaned himself with Prudence and Civility, and was so diligent in all Parts of his Pastoral Care, that the Church considerably increased; and the flourishing Condition of it at present is much owing to his Labours. In the Year 1721, the Vestry laid a Petition before the General Assembly, setting forth, “ That the Number of the Inhabitants and of the Members of the Church of *England* was so much increased, that their Parish-Church was too little for them, and that for Want of Room, some were forced to stand without the Door, and others hang at the Windows; and that having agreed among themselves upon the necessary Enlargement, they found it would cost considerably more than 1000 Pound when compleated, with such Decency as becomes the House of GOD: That they were willing to contribute to their utmost, tho’ many of them had been great Sufferers in the *Indian War*, and scarce able to Build
 “ their

The Parish-Church is enlarged.

“ their own Houses destroyed in that “ War.” The General Assembly very generously allowed 500*l.* and the People very liberally and chearfully Subscribed 1000*l.* more, *Carolina Money*; withwhich they made a very neat and regular additional Building to their Church. Mr. *Bull* continued till the Year 1723, very successful in the Discharge of the Duties of his Function, and happy in having the Love and Esteem of his Parishioners. He was obliged to return to *England*, on Account of some Family Affairs, and having retolved to continue here, was, in Consideration of his Services to the Church abroad, promoted to a Benefice here in *England*. In the Year 1724, the Society sent the Reverend Mr. *David Standish*, Missionary to this Parish; he entred upon the Duties of his Function with Diligence, and behaved himself so as to gain the Esteem and Love of his Parishioners. His Congregation increased, and several grown Persons desired and received Baptism. He extended his Labours to other Places, where there was no Minister; particularly in *Edisto* Island, where a large Number of *Churchmen* and *Anabaptists* used to meet him. The People of his Parish made an Additional Building to their Church, and were so much satisfied

satisfied with their Minister, that in the Year 1727, they purchased a *Glebe* for him, of 400 Acres of Land, joining to the Church, and very pleasantly situated on a large River, about 20 Miles distant from *Charles-Town*, with a House upon it, and some other necessary Buildings; Mr. *Standish* continued diligent in all Parts of his Office, till the Year 1728, in which he died.

9. THE Inhabitants of *Christ-Church* Parish had not a Missionary sent to them until the Year 1711. However, that the People might not be left destitute of having Divine Worship celebrated, the Reverend the Clergy neighbouring to this Parish, Mr. Commissary *Johnston*, Mr. *Maule*, Mr. *Hafell*, Missionaries from the Society, and the Reverend Mr. *Lapierre*, gave each a Sermon Monthly at this Church, until the Society appointed the Reverend Mr. *Gilbert Jones* their Missionary there.

The Foundation of *Christ-Church* was laid in 1707, and the publick Allowance of 333*l.* was expended, but the Building not completed in 1712, when Mr. *Jones* came to this Parish. Upon his being elected Rector of this Church, the Parishioners

The Reverend Mr. *Jones* sent Missionary to *Christ-Church* Parish.

petitioned the General Assembly for a further Sum toward finishing their Church; 200 *l.* more was given, and the Parish raised among themselves about 67 Pounds more, with which they finished their Church, bought 100 Acres of Land for a *Glebe*, and built a convenient House and Kitchin at 4 Miles Distance from the Church. Mr. *Jones* sat about the Duties of his Function, with great Diligence and Earnestness; and as the People had been long without a resident Minister, there were many grown Children and Persons of Age unbaptized. He persuaded them to bring their Children for Baptism, and soon after his being settled there, received into the Church 136 Children besides 7 grown Persons; tho' the Number of Housekeepers then was but 105. He used also great Pains to persuade the Masters and Mistresses to assist in having their Slaves instructed in the Christian Faith; but found this good Work lay under Difficulties as yet insuperable. He wrote thus concerning this Matter, *Tho' labouring in vain be very discouraging, yet (by the Help of God) I will not cease my Labours, and if I shall gain but one Profelyte, shall not think much of all my Pains.* He was not only very laborious in his Cure, but out
of

of a kind Regard to the Poverty of his Parishioners, occasioned by the *Indian War*, he declined taking any Contributions from them, lest some unfettled Persons might think their Religion too dear, and therefore forsake it. He contracted several Fits of Sickness by his constant Application, and so impair'd his Constitution, that he was obliged to ask Leave from the Society to come to *England*; the Society consented, and he returned home in 1721, and continued here in *England*.

THE Society sent the Reverend Mr. *Pownal* in his Room, he arrived there in *November* 1722. He acquainted about Two Years after, that the Number of his Parishioners was 470 Free-born, and that there were but few Dissenters among them; but there were above 700 Slaves, some of which understand the *English* Tongue, but very few knew any Thing of GOD or Religion. The People were very sober and industrious; he had a full Congregation, and above 30 Communicants, and had Baptized several grown Persons. Not long after, having some Affairs in *England*, which required his Presence, he returned from his Parish, and continued here. This Parish is at present without

2 Missionary, but the Society have agreed to send One in a little Time.

10. THE Church of *St. Andrew's* is situate about 13 Miles distant from *Charles-Town*, on the *South* Side of *Ashley* River; the Parish extends about 21 Miles in Length, and 7 in Breadth, and contains about 180 Families. The Reverend Mr. *Wood* was the first Minister they had; a very deserving Man, as Mr. Chief Justice *Trott* acquainted the Society: He entred upon this Cure in the Year 1707, but died soon after: the Parish was long vacant. The Reverend Mr. *Taylor* was appointed Missionary there, in the Year 1711; but there arose some contentious Disputes at first, and afterwards an unhappy Distaste between him and his Parishioners, that he was desirous to be removed. He accordingly removed to *North-Carolina* with the Society's Permission in 1717. About this Time, the Reverend Mr. *Guy*, who, after the Defolation of his Parish (*St. Helen's Port-Royal*) in the *Indian* War, had been sent Missionary to *Naragansett* in *New-England*; returned, upon account of his Health, to *Carolina*, and was soon after settled at *St. Andrew's* instead of Mr. *Taylor*. He made amends by his Prudence and courteous Demeanor, for the dis-

obliging

obliging Conduct of his Predecessor. His former Behaviour had gained him the general Esteem of the People in the Country. The Vestry of this Church therefore, upon his Arrival, invited him to settle with them; as he had no Parish, he accepted of their very kind Offer; and the Society allowed of his being fixed there, upon the Vestry's Request, joined to his own. He continued to perform his Ministerial Office with good Diligence and Success. This Church was built of Brick, about 40 Feet long, and 25 broad, there was a Burying Place contiguous to it of about 3 Acres. A small boarded Parsonage-House was Built, about a Mile distant from the Church, and 26 Acres of *Glebe* Land bought for the Minister; but there hath been since made an Addition of 60 Acres of good Land to this *Glebe*, about the Year 1727. Mr. Guy was not only careful in his own Cure, but extended his Labours to some other Places remote, where he Preached, Administred the Sacrament, and Baptized several Children, and some grown Persons. He had such Audiences generally at the House where he Preached, that the People finding it too little to hold them, began to raise a Subscription for Building a Church. The Parish-Church in the Year 1722, became

too small to hold the Congregation: The People therefore agreed to enlarge it, and presently Subscribed 500 Pounds. The Commissioners appointed by the Vestry, agreed with Workmen, and prepared Materials for Building; and the General Assembly of the Province, the more to encourage them to go on, ordered the Publick Receiver to pay out of the Treasury, the Sum of 400*l.* because the Subscription Money of the Parish was not sufficient to defray the Charges. The Church as now enlarged, is

St. Andrew's
Church enlarged.

in the Form of a Cross, begun in the Year 1723, and since carried on by the Contributions of the Parishioners; it is 40 Feet long, and 52 Feet broad, with a handsome Chancel 12 Feet long, and 24 Feet wide, Built of good Brick, and the Roof of *Cypress* Wood; the Roof of the old Part was likewise pulled down, and Built of *Cypress*, well arched, ceiled and plaistered, as is the new Part: The Church is adorn'd and beautified, with neat *Cedar* Pews, a large *East-End* Window, and two others, one, on each Side of the Communion-Table, with more on each Side of the Body of the Church, all neatly arched, and well glazed. A decent Font is to be placed on a Pedestal 3 Steps high in a Semicircle, at the Entrance of the Church, and a Galary is

is designed to be forthwith built at the *West End*, for those People who have no Pews. Mr. *Guy* persuaded several Persons who were neglectful of the Offices of the Church, to a more regular Behaviour, and baptized many grown Persons; and as the Number of his Hearers considerably increased, so also did the Number of the constant Communicants; he continues now in this Mission.

II. THE Parish of *St. George* was formerly a Part of *St. Andrew's*, and taken out of that by an Act of Assembly, in the Year 1717. It is about 19 Miles long, and 8 broad, consisting of 500 *English*, in 115 Families, besides 1300 *Negroe* Slaves. The Church is situate about 9 Miles from *Gooscreek*, 11 from *St. Andrew's*, and 28 from *Charleston*. By the Act of Assembly passed in the Year 1717, for Building this Church, *Alexander Skeene* Esq; Captain *Walter Izard*, Mr. *Thomas Diston*, *Samuel Wragg* Esq; Captain *John Canty*, Mr. *Thomas Warring*, and Mr. *Jacob Satur*, were named Commissioners. These worthy Gentlemen were very zealous to carry on this Work. The Allowance made by the Assembly of 333 Pounds being not sufficient for this Purpose, they very earnestly pro-

St. George's
Church built.

moted a Subscription among the Gentlemen of the Country, and 1196*l.* *Carolina Money* was Subscribed; yet that proving too little, the Publick did four Years after, give 466 Pounds more, to defray the Charge of the Building. A Church was begun to be built in the Year 1719, and in the Year following the out-Work was compleated; it is a Brick Building 50 Feet long, and 30 Broad, besides the Chancel. There is also a very good Brick Parsonage-House built, not half a Mile distant from the Church, situate on a very pleasant Spot of Ground near *Ashley* River, with a *Glebe* of 75 Acres of Land.

THE Reverend Mr. *Peter Tustian* was appointed Missionary here, by the Society, in the Year 1719; but upon his Arrival, he found the Country so disordered with Party Divisions, that he soon removed to *Maryland*.

THE Reverend Mr. *Varnod* succeeded him, he arrived there in 1723, and was very kindly received by his Parishioners; they were so well inclined to the Church of *England* Communion, that they constantly attended Divine Service, and so few ab-

The Reverend Mr. *Varnod* sent Missionary.

sented

fented themselves, that the Church began soon to be too small for the Congregation. A Year after his Arrival at *Christmas*, he had more Communicants than ever were known to meet at that Place, near Fifty Persons, and what was still remarkable, Seventeen *Negroes*. He baptized several grown Persons, besides Children and *Negroes*, belonging to *Alexander Skeene Esq*; Mr. *Varnod* extended his Labours beyond his own Parish, he sometimes used to preach at a neighbouring *French* Congregation, much to their Edification. His own Parishioners were also well satisfied with him. He continues still in his Mission with good Success.

12. THE Parish of *St. James Santee* consists chiefly of *French* Refugees, conforming to the Church of *England*. It contains upwards of 100 *French* Families, and 60 *English*, besides Free *Indians* and *Negroe* Slaves. Their Minister hath only the Salary of the Country and some occasional Gratuities, the whole making but a very scanty Support. The Reverend Mr. *Philip de Richbourg*, was their first Minister, and approved himself in all Respects, a worthy Man; upon his dying in 1717, the Parish was a long Time without a Minister. In 1720, the Reverend Mr. *Pouderous*,

derous, a *French* Clergyman, went over, and was fixed there by the Bishop of *London*; but neither he, nor Mr. *Richbourg*, had any constant Salary from the Society, tho' they have had several occasional Gratuities. The People are religious and industrious, and very soon, in the Year 1706, petitioned the Governor and General Assembly, to have their Settlement Erected into a Parish, and signified their being extream desirous of being united to the Body of the Church of *England*, whose Doctrine and Discipline they did most highly esteem; and the Governor and Assembly did pass an Act, that Year, erecting their Settlement into a Parish, fixing the Parochial Church at *James* Town, and setting forth its Boundaries, which contained about 18 Miles in Compass, but by a subsequent Act, they have been much enlarged: The Reverend Mr. *Pouderous* continues now their Minister, very industrious in his Function.

Prince
George's Pa-
rish erected.

13. PRINCE *George's* Parish was erected in the *Northern* Parts of this Province, at a Place called *Wineaw*, in the Year 1725, when *Francis Nicholson* Esq; was Governor of this Colony. There was a considerable Sum of Money given, by Act of Assembly,

bly, for Building a Church here; and Governor *Nicholson*, to forward the Work, gave 100*l.* and the People contributed the rest. This is a Frontier Place, so very far distant from any Church, as the Inhabitants have wrote to the Society, That they have lived many Years without seeing any Divine Publick Worship performed, without having their Children baptized, or the Dead buried in any Christian Order. The Parish contains at present, above Five Hundred Christian Souls, besides *Negroes* and *Indians*, and the People were so zealous to have a Minister of the Church of *England*, that they built a convenient Church in the Year 1726, and obtained of the Country a Salary of 100*l.* *Proclamation Money*, and purchased 200 Acres of *Glebe* Land for their Minister. Upon the repeated Desires of the People here, the Society appointed the Reverend Mr. *Morrit* Missionary in 1728.

14. THE Church of *St. Philip's* in *Charles Town*, the Capital of the whole Province of *Carolina*, had a Salary of 150*l.* of that Country Money, settled on the Minister, by Act of Assembly: The Society were in hopes this might be a sufficient Maintenance,

and therefore did not at first allow any Thing to the Minister. The Bishop of *London* (Dr. *Compton*) was very earnest to have a Person of Prudence and Experience, to take the Cure of this, the Chief Place in the Province, one who should act as his Commissary, and have the Inspection of Church Matters. The Reverend Mr.

The Reverend
Mr. *Gideon*
Johnston sent
Missionary to
St. *Philip's*.

Gideon Johnston was recommended to the Bishop, in the Year 1707, by the Archbishop of *Dublin*, by the Bishop of *Killaloo*, and the Bishop of *Elphin*, his Diocesan, in the fullest Manner. " His Grace assured, He " had known Mr. *Johnston* from a Child, " and did testify, he had maintained a fair " Reputation, and was the Son of a wor- " thy Clergyman in *Ireland*: That he " dared answer for his Sobriety, Diligence, " and Ability, and doubted not, but he " would execute his Duty, so as to merit " the Approbation of all, with whom he " should be concerned." Bishop *Compton* was fully satisfied with this Character; sent him to *Charles-Town*, and made him his Commissary. Mr. *Johnston* arrived in *Carolina*, after a long and tedious Voyage, and was unfortunately, near losing his Life, almost in Sight of *Charles-Town*. The Bar of Sand at the Harbour's Mouth, kept out the Ship, in which he was Passenger,

senger, till the next Tide ; and Mr. *Johnston* being Sick, was impatient to get a Shore, went into a Sloop with Three other Persons ; a sudden Gust of Wind rising, wrecked the Sloop upon a Sand Bank ; they lay there Two Days, before the Boats and Canoes, which were sent out, could discover them, almost perished with Hunger and Thirst.

MR. *Johnston* upon his entring on his Cure, found the People at *Charles-Town* unhappily disturbed with Feuds and Animosities ; yet he managed himself, with so much Temper and Prudence, as to avoid giving any Offence, or incurring the Displeasure of either Side. What afflicted him most, was the ill Habit of Body, which, by various Incidents in his Voyage, and since his Arrival in the Country, he had contracted. However, he struggled thro' every Difficulty, discharged his Duty with great Diligence, and to the general Satisfaction of his Parishioners, tho' his Cure, as being in the most populous Place, was very laborious. He read Prayers and preached twice on *Sundays*, read Prayers on *Wednesdays* and *Fridays*, and frequently Catechized the Children. Besides the Discharge of all his Ministerial Duties ; he

be-

He arrives at
Carolina.

became useful and happy in composing, in some Degree, the Divisions among the People, and by a very modest and peaceable applying, persuaded many, who had Differences, to converse without Passion or Bitterness. By these, and many other Methods, he gained the Respect and Love of the best Sort of People, of many Parties. His Parishioners knew his Circumstances were strait, and that the Country Allowance was not sufficient to maintain him and his large Family; the Assembly being then sitting, they procured a Clause to be made in one of the Acts then passed, adding 50*l.* a Year more to his Church, *during his Incumbency*. This was a very special Mark of their Favour to him, and the more so, because it was done without his using any publick Sollicitation for it. He continued very assiduous in every Branch of his Office, until the Year 1711, at which Time, several Pestilential Diseases raged over all the Country, and occasioned a great Mortality, especially at *Charles-Town*; notwithstanding these Difficulties, he discharged all the Duties of his Function, with unwearied Diligence. He contracted by his Labours many Infirmities, which increased daily on him; and he was forced to come to *England* for the Recovery of his Health.

Health. After staying here about a Year and a half, he returned to his Church at *Carolina*, with an Allowance of 50*l.* a Year Salary from the Society. He entred again upon the Duties of his Cure, with his former Diligence and Success, and continued so till *April*, in 1716. The Honourable *Charles Craven* Esq; the Governor of the Country, was then returning to *England*. Mr. *Johnston*, with 30 more Gentlemen, went into a Sloop to take their Leave of him, then in the Man of War, and under Sail. They waited on the Governor and parted with him, but in their Return back, a Storm arose, the Sloop was overset, and Mr. *Johnston* being lame of the Gout, and in the Hold, was drowned; the other Gentlemen who were upon Deck, partly by Swimming, and partly by holding on the Sloop, saved themselves, till Help came. The Sloop afterwards drove, and that, and Mr. *Johnston's* Body, were found on the same Bank of Sand, on which he had almost perished, at his first coming to the Country: He was buried at *Charles-Town*, very much lamented by his Parishioners, and especially all the Clergy his Brethren.

He is unfortunately drowned.

The great
Want of
Schools.

15. THE Missionaries represented frequently to the Society the great Want of Schools in this Province, for the Instruction of the Children in the Principles of Religion, and teaching convenient Learning. Dr. *Le Jeau* at *Gooscreek*, did very earnestly press the Society to allow a Salary for a Schoolmaster in his Parish, and they appointed Mr. *Dennis* Schoolmaster in the Year 1710; he had a good Number of Scholars for several Years, till the *Indian War* broke out, which dispersed the People and all his Scholars. The Society appointed also the Reverend Mr. *Guy* to be Schoolmaster in *Charles-Town*, in 1711, and also Curate or Assistant to the Minister of *Charles-Town*, because that Cure seemed too laborious for one Person. There is now a handsome School-House built by Act of Assembly, and the Schoolmaster allowed a Salary of 100*l.* *Proclamation Money*. Upon Mr. *Guy's* being removed to the Cure of a Parish, Mr. *Morrit* was fixed Schoolmaster here; but being lately chose Minister of a Parish, and leaving the School, the Society have appointed the Reverend Mr. *Lambert* Schoolmaster and Catechist or Afternoon Preacher there; and Accounts have been transmitted

mitted to the Society, that he discharges his Duty with Diligence, and hath been very useful in training up the Youth.

THE People of the whole Country are thoroughly sensible of the Necessity of Schools, for the Christian Education of their Children, and have, in several Places, taken Measures for Founding of Schools. An Act of Assembly was passed in the Year 1724, for establishing of a Free-School in the Town of *Dorchester*, in the Parish of *St. George*. Upon this Occasion some of the most considerable Gentlemen of this Colony, wrote to the Society, *The chief Source of Irreligion and Immorality here, is the Want of Schools; and we may justly be apprehensive, that if our Children continue longer to be deprived of Opportunities of being instructed, Christianity will of Course decay insensibly, and we shall have a Generation of our own, as ignorant as the Native Indians.* This Act hath been transmitted to *Great Britain* for the Royal Assent. The People also of *St. Paul's* Parish have lately raised a Sum of Money by voluntary Subscriptions, for Founding a Free-School; and *Mr. Whitmarsh* of this Parish, lately deceas'd, hath left 500*l.* for this Purpose; they now have good hopes of raising a sufficient Fund for Building and

Endeavours
for founding
Schools.

Endowing one. The Reverend Mr. *Ludlam*, lately the Society's Missionary at *Goofcreek*, bequeathed all his Estate, which hath been computed to be about 2000*l. Carolina Money*, for Building and Endowing a School at *Goofcreek*. This Society, who are the Trustees appointed by his Will, hope to settle this School in a little time. The late *Richard Beresford* Esq; of *St. Thomas's* Parish, in this Colony, has been a great Promoter of the founding of Schools. He died in *March* 1722, and by his Will bequeath'd the Annual Profits of his Estate, which was very considerable, in trust, to be paid to the Vestry of that Parish; from the Time of his Decease, until his Son, who was at that Time about Eight Years of Age, should arrive at the Age of 21 Years: Directing farther the Vestry to apply one Third, of the yearly Profits of his Estate, for the Support of one, or more Schoolmasters; who should teach Reading, Accounts, Mathematicks, and other liberal Learning; and the remaining two Thirds, towards the Support and Maintenance of the Children of the Poor of that Parish, who should be sent to this School. The Vestry of this Parish have since received from this Estate 6500 Pounds *Carolina Money*, and placed out

1200 Pounds of it, in Purchase of a Plantation, about half a Mile distant from the Church, containing 600 Acres of Land, with convenient Buildings upon it, for the Use of the designed School; and placed out the remaining Money at Interest upon Land Security.

IT is now to be hoped this necessary Work, of the Education of the Youth, will be carried on with Success; which the Society have always strove to the utmost of their Power to promote; they have not only helped towards Maintenance of some Schoolmasters, but have also, at Times, sent large Quantities of good Books, as Bibles, Common-Prayer-Books, Whole Duties of Man, Catechisms, and other Devotional Books. The Society have sent to this Province, above 2000 Volumes, and above 300/. Worth of small Tracts, not Bound.

Books distributed in Carolina.

16. I have now related the Endeavours of the Society, towards settling Religion in this Colony; which, however small in Comparison of the great End sought for, have, notwithstanding, had important Consequences. The Zeal and Bounty of this Society, hath raised a noble and truly Christian Emulation in the Inhabitants of
this

this Province, to carry on so great and necessary a Work. The Example set by the Society, hath influenced the People to contribute very bountifully to their own Happiness, hath induced them, with great Chearfulness, to build Churches, to assign stated Salaries to the Clergy, by Acts of Assembly, to allot *Glebes* to the Churches, to open and to endow Schools for the Education of their Children. Soon after the Foundation of this Society, an Act of Assembly passed in the Year 1706, for *Establishing Religious Worship according to the Church of England*; for dividing the whole Province into ten Parishes, (to which three have been since added) for allowing a considerable Sum for the Building each Church, and ordering one to be built in each Parish; for Incorporating the Rectors or Ministers; for allowing the Ministers of the Country Parishes 100*l.* a Year, currant Money of that Province, each; and the Rector of *Charles-Town* 150*l.* All which Churches were soon after built, have been supplied with Ministers by this Society, and have been faithfully paid their settled Salaries by the Country. And lately in the Year 1723, a farther Law was passed for augmenting the Ministers Salaries, and appointing them to be paid in *Proclamation*

tion Money. The Clergy were so sensible of this Liberality of the People, that they did in the most grateful Manner represent to the Society, that considering the Circumstances of the Colony, it was a very generous Settlement.

THUS thro' the pious Liberality of the Country, tho' there was scarce any Face of the Church of *England* in this Province, when this Society was first established, there have been 13 Churches, and 4 Chapels of Ease since built; a Free-School hath been erected at *Charles-Town*. The whole Body of the People, have had the Advantage of the Administration of GOD's Word and Sacraments, and such a Light set up among them, as, it is to be hoped, no Age shall see extinguished.





C H A P. VI.

Missionaries sent to North-Carolina. The Reverend Mr. Blair sent Missionary, undergoes great Hardships, returns to England. Other Missionaries sent thither; they meet with many Difficulties, return to England. The Tuscararo Indians form a Conspiracy against the English, ravage the Colony; are at length defeated. Mr. Newnam sent Missionary, takes great Pains in his Mission, dies.

I. **T**HE Society had a very early Knowledge of the destitute Condition of this Province: The Inhabitants, in the Year 1702, amounted to above 6000 Souls, chiefly *English*, besides Slaves; a great Number of the People were desirous of having the Church of *England* Worship settled among them; there were some *Presbyterians*, and fewer *Quakers* here, but many Persons careless of all Religion, and of a profane Mind.

Mind. However, some of the principal Inhabitants did, in a very serious Manner, and with a true Christian Spirit, set forth their Wants of a Ministry to the Society.

BUT the Society received the fullest Information from the Reverend Mr. *Blair*, The Reverend Mr. *Blair* Missionary. who had been an itinerant Missionary in that Country, supported with the Bounty of 50*l.* from the Lord *Weymouth*. He arrived in *North-Carolina* in *January* 1703, and entred upon the Duties of his Mission with great Diligence and Pains. The People were settled in such distant Plantations on the several Rivers Sides, that he was obliged to be continually travelling from Place to Place, which could not possibly be done without a Guide, both on Account of the Badness of the Roads, and Difficulty to find them if once lost, as also by reason of the Defarts between several Plantations, some extending 40 Miles in length, without any Inhabitant. Besides, there was another exceeding Inconvenience in travelling this County; it was wated with Seven great Rivers, all without any Bridges over them; Two only, which could be passed on Horseback; the others had Ferries over them, in some

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Places,

Places, and the Passage there was chargeable. However, he exerted himself for some Time, bought Horses for himself and a Guide, travelled over all the Country, and preached twice every Lord's Day, for above a Year; and sometimes on the Week-days, when the People could bring their Children for Baptism. He baptized above 100 during his Continuance here. He was very useful to revive a Sense of Religion among them; and the People, in Pursuance of an Act of Assembly there, began to build Three small Churches. But he found the Labour of continual Travelling in excessive Heats in Summer, and extream Colds in Winter, beyond his Strength of Body and Mind. He would have resided on one Precinct of the Country, and officiated to all who could come to him; but the People were dissatisfied with this, telling him, the Lord *Weymouth's* Charity was intended for the Good of the whole Country. An Act of Assembly had been passed a little before, allowing 30*l.* a Year, of that *Country Money*, making about 10*l. Sterling*, for a Minister in each Division; but that Act was not then confirmed by the Proprietaries, so that he had no Allowance from the Inhabitants. These Hardships rendred the Mission so
diffi-

difficult, that some Time after, he was forced to return to *England*, quite sunk with Poverty and Sickness.

2. THIS unprovided Condition of the People, engaged the Society to assist them. In 1707, they sent over the Reverend Mr. *Adams* and Mr. *Gordon*, itinerant Missionaries, with a better Support than Mr. *Blair* had. They were both very sensible they should meet with many Discouragements in their Mission, however, they entered on their Office with much Resolution. Upon their first Arrival, they entertain'd Hopes of good Success in their Labours, from the Encouragement which they received from some worthy Persons in the Administration of the Government at that Time. But soon after their Arrival, many ignorant and irreligious Persons in the Colony, raised such Factions and Animosities, and above all, made such a blasphemous Ridicule of the most sacred Ordinances of the Gospel, in a manner too profane to be mentioned, as occasioned long and publick Distractions, and mightily retarded the Progress of the Gospel. Mr. *Adams* and Mr. *Gordon* persevered, notwithstanding, in their Missions. The whole Province was divided into four large Precincts, *Chowan*,

Paquiman, Pasquetanck, and Carotuck, besides *Bath County*, or *Pamlico Division*.

The Reverend Mr. *Gordon* had the Care of *Chowan* and *Paquiman*. *Chowan* is the *Westermofst*, the largest and thineft settled; the People had built a Church some Time before his coming there, but it was small, and forrily put together, and therefore they then had Intentions to build another. There were very few *Quakers* or *Difsenters* in this Parish. The People indeed were ignorant, few that could read, and fewer write, even of the better Sort; yet the Body of them were very ferious and well-inclined, ready to embrace, both in publick and in private, all Opportunities of being instructed. Mr. *Gordon* fpend moft of his Labours in this Precinct, it is very large, and divided by the great Sound and feveral Rivers, which made his Cure very laborious; however, he vifited all Parts of it, and baptized above 100 Children. Mr. *Gordon* had alfo the next Precinct, *Paquiman*, under his Care. There was a little compact Church built here, with more Care and Expence, and better contrived than that in *Chowan*. The *Quakers* here were very numerous. This Precinct is not fo large as the other, but

but the Roads are worse. The People were very ignorant, and loose in their Lives, unconcerned as to Religion, thro' their Want of Ministers and good Books.

MR. *Gordon* was in hopes the Feuds and Animofities, among the People, would have abated in a little Time, but on the contrary, they grew higher, and the publick Distractions increased. He found himself therefore necessitated to return to *England*; which he did, bringing with him Letters to the Lord Bishop of *London*, and to the Society, from the two Precincts which he attended; certifying that he had discharged his Mission with great Fidelity among them, and indefatigably employed his Time in promoting the Interest of Religion in those Parts.

Returns to
England.

MR. *Adams* had the Care of *Pascotanck* and *Carotuck* Precincts. *Pascotanck* Precinct then had no Church built in it. The Roads here are the worst, but the Country is closer settled, and better peopled than the other Precincts. In their Way of living, these People have much the Advantage of the rest, being more industrious and careful. But they were above all, to be commended for their

The Reverend Mr. *Adams* Missionary at *Pascotanck* and *Carotuck*.

Order, Seriousness, and Decency in attending Divine Worship.

Carotuck is the *Eastermost* Precinct, including the Sand Banks, and part of the *South* Part of the Sound; a very incommodious Place for damp Colds in Winter, and Muschatoes in Summer; they had no Church built here. Mr. *Adams* behaved himself with unwearied Application, the Extent of his Mission was in some Places above 70 Miles. There were 839 Souls in the Precinct of *Carotuck*; he preached often, baptized here Numbers of Children, and administered the Sacrament. But the principal Branch of his Cure was the Precinct of *Pascotanck*, where he chiefly resided. It contained above 1300 Souls, 900 of which, professed themselves Members of the Church of *England*. He baptized in the Parishes of *Pascotank* and *Carotuck*, above 214 Children, besides grown Persons, preached constantly, and administered the Sacrament in *Pascotank* and in *Carotuck*.

WHEN Mr. *Gordon* returned to *England*, Mr. *Adams* was much dejected, but resolved to make a farther Effort. He

con-

continued very diligent in the Discharge of his Duty. However, the publick Distractions could not be composed thro' the Perverseness of some *Quakers*. During all these Broils, Mr. *Adams* behaved himself with so much Moderation and Diligence, as gained the Favour and Esteem of the most sober People, and preserved his Character unblemished, even by his Enemies. The Parties here grew of more imbittered Spirits, and Mr. *Adams* was quite wearied out with the Hardships he met with; he intended to return to *England* in 1710, upon which, the Vestry of *Carotuck*, and Colonel *Glover* wrote thus to the Society: “ Mr. *Adams*, during
 “ his Abode among us, hath behaved him-
 “ self in all Respects, worthy the Cha-
 “ racter of a Minister, exemplary in his
 “ Life, and blameless in his Conversation;
 “ and now being bound for *England*, we
 “ with sorrowful Hearts, and true Love
 “ and Affection, take our Leave of him:
 “ We shall ever bless that Providence that
 “ placed him among us, and should be
 “ very unjust to his Character, if we did
 “ not give him the Testimony of a pious
 “ and painful Pastor, whose Sweetness of
 “ Temper, Diligence in his Calling, and
 “ Soundness of Doctrine, hath so much
 “ con-

Mr. *Adams's*
 Labours and
 Character.

“ conduced to promote the great End
 “ of his Mission, that we hope the good
 “ Seed GOD hath enabled him to sow,
 “ will bear Fruit upwards.” The Vestry
 of *Pascotank* write to the same Effect;
 and Colonel *Glover*, President of the Council
 there, transmitted these Letters to the
 Society, and wrote thus with them: “ The
 “ inclosed Papers being put into my
 “ Hand, I held my self bound to present
 “ them to your Board, and to join with
 “ the Subscribers in the Character they
 “ justly give of the Reverend Mr. *James*
 “ *Adams*, and to which I am sure all
 “ Persons, who have any Respect to Re-
 “ ligion, do heartily concur. As for the
 “ Difficulties he met with, he hath waded
 “ thro’ them, under the vigilant Eyes of
 “ the malicious Enemy, without commit-
 “ ting any Thing unbecoming a Minister
 “ of CHRIST.” But before Mr. *Adams*
 embarked for *England*, he fell sick, and
 died in *Carolina*.

3. THE Society resolved again to assist
 this People; and appointed the Reverend
 Mr. *Urmstone* and Mr. *Rainsford* Mission-
 naries there, about the Year 1711. Mr.
Urmstone took Care of the *North Shore*,
 at the lower End of *Cbowan*, with all
Pas-

Pascotank; and Mr. *Rainsford*, of the *West Shore*. But they had not been long in the Country, before the Civil Feuds among that unhappy People were followed with an *Indian War*, which threatned the total Ruin of the Colony; and had it not been for a very timely and powerful Assistance, from their Neighbours, the *South-Carolinians*, it might have been effected. The *Corees* and *Tuskararo* Indians near *Cape Fear*, ^{The *Tuskarara* Indians ravage} made a terrible Insurrection, fell upon ^{the Colony.} the Inhabitants of *Renoque*, killed 137 of them; most of the *Palatines*, with a *Swiss* Baron, perished in the Massacre. The *Indians* carried their Plot on with great Cunning and Secrefie, and put it thus in Execution, in a few Hours, in many Places. The *Indians* did not meet in one Body; but in small Parties, of five or six Men, waited as Friends, on those whom they purposed to destroy; and killed them with such Weapons as they found in their Houses, or near hand. The *South-Carolinians* in this Distress of theirs, advanced 4000*l.* and sent Colonel *Barnwell* with 600 Whites, and 600 *Indians* to their Assistance; after a difficult March he met the *Indians*, killed above 300, took 100 Prisoners, furrounded the rest, being about 600 in a Fort, and forced them to sue for Peace; which he granted, as not having

Provisions for his own Men, if the *Indians* should have held out; the other stragling Parties of the *Indians* retreated into the Territories of *Fort Augustino*, and lay there secure, under the *Spaniards* Protection.

MR. *Urmstone*, no doubt, could not avoid bearing a Share in this general Calamity, however, he continued some Years an itinerant Missionary. He travelled as soon as the Heat of the Summer was over, through the whole Government 100 Miles *Southward*, beyond *Neuze River*, 60 Miles *Westward* towards *Virginia*, and as far *North-East*. He baptized in one half Year 279, 12 whereof were grown Persons; and had it not been for the Neglect of the Parents, and Want of convenient Passage both by Land and Water, a great many more might have been baptized. Mr. *Rainsford* also continued some Time preaching on the *West Shore*, and by his Labours kept alive, among a wild and scattered People, some Sense of Religion; but at length was quite fatigued with the Hardships of the Mission, and quitted it. Mr. *Urmstone* continued longer, but was in some Years wore out with the many Difficulties and Distresses he met with, and returned to *England*.

Returns to
England.

COLONEL

COLONEL *Eden*, then Governor of the Country, wrote a very pressing Letter to the Society in behalf of the People: Some Time after, the Society appointed the Reverend Mr. *Newnam* Missionary; he arrived in *North-Carolina* in 1722, and transmitted to the Society an Account of his Labours and Success in his Mission. The Summary of which is as follows:

“ After a long and fatiguing Voyage of
 “ above four Months, from *December* the
 “ 1st, to *April* the 10th, my self and little
 “ Family arrived at *Carolina*. The late
 “ Governor *Eden* being dead, I waited
 “ upon the President, a worthy Gentle-
 “ man, delivered him my Credentials,
 “ with which he declared himself satis-
 “ fied, and received me with great Kind-
 “ nefs and Respect. I hope I shall do a
 “ great deal of Good: The Vestry have
 “ laid out my Journies where I am to
 “ officiate. The first Sunday I go by
 “ Water, and some few Miles by Land,
 “ and preach at Esquire *Duckingfeild’s*
 “ House, (which is large enough to hold
 “ a good Congregation) till such Time as
 “ they build a Church, which is hereafter
 “ to be called Society Church; and in
 “ order to it, they are now making a Col-
 “ lection

Mr. *Newnam*
 appointed Mis-
 sionary.

" lection thro' the whole Parish. The
 " second Sunday I take a Journey up to
 " a Place called *Mabarim*, about 40 Miles
 " off, where there are abundance of In-
 " habitants, who are also making a Col-
 " lection to build a Church forthwith.
 " The third Sunday I perform Divine
 " Service at Esquire *Duckingfeild's*. The
 " fourth Sunday I go up to a Place called
 " *Wicacon*, about 30 Miles Journey. The
 " fifth Sunday I cross the Sound to go to
 " *Eden* Town, where the Vestry have also
 " proposed to build a Church very soon.
 " The sixth Sunday I go up to a Chapel
 " on the *South* Shore, about 12 Miles by
 " Water; and the seventh Sunday begin
 " the same Course again. But once every
 " Quarter I go up to a Place called *Re-*
 " *noque*, 80 Miles Journey; and the five
 " last Sundays of the Year, the Vestry
 " allow I may go my Rounds, and visit
 " the remote Parts of the Country, where
 " some Inhabitants live, 150 Miles off;
 " People who will scarce ever have the
 " Opportunity of hearing me, or of hav-
 " ing their Children baptized, unless I
 " go among them. The Country is in ge-
 " neral very well pleased with my coming
 " among them, but the People are for
 " the most part poor and very ignorant.

“ I have baptized 120 Boys and 91 Girls,
“ five Persons above 20 Years of Age, and
“ two married Women, this last Year.

UPON bare reading of this Letter, the Reader will immediately reflect, that he must take indefatigable Pains in performing so much difficult Duty. However, he persevered with great Resolution: Some Time afterwards other Accounts came to the Society, that since his last Letter, he had preached constantly, had baptized 269 Children, one Woman, and three Men, who gave a very good Account of their Faith; and two *Negroes*, who could say the Creed, Lord's Prayer, and Ten Commandments, and had good Sureties for their farther Information; and that he designed shortly to go to *Bath* County, where he was greatly wanted, being informed there were at least 300 Children, whose Parents desired his coming among them, to have them baptized.

BUT having contracted frequent and severe Illnesses by constant travelling, he died in the Year 1723, very much to the Loss of all this People.

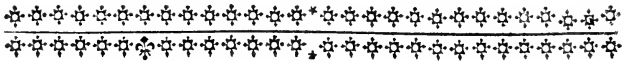
5. IN the Year 1725, Sir *Richard Everett*, going then over Governor, the Reverend
Mr.

Mr. *Blacknal* applied to be sent Missionary, and was employed by the Society, but they have had no Accounts of his Progress, and it is believed he hath left that Country; so that this whole People, being now above 10000 Souls, are without any Minister. What Governor *Eden* remark'd to the Society in Favour of this Colony, deserves to be taken Notice of here: "Tho' the State
 " of this Government hath been for many
 " Years very unfettled, chiefly so by reason
 " of intestine Feuds; yet the People have
 " declared themselves sincere Members of
 " the Church of *England*, by the Act of Assembly passed in 1715, for establishing the
 " Church, and appointing select Vestries;
 " the Preamble to which is as follows." *This Province of North-Carolina, being a Member of the Kingdom of Great Britain; and the Church of England being appointed by the Charter from the Crown, to be the only Established Church, to have publick Encouragement in it: We therefore to express our Gratitude to the Right Honourable the Society for Promoting the Christian Religion in Foreign Parts, and our Zeal for promoting our holy Religion, by making such Provision for Building Churches and Chapels, and maintaining of the Clergy, as the Circumstances of this Government will admit,*
 &c.

&c. And by this Act, they divide the whole Country into 9 Parishes, name Vestries, and settle Salaries for the Ministers of each Parish, not exceeding 50*l.* and provided, the whole Parish Charges do not exceed five Shillings *per* pole, on all taxable Persons.

THIS speaks at least the good Disposition of the People, tho' the 50*l.* settled by the Act, would amount to a very small Sum in Sterling Money. There are not above one or two Churches yet built in this Government; however, the Society have at several Times by their Missionaries dispersed here above 300 Volumes of bound Books, besides about 100*l.* Worth of small Tracts of Devotion and Instruction.



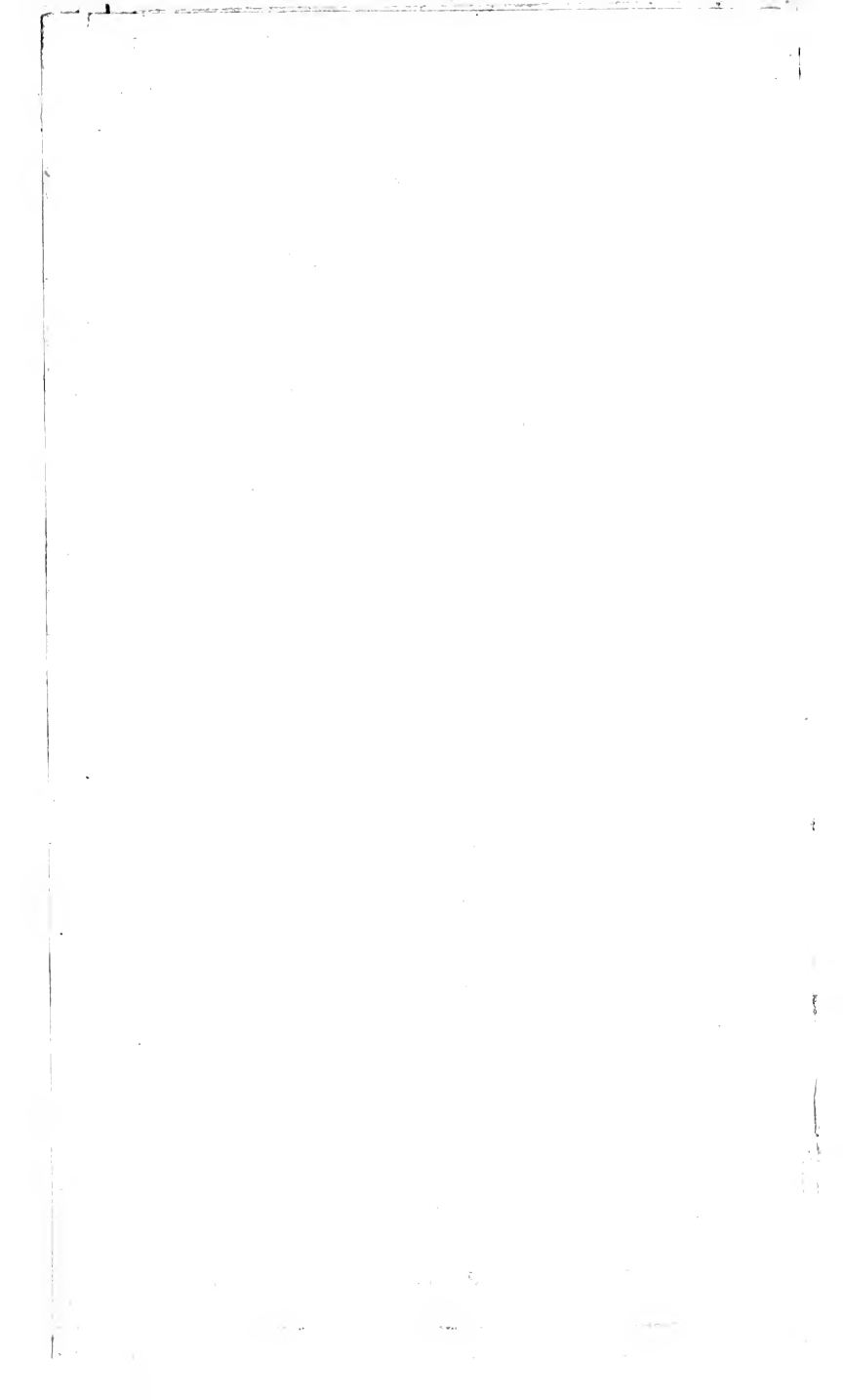


C H A P. VI.

Penfylvania fettled at firft by Swedes and Dutch; a very confiderable Number of Quakers go over from England thither. The Reverend Mr. Evans fent to Philadelphia, by Bifhop Compton. A very large Congregation at Philadelphia. Several Miffionaries fent to Penfylvania. Their Labours and Succesfs. Fifteen Churches built in this Colony by voluntary Contributions. No Salaries fettled on the Minifters, but the People contribute liberally toward their Support.

1. **P***enfylvania*, with the three lower Counties, extends in length near 300 Miles, and in breadth above 200, water'd with that noble Stream the *Delaware*, navigable 300 Miles at leaft, in fmall Veffels. It was fettled by People of feveral *European* Nations, by *Swedes* and fome *Dutch* firft, afterwards by the *Englifh* and *French*. The firft *Englifh* Settlers here were *Quakers*, above 2000 of which, went over from *England* at once, with Mr *Pen*.

2000 *Quakers*
go from *Eng-*
land hither.



P of NORTH AMERICA

10 20 30 40 50 60
English Miles 60 to a Degree



A MAP of
NEW ENGLAND,
NEW YORK, NEW JERSEY,
AND PENNSYLVANIA
By H. Moll Geographer
Note: The Towns to which Mail-routes
are sent are marked thus

Pen the Proprietary; but since that time, great Numbers of Persons of other Principles in Religion, have settled themselves there; not to avoid any Violence at home, but to improve their Fortunes in those Parts. The *English* were much the most numerous Inhabitants, and *Quakerism* the prevailing Opinion. Mr. *George Keith*, who resided here, says, according to the best Computation he could make, above 1500 Men and Women *Quakers*, used to come to their yearly Meetings, at *Philadelphia*, from the adjoining Country, and from *East* and *West Jersey*, in the Year 1689.

BUT soon after, in the Year 1691, there arose a Breach between a Party of *Quakers* who joined with Mr. *Keith*, in opposing some of their Errors, (especially their Notion of the Sufficiency of the Light within every Man to Salvation, without any thing else,) and another Party that joined with Mr. *Thomas Lloyd*, then Deputy Governor of the Country, and a great Preacher among the *Quakers*. Upon this Breach, all the Meetings in these Provinces were broken, and each Party sat up separate Meetings, upon Account of such different Principles in Religion, and especially with regard to that Notion, of the

Sufficiency of the Light within every Man. One Party, called the *Keithian Quakers*, judged this a tacit Rejection of the written Word of GOD, and of the Sacraments, and tending, at least, to set up *Deism*. They divided therefore from the *Foxian Quakers*, and in the Year 1694, there were 15 Meetings of these separatist *Quakers*, in *Pensylvania* and the *Jersies*.

A Division arises among the *Quakers*.

A large Congregation at *Philadelphia*.

THE *Swedes* and *Dutch* settled in this Province, had some Ministers among them, but the *English* had none, till the Year 1700; when the Reverend Mr. *Evans* was sent over to *Philadelphia* by Bishop *Compton*. But after the Church of *England* Service began to be performed, a very numerous Congregation attended the Publick Worship, consisting chiefly of great Numbers of Persons, who a few Years before, had separated from the *Foxian Quakers*, and now joined entirely with the Church of *England* Members. They increased so fast, that in two Year's Time, there were above 500 Persons who frequented the Church. They petitioned His late Majesty KING *WILLIAM*, for some Stipend for their Minister; and His Majesty was pleased to allow 50*l.* Sterling, to their Minister, and 30*l.* to a Schoolmaster at *Phi-*
la-

Philadelphia. The People have several Times made Application for some Salary to their Minister from this Society ; but never had any : because there were many poorer Settlements in this Country, which claimed the Society's Help.

2. THE Reverend Mr. *Evans* being thus supported by the Royal Bounty, and the liberal Contributions of his Hearers ; was very diligent in the Discharge of his Duty, and thro' GOD's Blessing very successful. A great Number of Persons of various Opinions, not only in *Philadelphia*, the Metropolis of this Country, but of the adjacent Parts, began to see their Errors, and embraced the Church of *England* Worship. The frequent Refort of People of the better Condition, from all the remote Parts of the Country, to that Capital Town, gave them an Opportunity of hearing Mr. *Evans* and being informed in the Doctrines of the Church of *England*. A hearty Love and Zeal for Religion spread so wide, that there arose soon, several Congregations, in other Parts of the Country ; Mr. *Evans* was forced to divide his Labours among them, as often as he conveniently could, till they might be formed into proper Districts, and have Ministers sent over to them.

HE went frequently to *Chichester*, *Chester*, and *Concord*, to *Montgomery* and *Radnor*, each about 20 Miles distant from *Philadelphia*; and to *Maidenhead* in *West-Jersey*, 40 Miles distant.

Several Con-
gregations fet-
tled in divers
Towns.

This travelling was both fatiguing and expensive, yet he frequently visited these Places, being determined by all means, to lose none of those he had gained. But *Montgomery* and *Radnor*, next to *Philadelphia*, had the most considerable Share in his Labours.

MR. *Evans* used to preach two Evening Lectures at *Philadelphia*, one Preparatory to the holy Sacrament, on the last Sunday of the Month; the other to a Society of young Men, who met together every Lord's Day, after Evening Prayer, to read the Scripture, and sing Psalms; Mr. *Evans* was always present at these Meetings, unless hindered by some publick Service, and used to read some select Prayers out of the Church Liturgy, and preached upon Subjects suitable to an Audience of young Men. There arose an unforeseen Advantage from these Lectures, for not only the young Men who designedly met, were improved; but a great many young Persons, who dared not appear in the Day time, at the publick Service of the Church, for
Fear

Fear of difobliging their Parents or Masters, would stand under the Church Windows at Night and hearken : At length, many of them took up a Resolution to leave the Sects they had followed, desired Baptism, and became stedfast in the Communion of the Church. Several Accounts from Mr. *Keith* and Mr. *Talbot* acquaint that Mr. *Evans* baptized in *Philadelphia*, and the adjoining Parts, above 800 Persons. The *Welsh* People of *Radnor* and *Montgomery* stirred up by his preaching, addressed the Bishop of *London* for a Minister, who understood their Language; representing, that a very considerable Number of *Welsh* People in those Towns, and neighbouring Parts, who had been bred up Members of the Church of *England*, were here unhappily fallen into *Quakerism*, for Want of a Minister; as being disposed to follow that, rather than to have no Form of Religion, and who were ready to return back to the Church of *England*.

IN the Year 1707, Mr. *Evans* came to *England* upon private Concerns; during his Absence, the Reverend Mr. *Rudman*, a worthy *Swedish* Clergyman, who had officiated among his Countrymen in those Parts for several Years, took Care of his Cure at *Philadelphia*. Mr. *Evans* returned

to *Philadelphia*, and continued as before very diligent in his Duty. He used to preach sometimes at *Hoperwell* in *West-Jersey*, forty Miles distant from *Philadelphia*, where the People were exceeding desirous of having the Church of *England* Worship settled; and only upon Hopes of obtaining a Missionary from the Society, had with considerable Expence, built a Church. He visited also *Apoquinomy*, 65 Miles distant from *Philadelphia*; and a new Settlement called *Parkeomen*, situate on the River *Schoolkill*; he baptized many Persons here, particularly a whole Family of *Quakers*, to the Number of 15. He afterwards returned to *England* upon Account of some Family Concerns.

Mr. *Evans* returns again to *Pensylvania*, dies.

IN the Year 1716, Mr. *Evans* resolved to go once more abroad, and the Cure of *Oxford* and *Radnor*, *Welsh* Settlements, being then vacant, the Society appointed him Missionary there. He undertook that Cure for two Years, and discharged it with Diligence, to the great Advantage of the People, and much to his own Credit. He was afterwards invited to *Maryland*, to a Parish there, but soon after died; with this general Character, that he had behaved himself as a faithful Missionary, and had

had proved a great Instrument towards settling Religion and the Church of *England* in those wild Countries.

3. THE People of *Chester* County shewed a very early Zeal to have the Church of *England* Worship settled among them. The People of *Chester* build a Church. This County is so called, because most of the first Inhabitants of it came from *Cheeshire* in *England*. *Chester*, the Chief Town of the County, is finely situate on the River *Delaware*, at that Place, three Miles over; the Road for shipping here is very commodious and safe, and so large, that a Royal Navy might ride there. The People here were stirred up by Mr. *Evans's* Preaching, to engage in building a Church. They erected a very good Brick Fabrick, one of the neatest on the Continent, and completed it in *July* 1702, at the sole Expençe of private Subscriptions of the Church Members; it was opened on *St. Paul's* Day, and therefore called *St. Paul's*, and Mr. *George Keith* preached the first Sermon in it. The Society appointed the Reverend Mr. *Nicholls* Missionary in 1703, he acquainted the Society in 1704, that he found the People very well inclined to the Church of *England*, and recommended them earnestly to the Society's Care, on

Ac-

Account of their good Disposition, tho' they had not any fixed Minister, till now. The People made a Subscription of 60*l.* a Year towards Mr. *Nicholls's* Support, and became very regular and constant at Divine Worship. Mr. *Nicholls* said, he did not want a considerable Congregation at his first Arrival, notwithstanding his being seated in the midst of *Quakers*, and ascribes this Advantage to the industrious preaching, of the Society's itinerant Missionaries, the Reverend Mr. *Keith* and Mr. *Talbot*, who had prepared the People very much, by their Labours.

MR. *Jasper Yeates* and Mr. *James Sandelands*, two worthy Gentlemen of this Place, deserve particular mention here; they were the principal Promoters of the building this Church; Mr. *Thomas Powell* gave also a valuable Piece of Ground for the Minister's Garden, the Parishioners contributed the rest; and as soon as the Outside was compleated, the Inside was beautified, mostly at the Expence of those who frequented it; and adorned with decent Furniture, a handsome Pulpit and Pews. Mr. *Nicholls* continued here with good Success in his Labours, till about 1708, at which Time he removed to *Maryland*.
The

The Reverend Mr. *Rofs* came from *Newcastle*, and officiated here upon the People's Desire. He was very industrious in his Ministry, and acceptable to the People. He moved the Society to send some good Books here, to prevent the Peoples continuing in unsettled Notions of Religion; and said, he was much concerned, to observe in his Travels up and down the County, that there were Variety of Books sent and placed in almost every *Quaker* Family, especially *Barclay's* Apology, to fortify the People in their Errors, and furnish them with Arguments against the Faith; whereas in the Houses of the Church People, few or no Books were to be seen. Upon which the Society have since sent Quantities of Bibles, Common-Prayers, and Devotional Tracts, to be dispersed among the People. However, the Society did not continue Mr. *Rofs* at *Chester*, tho' he behaved himself entirely to their Satisfaction, but directed him to remove to *Newcastle*, where he was first appointed; and sent to *Chester*, the Reverend Mr. *Humphreys* their Missionary. He used great Diligence in the serving all Parts of his Cure, and gain'd the Love and Esteem of his Parishioners. There were at that Time but very few Missionaries in that Province, and being obliged

The Reverend
Mr. *Humphreys* sent
Missionary to
Chester.

obliged to divide themselves among 11 or 12 Congregations, they had more than Employ sufficient. The Church at *Chester* continued in a flourishing Condition during Mr. *Humphreys's* Residence. He used to preach once a Month at *Chichester*, a Town of Note, where the People had built a convenient Chapel, upon his Persuasion and Promise to attend them once a Month. It is distant four Miles from *Chester*, and there is a Legacy left by Mr. *Jeremiah Collett* to the Minister of *Chester*, to preach four Times a Year there. This Chapel is very convenient for Aged People, Youth, and Servants, (who cannot go so far as to *Chester*,) to come to hear Divine Service. Mr. *Humphreys* had a Congregation, generally, of about 150 People. He used also once a Month to visit the small neighbouring Town, *Concord*, where he had a good Number of People for his Hearers; who have since, for the more decent performing Divine Worship, built a little Church. Mr. *Humphreys* continued very diligent in the Care of these three Places; but by reason of the Fatigue of visiting several Congregations, contracted many Indispositions and severe Sickneses, which engaged him in heavier Expences, than the Society's Salary and the Peoples Contri-

tributions would support; He was invited to *Maryland* by some Friends, where he could have a better Provision, which he accepted; not only with the Society's Leave, but also with an Allowance of a Gratuity of 30*l.* beyond his Salary; on Account of the Hardships he suffered in his Mission, and of his good Behaviour during his being employed. These three Churches are now without a Minister, but the Society have agreed to send them a Missionary as soon as conveniently may be.

He removes to *Maryland.*

4. *Oxford* and *Radnor*, two *Welsh* Settlements, were first visited by Mr. *Evans* from *Philadelphia*, and the People having been Members of the Church of *England*, when they were transplanted from *Wales* hither, were desirous of having that Form of Worship fixed among them again. By his occasional Sermons, and the Visits of other Clergymen, the People of *Oxford* were encouraged to build a neat and convenient Church. The Congregation consisted chiefly of the younger People, and the whole Town composed about 20 Families; they not only built a Church, but subscribed also 20*l.* a Year to their Minister, in Money and Country Produce. The Peo-

The Towns of *Oxford* and *Radnor* build Churches

The Reverend
Mr. *Club* sent
Missionary to
these Towns.

People of *Radnor* also petitioned for a Minister: and the Society appointed the Reverend Mr. *Club* Missionary to *Oxford* and *Radnor*, two Towns, being about 20 Miles distant from each other. He arrived there in 1714. The Inhabitants of both Towns received him with great Kindness, as being well known to them before; during his being Schoolmaster at *Philadelphia*: The People at *Radnor*, especially, were very thankful to the Society for having been pleased to consider their Wants, and renewed their Promise of giving him their best Assistance, and presently after his Arrival, heartily engaged to build a handsome Stone Church, which they have since performed. Mr. *Club* was very earnest in all Parts of his Ministerial Office, and very successful in his Labours, and happy in engaging the Love and Esteem of all his People. But the Cure of these two Churches engaged him in great Fatigue, not only on Account of the Distance between the Places, but because of the Extremity of the Weather, whether hot or cold. Mr. *Club* contracted so many Indispositions by his Labours, as put an End to his Life, in 1715. The People were so sensible of the Difficulties he underwent, that after his Death, the Church-Wardens of the

Is very diligent in his Mission.

He dies.

Parish wrote thus to the Society : “ Mr. Club our late Minister was the first that undertook the Cure of *Oxford* and *Radnor*, and he payed dear for it ; for the great Fatigue of riding between the two Churches, in such dismal Ways and Weather as we generally have for four Months in the Winter, soon put a Period to his Life.

BOTH TOWNS wrote again to the Society, requesting another Missionary, the Society wrote a Letter, exhorting them to consider on some proper means among themselves for making sufficient Allowance for a Minister to reside constantly among them. In Answer to this they assured the Society, “ They were heartily disposed to do their best ; but at present their Circumstances would not do great Things. They were at present but poor Settlers, who had newly settled Land backwards in the Wilderness, and had not yet so much as their own Habitations free from Debts ; that indeed they had built Churches, in Hopes of having Ministers from the Society ; and had thereby so much incumbred themselves, that it would be some Years, in all Probability, before they could clear that Debt.

The Reverend
Mr. *Wayman*
sent to *Oxford*
and *Radnor*.

THE Society were desirous this good Disposition of the People should not be disappointed; and in 1718, appointed the Reverend Mr. *Wayman* their Missionary at *Oxford* and *Radnor*. He entred upon his Ministry among them with Diligence, and the People continued their Zeal for the Church Service. The Inhabitants of *Oxford* purchased a House, Orchard, and 63 Acres of Land, for the Use and Habitation of the Minister; and the People of *Radnor* have obliged themselves to contribute 40*l.* Proclamation Money, of that Country, yearly, towards the Support of a Minister to preach to them in *Welsh*, their native Language; because many of them do not understand *English*. Several Accounts have been sent the Society, That Mr. *Wayman* is very careful in all Parts of his Duty; and that he extends his Labours to several other Places, on the Week-days, when he can be spared from his own immediate Charge; particularly that he hath often travelled to *Conestego*, about 40 Miles beyond *Radnor*, and baptized there and elsewhere above 70 Children in one Year. Mr. *Wayman* hath acquainted the Society, that the Members of the Church increase continually; that there is a Congregation

at

at *Whitemarsh*, about 10 Miles distant from *Oxford*, who are very desirous of a Minister, and have for the decent performance of Divine Worship, erected a goodly Stone Building. Mr. *Wayman* continues in this Mission, with good Success.

Is diligent in his Duty, the Church increases.

5. THE Inhabitants of *Apoquiminy* were so zealous as to build a convenient Church, about the Year 1705, long before they had any settled Minister. They used to be sometimes visited by the Reverend Mr. *Sewell* from *Maryland*, and by Mr. *Crawford* the Society's Missionary in *Dover* Hundred. They applied to the Society for a Missionary, and the Reverend Mr. *Jenkins* was appointed to that Place; upon his Arrival, he found the People much scattered in their Settlements, and *Newcastle* Town, which was then vacant, being settled closer and more commodious, he officiated there for some Time at first; but soon after, by Directions from the Society, returned to his own Cure of *Apoquiminy*. However, during his Stay at *Newcastle*, he was not neglectful of his Duty. At his Return to *Apoquiminy*, in 1708. he soon drew together a large Congregation of about 200 Persons, who were,

The People of *Apoquiminy* build a Church.

The Reverend Mr. *Jenkins* sent hither.

for the most Part, very constant Hearers. He had 13 Communicants the first Time he administered the Lord's-Supper. He wrote to the Society, " That the People
 " grew so earnest in Religion, that above
 " 20 Persons had discoursed with him, in
 " order for their due Instruction, and were
 " preparing themselves against the next Ad-
 " ministration of the Lord's-Supper; and
 " also, that a great many grown Persons
 " were preparing to receive holy Baptism,
 " and that he hoped soon to be able to send
 " over a joyful Account of his farther
 " Success in his Labours." But five Months
 after, he died; and was exceedingly re-
 gretted by all, who were acquainted with
 his Merit, and especially by his Parishio-
 ners. The Vestry of his Parish wrote thus
 concerning him to the Society, " He
 " died to our unspeakable Grief and Loss;
 " and we must do that Justice to his Me-
 " mory, as to assure the Honourable So-
 " ciety, that he behaved himself in all
 " Respects, both as to his Doctrine and Life,
 " as became the sacred Character he bore;
 " and GOD did so bless his Labours here,
 " that before he died, he saw our Church
 " in a flourishing Condition." They con-
 clude their Letter, praying the Society to
 send them another Missionary.

He dies soon
after.

THE Society did not send a Missionary thither for a considerable Time, on Account of being engaged to support other Missions, to the Extent of their Fund: However, the People were not quite destitute, they were occasionally visited by the Reverend Mr. *Byork*, a *Swedish* Minister, who came from *Christina Creek* on *Delaware River*, to perform Divine Service once a Month. They were visited also by the Reverend Mr. *Club*, but oftner by Mr. *Ross* from *Newcastle*, and by some other Missionaries. But the Clergy there, in the Year 1715, with much Earnestness represented to the Society, that the State of several Places in that Province was deplorable. Many Churches, which were once filled with considerable Numbers of Communicants, whose early Zeal had led them, tho' poor, to erect those decent Structures for the Service of GOD, and at some of them to build commodious Houses for the Reception of their Ministers; were, thro' a long Vacancy, by the Death or Removal of the Missionaries, quite desolate; and great Opportunities were given, for the sincere Members of the Church, to be seduced to Errors; especially the People of *Apoquiminy*, and of all *Bucks*, *Kent*, and *Sussex*

The Clergy represent the Want of Missionaries.

Counties. They assured they had done the utmost they could, in their Circumstances, to keep those Congregations together; by dividing the Care of them among themselves, and visiting them sometimes on Week-days, and baptizing their Children, and instructing their Youth; but the great Distance from their fixed Cures, rendered the Service out of measure difficult.

THE Society, moved with this Representation, sent the Reverend Mr. *Merry* Missionary to *Apoquiminy*; but upon Account of some Difficulties in the Mission, he did not settle there, but after a short Stay in those Parts, returned to *England*. The Reverend Mr. *Campbell* was afterwards sent Missionary, but he is gone from this Mission to *Brookhaven*. And the Society have, this last Year, appointed the Reverend Mr. *Hacket* Missionary hither, and conceive good Hopes, from the very ample Testimonials he brought them of his good Behaviour, that he will answer the Intent of his Mission.

The Reverend
Mr. *Hacket*
sent to *Apo-*
quiminy.

6. *Newcastle*, the Capital of the County of that Name, is finely seated, standing high, upon the *Delaware*; this County is the uppermost of the three lower, *New-*
castle,

castle, Kent, and Suffex, which run 120 Miles along the Coast, and are about 30 Miles deep towards *Maryland*. These Counties comprehend all the Marshes on the great Bay of the *Delaware*, as commodious and fertile as any in the World. The Town was first built and inhabited by the *Dutch*, and called *Amstel*, from that River which gives a Name to *Amsterdam* in *Holland*. It is a large Place, containing above 2500 Souls. The Reverend Mr. *George Rojs* was appointed Missionary hither by the Society, in the Year 1705; He was received with great Kindness by the Inhabitants, and had a very regular Congregation: not only the People of the Town, but a considerable Number of the Country People; tho' they lived a good Way off the Town, some above 12 Miles, yet they seldom missed coming to Church, when there was no Sermon in the Country. The Congregation hath continued still increasing through Mr. *Rojs's* assiduous Care; he extended his Labours farther, to the Churches at *Apoquiminy*, and at *Whiteclay Creek*; the latter, indeed, is reckoned as a Chapel of Ease to his own Church, the other a distinct Cure. When *Apoquiminy* had no Missionary, he used to preach on two Sundays at *Newcastle*, once a Month at

The Reverend
Mr. *Rojs* sent
Missionary to
Newcastle.

Missionaries Sent

Apoquiminy, and once at *Whiteclay* Creek. This truly was very painful Service, but he performed it with a willing Mind and good Success. Sometimes, however, he did represent to the Society, that the People at *Newcastle*, seemed to lay Claim to all his Service, and to take it somewhat amiss when he was employed abroad on Sundays; and adds, *I would not willingly disoblige them, nor yet see, if I could help it, the Church at Apoquiminy, which is as frequent as that at Newcastle, quite destitute and forsaken.* Indeed, the People at *Newcastle* have, from the Beginning, shewed a due Regard to their worthy Minister, and subscribed voluntarily to him, about 48 Pounds *per Annum*, and some other Benefactions have been made to the Church. Particularly, Mr. *Richard Halliwell*, a Gentleman of Piety and Honour, made a Bequest as follows: Item, *I give and bequeath unto Emanuel Church, standing upon the Green, in the Town of Newcastle, the Sum of 60 Pounds, it being due to me, over and above my Subscription, towards building thereof.* Item, *I also give and bequeath all my Marsh and Plantation, situate near the broad Dyke of the Town of Burlington, containing and laid out for 67 Acres of Land and Marsh, together with all the*

Houses

s very dili-
gent in his
Mission.

Houses and Orchards, and other Improvements, to the proper Use and Beboof of the Minister, that from Time to Time shall serve the said Emanuel Church for ever.

This so signal a Benefaction, by a Gentleman who had in his Life Time, so generously contributed towards building this Church, deserves a grateful Record in these Papers. St. *James's* Church at *Whiteclay* Creek, is the other Branch of Mr. *Rofs's* Cure. The Frame of this Church was raised in *December* 1716, situate about 10 or 11 Miles from the Town of *Newcastle*.

A Church built at *Whiteclay* Creek.

It is made of Wood, in length 32 Feet, in breadth 22, and stands upon a rising Ground not far from that Creek, whence the Hundred where the Church stands, borrows its Name: It is as fair an Oratory as any not built of Brick, in that Government; but the Rise of this Church may more peculiarly be ascribed to a worthy Gentleman, Mr. *James Robinson*, who lived there, and took great Pains to promote the Building, contributed himself very handsomely, and afterwards endowed it with ten Acres of *Glebe* Land for ever. Mr. *Rofs* hath continued in this Mission until the present Time, irreprovable in his Conduct, and very diligent in his Labours; which he hath not only employed in his own Parish, but in

several other Places occasionally, and very much to the Satisfaction of the People where he officiated. He hath been particularly serviceable in visiting the Congregations in the two lower Counties of *Kent* and *Suffex*, when they had no resident Ministers. A little lower I shall give some Account of his Labours in those Places.

7. THE two lower Counties of *Pensylvania*, *Kent* and *Suffex*, had very early Care taken of them by the Society. The Country is very fruitful, but not so well planted as others. The Families are not settled together in Towns, but live in scattered Plantations. There are in these Counties many Tracts of excellent Land, which tempt the Inhabitants to fix in such separate Dwellings. *Dover* is the Capital of *Kent* County ; but very thin of Houses, containing not above 40 Families. The People shewed a very earnest Desire of having the Church of *England* Worship set up among them, and the Society appointed the Reverend Mr. *Craxford* to be Missionary at *Dover*, in the Year 1704 ; he entered upon his Ministry with good Success, and gained from Persons of Repute, the Character of an ingenious and acceptable Man. The People began soon to be
zeal-

The Reverend
Mr. *Craxford*
sent Missionary
to *Dover*.

zealous to build a Church for Divine Worship, and in about three Years raised a very decent Fabrick. Soon after Mr. *Crawford's* coming among them, not only the Masters of Families brought their Children to be baptized, but many grown Persons, who once had Prejudices to the Church, desired and received Baptism; in about two Years time Mr. *Crawford* baptized above 230, young and old, in his own appointed Cure, besides many others in Places which were not within his Charge. He was very constant in his Labours, and did not confine them to *Dover* Town, and the adjacent Parts, but preached up and down the County, which is above 50 Miles long, at several Places. His general Audience was from 50 to near 200 Persons, and he ordinarily had between 30 and 40 Communicants. The People at his first coming among them were very ignorant; infomuch that he informs, not one Man in the County understood how the Common-Prayer-Book was to be read; and he was forced to instruct them privately at home, in the Method of reading the Liturgy: for the more general Instruction of the People, he used to preach one Sunday at the upper End of the County, another at *Dover* Church, and a third at the
lower

The Inhabitants of *Dover* build a Church.

lower End of the County. He used to Catechise the Children all the Summer long, before Sermon, but not in the Winter. The People improved much, became serious and grave in their Behaviour at Church, and brought their Children very regularly for Baptism; tho' a great many of them were *Quakers* Children, or had been *Quakers* themselves. He was also invited by the People of *Suffex* County, to come and preach among them, which he did, at Captain *Hill's* House in *Lewis* Town, and at other Places. The People of this County also, were of a religious Disposition. They soon after wrote a Letter to the Bishop of *London*, desiring a Minister, and promised to allow him all their present Circumstances would permit; and farther, to shew their hearty Zeal, they began to build a Church, which they have since finished, and have, by many other Instances, approved themselves a worthy People. Mr. *Crawford* acquainted the Society, that Bibles, Common-Prayer-Books, and Books of Instruction and Devotion, were much wanted; for there were about 200 Persons who attended the Publick Worship, who had none, and made Application to him for some; because there were but few to be purchased there, and those

Mr. *Crawford* preaches in several Places.

those which could be got, were too dear for them to purchase. The Society sent a Quantity of Bibles and Common-Prayers to be distributed, but Mr. *Crawford* came to *England* soon after, upon some Family Affairs, and continued here.

He returns to *England*.

UPON this Account the People of these two large Counties continued some Years without a resident Minister. However, in the mean Time, they had the Advantage of some Visits from the Society's Missionaries, especially from the Reverend Mr. *Rofs*, as I observed above. In *August* 1717, Colonel *William Keith*, the Governor, resolving to visit the lower Counties, the Reverend Mr. *Rofs*, Missionary at *Newcastle*, was invited by the Governor, to accompany him. Mr. *Rofs* very readily embraced this kind Invitation; hoping, by this Opportunity, to make himself acquainted with the State of the Church there, and in some Measure, supply its present Wants by his Ministry. He embarked with the Governor and several other Gentlemen at *Newcastle*, and set Sail for *Lewis Town* in *Suffex* County, which lies upon one of the Capes of the River *Delaware*, and in two Days arrived there. On the 7th of *August* he preached before the Governor and

The Reverend Mr. *Rofs* preaches in *Kent & Suffex* County.

and Justices of the County, in the Court-House of the County, and had a very numerous Audience of the People, who appeared very serious, and desirous of the Sacraments of the Church, and he baptized that Day 30 Children which were brought to him. On the 9th Day of the same Month, Mr. *Rofs* preached again before the Governor and other Gentlemen, had a large Audience of the People, and baptized 21 Children. On the 10th, the Governor left this Place, in order to go to *Kent* County. Mr. *Rofs* sat out before him to a Place of Worship about 16 Miles from *Lewis* Town ; it is a small Building, erected by a few well-disposed Persons, in order to meet together there to worship GOD. Mr. *Rofs* preached once here, and baptized 25 Children, and several grown Persons. On the Sunday following, *August* the 11th, he preached to a very large Congregation in the upper Parts of this Country, where the People had erected a Fabrick for a Church, which was not quite finished. Here he baptized 26 Children ; so that the whole Number of the Baptized in one Weeks Stay among this People, amounted to 102. Mr. *Rofs* observes thus to the Society ; “ By this
“ Behaviour of the People, it appears
“ plainly,

“ plainly, they are truly zealous for the
 “ Church of *England*, tho’ they have had
 “ but few Instructions from some Cler-
 “ gymen passing thro’ these Parts, and
 “ some Visits from the Reverend Mr. *A-*
 “ *dams* in *Maryland*.” As the Governor
 returned home thro’ *Kent* County, Mr.
Rofs attended him, and preached before
 him and the Magistrates, on the 14th of
August; he had a very full Congregation,
 and baptized 13 Children, and one grown
 Person. In *April* following, Mr. *Rofs*
 resolved to make a second Visit by himself,
 to the People of *Suffex* County; he was
 so much pleased with his former Success
 among them, that he was desirous to im-
 prove farther the good Disposition of the
 People. He went to *Suffex* County; con-
 tinued there six Days, preached on every
 one of them at different Places, and bap-
 tized above 100 Persons, seven of whom
 were of an advanced Age. Lastly, he
 opened there a new Church which the
 poor People had built, notwithstanding so
 great a Discouragement as their having no
 Minister.

A Church
 built in *Suffex*
 County.

MR. *Rofs* sent this Account of his La-
 bours in these two Counties, to the So-
 ciety, in Form of a Journal, and the Mis-
 sionaries

tionaries of this Colony, made a full Representation of the State of the Church in those Parts. The Governor was farther pleased to write a Letter to the Society, and to transmit several Applications made to him by the Clergy, relating to the Church Affairs, and a Copy of the abovenamed Journal of Mr. *Rofs*.

William Keith Esq; the Governor, represents the Want of Missionaries.

His Letter runs thus: “ According to my
 “ Duty, I presume to lay before you, the
 “ Applications of your Missionaries, the
 “ Clergy of this Province, and Neighbourhood, to me, relating to the Church
 “ here; as also a Copy of the Reverend
 “ Mr. *George Rofs*’s Journal of his Services done in the Counties of *Kent* and
 “ *Suffex*. It is great Satisfaction to me,
 “ that I can assure this Venerable Board,
 “ of the great Pains and diligent Care,
 “ which the Reverend Gentlemen within
 “ named, take, in all the Parts of their
 “ Ministerial Function; and herein I cannot, but in Justice, particularly re-
 “ commend Mr. *Rofs*’s Capacity, pious
 “ and exemplary Life, and great Industry,
 “ to your favourable Notice and Regard.
 “ But I must observe, that the Duty here
 “ daily increases at such a Rate, and the
 “ Labourers are so few, that without your
 “ pious and immediate Care, to relieve
 “ and supply this languishing, but valuable
 “ able

“ able Branch of the Church, all our Endeavours will be to no purpose.

THE Society were very much affected with these Representations of the Clergy, and especially with the Governor's Letter; and resolved that a Missionary should be sent to *Suffex* County; and soon after appointed the Reverend Mr. *Becket* Missionary at *Lewis* Town.

8. *Lewis*, the Capital of *Suffex* County, is a handsome large Town, standing on the lovely Bank of a River, between the Town and the Sea, which makes the Harbour; about 140 Miles distant from *Philadelphia*. Mr. *Beckett* arrived here in 1721, and entered upon the Duties of his Mission with great Diligence; he was obliged to divide his Labours between three Places. He resided at *Lewis*, but officiated alternately at one Place, 8 Miles distant, and at another, 25 Miles distant from *Lewis*. He had a considerable Number of Inhabitants attending Divine Service at both Places; and in half a Year after his Arrival, he baptized 55 Persons, nine of which were of a grown Age. His private Admonitions and Preaching had soon a good Effect on many irregular Persons, and

The Reverend
Mr. *Becket* sent
to *Lewis* town.

He is very diligent in his Mission.

and there appeared a manifest Change in the Manners of the People; some also who were addicted to several sensual Vices, were reclaimed to a more orderly Way of Life. This Reformation was so considerable, that the Gentlemen of the County took Notice of it, and Mr. *Becket* received upon this Account, the Thanks of the Magistrates and Gentlemen in that County, for his great Pains and Labours. Upon Mr. *Becket's* first coming, there was no Church built at *Lewis*; but the People presently made a Subscription, and began to build one with all Expedition. In the mean Time, Mr. *Becket* preached in the most convenient Houses he could have; his necessary Labours were very great, for he was obliged to travel 70 or 80 Miles every Week, to discharge the Duties of his Function, in several Places; that large County, 50 Miles in length, and 20 in breadth, being all reckoned his Parish.

IN the second Year after his Arrival, he continued to have the same good Success, and in six Months baptized 48 Children, five Persons of advanced Years, two Mothers of several Children, one White Servant, and two Negroe Slaves, and in two of the Churches he had 20 Commu-
ni-

nicants each Time. There were above 140 Persons, Masters of Families, zealous Members of the Church of *England*, besides many single Persons, Servants, and *Negroes*, that constantly attended Divine Service. But the Number of the native Indians did not exceed 120, who had a small Settlement on the utmost Border of the Parish, where it adjoins to *Maryland*; they were extremely barbarous, and obstinately ignorant.

THE Inhabitants of *Lewis* raised the Frame of a Church on a high Bank in the Center of the Town in *October* 1720, and diligently carried on the Building; in the mean time, the People in the Country, assisted with some Money gathered in Town, began to finish and fit up the two Churches, which had been raised at distant Places in the County. Mr. *Beckett* used much Diligence in all Parts of his Ministerial Office, and in the following Year baptized 82, 12 of which were grown Persons. As he travelled this Year, thro' *Kent* County,

A Church
built in *Kent*
County.

to go to a Meeting of the Society's Missionaries at *Chichester*, he preached in that County to a good Body of People, who had built them a large Church, but had no Minister, and on one Day baptized 21,

fix of which were grown Persons. He represented to the Society, that he had a very numerous Congregation, and that there was great Want of a Missionary in the Country; there being a considerable Body of People here, who joined heartily with the Church of *England*; and some others, who had been of many religious Persuasions, and now seemed to be of none at all; and therefore had still more need of an Instructor.

Three
Churches
built in this
County.

IN the Year following, the Church at *Lewis* was finished, and Divine Service was performed in it; and the two Churches in the Country were compleated. Mr. *Beckett* writes thus concerning the Peoples Zeal for Religion: “ We have now three
“ Churches in this County, yet none of
“ them will contain the Hearers that would
“ constantly attend Divine Service: The
“ People, at a good Time of the Year, make
“ no Account of riding 20 Miles to Church;
“ a Thing very common in this Part of *Ame-*
“ *rica*; which is sufficient to shew, that our
“ People have a great Value for the Favour
“ of the Society, and that our Labour is not
“ lost, in this distant Part of the World.
Mr. *Beckett* still continues in this Mission with great Success.

9. As the Administration of this Government is in the Hands of *Quakers*, no Acts of Assembly have been made, either for building of Churches, or settling any Salaries upon Ministers; however, a great Part of the People being hearty Members of the Church of *England*, have contributed, by private Subscriptions, very liberally, and built 15 Churches, very decent Structures for Celebrating Publick Divine Worship. Several valuable Bequests have been made for the Use of the Church and Ministers, and Houses have been built for them; and the Congregations of each Minister do voluntarily contribute towards the Maintenance of their Minister, as much, and in some Places more, than any Law could reasonably demand of them. The Society have distributed among the poorer People in this Province, above 2000 Volumes of bound Books, and about 300*l.* Worth of small Tracts.

Fifteen
Churches
built in this
Government.





C H A P. VIII.

Missionaries sent to New-Jersey. Several Congregations are gathered. The Missionaries Labours. The People become very zealous. Seven convenient Churches built, by voluntary Contributions.

New Jersey, anciently Part of New-York Government.

I. **N***ew-Jersey* was formerly reckoned Part of *Nova Belgia*, or *New-York* Government; but the Duke of *York*, to whom the whole Country was granted by King *CHARLES* the Second, gave this Part in the Year 1664, to *John Lord Berkeley*, and *Sir George Carteret*; the Province was by them divided into two Countries, and named *East* and *West Jerseys*, and governed by different Governors: But in the Year 1702, the Proprietaries surrendered their Rights to her late Majesty *QUEEN ANNE*, and both Countries had one Name, *New Jersey*. The first *European* Inhabitants were the *Swedes*, the *Dutch* from *New-York*

York encroached on them, but the *English* having dispossessed the *Dutch* at *New-York*, made themselves Masters of this Country also. This Province extends it self in length on the Sea Coasts, and on *Hudson's Bay*, about 120 Miles, and in the broadest Part is near of the same Extent.

THE first *English* Inhabitants of this Country, were *Quakers* and *Anabaptists*, and the first Governor of *East New-Jersey*, was Mr. *Barclay* the *Quaker*, famous for his Writings, but not the Author of the *Apology*: For this Reason the People here, used to repair to *Philadelphia*, the principal Town of the *Quakers*, at their Yearly Meetings. The Division among the *Quakers*, which arose at *Philadelphia*, concerning *the Sufficiency of the Light within every Man to Salvation without any Thing else*, spread also among this People; and a considerable Number of Persons, of a more sober Understanding, began to think, the written Word of GOD, and the instituted means of Grace, ought to be more carefully attended to. In the Year 1702, the Reverend Mr. *Keith* and Mr. *Talbot* were travelling Preachers from this Society in those Countries; and as the sober *Quakers* of *New-Jersey* agreed with many

A Breach arises among the *Quakers* here.

Missionaries sent

of their Brethren at *Philadelphia*, in opposing the *Enthusiastick Foxian Quakers*, they were induced, by hearing some Sermons from Mr. *Keith* and Mr. *Talbot*, to enquire what was the Doctrine and Discipline of the Church of *England*. In a little Time, a considerable Congregation gathered themselves together at *Burlington*, resolving to receive the Church of *England* Worship.

Burlington is situate on the River *Delaware*, is the Capital Town of that Division, called *West-Jersey*, containing above 200 Families; the Place was honoured with the Courts being kept here, the Houses were neatly built of Brick, and the Market well supplied with Provisions. As the People had agreed to conform with the Church of *England*, their next Care was to get a Minister. They had heard Mr. *Keith* and Mr. *Talbot* often preach, and the latter was particularly acceptable to many of them. Mr. *Talbot* also was desirous to employ his Labours in this Country, rather than in any other Place. They invited him to stay with them, and sent over a Request to the Bishop of *London*, and to the Society, desiring he might be settled among them, which was granted.

There

The People of
Burlington de-
sire a Church
of *England*
Minister.

There were several Gentlemen of considerable Interest in this Country, who had been educated in the Church of *England*; particularly Colonel *Cox*, then one of Her Majesty's Council there, Colonel *Quarry*, Colonel *Morris*, and Mr. *Jeremiah Bass*; they all encouraged this Disposition of the People, and Numbers fell off from *Quakerism* daily.

THE People began soon to set about building a Church. The Church of *St. Mary* had its Foundation Stone laid in the Year 1703, on the 25th of *March*, and was therefore named *St. Mary's*. The Building was carried on with that Zeal and Vigour, that on *Whitsunday* in 1704, Divine Service was performed, and the Sacrament administered in it to a large Congregation. A burying Place of three Acres was purchased soon after, and well fenced in: And the Lord *Cornbury*, then Governor of this Province and *New-York*, upon Application made to him by the Members of the Church, made them a Body incorporate, with all Powers and Privileges requisite. In the Year 1708, *Queen ANNE* sent this Church, and several others in this Province, Communion-Table Cloths, Silver Chalices and

A Church
built here.

Salvers, and Pulpit Cloths. The Members of the Church increased, and they began to think of purchasing a Glebe for their Minister. Dr. *Frampton*, then Bishop of *Gloucester*, dying about this Time, and leaving 100*l.* towards Propagating the Gospel in *America*, at the sole Direction of Dr. *Compton*, then Bishop of *London*, it was at the Instance of Dame *Katherine Bovey*, of *Hackly* in *Gloucestershire*, who had been a Benefactress before to this Church, laid out in the Purchase of a convenient House, and six Acres of Land, adjoining to the Church at *Burlington*; and about the Year 1710, Mr. *Thomas Leiceſter* gave, by his last Will, 250 Acres of Land to this Church for ever.

Benefactions
to this
Church.

MR. *Talbot* continued in his Mission, very diligent, and with much Success; and as there were many Congregations of People in that Country, which had no Ministers resident among them, he spared no Pains in going, and performing all the Ministerial Offices among them. He was a very zealous and industrious Man. He came over to *England*, about the Year 1719, and returned afterwards to *New-Jersey*. But the Society received Advices, that he had fallen into an open Disaffection
to

to the present happy Establishment, and had neglected to use the Prayers in the Liturgy for the King and Royal Family; upon which he was immediately discharg'd the Society's Mission: He died there in the Year 1727. The Reverend Mr. *Horwood* hath been sent lately to this City; and Accounts have been sent, that he makes a Progress in his Mission.

New-Bristol lies opposite to *Burlington*,^{A Church built at Bristol.} on the other Side the *Delaware*; the People forsook *Quakerism*, much about the same Time as the Inhabitants of *Burlington* did. A Church was soon erected here thro' the Zeal of the People, especially thro' the Means of two worthy Gentlemen of this Place, Mr. *John Rowland*, and Mr. *Anthony Burton*, who were chiefly instrumental in this Work. They had no Missionary sent to reside among them constantly, but used to be visited by the Minister of *Burlington*. The Reverend Mr. *Talbot*, who was fixed at *Burlington*, used frequently to cross the Water to them, and preach and perform all other Ministerial Offices. Mr. *Thorowgood Moor* used also to visit them when he was at *Burlington*, in Mr. *Talbot's* Absence. The People were sensible the Society were not able

able to establish Missionaries in every Place, and were therefore content to be assisted by the Minister of *Burlington*; and the Society have always given Directions, that the Minister of that Place, should take *Bristol* into his Care. The Church here is named *St. James*, as being opened near that Day.

The People of *Hopewell* build a Church.

Hopewell and *Maidenhead* are two neighbouring Towns, containing a considerable Number of Families. The People of *Hopewell* shewed a very early Desire of having the Church of *England* Worship settled among them; and in the Year 1704, built a Church, with voluntary Contributions, tho' they had no Prospect then of having a Minister. The Reverend Mr. *May* was there some short Time, but Mr. *Talbot* from *Burlington* often visited them; they sent several Letters to the Society, desiring a Missionary, but the Society could not then undertake a new Charge. This Church was for ten Years vacant; which was a great Disappointment to the People; yet they continued all that Time in the same Mind, and whenever any Missionary, occasionally going that Way, gave them a Sermon, they constantly came to the Church Service. However, in 1720, the

the Reverend Mr. *Harrifon* was appointed Miffionary there, with the Care of *Maidenhead*. During his Continuance there, he was diligent in all Parts of his Duty, and the People were well fatisfied with his Labours; but he foon wrote the Society Word, that he was not able to undergo the Fatigue of constantly riding between two Places; and in 1723, he removed to a Church in *Statten Ifland*, in *New-York* Government, which the Governor of that Province appointed for him.

THE Inhabitants of *Salem* wrote a very earnest Letter to the Society, defiring they might have a Miffionary fettled among them. The Reverend Mr. *Holbrook* was fent there in the Year 1722. As foon as he came among them, the People, tho' generally poor, contributed very freely towards raifing a neat Brick Church; they made Application to the Church People at *Philadelphia*, for their Affiftance, and received confiderable Contributions from them. Mr. *Holbrook*, foon after, acquainted the Society, that many of the Inhabitants lead a more Christian Life, 8 grown Perfons, Men and Women, had defired and received Baptifm, and a confiderable Number of Children had been baptized. That in

A Miffionary fent to *Salem*.
A Church built here.

the

the Discharge of all Parts of his Ministerial Office, he had the Satisfaction of finding the People seriously disposed, and the Numbers of the Church Members daily increasing. He continues now there with good Success.

A Missionary
sent to *Elizabeth*
Town.

Elizabeth Town, is a very considerable Place, exceeds any other in the Province of *East-Jersey*, both for the Largeness of its Buildings, and the Number of Inhabitants, consisting of 300 Families. It lies 3 Miles within a Creek, opposite to the *West-End* of *Statten-Island*. Here the *English* settled first, and this Place thrived the most. The Government of the Province is managed here, the Assemblies are held, and the greatest Part of the Trade of the whole Colony carried on here. The Reverend Mr. *Brook* was sent Missionary in the Year 1704; and by the Lord *Cornbury's* Direction, then Governor of this Province, he officiated at *Perth Amboy* sometimes. The Number of People in both Places, was very considerable, and their Ways of Worship various; they were chiefly *Independents*, but many not professing any Religion. However, by diligent Application, he persuaded the better disposed of all Sorts, to consider and attend more, to their spiritual Concernment. He preached to Numbers of *Independents*
and

and others ; they began soon to approve of the Church of *England* Service. The wiser People resolved to settle their Religious Affairs, in a more orderly manner. When Mr. *Brook* came first among them, they had no Place set apart for celebrating Divine Worship. However, he had Leave at first, to preach in Colonel *Townly's* House ; that became too small for his growing Congregation, in half a Year's Time ; the best Place that could be got was a Barn, and that they were forced to relinquish in Winter. The Members of our Communion, were now a large Body of People, they resolved to build a Church ; and accordingly on St. *John* the Baptist's Day, in the Year 1706, the Foundation of a Church was laid, whose Name it therefore bears. The Church was soon after completed ; it is a strong and well completed Brick Building, 50 Feet long, 30 broad, and 20 in height, very handsomely finished.

A Church
built here.

MR. *Brook* used exceeding Diligence in his Cure, and was pleased to find the best of all Sorts of People, coming over to the Church of *England*. He exerted himself, and at Times used to perform Divine Service at seven Places, 50 Miles in extent ;
namely,

The Reverend
Mr. Brooks's
Labours in fe-
veral Places.

namely, at *Elizabeth Town, Rawway, Perth Amboy, Cheesquakes, Piscataway, Rocky-Hill*, and in a Congregation at *Page's*.

This Duty was very difficult and laborious. Besides preaching, he used to Catechise and expound 14 Times in a Month, this obliged him to be on Horseback, almost every Day, which was expensive, as well as very toilsome to him. However, this Diligence raised a very zealous Spirit in many of the People. The Inhabitants of *Perth Amboy* presently sat about getting Materials, for building a Stone Church. The Inhabitants of *Piscataway* repaired an old dissenting Meeting-house for present Use, and collected among themselves 100*l.* towards building a Stone Church. While these Things were going on, Mr. Brooks dies, in the Year 1707, very much lamented by the People then, and remembered, with much Honour, several Years after his Death, in a Letter wrote by the Church Members there, to the Society, thanking them for sending another Missionary to succeed our worthy, and never to be forgotten Pastor, Mr. Brooks, whose Labours afforded universal Satisfaction to us.

He dies.

The Reverend
Mr. Vaughan
succeeds him.

THE Reverend Mr. Vaughan was appointed Missionary there; he hath very suc-

successfully carried on the Work of the Ministry. At first he met with many Difficulties and Discouragements, which by his well-regulated Conduct, and discreet Zeal, he peaceably overcame. The main Body of his Congregation were but just brought over from various Ways, these he kept together without much Trouble. He visited the remaining Dissenters of all Kinds, at their Houses, and without using any angry Disputings, engaged many to a Conformity. In the Year 1711, he acquainted the Society with the Progress he made. That he had a large Congregation at *Elizabeth* Town constantly, and had 30 Communicants monthly; he had baptized 80 Children, and 12 grown Persons, in the Space of two Years; that he kept constantly a monthly Lecture at *Rawway*, where he preached to a small Congregation, and Catechised their Children; that several Families of the neighbouring Town *Woodbridge*, had hereupon requested him to make them a Visit, which he gladly and presently complied with, taking this to be a plain Demonstration of their good Disposition to receive the Church Doctrines, instead of various Opinions of *Quakerism* and *Anabaptism*.

He is diligent
in his Mission.

People of
Woodbridge
build a
Church.

Woodbridge is a good Town, situate on a Creek in the *Sound*, formed by *Statten-Island* and the *Jersey*, it contained 120 Families. The small Congregation which embraced the Church of *England* Worship, and came to hear Mr. *Vaughan*, made a Subscription of 100*l.* and raised a Timber Frame, Clapboarded. Mr. *Vaughan* used to officiate here once a Fortnight in the Afternoon. He represented to the Society the Want of large Bibles and Common-Prayer-Books for the Churches; and of Bibles and Common-Prayers, Expositions on the Catechism, and other devotional and practical Tracts for the People; that it would be a great Charity to Numbers of the Inhabitants, not only on Account of their Ignorance of the Doctrines of Christianity, but also of their Poverty, and the Difficulty of getting Books. The Society by the first Conveyance, sent him large Bibles and Common-Prayer-Books for the Churches, 100 Bibles and Common-Prayers, and five Pounds Worth of small Tracts, to be distributed among the poorer People. The Society have been since informed, these Books proved very useful in leading many into

a due Knowledge of the Duties of a Christian Life.

MR. *Vaughan* extended also his Labours at Times to *Piscataway*, about 10 Miles distant from *Elizabeth* Town, commodiously situate about 6 Miles up the River *Raritan*, and consisting of 80 Families. Much the greater Number of the People here were very well disposed, and attended the Publick Worship at stated Times, with a great deal of Devotion. But several of the Inhabitants were infected with the Errors of the *Anabaptists* and *Sabbatarians*, the latter of which, did in a Sort *Judaize* in their manner of keeping Saturday, and refused shewing any Regard to the Lord's Day, by abstaining from any of their ordinary Callings. However, at length several came to hear the Prayers of the Church, and many young People, who had no inveterate Prejudices, were pretty constant in their Attendance. As yet there was no Church built; but Mr. *John Burroughs*, a serious Christian, gave the People the Use of his House, which they frequented several Years, to attend Divine Worship.

Mr. *Vaughan* officiates at several Places.

MR. *Vaughan* continued to discharge the Duties of his Mission with good Success. The Members of the Church of *England* wrote a Letter to the Society, in the Year 1717, returning Thanks for the settling of Mr. *Vaughan* among them, expressing themselves farther thus: " We esteem
 " our selves happy under his Pastoral
 " Care, and have a thorough Persuasion
 " of Mind, that the Church of CHRIST
 " is now planted among us in its Purity.
 " Mr. *Vaughan* hath, to the great Com-
 " fort and Edification of our Families, in
 " these dark and distant Regions of the
 " World, prosecuted the Duties of his
 " holy Calling, with the utmost Appli-
 " cation and Diligence; adorned his Cha-
 " racter, with an exemplary Life and Con-
 " versation; and so behaved himself, with
 " all due Prudence and Fidelity; shewing
 " Uncorruptness, Gravity, Sincerity, and
 " sound Speech; that they who are of the
 " contrary Part, have no evil Thing to
 " say of him." The Society received several other Accounts, to the same Purpose. Mr. *Vaughan* continues now in this Mission, with the same advantageous Character.

The People
 give a good
 Character of
 Mr. *Vaughan*.

Perth Amboy, hath from the first been under the Society's Care. It is said to be a very pleasant, healthy, and commodious Place; situate at the Mouth of the River *Raritan*, which falls into *Sandyhook* Bay, able to contain a great Fleet of Ships, and never frozen. So commodious for Trade, that Ships in one Tide, can come up to the Merchant's Door. It is but a small Place, tho' honoured with the Name of a City, and is much exceeded by *Elizabeth* Town. Upon the *English* Conquest of this Country, the religious Affairs, were for a long Time very unfettled; the new Comers being employed in ordering their Plantations and Trade. For some time no Congregations met for celebrating Publick Divine Worship, either in the *Presbyterian* Way, or according to the Church of *England*. However, some Clergymen, occasionally passing through this Place, performed Divine Service, and administered the Sacraments; by this means, the sober People kept some Remembrance of the Church of *England* Service. At last, several of the Proprietaries of the *Eastern* Division, requested Bishop *Compton* to send them a Minister. The Reverend Mr. *Edward Perthuck* was sent; upon his Arrival at *Amboy*.

Perth Amboy, the Council of the Proprietaries set apart one of the Houses, (which had been formerly built at the Charge of the general Proprietaries) for the peculiar Service and Worship of God, according to the Laws of England. This House, by a Number of good People, was soon pewed and fitted up, for the intended religious Use. Mr. *Perthuck* performed Divine Service here, and sometimes, when he attended the Governor to *Burlington*, had the publick Town-house allowed him to preach in; this was before the Establishment of this Society.

The Reverend
Mr. *Brooks* officiates at
Perth Amboy.

THE first Missionary employed here by the Society, was Mr. *Brooks*, mentioned above. He frequently visited this City, by the Lord *Cornbury's* Direction, then Governor of *New-York*. In the Year 1705, the People grew zealous to have the Church Worship established among them, and began to prepare Materials for building a Church; but Mr. *Brooks* Death happening soon, it occasioned a Delay. The Society directed Mr. *Vaughan* to take what Care he could of this City, and he frequently visited them, and was very useful and acceptable to the People. The Reverend Mr. *Haliday* did reside here some
Time,

Time, but he did not continue long. Mr. *Vaughan* acquainted the Society, in the Year 1721, that the People of this City ^{A Church} had now erected a Church, a well com-^{built here.} pacted Building of Stone and Brick, on a Lot of Ground given for that purpose, by *Thomas Gordon*, *George Willocks*, and *John Barclay*, Esquires, who have transferred and conveyed their Title to the Church-Wardens and Vestry of the said Church; the remaining Part of this Lot, being two Acres of Land, is for a Parsonage-house, for a publick School, and for a House for the Schoolmaster, when they shall be provided with a Person of suitable Abilities, for that purpose. Besides this, Mr. *George Willocks*, and Major *John Harrison*, have given 12 Acres of Land, contiguous to the City, for a Glebe for an Episcopal Minister for ever. There hath been also given to the Church, by the Will of a pious and charitable Gentlewoman, Mrs. *Margaret Willocks* deceas'd, Wife of Mr. *John Willocks*; a House in which she lived, and two Acres of Land thereto belonging, for the Use of the Minister there, being of the Church of *England*, for ever. This last Gift, is reckoned to be worth 400*l.* Sterling Money.

The Reverend
Mr. Skinner
sent to Perth
Amboy.

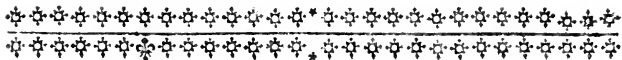
THE Society observed, with much Satisfaction, this Zeal of the People, and resolved now to send a resident Missionary to this Place. The Reverend Mr. Skinner was sent in the Year 1721. He was received by the People with much Kindness and Civility. Accounts were transmitted to the Society, of the Favour the Inhabitants shewed him, and that the Congregation at *Amboy* increased considerably, and the other at *Piscataway* was daily growing, and would in a little Time, in all Probability, be as numerous as any in those Parts. Soon after Mr. Skinner's Arrival, the People of *Piscataway* built themselves a handsome Wooden Chapel. Both Congregations increased every Year. Mr. Skinner continues now in this Mission, with good Success.

THE Society have supported also one Schoolmaster at *Burlington*, from the Year 1712, to teach the poorer Children to read, write, Cypher, and the Church-Catechism. Accounts and Certificates have been transmitted to the Society, from time to time, of his teaching School with Diligence. The Schoolmaster's Name is *Rowland Ellis*.

THE People of this Country, tho' they have no Law which might oblige them to build Churches, have, nevertheless, out of their own Christian Disposition, built seven convenient Churches, and have, according to their Abilities, contributed freely towards the Support of their Ministers; and the Members of the Church Communion increase continually.

Seven Churches built here.





C H A P. IX.

An Act passed in the Year 1693, for Settling and Maintaining a Ministry in New-York Government. Churches directed to be built in 1698. A Church built in the City of New-York. Missionaries sent to this Colony, to West-Chester County, to Albany, to Statten-Island, to Long-Island, their Labours. Schoolmasters supported here. Ten Churches built; Several Donations made to them.

The Dutch I.
the first Inhabitants of this
Country.

New-York Government upon the Continent, without computing New-Jersey, and the Islands belonging to it, *viz.* that Tract of Land between *New-England* and *New-Jersey*, is not above 20 Miles broad, but extends near 200 Miles along *Hudson* River into the main Land. The *Dutch* made the first Settlements here; but in 1664, the *English* reduced this Country, and most of the Inhabitants submitted to the Crown of *England*, and continued in their Settlements; in a little Time great Numbers of
English

English came to this Country. It was soon found to be the most healthy of all *North America*, and exceeding commodious for Trade. The *Dutch* had some Teachers, before the *English* came; but the *English* were taken up at first, in settling their new Plantations; and so much divided in their Sentiments in Religion, that there was no Face of the Church of *England* here, till about the Year 1693. Colonel *Fletcher* being then Governor of this Province, an Act of Assembly was passed for Settling and Maintaining a Ministry. A considerable Number of the Inhabitants of *New-York* City, the Capital of the whole Province, and as it is said, the pleasanter City in all *America*; were very desirous of having the Church of *England* Worship settled among them. However, it was near four Years after the passing of this Act, before any Thing was done in Pursuance of it. The Choice of a Minister for each Church, was, by the Act, lodged in the Vestry, and the Choice of a Vestry in the People. It was some Time before there was a Vestry composed of Men of such Principles, as would choose a Church of *England* Minister. About the Year 1697, there was such a Vestry; their first Endeavour was, to get

Endeavours used for settling the Church of *England* Worship.

The Inhabitants of *New-York* City build a Church.

a Church built : This was compassed sooner than they could hope, much less expect. The Zeal of the People was such, they made so large Contributions, that a sufficient Sum was raised, to build and finish, what was then said to be, the finest Church in *North-America*. They now proceeded to consider of a Minister. Mr. *Vesey* was then in the Place, but not in holy Orders; a Gentleman highly approved of, and beloved by every one. The Governor, Colonel *Fletcher*, and Colonel *Heathcote*, proposed him to the Vestry, as a proper Person to be chosen, as soon as he should be Ordained. The Vestry received this Motion with uncommon Satisfaction, and unanimously chose him to that Church, provided he went to *England* to receive Holy Orders. He came over here, and was Ordained, and upon his Return to *New-York*, was inducted into this Church. This was the first setting up the Church Service in this Government. Some Years afterwards, when the Lord *Cornbury* was Governor, Orders were issued out to the Magistrates of several Towns, to build Churches, by Virtue of an Act passed in 1698, enabling several Towns to build publick Houses for the Worship of God. Nothing had been done in Pursuance of this Act,

The Reverend
Mr. *Vesey* Minister of this
Church.

Act, till the Lord *Cornbury's* Order gave Life to this Design. Churches were soon after built in the respective Towns, and the Expences levied on the Inhabitants by a publick Tax.

THE Members of the Church of *England* began to increase now in many Towns, but especially at *New-York* City. This was in a great measure owing to the Reverend Mr. *Vesey*, who, by his whole Conduct, had gained the Esteem of People, of many Sorts of Persuasions. He was not a Missionary from this Society, so that but few, and imperfect Accounts of his Labours, have been sent hither. However, I cannot in Justice to him, conclude this Paragraph, without giving the Reader a few Lines, wrote to the Society concerning him, by a Gentleman, who himself deserved all Commendation, *Caleb Heathcote* Esq; who, by his prudent Zeal, and wise Conduct, was a chief Instrument in settling the Church of *England*, in *New-York* Government, in *Connecticut* Colony, and in *New-Jersey*: His Letter to the Society in 1714, runs thus: “ Mr. *Vesey* Colonel Heathcote's Character of Mr. Vesey.
 “ being settled in our Church, hath ever
 “ since continued with great Faithfulness
 “ in the Discharge of his Duty. His Life
 “ and

“ and Conversation hath likewise been
 “ very regular, and without the least Stain
 “ or Blemish, as to his Morals. He is not
 “ only a very excellent Preacher, but was
 “ always very careful never to mix in his
 “ Sermons, any Thing improper to be de-
 “ livered out of the Pulpit. It is the good
 “ Providence of G O D, he is continued so
 “ long among us, for the thorough Settle-
 “ ment of the Church in this Place, The
 “ Account I have given you of Mr. *Vesey*,
 “ is not grounded on Reports, having said
 “ nothing but what I very well know, and
 “ have observed from 16 or 17 Years Ac-
 “ quaintance with, and Knowledge of him.”
 Mr. *Vesey* is now living, and Rector of that
 Church, the Chief in *New-York*.

2. *West-Chester* County lies on the Sea-
 Coast, to the *West* of *Hudson* River. The
 People here, were more generally *English*,
 than in any County of the Government ;
 it contains a very great Tract of Land, and
 generally the best of any in those Parts.
 There were computed to be in it, not above
 2000 Souls in the Year 1702 ; but the
 Goodness of the Soil seemed to promise, it
 would in Time be a very populous Place.
 The whole County is 16 Miles in Length,
 containing six small Towns, *West-Chester*,
East-

East-Chester, New-Rochel, Rye, Marmaroneck, and *Bedford*, besides two small Places, called lower *Yonkers* and *Philipsburg*. This was the State of the Place in 1702. The Inhabitants of *West-Chester*, the Chief Town, were the first who desired a Missionary in this Country. They built a Church in Pursuance of the Act for building five Churches, and 50*l.* a Year was settled on the Minister. The Society appointed the Reverend Mr. *Bartow* Missionary here, in the Year 1702. The Lord *Cornbury*, then Governor of the Province, fixed Mr. *Bartow's* chief Residence at *West-Chester*; however, as there were several other Places which wanted his Assistance, he divided his Labours among them, according to the Society's Directions. He often visited *East-Chester, New-Rochel,* and *Yonkers*. He had good Success in his Mission, and wrote to the Society in 1704.

“ I have been now two Years in actual Service of my Mission, in this Parish, and by the Blessing of GOD, have been instrumental in bringing many into the Communion of our Church, who are very constant and devout at their Attendance on Divine Worship. Those who were Enemies at my first coming, are now zealous Professors of the Or-

“ di-

The People of *West-Chester* build a Church.

The Reverend Mr. *Bartow* sent Missionary hither.

“ dinances of the Gospel. The Inhabi-
 “ tants of my Parish live scattered and
 “ much dispersed, which occasions my
 “ Duty to be more difficult.” Mr. *Bar-*
tow continued very industrious in his Mis-
 sion, and well respected by the People.
 His Cure was very large; the Number of
 Inhabitants at *West-Chester*, was about
 550, at *East-Chester* above 400, and at
Yonkers 230. He used to preach at *East-*
Chester, (which was now made a distinct
 Parish, and had built a Church) once a
 Month, where he had a large Congregation.
 The People here, were generally of the
Presbyterian Persuasion, till Mr. *Bartow*
 came among them; but in the Year 1703,
 they embraced the Church of *England*
 Worship, and received him for their Mi-
 nister. There is no Parsonage-house here,
 but there are 23 Acres of *Glebe* Land,
 given for the Use of a Church of *England*
 Minister for ever. As often as he could,
 he visited *Yonkers*; a large Congregation,
 chiefly of *Dutch* People, came to hear
 him. There was no Church built here,
 so they assembled for Divine Worship, at
 a House of Mr. *Joseph Bebits*, and some-
 times in a Barn, when empty. Mr. *Bar-*
tow continued very diligent in the Dis-
 charge of all the Duties of his Ministerial
 Office,

He is diligent
 in his Mission.

Office, he gained over a great Number to the Church Communion, he perswaded many grown Persons, who were negligent of all Religion, of the Advantage of Baptism, gave them Baptism, and they became very sober Members of the Church. He instructed and baptized several *Negroes*, he gained the general Love and Esteem of his People, and after 25 Years of laborious Service in the Church, died in 1727. The Society have sent the Reverend Mr. *Stan-*^{Mr. Bartow}_{dies.} *dard* to succeed him, who is lately settled there.

3. *New-Rochell* was settled by *French* Protestants, it is in *West-Chester* Parish. The Reverend Mr. *Bondet*, a *French* Clergyman, officiated there, and was for several Years supported only by voluntary Contributions of the People, and a small Allowance of 30*l.* from *New-York* Government. At first he did not use the *English* Liturgy, but the *French* Prayers, which were used in the *Protestant* Churches in *France*. But about the Year 1709, the People generally conformed to the Church of *England*, and applyed to the Society for an Allowance for their Minister. Mr. *Bondet* was recommended by some Gentlemen of that Country, to be their Minister, had

The Reverend
Mr. Bondet ap-
pointed Mis-
sionary here.

had the Character of a good, sober Man; and more especially useful there, because he could preach in *English* as well as in *French*; which he did every third Sunday, and by that Means brought the young People to understand *English*. The Society appointed Mr. Bondet a Salary as a Missionary, but directed him to use only the Church of *England* Liturgy. He did so, and the People generally conformed, as they signified they would. Upon his Desire, the Society sent him a large Number of *English* Common-Prayer-Books, which were distributed among the younger People, who, by that means, began to understand *English*, and came to hear the *English* Sermon. Mr. Bondet had a large Congregation, and commonly about 50 Communicants. The Church they used, was now become ruinous, and the Inhabitants of the Place, and Members of the Church increased. They began to gather voluntary Contributions to build a new Church, and about the Year 1711, got a sufficient Sum, and erected a small Church. Some Time after, a worthy Gentleman, Mr. John Pellham, Lord of the Mannor of Pellham, (of which *New-Rochell* is a part) gave 100 Acres of Land within the said Mannor, for the Use of the Church. The

The People
of *New-Rochell* build a
Church.

Town

Town of *Rochell* gave a House, and 3 Acres of Land adjoining to the Church, to the Minister for ever. Mr. *Bondet* persevered with his former Care in all Parts of his Office, till the Year 1722 ; in which he died, much lamented by his Parish. He was a plain, sober Man, and had been Minister of that Parish above 20 Years. He bequeathed Mr. Bondet dies. to the Town, for the Use of the Minister, his Library, amounting to 400 Volumes of Books.

THE People of *New-Rochell* wrote soon after his Death, to the Society for a Missionary. The Reverend Mr. *Stoupe* The Reverend Mr. Stoupe sent Missionary hither. was sent in 1723: He was very kindly received by the People, and proved the more acceptable to them, because he could preach in *French*, and many of them understood only that Language. Accounts have been sent, that his Congregation increases ; that besides his other Care, he extends his Labours to the *Negroes*, and hath instructed several, and baptized 17 *Negroes*, in the three last Years. He continues now there, with Success.

4. *Rye* is a considerable Town in *West-Chester* County, very populous, but the People were of various Persuasions. There

were computed to be in this Parish, near 800 White People in 1703. It is situate near the Sea-Coast, and borders on *New-England*.

The Reverend
Mr. *Muirson*
sent Missiona-
ry to *Rye*.

The Reverend Mr. *Muirson* was settled here in 1704. The People of the Church of *England* here, had not used to meet as a Congregation ; however, by his Diligence in preaching, he soon gathered a great Number ; and many Persons who had lived in a total Neglect of all Religion, were speedily reclaimed ; a considerable Number of grown Persons, Men and Women, were baptized, and admitted to the Communion. He wrote thus to the Society in 1706 : “ I have baptized about
“ 200 young and old, but most grown
“ Persons ; and am in hopes of initiating
“ many more, when I have instructed
“ them. This is a large Parish, the Towns
“ are far distant ; the People were some
“ *Quakers*, some *Anabaptists*, others *Inde-*
“ *pendents* ; tho’ once they were violently
“ set against the Church, they now con-
“ form heartily. I have now above 40
“ Communicants, tho’ I had only six
“ when I first administered the holy Sa-
“ crament. I find that Catechising on
“ Week-days in remote Towns, and fre-
“ quent Visiting, is of great Service. Every
“ fourth Sunday I preach at *Bedford*. I
“ did

“ did it long with small Success, there
 “ are in that Town above 120 Persons
 “ unbaptized ; and notwithstanding all the
 “ Means I used, I could but lately per-
 “ suade them, of the Necessity of that
 “ holy Ordinance.” The Society received
 Accounts from several other Gentlemen,
 of the extraordinary Success of Mr. *Muir-
 son*. The Inhabitants of *Rye*, were indeed
 very forward in every thing, which might
 promote the settling the Church of *En-
 gland* there. They soon raised, at their
 own Expence, without the Help of the
 rest of the Parish, a Stone Church, a
 handsome Building, 50 Feet long, 35 wide,
 and 20 high, with a Steeple. But while
 they were in this Warmth of Action, Mr.
Muirson dies ; a very worthy Man, who
 had taken great Pains, and was attended with
 equal Success. A very honourable Cha-
 racter of him was sent to the Society, by
 Persons of the best Rank and Note in that
 Government. There will be Occasion to
 give a farther Account of his Labours in
New-England, hereafter.

He is very
 successful in
 his Mission.

He dies.

HIS Death put a Stop to the finishing
 of the Church at *Rye*. The Outside was
 compleated, but not the Inside. The So-
 ciety would by no means neglect so large

The Reverend Mr. *Bridge* succeeds him. a Body of well disposed People. The Reverend Mr. *Bridge* was very soon settled there. He found the Church unfinished within Side; however, he made

A Church is built here.

Use of it, and performed Divine Service there, tho' it was not yet floor'd. This moved the Inhabitants to compleat the Inside. A Subscription was put about, and by the Liberality and Encouragement of the Governor (*Robert Hunter Esq;*) a sufficient Sum was rais'd to finish it. A handsome Altar-piece was made of *Carolina Cedar*, rail'd in, and a decent Pulpit and Reading Desk, and other Necessaries were made. Mr. *Bridge* behaved himself in all Respects worthily, and the Members of the Church increased at *Rye*; he had for several Years but an indifferent State of Health, and died in 1719, much regretted by all who knew him. Upon an Account sent of his Death, the Society wrote to the neighbouring Clergy of *New-York*, to visit by Turns *Rye*, as they could conveniently. The Reverend Mr. *Jenney*

Mr. *Bridge* dies.

The Reverend Mr. *Jenney* succeeds him. was appointed Missionary there in 1722. He entred upon his Mission with Zeal, and his Congregation now amounted generally to about 300 Persons; he visited at Times several other Townships, and distinct Liberties, which were at too great a

Di-

Distance from the Church, for the People to attend Divine Service with any Convenience. In about three Years time, he baptized 12 grown Persons, 50 Children, and persuaded several to come to the Communion. In 1727, he removed from this Mission to *Hempsted*; and the Reverend Mr. *Wetmore*, who was then Catechist at *New-York*, requested the Society that he might be fixed here. The Society appointed him there in 1727; and he hath since wrote, that his Congregation are of a very Christian Behaviour, that he hath baptized 40 Children; and several grown Persons apply to him for Baptism, two of which are *Negroes*; after due Instruction, he intends to baptize them; and that upon his Request, the Town have chosen Trustees, who are empowered to raise a Tax upon the Inhabitants, for the Repair of their Church. He continues there now, with Success.

3. *Albany*, so called from the Duke of *York's Scotch Title*, as *New-York* was from his *English*, is situate on *Hudson River*: It was inhabited mostly by *Dutch*. It is considerable, as being the chief Place of Trade with the *Indians*, and a Frontier both against the *Indians* and the *French*,

Albanya considerable Place, the Reverend Mr. *Barclay* Chaplain there.

who, in Conjunction, have several Times invaded this Province on that Side. It is a very populous Place, said to contain, in 1712, near 4000 Souls, of which 450 only were *Negroes*, or *Indian Slaves*. For the Security of the Province, both against the *Indians* and *French*, it had a Garrison of 200 Soldiers, and a strong Fort. The Reverend Mr. *Barclay* was Chaplain to this Fort in the Year 1709. The Inhabitants being almost all *Dutch*, had a Minister, Mr. *Dellius*; but he about this Time returned to *Europe*, and the Society appointed the Reverend Mr. *Barclay* to be Missionary and Catechist there; because the Society were desirous that he should instruct some of the great Number of Slaves there, and *Indians* who occasionally resorted to that Town. They come here to trade with the *English*, and it was hoped he might meet with many fair Opportunities of inviting them to become Christians. Mr. *Barclay* was very industrious in his Mission, and acceptable to the People. Upon the *Dutch* Minister, Mr. *Dellius*, being absent, he persuaded many People of the best Note and Character there, to come to hear him. They attended him in their Church, where the *English* Liturgy was read in *Dutch*, and he
preached

preached to them in *Dutch*; several of the principal Inhabitants conformed entirely to the Church of *England*, and Numbers of the common People followed their Example. Mr. *Barclay* was very intent in teaching the younger People the Church-Catechism in *English*, especially the poorer Children; he Catechised publickly in the Church on Sundays in the Afternoon, and read an Explanation of some Part of it; he taught them also twice a Week, on Week-days: his Scholars were generally 70 Children, most of *Dutch* Extraction; and in less than three Years time he taught 160 the Catechism, and otherwise instructed them in the Principles of the Christian Religion.

Mr. *Barclay* is very diligent in his Mission.

MR. *Barclay* also visited a small Village, named *Schenechtady*, about 20 Miles above *Albany*, towards the *Mohock's* Castle; this was the remotest Settlement of the *English*. The *Indians* came frequently to this Town to get Provisions, and to traffick; he often preached to the People of this Place, and used to invite such of the *Indians* as understood any *English*, to come to hear him; several came, at times, to Divine Service, such as understood any thing of *English*; and he tried all Methods he could think

Enleavours to instruct the *Indians*.

of, to engage them to be instructed in our Language and Religion, but with very small Success; several indeed would seem for a time, to be converted; but soon after they would return again, to their first Savage Life. He had more Success with the *Negroes*, many of which he instructed in the Christian Faith, and Baptized.

THUS for near seven Years he preached upon Sufferance, in a small Chapel belonging to the *Dutch* Congregation. This Chapel being much decayed, he concerted with some Members of the Church Communion, to try to get Subscriptions for building a Church. He found the People very zealous to carry on this Design. The Governor of the Province, *Robert Hunter* Esq; contributed very generously, and encouraged others to do so; besides his Subscription-Money, he gave all the Stone and Lime for building the Church. The Town of *Albany* gave presently 200*l.* and every Inhabitant in the poor Village of *Schenectady*, gave something, excepting only one very poor Man, which, in the whole, amounted to 50*l.* *New-York* Money; *King's County*, *Long-Island*, and many other Places, contributed largely. Nay, the Soldiers of the Garrison at *Albany* were very zealous,

Contributions gathered for building a Stone Church.

zealous, and contributed almost beyond Belief. The two Independent Companies of Colonel *Richard Ingoldsby*, and Colonel *Peter Matthews*, gave 100*l.* every private Centinel gave something, some ten Shillings, and others twenty; and their Officers generously. Above 600*l.* was soon Subscribed, and in about a Year and an half, a very handsome Stone Building was raised, 58 Feet in length, and 42 in breadth; it was opened in *November 1716*, and Divine Service performed in it; Mr. *Barclay* continued diligent in all the Duties of his Mission. Some time afterwards, it was represented to the Society, that since Mr. *Barclay* had a Salary as Chaplain to the Garrison at *Albany*, that, with the voluntary Contributions of the People, who came to the New Church, would be a sufficient Maintenance; the Society therefore withdrew his Salary. But finding afterward, that for some Years, that Church hath not been supplied; they have lately appointed the Reverend Mr. *Miln* to be Missionary there.

A handsome Church is built.

6. *Statten-Island* is a small Island about 10 Miles long, and 5 or 6 over, situate on the *West End of Long-Island*, a Place well peopled; the Reverend Mr. *Mackenzie* was sent Missionary here in the Year

The Reverend Mr. *Mackenzie* sent Missionary to *Statten-Island*.

Year 1704, and met with a very kind Reception from the People, tho' not above one third were *English*, the rest *Dutch* and *French*. The *French* had a Minister of their own, and had built a Church. The *English* had no Church, nor any Place convenient for Divine Worship. The *French* allowed Mr. *Mackenzie* to preach in their Church. The *English* were chiefly *Quakers* and *Anabaptists*, the others, Church of *England* People. The *Dutch* were at first somewhat averse to, and laboured under Prejudices against our Liturgy. But it appeared soon, that this was occasioned by their not being acquainted with it; for upon the Society's sending a good Number of our Common-Prayer-Books in *Dutch*, to be distributed among the People, they found no Fault with it, and began to have a just Esteem for our Form of Worship. It was represented by Mr. *Mackenzie*, that the greatest Disadvantage to Religion, arose from the Want of *English* Schools in that Island. The Children had no Education but the little they received from their Parents, and that bound them up to their Parents Language and Principles. Besides, there was such a Diversity of Tongues, as *English*, *French*, and *Dutch*, which made it necessary

fary to fettle a School there, more than in any other Place, in order to unite the growing Generation in their Language, as well as in their religious Principles.

THE Society were sensible nothing could be more convenient than the opening of Schools in this Place. The whole Island was divided into three Precincts, they appointed a Schoolmaster for each. Mr. *Brown* taught School in the *South* Precinct, Mr. *Dupuy* in the *North*, and Mr. *Williamson* in the *West*. Mr. *Dupuy* did not keep School long; Mr. *Potts* succeeded him. Afterwards in the Year 1715, Mr. *Taylor* was appointed, and continues still teaching School; and several Accounts have been sent to the Society, that he teaches above 40 Scholars, without any Consideration but the Society's Bounty; that he instructs them in the Church-Catechism, with the Explanation, teaches them to join in Publick Worship, and keeps also a Night School for the Instruction of the *Negroes*, and such as cannot be spared from their Work in the Day time.

The Society
appoint
Schoolmasters
in this Island.

MR. *Mackenzie* was very successful in his Ministry, united the People in their Sentiments, and exceedingly improved them.

Mr. *Mackenzie* is successful in his Mission.

them in their Manners. He was also happy in the Love and Esteem of his People. The Justices of *Richmond* County, in that Island, where his Abode was, wrote thus to the Society in the Year 1712 :

“ We, Her Majesty’s Justices of the Peace,
 “ High Sheriff, Clerk, and Commander in
 “ Chief, of Her Majesty’s Militia, in the
 “ County of *Richmond*, as well for our
 “ selves, as in the Name, and at the De-
 “ fire of the other Inhabitants of the said
 “ County, Members of the Church of
 “ *England*, return our Thanks, for sup-
 “ porting our worthy Pastor Mr. *Mackenzie*
 “ among us ; whose unblameable Life af-
 “ fords no Occasion of Disparagement to
 “ his Function, nor Discredit to his Do-
 “ ctine. Upon his first Induction to this
 “ Place, there were not above four or
 “ five in the whole County, who ever
 “ knew any Thing of our excellent Li-
 “ turgy and Form of Worship, and many
 “ knew little more of any Religion, than
 “ the common Notion of a Deity : And
 “ as their Ignorance was great, so was
 “ their Practice irregular and barbarous.
 “ But now, by the Blessing of GOD at-
 “ tending his Labours, our Church in-
 “ creases, a considerable Reformation is
 “ wrought, and something of the Face
 “ of

“ of Christianity is to be seen among us.
 “ You have added to the former, a fresh
 “ and late Instance of your Bounty, in
 “ allowing a Support to a Schoolmaster,
 “ for the Instruction of our Youth; the
 “ deplorable Want of which hath been
 “ a great Affliction to us.

SOON after, the People began to think of building a Church. Mr. *Mackenzie* had for seven Years, ever since his first Arrival, officiated in the *French* Church upon Sufferance. The People of the Island, and the neighbouring Counties of the Province, made liberal Contributions. *New-Jersey* and *Pensylvania* also gave generously; 700*l.* was collected, and a handsome Stone Church was erected, a Parsonage-house built, and 60 Acres of *Glebe* Land purchased. The Lime, Stone, and Timber, were given *gratis*, for the Church and House, besides the Money mentioned. About this Time, some Gentlemen of *New-York*, *Adolphus Phillips* Councillor, Captain *Lancaster Symes*, Officer in Fort *Anne*, Mr. *Ebenezer Wilson*, and Mr. *Peter Falconer* Merchants, made a Deed of Gift, of 150 Acres of Land, for the Use of the Church. The Land lay at an inconvenient Distance from the Church, so that

A handsome
Stone Church
built here.

that the Trustees agreed to sell it, and buy a Piece of Ground nearer. Mr. *Mackenzie* went on with Diligence in all the Duties of his Office, and wrote Word in 1718, that he had received several new Members into the Communion of the Church; that he had a large Congregation, who not only constantly attended the Church Service, but were most of them very regular in their Lives and Conversations; that he had baptized in the preceeding Year, 18 Children, one of which was a *Negroe*, and also an *Indian* Man, 22 Years of Age, who coming accidentally into that Island, was induced to learn to read *English*, then grew desirous of being instructed in the Christian Faith, and afterwards desired Baptism. In the Year 1722, Mr. *Mackenzie* died, much regretted by his Parishioners. The Reverend Mr. *Harrison* succeeded him by the Appointment of the Governor, *William Burnet* Esq; no Accounts have been received from him, as not being the Society's Missionary.

Mr. *Mackenzie* dies, much lamented.

7. *Long-Island* lies *South-East* from *New-York*, and is a very considerable Part of that Government; it is divided from the Continent by a small Arm of the Sea; is 100 Miles long, and about 12 broad: A very fruitful and pleasant Country, the Air is sharp and serene, not subject to any thick

thick Fogs. It hath, near *Hempsted*, an even delightful Plain, 16 Miles long, richly furnished with Cattle and Fowl of all Sorts. The Reverend Mr. *Thomas* was sent Missionary to *Hempsted* in the Year 1704. This is one of the chief Towns in the Island; the People were generally *Independents*, some *Presbyterians*, but more negligent of all Religion. However, Mr. *Thomas*, upon his Arrival, was received with much Kindness, and he found the chief Difficulty was to remove the Prejudices of Education. Mr. *Thomas* had the Care of *Oysterbay* too, 13 Miles distant from *Hempsted*; this made his Mission laborious. However, in a little time he persuaded many in both Places to conform to the Church of *England*. The Society sent him a large Number of Common-Prayer-Books and Catechisms, which he distributed among the People; and they began generally to improve in their Manners, and to think better of the Church Worship. He writes in 1709, tho' that Place had been settled above 60 Years before his coming, and the People had some Sort of dissenting Ministers; yet for above 55 Years, the Sacrament had never been administred there; the oldest there could not remember to have seen or heard of its being Celebrated. "The People

(says

The Reverend
Mr. *Thomas*
sent Missionary
to *Hempsted*
in *Long-Island*.

(says he) “ having lived so long in a Dis-
 “ use of it, I had great Difficulties to
 “ bring them to a Sense of the Necessity
 “ and Obligation of it: but with GOD’s
 “ Blessing upon my Endeavours, I have
 “ brought 33 of them into full Commu-
 “ nion with the Church, and who now
 “ live very regularly, tho’ at the first Time
 “ of administering it, I could persuade but
 “ three to receive.” He wrote, that there
 was a great Want of Schools; the younger
 People and Children were growing up in
 a miserable Ignorance, for Want of being
 taught to read; and he could not perform
 one Part of his Pastoral Office, Catechising,
 for Want of a Schoolmaster to teach the
 Children to read. The Society appointed
 Mr. *Gilderstieve* Schoolmaster there, in
 the Year 1713, and allowed him a Salary
 to teach the poorer Children Reading,
 Writing, and the Rudiments of Arith-
 metick. The Vestry of this Parish wrote
 the Society a Letter on this Occasion,
 wherein they say: “ Without your Bounty
 “ and Charity, our poor Children would
 “ undoubtedly want all Education; our
 “ People are poor, and settled distantly
 “ from one another, and unable to board
 “ out their Children.” The Society sent
 Quantities of Paper for the Use of the
 School,

He is very di-
 ligent in his
 Mission.

School, Catechisms, and large Numbers of Common-Prayer-Books, which proved of great Benefit to the younger People. The Youth was instructed, made their Responses regularly at Church, and Divine Worship was performed with more Knowledge and Decency.

MR. *Thomas* persevered with Diligence in his Duty, and by easie Means of Persuasion in conversing, drew many People to a Conformity. The Books he distributed, had a very good Influence on the more sober and thinking Part of the Inhabitants. About the Year 1720, he acquainted the Society, that his Congregation increased; that within 18 Months past, he had baptized above 160, many of which were grown Persons; that he endeavoured, as much as in him lay, to inculcate into the People a Sense of the Benefit and Privilege of the Sacraments, and finds them in the main convinced of the Necessity of those Ordinances. Mr. *Thomas* died in the Year 1724, after having been very useful in settling this Church. In the Year 1725, the Society removed the Reverend Mr. *Jenney*, upon his Request, from *Rye* to this Place. Accounts have been sent from him, that his

Mr. *Thomas*
dies.

The Reverend
Mr. *Jenney*
succeeds him.

Congregation increases; that two grown Persons had desired and received Baptism, and he had several new Communicants, all of them Persons of known Honesty and Piety; particularly one, a *Negro* Slave, who had all along preserved his Character unblemished, or rather made it remarkable for Honesty and Piety. Mr. *Jenney* continues now there.

The Reverend
Mr. *Gordon*
sent Missionary
to *Jamaica*
in *Long-Island*.

S. Jamaica is a considerable Town in *Long-Island*. The Reverend Mr. *Patrick Gordon* was sent thither in 1702, but he died soon after his Arrival. Colonel *Morris* wrote of him to the Society, that his Abilities, Sobriety and Prudence had gain'd him the good Opinion of every Body acquainted with him, both of the Church and Dissenters, and he gave great Hopes, that a good Progress would be made in this Mission; but he died soon, and was buried in a Meeting-house in *Jamaica*. The Reverend Mr. *Urquhart* was afterwards fixed in this Place. It was inhabited chiefly by *Independents*, who came from *New-England*: He was very diligent in his Mission, and well respected by all the Members of the Church, but died in about two Years. The Reverend Mr. *Poyer* was sent there in 1709. He had
a long

a long and dangerous Voyage from *England*, and at last was Shipwrecked with his Family, on the Coast of *America*, above 100 Miles distant from his Parish.

He is shipwreck'd on the Coast of *America*.

He got there, and was by the Governor's Order, inducted into that Church. But the *Independents* had got Possession of the Parsonage-house, and would not surrender it. This occasioned long Feuds and Divisions in the Parish, between the Church Party and them. At last, after a long Broil, and tedious Course of Law, for above seven Years; Mr. *Poyer* was put in Possession of the House. This Perverseness of the *Independents* very much hindred the Success of his Mission. However, Mr. *Poyer* was very diligent in his Duty; he had a large Cure, three Towns, *Jamaica*, *Newtown*, and *Flushing*, and he spared no Charge nor Labour in serving them. The Members of the Church of *England* wrote very respectfully of him to the Society, in these Words. "Notwithstanding the perverse

" Behaviour of our Enemies, we can with

" Joy say, our Church here hath increased

" considerably, both in the Number of

" Hearers and of Communicants, by the

" singular Care, Pains and Industry of our

" present laborious Minister Mr. *Poyer*,

" who, notwithstanding the many Diffi-

Is very diligent in his Mission.

“culties he hath struggled with, hath never
 “been in the least wanting in the due
 “Execution of his Ministerial Function;
 “but rather, on the contrary, strained
 “himself beyond his Strength, in travel-
 “ling thro’ the Parish, and often to the
 “Prejudice of his Health, which is noto-
 “rious to all the Inhabitants.” Mr.
Poyer continues now there, and Accounts
 have been sent, that his Congregation is in-
 creased: The Communicants are between
 80 and 90, and 9 grown Persons have been
 baptized within three Years Space.

The Society support Schoolmasters here.

9. THE Society have from their first Establishment, paid Salaries to several Schoolmasters in this Government. Mr. *Gilderstieve* at *Hempsted* in *Long-Island*, and Mr. *Taylor* in *Statten-Island*, have been mentioned already. Mr. *Huddlestone* was appointed Schoolmaster in *New-York* City, in the Year 1709; he taught 40 poor Children for the Society’s Allowance only; he publicly Catechized in the Steeple of *Trinity* Church on Sunday in the Afternoon, not only his own Scholars, but also the Children, Servants and Slaves of the Inhabitants, and above 100 Persons usually attended him; Certificates attested by the Mayor of *New-York*, were Annually sent

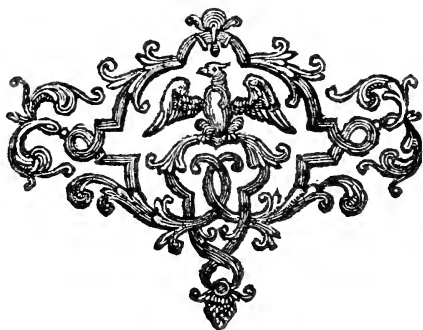
to the Society, certifying his doing such Service. He died in the Year 1726; and his Son being desirous and capable of the Office, is appointed now in his Room. Mr. *Glover* was appointed Schoolmaster at *West-Chester* in the Year 1714, and afterwards Mr. *Forster*; he teaches between 30 and 40 Children, Catechises on Saturday and Sunday, which is certified by the Minister and chief Inhabitants of that Town. Mr. *Cleator* was settled Schoolmaster at *Rye*, in the Year 1704; he teaches about 50 Children to Read and Write, and instructs them in the Catechism. And Mr. *Denton* hath been lately appointed Schoolmaster at *Oysterbay* in *Long-Island*.

THE Society have paid Salaries to six Schoolmasters, besides a Catechist, for the Slaves at *New-York* in this Government; and have sent Bibles, Common-Prayers, and other Books of Devotion or Instruction, to the Number of 2220 Volumes, besides Catechisms, and small Tracts which have been dispersed among the People by the Missionaries, or among the Children by the Schoolmasters. And tho' there was not above one Church, that at *New-York* City, opened before the

Books sent to
this Govern-
ment.

Ten Churches
built in this
Government.

Society's Foundation, there have been ten since built, many Donations made to them, the People supplied with Missionaries for them, and all the Congregations now continue increasing, in Number of Persons, and Regularity of Manners.





C H A P. X.

The Society very earnest to promote the Instruction of the Negroes. The Negroes an exceeding great Number of Persons. The Society direct all their Missionaries to give their best Assistance. The Society settle a School at New-York City for instructing the Negroes. Mr. Neau Catechist there, very industrious, instructs many. The Negroes conspire to destroy the English. The Plot proves unsuccessful, many of the Negroes taken and executed. The School is again encouraged for converting the Negroes. Mr. Neau dies. The Reverend Mr. Colgan appointed Catechist.

AFTER the foregoing Account of the settling the Church in New-York Government among the English Inhabitants; it seems proper next, to give a Narrative of the Society's Endeavours towards converting the *Negroe Slaves,*

and native *Indians*; because their chief Attempts towards this End, have been among the *Negro* Slaves in this Government; and the *Iroquois*, the six *Indian* Nations bordering on this Country. The following Account therefore may not improperly be considered as a Part of the History of this Country.

THE *Negro* Slaves even in those Colonies, where the Society send Missionaries, amount to many Thousands of Persons, of both Sexes, and all Ages, and most of them are very capable of receiving Instruction. Even the grown Persons brought from *Guinea*, quickly learn *English* enough to be understood in ordinary Matters; but the Children born of *Negro* Parents in the Colonies, are bred up entirely in the *English* Language.

2. THE Society looked upon the Instruction and Conversion of the *Negroes*, as a principal Branch of their Care; esteeming it a great Reproach to the Christian Name, that so many Thousands of Persons should continue in the same State of *Pagan* Darknes, under a Christian Government, and living in Christian Families; as they lay before under, in their own Heathen Coun-

The *Negroes* in the Colonies, an exceeding great Number of Persons.

The Society use their best Endeavours towards their Conversion.

Countries. The Society, immediately from their first Institution, strove to promote their Conversion; and inasmuch as their Income, would not enable them to send Numbers of Catechists, sufficient to instruct the *Negroes*; yet they resolved to do their utmost, and at least, to give this Work the Mark of their highest Approbation.

THEY wrote therefore to all their Missionaries, that they should use their best Endeavours, at proper Times, to instruct the *Negroes*; and should especially take Occasion, to recommend it zealously to the Masters, to order their Slaves, at convenient Times, to come to them, that they might be instructed. These Directions had a good Effect, and some Hundreds of *Negroes* have been instructed, received Baptism, and been admitted to the Communion, and lived very orderly Lives. The Reader may remember, there is frequently Mention made above, in the Account of the Labours of the Missionaries, of many *Negroes* at different Times instructed and baptized; to relate the Particulars here, would be too circumstantial, and altogether useless.

IT is Matter of Commendation to the Clergy, that they have done thus much in so great and difficult a Work. But alas! what is the Instruction of a few Hundreds, in several Years, with respect to the many Thousands uninstructed, unconverted, living, dying, utter *Pagans*. It must be confessed, what hath been done is as nothing, with Regard to what a true Christian would hope to see effected. But the Difficulties the Clergy meet with in this good Work are exceeding great. The first is, the *Negroes* want Time to receive Instruction. Several Masters allow their *Negroes* Sundays only, for Rest; and then the Minister of a Parish is fully employed in other Duties, and cannot attend them: Many Planters, in order to free themselves from the Trouble and Charge of Feeding and Cloathing their Slaves, allow them one Day in a Week, to clear Ground and plant it, to subsist themselves and Families. Some allow all Saturday, some half Saturday and Sunday; others allow, only Sunday. How can the *Negroe* attend for Instruction, who on half Saturday and Sunday is to provide Food and Rayment for himself and Family for the Week following? The *Negroe* will urge in his own Excuse, that the

Many Difficulties obstruct the Conversion of the *Negroes*.

the Support of himself, and all that is dear to him, doth absolutely depend upon this, his necessary Labour, on Saturday and Sunday. If this be not strictly justifiable, yet it is sure, the miserable Man's Plea, will engage the Reader's Compassion.

THIS is the Case in some Colonies, in others it differs: In some Places, the Slaves do the whole Labour of the Country, in the Field; in others, they are used only as House Servants. Another Difficulty arises from the Habitations and Settlements of the Masters, being at great Distances from each other in most Places in the Colonies; for which reason, neither can a Minister go to many Families, if the *Negroes* were allowed Time to attend him; nor can a proper Number of them assemble together at one Place, without considerable Loss of Time to their Masters. But the greatest Obstruction is, the Masters themselves do not consider enough, the Obligation which lies upon them, to have their Slaves instructed. Some have been so weak as to argue, the *Negroes* had no Souls; others, that they grew worse by being taught, and made Christians: I would not mention these, if they were not popular Arguments now,

The Masters of the *Negroes* do not encourage their Conversion.

be-

because they have no Foundation in Reason or Truth.

3. AFTER the Society had given the general Order mentioned before, to all their Missionaries, for the Instruction of the Slaves, they agreed to use another Method, which they believed would more successfully promote this Work. They opened a Catechising School for the Slaves at *New-York*, in the Year 1704, in which City there were computed to be about 1500 *Negroes* and *Indian* Slaves, and many of their Masters well disposed to have them made Christians. The Society hoped this Example set, might kindle a Zeal in some other good People, to carry on this Work, which they were unable to effect; and to erect Schools for the Instruction of the *Negroes*, and employ Catechists to teach them at appointed Times; and that the Legislature in the Colonies, would, by a Law, oblige all Slaves to attend for their Instruction. The Society found soon, it was not easie to procure a Person proper to be a Catechist. Mr. *Elias Neau* a Layman, then living in *New-York* City, as a Trader, was represented to be the properest Person for that Office. He was by Nation a *Frenchman*, had made a Confession of the *Protestant*

The Society
open a School
in *New-York*
City for in-
structing the
Negroes.

testant Religion in *France*, for which he had been confined several Years in Prison, and seven Years in the Gallies. When he got released, he went to *New-York*, and traded there, and had the Character, from People of all Persuasions, of a Man of Piety, of sober Deportment, and serious Life.

HE accepted of the Offer of being Catechist; and his former Sufferings on the Account of his Religion, did, with great Advantage, recommend him to be a Teacher of the Christian Faith; and his Humility enabled him to bear with the many Inconveniencies in teaching those poor People. He entred upon his Office, in the Year 1704, with great Diligence. At first he was obliged to go from House to House, to instruct the *Negroes*, this was out of Measure laborious; afterwards he got Leave, that they should come to his House; this was a considerable Relief. There were two Obstructions still; the Time was much too short, and the Place was inconvenient, for teaching the great Number of *Negroes*. A little Time in the Dusk of the Evening, after hard Labour all Day, was the whole Time allowed them for Learning, and for Relaxation, and to visit their Wives and Children;

Mr. Elias Neau is appointed Catechist to teach the *Negroes*.

dren; which were generally in other Families, not in their Masters. At this Time their Bodies were so fatigued, that their Attention could not be great. They were dull and sleepy, and remembered they must

The *Negroes* were not allowed convenient Time to be instructed.

rise early the next Day, to their Labour. The Place also was incommodious, being the uppermost Floor in Mr. *Neau's* House, which, tho' very large for a private House, yet was not able to hold conveniently, a small Part of the Slaves which might resort thither.

BESIDES, the *Negroes* were much discouraged from embracing the Christian Religion, upon Account of the very little Regard shewed them in any religious Respect. Their Marriages were performed by mutual Consent only, without the Blessing of the Church; they were buried by those of their own Country or Complexion, in the common Field, without any Christian Office; perhaps some ridiculous Heathen Rites were performed at the Grave, by some of their own People. No Notice was given of their being sick, that they might be visited; on the contrary, frequent Discourses were made in Conversation, that they had no Souls, and perished as the Beasts.

MR. *Neau* contended with these Difficulties, and notwithstanding all, proved an Instrument of bringing many to a Knowledge of the Christian Faith. He took great Pains in reading to them, in making short Collections out of Books on the Catechism, and in making an Abstract of the Historical Part of the Scriptures; so that many, who could not read, could yet by Memory repeat the History of the Creation of the World, the Flood, the giving of the Law, the Birth, Miracles, and Crucifixion of our Lord, and the chief Articles and Doctrines of Christianity.

Mr. Neau is very zealous in his Duty.

THIS was a Work of great Pains and Humility; Mr. *Neau* performed it diligently; discoursing familiarly with those poor People, and labouring earnestly to accommodate his Discourse to their Capacities. His Labours were very successful; a considerable Number of the Slaves, could give a sufficient Account of the Grounds of their Faith; as several of the Clergy who examined them publicly, before they gave them Baptism, have acquainted the Society.

Many Negroes are instructed and baptized.

4. IN the mean Time, while the Society were thinking of farther Ways to advance this Work, a Calamity happened which mightily discouraged this Country from promoting the Instruction of their Slaves. In the Year 1712, a considerable Number

The *Negroes* conspire to destroy all the *English*.

of *Negroes* of the *Carmantee* and *Pappa* Nations, formed a Plot to destroy all the *English*, in order to obtain their Liberty; and kept their Conspiracy so secret, that there was no Suspicion of it, till it came to the very Execution. However, the Plot was, by GOD'S Providence, happily defeated. The Plot was this: The *Negroes* set Fire to a House in *York* City, on a Sunday Night, in *April*, about the going down of the Moon. The Fire alarmed the Town, who from all Parts ran to it; the Conspirators planted themselves in several Streets and Lanes leading to the Fire, and shot or stabbed the People as they were running to it. Some of the Wounded escaped, and acquainted the Government, and presently, by the Signal of firing a great Gun from the Fort, the Inhabitants were called under Arms, and prevented from running to the Fire. A Body of Men was soon raised, which easily scattered the *Negroes*; they had killed about eight Persons, and wounded

The Conspiracy is defeated.

wounded 12 more. In their Flight some of them shot themselves, others their Wives, and then themselves; some absconded a few Days, and then killed themselves for Fear of being taken; but a great many were taken, and 18 of them suffered Death. This wicked Conspiracy was at first apprehended to be general among all the *Negroes*, and opened the Mouths of many, to speak against giving the *Negroes* Instruction. Mr. *Neau* durst hardly appear abroad for some Days, his School was blamed as the main Occasion of this barbarous Plot. But upon the Tryal of these Wretches, there were but two, of all his School, so much as charged with the Plot; and only one, was a baptized Man, and in the Peoples Heat, upon slender Evidence, perhaps too hastily condemned; for soon after he was acknowledged to be innocent by the common Voice. The other was not baptized; it appeared plain that he was in the Conspiracy, but guiltless of his Master's Murder, Mr. *Hooghlands*, an eminent Merchant. Upon full Tryal, the guilty *Negroes*, were found to be such as never came to Mr. *Neau's* School; and what is very observable, the Persons, whose *Negroes* were found to be most guilty,

Several *Negroes* taken and executed.

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were

were such as were the declared Opposers of making them Christians.

Mr. *Neau's* School blamed, but undeservedly.

HOWEVER, a great Jealousie was now raised, and the common Cry was very loud, against instructing the *Negroes*. The Common Council of *New-York* City made an Order, forbidding the *Negroes* to go about the Streets after Sun-set, without Lanthorns and Candles; this was in Effect, forbidding them to go to Mr. *Neau's* School, for none of them could get Lanthorns, or come to him before Sunset. But some Time after, the more serious and moderate People, abated of this Violence. It appeared to be a Plot of a few only, not a general one of all the *Negroes*, no Consequence attended the Action, and People grew more composed. *Robert Hunter* Esq; then Governor of the Province, observed their Fears were ill-grounded, and that Mr. *Neau's* Scholars were not the guilty *Negroes*, and therefore, in order to support the Design of instructing them, he was pleased to visit the School, attended by the Society's Missionaries, and several Persons of Note, and publicly declared his Approbation of the Design; and afterwards in a Proclamation put out against Immorality and Vice, he recommended

mended it to the Clergy of the Country, ^{The School is again encouraged.} to exhort their Congregations from the Pulpit, to promote the Instruction of the *Negroes*.

THIS gave new Life again to the Work, and the *Negroes* frequented Mr. *Neau's* School, several were instructed, afterwards examined publickly in the Church, before the Congregation, by the Reverend Mr. *Vesey*, gave a very fatisfactory Account of their Faith, and received Baptism. The Society had Accounts from Time to Time, of Mr. *Neau's* Diligence and good Success; particularly one very ample Testimonial signed by the Governor of the Country (*Robert Hunter Esq;*) the Council, the Mayor, and Recorder of *New-York*, and the two Chief Justices; setting forth, “ That Mr. *Neau* had demeaned himself
“ in all Things, as a good Christian and
“ a good Subject; that in his Station of ^{Mr. *Neau* is commended.}
“ Catechist, he had, to the great Advance-
“ ment of Religion in general, and the
“ particular Benefit of the free *Indians*,
“ *Negroe* Slaves, and other Heathens in
“ those Parts, with indefatigable Zeal and
“ Application, performed that Service
“ three Times a Week; and that they did
“ sincerely believe, that as Catechist, he

“ did in a very eminent Degree, deserve
 “ the Countenance, Favour, and Protection
 “ of the Society.

THE Society were fully satisfied with Mr. *Neau's* Behaviour, and continued to send him Numbers of Catechifins, and of small Tracts of Devotion and Instruction, to give among the Slaves and Servants at his Discretion. Mr. *Neau* persevered with the same Diligence, till the Year 1722, in which he died, much regretted by all who knew his Labours. Mr. *Huddlestone*, then Schoolmaster in *New-York*, did for some Time supply his Place, and used to teach the *Negroes*, in the Church Steeple, every Sunday before Sermon, and at his own House after Sermon. In a little Time the Society sent the Reverend Mr. *Wetmore* to be Catechist there, and received Accounts of his discharging his Duty diligently. That he attended Catechifing every Wednesday and Friday, and Sunday Evening, at his own House; and in the Church, every Sunday before Evening Service, where he had sometimes near 200 Children, Servants and *Negroes*. He afterwards desired to be appointed Missionary at *Rye* in that Government, and the Society complied with his Request. Soon after his Removal, the Rector, Church-Wardens,

Mr. *Neau* dies.

The Society
 send another
 Catechist.

Wardens, and Vestry of *Trinity Church* in *New-York*, made a Representation to the Society, of the great Need of a Catechist in that City, there being about 1400 *Negroes* and *Indian Slaves* there, a considerable Number of which, had been instructed in the Principles of Christianity, by the late Mr. *Neau*, and had received Baptism, and were Communicants in their Church. The Society were very willing to comply with this Request, and sent the Reverend Mr. *Colgan* in 1726, to be Catechist there; and here he begins his School with Success, The School is still supported. hath 30, 40, or 50 *Negroes* at a Time, attending Catechism, and is preparing several for Baptism. He continues now there.

5. IN this manner, have the Society exerted themselves, to promote the Instruction of the *Negroes*; but they are sensible the Means used, are not proportionate to the End. One School only, opened, is but a small Matter; because the A great Want of many more Schools. Missionaries, in their large Parishes, are fully employed, without this additional Labour. There ought to be a Catechist supported, in every Colony, nay, every large Town, to carry on this Work effectually. But there remains one Obstruction,

ction, which if not removed, will defeat all possible Endeavours. The Masters of the Slaves must be persuaded to allow them reasonable Time to be instructed, and at least *permit* them to attend the Catechist. For if the Masters command them not to attend, or will allow them no Time for that purpose, this Work is impracticable. On the other hand, it hath appeared plain to the Society, that it might easily be carried on, if the Masters concurred. There are some Instances, where the *Negroes* have in a little Time, gained a sufficient Knowledge of our Faith, and been induced to lead sober Lives, when their Masters favoured their Instruction. The Reverend Mr. *Taylor*, lately Missionary at St. *Andrew's* Parish in *South-Carolina*, wrote to the Society in 1713, an Instance of this Nature; which for the just Honour of the two religious Gentlewomen mentioned, ought not to be passed over here. “ Mrs. *Haige* and Mrs. *Edwards*, who came lately to this Plantation, have taken extraordinary Pains to instruct a considerable Number of *Negroes*, in the Principles of the Christian Religion, and to reclaim and reform them. The wonderful Success they met with, in about half a Years Time,

“ en-

Mrs. *Haige* &
Mrs. *Edwards*
take great Care
to have their
Slaves instructed.

“ encouraged me to go and examine
“ those *Negroes*, about their Knowledge in
“ Christianity ; they declared to me their
“ Faith in the chief Articles of our Re-
“ ligion, which they sufficiently explained ;
“ they rehearsed by Heart very distinctly,
“ the Creed, the Lord’s Prayer, and Ten
“ Commandments ; fourteen of them gave
“ me so great Satisfaction, and were so
“ very desirous to be baptized, that I
“ thought it my Duty to do it on the
“ last Lord’s Day. I doubt not but these
“ Gentlewomen will prepare the rest of
“ them for Baptism in a little Time ; and
“ I hope the good Example of these two
“ Gentlewomen, will provoke at least some
“ Masters and Mistresses, to take the same
“ Care and Pains with their poor *Negroes*.

THE Clergy of *South-Carolina* did, in a joint Letter to the Society, after a Representation made of the State of the Church there, acquaint them, that Mr. *Skeen*, his Lady, and Mrs. *Haige* his Sister, did use great Care to have their *Negroes* instructed and baptized. And the Reverend Mr. *Varnod*, Missionary in that Parish, did at the same Time, write to the Society, that he had baptized in the foregoing Year, eight *Negroe* Children,

Many of Mr. *Skeen’s* Slaves instructed.

dren, belonging to Mr. *Skeen* and Mrs. *Haige*, who, he says, “ took great Pains
 “ to have their Slaves instructed in our
 “ Faith, and that, at once, he had 19 *Negroes*
 “ Communicants.

THE Society have been always sensible, the most effectual Way to convert the *Negroes*, was by engaging their Masters, to countenance and promote their Conversion. The late Bishop of *St. Asaph*, *Dr. Fleetwood*, preached a Sermon before this Society in the Year 1711, setting forth the Duty of instructing the *Negroes* in the Christian Religion. The Society thought this, so useful a Discourse, that they printed and dispersed abroad in the Plantations, great Numbers of that Sermon in the same Year; and lately in the Year 1725, reprinted the same, and dispersed again large Numbers. The present Bishop of *London* (*Dr. Gibson*) became a second Advocate for the Conversion of the *Negroes*;

The Bishop of *St. Asaph* (*Dr. Fleetwood*) writes a Sermon on the Duty of instructing the *Negroes*.

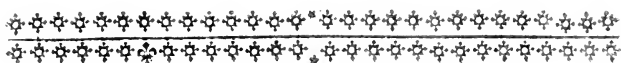
The Bishop of *London* (*Dr. Gibson*) writes two Letters on the same Subject.

and wrote two Letters on this Subject: The first, Addressed to the *Masters and Mistresses of Families in the English Plantations abroad*, exhorting them to encourage and promote the Instruction of their *Negroes in the Christian Faith*. The Second, to the *Missionaries there*; directing them

to distribute the said Letter, and exhorting them to give their Assistance, towards the Instruction of the Negroes within their several Parishes.

THE Society were persuaded, this was the true Method to remove the great Obstruction of their Conversion, and hoping so particular an Application to the Masters and Mistresses, from the See of London, would have the strongest Influence; they printed ten Thousand Copies of the Letter to the *Masters* and *Mistresses*, which have been sent to all the Colonies on the Continent, and to all our Islands in the *West-Indies*, to be distributed among the Masters of Families, and other Inhabitants. The Society have received Accounts, that these Letters have influenced many Masters of Families to have their *Negroes* instructed; and hope they will have at length, the desired Effect.

THE Bishop of London soon after wrote *An Address to Serious Christians among our selves, to Assist the Society for Propagating the Gospel in carrying on this Work*; a Number of Copies whereof, hath been printed and dispersed in several Places in *England*. The *Address* and *Letters* follow next. An



An ADDRESS to Serious Christians among our selves, to Assist the Society for Propagating the Gospel, in carrying on the Work of Instructing the Negroes in our Plantations abroad.

TH E Design of the two following Letters, which have been lately sent to our Plantations abroad, is, I. To convince the Masters and Mistresses there, of the Obligation they are under, to instruct their Negroes in the Christian Religion. II. To answer the Objections that are usually made against it: And III. To exhort the Ministers and Schoolmasters within the several Parishes, to Assist in this good Work, as far as the proper Business of their Stations will permit.

BUT the Negroes in several of the Plantations being vastly numerous, and the Parishes very large; the utmost that Ministers and Schoolmasters can do, will fall far short of the necessary Attendance and

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Application which this Work requires. And it is too plain from Experience, that very many of the Masters and Mistresses are either unable or unwilling to provide for the Instruction of those poor Creatures, at least in such a Way as may effectually attain the End; and wherever that is the Case, they are unavoidably condemned, in a Christian Country, to live and die in Heathen Idolatry, and in an utter Ignorance of the the true G O D.

THIS is a very *deplorable Sight* in a Country where the Gospel of CHRIST is profess'd and publickly preach'd; and every Christian who believes the Promises of the Gospel, and is concerned in earnest for the Honour of CHRIST, and the Salvation of Souls, must be sensibly affected with the Thought of it. Which will of Course lead and dispose him to countenance and support any Measures that shall be entred into, for doing Justice to our common Christianity, and delivering the *Protestant* Name from so great a *Reproach*. For, to do Right to the *Papists*, both the Inhabitants of their Plantations abroad, and the several Countries in *Europe* to which they belong, have shewn a laudable Care and Concern in this
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Matter. Only, it is to be wish'd, that their Care to see them *Instructed*, were equal to their Zeal to have them Baptized; and that greater Strefs were laid upon bringing them to a Knowledge of the Christian Faith, than upon barely giving them the *Name* of Christians.

THE *Society for Propagating the Gospel in Foreign Parts*, have this Affair much at Heart; and, having lately had it under their Consideration, are unanimously of Opinion, That nothing would give so quick and effectual a Progress to the Work, as the sending *Catechists* from hence: Whose *only* Business it should be, to instruct the Negroes, within particular Districts to be Assign'd to them, and who, having no Avocations of any Kind, would be at full Liberty to attend the most proper Times and Seasons for Instruction, and employing their Thoughts wholly in that Way, would be far better acquainted with the proper Methods of proceeding in the Work, and also pursue those Methods more closely, than any *Occasional* Instructor can be suppos'd to do.

BUT the present yearly Subscriptions of the Society are employ'd and exhausted

in maintaining Ministers in the Plantations, to Officiate to our own People, in Places where they are not able to Support the Charge themselves, and where they would quickly fall into a State of Heathenism, or something like it, if Provision were not made for a standing Ministry among them. So that the Society can be in no Condition to maintain Catechists for the Instruction of the Negroes, unless pious and well-disposed Christians among our selves shall lay this Matter to Heart, and enable them to proceed in it by Contributions given for that *purpose*, and to be solely *appropriated* to that Use.

THE Piety, as well as the Necessity and Importance, of promoting this Work, and entering into proper Methods for that End, are set forth in the following Letters, to which the Reader is refer'd. But lest this should seem to be only the Concern of the Planters abroad, I will add some Considerations which may induce *all Christians* as such, to think it a Work worthy of their Regard, and incline them to further it according to their Power and Ability.

I. THE First is, That as the Christian Church upon Earth is one, being joined together

gether in the same Faith, and in the common Bond of Love and Unity, under CHRIST its Head ; so the supporting and enlarging of that Church, is justly to be esteemed the *Common Cause* of Christianity, or, in other Words, the general Concern of Christians, all the World over. And if we do not *desire* to see it propagated throughout the World, it is a certain Sign, that we are not sufficiently concern'd for the Honour of CHRIST, nor duly sensible of the Greatness of the Gospel Promises, and of the inestimable Value of a Soul.

II. FROM hence it follows, that altho' our own Families, Relations, Neighbours, and Country, claim the first Place in our Care and Concern for Religion, yet no Distance of Place, how great soever it be, is a sufficient Excuse from *Endeavouring* to Propagate the Gospel, where we see there is Need, and a fit Opportunity offers, and it is fairly in our Power. On the contrary, the more remote we are from the Country to which we do at any Time extend our Care and Assistance, the greater Testimony it is of our Zeal for the Glory of GOD, and the Salvation of Souls.

III. BUT, *Thirdly*, The Souls for which I am now pleading, have a more particular Claim to our Regard, as they are truly a Part of our own Nation, and live under the same Government with our selves, and, which is more, contribute much by their Labour to the Support of our Government, and the Increase of the Trade and Wealth of this Kingdom. In the following Letter, the Masters in the Plantations are put in Mind of the great Profit arising to them from the Labour of the Negroes, as one Argument why they should be willing to be at some Expence in instructing them. And the same Argument extends, in Proportion to this Nation in general, which is greatly benefited by their Labour; and more particularly does it extend to such among us, who either have Possessions in those Parts, or have been enrich'd by Trading to them.

IV. As the Progress which one single Catechist makes, may be very great, when it is his *whole* Employment; so every Person who contributes to the Maintenance of that one, has the Satisfaction to think that he is an Instrument under G O D, of Converting and Saving a proportionable Number of Souls. Some few Seeds cast into this Ground,
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and watered by the Blessing of G O D, may produce an Increase exceeding great, and will be no small Addition to our Happiness in Heaven. But whatever the *Success* be, such sincere Testimonies of a *Desire* to see the Gospel propagated, and such Charitable *Endeavours* for the Salvation of our Fellow-Creatures, will most assuredly find a very plentiful Reward from the Hands of G O D.

AND may it please Him to open the Hearts of Christians, and to dispose them, according to their several Abilities, to assist in carrying on this good Work, for the Glory of his Name, and the Eternal Welfare of so many Thousand Souls.





L E T T E R I.

The Bishop of LONDON's Letter to the Masters and Mistresses of Families in the English Plantations abroad; Exhorting them to encourage and promote the Instruction of their Negroes in the Christian Faith.

THE Care of the Plantations abroad being committed to the Bishop of LONDON as to Religious Affairs; I have thought it my Duty to make particular Enquiries into the State of Religion in those Parts, and to learn, among other Things, what Numbers of Slaves are employ'd within the several Governments, and what Means are used for their Instruction in the Christian Faith. I find the Numbers are prodigiously great; and am not a little troubled, to observe how small a Progress has been made in a Christian Country, towards the delivering those poor Creatures from the Pagan Darknes

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and Superstition in which they were bred, and the making them Partakers of the Light of the Gospel, and of the Blessings and Benefits belonging to it. And, which is yet more to be lamented, I find there has not only been very little Progress made in the Work, but that all *Attempts* towards it have been by too many industriously discouraged and hindered; partly, by magnifying the *Difficulties* of the Work beyond what they really are; and partly, by mistaken Suggestions of the Change which *Baptism* would make in the Condition of the *Negroes*, to the Loss and Disadvantage of their Masters.

I. As to the Difficulties; it may be pleaded, That the Negroes are *grown Persons* when they come over, and that having been accustomed to the Pagan Rites and Idolatries of their own Country, they are prejudiced against all other Religions, and more particularly against the Christian, as forbidding all that Licentiousness which is usually practised among the Heathens. But if this were a good Argument against attempting the Conversion of Negroes, it would follow, that the Gospel is never to be further propagated than it is at present, and that no Endeavours are

to be used for the Conversion of Heathens, at any Time, or in any Country whatsoever; because all Heathens have been accustomed to Pagan Rites and Idolatries, and to such vicious and licentious Living as the Christian Religion forbids. But yet, GOD be thank'd, Heathens have been converted, and Christianity propagated, in all Ages, and almost all Countries, through the Zeal and Diligence of pious and good Men; and this, without the Help of Miracles. And if the present Age be as zealous and diligent in pursuing the proper *Means* of Conversion, we have no Reason to doubt, but that the Divine Assistance is, and will be, the same in all Ages.

BUT a farther Difficulty is, that they are utter Strangers to our Language, and we to theirs; and the Gift of Tongues being now ceased, there is no Means left of instructing them in the Doctrines of the Christian Religion. And this, I own, is a real Difficulty, as long as it continues, and as far as it reaches. But, if I am rightly informed, many of the Negroes, who are grown Persons when they come over, do of themselves attain so much of our Language, as enables them to understand, and to be understood, in Things which con-

cern the ordinary Business of Life ; and they who can go so far of their own accord, might doubtless be carried much farther, if proper Methods and Endeavours were used to bring them to a competent Knowledge of our Language, with a pious View to the instructing them in the Doctrines of our Religion. At least, some of them, who are more capable and more ferrous than the rest, might be easily instructed both in our Language and Religion, and then be made use of to convey Instruction to the rest in their own Language. And this, one would hope, may be done with great Ease, wherever there is a hearty and sincere Zeal for the Work.

BUT whatever Difficulties there may be in instructing those who are *grown-up* before they are brought over ; there are not the like Difficulties in the Case of their Children, who are born and bred in our Plantations, who have never been accustomed to Pagan Rites and Superstitions, and who may easily be train'd up, like all other Children, to any Language whatsoever, and particularly to our own ; if the making them good Christians be sincerely the Desire and Intention of those, who have the Property in them, and the Government over them. BUT

BUT supposing the Difficulties to be much greater than I imagine; they are not such as render the Work *impossible*, so as to leave no Hope of any *Degree* of Success; and nothing less than an *Impossibility* of doing any good at all, can warrant our giving over and laying aside all Means and Endeavours, where the Propagation of the Gospel, and the saving of Souls, are immediately concerned.

MANY Undertakings look far more impracticable before Trial, than they are afterwards found to be in Experience; especially, where there is not a good Heart to go about them: And it is frequently observed, that small Beginnings, when pursued with Resolution, are attended with great and surprizing Success. But in no Case is the Success more great and surprizing, than when good Men engage in the Cause of GOD and Religion, out of a just Sense of the inestimable Value of a Soul, and in a full and well-grounded Assurance that their honest Designs and Endeavours for the promoting Religion, will be supported by a special Blessing from GOD.

I am loath to think so hardly of any *Christian* Master, as to suppose that he can *deliberately hinder* his Negroes from being instructed in the Christian Faith; or, which is the same Thing, that he can, upon sober and mature Consideration of the Case, finally resolve to deny them the *Means* and *Opportunities* of Instruction: Much less may I believe, that he can, after he has seriously weigh'd this Matter, permit them to labour on the Lord's Day; and least of all, that he can put them under a kind of *Necessity* of labouring on that Day, to provide themselves with the *Conveniencies* of Life; since our Religion so plainly teaches us, That GOD has given one Day in seven to be a Day of Rest, not only to Man, but to the Beasts; That it is a Day which is appointed by Him for the Improvement of the Soul, as well as the Refreshment of the Body; and that it is a Duty incumbent upon Masters, to take Care that all Persons, who are under their Government, keep this Day holy, and employ it to the pious and wise Purposes, for which GOD, our great Lord and Master, intended it. Nor can I think so hardly of any Missionary, who shall be desired by the Master to direct and assist in the Instruction of his

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Negroes (either on that Day, or on any other, when he shall be more at Leisure,) as to suppose that he will not embrace such Invitation with the utmost Readiness and Chearfulness, and give all the Help that is fairly consistent with the necessary Duties of his Function, as a Parochial Minister.

IF it be said, That no Time can be spared from the daily Labour and Employment of the Negroes, to instruct them in the Christian Religion; this is in Effect to say, that no Consideration of propagating the Gospel of GOD, or Saving the Souls of Men, is to make the *least Abatement* from the temporal Profit of the Masters; and that GOD cannot, or will not, make up the little they may lose in that Way, by blessing and prospering their Undertakings by Sea and Land, as a just Reward of their Zeal for his Glory, and the Salvation of Mens Souls. In this Case, I may well reason as *St. Paul* does in a Case not unlike it, that if they make you Partakers of their temporal Things (of their Strength and Spirits, and even of their Offspring) you ought to make them Partakers of your spiritual Things, tho' it should abate somewhat from the Profit which you might otherwise receive from their Labours. And consider-

ing the *Greatness* of the Profit that is received from their Labours, it might be hop'd that all Christian Masters, those especially who are possess'd of considerable Numbers, should also be at some small *Expence* in providing for the Instruction of those poor Creatures; and that others, whose Numbers are less, and who dwell in the same Neighbourhood, should *join* in the Expence of a common Teacher, for the Negroes belonging to them. The Society for Propagating the Gospel in Foreign Parts, are sufficiently sensible of the great Importance and Necessity of such an established and regular Provision for the Instruction of the Negroes, and earnestly wish and pray, that it may please God to put it into the Hearts of good Christians, to enable them to assist in the Work, by seasonable Contributions for that End; but at present their Fund does scarce enable them to answer the many Demands of Missionaries, for the Performance of Divine Service in the poorer Settlements, which are not in a Condition to maintain them at their own Charge.

II. BUT it is further pleaded, That the Instruction of Heathens in the Christian Faith, is in order to their Baptism; and that

that not only the *Time* to be allowed for Instructing them, would be an Abatement from the Profits of their Labour, but also that the *Baptizing* them when instructed, would destroy both the Property which the Masters have in them as Slaves bought with their Money, and the Right of selling them again at Pleasure ; and that the making them Christians, only makes them less diligent, and more ungovernable.

To which it may be very truly reply'd, That Christianity, and the embracing of the Gospel, does not make the least Alteration in Civil Property, or in any of the Duties which belong to Civil Relations ; but in all these Respects, it continues Persons just in the same State as it found them. The Freedom which Christianity gives, is a Freedom from the Bondage of Sin and Satan, and from the Dominion of Mens Lusts and Passions and inordinate Desires ; but as to their *outward* Condition, whatever that was before, whether bond or free, their being baptized, and becoming Christians, makes no manner of Change in it : As St. *Paul* has expressly told us, *1 Cor. vii. 20.* where he is speaking directly to this very Point, *Let every Man abide in the same Calling wherein he was called ;*
and

and at the 24th Verse, *Let every Man wherein he is called, therein abide with God.* And so far is Christianity from discharging Men from the Duties of the Station and Condition in which it found them, that it lays them under stronger Obligations to perform those Duties with the greatest Diligence and Fidelity; not only from the Fear of Men, but from a Sense of Duty to GOD, and the Belief and Expectation of a future Account. So that to say, that Christianity tends to make Men less observant of their Duty in any Respect, is a Reproach that it is very far from deserving; and a Reproach, that is confuted by the whole Tenor of the Gospel Precepts, which inculcate upon all, and particularly upon Servants (many of whom were then in the Condition of Slaves) a faithful and diligent Discharge of the Duties belonging to their several Stations, out of Conscience towards GOD: And it is also confuted by our own Reason, which tells us how much more forcible and constant the Restraint of *Conscience* is, than the Restraint of *Fear*; and last of all, it is confuted by Experience; which teaches us the great *Value* of those Servants who are truly Religious, compared with those who have no Sense of Religion.

As to their being more ungovernable after Baptism, than before; it is certain that the Gospel every where enjoins, not only Diligence and Fidelity, but also *Obedience*, for Conscience Sake; and does not deprive Masters of any proper Methods of *enforcing* Obedience, where they appear to be necessary. Humanity forbids all cruel and barbarous Treatment of our Fellow-Creatures, and will not suffer us to consider a Being that is endow'd with Reason, upon a Level with Brutes; and Christianity takes not out of the Hands of Superiors any Degrees of Strictness and Severity, that fairly appear to be necessary for the preserving Subjection and Government. The general Law, both of Humanity and of Christianity, is Kindness, Gentleness, and Compassion, towards all Mankind, of what Nation or Condition soever they be; and therefore we are to make the Exercise of those amiable Virtues, our *Choice* and *Desire*, and to have Recourse to severe and rigorous Methods unwillingly, and only out of Necessity. Of this *Necessity*, you your selves remain the Judges, as much *after* they receive Baptism, as *before*; so that *You* can be
in

in no Danger of suffering by the Change; and as to *Them*, the greatest Hardships that the most severe Master can inflict upon them, is not to be compared to the Cruelty of keeping them in the State of Heathenism, and depriving them of the Means of Salvation, as reached forth to *all Mankind*, in the Gospel of CHRIST. And, in Truth, one great Reason why Severity is at all necessary to maintain Government, is the *Want* of Religion in those who are to be governed, and who therefore are not to be kept to their Duty by any Thing but *Fear* and *Terror*; than which there cannot be a more uneasy State, either to those who govern, or those who are governed.

III. THAT these Things may make the greater Impression upon you, let me beseech you to consider your selves not only as Masters, but as *Christian* Masters, who stand oblig'd by your Profession to do all that your Station and Condition enable you to do, towards breaking the Power of Satan, and enlarging the Kingdom of CHRIST; and as having a great Opportunity put into your Hands, of helping-on this Work, by the Influence
which

which GOD has given you over such a Number of Heathen Idolaters, who still continue under the Dominion of Satan. In the next Place, let me beseech you to consider *Them*, not barely as Slaves, and upon the same Level with labouring Beasts, but as *Men-Slaves* and *Women-Slaves*, who have the same Frame and Faculties with your selves, and have Souls capable of being made eternally happy, and Reason and Understanding to receive Instruction in order to it. If they came from abroad, let it not be said, that they are as far from the Knowledge of CHRIST in a Christian Country, as when they dwelt among Pagan Idolaters. If they have been born among you, and have never breathed any Air but that of a Christian Country, let them not be as much Strangers to CHRIST, as if they had been transplanted, as soon as born, into a Country of Pagan Idolaters.

HOPING that these and the like Considerations will move you to lay this Matter seriously to Heart, and excite you to use the best Means in your Power towards so good and pious a Work; I cannot omit to suggest to you one of the best Motives that

that can be us'd, for disposing the Heathens to embrace Christianity; and that is, *the good Lives of Christians*. Let them see, in you and your Families, Examples of Sobriety, Temperance and Chastity, and of all the other Virtues and Graces of the Christian Life. Let them observe how strictly you oblige your selves, and all that belong to you, to abstain from Cursing and Swearing, and to keep the Lord's-Day holy, and to attend the publick Worship of GOD, and the Ordinances which CHRIST hath appointed in his Gospel. Make them sensible, by the general Tenour of your Behaviour and Conversation, that your inward Temper and Disposition is such as the Gospel requires, that is to say, mild, gentle, and merciful; and that as oft as you exercise Rigour and Severity, it is wholly owing to their Idleness or Obstinacy. By these Means, you will open their Hearts to Instruction, and *prepare* them to receive the Truths of the Gospel; to which if you add a pious *Endeavour* and *Concern* to see them duly instructed, you may become the Instrument of saving many Souls, and will not only secure a Blessing from GOD upon all your Undertakings in this World, but entitle your selves to that di-

distinguishing Reward in the next, which will be given to all those who have been zealous in their Endeavours to promote the Salvation of Men, and enlarge the Kingdom of CHRIST. And that you may be found in that Number at the great Day of Accounts, is the sincere Desire and earnest Prayer of

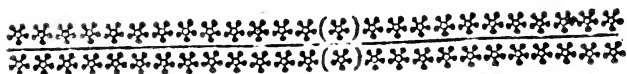
Your faithful Friend,

May 19.
1727.

Edm'. London'.



LETTER



L E T T E R II.

The Bishop of LONDON'S Letter to the MISSIONARIES in the English Plantations; Exhorting them to give their Assistance towards the Instruction of the Negroes of their several Parishes, in the Christian Faith.

GOOD BROTHER,

HAVING understood by many Letters from the Plantations, and by the Accounts of Persons who have come from thence, that very little Progress hath hitherto been made in the Conversion of the *Negroes* to the Christian Faith; I have thought it proper for me to lay before the Masters and Mistresses the Obligations they are under, to promote and encourage that pious and necessary Work. This I have done in a Letter directed to them; of which you will receive several Copies, in order to be distributed to those who have *Negroes* in your own Parish; and I must

must entreat you, when you put the Letter into their Hands, to enforce the Design of it by any further Arguments that you shall think proper to be used, and also to assure them of your own Assistance in carrying on the Work.

I am aware, that in the Plantations, where the Parishes are of so large Extent, the Care and Labour of the Parochial Ministers must be great; but yet I persuade my self, that many vacant Hours may be spared from the other Pastoral Duties, to be bestow'd on this; and I cannot doubt of the Readiness of every Missionary in his own Parish, to promote and further a Work so charitable to the Souls of Men, and so agreeable to the great End and Design of his Mission.

As to those Ministers who have Negroes of their own; I cannot but esteem it their indispensable Duty to use their best Endeavours to instruct them in the Christian Religion, in order to their being baptized; both because such Negroes are their proper and immediate Care, and because it is in vain to hope that other Masters and Mistresses will exert themselves in this Work, if they see it wholly

T

neg-

neglected, or but coldly pursued, in the Families of the Clergy. So that any Degree of Neglect on your Part, in the Instruction of your own Negroes, would not only be the with-holding from *them* the inestimable Benefits of Christianity, but would evidently tend to the obstructing and defeating the *whole Design* in every other Family.

I would also hope, that the *School-masters* in the several Parishes, part of whose Business it is to instruct Youth in the Principles of Christianity, might contribute somewhat towards the carrying on this Work; by being ready to bestow upon it some of their Leisure Time, and especially on the Lord's-Day, when both they and the Negroes are most at Liberty, and the Clergy are taken up with the publick Duties of their Function. And tho' the Assistance they give to this pious Design, should not meet with any Reward from Men, yet their Comfort may be, that it is the Work of GOD, and will assuredly be rewarded by him; and the less they are *obliged* to this on Account of any Reward they receive from *Men*, the *greater* will their Reward be from the Hands of GOD. I must therefore in-

treat

treat you to recommend it to them in my Name, and to dispose them by all proper Arguments and Persuasions to turn their Thought seriously to it, and to be always ready to offer and lend their Assistance, at their Leisure Hours.

AND so, not doubting of your ready and zealous Concurrence in promoting this important Work, and earnestly begging a Blessing from GOD upon this and all your other Pastoral Labours, I remain

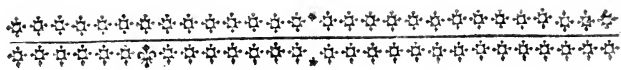
Your affectionate Friend

and Brother,

May 19.
1727.

Edm'. London'.





C H A P. XI.

The Iroquois border on New-York and New-England. The Genius of the Northern Indians, and the Condition of their Countries. The Earl of Bellamont, Governor of New-York, represents the Want of Missionaries for instructing the Iroquois. An Order of the Queen and Council for their Instruction. The Society send the Reverend Mr. Thoroughgood Moor Missionary to them. His Labours; they prove fruitless; he embarks for England; he and all the Ship's Crew are lost at Sea. Four Sachems or Indian Kings arrive in England; they desire a Missionary to instruct them and their People: They return home. Mr. Andrews is sent Missionary to the Mohocks. A Fort is built among them. They refuse to let their Children learn English. Some Chapters of the Bible, and part of our Common-Prayer, translated into the Indian-Iroquois Language; some few Indians are taught. The Mohocks will not send their Children to School: refuse to come

to

to be instructed. Mr. Andrews represents all his Labours prove useless. Leaves this Mission.

THE *Indians* bordering on the Colony of *New-York*, are the *Iroquois*, or five Nations, once a very numerous People; they deserved the first Regard of the *English* upon two Accounts; they drove a considerable Trade with the *English* in *Beaver* at *Albany*, and were the Frontier Nations against the *French* Settlement at *Quebeck*, and the *Canada Indians* their Allies; who in Conjunction have several Times ravaged the Frontiers of *New-England* and *New-York*. It was necessary, upon a civil as well as religious Account, that the Society should employ their first Labours in endeavouring their Conversion, and accordingly they did send the first Missionaries among these People. Before I give an Account of the Society's Endeavours, it is necessary to make some Remarks on the Genius of the *Northern Americans*, and on the Condition of the Countries they inhabited.

The Iroquois border on New-York and New-England.

2. IT is first to be observed, that the Genius and Temper of the *Northern Americans* is

The Genius of the Iroquois.

The North-American Indians meer Barbarians.

very different from those of the *Southern* Continent. The once mighty Empires of *Mexico* and *Peru* were filled with a People civilized, which lived a settled Life, built stately Cities and Towns, cultivated the Ground, had a Pagan Religion, used the Arts of Government, and Discipline of War, and did certainly appear not only capable, but willing to receive all the more curious Arts the *Europeans* could teach them. But, on the contrary, the *Northern Americans* bordering on the *British* Colonies were utterly *Barbarian*, neither built Cities, nor cultivated the Ground, knew nothing of Morality or the common Decencies of human Life, were divided into numerous small Tribes, wandred naked in vast Desarts and Woods, leading a Bestial Life, in perpetual Wars with each other, carried on with extream Cruelty, sustaining themselves with hunting, fishing, and the spontaneous Products of the Earth. In short, as different from the *Mexicans* or *Peruvians*, as the Hords of *Siberia* and *Tartary* are from the Elegance and Civility of the *Southern Nations* of *Europe*.

All their Countries a Wilderness without any Towns.

3. BESIDES, the Country was as rude as the Inhabitants. When the *English*, perhaps prompted by the vast Treasures the *Spaniards*

Spaniards had got in *Mexico* and *Peru*, made their Settlements in *North-America*, they were disappointed in their Hopes. They found no such Countries as the *Spaniards* had, no Mines of Gold or Silver, no rich Cities like *Mexico*; but a naked and rude Country and People: The *English* took nothing from the Natives but an uncultivated Soil: nay, that too they purchased, tho' for a Trifle, yet that was a Price, since the Natives would not turn it to its proper Use, and till it. All the Riches drawn from these Lands now by the *English*, is owing chiefly to their own honest Labour, scarce any Thing to that of the Natives; whereas the Wealth of the *Spaniards*, is to this Day dug out of the Mines, at the Expence of the Sweat and Blood of the miserable Natives and Negroes. It is very probable, had the Providence of GOD directed *Columbus*, and the *Spanish* Fleet, to the *Northern-America*, the Poverty of the Inhabitants would have secured the Country. The *Spaniards* would not have thought it worth while to make any Settlements, where nothing was to be got without their own Labour; but the immense Treasures of the *Southern* World did so amaze them, that they resolved to get them, (and

they did get them) at the Price of any Wickedness.

Several of these Countries lay desolate.

4. ANOTHER Matter to be here remarked is, that many of these Countries, on which the *English* settled, were not only uncultivated, but almost desolate, with very few Inhabitants, when the *English* took Possession. Especially *New-England* (now called) was almost an abandoned Country. The *New-England* Historian* writes thus :
 “ *The Summer after the Blazing Star*
 “ *(whose Motion in the Heavens was from*
 “ *East to West, pointing out to the Sons of*
 “ *Men, the Progress of the glorious Gospel*
 “ *of CHRIST) even about the Year*
 “ *1618, a little before the Removal of the*
 “ *Church of CHRIST to New-England,*
 “ *as the ancient Indians report, there befel*
 “ *a great Mortality among them, the greatest*
 “ *that ever the Memory of Father to Son*
 “ *took Notice of ; chiefly desolating those*
 “ *Places where the English afterward planted*
 “ *the County of Pockanochy Agissawang,*
 “ *it was almost wholly deserted, insomuch*
 “ *that the Neighbour Indians did abandon*
 “ *those Places for Fear of Death, fleeing*
 “ *more West and by South, observing that*
 “ *the East and by Northern Parts were*
 “ *most*

Diseases fall on the Indians just before the English came there.

“ *most smit with the Contagion. The Abor-*
“ *ginny Men, consisting of Mattachufetts,*
“ *Whippanaps, and Tarratines, were greatly*
“ *weakened, and more especially the three*
“ *Kingdoms or Saggamore Ships of the*
“ *Mattachufetts, who were before this Mor-*
“ *tality most populous, having under them*
“ *seven Dukedoms, or petty Saggamores.*
“ *The Nianticks and Narragansetts, who*
“ *before this Time were but of little Note,*
“ *yet were they now much increased by such*
“ *as fled thither for Fear of Death. The*
“ *Pecods (who retained the Name of a*
“ *Warlike People, till afterwards conquered*
“ *by the English) were also smitten at this*
“ *Time. Their Disease being a sore Con-*
“ *sumption, sweeping away whole Families,*
“ *chiefly young Men and Children, the very*
“ *Seeds of Increase. Their Powwows,*
“ *which are their Doctors, working partly*
“ *by Charm, partly by Medicine, were much*
“ *amazed to see their Wigwams (Houses) lie*
“ *full of dead Corpses, and now that nei-*
“ *ther Squantam nor Abomocho could help,*
“ *which are their good and bad God. By*
“ *this Means, CHRIST ——— not only*
“ *made Room for his People to plant, but*
“ *also tamed the cruel Hearts of these bar-*
“ *barous Indians, insomuch that half an*
“ *Handful of his People, landing not long*
“ *after*

The Indians of
New-England
(now called)
swept away,
by a grievous
Mortality.

“ after in Plymouth Plantation, found little
 “ Resistance.

The *Indians*
 bordering on
North & South-
Carolina de-
 stroyed by
 Wars and Dis-
 eases.

THE *Indians* of *South* and *North-Carolina*, were swept away by Diseases and intestine Wars. Mr. *Archdale*, a Person of Honour, who had been Governor of *Carolina*, and was a Proprietary, writes thus of them: “ Providence was visible
 “ in thinning the *Indians*, to make Room
 “ for the *English*. There were two po-
 “ tent Nations, the *Westoes* and the *Sa-*
 “ *vannas*, who broke out into an unusual
 “ Civil War, before the *English* arrived ;
 “ and from many Thousands, reduced
 “ themselves to a small Number. The
 “ most cruel of them, the *Westoes*, were
 “ driven out of the Province ; and the
 “ *Savannas* continued good Friends and
 “ useful Neighbours to the *English*. It
 “ pleased GOD also to send unusual Sick-
 “ nesses among them, as the Small Pox,
 “ &c. the *Pemlico Indians* in *North-Ca-*
 “ *rolina* were lately swept away by a Pe-
 “ stilence ; and the *Coramine* by a War.

Pensylvania was settled first by the *Swedes* and *Dutch*, we know not in what Con-
 dition they found it, but when Mr. *Pen*
 came with the *English* thither, he purchased
 of

of the Natives Ground, and they never had any Wars with them. These *Indians* also fell into unusual Distempers and died, perhaps it may be considered as a Providential Visitation, at least a judicious Historian tells us, an *Indian* War Captain, in his Sickness, made this serious Exposition with himself *, “ *What is the Matter with Us Indians, that we are thus sick in our own Air, and these Strangers well? 'Tis as if they were sent hither to inherit our Lands in our Steads; but the Reason is plain, they love the Great GOD, and we do not.*” A Reflection very surprising in a *Barbarian*; but Mr. *Pen* heard it, and attested it to be Matter of Fact to the Historian.

A remarkable Speech of an *Indian*, as he lay dying.

5. THIS was the Condition of the People and Country, when the *English* made their first Settlements in *America*: The People were poor and wild, the Countries a meer Wilderness, and almost desolate. The Society did, soon after their Establishment, endeavour the Conversion of the *Indians* bordering on *New-York*. The *French*, and the adjoining *Canada Indians*, had several Times, by various Artifices, seduced them to ravage the Frontier Settlements

The Reasons why the Society endeavoured the Conversion of the *Iroquois* first.

* *Vid. English Empire in Amer. p. 162.*

The Earl of Bellamont re- presents the Want of Mis- sionaries to convert the Iroquois.

ments of *New-England* and *New-York*.

The Earl of Bellamont, in the Year 1700, Governor of *New-York*, made a Representation to the Lords of Trade and Plantations here, “*That there was a great Want of some Ministers of the Church of England, to instruct the five Nations of Indians, on the Frontiers of New-York, and prevent their being practised upon by French Priests and Jesuits, who were conversant among them, and very industrious in persuading them, by Pretences of Religion, to espouse the French Interest.*”

WHEREUPON the Lords Commis- sioners Represented it as their humble Opinion, “*That if a Fund could be found for the Maintenance of such Ministers, they might be of very great Use and Service, as well for the Propagation of the Reformed Religion, as for improving the Interest of England.*” This Representation was laid before the Queen in Council; upon which the following Order was made.

AT the Court of St. James’s, the third Day of *April* 1700. Present the Queen’s most Excellent Majesty in Council.

“ Upon reading this Day at the Board, a
 “ Representation from the Lords Commissio-
 “ ners of Trade and Plantations, dated
 “ the second of this Month, relating to Her
 “ Majesty’s Province of New-York in A-
 “ merica, setting forth among other Things,
 “ that as to the five Nations bordering upon
 “ New-York, lest the Intrigues of the
 “ French of Canada, and the Influence of
 “ their Priests, who frequently converse,
 “ and sometimes inhabit with those Indians,
 “ should debauch them from Her Majesty’s
 “ Allegiance, their Lordships are humbly
 “ of Opinion, that besides the usual Method
 “ of engaging the said Indians by Presents;
 “ another Means to prevent the Influence of
 “ the French Missionaries among them, (and
 “ thereby more effectually to secure their Fi-
 “ delity) would be, that two Protestant Mi-
 “ nisters be appointed, with a competent Al-
 “ lowance, to dwell among them, in order to
 “ instruct them in the true Religion, and
 “ confirm them in their Duty to Her Ma-
 “ jesty. It is ordered by Her Majesty in
 “ Council, that it be, and it is hereby
 “ referred to his Grace the Lord Arch-
 “ bishop of Canterbury, to take such Care
 “ therein as may most effectually answer
 “ this Service.

An Order
 made by the
 Queen and
 Council con-
 cerning instru-
 cing these In-
 dians.

Archbishop
Tenison orders
a Committee
to meet at
Lambeth.

The Society
agree to send
two Missionaries
to endeavour
to convert the
Iroquois.

HIS Grace the Archbishop, the President of this Society, communicated this most gracious Resolution to the Board. The Society agreed presently to do their utmost. A Mission among the *Indians* they knew would be attended with many Difficulties, and therefore it was not an easie Matter to procure a proper Person who would undertake it. The Inhabitants of *Albany*, 100 Miles from *New-York*, and a Frontier to the *Indians*, were chiefly *Dutch*, and had the chief Dealings with the *Indians*; Mr. *Dellius* a Minister had resided there; and was represented to the Society as a very proper Person to attempt the Conversion of the *Indians*. The Society were also informed, that during his Residence at *Albany*, he had been useful in instructing and converting some of the *Indians* who used to resort to that Place, had baptized several, and had gained a tolerable Knowledge of their Language. The Society invited him to undertake this Mission, he was then in *Holland*, having returned to *Europe* upon his private Affairs, but he declined it. Mr. *Freeman*, a *Calvinist* Minister at *Schenechtady*, a little Village situate on a River in a very pleasant Vale, distant 20 Miles from *Albany*,
and

and 24 from the first Castle of the *Mohocks*, a Nation of the *Iroquois Indians*, was next pitched upon for this Work, but he also declined it. He had taken great Pains to instruct some of the *Indians* who came to *Schenectady*, had gained a good Knowledge of their Language, and with the Help of some Interpreters, had translated several Psalms, the Ten Commandments, the Creed, some Chapters of the Bible, into the *Indian Language*. At last, the Reverend Mr. *Thoroughgood Moor* undertook this Mission, with great Zeal and Resolution. He was directed by the Society to reside in some of the nearest Settlements of the *Indians*, to learn their Language, and by all Ways of Condescension to endeavour to instruct them in the Christian Religion. He arrived at *New-York* in 1704, and was received by the Lord *Cornbury*, the Governor, with all possible Countenance and Favour.

The Reverend Mr. *Thoroughgood Moor* undertakes this Mission.

6. MR. *Moor* soon entred upon the Business of his Mission, and went up to *Albany*; some *Indians* being then in Town, and hearing of his Design, seemed much pleased with it, came to see him, and spoke to this Effect. “ We are come to express
 “ our Joy at your safe Arrival, and that
 “ you

“ you have escaped the Dangers of a
 “ dreadful Sea, which you have crossed,
 “ I hear, to instruct us in Religion. It
 “ only grieves us, that you are come in
 “ Time of War, when it is uncertain
 “ whether you will live or die with us”:
 And after this, a *Sachem*, or petty King,
 came to him, with some other *Indians*,
 and addressed him thus: “ We are come
 “ to express our great Satisfaction, that
 “ GOD hath been so propitious to us as to
 “ send you to open our Eyes, which have
 “ been hitherto shut.” These congratulatory
 Expressions were very pleasing to
 him, he told them in Return, “ that nothing
 “ should be wanting on his Part, and that
 “ he would devote himself to their Good,
 “ and that he only staid at *Albany* to learn
 “ their Language, in order to teach them.
 He did not then make any publick Pro-
 position to them, but intended to take
 the first Opportunity of doing it at their
 own Castle. He was kept longer than he
 expected, from going thither, by a great Fall
 of Snow. However, he sent a Message
 to them by three of their own Country-
 men, with a handsome Present to them
 (a Belt of *Indian Money*) promising to
 come himself very soon to see them;
 which Promise he performed with great
 Diffi-

The *Indians* seem desirous
 of being instructed.

Difficulty. Being come to the *Mobocks* Castle, they receiv'd him courteously, one of the *Sachems* told him, that they had received his Message, but it was lately; and not having consulted with the other Castle, (which was about 12 Miles distant) they could give no Answer to it now, but they would consult with them on the first Opportunity, and then send their Answer. Mr. *Moor* thought himself somewhat disappointed, and was afraid their Delay in receiving him to reside with them, was an artificial Excuse; however, he told them with all Civility, that he would wait for their Answer, and so returned to *Albany*, where, in a little Time, one of those *Mobocks* came with this Answer: “ The Visit you made us, “ and the Design of it, was very welcome, “ for which we return you our Thanks. “ We have always lived in great Friend- “ ship with our Brethren of this Province; “ but we have been all along in such Dark- “ ness, and our Eyes so covered, that we “ have not known what will become of “ our Souls after Death. — We cannot “ but rejoice that G O D should be so good “ to us, as to make us this Offer; but it “ grieves us, that the rest of our Brethren, “ the other four Nations, are like to have “ no such Blessing; therefore it is neces-

The *Indians* put off Mr. *Moor* with frivolous Reasons.

“ fary we first acquaint them (for we are
 “ all but one Houfe) and then we will
 “ give you a positive Answer.” Mr. *Moor*
 found himfelf again difappointed, and
 thought he had new Matter for Sus-
 picion, that they did not intend to receive
 him among them. However, he made
 this Return to the *Sachem* who brought
 him the Message: “ I have confidered
 “ your Answer, and am forry it is not
 “ more full and fatisfactory. As to what
 “ you fay about the other Nations, I be-
 “ lieve they will rather rejoice at your
 “ Happinefs, than have any Suspitions
 “ about it. Efppecially, when they are told,
 “ that there is another Miniſter daily ex-
 “ pected for the *Oncydes*, and one for
 “ every other Nation, as foon as proper
 “ and willing Perfons can be found; but
 “ I will ſtay for your Answer with the
 “ greateſt Patience”. He waited a long
 Time at *Albany*, but could obtain no
 Answer at all; he then returned to *New-*
York, and ſent the Society his Reaſons for
 deſiſting from this Work at preſent.
 “ That he had been at *Albany* near a
 “ Twelvemonth, and had uſed all the
 “ Means he could think of, to get the
 “ good Will of the *Indians*; that their
 “ unreaſonable Delays and frivolous Ex-
 “ cuſes

Mr. *Moor* is
 difappointed,
 the *Indians*
 quite neglect
 him.

He returns to
New-York.

“ cuses for not giving him a final An-
 “ swer, with some other Circumstances,
 “ were a sufficient Indication of their
 “ Resolution never to accept him. And
 “ therefore expecting either no Answer at
 “ all, or at last a positive Denial, he had
 “ left them, and was come to *New-York*.

Some Time after, Mr. *Thoroughgood Moor* embarked for *England*; but it was thought the Ship founder'd at Sea; for neither he, or any of the Crew, or any Wreck of the Ship, were ever heard of after.

He embarks for *England*.

He and the whole Ship's Crew lost at Sea.

7. T H U S was this Attempt frustrated, but the Society did receive Accounts, that this ill Success was owing, not only to the Aversion of the *Indians* to Christianity, but was very much occasioned by the Artifices of the *French* Jesuits, who industriously obstruct the Labours of the *English* Missionaries among them, and leave no Means untryed, to seduce them from their Fidelity to the Crown of *England*, and keep them in a continual War with the *English*. And indeed all the Evils that the *English* Colonies have undergone, during the last War, have been occasioned by the *Indians*, that is, those *Indians*, which the Jesuits have by their Artifices corrupted. For among the five Nations there is a great Number

Some Reasons of Mr. *Moor*'s ill Success.

of *French* Jesuits, who are incorporated by Adoption into their Tribes, and as such they ostentatiously assume *Iroquois* Names; and the poor silly *Indians*, considering them as if Persons of their own Blood, do entirely confide in them, and admit them into their Councils, from whence one may easily imagine what Disorders the Jesuits make in their Affairs. Besides, the *Indians* bordering on *New-England*, are the most cruel and barbarous of all the Savage Nations, and have destroyed all their innocent Neighbours. They are always unfixed, either rambling for several Months together, or hunting, or upon Warlike Expeditions; and at their Return to the Villages, have generally unlearned all their former Instructions; and it is impossible for any Minister to accompany them in their Ramble of 3 or 400 Leagues at a Time.

New Hopes
of converting
the *Indians*.

8. AFTER this good Endeavour was defeated, the *Indians* remained without Instruction, except that some few were taught by the *Dutch* Minister at *Albany*. But the Year 1709, produced an Event which the Society hoped might have had very happy Consequences, and fixed Christianity among the *Iroquois*. Four *Sachems*,

or

or chief Persons of four Nations of the *Iroquois*, came in the Nature of Embassadors to *England*, confirming the Peace made with the Governor of *New-York*, and requesting Her Majesty would be pleased to direct that their Subjects might be instructed in Christianity, and Ministers might be sent to reside among them. The Archbishop of *Canterbury* received the following Letter from the Earl of *Sunderland*, then one of Her Majesty's Principal Secretaries of State.

Four Iroquois Sachems, or Petty-Kings, arrive in England, desire to be instructed.

Whitehall, April 20. 1710.

MY LORD,

THE Inclosed being a Copy of what has been given to the QUEEN by the Embassadors lately arrived from the five Indian Nations, I am ordered by Her Majesty to transmit it to your Grace, and to signify to you Her Pleasure, that you lay it before the Society for Propagating Religion, that they may consider what may be the more proper Ways of cultivating that good Disposition these Indians seem to be in for receiving the Christian Faith, and for sending thither fit Persons for that purpose, and to report their Opinion without Loss of Time, that the same may be laid before Her Majesty. I am, &c.

Queen ANNE orders they should be instructed.

Sunderland, &c.

THE Archbishop was then much indisposed, and confined to his House with the Gout, and therefore signified to the Secretary of the Society, to call a Committee to meet at *Lambeth*. A Committee

The Society agree to send Missionaries to the *Iroquois*.

Queen ANNE orders a Fort to be built by the *Mohocks* Castle.

met, and it was agreed there, and afterward by the Society at a general Meeting, that two Missionaries should be sent to the *Mohock* and *Oncydes Indians*; with a Salary of 150*l.* Sterling each, together with an Interpreter and Schoolmaster, to teach the young *Indians*, and this Opinion was humbly laid before the Queen: Her Majesty was farther pleased to direct that a Fort should be built among the *Mohocks*, at the Government's Expence, with a Chapel and a Mansion House for the Minister, for his greater Conveniency and Security, and that the religious Offices might be performed with due Decency. A Fort was soon after built 150 Feet square, and garrisoned with 20 Soldiers and an Officer, and a House and Chapel compleated. The Reverend Mr. *Andrews* was appointed Missionary, and Mr. *Clausen*, who had been several Years employed as Interpreter by the Government of *New-York*, in Transactions with the *Indians*, was received as Interpreter to Mr. *Andrews*, and Mr. *Oliver*

was

was made Schoolmaster. Mr. *Andrews* was particularly directed by the Society to use all possible Means to persuade the *Indians* to let their Children learn *English*, and the Schoolmaster was to make it his whole Business to teach them. The Society were now in good Hopes this Attempt would prove successful, since Her Majesty was so graciously pleased to provide for the Security of the Missionary by building a Fort just by the *Mobocks* Castle, to which the Men and Children might easily resort to be instructed. And the *Sachems*, the chief Persons of these People, had been in *England*, received many Marks of Royal Favour, had been Eye-witnesses of the Greatness of the Nation, had been nobly entertained here, and carried home to their own Countries safely and honourably, and had themselves also desired their People might be instructed in the Christian Faith.

The *sachems* return to their own Countries.

9. MR. *Andrews* arrived at *Albany* in November 1712. the *Sachems* who had been carried home before he went from *England*, were convened by Order of the Governor of *New-York*, to meet Mr. *Andrews* and the Commissioners for *Indian Affairs*, at *Albany*; in order to give a publick Authority and Sanction to Mr. *Andrews*'s

The Reverend Mr. *Andrews* Missionary to the *Mobocks*.

Arrives at *Albany*.

drews's Mission, and that the *Sachems* might receive him their Minister, with greater Solemnity. The *Sachems* came to *Albany*, met the Commissioners for *Indian Affairs*, and Mr. *Andrews*; the Commissioners made a long Speech to the *Sachems*, reminding them how gracious Her Majesty was in building a Fort, and sending a Minister to them; put them in Mind how earnestly they had requested it, and set forth what Advantages they and their Children would reap, by being taught our Religion and Learning. A Letter from the Archbishop of *Canterbury* was delivered to them, and afterwards read to them in *Indian*, by Mr. *Clausen*, the Interpreter of the Province. Some of the *Sachems* made Speeches, and returned Thanks to the QUEEN, expressed a great Satisfaction in having a Minister sent them, and received Mr. *Andrews* as such, and promised him all civil and kind Usage; the whole Affair was transacted with much Ceremony. The *Sachems* returned home, Mr. *Andrews* staid some Time at *Albany* to refresh himself; soon after he went up to the Fort, 200 Miles from *New-York*, accompanied by *Robert Levinston Esq*; the Mayor of *Albany*, Captain *Matthews*, Mr. *Strooman* of *Schenechtady*,
the

The *Sachems*
receive Mr.
Andrews for
their Minister.

the Reverend Mr. *Barclay*, and several other Gentlemen; he was presently visited by a great many *Indians*, Men, Women, and Children, who saluted him with Abundance of Joy, and bad him welcome to their County.

THE Castle or chief Town of these *Mobocks* is neighbouring to the Queen's Fort, consisting of about 50 *Wigwams* or Houses. These *Wigwams* are Hutts made of Matts and Bark of Trees put together, with Poles about three or four Yards high. The *Mobocks* Cloathing is a short Coat like a Mantle, made of a Blankett or Bear's Skin, their Bed is a Matt or Skin laid on the Ground. They paint and grease themselves very much with Bear's Fat clarified; they cut the Hair off from one Side of their Heads, and tye up some of that on the other Side, in Knotts, on the Crown, with Feathers. The Men are very slothful, the Women very laborious, meer Servants to their Husbands; they carry all the Burthens, fetch the Venison home their Husbands kill, (the Men are too lazy to bring it,) get in the Wood to burn and dress it, carry their Children on their Backs in their Rambles, of many hundreds of Miles, hoe the Ground, and plant

A Description of the *Mobocks* Castle, & manner of living.

plant all the *Indian* Corn that is raised. The Language of this People is very difficult, their Idea's are very few, and their Words therefore not many, but as long as Sentences, expressing by a long rumbling Sound, what we do in a short Word. There is here no manner of Conveniency of Life for a Missionary. For four or five Months in the Year, there is scarce any stirring abroad, by Reason of the extream Coldness of the Weather, and the deep Snows that fall; and in Summer-time, the Flies and Muschetos are almost intolerable, and the Rattlesnakes very dangerous. The nearest Place of getting any Provisions, is at *Schenectady*, 24 Miles distant, or from *Albany* 44 Miles off. The Road to these Places is for the most Part only a small, rough *Indian* Path, thro' vast Woods, where riding is very dangerous, by Reason of the Road being in many Places stopped with fallen Trees, Roots, Stones and Holes, besides many high and steep Hills, and deep Swamps or Boggs in the Way. There was nothing desirable to be seen, the Face of the Earth rude and uncultivated, like the wild Inhabitants, no Pleasure to be got but that of doing Good to the miserable Natives.

THESE were the Circumstances of the Place and People whither Mr. *Andrews* was appointed; and notwithstanding all these Inconveniencies, he resided there, and invited the *Indians* to come to him; many came, he used to discourse very much with them, instructing them in the chief Articles of Faith, and giving them short general Accounts of our Religion. This was done by the Help of Mr. *Clausen*, who always attended and interpreted to the *Indians*. Mr. *Clausen* had been formerly taken Prisoner by the *Indians*, lived long among them, and understood their Language sufficiently. Mr. *Andrews* used to make short Accounts of the Christian Doctrines, and some Historical Parts of the Bible, particularly the Creation of the World, and Miracles of our Lord: The Interpreter used to read them to the *Indians*; and Divine Service used to be performed in *English* to the Soldiers in the Garrison. The Schoolmaster Mr. *Oliver* opened his School. The *Indians* at first sent many of their Children, he began to teach them *English*, the Parents obstinately refused to have them taught *English*. All possible Endeavours were used to persuade them; they still persisted. Mr. *Andrews* sent this Account to the Society,

The *Indians* will not let their Children learn *English*.

the

the Schoolmaster and Interpreter began to teach the Children a little in *Indian*. The Society were forced to comply with the *Indians* Obstinacy. They procured an Impression of Hornbooks and Primmers in *Indian* for the Children, sent them great Numbers, as also Leathern Inkhorns, Penknives, a Quantity of Paper of several Sorts, and several other little Necessaries. The Children were now taught in *Indian*, and were treated with great Kindness, no Correction dared to be used, for the Parents were so fond of their Children, and valued Learning so little, they thought it not worth gaining, at the least displeasing of their Children. To engage them farther to learn, Mr. *Andrews* used to give the Children who came to School, Victuals, and some small Utensils for their Parents. The Children used often to come for the Sake of getting Victuals; for the *Indians* are frequently drove to great Extremities, on Account of their making little or no Provision beforehand. The Children had a good natural Capacity, and an Aptness for Learning. Many of them begun to read, and some to write. This Method of giving them Victuals engaged the Parents to send them, for some Time, to School.

The Children
are taught in
the *Indian*
Language.

IN the mean Time, Mr. *Andrews* proceeded to instruct the grown *Indians* by Help of the Interpreter, in some of the chief Articles of Faith and Rules of Life. Divine Service was constantly performed on Sundays and Holidays in *English* to the Soldiers; and such *Indians* as understood any *English*, frequently attended in the Chapel. The Chapel was very decently adorned. Queen *Anne* had given a handsome Furniture for the Communion-Table. The Imperial Arms of *England*, painted on Canvass, were fixed up in the Chapel. Archbishop *Tenison* gave 12 large Bibles very finely bound for the Use of the Chapels; with painted Tables, containing the Creed, Lord's-Prayer, and Ten Commandments. Mr. *Andrews* was very civil to all the *Indians* who came to hear him, used frequently to entertain them at his House, and gave them Provisions home when they wanted very much, and that they often did. The Society, since they could by no Means prevail on the *Indians* to learn *English*, neither young nor old, laboured to get some good Translations made, of Parts of the Scripture at least, into the *Indian* Language; tho' exceeding improper to convey a due Idea of the

Chri-

Mr. Andrews
instructs the
grown *Indians*
by Help of an
Interpreter.

Christian Doctrines; as being willing by all Methods of Compliance, to gain something upon them. The Society were very much assisted in this, by Mr. *Freeman*, a very worthy *Calvinist* Minister. He had been five Years Minister at *Schenectady*, to a *Dutch* Congregation, and had been employed by the Earl of *Bellamont* in the Year 1700, to convert the *Indians*. He had a good Knowledge of the Dialect of the *Mohocks*, which is understood by all the *Iroquois*, who reach near 400 Miles beyond *Albany*. The Society applied to him for any proper Papers wrote in that Language, which he might have. He acquainted the Society, that he had translated into *Indian* the Morning and Evening Prayer of our Liturgy, the whole Gospel of St. *Matthew*, the three first Chapters of *Genesis*, several Chapters of *Exodus*, several Psalms, many Portions of the Scripture relating the Birth, Passion, Resurrection, and Ascension of our Lord; and several Chapters of the 1st Epistle to the *Corinthians*, particularly the 15th Chapter, proving the Resurrection of the Dead. He very frankly gave the Society a Copy of these Translations, which were sent to Mr. *Andrews* for his Help, and they were a great Help to him. He used frequently to read some of these to the *Indians*, and they could

The Society get several Portions of Scripture translated into the *Mohock* Language.

could comprehend well enough by his reading. But the Society were desirous some Part of the Scripture might be printed in *Indian*, and the Copies given to the *Indians*, and they taught at least to read that. Accordingly the Morning and Evening Prayer, the Litany, the Church-Catechism, Family-Prayers, and several Chapters of the Old and New Testament, were printed at *New-York*; the Copies were sent to Mr. *Andrews*, and he gave them to such of the *Indians* as knew any Thing of Letters. He had Hopes now of some Success in his Mission; several of the Women, and some Men, began to lead more orderly Lives; they were instructed and retained well in their Memory, what the chief Articles of our Faith are, and Rules of Life; a good Number was baptized, and particular Accounts were sent regularly to the Society. Mr. *Andrews* was willing to try what Good he could do among another Nation of the *Indians*, he travelled to the Castle of the *Onydans*, 100 Miles distant from the *Mobocks*, the Country all the Way was a vast Wilderness of Wood, and the Road thro' it a narrow *Indian* Path. He was forced to carry all Necessaries with him, and at Night to lie upon a Bear's Skin. When he arrived at the Castle, he

Mr. *Andrews*
instructs many
Indians.

Mr. *Andrews*
travels to the
Onydan Iro-
quois.

was

was visited by more than 100 People, who seemed all glad to see him; he read several Papers to them, staid some Time with them, and after Instruction baptized several, whose Names have been transmitted to the Society. Mr. *Andrews* afterwards returned to the *Mobocks*, his Place of Residence.

The *Indians* grow weary of Instruction.

IN a short Time, the *Indians* grew weary of Instruction, the Men grown, would go out in Bodies a hunting for several Months, and forget all they had been taught: and the young Boys when they grew up, were taken out by their Fathers to hunt, and so lost all they had got. This roving Life utterly destroyed all the Missionary and Schoolmaster's Labours. But besides this Difficulty, and the natural Averseness of the *Indians* to Learning, two Misfortunes happened, which created a Jealousie, and afterwards a Hatred in the *Indians* against all the *English*, as well as against their Religion.

Several Jealousies spread against the *English* by the Jesuits and *Tuscararo Indians*.

Some Jesuits, Emissaries from *Quebeck* among the *Canada Indians* adjoining to the *Iroquois*, had infused into the Minds of those People, that the *English* did not intend by building a Fort among the *Iroquois*, to teach them their Religion, but

quois,

to cut them all off, at a proper Juncture: And that a Box had been found accidentally, left by the *English*, when they attempted *Quebeck*, containing Papers which discovered this Intention of the *English*. The *Canada Indians* believed this idle Story, and spread it among all the *Iroquois*. This stirred up some Jealousie; but a farther Misfortune did quite set the *Indians* against the *English*. Some of the *Tuscararo Indians*, who had fled from *North-Carolina* after the War there with the *English*, came and settled in the Country of the *Onontages*, one of the *Iroquois* Nations, bordering on the *Mohocks*. These People being enraged at the *English*, stirred up the *Onontages* against them, telling them they had been most barbarously used, and drove out of their Country, and that the *English* watched only for an Opportunity to extirpate them too. The other *Indians* were too easily persuaded to believe every thing the *Tuscararo Indians* told them; so that when any of these People came by the *Mohocks* Castle, and the *Queen's Fort*, in their Way to *Albany*, to trade and buy themselves Necessaries; they used only to mock at Mr. *Andrews* when he would offer to talk to them about Religion; and when he proffered

to go to their Abode, they absolutely forbad him. In a little Time the old *Mobocks* left off coming to the Chapel to Mr. *Andrews*, and the Children came no more to School. Mr. *Andrews* wrote the Society Word of the ill Succes of his Mission, “ tho’
 “ he had spared no Pains, that the hopeful
 “ Beginnings proved of no Effect at last,
 “ and that he began to despair of convert-
 “ ing the *Indians*.”

The *Mobocks* refuse coming to be instructed.

The Society find their Labours fruitless.

THE Society found now, from several Accounts, that the Mission among the *Indians* proved fruitless; that it was not possible to teach them the Christian Religion, before they were in some Degree civilized; and they found the following Difficulties did wholly hinder that.

The Causes which hindered the Conversion of the *Iroquois*.

No Means could be found to engage the *Indians* to lead a settled Life, to apply themselves to cultivate the Ground, to build Towns, and to raise Cattle. They would still rove thro’ their vast Woods many Hundreds of Miles, depend for their Subsistence upon the Game they could kill; they would eat all Sorts of Carrion, and in some long Rambles, when by various Accidents they could get no Game, would kill
 and

and eat one another, even their Wives, and that without any Concern or Remorse. Generally half of a Hord or Nation went out a Hunting or a Warring upon a neighbouring Nation together, and in these Expeditions forgot all the little they had learned, and at their Return were as meer Savages as ever. They could not be dissuaded from taking Wives, and leaving them at their Pleasure; this not only hindred Religion from being fixed among them, but was the Cause that a great many aged Men and Women perished miserably, as having no one to take any Care of them. They would in their Wars use the greatest Barbarities, and destroy all the Prisoners they could take by such extreme Tortures, it would move too much Horror in the Reader to have them related.

IT is true, they were very fond of their Children, but they perverted even so good a Principle; they would not oblige them to learn any manual Art, or our Language, but let them live a lazy, bestial Life. Nay, some of the young Children, who have by Chance fallen into the *English* Hands, and lived in Families, been taught our Language, learnt a decent Behaviour, and known

something of Tillage, or a Handycraft, when they have grown up, have run wild again, have thrown off their Cloaths, and chose rather to ramble naked almost in the Woods with their own People, than to live a sober and settled Life.

BUT the greatest Obstruction to their being civilized, was their Greediness of strong Liquors, especially Rum, and the fatal Effect Drunkenness hath upon them. When they drink, they will never leave off till they have gone to the greatest Excess, and in this Condition, they are most wretched Objects: they grow quite mad, burn their own little Hutts, murder their Wives or Children, or one another: So that their Wives are forced to hide their Guns or Hatchets, and themselves too, for Fear of Mischief. And if the Men thro' this Excess fall into any Sickness, they perish miserably, as having no Methods of helping themselves by Physick or otherwise.

IT is indeed Matter of great Wonder, that these wretched People, who have lived joining to the *English* Settlements so many Years, and cannot but observe that
the

the *English*, by Agriculture, raise Provisions out of a small Spot of Ground, to support in Plenty great Numbers of People; whereas they by their Hunting, cannot get a wretched Subsistence out of all their Wilderesses of several Hundred Leagues in Extent; should still refuse to till their Ground, or learn any manual Art; should still live a bestial Life, insensible of Shame or Glory. It is true, the *English* have taken from them exceeding large Countries, yet this, far from being a Prejudice, would be a vast Advantage to them, if they would but learn the *English* Language, Arts, and Industry. They have still an immense Extent of Land, part of which, if duly cultivated, is able to maintain many Millions of People more than they are. It might have been imagined the *Sachems*, those petty Kings, who were in *England* in the late Queen's Time, should have been so strongly affected with seeing the Grandeur, Pleasure, and Plenty of this Nation, that when they came to their own Countries, they would have tried to reduce their People to a polite Life; would have employ'd their whole Power to expel that rude Barbarism, and introduce Arts, Manners, and Religion. But the contrary happened, they

funk themselves into their old brutal Life, and tho' they had seen this great City, when they came to their own Woods, they were all Savages again.

MR. *Andrews* wrote several Accounts more in 1718, that all his Labours proved ineffectual, the *Indians* would not send their Children to School, and no Body came to the Chapel; that the four other Nations of the *Iroquois*, as they came by the *Mobocks* Castle, insulted and threatened him, that the Interpreter and Schoolmaster perceived all their Labour was lost, and that they were frequently in Danger of their Lives if they went out of the Fort. The Society received these Accounts with much Dissatisfaction, as being extremely contrary to what their good Desires had made them hope. However, they were so unwilling to abandon

Mr. *Andrews* writes an Account of these Difficulties, & desires to be dismiss'd from his Mission.

The Society write to Governor *Hunter*, and desire him to examine into this Matter.

don this wretched People to themselves, that they would not dismiss Mr. *Andrews* from his Mission, upon his own Representation of his ill Success. They wrote to the Governor of *New-York*, *Robert Hunter* Esq; acquainted him with the Accounts they had received, and requested the Favour of his Excellency, to cause an Inquiry to be made, whether Mr. *Andrews* Labours were

were so fruitless among the *Indians*, and submitted it to his Judgment to dismiss Mr. *Andrews* if they should be found so. The Accounts transmitted hither were found true upon Examination, and Mr. *Andrews* left that miserable Race of Men.





C H A P. XII.

A considerable Number of the Inhabitants of Boston petition King CHARLES the Second, that a Church might be allowed in that City, which is granted. Soon after the Rise of this Society, several other Towns build Churches, and desire Missionaries might be sent to them. The People of Rhode-Island build a Church, and have a Missionary sent them. The People of Providence, Narragansett, Newbury, Marblehead, Bristol, Stradford, desire Missionaries, and build Churches; Missionaries are sent to each Town, and the Church People increase. Missionaries sent to Fairfield and Braintree. A new Church is built at Boston, Dr. Cutler appointed Minister. Two Schoolmasters supported. Twelve Churches built in this Government.

1: **A** Considerable Number of the Inhabitants of Boston petitioned King CHARLES the Second about the Year 1679, That a Church might be allowed in that City, for the Exercise of Religion

ligion according to the Church of England; which was accordingly granted, and the Church called the *King's Chapel*. This is the first Place where the Church of *England* Worship was exercis'd in *New-England*. The Congregation increased very considerably, and His Majesty King *WILLIAM* was therefore pleas'd to settle a Salary of One Hundred Pounds a Year, for the Support of an Assistant to the Minister of that Church; which Royal Bounty is still continued.

Several Inhabitants of *Boston* petition King *Charles* the Church Service might be allowed in *Boston*.

2. BUT soon after the Establishment of this Society, when the Reverend Mr. *Muirson* was sent Missionary to *Rye* in *New-York* Government, the neighbouring People in *Connecticut* Colony in *New-England*, became desirous of having the Church of *England* Worship settled among them too. The People of *Stradford*, about 60 Miles distant from *Rye*, were very zealous, and requested Mr. *Muirson* to visit them. Mr. *Muirson* resolv'd to make them a Visit, and Colonel *Heathcote*, a worthy Gentleman, (frequently mentioned in the foregoing Sheets) of a considerable Interest in *West-Chester* County, adjoining to *Connecticut* Colony, was pleas'd to honour him with his Company in this Progress; and afterwards

The People of several Towns in *New-England* desire to have the Church-Worship settled among them.

wards wrote the Society the following Account of their Reception there. “ We
 “ found that Colony much as we expected,
 “ very ignorant of the Constitution of our
 “ Church, and therefore Enemies to it.
 “ The Towns are furnished with Ministers,
 “ chiefly *Independents*, denying Baptism to
 “ the Children of all such as are not in full
 “ Communion with them, there are many
 “ Thousands in that Government unbaptiz-
 “ ed. The Ministers were very uneasy at our
 “ coming among them, and abundance of
 “ Pains were taken to terrify the People
 “ from hearing Mr. *Muirson*. But it avail’d
 “ nothing, for notwithstanding all their
 “ Endeavours, we had a very great Con-
 “ gregation, and indeed infinitely beyond
 “ Expectation. The People were wonder-
 “ fully surprized at the Order of our
 “ Church, expecting to have heard and
 “ seen some strange Thing, by the Accounts
 “ and Representation of it that their Teach-
 “ ers had given them. Mr. *Muirson* bap-
 “ tized about 25, most grown People, at
 “ *Stradford*.” This was the first Step that
 was made towards introducing the Church
 Worship into this Colony. Mr. *Muirson* gave
 the same Account of his Journey, adding,
 that the People invited him to come again
 to them. Accordingly, in *April 1707*, he
 visited

The Reverend
 Mr. *Muirson*
 preaches at fe-
 veral Places in
New-England.

visited them, and Colonel *Heathcote* was pleased to go again with him. They now found the People much more earnest to have the Church Worship settled, and the *Independents* more incensed; the Ministers and Magistrates were remarkably industrious, going from House to House, busying themselves, and persuading the People from hearing Mr. *Muirson*, and threatening those with Punishment and Imprisonment who would go to hear him preach. Mr. *Muirson* describes their Opposition in these Words. “ One of their Magistrates, “ with some other Officers, came to my “ Lodgings, and in the Hearing of Colonel “ *Heathcote* and a great many People, read “ a Paper; the meaning of it was, to let “ me know, that I had done an illegal “ thing, in coming among them to establish a new Way of Worship, and to forewarn me from preaching any more. “ And this he did by Virtue of one of “ their Laws, the Words of which, as he “ expressed them, were these. Be it enacted, &c. *That there shall be no Ministry or Church Administration entertained or attended by the Inhabitants of any Town or Plantation in this Colony, distinct and separate from, and in Opposition to, that which is openly and publickly ob-* “ served

The *Independents* oppose the Church of England Worship being introduced.

“ served and dispensed by the approved
 “ Minister of the Place’. Now, whatever
 “ Interpretation the Words of the said
 “ Law may admit of, yet we are to regard
 “ the Sense and Force *they* put upon them ;
 “ which is plainly *this*, to exclude the
 “ Church their Government, as appears by
 “ their Proceedings with me. So that
 “ hereby they deny a Liberty of Conscience
 “ to the Church of *England* People, as well
 “ as to all others that are not of their
 “ Opinion ; which being repugnant to the
 “ Laws of *England*, is contrary to the Grant
 “ of their Charter.

The Church
 People grow
 more zealous
 through this
 Opposition.

BUT these Methods which the *Independents* used, were so far from hindring the People from resorting to the Church Service, that still greater Numbers came ; and other Towns sent and invited Mr. *Muirson* to visit them. Particularly the People of *Fairfield*, requested him to come, and he went to them. The *Independents* refused him and the People the Use of the Meeting-house, tho’ on a Week-day. But a Gentleman, the chief Person in the Town, invited them to his House, a great Congregation met there, and he baptized a large Number. Mr. *Muirson* made several Journies up and down this Colony, and

and was a kind of itinerant Missionary. The *Independents* used all means to obstruct him; Mr. *Muirson* wrote to the Society, with much Concern, an Account of the Methods taken to hinder the People from hearing him. “ The People were like-
“ wife threatned with Imprisonment, and
“ a Forfeiture of Five Pound for coming
“ to hear me. It would require more
“ Time than you would willingly bestow
“ on these Lines, to exprefs how rigidly
“ and severely they treat our People, by
“ taking their Estates by Distress when they
“ do not willingly pay to support their
“ Ministers; and tho’ every Churchman
“ in that Colony, pays his Rate for the build-
“ ing and repairing their Meeting-houses,
“ yet they are so set against us, that they
“ deny us the Use of them tho’ on Week-
“ days. — All, the Churchmen in this
“ Colony request, is, that they may not
“ be oppressed and insulted over; that
“ they may obtain a Liberty of Consci-
“ ence, and call a Minister of their own;
“ that they may be freed from paying to
“ their Ministers, and thereby be enabled
“ to maintain their own; this is all, these
“ good Men desire.” This hath been the
Grievance of the Church of *England* Peo-
ple from the Beginning, and continues so
still. Mr. *Muirson* however continued his

Mr. *Muirson* dies, & leaves a worthy Character behind him.

Labours, and would in all Probability have brought great Numbers to entire Conformity with the Church, but he died soon after in 1709. Colonel *Heathcote* gave this Character of him a little before he died. "He is truly very well qualified for the Service, having a very happy Way of Preaching, and considering his Years, wonderfully good at Argument, and his Conversation is without Blemish." Notwithstanding his Death, many considerable Towns in *New-England*, were zealous to have Ministers of the Church of *England*; particularly *Marblehead*, the second Town in the whole Country, *Braintree*, *Newbury*, *Naragansett*, and several others.

3. THE Church-Wardens of *Rhode-Island*, wrote to the Bishop of *London*, and to the Society, in the Year 1702, declaring their early Zeal, that tho' they had not assembled themselves, to worship GOD after the manner of the Church of *England* above four Years, they had built a handsome Church. The Society resolved to send a Missionary hither, both on Account of their being the first, and also a numerous People, settled on a flourishing Island. The Reverend Mr. *Honeyman* was appointed

pointed in 1704. He discharged the Duties of his Mission with great Diligence. Tho' the Island was full of Persons of many Persuasions, especially *Quakers*, the Governor himself being such, yet by his prudent Behaviour he gave Offence to none, and gained many to the Church. He continued there till the Year 1708, and then came to *England* upon his own private Affairs, but returned soon to his Cure again. There were three little Towns on the Continent, *Freetown*, *Tiverton*, and *Little-Compton*, which had requested a Missionary of the Society; Mr. *Honeyman* was directed to visit them by Turns on Week-days, till they could be supplied with a Minister. Mr. *Honeyman* frequently crossed over to them, and preached to them in a Meeting-house, which he obtained the Use of, and which was commodiously situate in the Center of the three Towns. He said, the People at first, tho' very ignorant and rude in religious matters, were yet very grave and attentive at Divine Worship. He performed this laborious Duty several Years. In the Year 1712, a Missionary was sent to these three Towns: Mr. *Honeyman* began to have a little more Leisure; but he was zealous to promote the Work he had engaged in, and set up a Lecture, and

The Reverend
Mr. *Honeyman*
sent Missionary
thither.

He preaches
at several Places.

preached

preached once a Fortnight at *Portsmouth*, a Town at the farthest End of the Island, and soon found very great Encouragement to continue it, not any Reward, but an unexpected and surprizing large Audience of People of many Persuasions.

Mr. *Honeyman* represents the great Want of a Missionary at *Providence*.

ABOUT this Time he represented also very earnestly to the Society, the Want of a Missionary at a Town called *Providence*, about 30 Miles distant from *Newport*, a Place very considerable for the Number of its Inhabitants: Thro' the Want of Instruction, the People were become quite rude, and void of all Knowledge in Religion; yet they were of a good and teachable Disposition. He visited this Place, and preached here to the greatest Number of People, that he ever had together since he came to *America*. He writes thus: "There is a
 " great Prospect of settling a Church here;
 " and if the Society will send a Missionary
 " to a People so much in Want, and yet
 " so desirous of receiving the Gospel; per-
 " haps this might prove one of the greatest
 " Acts of Charity they have even done
 " yet". A little while after he writes
 thus: "I have preached there again,
 " and the Number of People is so in-
 " creased, that no House there could hold
 " them,

“ them, so that I was obliged to preach
 “ in the open Fields. The People are now
 “ going about to get Subscriptions to build
 “ a Church. If the Society knew the Ne-
 “ cessity there is of a Missionary here, they
 “ would immediately send one. In the
 “ mean Time, I shall give them all the
 “ Assistance I can. The Society upon
 this Letter, appointed in the next Year
 (1723,) the Reverend Mr. *Pigot* Missionary
 there. Besides the faithful Discharge of his
 Duty at his own Station, Mr. *Honeyman*
 hath been farther instrumental in gathering
 several Congregations at *Naragansett*, *Ti-*
verton, *Freetown*, and at the abovementioned
 Place, *Providence*. In the Year 1724,
 Accounts came, that he had baptized 80
 within the two past Years, of which 19 were
 grown Persons, three of them *Negroes*, two
Indians, and two *Mulattoes*; and that there
 were properly belonging to his Church at
Newport, above 50 Communicants, who
 live in that Place, exclusive of Strangers:
 The Church People grew now too nu-
 merous to be accommodated with Seats
 in the old Church, and many more offered
 to join themselves to the Church Commu-
 nion. Mr. *Honeyman* proposed to the
 Church Members, the building of a new
 Church, and subscribed himself 30*l*. The

The Reverend
 Mr. *Pigot* is
 sent Missionary
 thither.

The Church
 Members in-
 crease, they re-
 solve to build
 a new Church.

A Church is
built.

People heartily concurred; and he soon after obtained a Thousand Pounds Subscriptions for that purpose; but it was estimated the Building would cost twice as much, in that Countrey Money: However, a sufficient Sum was raised, and in the Year 1726, the Church was compleated, and Mr. *Honeyman* preached in it. The Body of the Church is 70 Feet long, and 46 Feet wide, it hath two Tiers of Windows, is full of Pews, and hath Galeries all round to the *East-End*. It is owned by People there to be the most beautiful Timber Structure in *America*. The old Church is given the People of the neighbouring Town of *Warwick*, who had no Church of their own. There are *Quakers* and two Sorts of *Anabaptists* in *Newport*, yet the Members of the Church of *England* increase daily: And tho' there are not four alive of the first Promoters of the Church Worship in this Place, yet there is now above four times the Number of all the first. This last Church is generally full. *Newport* is the chief Town in the Island, is the Place of Residence of the Governor, is a good compact Town, large enough to make a considerable Village in *England*. Mr. *Honeyman* continues now Missionary here, and hath under his

Mr. *Honeyman*
continues now
Missionary
here.

Care

Care also, *Freetown*, *Tiverton*, and *Little-Compton*.

4. HAVING just mentioned *Providence*, Mr. Pigot's Success at Providence. where Mr. *Honeyman* had gathered a Con-

gregation, and Mr. *Pigot* was appointed Missionary; it may be proper to give next an Account of the Mission there. The People, as described above, were negligent of all Religion till about the Year 1722; the very best were such as called themselves *Baptists*, or *Quakers*, but it was feared many were *Gortonians* or *Deists*. This Town-

ship is 20 Miles square, and the present Number of Inhabitants is about 4000. Out of all these, there was a small Number, who in the Year 1722, seriously reflecting on that irreligious State wherein they lived; resolved to endeavour to build a Church, get a Minister, and to live like Christians. They began to gather Contributions among themselves; they got 250*l.* they solicited their Friends about them; they got 200*l.* from *Rhode-Island*, 100*l.* from *Boston*, and 20*l.* from other Places: With this Sum, and about 200*l.* more, which they bor-

rowed, they raised on St. *Barnabas* Day, 1722, a Timber Building for a Church, being 62 Feet in Length, 41 in Breadth, and 26 high. The chief Contributor was

A great Body of People in this Parish.

They get Contributions, and build a Church.

Missionaries sent

Colonel *Joseph Whittle*, who gave 100*l.* The Reverend Mr. *Honeyman* gave 10*l.* and Mr. *Macksparran*, another of the Society's Missionaries, gave 5*l.* The People live dispersed over this large Township; they are industrious, employed chiefly in Husbandry, and Handy-crafts, tho' very lately they have begun to enter upon Foreign Trade and Navigation. Mr. *Pigot*, upon his first coming here, had not much above 100 attending Divine Worship; however, the Numbers increased, and he baptized in less than two Years six grown Persons, and the Communicants were seventeen. And in the Year 1727, he baptized eleven Children, three grown Persons, and the Communicants were 44. The Reader remarks this Mission is but just begun, and the Church-Members are daily increasing.

The Church-
People in-
crease here.

The People of
Naragansett
build a Church
and desire a
Minister.

5. THE People of *Naragansett* County made Application to the Bishop of *London*, about the Year 1707, for a Missionary, and built a Church soon after by the voluntary Contributions of the Inhabitants. It is a Timber Building, and commodiously situated for those who generally attend Divine Service. It is distant from *Providence*, the nearest Church, 27 Miles. This County

is above 30 Miles long, and between 12 and 13 broad. There are near 4000 Inhabitants, including about 200 *Negroes*. Their Business is Husbandry, their Farms are large, so that the Farmers seem rather Graiers. They live at great Distances from each other, and improve their Lands in breeding Horses, Cattle, and Sheep, and carry the greatest Supply of Provisions to *Boston* Market.

THE People who appeared at first desirous of the Church of *England* Worship, were but few, but they were very earnest for it. In the Year 1717, the Society appointed the Reverend Mr. *Guy* to that Place; he arrived there soon after, and entered upon his Mission with much Zeal. The Members of the Church of *England* received him with many Tokens of Joy. They presently provided him with a convenient House, and because it was at some Distance from the Church, they presented him with a Horse; and many other Ways shewed him Marks of their Favour. He was very well respected by the People, and several who lived regardless of all Religion before he came, began to be constant Attendants at Divine Worship. He resided at *Naragansett* (otherwise called *Kingstown*)

The Reverend
Mr. *Guy* sent
Missionary hi-
ther.

and visited by Turns the People of *Free-town*, *Tiverton*, and *Little-Compton*, and

some other Places. This Mission was very laborious, the Places far distant, and the

Weather here changing suddenly into severe Extreams; Mr. *Guy* contracted Indif-

positions, and found himself not able to bear the Fatigue, and was therefore, upon

his Request, removed to *South-Carolina* in 1719. The Reverend Mr. *Honeyman*, in

the Vacancy of this Church, visited the People at Times, and kept them together.

The Reverend Mr. *Macksparran* was appointed Missionary there in 1720. In the

following Year, he acquainted the Society, that his Congregation, tho' small at first,

consisted then of about 160, with twelve *Indian* and black Servants; that he had bap-

tized thirty Persons, six of them of a grown Age, between eighteen and fifty, the Com-

municants were but twelve. But the next Year, the Members of the Church of *En-*

gland increased to 260, and he baptized ten grown Persons, and in the following Year

fifteen grown Persons desired and received Baptism, and all the Church People, young

and old, amounted to 300. Mr. *Macksparran* continues now in this Mission.

6. *Newbury* Church was built in the
Year

Is very diligent in his Duty, but oblig'd to leave the Place thro' Indispositions.

The Reverend Mr. *Macksparran* sent Missionary hither.

Year 1711. It is a Timber Building, The People at Newbury build a Church. 50 Feet long, and 30 broad. The Reverend Mr. *Lampton* was the first sent Missionary here, but he staid not long, having contracted a bad State of Health. In the Year 1715, the Reverend Mr. *Lucas* was The Reverend Mr. Lucas sent Missionary thither. sent thither. His Congregation was but small at first, the People having lived long in a Disuse of the Sacraments, they still continued negligent of them. Mr. *Lucas* not only by publick Discourses advised them, but also visited them, and used his best Endeavours in private, to convince them of the Usefulness and Benefit of both those Ordinances. He used also to go to *Kittery*, a neighbouring Place, and preach there; he had a large Congregation, several Times, near 400 Persons, who expressed a mighty Desire to be instructed in the Principles of the Church of *England*. He baptized here many Children, and seven grown Persons, one of which was 50, the other 60 Years old. He dies. Mr. Plant sent Missionary. Mr. *Lucas* died soon after. In the Year 1720, the Reverend Mr. *Matthias Plant* was appointed Missionary. He was received with much Favour and Civility by the People of the Church of *England*. He began to discharge his Ministerial Office with Success, many People shewed a great

Earnestness for the Publick Worship, and more continually were added to them. They contributed their usual Rates very frankly to Mr. *Plant*, and he was so sensible of their Favour in many Respects, he makes this grateful Acknowledgement of it to the Society: “ I find both my
 “ People, and others the Inhabitants, very
 “ civil, and indeed kind to me, several
 “ not belonging to my Church, contri-
 “ buting something to me; and tho’ my
 “ Place is reckoned the smallest, I must
 “ confess, that the Love I have for the
 “ People, and the truly good Will, and
 “ extraordinary Civility and Kindness I
 “ receive from them, makes me to esteem
 “ my Place as inferiour to none.” Mr. *Plant* continues now in this Mission, his Congregation now amounts to near 200. Some of his Hearers come from Towns 4, 5, or 6 Miles distant; and their Number is daily increasing.

The People
 very kind to
 Mr. *Plant*.

He continues
 in this Place
 with Success.

The People
 at *Marblehead*
 build a Church
 and desire a
 Minister.

7. *Marblehead* is a Sea-port, the second Town in all *New-England*, very considerable for its Number of Inhabitants, for its Commerce, and especially for the Fishery carried on there. A great Number of these People were desirous to have the Church of *England* Service settled there. In the
 Year

Year 1707, they made Subscriptions for building a Church, amounting to 416l. they wrote Letters to the Bishop of *London*, and to the Society, acquainting them with their Desires of having a Minister of the Church of *England*, and declaring their Intentions of building a Church. A handsome Church was soon after built, and the Reverend Mr. *Shaw* was sent Missionary there, but he did not continue long. He wrote Word, he had fallen into many Indispositions, by the Change of Climate, and the Severity of the Seasons sometimes there, and he removed. The Reverend Mr. *David Mossom* was settled there in 1719. He began his Mission with much Diligence; the Number of People attending Divine Worship was but small at first: However, many more conformed daily, and in about two Years, the Number of Communicants was doubled, thirteen grown Persons had been baptized, and near seventy Infants. The Church at *Newbury* being about this Time vacant by the Death of Mr. *Lucas*, Mr. *Mossom* visited that People also upon their earnest Request, preached and administered the Sacrament to a Congregation of above 160 Persons. He proceeded with great Diligence in all

Parts

The Reverend
Mr. *Shaw* sent
Missionary,
but removes
soon.

The Reverend
Mr. *Mossom*
sent Missionary.

Parts of his Duty. In the three following Years, he persuaded nine grown Persons to receive Baptism, and the Number of Communicants in *Marblehead*, and from the neighbouring Towns, increased to about 50. In the Year 1725, he acquainted the Society, that in the foregoing Year, he had received into the Church five grown Persons, two Men and three Women, and that several other grown Persons were preparing for Baptism. He had also baptized two *Negroes*, a Man about 25 Years old, and a Girl about 12; and that a whole Family in *Salem*, a neighbouring Town, had conformed to the Church; so that upon the whole his Congregation increased considerably. Mr. *Moffom* desired to be removed on Account of some of his Family Affairs, and Mr. *Pigot* was removed from *Providence* to this Place. He hath acquainted the Society, that since his Appointment here, that Church hath considerably increased, he had baptized 23 grown Persons, a great many had joined in Communion, and he had reduced many from a disorderly and loose, to a more strict and regular Behaviour, and by his instructing the Youth in the Principles of Religion, and the Doctrines of the Church, he had gathered a large Number of Ca-

He is very successful in his Mission.

techumens. Mr. *Pigot* continues now here.

8. THE chief Inhabitants of *Bristol*, in the Year 1720, wrote very earnest Letters to the Bishop of *London* and to the Society, for a Minister of the Church of *England*, and promised to build a Church. Before they had an Answer from the Society, they proceeded to get Contributions to build one. Colonel *Mackintosh* gave the Ground the Church stands upon, and 200*l.* Several Gentlemen, Members of the Church at *Boston*, gave 100*l.* other Gentlemen at *Newport* on *Rhode-Island*, gave 100*l.* the neighbouring Towns to *Bristol* gave a small Sum, and the remaining Sum, amounting to near 1000*l.* was contributed by the People of *Bristol*. This Place is very proper for a Church, *Bristol* being the County Town, and situate in the Center of six others, so that the Inhabitants of those may resort hither to Divine Worship. The Reverend Mr. *Orem* was sent Missionary here in 1722. When he arrived here, he found the Outside of the Church and the Steeple only finished. The People received him with great Kindness, and there seemed to be a general Disposition in the Inhabitants, to have the Church of *England*

The People of *Bristol* desire a Minister, & presently build a Church.

The Reverend Mr. *Orem* was sent Missionary.

Wor-

Worship established here. Tho' the Church was not floor'd, nor the Walls plaitered, the People were zealous to have Divine Service performed in it: Which was done, and Forms and Benches were laid in it on Saturday Night for the Auditory; and a large Congregation, between 2 and 300 Persons, came there; not all Inhabitants of *Bristol*, but a great many from *Swansley*, *Tiverton*, and other neighbouring Towns. In the mean time, Workmen were employed continually upon the Church. Mr. *Orem* soon after acquainted the Society that it was finished, being a handsome Timber Building 60 Feet long, and 40 broad, that the Inhabitants had spared no Pains in carrying on the Work, and had expended above 1400*l.* that Country Money, in compleating it: That there was a very numerous Assembly that attended Divine Worship every Lord's Day, and joined in the Service with the greatest Gravity and Decency imaginable, many of which, before his Coming, were entire Strangers to the Liturgy of the Church of *England*. Mr. *Orem* gained the Esteem and Affection of the People very much, and proceeded in his Mission with Success. But about a Year after, the Governor of *New-York*, who was acquainted with his Merit, invited him to come to *New-York*, and offered him

He is very diligent in his Mission.

him a Commission of Chaplain to the King's Forces there, which Mr. *Orem* accepted of. The Society would not let this worthy People, who had expressed so hearty an Affection for the Church of *England*, want a Minister. The Reverend Mr. *Usher* was appointed Missionary there in the Year following. He hath begun his Mission with Success, much respected by his Parishioners, and very diligent in his Ministerial Office. Eleven grown Persons have been received into the Church by Baptism, and the Communicants are increased. He writes, "There is good Reason to expect a numerous Congregation here in Time, the People, tho' at first they were not enough acquainted with the Doctrines of the Church, yet since they have had an Opportunity of being better instructed, they have, by God's Blessing, heartily embraced her Communion, and seem to be stedfastly grounded in her Faith". The Town, or chief Body of People, living near together, extends about a Mile in Length, and a Quarter in Breadth. The Farmers live at a greater Distance, some three, or four Miles off. A Church here seems very necessary, for the very next Church is thirteen Miles distant, and it would be very difficult to go there,

The Govern-
nor makes him
Chaplain to
the King's
Forces.

The Reverend
Mr. *Usher* suc-
ceeds him as
Missionary.

He is very di-
ligent in his
Mission.

there, especially for the Young and the Old, because of a troublesome Ferry which must be crossed, and of the deep Snows which often fall in the Winter Times in those Parts, and render all Travelling exceeding difficult. Mr. *Usher* continues now Missionary here.

The People of
Stratford de-
sire a Missio-
nary.

9. THE People of *Stratford* in *Connecticut* Colony, about the Year 1708, expressed an earnest Desire of having the Church of *England* Worship settled among them. I mentioned a little above, that Mr. *Muirson* and Colonel *Heathcote* visited this Town in 1706, and they both wrote to the Society very much in Favour of this People, desiring a Missionary might be sent them. *Robert Hunter*, Esq; the Governour of *New-York*, wrote thus concerning them in 1711: "When I was at *Connecticut*, those of our Commu-
nion at the Church of *Stratford*, came to me in a Body, and then, as they have since by Letter, begged my Intercession with the Venerable Society and the Right Reverend the Lord Bishop of *London* for a Missionary; they appeared very much in earnest, and are the best Sett of Men I met with in that Country". The Society have had many other advantageous Representations of them from their Mis-
sic-

sionaries and others. However the Society could not send a Missionary here till the Year 1722, so much were they engaged in supplying other Places. The Reverend Mr. *Pigot* was sent Missionary here, and so heartily were the People inclined to the Church of *England*, that the Disappointment of having no Missionary for near 20 Years, did not make them change their well-grounded Judgment. They received Mr. *Pigot* with all Kindness, and immediately set about building a Place for Publick Worship. Accordingly *Christ-Church* in *Stratford* was founded in 1723, and the Building carried on and completed, partly at the Charge of the Church of *England* Members there, partly by the liberal Contributions of pious Gentlemen of the neighbouring Provinces, together with the Bounty of some Travellers, who occasionally passing by, contributed. It is a Timber Building, small, but neat, 45 Feet and a half long, and 30 broad, and 20 up to the Roof.

The Reverend Mr. *Pigot* appointed Missionary thither.

A Church is built here.

THE first People who strove to have the Church Worship settled here, were about 15 Families, most Tradesmen, some Husbandmen, who had been born and bred in *England*, and came and settled here. They
by

by their Discourses about the Church Service, first turning their Neighbours Thoughts this Way. When Mr. *Pigot* first came here, he had 150 Hearers, and 20 Communicants, and soon after 30; he was very diligent in his Mission, and extended his Labours to several neighbouring Towns. He preached at times at *Fairfield*, which was 8 Miles distant from his abode, at *Newton*, which is 20 Miles off, and at *Ripton*, at the same Distance, and administered both Sacraments at each Place. In 18 Months of his Continuance here, he brought over many to the Church, the Communicants increased to 79, he baptized 57 Children, and six grown Persons. He desired, upon the Account of some necessary Family Concerns, to be removed to *Providence*, and was so. The Reverend Mr. *Johnson* was appointed to succeed him in 1723. He was one of those three Gentlemen, who left the *Independent* Persuasion, and came to *England* for Episcopal Ordination in 1722, of whom more will be said a little lower. He was known to, and much esteemed by the People at *Stratford*. He sat about the Duties of his Ministry with Diligence, his Congregation daily increased. In the Year 1725, the Number of Communicants in *Stratford*, and from the neighbouring Towns,

Mr. *Pigot* removes to *Providence*: The Reverend Mr. *Johnson* succeeds him.

He is very diligent in his Mission.

Towns, rose up to near 100, about 30 of which had been persuaded to a Conformity by Mr. *Johnson*; and in the Year 1727, they increased to 150; a great Increase in five Years time, from there being few or none, Communicants in this Place.

IT was very necessary to have a Church built at *Stratford*. That Township is ten Miles square, and there was no Church A Church at *Stratford* very necessary. *Westward*, within 40 Miles (except lately one at *Fairfield*, which is eight Miles off,) none *Eastward* within 100 Miles, and there is no Church at all, *Northward*. *Stratford* lies upon the Sea-Coast, and directly over against it to the *Southward*, lies *Brookhaven* upon *Long-Island*, about 20 Miles distant from *Stratford*. If there were no Missionary here, a very great Body of People would be destitute of the Means of Publick Worship. The Towns in this Country lie thick, scarce any at above ten Miles Distance, some not five Miles off each other. Some of these Towns also, have several little Villages belonging to them. Most of the Towns consist of 2, 3, or 400 Families. Tho' scarce any of them live contiguous, yet the main Body of the People of a Town, live in near

Z

Neigh-

Neighbourhoods. The Roads are generally well cleared, and much used. It is a fruitful and thriving Country. Mr. *Johnson* continues now in this Mission.

The Reverend
Mr. *Caner*
Missionary to
Fairfield.

10. THE Reverend Mr. *Caner* hath been appointed lately Missionary to *Fairfield* in *Connecticut*; the Society have received Accounts from him, that the People of the Church Communion increase considerably, and that he hath a Prospect of good Success in his Mission. The Reverend Mr. *Miller* was also appointed Missionary at *Braintree* about the same Time; no particular Accounts of his Labours have yet been transmitted from him.

11. THE Members of the Church Communion at *Boston*, the Capital of this Country, and where the Church Service was first settled, were now very much increased; and in the Year 1722, agreed to build another Church at *Boston*. The Reverend Mr. *Miles*, Minister of the *King's-Chapel* there, having observed his Church was much too small, called his Congregation together, and represented the Matter to them. They were all unanimous of Opinion, the present Church was
not

not sufficient, and that it was necessary to build another. They presently chose a Committee to take in Subscriptions, for the carrying on of this Work. A handsome Church hath been since built, and Mr. *Cutler* appointed Missionary there.

The People
at *Boston* build
another
Church.

MR. *Cutler* was bred in the *Independent* Way, became a noted Preacher, and was afterwards advanced to be President of *Yale-College* in *New-England*; a Station of Credit and Profit. He discharged the Duties of his Place with Reputation to himself, and to the publick Satisfaction. He continued several Years in this Post; but began, upon more mature Considering, to think it his Duty to leave the *Independents*, and join in Communion with the Church of *England*. Several other *Independent* Teachers, Men of allowed Characters for Virtue and Learning, were of the same Sentiments. Particularly Mr. *Brown*, Tutor in *Yale-College*, Mr. *Johnson* and Mr. *Wetmore*. Mr. *Cutler*, Mr. *Brown*, and Mr. *Johnson*, resolved to conform to the Church of *England*, tho' at the Loss of the Preferment they had in the *Independent* Way; and accordingly in the Year 1722, at a publick Commencement at *Yale-College* in *New-haven*, they

declared their Conformity to the Church of *England*, laid down their Preferments, and came to *England* for Episcopal Orders.

THE new Church at *Boston* was now building, and all the Members of the Church of *England* had a just Value for these Gentlemens Integrity; they thought Mr. *Cutler* had sacrificed a very valuable Interest, to a good Conscience, and agreed to chuse him Minister of their new Church, when it should be built. They wrote very earnest Letters to the Bishop of *London*, and to the Society, requesting their Favour to Mr. *Cutler*, and praying the Bishop of *London* to licence him to the new Church at *Boston*. The Society at this Time knew nothing of Mr. *Cutler*, or the other Gentlemen, but Letters came from the Members of the Church at *Newport*, and several of the Missionaries, giving an Account of their leaving the *Independents*: They all three received holy Orders, but Mr. *Brown* died soon after; Mr. *Cutler* and Mr. *Johnson*, by their Behaviour here, appeared to deserve the Character they brought from abroad. While they were in *England*, they visited our Universities, and were received by the Vice-Chancellor

lor of each, and the Heads of Houfes, with peculiar Marks of Regard and Esteem. Mr. *Cutler*, the elder Gentleman, had the Degree of Doctor in Divinity, conferred upon him, and Mr. *Johnſon* that of Maſter of Arts, by both Univerſities.

DR. *Cutler* ſoon after went over to ^{The Reverend} *New-England* to his Church at *Boston*. ^{Dr. Cutler ſet-} The ^{led} Building was finiſhed in a little above a ^{Miſſionary} Year : It is a handſome Brick Church, ^{at the new} 70 ^{Church at Bo-} ^{ſton.} Feet long, and 50 wide, 35 high, the Walls 2 Feet and an half thick ; the Steeple's Area is 24 Feet ſquare. As ſoon as it was fitted to have Divine Service performed in it, a numerous Congregation of People, both from *Boston*, and the neighbouring Towns, attended the Publick Worſhip there, particularly from *Charlestown*, which is ſeparated from *Boston* by a conſiderable River. At the opening of this Church, the uſual Audience was about 400 Perſons, but they ^{A numerous} increaſed continually, and now amount to ^{and very reli-} near 800 commonly. ^{gious Congre-} The Members of this ^{gation here.} Church have, in many Reſpects, approved themſelves a worthy People, very devout in the publick Worſhip, and conſcientious in their Lives and Actions ; their Children are brought regularly to Baptiſm, and the Communicants have lately amounted to

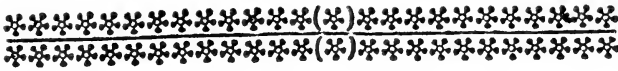
about 80. Dr. *Cutler* hath also instructed several grown Persons in the Duty and Benefit of Baptism, and administered it to them. He continues now in this Mission.

THE Society have also maintained a Schoolmaster for several Years at *Boston*, to teach the poor Children to read, write, and cypher, and have lately appointed Mr. *Delpech* to be Schoolmaster at *Naragansett*. They have also by their Missionaries distributed above 1100 Volumes of Books, besides large Numbers of small Tracts, among the poorer People. The Members of our Communion have expressed a hearty Zeal for it, and have, by voluntary Contributions, built

Twelve
Churches
built in this
Government.

Twelve Churches in this Government.





C H A P. XIII.

The Society's Method of Managing this Trust. Their more special Rules and Orders, relating to themselves and to their Officers.

AFTER the foregoing Relation of the Endeavours of the Society to propagate the Christian Religion by their Missionaries abroad; there remains only one Thing more to be done; namely, to give the Reader an Account of the Society's Manner of transacting Business at home. This is a Piece of Justice due to the Publick, they ought to have an authentick and satisfactory Account, how so great a Trust is managed; thro' whose Hands, and after what Manner, the Administration of this Charity passes; how open and unsuspecting the Method of doing Business is; and how disinterested the Persons are, who have the Direction of it. The Persons are, The

Bishops of *England*, several eminent Gentlemen and Merchants, and many of the Clergy. They are all so far from having any private Interest in it, that they are the only certain Benefactors to it; for no one is admitted to be a Member, who hath not been a Benefactor, or who doth not become a Contributor of an Annual Sum, and their Subscriptions are the chief *certain* Fund. At every *Meeting* of the Society, all the Members are Summoned to attend; and the manner of transacting all Business is, by a Majority of Votes; but upon any Debate arising, the Question is decided by Balloting. The Society have made several By-Laws or Rules for their own Conduct, that nothing might be done without mature Deliberation, to prevent any Matter of Weight being passed by themselves suddenly, and upon Surprise. I shall give the Reader their most material Rules in their own Words.

THE Principal Rules in the Charter relating to the Management of this Trust, are these :

THAT the Society meet upon the third *Friday* in *February* yearly, between the Hours of eight and twelve in the Morning ;
and

and they, or the major Part of them that shall then be present, shall choose one President, one or more Vice-Presidents, one or more Treasurers, two or more Auditors, one Secretary, and other Officers, for the Year ensuing, who shall respectively take an Oath for the due Execution of their respective Offices.

THAT if any Officer die, or be removed, the President, or one of the Vice-Presidents, may Summon the Members to meet at the usual Place of the Annual Meeting of the Society, and choose another in his Place.

THAT the Society meet on the third *Friday* in every Month, and oftner if Occasion requires, to transact the Business of the Society, and may at any such Meeting elect Persons for Members.

THAT no Act of the Society be valid, unless the President, or one of the Vice-Presidents, and seven other Members, be present.

THAT at any Meeting on the third *Friday* in the Months of *November*, *February*, *May*, and *August*, yearly, and at no other Meetings, the Society, or the major Part then

then present, may make By-Laws, and execute Leases.

THAT the Society may depute such Persons as they shall think fit, to take Subscriptions, and collect Monies contributed for the Purposes of the Society.

THAT the Society shall yearly give an Account in writing, to the Chancellor, or Keeper of the great Seal, the Chief Justices of the King's Bench and Common Pleas, or any two of them, of all the Monies received and laid out, and of the Management of the Charities.

THE principal By-Laws or Rules made by the Society are these.

THAT the Form of the Oath to be tendered to all the Officers of the Society, before they be admitted into their respective Offices, be as follows :

I A. B do Swear that I will faithfully and duly execute the Office of _____ of the Society for the Propagation of the Gospel in Foreign Parts, according to the best of my Judgment. So help me G O D.

THAT

THAT there be a Sermon preached before the Society on the third *Friday* in every *February*, and that the Preacher and Place be appointed by the President.

THAT no Sum or Sums of Money exceeding ten Pounds, (excepting yearly Salaries to Missionaries, &c.) be disposed of at any Meeting, unless fourteen Members of the Society be present.

THAT proper and significant Heads of the several Orders and Resolutions of the Society, be taken by the Secretary.

THAT the Minutes of the last Day, and the Minutes of the intermediate Committees, be read before the Society enters upon new Business.

THAT the Secretary do from time to time, lay before the Lord Archbishop of *Canterbury*, and Lord Bishop of *London*, Copies of the Minutes taken at the Meetings of the Society.

THAT a Committee of the Society be appointed to receive Proposals that may be offered

offered to them, for the promoting the Designs of the Society, and to prepare Matters for the Consideration of the Society.

THAT such Members of the Society as come, or any three of them, be the said Committee: That the said Committee meet at the Secretary's House in *Warwick-Court*, the *Monday* immediately preceding the General Meeting (and oftner if necessary) at Four in the Afternoon.

THAT no Motion for Money or Books be originally made or received at the Committee.

THAT the President, or standing Committee, when five are present, may have Power to appoint a Meeting of the Society on extraordinary Occasions.

THAT no Person be admitted a Member of the Society, till he be proposed at three general Meetings.

THAT Elections of Members, and all other Matters that are put to the Question, be determined by Balloting.

THAT

THAT no Persons be admitted Members of the Society, unless they consent to subscribe something Annually for promoting the Designs of the Society, except such as have been Benefactors.

THAT when any Person is proposed for a Member of the Society, the Name of the Person that proposed him, be entred in the Journal at the same Time.

THAT at every Election of Auditors, one of the former Year be always chosen, as an Auditor for the Year ensuing.

THAT the Accounts of the Society be Audited Yearly in *January*.

THAT every Audit be fairly entred into a Book kept for that purpose by the Secretary, and examined and subscribed by the respective Auditors.

THAT the Auditors be summoned within a Month after every Audit, to examine the Audit after it is entred into the Book of Audits, and to sign the same.

THAT

THAT the Auditors do yearly direct an Account to be prepared 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. And that such Account be entred into a Book to be kept for that Purpose.

THAT the Treasurer, or Treasurers, shall be trusted with the Monies of the Society, upon his or their giving such Security as the Society shall approve.

THAT the Auditors see the Treasurer seal his Bond.

THAT the Auditors in their Reports, enter the Names of all such Subscribers, as have not compleated their Payments to the Quarter-day before the Audit; and that the Particulars of the said Report do always lie on the Table.

THAT all Benefactions and Entrance Money be registred in a Book kept for that purpose; and that at every monthly Meeting of the Society, the Treasurer, if present, shall

shall charge himself under his Hand, in the same Book, with all such Receipts: which Book, at every Audit shall be laid before the Auditors.

THAT the Treasurer do always in his Accounts mention the Date of the Order upon which he acts.

THAT as soon as the Treasurer's Accounts are audited, the several Receipts and Vouchers of Disbursements for the particular Sums in the said audited Accounts, be delivered up by the Treasurer, to be kept by the Society.

THAT the State of the Society's Affairs with regard to their Expences and present Cash, be laid before the Society at every Quarterly Meeting.

THAT the Secretary be always present at the Audit.

THAT the Secretary keep a Register of all the Books allowed to Missionaries or other Persons; in which the Missionary's or other Person's Name, Place of Abode,
and

and the Time when he received the said Books, are to be entred; excepting the Society's Anniverfary Sermons, and other small Tracts and Papers which are to be given away abroad.

THAT all Letters from Miffionaries or others, of Bufinefs that concerns the Society, be directed to the Secretary of the Society.

THAT the Secretary do prepare an Abstract of the moft material Tranfactions of every Year, which, after it hath been approved of by the Society, fhall be published at the End of the Anniverfary Sermon.

THAT there be but one Meflenger, and that he be obliged to give fufficient Security for the Monies he fhall receive on the Society's Account, within one Month at fartheft after his Election into the Office.

THAT the Meflenger give Receipts in his own Name, for the Monies he fhall receive from the Members; and that he pay the said Monies to the Treasurer, taking his Receipt for the fame, which fhall be

be a sufficient Discharge.

THAT the Messenger attend the Secretary every *Monday, Wednesday* and *Friday*, and at such other Times, as the Business of the Society shall require, and the Secretary shall appoint.



The CONCLUSION.

THE three principal Articles proposed to be treated of here, being now gone through; namely, the *Occasion* for Establishing this Society, the *Success* of the Missionaries abroad, and the *Management* of this Trust at home: May we not upon the whole justly think there hath appeared a peculiar Hand of Providence in guiding and prospering this good Work; when we reflect, that this Society hath, by the Help of a meer *Providential Income*, arising from *unforeseen Donations* and *Legacies*, together with the *Subscriptions* of their own Members, been able to carry on a Work which seems to require a *certain publick Revenue*

for its Support. The Success of the Society's Labours hath exceeded their first Hopes. The Church of *England* hath been by Law established in some Colonies; in others, numerous Congregations of People have been gathered, who have had the Benefit of the Administration of G O D's Word and Sacraments; above Sixty Churches have been built, a very great Body of People have been instructed; many Schools have been opened for the training up of Children and Youth in the Knowledge of the Christian Faith, and with convenient Learning; and above *Eight Thousand* Volumes of Books, besides above *One Hundred Thousand* small Tracts, of Devotion and Instruction, have been dispersed among the Inhabitants.

IN Justice and Honour to the Colonies it must be remarked here, how much they deserved this Help of their Countrymen. Great Numbers of the most worthy Persons in the richer Colonies shewed a very earnest and sincere Zeal to have the Church of *England* settled among them; nay, in some Colonies, during their unsettled State, many poor Inhabitants, who had scarce built themselves Houses, contributed towards
build-

building Churches. They have been liberal in their Poverty; and that Providence which hath in so early a Season disposed them to be a Religious People, seems by that to design them hereafter to be a great and flourishing People.

THE Propagation of the Gospel, the spreading of the Christian Faith, and settling of the Church of *England* in the Colonies, containing now a great Body of People, is plainly a Work of so great Excellency, it needs no Words to recommend it to a Christian. Especially if it be farther considered, that the numerous Posterity of the present Inhabitants, will derive their Knowledge of the true Christian Faith, from the Labours of this Society; when those vast Tracts in *America*, now vast Desarts and Wilderesses, may, Ages hereafter, become cultivated and fruitful Countries, covered with Cities and Towns, and filled with Nations of Christians.

IN Gratitude to the Memory of the Founder of this Society, King *WILLIAM* the Third, it may not be improper to conclude this Treatise, with remarking to the Reader, the Erecting of this Corporation,

The Conclusion.

ration, was among the last Publick Actions of his Heroick Life. After having rescued the Protestant Religion in *Europe*, and saved the Church of *England* here, He did by this last Act, as it were, bequeath it to his *American* Subjects, as the most valuable Legacy, and greatest Blessing.

F I N I S.







