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YOUTH *the proper Season of* DISCIPLINE.

A  
S E R M O N  
PREACH'D before the  
S O C I E T Y

Corresponding with the *Incorporated Society in  
Dublin*, for promoting *English Protestant  
Working-Schools in Ireland*,

At their Anniversary Meeting in the Parish-Church of  
*St. Mary le Bow*, on *Tuesday, March 23. 1741-42.*

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L O N D O N :

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*Bow Vestry,*

*March 23. 1741-42.*

*At the Anniversary Meeting of the Society corresponding with The Incorporated Society in Dublin, for promoting English Protestant Working-Schools in Ireland ;*

**A**GREED, That the Thanks of the Society be given to the Reverend Dr. *Berriman*, for his Sermon preached this Day before the Society ; and that he be desired to print the same.

*Lawrence Cole, Secretary.*





### L A M. III. 27.

*It is good for a man that he bear the yoke  
in his youth.*



HERE is some doubt among Interpreters, whether this is to be understood of the *yoke of Instruction*, or the *yoke of Chastisement*. Both acceptations are to be found in Scripture. *Take my yoke upon you, and learn of me*, said our blessed Saviour, when he meant to invite men to be his Disciples, and receive the doctrine of his Gospel. And when the *Jews*, on the other hand, were punished with a grievous captivity, it is described by *bringing their necks under the yoke of the king of Babylon*. The general subject of this Book of *Lamentations*, and the connection of these words

Mat.  
xi. 29.

Jer.  
xxvii. 12.



with the rest of this passage, might be apt to incline one to the sense of *Chastisement*. But the benefit or advantage which is expected to result from it, and the time of *youth* recommended as the season for *bearing* it, may lead us to admit the other acceptation, and look upon it as an useful Lesson of *Instruction*.

1 Kings  
xii. 4.

Jer. v. 5.

Jer.  
xxx. 8.

INDEED the ground of both acceptations is the same. The *yoke* is a word significantly used among the *Jews* to express a state of subjection, or such as is liable to the controul of a superior power. And as that power may be either rigorous and oppressive, or gentle and indulgent, so the *yoke* is represented to be *heavier* or *lighter*; from whence the People of *Israel* requested *Rehoboam*, that the *grievous service* and the *heavy yoke* which his Father had put upon them might be made *lighter*. And accordingly, the *breaking of the yoke*, and *bursting the bands*, is a phrase differently applied in Scripture, either to the rebellion of those who throw off lawful Government, and are not to be restrained by any sense of Duty; or else to the rescue and deliverance of those who have groaned under unnatural and foreign Servitude.

THE state of Learners and Scholars is a state of subjection; they are under Tutors and Governors, and required to receive Instruction. And as the methods of *Instruction* are of different kinds, it should seem that the *School* of Affliction or Adversity is not the least considerable among them: from whence the



the Psalmist was convinced of the advantage and great improvement to be made by this *yoke of Discipline*: — *It is good for me that I have been afflicted, that I might learn thy statutes.*

So again the ceremonial Law of *Moses*, as it was a rule of *Discipline* and required obedience, might be termed a *yoke*. And though by the first Preachers of the Gospel, who were sensible of the privilege of Christian Liberty, it was considered as a *yoke of bondage* — a *yoke which neither they nor their fathers were able to bear*; yet taken in its typical view, no doubt it had a beneficial tendency, it performed the office of a *Schoolmaster*, and led on its votaries, as Children under age, till they should be qualified for the more manly service and obedience of the Gospel Discipline.

AND yet even the Gospel itself is represented as a *yoke and burden*, delivering such precepts as do require some trial and exercise to learn and habituate ourselves to them. Only in respect of the rigors of the former Dispensation, it is asserted that this is a most generous and *reasonable service*; that these *commandments are not grievous*, that this *yoke is easy, and this burden light*.

EVERY way therefore the *yoke* may be considered as a method of *Instruction*, as some state of *Discipline*, from whence he that bears it is to learn his Duty. And this is what the Text suggests to be best suited to the time of *youth*, as being then most likely to be attended with success, whilst the hu-

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Gal. y. 1.

Acts

xv. 10.

Gal.

iii. 24.

iv. 3.

Rom.

xii. 1.

1 John

v. 3.

Mat.

xi. 29.



man mind is docile and tractable, and contrary habits and prejudices have not been confirmed. So that I suppose I shall have fitly answered the design of the Text, and the occasion of our present Meeting, when I shall have shewn on what accounts the time of *youth* is judged the proper season for Instruction,

*First*, IN the Principles of true Religion; and

*Secondly*, IN the Arts of honest Industry.

I. FIRST therefore we will begin with considering the time of *youth* in that view which is the most material, namely, as it is the proper season for Instruction in the Principles of true Religion.

THIS I judge the most important branch of Knowledge, both as it respects the concerns of an eternal duration, and likewise as it extends its influence over the whole mind, and whole behaviour of Man. For he who is rightly instructed in the Fear and Knowledge of God, and taught to act from a sense of Conscience and Duty towards him, will not fail to be cautious and exact in his dealings and intercourse with men; as being thoroughly convinced that he must one day render an account of all his doings, and be rewarded according to his works.

IN proportion then as such Knowledge is of the greatest use and importance for the conduct of Life, it concerns us to see to it that it be early instilled into the growing Generation, and made to take such root in the beginnings of Life, as may give reasonable



able hope of much fruit to be produced in the farther progress and continuance of it.

WHEN the aged Sinner is convinced of the evil of his past doings, and brought to a serious sense and purpose of Repentance; *that* is no doubt a personal advantage to himself, and he has grounds to hope for some reward of *working* even at the *last hour*. But the season of his Vigor and Activity is over; he is less qualified for doing acts of service, either to the Honour of God, or the Edification of his Neighbour: and the very remembrance of his having *stood all the day idle*, or rather in enmity and opposition, whilst his faculties were strong and vigorous, and fit for action; must greatly abate the satisfaction which he takes, upon being reclaimed in the evening of Life, and affording God and Religion the feeble service of his decrepit years.

ALL this inconvenience is avoided by them, who are from their *youth* acquainted with the Precepts of Religion, and habituated to the practice of them. They have the satisfaction to employ the Vigor of their Age, conformably to the will and appointment of Him, who gave them not their faculties to be wasted and abused, but to be diligently exerted and improved, to the honour of his Name, and the common benefit of his Creatures. And as the reward of such Virtue will be great to themselves, so the advantage of it to Mankind cannot be inconsiderable, whilst the usefulness of their Instructions is recommended by the light of their Examples, and the vigorous



gorous activity of manly Faculties is added to diffuse their influence throughout the whole sphere of their Conversation. From all which it is obvious to conclude for the importance of an early *Discipline*, or grounding our *Youth* betimes in those religious and virtuous Principles, which may make their life and faculties useful to the world, instead of being lost in Ignorance, or proving detrimental by the growth of Vice.

BUT it is farther to be added, that *youth* is also judged the proper season of Instruction, because the mind is then most docile, and easiest to receive impressions. At the first entrance of life we readily imbibe such Notions and Opinions, as do insinuate themselves from the example and discourse of those with whom we usually converse, and for whom our relations and circumstance of life are apt to give us reverence. But as this might sometimes lay a wrong bias, and at all times would want to be directed by a certain rule or method, it cannot but appear extremely proper to throw in all that additional advantage, which may be supplied by Care and Institution, and breeding up our *Youth* in that regular progression of Knowledge, which may prepare them, as their faculties enlarge, for subduing the corrupt Principle, and rendering a uniform obedience to the Will of their Creator. Their dispositions at that season are ductile and pliant, their memory tenacious, and their passions not ungovernable. And then it is of moment to give all that aid to the  
sentiments



sentiments of Religion and Virtue, which will be likely to perpetuate them in their maturer age, and direct the whole tenor of their lives by the rules and maxims of solid Goodness. This is the most likely way to reform the degeneracy of Mankind, and improve the growing Generation, by giving them a right turn at their first stepping into life, and making those impressions, which are not expected to wear out by time, but strengthen and grow up with them.

BUT this is what some object against as most unreasonable and absurd, that our *Youth* should at all be prepossessed in favour of any particular sentiments or system of Religion. They would have them left free and indifferent to all opinions, and judge entirely for themselves, as their faculties enlarge and ripen, without any prejudice or restraint upon their minds from the influence of other People. There might perhaps be some colour for this conceit, if all men were created at once with a maturity of judgment, and equally qualified to search and examine into the grounds of credibility. But since it is notorious, that no man can attend to every sort of evidence that may be possibly alledged for every Truth or point of Doctrine in which he is concerned, without being at all beholden to the assistance and report of others : since many men have weaker Faculties, and many others have Hindrances and Occupations, which take them off from that

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closer attention to the proof and consequence of every argument: And especially since we all come into the world in a state of Infancy, from which we grow to Maturity by slow degrees, and have need of the help of frequent Hints and Admonitions, to set us right in the progression of Knowledge, and teach the very elements of Science: We see upon the whole that the human Frame and Constitution is so ordered and contrived, as to shew us the necessity of throwing in all the aid and assistance we are able, to open and unfold the rational Powers, to give them a right turn of Contemplation, and furnish them with just and proper Sentiments. If Education and Custom are this way made the auxiliaries of Truth and Virtue, let no one blame us for promoting such an honourable alliance. And when the Principles, which are thus early imbibed, shall come afterwards to be confirmed by sober reasoning, there will be grounds rather to honour, than find fault with, them who were the instruments of such conveyance. Let it be called *Prejudice*, if you please, or *Prepossession*; so long as it is only on the side of what is true and right, it can never turn to real hurt or detriment, but greatly to the service and advantage of Mankind.

BUT this, it will be said, is merely accidental; and whilst all men teach their own opinions for Truth, they who are in Error will express an equal zeal to propagate their notions, and spread them  
where



where their influence may reach. So that, if we admit the reasonableness of prepossessing *Youth* with Principles of Religion, all parties will claim the benefit of the allowance; and if some are led by it to the acknowledgment of the Truth, there will be many others drawn into *delusion to believe a lye*.

TO MOST certain it is that human Nature is in a state of imperfection, that we are all liable to Error, and have no infallible Judge on earth to whom we may appeal. But is it hence to be concluded, that the young and unexperienced can have no advantage from the Advice and Instructions of the elder and more discerning? or because some may happen to give out wrong Principles, shall we infer from thence that all had better to forbear the office of Instruction, and leave the growing Generation to the disposal of chance, or to the strength of their own faculties, undisciplined and uninformed? If the same Paradox were advanced in other points of Knowledge, no doubt it would be easily exploded. If the *self-taught* Philosopher be not a thing utterly impossible, yet sure it is very rarely to be expected: and the *Negroes* and *Hottentots* do furnish such a frightful picture of human Nature, unimproved by culture and good discipline, as can never incline us to give up the advantages of Education, for the sake of that pretended freedom of thought, which may attend the removal of those Prejudices it brings with it.

PARENTS and Governors may err in other matters as well as in Religion; they may mistake the



good of their Children or Subjects in affairs of secular concern, and direct them to what is hurtful and pernicious. But sure it is their Duty, notwithstanding this, to study and direct what is convenient for them according to the best of their judgment : and if in this humane method of proceeding, Error should sometimes be conveyed under the guise of Truth, yet it is always liable to be called over again by fresh examination ; and the reverence we have for those who had the forming of our Principles, though it may reasonably restrain us from any light or unadvised deviation from them, yet it should not be allowed to close our eyes against sober and rational conviction.

AT all events the danger upon the whole will be much less considerable in this way, than if the *Youth* were left, without restraint or direction, to the chance of untaught Reasonings, and unassisted collection of their own Enquiries. For besides that they would be able to learn very little meerly by their private observation and experience, it could hardly be otherwise in the course of things, but that some Prejudice or other must lay hold on them. They have Appetites and Passions born within them, which are useful when kept under a proper regiment, but must needs be the source of great disorder and confusion, when suffered to grow headstrong and imperious. These, in young People, are usually display'd with more vivacity, and have need of all the restraints of wholesome Discipline; and all the help



help of sober and serious Instruction, to keep them from growing utterly exorbitant. The world about them abounds with Examples of different kinds, but chiefly such as are not conducted by the precepts of clearest Reason, and rules of solid Virtue. And if these are to be look'd on, without caution, by the heat and temerity of Youth, *that* eagerly catches at what strikes in with Inclination, and gives the preference, not with soundness of Judgment, but precipitancy of Affection.

So that after all, the proper question is, not whether our *Youth* should be prepossessed with Prejudice or no (since some Prejudice or other, it seems, is unavoidable) but whether it is better their Prepossessions should arise from the Instruction of Persons of superior Knowledge, or from the lawless motions of uncontrouled Concupiscence, and predominancy of corrupt Affection: — whether our natural Corruptions, but too strong of themselves, should be left to gain additional strength by custom and indulgence, — or whether all the force and power *that* can give, would not much better be thrown into the scale of Virtue. The great importance hereof both to our present and future welfare, and also to the publick Security; this must needs be a sufficient argument in behalf of a religious and virtuous Education: and if such Education is not sure to be always free from Error, yet no error which it brings can equal the mischiefs of a general Licentiousness, and



and having *Youth* bred up without the curb and restraint of good Principles instilled into them. The wisdom of Governors, and the care of Parents, or such to whom the paternal Right and Authority devolves, may generally be supposed to provide much better for their welfare and improvement, than the casual progress of unassisted Faculties, or any other method that can be prescribed either for their own or for the common Good.

THUS far we have considered the *yoke* or discipline of *Youth*, in respect of the principles of Religion and Virtue. After this we are to consider it farther in the

II. SECOND place, with regard to the Arts of honest Industry, which is another necessary part of their Instruction.

As the occasions of Society do require that its Members be employed in different Occupations, in order to furnish out, in great variety, those suitable Provisions of Life, which cannot be supplied by one or a few hands: so the interest of the individuals, to provide each a Subsistence for himself, makes it for the most part necessary to betake themselves to some stated Business or Employment, which they may be able to dispatch with greater readiness, and seek their own accommodation, by being subservient to the publick utility. If People were not addicted to distinct Occupations, and so used to supply one another with the product of their skill and labour, but  
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all left to look out for themselves as their occasions and necessities required, there could be little expectation of progress to be made in any Art or Manufacture, we might every where look to see Distress and Poverty, and the natural consequences of them, Rapine and Violence. No one in that case could provide what was necessary for himself, or be expected to excel in any part of Labour, where none was duly cultivated.

AND if it be necessary to set People apart for distinct Occupations and Professions of Life, no doubt but the time of *Youth* is the most proper season for such separation, on the same accounts which were before suggested in respect of the Knowledge of Religion. To enter upon Business in the decline of Life would afford but a discouraging prospect, whatever skill and improvement might happen to be attained by them who should have courage to attempt it. The decays of Age, and natural Infirmary, will greatly retard and interrupt the pursuits of the most resolute Industry, and make its productions much lower and less considerable. And death, in a short time, must be expected to put an end to all, and cut off the advantages with which they might be flatter'd by their late acquisitions of Knowledge and Experience. But when our *Youth* are bred to Business and honest Industry, much good is likely to ensue from their future vigor and activity, the flower of their age will turn to publick benefit, and length of days will make it more extensive. If  
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some of these should be cut off by immature and untimely death, yet the generality will stand as a stock for future times, as long as God sees fit to continue a succession of men to inhabit and cultivate this earth.

AND as most fruit is expected from the length and continuance of their labour: so in truth they are then most apt to learn the secret knack or method of any Craft or Occupation, as well as the principles or elements of Science. When the faculties are opening and growing towards maturity, *that* is the proper season to imprint any peculiar stamp or character upon the mind, and give it that turn and inclination to Business, which could hardly be attempted with equal success in more advanced years. The ground-work which is laid in the tender age of *Youth*, will grow stronger and more confirmed in their maturer years: and then great progress and improvement is likely to be made on that foundation. But if the faculties are left to stiffen, before any attempts to make the first impression, no doubt the work must go more difficultly on, and the neck, which has never been accustomed to the *yoke*, will find it more galling and uneasy. There is a certain awkwardness and ill grace, that attends the learning of new methods in the advance of life; and it proceeds in good measure from the difficulty of bending our joints and nerves, as well as of using the faculties of the mind in a way to which they have not been addicted.

BUT,



BUT, which is worse than all, by being disused to proper Business and Employment, of course they contract an habitual indolence and unfitness for Business, or rather a vicious attachment to such hurtful methods of filling up their time, and exercising their activity, as do naturally conduce to the impairing of their health, the debauching of their principles, and endangering the common peace and safety. This, in all ranks and degrees of men, is apt to be attended with fatal consequences. But in those, whose circumstance of life requires the labour of their hands to find their own support, it cannot but be judged big with the greatest evils, and threaten the community with most extream danger. For whilst their Vices are heighten'd to demand a greater expence in the supply of them, and they at the same time are immersed in such Idleness as provides not for the least; which way can we look to have their cravings satisfied, without snatching from others what is wanting to themselves, and wasting the neighbourhood with Fraud and Violence? So long as there are but few guilty of such disorder, the care and watchfulness of civil Governors may restrain and keep them within bounds. But when their numbers increase, and the malignity is spread and diffused among the populace, their wants then ask supplies in proportion to their numbers, and the hands which should labour in the service of the publick, are so taken off and enervated themselves, as to prove a burden rather than a defence; or else are in-



stigated to overthrow the fence and enclosure of the Laws, through the disorderly excesses of unbridled appetite.

THE mischief must increase, if any blind Superstition be thrown in to enflame their Passions, and make them by principle the Enemies of those who have learnt the doctrines of Religion in greater purity. That ignorance and dissoluteness of manners, which grows from the neglect of Business and good Discipline, as it is apt to possess men with false sentiments of Religion, and lay them open to error and imposture, so it is easily blown up to make them fierce and cruel, in their treatment of other People, spreading ruin and destruction as far as they have force to do it.

TO prevent these sad enormities, we see the need there is of looking back to the prescription of the Text, that they should be made to *bear the yoke in their youth*, the yoke of Instruction and good Discipline, to breed them in the fear and *nurture of the Lord*, to arm them with Principles of true Religion and Virtue, and train them to such habitual Industry and Skill in Business, as may effectually secure a supply of their own wants, by promoting the common welfare and prosperity.

AND now, though the nature of our Subject is such as needs no laboured Application to the occasion of the present meeting, yet that Occasion withal is such as deserves to be recommended to the notice  
and



and encouragement of good People, that they may see and embrace a very signal opportunity of setting forward that virtuous Institution and Discipline of *Youth*, which has been shewn to be so highly advantageous to them, both in their temporal and spiritual concerns, and withal so greatly conducive to the peace and good of the Community.

BESIDES the other Poor of *Ireland*, there are many of the *Irish Natives* bred up in great Ignorance and habitual Idleness; and in consequence of such neglect, they labour under great distress and poverty, as being destitute of the proper means of raising a subsistence. At the same time there are large tracts of Land lie waste and uncultivated, which might furnish employment for many hands, at once providing for their own support, and securing peace and plenty to the whole Kingdom. The *Natives* beforementioned have a peculiar Language of their own, which is not to be learned without great difficulty; and this has heretofore been a considerable matter of obstruction to the endeavours which were used for their Conversion. And though the necessary intercourse and commerce between them and the *English*, has now in a good measure worn out this difference, and obliged them to use the *English* Tongue in their transactions with us; yet still having their own Language in use among themselves, the poorest and most remote of them must be expected to be masters of no other, and the Children will have need of *English* Schools and Schoolmasters to

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instruct



instruct them. For the most part they are bred up with strong aversion and antipathy against our Laws, our Customs, our Religion; and having little capacity to judge of the evidence of Truth, or the grounds of their Belief, they easily suck in the fallacies of Popish Emissaries, and are possessed with the darkest superstitions of that Church, such as pass not on their votaries in other places, where the light of the Reformation shines with greater strength, to give a juster sense of Christianity, and make their Delusions not likely to go down without disguise and palliation.

Acts  
xxvi. 25.

No doubt it would be a charitable work, to endeavour the Instruction of the elder Zealots, and preach to them *the words of truth and soberness*. But alas! with persons grown old in prejudice, the success must be expected to be slow and inconsiderable; or if their dispositions were more favourable in themselves, yet the *Anathema's* denounced by Popish Priests would terrify them from approaching towards us: as has been sadly experienced in some memorable attempts of this kind, when our Clergy, after great pains and assiduity to preach to them in their own Language, have been gladly heard by numerous Congregations, till the terror of Church-censures frightened away their audience, and taught them to invert the Apostle's exhortation — *How shall they preach, when there are none to hear?*

THERE may be better hope, when we instruct Children, on whom such Prejudices have not taken hold,



hold, who may learn our Language and Religion at the same time, and be instructed in such knowledge of the Scriptures, as will establish and confirm their Principles when grown up, and prevent the danger of their falling back into the errors of their Fathers.

THE poverty of the Parents induces them to give up the Children to such charitable Education: And sure a very honourable advantage is made of their necessity, when, together with taking off a burden too great to be endured, you put them in the safest way to everlasting felicity, and breed them in such useful knowledge, as shall confirm them more and more in the Principles they have imbibed, and enable them to render *a reason of the hope that is in them*. What makes this most effectual, is your giving the Children an entire Maintenance, without which the good Instructions they received at School, would be in danger of being every day defeated, by conversing at home with their deluded Parents.

<sup>1</sup> Pet.  
iii. 15.

AND as the fear of their perversion to *Popery* is by this means set aside, so their moral behaviour out of School is capable of better regulation, or their misbehaviour of being suitably corrected, whilst they are kept still, as it were, under the same care and inspection, by being united in one family. They are here out of the way of bad example, and not liable to that corruption, which the licentiousness of Friends or Neighbours might be apt to spread among them.

No mean advantage this must be esteemed, by those who attend to the danger that arises from natural



tural propensity, how forward to catch every contagion of this sort, how easy to yield itself a prey to the temptation. And yet the advantage is encreased by being fortified with *Christian* Principles, that they may not only be free from Vice in this early part of their age, but derive withal such a serious sense of duty, as may secure them in the following stages of life, and be a strong Preservative against the temptations they shall meet with in the world. Thus at the same time as they are made *Protestants* in the negative sense, as that word denotes an exclusion of the errors and corruptions of the church of *Rome*, they will also grow, in the affirmative sense, to be sound and sober *Christians*, rooted and built up and established in purer *Christianity*. Their attendance at the Worship, and instruction in the *Catechism*, of the church of *England*, will give them such a seasoning, as, it may be hoped, will last to their maturer years, and make them instrumental in transmitting to future Generations the great advantages they have received themselves.

BUT as the sense of Religion cannot be expected to be long kept up, without a civilized and orderly way of living, nor *that*, without a general application to such honest course of Business, as may at once satisfy the cravings of appetite under proper regulation, and answer the occasions of Society: so it is one great recommendation of the Charity before us, that it inures the *Youth* to diligence and labour, and breeds them to such useful employment,

as



as may provide a comfortable subsistence for themselves, and supply the publick with necessary Manufactures. Thus will their religious and secular Education become subservient to each other: the one teaching them, from conscience towards God, to discharge the duties of their several Callings; and the other, by the frequent exercise of that duty, habituating and disposing them to a religious frame and temper, and making them taste the sweetness of those fruits which grow from it.

SUCH Charity can be no where better placed than in *Ireland*, where there are such numbers of poor People unemployed, because untaught and unexperienced; and at the same time such tracts of Land that lie uncultivated, sufficient to find employment for them, and give prospect of a great increase. The improvements in particular, that have been made in the *Linnen Manufacture*, do point out an easy way for breeding up the youth of both sexes in a useful manner, both for the culture of the ground, and working up the produce. And though this excludes not other parts of Husbandry, and appointing some of the Children to other of the lower occupations of life, yet it shews how to provide for great numbers, without danger of overstocking, or being an hindrance to each other.

THE advantage to them would be great, if it were only that it keeps them employ'd, and secures them from that idleness and vicious inactivity, which is so often the ground of degeneracy in our Youth,  
and



and lays them open to those temptations of sensuality and violence, to which People in a busier state of life are less exposed. But when to this it is added that they are put in the way to provide a comfortable Subsistence for themselves, and to breed up those Families God may hereafter give them: this represents the benefit as most extensive, feeding the Poor out of their own Labour, and handing down the lessons and examples of Industry to future ages.

NOR are the Poor the only gainers by such seasonable and well-appointed relief. The people of better condition will reap the fruit of their labours, and be supplied with those necessaries or conveniences of life, which could not be provided with their own hands, but are willingly purchased with such reasonable reward of the Artificer, as may spread the comfort of a competency through the country round them, and shew that the *meeting of the rich and poor* is providentially designed to be serviceable to each other, and remind us that *God is the Maker of them all.*

Prov.  
xxii. 2.

NAY not only the Provisions of life are more easily supplied; but a way is laid open for the enlargement of Trade and Commerce, which cannot be carried to any great extent, without the diligent application of the lower sort of People, and their being inured to Labour and honest Business. And as the increase of Trade is naturally followed by the increase of Wealth and Plenty, we see from hence the inconvenience of having so many hands suffered to



to lie idle, which might be usefully employed to the enriching of the nation, by exchanging their own manufacture for the commodities of other countries.

THE experience that is already made by opening several of these Schools, and the improvement that is found from the labour of the Poor joined with their instruction in religious Principles, gives grounds to preface a happy alteration in the condition of that neighbouring Kingdom, and from thence no small accession of safety to our own. An agreement in religion and in civil interests with ourselves, will naturally extinguish those Prejudices which have long possessed them; and then every addition to their wealth and security, will be a strengthening to the Government they live under, and instead of the dangers which have threatned heretofore, will greatly promote the common peace and safety. This gives a most encouraging prospect of the good fruit to be expected, when these Schools shall be extended through the whole Kingdom, and become sufficient nurseries for the Children of the Poor,—for those especially of Popish Parents,—and most of all for those among the *Native Irish*, who are still strangers to our Language, as well as enemies to our Nation and Religion, and whom there appears no other way so likely to bring to terms of reconciliation.

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BUT a work of so extensive a nature requires the help of liberal Contributions, to set it forward, and spread it in such manner, as shall answer the exigencies of the case. The building of Houses, the purchasing of Furniture and Clothes and working Implements, the payment of Salaries, and the daily expence of Diet, beyond what can be looked for from the work of young Beginners, do all shew the need of charitable Combinations, to assist in this labour of Love, and ease a burden which is too great to be supported by a few. To this end it is thankfully acknowledged that many generous Benefactors have appeared in both Kingdoms. At this time it deserves to be particularly mentioned, that the School which was designed to be erected in the neighbourhood of *Dublin* for forty Boys, to be employed chiefly in *Flax-dressing*, and serve as a nursery to supply other parts of the Kingdom, is assured now, by a fresh bounty of the Primate, to be soon brought into execution. And as the usefulness of the design comes to be more and more understood, and effectually recommended by the experience of what is done already, we may hope that the account of Benefactions will increase, till the number of these Schools shall bear a tolerable proportion to the Occasion that demands them, and be advanced to such a state and method, as shall make them capable of being supported at a less expence. In the mean time,



time, let us be assured, that God is not unmindful to accept, to prosper, to reward this Service; and whatever is charitably done *to one of the least of these* Mat. xxv. 40. our brethren, our blessed Saviour promises he will receive as *done unto himself*.

To Him, with the Father and the Holy Ghost,  
be all Honour and Glory, &c.

*F I N I S.*





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whatsoever particularly done to one of the staff of the  
our blessed, our blessed Saviour, promises he will  
receive it into himself, and reward it in  
...with the Father and the Holy Ghost,  
...and Glory, &c. These are the  
...advantage for those  
...but good for those  
...it is but a small part of the  
...Benediction of the Father, the Son, and the Holy  
...the Father, the Son, and the Holy  
...the Father, the Son, and the Holy

W. I. & W. I.





AN

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+ Honourable *John Temple* Esq;  
*Thomas Trotter* Esq; Judge of the  
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+ Reverend *John Taylor* LL. D.

+ Reverend *Andrew Trebeck* D. D.

Reverend *Boyle Travers* D. D.

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Y.

Most Reverend Lord Archbishop  
of *York*.

*Annual*



and Decemb. 31. 1741.



The Corresponding Society in London,  
To the Incorporated Society in Dublin, &c.

Dr.

|                                                                              |                                                                                                                         | l.  | s. | d.   |
|------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|-----|----|------|
| 1740.                                                                        | TO Cash remaining for Ballance December 31st, 1740.                                                                     | 42  | 1  | 8    |
| Jan. 1.                                                                      | To ditto, received from a Person unknown,                                                                               | 30  | —  | —    |
| 7.                                                                           | To ditto, from the Rev. Mr. Southern, by Henry Newman Esq;                                                              | 1   | 1  | —    |
| 27.                                                                          | To ditto, by the Hon. Colonel Schutz,                                                                                   | 5   | 5  | —    |
| 29.                                                                          | To ditto, by a Person unknown,                                                                                          | 20  | —  | —    |
| Feb. 18.                                                                     | To ditto, by J. Thorold Esq; being part of the half yearly Produce of a Legacy, from a Person who desir'd to be unknown | 5   | —  | —    |
| Mar. 4.                                                                      | To ditto, from a Person unknown, by the Hon. J. Caulfield Esq;                                                          | 1   | 1  | —    |
|                                                                              | To ditto, by Mr. Richard Holmes,                                                                                        | 10  | —  | —    |
| 7.                                                                           | To ditto, by a Person unknown,                                                                                          | 5   | 5  | —    |
| 12.                                                                          | To ditto, by Anthony Walburge Esq;                                                                                      | 50  | —  | —    |
| 18.                                                                          | To ditto, by the Rev. Dr. James King,                                                                                   | 2   | 2  | —    |
| 19.                                                                          | To ditto, by Mr. Robert Peirce,                                                                                         | 2   | 2  | —    |
| 23.                                                                          | To ditto, from the Rt. Rev. Ld. Bp. of Bangor, by Rev. Dean Copping,                                                    | 10  | 10 | —    |
| 1741. Apr. 1.                                                                | To ditto, from James Latouche Esq; by Francis Lutterel Esq;                                                             | —   | 10 | 6    |
| 7.                                                                           | To ditto, from Rt. Hon. Arth. Onslow Esq; by Hon. J. Temple Esq;                                                        | 5   | 5  | —    |
|                                                                              | To ditto, from a Person unknown,                                                                                        | 20  | —  | —    |
| 16.                                                                          | To ditto, by a Legacy from the late Mr. Edward Catlin of London, by his Widow and Exec. Mrs. Mary Catlin, —             | 50  | —  | —    |
| 17.                                                                          | To ditto, by William Benson Esq; Auditor of the Imprest,                                                                | —   | 5  | 5    |
| 20.                                                                          | To ditto, from a young Lady unknown, by Mr. S. P. Godin,                                                                | —   | 1  | 11 6 |
| 20 Apr. 1741.                                                                | *To ditto, by a Person who desires to be unknown,                                                                       | —   | 2  | 2    |
| 22.                                                                          | To ditto, by the Rev. Mr. Charles Haughtry,                                                                             | —   | 8  | 8    |
| 24.                                                                          | To ditto, by a Person desiring to be unknown,                                                                           | —   | 1  | 1    |
| 26.                                                                          | To ditto, by William Churchman Esq;                                                                                     | —   | 1  | 1    |
| May 6.                                                                       | To ditto, by a Gentleman desiring to be concealed,                                                                      | —   | 3  | 12   |
| 25.                                                                          | To ditto, by a Person unknown,                                                                                          | —   | 10 | 6    |
| June 5.                                                                      | To ditto, by William Dunster Esq;                                                                                       | —   | 10 | 10   |
| 9.                                                                           | To ditto, by Mrs. Dionysia Long, of Bath,                                                                               | —   | 50 | —    |
| 19.                                                                          | To ditto, from a Person desiring to be concealed,                                                                       | —   | 1  | 1    |
| 20.                                                                          | To ditto, by the Rev. Mr. Thomas Williams,                                                                              | —   | 2  | 2    |
| July 1.                                                                      | To ditto, by William Beddingsfield Esq;                                                                                 | —   | 2  | 2    |
| 2.                                                                           | To ditto, from a Gentleman unknown, by Rev. Mr. Terrick,                                                                | —   | 1  | 1    |
| 17.                                                                          | To ditto, by a Person unknown,                                                                                          | —   | 3  | 3    |
| 17.                                                                          | To ditto, by Bryan Benson Esq;                                                                                          | —   | 5  | 5    |
| Aug. 31.                                                                     | To ditto, by Joseph Godfrey Esq;                                                                                        | —   | 2  | 2    |
| Sept. 10.                                                                    | To ditto, from Henry Salvoey of Elton Esq; by H. Newman Esq;                                                            | —   | 1  | 1    |
| 28.                                                                          | To ditto, by J. B. LL. D.                                                                                               | —   | 5  | 5    |
| Oct. 16.                                                                     | To ditto, by a Person unknown,                                                                                          | —   | 20 | —    |
| Nov. 30.                                                                     | To do, by Legacy from the late Mr. John Davis, by Mr. Savage, &c.                                                       | 40  | —  | —    |
| Dec. 2.                                                                      | To ditto, by Thomas Godfrey Esq;                                                                                        | —   | 2  | 2    |
|                                                                              | To ditto, by the Rev. Mr. Francis Southern, by H. Newman Esq;                                                           | —   | 1  | 1    |
| 3.                                                                           | To ditto, by Sydenham Maltbus Esq;                                                                                      | —   | 5  | 5    |
|                                                                              | To ditto, by the Rev. Mr. Nelson of Oxon,                                                                               | —   | 1  | 1    |
| 24.                                                                          | To ditto, by Mr. Thomas Eames,                                                                                          | —   | 2  | 2    |
| To Annual Subscriptions receiv'd from 31 Dec. 1740. to 31 Dec. 1741. inclus. |                                                                                                                         | 118 | 17 | —    |
|                                                                              |                                                                                                                         | 557 | 14 | 2    |

\* Expressed so by Desire.



*Per Contra,*

|                                                                                                                                                                                                                                                                                                                                             | Cr.             |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|
|                                                                                                                                                                                                                                                                                                                                             | <i>l. s. d.</i> |
| 1741. BY remitted at sundry times by Bills of Exchange, &c. to the Lord Primate of all <i>Ireland</i> , from the 31st of <i>December</i> , 1740. to the 31st of <i>December</i> , 1741. —                                                                                                                                                   | 378 3 —         |
| By Cash paid for Printing, Covering, &c. sundry Tracts of the Society, 3000 Copies of the Lord Bishop of <i>Bangor's</i> Sermon, preached before this Society, <i>March</i> 18. 1740. For the Use of the Library, Secretary's Salary, and sundry Disbursements for Messenger, Books, Paper, Advertisements, &c. within the said time, — — — | 170 14 —        |
| 1741. <i>Decemb.</i> 31st. By Cash remaining for Ballance —                                                                                                                                                                                                                                                                                 | 8 17 2          |
|                                                                                                                                                                                                                                                                                                                                             | <hr/> 557 14 2  |

*Note*, The Rev. Dr. *Hales* sent religious Books to the Value of 25 *l.* as a Present to the *Incorporated Society*, from a Lady who desires to be concealed.

*The Secretary is directed to return the Thanks of the Society to their several BENEFACTORS; who are hereby humbly desired to accept of the same.*

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*Names of Persons appointed to receive Benefactions and Subscriptions in London, for the Use of the Society in Ireland.*

|                                                                                 |                                                  |
|---------------------------------------------------------------------------------|--------------------------------------------------|
| <i>Andrew Drummond</i> Esq; Treasurer to the Cor-                               | } <i>Charing-Cross.</i>                          |
| responding Society, — — —                                                       |                                                  |
| <i>Albert Nesbitt</i> Esq; in — — —                                             | } <i>Coleman-Street.</i>                         |
| Messieurs <i>Hoare</i> and <i>Arnold</i> , in — — —                             |                                                  |
| Messieurs <i>Wogan</i> and <i>Aspinwall</i> , — — —                             | } <i>Spring-Garden,</i><br><i>Charing-Cross.</i> |
| Mr. <i>Lawrence Cole</i> , Secretary to the Corresponding Society, at the — — — |                                                  |
|                                                                                 | } <i>Rainbow Coffee-house in Cornhill.</i>       |

*Note*, Several Benefactions and Contributions have been received since the 31st of *December*, 1741. which will be duly acknowledged in the Society's Accounts to be published next Year.

---

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