A SERMON
Preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts;
At the Parish-Church of St. Mary-le-Bow,
On Friday the 20th of February, 1729.
Being the Day of their Anniversary Meeting.

By ZACHARY PEARCE, D.D.
Vicar of St. Martin's in the Fields, and Chaplain in Ordinary to His Majesty.

LONDON:
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At the Anniversary Meeting of the Foreign Parts.

AGREED, That the Thanks of the Society be given to the Reverend Dr. Pearce, for his Sermon Preached this Day before the Society: And that he be desired to Print the same.

By

David Humphreys, Secretary
Isaiah xlix 6.

It is a light Thing, that thou shouldst be my Servant to raise up the Tribes of Jacob, and to restore the Preserved of Israel: I will also give thee for a Light to the Gentiles, that thou mayest be my Salvation unto the End of the Earth.

These Words are a Part of a very remarkable Prophecy, concerning some Deliverance and Salvation to be effected, not for the Jews only, but for the Gentiles, for no less than all the Nations of the Earth: and Expressions of the like Import are
are frequently met with in almost all Prophetical Books, tho' no one Prophet enters so often into the Subject, and dwells so long upon. *Isaiah* is observed to do.

All Christians, and generally acknowledge, that the Prophets in his Sort relate to the Kingdom of *Messiah*; the only Point in Distinction between them is, Whether the Kingdom thus foretold, was to be a Temporal, or a Spiritual one.

And it must be confessed, that the Prophets often describe the *Messiah*, under the Character of *a Ruler, a Prince, and a King*: *David* and *Isaiah* do this more remarkably than the rest; and it is not to be wondered at, that they dealt much in such high-founding Titles, since the one was himself a *King*, and the other of the *Royal House of Judah*.

But still the Prophets don't forget to let us see by evident Marks what sort of *King* the *Messiah* was to be, and what the Nature of that Deliverance or Salvation, which he was to bring about.

*Isa. xi. 9.* In his Reign, the *Earth was to be full of the Knowledge of the Lord*. 

And
Nations were to speak a pure Language, that they might all call upon the Name of the Lord, to serve him with one Consent: Religion therefore was to be one great End of the Messiah's Dominion; a Religion to be spread universally over the World, which the Jewish Religion, in the Nature of it, could not be: A New Covenant was to be made with the House of Israel, and for that purpose a Law was to go forth out of Sion, and the Word of the Lord from Jerusalem. Nor was this Law, like that which was given in the Wilderness, a Ceremonial one, but it was to be put in their inward Parts, and written in their Hearts: the Consequence of which was to be, that the former or Jewish Religion was no longer to take Place; for out of the Gentiles Men were to be taken for Priests and for Levites, contrary to the Mosaick Institution: and, what was still more inconsistent with the established Worship of the Jews or their Proselytes, under this New Law, in every Place Incense was to be offered up unto the Lord, and a pure Offering: the general Effect of all which was to be, that their Iniquity
quity was to be forgiven, and their Sins remembered no more.

What then can all these Particulars point out but the Gospel? it is this alone, which answers the Description; and to suppose that no more is meant by these full and comprehensive Expressions, than the solemnizing a Passover under Zecharias, or the Restoration of the Jews from Captivity, or the coming of many Proselytes into their Religion, is to play with the Sense of Words, and to give them a forced, as well as a false Interpretation.

These Prophecies were understood of the Gospel and its Effects, by the Writers of the New Testament, to whom the same Spirit of God explained them, that at first dictated them: this of the Text particularly is thus applied by the Apostle St. Paul in Acts xiii. 47. who, when the Jews at Antioch rejected his Doctrine, said, Lo! we turn to the Gentiles, for so hath the Lord commanded us, saying, I have set thee to be a Light of the Gentiles, that thou shouldest be for Salvation unto the End of the Earth.
We see then, that the Prophecy in the Text, as well as others of the like Nature, looks forward towards the Gospel, which in the Fulness of Time appeared in the World; and this being premised, the Subject of the ensuing Discourse shall be to shew these three Things.

I. That the declared Design of Providence is, that the Gospel of Christ or the Messiah, should be preached and received in all the Nations of the World, unto the End of the Earth.

II. That this Design of Providence was not effected in the Days of the Apostles; or in any of the Ages which have succeeded them: And

III. That therefore, since we know what the Design of God is, and that it has not yet been accomplished, it is every Christian's Duty to forward the Work, and contribute towards it; especially when a Door is opened, and Opportunity is offered for propagating the Christian Faith.
And this will naturally lead me to make an Application of the whole, to the Occasion of our Meeting, and to the particular Business and Employment of this Society.

I. To begin with the first Head, and shew that the declared Design of Providence, &c.

And here it may be remark'd, how large and comprehensive the Expressions are, which the Prophets make Use of on this Occasion; how various the Phrases, and how general the Extent of all of them, no Exceptions or Limitations are anywhere found, and the whole Force of the Jewish Language seems spent in the Recital of them: All People, and all Flesh, all (a) Nations and Tongues, (b) all the Isles of the Heathen, (c) all that are afar off, (d) the Abundance of the Sea, (e) the Forces of the Gentiles, (f) from Sea to Sea, (f) and from the rising up of the Sun unto its going down, and (as in the Text) Salvation unto the End of the Earth; these and the like Marks of Universality are the constant Stile of the Prophets, where this glorious Subject is in their View.

(a) I sa. lixi. 18.
(b) Zeb. ii. 11.
(c) Matt. ii. 39.
(d) Zeb. ix. 5.
(e) Zeb. ix. 10.
(f) Mal. ii. 11.
But still it must be confessed, that from the Expressions alone, us'd in such pompous Tongues as the Eastern are, it cannot be concluded for a Certain, that they must be understood in the widest Sense of them: The Prophetick Stile is too well known, to make it necessary to take all that is said without abatement made for the Flight of his Metaphors and Boldness of its Figures: We shall see some Proofs of this under the Second Head of my Discourse: at present it may be observ'd, that by the help of some other Considerations the Point may be clear'd up, and the Meaning of these Prophecies may be shewn to be a Strict and Literal one; for that Demonstration, which the Words themselves don't afford us, may be had from the Circumstances of the Deliverer, and from the Nature of the Gospel or Salvation.

Christ, by taking the Human Nature upon him, became equally related to All Mankind, all Nations being made of one Blood, as the Apostle expresses it: tho' born a Jew, yet in the Flesh he was allied to the whole Human Race; and therefore the Presumption is pretty strong, that
that All, who had a share in his Nature, were to have a share in his Message too.

However, the same thing may be more certainly concluded from the Nature of the Gospel or Salvation which he brought, from its being of equal Use and Concernment for All Nations and Persons as for Any: Say, why it was sent into the World, unless because it was wanted; and then assign a Reason (if you can,) why the Blessing should be confin'd to some part of the World only: This Nation may probably be Wickeder than That; but Remission of Sins (which the Gospel proclaims) is what every Nation, the least corrupted in Belief or Practice, stands in need of: and surely no Distinction could ever be design'd by God, where Nature's Cry for Help was one and the same: this would but ill suit with the Character which the Scriptures give of him, that he is no Respecker of Persons, and that he is not the God of the Jews only, but of the Gentiles also.

From these Considerations therefore it may be gather'd, that all the Expressions, which declare that the Gospel is to be preached to and received by all Nations,
are to be. Literally and Strictly understood: I proceed now to

II. The second Head, which was to shew, that this Design of Providence was not effected in the Days of the Apostles, or in any of the Ages which have succeeded them.

And for this there is a very obvious Reason: some well-inhabited Parts of the World were then Unknown, particularly the vast Tract of America, not discover'd till about 200 Years ago: and if the sound of the Gospel had not gone forth into any Part of this New World, before the Way was so lately open'd to it from Europe, we know what Progress it has made there since, and how many Nations of that spacious Continent have never yet had Christ preached unto them.

The Truth is, that as the Preaching of the Gospel is to be Universal, so is the Time too for doing it; as no Limits are set in the first Case, so no Period is assign'd in the latter. Nor can the Divine Goodness be called in Question upon this account: for the Scriptures always speak of the Gospel as the Free-Gift of God, and what Nation, or Person can
justly complain, unless debar'd of some Right? And what Right has any one to a Free-Gift? Those, who think it hard to account, why Some Nations should be brought so much later into the Gospel than others were, would do well to remember, how much later All Nations came into the Knowledge of the True God, than the Jews did: if God's Behaviour may be censur'd as Partial in the one Case, it must be so in the other: But there is nothing in this whole Procedure, which cannot be sufficiently and clearly justified: It is enough, that sooner or later all Nations are to see the Salvation of God; but the Times and the Seasons of it God hath put in his own Power, as best knowing when a Kingdom is prepared for the Reception of his Favours, and when the Human means, which he chooses to make use of, may be best made Subservient and Instrumental to his Purpose.

It must be acknowledged however, that the Ancient Christian Writers generally believed, that the Apostles, before their Separation, divided the several Parts of the World between them, and that
each took his distinct Portion for preaching the Gospel in; from whence some have seriously maintain'd, that every Part of the whole Earth (even America it self, tho' then Unknown to the rest of Mankind) had the Knowledge of Christ communicated to it by the Labour of some one or other of the Apostles.

And for this Opinion some Passages of the New Testament are produced, which speak indeed at large, and seem at first sight to give it Countenance: such is Christ's Command to his Disciples, when he was ascending, that they should go and teach all Nations; that they should go into all the World, and preach the Gospel to every Creature.

To which they add, that he fix'd the Time for the accomplishment of it, when he said, This Gospel of the Kingdom shall be preached in all the World, for a Witness unto all Nations, and then shall the time come, i. e. then, not till then, shall be the End of the Jewish State.

And they put us in mind, that accordingly the Apostles are said to have gone forth and preached every where and that when St. Paul wrote to the Co-
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1. The abovemention'd Passages of Holy Scripture, if taken in the strictest Sense, speak more than even the Supporters of this Opinion would have us understand by them; for then we must believe that the Apostles preached not only to every Nation, but to every single Person in every Nation under Heaven: Some allowance therefore must be made; and if we compare these Expressions with others of the like Nature in the New Testament, we shall find our selves ju-
Itify'd in giving a more restrained Sense to them.

When our Saviour first sent out his Apostles, in his Life-time, he commanded them not to go into the way of the Gentiles or Nations, but rather to the lost sheep of the House of Israel. Whereas, when he was about to ascend up into Heaven, the Commission, which he gave them, was more Extensive and General, that they should go and preach not only to the Jews, but to the Gentiles or Nations also: in this View he seems to have said to them, Go and teach all Nations, go into all the World, and preach the Gospel to every Creature. And in this sense too it is most probable, that St. Paul said the Gospel was gone out into all the World, and was preached unto every Creature under Heaven: the Expressions implying no Absolute Universality, but only an Opposition to such a Limitedness or Partiality as before confin'd the preaching of the Gospel to the Jewish People. In this View of the matter, we can easily see how the End of the Jewish State did not come, till the Gospel had been preached in all the World, and to all Nations.
tions, as our Saviour foretold: for it was publish'd at first in Judea, from whence it spread to Samaria, and other Parts where the Jews dwelt; the Apostles having for many Years confined their Preaching to Them and their Proselytes: till at last about fourteen Years after the Death of Christ, St. Paul, by the Direction of the Holy Ghost, began to apply himself to the Gentiles, and to call them into the Faith, as Heirs of Salvation in common with the Jews.

If this Sense be not approv'd, yet it is well known that in the Language of Sacred and of profane Authors, (a) every great Empire is called the whole World, the ἱερὸν ἡμῖν: particularly the (b) Roman Empire was honour'd with this Name, the

(a) So in Isa. xiii. 5. and xiv. 26. the Destruction of Babylon or the Assyrian is express'd by the LXX as the Destruction τῶν ἡκάηων, of Assyria, and its Empire only, not of the whole World, for Palestina is commanded to rejoice on that occasion. v. 29.

(b) Hence came the Expression, Oecumenical Councils: see also Josephus de Bell. Ind. l. 2. c. 16. Edit. Hudson, where King Agrippa speaks to the Jews in these Words: Ἡ Ἰουδαία (Ῥωμαίων) ἔγραψεν τὸν ἡκάηων ὑμῖν τὸν μάλλον ἡ ἱερὰς ἡμῖν τοῦ πλέον, καὶ ἐξήγησεν τούτος ὑμῖν ἑκάηων ἑστὶν ἐκ τῆς ἐκκλησίας ἡμῶν ἄλλη ὑμῖν ἑκάηων ἑστὶν ἐκ τῆς ἐκκλησίας ἡμῶν.
the usual Title of it being Imperium orbis Terrarum: and therefore no more may be meant here, than that the Gospel was preached over the Roman Empire; over the Greatest Part of it, tho' not perhaps in strictness of Speech over every Part of even that Limited Space: for in the New Testament we find the whole World spoken of, tho' even a Part only of the Roman Empire, probably no more than (a) Judea is intended; as when Agabus signified by the Spirit, that there should be great Dearth thro' all the world, which came to pass in the days of Claudius Caesar, it is not Unlikely that this Famine happen'd only or chiefly in Judea, for in the next verse no mention is made of any Relief sent but to the Brethren in Judea, and (b) Josephus speaks of a great
one raging there in the Reign of Claud with- out taking any Notice of its be-felt else-where: this however is remar-

Ver. 29. are said to have determin'd every M-

accord ing to his Ability to send Re-

unto the Breth ren in Judea, seem not to have look'd upon their Country as a Part of all that World, which was to bear under the Calamity.

And however General St. Paul's Im-

pression may appear, when he says that the Gospel was preach ed unto every Cre-
ture under Heaven, yet there is no need to understand it as unlimited by any in-

ception; for in Act. ii. 5. it is said in

Comprehensive terms that there was a dwelling (or rather sojourning) at Jerusa-
devout Men, out of every Nation under Heaven: and yet that there were no A-
ricans there, we may be Sure for w

obvious Reasons.

It is well known from Scripture, that the Gospel by the Ministry of the Apo-
spread it self very widely; and there is no doubt, but that in most Parts of the Roman Empire, perhaps in some Coun-
tries beyond the Extent of it, the Doc-
of Christ was carried by Them or their Contemporaries: But that there was no Creature, or even Nation under Heaven (strictly speaking,) where it was Unheard of, when St. Paul wrote to the Colossians, seems refuted by the two following Observations. The one, that after this Epistle to the Colossians was written, St. Paul recover'd his Liberty, and spent four Years in the farther work of his Ministry: and can we suppose that he made no New Converts, made his first Visit to no Nation during all that time? It is scarcely probable; and the Ancients generally believed, on the contrary, that he then first propagated the Christian Faith in the Island of Crete, if not in Spain and other Western Parts of Europe. The other Observation is drawn from what St. John says in Revel. xiv. 6. I saw another Angel fly in the midst of Heaven, having the everlasting Gospel, to preach unto them that dwell on the Earth, to every Nation and Kindred, and Tongue and People. If the Angel was then to preach it to them, it seems that it was not done, when he wrote his Revelations, and therefore when all the Apostles (except Himself) were dead.
dead, and most probably after the **End** of the Jewish State was **come**.

2. It may be consider'd further, that the Nature of the thing and its *Circumstances* make strongly against this Notion: It is highly **Improbable**, that even Inspired and Gifted Men, as the Apostles were, could do so much Work **Well** in so short a time: But (what is more) if all Parts of the World without Restriction, even this newly discovered Country of **America**, had the Light of the Gospel, then convey'd to them, so many Difficulties will follow this Assertion, as would make a wise Man very backward in maintaining it; For how could the Apostles get thither? By Sea or by Land? Either way there was then no known Intercourse between the Old and the New World:—But what is not possible to Men, who carry Miracles in their Hands? It is true, that many Ways may be suppos'd, which a Divine Power could make **Practicable** and **Easy**: but (to omit all other Questions) it may be asked, Why, when the Apostles had by a supernatural Assistance found out this Unknown World, and had **once preached** the Christian Faith among those
those Infidels, they did not upon their Return discover this their Discovery? Why did they make a Secret of their Journey, and thereby for Ages together, and (as far as perhaps they knew) for ever cut off from them all farther Assistance of the Churches, which they founded in the Old World? If they had been careful to make a Report of what they had seen, and had pointed out the situation of the Country, other Christians might have followed them to carry on their happy beginnings, and a Union of Faith might have been maintain'd by means of this reasonable Correspondence: But I shall pursue this Reflection no farther, it speaks sufficiently of itself; and therefore both from Scripture and the Nature of the thing it may be concluded, that tho' much was done by the Apostles, yet much was left by them Undone, and still remains so, towards Accomplishing the Prophecies of the Old Testament, and carrying the Knowledge of the Gospel throughout all the World.
Tho', after all, let it be thought never to be certain, that the Name of Christ hath been actually preached to every Kingdom and to every Creature under Heaven; yet it will remain a Truth, that the Design of Providence has not been hitherto effected because the Prophecies foretell that the Gospel is not only to be preached, but to be receiv'd and believed every where the Earth is to be full of the Knowledge of the Lord, and Incense with a pure Offering is to Offer'd up to him in every Place.

I come therefore to the

III. Third and last head, which is indeed a Consequence of the two former, viz. that since we know what the Design of God is, and that it has not yet been accomplished, it is every Christian's Duty to forward the Work and contribute towards it according to his Ability. The Consequence St Paul himself has drawn, when he said, "Lo! we turn to the Gentiles, for thus hath the Lord commanded us, saying, I have set thee to be..."
Light of the Gentiles, that thou shouldst be for Salvation unto the end of the Earth: where you may observe, that he calls the Prediction a Command to him and other Christians, that they should do what they could for the accomplishment of it: And if it have the Force of a Command from God, it must be the Duty of a Christian to perform it; for what is our Duty, but to do what we know to be the Will of God? When the Designs of Heaven are reveal'd, and the Matter of them is such as Human means can concur and assist in, how can our Obedience be shewn, unless we are willing and ready to forward the Work?

Besides, to spread the Knowledge of the Gospel, is to promote the Glory and Honour of God; and surely our Love of his Service is a very Cool one, if, when we know that the bringing Idolaters into the True Worship of him, is the greatest Honour that we can do him, we are backward in that Point, and will contribute nothing towards the enlargement of his spiritual Empire.
Or, if we consider the Benefits, which a Nation converted to the true Knowledge receives, what a Warmth of Zeal should we have to do such a Good as This to our Fellow Creatures? Christianity is not merely a new Mode and Fashion of Divine Worship taken up in the Room of others now antiquated and worn out by length of Time: It is not only a better System of Morals, setting the distinction of Virtue and Vice upon more solid Foundations, and giving more certain Hopes and Fears of what is to come: All this Natural Religion (not corrupted and perverted) might have done; but all this is far short of what Christianity proposes to its Followers: It is a New Law of Covenant pointing out a method to Sinners, whereby their Repentance may become effectual for Pardon with God: The Burthen of the Gospel is Salvation to a men upon their Repentance, provided it is join'd with Faith in Jesus Christ; hence flow the Promises of Eternal Life, which are now held out to Mankind upon That and no other Condition: And can we have the Feelings of a Man, and not labour that every one who has the same
Nature with our selves should be partakers of the same Immortal Happiness? In a word, can we think our selves good Christians, unless we are ready to assist towards the Accomplishment of that Design, which to our Fellow Creatures is the Salvation of their Souls, and to our God the Increase of his Glory?

But all this is said only upon supposition, that a Door is open'd, and a High-Way made straight for our Propagating the Christian Faith; and this naturally leads our Thoughts to the Business of the Honourable Society here assembled this Day.

It is well known to be a Body of men incorporated by Royal Charter, not only to supply our Colonies and Settlements on the American Continent with Able and Orthodox Pastors; but to propagate and spread the Knowledge of the Gospel, where it never has been heard of; among the Negroes in possession of our own Countrymen, and among the Indians who live in their Neighbourhood.

How Faithfully and Prudently the Fund is manag'd by the Worthy Members of this Society; and how great their Care.
Care is to look after every Branch of the Mission, may be known from the Accounts yearly publish'd by their Orders; where you may see, that the Good Work goes on, tho' not so fast as the warmer Christian's Zeal would make him wish yet with such Success as would make the Coolest Christian not faint and be weary of his well-doing.

It is observ'd, that this so lately discover'd World lies in the very Route and Road, which Christianity seems to have almost taken: in the East, we know, it first appear'd; and, as it spread it self, it shape'd its Course with that of the Sun, the Emblem of its Light and Glory: to the Westward it travel'd, and in length of time took possession of those European Countries, which are now called Christensdom; and ever since this more Western Tract of America has been known, it has continued by degrees to gain ground, and enlarge its limits on that spacious Continent: which seems to be no obscure Indication that the Designs of Providence and of this Society go on together, and that in the Decrees of Heaven this new Way was not open'd for the sake of that Ter
poral Profit which the European Nations have made of it, but for the Spiritual Advantage which its Inhabitants may make of it.

But it may be asked, How we know that This is the Time for the Conversion of the Americans? The Precise Time indeed we know not; but then we can’t tell, but that this may be the Time appointed of God: all the Circumstances seem to favour it; and whatever the Event may be, yet we are sure of this, that we are labouring to bring about the Designs of Heaven; we know that this Time will come, and, for ought we know, this day of the Lord may be now at hand.—But why should we set up for the Instruments of it, when we have received no Command? why should we run before we are sent? Because no Christian can doubt of this, that tho’ his Work may be without success among those Infidels, to Himself it cannot fail of a Reward. We are not now a days to sit still, till a Revelation be brought to us; God has for many Ages past made use of the Voluntary, or at least the seemingly Voluntary service of Men; and This, with his Blessing upon it, has
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has in Fact prov’d sufficient for the Conversion of many Nations, our Own he in particular; why Then may it not be the Conversion of Those?

But where are the Miracles of Missionaries, their Credentials, the Proof of their Veracity? It is true indeed, the such as go out from among us for the Work, are not Gifted, as the Apostles and first Christians were: but then neither does God nor Man expect such a Glaring and surprizing Success from them: If they have no Miracles to accompany them, yet they may with John the Baptist (who was likewise without that Power) prepare the way for the Reception of the Gospel. And Miracles perhaps are not so much wanted now, as they once were in the Infancy of the Gospel; for we have many strong Arguments to offer, much Evidence to produce in favour of Christianit which the first Age had not, and could not have. But is it Certain, that there are no Miracles wrought, where none are wrought to the Senses? tho’ God may not work Miracles by the Hands of those who Teach, He may upon the Hearts of those who Hear: the Conviction of the
may be the Effect of a Divine Power, tho' not any Outward Evidence of it: and in this Silent and less Pompous way of opening the Understanding, and inclining the Will to know and practise the Doctrine, God may perhaps still work Miracles; and effectually enable those to be Powerful Preachers, who as to any visible Gifts of the Holy Spirit come Empty-handed.

If it be still farther objected, That we have Infidels enough among us Here, to employ all our Pains about for their Conversion; and that, like Able Generals, we should first make sure of all at Home, before we attempt to carry our Conquests into Foreign Countries: we must answer, that there is too much Truth in what is asserted, but no good Consequence in what is drawn from it; because the One Work may well go on consistently with the Other; All that we pretend to do Abroad, is what we always have done at Home; lay the Evidence for our Faith before Unbelievers in the strongest and fullest Light we can; if they will not be convinc'd by our Reasonings, we have no other methods to try; the Arts of Decei-
ving we have no Need of, and the Use of Force and Violence we abhor.

But still the Generality of Men may ask, How They can further this Design of Providence, who are not furnished with Knowledge either to Teach, or to choose out proper Teachers? Yet all may assist and take a Share in the Work, by contributing towards the Support of it, and gladly throwing something into the Stock, which the Society is impower'd to manage, and out of which the great Expenses are defray'd. Much help is still wanting, large Supplies are still Necessary; the Undertaking being so Great, and the Progress made in it so small in comparison of what remains Undone: And what can You do Better, you that love to do Good? where can your Bounty be better plac'd, either in regard to the End propos'd, or the Means made use of? It is only by the Assistance of the Rich and the Charitable that the sphere of the Society's Care can be enlarg'd, and that Men of more Virtue and Piety, of more Learning and Prudence can be encouraged to go on the Mission, when they see that such a Liberal Provision is made for
their Residence in those Countries, as may weigh against the Inclination, which all naturally have to settle, where they took their Birth and have their Acquaintance.

In the Name then of all the Members of this Worthy and Venerable Society, and as their Representative on this Occasion, I call upon and invite all good Christians to take the Interests of it to heart, and to lend their Charitable (where they are Able, their Bountiful) hand towards its Support. All the common Topicks, us’d for the persuading Men to do Good to their Fellow Creatures, are so strong in this Case, that they seem made for it; I had almost said, appropriated to it: But I forbear to insist upon them at present; That has been already done by so many, that have gone before me, with so much Copiousness, as shews that the Motives to Charity are a Subject, which, like Charity it self, never fails.

Let us therefore conclude with returning our hearty thanks to God for the Benefactions towards this Work, which we have received the last Year; and
with beseeching him to continue to put into the Hearts of the Wealthy, th
they would send in their Free-will Offerings, and that we may be there
strengthen'd to enlarge the Kingdom of I
Son Jesus, to whom with the Father at
the Holy Ghost be all Glory and Hono
ascrib'd in every Nation under Heaven.

FINI S.
AN ABSTRACT


THE Society, within the last Year, have chosen the Gentlemen hereafter named to be Members of this Corporation; Bowwater Vernon Esq; The Reverend Dr. Heylyn, Rector of St. Mary-le-Strand; The Reverend Mr. Matthew Pophlethwayte, Rector of Denton in Norfolk; Nathaniel Booth of Grays Inn Esq; Henry Hall of Hutton in Essex, Esq; Mr. Ferdinando John Paris.
The Benefactions and Legacies given and bequeathed towards carrying on the Pious Designs of this Society, which have been paid to their Treasurer between the 31 Day of January 1728, and the 31 Day of January 1729, are as follow, viz. A Benefaction of one Guinea from a Person who desires to be unknown, by the hands of the Reverend Mr. Veyyan of Tiverton in Devon. Another of a Guinea from a Gentlewoman unknown, by the hands of the Reverend Mr. Cary of Bristol. Another of Three pounds from the Reverend Mr. Whall of West-Lynn in Norfolk. Another of Five Guineas, and another of one Guinea, from two Persons who desire to be unknown, by the hands of the Reverend Mr. Bull of Greensted in Essex. Ten pounds paid by the Reverend Mr. Jennings, Vicar of Great Gransden, out of the Estate of Mr. Barnabas Oley deceas'd. A Benefaction of Two pounds from the Reverend Mr. Benjamin Bewick of Hallaton in Leicestershire. Another of Two pounds from the Reverend Mr. Fenwick of Carleton in Leicestershire; both by the hands of Calverly Bewick Esq; Another of Six Guineas, from sundry Persons who desire to be unknown, remitted by Mr. James Bate of Abbey de-la-Zouch in Leicestershire, another of Two pounds from Mr. Samuel Ray of Wallingworth.
Proceedings of the Society

worth in Suffolk, by the hands of Mr. William Meadows; and another of one Guinea, from a Person who desires to be unknown, by the hands of Mr. William Rawlins: Another of two Guineas, from a Person who desires to be unknown, by the hands of the Reverend Dr. Pearce. A Legacy of Two hundred pounds bequeathed by the late Reverend Dr. John Millington of Kensington, deceased, and paid by his Executor Mr. Thomas Millington. A Benefaction of Two Guineas, from a Person who desires to be unknown, by the hands of the Reverend Dr. King, Master of the Charter-House. Another of Ten Guineas, from Mrs. Elizabeth Trafford; and another of Twenty Guineas, from Mrs. Martha Trafford; both by the Hands of the Reverend Mr. Montague Wood. Another of Twenty pounds, from Richard Ducane Esq; by the hands of Mr. Henry Newman. Another of a Guinea, from a Gentleman who desires to be unknown; and another of Ten pounds; from a Person who desires to be unknown; both by the hands of the Reverend Mr. Daubrie of Wolverhampton. A Legacy of Twenty pounds, bequeathed by Joseph Ayloffe Esq; deceas'd, and paid by Mrs. Ayloffe, his Executrix. Another of Twenty pounds, bequeathed by the Reverend Dr. John
John Jones, late Dean of Bangor, deceas'd, and paid by William Jones Esq; his Executor. A Benefaction of One hundred Guineas, from a Person who desires to be unknown, left by a Gentlewoman with the Reverend Dr. Humphreys, Secretary to this Corporation. Another of Two Guineas, from a Person who desires to be unknown, by the hands of the Reverend Mr. Debat. Another of Two pounds, from a Gentleman in Shropshire, who desires to be unknown. A Legacy of One hundred pounds, bequeathed by the Reverend Mr. Gilbert Ramsay, late Rector of Christ Church in Barbadoes, received of his Executors Sr. Alexander Ramsay, Baronet, and Mr. David Ochterlony, by the hands of Mr. James Johnson. Another of Fifty Pounds, bequeathed by the Reverend Mr. Henry Rix, late Rector of Colton in Norfolk, deceas'd, received of his Executrix Mrs. Mary Cross, by the hands of the Reverend Dr. Tanner, Chancellor of Norwich. A Benefaction of Ten pounds, remitted by the Reverend Mr. Alleyn of Loughborough in Leicestershire. Another of a Guinea, from a Person who desires to be unknown: And another of a Guinea, from the Reverend Mr. Salnay; both by the hands of Mr. Henry Newman. Another of five pounds, from a Person who desires to be unknown, by the hands of the
the Reverend Dr. Pearce. Another of Two Guineas, from the Lady Williams of Llandovery; and another of a Guinea, from her Sister, Mrs. Anne Davies; both remitted by a Gentleman in Shropshire.

A second Benefaction of Ten pounds, from the Reverend Mr. Alleyne of Loughborough, by the Hands of Mr. Thomas Russel; another of a Guinea, from a Gentleman in Northamptonshire, who desires to be unknown, by the hands of the Reverend Mr. Bull; and another of three Guineas, by the same hand, from a Person in Essex, who desires to be unknown, paid to him by the Reverend Mr. Richard Pearson. Another, being an Additional Benefaction of fifty Guineas, from Mrs. Elizabeth Trafford; and another of Sixty one pounds, being also an Additional Benefaction from Mrs. Martha Trafford; both by the Hands of the Reverend Mr. Montague Wood: And another of half a Guinea, from a Gentleman in Northamptonshire, who desires to be unknown, by the hands of the Reverend Mr. Bull.

Besides the Legacies and Benefactions abovementioned, there have been paid to the Treasurer of this Society, towards raising a Fund for the Maintenance of Catechists for the Instruction of the Negroes.
groes in the Plantations; Three Guinea's, from three Persons in Sussex, who desire to be unknown, by the hands of the Lord Bishop of Chichester. Fifty pounds from a Person near Exeter, who desires to be unknown, remitted by the Reverend Mr. King of Topsham in Devon; and Fifty pounds from Frederick Frankland, Esq.; paid by the Hands of the Reverend Dr. Smith. For all which Benefactions the Society have return'd their Thanks, by the Persons who reported or paid them; and those Benefactors who have thought proper to conceal their Names, are hereby desired to accept of the Thanks of the Society.

The Society have received many fresh Applications from Congregations of People in the Plantations, to have Missionaries sent to them; particularly from the Inhabitants of New Windsor, in Ulster County, in the Government of New-York: from New London in Connecticut Government; from the Congregations at Whitemarsh and Perquimans, in the Province of Pennsylvania: At which three last places, the People have already built Churches, and made Subscriptions, according to their Abilities, towards the Maintenance of their Ministers; but the Society have not yet been able to assist them; Never-
Proceedings of the Society.

Church, and at their Request, he designs to preach there once a Month in the Middle of the Week, so that he may not be absent on Sundays from the other Churches under his Care.

From the Reverend Mr. Horwood, Minister at Burlington in New Jersey, That his Congregation there is very numerous, great Numbers of the adjacent Country frequently attend Divine Service; many of which have been lately baptized; and about 30 Miles off he baptized 22 Persons in one day, some young and some adult.

From the Reverend Mr. Holbrook, Minister at Salem in New Jersey, That their Church is so far finished, that they have met in it ever since the 24 of June 1728, since which time his Congregation is considerably increased; and that within the last Year he has baptized seven Adult Persons and several Children.

From the Reverend Mr. Standard, Minister at West Chester, in New York, That he Preaches One Sunday at East, and another at West Chester, twice a day, for the Summer half Year; that he Catechizes the Children publickly at East Chester, and has baptized since he came
An Abstract of the

to West Chester about 50 Children, besides two grown Persons; and that the number of his Communicants are about thirty.

From the Reverend Mr. Wetmore, Minister at Rye in New York, That his Congregation is considerably increased; that since his last he hath had nine new Communicants, and hath baptized Nineteen Children and five Adult, One of which is a Negro Slave; that he hath four Negroes under Instruction, whom he expects to baptize in a Month; that there are many Unbaptized Persons in that Parish, and many careless Livers, who seem wholly thoughtless of a future State, and quite indifferent about Religion; however, he has had some Success in his endeavours to reclaim them. That at North Castle, a New Settlement in the Woods, there are more than forty Families, most of which are unbaptized; that he preaches there every fifth Sunday, to accommodate that Place and Bedford, about 6 Miles farther Northward; that a great many of the People come to Church, and he hath baptized four Adults and sundry Children there.

From the Reverend Mr. Miln, Minister at Albany in New York, That his Congregation is increased; that the Number of
Proceedings of the Society.

his Communicants at Easter last were 34; that he hath baptized 10 Children and 2 Adults, one of them a Negro Man; That he has been again to visit the Mohawk Indians, administered the Sacrament to ten, and baptized two English and three Indian Children there, and shall continue his Visits to them.

From the Reverend Mr. Fenney, Minister at Hempsted in New York, That he Preaches every Sunday Morning and Catechizes, and reads Lectures on the Catechism every Sunday in the Afternoon, every third Sunday at Oysterbay, and the other two at Hempsted; at both which Places he hath an encouraging number of Hearers; that he has baptized in the last half year in Hempsted, One Woman, 18 Children, and two Negroe Children.

From Mr. Hudleston, Schoolmaster at New York, That he teaches fifty poor Children on the Society’s Bounty to read and write, and instructs them in the Church Catechism, many of which are now fit for any Trade; and as they go off, his number is always kept up, poor People daily coming to see if there is any vacancy to admit their Children, being not able themselves to pay for their Learning.
An Abstract of the

From the Reverend Mr. Johnson, Minister at Stratford in Connecticut, That he has baptized Mr. Mordecai Marks, a Jew, (who is a very worthy Proselyte, and a Steady Communicant) as also two native Indians, both Adult, two Adult Negroes, and two Negro Children, and several other Children the last half year; And that the number of actual Communicants in Stratford and Places adjacent (exclusive of Fairfield Parish) is 86, six of which were admitted the last half year.

From the Reverend Dr. Cutler, Minister at Christ Church in Boston, That he has baptized near 30 Infants and two Adults, and has received 8 Persons to the Communion, of Sobriety and unspotted Character; and that his People generally attend the publick Worship every Sunday, with good Order and Devotion.

From the Reverend Mr. Honeyman, Minister at Newport in Rhode Island, That his Church is in a flourishing Condition, and that within the last two Years he hath baptized Eighty Eight, fourteen of which were Adults.

From the Reverend Mr. Pigor, Minister at Marblehead in New England, That his Church
Church both there and at Salem increases very much, having since his last baptized forty-five Persons, four whereof were Adults, Three White People, and One Negro; received eleven to the Communion, and prepared several others against his next administering.

From the Reverend Mr. Miller, Minister at Braintree in New England. That since he hath been there he hath baptized Eleven Children, and the number of his Communicants is Seventeen; that there are some People who profess to be of the Church of England, living about Twenty Miles from Braintree, to whom he has promised to preach the last Sunday in the Month.

From the Reverend Mr. Plant, Minister at Newbury in New England. That his Congregation still increases; that on the first Sunday in November 1729, he had three new Communicants, who were formerly Dissenters; and that he baptized two of their Children.

The State of the Society's Account from the 31st day of January 1728, to the 31st of January 1729, as reported by the Auditors at the Anniversary Meeting of the Society on the 20th of February 1729, is as follows.

Receipts.
An Abstract of the

Receipts.

By Dividend on Bank Stock, South-Sea Stock, and Annuities, and Interest of an Exchequer Order, and Money lent to the Barbadoes Estate

By casual Benefactions, Legacies, &c. 749 01 06

By Monies paid at the Entrance of Members 7 07 00

By Annual Subscriptions of the Members 456 10 00

By Rent of the Tenants, and Money received for Timber sold off the Estate in Essex

By Sale of 600l. Bank Stock 826 10 00

To which add the Balance of the last Account the 31st of January 1728 4393 07 03

And the same make together 7008 15 01

Disbursements.

By Payment of yearly Salaries to Missionaries, Catechists, Schoolmasters, &c. 2426 02 00
Proceedings of the Society.

By Gratuities to Missionaries and others, Books, and other accidental Charges

2936 06 01

Remaining in Cash and Money lent to the Barbadoes Estate (besides 105. 9. 4. which was due for Interest upon some East-India Bonds when they were disposed of for the Use of the Barbadoes Estate)

7008 15 01

Yearly Income.

By Annual Subscriptions of their Members

485 14 00

By Rent of Lands

57 10 00

By Interest of Monies vested in Securities

387 03 00

Total

930 07 00

Yearly Expences.

By Annual Salaries to Missionaries, Catechists, & Schoolmasters

2165 00 00

By Annual Salaries to the Treasurer, Secretary, and Messenger

190 00 00

Total

2355 00 00

D

The
An Abstract of the, &c.

The Barbadoes Account:

Receipts.
By Sale of 98 Hogsheads of Sugar received from Barbadoes since last Audit (10 of which were Part of the Crop in the Year 1728) ——— 1642 15 09
To which add the Balance of the Treasurer's Account, 31st of January 1728 ——— 851 17 07
And the same make together ——— 2494 13 04

Disbursements.
Paid to the Society's Account for Interest of Money borrowed, and Part of the Principal ——— 490 00 00
Paid for sundry Disbursements for the Plantations in Barbadoes ——— 1945 13 11
Ballance remaining in the Treasurer's Hands, the 31st of January 1729 ——— 58 19 05
——— 2494 13 04

Note, The Barbadoes Estate is not Applicable to the General Uses of the Society, the supporting of Missionaries, Catechists, and Schoolmasters, &c. but is appropriated to particular Uses mentioned in General Codrington's Will.
The Names of the Society's Missionaries, Catechists, and Schoolmasters, with their Yearly Salaries, and the Places to which they are appointed, as they stand on the List, the 31st of January 1729.

New England.

<table>
<thead>
<tr>
<th>Name</th>
<th>Place</th>
<th>Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. Honeyman</td>
<td>Missionary at Rhode-Island</td>
<td>£70</td>
</tr>
<tr>
<td>Mr. Pigot</td>
<td>Missionary at Marble-Head</td>
<td>£60</td>
</tr>
<tr>
<td>Mr. Mac Sparvan</td>
<td>Missionary at Narraganset</td>
<td>£70</td>
</tr>
<tr>
<td>Mr. Plant</td>
<td>Missionary at Newbury</td>
<td>£60</td>
</tr>
<tr>
<td>Dr. Cutler</td>
<td>Missionary at the New Church in Boston</td>
<td>£60</td>
</tr>
<tr>
<td>Mr. Miller</td>
<td>Missionary at Braintree</td>
<td>£60</td>
</tr>
<tr>
<td>Mr. Usher</td>
<td>Missionary at New Bristol</td>
<td>£60</td>
</tr>
<tr>
<td>Mr. Mills</td>
<td>Schoolmaster at Boston</td>
<td>£15</td>
</tr>
<tr>
<td>Mr. Johnson</td>
<td>Missionary at Stratford in Connecticut</td>
<td>£70</td>
</tr>
<tr>
<td>Mr. Caner</td>
<td>Missionary at Fairfield in Connecticut</td>
<td>£30</td>
</tr>
<tr>
<td>Mr. Browne</td>
<td>Missionary at Providence</td>
<td>£60</td>
</tr>
<tr>
<td>Mr. Watts</td>
<td>Schoolmaster at Annapolis-Royal</td>
<td>£10</td>
</tr>
</tbody>
</table>
## New York.

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. Standard</td>
<td>Missionary</td>
<td>West Chester</td>
<td>50</td>
</tr>
<tr>
<td>Mr. Poyer</td>
<td>Missionary</td>
<td>Jamaica, Long-Island</td>
<td>750</td>
</tr>
<tr>
<td>Mr. Jenney</td>
<td>Missionary</td>
<td>Hempsted, Long-Island</td>
<td>350</td>
</tr>
<tr>
<td>Mr. Gildersleeve</td>
<td>Schoolmaster</td>
<td>Hempsted</td>
<td>10</td>
</tr>
<tr>
<td>Mr. Cleator</td>
<td>Schoolmaster</td>
<td>Rye</td>
<td>15</td>
</tr>
<tr>
<td>Mr. Huddlesone</td>
<td>Schoolmaster</td>
<td>New York</td>
<td>20</td>
</tr>
<tr>
<td>Mr. Stoupe</td>
<td>Missionary</td>
<td>New Rochel</td>
<td>50</td>
</tr>
<tr>
<td>Mr. Colgan</td>
<td>Catechist</td>
<td>New York</td>
<td>50</td>
</tr>
<tr>
<td>Mr. Forster</td>
<td>Schoolmaster</td>
<td>West Chester</td>
<td>20</td>
</tr>
<tr>
<td>Mr. Taylor</td>
<td>Schoolmaster</td>
<td>Staten Island</td>
<td>15</td>
</tr>
<tr>
<td>Mr. Wetmore</td>
<td>Missionary</td>
<td>Rye</td>
<td>50</td>
</tr>
<tr>
<td>Mr. Miln</td>
<td>Missionary</td>
<td>Albany</td>
<td>50</td>
</tr>
<tr>
<td>Mr. Denton</td>
<td>Schoolmaster</td>
<td>Oyster Bay, Long-Island</td>
<td>30</td>
</tr>
<tr>
<td>Mr. Campbell</td>
<td>Missionary</td>
<td>Brookhaven</td>
<td>60</td>
</tr>
<tr>
<td>Mr. Dwight</td>
<td>Schoolmaster</td>
<td>North Castle</td>
<td>10</td>
</tr>
</tbody>
</table>

## New Jersey.

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. Vaughan</td>
<td>Missionary</td>
<td>Elizabeth-Town</td>
<td>60</td>
</tr>
<tr>
<td>Mr. Skinner</td>
<td>Missionary</td>
<td>Amboy</td>
<td>60</td>
</tr>
<tr>
<td>Mr. Horwood</td>
<td>Missionary</td>
<td>Burlington</td>
<td>70</td>
</tr>
<tr>
<td>Mr. Ellis</td>
<td>Schoolmaster</td>
<td>Burlington</td>
<td>20</td>
</tr>
<tr>
<td>Mr. Holbrook</td>
<td>Missionary</td>
<td>Salem</td>
<td>60</td>
</tr>
</tbody>
</table>
Pennsilvania.

Mr. Ross, Missionary at Newcastle —— 70
Mr. Wayman, Missionary at Oxford and
Radnor ———— 5
Mr. Becket, Missionary at Lewes ——— 60
Mr. Hackett, Missionary at Apoquineminck 60
Mr. Backhouse, Missionary at Chester —— 60

South Carolina.

Mr. Hasel, Missionary at St. Thomas’s —— 50
Mr. Guy, Missionary at St. Andrew’s —— 50
Mr. Morrit, Missionary at Wineaw ——— 50
Mr. Varnod, Missionary at St. George’s —— 50
Mr. Leslie, Missionary at St. Paul’s ——— 50
Mr. Jones, Missionary at St. Helen’s —— 50
Mr. Lambert, Catechist at Charles-Town —— 50
Mr. Thomas, Missionary at Goose-Creek —— 50
Mr. Dwight, Missionary at St. John’s—— 50

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**Note.** The Society allow Ten Pounds' worth of Books to each Missionary for a Library, and Five Pounds worth of small Tracts to be distributed among their Parishioners; and several other Parcels of Books as Occasion offers, and where the Society find them wanting.
AN ABSTRACT
OF THE
CHARTER
OF THE
Society for the Propagation of the
Gospel in Foreign Parts.

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 inform'd,
that in many of Our Plantations, Colonies,
and Factories beyond the Seas, belonging
to Our Kingdom of England, the Pro-
vision for Ministers is very mean; and
many
many others of Our said Plantations, Colonies, and Factories, are wholly desti-
tute and unprovided of a Maintenance for Ministers, and the Publick Worship of
God; and for lack of Support and Maintenance for such, many of Our loving Sub-jects do want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and In-ديلity; 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 more encouraged to pervert and draw over Our said loving Subjects to Popish Superstition and Idolatry.

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 whereas We have been well assured, That if We would be graciously pleased to erect and settle a Corporation for the receiving, managing, and dispo-sing of the Charity of our loving Subjects, divers Persons would be induced to ex..
tend 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 the Lords Archbishops of Canterbury and York, the Bishops of London and Ely, the Lord Almoner and Dean of Westminster for the time being, and several others of the Lords the Bishops, the Nobility and Gentry, to be erected 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.

V. And that by the same Name they shall have perpetual Succession.

VI. And that they shall be able and capable in Law to purchase 2000l. per Annum Inheritance, and Estates for Lives or Years, Goods and Chattels of any Value; and to Grant or Demise the said Estates for thirty one Years in Possession only, and not in Reversion, at the full Rent,
Rent, in case no Fine be taken; and in case a Fine be taken, a Moiety at least of the full Value shall be reserved.

VII. And that by the Name aforesaid, they shall, and may be able to Plead, and be Impleaded, and to act and do all other Matters, in as ample Manner and Form as any other Subjects of this Realm, or any other Body Corporate within this Realm of England, can or may do.

VIII. And that the said Society for ever hereafter, shall have a common Seal; and that it may be lawful for them to alter the said Seal as they shall think best.

IX. And for the better Execution of the Purposes aforesaid, We do grant to the said Society, that they shall Yearly meet on the third Friday in February, between Eight and Twelve in the Morning, at a convenient Place appointed by the Society, 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 an Oath for the due Execution of the Office they are chosen into.

X. And Our farther Will and Pleasure is, That the first President of the said Society, shall be Thomas, by Divine Providence; Lord Archbishop of Canterbury, who in Thirty Days after the passing of this Charter, shall issue Summons to the
Members of the Society, to Meet and Elect Vice-presidents, a Treasurer, or Treasurers, Auditors, Secretary, and other Officers, to continue till the third Friday in February 1701.

XI. And that 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.

XII. And We do further Grant, That the said Society shall Meet to transact Business on the Third Friday in every Month, or oftner if need be; and at such Monthly Meeting may elect such Persons to be Members of the Corporation as they shall see fit.

XIII. But Our Will and Pleasure is, That no Act of the Society shall be valid, unless the President, or some Vice-president, and seven other Members, be present, and the Majority of them consenting thereto.

XIV. And Our further Will and Pleasure is, That the said Society may at the First and Second Meeting of the 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 Society, make By-Laws, and execute Leaves.

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

XVI. And may remove such deputed Persons, and cause publick Notification of this Charter, and the Powers thereby granted, in such Manner as they shall think most conducible to the Furtherance of the said Charity.

XVII. And Our further Will and Pleasure is, That the said Society shall Yearly give Account to the Lord Chancellour, or Lord Keeper, and two Chief Justices, or any Two of them, of all Monies received and laid out by them, &c. Witness Our Self at Westminster, the Sixteenth Day of June, in the Thirteenth Year of Our Reign.

*Per brevi de Privato Sigillo,*

*Cocks.*

[Image: A decorative ornamental design]
A LIST of the Members of the Society for the Propagation of the Gospel in Foreign Parts, drawn up in an Alphabetical Order.

MOST Reverend Hugh, Lord Archbishop of Armagh.
Right Revd. Francis, Lord Bishop of St. Asaph.
Dr. Achenbach, Chaplain and Ecclesiastic Counsellour to the King of Prussia.
Mr. Edward Adderley.
Monseur Ancillon, Chaplain to the King of Prussia.
Francis Annesley, Esq.
Israel Anthony Aurere, M. A.

Right Reverend John, Lord Bishop of Bath and Wells.
Right Revd. Thomas, Lord Bishop of Bangor.
Right Revd. William, Lord Bishop of Bristol.

Francis
Members of the Society.

Francis Barnard, D. D.
Philip Bearcroft, M. A.
Right Revd. Dr. Bilberge, Bishop of Stregnetz in Sweden.
Samuel Baker, D. D.
Edward Barker, Esq;
Dr. Basbuisen, Professor of Anhalt's College.
Mr. John Basket.
James Basnage, M. A. at the Hague.
Sir Edward Becher, Kt. Alderman of London.
Mr. Isaac Bebagel, Merchant at Frankfort.
Dr. Bentheim, Provost at Brunswick.
William Berriman, D. D.
Thomas Bisse, D. D. Chancellor of Hereford.
Thomas Blackwell, M. A.
Jonathan Blemman, Esq;
Frederick Bonet, Esq;
George Booth, D. D. Dean of Bristol.
Nathaniel Booth, Esq;
Matthew Brailsford, D. D. Dean of Wells.
Robert Breton, M. A.
Rad. Bridges, D. D.
Thomas Bromfield, Esq;
William Tredwell Bull, M. A.
Richard Bundy, M. A.

Molt Revd. William, Lord Archbishop of
of Cassel.
Right Revd. John, Lord Bishop of Carlisle.
Right Revd. Samuel, Lord Bishop of Chester.
Right Revd. Edward, Lord Bishop of Coventry and Litchfield.
Right Revd. Edward, Lord Bishop of Chichester.
Right Hon. John, Lord Carteret.
Nathaniel Castleton, Esq.;
John Chardin, Esq.;
Mr. Matthew Christoffers, Merchant at Amsterdam.
Nathaniel Cogett, D. D. Dean of Rochester.
Sir Thomas Clarke.
Alured Clarke, D. D.
Thomas Clendon, Esq.;
Francis Clerke, L. L. D.
Godfrey Clermont, M. A. at Amsterdam.
John Comings, Esq.; One of the Barons of the Exchequer.
John Colleton, Esq.;
Sir Clement Cotterel.
Rowland Cotton, Esq.;
Rowland Cotton, Esq.;
Monseigneur Coulez, Dean of the French Ministers at Hall.
Daniel Coxe, Esq.;
Honourable Charles Craven, Esq.;
Sir Thomas Cross, Bart.
Members of the Society.

D.

Right Hon. William, Lord Digby.
The Hon. and Revd. Mr. Henry Dawney.
Daniel Debat, M. A.
Francis Dickens, Esq.;
Abraham de St. Dennis, M. A.
— Dibben, D. D.
Sir John Dolben, Bart. D. D.

E.

Right Revd. Thomas, Lord Bishop of Ely.
Vigerus Edwards, Esq.;
Monsieur L'Enfant, Chaplain to the King of Prussia.
Kingsmill Eyre, Esq.;

F.

Thomas Frank, M. A. Archdeacon of Bedford.
Dr. Fabritius, Professor of Divinity at Leyden.

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