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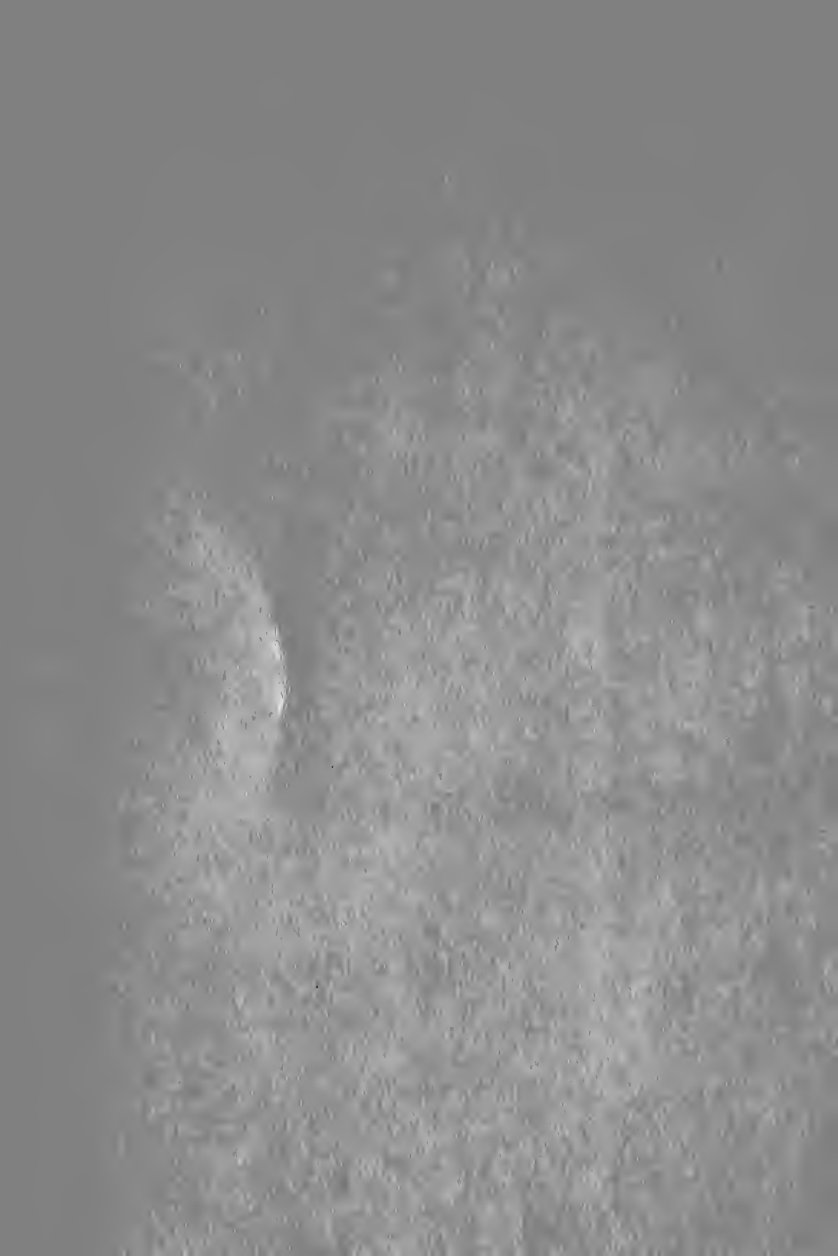

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A

SERMON

Preached before the

Incorporated Society

FOR THE

Propagation of the Gospel in Foreign Parts;

AT THEIR

Anniversary Meeting

IN THE

Parish-Church of St. *Mary le Bow*;

On *Friday* the 19*th* of *February*, 1719.

By Samuel, Lord Bishop of *Carlile*.

London:

Printed for *John Wyat*, at the *Rose* in St. *Paul's-Church-Yard*, 1720.

February 19. 1719.

At the Anniversary Meeting of the Society for the Propagation of the Gospel in Foreign Parts.

AGreed, That the Thanks of the Society be given to the Right Reverend the Lord Bishop of *Carlile*, for his Sermon preach'd this Day before the Society; and that he be desired to print the same.

David Humphreys, Secretary.

MATT. XXVIII. 19, 20.

Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt: Teaching them to obſerve all things whatſoever I have commanded you: And lo, I am with you alway, even unto the End of the World. Amen.

UPON the Occaſion of our preſent aſſembling, and before a *Society* erected *for the Propagation of the Goſpel in Foreign Parts*, I could not think of a Subject more proper for our Meditation, than the Words

which I have choſen, which contain the expreſs Commiſſion of our bleſſed Saviour to his Apoſtles, and by them to all their Succeſſors in the Miniſtry of the Goſpel, in its full Extent. Whereas in a former Commiſſion he had commanded them, *not to go into the Way of the Gentiles, nor to enter into any City of the* Samaritans; *but to go rather to the loſt Sheep of the Houſe of* Iſrael, declaring as they went, That *the Kingdom of Heaven was at Hand*; He now enlargeth their Commiſſion, commanding them for the future *to go and teach all Nations.*

Matth. x. 5, 6, 7.

I know there have been ſome that would confine this Commiſſion to the Apoſtles, and accordingly ſuppoſe that the Promiſe which here follows, of our Lord's *being with them always, even to the End of the World*, to denote no more than his ſpecial Preſence with his Apoſtles, as long as they ſhould live, and be engaged in this Work, even to the End of *that preſent Age or Generation.* But as this is contrary to the receiv'd Interpretation of the Words, as they have been

been underſtood from the Beginning; ſo there is no plauſible Pretence for ſo narrow and confin'd a Senſe of thoſe Words, *alway, even to the End of the World.* He who gave this Commiſſion to his Apoſtles, whilſt he was with them, is the ſame Perſon, who, *when he aſcended up on high, gave Gifts unto Men, giving* not only *Apoſtles and Prophets and Evangeliſts*, as extraordinary Officers in that Age of the Church; but alſo appointing *Paſtors and Teachers* to be continued to the End of the Word, the Reaſon being the ſame in every Age, *for the perfecting of the Saints, for the Work of the Miniſtry, for the edifying of the Body of Chriſt, 'till we all come in the Unity of the Faith and of the Knowledge of the Son of God, unto a perfect Man, unto the Meaſure of the Stature of the Fulneſs of Chriſt*; and conſequently the commiſſion given to the Apoſtles *to go, and to preach the Goſpel to all nations*, and the promiſe of our Lord's *being with them alway, even to the end of the world*, muſt be extended to all, who ſhould from one generation Eph. iv. 8, 11, 12, 13

to another, be call'd to the Work of the Miniſtry, in the Church of Chriſt.

But to inſiſt no longer on what is ſo very plain, I propoſe, in my farther diſcourſing on this Subject, ſuitably to the preſent occaſion, the following method.

I. To conſider the State of the heathen world, when this commiſſion was given, and conſequently the great need there was of ſuch a commiſſion.

II. To ſhew how admirably the publiſhing of the Goſpel was adapted to the mending this State, and that equally in all Nations.

III. To ſhew farther what great Reaſon there was, and ſtill is, for the execution of the ſame commiſſion ever ſince the Apoſtles times.

IV. To examine what encouragement there is for ſo doing at this time.

V. To conclude with a ſerious application of this doctrine to our ſelves.

To

To consider a little the state of the heathen world, when this commission was given by our Saviour, and consequently the great need there was of it. I.

For this I shall choose to cite two passages only, out of the Epistles of St. *Paul*, in both which we have a very sad, but at the same time, a very just description of the state of the heathen world at that time. One is in the Epistle to the *Romans*, where having spoken of the degeneracy of the heathen nations, and at the same time of the inexcusableness of their folly and guilt, in as much as *when they knew God*, that is, when God had manifestly reveal'd himself to them by his works of creation and providence, yet *they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an Image made like to corruptible man, and to birds and four-footed beasts, and creeping things; changing the truth of God into a lie, and worship-* Rom. i. 21, *&c.*

ping and ſerving the creature more than the Creator. He farther ſhews in the ſame diſcourſe, how as a juſt judgment for this their affected ignorance and ſottiſh idolatry, foraſmuch as they *held the truth in unrighteouſneſs*, and *did not like to retain God in their Knowledge, for this Cauſe God gave them up to vile affections, and to a reprobate Mind, to commit abſurd, unnatural and abominable crimes, being fill'd with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs*, with a farther black catalogue of the very worſt qualities and practices, to the end of that chapter.

The other paſſage of the ſame Apoſtle is in his Epiſtle to the *Epheſians*, where reminding thoſe among them who were converted to Chriſtianity, what they had been before their Converſion, he thus ſpeaks; *Remember that ye were in time paſt Gentiles; that at that time ye were without Chriſt, being aliens from the common-wealth of Iſrael, and ſtrangers from the covenants of Promiſe, having no hope, and without God in the World.* And as the conſequence

Eph. ii. 11, 12.

of

of this, they were grievously depraved in their manners, they were (as he before expresseth it) *dead in trespasses and sins, wherein they walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom they had their conversation, in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath.* Ver. 1, 2, 3. These are very affecting Descriptions of a state, than which nothing can be conceiv'd more miserable. For reasonable creatures form'd after the image of God, to become in such a degree degenerated and deformed, as not to know, not to acknowledge the one true and living God their maker, paying their adoration to creatures, even those that were much inferior to themselves, and to images, the work of their own hands; to be given over as a just judgment for this their degeneracy, to follow their own corrupt inclinations and vile affections; to be ensnar'd and led by the influence of evil and accursed

spirits;

ſpirits; to be under the diſpleaſure of their Creator; and to be ignorant of the means and method which he hath appointed for the recovering them to himſelf; to know nothing of the covenants of promiſe, and conſequently to have no ſolid foundation of hope; in a word, to be even as *without God in the world.* 'Tis true, *God had not left himſelf without witneſs* in any part of the world, *the inviſible things of God from the creation of the world, were clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead, ſo that they were without excuſe: becauſe that which might be known of God was manifeſt among them; for God had ſhewed it unto them,* as the ſame Apoſtle ſpeaks. The conſtant works of Providence likewiſe, ſhould have put them in mind of God, who *did good* to all men, *giving them rain from heaven, and fruitful ſeaſons, and filling their Hearts with food and gladneſs.* Nay, *he was not far from any of them; for in him they lived, and moved, and had their being, and were his offſpring,* ſo that they might have *felt after him and found*

Rom. i. 19, 20.

Act. xiv. 17.

Act. xvii. 27, 28.

found him, if they had not been grosly and unaccountably stupid.

God had indeed, immediately after the fall of our first parents, intimated to them his gracious intentions, by the promise made of *the woman's seed*, and did in the posterity of *Seth* preserve a seed of pious and righteous men, in the midst of the rest of the world, which was degenerating apace. And after the flood, which had carried off the wicked race, he again in the posterity of *Shem*, preserv'd to himself another generation of men from the common corruption, down to *Abraham*; and of his seed by *Isaac* he chose a whole nation, which by peculiar laws given by *Moses*, he separated from the rest of mankind, that there might be always upon earth a people, that should worship the true God, and continue in covenant with him, till the coming of the *Messiah*. And in every Age there have been, by the secret dispensation of the divine providence, some extraordinary persons raised up, to be instances and examples of virtue, and to instruct

and

and awaken others. And *in every nation*, where any ſhall have been found,
Rom. ii. 16. who truly *fear'd God, and wrought righteouſneſs*, he who is *no reſpecter of perſons*, but *will judge the world in righteouſneſs, according to the declarations of the Goſpel*,
Act. x. 34, 35. will, according to St. *Peter*'s account, accept of them, and reward them according to their reſpective capacities and improvements. But generally ſpeaking, this, that I have been deſcribing from the words of St. *Paul* in the paſſages mention'd, was the deplorable ſtate of the heathen world, when our Lord gave the commiſſion in my text, which is a certain proof that there was great need of ſuch a commiſſion; which will ſtill farther appear from what I propos'd in the next place, *viz.*

II. To ſhew how admirably the publiſhing the Goſpel is adapted to the mending this ſtate of things, and that *in all nations*, one as well as the other; which will be evident from the two conſiderations following:

By

By the Goſpel, the good will of God to all the children of men, without exception, is fully declar'd. 1.

God had indeed, as a reward of the faith and piety of their good father *Abraham*, ſhew'd particular favours to his poſterity, reſcuing thereby one nation, in the midſt of a degenerate world, from the idolatry and wickedneſs which had overſpread mankind; and this only till the ſeaſon came, which he in his wiſdom knew to be moſt proper for the Propagation of true religion amongſt the other nations. This the Jews ſo far miſinterpreted, as to imagine that God had no regard to the reſt of mankind, and therefore, like the elder Son in the Parable, they were much offended at their father's ſhewing kindneſs to the younger brother, who had been riotous and extravagant, but now repented and returned to his Father with ſorrow and ſhame. But God's Thoughts were not as theirs, and therefore *in the fulneſs* of time he clearly teſtified by the coming of our Lord, that *he was no reſpecter of perſons*;

but

but that in every nation *every one who ſhould fear God and work righteouſneſs ſhould be accepted of him*, as certainly as any of thoſe who ſhould have deſcended lineally from *Abraham*. For what could poſſibly give greater aſſurance of this truth, than to behold the Son of God cloathed in humane nature, and declaring openly, that *God ſo lov'd the world, that he gave his only begotten Son, that whoſoever believ'd in him might not periſh, but have everlaſting life*; and again, that *God ſent not his Son into the world to condemn the World*; (as might have been juſtly fear'd) *but that the world through him might be ſav'd?* And accordingly we find him calling, not only the Jews to believe in him, but encouraging perſons of other nations, ſuch as the Jews deſpiſed, and from whom they kept at a diſtance, by giving inſtruction to them, and doing kind offices for them; inviting without exception, all that *labour'd and were heavy laden* with the burden of their ſins, and the conſequences of them, *to come to him, and to learn of him, who was meek and lowly in Heart*; and *to take*

John iii. 16, 17.

Matt. xi. 28, 29, 30.

take upon them his easy and light Yoke, that they might *find rest to their Souls*. After all which he commissioned his Apostles *to go and teach all nations*, &c. which accordingly they did with great success, from the force of his promise *to be with them*; receiving into his Church by baptism, all such as believ'd in him upon their preaching without distinction. They accordingly declar'd, that *God would have all men to be saved, and to come to the knowledge of the truth*; and forasmuch as sinners were at a great loss to know by what means they might be restored to the favour of God, St. *Paul* adds, that as *there is one God*, so there is *one Mediator between God and man, the man Christ Jesus, who gave himself a ransome for all, to be testified in due time, whereunto*, says he, *I am ordained a Preacher and an Apostle, I speak the truth in Christ, and lie not, a teacher of the* Gentiles *in faith and verity*. And yet farther, whereas men could not but be sensible of their own great weakness and inability of themselves to comply even with the gracious terms of the

1 Tim. ii. 4, &c.

Gospel,

Gospel, the assistance of the divine Spirit is thereby promised to them upon their entering into the Church by Baptism, not only to the *Jews* and *to their children*; but *to all that were afar off, even as many as the Lord their God should call.*

Acts ii. 38, 39.

We are to consider farther, that altho' our Lord came not into the world, and did not offer himself up as a sacrifice for sin, till the later ages of it; yet that he was the person design'd from the beginning, promis'd to our first parents immediately after their fall, as well as afterwards to *Abraham* and his seed by *Isaac*, the person of whom *Moses* and the Prophets all along spake, and whose coming they foretold; and finally that what he did and suffered was regarded by God for the benefit of mankind, from the very beginning, so that all truly pious and virtuous men, not only the lineal descendents of *Abraham*, but all the good Patriarchs, down from *Adam* to *Abraham*, and from *Abraham* to *Moses*, and again down from *Moses*, to the time of our Lord's appearing in the flesh, all that truly

truly *fear'd God, and wrought righteouſneſs*, were accepted of God through the mediation of this Redeemer, as ſurely as thoſe who have actually believ'd in him ſince his appearing. To all which we may ſtill farther add, that according to the declarations of the ſame Goſpel, the perſon by whom God thus manifeſted his good will to men, was no other than *the word made fleſh, the ſame who was in the beginning with God, who was* himſelf *God, by whom all things in heaven and in earth*, even men themſelves, *were made*; and conſequently, as his becoming man was an infallible teſtimony of the divine good-will to men, ſo he could not want ſufficient ability to perform all that he had undertaken for the recovery of men to God, namely the being a powerful Mediator and Interceſſor on their behalf. The publiſhing of this doctrine muſt therefore neceſſarily have been a proper means of converting the Gentiles to God, and bringing them to repentance and obedience; eſpecially if we conſider in the ſecond place, John i. 1, 2, 3, 4.

2. That the precepts of the Gospel are such as are plainly fitted for the use of all mankind, of what kindred or nation soever.

The law of *Moses*, as given to the Jews, had, besides the great moral Precepts contain'd in the two tables, abundance of ritual and ceremonial ordinances, peculiarly suited to the genius of that people, and indeed such as were design'd, by employing them in external rites and ceremonies of their own, to preserve them from complying with those of their idolatrous neighbours, and thereby to distinguish and separate them from the rest of the world, and to prevent the contagion of their idolatrous and vicious manners. But our blessed Saviour, who came to reveal the whole will of God to mankind, and to use the last and best means for the recovery of a degenerate world from its fallen estate, gave no other laws, but such as were admirably suited to the frame and design of humane nature. The summ of his precepts is contain'd in those *two great Commandments*, which

are

are also *the summ of the law and the Prophets*, namely, *the loving God above all*, and *the loving our neighbour as our selves*. The great design of his religion is *to teach us, That denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world*; that we should reverence and obey our maker; be kindly affected one towards another; that we should keep our bodies in subjection to our spirits, and improve our spirits to as great a resemblance of almighty God, in purity and Charity, as they are capable of. And what is superadded in Christianity beyond these moral Precepts, in order to our acceptance with God, and our attaining to the truly christian temper and practice, is only to approach to the great Father of all, in the name, and through the mediation of his only begotten Son in our nature; and to make use of the several institutions of our Lord, in order to the deriving from him that divine Spirit, which is absolutely necessary to the renewing our [illegible], and the conducting our lives; particularly,

Mat. xxii. 36, 37, 38, 39, 40.

Tit. ii. 12.

ticularly, those two plain and easy external rites of *baptism with water, in the Name of the Father, of the Son, and of the holy Ghost*, according to the Precept of my Text, at our admission into the visible body of Christ; and partaking of *the Lord's-Supper*, in solemn remembrance of his precious body and blood, broken and poured out upon the Cross, as a sacrifice for us. These are the precepts of our Saviour's Gospel, in all which there is nothing but what is perfectly agreeable to the apprehension and reason of mankind, what is truly perfective of our nature, what tends directly to our present Satisfaction, and our eternal welfare, and what all men, as soon as they are duly instructed in the doctrine of the Gospel, may by the assistance of the divine Spirit, which is there also freely offer'd and promis'd to them, easily and chearfully perform, and what, if they are well-dispos'd in their minds towards God, they will not fail readily to comply with.

And.

And this is another plain evidence, that the publiſhing the Goſpel of our Saviour was admirably fitted for the Benefit of *all nations*, one as well as the other.

III. I proceed, according to my propoſed method, to ſhew what great reaſon there was, and ſtill is, down from the time of the Apoſtles, to execute the ſame commiſſion.

That this commiſſion was given, not only to the Apoſtles, but to all thoſe alſo, who ſhould ſucceed them in the miniſtry of the Goſpel, *to the end of the World*, I took notice at the beginning; and the reaſons have been, and ſtill are, and always will be the ſame to the laſt. The condition of the reſt of the nations, to whom the Goſpel hath not been, and is not yet publiſh'd, has been, and is the very ſame deplorable condition, that it was in the Apoſtles days. They know not their Maker; they are, as it were, *without God in the World*; they are uninſtructed in the only method which God hath appointed of approaching to him, by a Mediator; they are inſenſible of

the great Concernments of their immortal Souls, and very uncertain, at the beſt, in their apprehenſions of a future life; they are abandon'd to their luſts and paſſions; and under the dominion of Satan. The doctrine of the Goſpel hath always been, and ſtill is equally adapted to the mending this their miſerable eſtate, as it was at the firſt publiſhing it. The good will of God toward the whole race of mankind is declar'd by the ſame Goſpel equally as then; and the Precepts of Chriſtianity are as much accommodated both to their reaſon and intereſt, as they were formerly: So that the reaſons for proceeding in the execution of this commiſſion always have been, and ſtill are the ſame as at the firſt. And it is indeed a great reproach to the Chriſtians, both of the later ages and of the preſent, that they have not had, nor yet have the ſame concern and zeal for propagating their holy religion which appear'd plainly in the Apoſtles and primitive Chriſtians, and thoſe who ſucceeded them for ſome ages. The truth of the matter is,

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The regard of Christians to their religion is notoriously abated since those times. They were at first in a low and persecuted state, and entertain'd a mean opinion of this world, and all its enjoyments, and consequently their minds were turn'd chiefly towards the concernments of Religion, both that they might practise it themselves, and propagate it amongst others. But when the Church began to arrive at a peaceable and flourishing Estate, the love of this present world, as through the corruption of humane nature it is apt to do, eat out the love of Religion, whereby the Professors of Christianity first became careless of their own spiritual concernments, and no wonder then, if they grew indifferent about the spiritual welfare of others. A worldly, ambitious, and contentious spirit prevail'd, whereby there was a Stop put to the Progress of the Gospel; and where it continued to be profess'd, by the Encouragement of secular powers, the spirit and life of Christianity being once lost, it had no more

force and power in it, to increaſe the number of its proſelytes. To which we may add, that ſince the great increaſe of antichriſtian Power in the Church, the doctrine and the worſhip of the Goſpel have been ſo grievouſly corrupted, and the Profeſſors of Chriſtianity ſo miſerably divided, that it cannot be expected, till the ſtate of the chriſtian Church be much amended, that the Goſpel ſhould make its way in the world, as it did in thoſe Days, whilſt it was publiſh'd in its Apoſtolical purity and ſimplicity, and whilſt the publiſhers of it were of *one heart*, and *one ſoul*, *of one faith*, and *of one communion*.

But here it may be farther ſaid, There was in the Apoſtles days, and for ſome time after, great encouragement to ſuch a deſign as this, of preaching to the unbelieving world. They had the power of ſpeaking diverſe tongues, and of doing other miraculous works, whereby they carried their teſtimony along with them, and had a capacity of converſing with people of different languages. But

what

what encouragement have we now to attempt the ſame thing, when we want the ſame advantages? This I propoſed to ſhew under the next particular I mention'd, *viz.*

What encouragement we have, even in theſe Days, to this purpoſe. IV.

And here it muſt be own'd, that the miraculous powers, by which the Apoſtles were enabled to give teſtimony to their miſſion, are ceaſed, and the preachers of the Goſpel can no more ſpeak to foreign nations in their own languages. But then, as theſe extraordinary powers were then neceſſary to the publiſhing and confirming the doctrine of Chriſtianity, till it was ſpread abroad in the World, and profeſs'd by whole nations, and encouraged by Princes; ſo by that time it might have been reaſonably hoped, that it would have ſpread it ſelf farther and farther, even to the utmoſt ends of the Earth, without ſuch extraordinary aſſiſtance; and there are ſtill the ſame grounds of encouragement, as there were when miracles firſt ceas'd in the Church. For, *Firſt*,

1. *First*, What I have juſt now been inſiſting on, is very evident, That the Goſpel is in its own nature, ſo well adapted to relieve the miſerable condition of mankind, that it ſeems to want nothing, but to be fairly ſhewn and repreſented to the world, to make it receiv'd every where. Were but pure Chriſtianity publiſhed in any part of the world, diſentangled from all unneceſſary and unprofitable controverſies and diſputes, and did at the ſame time, the publiſhers and the profeſſors of it ſhew forth its excellency in their tempers and their lives, it would certainly appear ſo beautiful and lovely, as to excite the admiration of all its hearers and obſervers, and move them with all readineſs and thankfulneſs to embrace a Religion, which taught ſuch doctrines, and which produced ſuch effects.

But here alas! as I before obſerv'd, began the ſtop of its progreſs in the world; when a ſpirit of ambition, worldly-mindedneſs and contention prevailed in the Church; when Chriſtians ceaſed

to

to be *one body*, and became divided into ſects and parties, each of them cenſuring, reviling, and condemning one another; when their tempers and practices were no better than thoſe of the pagans themſelves; it was then very unlikely that it ſhould recommend it ſelf to unbelievers. But could thoſe who now profeſs and publiſh this Religion, be yet prevail'd upon to return to the temper and practice of the Apoſtles and primitive Chriſtians, the preaching the Goſpel now, would naturally produce the ſame effects it had then. Their *Light would ſo ſhine amongſt Men*, that thoſe who ſhould hear their doctrine, and *ſee thir good works*, would be powerfully moved *to glorifie God*, by entertaining a Religion ſo worthy of him; and the great Author of it would not fail to add his Bleſſing to ſuch endeavours. For,

Secondly, We have in my Text, our bleſſed Saviour's expreſs promiſe to that purpoſe, *Lo, I am with you alway, even to the end of the world*; *with you*, that is, and 2.

and with all others that ſhall be faithfully employ'd in the ſame good work.

If we are thoroughly convinced that the Chriſtian Religion is of God, we can make no queſtion, but that he will graciouſly aſſiſt and ſucceed all thoſe who ſincerely labour in the publiſhing it. But we have moreover this direct promiſe made by the Son of God himſelf; of the performance of which we can have no reaſon to doubt, when we conſider that he came down from heaven, on purpoſe to eſtabliſh this Religion in the world; and that before his Departure he aſſured his Apoſtles, that tho' he ſhould not continue with his Church by his bodily preſence, yet he would

John xiv. 15. *ſend another Comforter*, or *Advocate*, *who ſhould abide with them for ever*, *even the Spirit of truth*, *whom the world could not receive*, *becauſe it ſeeth him not*, *neither knows him*; *but they knew him*; *for he dwelt with them*, *and ſhould be in them.* The promiſe of the Holy Ghoſt, (as I took notice before) not indeed in its extra-

ordinary

ordinary and miraculous gifts, but for the guidance and assistance of all the genuine members of Christ's body, and particularly of those, who were to minister therein, was plainly made to all future ages, as well as to that of the Apostles, even to all who should, according to our Lord's appointment, be receiv'd by Baptism into that Body of which he is the Head. But yet farther,

Thirdly, There are moreover throughout the sacred writings, diverse intimations, that the Religion of our blessed Saviour shall be yet propagated in the world, more abundantly than it hath been hitherto. The various predictions in the old Testament, relating to the prosperity and enlargement of the Church, are express'd in such lofty terms, as cannot easily be interpreted of what has hitherto come to pass, without expecting much more. Old *Simeon*, when he took our Lord into his arms, declared him to be *a Light which should lighten the Gentiles, and the Glory of his people* Israel. He was indeed *the Glory of Israel*, as being 3.

Luk. ii. 32.

being according to the flesh of that race; but by reason of their general unbelief, he became to them, *a stumbling stone*, and *a rock of offence*; and they have, by the righteous judgment of God, fallen under disgrace and reproach ever since his appearing. And although many of the *Gentiles* have been *enlightened* by him, yet vast regions still *sit in darkness, and the shadow of death*. But St. *Paul* hath given us ground of hope, that there will yet be a new call and conversion of *Israel*, when our Lord shall become *their Glory*, in the full Sense of *Simeon*'s prediction; and that this shall be introduced by *the coming in of the fulness of the Gentiles*. But again, we may still add, as a farther encouragement,

Rom. ix. 33.

Rom. xi. 25, 26.

4. That there hath of late Years appear'd the beginning of a good spirit arising up amongst Christians, inclining them to do their part towards the accomplishment of these predictions, and thereby giving us hopes that the time is drawing near.

It

It is well known, that the Church of *Rome* has for a long time gloried in its sending abroad missionaries to make proselytes to Christianity: but the great injury that Church has done to this holy Religion, by the gross errors and corruptions it has introduced, and consequently the misrepresentation its missionaries must necessarily have made of it to the heathen world; besides the way and manner in which many of them have endeavour'd to make proselytes, by mixing their own Superstitions, with those of the Pagans; and moreover the cruelties that have been exercised towards many of those poor innocent People, by those that call'd themselves Christians, and pretended to compel them to entertain the same profession; all these things have tended to bring a reproach upon Christianity, and to render the Heathen averse from it. That therefore which I am mentioning under this head is, that some generous attempts have been lately made by the reformed Churches,

Churches, which we hope, by the divine bleſſing, may have better ſucceſs.

That which ſome years ago began in this Kingdom by ſome private perſons, has been ſince encouraged by the Government, and *a Corporation* eſtabliſhed by *that Prince*, to whom, under God, we owe the ſubſiſting of *the Proteſtant Religion* among us, together with our *Laws* and *Liberties*. This pious eſtabliſhment was greatly encouraged and aſſiſted by our late gracious *Queen*, and continues to be ſo, under our preſent excellent *Sovereign*, a Prince, who ſeems rais'd up by Providence, for the carrying on, and finiſhing thoſe many glorious works, begun by our late *Deliverer*. By this *Corporation* thus eſtabliſh'd by *royal Authority*, many of the moſt conſiderable perſons of all ranks and orders amongſt us, are engaged in this work.

And not only in our own nation, but in other Proteſtant Countreys alſo, hath the ſame Spirit appear'd. A few

Miſſionaries

Miſſionaries from *Denmark*, have with leſs aſſiſtance and encouragement than we have here had, made a glorious attempt in the *Eaſt-Indies*, and have been bleſs'd with ſucceſs beyond expectation, amongſt the heathen in thoſe parts.

I take notice of theſe things, to put us in mind, that altho' all good Chriſtians ſadly lament the numbers of thoſe in this age, who are not aſham'd openly to avow their infidelity and apoſtacy from the Religion into which they were baptiz'd, yet on the other hand there are, thanks be to God, no inconſiderable numbers of perſons, who have combin'd together openly to ſtop this current of impiety, uſing their beſt endeavours *to promote chriſtian knowledge and practice*, both at home and abroad. So that there is at preſent an open, declar'd war carrying on between our bleſſed Saviour and the Devil, in which, thoſe who are ſincerely engaged in fighting under our Lord's banner, if they do but perſevere, need not doubt of aſſiſtance from Heaven; even from him, who, when he ſent his Apoſtles on this errand, declar'd, That *all pow-*

er was given unto him in Heaven and Earth, and promiſed *to be alway with them.*

I might have farther reminded you, that ſome years ſince, ſome of the chief of the Clans, of thoſe, with whom we have to do in *America*, came amongſt us, to invite and encourage us to aſſiſt them in this work; in which, altho' the *Society* has not yet been able to make that progreſs which it deſir'd, in converting the Heathen, yet it has not fail'd to make a good attempt towards it, and 'tis to be hop'd, not without ſome good ſucceſs. And it is an encouragement to hope, that there is ſome good inclination in thoſe poor natives to embrace the Goſpel, when, like the man of *Macedonia*, who appear'd to St. *Paul*, they *ſay to us, Come over and help us.* But I muſt draw to a Concluſion, proceeding to what I propos'd in the laſt place, *viz.*

Acts xvi. 9.

V. To apply what I have offer'd on this argument, to the particular occaſion of our preſent aſſembling. And the juſt Inference from the whole is this: If the ſtate of the heathen world be really ſo miſerable, as I have repreſented it; if the publiſhing the

Goſpel

Gospel be a remedy so well adapted; if the reasons and encouragements for propagating our holy Religion, be such as I have endeavour'd to shew them to be; it then certainly becomes all those who are capable of it, to put to their helping hands to so good a work. And we of this Island, are under very peculiar obligations so to do. Whatsoever the motives were which first led us to seek out foreign Countries, it cannot be doubted, but that the end of Providence in giving us success in the attempt, and bringing us acquainted with so many nations at so great a distance from us, by the help of navigation, was not meerly, that we might receive advantages from them in our secular concernments, but that we might also be useful to them in concernments of much greater moment, namely, those which relate to their spiritual and eternal well-being. If God hath testified his regard to all mankind in so eminent a manner by the Gospel of our Saviour; if we do esteem this Discovery, as we profess to do, as an inestimable blessing to our selves, and have at the same

time any real concern for the welfare of our fellow-creatures; we cannot but reckon our ſelves under the ſtrongeſt obligations to impart to them thoſe ſpiritual bleſſings which God hath ſo graciouſly beſtowed upon us. They are certainly *talents*, with which our Lord has entruſted us, in order to our improving them, and for which he will call us to a ſtrict account. Beſides the obligation which we lie under to theſe poor ignorant people themſelves, from the great advantages we receive by our commerce with them, to whom we can make no recompence comparable to this.

And the way of doing this muſt be, firſt to take the beſt care we can, to make thoſe of our own people, who dwell amongſt them, genuine Chriſtians, that they may, by their tempers and lives, make a fair repreſentation of Chriſtianity to the Pagans amongſt whom they live. And if once they become Chriſtians indeed, they will not fail to demonſtrate that they are ſo, by doing what is evidently in their power, I mean having thoſe, whom they employ

as

as servants, the poor *Negroes* from *Africa*, instructed and educated in the Religion of our Saviour. This, from the Power they have over them, (which would not be altered by their becoming Christians, provided they use that power as becomes christian masters, with the moderation they ought to exercise towards their servants, treating them with humanity, and at the same time, instructing them in the principles of Christianity) they would have a mighty advantage of doing with effect, and such as by the blessing of God could not fail of success; hereby making them in the first place, servants to our great Lord and Master in heaven, and much better servants to their earthly masters at the same time.

And if these two things could be first effected, the next which would naturally follow, would be the propagation of the same holy Religion amongst the natives of the Countrey, who, in those western parts, where we are chiefly concern'd in sending and planting Colonies, have been always represented as a plain, honest, and

tractable people, where they have not been abuſed and diſcouraged by the evil treatment, or wicked lives of thoſe who have call'd themſelves Chriſtians, but were not ſo. Theſe are the things deſign'd and purſued by this *Society*, by ſending over Miniſters, and Catechiſts, and Schoolmaſters, by furniſhing them with Bibles and Prayer-books, and other plain Tracts proper for their inſtruction and edification. Of what progreſs has been made therein, an account is given in the papers annex'd to the Sermons which are yearly publiſh'd on this occaſion, whereby it will be found, that notwithſtanding the anniverſary contributions of the members of the *Society*, and the many caſual benefactions, which have not been inconſiderable, the neceſſary expences of the *Society* have been, and are much larger than their certain income, ſo that ſtill this good work labours under very great difficulties, as all other good works commonly do. What remains therefore to be done is, firſt *to pray earneſtly to the Lord of the harveſt, that he will ſend forth Labourers into* this field; that he will incline men of a truly Apoſtolical Spirit, who, from a fervent love to God and our bleſſed Redeemer, and an hearty good-will to men, may freely offer themſelves to engage in this miſſion, ſuch as may with fidelity and diligence preach the doctrine of Chriſt, after the example of the Apoſtles, and who by their converſations, as well as their doctrine, may recommend the Religion of our Saviour

to

to all with whom they converſe. And in the next place, that God will open the hearts of all that are able, and eſpecially of thoſe who have greatly increas'd their wealth by trading with thoſe nations, to contribute chearfully and liberally towards the neceſſary charge of the work.

Surely there cannot be ſtronger motives to this purpoſe, than thoſe which I have already laid before you. Shall the great God, our heavenly Father, expreſs ſo much concern for the children of men, as he hath done, in giving his only begotten Son to take our nature upon him? Shall the only begotten Son of the Father condeſcend to ſo low a ſtate, and undergo ſuch ſevere ſufferings for our ſake? Shall he ſend forth his Apoſtles, and their Succeſſors, in the miniſtry of the Goſpel, to preach his Goſpel *to all nations*, promiſing *to be with them alway, to the end of the world?* Hath he freely made us partakers of theſe ineſtimable favours, by communicating to us the knowledge of his Goſpel; and put an opportunity into our hands of imparting the ſame knowledge to our fellow-creatures? Have we any real ſenſe of the value of thoſe immortal ſpirits, with which we and they are equally inſpired, and of that eternal State of happineſs, for which both we and they are deſign'd? Do we firmly believe, that there is no other way of being accepted of God, ſince our departure from the ſtate of innocence, ſo as to be capable of the rewards

promiſed in the Goſpel, but by the one great Mediator between God and man, our Lord Jeſus Chriſt; and that how compaſſionate ſoever our heavenly Father may be to thoſe who are, without their own fault, ignorant of the Goſpel of his Son; yet if we, who are bleſs'd with the knowledge of it, do not that which is proper for us in communicating the ſame knowledge to others, that their ignorance, and the conſequences of it, will be laid as an heavy charge upon us, at the great day of account? And can we forbear after all this, dare we refuſe, as we have ability and opportunity, to exert our ſelves vigorouſly in ſo glorious an Undertaking?

May Almighty God excite in all of us a fervent deſire to be ſubſervient to his Providence, in carrying on that great deſign which he himſelf propoſed in ſending his Son into the World, and cauſing his Goſpel to be publiſh'd; thus ſecuring the Salvation of our own Souls, and as much as in us lies, procuring that of many others, to the increaſing our own Reward, and multiplying the numbers of thoſe, who ſhall join together in Heaven, in celebrating the Praiſes of our Creator and Redeemer through eternal ages, aſcribing bleſſing, and honour, and glory, and power, to him who ſitteth upon the Throne, and to the Lamb for ever and ever. Amen.

Rev. v. 13.

FINIS

AN

ABSTRACT

OF THE

Proceedings of the *Society*

For the *Propagation of the Gospel in Foreign Parts*, from the 20*th* of *February* 1718, to the 19*th* of *February* 1719.

THE *Society*, since the 16*th* of *January* 1718, the Date of the Auditors Report for that Year, to the 21*st* of *January* 1719. the Date of their last Report, have receiv'd the following Benefactions towards the enabling them to carry on the pious Designs for which they were first incorporated.

On the 13*th* of *February* 1719, the Treasurer acquainted the Board that he had received

l. s. d. ceived a Benefaction of two *Guineas* from a
2 02 0 Lady who deſires to be unknown; ano-
2 02 0 ther of two *Guineas* from a Perſon that deſires to be unknown by Mr. *Adams* of *Alſcot* near *Burford*, in *Oxfordſhire*; another
1 01 0 of a *Guinea* from the Reverend Dr. *Foulks*;
0 10 6 and another of Half a *Guinea* from the Reverend Mr. *Daubrie* of *Woolverhampton*: Ano-
2 10 0 ther of *Fifty Shillings* from *Walter Rudings* Eſq; of *Leiceſter*, by Order of the Reverend Mr. *Cart*: All by the Hands of the Reverend Mr. *Shute*. Alſo that he had received
1 00 0 a Benefaction of *Twenty Shillings* from the Reverend Mr. *Bewick*, by Mr. *Calverly Bew-*
0 10 6 *ick*; another of Half a *Guinea* from a Perſon unknown, by the Reverend Mr. *Arrowſmith*;
1 01 0 another of a *Guinea* from a Perſon unknown;
100 00 0 another of *One Hundred Pounds* from the Right Honourable, the *Dowager* Lady *Lanesborough*, by the Hands of the late Lord
50 00 0 Biſhop of *Briſtol*; another of *Fifty Pounds* from Mr. *Francis Pingelly*, remitted by the Reverend Mr. *Boughton* of *Plymouth*; another
1 01 0 of a *Guinea* from the Reverend Mr. *White* of *Hampſhire*, by Mr. *Newman*; another of
100 00 0 *One Hundred Pounds*, from the Right Honourable the Lady *Vandeput* at *Richmond*, by the Reverend Mr. Arch-Deacon *Greene*; and
10 10 0 another of *Ten Guineas* from a Clergyman near *Peterborough*, by the Right Reverend the Lord Biſhop of *Peterborough*. On the 20*th* of *February*, *Edward Jennings* Eſq; paid the Trea-

Treaſurer a Benefaction of a *Guinea* from a Perſon unknown, by the Hands of the Reverend the Dean of *Chicheſter*; and the Reverend Dr. *Hayley* paid a Benefaction of Half a *Guinea* from a Perſon unknown; and the Reverend Mr. *Bridges* alſo paid a Benefaction of Half a *Guinea* from a Lady who deſires to be unknown. On the 27*th* of *February*, the Lord Biſhop of *Carliſle* paid the Treaſurer *Five Guineas* from an unknown Perſon, left with the Curate of the Church of St. *Mary-le-Bow*; and the Treaſurer on the 4*th* of the ſame Month alſo receiv'd a Benefaction of *Ten Pounds* of Mr. *Rooſe*, by Order of Mr. *William Busby*, from Mr. *John Alleyne* of *Loughborough*. On the 20*th* of *March*, the Treaſurer acquainted the Board that he had received a Benefaction of *Fifty Pounds* from a Perſon unknown, by the Reverend Mr. *Gibbs*, remitted by Mr. *Donning* Merchant in *Briſtol*, with the Money collected in the ſeveral Pariſhes there; and that Mr. *Donning* had not charg'd any thing for his Commiſſion, and Trouble in receiving, and remitting the ſame; for which, and his former kind Aſſiſtance in the like Caſes, the Society do hereby return their grateful Acknowledgments to Mr. *Donning*. On the ſame Day the Treaſurer acquainted the Board that he had received a Benefaction of *Five Guineas*, from a Perſon unknown, by the Hands of Mr. *Seth Loſthouſe*, and the Reverend Dr. *Waugh*.

	l.	*s.*	*d.*
	1	01	0
	0	10	6
	0	10	6
	5	05	0
	10	00	0
	50	00	0
	5	05	0

l. *s* *d.* *Waugh.* On the 17*th* of *April*, the Treasurer acquainted the Board that he had re-
100 00 0 ceived a Benefaction of *One Hundred Pounds* from a Person unknown, by the Hands of
0 05 0 Mr. *Joseph Wilson*; and another of *Five Shillings* from a Person unknown, by the Hands of the Reverend Dr. *Wilcocks*. And the Reverend Dr. *Astry* paid the Treasurer a
20 00 0 Benefaction of *Twenty Pounds* from a Person who desires to be unknown, by the Hands of the Reverend Mr. *Newcomen*. And the Reverend Mr. *Shute* paid the Treasurer a Benefaction of
1 01 0 a *Guinea* from Mr. *Boynton*; another of a
1 01 0 *Guinea* from Mrs. *Gee*; another of Half a
0 10 6 *Guinea*, from Mr. *Davies*; another of Half
0 10 6 a *Guinea* from Mr. *Johnson*; another of
0 05 0 *Five Shillings* from Mr. *Meareall* of *Beverly*
0 10 6 in *Yorkshire*; another of Half a *Guinea* from a Gentlewoman at *White-Chappel*; another
0 02 6 of Half a *Crown* from a Gentlewoman in
1 00 0 *Aldersgate* Parish; another of *One Pound*, by Mr. *Fenwick* of *Halaton*, from two Gentlemen that desire to be unknown; and another of
20 00 0 *Twenty Pounds*, remitted by the Reverend Mr. *Portman* of *Madersfield*, from a Person who desires to be unknown. On the 13*th* of *May*, the Treasurer receiv'd a Benefacti-
1 01 0 on of a *Guinea* from a Person unknown, by the Hands of the Reverend Dr. *Waugh*. On the 15*th* of the same Month, Sir *John Philipps* paid the Treasurer a Benefaction of

Forty

	l.	s.	d.
Forty Shillings from Mr. *John Burnel*, Collector of the Exciſe in *Wales*; and on the 26*th* of the ſame Month, the Reverend Mr. *Shute* paid the Treaſurer Half a *Guinea* from the Reverend Mr. *Daubrie* of *Woolverhampton*.	3	00	0
	0	10	6
On the 19*th* of *June*, the Treaſurer acquainted the Board that he had receiv'd a Beneſaction of *Five Guineas* from a Perſon unknown, by the Hands of the Reverend Dr. *Waugh*;	5	05	0
another of *One Pound* from Mr. *Saunders* of *Stamford*, by the Hands of Mr. *Edwards*;	1	00	0
another of *One Pound* from a private Society at *Exeter*;	1	00	0
and another of *Ten Shillings* from Mr. *Peter Osborn*,	0	10	0

both remitted by the Reverend Mr. *Richard King*, together with the ſeveral Collections which were made on his Majeſty's Letters in, and about *Exeter*; and the Society think themſelves obliged to return their Thanks to the Reverend Mr. *King*, in a particular Manner, for the great Trouble and Charge he hath been at, in receiving and remitting the ſaid Collection, and for the great Regard he hath ſhewn to this Society, by encouraging ſeveral Gentlemen in his Neighbourhood to contribute from Time to Time towards carrying on their Deſigns. On the 17*th* of *July*, the Reverend Mr. *Shute* paid the Treaſurer a Beneſaction of *Five Pounds* from a Lady who deſires to be unknown, by the Hands of Mr. Archdeacon *Wilſon*. On the 18*th* of *September*,

	5	00	0

the

l. s. d.
2 02 0 the Reverend Mr. *Shute* paid the Treasurer a Benefaction of *Two Guineas* from a Lady who desires to be unknown. On the 2*d* of
1 01 0 *October*, the Reverend Dr. *Marshal* paid the Treasurer a Benefaction of a *Guinea* from a Person unknown; and the Treasurer acquainted the Board that he had received
5 00 0 a Benefaction of *Five Pounds* from the Reverend Mr. *Samuel Saunders*, Rector of *Burleigh* in *Rutlandshire*, by the Hands of the
0 02 1 Reverend Mr. *Sampson Eastwick*. On the 16*th*
0 02 1 of *October*, the Treasurer acquainted the
0 01 0 Board that he had receiv'd a Benefaction
21 00 0 of *Twenty Guineas* from a Person unknown, by a Person who desires to be unknown; and
1 01 0 another of a *Guinea* from a Person who desires to be unknown, by the Hands of Mr. *Newman*. On the 20*th* of *November*, the Reverend Mr. *Lasinby* paid the Treasurer an
20 00 0 additional Benefaction of *Twenty Pounds* from the late Countess Dowager of *Northampton*;
20 00 0 and another of *Twenty Pounds* from the late Countess Dowager of *Berkeley*, which he received some small Time before their Deaths. The many liberal Benefactions of the like Sums, which those noble and pious Ladies have annually contributed to the Designs of this Society, for many Years past, amount-
260 } ing to *Four Hundred and Forty Pounds*, call in
180 } this Place for a Publick Acknowledgement; and the Society do hereby express the grate-

ful

ful Senſe they have of the Charity of thoſe late noble and pious Ladies.

On the 18*th* of *December*, the Reverend Mr. *Shute* paid the Treaſurer a Benefaction of *Fifty Shillings*, from the Reverend Dr. *Tyler* of *Shobden* in *Herefordſhire*. On the 31*ſt* of *December*, the Treaſurer receiv'd a Benefaction of *Five Guineas* from a Perſon who deſires to be unknown, by the Hands of the Reverend Dr. *Waugh*; and on the 21*ſt* of *January*, the Treaſurer alſo receiv'd a Benefaction of *Twenty Guineas* from a Lady, who deſires to have her Name conceal'd, by the Hands of the Reverend Mr. *Wroughton*. For all which Benefactions, the Society have return'd their Thanks to the Donors, by the Perſons that reported, or paid them, excepting only ſuch as came from Perſons unknown; and ſuch charitable Perſons, who have been pleas'd to conceal their Names, are hereby deſired to accept of the Thanks of the Society.

	l.	*s.*	*d.*
	2	10	0
	5	05	0
	21	00	0
	605	11	6

Under this Head, the Society having been inform'd by a Letter from the Reverend Dr. *Elliſon*, Vicar of *New-Caſtle*, that *Fifty Pounds* of the Moneys paid in as collected in the Town of *New-Caſtle* upon *Tyne*, was the Gift of the Worſhipful the Mayor, (then Sir *William Blacket*) Aldermen, and Common Council of that Corporation; and that *Ten Pounds*, other Part thereof, was the Gift of the

Trinity-

Trinity-Houſe in *New-Caſtle* aforeſaid; the Society do hereby acquaint both the ſaid Worſhipful Corporations of the grateful Senſe they have of the good Diſpoſition and Regard they have expreſs'd for the pious Deſigns the Society are engaged in, and deſire them to accept their Thanks for the ſame.

N. B. The ſaid Sums of Money are accounted for in the grand Sum of Collections hereafter mention'd to be made on his Majeſty's late Letters.

N. B. The Benefactions that have been receiv'd ſince the 21*ſt* of *January* laſt, being the Date of the Auditors Account, cannot be included in this Abſtract, but will be ſpecified in the next.

The Society have alſo received ſince the 16*th* of *January* 1718. in *London*, *Weſtminſter*, and *Borough* of *Southwark*, and Places within ten Miles of the ſame, as alſo in other Places, and Sea-Port Towns trading to *America*, ſeveral Sums of Money collected by Vertue of his Majeſty's late gracious Letters to the ſeveral Lords the Biſhops, in whoſe Dioceſe the ſaid Collections were made, the Sum of 2330*l.* 10*s.* 6*d.*½ which with the Sum of 1368*l.* 7*s.* 5*d.*½ received in the preceeding Year, and accounted for in the Abſtract then publiſhed, amounts to 3698*l.* 18*s.* By which Means the Society will be enabled

enabled to continue to ſupport the Miſſionaries which they have already ſent to ſeveral Places in the Plantations in *America*, and to provide for ſuch as they have engaged to ſend to ſupply the Vacancies there; and the Society deſire all charitable Perſons, who have been pleaſed to contribute in this manner, towards the Deſigns of the Society, and alſo the Reverend the Clergy, and others who have uſed their utmoſt Diligence in promoting and collecting theſe Charities, to accept their Thanks for the ſame.

The Society, purſuant to the Power given them by their Charter, have, ſince the laſt Anniverſary Meeting, elected the following Gentlemen into their Body: The Reverend Mr. *Amy Lullin*; The Honourable *Samuel Shute* Eſq; Governour of *New England*; The Reverend Mr. *Gordon*, of the Iſland of *Barbadoes*; The Honourable Mr. *Gulman*, Reſident for his Majeſty as Elector of *Hanover*, at *Frankfort*; The Reverend Dr. *Smalbrook*, Cannon of *Hereford*; *Thomas Wentworth* Junr Eſq; Member of Parliament for *Morton* in *Yorkſhire*; and the Reverend Dr. *Nathaniel Marſhall*, Chaplain in Ordinary to his Majeſty.

The Society have this Year received into their Service the Reverend Mr. *Robert Wayman*, who is appointed their Miſſionary to *Oxford* and *Radnor* in *Penſilvania*, with a Salary of *60l. per Annum*, one of which Congregations conſiſts chiefly of *Welſh* Peo-

ple, where he is to perform Divine Service in their own Language: They have alſo appointed the Reverend Mr. *Peter Tuſtain*, their Miſſionary at St. *George*'s Pariſh in *South-Carolina*, with a Salary of 50*l. per Annum*, which is a new erected Pariſh, and from whence the People have frequently and earneſtly applyed for a Miſſionary, the Proviſion made by Act of Aſſembly not being ſufficient to maintain a Miniſter there.

The Society have alſo agreed to ſend over ſeveral other Miſſionaries, one to St. *John*'s, and another to St. *James*'s in *South-Carolina*; one to *Rye*, in the Province of *New-York*; one to *Stretford* in *Connecticut*; one to *Naraganſet* in *New-England*, who is alſo, as Opportunity offers, to *Officiate* at *Tiverton*, *Free-Town*, and *Little Compton*; and one to *Lewis Town* in *Suſſex* County in *Penſilvania*; and that they may be ſupplyed with pious and ſober Perſons, whoſe Example as well as Preaching may influence the People in thoſe Parts to attend more frequently at Divine Service, and the Holy Sacrament, the Society have made Application to the ſeveral Lords the Biſhops, deſiring them to recommend from their ſeveral Dioceſes, Clergymen zealouſly affected for this Work.

The Society have this Year received the following Accounts of the Succeſs which has attended their Endeavours in promoting this pious and charitable Undertaking.

From

From Mr. *Haſell* of St. *Thomas*'s Pariſh in *South-Carolina*, That the Number of his Communicants increaſe, and that he has baptiz'd ſeveral Children, and takes care that ſuch *Negroe* Children as belong to his Family, are inſtructed in the Principles of the Chriſtian Religion, and taught to read.

From Mr. *Urmſtone* at *Chowan*, *North-Carolina*, That he has viſited ſome People about 50 Miles from thence, where he never was before, where he baptiz'd four or five Perſons in a Houſe, and in ſome ſeven or eight, many of which were Men and Women.

From Mr. *Guy* of St. *Andrew*'s Pariſh, in *South-Carolina*, That ſince his coming there, his Labours have been very Succeſsful, having baptized upwards of Thirty Children, White and Black, and three adult Perſons; that the Communicants are Sixteen in Number, and hopes in a ſhort Time to ſee them increaſe.

From Mr. *Bartow* of *Weſt-Cheſter*, in the Province of *New-York*, That he baptized in the Year 1718, Thirty two Perſons, two of which were grown Perſons, and one *Negroe* Man.

From Mr. *Neau*, Catechiſt at *New-York*, That he has order'd and deſired all his *Negroe* Catechumens to reſort every *Sunday* Afternoon to the Church, to be catechiz'd by Mr. *Keſer*, with Mr. *Huddleſtone*'s Scholars, after which they ſing a Pſalm: That the Number of his Catechumens encreaſe, and has ſeveral

new ones of all Ages, and the old ones come cheerfully to him to be instructed; so that his School is in a very good Condition.

From Mr. *Huddlestone*, Schoolmaster at *New-York*, That he teaches fifty poor Children of that City only for what he is allowed by the Society, to read and write, and also instructs them in the Church-Catechism, which is also certified by the Mayor of *New-York*.

From Mr. *Ellis*, Schoolmaster at *Burlington*; That on *Tuesdays*, *Thursdays*, and *Saturdays*, in every Week, and on every *Sunday* in the Church, he constantly catechizes the Children, whose Parents are of the Church; but that in the general Execution of his Charge, he meets with many Hindrances from the *Quakers*.

From Mr. *Cleator*, Schoolmaster at *Rye*, in the Province of *New-York*, That he has taught this last Year Fifty five Children to read, and instructed them in the Church-Catechism.

The Society have also receiv'd several Letters from the Vestries and Church-Wardens of the Parishes where their Missionaries are sent, and also from their Excellencies the Governours of the Provinces, acquainting the Society with the sober Behaviour and prudent Conduct of several of their Missionaries; and that they have gained so much on the Affections of their Parishioners, that

is reasonably hoped they will be able to influence and dispose them in general, to a Christian Union and Charity among one another, and thereby more effectually promote the Design of their Mission.

Particularly under this Head; The Society have receiv'd a Representation from the Church-Wardens and Vestry of the Parish of St. *Paul*'s in *South-Carolina*, concerning their Missionary there; acquainting the Society that he hath gained their best Affections, and doth in all Respects discharge his Duty to their greatest Satisfaction and Happiness. And agreeable to this Account, *Robert Johnston* Esq; acquaints in his Letter to them, dated *Charles-Town*, *May* the 20*th*, 1719.

His Excellency *Samuel Shute*, Governour of *New England*, gives the Society also a very satisfactory Account of their Missionary at *Marble-Head*, in his Government: And they are in Hope that their Missionaries will in most Places be able so to endear themselves to the People, as to proceed to carry on the great Work they are engaged in, chearfully and with Success.

The Society's Affairs in *Barbadoes* continue in a very good Posture, tho' their Agents and Attorneys have met with many Discouragements and Abuses from some Persons, who have endeavoured as much as in them lay to defeat the Designs of the Society, and to render difficult their Discharge of the

Truſt repoſed in them, by their noble Benefactor the late General *Chriſtopher Codrington*; notwithſtanding which, the Society have the Satisfaction to find that their Agents and Attorneys are firmly reſolved to follow their Orders and Directions; in Purſuance whereof, the Building of the College is conſiderably advanced, as may appear by the following Account from an eminent Planter there, to a Member of the Society, by a Letter in *Auguſt* laſt.

'*Sir*, My Curioſity prompted me the 'other Day, to take a Journey to *Conſetts*, 'where I ſaw not only the Foundation of the 'College laid, but a good Part of it done: 'It will be the moſt beautiful, the moſt regular, and the nobleſt Building we have 'ſeen on this ſide the World; there ſeems 'to be a great deal of Care and Exactneſs, 'and the Work is neatly and ſubſtantially 'done: The Foundations of the main Walls 'are ſix Feet thick, and are to be reduced 'to three by proper ſet off, and are all well 'banded with large Stones; the Mortar is 'good, the Stones on the outſide are all laid 'in exact Courſes, and are excellently good, 'ſaw'd out of a Hill juſt before the Front, 'and are capable of being cut into what 'Moulding they pleaſe; and by being expoſed to the Weather they grow extreamly hard, there ſeems to be as many already 'raiſed as will compleat near three Fourths

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'of the whole Building, and they are now 'ſawing more; there is a great Quantity of 'Lime already burnt; moſt of the principal 'Timber is provided, and what I ſaw of it 'was very good, being the Ground Floors 'of the Chambers which are laid: In a 'Word, I ſaw ſuch prudent Meaſures taken, 'and ſuch Preparations made, that I do not 'doubt but I ſhall ſee the Carcaſe of the 'Building finiſh'd in a Twelve-month. You 'cannot be inſenſible of the many vile Aſper-'ſions which have been bruited abroad; and 'therefore you muſt imagine I was very 'agreeably deceived to find things in ſuch 'a State, which made me reſolve to be 'thus particular.

The Society have alſo very lately receiv'd, from a Gentleman juſt arriv'd from thence, this further Account, by a Letter dated the 10*th* of *February*, 1719.

'*Sir*, Before I left *Barbadoes*, I thought it 'my Duty to go to the Society's Plantati-'ons, and view *Codrington* College, that I 'might be able to give them ſome Account 'of the State of their Affairs: The Plan-'tations, as I was aſſured by ſeveral Gentle-'men, whom I prevailed with to meet me 'there, and who are of known Skill and Judg-'ment in ſuch Affairs, is in excellent Order, 'and under good Management and Improve-'ment. The Building is carried on with 'great Diligence, and executed with ſo much

'exactneſs, that the minuteſt Ornament in 'the Model is obſerv'd; the Stone-work 'is about two Thirds finiſhed; and there is 'well nigh Stone and Timber enough upon 'the Spot to finiſh the whole. The upper 'Floor at one end is laid, and all the Floors 'are framed; but that which makes it ſtill 'the more valuable is, that it will be not 'only the moſt beautiful, but the ſtrong-'eſt Piece of Work likewiſe, that I ever 'ſaw in *America*.

And to compleat that Work, the Society intend to ſend ſeveral Materials from hence; ſuch as Stones for Pavement, Iron Frames for the Chappel and Hall Windows, and have ordered Cedar to be ſent to *England*, for making the Ornaments for the Altar, and Saſh Frames for the Windows of the Lodgings.

A great Part of the Society's Time this Year has been taken up in enquiring into the Miſmanagements and Abuſes, with which their Agents and Attorneys there have been aſperſed in ſome Letters from Mr. *Cuningham*, Miniſter of St *John*'s Pariſh in that Iſland, and in two Addreſſes of the Grand-Jury there, to the Governour, dated *December*, 1718, and *June* 1719, publiſhed in the News-Papers here; and having ſtrictly and fully examined, and conſidered the Conduct of their Agents and Attorneys, and the Charge laid againſt them, they found they had ſuffi-

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cient reaſon to juſtifie their ſaid Agents and Attorneys Conduct, and to declare the Charge laid againſt them, in the ſaid Letters of Mr. *Cuninghame*, to be falſe and malicious, and the Charge in the Addreſſes entirely groundleſs; and that the World might be ſufficiently ſatisfied of the Integrity of their ſaid Attorneys, they cauſed Advertiſements to be publiſhed to that Effect, in ſeveral of the News-Papers here.

Laſtly, The Society's ſworn Auditors have audited their Accounts from the 16*th* of *January*, 1718, to the 21*ſt* of *January*, 1719. And the State is as follows:

Receipts.

	l.	*s.*	*d.*
By Annual Subſcriptions of their Members	654	15	00
By Rent	40	18	00
By Caſual Benefactions	605	11	06
By Moneys paid on the *Entrance* of *Members*	08	08	00
By Intereſt	72	00	00
By Collections on His Majeſty's Letters	2330	10	06½
	3712	03	01½
To which add the Ballance of the laſt Account	2709	11	4½
Total	6421	14	05

Diſ-

Diſburſements.

	l.	*s.*	*d.*
By Payments of yearly Salaries to Miſſionaries, Catechiſts, Schoolmaſters, Gratuities, *&c.*	2045	16	09
Remaining in Caſh, *South-Sea* Stock, *Eaſt-India* Bonds, *&c.* beſides what is appropriated to particular Uſes by the Benefactors,	4375	17	08
Total	6421	14	05

Yearly Income.

By Annual Subſcriptions of *Members*	648	11	00
By yearly Rent of Land	55	00	00
Total	703	11	00

Yearly Expence.

By yearly Salaries to Miſſionaries, Schoolmaſters, Catechiſts, *&c.*	1261	00	00
By yearly Salaries to the Treaſurer, Secretary, and Meſſenger	170	00	00
Total	1431	00	00

The

The BARBADOES Account.

Receipts.

	l.	*s.*	*d.*
By 81 Hogſheads, 4 Teirces of Sugar in Hand, and 76 ſince imported and Sold—	2068	06	11
By Intereſt————	226	11	08
	2294	18	07
To which add the Ballance of the laſt Account the 16*th* of *January*, 1718 ——	2044	10	00
Total——	4339	08	07

Diſburſements.

By yearly Salaries to Workmen ſent over, purchaſing Goods for the Plantations, and Neceſſaries for Building the College, with Officers Salaries ————	3647	03	03
Remains to Ballance, which is veſted in *Eaſt-India* Bonds	692	05	04
Total ——	4339	08	07

N. B. That the *Barbadoes* Eſtate is not applicable to the general Uſes of the Society, the ſupporting of Miſſionaries, Schoolmaſters, *&c.* but is appropriated to particular Uſes, mentioned in General *Codrington*'s Will.

A LIST of the Society's Missionaries and Schoolmasters, with their Yearly Salaries, and the Places to which they are appointed.

New-England.

	Yearly Salaries. *l.*
MR. *Honeyman*, *Missionary* at *Rhode-Island*	70
Mr. *Lucas*, *Missionary* at *Newbury*	60
Mr. *Mossom*, *Missionary* at *Marble-Head*	50

New-York.

Mr. *Bartow*, *Missionary* at *West-Chester*	50
Mr. *Poyer*, *Missionary* at *Jamaica Long-Island*	50
Mr. *Thomas*, *Missionary* at *Hempsted Long Island*	50
Mr. *Mackenzie*, *Missionary* at *Staten Island*	50
Mr. *Neau*, *Catechist* at *New-York*	50
Mr. *Cleator*, *Schoolmaster* at *Rye*	15
Mr. *Taylor*, *Schoolmaster* at *Staten-Island*	15
Mr. *Bondet*, *Missionary* at *New-Rochel*	50
Mr. *Huddlestone*, *Schoolmaster* at *New-York*	15
Mr. *Gildersleve*, *Schoolmaster* at *Hempsted*	10

New-Jersey.

Mr. *Talbot*, *Missionary* at *Burlington*	60
Mr. *Vaughan*, *Missionary* at *Elizabeth Town*	60
Mr. *Ellis*, *Schoolmaster* at *Burlington*	20

Pen-

Penſilvania.

Mr. *Roſs*, *Miſſionary* at *New-Caſtle* —— 70
Mr. *Humphreys*, *Miſſionary* at *Cheſter* —— 60
Mr. *Wayman*, *Miſſionary* at *Oxford* and *Radnor* 60
Mr. *Horſley*, *Schoolmaſter* at *Cheſter* —— 6

South-Carolina.

Mr. *Haſel*, *Miſſionary* at St. *Thomas*'s —— 50
Mr. *Bull*, *Miſſionary* at St. *Paul*'s —— 60
Mr. *Jones*, *Miſſionary* at *Chriſt-Church* —— 50
Mr. *Guy*, *Miſſionary* at St. *Andrew*'s —— 50
Mr. *Tuſtian*, *Miſſionary* at St. *George*'s —— 50

North-Carolina.

Mr. *Urmſtone*, *Miſſionary* —— 80
Mr. *Taylor*, *Miſſionary* —— 50

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N. B. 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 the Society think them wanting.

A LIST of the Members of the Society for the Propagation of the Gospel in Foreign Parts, *drawn up in an Alphabetical Order.*

Note, The *Members* first Incorporated by the *Charter*, are distinguished from such as have been since elected by an Asterisk *.

A.

RIght Revd. Lord Bishop of St. *Asaph.*
R. Dr. *Achenbach*, Chaplain and Ecclesiastick Councellor to the King of *Prussia.*
Abel Alleyne, Esq;
R. *Roger Altham*, D.D. Archdeacon of *Middlesex.*
Amoos.
R. Monsieur *Ancillon*, Chaplain to the King of *Prussia.*
Francis Annesley, Esq;
R. *Francis Astry*, D.D. Treasurer of St. *Paul's.*
R. *Israel Anthony Aufrere*, M. A.
Joseph Ayloffe, Esq;
Major *John Ayscough.*

B.

RIght Revd. *George* Lord Bishop of *Bath* and *Wells.*
RR. *Hugh* Lord Bishop of *Bristol.*
RR. Dr. *Bilberge*, Bishop of *Stregnetz* in *Sweden.*
R. *John Baker*, B. D.

Edward

Edward Barker, Esq;
R. Dr. *Baſhuiſen*, Profeſſor of *Anhalt*'s College.
Mr. *John Basket.*
R. *James Baſnage*, M. A. at the *Hague.*
Monſieur *Bechier.*
Mr. *Iſaac Behaghel*, Merchant at *Frankfort.*
R. Dr. *Bentheim*, Provoſt at *Brunſwick.*
Samuel Benſon, Eſq;
R. *Richard Bentley*, D. D. Archdeacon of *Ely.*
R. *William Berryman*, M. A.
R. *John Biby*, M. A.
R. *Thomas Biſſe*, D. D. Chancellor of *Hereford.*
R. Mr. *Blanc.*
Frederick Bonet, Eſq; Reſident for the King of *Pruſſia.*
H. & R. *George Booth*, D. D. Dean of *Briſtol.*
R. *Matthew Brailsford*, M. A. Dean of *Wells.*
R. *William Bramſton*, D. D. Prebendary of *Worceſter.*
* R. *Thomas Bray*, D. D.
R. *Rad. Bridges*, M. A.
John Bridger, Eſq;
* *Thomas Bromfield*, Eſq;
* *Whitlock Bulſtrode*, Eſq;

C.

MOST Revd. *William* Lord Archbiſhop of *Canterbury*, Preſident.
RH. *Edward* Earl of *Clarendon.*
* RR. *Samuel* Lord Biſhop of *Carlile.*
MR. *William* Lord Archbiſhop of *Caſſel.*
RH. —— Lord *Carteret.*
RR. *Francis* Lord Biſhop of *Cheſter.*

* RR.

* RR. *Thomas* Lord Biſhop of *Chicheſter.*
RR. —— Lord Biſhop of *Cloyne.*
Mr. *Richard Cambridge*, Merchant.
Nathaniel Caſtleton, Eſq;
* *John Chamberlayne*, Eſq;
John Chardin, Eſq;
Monſieur *Chevenix de Beville.*
Mr. *Matthew Chriſtoffers*, Merchant at *Amſterdam.*
* Sir *Thomas Clarke.*
R. *Samuel Clarke*, D. D.
Francis Clerke, LL. D.
R. *Godfrey Clermont*, M. A. at *Amſterdam.*
R. *William Colnet*, D. D.
Edward Colſton, Eſq;
* *John Comings*, Eſq; Serjeant at Law.
Sir *Clement Cotterel.*
* *Rowland Cotton*, Eſq;
R. Monſieur *Coulez*, Dean of the *French* Miniſters at *Hall.*
Daniel Coxe, Eſq;
H. *Charles Craven*, Eſq;
Sir *Thomas Croſs*, Bart.

D.

RR. *Nathaniel* Lord Biſhop of *Durham.*
RR. *Adam* Lord Biſhop of St. *Davids.*
MR. *William* Lord Archbiſhop of *Dublin.*
* RH. *William* Lord *Digby.*
R. *Daniel Debat*, M. A.
R. *Peter Lewis Debons*, M. A.
R. *Thomas Dent*, D. D. Prebendary of *Weſtminſter.*

R.

R. *Abraham de St. Denis*, M. A.
R. —— *Dolben*, D. D.
Monſieur the General *de Dorthe.*
R. *Samuel Doughty*, M. A.
Col. *Walter Douglaſs.*
R. *Philip Dwight*, D. D.

E.

* RR. *William* Lord Biſhop of *Ely.*
* RR. *Lancelot*, Lord Biſhop of *Exeter.*
H. & R. *Henry Edgerton*, D. D.
Vigerus Edwards, Eſq;
R. Monſieur *L'Enfant*, Chaplain to the King of *Pruſſia.*
Mr. *John Evans*, Merchant.

F.

* R. *Thomas Frank*, M. A. Archdeacon of *Bedford.*
Thomas Frederick, Eſq;

G.

* RR. *Richard*, Lord Biſhop of *Glouceſter*, Lord Almoner.
* RH. *Francis* Lord *Guilford.*
* R. *John Gaskarth*, D. D.
* R. *Edward Gee*, D. D. Prebendary of *Weſtminſter.*
Mr. *Thomas Gilbert*, Gent.
R. *Henry Godolphin*, D. D. Dean of St. *Paul's.*
R. *Thomas Gooche*, D. D. Archdeacon of *Eſſex.*
Charles Gooking, Eſq;
R. *William Gordon*, M. A.

R. *Thomas Greene*, D. D. Archdeacon of *Canterbury*.
Thomas Greene, Esq;
H. Mr. *Gulman*, Resident for His Majesty at *Frankfort*.

H.

RR. *Philip* Lord Bishop of *Hereford*.
H. *Walter Hamilton*, Esq; Governour of the *Leewards*, &c.
Robert Hales, Esq;
R. *John Hancock*, D. D.
John Hanger, Esq;
Robert Hardesty, Esq;
Mr. Auditor *Harley*.
* *Gideon Harvey*, M. D.
R. *William Haye*, M. A.
R. *Thomas Hayley*, D. D. Residentiary of *Chichester*.
Col. *Caleb Heathcote*.
R. —— *Heidenus*, D. D.
Humphrey Henchman, LL. D. Chancellor of *London*.
Monsieur *L'Hermitage*.
William Heysham, Esq;
H. & R. *Richard Hill*, Fellow of *Eaton*.
Mr. *Henry Hoare*, Gent.
* Mr. *John Hodges*, Merchant.
John Hungerford, Esq;
H. *Robert Hunter*, Esq; Governour of *New York*
* Sir *William Hustler*, Bart.
R. *Michael Hutchinson*, D. D.

R.

I.

R. DAniel *Jablonski*, D. D. Chaplain to the King of *Prussia*.
R. *John Jeffery*, D. D. Archdeacon of *Norwich*.
Edward Jennings, Esq;
* *Thomas Jervois*, Esq;
Robert Johnson, Esq; Governour of *South Carolina*.
R. *Charles Irvine*, M. A.

K

* RH. SIR *Peter King*, Lord Chief Justice of the *Common Pleas*.
Abel Ketelby, Esq;
* R. *Richard King*, M. A.
R. *John King*, D. D. Master of the *Charter-House*.
R. Dr. *Klinger*, Antistes at *Zurick*.

L.

RR. JOHN Lord Bishop of *London*.
RR. *William* Lord Bishop of *Landaff*.
RR. *Edmund* Lord Bishop of *Lincoln*.
RR. *Edward* Lord Bishop of *Litchfield* and *Coventry*.
R. *Robert Lasingby*, M. A.
* Mr. *Benjamin Lawdell*, Merchant.
R. *John Leng*, D. D.
* R. *Thomas Lynford*, D. D. Archdeacon of *Barum*.
Col. *Christian Lilly*.
* R. *Thomas Littel*, D. D. Prebendary of *Norwich*.
Sir *Nathaniel Lloyd*, LL. D.
Mr. *Henry Loe*, Merchant.

R. *Samuel Low*, B. D.
Robert Lowther, Esq; Governour of *Barbadoes*.
R. *Amy Lullin* of *Geneva*.
R. *William Lupton*, D. D. Prebendary of *Durham*.

M.

* RR. JOHN Lord Bishop of *Meath*.
* Sir *Humphrey Mackworth*.
R. *John Mandevile*, D. D. Chancellor of *Lincoln*.
R. *Thomas Mangey*, LL. D.
* R. *John Mapletoft*, D. D.
* *Margaret* Professor, *Oxon*.
* *Margaret* Professor, *Cantab*.
R. *Thomas Marshall*, LL. D.
R. *Nathaniel Marshall*, D. D.
Burrel Masingbeard, Esq;
R. *John Mason*, M. A.
Major *Joseph Mason*.
R. *Richard Mayo*, M. A.
Anthony Meek, Esq;
R. Dr. *Meig*, at *Heydelberg*.
R. *Conrade Mell*, D. D. Inspector over the Reformed Churches of *Hersfield*, *Hessia*.
* *William Melmoth*, Esq;
R. *Philip Menard*, M. A.
R. *John Millington*, D. D.
R. Abbot *Molanos* at *Brunswick*.
* R. *John Montague*, D. D. Dean of *Durham*.
R. *Ferdinand Montmoulin* of *Neufchatel*.
James Moody, Esq;
Arthur Moor, Esq;
Col. *Lewis Morris*.
R. *Robert Moss*, D. D. Dean of *Ely*.

N.

N.

RR. CHarles Lord Biſhop of *Norwich*, Clerk of the Cloſet to his Majeſty.
R. *William Needham*, M. A.
* *Grey Nevil*, Eſq;
* *Daniel Nicholls*, Eſq;
H. *Francis Nicholſon*, Eſq;

O.

RR. JOHN Lord Biſhop of *Oxon.*
Monſieur *Olearius*, Profeſſor of *Leipſick.*
R. *J. F. Oſtervald* at *Neufchatel.*
Sir *Arthur Owen*, Bart.

P.

RH. THomas Earl of *Pembroke.*
RR. *White* Lord Biſhop of *Peterborough.*
Mr. *William Parrot*, Merchant.
R. *John Pelling*, D. D. Canon of *Windſor.*
R. —— *Perkins*, D. D.
Mr. *Micajah Perry*, Merchant.
* Sir *John Philipps*, Bart.
H. Col. *Richard Philipps.*
R. *Benedict Pictet*, D. D. at *Geneva.*
Thomas Pitts, *Eſq*;
R. Monſieur *John la Placette.*
R. *G. Polier*, Profeſſor at *Lauſanne.*
R. *Giles Pooley*, D. D.
R. *Humphrey Prideaux*, D. D. Dean of *Norwich.*
* Sir *William Pritchard.*

Q.

RH. MArquis *du Queſne.*

RR.

R.

RR. FRancis Lord Biſhop of *Rocheſter*, Dean of *Weſtminſter*.
Thomas Railton, Eſq;
R. *Gilbert Ramſay*, M. A.
* *Regius* Profeſſor, *Oxon.*
* *Regius* Profeſſor, *Cantab.*
R. *Peter Rival*, M. A.
R. ——*Rogers*, M. A.
Richard Rooth, Eſq;

S.

RR. WIlliam Lord Biſhop of *Sarum*.
RR. *Thomas* Biſhop of *Sodor* and *Man*.
R. *John Saraſin* of *Geneva*.
RR. Dr. *Swedborg*, Biſhop of *Scara* in *Sweden*.
Timothy Salter, Eſq;
R. *Lewis Saurin*, M. A.
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