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A  
SERMON  
PREACH'D before the  
SOCIETY

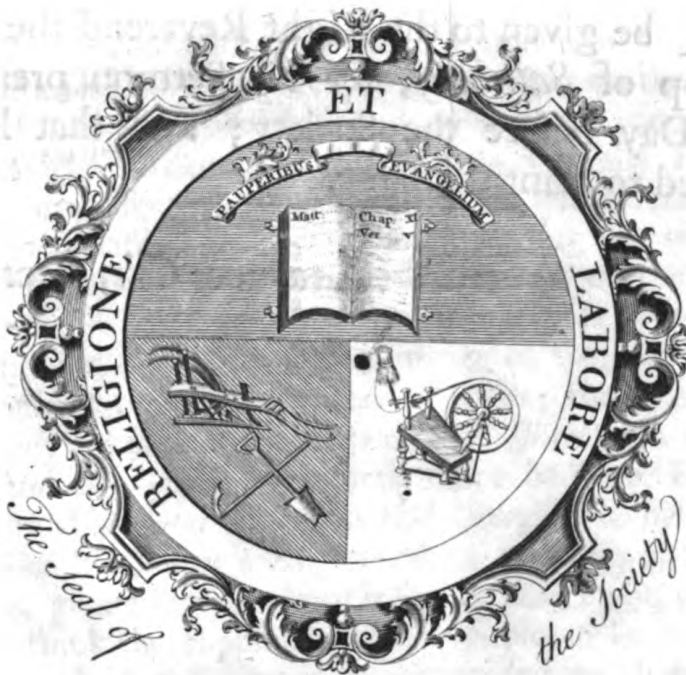
Corresponding with the *Incorporated Society in  
Dublin*, for promoting *English* Protestant  
Schools in *Ireland*,

At their Meeting in the Parish-Church of *St. Mary Le Bow*,  
On *Friday, March 17. 1737-8.*



By the Right Reverend

THOMAS Lord Bishop of *Salisbury. Dr. Sherlock.*



L O N D O N :

Printed for J. and J. PEMBERTON, at the *Golden-Buck*  
against *St. Dunstan's Church* in *Fleetstreet*, 1738.

*Bow Vestry.*

*March 17. 1737-8.*

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

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

*Lawrence Cole, Secretary.*

## DEUTERONOMY XXXII. 45, 46.

*And Moses made an end of speaking all these words to all Israel.*

*And he said unto them, Set your hearts unto all the words, which I testify among you this day; which ye shall command your children to observe to do, all the words of this law.*

**Y**OU have in the text the last piece of advice which *Moses* gave to the people of *Israel*; for on the *self-same day*, on which he made this exhortation, he was summoned by God to depart from this world; accordingly he died on the mountain of *Nebo*, and was gathered to his people.

The last advice of dying friends naturally makes a strong impression on the minds of those who survive them; and 'tis as natural for those who are leaving this world, to make the thing, which they esteem to be of the greatest consequence and importance to their friends, who are to stay behind them, the subject-matter of their last advice.

Consider now the character of *Moses*; the many years he spent in conducting the people of *Israel* from *Egypt* to the land of promise; the high office he bore, by being appointed by God a Prophet and Lawgiver to his people: consider him, after a long course of teaching and exhortation, giving his last advice before he died; and you must needs think the happiness of the people to be extremely concerned in the matter recommended to them, by so great a friend, by one of such authority, and under such circumstances.

The advice is no less interesting than is to be expected: It aims at laying a solid foundation of happiness for that, and all succeeding generations; by instructing the people how to perpetuate to their posterity the knowledge of God and his Law, and to make him their constant friend and protector; namely, by instilling into the minds of their children, a sense of the great things which God had done for them, and their forefathers, and by forming them early to obedience to the divine Law, under which they lived: — *Ye shall command your children to observe to do, all the words of this law.*

The Jews had still a greater reason, to be careful and constant in discharging this duty towards their children; they had not *only* the last command of their great Lawgiver for it, but they well knew that they were distinguished from the rest of the world by Providence for the sake of this duty. Their great ancestor *Abraham* was chosen to be the head of a great nation, that he might, and because God knew he would, be diligent to transmit to his posterity the knowledge of God's Laws, and to breed them up in obedience to them. In the eighteenth chapter of the book of *Genesis*, God declares his purpose of making *Abraham a great and mighty nation*; and that *all the nations of the earth should be blessed in him*. At the 19th verse, the reason, of this peculiar regard to *Abraham*, is given; *For I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.*

That the command of *Moses* lays an obligation on parents, to make use of their authority with their children to bring them into subjection to the Law of God, is put out of all doubt by the language of the text. They were to *command* their children to observe and do all the words of the Law: But this precept had a larger and more extensive view, being given not merely as the advice of a preacher, but as the injunction of a great Lawgiver prescribing a proper method to establish and secure the prosperity

prosperity of a nation. The education therefore of the children of a country may, and ought, in all wise governments, to be considered as a national concern.

This conclusion may appear, perhaps, with greater force, as supported by the declaration of God concerning *Abraham*, just before-mentioned. God saw that *Abraham* would command his children and household after him, to keep the way of the Lord, and to do justice and judgment; and therefore he determined to make him a great and mighty nation. Now if this disposition, seen and approved in *Abraham*, has no relation to the office of a publick magistrate, the reason given for making *Abraham* head of a great people, is a very strange one. For if the magistrate has, and ought to have, no concern in seeing the youth of the country brought up in the fear of God, *Abraham's* disposition to take this care upon him, could be no reason for making him the head of a great nation.

To judge of the methods which have been, or may be applied to propagate, or preserve religion and the fear of God in the world, we must consider the nature, capacities and circumstances of men in general; the influences under which they act; and which of them may be properly made use of in the case in question. Religion being the service of a free agent, all external force is excluded as absolutely improper: Instruction is the proper application to a reasonable mind, and were men under no influence but that of reason, Instruction would be the *only proper* application: But men are born with passions, as well as reason, and the passions grow strong and turbulent, much sooner than reason comes to such maturity as to be able to correct and restrain them; and therefore authority is wanted as well as instruction, to form the minds of men to virtue and religion.

I am sensible there are some, who have their objections to this method of propagating religion, who think all men should be left free to judge for themselves, without having the prejudices of education thrown into the  
scale



scale on either side. They see that in Christian Countries, all are, thro' the power of Education, Christians; in Mahometan Countries, they are, for the same reason, Mahometans; and they think true religion should reject the use of those means, which serve indifferently to promote truth and falsehood.

It is no uncommon thing for men to pursue their speculations till they lose sight of nature; the consequence of which is, that they fall into notions contradictory to the experience of mankind, and absolutely impossible to be reduced to practice.

Look into the history of ages past, there is no instance to be found of Children brought up free from the impressions of custom and education; consider the nature and condition of men, and it is impossible there ever shou'd be.

Children have eyes and ears; what they see, they naturally imitate; what they hear, influences their tender minds. And where parents neglect the care of their Children, they are left to chance, to pick up notions and opinions from others; perhaps from the footman, who oftentimes is the constant companion of the heir of the family. So that where parents omit to instruct their children, it is not leaving them to their own freedom of judgment, but it is leaving them to receive impressions from far worse hands.

But as this objection, if there be any weight in it, directly impeaches the natural means ordained by providence for preserving true religion, and the means enjoined as well under the Christian, as the Jewish dispensation, for perpetuating the great truths of revelation, it may be proper, perhaps, to take this matter a little higher, and consider how it stands upon the principles of reason, and human nature.

Did men come into this world perfect, and equally perfect, having their minds stored with all necessary ideas, and able to make a proper use of all the faculties of the understanding, there might be some reason, perhaps, in  
 2 saying,



faying, "Leave them to themselves, to judge for themselves." But as the case is otherwise, and we bring little more into the world with us, than an animal life, and arrive by slow degrees to the use of reason and the knowledge of things about us, it is the direction of nature, in consequence of this course of nature, that parents should teach their children, as they grow capable of learning, the things that are necessary to their well being.

The great force of Custom and Education, whether rightly applied, or otherwise, could not be long unobserved in the world: As soon as it was observed, it became a strong call upon the natural affections of parents, to guard the tender minds of their children against wrong impressions, and to prevent the growth of evil habits in them. Without the exercise of this care in some degree, authority cannot be maintained on the part of parents, nor duty required on the part of children. If parents have nothing to teach, what have children to obey? What then must become of the natural duties arising from this relation, when nothing will remain, unless perhaps some degree of fondness, such as brute creatures have by instinct of Nature.

That this natural force of Custom and Education, was intended by providence to act in conjunction with reason, for the support of virtue and religion, there can be no doubt; and whoever considers what God has done by natural, or supernatural means, for the sake of religion, will see abundant evidence for this truth.

But, when the ways of men grew corrupt, when Custom and Education were gone over to the side of vice and superstition, and reason and religion were left alone to struggle for themselves; it is hardly to be imagined how universally the corruption spread, and how strong possession was given to idolatry and superstition throughout the world. It may be hard to say, what induced men at first to consecrate birds and beasts, stocks and stones, and to fall down and worship them. But when once those fol-  
lies

lies were introduced, custom and education spread them far and wide ; and they took such deep root, that human reason could not shake them, but was content for ages together to wear the chains of blind superstition. Custom and Education cannot be shut out of the case ; an influence they must and will have, and if they are not secured on the side of reason, and taken in as assistants to it, they will soon grow to be tyrants over reason ; and men will think and act as if they had none.

*Herod. lib.*  
3. pag.  
175. Ed.  
*Gron.*

We read in ancient story of a people, who used, when their parents and relations were grown old and infirm, to kill them and feast on them. The custom appeared, as well it might, barbarous and inhuman in the eyes of all civilized nations : But those people being asked in their turn, what they thought of those, who suffered their aged parents to linger and dye of themselves, and then burnt or buried their dead bodies, they expressed the greatest abhorrence for such impiety. Had the *Egyptians*, or any other people been examined in like manner, upon any or all their superstitions, their sentiments, in favour of their national customs, would have been found as strong, and as hard to be rectified.

So general and so strong is the force of Custom and Education, that the influence may be said to be natural, to the mind of man ; and if the influence is natural, it was, doubtless, designed by the author of nature to be subservient to good purposes. That he intended it for this use, is manifest also from his making this use of it, and from his interposing to correct the abuses to which this natural influence was but too liable thro' the passions and corruptions of men.

Consider, from the beginning of things, what provision was made for propagating religion in the world. *Adam* was created in the state of manhood, and as he came a man, and not a child out of the hands of his Creator, he brought into the world with him, all knowledge necessary to a man ; of which the knowledge of God and  
true

true religion was the most necessary part. Of him then sufficient care was taken.

But, all after him came infants into the world; void of knowledge; capable of coming at it but by slow degrees; and liable to many errors in the only thing they had to depend on, the use of their reason. What care now was taken to direct them right in this momentous affair of religion? Was it not plainly this, That they were put into the hands of an Instructor, who was himself instructed by God, able to teach them the great works of Providence in the creation of all things, and to point out to them the duty owing from the creature to the Creator.

How long this influence continued to preserve a sense of true religion, we know not; probably in some tolerable degree for many ages; for many ages passed before God, for the wickedness of men, destroyed the world by a deluge.

Consider now again what care was taken of religion at the restoration of the world after the deluge: The wicked with all their ungodly deeds perished in the waters; one distinguished *preacher of righteousness*, with his family, was saved, to be the father of a new world, and to teach the ways of righteousness to his posterity. — And what was this, but uniting once more the force of reason, education and custom, in the cause of virtue and holiness; and turning this natural influence into its proper channel, which had been divided and perverted by the wickedness of men?

After the deluge, as the world grew populous, it grew corrupt again; and idolatry overspread the face of the earth. God had promised never to destroy the earth again for the wickedness of the inhabitants. But to check the course of impiety, and to keep up a sense and evidence of true religion in the midst of an idolatrous generation, he thought fit in his wisdom to raise up a nation to be his own

B

peculiar

peculiar people. He made choice of *Abraham* to be head and father of this nation; and we are at no loss to account for the reason of this choice; for God has told us with what view he elected *Abraham* — *I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.*

When the descendants from *Abraham* were grown numerous enough to make a people of themselves, God was pleased to give them a Law, introduced and confirmed by many signal deliverances, and many signs and wonders; and to perpetuate the memory of them through all generations, many rites and ceremonies were instituted, to be constant parts of the national religion; which represented, and set before the eyes of the people, the great things which God had done for them; such, for instance, was the passover; such was that solemn profession to be made at the offering of the first-fruits, recorded in the book of *Deuteronomy*. He who brought the offering, was to speak and say before the Lord his God—

“ —A *Syrian* ready to perish was my father, and he  
 “ went down into *Egypt*, and sojourned there with a  
 “ few, and became there a nation, great, mighty, and  
 “ populous.

“ And the *Egyptians* evil-intreated us, and afflicted us,  
 “ and laid upon us hard bondage.

“ And when we cried unto the Lord God of our fa-  
 “ thers, the Lord heard our voice, and looked on our af-  
 “ flictions, and our labour, and our oppression.

“ And the Lord brought us forth out of *Egypt*, with a  
 “ mighty hand, and with an out-stretched arm, and with  
 “ great terribleness, and with signs, and with wonders.

“ And he hath brought us into this place, and hath  
 “ given us this land, even a land that floweth with milk  
 “ and honey.

“ And



“ And now behold I have brought the first fruits of  
“ the land, which thou, O Lord, hast given me.”

These institutions introduced at first by positive law, soon obtained the force of national customs, and became a strong barrier against the superstition of the idolatrous nations round *Judea* ; and they were intended to answer this purpose.

But it must be observed of these institutions in general, that they were not intended to operate merely by the force of custom ; but were adapted to preserve and renew the memory of the true reasons in which the religion of the *Jews* was founded. If you had been to reason with a *Jew* upon the obedience due to the law of *Moses*, could you say more to him, than what the feast of the passover taught him, and what the profession made at the offering of the first fruits contained. These institutions therefore were intended to make custom *subservient* to reason and true religion; and they were *so* constituted, that they could go no where *as Customs*, without carrying with them the true reason of religion.

Upon this foot the *Jewish* religion stood, till God thought fit by a new revelation to call all the world to repentance, and obedience to the Gospel of Christ Jesus.

The nations of the earth were idolaters before the coming of Christ ; and their religious worship was not only directed to false objects, but was in itself impure and corrupt, and tended to introduce great depravity of manners. The several forms of superstition in several Countries had establishment, education, and custom to support them ; and these prescriptive rights had got such strong possession, that there was no hope of seeing them beat out by human wisdom. Some few perhaps saw the follies which surrounded them, but their wisdom was of no use towards reforming the world, whatever it might be to themselves.

To root out this inveterate evil required supernatural assistance ; and *yet such* assistance as was consistent with the freedom and reason of human minds, and agreeable to the nature of religion ; which loses its very being, when it is separated from freedom and reason.

The power of miracles was such an assistance : for miracles are an appeal to reason, as much as the works of nature are ; and therefore miracles offered in support of true religion, are to be considered as new arms put into the hand of reason, to enable it to subdue the powers of corrupt Custom and Education.

My subject does not lead me to consider all the purposes, which providence had to serve by the power of miracles ; but this manifestly was one, tho' not the only one, to awaken the attention of the world, to consider what they and their fathers had been doing when they fell down before stocks and stones, and forgot the Lord who made them, and to whose command they saw all nature was obedient.

When reason and true religion were by this powerful assistance set free from the shackles of idolatry and superstition, miracles ceased ; and for perpetuating the knowledge of God and of his truth in the world, the natural and ordinary methods of teaching and instructing received an additional strength under the Gospel, by setting apart an order of men, whose business it should be to publish to every generation, the great things which God had wrought for them thro' Christ Jesus. This, I say, was an *additional* strength to the ordinary and natural means of education, but it was never designed to supersede it ; for parents are obliged by the law of the Gospel, as well as by the law of nature, to breed up their children in the nurture and admonition of the Lord ; and where *this* care is wanting 'tis rarely that the *other* can take place ; children neglected naturally grow head-strong and self-willed ; and we see, by sad experience, that they are sent  
too

too late for instruction to the Church, who were never inured to it at home.

Laying then these things together, consider, what is there, in the present circumstances of things, that we can do to promote virtue and religion in the world? We have only natural and ordinary means within our power. May we use them? or must the care of virtue and religion be given up? If not, the properest, I had almost said, the *only* effectual method to preserve them, is to lay a foundation for it, in the Education of the youth of the country.

But these general reflections do so naturally arise from what has been said, that I will leave them to your own thoughts; and go on to consider the particular Case now before us.

The state of religion in *Ireland* very well deserves the attention of every man in this Kingdom, who has a concern either for the purity of the Gospel, or for the security of the Government under which we live.

The Reformation was very imperfectly carried on in *Ireland*; and the bulk of the people have been ever since, and still are Papists. The natives have a language of their own, extremely hard to be learn'd or understood by any but themselves, which makes it almost impossible to convey any light or knowledge to them. The Priests among them, who talk their language, being born and bred among them, know as little of any thing else, as the people themselves do. So that popery in *Ireland* is old traditional popery, without any of the correction or improvement which popery in other parts has been forced into by the light of the Reformation. The learned of the Church of *Rome* have been long palliating and refining their absurd doctrines and practices. Tell them that they worship Saints, and Images, they will distinguish between direct worship, and relative worship, between religious service, and honour and respect due to Saints.—

But



But the poor *Irish* worship Saints and Images, and have never heard even of these refinements; which, being invented as answers to objections, are of no use among a poor people secured by their ignorance and a language understood by themselves only, from all Objections.

Not many years ago a worthy clergyman of *Ireland* with great pains and labour made himself master of the language of the natives, with an intent to preach the Gospel among them. He entered upon the work, and the success seemed to outrun his wishes: His audience was numerous, and the people seem'd to be much affected with his discourses: But as soon as this was perceived, the priests had orders to publish an excommunication against every person who should attend these Sermons: The effect was, That the preacher was entirely deserted.

The case is much the same in some parishes of the kingdom, which have not a protestant in them, except the minister of the parish; but few perhaps, who understand his language, and they restrained by all the terrors, which the priests of *Rome* can infuse into poor ignorant people, from giving ear to his Instructions. How uncomfortable a situation must this be to an honest minded clergyman, to find himself placed in an office, with a great trust annexed to it, and which it is morally impossible for him to discharge; what a reproach is it to our protestant Church in the eyes of the adversary, to have shepherds appointed, and no flocks to be attended: rulers settled where there are none to be directed; ministers without congregations; preachers without hearers!

This great evil ought to be removed, must be removed, as far as proper and reasonable methods can prevail; and till *all reasonable* methods are tried, the reproach will remain with us unanswered.

Consider this state of religion; and let every Christian lay his hand to his heart, and say, whether this case calls for help or no. Can we be blameless, if we look on, and see

see thousands perish for whom Christ died, without so much as offering to help or to relieve them? These people, poor as they are, ignorant as they are, are yet children of the same Father with us, men of the same nature, fellow subjects, and fellow Christians: If they know but little of Christ, by whose name they are called; if they live in darkness and superstition, and in blind obedience to popish tyranny; they are but in the same case in which our fore-fathers were, and from which we are happily delivered. How strongly do these circumstances plead their cause! The reverence we have for the common Father of all; the benevolence due to our fellow creatures; the love we owe to men united to us in one and the same society; compassion to their unfortunate case, which was once our own; regard to the name of Christ, by which they and we are called; do with one voice exhort, incite and provoke us to this labour and work of love, in which their present and future happiness, the glory of God, and the honour of the Gospel are so nearly concerned.

There is another consideration well worth your attention, which tho' it affords not so strong a reason as those before mentioned, yet a strong one it does afford, to encourage you to go on with the good work you have undertaken; I mean the prosperity and welfare of the constitution and government under which we live.

The present government and the protestant religion must stand or fall together; papists are by principle enemies to both; the more ignorant they are, the more determined and desperate enemies they will be; as being free from the restraints of conscience and reflexion, to yield blind obedience to their directors.

The papists in *Ireland*, by the lowest computation I have seen, are five to two. The civil and military government are in the hands of protestants, and in times of publick tranquility are sufficient to keep the papists in due obedience: But whenever the publick has been distressed  
by

by internal commotions, the strength of popery in *Ireland* has been fatally experienced. The situation of affairs in *Charles* the first's time, brought them to take arms, and the general massacre of the protestants, is still fresh in memory, in which thousands perished by cruelties unknown even among barbarous nations.

At the Revolution, the popery of *Ireland* endangered the protestantism of the three kingdoms, by finding employment for the arms of *England*, when they were wanted elsewhere to support the cause of liberty and religion : and should we ever be so unhappy as to see our religion and liberty put again to the chance of war, there can be no doubt which side the *Irish* papists would take.

Even in times of peace they are of little use to the publick, being thro' want of education, greatly unacquainted with the arts of civil life, and strangers to the improvements which make nations great and considerable. They may be fit for arms, but they are not fit to be trusted in a protestant army; many of them indeed take to this employment; and they are a seminary for foreign troops; a strength bred up among ourselves, but always at the service of our enemies. So that when you compute their numbers, and their force, you must place their strength to the account, not of their natural prince, the King of *Great Britain*, but rather to some foreign powers, and to those especially, of whom *England* has the greatest reason to be jealous.

What shall we say then to this state of the case? Shall these great numbers continue still to be our enemies; or shall we try to gain their affections, and make them friends as well as subjects to the government? Shall we see them still sacrificing their lives, due to the defence of their country, in the service of foreign powers; or shall we engage their hearts and hands in a nobler warfare, in the cause of liberty? Shall

Shall we permit them to remain untaught, uncultivated, useless to themselves and to the world; or shall we shew them the arts of life and honest industry, teach them to be happy, and of service to themselves and to the publick?

There can be no doubt which part is to be chosen. But as even the temporal advantages proposed, are not to be obtained but by setting these poor people free from the tyranny of popery, and by opening their minds to see and to receive the truths of the Gospel; the methods to be used with them, must be such, as are consistent with the nature of religion, and such as the circumstances of the people will admit. — And such only have you made choice of.

When you receive children, whose parents willingly entrust them to your care, (and others you seek not after,) you act by commission under the paternal authority, and are authorized by the same natural right, when you teach and instruct such children, as parents themselves are, when they teach and instruct their own. Whoever therefore has any objection to the work you are engaged in, must first dispute the parent's right to educate his own children, before he can controvert yours.

If the consent of parents gives you a right, your charity, and benevolence in undertaking a duty, which the poor parents are incapable of discharging themselves, will not fail to give you a reward in due time. Ages to come, when they feel the happy change, the foundation of which is now laying, shall bless your memory; and thousands yet unborn, may owe their happiness in this world, and their hopes in a better, to this work and labour of love.

Go on then, and may success wait on your care.  
— The wishes of all, who wish well to their country, are with you ; and every good man, if he has nothing else to give, will bestow his prayers, that this work of the Lord may prosper in your hands.

*F I N I S.*



LONDON *A List of the Benefactors Names, and Sums,*  
 1734. *as they stand in Order on the Secretary's Rolls.*

		l.	s.	d.	
March	4	John Taylor, L. L. D. —————	100	—	—
	13	Rev. James Knight, D. D. ———	5	5	—
		Nathaniel Gould, Esq; ———	10	10	—
	19	Sir John Phillipps, Bart. ———	50	—	—
	22	Benjamin Swete, Esq; ———	21	—	—
1735.	26	Sir Richard Ellis, Bart. ———	20	—	—
	27	His Grace Archbishop of Canterbury.	105	—	—
	28	His Grace Archbishop of York. ———	21	—	—
	29	Right Rev. Lord Bishop of Duresme.	50	—	—
		Right Rev. Lord Bishop of Winchester.	21	—	—
April	7	Elizabeth Lady Codrington. ———	50	—	—
	15	Right Rev. Lord Bishop of Derry. —	50	—	—
	17	Right Rev. Lord Bishop of Sarum. —	15	15	—
	18	Right Rev. Lord Bishop of Gloucester.	15	15	—
	19	Albert Nesbitt, Esq; ———	10	10	—
	23	Right Rev. Lord Bishop of Bristol. —	10	10	—
	25	Right Rev. Lord Bishop of Landaff. —	10	10	—
	29	James Vernon, Esq; for himself, and the Right Hon. Lady Clifford. ———	50	—	—
		William Tillard, Esq; ———	10	10	—
May	2	Mary Lady Dutry. ———	21	—	—
	3	Right Hon. Earl of Shelburne. ———	50	—	—
	5	Right Rev. Lord Bishop of Worcester.	20	—	—
		Right Rev. Lord Bishop of St. Davids.	10	10	—
	17	Mrs. Mary St. George. ———	100	—	—
		Four Persons, one Guinea each, desi- ring to be concealed. ———	4	4	—
		One Person, Ditto. ———	3	3	—
	29	Mrs. Anne Echlin. ———	50	—	—
June	2	His Excellency Governor Kane. ———	100	—	—
		Captain John Dobbin. ———	5	5	—
		Rev. Mr. Francis Fox of Reading. ———	2	2	—
		Carried over	993	9	—

18: Benefactors Names, and Sums, &c. continued.

LONDON

1735.

			l.	s.	d.
		Brought over	993	9	—
June	10.	Rev. Alured Clark, D. D. ————	5	5	—
		William Belitha, Esq; ————	10	10	—
	18.	Rt. Hon. Countess Dowag. of Kildare.	21	—	—
	19.	John Ellis, Esq; ————	20	—	—
		William Bedingsfield, Esq; ————	2	2	—
	26.	Right Hon. Lord Viscount Blundell.	50	—	—
July	8.	Rev. Andrew Trebeck, B. D. ————	5	5	—
		Right Hon. Earl and Countess Dowager of Donegal. ————	20	—	—
		Rev. Dr. Perkins. ————	2	2	—
	12.	His Grace the Duke of Grafton. —	50	—	—
	29.	Hon. Major General Dalzell. ————	5	5	—
August	1.	James Eckersal, Esq; ————	2	2	—
	20.	Sir Hans Sloane, Bart. ————	5	5	—
		Mrs. Bridget Bethel. ————	100	—	—
	28.	Rev. Daniel Waterland, D. D. ————	5	5	—
		Rev. J. Hargrave, D. D. ————	5	5	—
Septemb.	5.	Hon. Peter Wentworth, Esq; ————	5	5	—
	25.	Thomas Godfrey, Esq; ————	10	10	—
		Mrs. Hibbert. ————	10	10	—
		Mrs. Blunden. ————	5	5	—
October	8.	John Jacob, Esq; ————	10	10	—
		A Person unknown. ————	—	10	6
	20.	Right Hon. Earl of Pembroke. ————	20	—	—
	29.	A Lady unknown, by the Rev. Dr. Hales. ————	5	5	—
	30.	Harry Gough, Esq; ————	2	2	—
Novem.	12.	Hon. Mrs. Arabella Tickborne. ————	10	10	—
	13.	Mrs. Mary St. George, more. ————	100	—	—
	27.	Sir John Werden, Bart. ————	5	5	—
Decemb.	9.	Rev. Mr. Charles Haughtery, by Mr. Drummond. ————	4	4	—
	10.	Hon. Major General Bowles. ————	5	5	—
		Carried over	1497	16	6



*Benefactors Names, and Sums, &c. continued.* 19

LONDON

		l.	s.	d.
		Brought over 1497	16	6
<i>Decem.</i>	11. <i>Robert Atwood, Esq;</i> _____	5	5	—
	13. <i>Matthew Raper, Esq;</i> _____	5	5	—
	<i>Samuel Holden, Esq;</i> _____	5	5	—
	<i>Sir John Thompson, Knt. and Alderm.</i>	5	5	—
	<i>Sir Edward Bellamy, Knt. and Alder.</i>	5	5	—
	<i>Brian Benson, Esq;</i> _____	5	5	—
	<i>Sir Gerard Conyers, Knt. and Alder.</i>	5	5	—
	<i>John Rudge, Esq;</i> _____	5	5	—
	<i>Joseph Paice, Esq;</i> _____	5	5	—
	<i>John Eaton Dodsworth, Esq ;</i> _____	5	5	—
	15. <i>John Bance, Esq;</i> _____	5	5	—
	<i>Thomas Cooke, Esq;</i> _____	5	5	—
	<i>Stamp Brooksbank, Esq;</i> _____	5	5	—
	16. <i>Sir William Jolliff, Knt.</i> _____	5	5	—
	<i>Matthew Howard, Esq;</i> _____	5	5	—
	<i>Hon. Hor. Townsend, Esq;</i> _____	5	5	—
	17. <i>Benjamin Lonquett, Esq;</i> _____	5	5	—
	<i>Henry Herring, Esq;</i> _____	5	5	—
	<i>Benjamin Lethieullier, Esq;</i> _____	5	5	—
	18. <i>William Hunt, Esq;</i> _____	5	5	—
	<i>William Snelling, Esq;</i> _____	5	5	—
	<i>Christopher Tower, Esq;</i> _____	5	5	—
	<i>Henry Neale, Esq;</i> _____	5	5	—
<i>January</i>	3. A Clergyman unknown. _____	—	10	6
	7. Right Hon. Mr. Baron <i>Thompson.</i>	5	5	—
	<i>Thomas Archer, Esq;</i> _____	5	5	—
	14. <i>James Payzant, Esq;</i> _____	3	3	—
	<i>Sir William Chapman, Bart.</i> _____	5	5	—
	21. <i>Robert Nedham, Esq;</i> _____	50	—	—
	<i>Mr. Robert Shaw.</i> _____	5	5	—
<i>Febru.</i>	3. <i>Mr. William Seward.</i> _____	2	2	—
	6. From an unknown Hand, by Mr. <i>Drummond.</i> _____	10	—	—
		Carried over 1705	7	—

20 Benefactors Names and Sums, &c. continued.

LONDON

1735.

		l.	s.	d.
	Brought over 1705	7	—	—
Febr.	12. Mr. Sollom Emlyn. —————	1	1	—
	23. A young Lady desiring to be conceal'd.	2	2	—
	25. John Murray, of Chester, Esq; ———	21	—	—
	John Tylston, of Ditto, Esq; ———	10	10	—
March	10. Right Hon. Lord Cathcart. ———	10	10	—
	12. Captain William Sbarman. ———	10	10	—
1736.	Mrs. Dionisia Long. ———	50	—	—
April	7. Mrs. Gibbs, of Bath. ———	3	3	—
	The Worshipful Company of Mercers.	50	—	—
	The Worshipful Company of Dra-			
	pers. ———	50	—	—
	24. William Kirshaw Boynton, of Ripley			
	in Yorkshire, Esq; ———	10	10	—
	Mr. Jacob Simpson, Apothecary in			
	Leeds, Yorkshire. ———	5	5	—
May	6. James Ruck, Esq; ———	10	10	—
	7. A Person unknown. ———	2	2	—
June	22. The Worshipful Company of Fish-			
	mongers. ———	50	—	—
July	5. Right Rev. Lord Bishop of St. Asaph.	10	10	—
	6. The Worshipful Company of Skin-			
	ners. ———	50	—	—
	8. Mr. Daniel Russell. ———	2	2	—
	11. Mrs. Margaret Purcell. ———	5	5	—
	13. The Worshipful Company of Mer-			
	chant Taylors. ———	50	—	—
	16. A Person desiring to be concealed. —	2	2	—
		2112	9	—
	Annual Subscriptions received in the said time	206	17	—
	Total of Benefactions and Subscriptions, du-			
	ring Mr. Hansford's Residence in London, and by			
	him accounted for, to the Incorporated Society	2319	6	—
	in Dublin, &c. ———			

A List

*A List of Annual Contributors during pleasure, as they stand in Order on the Secretary's Rolls.*

## LONDON

		l.	s.	d.
1734.				
March	22. Right Rev. Lord Bishop of London.	5	5	—
1735.	31. Right Rev. Lord Bishop of Ely.	5	5	—
April	7. Right Rev. Lord Bishop of Chichester.	5	5	—
	8. Right Rev. Lord Bishop of Chester.	5	5	—
	9. Archibald Hutchinson, Esq; _____	5	5	—
	15. Right Rev. Lord Bishop of Derry, paid in Ireland. _____	20	—	—
	25. Right Rev. Lord Bishop of Rochester.	5	—	—
	29. John Thorold, Esq; _____	5	5	—
	30. Right Rev. Lord Bishop of Litchfield and Coventry. _____	4	4	—
May	8. Mrs. Diana Ellis, paid in Ireland.—	5	—	—
	9. Right Rev. Lord Bishop of Norwich.	5	5	—
	14. Right Rev. Lord Bishop of Bangor, since deceased. _____	5	5	—
June	2. Hon. John Temple, Esq; paid in Ire- land. _____	10	10	—
	24. Jonathan Belcher, Esq; _____	2	2	—
	26. Right Hon. L <sup>d</sup> Santry, paid in Ireland	10	10	—
July	1. Rev. Dr. Goodwin. _____	2	—	—
	Right Rev. Lord Bishop of Lincoln.	5	5	—
	14. Captain Thomas King, _____	2	2	—
	19. Bowater Vernon, Esq; since deceased.	5	5	—
Septem.	25. Robert Jones, Esq; _____	5	5	—
	26. Hon. Aug. Schutz, Esq; _____	5	5	—
October	25. Rev. Dean Stone, paid in Ireland.—	5	5	—
Novem.	12. Hon. Mrs. Charlotta Tichborne, paid in Ireland. _____	10	10	—
Decemb.	9. Right Rev. Lord Bishop of Exeter.	5	5	—
Februa.	2. Right Hon. Lord Maynard. _____	10	—	—
March	23. Mrs. Mary Edwards, paid in Ireland.	5	5	—

22 *Annual Contributors during pleasure, continued.*

LONDON

1736.

		<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>April</i>	19. Right Rev. Lord Bishop of <i>Peterborough.</i>	5	5	—
<i>July</i>	11. Hon. Col. <i>Thomas Wentworth</i> , paid in <i>Ireland.</i>	5	5	—
<i>Decem.</i>	23. Mr. <i>Henry Abbott.</i>	2	2	—
<i>Februa.</i>	9. Mr. <i>Charles Pole.</i>	5	5	—
	18. <i>Slingsby Bethel</i> , Esq;	2	2	—
<i>March</i>	4. Mr. <i>Stephen Winthrop.</i>	1	1	—
	17. Mr. <i>Peter Lammas.</i>	2	2	—
	18. Mr. <i>Thomas Stiles.</i>	2	2	—
	1737. Mr. <i>Denham Stiles.</i>	1	1	—
<i>April</i>	25. Mr. <i>John Wills.</i>	1	1	—
<i>June</i>	29. Sir <i>John Barnard</i> , Knt. and Alder.	5	5	—
	30. <i>Robert Payne Barnard</i> , Esq;	3	3	—
<i>July</i>	1. Mr. <i>Stephen Peter Godin.</i>	1	1	—
<i>August</i>	11. <i>Daniel Lambert</i> , Esq; Alderman.—	2	2	—
<i>Novem.</i>	9. <i>William Wogan</i> , Esq;	2	2	—
	16. Mr. <i>Hum. Duncalf.</i>	2	2	—
<i>Februa.</i>	4. Rev. <i>Scawen Kenrick</i> , D. D.—	2	2	—

*The*



*The Corresponding Society in London, to  
the Incorporated Society in Dublin, &c.  
Dr. and Cr.*



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

LONDON

1736.

		To Cash, viz.	l.	s.	d.
August	2.	FROM an unknown Hand, by <i>Tho. Godfrey, Esq;</i>	5	5	—
	5.	The Worshipful Company of <i>Clothworkers.</i>	50	—	—
	31.	The Worshipful Company of <i>Ironmongers.</i>	50	—	—
Decemb.	2.	From a Gentleman desiring to be concealed, by Messrs <i>Gould and Nesbitt.</i>	1000	—	—
	7.	The Worshipful Company of <i>Goldsmiths.</i>	50	—	—
January	5.	The Rev. Mr. <i>George Fenwick</i> , by Mr. <i>Newman.</i>	1	1	—
		Mrs <i>Bewicke</i> , by Ditto 1 l. 1 s. and a Person un- known, by Ditto 5 s.	1	6	—
February	3.	Mr. <i>Thomas Eames.</i>	2	2	—
	11.	Mr. <i>James Huey.</i>	5	5	—
	24.	Messrs <i>Adair and Jackson.</i>	5	5	—
March	2.	<i>Charles Savage, Esq;</i>	5	5	—
	1737. 31.	The Worshipful Company of <i>Vintners.</i>	50	—	—
April	5.	A Person unknown, by Mr. <i>Drummond.</i>	3	3	—
	20.	Rev. Mr. <i>Charles Haughtery</i> , by Ditto.	4	4	—
	21.	<i>James Colebrooke, Esq;</i>	10	10	—
May	11.	The Worshipful Company of <i>Grocers.</i>	50	—	—
June	29.	<i>Peter Godfrey, Esq;</i>	10	10	—
July	13.	Rev. Mr. <i>Salwey</i> , by Mr. <i>Newman.</i>	2	2	—
August	26.	A Clergyman desiring to be concealed.	1	1	—
Septemb.	6.	Right Hon. Lady <i>Gowran</i> , for the Right Hon. Lord <i>Gowran.</i>	5	5	—
	13.	From a Gentleman concealed.	—	2	6
October	18.	From a Person unknown, by <i>Charles du Bois, Esq;</i>	100	—	—
	20.	<i>William Dunbar, Esq;</i>	5	5	—
		From a Person unknown, by <i>Thomas Godfrey, Esq;</i>	2	2	—
	21.	Mrs. <i>Blunden of Hampstead</i> , by Mr. <i>Newman.</i>	2	12	6
	25.	Mrs. <i>Margaret Davison</i> , by <i>Thomas Godfrey, Esq;</i>	2	2	—
Decemb.	7.	From a Lady unknown, by the Rev. Dr. <i>Hales.</i>	20	—	—
	20.	<i>James Mytton, Esq;</i> by Messrs <i>Gould and Nesbitt.</i>	26	5	—
	26.	<i>Joseph Godfrey, Esq;</i>	2	2	—
January	7.	A Person unknown, by Mr. <i>Drummond.</i>	3	3	—
	10.	<i>James Mytton, Esq;</i> more by Messrs <i>Wogan</i> , and Com.	10	—	—
	12.	Rev. Mr. <i>Charles Haughtery</i> , more by Mr. <i>Drummond.</i>	4	4	—
	13.	A Person unknown, by Captain <i>Thomas King.</i>	2	2	—
	16.	Mr. <i>Richard Holmes.</i>	6	6	—
	25.	Mr. <i>Thomas Eames</i> , more.	2	2	—
February	8.	Annual Subscriptions received within the said time.	102	3	—
			1602	15	—



1736.	<i>Contra.</i>	<i>Cr.</i>
<b>B</b> Y remitted at fundry times by Bills of Exchange to the Lord Primate of all <i>Ireland</i> .		l. s. d. 1374 18 —
By Cash paid for printing and binding 2000 Abstracts of the Society's proceedings, Engraving the Society's Seal and a Charter-Plan of their Schools, &c. for the Use of the Library, Secretary's Salary, and fundry Disbursements for Messenger, Books, Papers, Advertifements, &c. from the Second of <i>August</i> 1736. to the Audit of the Society's Accounts <i>February</i> 8, 1737.		162 16 —
		1537 14 1
	By Cash remaining to Balance	65 — 11
		1602 15 —

*The Secretary is directed to return the Thanks of the Society to their several Benefactors.*

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

**A**ndrew Drummond, Esq; Treasurer to the } *Charing-Cross.*  
Corresponding Society. }  
*Albert Nesbit*, Esq; in ———— } *Coleman-street.*  
*Mess. Hoare and Company*, in ———— } *Fleetstreet.*  
*Mess. Horn and Company*, in the ———— } *Strand.*  
*Mess. Wogan and Company*, ———— } *Spring-Garden,*  
} *Charing-Cross.*  
*Mr. Lawrence Cole*, Secretary to the Correspond- } *Rainbow Coffee-*  
ing Society, at the } *house in Cornhill.*

*Form of a Bequest or Legacy.*

**I**Tem, I give, devise, and bequeath, the Sum of  
to the *Incorporated Society in Dublin*, for promoting  
*English Protestant Schools in Ireland*, pursuant to his Majesty's  
Royal Charter.



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*BOOKS printed for J. and J. Pemberton.*

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I. **T**HE Use and Intent of Prophecy in the several Ages of the World, in six Discourses, delivered at the *Temple-Church* in *April* and *May*, 1724. Published at the Desire of the Masters of the Bench of the Two Honourable Societies. To which are added Four Dissertations: I. The Authority of the Second Epistle of *St. Peter*. II. The Sense of the Ancients before Christ upon the Circumstances and Consequences of the Fall. III. The Blessing of *Judab*, Gen. xlix. IV. *Christ's* Entry into *Jerusalem*. The Third Edition corrected. Price 4s. 6d.

II. A Sermon preach'd before the House of Commons at *St. Margaret's, Westminster*, *March* 8, 1714.

III. A Sermon preach'd at the *Temple-Church*, *November* 20, 1715.

IV. A Sermon preach'd before the Honourable House of Commons, at *St. Margaret's Westminster*, *June* 7. 1716.

V. A Sermon preach'd before the Right Honourable the Lord-Mayor, &c. at *St. Bridget's Church*, on *Tuesday* in *Easter* Week, *April* 23. 1717.

VI. A Sermon preach'd before the Right Honourable the Lord-Mayor, &c. at *St. Bridget's Church*, on *Easter Monday*, *April* 22. 1728.

VII. A Sermon preach'd before the House of Lords, in the *Abby-Church*, at *Westminster*, *January* 30, 1734.

VIII. A Sermon preach'd before the Trustees of the Infirmary in *James-street, Westminster*, *April* 26. 1735.

*These by the Right Reverend Father in God Thomas Lord Bishop of Salisbury.*

IX. The Tryal of the Witnesses of the Resurrection of *Jesus*. The Eighth Edition. Price 1s. 6d.

*N. B.* Not only *Mr. Woolston's* Objections in his Sixth Discourse on our Saviour's Miracles, but those also which he and others have published in other Books, are here considered.

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The Use and Intent of Prophecy in the several Ages of the World, in six Discourses, delivered at Church in April and May, 1724. Published at the Request of the Masters of the Bench of the Two Honourable Courts, to which are added Four Dissertations: I. The Sense of the Second Epistle of St. Peter. II. The Sentiments before Christ upon the Circumstances and Events of the Fall. III. The Blessing of Judah, Genesis. IV. Christ's Entry into Jerusalem. The Third Edition corrected 4s. 6d.

Sermon preach'd before the House of Commons at St. Margaret's, Westminster, March 8, 1714.

Sermon preach'd at the Temple-Church, November 20,

Sermon preach'd before the Honourable House of Commons, at St. Margaret's Westminster, June 7, 1716.

Sermon preach'd before the Right Honourable the Lord Mayor, &c. at St. Bridget's Church, on Tuesday in Easter Week, April 23, 1717.

Sermon preach'd before the Right Honourable the Lord Mayor, &c. at St. Bridget's Church, on Easter Monday, 1728.

Sermon preach'd before the House of Lords, in the Chapel, at Westminster, January 30, 1734.

Sermon preach'd before the Trustees of the Infirmary, in Fleet-Street, Westminster, April 26, 1735.

By the Right Reverend Father in God Thomas Lord Bishop of Salisbury.

The Tryal of the Witnesses of the Resurrection of Jesus Christ, in the Eighth Edition: Price 1s. 6d.

Not only Mr. Woolston's Objections in his Sixth Discourse, but those also which he has published in other Books, are here considered.