

ness, in the catechetical discourse, "another English Gentleman" assumes with R. We are of the opinion that R. is in error relative to the Society in question. Mosheim slightly notices the formation of a Society for propagating the Gospel among the North American Indians in 1647. Bogue and Bennet, in their History of the Dissenters, after recording the labours of Elliot and Mayhew, among the North American Indians observe "to carry on this noble design, the Long Parliament passed an Act in the year 1649, for encouraging the propagation of the Gospel in New England, by which a Corporation was erected and empowered to raise money for the cause." In virtue of this act, a collection was made in all the parishes in England, which enabled the Society to purchase a landed estate, to the amount of *between six and seven hundred pounds per annum*. The first President of the Corporation was Judge Steele, and the first Treasurer, Mr. Henry Ashurst. But at the Restoration the person of whom the estate was purchased, being a Roman Catholic, reclaimed it; so that the Society was induced to apply for a new charter, which, through the interest of Mr. Baxter, and Mr. Ashurst with Chancellor Hide, it obtained; and by a suit of law, recovered the estate. Robert Boyle was the first Governor of the New Company, which soon maintained sixteen Missionaries, some of whom, preached to the Heathen *in their own tongue*.* We are of the opinion that, property, which brought in at the period of the Long Parliament, between six and seven hundred pounds annually, (sufficient to support sixteen Missionaries) and accumulating since the American Revolution, must now be very great; and that the English Gentleman must have been pretty

correct in his information to Mr. Morse, that its present income is immense, although we cannot persuade ourselves to believe, that it is as great as he states it to be.—We are not aware of the operations of any other Society for the "Propagation of the Gospel in Foreign Parts" in Canada, than the one, which arose out of the Society for "Promoting Christian Knowledge" in 1701, and an account of which, we gave in our last number. The KING'S LETTER for a general collection of Charity, was dated February 1819, and was expressly intended to assist the operations of this Society in the East; and such is thus decidedly stated in the remarks prefacing the copy of this "Letter" in the London Missionary Register for April 1819.—What more inclines us to believe that R. is mistaken in his statements relative to the different Societies mentioned in his communication is, that he takes the one established in 1701, for that mentioned by Mosheim; and the one called the "New England Company," to be distinct from either. Now we are decidedly of the opinion, that the Society, which he terms the "New England Company" (a name which it most probably assumed at the time of the formation of the Society in 1701, to distinguish it from that) but more properly however, called "THE SOCIETY FOR PROPAGATING THE GOSPEL IN NEW ENGLAND AND PARTS ADJACENT;" is no other than the one mentioned by Mosheim, and most decidedly described by Bogue and Bennet—the former stating the time of its formation, the latter, the time of its incorporation. One particular reason, which makes us so confident of this fact is, that each Historian assigns one and the same cause (the successful labours of Elliot and Mayhew) for the origin of the Society, of which, each makes mention. We can learn of no exertions, which, this