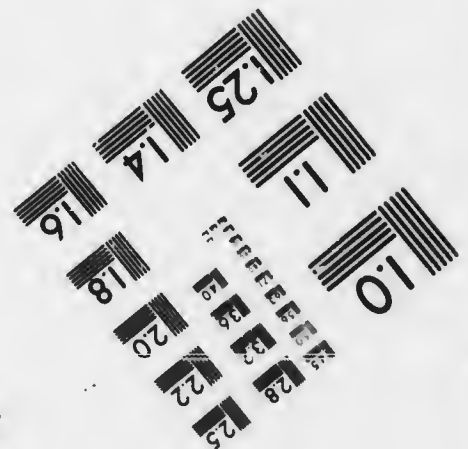
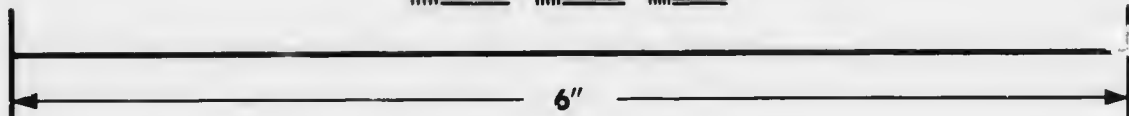
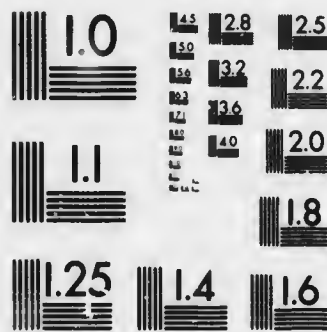


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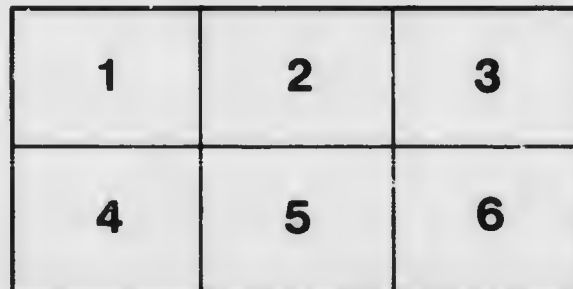
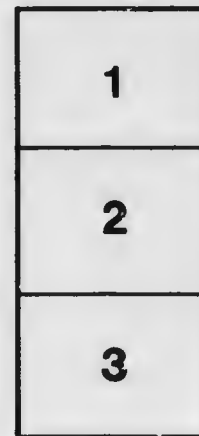
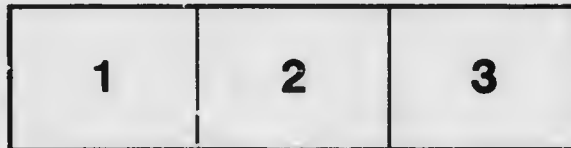
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S E R M O N

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, *February 16,* 1816.

By the Right Reverend

GEORGE HENRY, Lord Bishop of CHESTER.

L O N D O N :

Printed by S. BROOKE, *Pater Noster Row.*

M DCCC XVI.

266.3

1816

*At the Anniversary Meeting of the
Society for the Propagation of the
Gospel in Foreign Parts, in the Vestry-
Room of St. Mary le Bow, on Friday,
the 16th Day of February, 1816;*

AGREED, that the Thanks of this
SOCIETY be given to the Right
Reverend the Lord Bishop of *Chester*
for the Sermon preached by him
this day before the SOCIETY; and
that his Lordship be desired to deliver
a copy of the same to the SOCIETY
to be printed.

WILLIAM MORICE, Secretary.

1893

SERMON, &c.

ST. MATTHEW, X. part of the 16th verse.

*Be ye therefore wise as Serpents, and harmless
as Doves.*

SO comprehensive, though few, are the precepts of our Religion, that there is scarcely a situation or circumstance in life to which they may not directly or indirectly be applied. Perplexity and doubt on this point need never agitate the mind of a sincere believer. The difficulty lies not in ascertaining our duty, but in performing it; in reducing each stubborn swelling thought into obedience to the will of God.

If then the line of human conduct be thus clearly marked out through all the lesser obligations of life, just reason have we to expect that directions should not be wanting, on the most important of all concernments—the propagation and spread of the Religion of Christ. And such is the case. Exhortation and example are holden out to us in the writings, and by the lives, of the first Preachers of the Gospel. To extend the knowledge of Christianity over the face of the then known world, was one of the injunctions which they most laboured to inculcate; whilst, to further this same glorious end, They endured all things; rejoicing in persecution, and tortures, and death, if only they were counted worthy to suffer for the name of Christ.

Nor is the *mode* in which this duty should be performed, left unrecorded by the sacred writers. Many are the declarations to this point; but among them all, none are more important, none include a wider field of action, than these words of our blessed Lord to his Disciples: “Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.”

I. Varying

I. Varying with the change of times and circumstances, must be that wisdom which is necessary, for the preaching of the Gospel. At the first dawn of the Christian æra, this qualification was of a different kind, and required in an inferior degree, because the Apostles were endued with powers from above, and because their Lord and Master was at hand to reprove, to exhort, and to enlighten. Humility of heart therefore, and teachableness of disposition, were the main recommendation for the first Christian Ministry. It might otherwise have been objected to our Religion, that it had made its way by the artifice and contrivance of its Disciples. When, however, its Heavenly Teacher had ascended up on high, then the Apostles were by no means destitute of human acquirements, and learning. St. Paul, separated and chosen for the conversion of the Gentiles, had been educated at the feet of Gamaliel, and was well versed both in Grecian literature, and in all the Jewish Scriptures. His writings are before us; and they abundantly prove, how well qualified he was to refute and convert the gainfayers. In argument and in eloquence they stand unrivalled.

But

But as in process of time all miraculous assistance became by degrees withdrawn, the Christian teachers found it more and more necessary to avail themselves of human wisdom; and the writings of the Fathers of our Church contain not only a fund of Biblical criticism, but almost all the literature of the earlier and middle ages. Strange! that it ever could be supposed that learning is not necessary for the propagation of the Gospel. Are not the Scriptures written in languages which have long ceased to be vernacular? Are not the versions of them numerous, and do they not abound in various readings? Surely then, in the collation of these, both study and judgment are required, to enable us to fix the reading, or ascertain the sense of any passage in Scripture. Proverbial comparisons also, and eastern imagery, are frequently made use of by the sacred writers. Many and very important truths are couched under parables. The customs, moreover, the rites and opinions of Jewish and contemporary nations, are continually brought forwards or alluded to. An acquaintance therefore with all these points, cannot but be necessary before we can fully comprehend, or explain, the word of God. In short, the expounder of Revelation should

should be conversant with History sacred and profane, well able to elicit the true meaning and force of the language of Scripture; otherwise, he may read, but not understand. A Doctrine, and that of vital importance, has been illustrated by the right explanation of the Greek Article. The nature and obligation of the Christian Sabbath, the rite of Baptism, the Sacrament of the Supper of our Lord, these, and other essentials of our Religion can be understood at best, but imperfectly by persons, unacquainted with the more antient Mosaic institutions, on which they have been engrafted. A teacher of the Gospel should also be well able to exhibit and enforce the credentials of his Religion—duly qualified to afford a reason for the hope that is in him. Real miracles have formed the ground-work of imposture; true prophecies have led the way to false ones. An adequate defender therefore of our citadel, should know the foundations on which it is erected; should mark the just line of discrimination between the miraculous powers of the first Christian Church, and the pretensions of succeeding ages—between truth and Priestcraft—between the Gospel and the Koran. Thus only will he convince or silence
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the sceptic ; thus only can he prove, that the Christian story differs in all the broad characters of truth, from either antient or modern impositions.

But it were a waste of time and argument to prove more at large, before this audience, that a well-grounded assurance in the Divine dispensation, can only be kept up, unless miraculously preserved, by the instrumentality of human learning, by the labours of persons fraught with the stores of science, and skilled in the languages, in which the volume of inspiration is transmitted.

The necessity however of Biblical knowledge is not left to be deduced from abstract reasoning alone. We, in this age of innovation, have witnessed the practical consequences originating in the want of it. Many and great are the evils which have flowed, from ignorance usurping the province of sacred instruction. Some who were unable even to read the word of God, have audaciously attempted to explain it. Many, without knowing the difference between literal and figurative expressions, have not feared to declare to others in what manner and sense
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the Christian injunctions are to be received and obeyed. Half-informed expositors have deduced from the word of God the most groundless and the most dangerous conclusions. Hence it has been told us, that man may obtain eternal happiness through faith alone, without any respect whatever to his heart or conduct—that we can in no degree be instrumental towards working out our own salvation, but that we are mere passive engines in the hands of sovereign will—that we have a certain and distinguishable perception of the impulses of God's Holy Spirit—that we may sin, and yet must be saved. These are the cobwebs of the brain, which learning should at once brush away: the intellectual mists which vanish, as the orb of day advances. Scarcely indeed is there a tenet, however abhorrent to our nature, however discordant with that equal benevolence pervading the creation, which blindness and enthusiasm have not dared to derive, even from the pure fountain of justice and truth. Thus, through ignorance or perversion, a system of belief has been introduced, and is gaining ground, totally adverse to the
B whole

whole tenor and spirit of the Sacred Code. The Gospel, we allow, was preached to the poor, and its precepts may be made level to the commonest understanding; but still, learning is the handmaid of Religion. The dangers of the ignorant are great, and great, in proportion to their ignorance. The God of all power might have displayed a standing miracle, and dispersed each doubt from every mind; but such has not been his will. The language therefore of the Scriptures, and the knowledge of the doctrines which they contain, can only be acquired, like every other science, by laborious research, and critical investigation.

The same observations apply, and with equal force, to the deductions from natural Theology. The fool hath said in his heart, but the fool alone can say, there is no God. The creation, every where, proclaims its Creator; but still, what different conceptions are entertained by the thoughtless and the observant, concerning the nature and attributes of the Most High? The more closely we examine the work of his hands, the more clearly do we develope the
mind

mind of the artificer. Every additional discovery affords fresh proof, that man is brought into existence, for virtue and for happiness. The like conclusion then is deducible from the works, as from the word of God. In both, knowledge leads to practice, and the wisest are, for the most part, the safest teachers.

From these undeniable principles it follows, that education and learning are necessary for the due propagation of the Gospel. Nor is uniformity of doctrine a less important and indispensable requisite of wisdom. If varying and opposing tenets are promulgated to the people, they at first doubt which of them are true, and too often end in disbelieving them all. If, for instance, they are told by one preacher that Jesus Christ came down from Heaven, and was both God and Man, and then hear from another, that he did not partake of the divine nature, and did not exist till he was born upon earth, if, in like manner, different and contradictory doctrines are holden out to them concerning the third person of the Eternal Godhead, what must be the unavoidable result? Religion, which proclaims peace

and good will, must become the parent of animosity and discord; and of all contests, religious contests have been the most rancorous and sanguinary. Every wise legislature therefore will equally protect the ecclesiastical and civil constitution of the country. Shall a man be punished for propagating treason, and shall he be at liberty to preach infidelity or schism? Shall we guard the temporal, and neglect the eternal welfare of mankind?

Numberless are the advantages, which arise from a mutual co-operation between the Church and State. We thus secure, as far as human policy can secure, not only uniformity of doctrine, but also purity of conduct. The members of one spiritual body become known to, and dependant upon, each other. Every aberration in life or doctrine is immediately observed and checked. Whereas otherwise offences might arise, offences which it would be the duty of no one to notice or correct; the continuance however of which, might endanger the security of our established Constitution.

Every

Every age, we have seen, has its peculiar bias and dangers, and varying with this changeable aspect of the times, will be the really uniform conduct of the true friend to the people. Now the evil of this our day has been—a Morbid Liberty—the specious tolerance of every mode of government and faith, but a real indifference or dislike to any. The salutary restraints, imposed at the first bursting out of the French Revolution, checked the spread of the contagion, and preserved this nation from the scourge of similar horrors. The like temperate and early precautions, might perhaps have averted those dangers which at present assail our Ecclesiastical fabrick. Nor is this security an object of consideration to the Clergy alone. Blind indeed must he be, both to the dictates of reason, and the warnings of history, who perceiveth not, that the well being of the State is intimately and indissolubly connected with the peace and stability of the Church. As is the fate of the one, so will be the fortunes of the other.

As far from us as from any one, is the wish, to infringe the great privilege of our nature,

ture, or to curtail that equal liberty with which all should be permitted to adore their Lord and their Redeemer. But the bulk of mankind are easily led astray. Absurdity of doctrine is no security against its reception: We cannot therefore but think, that they to whom the general welfare is entrusted, are justified in demanding some Qualifications from the preachers of Religion. The morals and happiness of the people are not we fear advanced, by those extreme facilities, which have enabled each wild illiterate enthusiast, to pour his deadly poisons into the public ear.

The inference then, at which we arrive, the conclusion which we draw from this train of reasoning is, that the interests of the present and similar Institutions, are most effectually supported by the labours and learning of a duly constituted Ministry, and that Christianity is best propagated, in connection and union with an established Church.

II. When, however, the wisest mode of accomplishing this end has been ascertained, then

then all our vigilance and zeal should be exerted, that the Ministry be not blamed. We should be not only "wise as serpents, but harmless as doves." And here we have the highest examples for our encouragement and imitation. One object alone possessed the minds of the first propagators of the Gospel—the furtherance of Religion, and the salvation of man. That they might enlarge the kingdom of God upon earth, they journeyed through a vale of misery, glarying in nothing but in the Cross of Christ. No dangers impeded their progress, no difficulties deterred them from their allotted course. It was pride, and it was joy, to sacrifice the world, and friends, and life, in the service of their Heavenly Master. Different indeed must our efforts be from theirs; but still they need differ only in degree. The advancement of Religion should be the ruling object of our thoughts and lives. Then only have we discharged our duty, when we have done all which we can do. To spread the light of Revelation, to illustrate it by our writings, and adorn it by innocency of life; for this have We been set apart, a chosen people, a peculiar race; and this should be the

the end, the mark, the prize of a Christian Teacher.

Now, among the various institutions for the promotion of this design, none are planned with greater wisdom, none may be made productive of better effects, than this Incorporated Society, the interests of which we are now met to recommend and advance. For more than a century has it been labouring to diffuse the light of Christianity over the territories and dependencies of the British Empire; and great, through its instrumentality, has been the number of them who have believed—believed, we hope, to the saving of their souls. But we are far from having reached the term of our labours. How large a portion of the habitable globe lies yet immersed in Pagan darkness! How many myriads of intellectual beings are still uncheered, even with a single ray of Divine Truth! unblest with the knowledge and hope of an hereafter. And shall we any longer continue wanting to this the first duty of a Christian nation? Shall our ships extend our commerce, and pour forth the manufactures of this land over the four quarters of the earth, without

without a wish, and an endeavour to communicate, at the same time, and by the same means, the glad tidings of the Gospel. When we review the wide limits of this powerful empire, its magnificent establishments, its wealth, its charities; when also we reflect on the peculiar and nearly exclusive blessings which, as a nation, we have enjoyed; we are almost led to observe, that the Society for the Propagation of the Gospel, is not upholden in a manner, commensurate to the great object which it has in view. We deceive ourselves, if we fancy that we *have* made all the returns, which the Divine bounty and goodness demand. Our gratitude to the Supreme Giver should be evidenced in the manner, which he himself has pointed out. If we really are the servants of a Heavenly Master, we should feed his flock; and, what they require, is to eat of the bread of life, and to drink of that living water, which is Christ. Religion is the only real concernment of life. It is the chain which unites earth to heaven, and which may conduct us from the one to the other.

And, if we descend to inferior considerations, we have as little reason to doubt concerning the

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temporal

temporal blessings which Christianity confers. The example has been tried before our eyes, and we have witnessed the different situations of a believing and an infidel nation. Not many years since, and few people enjoyed a greater share of prosperity than our continental neighbours. But scepticism paved the way for immorality, and how great became the reverse!! A state more deplorable imagination can hardly conceive. Anarchy and mischief subverted every comfort of social life, whilst war, with unwonted ravages, desolated the face of the country. Scarcely was there a family, which had not to deplore a loss, either in the field, or on the scaffold. The reverse of this picture it has been our happier lot to exhibit. We have believed in, and worshipped, the God of our forefathers; we have revered his sanctuaries, and obeyed his statutes. Thus have we reached the summit of national prosperity, and justly may we attribute this pre-eminence, not to our arts or arms alone, but to the overruling providence of God, and let us hope—to our moral character and conduct.

And

And can we perceive and experience this blessedness of Religion, without a most earnest endeavour to extend the same benefits over the face of the whole earth? Much has been attempted and atchieved by our predecessors, who ran the Christian race which was before them. They established the Church of Christ among their Trans-Atlantic brethren, and in some degree, identified our own fame and prosperity, with the future glories of the Western hemisphere. May the example incite our emulation! The field is not yet exhausted. We may still cultivate and improve it, until that predicted period arrive, when the knowledge of the Lord shall be spread over the earth, even "As the waters cover the sea."

The happy return of peace now affords peculiar facilities and encouragements for this increased exertion; and should our means continue circumscribed, yet the smallest cion may become a tree, and the fowls of the air may lodge under the branches of it. Not a particle of our labours will be lost. Arts may flourish or decay, empires may rise or crumble into dust, but the knowledge and belief of a Redeemer

Redeemer must ever produce an unmixed and lasting good. Christianity cannot but be the parent of present and eternal happiness.

May we, then be vigilant and successful in the vineyard of the Lord. No efforts can be more worthy of us, none more appropriately our own, than those which open Heaven to the blind—to mortals the hope of immortality. The riches, the pleasures, the honors of this world are, at best, but half enjoyed—and fleeting. Whereas the recollection of having been fellow-laborers in the Christian mission, the having converted those who sat in darkness, and the shadow of death, will be the spring of hope and joy, when a'1 things sublunary shall have passed away. Let it however always be borne in mind, that one of the best means for propagating Christianity is, the pure unfullied lives of its professors, "Be ye harmless as doves." No just argument, indeed, can be drawn from the inconsistency of faith and practice: but men will judge of a tree by its fruits, will look upon our lives as a comment on what we teach.

Such

Such then are the considerations which should incite us all, each in our day and sphere, to exert the talent committed to our trust, so that God's holy name may be glorified upon earth, and his blessed kingdom enlarged. The sure consequences, that will ensue from our neglect or observance of this duty, I will not attempt faintly and inadequately to describe: but, they have been represented unto us by the prophet Daniel, and in words which must speak peace or terror to every thinking mind. * *“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt; and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”*

* Daniel, xii. 2, 3.

AN ABSTRACT of the
C H A R T E R,

And of the Proceedings of the SOCIETY
 for the Propagation of the Gospel in
 Foreign Parts, from the 17th Day of
February, 1815, to the 16th Day of
February, 1816.

KING William III. was graciously pleased,
 on the 16th of *June, 1701,* to erect
 and settle a CORPORATION with a
perpetual succession, by the name of THE SO-
 CIETY FOR THE PROPAGATION OF THE
 GOSPEL IN FOREIGN PARTS; for the re-
ceiving, managing, and disposing of the contri-
butions of such persons as would be induced to
extend their charity towards the Maintenance of
 a Learned and an Orthodox Clergy, and the
making of such other provision as might be necessary
for the Propagation of the Gospel in Foreign Parts,
upon information, that in many of our PLAN-
 TATIONS, COLONIES, and FACTORIES be-
yond the seas, the provision for Ministers was
mean, and many other of our said PLANTA-
 TIONS, COLONIES, and FACTORIES, were
wholly unprovided of a maintenance for Ministers,
 and

and the public worship of God; and that, for lack of support and maintenance of such, many of his loving subjects wanted the administration of God's Word and Sacraments, and seemed to be abandoned to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.

The Society was composed, by the Charter, of the Chief Prelates and Dignitaries of the Church, and of several Lords and eminent persons in the State, with a power to elect, from time to time, such others to be Members of the Corporation, as they, or the major part of them, should think beneficial to their charitable designs, to receive the donations of all charitable and well-disposed persons towards this most pious design: And thro' an especial blessing *this work of the Lord hath all along prospered in their hands.*

The Society, as their Charter directs, give an annual account to the Lord High Chancellor, the Lord Chief Justice of the *King's Bench*, and the Lord Chief Justice of the *Common Pleas*, of the several sums of money by them received, and laid out, and of the management and disposition of the revenues of the Corporation: an Abstract of which, and of their proceedings, they annually publish, and take this opportunity of returning their most hearty thanks for the particular Benefactions which were received in the year 1815, *viz.*

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Hon. Mrs. <i>Ann Talbot</i> - -	5	5	0
Legacy left by the Rev. } <i>Lutterel Wynne</i> , L. L. D. } by his Executor <i>Wynne</i> } <i>Pendurvis</i> , Esq. - - - }	50	0	0
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A LIST of the Society's Missionaries, Catechists and School-masters, with their respective Salaries, and the Places at which they officiate.

NEWFOUNDLAND.

		Annual Salaries.
		£.
1	Mr. <i>David Rowland</i> , Missionary at St. <i>John's</i> ,	} 200

2	Mr. <i>Marshall</i> , School-master at St. <i>John's</i> ,	} 15

3	Mr. <i>Frederick Hamilton Carrington</i> , Missionary at <i>Harbor Grace</i> and <i>Carboneer</i> ,	} 200

4	Mr. <i>William Lampen</i> , School-master at <i>Harbor Grace</i> ,	} 20

5	Mr. <i>John Tucker</i> , School-master in <i>Conception Bay</i> ,	} 10

6	Mr. <i>John Clinch</i> , Missionary at <i>Trinity Bay</i> ,	200
7	Mr. <i>John Thomas</i> , Catechist and School-master at <i>Silly Cove</i> ,	} 15

8	Mr. _____ Missionary at <i>Placentia</i> ,	200.
9	Mr. <i>Thomas Plumleigh</i> , School-master at <i>Brigus</i> , <i>Conception Bay</i> ,	} 10

10	Mr. <i>William Tulk</i> , School-master at <i>Burin</i> ,	} 15

11	Mr. <i>Edward Mullaby</i> , School-master at <i>Bonuvista</i> ,	} 15

NOVA.

NOVA SCOTIA.

	£
12 Dr. Robert Stanser, Missionary at Halifax, — — — — —	200
13 Mr. George Wright, Missionary to the Germans at Halifax, — — — — —	200
14 Cyrus Perkins, Missionary at Annapolis and Clements, — — — — —	200
15 Mr. Ichabod Corbit, School-master at Annapolis, — — — — —	15
16 Mrs. Rebecca Bailey, School-mistress at Annapolis, — — — — —	10
17 Mr. Thomas Bonthron, School- master at Clements, — — — — —	15
18 Mr. William King, Missionary at Windsor, — — — — —	200
19 Dr. William Cochran, Missionary at Falmouth, — — — — —	200
20 Mr. John Laird, School-master at Horton, — — — — —	10
21 Mr. Robert Norris, Missionary at Cornwallis and Horton, — — — — —	200
22 Mr. Cornelius Fox, School-master at Cornwallis, — — — — —	10
23 Mr. ———, Missionary at Ayles- ford, — — — — —	200
24 Mr. John Kerr, School-master at Aylesford, — — — — —	15
25 Mr. ———, Missionary at Wilmot, — — — — —	200
26 Mr. Robert Stone, School-master at Wilmot, — — — — —	15
D 2	27 Mr.

		£
27	Mr. <i>John Millidge</i> , Missionary at <i>Granville</i> , — — — — — }	200
28	Mr. <i>Robert Dalton</i> , School-master at <i>Granville</i> , — — — — — }	10
29	Mr. <i>Roger Viets</i> , Missionary at <i>Digby</i> ,	200
30	Mr. — — — — —, School-master at <i>Digby</i> , — — — — — }	15
31	Mrs. <i>Elizabeth Foreman</i> , School- mistress at <i>Digby</i> , — — — — — }	5
32	Mr. <i>Thomas Rowland</i> , Missionary at <i>Shelburne</i> , — — — — — }	200
33	Mr. <i>Richard Brazel</i> , School-master at <i>Shelburne</i> , — — — — — }	10
34	Mrs. <i>Lucy Cowling</i> , School-mistress at <i>Shelburne</i> , — — — — — }	10
35	Mr. <i>Thomas Shreve</i> , Missionary at <i>Lunenburg</i> , — — — — — }	200
36	Mr. <i>Henry Stafford</i> , School-master at <i>Lunenburg</i> , — — — — — }	20
37	Mrs. <i>Elizabeth Bryzelius</i> , School- mistress at <i>Lunenburg</i> , — — — — — }	10
38	Mr. <i>William Twining</i> , Missionary at <i>Rawdon and Douglas</i> , — — — — — }	200
39	Mr. <i>Thomas Dewolf</i> , School-master at <i>Onslow</i> , — — — — — }	10
40	Mr. — — — — —, Missionary at <i>Parborough</i> , — — — — — }	200
41	Mr. <i>Charles William Weeks</i> , Mis- sionary at <i>Guyborough</i> , — — — — — }	200
42	Mr. <i>Patrick Patton</i> , School-master at <i>Guyborough</i> , — — — — — }	10
43	Mr. <i>Charles Ingles</i> , Missionary a <i>Chester</i> , — — — — — }	200
	44 Mr.	

	£
44 Mr. _____, Missionary at Yarmouth, _____	} 200
45 Mr. John Wetmore, School-master at Yarmouth, _____	} 15
46 Mrs. Anne M'Kinnon, School-mistress at Yarmouth _____	} 10
47 Mr. Benjamin Gray, Missionary at Sackville, _____	} 200
48 Mr. George Dill, School-master at Truro, _____	} 10
49 Mr. John Peitzsch, School-master at Campbell Town, Sheet Harbour, _____	} 15
50 Mr. John Campbell, School-master at Boylston, _____	} 15
51 Mr. Alexander Stevenson, School-master at Liverpool, _____	} 15
52 Mr. Daniel Anderson, School-master at Merigonish, _____	} 15

NEW BRUNSWICK.

53 Mr. George Mountain, Missionary at Fredericton, _____	} 200
54 Mr. Benjamin Williams, School-master at Fredericton, _____	} 10
55 Mr. George Pidgeon, Missionary at St. John's, _____	} 200
56 Mr. Sylvanus Whitney, School-master at Carleton, _____	} 15
57 Mr. _____, Missionary at Maudgerville and Burton, _____	} 200
58 Mr. _____, School-master at Maudgerville, _____	} 10
59 Mr.	

	£
59 Mr. <i>Nelson De Veber</i> , School-master at <i>Burton</i> , — — — — — }	10
60 Mr. <i>Elias Scovil</i> , Missionary at <i>Kingston</i> ,	200
61 Mr. <i>Rufus Heald</i> , School-master at <i>Kingston</i> , — — — — — }	10
62 Mr. <i>Samuel Andrews</i> , Missionary at <i>St.</i> <i>Andrew's</i> , — — — — — }	200
63 Mr. <i>Ebenezer Bugbee</i> , Catechist and School-master at <i>St. Andrew's</i> , — }	15
64 Mr. <i>Richard Clarke</i> , Missionary at <i>St.</i> <i>Stephen's</i> — — — — — }	200
65 Mr. <i>William Todd</i> , School-master at <i>St. Stephen's</i> , — — — — — }	15
66 Mr. <i>Samuel Clarke</i> , Missionary at <i>Gage</i> <i>Town</i> , — — — — — }	200
67 Mr. <i>George Knex</i> , School-master at <i>Gage Town</i> , — — — — — }	10
68 Mr. <i>Oliver Arnold</i> , Missionary at <i>Sussex</i> <i>Vale and Norton</i> , — — — — — }	200
69 Mr. <i>Walter Diblee</i> , Master of the <i>In-</i> <i>Indian School at Sussex Vale</i> , for teaching the White Children, — — — — — }	10
70 Mr. <i>Frederic Diblee</i> , Missionary at <i>Woodstock, Northampton, Prince Wil-</i> <i>liam, and Queenboro'</i> , — — — — — }	200
71 Mr. <i>Beardsley</i> , School-master at <i>Wood-</i> <i>stock, &c.</i> — — — — — }	15
72 Mrs. <i>Anne Woodland</i> , School-mistress at <i>Northampton</i> , — — — — — }	10
73 Mr. — — — — — School-master at <i>Prince William and Queenboro'</i> , — — — — — }	10

CAPE BRETON.

74 Mr. Robert Ferryman, Missionary at } £
 Sydney, — — — — — } 200

UPPER CANADA.

75 Mr. George Okill Stuart, Missionary at }
 Kingston, and to the Mohawk Indians, } 200.
 76 Mr. John Green, School-master to the }
 Mohawks, — — — — — } 20
 77 Dr. Strachan, Missionary at York, — 275.
 78 Mr. ———— Missionary }
 at Ernest Town and Fredericksburgh, } 200.
 79 Mr. Robert Addison, Missionary at Ni- }
 agara, — — — — — } 200
 and for visiting the Indians, — 20.
 80 Mr. Devereux Baldwin, Missionary at }
 Cornwall, — — — — — } 200.
 81 Mr. Richard Pollard, Missionary at }
 Sandwich, — — — — — } 200.
 82 Mr. John Gunter Weagant, Missionary }
 at Williamsburgh and Osnaburg, — } 200
 83 Mr. John Bethune, Missionary at Eli- }
 zabeth Town and Augusta — — — } 200.

LOWER CANADA.

84 Mr. John Jackson, Missionary at Wil- }
 liam. Henry, — — — — — } 215
 85 Mr..

	£
85 Mr. <i>Charles Caleb Cotton</i> , Missionary at <i>Dunbam</i> , — — — —	} 200
86 The Hon. <i>Charles Stewart</i> , Missionary at <i>St. Armand</i> , — — — —	} 200
87 Mr. <i>Richard Bradford</i> , Missionary at <i>Chatham</i> , — — — —	} 200
88 Mr. <i>Micaiah Townshend</i> , Missionary at <i>Christie and Caldwell Manors</i> , — — — —	} 200

AFRICA.

89 Mr. <i>Philip Quaake</i> , Missionary, Cate- chist and School-master to the <i>Ne-</i> <i>groes</i> on the <i>Gold Coast</i> , — — — —	} 50
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NEW SOUTH WALES.

90 To two School-masters (£10 each) — — — —	20
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NORFOLK ISLAND.

91 To a School-master and School- mistress (£10 each) — — — —	} 20
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The Society also continue to pay to

92 Mr. <i>William Clark</i> , a superannuated Missionary, — — — —	} 20
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Besides this, the Society are at considerable
expence in furnishing Missionaries with books
for a Library, as well as Bibles, Prayer-books, and
small

small religious Tracts, to distribute among their people, as occasions require; and in Gratuities for extraordinary services. And as the Society generally receive from their Missionaries accounts of their proceedings, and of the state of their several Missions, it is thought proper to publish the following Abstract of such informations as were received from the Missionaries in the year 1815.

Newfoundland.

The Rev. Frederick Hamilton Carrington, Missionary at Harbor Grace, in the name of the Proprietors of the Church at Carboneer, acknowledges, with much gratitude, the liberal donation of the Society in aid of the expences attending the erection of the Church in that Settlement. He also acquaints the Society, that the inhabitants of Harbor Grace propose to enlarge their Church during the present year.

The Rev. John Clinch, Missionary at Trinity Bay, acknowledges, with many expressions of gratitude, the gratuity of £50 granted to him by the Board, at the solicitation of Sir Richard Keats; and also the liberal addition made to the salaries of Missionaries in general, through the aid of Government. Mr. C. sends this Notitia for the last year, viz. Baptisms 55; Marriages 7; Burials 18; Communicants 42.

The Church at Bonavista is in tolerably good repair. A zealous inhabitant has performed Divine Service and read a Sermon regularly every Sabbath-day, without fee or reward.

At Greens, in Bonavista Bay, a new Church has lately been built. At several remote harbours

hours also, within the Bay, places of public worship have been erected, exclusive of the one at Silly Cove, which serve to shew a manifest thirst for religious knowledge.

Novia Scotia.

The Rev. Dr. Stanfer, Missionary at Halifax, arrived in England in the course of the last autumn, under circumstances of a heavy domestic affliction, he proposes to return to Nova Scotia early in the spring. The duties of his Mission, during his absence, were performed in part by the Rev. Robert Willis, chaplain to the flag ship at Halifax, and in part by the Rev. Mr. Milne. Dr. Stanfer had forwarded his Notitia for the six months ending May 6, 1815, which contained Baptisms, Infants 117; Adults 5; Marriages 81; Burials 86; previously to his leaving Nova Scotia.

The Rev. Dr. Inglis, Ecclesiastical Commissary, in his several letters communicates to the Society a great variety of important matters.

The Rev. Ranna Cossit, late Missionary at Yarmouth, died in March last. He had been for more than forty years in the service of the Society, and in consideration of his exemplary conduct, the Board have agreed, in addition

to Mr. Cossit's salary for the current half year, to allow his executors to draw upon the Treasurer for the sum of £200, as a gratuity to his four maiden daughters, who were left, by his death, with a very inadequate provision. Dr. Inglis acknowledges the receipt of four cases of books, sent by order of the Society for the supply of Missionaries, some have already been distributed. He assures the Society that no exertion will be wanting to promote the pious objects for which so considerable an expence has been incurred.

The Society have lost another valuable Missionary in the death of the Rev. Mr. Bisset, of Maugerville, New Brunswick, and his place has not yet been supplied.

Dr. Inglis, in the course of the year, had made several visits to the vacant missions, in one of which he had passed some time, in Cumberland and the adjoining country; he had become acquainted with the sentiments of the leading persons in those districts, which he represents to be more favourable to the Church of England than at any former period; and he ventures to recommend, in the name of the Bishop, the appointment of a Missionary to Cumberland, and the grant of some assistance towards the erection of a new Church. From thence he went to Dorchester and Sackville, in New Brunswick, where great exertions have been made, particularly by Mr. Botsford, with a
view

view to raise sufficient funds for the building of a Church, which there is every prospect will soon be accomplished, with the aid of the Society, which has been promised to them; as well as to the inhabitants of Cumberland, under the usual conditions.

The vacancy occasioned by the death of the late Mr. Bisfet, at Maugerville, has called for additional exertions on the part of the Missionaries settled in the adjoining districts, and it appeared advisable to the Bishop to employ the Rev. Mr. Somerville, Master of the Academy at Fredericton, in administering to the spiritual wants of the people in that neighbourhood. It will not be inconsistent with his other engagements to spend his Sundays and the whole of his vacation in those places, and the Society have agreed, on the recommendation of the Bishop, to allow Mr. Somerville a salary of £100, so long as he discharges the duties attached to his appointment.

Dr. Cochran, during the long vacation, visited Aylesford, Wilmot, and Parborough, and officiated at those places. Mr. Twining made an excursion to Kernsby, on the Gulph of St. Lawrence, to a Settlement on the Cumberland Mountains and to Onslow. Mr. Gray has accomplished his visit to Rijstiouche, not without much difficulty and some danger. The inhabitants of that settlement have expressed.

pressed an anxious desire to be permanently united to the Church.

The Rev. William King, Missionary at Windsor, informs the Society that the Church at Windsor is completed, at an expence exceeding £1000. He has the satisfaction to add, that his congregation increases. His Notitia from January 1, 1815, to the date of his letter, November 18, in the same year, contained Marriages 19; Baptisms, 20; Burials 5; Communicants 32.

The Rev. Dr. Cochran, Missionary at Falmouth, writes, that he regularly preaches every Sunday, and uses his best endeavours, by visiting the people at their houses, to induce them to attend the public worship of God, and he trusts, by persevering in the same course, he may, in some degree, answer the benevolent purposes of the Society. Some of the more opulent inhabitants have subscribed in aid of the Society for promoting Christian Knowledge, by which, and the bounty of this Society, his whole congregation will soon be supplied with Prayer Books and Religious Tracts.

The Rev. Mr. Norris, Missionary at Cornwallis, writes, that nothing particular has occurred in his Mission since the date of his last letter.

letter. The Society's Schoolmaster at Cornwallis, Mr. Cornelius Fox, is disabled from attending to the School by a severe illness. As he is a very old servant of the Society, Mr. Norris has encouraged him to hope that he may still be allowed to draw for his salary, and he ventures to recommend him to the benevolence of the Society. This recommendation has been complied with. The Notitia contains Baptisms 21; Marriages 31.

The Rev. John Millidge, Missionary at Granville, in a letter, dated Nov. 2, 1814, acquaints the Society that the middle Church, in his Mission, will be finished on the outside in the course of the ensuing summer. His Excellency Sir John Sherbrooke has granted an additional £100 for the use of the Church, which, together with the subscriptions on the part of the people, will probably be sufficient to complete the whole in a very handsome manner. Mr. Millidge has reason to hope, that his exertions in the discharge of his duties, have not been altogether unsuccessful. His Notitia for the last six months contains Baptisms 20; Marriages 7; Burials 4; Communicants 50.

The Rev. Roger Viets, Missionary at Digby, represents the population of his Mission as amounting to 1000 souls; most of them so poor, that little dependance can be placed on
the

the contributions of any of the inhabitants. The glebe lands have been leased in small lots to poor people, who have destroyed all the valuable timber on them, without bringing them under cultivation. His congregation, on an average, amounts to about 100, though, on some particular days, it is more considerable. He has made several visits to the Neck, and also to Weymouth, where there is a congregation amounting to 80 or 90 persons. His Notitia for the last six months contains Baptisms 24; Marriages 4; Burials 5; Communicants 29.

The Rev. Thomas Rowland, Missionary at Shelburne, acquaints the Society, that at the solicitation of the Churchwardens of Yarmouth, he had occasionally visited that Mission since the death of Mr. Coffit, and administered the Sacraments. Dr. Farrish, one of the most respectable inhabitants of the place, reads the Prayers and a Sermon every Sunday in the Church. On his last visit he preached two Sundays, baptised 1 Adult, 24 Infants, and administered the Sacrament to 20 Communicants; at Liverpool he baptised 1 Adult, 5 Infants. His Notitia for Shelburne contains Baptisms 27; Marriages 9; Burials 10.

The Rev. William Twining, Missionary at Rawdon and Douglas, writes, that with the permission

permission of the Society, and approbation of the Bishop, he left Cape Breton in the course of the preceding year. The two Churches at Rawdon and Newport, where he has officiated regularly since his removal, are distant from each other eight miles; the communication is uninterrupted at all seasons. Both townships contain 3300 souls. The congregations are large. Douglas is situated at a considerable distance, and the roads impassable, except in summer, in consequence of which his visits to that settlement have necessarily been confined to that season. The glebe house is commodious and comfortable, but, being entirely of wood, begins to decay. The glebe lands have suffered much injury from the present tenants. His Notitia contains Baptisms 33; Burials 7; Marriages 19.

The Rev. Charles Weeks, Missionary at Guysborough, reports, that in general his congregation is numerous. The Church is entirely pewed in the lower part, and the painting both inside and outside nearly completed. In the course of the last year he made a pastoral visit to Tracadie and Little River, at the latter of which places he preached twice, baptised 11 Children, and administered the Sacrament to 4 Communicants.

His Notitia contains for the last six months Baptisms 60; Marriages 6; Burials 4; new Communicants 8.

The Rev. Charles Inglis, Missionary at Chester, transmits the Notitia of his parish, and some of the adjoining districts; Baptisms, Chester 18; St. Margaret's Bay 14; Blandford 6; Marriages 10; Burials 6. He has occasionally visited Blandford, and different parts of St. Margaret's Bay, and found very respectable and attentive congregations. The Church Catechism is in much request, which induced him to distribute amongst them some copies of the Church Catechism, broken into short questions, &c. and such other Tracts as he had. At one time there was a prospect of the inhabitants of St. Margaret's Bay building a Church, but, in consequence of some recent deaths in that neighbourhood, and an apprehension that they were little likely to be furnished with a Missionary before the vacant Missions were filled up, their ardour has been somewhat damped.

The last accounts from Dr. Inglis left Mr. Aitken at Moose Island, but it was expected that early in the present year he would remove to some vacant Mission in the Diocese of Nova Scotia, and the final instructions of the Board to that purpose, have been communicated to him.

In the course of the last year the Society adopted the Rev. James Milne, of the Episcopal

copal Church in Scotland, as one of their Missionaries, who, previously to his embarkation for Nova Scotia, qualified himself by an attendance at the National School in Baldwin's Gardens, for the introduction of the Madras System of education into the several schools in that Province. He arrived at Halifax early in November, and, in concert with Dr. Inglis, immediately took measures for furthering one of the leading objects of his instructions from the Board.

Eight schools in Halifax alone are already in some measure under the superintendance of Mr. Milne. Some additional expence will be incurred in carrying this important object into execution; and at the recommendation of the Bishop, the Society have agreed to make an extra allowance of £100 *per annum*, during the period of Mr. Milne's services in that department.

The Rev. Robert Ferryman was again adopted as a Missionary by the Society during the course of the last year, and has selected Cape Breton as the place of his residence.

New Brunswick.

The Rev. George Mountain, Missionary at Fredericton, gives the most satisfactory in-

formation respecting the state of his Mission; the Vestry and Church-wardens are well disposed to forward the interests both of the Church and the Clergyman. The congregation is respectable both in number and character; the demand for seats has long exceeded the accommodation of the Church, an evil which will in some degree be remedied by a small addition to the pews and benches, of which the Church still admits. Mr. Mountain has received part of a large grant of books sent to the Bishop, and is in expectation of a still further supply from the Society for Promoting Christian Knowledge.

The Rev. George Pidgeon, Missionary, St. John's, writes, that in obedience to the commands of the Bishop, he arrived at his Mission in the month of June, 1814, and on his arrival Mr. Viets removed to Dibgy. The members of the Church of England amount to 800; at the monthly communions, above 100 attend; at the Easter and Christmas festivals a greater number. The Church is a very large and handsome structure, and constantly filled by an exemplary, devout, and attentive congregation. The Notitia for the last year contains, Baptisms 79; Marriages 17; Burials 15.

The Rev. Elias Scovil, Missionary at Kingston, reports, that by the blessing of God he
has

has been able to discharge the duties of his Mission as formerly. He divides his time among the several parishes committed to his care. The Church at Kingston has been thoroughly repaired. The new Church at Hampton is not yet seated, which delay has been occasioned by the war; throughout the whole Province there is a great deficiency of Ministers of the Church of England; in his County there are seven large parishes, and only two of them supplied with Missionaries, and the wants of other Counties are equally great. The Notitia contains, Baptisms, Infants 41; Adults 2; Marriages 19; Burials 6.

The venerable Missionary of St. Andrew's, the Rev. Samuel Andrews, still continues to officiate in the town, and was enabled to preach every Sunday during the last year, with the exception of two. He has lately been appointed Chaplain to the Garrison, with a salary of £60, which he would willingly relinquish in favor of an Assistant, could a suitable person be procured for that situation. The Vestry have also agreed to allow a salary of £40 for the same purpose; and the Society would be willing to add an annual stipend of £110. These inducements however have hitherto been without success, and the distant parts of the Mission have suffered from the inability of Mr. Andrews to attend to their religious state.

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The Rev. Samuel Clarke, Missionary at Gage Town, reports, that the Church is rapidly increasing; he had visited the out-parishes more frequently than usual during the last winter. The Grand Lake is a very extensive establishment, more than twenty-four miles in extent, whither he is frequently called. Long Island is more than nine miles from Gage Town, where he attends every fourth Sunday, and preaches to a large congregation. He is often called upon to attend the sick, fifteen or twenty miles distant. His Notitia for the last fifteen months contains, Baptisms, Infants, 75; Adults 14; Blacks 4; Marriages 29; Burials 7.

The Rev. Frederick Diblee, Missionary at Woodstock, reports, that he continues to officiate every third Sunday from May to November, in the two lower parishes, but in the winter he is not able to attend. At Queensbury, nine miles below Woodstock, it is intended to erect a new Church, and some progress has already been made in so important an object. Application has been made to the Society for assistance, which has been readily promised under the usual regulation.

Upper and Lower Canada.

The Lord Bishop of Quebec transmits to the Society an application which had been made to him by some of the most respectable characters in the Province, on the propriety of granting an allowance of £50 *per annum* to a certain number of young men from the age of eighteen or nineteen to twenty-three, to enable them to pursue their studies as candidates for Holy Orders, the parents giving security for the repayment of the money should the students relinquish their intention; the Society, duly impressed with the advantages that may arise from an encouragement of this nature, have agreed to place, for a limited time, the annual sum of £200, at the disposal of the Bishop, in compliance with his Lordship's suggestion, and in hopes that it may prove the foundation of future exertions on the part of Government.

In the course of the last year the Bishop ordained two young men, who had been pursuing their studies for some time under the superintendance of the Rev. Mr. Cotton, of Dunham, one of whom, the Rev. Mr. Townsend, was appointed by Government to the township of Caldwell Manor, and adopted by the
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the Society as their Missionary at that place; the other, the Rev. Mr. Reid, had undertaken the care of St. Armand, during the absence of the Hon. and Rev. Charles Stewart, (who had come to England for a short time,) with an understanding that he should be appointed Missionary to Stanstead, on the return of Mr. Stewart to America. The Society are in hopes, that with the assistance of Government, they will be enabled to make provision for four additional Missionaries in the Canadas.

The Rev. George Okill Stuart, Missionary at Kingston, acknowledges the receipt of two boxes of books, one, containing Bibles, &c. for general distribution, the other, for the use of the Mohawks. His congregation had not much increased during the war, but, on the contrary, the perversion of morals and licentiousness had been much extended among the lower class of the community. His Notitia contains, Marriages 55; Baptisms 87; Burials 115; including both Army and Navy.

The Rev. Robert Addison, Missionary at Niagara, reports, that on the destruction of the Church, and dispersion of the congregation by the enemy, he had, with the permission of the Bishop, accepted the appointment of Chaplain to the St. Lawrence; but, on the restoration of peace he had returned to his Mission,

Mission, where he was actively employed in officiating at several places in the neighbourhood of Niagara. His Notitia contains, Baptisms 86; Marriages 5; Burials 2.

The Rev. Richard Pollard, Missionary at Sandwich, was employed, during the period the enemy occupied that part of the country, at Ernest Town, under direction of the Bishop. At the date of his last letter, he had again taken possession of his own Mission, where he performed Divine Service every Sunday to the troops, at ten o'clock in the morning, and to the inhabitants at noon. The Church Books and others were all carried off by the Americans, while they were in occupation of the Town.

The Rev. John Bethune, Missionary at Elizabeth and Augusta, represents the country adjoining his Mission as having been settled about thirty years; the population is numerous and wealthy, many of them well disposed towards the Church; there is a district school, consisting of sixty children, under the charge of the Minister; they are catechized every Sunday. At Augusta there is a tolerably good Church, but in an unfinished state.

In Elizabeth Town they make use of the Court House for Divine Service; there is, how-

ever, some prospect of building a Church in that township.

The Rev. John Jackson, Missionary at William Henry, communicates intelligence of the formation of a new settlement in his immediate neighbourhood, consisting chiefly of discharged soldiers, to be called Drummond Ville; provision is to be made for a resident Minister, but till that takes place, he shall consider this Colony as comprized within the limits of his Mission. The last mortgage of £60 on the Church has been paid off by the increase of pew rents; the building is also in perfect repair.

A short time previously to Mr. Stewart's leaving Canada, he accompanied Mr. Townshend to Caldwell and Christie Manors, where the people have engaged to finish the Church, and to contribute £30 in addition to the Missionary's salary. Mr. Stewart had visited Stanstead, and other townships East of Lake Memphramagog, and found the people well disposed towards the Church.

His Notitia from Nov. 1, 1814, to July 13, 1815, contains, Trinity Church, Baptisms, Adults 4; Infants 18; Marriages 10; Burials 3; Communicants, July 9, 54. St. Paul's Church, Baptisms, Adult 1; Infants 25; Marriages 3; Communicants, July 2, 54.

The Society taking into their serious consideration the absolute necessity there is, that such Clergymen, as are sent abroad, should be duly qualified for the work to which they are appointed, desire every one, who recommends any person to them for that purpose, to testify his knowlege, as to the following particulars :

1. The age of the person.
2. His condition of life, whether single or married.
3. His temper.
4. His prudence.
5. His learning.
6. His sober and pious conversation.
7. His zeal for the Christian religion, and diligence in his holy calling.
8. His affection to the present Government.
9. His conformity to the doctrine and discipline of the Church of *England*.

And the Society request all persons concerned, that they recommend no man out of favour or affection, or any other worldly consideration, but with a sincere regard to the honour of Almighty God, and our blessed SAVIOUR; as they tender the interest of the Christian Religion, and the good of mens souls.

But if any person should appear abroad in the character of a Clergyman of the Church of *England*, and disgrace that profession by im-

proper behaviour, the Society desire their friends to examine, if they can, into his *Letters of Orders*, and to inspect the list of the Missionaries annually published by the Society, by which, if it should be found that he came thither with their knowledge, they will, upon due information, put away from them that wicked person.

Received of the Treasurer of the
County of ... the sum of ...
for ...

Witness my hand and seal of office
this ... day of ... 1870

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The Receipts and Payments on the GENERAL ACCOUNT of the Society for the Year past, stood thus at the Audit, on the 26th Day of *January*, 1816.

RECEIPTS.

	£.	s.	d.
By balance of the last account -	1166	5	10
By benefactions and legacies -	76	15	6
By subscriptions and entrances	401	2	0
By dividends from the funds -	4018	8	2
By rent of estates - - -	202	5	9
By annuity from the estate of the late <i>Antony Barnes</i> - -	20	0	0
By annuity from the late Mrs. <i>Hanmer</i> - - -	5	5	0
By a grant from Parliament in aid of the expences of the Society in the North American Colonies - - -	5730	0	0
	<u>11620</u>	<u>2</u>	<u>3</u>

MEMBERS

PAYMENTS.

	£.	s.	d.
To Salaries and Gratuities to Missionaries, Catechists, and School-masters, and Exhibitions to Scholars at the College in Nova Scotia, - - -	8902	16	4
To Officers' salaries, - - -	461	0	0
To books sent abroad, - - -	138	14	0
To the purchase of £858:7s:3d. 3 per Cent. Consolidated Annuities, - - -	500	0	0
To printing and dispersing the Anniversary Sermon, Stationary, Postage of Letters, Law Charges, the Rent of a Room for the Society's Meetings, and other incidental expences, - - -	298	1	11
To balance in the Treasurer's hands, - - -	1319	10	0
	£11620	2	3

A LIST of the
MEMBERS

OF

*The SOCIETY for the Propagation of
the Gospel in Foreign Parts.*

Time of
Admission.

1800 HIS Highness Prince *William Frederick*
Duke of *Gloucester*.

A.

1794 THE Hon. and Most Reverend
William Lord Archbishop of *Armagh*,
and Primate of *Ireland*.

1788 The Right Reverend *John* Lord Bishop
of *St Asaph*.

1758 The Rev. *East Apthorp*, D. D. Preben-
dary of *St. Paul's*.

1805 The Rev. *Gerrard Andrewes*, D. D. Dean
of *Canterbury*.

1810 *John Atkins*, Esq. Alderman of the
City of *London*.

1812 *Nathaniel Atcheson*, Esq;

1813 The Rev. *William Abbott*, M. A. Fellow
of *King's College, Cambridge*.

The

Time of
Admission.

B.

- 1778 THE Right Reverend *Richard* Lord
Bishop of *Bath* and *Wells*.
- 1791 The Right Reverend *Henry William* Lord
Bishop of *Bangor*.
- 1810 The Right Reverend *William* Lord Bishop
of *Bristol*.
- 1786 The Right Hon. and Rev. *George* Lord
Viscount *Barrington*.
- 1767 The Rev. *William Bell*, D. D. Prebendary
of *Westminster*.
- 1788 The Rev. *William Lloyd Baker*, M. A. of
Stout's Hill, Gloucestershire.
- 1793 The Rev. *John Frederic Browning*, D. D.
Rector of *Titchwell, Norfolk*.
- 1793 *John Butler Butler*, Esq; one of His Ma-
jesty's Council at *Halifax, Nova Scotia*.
- 1796 *Alexander Brymer*, Esq; *Bath*.
- 1803 The Rev. *Edward Barnard*, M. A. Rec-
tor of *Bexley, Kent*.
- 1804 The Rev. *James Burton*, D. D. Canon of
Christ Church, Oxford.
- 1805 The Rev. *Charles Barton*, D. D. Fellow
of *Corpus Christi College, Oxford*.
- 1806 *Brian Broughton*, Esq; of *Barnes, Surrey*.
- 1808 The Rev. *Charles Burney*, D. D. Chaplain
in Ordinary to His Majesty.
- 1809 *George Brooks*, Esq; of *Twickenham, Mid-
dlesex*.
- 1810 The Rev. *Andrew Bell*, D. D. Master of
Sherborne Hospital, Durham.

H

The

Time of
Admission.

- 1810 The Rev. *Gilbert Buchanan*, D. C. L.
Rector of *Woodmansterne*, Surrey.
- 1810 The Rev. *John Brome*, M. A. of *Barbadoes*.
- 1811 The Rev. *Henry Vincent Bayley*, M. A.
Sub-dean of *Lincoln*.
- 1813 *Charles Frederick Barnwell*, Esq;
- 1813 *Andrew Belcher*, Esq;
- 1814 The Rev. *Charles Parr Burney*, M. A.
Greenwich.
- 1814 *John Thomas Brooks*, Esq; *Twickenham*,
Middlesex.
- 1815 General Sir *George Beckwith*, G. C. B.

C.

- 1792 THE Most Reverend *Charles* Lord
Archbishop of *Canterbury*, President.
- 1812 The Most Reverend *Charles* Lord Arch-
bishop of *Cashel*.
- 1789 The Right Reverend *John* Lord Bishop
of *Chichester*.
- 1805 The Right Reverend *Samuel* Lord Bishop
of *Carlisle*.
- 1813 The Right Reverend *George Henry* Lord
Bishop of *Chester*.
- 1804 The Right Reverend *William* Lord Bishop
of *Cloyne*.
- 1806 The Right Reverend *Christopher* Lord
Bishop of *Clonsfert*.
- 1810 The Right Reverend *John* Lord Bishop
of *Clogher*.

The

Time of
Admission.

- 1813 The Right Reverend *Thomas* Lord Bishop
of *Calcutta*.
- 1779 *Richard Clark*, Esq; Chamberlain of the
City of *London*.
- 1789 The Rev. *Roger Clough*, Canon of *St.*
Asaph.
- 1792 The Rev. *William Crawford*, D. D. Arch-
deacon of *Caermarthen*.
- 1794 The Rev. *George Cope*, D. D. Canon Re-
sidentary of *Hereford*.
- 1798 The Rev. *Septimus Collinson*, D. D. Mar-
garet Professor of Divinity in *Oxford*.
- 1800 The Rev. *Thomas Causton*, M. A. Preben-
dary of *Westminster*.
- 1805 The Rev. *Edmund Cartwright*, jun. M. A.
- 1811 The Rev. *Morgan Cove*, D. C. L. Pre-
bendary of *Hereford*.
- 1812 The Rev. *William Carey*, D. D. Preben-
dary of *Westminster*.
- 1813 The Rev. *George Cambridge*, M. A.
Archdeacon of *Middlesex*.
- 1815 The Rev. *Edward Cardwell*, M. A. *Bra-*
zen Nose College, Oxford.
- 1815 The Rev. *Crane*, M. A.
- 1815 *George Garrington*, Esq. *Manchester Square*

D.

1804 THE Most Reverend *Euseby* Lord
Archbishop of *Dublin*.

H 2

The

Time of
Admission.

- 1762 The Hon. and Right Reverend *Sbute*
Lord Bishop of *Durham*.
- 1803 The Right Reverend *Thomas* Lord Bishop
of *St. David's*.
- 1777 *Brampton Gurdon Dillingham*, Esq; *Grundisburgh*, *Suffolk*.
- 1778 The Rev. *John Drake*, D. C. L. Rector of
Amersham, *Bucks*.
- 1779 The Rev. *Charles Daubeny*, B. C. L. Arch-
deacon of *Sarum*.
- 1784 The Rev. *Thomas Drake*, D. D. Vicar of
Rochdale, *Lancashire*.
- 1798 The Rev. *Daniel Francis Durand*, M. A.
Dean of *Guernsey*.
- 1802 The Rev. *David Durell*, M. A. Preben-
dary of *Durham*.
- 1810 The Hon. and Rev. *Thomas Dawson*, B. A.
Rector of *Ashwell*, *Rutland*.
- 1811 The Rev. *William Douglas*, M. A. Pre-
bendary of *Westminster*.
- 1813 The Rev. *George Doyley*, B. D.

E.

- 1803 THE Hon. and Right Reverend *George*
Lord Bishop of *Exeter*.
- 1810 The Right Reverend *Bowyer Edward*
Lord Bishop of *Ely*.
- 1793 The Right Hon. *Sampson* Lord *Eardley*.

GENERAL

Time of
Admission.

F.

- 1783 **G**ENERAL Edmund Fanning, D. C. L.
Lieutenant-Governor of *St. John's*
Island.
- 1797 The Rev. Charles Fynes, D. C. L. Pre-
bendary of *Westminster.*
- 1800 John Forster, Esq; *Lincoln's Inn.*
- 1806 The Rev. Sir John Fagg, Bart. of *Mystole;*
in Kent.
- 1810 The Rev. Henry Alexander de la Fite:

G.

- 1803 **T**HE Hon. and Right Reverend Henry
Lord Bishop of *Gloucester.*
- 1799 The Right Hon. James Lord Gambier.
- 1779 The Rev. Edmund Garden, Minister of *St.*
Botolph, Aldersgate.
- 1786 The Rev. Thomas Gisborne, M. A. of
Foxhall Lodge, Staffordshire.
- 1792 The Rev. George Gaskin, D. D. Rector
of *Stoke Newington, Middlesex.*
- 1794 Francis Gossing, Esq;
- 1798 The Rev. Joseph Goodall, D. D. Provost
of *Eton.*
- 1804 The Rev. Robert Gray, D. D. Prebendary
of *Durham.*
- 1813 John Gifford, Esq;
- 1814 John Matthew Grimwood, Esq;

THE

H.

Time of
Admission.

- 1808 **T**HE Right Rev. *George* Lord Bishop
of *Hereford*.
- 1797 The Rev. *Thomas Hagbes*, D. D. Canon
Residentiary of *St. Paul's*.
- 1802 The Rev. *George Heatb*, D. D. Canon
of *Windsor*.
- 1804 The Rev. *Charles Henry Hall*, D. D.
Dean of *Christ Church, Oxford*.
- 1807 The Rev. *Robert Hodgson*, D. D. Dean
of *Chester*.
- 1813 *Thomas Hankey*, Esq;
- 1813 *Oliver Hargreave*, Esq; of *Lincoln's Inn*.
- 1814 The Rev. *William Heringham*, Rector of
Borley.

I.

- 1768 **T**HE Right Rev. *Charles Inglis*, D. D.
Bishop of *Nova Scotia*.
- 1779 The Rev. *Cyril Jackson*, D. D.
- 1784 The Rev. *James Jones*, D. D. Arch-
deacon of *Hereford*.
- 1797 *George James*, Esq;
- 1805 *Gibbes Walker Jordan*, Esq;
- 1812 The Rev. *Henry Ingles*, D. D.
- 1813 The Rev. *John Inglis*, D. D. of *Nova
Scotia*.

John

Time of
Admission.

- 1813 *John Inglis, Esq; of Mark Lane.*
1815 *Rev. Robert Jones, M. A. Senior Chaplain, Cape of Good Hope.*
1815 *Rev. Hugh Jones, M. A. Vicar of Talgarth, Brecon.*

K.

- 1813 **R**IGHT Hon. *George Lord Kenyon.*
1792 *John King, Esq;*

L.

- 1805 **T**HE Right Reverend *William Lord Bishop of London.*
1775 The Hon. and Right Rev. *James Lord Bishop of Lichfield and Coventry.*
1786 The Right Reverend *George Lord Bishop of Lincoln, and Dean of St. Paul's.*
1772 The Rev. *John Law, D. D. Archdeacon of Rochester.*
1797 *George Leonard, Esq; One of His Majesty's Council, New Brunswick.*
1809 The Rev. *Robert Lowth, M. A. Prebendary of St. Paul's.*
1813 The Rev. *Richard Lendon, M. A. Prebendary of St. Paul's.*

M.

- 1801 **T**HE Most Reverend *Thomas Lewis, Lord Bishop of Meath.*

The

Time of
Admission.

- 1782 The Rev. *John Moore*, B. C. L. Rector of
St. Michael Bassishaw, London.
- 1787 The Rev. *George Markham*, D. D. Dean
of *York.*
- 1788 The Rev. *Spencer Madan*, D. D. Pre-
bendary of *Peterborough.*
- 1796 The Rev. *Robert Markham*, M. A. Arch-
deacon of *York.*
- 1796 The Rev. *Henry Forster Mills*, B. C. L.
Chancellor of *York.*
- 1796 The Rev. *George Moore*, M. A. Preben-
dary of *Canterbury.*
- 1798 The Rev. *Streynsham Master*, M. A.
Rector of *Croston, Lancashire.*
- 1804 The Rev. *William Morice*, B. D.
- 1806 The Rev. *Joseph William Martin*, B. C. L.
Rector of *Keston, in Kent.*
- 1812 The Rev. *Herbert Marsh*, D. D. Mar-
garet Professor of Divinity in *Cam-
bridge.*
- 1814 The Rev. *Richard Mant*, D. D. Rector
of *St. Botolph, Bishopgate.*
- 1814 The Rev. *George Mathew*, M. A. Vicar
of *Greenwich.*

N.

- 1777 **T**HE Right Reverend *Henry Lord*
Bishop of *Norwich.*
- 1789 The Rev. *John Napleton*, D. D. Canon
Residentiary of *Hereford.*

The

Time of
Admission.

- 1803 The Rev. *Henry Handley Norris*, M. A.
1810 The Rev. *N. D. Hall Newton*.

O.

- 1788 THE Hon. and Right Rev. *Edward*
Lord Bishop of *Oxford*.
1779 The Rev. *Arthur Onslow*, D. D. Dean of
Worcester.
1782 *Henry Hoyle Oddie*, Esq; Solicitor in
Chancery.

P.

- 1815 THE Right Rev. *John* Lord Bishop
of *Peterborough*.
1784 The Rev. *Robert Price*, D. C. L. Preben-
dary of *Durham*.
1785 Sir *William Pepperrell*, Bart.
1789 The Rev. *Joseph Holden Pott*, M. A.
Archdeacon of *London*.
1790 The Rev. *William Pearce*, D. D. Dean of
Ely.
1792 The Rev. *Phineas Pett*, D. D. Arch-
deacon of *Oxford*.
1793 Mr. Justice *Park*.
1799 The Rev. *John Hayes Petit*, M. A.
1800 *William Morton Pitt*, Esq;
1805 The Rev. *Harry Powell*, B. C. L. Rector
of *East Horndon, Essex*.
1810 The Rev. *Richard Prosser*, D. D. Arch-
deacon of *Durham*.

I

The

Time of
Admission.

- 1812 The Rev. *Charles Pryce*, M. A. Prebendary of *Hereford*.
 1813 *Lewis Hayes Petit*, Esq; Barrister at Law.
 1813 *Baden Powell*, Esq;
 1814 *John Paterfon*, Esq; Treasurer of Queen *Anne's Bounty*.

Q.

- 1795 THE Right Reverend *Jacob* Lord Bishop of *Quebec* in *Canada*.

R.

- 1776 THE Right Honourable *Jacob* Earl of *Radnor*.
 1792 The Right Reverend *Walker* Lord Bishop of *Rocheſter*.
 1798 The Right Hon. *William* Lord *Radstock*.
 1779 *Jesse Russell*, Esq;
 1784 The Rev. *Houſtonne Radcliffe*, D. D. Archdeacon of *Canterbury*.
 1789 The Rev. *Durand Rhudde*, D. D. Ch. p. lain in Ordinary to His Majesty.
 1801 The Rev. *George Robſon*, M. A. Prebendary of *St. Afaph*.
 1804 *Richard Richards*, Esq; one of the Barons of His Majesty's Court of Exchequer.
 1812 *John Reeves*, Esq;
 1814 General *John Ramsay*.

THE

Time of
Admission.

S.

- 1787 **T**HE Right Reverend *John* Lord Bishop of *Salisbury*.
- 1781 The Rev. *John Strachey*, D. C. L. Archdeacon of *Suffolk*.
- 1790 Sir *Thomas Andrew Strange*, Knt. Chief Justice of the Supreme Court of Judicature at *Madras*.
- 1790 The Rev. *R. D. Shackelford*, D. D. F. R. S. Vicar of *St. Sepulchre's*, *London*.
- 1799 The Rev. *Peter Sandiford*, M. A. Rector of *Fulmonston*, *Norfolk*.
- 1802 *Clement Samuel Strong*, Esq; of *Limpsfield*, *Surrey*.
- 1805 The Rev. *Thomas Sikes*, M. A. Vicar of *Guilboro'*, *Northamptonshire*.
- 1807 The Hon. and Rev. *Charles Stewart*, M. A. Rector of *Overton Longvile*, *Hunts*.
- 1809 *Henry Piper Spirling*, Esq; of *Tottenham*, *Middlesex*.
- 1809 The Rev. *Thomas Linwood Strong*, M. A.
- 1811 The Rev. *John Hume Spry*.
- 1815 The Rev. *Henry Sawbridge*, M. A. Rector of *Wickham*, *Bucks*.

T.

- 1766 **T**HE Rev. *Edward Tew*, M. A. Fellow of *Eton College*.
- 1791 The Rev. *Joseph Turner*, D. D. Dean of *Norwich*.

I 2

Robert

Time of
Admission.

- 1806 The Rev. *Henry John Todd*, M. A. Rector
of *Coulsdon, Surrey*.
- 1809 The Rev. *Edward South Thurlow*, M. A.
Prebendary of *Norwich*.
- 1811 *John Tuinor*, Esq; of *Panton, Lincoln-*
shire.
- 1814 *George Talbot*, Esq; Paymaster of His
Majesty's Household.

V.

- 1798 THE Rev. *William Van Mildert*, D. D.
Regius Professor of Divinity in
Oxford.
- 1810 *Peter Vere*, Esq; M. A. F. A. S.
- 1814 The Rev. *Robert Verney*, M. A.

W.

- 1770 THE Honorable and Right Reverend
Brownlow Lord Bishop of *Winchester*.
- 1797 The Right Reverend *Folliott* Lord Bishop
of *Worcester*.
- 1764 The Rev. *George Wollaston*, D. D.
- 1790 The Rev. *Thomas Willis*, D. C. L. Rector
of *St. George's, Bloomsbury*.
- 1792 Sir *John Wentworth*, Bart.
- 1800 The Rev. *John Wheler*, B. C. L. Preben-
dary of *Westminster*.
- 1800 *William Wilberforce*, Esq;
- 1800 *David Pike Watts*, Esq;

The

Time of
Admission.

- 1801 The Rev. *John James Watson*, D. D.
Vicar of *Hackney, Middlesex.*
- 1806 The Rev. *Christopher Wordsworth*, D. D.
Dean of *Bocking.*
- 1808 The Rev. *Charles Webber*, M. A. Arch-
deacon of *Chichester.*
- 1812 *Joshua Watson*, Esq; Merchant.
- 1813 The Rev. *Tindal Thompson Walmsley*, B. D.
Rector of *St. Martin's Ludgate.*
- 1815 The Rev. *Basil Wood*, Rector of *Drayton,*
Bucks.
- 1815 The Rev. *Thomas Waite*, L. L. D.

Y.

- 1785 THE Most Reverend and Honorable
Edward Lord Archbishop of York,
Lord Almoner.
- 1814 Captain *William Young*, R. N.

MEMBERS by Charter.

- 1 THE Lord Archbishop of *Canterbury*.
- 2 The Lord Archbishop of *York*.
- 3 The Lord Bishop of *London*.
- 4 The Lord Bishop of *Ely*.
- 5 The Lord Almoner.
- 6 The Dean of *Westminster*.
- 7 The Dean of *St. Paul's*.
- 8 The Archdeacon of *London*.
- 9 The Regius Professor of Divinity in *Oxford*.
- 10 The Regius Professor of Divinity in *Cambridge*.
- 11 The Margaret Professor of Divinity in *Oxford*.
- 12 The Margaret Professor of Divinity in *Cambridge*.

LADIES

LADIES Annual Subscribers.

THE Countess *Waldegrave.*
The Baroness *Bagot.*
The Honorable Mrs. *Anne Talbot.*
Mrs. *Hayter.*
Mrs. *Collinson.*
Mrs. *Allen.*

A LIST

A LIST of the

BISHOPS, &c.

Who have PREACHED before

*The SOCIETY for the Propagation of the
Gospel in Foreign Parts.*

Anno.

N. S.

- 1702 **T**HE Reverend Dr. *Willis*, Dean of
Lincoln.
- 1703 The Lord Bishop of *Worcester*, Dr. *Lloyd*,
not printed.
- 1704 The Lord Bishop of *Sarum*, Dr. *Burnet.*
- 1705 The Lord Bishop of *Lichfield* and *Co-*
ventry, Dr. *Hough.*
- 1706 The Lord Bishop of *Chichester*, Dr. *Wil-*
liams.
- 1707 The Lord Bishop of *St. Asaph*, Dr. *Be-*
veridge.
- 1708 The Reverend Dr. *Stanley*, Dean of *St.*
Asaph.

1709

- 1709 The Lord Bishop of *Chester*, Sir *William Dawes*.
- 1710 The Lord Bishop of *Norwich*, Dr. *Trimnel*.
- 1711 The Lord Bishop of *St. Asaph*, Dr. *Fleetwood*.
- 1712 The Reverend Dr. *Kennet*, Dean of *Peterborough*.
- 1713 The Lord Bishop of *Ely*, Dr. *Moore*.
- 1714 The Reverend Dr. *Stanhope*, Dean of *Canterbury*.
- 1715 The Lord Bishop of *Clogher*, Dr. *Ash*.
- 1716 The Reverend Dr. *Sberlock*, Dean of *Chichester*.
- 1717 The Reverend Mr. *Hayley*, Canon Residentiary of *Chichester*.
- 1718 The Lord Bishop of *Hereford*, Dr. *Bisse*.
- 1719 The Lord Bishop of *Lichfield* and *Conventry*, Dr. *Chandler*.
- 1720 The Lord Bishop of *Carlisle*, Dr. *Bradford*.
- 1721 The Reverend Dr. *Waddington*.
- 1722 The Lord Bishop of *Bristol*, Dr. *Boulter*.
- 1723 The Reverend Dr. *Waugh*, Dean of *Glocester*.
- 1724 The Lord Bishop of *Ely*, Dr. *Greene*.
- 1725 The Lord Bishop of *St. Asaph*, Dr. *Wynn*.

- 1726 The Lord Bishop of *Glocester*, Dr. *Wilcocks*.
- 1727 The Lord Bishop of *Norwich*, Dr. *Leng*.
- 1728 The Lord Bishop of *Lincoln*, Dr. *Reynolds*.
- 1729 The Lord Bishop of *Hereford*, Dr. *Eger-ton*.
- 1730 The Reverend Dr. *Pearce*.
- 1731 The Reverend Dr. *Denne*, Archdeacon of *Rochester*.
- 1732 The Reverend Dr. *Berkeley*, Dean of *Londonderry*.
- 1733 The Lord Bishop of *Lichfield* and *Coventry*, Dr. *Smalbroke*.
- 1734 The Reverend Dr. *Maddox*, Dean of *Wells*.
- 1735 The Lord Bishop of *Chichester*, Dr. *Hare*.
- 1736 The Reverend Dr. *Lynch*, Dean of *Canterbury*.
- 1737 The Lord Bishop of *St. David's*, Dr. *Clagget*.
- 1738 The Lord Bishop of *Bangor*, Dr. *Herring*.
- 1739 The Lord Bishop of *Bristol*, Dr. *Butler*.
- 1740 The Lord Bishop of *Glocester*, Dr. *Benson*.
- 1741 The Lord Bishop of *Oxford*, Dr. *Secker*.
- 1742 The Rev. Dr. *Stebbing*, Chancellor of *Sarum*.

A List of the Preachers.

75

- 1743 The Lord Bishop of *Chichester*, Dr. *Mawson*.
- 1744 The Lord Bishop of *Landaff*, Dr. *Gilbert*.
- 1745 The Reverend Dr. *Bearcroft*, Secretary of the Society.
- 1746 The Lord Bishop of *Bangor*, Dr. *Hutton*.
- 1747 The Lord Bishop of *Lincoln*, Dr. *Thomas*.
- 1748 The Lord Bishop of *St. Asaph*, Dr. *Lisle*.
- 1749 The Reverend Dr. *George*, Dean of *Lincoln*.
- 1750 The Lord Bishop of *St. David's*, Dr. *Trevor*.
- 1751 The Lord Bishop of *Peterborough*, Dr. *Thomas*.
- 1752 The Lord Bishop of *Carlisle*, Dr. *Osbaldiston*.
- 1753 The Lord Bishop of *Landaff*, Dr. *Cresset*.
- 1754 The Lord Bishop of *St. Asaph*, Dr. *Drummond*.
- 1755 The Lord Bishop of *Norwich*, Dr. *Hayter*.
- 1756 The Lord Bishop of *Lichfield and Coventry*, Dr. *Cornwallis*.
- 1757 The Lord Bishop of *Chester*, Dr. *Keene*.
- 1758 The Lord Bishop of *Glocester*, Dr. *Johnson*.
- 1759 The Lord Bishop of *St. David's*, Dr. *Ellis*.
- 1760 The Lord Bishop of *Chichester*, Sir *William Ashburnham*.

- 1761 The Lord Bishop of *Landaff*, Dr. *Newcome*.
1762 The Lord Bishop of *Oxford*, Dr. *Hume*.
1763 The Lord Bishop of *Bangor*, Dr. *Egerton*.
1764 The Lord Bishop of *Peterborough*, Dr. *Ferrick*.
1765 The Lord Bishop of *Norwich*, Dr. *Yonge*.
1766 The Lord Bishop of *Glocester*, Dr. *Warburton*.
1767 The Lord Bishop of *Landaff*, Dr. *Ewer*.
1768 The Lord Bishop of *Lincoln*, Dr. *Green*.
1769 The Lord Bishop of *Bristol*, Dr. *Newton*.
1770 The Lord Bishop of *Exeter*, Dr. *Keppel*.
1771 The Lord Bishop of *Oxford*, Dr. *Lowth*.
1772 The Lord Bishop of *St. David's*, Dr. *Moss*.
1773 The Lord Bishop of *St. Asaph*, Dr. *Shibley*.
1774 The Lord Bishop of *Carlisle*, Dr. *Law*.
1775 The Lord Bishop of *Landaff*, Dr. *Barrington*.
1776 The Lord Bishop of *Peterborough*, Dr. *Hinchliffe*.
1777 The Lord Archbishop of *York*, Dr. *Markham*.
1778 The Lord Bishop of *Worcester*, Dr. *North*.
1779 The Lord Bishop of *St. David's*, Dr. *James Yorke*.
1780 The Lord Bishop of *Rocheſter*, Dr. *John Thomas*.

- 1781 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *Richard Hurd*.
- 1782 The Lord Bishop of *Bangor*, Dr. *John*
Moore.
- 1783 The Lord Bishop of *Chester*, Dr. *Beilby*
Porteus.
- 1784 The Lord Bishop of *Oxford*, Dr. *John*
Butler.
- 1785 The Lord Bishop of *Exeter*, Dr. *John*
Rofs.
- 1786 The Lord Bishop of *Lincoln*, Dr. *Thomas*
Thurlow.
- 1787 The Lord Bishop of *Bangor*, Dr. *John*
Warren.
- 1788 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *James Cornwallis*.
- 1789 The Lord Bishop of *Gloucester*, Dr. *Sa-*
muel Hallifax.
- 1790 The Lord Bishop of *Norwich*, Dr. *Lewis*
Bagot.
- 1791 The Lord Bis of *Oxford*, Dr. *Edward*
Smallwell.
- 1792 The Lord Bishop of *Lincoln*, Dr. *George*
Pretyman.
- 1793 The Lord Bishop of *Salisbury*, Dr. *John*
Douglas.
- 1794 The Lord Bishop of *Chester*, Dr. *Wil-*
liam Cleaver.

- 1795 The Lord Bishop of *Rochester*, Dr. *Samuel Horsley*.
- 1796 The Lord Bishop of *Gloucester*, Dr. *Richard Beadon*.
- 1797 The Lord Bishop of *Norwich*, Dr. *Charles Manners Sutton*.
- 1798 The Lord Bishop of *Carlisle*, Dr. *Edward Vernon*.
- 1799 The Lord Bishop of *Peterborough*, Dr. *Spencer Madan*.
- 1800 The Lord Bishop of *Exeter*, Dr. *Henry Reginald Courtenay*.
- 1801 The Lord Bishop of *P. Co.*, Dr. *Falliot Cornwall*.
- 1802 The Lord Bishop of *Chichester*, Dr. *John Buckner*.
- 1803 The Lord Bishop of *Oxford*, Dr. *John Randolph*.
- 1804 The Lord Bishop of *Ch. ster*, Dr. *Henry William Majendie*.
- 1805 The Lord Bishop of *Gloucester*, Dr. *George Isaac Huntingford*.
- 1806 The Lord Bishop of *Rochester*, Dr. *Thomas Dampier*.
- 1807 The Lord Bishop of *Bristol*, Dr. *George Pelham*.
- 1808 The Lord Bishop of *St. David's*, Dr. *Thomas Burgess*.
- 1809 The Lord Bishop of *Salisbury*, Dr. *John Fisher*.

A List of the Preachers.

- 1810 The Lord Bishop of *Norwich*, Dr. *Henry Bathurst.*
- 1811 The Lord Bishop of *Hereford*, Dr. *John Luxmore.*
- 1812 The Lord Bishop of *Carlisle*, Dr. *Samuel Goodenough.*
- 1813 The Lord Bishop of *Bristol*, Dr. *William Marsel.*
- 1814 The Lord Bishop of *Ely*, Dr. *Bowyer Sparke.*
- 1815 The Lord Bishop of *Oxford*, Dr. *William Jackson.*
- 1816 The Lord Bishop of *Chester*, Dr. *George Henry Law.*

The Form of a LEGACY to this SOCIETY.

ITEM, *I give to the Incorporated SOCIETY, for the Propagation of the Gospel in Foreign Parts, the sum of* _____ *to be raised and paid by and out of all my ready money, plate, goods, and personal effects, which by law I may or can charge with the payment of the same [and not out of any part of my lands, tenements, or hereditaments] and to be applied towards carrying on the charitable purposes for which the said Society was incorporated.*

The Rev. *William Morice*, D. D. No. 53, *Gower-Street, Bedford-Square*, is their SECRETARY; to whom all letters on the Society's business are to be directed.

Charles Bicknell, Esq. *Spring Garden Terrace*, is their TREASURER.

Mr. *John Doggett*, No. 11, *Shouldham-Street, Bryanston Square*, is their MESSENGER, who is authorised to receive the annual subscriptions of the Members.

