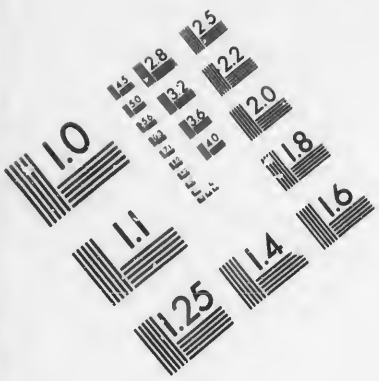

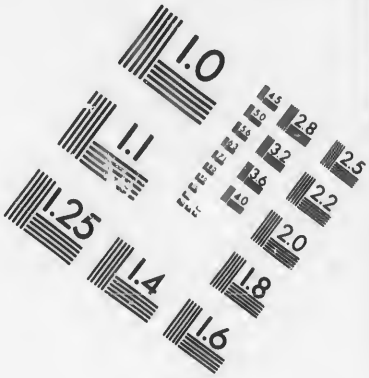

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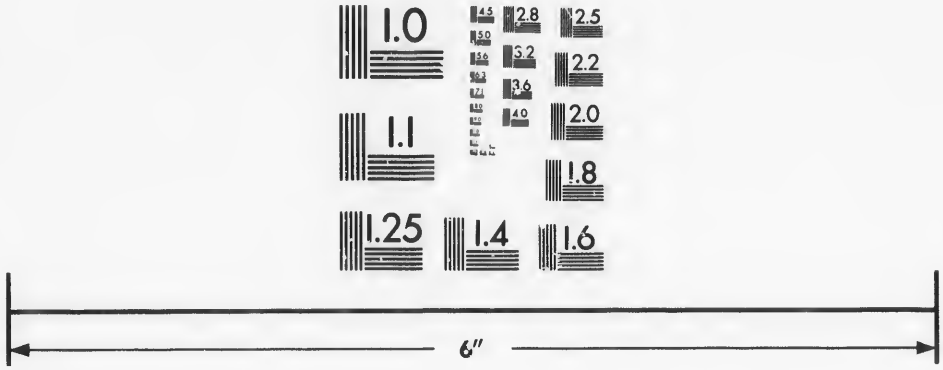

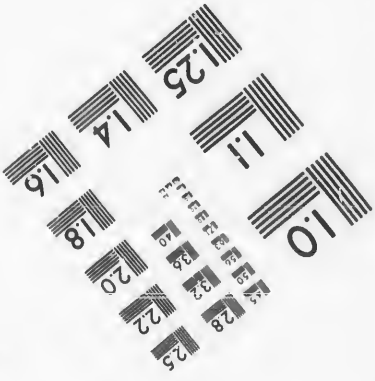

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A

SERMON

Preached before the

Incorporated SOCIETY

FOR THE

Propagation of the Gospel in Foreign Parts;

AT THEIR

ANNIVERSARY MEETING

IN THE

Parish Church of ST. MARY LE BOW,

On FRIDAY, *February* 15, 1811.

By the Right Reverend

JOHN, Lord Bishop of *HEREFORD*.

LONDON:

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

MDCCCXI.

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* 15*th Day of* February, 1811;

AGREED, that the Thanks of this SOCIETY be given to the Right Reverend the Lord Biſhop of *Hereford*, 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*.

A

SERMON, &c.

DANIEL, chap. xii. part of ver. 4.

Many shall run to and fro, and knowledge shall be encreased.

SUCH was the declaration of the Angel to the Prophet, when he was ordered to ſhut up the words, and ſeal the book.—This paſſage, taken with the preceding part of the chapter, ſeems clearly to point at that important period, when the Jewiſh nation ſhall be united to the Chriſtian Church, when, in conſequence, the light of Truth ſhall be diffuſed over all the earth.

Our Lord alſo has * foretold that his Goſpel ſhould be preached among all nations, which event took place, in part, previous to the firſt eſtabliſhment of Chriſtianity; but the prophecy remains to be completely fulfilled, when the converted Jew ſhall, by confirming the evidence, and by illuſtrating the doctrines of the Goſpel, ſilence all objections, and bear down all oppoſition to its truth.

In the predictions both of Daniel and of our Lord, dreadful calamities are the prelude to thoſe diſtinguiſhed bleſſings which they announce; and, what is remarkable, certain awful circumſtances of the laſt Judgment are by each interwoven with their reſpective prophecies. To this grand conſummation, the whole œconomy of Providence (we may preſume) refers, and as temporal ſufferings become nothing when they are preparatory to eternal bliſs, our Maker will inflict them in his mercy on a people, whom gentler admonitions do not reform. Our wiſdom, therefore, if we would avoid theſe ſufferings, muſt conſiſt in obſerving the ſigns of the times, and in accommodating our conduct to the will of God.

It

* Matt. xxiv. 14.

It being, then, the will of God that all men ſhould *come unto the knowledge of the truth,* * ſurely there can be no doubt of the general duty to promote, as far as there is opportunity, the converſion of Infidels to faith in Chriſt. But, in addition to this motive, which muſt at all times operate, we are loudly called to the duty of propagating the Goſpel by the exiſting ſtate of the world, and by the peculiar circumſtances of our own country.

A ſhort review of theſe intereſting topics will bring us to the conſideration of the period predicted in my text; when, in conſequence of *Many running to and fro,* (or, according to the Greek verſion, of *Many being taught*) † knowledge ſhall be encreaſed.

Soon after the apoſtolic age, the bleſſed Goſpel being corrupted by vile admixtures of falſe philoſophy, a cloud of ſuperſtition enveloped the whole of Chriſtendom, and that religion, which propoſes the rewards and puniſhments of eternity, being converted into an engine of ſtate policy, became, according to the natural courſe of things, a ſource of the greateſt evils that could afflict the human race.

At

* 1 Tim. ii. 4.

† ἕως διδαχθῶσι πολλοὶ καὶ πληθυνθῇ ἡ γνῶσις. Dan. xii. 4.

At length, after a long night of error, and centuries of darkneſs, reviving literature brought on the auſpicious day-break, and cheered our Weſtern Hemiſphere with the light of Reformation: but the bleſſing was only partial. In more than half of Europe, falſehood maintained its ground, and bigotry could ſtill ſupport the eſtabliſhments of ancient ſuperſtition.

Offended at theſe abuſes, and averſe to the toil of honeſt and candid enquiry, men of letters in Catholic countries confounded Chriſtianity with its corruptions, and their ſucceſsful attack upon the latter, accompanied with ſubtle and ſarcaſtic inſinuations againſt the ſacred Book itſelf, deſtroyed the faith of multitudes.

Human reaſon likewiſe elated by a deliverance from a long thraldrom, and enriched with ſtores from the lately recovered learning, rebelled againſt its Author, and, rejecting whatever the mind of man was unable to comprehend, filled up with ſelf-conceit the place of Chriſtian humility. This preſumptuous ſpirit of ſcepticiſm having pervaded the continent with an influence moſt fatal to its religious principles; objects of ſenſe, the ſplendor and accommodations of voluptuous life, took poſſeſſion of the general

general mind without controul, and opened an easy avenue for the basest corruptions. To this, far more than to military force, may we ascribe the rapid progress of a power which astonishes the world, especially at a period, when, from the advancement of Europe in arts and arms, the most sagacious politicians had assured us, that no such danger was again to be apprehended. But this prevalence of Infidelity cannot be lasting. The heart of man, formed for religion, when chastened by calamity, will inevitably return to its only source of comfort; and the divine seed, which is now both widely diffused and deeply rooted, though trodden down, will rise again with increased vigor. Our confidence in this expectation will be greatly strengthened when we turn our eyes to the Eastern quarter.

The Greek Church, what does it present to us but an overgrown mass of superstition, which has gradually increased without check or interruption from the fourth century to the present time, protected, together with Mahometanism itself, by a Government that excludes the art of printing, and all discussions on the subject of religion. But strong are the symptoms

ſymptoms of decline in that empire, and with it would ſink not only the ſyſtem of their own impoſtor, but the enormous fabric of the Greek Ceremonial, leaving room for the Goſpel to exert its proper influence. And here it is obvious to remark the ſignal utility of an eſtabliſhed Church, conſidered merely as a repoſitory of the written oracles; ſince even that, which has corrupted Chriſtianity the moſt, has carried down, through a ſucceſſion of ages, the confutation of thoſe corruptions: the Greeks having ſtill preſerved the ſtandard of Scripture, although from a debaſement of their language, and from extreme ignorance, few even of their prieſthood are capable of conſulting the pure original. The completion of prophecy by theſe events, the power of the Goſpel, and the aſſurance of its divine origin, which they evince, may naturally lead to that converſion of the Jews, which, we believe, is to cloſe the hiſtory of this moſt ſingular and wonderful people. Their belief, and conſequent ſtudy of the Chriſtian Code, would bring ſuch an addition of weight to its evidences, and of light to its doctrines, that all objections raiſed againſt it would from hence-

forward

forward appear no more than spots on the meridian sun.

In reply to what has been advanced, we shall be told, perhaps, that, from actual appearances, Religion is in a declining state. False Philosophy has pervaded every part of Europe except our own country. In those vast territories under the Turkish yoke, and wherever the Koran is received, the men of Science are Atheists, whilst the multitude are given up to ignorance and superstitious practices. The learned Brahmins and the body of Hindoos bear a similar relation to each other. The greater part of Africa is still barbarous; and America, which was desolated by its first conquerors, has not as yet been much enlightened by our commercial intercourse. Although such an outline of the globe should be well drawn, the Gospel itself may be prepared for spreading over its various tribes more effectually at the present time than at any former period. Impediments, which to our forefathers seemed insuperable, are evidently giving way, and tending to complete abolition. Even that ruinous war, which now desolates the finest parts of Europe, may be a necessary

mean of producing this great effect. Hence the gloomy darkneſs, that now envelopes the Mahometan and Heathen nations, may be ultimately illumined by the cheering truths of the Goſpel, when offered with proper evidence, and in their own divine ſimplicity.

This conſideration brings me to what I propoſe as a ſecond topic, the peculiar circumſtances of our own country, which qualify it for the office of ſpreading evangelic truth.

The intellects of ſtudious men in moſt parts of Chriſtendom (intoxicated rather than ſtrengthened by the ſudden influx of knowledge derived from the modern arts of Printing and Navigation) have ſcorned the bounds aſſigned by its Author to human reaſon, and preſuming that no ſubject is too vaſt for its comprehenſion, have, by its bold intruſion into the province of Faith, locked up againſt themſelves the only avenue to an acquaintance with the world of Spirits. We, of the Engliſh Church, have learned by experience, that, in religious ſubjects, the ſucceſs of our enquiries depends upon our confining reaſon to its natural duty, and upon exerciſing it

with

with sobriety, temperance, and a due submission to divine authority.

This just distinction between the provinces of Faith and Reason has been observed by our ablest Divines and most profound Philosophers, who, rejecting what was contrary to reason (which indeed its divine Author could never enjoin them to receive) have, with all humility, admitted doctrines above the reach of this faculty, when sufficiently attested. From this vigorous, yet limited and prudent, exercise of Reason, we have derived many and important advantages, two of which I will remark as peculiarly eminent.

In the first place, the evidences of our religion, both external and internal, after the most accurate examination, and the severest discussion, are proposed in the plainest form, laid open, and made intelligible even to the understanding of the vulgar.

As the evidences have been strengthened, so, in the next place, have the doctrines been simplified, and separated from the mixture of human tradition; the authority of the Fathers being at length reduced within its proper bounds, and no longer confounded with that

of the Apoſtles and Evangeliſts. The Goſpel, then, having for more than ſeventeen centuries undergone every ſort of trial, flouriſhes in this country, in union with Liberty and Learning, with improved ſcience and the ſtudy of nature. And as the ſacred Book is open to all (inviting every one to ſearch, and ſcrutinize its contents) while eſtabliſhed Toleration gives free courſe to the controverſial ſpirit, ſhould any new light be ſtruck out by the colliſion of oppoſing minds, it is not loſt as formerly, or ſhut up in the corner of a convent, but being communicated to innumerable copies, mounts, like the ſpark on fuel, and ſpreads into a wide illumination. This potent auxiliary of knowledge, the Art of Printing, is in one reſpect peculiar to our own country: here only it is under no reſtraint, ſave that which ought to regulate every inſtrument of human agency, the religious and moral principle. Taking this view of our circumſtances, we cannot but be conſcious, and convinced, that on our nation is beſtowed a manifeſt ſuperiority in point of religious knowledge; and in this place, and before this audience, it ſurely cannot be neceſſary for me to mark the pre-eminence which we bear in point of

extended

extended commerce. Thus elevated and thus endowed, Britain may become the light of the world, the salt of the earth, unless the salt should lose its savor; unless Britain should become corrupt, unworthy of the office, and incapable of communicating the benefits which it has herself abused; unfit for preaching to others, when she herself is become a castaway.

But let us look forward with better hopes to the future fortune of our country, whilst we contemplate the abolition of that execrable traffic in slaves, most adverse to the spirit of the Gospel; a traffic which aggravated our calamities with a load of guilt, and corrupted the minds of our fellow-citizens, as it consumed the bodies of their most wretched captives.

The full completion of this patriotic measure will, probably, open to us, on the coasts of Africa, channels of commerce agreeable to justice, and alike beneficial to both parties. Nor will the natives be averse to the glad tidings of a Redeemer, when the morals of their Teachers do not disgrace the tenor of their doctrine.

To

To illuminate thoſe vaſt and hitherto impenetrable regions is an object for the ambition of Chriſtians; but, in order to effect it, our attention muſt be firſt directed to that unhappy race whom we have tranſported thence to our own plantations. The duty of imparting to them religious knowledge was always incumbent on their Chriſtian maſters; but is more powerfully urged upon us at the preſent moment for evident and ſtriking reaſons.

The iniquity of the trade is now publickly acknowledged by all parties; the pleas drawn from pretended neceſſity or private intereſt being found as groundleſs, as they were before diſgraceful. Our guilt, therefore, in having ſo long permitted this traffic, which is now left without excuſe, requires of us a ſpeedy and vigorous attempt to indemnify, as far as we are able, theſe injured men. It is alſo clear, that to inſtruct and improve them will be every day rendered more practicable than it was during the continual importation of freſh negroes, who ſeldom failed to corrupt their countrymen, and to occaſion the revival of their old, ſavage, and brutal habits.

The

The negroes whom we now possess, may be gradually attached to us by a consistent tenor of kind and good offices. Much, indeed, is due to them from us, inasmuch as by a national act we have publickly acknowledged the original injustice of their captivity. If complete emancipation be not possible, we may at least mitigate the severities of servitude, and what is most important, we have it in our power to recompence them for the loss of the chief advantages of their present life, by giving them well-grounded prospects of happiness in another. Under the change of circumstances which have already taken place, it may be an object worthy of consideration, whether the revision of the Colonial Laws, a system founded upon other principles, may not be deemed necessary, but that belongs not to this place; and should such a revision take place, it might become an object of our legislature to recommend, if not to enjoin, that every Planter should bring the children of his slaves to the sacred Font.

And here the aid of our Society would be well applied in furnishing men well inclined and duly qualified to employ their time in the humble

humble but moſt meritorious department of leading negroes to the knowledge and practice of Chriſtianity. And this is more particularly neceſſary, as the pariſhes in our Iſlands are frequently of ſo wide extent as to render it impracticable for the Eſtabliſhed Clergy to perform this duty in addition to their cuſtomary functions.

This topic naturally leads us to the circumſtance of Inſtruction, on which I ſhall beg leave to be more particular. The minds of men bred up without the knowledge of the true God, and grown old in bondage, may be too much hardened to admit effectually the doctrines of Chriſtianity; but the children of negroes are as quick of apprehenſion as our own, and theſe we may ground, without impediment, in the beſt of principles. Seminaries of young Slaves, in the ſeveral diſtricts of our Weſtern Iſlands, would ſoon produce a ſtriking improvement in the riſing generation. The highly reſpected Clergyman, whoſe ingenious ability introduced the new mode of communicating elemental knowlege, has, by his writings, enabled every attentive reader to follow his example. Our Miſſionaries would thus find opened to their pious endeavours an

extenſive

extensive field, in which the seed sown could not fail, with divine blessing, to bring forth abundant fruit. The great principle of the Madras Establishment (namely, that of employing Scholars in the office of Instruction) might be every where adopted, although the system in all its parts be suited only to numerous assemblies. On the benefits resulting from such Institutions, as to order, industry, and civilized manners, before this audience (some of whom, of high weight and authority, have added dignity to the Invention by their sanction and protection, whilst others have munificently rewarded the Inventor) it would be superfluous to expatiate. The Planters too would learn from happy experience the advantages of having their Slaves taught and trained to obey * *their masters according to the flesh, not with eye-service as men-pleasers, but in singleness of heart as fearing God.*

Some of the most industrious and œconomical, even under our present system, are permitted gradually to work out their freedom; a privilege, which might be extended, without alarm,

* Coloss. iii. 22.

to greater numbers, whoſe regulated minds could uſe their liberty without abuſing it. Men thus diſciplined, inſtructed, and informed, cannot but become deſirable members of the community; and would the expectation be unreaſonable, that out of theſe hereafter may be found ſelect Teachers well fitted for the office of Miſſionaries to the Country from whence their Parents came. The natives of Africa would, perhaps, be more inclined to receive a doctrine delivered to them by perſons of their own color, than if it were propoſed to them by Europeans, whom they might not unreaſonably ſuſpect of ſiniſter deſigns. Our commerce with that country has not been hitherto favourable to Chriſtianity; it being impoſſible that we ſhould have ſucceſsfully recommended the Goſpel to one part of the natives, whilſt our object was to enſlave the other. With ardent zeal, therefore, ſhould we endeavour to make reparation for the errors of our Forefathers, by ſpreading the light over that unfortunate Country, which their conduct has hitherto contributed to keep in darkneſs.

Amongſt

Amongst our Planters are men of superior understanding, and of approved humanity. Aided by their influence, this Society might form their plans with judgment, and carry them on with success.

The period seems at hand, when, as the Prophet hath predicted, many shall run to and fro, and knowledge shall be encreased. In this intercourse of nations, in this communication of Intellect, we are the distinguished Agents, and must be mindful of our awful and most important province. To whom much has been given, of them much shall be required. We possess the truth ourselves, and the power of conveying it to others. The former is a blessing most inestimable, if we improve it by daily exercising the latter.

Miracles have ceased. The Gospel is entrusted to human Stewards, and by such must be dispensed this last best gift of our heavenly Benefactor. Let our efforts be unfeigned in propagating that sacred knowledge (the encrease of which its Author has appointed) and we may rest secure amidst wars and tumults, amidst public calamities and domestic troubles.

For,

For, as the Prophet declares in the verſe preceding my text, * *They that be wise,* (*i. e.* who apply this knowledge to their own conduct) *shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever.*

* Daniel xii. 3.

THE END.

An ABSTRACT of the

CHARTER,

And of the Proceedings of the SOCIETY for the Propagation of the Gospel in Foreign Parts, from the 16th Day of *February*, 1810, to the 15th Day of *February*, 1811.

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 SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS; *for the receiving, managing, and disposing of the contributions 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* PLANTATIONS, COLONIES, *and* FACTORIES *beyond the seas, the provision for Ministers was mean, and many other of our said* PLANTATIONS, 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 1810, *viz.*

From

	£	s.	d.
From the Hon. Mrs. *Anne Talbot* (two years) -	10	10	0
the Rev. *William Eveleigh*, -	1	1	0
F. H. - - - - - - -	2	2	0
the legacy of Mrs. Robinson during the life of *Elizabeth Fowler*, (two years) -	8	8	0
Mrs. *Allen*, - - -	2	2	0
Mrs. *Collinson*, - -	2	2	0
the Rev. *Thomas Leigh*, of *Stoneleigh Abbey, Warwickshire*, - - - -	10	10	0
A. W. - - -	5	0	0
the Right Hon. *Lady Bagot*,	1	1	0
the Rev. *William Eveleigh* -	2	2	0
£	44	18	0

A List

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. *David Rowland*, Missionary at St. *John's*, — — —	100
2	Mr. , School-master at St. *John's*, — — —	15
3	Mr. *Lewis Anspach*, Missionary at *Harbor Grace* and *Carboneer*, — —	100
4	Mr. *William Lampen*, School-master at *Harbor Grace*, — — —	20
5	Mr. *John Tucker*, School-master in *Conception Bay*, — — —	10
6	Mr. *John Clinch*, Missionary at *Trinity Bay*,	100
7	Mr. *John Thomas*, Catechist and School-master at *Silly Cove*, — —	15
8	Mr. Missionary at *Placentia*,	100

NOVA SCOTIA.

9	Dr. *Robert Stanser*, Missionary at *Halifax*,	70
10	Mr. *George Wright*, Missionary to the *Germans* at *Halifax*, — —	35
11	Mr. *Cyrus Perkins*, Missionary at *Annapolis* and *Clements*, — —	40

12 Mr.

		£
12	Mr. *Ichabod Corbit*, School-maſter at *Annapolis*, —— —— ——	10
13	Mrs. *Rebecca Bailey*, School-miſtreſs at *Annapolis*, —— — —	10
14	Mr. *Thomas Bonthron*, School-maſter at *Clements*, — — —	15
15	Mr. *Edward Willoughby*, Miſſionary at *Windſor*, — — —	70
16	Dr. *William Cochran*, for officiating at *Rawdon*, *Newport*, and *Falmouth*, —	70
17	Mr. *Robert Norris*, Miſſionary at *Cornwallis* and *Horton*, —— ——	50
18	Mr. *Cornelius Fox*, School-maſter at *Cornwallis*, —— ——	10
19	Mr. , School-maſter at *Horton*,	10
20	Mr. , Miſſionary at *Ayleſford*,	50
21	Mr. *John Kerr*, School-maſter at *Ayleſford*, —— —— ——	15
22	Mr. *James Wiſwall*, Miſſionary at *Wilmot*	50
23	Mr. *Auguſtus Willoughby*, School-maſter at *Wilmot*, —— —— —	15
24	Mr. *John Millidge*, Miſſionary at *Granville*, — — — ——	50
25	Mr. *Samuel Bent*, School-maſter at *Granville*, — — —	10
26	Mr. *Roger Viets*, Miſſionary at *Digby*, -	50
27	Mr. , School-maſter at *Digby*, — — —	15
28	Mrs. *Elizabeth Foreman*, School-miſtreſs at *Digby*, — — —	5
29	Mr. *Thomas Rowland*, Miſſionary at *Shelburne*, - - - -	50

		£
30	Mr. *Richard Brazel*, School-master at *Shelburne*, — — —	10
31	Mrs. *Brazel*, School-mistress at *Shelburne*,	10
32	Mr. *Thomas Shreve*, Missionary at *Lunenburgh*, — — — —	50
33	Mrs. *Elizabeth Bryzelius*, School-mistress at *Lunenburgh*, — —	10
34	Mr. Missionary at *Rawdon* and *Douglas*, — —	50
35	Mr. *Thomas Dewolf*, School-master at *Onslow*, — — —	10
36	Mr. , Missionary at *Cumberland*, — — —	50
37	Mr. *Charles William Weeks*, Missionary at *Guysborough*, — —	50
38	Mr. *Patrick Patton*, School-master at *Guysborough*, — —	10
39	Mr. , Missionary at *Chester*,	50
40	Mr. *Ranna Cossit*, Missionary at *Yarmouth*,	50
41	Mr. *John Wetmore*, School-master at *Yarmouth*, — — —	15
42	Mr. *Benjamin Gray*, Missionary at *Sackville*, — — —	50
43	Mr. *George Dill*, School-master at *Truro*,	10
44	Mr. *John Peitzch*, School-master at *Campbell Town, Sheet Harbour*, —	15
45	Mr. *John Campbell*, School-master at *Boylston*, — — —	15
46	Mr. *Alexander Stevenson*, School-master at *Liverpool*, — —	15
47	Mr. *Daniel Anderson*, School-master at *Meriganish*, — —	15

48 Mr.

NEW BRUNSWICK.

		£
48	Mr. *George Pidgeon*, Missionary at *Fredericton*, — — —	50
49	Mr. *Benjamin Williams*, School-master at *Fredericton*, — — —	10
50	Dr. *Mather Byles*, Missionary at St. *John's*,	40
51	Mr. *Roger Viets*, jun. Assistant at *St. John's*, — — — —	30
52	Mr. *James Bisset*, Missionary at *Maugerville*, — — —	35
53	Mr. *John Symondson*, School-master at *Maugerville*, — —	10
54	Mr. *Nelson De Veber*, School-master at *Burton*, — — —	10
55	Mr. *Elias Scovil*, Missionary at *Kingston*,	50
56	Mr. *Walter Dibblee*, School-master at *Kingston*, — — —	10
57	Mr. School-master at *Springfield*, — — —	10
58	Mr. *Samuel Andrews*, Missionary at St. *Andrew's*, — — — —	50
59	Mr. *James Berry*, Catechist and School-master at St. *Andrew's*, — —	15
60	Mr. , Missionary at St. *Stephen's* — — —	50
61	Mr. *Ebenezer Bugbee*, School-master at *St. Stephen's*, — — —	15
62	Mr. *Richard Clarke*, Missionary at *Gage Town*, — — — —	50

63 Mr.

		£
63	Mr. *George Knox*, School-master at *Gage Town*, — — —	10
64	Mr. *Oliver Arnold*, Missionary at *Sussex Vale* and *Norton*, —— ——	50
65	Mr. *Jeremiah Regan*, Master of the *Indian* School at *Sussex Vale*, for teaching the White Children, — —	10
66	Mr. *Frederic Dibblee*, Missionary at *Woodstock*, *Northampton*, *Prince William*, and *Queenboro'*, — —	50
67	Mr. *Beardsley*, School-master at *Woodstock*, &c. —— ——	15
68	Mrs. *Anne Woodland*, School-mistress at *Northampton*, —— ——	10
69	Mr. School-master at *Prince William* and *Queenboro'* ——	10

CAPE BRETON.

70	Mr. *William Twining*, Missionary at *Sydney*,	50

UPPER CANADA.

71	Dr. *John Stuart*, Missionary at *Kingston*, and to the *Mohawk Indians*, — —	50
72	Mr. School-master to the *Mohawks* at *Kenti*, — —	30
73	Mr. *George Okill Stuart*, Missionary at *York*, —— —— —	75
74	Mr. *John Langhorn*, Missionary at *Ernest Town* and *Fredericksburgh*, —	50
75	Mr. *Robert Addison*, Missionary at *Niagara*,	50
	and for visiting the *Indians*, ——	20

76 Mr.

		£
76	Mr. *John Strachan*, Missionary at *Cornwall*, — — —	50
77	Mr. *Richard Pollard*, Missionary at *Sandwich*, — —	50

LOWER CANADA.

78	Mr. *Richard Bradford*, Missionary at *William Henry*, — — —	65
79	Mr. *Charles Caleb Cotton*, Missionary at *Dunham*, — — — —	50
	Mr. *Charles Stewart*, Missionary at *St. Armand*, — — —	50
81	Mr. Missionary at *Chatham*, — — —	50

AFRICA.

82	Mr. *Philip Quaque*, Missionary, Catechist and School-master to the *Negroes* on the Gold Coast, — —	50

NEW SOUTH WALES.

83	*Isaac Nelson*, School-master, — —	10
84	*Thomas Tabor*, School-master, —	10

NORFOLK

NORFOLK ISLAND.

		£
85	*Thomas Macqueen*, School-maſter,	— 10
86	*Suſanna Hunt*, School-miſtreſs,	— 10

The Society alſo continue to pay to

87	Mr. *William Clark*, a ſuperannuated Miſſionary, —— —— ——	20

Beſides this, the Society are at conſiderable expence in furniſhing Miſſionaries with books for a Library, as well as Bibles, Prayer-books, and 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 1810.

Newfoundland.

By the affiſtance of the Biſhop of St. David's, the Society have been enabled to fill the Miſſion of St. John, vacant by the death of Mr. Harries. The Rev. David Rowland, a Curate in his Lordſhip's Dioceſe, whoſe teſtimonials were moſt ſatisfactory, has been appointed to this important truſt, and arrived at St. John's on the 21ſt of laſt July, where he was well received. In conſideration of the worth of the late Miſſionary, and diſtreſſed ſituation of his numerous family, the Society have been pleaſed to grant them a Gratuity of £100.

The Rev. Mr. Anſpach, Miſſionary at Harbor Grace and Carboneer, in his report of the ſtate of his Miſſion, informs the Society that the Governor has been pleaſed to appoint him his Surrogate in that Diſtrict; in conſequence whereof he took a more particular view laſt ſummer of the ſeveral Settlements of which it is compoſed, and in each place did all he could both in his civil and clerical capacity to promote the welfare of the people. He found Bay de Verd's in particular much improved ſince his laſt viſit. At Bay Robert's, a School was eſtabliſhed laſt ſpring, which is in a very promiſing ſtate, conſiſting of 42 children, 36 of whom could repeat the Church Catechiſm

tolerably

tolerably well. The Lord's Day is better obſerved there than formerly. At Harbor Grace, the Sunday School has conſiſted of 18 boys and 8 girls. The Catechetical Lent Lectures are alſo well attended. His year's Notitia ſtands thus: In Harbor Grace and Carboneer, the Baptiſms were 32 boys and 36 girls: Marriages 18: Burials 12. In the Out-harbors 31 boys and 30 girls were baptiſed.

The Rev. Mr. Clinch, Miſſionary at Trinity, continues to diſcharge the duties of his function with his uſual regularity. He is happy in being able to aſſure the Society that his Miſſion flouriſhes. The inhabitants of Silly Cove regularly attended the Service of the Church every Lord's Day. The children repeat the Church Catechiſm after Divine Service, and improve much under the prudent care of Mr. Thomas, who requeſts of the Society a ſupply of Pſalters, Spelling Books, Common Prayer Books, and Religious Tracts, which have been granted to him. The following is his Notitia for the laſt year: Baptiſms 56: Marriages 10: Burials 21. Communicants 40.

Nova Scotia.

The Rev. Dr. Stanſer, Miſſionary at Halifax, acquaints the Society that nothing worthy of particular notice has taken place in that old eſtabliſhed Miſſion, except that his Congregation

tion has ſo much encreaſed, that his pariſhioners have reſolved to erect a number of additional pews. His Notitia for the laſt half year is as follows: Baptiſms 120 Infants and 3 Adults: Marriages 41: Burials 39.

The Rev. Dr. Cochran, officiating Miniſter at Rawdon, Newport, and Falmouth, ſtates, that he continues to attend by regular rotation thoſe townſhips on every Sunday as before, and he truſts with ſome good effect. That he is more and more pleaſed with his little flock at Newport; where the Biſhop of Nova Scotia held a Confirmation in the month of September laſt, on which occaſion 76 perſons were confirmed, ſome of whom were from the neighbouring townſhip of Rawdon and a few from Douglas, but the greater part was of Newport. That His Majeſty has been pleaſed to leave a conſiderable ſum of public money at the diſpoſal of the Governor for the benefit of the Province, which his Excellency has ſignified his intention to apply towards the completion or repair of Churches in thoſe Pariſhes where the people are diſpoſed to exert themſelves. This Dr. Cochran has made known in the ſeveral townſhips where he officiates, and has uſed every means in his power to excite the inhabitants to ſuch efforts as, with the aid of Government, may at length accompliſh this moſt deſirable object. The ſubſcriptions are ſtill going forward, and with ſuch ſucceſs that he

 has

has the moſt ſanguine hopes that the Churches in Newport, Rawdon, and Douglas will be completely finiſhed, and a new one upon a ſmall ſcale erected in Falmouth. He acknowleges the receipt of a box of Books for diſtribution; for which judicious bounty to his flock, he returns thanks to the Society. In the courſe of the laſt year, he baptized 2 Adults and 12 Infants, and married 16 couple. A few Communicants have been added in Newport.

The Rev. Mr. Norris, Miſſionary at Cornwallis, has informed the Society that ſince his laſt Notitia, he has baptized 8 Infants; married 15 couple; and buried 3. Communicants at Eaſter 15. He expects that the Church will ſoon be compleated. That Mr. M'Inerney has quitted the School at Horton; ſince which he has not found a ſuitable perſon to recommend to the Society. He has viſited Cheſter, his former Miſſion; where he preached twice, and baptiſed 6 children.

The Rev. Mr. Millidge, Miſſionary at Granville, in his letter of October 12th, 1810, has acknowleged the receipt of a box of Books from the Society; for which he and his pariſhioners are very thankful. His Notitia for the laſt half year ſtands thus: Baptiſms 11: Marriages 2: Burials 2. Communicants 52.

He

He ſpeaks well of Mr. Bent, the Society's School-maſter at Granville.

The Rev. Mr. Viets, Miſſionary at Digby, acquaints the Society, with concern, of the removal of Mr. Beckwith, their School-maſter, in June laſt, on the proſpect of a more profitable employment. The Bibles and Religious Tracts which he received from the Society have all been diſtributed to the beſt advantage. His year's Notitia is as follows: Baptiſms 52 white and 8 black Infants: Marriages 12 white and 4 black couple: Burials 12 whites and 1 black. Communicants 35 whites and 4 blacks.

The Rev. Mr. Rowland, Miſſionary at Shelburne, has tranſmitted the following Notitia to the Society. Baptiſms 24: Marriages 3: Burials 4. Communicants 44. That owing to the war, and the unſettled ſtate of commerce, Shelburne has become poorer and poorer, and many have left it, but as it is well ſituated for the Weſt India Trade, there is no doubt but in time that place will be in a flouriſhing ſtate.

By a Letter from the Rev. Mr. Weeks, Miſſionary at Guyſboro', dated Halifax, June 20th, 1810, where he was then attending the Biſhop's Viſitation, it appears that ſince his laſt report, he

he has baptiſed 26 children; married 5 couple; and buried 5. That the Communicants encreaſe, the whole number being now 90.

The Rev. Mr. Coſſit, Miſſionary at Yarmouth, writes, that the people ſtill plead their inability to pay the ſtipulated annual allowance of £30 to their Miſſionary, alleging that it would retard the completion of the Church. He preaches twice every Sunday; and catechizes the children immediately after the ſecond Leſſon in the Evening Service from Eaſter to Chriſtmas, and has very reſpectable audiences. That there is at preſent no grant of land for a Glebe, nor any Parſonage Houſe.

Mr. John Wetmore has been appointed School-maſter at Yarmouth, and Mr. Daniel Anderſon School-maſter at Meriganiſh, on the recommendation of the Biſhop of Nova Scotia.

The Society have been pleaſed to appoint a Son of Mr. Shreve, the Miſſionary at Lunenburgh, to one of their Exhibitions at King's College in Nova Scotia.

New Brunſwick.

The Rev. Dr. Byles, Miſſionary at St. John, has the ſatisfaction to acquaint the Society that his

his Miſſion continues in a flouriſhing ſtate, and the Communicants encreaſe. A ſteeple has been placed on the Church. His Aſſiſtant, Mr. Roger Viets, officiates alternately at Carleton. His conduct is unexceptionable and prudent; and he is of great help to Dr. Byles. During the year, the Baptiſms have been 61: Marriages 43: Burials 23.

The Rev. Mr. Andrews, Miſſionary at St. Andrew's, in his letter of Auguſt 24th, 1810, ſtates, that on that day he entered the fiftieth year of his Miniſtry. That the people encreaſe faſt both in St. Andrew's and St. Stephen's; and appear to improve in regular habits of living. In the diſtant parts, to which he cannot through age and infirmities give any ſtated attendance, the fanatic teachers from the American States turn many aſide. He repeats his anxious wiſh that an able and pious Miſſionary may ſoon be found for the Pariſh of St. Stephen. His Notitia is as follows: Baptiſms 62 Infants and 4 Adults: Marriages 10: Burials 8.

The Rev. Mr. Arnold, Miſſionary at Suſſex Vale and Norton, has much pleaſure in informing the Society that a contract has been entered into by the Wardens of the Pariſh of Norton for erecting a frame of 30 by 40 feet, and encloſing the ſame for a Church; which is to be compleated by the 1ſt of next Auguſt.

Likewiſe

Likewiſe the inhabitants of Hampton have joined with thoſe of the upper part of Kingſton, and thoſe of the lower part of Norton in an agreement to build another Church at Hampton. A ſubſcription of more than £350 is already made up for this laſt mentioned Building. The sites for theſe two Churches could not have been better choſen. Mr. Arnold acknowleges the receipt of a box of Books from the Society; all of which he has diſtributed among his pariſhioners, who appear duly ſenſible of the Society's goodneſs to them. He is happy to ſay, that his Pariſh has enjoyed much peace and quietneſs during the laſt year, not having been diſturbed by any of the Sectaries. From Michaelmas 1809 to Michaelmas 1810, he baptiſed 21 children; married 19 couple; and buried only 1.

The Rev. Mr Gibblee, Miſſionary at Woodſtock, &c. has tranſmitted the following Notitia for the laſt year: Baptiſms 15 children and 1 Adult: Marriages 10 couple: Burials 6. Communicants 83.

No letter has been received from Mr. Pidgeon, the Miſſionary at Fredericton, in the courſe of the year.

Cape

Cape Breton.

The Rev. Mr. Twining, Miſſionary at Cape Breton, expreſſes his thanks to the Society for appointing his ſon an Exhibitioner at the College; and tranſmits the following Notitia for the laſt half year: Baptiſms 49: Marriages 12: and Burials 7.

Upper and Lower Canada.

Mr. George Okill Stuart, Miſſionary at York, in his letter of July 7th, 1810, ſtates, that in the preceding ſix months, the Baptiſms were 30, Marriages 14, Burials 10, and 6 added to the Communicants. That a gallery has been erected at the weſt end of the Church for the accommodation of the ſoldiers of the garriſon near York. It was done at the expence of the pariſhioners. He returns thanks for a Bible and Common Prayer Book, which were given by the Society to his Church.

The Rev. Mr. Addiſon, Miſſionary at Niagara, acquaints the Society, that in the laſt ſix months, the Baptiſms have amounted to 83: Marriages 6: Burials 6. That in the new Church, where Service is now performed, he has large Congregations; and in two country places,

places, 10 or 12 miles from Niagara, the inhabitants have erected two ſmall convenient Chapels, in which he alternately performs Divine Service on the firſt Sunday in every month to crouded audiences. The Communicants rather encreaſe, being in the whole Settlement rather more than 56. But he is moſt ſatisfied with his ſucceſs among the Indians; ſeveral of whom, belonging to the leaſt cultivated Tribe on the Grand River, have been lately baptiſed.

The Rev. Mr. Strachan, Miſſionary at Cornwall, writes, that 50 of his pariſhioners were confirmed by the Biſhop of Quebec laſt ſummer. He requeſts of the Society ſome Bibles and Prayer Books for the uſe of his Miſſion; which have been granted to him. His Notitia is: Baptiſms 17: Marriages 7.

The Rev. Mr. Pollard, Miſſionary at Sandwich, acquaints the Society that having ſome buſineſs with the Lieutenant-Governor at York, and his route to the Capital being among people connected with his Miſſion, he endeavoured to make his journey a miniſterial viſit to the inhabitants. He baptiſed in the different Villages 16 children and 2 Adults. His Notitia for the laſt ſix months is: 22 Baptiſms, two of which were Adults: 6 Marriages: and 1 Burial.

The

The Rev. Mr. Cotton, Miſſionary at Dunham, tranſmits the following Notitia for the laſt half year: Baptiſms 17 Infants and 4 Adults: 3 Marriages: and 3 Burials. Communicants 11. That notwithſtanding the late preſent of Books from the Society, which have been in general gratefully received, and the moſt part diſtributed; the people of his Miſſion ſtill experience conſiderable want of Prayer Books and Church Catechiſms, as there were ſcarcely any families before ſupplied with them. He has had the ſatisfaction to find that a more improved acquaintance with the Book of Common Prayer has in ſeveral inſtances removed difficulties in the minds of ſome reſpecting our form of worſhip.—Some more Prayer Books and Church Catechiſms have been ordered by the Society for the uſe of this Miſſion.

The Rev. Mr. Charles Stewart, Miſſionary at St. Armand, informs the Society in his letter of November 1ſt, 1810, that the building of the Church at the weſtern part of the Seigniory goes on well, an handſome belfry and ſteeple being nearly compleated. That in Auguſt laſt, he made an excurſion through the Townſhips to the eaſt as far as 75 miles. In that of Stanſted, the people are comparatively flouriſhing; but in all they are deſtitute of a Clergyman. During his abſence from home nine days, he performed Divine Service three times,

baptiſed 13 children, and married one couple. His Notitia for the laſt half year is: at St. Armand Eaſt 4 Baptiſms: 1 Marriage: and 1 Burial: at St. Armand Weſt 4 Baptiſms and 1 Burial. The ſtate of both his Congregations is ſatisfactory, and the total number of Communicants is encreaſing.

The Society having of late years found great difficulty in prevailing with proper Clergymen to go abroad in their ſervice, and conceiving that one cauſe of this diſinclination ariſes from an ignorance of the whole of the Emoluments and Advantages annexed to the ſituation of a Miſſionary in the Colonies to which they are ſent, think it proper to publiſh the following more particular account than what appears in the general Annual Abſtract of their Proceedings.

The Colonies to which the Society now ſend out Miſſionaries are theſe following: Newfoundland, Nova Scotia, New Brunſwick, Upper and Lower Canada, Cape Breton, and Africa.

It may be uſeful to notice, that before the Society ſend out a Clergyman to any new place, the people firſt petition the Society to do it, and ſignify that they are able and willing to contribute towards the Miſſionary's ſupport. In general, it is required that a Church be built, a Glebe ſecured, a Parſon-

age

age House erected, and a subscription entered into by the people themselves, or such Engagements made as may induce the Society to establish a Mission before they are compleated; but where the people have failed in the performance, the Missionary has been removed to another station.

Upon the opening of a new Mission, the Society grant a yearly Salary of £50. Afterwards, it is increased or diminished according as circumstances may seem to require, the Glebe lands being in some places of more value than in others. Half a year's Salary is advanced to each Missionary upon his going abroad, and an allowance made towards the charge of the voyage, generally about £30.

Besides this, great aid has been afforded by Government towards carrying on the pious designs of the Society. In the Province of Nova Scotia thirteen Missionaries now enjoy an annual Salary from Government of £70 or £75. In New Brunswick nine Missionaries have £100 a year each. To the Missionary at Cape Breton £100 a year is allotted. And to five Missionaries in Newfoundland £50 a year, with some allowance of ratios, in addition to the Society's Salary of £100.

The Missionaries in Canada have each of them an annual Salary of £100 from Government, and no one has less than £50 from the Society. The other growing advantages from Glebe, Subscription, and other Contingencies,

gencies, cannot be accurately ſtated, as they muſt be ſubject, from many cauſes, to variation and uncertainty, and will be governed in ſome reſpects by the abilities of the people, and the eſtimation in which the Miſſionary is held.

In addition to this, it ſhould be obſerved, that the Society, ever attentive to the neceſſities of their Miſſionaries, have been accuſtomed, as occaſions required, to reward the diligent for any extraordinary ſervices, and to alleviate the diſtreſſes of thoſe who have been afflicted with ſickneſs, or ſuſtained any unforeſeen loſſes or calamities, by pecuniary Gratuities.

The Society alſo allow to four Students in Divinity at the College in Nova Scotia £30 a year each, during the term of ſeven years, with preference to ſons of Miſſionaries.

There is likewiſe ſome proviſion, from an accumulation on a Legacy of Archbiſhop Teniſon (the annual intereſt of which now amounts to nearly £300) for "ſuch Miſſionaries, being "*Engliſhmen*, and of the Province of *Canter-* "*bury*, as have been by unavoidable acci- "dents, ſickneſs, or other infirmities of the "body, or old age, diſabled from the per- "formance of their duties, and forced to re- "turn to *England*." Three Miſſionaries have lately enjoyed the benefit of it.

Theſe, with ſome other occaſional advantages, are the encouragements held out by the

Society

Society to ſuch pious and well diſpoſed Clergymen as are willing to enter into their ſervice.

☞ 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

the character of a Clergyman of the Church of *England*, and diſgrace that profeſſion by improper 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.*

The

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*, 1811.

RECEIPTS.

	£.	s.	d.
By balance of the laſt account -	1195	9	7
By benefactions - - - -	44	18	0
By ſubſcriptions and entrances	408	19	6
By dividends from the funds -	3810	8	2
By rent of eſtates - - -	192	7	7
By annuity from the eſtate of the late *Antony Barnes* - -	20	0	0
By annuity from the late Mrs. *Hanmer* - - -	5	5	0
By ſale of an Exchequer Bill of £1000 - - -	1022	9	0
£.	6699	16	10

PAYMENTS.

	£.	s.	d.
To Salaries and Gratuities to Missionaries, Catechists, and School-masters, - -	3243	5	0
To Officer's salaries, - -	300	0	0
To books sent abroad, - - -	78	19	0
To purchase of £1495 7s. 3 per Cent. Reduced Annuities	1022	9	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, - -	343	14	1
To balance in the Treasurer's hands, - - - - -	1711	9	9
£.	6699	16	10

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 *William* Lord Bishop of *St Asaph*.

1758 The Rev. *East Apthorp*, D. D. Prebendary of *St. Paul's*.

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

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

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*.

1767 The Rev. *William Bell*, D. D. Prebendary of *Westminster*.

1777 The Rev. *Andrew Burnaby*, D. D. Archdeacon of *Leicester*.

1782 The Rev. Sir *Thomas Broughton*, Bart. of *Broughton* in *Staffordshire*.

1782 *John Bacon*, Esq; Receiver of the First Fruits.

1784 *John Burbidge*, Esq; of *Cornwallis* in *Nova Scotia*.

1786 The Rev. *George Barrington*, M. A. Prebendary of *Durham*.

1788 The Rev. *William Lloyd Baker*, M. A. of *Stout's Hill*, *Gloucestershire*.

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1793 *John Butler Butler*, Esq; one of His Majesty's Council at *Halifax*, *Nova Scotia*.

1794 *Sampson Salter Blowers*, Esq; Chief Justice of *Nova Scotia*.

1796 *Alexander Brymer*, Esq; *Bath*.

1803 The Rev. *Edward Barnard*, M. A. Rector of *Bexley*, *Kent*.

The

Time of Admiſſion.

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. C. L. Chaplain in Ordinary to His Majeſty.

1809 *George Brooks*, Eſq; of *Twickenham, Middleſex.*

1810 The Rev. *Andrew Bell*, D.D. Maſter of *Sherborne* Hoſpital, *Durham.*

1810 The Rev. *Gilbert Buchanan*, D. C. L. Vicar of *Northfleet, Kent.*

1810 The Rev. *John Brome*, M. A.

1811 The Rev. *Henry Vincent Bayley*, M. A.

C.

1792 THE Moſt Reverend *Charles* Lord Archbiſhop of *Canterbury*, Preſident.

1789 The Right Reverend *John* Lord Biſhop of *Chicheſter.*

1805 The Right Reverend *Samuel*, Lord Biſhop of *Carliſle.*

1810 The Right Reverend *Bowyer* Lord Biſhop of *Cheſter.*

1804 The Right Reverend *William* Lord Biſhop of *Cloyne.*

1806 The Right Reverend *Chriſtopher* Lord Biſhop of *Clonfert.*

The

Time of Admission.

1810 The Right Reverend *John* Lord, Bishop of *Clogher*.

1779 *Richard Clark*, Esq; Chamberlain of the City of *London*.

1779 The Rev. *William Conybeare*, D. D. Rector of St. *Botolph*, *Bishopsgate*.

1789 The Rev. *Roger Clough*, Rector of *Thakeham*, *Sussex*.

1792 The Rev. *William Crawford*, D. D. Archdeacon of *Caermarthen*.

1794 The Rev. *George Cope*, D.D. Canon Residentiary of *Hereford*.

1798 The Rev. *Septimus Collinson*, D. D. Margaret Professor of Divinity in *Oxford*.

1800 The Rev. *Thomas Causton*, M. A. Prebendary of *Westminster*.

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1805 *William Campbell*, Esq; His Majesty's Attorney General in the Island of *Cape Breton*.

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1811 The Rev. *Morgan Cove*, D. C. L. Prebendary of *Hereford*.

D.

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

1762 The Hon. and Right Reverend *Shute* Lord Bishop of *Durham*.

The

Time of Admission.

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. Archdeacon 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. Prebendary of *Durham.*

1810 The Hon. and Rev. *Thomas Dawney.*

E.

1778 THE Right Reverend *Thomas* Lord Bishop of *Ely.*

1803 The Hon. and Right Reverend *George* Lord Bishop of *Exeter.*

1793 The Right Hon. *Sampson* Lord *Eardley.*

1785 The Rev. *John Eveleigh*, D. D. Provost of *Oriel College, Oxford.*

F.

1783 LIEUTENANT-General *Edmund Fanning*, D.C.L. Lieutenant-Governor of *St. John's* Island.

The

Time of Admission.

1786 The Rev. *Henry Ford*, D. C. L. Principal of *Magdalen Hall, Oxford.*

1797 The Rev. *Charles Fynes*, D. C. L. Prebendary 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*, Chaplain in Ordinary to His Majesty.

G.

1803 THE Right Reverend *George* Lord Bishop of *Gloucester.*

1799 The Right Hon. *James* Lord *Gambier.*

1772 The Rev. *Samuel Glasse*, D. D. Chaplain in Ordinary to His Majesty.

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1779 The Rev. *Edmund Garden*, Minister of St. *Botolph, Aldersgate.*

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1792 The Rev. *George Gaskin*, D. D. Rector of *Stoke Newington, Middlesex.*

1794 *Francis Gosling*, Esq;

1798 The Rev. *Joseph Goodall*, D. D. Provost of *Eton.*

1804 The Rev. *Robert Gray*, D. D. Prebendary of *Durham.*

1805 The Rev. *Brown Grisdale*, D. D. Chancellor of the Diocese of *Carlisle.*

The

Time of Admission.

H.

1808 THE Right Rev. *John* Lord Bishop of *Hereford.*

1771 The Rev. *Anthony Hamilton,* D.D. Archdeacon of *Colchester.*

1783 The Rev. *John Hallam,* D.D. Canon of *Windsor.*

1797 The Rev. *Thomas Hughes,* D.D. Canon Residentiary of *St. Paul's.*

1802 The Rev. *George Heath,* D.D. Canon of *Windsor.*

1803 The Rev. *Anthony Hamilton,* M.A. Rector of *Loughton, Essex.*

1804 The Rev. *Charles Henry Hall,* D.D. Dean of *Christ Church, Oxford.*

1805 The Rev. *William Howley,* D.D. Regius Professor of Divinity in *Oxford.*

1805 The Rev. *George Harper,* D.D. Rector of *Stepney, Middlesex.*

1807 The Rev. *Robert Hodgson,* M.A. Rector of *St. George, Hanover Square.*

1810 *William Hamilton,* Esq;

I.

1768 THE Right Rev. *Charles Inglis,* D.D. Bishop of *Nova Scotia.*

1779 The Rev. *Cyril Jackson,* D.D.

1784 The Rev. *James Jones,* D.D. Archdeacon of *Hereford.*

Time of Admission.

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1797 *George James*, Esq;

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K.

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L.

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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 The Rev. *George William Lukin*, D. C. L. Dean of *Wells.*

1797 *George Leonard*, Esq; One of His Majesty's Council, *New Brunswick.*

1804 The Hon. and Rev. *Edward Legge*, D. C. L. Dean of *Windsor.*

1809 The Rev. *Robert Lowth*, M. A. Prebendary of *St. Paul's.*

M.

1801 THE 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.*

1786 The Rev. *Lewis Mercier*, Minister of the *French London* Church in *Threadneedle-street.*

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1796 The Rev. *George Moore*, M. A. Prebendary of *Canterbury.*

1798 The Rev. *Streynsham Master*, M. A. Rector of *Croston, Lancashire.*

1804 The Rev. *William Morice*, B. D. Fellow of St. *John's College, Oxford.*

1806 The Rev. *Joseph William Martin*, B. C. L. Rector of *Keston*, in *Kent.*

1811 *John Francis Minet*, Esq.

N.

1777 THE Right Reverend *Henry* Lord Bishop of *Norwich.*

1775 The Rev. *Richard Nicoll*, D. D. Chancellor of *Wells.*

1785 The Right Honorable Sir *Evan Nepean*, Bart.

The

Time of Admission.

1789 The Rev. *John Napleton*, D. D. Canon Residentiary of *Hereford*.

1803 The Rev. *Henry Handley Norris*, M. A.

1810 The Rev. *N. D. H. Newton*.

O.

1793 THE Right Rev. *Charles*, Lord Bishop of *Oxford*.

1779 The Rev. *Arthur Onslow*, D. D. Dean of *Worcester*.

1782 *Henry Hoyle Oddie*, Esq; Solicitor in Chancery.

P.

1772 THE Right Reverend *Spencer* Lord Bishop of *Peterborough*.

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1793 *James Allan Park*, Esq; Barrister at Law.

1799 The Rev. *John Hayes Petit*, M. A.

1800 *William Morton Pitt*, Esq;

1803 The Right Hon. *Spencer Perceval*, Chancellor of His Majesty's Exchequer.

The

Time of Admission.

1805 The Rev. *Harry Powell*, B. C. L. Rector of *East Horndon, Essex.*

1810 The Rev. *Richard Prosser*, D. D Archdeacon of *Durham.*

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.*

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1779 *Jesse Russell*, Esq;

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1789 The Rev. *Durand Rhudde*, D. D. Chaplain in Ordinary to His Majesty.

1801 The Rev. *George Robson*, M. A. Prebendary of St. *Asaph.*

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1811 The Rev. *Matthew Raine*, D. D. Preacher at *Gray's Inn.*

The

Time of Admission.

S.

1787 THE Right Reverend *John* Lord Bishop of *Salisbury*.

1781 The Rev. *John Strachey*, D.C.L. Archdeacon of *Suffolk*.

1781 *John Swale*, Esq;

1785 *Granville Sharp*, Esq;

1790 Sir *Thomas Andrew Strange*, Knt. Chief Justice of the Supreme Court of Judicature at *Madras*.

1790 The Rev. *R. D. Shackleford*, 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 *Guilsboro'*, *Northamptonshire*.

1807 The Hon. and Rev. *Charles Stewart*, M. A. Rector of *Overton Longvile*, *Hunts*.

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T.

1766 THE Rev. *Edward Tew*, M. A. Fellow of *Eton College*.

1791 The Rev. *Joseph Turner*, D. D. Dean of *Norwich*.

1791 *Robert Thornton*, Esq; *Clapham*.

The

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.*

V.

1776 THE Reverend *William Vyse*, D. C. L. Canon Residentiary of *Lichfield.*

1779 The Rev. *William Vincent*, D. D. Dean of *Westminster.*

1798 The Rev. *William Van Mildert*, M. A. Rector of St. *Mary-le-Bow, London.*

1810 *Peter Vere*, Esq;

W.

1770 THE Honorable and Right Reverend *Brownlow* Lord Bishop of *Winchester.*

1797 The Right Reverend *Foiliott* Lord Bishop of *Worcester.*

1764 The Rev. *George Wollaston*, D. D.

1781 The Rev. *Francis Wollaston*, B. C. L. Rector of *Chislehurst*, in *Kent.*

1790 The Rev. *Thomas Willis*, D. C. L. Rector of St. *George's, Bloomsbury.*

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1796 The Rev. *Henry Whitfeld*, D. D. F. R. S. Rector of St. *Margaret's, Lothbury.*

1800 The Rev. *John Wheler*, B. C. L. Prebendary of *Westminster.*

William

Time of Admission.

1800 *William Wilberforce*, Esq;

1800 *David Pike Watts*, Esq;

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. Archdeacon of *Chichester*.

1809 *John Wilmot*, Esq; *Bruce Castle*, *Middlesex*.

Y.

1785 THE Most Reverend and Honourable *Edward* Lord Archbishop of *York*, Lord Almoner.

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 Annual Subſcribers.

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

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 THE Reverend Dr. *Willis*, Dean of *Lincoln.*

1703 The Lor Bishop of *Worcester*, Dr. *Lloyd*, not printed.

1704 The Lord Bishop of *Sarum*, Dr. *Burnet.*

1705 The Lord Bishop of *Lichfield* and *Coventry*, Dr. *Hugh.*

1706 The Lord Bishop of *Chichester*, Dr. *Williams.*

1707 The Lord Bishop of St. *Asaph*, Dr. *Beveridge.*

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. *Sherlock*, 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 *Coventry*, Dr. *Chandler.*

1720 The Lord Bishop of *Carlisle*, Dr. *Bradford.*

1721 The Reverend Dr. *Waddington.*

1722 The Lord Bishop of *Bristol*, Dr. *Bolter.*

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

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. *Egerton*.

1730 The Reverend Dr. *Pearce*.

1731 The Reverend Dr. *Denne*, Archdeacon of *Rochester*.

1732 The Reverend Dr. *Berkeley*, Dean of *Londonderry*.

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1734 The Reverend Dr. *Maddox*, Dean of *Wells*.

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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*.

1743.

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.*

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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

1761 The Lord Bishop of *Landaff*, Dr. *Newcome.*
1762 The Lord Bishop of *Oxford*, Dr. *Hume.*
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1764 The Lord Bishop of *Peterborough*, Dr. *Terrick.*
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. *Shipley.*
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1775 The Lord Bishop of *Landaff*, Dr. *Barrington.*
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1777 The Lord Archbishop of *York*, Dr. *Markham.*
1778 The Lord Bishop of *Worcester*, Dr. *North.*
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1780 The Lord Bishop of *Rochester*, Dr. *John Thomas.*
1781 The Lord Bishop of *Lichfield* and *Coventry*, Dr. *Richard Hurd.*

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1783 The Lord Bishop of *Chester*, Dr. *Beilby Porteus.*

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1785 The Lord Bishop of *Exeter*, Dr. *John Ross.*

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1787 The Lord Bishop of *Bangor*, Dr. *John Warren.*

1788 The Lord Bishop of *Lichfield* and *Coventry*, Dr. *James Cornwallis.*

1789 The Lord Bishop of *Gloucester*, Dr. *Samuel Hallifax.*

1790 The Lord Bishop of *Norwich*, Dr. *Lewis Bagot.*

1791 The Lord Bishop of *Oxford*, Dr. *Edward Smallwell.*

1792 The Lord Bishop of *Lincoln*, Dr. *George Pretyman.*

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1796

1 79 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.*

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1800 The Lord Bishop of *Exeter*, Dr. *Henry Reginald Courtenay.*

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1802 The Lord Bishop of *Chichester*, Dr. *John Buckner.*

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1804 The Lord Bishop of *Chester*, Dr. *Henry William Majendie.*

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1808 The Lord Bishop of *St. David's*, Dr. *Thomas Burgess.*

1809 The Lord Bishop of *Salisbury*, Dr. *John Fisher.*

1810 The Lord Bishop of *Norwich*, Dr. *Henry Bathurst.*

1811 The Lord Bishop of *Hereford*, Dr. *John Luxmore.*

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. 24, *South-street, Manchester-square*, is their MESSENGER, who is authorised to receive the annual subscriptions of the Members.

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