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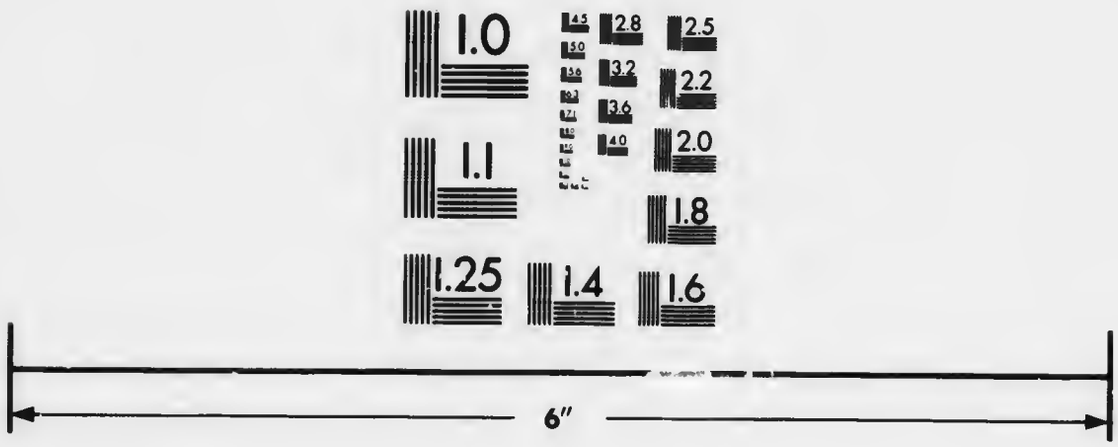

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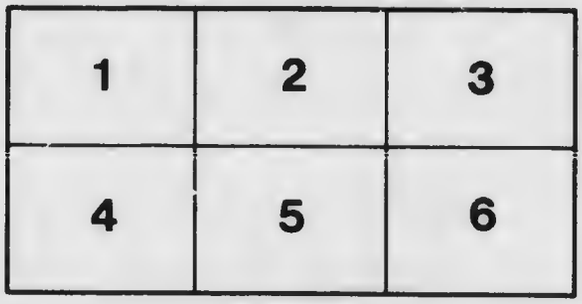

A

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* 21, 1817.

By the Right Hon. and Right Reverend

WILLIAM, Lord Bishop of *LONDON*.

LONDON:

PRINTED BY S. BROOKE, PATERNOSTER-ROW.

M DCCC XVII.

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* 21*ſt Day of* February, 1817;

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

ST. MATTHEW, XXVIII. 18, 19, 20.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

IN this very remarkable text are contained the final instructions of our Lord to his chosen Apostles; explaining the grounds of their commission, describing the nature of their duties, and conveying to themselves and their successors, the assurance of protection and assistance

in the effectual execution of their task. "All power is given unto me in heaven and in earth;" the sceptre of universal dominion is placed by the Father in my hands; the powers of the spiritual and material world, the principalities and thrones of heaven, the rulers of darkness, the sovereigns and lords of the earth, are subjected to my direction and controul. In virtue of my *authority*, you are commissioned, empowered, required, "to make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and teaching them in all things to observe my commandments." In reliance on my *power*, go ye forth, "as lambs among wolves,"* without apprehension of danger, or doubt of success. I am always at hand to protect you from injury, to teach you the words of wisdom and knowledge, and to prosper your labours with my blessing, till the period determined in the counsels of God for the full manifestation of my kingdom; when the shadows of darkness shall vanish at the brightness of my coming, and "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." †

* Luke, x. 3. † Philipp. ii. 11.

Thus

Thus formally invested with authority, and endued with power from on high, the Apostles entered on their office; and, declaring to Jew and to Gentile the terms of salvation, repentance from sin, and faith in the crucified Redeemer, experienced "the testimony" of Christ "to the word of his grace,"* in the unexampled triumph of the Gospel over the passions and prejudices, the inveterate intellectual habits and social usages, of mankind. In the course of a few years, a mighty revolution was effected, by their ministry, in the religious opinions and practice of the various nations which acknowledged the dominion of Rome. The early predominance of the Faith in the capital and provinces of that vast empire was naturally regarded as the immediate prelude of the happy consummation presignified in the records of Prophecy, when Christianity should assume her legitimate sovereignty, and become the religion of the world. The magnitude of the obstacles already surmounted might justify the most sanguine expectations. The Faith, which had baffled in its infancy the united hostility of human wisdom and power, had attained stability and permanence, and was advancing with progres-

* Acts, xiv. 3.

sive

sive rapidity in the career of conquest. But the primitive convert who indulged this pleasing speculation, could he return from the grave, would behold with surprise and mortification the disappointment of his fairest hopes. It is, indeed, a distressing reflection, that, after the lapse of so many centuries, the influence of our blessed Religion is still so feebly and imperfectly felt in the most extensive and populous regions of the ancient world; that, while the ends of the earth have yielded their treasures and territory to the avarice or ambition of Europe, they have not received in exchange the inestimable truths of the Gospel; that the nations of the East, while they bow in passive submission to the power of Christians, reject the yoke of Christ. Yet nothing, on examination, will be found in the present state of Religion in the world, which is not perfectly consistent with the language of ancient Prophecy, and the promises of our blessed Lord.

The varied predictions of the Old and New Testament coincide in describing a series of conflicts between the gross superstitions and corrupt affections of mankind, on the one hand, and the pure religion of Christ, on the other, till the

warfare

warfare shall be finally terminated by the extinction of Death, and the subjugation of every enemy. The reasons of this mysterious dispensation are founded in the nature of things. Conversion to Christ implies the submission of the understanding and will to the law of holiness; a change of the inw rd man, not to be effected by violence, but resulting from the conviction of truth, and the cogency of motives which act by a moral efficacy, and not by compulsion, on the will. Our Lord has entrusted this difficult work to the intermediate agency of his servants, with an assurance of effective assistance, in aid of their faithful endeavours. But he has no where engaged to exert an irresistible influence in subduing the perverseness of the infidel, who obstinately rejects the truth; nor is he bound by his promise to supply the deficiencies, or prosper the endeavours, of Christian preachers, or communities, when they are negligent, indifferent, or unfaithful, in the promulgation of his law. In these arrangements of grace we observe a striking analogy to the ordinary course of nature. It is man, who dresses the ground and scatters the seed; it is God, who blesses the labour of the husbandman with increase. The genial influences of heaven, the

shower,

shower, the dew, and the sunshine, are limited in their effects by the quality of the soil, or the measure of industry employed in its cultivation. In a similar manner, without the slightest impeachment of our Lord's fidelity or power, the progress of conversion will recede or advance, in proportion to the piety and knowledge of his servants, their zeal and ability in the propagation of truth, and the intellectual and moral capacities of those to whom the word of salvation is addressed.

It is the object of the present discourse, to verify these observations, by reference to some of the principal Missions in different ages of the Church; and if their truth is established, we shall at least have obtained some direction for our future proceedings, in the performance of duties peculiarly incumbent on a nation, which covers the seas with her navies, and extends her dominion to the ends of the earth.

I. The first and most successful of Preachers were those very disciples of Christ, whose encouragement and instruction were the primary objects of the injunctions delivered in my text. They were Missionaries, in the strictest sense of the

the word; the teachers of a Religion entirely new, opposed in its principles, its doctrines, and precepts, to the several sects of philosophy and modes of superstition prevailing in the different countries which they traversed as strangers, as well as to the propensities of a corrupt nature, which were common to the Barbarian and the Greek. The object, to which they directed their labours, was a radical change in the religious tenets and moral dispositions of mankind: and, in the conflict of weakness with power, of mildness and patience with persecution and violence, of simplicity with learning and wit, of the plain and unornamented doctrine of a crucified Redeemer with the eloquence of the rhetorician and the acuteness of the philosopher, the success of their endeavours bore an ample proportion to the boldness and magnitude of their enterprize.

Of those, who fought and who vanquished in a struggle of such apparent inequality, it is natural to enquire, to what circumstances of external assistance, or personal qualification, they were indebted for so glorious a victory. An easy solution of the difficulty would be found, in ascribing this extraordinary success to the pecu-

liar advantages which the Apostles derived from the possession of miraculous powers. But this argument, I conceive, as exclusively applied to the early ages, is more specious in appearance than true. The immediate aid of Omnipotence is assured to the preachers of the Gospel, "to the end of the world." That such a power, whatever be the mode of its exertion, will be effectual to its purpose, is no less certain, than that the manner of its operation is indifferent, if it be adequate to the attainment of its end. Without an extraordinary interposition of Providence, Christianity would have been extinguished in its birth: in vain would the Prophet have foretold the glories of Christ; in vain would the Apostle have laid the foundation of the Faith in his toil, and cemented it with his blood. In the original formation of the Church, as in the creation of the world, much was of necessity miraculous: but, when the establishment had assumed consistence and vigour, and no longer required the visible protection of Heaven, it was left to attain its maturity under the ordinary dispensation of grace. From the cessation of miraculous agency, we are not at liberty to infer any actual diminution in the co-operation of Christ with the labours

of

of the Missionary; though a variety of causes may have contributed to diminish the sensible effect of its influence. In any case, it does not appear, that the early disciples, while they justly ascribed their sufficiency to God, considered the Divine assistance as calculated to supersede, in the slightest degree, the necessity of their utmost exertions, or to lessen their dependance on the active co-operation, and continual prayers of their fellow Christians. This conviction on their part must impress on the minds of their successors the indispensable necessity of cultivating the graces, and seeking the aids, which, by those who enjoyed the visible protection and guidance of Heaven, were regarded as essential to success.

The intellectual and moral qualifications of the Apostles for the execution of the great work to which they devoted their lives, will naturally excite a peculiar interest, as exhibiting a model of unrivalled perfection for the contemplation of succeeding ages. In the power of utterance, and the attainments of celestial wisdom, they were literally "taught of God;"* their doctrine flowed in its original purity from

* Isaiah, liv. 13.

the fountain of holiness and truth; their knowledge was full and complete in the mysteries of salvation; they spoke from the immediate suggestion of the Spirit; nor were they less exemplary in the practice of every Christian virtue, in integrity, fortitude, and zeal, in meekness, in patience, in brotherly love, in piety, and holiness of life.

But, in addition to this personal aptitude for the duties of their ministry, the primitive teachers possessed an auxiliary of incalculable power, in the general conduct and character of the whole Christian community. An intimate acquaintance with the truths of the Gospel, a purity of morals unspotted by vice, disinterested attachment to the Faith, and active solicitude to concur in promoting its extension, were almost universally found amongst the members of the early Church. The desire of advancing the glory of God and the salvation of man, were motives incessantly operating in the hearts of all believers. The influence of this feeling was observable in every part of their conduct, and regulated the whole course of their lives. In matters apparently insignificant, in the choice of

meats

meats and of drinks, they deferred to its dictates, and were ever prepared to forego the enjoyment of innocent pleasure, the exercise of Christian liberty, and "to do all to the glory of God."* The gate of the Church and the hospitable door were equally barred against the profligate or heretical brother; that no community of worship or social intercourse might sanction a vicious life or a corrupt faith. The caution of the Apostle, "let not your good be evil spoken of,"† was inculcated as a maxim of Christian prudence: to "give no offence,"‡ to "provide things honest in the sight of all men,"§ were rules of general instruction: and even the slave or the wife, in performing the duties of their respective relations, were taught to regard the probable effect of their Christian virtues, in the conversion of the master or the husband. A steady adherence to these principles had a natural tendency to dissipate the prejudices, to disarm the hostility, and, in the end, to conciliate the esteem and affection, of the Heathen. This general union of discretion and virtue was infinitely beneficial to the Faith. In the result

* 1 Cor. x. 31. ‡ 2 Cor. vi. 3.
† Rom. xiv. 16. § Rom. xii. 17.

of

of enquiry, persecution and calumny were shamed by the innocence of their victims: remorse succeeded to fury, and was followed by conversion: the mind, on dispassionate reflection, was led to acknowledge the divinity of a Religion, which reformed the vicious, emboldened the timid, invigorated the feeble, and elevated the meanest proselyte to a pre-eminence, before unexampled, in beneficence and virtue. Thus every Christian was in effect * a preacher of righteousness, * exhibiting in the hour of trial, as well as in the ordinary intercourse of social courtesies and duties, a bright and attractive example of piety, a living testimony to the power of that Faith, which it was the object of his zeal to promote.

But zeal, in the bosom of the primitive Christians, was associated with meekness and patience, with conscientious attachment to order, and willing conformity to discipline. It was not a wild or impetuous passion, but a sober and rational principle of conduct, attentive to the suitableness of its means and the sufficiency of its powers, and anxious to regu-

* 2 Peter, ii. 5.

late

late its movements by the dictates of prudence, in subordination to legitimate authority. The believers in Christ, however widely dispersed through the mass of society, were thus united in a regular body; and, like the several parts of a disciplined army, had the advantage of acting at once on the most distant points, with a combination of force directed by a common plan.

In this *unity of principle, of action, and of object*, conspicuous alike in the practice of individuals and the general proceedings of the Church, we have, I conceive, discovered the cause which, under the guidance, and with the sustaining power, of Christ, was of most immediate efficacy in the early diffusion of the Gospel. The truth of this observation will be more clearly illustrated, as we proceed to fix our attention on the conduct of later Missions.

II. To pour the light of the Gospel over the benighted regions of the East, has long been a favorite object of pious and reflecting men, among the two great divisions of Christians which share the Western world: and could a

project

project of such extent and importance have been atchieved by human policy and power, the exertions of the ROMAN CHURCH may seem to have been adequate to its accomplishment. The celebrated Establishment for the Propagation of the Faith commands our admiration by the grandeur and magnificence of conception displayed in its plan, and by the energy and judgment which prepared and directed the arrangement and application of its means. Its designs, in their full extent, embraced the conversion of the world; and in the different religious Orders prepared to act under its direction, it had the disposal of a power prodigious in force, and proportioned to the magnitude of the undertaking. These singular institutions supplied a number of men distinguished by ardour of piety and innocence of life, accustomed to labour, to poverty, to the severest privations; inured to implicit obedience, proficients in the study of human nature, and versed in the sciences, the arts, and the languages, which could facilitate admission and intercourse in the several countries assigned for the exertions of their zeal. A regular system of inspection and discipline insured the advantages

of

of controul and direction at the greatest distance from home, combining the movements of the several missions, and exacting the labours of every individual in his allotted station.

With such ample provision and skilful disposition of means, the world was prepared to expect some extraordinary result from the united efforts of this "great company of preachers."* But their path was encumbered with difficulties. The obstacles opposed to their progress, by the peculiar tenets and manners of the East, were increased in a tenfold degree by the degenerate morals of Christians, and, above all, by the crimes and the cruelties of European adventurers, which cast a dark shade of suspicion on the motives and views of the Missionary, when he pressed on the acceptance of the natives the religion of purity and peace. We are not prepared to assert, that these impediments, however discouraging, might not have been gradually surmounted by the perseverance and activity of the preachers, if the doctrines and maxims of their Church had allowed them to teach the truths of the Gospel, unadulterated by erroneous tra-

* Psalm lxviii. 11.

 ditions,

ditions, and to proclaim the sovereignty of Christ, without reference to the dominion of Rome. But the disadvantages, under which they laboured in these respects, were further aggravated by the craft or the vanity of individuals, who, in derogation of a primary law, with a view to the acquisition of nominal proselytes, presumed to conceal or disguise the fundamental truths of the Gospel, and to sanction the "communion of darkness with light,"* by opening the pale of the Church to idolaters, without faith, repentance, or knowledge, who were suffered to retain the pollutions of Paganism, whilst they professed the worship of Christ. Nor did the evil terminate here. Their fairest hopes of success were, in some instances, fatally blasted by mutual competitions, animosities, and dissensions; and, in others, completely extinguished by the natural consequences of an ambitious policy, which infected their ranks, and subjected alike the guilty and innocent to the suspicion and vengeance of the native princes.

From the operation of these several causes, the blood of martyrs has flowed without the effect

* 2 Cor. vi. 14.

of

of producing, as in happier ages, a new growth of believers: and among the descendants of their once numerous converts, the few who still profess Christianity are sunk in the grossest corruption, without even a shadow of pretension to the knowledge, the virtue, the constancy of faith, which obtained for the primitive Christians the respect and admiration of mankind. When to these considerations we add the principle of intolerance, and lust of exclusive domination, which, contemning alike the claims of antiquity and the rights of conscience, invaded the privileges of the Eastern Bishops and Patriarchs, and the liberties of the native Christians, we shall contemplate without astonishment, and with less poignant regret, the failure of the Romish Missions.

III. The enterprizes of PROTESTANT Missionaries, more contracted in plan, and less ostentatious in conduct, may perhaps establish a claim to superior praise, if we compute the amount of success by the number of real believers, and allow no other test of conversion than sincerity and efficacy of faith. But the hope of an invidious triumph must yield to feelings of humiliation and shame, when we are compelled to

acknowledge, that the impression produced on the natives by the preachers of our pure Religion is almost as nothing in proportion to the immense population of India; and that, among the Protestant nations which have obtained power and influence in the East, *we* have little claim to the palm of distinction, in the comparison of our feeble exertions with the amplitude and extent of our means.

The cares of one venerable SOCIETY have, indeed, for more than a century, been directed with parental solicitude to that interesting quarter of the globe. Among the Missionaries employed in her service, are shining examples of zeal and devotion, of knowledge and holiness, of meekness, disinterestedness, and charity, worthy of the Apostolic age. The virtues of these holy men have been justly appreciated by the natives, have been rewarded by the affection of the lower orders, and the favour and confidence of the great. Yet, whilst in the spirit of primitive Christianity they preached her purest doctrines, whilst they were respected as sages, and revered as saints, their instructions were heard with indifference, and the number of their converts was small. To what peculiar combination of

circumstances

circumstances must we ascribe the infelicity and barrenness of their conscientious labours? to the obstinate prejudices of the natives? their vicious habits? their indifference to truth? their aversion to novelty? their dislike to the moral restraints implied in reformation and repentance? The influence of these causes is great, perhaps insurmountably great, in the present state of opinions and manners among the nations of India. But is this the whole of the case? Is the blame of rejecting the offer of salvation exclusively imputable to the natives? Have we taken all possible means to dissipate the prejudices, and discourage the barbarous superstitions, which shackle their mind and degrade their character? and have they not reason to complain, that we have never assured to the convert protection, employment, or favour, security from the resentment, or compensation for the scorn, of his countrymen? May we not find an obvious cause of their disregard to the Gospel, and inaptitude for the reception of its truths, in the prevalence of sentiments and conduct among the Europeans in India, altogether discordant with the pure spirit of evangelical charity, which united the affections and

efforts

efforts of the Apostolic Church in the promotion of the common cause

The energies of society have never in fact been directed to the work of conversion as an object of general concern, whilst the truth and the dignity of our holy Religion are, in too many instances, discredited by the vices of its professors, their neglect of its sabbaths and sacred ordinances, and their contempt of its ministers and doctrines. The future advancement of Christianity in India will, in a great measure, depend on the success of our endeavours to eradicate the infidelity and correct the morals of the European population. Will the native embrace a Faith, which is disgraced or derided by its professors? will he admit the necessity of renouncing his vicious practices, when he discovers no traces of Christian virtue in the conduct of Christians by name? A reformation of this kind might be justly regarded as the dawn of a brighter day in the East. In the present state of society, it were indeed absurd to expect an immediate and extensive revival of the virtues and graces peculiar to the early ages. But much may be gradually effected by the application of existing resources, in repairing neglects

neglects and omissions, which are generally acknowledged and lamented in the present day. And much has already been done. This great concern of humanity is no longer regarded with indifference: it has engaged the serious attention of Government, and interested the feelings of individuals. The necessity of extirpating the germ of the evil, by rational and pious education, is universally felt; and whilst appropriate instruction at home is secured to the higher ranks, institutions have been established in India, to communicate religious knowledge to the children of indigent Christians and by early cultivation of reason, and infusion of virtuous principles, to prepare the hearts of the natives for the reception of Divine grace.

In this state of public opinion and feeling, the formation of an Ecclesiastical Establishment, * on the genuine model of antiquity, in the capital of our Eastern dominions is a circumstance of peculiar importance, whether it be considered as restoring to our pure Religion her integrity of form and legitimate honours, and thus promoting the salutary influence of her ministers and observance of her ordinances; or

* See the Bishop of Calcutta's admirable Charge, delivered at his Primary Visitation, 1815, and lately published in London.

whether

whether we regard it as a centre of union to men of sober and reasonable piety, who, in the arrangement and prosecution of their beneficent schemes for the advancement of the Gospel, will be led by duty and prudence to this high authority, for information, direction, and assistance. By the light of this new star, the wise and the virtuous, who in singleness of heart engage in the service of Christ, will be anxious to shape their course: to this point they will look for instruction in the original conception of their plans, the preparation of means, and the choice of instruments: and here they will find their best security against the danger of wasting the energies of zeal and of talent in fruitless exertions, from want of concert and regularity in their proceedings, or of consistency and precision in their views. To such *unity of principle, of action, and of object,* we have traced the successes of the Primitive Church, and from the return of the same spirit we may expect the renewal of those victories, which first shook the empire of darkness, and the consummation of that triumph, which shall effect its final extinction.

The general result of these observations may be comprised in a few words. The *early* Christians endeavoured

endeavoured to execute, with implicit obedience, the injunctions contained in my text. With their tongue they proclaimed, in their lives they exemplified, the whole doctrine of Christ: the labours of the preacher were uniformly seconded by the virtuous zeal of the community, and prospered by the blessing of the Lord. Of *later* times it may justly be said, that *one* description of Christians has disfigured the Gospel by the admixture of groundless traditions, or accommodation to the corruptions of the world; that *another* has been culpably remiss in the propagation of a pure Faith: and that in *both*, the zeal of the preacher, who was faithful to his charge, has been counteracted in various degrees, by the relaxation of morals, and decay of piety, in the great body of Christians; and the work of conversion has been proportionably imperfect and slow. In the glories of the *former* period, we discern the immediate presence of Christ with his disciples, and the adequate fulfilment of his promise. In the afflicting reverses of the *latter*, degeneracy of practice, corruption of faith, and languor of zeal, have been found to obstruct, by their natural tendencies, the gracious designs of Heaven.

From this view of the case, we derive the consolatory assurance, that the obstacles, which have hitherto disappointed our hopes, may in time be surmounted by vigorous and honest application of means confessedly within our reach, and already in partial operation. The path which was trodden by the early Christians is still open; it will still be illumined by the presence, and smoothed by the power, of the Redeemer. In making our country the centre of action, the source of light, to the remote dependencies of the empire, and, through them, to the whole world, we shall lay the solid foundations of success. And hence we perceive the necessity of redoubled exertion, to root the love of Religion in the hearts of our people, and to accustom them from their infancy to walk as "children of light."* By perseverance in this system, we may ultimately be enabled to check the moral infection too widely diffused by our countrymen, who are brought, by the calls of professional duty, or commercial enterprize, into immediate contact with the Heathen; and to impress on their mind and their conduct the genuine character of Christi-

* Ephes. v. 8.

anity,

anity, so that "all who see them shall acknowledge them, that they are the seed which the Lord hath blessed."* The supposed impracticability of working an extensive reform among a description of men more particularly exposed to the evils of ignorance, and the seductions of vice, may furnish to indolence or indifference a specious pretext for inaction. But Charity, sustained and directed by the principles of duty and faith, is not easily discouraged, and never despairs: her ardour and energy will quicken and kindle in the struggle with difficulty; her strength will encrease with exertion; her skill will be perfected by experience. Confiding in the goodness of her motives, her end, and her means, she will never relax her endeavours to accomplish a task, which, if sovereignty be granted to nations in trust for the benefit of mankind, may seem to have been specially assigned, by the dispensations of Providence, to this favoured country. The joint obligations of gratitude, of wisdom, of duty, imperiously require our hearty concurrence to the apparent destination of Heaven: nor shall we escape an indelible stain of national guilt and disgrace, if,

* Isaiah, lxi. 9.

indifferent to the welfare of our fellow creatures or insensible to the advantages which we experience from the diffusion of light, we refuse to communicate the blessing; if, deaf to the gracious voice which invites us to exercise the noblest of privileges, we leave it to others to spread the truths of salvation to the ends of the world, and to hasten the rising of that glorious day, when "the desert shall blossom as the rose"* "the leopard shall lie down with the kid;" † and all the families of the earth, renouncing their unnatural animosities, shall merge the distinctions of country and colour in their common relation to the Saviour, who died for the redemption of MANKIND.

* Isaiah, xxxv. 1. † Isaiah, xi. 6.

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*, 1816, to the 21st Day of *February*, 1817.

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 1816, *viz.*

From

	£	s.	d.
From Mrs. *Allen* - - - - -	4	4	0
Mrs. *Collinson* - - - -	2	2	0
Mrs. *Robinson*'s Legacy during the life of Mrs. *Fowler*	4	4	0
Legacy left by *John Barber*, Esq. - - - - -	86	5	5
Legacy left by *Joseph Jackson*, Esq. - - - - -	50	0	0
Legacy of £1000 three per Cent. Consols. left by the late Rev. *Robert Gunley Ayerst*, - - - - -			
Sir *Step. Claud. Hunter*, Bart.	2	2	0
Mr. Alderman *Heygate* -	2	2	0
Miss *Ann Proby* - - -	2	2	0
Lady *Bagot* - - - -	1	1	0
N. Kemp, Esq. - - - -	1	1	0
Legacy left by Lady *Conyngham* - - - - -	500	0	0
Rev. *C. Harewood* - - -	2	2	0
Mrs. *Mary Fowler* - - -	1	1	0
Miss *Ann Proby* - - -	1	1	0
Rev. *J. Eyre* - - - -	0	10	6
Rev. *Robert Croft* - - -	0	10	6
Lady *Bagot* - - - -	2	2	0
£	664	12	5

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, — —	200
2	Mr. *Marshall*, School-master at St. *John*'s, — — —	15
3	Mr. *Frederick Hamilton Carrington*, Missionary at *Harbor Grace* and *Carboneer*,	200
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*,	200
7	Mr. *John Thomas*, Catechist and School-master at *Silly Cove*, — —	15
8	Mr. *Thomas Plumleigh*, School-master at *Brigus*, *Conception Bay*, — —	10
9	Mr. *William Tulk*, School-master at *Burin*, - - - - -	15
10	Mr. *Edward Mullaby*, School-master at *Bonavista*, - - - -	15
11	Mr. *T. A. Grantham*, Missionary at *Burin*, - - - - - - - - -	200

12 Mr.

		£
12	Mr. *John Leigh*, Missionary at *Twillingate*, — — — —	200
13	Mr. *Thomas Walley*, School-master, *Greenspond*, - - - - - - - -	15

NOVA SCOTIA.

14	Dr. *John Inglis*, Missionary at *Halifax*,	400
15	Mr. *George Wright*, Missionary to the *Germans* at *Halifax*, — —	200
16	Mr. *Cyrus Perkins*, Missionary at *Annapolis* and *Clements*, — —	200
17	Mr. *Ichabod Corbit*, School-master at *Annapolis*, — — —	15
18	Mrs. *Rebecca Bailey*, School-mistress at *Annapolis*, — — —	10
19	Mr. *Thomas Bontbron*, School-master at *Clements*, — —	15
02	Mr. *William King*, Missionary at *Windsor*, — — —	200
21	Dr. *William Cochran*, Missionary at *Falmouth*, — — — —	200
22	Mr. *Peter Shey*, School-master at *Falmouth*, — — — — —	50
23	Mr. *John Laird*, School-master at *Horton*, — — —	10
24	Mr. *Robert Norris*, Missionary at *Cornwallis* and *Horton*, — —	200
25	Mr. *Cornelius Fox*, School-master at *Cornwallis*, — —	10

		£
26	Mr. , Missionary at *Aylesford*, — — —	200
27	Mr. *John Kerr*, School-master at *Aylesford*, — — —	15
28	Mr. *Edwin Gilpin*, Minister at *Wilmot*,	200
29	Mr. *Robert Stone*, School-master at *Wilmot*, — — —	15
30	Mr. *John Millidge*, Missionary at *Granville*, — — —	200
31	Mr. *Robert Dalton*, School-master at *Granville*, — — —	10
32	Mr. *Roger Viets*, Missionary at *Digby*,	200
33	Mr. *Jesse Hoit*, School-master at *Digby*,	15
34	Mrs. *Elizabeth Foreman*, School-mistress at *Digby*, — —	5
35	Mr. *Thomas Rowland*, Missionary at *Shelburne*, — — —	200
36	Mr. *Richard Brazel*, School-master at *Shelburne*, — — —	10
37	Mrs. *Lucy Cowling*, School-mistress at *Shelburne*, — — —	10
38	Mr. *Aitken*, Missionary at *Lunenburgh*,	200
39	Mr. *Henry Stafford*, School-master at *Lunenburgh*, — — —	20
40	Mrs. *Elizabeth Bryzelius*, School-mistress at *Lunenburgh*, — —	10
41	Mr. *William Twining*, Missionary at *Rawdon* and *Douglas*, — —	200
42	Mr. *Thomas Dewolf*, School-master at *Onslow*, — — —	10
43	Mr. , Missionary at *Parborough*, — —	200

44 Mr.

		£
44	Mr. *Charles William Weeks*, Missionary at *Guysborough*, — —	200
45	Mr. *Patrick Patton*, School-master at *Guysborough*, — — —	10
46	Mr. *Charles Ingles*, Missionary at *Chester*, — — —	200
47	Mr. , Missionary at *Yarmouth*, — — —	200
48	Mr. *James Milne*, Minister at St. *Paul's, Halifax*, — —	200
49	Mr. *John Wetmore*, School-master at *Yarmouth*, — — —	15
50	Mrs. *Anne M'Kinnon*, School-mistress at *Yarmouth*, — —	10
51	Mr. *Benjamin Gray*, Missionary at *Sackville*, — — —	200
52	Mr. *George Dill*, School-master at *Truro*,	10
53	Mr. *John Peitzch*, School-master at *Campbell Town, Sheet Harbour*, —	15
54	Mr. *John Campbell*, School-master at *Boylston*, — — — —	15
55	Mr. *Alexander Stevenson*, School-master at *Liverpool*, — —	15
56	Mr. *Daniel Anderson*, School-master at *Merigonish*, — —	15
57	Mr. *Robert Ferryman*, Missionary,	200

NEW BRUNSWICK.

		£
58	Mr. *George Mountain*, Missionary at *Fredericton*,	200
59	Mr. *Benjamin Williams*, School-master at *Fredericton*,	10
60	Mr. *George Pidgeon*, Missionary at St. *John's*,	200
61	Mr. *Sylvanus Whitney*, School-master at *Carleton*,	15
62	Mr. , Missionary at *Maugerville* and *Burton*,	200
63	Mr. , School-master at *Maugerville*,	10
64	Mr. *Nelson De Veber*, School-master at *Burton*,	10
65	Mr. *Elias Scovil*, Missionary at *Kingston*,	200
66	Mr. *Rufus Heald*, School-master at *Kingston*,	10
67	Mr. *Samuel Andrews*, Missionary at St. *Andrew's*,	200
68	Mr. *Ebenezer Bugbee*, Catechist and School-master at St. *Andrew's*,	15
69	Mr. *Richard Clarke*, Missionary at St. *Stephen's*,	200
70	Mr. *William Todd*, School-master at St. *Stephen's*,	15
71	Mr. *Samuel Clarke*, Missionary at *Gage Town*,	200
72	Mr. *George Knox*, School-master at *Gage Town*,	10
73	Mr. *Oliver Arnold*, Missionary at *Sussex Vale* and *Norton*,	200

		£
74	Mr. *Walter Diblee*, Master of the *Indian* School at *Sussex Vale*, for teaching the White Children, — —	10
75	Mr. *Frederic Dibblee*, Missionary at *Woodstock*, *Northampton*, *Prince William*, and *Queenboro'*, — —	200
76	Mr. *Kendal*, School-master at *Woodstock*, &c. — —	20
77	Mrs. *Carrol*, School-mistress at *Northampton*. — —	10
78	Mr. School-master at *Prince William* and *Queenboro'*, —	10

CAPE BRETON.

79	Mr. *Hibbert Binney*, Missionary at *Sydney*, — — —	200

UPPER CANADA.

80	Mr. *George Okill Stuart*, Missionary at *Kingston*, and to the *Mohawk Indians*,	200
81	Mr. *John Green*, School-master to the *Mohawks*, — — —	20
82	Mr. *John Hill*, Catechist to the *Mohawks*, — — — —	10
83	*Dr. Strachan*, Missionary at *York*, —	275
84	Mr. *Wilson*, Minister at *Ernest Town*,	100
85	Mr. *Robert Addison*, Missionary at *Niagara*, — — —	200
	and for visiting the *Indians*, —	20
86	Mr. *Devereux Baldwyn*, Missionary at *Cornwall*, — — —	200

		£
87	Mr. *Richard Pollard*, Missionary at *Sandwich*, — —	200
	and for visiting *Amherstburg*, —	20
88	Mr. *John Gunter Weagant*, Missionary at *Williamsburgh* and *Osnaburg*, —	200
89	Mr. *John Bethune*, Missionary at *Elizabeth Town* and *Augusta*, — —	200
90	Mr. *William Leeming*, Missionary at *Ancaster*, — — —	200

LOWER CANADA.

91	Mr. *John Jackson*, Missionary at *William Henry*, — — —	215
92	Mr. *Charles Caleb Cotton*, Missionary at *Dunham*, — — —	200
93	The Hon. *Charles Stewart*, Missionary at *St. Armand*, — —	200
94	Mr. *Richard Bradford*, Missionary at *Chatham*, — — —	200
95	Mr. *Micaiah Townshend*, Missionary at *Christie* and *Caldwell Manors*, — —	200

AFRICA.

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

NEW SOUTH WALES.

97	To two School-masters (£10 each) —	20

NORFOLK ISLAND.

		£
98	To a School-master and School-mistress (£10 each) — —	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 1816.

Newfoundland.

The venerable Bishop of Nova Scotia departed this life in the month of February, 1816, after more than fifty years devoted to the service of Religion in the North American Colonies, first as a Missionary in the United States, previously to their separation from the Mother Country, and afterwards as the Primary English Bishop in those Colonies which are now designated British North America. The Society, under whose auspices this exemplary Prelate continued for the greatest part of his long and laborious life, were ever sensible of the value and importance of his unwearied exertions in the cause of virtue and religion. The prosperity of the Church, in those distant parts of his Majesty's dominions, is principally owing to his active superintendance, and his frequent correspondence with the Society bears full testimony to the zeal and ability with which he executed the functions of his high office.

Early in last spring the Society learnt with regret from the Rev. David Rowland, that it was his intention to resign the Mission of St. John's; as he found his health and spirits unequal to the performance of the laborious duties attached to his charge. The manifest injury which the cause of religion would sustain by the absence of the principal Missionary in the island, before his place could be supplied from England,

has

has induced him, at the request of the Society, to remain another winter at St. John's, in hopes that the Society may have it in their power to provide for the performance of the ecclesiastical duties of the Mission, previously to his embarkation for England. It is probable Mr. Rowland may return to St. John's after a short absence, should he find his health sufficiently restored by his native air, the Society having been enabled to supply his place at St. John's, *pro tempore*, by the transfer of the Rev. Mr. Grantham from Burin to that place. Mr. Rowland speaks in the most favourable terms of the state of his Mission: his congregation is numerous and attentive; and he has the gratification to add, that not a single instance of gross misconduct in any one of his congregation has occurred since his appointment to it. A District Committee, in aid of the Society for Promoting Christian Knowledge, has lately been established at St. John's, and has met with every degree of encouragement.

The Rev. Frederick Hamilton Carrington, Missionary at Harbor Grace, communicates the unfortunate intelligence of the utter destruction by fire of the Church on his Mission. It is generally supposed that the conflagration had its origin in design, but as yet the perpetrators of the impious act have not been discovered. A contract, amounting to £2400, has been entered into for the rebuilding of the Church, in

aid of which the Society will readily contribute. The Church at Carbonear is finished, and Mr. Carrington has performed Divine Service several times in it.

The Rev. John Clinch, Missionary at Trinity Bay, gives a very favourable account of the state of his Mission, and in the early part of the year he was in hopes that the inhabitants would have erected a new Church at Trinity, but the state of the foreign markets has had so injurious an influence upon the prosperity of the island, that the subscriptions for that purpose have almost entirely failed.

Mr. Mullaby has vacated his office of Schoolmaster at Bonavista, and, on the recommendation of Mr. Clinch, the Society have appointed Mrs. Hosier to succeed him.

The Notitia contains, Baptisms 51; Marriages 3; Burials 21.

During the last year, the Society considered themselves peculiarly fortunate in meeting with two Clergymen of great respectability, the Rev. Thomas Grantham and the Rev. John Leigh, ready to undertake the important and laborious office of Missionary on the Island of Newfoundland. Mr. Grantham was appointed to Burin, and Mr. Leigh to Twillingate, in consequence of the representations which had been made through the late Governor, Sir Robert Keats, of

of the anxious wish of the inhabitants of those places to be furnished with a resident Missionary, and of their readiness to contribute very considerably to the maintenance of their Minister.

The specific sum proposed by the Committee at Burin, for the encouragement of a Missionary, amounted to £300 *per annum*, independent of the customary surplice fees, and a parsonage house. This operated with the Society as an inducement to give Burin the preference in their appointments, as they considered this engagement, on the part of the inhabitants, in the light not only of a pecuniary advantage to the incumbent, but as a testimony of their good dispositions and anxious desire to have the spiritual comfort of a resident Minister. But it is with much concern that the Society have learnt, that the inhabitants of Burin have not fulfilled their engagements to Mr. Grantham, who, under the faith of assurances transmitted to the Society through the highly respectable channel of the late Governor, was induced to transport himself, and a very numerous family, to the shores of Newfoundland.

Nova Scotia.

On the promotion of the Rev. Dr. Stanser to the Episcopate of Nova Scotia, the Rev. Dr.

Inglis, Ecclesiastical Commissary, was appointed as his successor to the Mission of St. Paul's, Halifax; and, as a mark of the very high opinion entertained by the Society of his important services in the active superintendance of the Diocese during the long illness of the late Bishop, the Board have agreed to advance his salary £200 *per annum*; and in consideration of the very laborious duties attached to the Mission, they have deemed it expedient to allow £100 *per annum* for an Assistant at St. Paul's. It had been for some time a favourite object with the Society to introduce the Madras system of education into the North American Colonies, and during the last summer, independent of many previous efforts, they have been enabled to carry this object into execution, with the most favourable prospect of success. At the recommendation of the Committee of the National Society, they have engaged with Mr. West, at a very liberal salary, who had been educated at Baldwyn's Gardens, to embark for Halifax, and superintend the formation of a school upon the Madras principles. Information has been received that the establishment has met with a very favourable reception among all classes of the inhabitants. The patronage of his Excellency the Earl of Dalhousie has been obtained, a considerable subscription has been raised, a school-room has been fitted up, and the names of many scholars have already been entered upon the books. The School opened on the 2d of December, and there is every reason

reason to hope, that, under the protection of the Bishop, and the zealous superintendance of Dr. Inglis, the expectations of the Society will not be disappointed, and that the several Schools in the North American Colonies will be induced to adopt the Madras system of education, when the great facilities afforded by it are made more manifest.

During the absence of the late Missionary, the Rev. Dr. Stanser, the duty at St. Paul's was undertaken by the Rev. Mr. Milne, who had been employed under the Society in endeavouring to introduce the Madras system of education into the Province of Nova Scotia. The last Notitia contains, Marriages 57; Baptisms 92; Burials 60.

The Rev. Cyrus Perkins, Missionary at Annapolis, has represented the state of his health to be so infirm; that, on his earnest solicitation, the Society have agreed to accept his resignation the ensuing spring, and to recommend him to Government for the pension of £100, promised to those Missionaries, who, after ten years service under the protection of the Society, have become, either through age or infirmity, incapable of performing the duties of the Mission. Mr. Millidge, Missionary at Granville, will succeed Mr. Perkins at Annapolis, and Mr. Hibbert Binney, a young man of great promise, who had completed his studies at the

College

College of Windsor, to the satisfaction of the President and Professors, and who had come to England last year for ordination, has been appointed to Granville.

The Rev. Roger Viets, Missionary at Digby, has visited at Yarmouth and Grand Passage, but the severity of the weather, and the great fatigue he underwent in his journey, rendered him, on his arrival, incapable of paying that attention to the spiritual wants of the people in those districts which formed his principal inducement to undertake so arduous an excursion. Should his health be restored, he proposes to make another visit to those settlements in the ensuing summer. The Notitia contains, Baptisms 31; Marriages 10; Burials 6.

Mr. Jesse Holt has been appointed Schoolmaster at Digby, with a salary of £15.

The Rev. Charles William Weeks, Missionary at Guysborough, reports, that, in the course of the summer of 1815, he had visited Yarmouth, at the desire of the Bishop, and, in compliance with his wish, the Society have given their consent to the removal of Mr. Weeks to that Mission, where he has reason to believe that his Ministry will be more useful, and his situation more comfortable. The Churchwardens of Yarmouth have agreed to pay an additional salary to the Missionary, and provide him with a house.

a house. The promised salary at Guysborough had long been withdrawn, and the house formerly allotted for the residence of the Missionary has been otherwise disposed of.

The Rev. Charles Inglis, Missionary at Chester, reports, that he had paid several visits to Blandford, and the eastern side of St. Margaret's Bay, where he found the people extremely desirous of obtaining a resident Minister, and seeking every opportunity of procuring the sacrament of baptism for their children; a circumstance which he is induced to mention from the general prevalence of the Baptists throughout the whole Province of Nova Scotia. In his later letters he mentions, with regret, that he had been unable to give that attention to the remote parts of his Mission, which he has ever felt disposed to do, in consequence of a very severe illness, from which, although he has in a great measure recovered, he is fearful that his constitution has sustained an irreparable injury. A new Settlement has been formed half-way between Windsor and Chester, to be called Sherbrooke, consisting of disbanded soldiers and their families. Provision has been reserved for a Clergyman of the Church of England. The Rev. Robert Ferryman, during his illness, visited the remote parts of his Mission, and was well received by the people.

It

It is with much concern that the Society have to announce the loss of a valuable Missionary, in the death of the Rev. Thomas Shreve, who filled that situation at Lunenburgh, much to the satisfaction of the Society, and to the spiritual comfort and advantage of the people in that Settlement. The Rev. Roger Aitken, who, at the earnest solicitation of the Commander in Chief, had been employed for some time at Moose Island as Chaplain to the Garrison, has been appointed his successor; and the Bishop writes word that he will be very useful in that station, and he has no doubt will become acceptable to the people.

The Rev. George Mountain, Missionary at Fredericton, announces the formation of a District Committee, in connection with the Society for Promoting Christian Knowledge, of which he had been elected Secretary and Treasurer. Considerable subscriptions have been raised in furtherance of their benevolent intentions, and the best effects have been produced by the distribution of the Religious Tracts sent by the Society, in conjunction with those derived from the resources of the District Committee. The present state of the Mission is very encouraging; the Catechumens have lately encreased in number and regularity of attendance; several schools have been established in the parish, in consequence of the provision made by the Provincial Legislature. It is proposed to enlarge the

Church,

Church, and the materials have been already prepared. The Library, which the Society had agreed to purchase of Mrs. Bisset, the mother of the late Missionary at Maugerville, for the use of the Mission, has been put into the possession of Mr. Mountain, and a Catalogue deposited with the Churchwardens of Fredericton. It had been represented to the Society that the Rev. Mr. Somerville, Master of the Academy at Fredericton, might be very advantageously employed during the vacations and on Sundays, in attending to the vacant Missions in the neighbourhood of the place; and as the most satisfactory testimonials respecting Mr. Somerville's character and abilities have been transmitted to the Bishop, the Society have readily availed themselves of this opportunity of securing to the inhabitants of those districts, in whose welfare they have at all times taken the most lively interest, such important services.

Since the arrival of these communications, the Society have learnt, with much concern, the intention of Mr. Mountain to relinquish the Mission of Fredericton, in consequence of his appointment to the Rectory of Quebec. The very favourable testimonies which had been transmitted to the Society from various quarters, respecting the character and abilities of Mr. Mountain, had led them to anticipate much benefit from his exertions; and the improvement which has taken place in the Mission, and

the high satisfaction expressed by the Constituted Authorities with his services, prove that their expectations have not been disappointed. The Notitia contains, Baptisms 31; Marriages 18; Burials 8.

The venerable Missionary at St. Andrew's, the Rev. Samuel Andrews, expresses the greatest anxiety for the arrival of an Assistant from England; and it is with much concern that the Society have still to report their want of success on this important point, notwithstanding the liberal offer of Mr. Andrews, who has now, in addition to his former proposals, engaged to relinquish the glebe house in favour of an Assistant, and an annual stipend of £110 from the Society. Mr. Andrews himself is nearly worn out with age and infirmity, and is utterly incapable of attending to the remote parts of his Mission. The state of the Church, however, is encouraging; it is proposed to enlarge the building, for which purpose the House of Assembly have granted £200. The Notitia contains Communicants 70; Baptisms 36; Marriages 14; Burials 8.

The Rev. Oliver Arnold, Missionary at Sussex Vale, reports, that the Church at Norton is in such a state of forwardness that Divine Service was performed in it during the whole of last summer; it is not, however, fit to assemble in during the winter months. He is in hopes, however, that

that with an additional £50 from the Legislature, the inhabitants will be enabled to complete it before the approach of the cold season. The Society have learnt, with much satisfaction, that the Members of the Established Church are increasing in the Parish, and that several new Communicants have been added. The Notitia contains Baptisms, Infants 70; Adults 9; Marriages 12; Burials 8.

The Rev. F. Diblee, Missionary at Woodstock, announces, that the Church at Queenborough is far advanced in its structure, though the subscriptions fall much below the estimate. The construction of the Church is of the utmost consequence, the situation is very convenient to the Parishes of Queenborough, Prince William, and King's Clear, with a large settlement on the river. Mr. Somerville, since his appointment, attends every third Sunday near the Church, where he has a very large Congregation of all denominations.

Upper and Lower Canada.

In consequence of the arrangement which the Society had made, at the recommendation of the Lord Bishop of Quebec, his Lordship has nominated four young men, now preparing themselves for Holy Orders, as fit objects of the Society's bounty of £50 *per annum*. The

Bishop, in his visitation last summer, traversed the whole of the Eastern Townships, and makes a very favourable report of the religious disposition which seemed to prevail in many parts of those districts. At Compton, at Stanstead, at Christie and Caldwell Manors, Churches either have already been built, or are in a state of forwardness. Some provision has been made for the Minister, and it is the intention of the people to apply to the Society for their assistance in providing them with a Missionary. At Hadley and Melbourn, some of the most respectable people have expressed a similar declaration respecting the building of Churches. At Ascot, Mr. Felton, a gentleman of property, who resides there, intends to erect a Church at his own expence. At Grimsby and Ancaster also, where the Rev. Mr. Leeming, who was adopted last year as a Missionary, under the protection of the Society, has been fixed, churches have already been erected, and provision made for Parsonage houses. The Society cannot withhold their testimony of the satisfaction with which they have received the intelligence of such laudable exertions on the part of the inhabitants of the two provinces, and of the general attention which has been manifested by them to their spiritual concerns. On the recommendation of the Bishop, and as a proof of their readiness to meet the wishes of the people, on every point connected with the promotion of religion, the Society have agreed to allow Mr. Wilson,

Head

Head Master of the Grammar School at Kingston, £100 *per annum*, as a recompence for his services at Ernest town on Sundays, and during the Vacation.

The Rev. George Okill Stewart announces, that at the earnest solicitation of the Mohawks at the Bay of Kenty, he had been induced to appoint John Hill, Reader and Catechist, in conjunction with John Green, Schoolmaster; originally the offices were united in one person, but the difficulty of procuring a sufficiently discreet person, for the functions of the offices, rendered the appointment frequently vacant, and it has been deemed more expedient to separate them; that in case of sickness or other impediments, the one might supply the place of the other.

The Rev. Dr. Strachan, Missionary at York, reports, that in the month of June he visited the Indians at their village on the Grand River, Mr. Addison being extremely ill; he preached at that place, and baptised 74 persons, and married 3 couple. He extended his journey to the new settlements on Lake Erie, under the direction of Colonel Talbot, which are in a most flourishing condition. In his own parish the Congregation is numerous. The Notitia contains Baptisms 56; Marriages 18.

The Rev. Mr. Pollard, Missionary at Sandwich, in his first communication mentions, that he

he had suffered severely from an intermittent fever; on his recovery, however, he had visited the settlements on Lake Erie, where he baptised 24 Children; and 3 Adults. The Centre Room in the College had lately been fitted up for the performance of Divine Service. As it appeared that Mr. Pollard was put to considerable expence in visiting Amherstburg, which was his practice one Sunday in the month, the Society have agreed to allow him £20 annually, in addition to his former salary, so long as he continues to discharge those duties.

The Rev. Micaiah Townshend was ordained Priest by the Lord Bishop of Quebec, in the course of the summer; he attends alternately every Sunday at a Church on Caldwells Manor, and in a School House in Christies Manor, where a large Congregation is assembled. The Notitia for the last six months contains Baptisms 16; Marriages 3; Burials 1. The Church at Caldwells Manor is not yet completed, but there is every prospect that it will be so in the course of the present year. Mr. Townshend reports, with much satisfaction, that the hostile sentiments against the Church, which were at first violent and repulsive, are gradually subsiding, and he has now the prospect of being more extensively useful to them. There still remains, however, in the minds of many, a fixed opposition to an Established Church, which nothing but time and perseverance will be able to remove.

☞ The

☞ 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 improper

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.*

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 -	1319	10	0
By benefactions and legacies -	664	12	5
By ſubſcriptions and entrances	384	5	0
By dividends from the funds -	4044	15	6
By rent of eſtates - - -	89	9	3
By annuity from the eſtate of the late *Antony Barnes* - -	20	0	0
By annuity from the late Mrs. *Hanmer* - - -	5	5	0
By a grant from Parliament in aid of the expences of the Society in the North American Colonies - - -	7860	0	0
	£14387	17	2

PAYMENTS.

	£.	s.	d.
To Salaries and Gratuities to Missionaries, Catechists, and School-masters, and Exhibitions to Scholars at the College in Nova Scotia, - - -	12147	18	9
To Officers' salaries, - -	452	10	0
To books sent abroad, - - -	117	3	0
To the purchase of £858:7*s*:3*d*. 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, - -	299	2	4
To balance in the Treasurer's hands, - - - - -	871	3	1
	£14387	17	2

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. 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*.

1812 *Nathaniel Atcheson*, Esq;

1813 The Rev. *William Abbott*, M. A. Rector.

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*.

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 Majesty's Council at *Halifax, Nova Scotia*.

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

1803 The Rev. *Edward Barnard*, M. A. Rector 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, Middlesex*.

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

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*, E q;

1814 The Rev. *Charles Parr Burney*, M. A. *Greenwich.*

1814 *John Thomas Brooks*, Esq; *Twickenham, Middlesex.*

1815 General Sir *George Beckwith*, G. C. B.

1816 *Hibbert Binney*, Esq. *Halifax, Nova Scotia.*

C.

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

1812 The Most Reverend *Charles* Lord Archbishop 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.*

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

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. 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*.

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

1812 The Rev. *William Carey*, D. D. Prebendary of *Westminster*.

1813 The Rev. *George Cambridge*, M. A. Archdeacon of *Middlesex*.

1815 The Rev. *Edward Cardwell*, M. A. *Brazen Nose* College, *Oxford*.

1815 The Rev. *Crane*, M. A.

1815 *George Carrington*, Esq. *Manchester Square*.

1816 Rev. *James Henry Cotton*, Præcentor, of *Bangor*.

1816 Sir *Alexander Croak*, Judge of the Admiralty, *Halifax*.

The

Time of Admission.

D.

1807. THE Most Reverend *Euseby* Lord Archbishop of *Dublin*.

1762 The Hon. and Right Reverend *Shute* 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. 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 Dawnay*, B.A. Rector of *Ashwell, Rutland*.

1811 The Rev. *William Douglas*, M. A. Prebendary of *Westminster*.

1813 The Rev. *George D'Oyly*, B. D. Rector of *Buxted*.

E.

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

The

Time of Admission.

1810 The Right Reverend *Bowyer Edward* Lord Bishop of *Ely*.

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

F.

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

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*.

G.

1803 THE 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 *Yoxhall Lodge, Staffordshire*.

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*.

Time of Admission.

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

1813 *John Gifford*, Esq;

1814 *John Matthew Grimwood*, Esq;

H.

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

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

1802 The Rev. *George Heath*, 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 *Burley*.

I.

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

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

1797 *George James*, Esq;

1805 *Gibbes Walker Jordan*, Esq;

1812 The Rev. *Henry Ingles*, D. D.

The

Time of Admission.

1813 The Rev. *John Inglis*, D. D. of *Nova Scotia.*

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 RIGHT Hon. *George* Lord *Kenyon.*

1792 *John King*, Esq;

L.

1805 THE Right Reverend *William* Lord Bishop of *London.*

1775 The Hon. and Right Rev. *James* Lord Bishop of *Lichfield* and *Coventry.*

1786 The Right Rev. *George* Lord Bishop of *Lincoln*, and Dean of *St. Paul's.*

1716 The Right Rev. *Herbert* Lord Bishop of *Landaff.*

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.*

1816 *Stephen Lee*, Esq; Librarian to the Royal Society.

M.

Time of Admission.

1801 THE Most Reverend *Thomas Lewis*, Lord Bishop of *Meath*.

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. Prebendary of *Peterborough*.

1796 The Rev. *Robert Markham*, M. A. Archdeacon of *York*.

1796 The Rev. *Henry Forster Mills*, B. C. L. Chancellor of *York*.

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.

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

1812 The Rev. *Herbert Marsh*, D. D. Margaret Professor of Divinity in *Cambridge*.

1814 The Rev. *Richard Mant*, D. D. Rector of *St. Botolph, Bishopgate*.

1814 The Rev. *George Mathew*, M. A. Vicar of *Greenwich*.

THE

N.

Time of Admission.

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

1816 The Right Rev. *Robert* Lord Bishop of *Nova Scotia.*

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

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

1810 The Rev. *N. D. Hand 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. Prebendary of *Durham.*

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. Archdeacon of *Oxford.*

The

Time of Admission.

1793 The Hon. Sir *James Allan Park*, one of the Judges of His Majesty's Court of Common Pleas.

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. Archdeacon of *Durham*.

1812 The Rev. *Charles Pryce*, M. A. Prebendary of *Hereford*.

1813 *Lewis Hayes Petit*, Esq; Barrister at Law.

1813 *Baden Powell*, Esq;

1814 *John Paterson*, 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*.

The

Time of Admiſſion.

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

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

1804 The Hon. Sir *Richard Richards*, Chief Baron of His Majeſty's Court of Exchequer.

1812 *John Reeves*, Eſq;

1814 General *John Ramsay*.

S.

1787 THE 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. 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*, D. D. Rector of *Overton Longville, Hunts*.

1809 *Henry Piper Spirling*, Eſq; of *Tottenham, Middleſex*.

1809 The Rev. *Thomas Linwood Strong*, M. A.

The

Time of Admission.

1811 The Rev. *John Hume Spry.*

1815 The Rev. *Henry Sawbridge,* M. A. Rector of *Wickham, Bucks.*

1816 The Rev. Dr. *Sampson,* Rector of *Gordon, Suffolk.*

T.

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

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

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 Turnor,* Esq; of *Panton, Lincolnshire.*

1814 *George Talbot,* Esq; Paymaster of His Majesty's Household.

1816 Dr. *Territ,* Judge of the Admiralty, *Bermuda.*

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.*

The

Time of Admission.

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. Prebendary of *Westminster*.

1800 *William Wilberforce*, Esq;

1801 The Rev. *John James Watson*, D. D. Vicar of *Hackney, Middlesex*.

1806 The Rev. *Christopher Wordsworth*, D. D. Rector of *Lambeth*.

1808 The Rev. *Charles Webber*, M. A. Archdeacon 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*, D. C. L.

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 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 Lord Bishop of *Worcester*, Dr. *Lloyd*, not printed.

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

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

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. *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. *Egerton*.

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*.

1743

1743 The Lord Bishop of *Chichester*, Dr. *Mawson*.

1744 The Lord Bishop of *Landaff*, Dr. *Gilbert*.

1745 The Reverend Dr. *Beartcroft*, 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

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. *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*.
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

1781 The Lord Bishop of *Lichfield* and *Coventry*, 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 Ross.*

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 *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.*

1793 The Lord Bishop of *Salisbury*, Dr. *John Douglas.*

1794 The Lord Bishop of *Chester*, Dr. *William 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 *Bristol*, Dr. *Folliott Cornewall.*

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

1803 The Lord Bishop of *Oxford*, Dr. *John Randolph.*

1804 The Lord Bishop of *Chester*, 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.*

1810

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 Mansel.*

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.*

1817 The Lord Bishop of *London*, Dr. *William Hooley.*

The

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* *t 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.

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

IETY.

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