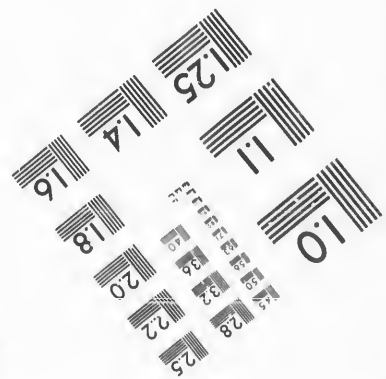
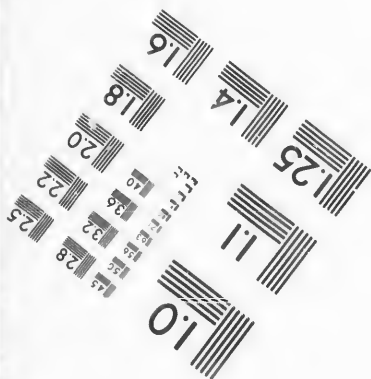
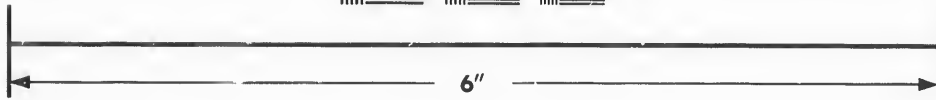
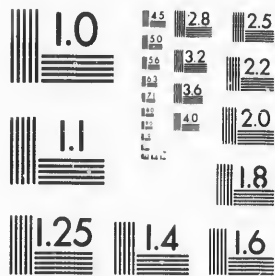


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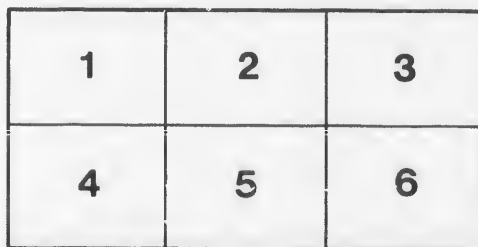
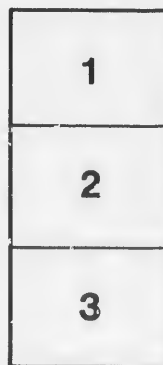
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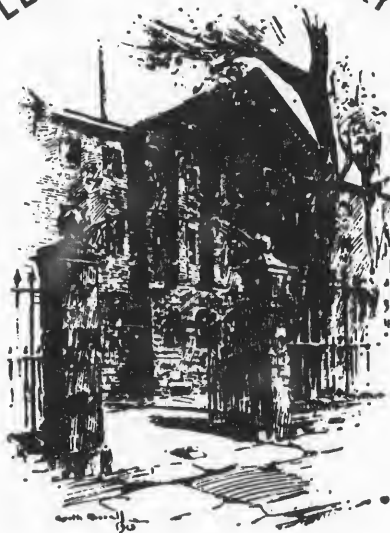
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A
SERMON
PREACHED BEFORE THE
INCORPORATED SOCIETY
FOR THE
PROPAGATION OF THE GOSPEL
IN
FOREIGN PARTS;

AT THEIR
ANNIVERSARY MEETING
IN THE
PARISH CHURCH OF ST. MARY LE BOW,
ON
FRIDAY, FEBRUARY 20, 1818.

BY THE RIGHT REVEREND
JOHN, LORD BISHOP OF PETERBOROUGH.

London:
PRINTED BY S. BROOKE, PATERNOSTER-ROW.

1813.

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1818

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 20th
Day of February, 1818;

AGREED, that the Thanks of this SOCIETY
be given to the Right Reverend the Lord
Bishop of PETERBOROUGH, for the Sermon
preached this Day before the SOCIETY; and that
his Lordship be desired to deliver a Copy of
the same to the Secretary to be printed, to-
gether with the Abstract of their Proceedings.

WILLIAM MORICE,
SECRETARY.

A

SERMON, &c.

I. TIMOTHY, Chap. ii. 4, 5, 6.

“Who will have all Men to be saved, and to come unto the Knowledge of the Truth. For there is one God, and one Mediator between God and Men, the Man Christ Jesus; who gave himself a Ransom for all, to be testified in due time.”

THIS Chapter opens with the exhortation of St. Paul, * “that Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men;” that is, for all mankind, without distinction of rank, or country, or religion; for † “Jew and Greek, Barbarian and Scythian, bond and free;” for all who sincerely professed the faith

* Verse 1.

† Coloss. iii. 11.

of Christ, and even for all who laboured to extinguish it, by violence and blood.

Indeed, in the days of the Apostle, this was too often the policy of * “Kings, and of those who were in authority;” and yet, to *their* benefit his exhortation is specially directed. The natural tendency of such prayers would be, to mitigate, if not disarm, the rage of persecution; to soften, if not subdue, that prejudice, which condemned the Disciples of Christ as enemies to Civil Government, and disturbers of public tranquillity; and thus, to enable them to † “lead a quiet and peaceable life, in all godliness and honesty.”

But the ground on which St. Paul mainly rests his precept is, that the manifestation of this diffusive Charity in their prayers ‡ “is good and acceptable in the sight of God their Saviour; who will have *all men* to be saved, and to come unto the knowledge of the truth.” In other words, it is “good and acceptable” to the Almighty, because it accords with the unbounded benevolence of his purpose in the redemption of the world.

* Verse 2.

† Ibid.

‡ Verse 3, 4.

The real wants of all mankind, in every region, and at every period, are substantially the same. *All* are continually dependent for existence itself on the One Supreme Ruler of the world. *All* equally stand in need of a Redeemer; because *all* inherit a corrupt and degraded nature, and * “*all* have sinned, and come short of the glory of God.” He is no local or capricious Deity, circumscribed in knowledge, in power, or in will, and therefore *partially* confining the blessings of redemption to families, or to nations. He sets up no groundless and arbitrary distinctions between those who are alike his children.

Hence, the relation which the Saviour bears to men, in the execution of his Mediatorial Office, is plainly represented as commensurate with that of the Creator to his creatures. As God created all men, so is Christ the Mediator of all men. On these grounds, St. Paul expressly declares it to be the Divine purpose, that “*all men* should be saved, and come unto the knowledge of the truth.”

* Romans iii. 23.

None, then, are altogether excluded from the benefit of Christ's Mediation. None, except through their own wilful demerits, can be placed entirely beyond the reach of its influence. For * "He gave himself a ransom for all;" not for a single generation, but for all the generations of men; not for a few elect and favoured individuals, but for every individual of the whole human race.

Moreover, he thus "gave himself a ransom for all, to be testified in due time." By our Translators, in the margin of our Bible, the word is more literally rendered, "a testimony." And whether we adopt, or reject, the reading of some valuable † Manuscripts, and of one of the ancient Versions, we may, perhaps, safely understand it to mean, "*of which a testimony was given, at his own proper and peculiar time*"—an ample testimony, indeed, of the truth of Prophecy; of the fulfilment of the Divine Promises; and of the infinite wisdom and goodness of God, who thus provided for the redemption of his fallen and guilty creatures, in the best manner, and at the fittest season.

* Verse ̄.

† οὗ τὸ μαρτύριον καιροῖς ἰδίαις ἐδόθη, or ἢ το μαρτυριον, &c. without ἐδόθη. See Griesbach on this passage.

From

From this passage, then, may be deduced; **FIRST**, *the Universality of the Redemption purchased by the blood of Christ*;—**Secondly**, *the final extent of the Divine Purpose in the Gospel Dispensation*; and, **LASTLY**, *the fitness of the Time, when the Redemption it proclaims was “testified” to the world.*

I. Now, the Doctrine of universal redemption perfectly coincides with the purest conceptions we can form of the Moral Attributes of God; whilst the opposite opinion is utterly irreconcilable either with his Justice or his Mercy.

Be it observed, too, that we are not left to infer so momentous a truth from a single passage of Scripture, however unambiguous be its language, and however definite its meaning.

Unquestionably, this Doctrine best harmonizes with the original purpose, and ultimate object, of the Divine * Promises, respecting the future Saviour. It is most consistent with the views of his † Office and Mission, as they were delineated in the writings of the Prophets, long before his coming in the flesh. In the

* Gen. iii. 15. xii. 3. xxvi. 3, 4. xxviii. 14. Acts iii. 25.

† Psalm xcvi. 3. Isaiah lii. 9, 10. liii. 6, 10, 11. Daniel ix.

New Testament it is more fully and distinctly unfolded. And if we there read, that the Birth of Christ was announced by an Angel to the Shepherds of Bethlehem, as * “good tidings of great joy which should be to *all People* ;” ii, at the same moment, in terms equally comprehensive, “a multitude of the Angelic Host” triumphantly proclaimed, † “Peace on earth, good-will towards Men ;”—if the Baptist emphatically pointed to Jesus, as ‡ “the Lamb of God, which taketh away the Sin of the World ;”—if the “Son of Man” himself explicitly declared, that he § “came to give his life a ransom for many,” and that he would || “give his flesh for the Life of the World ;”—if, at the last Supper, immediately before his Passion, he represented ¶ “his blood as shed for many, for the remission of sins,” and if, after his resurrection, when ** “all power had been given to him in heaven and in earth,” he commanded that †† “Repentance and remission of sins should be preached in his Name among all Nations ;”—If again, the Apostles, after they had been fully “taught” by the Spirit, and “guided

* Luke ii. 10.

† Luke ii. 14.

‡ John i. 29.

§ Matt. xx. 28. Mark x. 45.

|| John vi. 51.

¶ Matt. xxvi. 28.

** Matt. xxviii. 18.

†† Luke xxiv. 47.

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into all truth," stated the intention and effect of their Divine Master's perfect obedience, and meritorious sufferings, in terms which admit of no limitation;—if St. Peter declare, that * "God is not willing that *any* should perish, but that *all* should come to repentance;"—if the beloved Disciple assure us, that † "Jesus Christ the righteous is the propitiation for *our* Sins, and not for *our's* only, but also *for the sins of the whole world*;"—if the Author of the Epistle to the Hebrews assert, that Christ was to ‡ "taste death *for every man*;"—if the great Apostle of the Gentiles, reasoning. § at one time, from the effects of Adam's transgression to those of Christ's redemption, and, || at another, from the benefits of our Redeemer's death to the evils of our first Parent's fall, evidently assume that they are co-extensive, and both, in the strictest sense, *universal*;—if further, he pronounce it to be ¶ "a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world *to save sinners*," and if *all men* be, as we know they are unquestionably, *sinner*s;—if he affirm, that "the

* 2 Peter iii. 9.

† 1 John ii. 1, 2.

‡ Hebrews ii. 9.

§ Romans v. 18.

|| 2 Corinthians v. 14.

¶ 1 Timothy i. 15.

B

grace

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grace of God, * *which bringeth Salvation to all men*, or, which affords the means of salvation to all men, hath indeed appeared;" and that "† the living God is the Saviour of *all men*," but "specially of those that believe;"—if such be the clear, strong, and reiterated declarations of Christ, and his inspired Apostles;—Who shall limit the benefits of his Saviour's Passion, or deny *the possibility* of eternal Salvation to *any* of the Sons of Men? Especially, Who shall dare to shut, against an incalculable majority of his fellow-men, as if by an irrevocable and irreversible decree, "those everlasting doors" of Mercy, which our gracious Redeemer hath opened wide to all mankind? Far, very far, from us, my Brethren, be such presumption—I must add, such rash, unholy, uncharitable presumption.

II. With equal clearness may we collect *the final extent of the Divine Purpose in the Christian Dispensation*, as well from internal evidence, as from many plain declarations of Scripture. And with equal certainty also may we infer, that the Gospel is ultimately intended for uni-

* Titus ii. 11. Marginal Rendering.
 † 1 Timothy iv. 10.

versal belief and acceptance. For it is not, like the Law given by Moses, either limited in its duration, or *seemingly* exclusive in its spirit.

And here, I must not be understood to speak irreverently of the Mosaic Law, or to insinuate, that even this comparatively imperfect communication of the Divine Will was not substantially founded in principles of the most diffusive benevolence. This temporary confinement of the light of Revelation perhaps contributed much to its subsequent brightness and splendor. This limitation of Divine Knowledge to a single people may, for a time, have been even essential to its preservation in the world. It was, at least, a wise and merciful preparation for that clearer and wider display of Heavenly Truth, which has since been made by the Gospel.

The Gospel itself, however, most assuredly breathes nothing but universal benevolence. Moreover, it has no reference to any future Dispensation of Religion. It speaks of no new Prophet or Messenger of the Most High, destined hereafter to arise, and to enlighten the world. It has no types and * "shadows of

* Colossians ii. 17. Hebrews, x. 1.

better things to come" in our present state of being. It contains no promises of fuller and clearer Revelations to be made in after ages. On the contrary, it professes to be the last and best manifestation of the Divine Will, intended to guide mankind on their way through this scene of probation, till it shall be finally closed in judgment. If they wilfully reject this guide, they are * solemnly warned, that no fresh offers of Mercy can be hoped for, and no further aids of Divine Grace expected; that there is no new ransom to be paid, no other Mediator, to intercede for their transgressions.

In the mean time, the DOCTRINES taught by the Gospel, the DUTIES it has enjoined, and the few and simple RITES it has instituted, all clearly mark its adaptation to the most remote ages, and distant countries.

It admits of an harmonious combination with every separate form of Government, whilst it has a powerful tendency to increase the benefits, and supply the defects of each. In a word, it is calculated to shed its benignant influence, if not in equal degrees, yet at least

* Hebrews x. 28, 29.

with salutary effect, on the whole race of Man, in every varying state of Society, and under every possible condition of his nature.

This character of universality, thus strongly impressed on the Gospel, is perfectly consistent with the uniform tenor of the Divine Promises, respecting the Kingdom of the Messiah; with the declarations of our Lord himself; with the injunctions he gave to his chosen Disciples; and with the language and conduct of the Apostles, when speaking and acting as his "Embassadors," in the fulfilment of his high Commission.

To Abraham it was declared, that * "in him should all the families of the earth be blessed." To † Isaac, and to ‡ Jacob, the promise was repeated, in the same comprehensive terms. In the dying benediction of Jacob to his Sons, it was foretold, that, out of Judah, § "Shiloh," or the Messiah, "should come; and that unto him should the gathering of the people be." To him also it was said, || "I will give thee the

* Genesis xii. 3.

† Genesis xxvi. 3, 4.

‡ Genesis xxviii. 14.

§ Genesis xlix. 10.

|| Psalm ii. 8

A SERMON before the Society

Heathen for thine inheritance, and the utmost parts of the earth for thy possession." Of Him it was declared, that * " He should speak peace to the Heathen, and that his dominion should be even from Sea to Sea, from the river unto the ends of the earth;" that † " to Him was given dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him;"—that ‡ " He should be for a light to the Gentiles, and the salvation of God unto the end of the earth;"—that § " the Gentiles should come to his light, and Kings to the brightness of his rising;"—that, in his days, || " the earth should be full of the knowledge of the Lord, as the waters cover the Sea;"—and lastly, that, ¶ " from the rising of the Sun unto the going down of the same, the Name of the Lord of Hosts should be great among the Gentiles; and that, in every place, incense and a pure offering should be offered unto his Name."

But, notwithstanding the plain and obvious import of numerous Prophecies of the Old Tes-

* Zechariah ix. 10. Psalm
lxxvii. 8.

† Daniel vii. 14.

‡ Isaiah xlix. 6. lii. 10.

§ Isaiah lx. 3.

|| Isaiah xi. 9.

¶ Malachi i. 11.

tament,

tament, no supposition was more offensive to the pride and prejudices of the Jews, than that the Gentiles should be admitted as fellow-heirs with themselves of the Kingdom of God.

This was indeed one of the "things" which even the favoured Disciples of Christ were at first * "unable to bear;" and which, at last, they were not without difficulty brought † to receive. And yet, as occasion offered, their Divine Master gave frequent and strong intimations of this important truth. It is plainly to be traced in some of his ‡ Parables. It is not obscurely involved in his declaration to the Jews, vainly boasting their descent from Abraham, that God was able, § "even of the stones around them, to raise up children unto Abraham." It is openly affirmed, when he assures them that || "many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of God." The universal extension and prevalence of his

* John xvi. 12. Mark. iv. 33.

† Acts x. 14. xi. 3. 8. 18.

‡ Matthew xxi. 43. xxii. 8.

Luke xiii. 19. xiv. 23.

Mark. xii. 9. 12.

§ Luke iii. 8.

|| Matthew viii. 11. Luke xiii. 29.

religion,

religion, in consequence of his death on the cross, were presignified, when he foretold, that, * “if he were lifted up from the earth, he would draw *all men* unto him.” And, above all, the Divine Purpose is fully manifested in that last and highest commission which the Son of God gave to his Apostles—† “Go ye *into all the world*, and preach the Gospel *to every creature*.”—‡ “Go ye, and teach *all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” For what other purpose, indeed, were the Apostles endowed with the gift of tongues? And to what other end did they willingly devote their lives, § “in weariness and painfulness, in hunger and thirst, in journeyings often, in perils in the sea, in perils in the wilderness”? Nor let it be forgotten, that St. Paul, whose “labours” in the propagation of the Gospel were most “abundant,” has vindicated *the necessity* of this unlimited commission, on the irrefragable principle, that || “God is no respecter of persons”; and that ¶ “there is therefore no difference between the Jew and the Greek; for

* John xii. 32.

† Mark xvi. 15.

‡ Matthew xxviii. 19.

§ 2 Corinthians xi. 26, 27.

|| Acts x. 34. Romans ii. 11.

¶ Romans x. 12, 15.

the same Lord over all is rich unto all that call upon him." Yet "How," says the Apostle, "shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, except they be sent?"

III. But, if the great Parent of the Universe be indeed infinite in goodness;—if the redemption purchased by the blood of Christ be essential to the Salvation of men;—and if the Gospel be intended by its Divine Author for universal belief and acceptance;—* Why, objects the Unbeliever, Why was it not made known at an earlier period? Why was this

* "Et ad extremum, (quod solet nobis objicere contubernalis vester Porphyrius,) qua ratione clemens et misericors Deus, ab Adam usque ad Moysen, et a Moysen usque ad adventum Christi, passus sit universas gentes perire, ignorantia legis et mandatorum Dei? Quid necesse fuit eum in ultimo venire tempore, et non priusquam innumerabilis periret hominum multitudo?" *Hieronymi Epist. ad Ctesiphont. adv. Pelagian. pag. 481. Tom. iv. Edit. Benedict. Paris. 1706.*

"Si Christus se salutis viam dicit, gratiam, et veritatem, in seque solo ponit animis sibi credentibus reditum;—quid egerunt tot sæculorum homines ante Christum?—Quid actum de tam innumeris animis qui omnino in culpa nulla sunt; siquidem is, cui credi pisset, nondum adventum suum hominibus commo-
darat?—Quare Salvator, qui dictus est, sese tot sæculis sub-
duxit?"

Augustini Epist. cii. pag. 276. Tom. i. Edit. Benedict. Paris. 1689.

greatest of all Blessings reserved for * “the last days,” for † “the ends of the world,” as they are termed? And, lastly, Why do we find the faith of Christ so imperfectly promulgated, even at the present hour? Why are unnumbered millions of our fellow-creatures still left to ‡ “sit in darkness and in the shadow of death,” ignorant of the true God, and knowing not even the name of a Redeemer?

Now, the whole of this objection against the credibility of the Gospel, whatever be the precise form it takes, seems to rest almost entirely on two positions, neither of which has any solid foundation in fact.

For, first, it assumes, that infinite goodness would not confer a signal blessing on *any* of the Sons of Men, without extending it, *in like manner, and in equal degree, to all*. And, secondly, it supposes, that, on the principles of the Gospel, no provision is made, either for the Salvation of those who died *before* the coming of Christ, or of those, to whom, *since*

* Hebrews, i. 2.

† 1 Corinthians, x. 11.

‡ Psalm, cvii. 10.

that

that event, the saving truths of his Religion have never been proclaimed.

The first of these assumptions is refuted even by daily experience and observation. It is alike contradictory to the whole tenor of God's dealings with Man, in all his dispensations, of Nature, of Providence, and of Grace.

How dissimilar are both the Methods and the Measures, by which the Almighty, *in the ordinary course of Nature*, distributes his gifts to his creatures? How various in kind, and in quantity how unequal, is the produce of different soils and climates? How unlike are the talents, the tempers, the constitutions of men, it may be, in different ages and nations, but certainly in individuals, existing at the same time, and inhabiting the same Country?

Again, in what different proportions does the Most High bestow the blessings of his *Providence*, on the Subjects of that Moral Government, which has undoubtedly commenced in this Life, though it will not be perfected till we shall have passed into another state of existence? * “ The race is not always to the swift,

* Ecclesiastes, ix. 11.

nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding."

Lastly, in the communication of *Revealed Religion* itself, not only very different proportions of light and knowledge have been granted to those who were confessedly the objects of it, in distant ages, but also the testimony vouchsafed to them of its truth has been materially different, both in kind and degree.

"God" hath indeed manifested himself to the Sons of Men * "at sundry times, and in divers manners." The Patriarchal, the Mosaic, and the Christian Dispensations are intimately connected, and derive from each other much important illustration and support. But they differ, as well in the Evidence by which they were originally accompanied, as in the extent to which they make known the Will of the Almighty, respecting the present conduct, and future condition, of Man.

They too who have lived under one and the same Dispensation of Religion, but at different

* Hebrews, i. 1.

periods of time, have often been placed in circumstances most dissimilar, with respect to the very grounds of their faith. To all, indeed, in every age, Evidence to satisfy, and Knowledge sufficient to direct, reasonable beings, has been amply afforded. Yet the situation of the Jew, for example, who lived between the time of Malachi and the Advent of our Saviour, differed materially from that of him who witnessed the Prophetic Spirit showered down on the peculiar people of God;—and it differed yet more widely from the condition of his earlier ancestors, who beheld the stupendous works wrought by the Almighty for their deliverance, in Egypt, in the Wilderness, and on their first entrance into the Land of Promise. We ourselves, also, are placed in circumstances very unlike those of the first Converts to Christianity, who daily beheld the Miracles, and daily listened to the words, of * “ God manifest in the flesh.”

There is therefore no foundation whatever for the main position on which the objection of the Unbeliever evidently rests. It is most

* 1 Timothy, iii. 16.

plainly

plainly contradictory to the general analogy of Nature, and the general tenor of God's Moral Government of the world, which agree exactly with the method he has pursued in communicating the Revelation of his Will to Man.

Equally groundless is the assumption, that, on the principles of the Gospel, no provision has been made for the Salvation, either of those who died before the coming of Christ, or of those to whom, in after times, the saving truths of his Religion have never been made known. For, if there be any thing of truth, or correctness, in the view now taken of this important subject, the death of Christ must have been *retrospective*, as well as *prospective*, in its effect. It must have reached backward, even to the earliest promise of a Redeemer, and forward, to the consummation of all things.

Thus, *if they fail not to obtain it through their own wilful demerits*, the Almighty appears to have provided for the final happiness of all; though unquestionably he has allotted to mankind, in different ages, and even in the same age, situations of greater or less advantage, with respect to the knowledge of his Will.

Reason,

Reason, indeed, suggests, that a just and omniscient God will not demand, of frail and fallible beings, qualities incompatible with the condition in which they are placed; and that he will never exact from them a degree of perfection, which he has denied them the knowledge, or the power, to attain. Accordingly, the holy Scriptures assert, that, * “in every nation, he that feareth God, and worketh righteousness, is accepted with him;”—that, † “when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a law unto themselves;”—that ‡ “the servant which knew not his Lord’s will, and did commit things worthy of stripes, shall be beaten with few stripes;”—and lastly, that § “if there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.”

Certain it is, that all who shall be saved, from the creation of the world to its final dissolution, whether within or without the Covenant of Mercy, will owe that Salvation to the Merits of the crucified Jesus. He has expressly told us,

* Acts, x, 35.

† Romans, ii. 14.

‡ Luke, xii. 48.

§ 2 Corinthians, viii. 12.

that * "in his Father's house are *many Mansions.*" And undoubtedly, all "the holy and humble in heart," of every age and nation; the venerable Patriarch, the pious Israelite, the virtuous Heathen, the faithful Christian; all, who shall be admitted even to the lowest of those blissful Mansions, will be admitted for His sake, and through His Mediation alone. For † "there is none other name under Heaven, given among men, whereby we must be saved."

But let me not be thought to depreciate, in the slightest degree, *the unspeakable importance* of A KNOWLEDGE of our most holy Religion, wherever its attainment is possible. Let me not, for a moment, be supposed to derogate "one jot, or one tittle," from the *absolute necessity* of that CHRISTIAN FAITH, and CHRISTIAN PROFESSION, so plainly required of all to whom the truths of the Gospel have been fairly propounded. Still less, I beseech you, let me be understood to weaken the sense of that Sacred Obligation, by which we are bound to make every rational and legitimate effort, for the extension of our Redeemer's kingdom.

* John xiv. 2.

† Acts iv. 12.

When

When the power of working miracles and the other *extraordinary* gifts of the Spirit were withdrawn, the agency of Man, in the Propagation of the Gospel, was to depend for support on the *ordinary* influence of Divine Grace, preventing and assisting him in every wise and honest endeavour. The progress of Christianity, therefore, from that period, must necessarily have depended, in a still greater degree than before, on the union of zeal, and wisdom, and purity, in its followers; and in proportion as these qualities have thus flourished, or decayed, among Christians, has usually been its growth, or its declension, in the world.

If, then, it be enquired, Why, instead of advancing, the Gospel has, in many regions, receded far within its ancient limits;—Why Churches founded by the Apostles themselves, or celebrated in the earlier annals of Ecclesiastical History, have either vanished from the earth, or sunk into utter insignificance, amidst the impurities of Paganism, or the delusions of Mahometan Imposture?—The answer is brief, and obvious—On account of the manifold corruptions and impieties, the heresies and schisms, of their degenerate sons.

In some extraordinary cases, indeed, specially foretold by the Spirit of Prophecy, we know that, under a judicial interposition of Divine Providence, * “the Kingdom of God was taken away from them, because they brought not forth its fruits.”

If, again, it still be asked, Why the Religion of Christ has made so little progress among the Heathen, in these later ages?—We answer, because its course has been impeded, partly, by the prejudices, and the passions, of those to whom it was addressed;—partly, by the unwise and unhallowed means sometimes employed for its Propagation;—but chiefly, it is to be feared, by the vicious lives and scandalous examples of professed believers, in their intercourse with unbelieving nations;—by the total want of religious feeling, and of religious principle, in many; and by frigid apathy, or contemptuous indifference, in more;—by the spirit of ambition, ever occupied in extending its conquests, but caring not for the enlargement of our Redeemer’s Kingdom;—and by the spirit of commerce, insatiably thirsting for gold, whilst utterly regardless of the treasures of the Gospel.

* Matthew xxi. 43. Revelations, Chapters ii. & iii.

But,

But, having “freely received” these great blessings ourselves, surely, even the common feelings of benevolence must incline us “freely” to communicate them to others. To us, undoubtedly, our knowledge of the Divine Purpose, so far as we are capable of comprehending it, supplies a firm ground of obligation to this duty. *In our hearts*, it is enough to kindle a holy and rational Zeal, that we understand *generally* the Divine Prophecies, respecting the final extent of the Gospel Dispensation. But never let us presume to pry too curiously into the hidden meaning of all their subordinate parts, and minuter circumstances. Still less let us attempt to explain dogmatically * “before the time” come, either *the exact period* destined by Divine Wisdom for their fulfilment, or *the precise methods*, and *particular agents*, by which they will ultimately be accomplished.

Whilst we repel the cavils of the Infidel, let us carefully avoid the impatience of the pious, but erring Believer. Let us recollect, that the

* 1 Corinthians iv. 5.

reasoning of * St. Peter, respecting the second Advent of our Lord, is not less strictly applicable to the universal diffusion of his Gospel: "The Lord is not slack concerning his promise, as some men count slackness. For with him, one day is as a thousand years, and a thousand years as one day."

In obedience to the injunctions of Christ, we daily offer up our Petitions to the Throne of Grace, that "His Kingdom may come." At stated periods also, in compliance with the forms of our own most pure and holy Liturgy, and in conformity with the practice of the Primitive Church, we pray "for all Jews, Turks, Infidels, and Heretics," that they may be brought to the acknowledgment of the truth. But our use of these Petitions can never be rational, or sincere, if we strive not, *by proper means*, to accelerate the event for which we pray.

Our duty, then, is too plain to be mistaken, and too imperious to be neglected. Since religious knowledge, like all other knowledge, is left to be communicated by the instrumentality

* 2 Peter iii. 8, 9.

of man, it behoves us wisely and strenuously to sustain the part assigned to us, in submission to the Divine Will, and in furtherance of the Divine Purpose. In doing this, let us take the Apostles of Christ for our model, always making a just allowance for the momentous difference of circumstances, and of times. For *they* acted under a *special mission* from Heaven. *They* were endowed with *special and extraordinary powers*, of which they afforded sensible demonstrations. *They* were not unfrequently taught by the *particular suggestions* of the Holy Spirit, * where to employ, and where to withhold their efforts.

He who now endeavours to promote the Propagation of the Gospel, whether by his pecuniary aid, or by his own personal exertions, cannot expect these *extraordinary* directions from above. This would be most unwarrantable presumption.

We must indeed still humbly rely on the blessing of the Almighty, and on the gracious influence of the Holy Spirit, for the success of

* Acts x. 19, 20.—xiii. 2, 4.—viii. 26, 29.—xvi. 7, 9, 10.

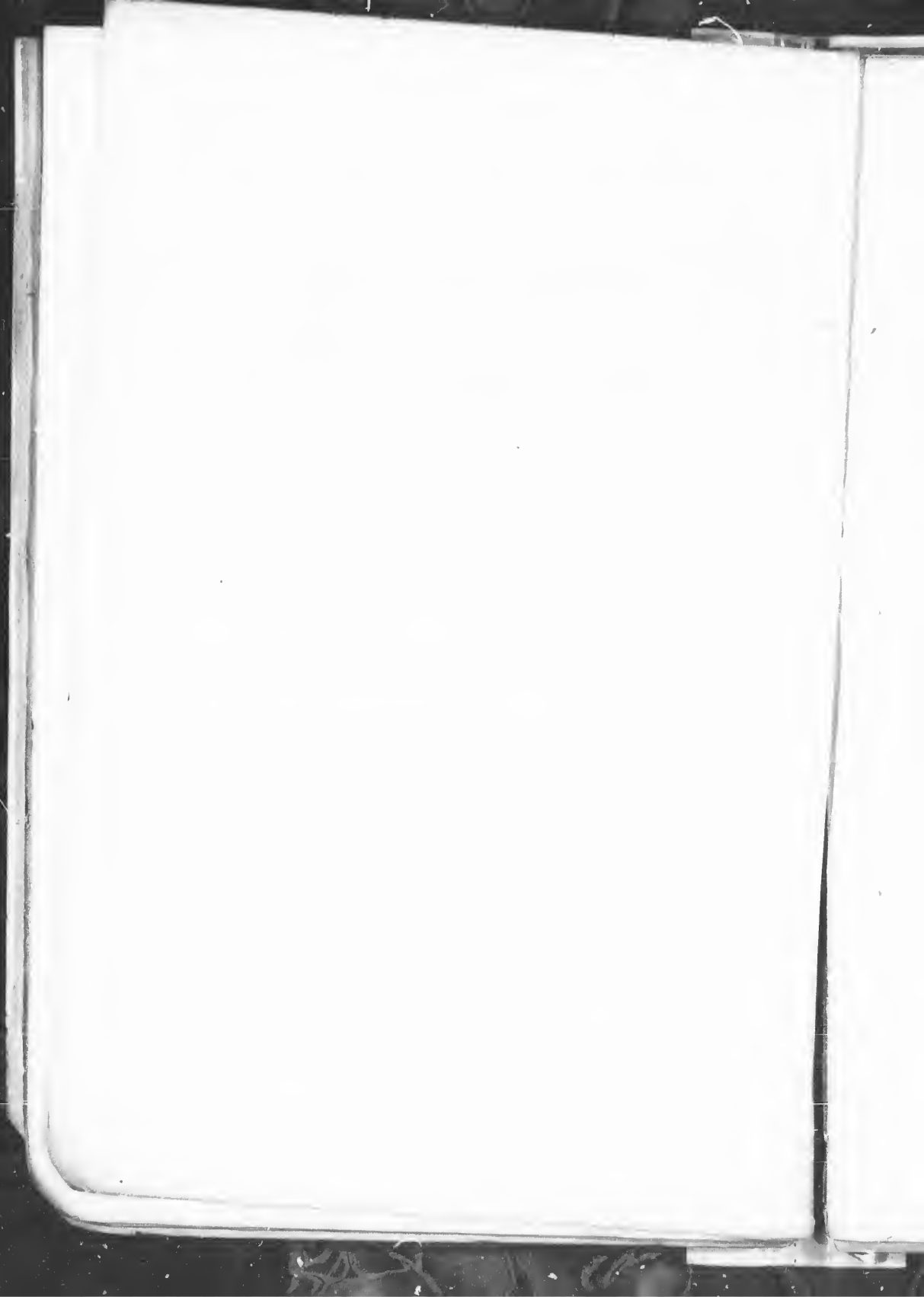
our labours; and, whatever be the success of those labours, to him we must ascribe the glory. Yet, in speaking either of our own exertions, or of the effect produced by them, never should we apply to ourselves expressions, or passages, of Holy Writ, strictly appropriated to the Apostolic age, and to the first inspired Teachers of the Gospel. Thus to imitate the conduct of Fanaticism, by a gross misapplication of Scriptural Language, would disgrace and injure our Cause.

Let us therefore steadily pursue our course of Duty, with a Zeal enlightened by knowledge, and tempered with discretion;—without pretending to special accomplishments of Prophecy, brought about by our own particular agency; and without daring to assume, that the effect of our own best efforts, or the result of our own mightiest combinations, is the direct and immediate work of God.

While we thus trust, with unshaken confidence, in the Promises of the Most High, and faithfully endeavour to discharge the Obligations he has imposed on us, let us leave the event to Him—ever remembering that just and dignified

dignified Rebuke of the meek and holy Jesus. when his Disciples impatiently enquired,
* “ Lord, wilt thou, *at this time*, restore again the kingdom to Israel?—It is not for you to *know the times, or the seasons*, which the Father hath put in his own power.”

* Acts i. 6, 7



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

And of the Proceedings of the SOCIETY
 for the Propagation of the Gospel in
 Foreign Parts, from the 21st Day of
February, 1817, to the 20th Day of
February, 1818.

KING William III. was graciously pleased,
 on the 16th of *June, 1701, to erect*
and settle a CORPORATION with a
perpetual succession, by the name of THE SO-
 CIETY FOR THE PROPAGATION OF THE
 GOSPEL IN FOREIGN PARTS; *for the re-*
ceiving, managing, and disposing of the contri-
butions of such persons as would be induced to
extend their charity towards the Maintenance of
 a Learned and an Orthodox Clergy, *and the*
making of such other provision as might be necessary
for the Propagation of the Gospel in Foreign Parts,
upon information, that in many of our PLAN-
 TATIONS, COLONIES, and FACTORIES be-
 yond the seas, the provision for Ministers was
 mean, and many other of our said PLANTA-
 TIONS, COLONIES, and FACTORIES, were
 wholly unprovided of a maintenance for Ministers,
 E 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 through 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 1817, *vis.*

BENEFACTIONS.

BENEFACTIONS.

	£	s.	d.
From Mrs. <i>Robinson's</i> Legacy dur- } ing the life of Mrs. <i>Fowler</i> }	4	4	0
<i>Jeremiah Dyson</i> , Esq. - - -	5	5	0
Rev. <i>William Mill</i> - - -	2	2	0
<i>N. Kemp</i> , Esq. - - -	1	1	0
<i>George Talbot</i> , Esq. - - -	5	5	0
Rev. <i>E. Thorold</i> - - -	1	1	0
<i>Lady Bagot</i> - - -	2	2	0
<i>Lady Sondes</i> - - -	1	1	0
	<hr/>		
	£	22	1 0
	<hr/>		

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. Pierce Connor, School-master at Carboneer, _____	} 15
6	Mr. John Tucker, School-master in Conception Bay, _____	} 10
7	Mr. John Clinch, Missionary at Trinity Bay, _____	} 200
8	Mr. Thompson, School-master at Bonaventura, _____	} 15
9	Mr. Williams, School-master at Roberts Bay, _____	} 15
10	Mr. John Thomas, Catechist and School-master at Silly Cove, _____	} 15
11	Mr. Thomas Plumleigh, School-master at Brigus, Conception Bay, _____	} 10
	12 Mr.	

		£
12	Mr. <i>William Tulk</i> , School-master at } <i>Burin</i> , - - - - - }	15
13	Mr. <i>Edward Mullaby</i> , School-master } at <i>Bonawilla</i> , - - - - - }	15
14	Mr. <i>T. A. Grantham</i> , Assistant at } <i>St. John's</i> , - - - - - }	200
15	Mr. <i>John Leigh</i> , Missionary at <i>Twil-</i> } <i>lingate</i> , - - - - - }	200
16	Mr. <i>Thomas Walley</i> , School-master } at <i>Greenspond</i> , - - - - - }	15

NOVA SCOTIA.

17	Dr. <i>John Inglis</i> , Missionary at <i>Halifax</i> ,	400
18	Mr. <i>Thomas Twining</i> , Assistant at } <i>St. Paul's, Halifax</i> , - - - - - }	100
19	Mr. <i>George Wright</i> , Missionary to } the <i>Germans at Halifax</i> , - - - - - }	200
20	Mr. <i>Millidge</i> , Missionary at <i>Anna-</i> } <i>polis and Clements</i> , - - - - - }	200
21	Mr. <i>Ichabod Corbit</i> , School-master at } <i>Annapolis</i> , - - - - - }	15
22	Mrs. <i>Rebecca Bailey</i> , School-mistress } at <i>Annapolis</i> , - - - - - }	10
23	Mr. <i>Thomas Bontbron</i> , School- } master at <i>Clements</i> , - - - - - }	15
24	Mr. <i>William King</i> , Missionary at } <i>Windsor</i> , - - - - - }	200
25	Dr. <i>William Cochran</i> , Missionary at } <i>Falmouth</i> , - - - - - }	200
	26 Mr.	

	£
26 Mr. Peter Sbey, School-master at } Falmouth, — — — — — }	50
27 Mr. John Laird, School-master at } Horton, — — — — — }	10
28 Mr. Robert Norris, Missionary at } Cornwallis and Horton, — — }	200
29 Mr. Cornelius Fox, School-master at } Cornwallis, — — — — — }	10
30 Mr. Edwin Gilpin, Missionary at } Aylesford, — — — — — }	200
31 Mr. John Kerr, School-master at } Aylesford, — — — — — }	15
32 Mr. —————, Minister at Wilmot,	200
33 Mr. Robert Stone, School-master at } Wilmot, — — — — — }	15
34 Mr. George Best, Missionary at } Granville, — — — — — }	200
35 Mr. Robert Dalton, School-master at } Granville, — — — — — }	10
36 Mr. Reger Viets, Missionary at Digby,	200
37 Mr. Jesse Hoyt, School-master at Digby,	15
38 Mrs. Elizabeth Foreman, School- } mistress at Digby, — — — }	5
39 Mr. Thomas Rowland, Missionary at } Shelburne, — — — — — }	200
40 Mr. Richard Brazel, School-master } at Shelburne, — — — — — }	10
41 Mrs. Lucy Cowling, School-mistress } at Shelburne, — — — — — }	10
42 Mr. Aitken, Missionary at Lunenburg,	200
43 Mr. Henry Stafford, School-master at } Lunenburg, — — — — — }	20

44 Mrs.

		£
44	Mrs. Elizabeth Bryzelius, School-	} 10
	mistress at Lunenburgh, — —	
45	Mr. William Twining, Missionary at	} 200
	Rawdon and Douglas, — —	
46	Dr. Charles Porter, Missionary at	} 200
	Newport, — —	
47	Mr. Thomas Deswolf, School-master	} 10
	at Onslow, — —	
48	Mr. — — — — —, Missionary at	} 200
	Parborough, — — — — —	
49	Mr. Charles William Weeks, Mis-	} 200
	sionary at Guysborough, — —	
50	Mr. Patrick Patton, School-master	} 10
	at Guysborough, — — — — —	
51	Mr. Joseph Wright, Missionary at	} 200
	Chester, — — — — —	
52	Mr. — — — — —, Missionary at Yar-	} 200
	mouth, — — — — —	
53	Mr. John Wetmore, School-master at	} 15
	Yarmouth, — — — — —	
54	Mrs. Anne M'Kinnon, School-mistress	} 10
	at Yarmouth, — — — — —	
55	Mr. Benjamin Gray, Missionary at Sack-	} 200
	vile, — — — — —	
56	Mr. George Dill, School-master at Truro,	10
57	Mr. John Campbell, School-master at	} 15
	Boyston, — — — — —	
58	Mr. Alexander Stevenson, School-mas-	} 15
	ter at Liverpool, — — — — —	
59	Mr. Daniel Andersen, School-master at	} 15
	Merigonish, — — — — —	
60	Mr. Charles Ingles, Missionary at	} 200
	Dartmouth, — — — — —	

NEW BRUNSWICK.

	£	
61 Mr. James Milne, Assistant Missionary at Fredericton, _____	} 200	76
62 Mr. James Somerville, Minister to the parishes adjoining Fredericton, _____	} 100	77
63 Mr. Benjamin Williams, School-master at Fredericton, _____	} 10	78
64 Mr. George Pidgeon, Missionary at St. John's, _____	} 200	79
65 Mr. Sylvanus Whitney, School-master at Carleton, _____	} 10	80
66 Mr. _____, Missionary at Mau- gerville and Burton, _____	} 200	81
67 Mr. _____, School-master at Maugerville, _____	} 10	82
68 Mr. Nelson De Veber, School-master at Burton, _____	} 10	
69 Mr. Elias Scovil, Missionary at Kingston,	200	
70 Mr. Rufus Heald, School-master at Kingston, _____	} 10	83
71 Mr. Samuel Andrews, Missionary at St. Andrew's, _____	} 200	
72 Mr. Ebenezer Bugbee, Catechist and School-master at St. Andrew's, _____	} 15	84
73 Mr. Richard Clarke, Missionary at St. Stephen's, _____	} 200	85
74 Mr. William Todd, School-master at St. Stephen's, _____	} 15	86
75 Mr. Samuel Clarke, Missionary at Gage Town, _____	} 200	87
67 Mr.		

	76 Mr. George Knox, School-master at	£
	Gage Town, — — —	10
	77 Mr. Oliver Arnold, Missionary at <i>Suffex</i>	} 200
	Vale and Norton, — — —	
	78 Mr. Henry Leonard, Master of the In-	} 15
	Indian School at <i>Suffex Vale</i> , for teaching	
	the White Children, — — —	
	79 Mr. Frederic Dibblee, Missionary at	} 200
	<i>Woodstock, Northampton, Prince Wil-</i>	
	<i>liam, and Queenboro', — — —</i>	
	80 Mr. J. Diblee, School-master at <i>Wood-</i>	} 20
	<i>stock, &c. — — —</i>	
	81 Mrs. Carrol, School-mistress at	} 10
	<i>Northampton, — — —</i>	
	82 Mr. Harley, School-master at <i>Prince</i>	} 15
	<i>William and Queenboro', — — —</i>	

CAPE BRETON.

	83 Mr. Hibbert Binney, Missionary at	} 200
	<i>Sydney, — — — — —</i>	

UPPER CANADA.

	84 Mr. George Okill Stuart, Missionary at	} 200
	<i>Kingston, and to the Mohawk Indians,</i>	
	85 Mr. John Green, School-master to the	} 20
	<i>Mohawks, — — —</i>	
	86 Mr. John Hill, Catechist to the Mo-	} 10
	<i>hawks, — — — — —</i>	
	87 Dr. Strachan, Missionary at <i>York,</i>	— 275
	F	88 Mr.

	£
88 Mr. <i>Wilson</i> , Minister at <i>Ernest Town</i> ,	100
89 Mr. <i>Robert Addison</i> , Missionary at <i>Ni-</i>	} 200
<i>agara</i> , ——— ——— ———	
and for visiting the <i>Indians</i> ,	20
90 Mr. <i>S. Mountain</i> , Missionary at <i>Corn-</i>	} 200
<i>wall</i> , ——— ——— ———	
91 Mr. <i>Richard Pollard</i> , Missionary at	} 200
<i>Sandwich</i> , ——— ——— ———	
and for visiting <i>Amberstburg</i> ,	20
92 Mr. <i>John Gunter Weagant</i> , Missionary	} 200
at <i>Williamsburgh</i> and <i>Osnaburg</i> ,	
93 Mr. <i>John Bethune</i> , Missionary at <i>Eli-</i>	} 200
<i>zabeth Town</i> and <i>Augusta</i> , ——— ———	
94 Mr. <i>William Leeming</i> , Missionary at	} 200
<i>Ancaster</i> , ——— ——— ———	
95 Mr. <i>William Sampson</i> , Missionary at	} 200
<i>Grimstby</i> , ——— ——— ——— ———	

LOWER CANADA.

96 Mr. <i>John Jackson</i> , Missionary at <i>Wil-</i>	} 215
<i>liam Henry</i> , ——— ——— ———	
97 Mr. <i>Charles Caleb Cotton</i> , Missionary	} 200
at <i>Dunbam</i> , ——— ——— ———	
98 The Hon. <i>Charles Stewart</i> , Missionary	} 200
at <i>St. Armand</i> , ——— ——— ———	
99 Mr. ——— ——— ——— Missionary at	} 200
<i>Chatbam</i> , ——— ——— ———	
100 Mr. <i>Devereux Baldwin</i> , Missionary	} 200
at <i>St. John's</i> , ——— ——— ———	

101 Mr.

- 101 Mr *Micaiah Townshend*, Missionary } £
at *Christie and Caldwell Manors*, — } 200

AFFRICA.

- 102 Mr. *William Phillip*, Missionary, Cate- }
chist and School-master to the *Ne-* } 50
groes on the Gold Coast, — — }

NEW SOUTH WALES.

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

NORFOLK ISLAND.

- 104 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 1817.

Newfoundland.

The Rev. David Rowland, Missionary at St. John's, continued to give the same favourable account of the state of his parish; large and attentive congregations assembled every Sunday in his Church. The district committee established last year in aid of the Society for promoting Christian Knowledge meets with great encouragement, and considerable benefit had already been derived from the distribution of the religious books and tracts procured through their exertions.

The Newfoundland marriage act, passed in the last Session, had checked the growing evils arising from the irregularities in the celebration of that holy rite, from which the most serious inconveniences might have been apprehended; late in the autumn Mr. Rowland embarked for England, having left the Rev. Mr. Grantham in charge of his parish, with whose services the inhabitants have expressed the greatest satisfaction. Since Mr. Rowland's departure from the Island, two alarming and extensive conflagrations have occurred, which have consumed a considerable part of the Town, and destroyed a large proportion of the stores collected for the winter. Under these circumstances, Mr. Grantham found his situation

tion still more laborious, and his difficulties much increased; but he is determined to use his utmost endeavours to discharge the important duties attached to the Office of Missionary, so as to secure the approbation of the Society.

The Notitia contains, Baptisms 70; Marriages 42; Burials 60; Communicants 80.

The Rev. Frederick Hamilton Carrington, Missionary at Harbor Grace, reports, that the Church at Carboneer, which place forms part of his Mission, is so far completed, that Divine Service had been performed in it several times: in consequence of which he had drawn for the gratuity of £50, which the Society had voted in aid of the expences of the building. The Church at Harbor Grace had been destroyed last year by fire, and the lowest estimate for rebuilding it, amounted to the sum of £2400; the greatest exertions have been made to raise this sum by subscription among the resident population; but in consequence of the severe losses sustained by many of the merchants, through the reduced price of fish, and the severity of the last winter, when they were called upon to support an almost starving population at the expence of £1500, it had been found impossible to collect more than £1000 towards the expences of the building. The Society, under these circumstances, have been induced to extend their bounty to the highest
sum

sum ever granted for such purposes, and have authorized the Churchwardens to draw upon the Treasurer for £200, whenever the building is fit for the performance of Divine Worship. Upon the recommendation of the Missionary, the Society have appointed Mr. Williams, Schoolmaster at Robert's Bay, who has engaged to read the Church of England Prayers morning and evening.

The Rev. John Clinch, Missionary at Trinity Bay, laments the uncertainty which still exists respecting the rebuilding the Church. The estimate amounts to £1000, but not more than £100 has as yet been raised; few of the merchants have come forward, but no doubt they would, were there a probability that the building would be erected. Great distress has been occasioned in every part of the Island by the low price of fish, and the length and severity of the last winter; provisions also were very scarce during that period, and every article of consumption immoderately dear. In the hope of stimulating the people of Trinity, to the same exertions that have been manifested in other districts, the Society have granted the sum of £100, in aid of the expences attending the erection of the Church.

The whole population of the Bay is estimated at 4000 Souls, and within a few years they were almost exclusively members of the Church of
England,

England, but lately some fanatic preachers have made considerable progress there, as well as in other parts; there are nine places of public worship within the precincts of the Bay; at Silly Cove and Bonaventura, the School-master reads prayers morning and evening.

The Rev. John Leigh arrived at St. John's early in the month of September, 1816, and proceeded with the first opportunity to his ultimate destination; in his passage to Twillingate, he disembarked at Fogo, where he found a small Church, and the Service regularly performed by an old man aged 78, who enjoys a salary from the Government of £15. Mr. Leigh was the first Clergyman that ever appeared on the Island. The Children had been baptized by this venerable man, and it was not deemed adviseable to rebaptize them. On the 3d of October he arrived at Twillingate, where he found the inhabitants ready to receive him, and apparently willing to make him comfortable and happy; there was no parsonage-house, but he was sufficiently well accommodated in apartments belonging to Mr. Colbourne, the principal merchant.

The Church is not yet finished, and as soon as the building is reported fit for Divine Service, it is proposed to begin the parsonage-house;
the

the two buildings, it is estimated, will cost not less than £2500. The population is attached principally to the Church; within a few years a small dissenting congregation has been collected; but it is confidently expected that they will soon return to the principles and doctrines of the Episcopal Establishment. At the request of Mr. Leigh, the Society have furnished him with an adequate supply of national school books, slates, &c. to enable him to establish a school upon the Madras system, from which he has formed the greatest expectations, as it is well known to operate both upon young and the old in favour of morality and religion.

Although Twillingate and Fogo are considered as one district, yet, in an Ecclesiastical point of view, it will be necessary to separate them, as the distance renders it impossible for persons inhabiting the several parts to attend at one place of public worship. At Moreton's Harbour and Exploit's Burnt Island, it is intended to erect churches, where good congregations can be collected. The Notitia since his arrival contains—Twillingate, Baptisms 30; Marriages 7; Burials 14. Fogo, Baptisms 13; Marriages 8; Burials 8. In some letters of a later date, Mr. Leigh complains that the people had not fulfilled their engagements with him, but he was not without hopes that they would be prevailed upon to make good the promises

promises which they voluntarily entered into with the Governor: nearly one half the population attend divine service, and he has reason to believe that his exertions have already met with some success.

Nova Scotia.

The severity of the climate had affected the Bishop of Nova Scotia's health to such a degree, that it was deemed absolutely necessary for his Lordship to leave the province during the winter months, in the hope that his more salubrious air would so far restore his constitution that he might return to his diocese in the spring. Previously to his embarkation for England, his Lordship had the satisfaction of meeting his clergy, when, with the utmost difficulty, he performed the offices of visitation, confirmation, and ordination. Upon his Lordship's recommendation, the Society have extended the number of exhibitions at the College of Windsor to six, and that at the Academy to eight. Great advantages have already been derived from the establishment of these scholarships, both to the parents of the young men who have thus been enabled to meet the expences of education, and to the religious state of the country in the supply of Clergymen to the vacant Missions. This infant establishment has already sent forth three valuable young men, who are now discharging

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the important duties of Christian Ministers; and the Society look forward with the utmost confidence to the provision which has thus been made for a constant supply of able and learned Missionaries.

The Rev. Dr. Inglis, Ecclesiastical Commissary and Missionary at St. Paul's, Halifax, reports, that he took possession of his respectable and populous Mission, Nov. 15, 1816, where, although his labours are great and oppressive, he is not without encouragement to every exertion he can make: he is in perfect harmony with all the people, and receives every kind of attention he can desire. The congregation on Sundays frequently amount to 1500, and on Wednesdays and Fridays seldom less than 100. The Notitia, from the date on which he took charge of the Mission, to January 1, 1817, contains, Baptisms 251; Marriages 127; Burials 107; Communicants, Christmas Day, 200. The Catechumens of both sexes are numerous, and regular in attending to the instructions which Dr. Inglis endeavours to adapt to their various ages and progress.

The Rev. Thomas Twining, son of the Missionary at Rawdon, and who had lately conducted the School at Windsor to the satisfaction of the Governors, has undertaken the Office of Assistant to Dr. Inglis in the arduous duties of his extensive Mission.

It

It is with singular pleasure and satisfaction that the Society have heard of the complete success with which their exertions in the introduction of the Madras system of education into the North American Colonies have been crowned. Mr. West's character, skill, and diligence, have fully justified the high recommendations which he brought with him, and the arrangement of his school, and the progress of his scholars, have already exceeded the expectations that were indulged.

A very liberal subscription has been raised under the patronage of the Earl of Dalhousie and the two Houses of Assembly, amounting to more than £1000, and a school-room of considerable dimensions was immediately begun; great progress had been made in the works, and expectations were formed that it might be opened early in January, 1818: between two and three hundred scholars attended regularly.

It had been deemed expedient to extend the instruction given, to Grammar, Geography, and French, as children of the first respectability, whose parents were desirous of benefiting by the establishment, frequently applied for admission under a moderate charge. This extension of the branches of education has not been found to interfere with the principal object of the Institution, the gratuitous education of the

lower order. Schools upon the national system have been formed at Bishzouche, Kitchibig-walk, Aylesford, Wilmot, and Annapolis, and the several Masters have received their proper instructions from Mr. West.

To render the measure, which has been adopted with so much success, completely effectual, the Society have agreed to allow a salary of £50 for a School-mistress, that the female part of the population might derive the same benefits that had already been bestowed on the male. Under this encouragement, the Committee at Halifax have placed a highly respectable woman, Mrs. Allan, and her daughter, under the tuition of Mr. West, and it is expected that the Female School will open in February 1818.

The Society, in thus fostering with a liberal hand the laudable exertions of the people at Halifax, in establishing a National School for the education of the children of the lower orders of both sexes, have not only had in view the great advantages which will be derived to the younger part of the population of that town, but have been prompted to the measure in the hope of introducing the system to the whole province in the most favourable colours, by securing to the infant establishment the zeal and abilities of one of the most promising Masters that the parent School of Baldwin's Gardens

dens have ever sent forth. At the same time, they are not insensible to the protection which the National School has enjoyed from the most distinguished characters at Halifax. His Excellency the Governor, at the request of his Grace the President of the Society, has merited the thanks of every well-wisher to the religious establishments of his country, by the warm patronage and liberal support which his Lordship has repeatedly manifested towards the Institution. The Bishop of the Diocese, under the heavy calamity of a long and painful illness, has cherished it with all the influence of his venerable name; and the Ecclesiastical Commissary has spared no time or labour to impress the people with a sense of its importance, to excite the warmest interest for its welfare among people of all ranks, and to watch over its progress with unceasing activity.

The Rev. Cyrus Perkins resigned the Mission of Annapolis, in July, 1817. This gentleman at various times had suffered much from the severity of the climate, which frequently rendered him incapable of giving that attention to his duties, which his sense of their importance would have prompted; notwithstanding his occasional absence, he had the satisfaction to feel, that the Mission had not suffered during his Ministry. His general congregation and the number of communicants had increased. The Notitia contains, Baptisms 22; Marriages 21; Burials 14; Communicants 26; Catecumens 100. His successor, the
Rev,

Rev. Mr. Mullidge, had faithfully discharged for many years the arduous duties of the extensive Mission of Granville, and the Society felt that the claims of an old and faithful Servant were fully entitled to the preference, where any wish was expressed for a change.

The Rev. William King, Missionary at Windsor, reports, that the congregation is very respectable and numerous; within the last year a handsome suit of Church furniture had been presented by the late Mrs Ellis, widow of a former Missionary; an equally handsome set of Church books had been presented by Mrs. Franklin, and a Bell by the Honorable the Chief Justice, who had directed, at his own expence, the front Gallery to be fitted up for the accommodation of the Students of the College, and a division of one of the side Galleries for the Boys at the Academy. The Notitia contains, Baptisms 31; Marriages 14; Burials 13; Communicants 39.

The Rev. Doctor Cochran, Missionary at Falmouth, reports, that during the Summer months, very respectable and numerous congregations attend the Church; but in the Winter, the numbers are generally much diminished. Notwithstanding all his endeavours both from the pulpit, and in his private exhortations, to impress the people under his care with the great sinfulness of neglecting the communion, he has to
lament

lament that hitherto they have been without effect. During the long vacations, under the sanction of the Bishop, he has visited several of the vacant Missions, where he has found an anxious and increasing desire for resident Ministers. At Cumberland, Parrsborough, and Sackville, New Brunswick, there appears to be every disposition among the people to exert themselves in erecting new Churches, or in repairing old ones; provided they were encouraged in the hope that their wishes would be attended to. The Society willingly lend themselves to these pleasing expectations, and have given the strongest assurances, that they will meet the proposals from every part of the country, with a disposition to furnish the people with Missionaries; but it is expected, that some proof of their desire for religious instruction, should be manifested by their readiness to contribute in some measure towards the accommodation and maintenance of their Minister.

The Rev. Robert Norris, Missionary at Cornwallis, reports, that since the death of Mr. Fox, the School-master, though several applications had been made to him, he had abstained from recommending to the Society a successor, as there was no School within the Mission appropriated to the Church, or over which he had any controul. Much benefit is expected to be derived from the transfer of the salary to the present Clerk, Mr. Charles Star, who has engaged to officiate

officiate as Catechist. There is a very neat church at Cornwallis, at times much frequented, although there are few professed Members of the Establishment; at Horton, a church is building. The Notitia for two years contains, Baptisms 25; Marriages 34.

The Rev. Mr. Edwin Gilpin has lately been appointed to the Mission of Aylesford; this gentleman was ordained Priest last summer, by the Bishop of Nova Scotia, having passed through his academical studies under the protection of the Society, with the greatest credit to himself, and satisfaction to the heads of the College, at Windsor. The expectation which the Society had formed of the great advantages to be derived from that establishment are rapidly realizing. It has already furnished three valuable Missionaries for the Service of the Church, in the Province of Nova Scotia, who are devoting themselves with zeal and industry to the interest of religion, in their several appointments. Independently of his duties at Aylesford, Wilmot engages the attention of Mr. Gilpin every third Sunday, where a small congregation is collected, which would rapidly increase, were a zealous Clergyman resident in the district. The Notitia at Aylesford contains, Baptisms 29; Marriages 2; Burials 3; Communicants 21. Wilmot, Baptisms 8; Marriages 4; Communicants 8. The parishioners have engaged to build a parsonage-house during the ensuing summer, on a spot of ground adjoining the Church.

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The Rev. Roger Viets, Missionary at Digby, had again visited Yarmouth, and Grand Passage, where the great majority of the inhabitants are Anabaptists; the congregation at Digby has suffered no perceptible alteration; although many persons have lately fixed their residence at that place not one of them is a member of the Church. The Society's schools are doing well; both Mr. Hoit and Mrs. Foreman, give great satisfaction. A Bell has lately been put up in the Church, purchased by the legacy of the late Admiral Digby; the Gallery has likewise been painted, and Pews erected in it. The Notitia contains, Baptisms 74; Marriages 17; Burials 7.

The Rev. Roger Aitken, Missionary at Lunenburg, reached his destination about the middle of June; the Church appears to be in very good condition, but is not sufficiently large to accommodate all those who wish to attend divine service; last year he proceeded to the head of the Bay of Fundy, 170 miles distant from Moose Island, (where he had been engaged in the duty of that place) on a visit to the vacant Mission of Cumberland, where he preached, and administered the Sacrament of Baptism to several persons. His Notitia at the several places contains, Baptisms 43; Marriages 10; Burials 8.

The Rev. William Twining, Missionary at Rawdon and Douglas, reports, that the con-
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gregations at the several Churches under his care, continue to increase in number and respectability. Colonel Smith, of Douglas, had presented the Church at Rawdon with a service of Communion Plate, and Sir John Sherbrooke, before his removal to Quebec, gave £50 towards the expences of erecting a steeple.

Since Newport has been connected with Rawdon, and the weekly duties performed regularly, the congregation has increased, and the people are thankful for the attention they receive. The Society have, however, been able to provide for the duties at Newport more satisfactorily.

The Rev. Dr. Porter, President of the College at Windsor, has undertaken the charge of that parish; this arrangement will relieve Mr. Twining from the most arduous part of his duty, and the people at Newport will derive the inestimable benefit of the regular and constant attendance of the President of the College.

The Notitia at Rawdon contains, Baptisms 26; Marriages 20; Burials 6; Communicants, Rawdon 24; Newport 18.

On the resignation of Mr. Charles Ingles, the Rev. Joseph Wright has been appointed to the Mission of Chester; no communication has been received from this Gentleman since he

he took possession of the Mission; but the Society look with confidence to the favourable result of his exertions, from the great respectability of his character, and the good opinion entertained of him by the Bishop of Nova Scotia.

Upon the recommendation of his Lordship, and at the earnest solicitation of the inhabitants, the old Mission of Preston has been revived, under the name of Dartmouth, and Mr. Charles Ingles appointed to it. This settlement, where a very numerous population has been collected, is situated on the opposite side of the harbour at Halifax, and holds out the prospect of becoming, in a short time, one of the most important places in the province. Among the laborious duties of the Mission at Halifax, the Rev. Dr. Stanser, while Rector of St. Paul's, and his present successor, devoted some part of their time to the occasional performance of divine service at Dartmouth, but the increasing population on both sides of the water, will demand the undivided attention of their respective Missionaries; the greatest exertions have been made by the friends of the establishment; a considerable subscription has been raised for defraying the expences attending the erection of the Church, which, it is expected will be in readiness for divine service early in May, 1818.

New Brunswick.

The Rev. George Mountain, previously to his departure from Fredericton, where his absence has been universally regretted, reported that the Mission continued in the same favourable state as when he wrote last. Considerable additions had been made to the Church, and improvements both externally and internally; several collections had been raised, with a view to furnish the poorer class with religious books; these have been distributed through the means of Mr. Somerville, throughout the districts adjoining Fredericton; the vestry have presented the old pulpit and communion plate to the Churchwardens of Queenborough, where great exertions have been made for the erection of a Church. Some difficulties have occurred in supplying the place of Mr. Mountain; the importance of the situation, as the seat of Government in the Province, requires peculiar care in the selection of a proper person, who would be likely to prove acceptable to the inhabitants, as well as zealous in the discharge of his duty. Mr. Milne, who during the last two years has been engaged in endeavouring to introduce the national system of education into the North American Provinces, has undertaken the charge of the parish *pro tempore*, until the final decision of the Society be made known.

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The manifest superiority of the national system of education, as exhibited at Halifax, under the instructions of Mr. West, had created such a sensation throughout the two Provinces of Nova Scotia and New Brunswick, that applications had been transmitted to the Committee from all quarters, for permission to send the several Schoolmasters to Halifax to acquire a sufficient knowledge of the plan, for the introduction of it into their respective schools.

It appeared to be peculiarly desirable to form a similar establishment at St. John's, New Brunswick; and the Rev. George Pidgeon, Missionary at that place, informs the Society, that, under the patronage of his Excellency the Governor, great exertions have been made, and considerable subscriptions have been raised, for the erection of a School-house, and the support of a Schoolmaster of adequate abilities, to form a central Institution for the example of the surrounding districts. The Society view with satisfaction the rapid progress of this powerful instrument for the religious education of the lower orders, and have not hesitated to encourage the undertaking by an adequate supply of books, and by an engagement to allow a moderate salary to the Schoolmaster. Mr. Pidgeon reports favourably of the state of his Mission. The congregation increases, a Choir of Singers has lately been formed, whose performances add much to the solemnity and attraction

traction of the service. The Notitia contains, Baptisms 37; Marriages 53; Burials 15.

The Rev. Elias Scovil reports, that notwithstanding the heavy labours of his own parishes, Kingston, Hampton, and Springfield, he has occasionally visited Greenwich and Westfield, where he met with attentive and respectable congregations. At both these places subscriptions have been raised for the repair of their respective Churches, and the people are anxious to be provided with resident Ministers. At Hampton great exertions have been made for the erection of a Church, which, it is expected, will be open shortly after Christmas. This place, together with Norton, an adjoining parish, would form a desirable Mission, and the Society have signified their readiness to meet the wishes of the people, and afford them every encouragement they may appear to deserve.

The Notitia contains, Baptisms 139; Marriages 39; Burials 12; Communicants, Kingston 155; Hampton 53; Springfield 33.

The Rev. Samuel Andrews still continues the laborious duties of his parish to the utmost extent of his powers; and though he is utterly unable to attend in any degree to the outward parishes, where fanaticism has made considerable progress, yet he has infinite satisfaction in reflecting that his feeble exertions have not been without success in St. Andrew's. All his endeavours

endeavours to procure an Assistant have been ineffectual: some hopes of success in this great object of his wishes were grounded upon a correspondence with Mr. Rutledge, of Glasgow, but they have been disappointed.

The Rev. Frederick Doble laments, that the completion of the Church at Queenborough, which promised to be at an early date, has been delayed, notwithstanding the liberal grant of the Society. The failure of the crops for the two last seasons have so impoverished the people, that they could not find means to provide for the further expences of the building. These circumstances are much to be lamented, as Queenborough is the centre of a numerous population, entirely destitute of any place of religious worship. The congregation at Woodstock continues to increase, and is very respectable.

The Notitia contains, Baptisms 35; Marriages 24; Burials 9; additional Communicants 5.

Canada.

Upon the application of the Rev. George Stewart, Missionary at Kingston, he has been furnished with a considerable supply of Indian Prayer-books for the use of the Mohawks. A version of the Gospel of St. Mark into that language has been for many years bound up together with the Common Prayer, and expectations

tions have been raised that the remaining Gospels will shortly be translated. The Society have warmly expressed their readiness to encourage so laudable an undertaking, and they entertain great hopes that no impediments will be allowed to interfere with the prosecution of this important object. The congregation at Kingston continues to increase. The Reader and Catechist to the Indians do their duty to his satisfaction.

The Notitia for the last year contains, Baptisms 75; Marriages 86; Funerals 100; Communicants 40.

The Rev. Dr. Strahan, Missionary at York, reports, that in the month of September, 1816, the foundation-stone of a new Church was laid, with much solemnity, by his Excellency Lieutenant Governor Gore, at a place distant about eight miles from York. At the date of his letter, Aug. 17, the building was completed, and divine service had been repeatedly performed in it. Dr. Strahan had engaged to attend there once in the month, until the people were provided with a resident Clergyman. The congregation is numerous; more than eighty persons have been baptized, the greater part adults; nine attended the last Communion. Deputations from several places in the neighbourhood have earnestly requested his occasional attendance, which he gives as often as his more immediate duties will allow. Nothing is wanting to the increase
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of the Church but more Clergymen, and a conscientious discharge of their duty. It is proposed to enlarge the Church at York the ensuing spring. The Notitia contains, Baptisms 50; Marriages 31; Communicants 37.

The Rev. Richard Pollard, Missionary at Sandwich, reports, that during the winter, when travelling is performed with ease, he had made a considerable circuit in the adjoining districts; the disposition of the people is favourable towards the interests of religion, and they are ready to make great exertions in the erection of Churches, provided they met with encouragement from the Government of the Country, and had any reasonable expectation of obtaining a resident Minister. The Notitia for the last year contains, Baptisms 23; Marriages 7; Burials 2.

The Rev. William Leeming, Missionary at Ancaster, acquaints the Society, that the township in which he resides contains about 1000 inhabitants, 200 of whom are Episcopalians, the same number are Presbyterians, and the remaining 600 are Methodists. As yet there is no Church, but he expects one will be erected within the ensuing year; it is intended to build a parsonage-house in the summer. He is frequently invited to perform divine service at a distance, which he is very ready to do, as he conceives that he thereby fulfils the intention

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of the Society, and preserves the attachment of the people to the service of the Church; in general they are very well disposed towards it. The Notitia contains, Baptisms 40; Marriages 4; Burials 2.

The Rev. William Sampson, Missionary at Grimsby, arrived at his destination in the month of June, and although the people had not made that preparation for a Minister, which he was led to expect, he found them well disposed towards the Church, and desirous of making his situation as comfortable as their means would allow. Divine Service is at present performed in a large building, which had been occasionally used for that purpose, previously to his arrival, and they have engaged to erect a parsonage-house during the present season. Many members of the Church have been seduced to join the dissenting congregations, from the want of a regular resident Missionary. Mr. Sampson occasionally visits the neighbouring villages, as he conceives that an extension of his labours will meet with the approbation of the Society. His Notitia contains, Baptisms 16; Marriages 4; Burials 2; Communicants 20.

Lower Canada.

The Rev. John Jackson, Missionary at William Henry, announces the formation of a very flourishing

flourishing settlement at Drumondville, distant from his residence, by the nearest practicable road, 45 miles; he has made several visits to the place, for the purpose of giving the people an opportunity of attending public worship, and administering the Sacraments. They appear to be very favourably disposed to the Church Establishment, and attentive to its Ordinances; at his last visit he was present at the opening of a very handsome Church. The Notitia for 18 months contains, Baptisms 24; Marriages 24; Burials 11. The greater number belonged to the new settlement. Among the Baptisms are two Indian children from the shores of Lake Winnipeg.

Two Canadians have lately joined the congregation; they can both read; a circumstance to which they attribute their conversion. One of them is settled at William Henry, having purchased some property there; he keeps a school, to which the Canadians send their children, notwithstanding his separation: in general, the Canadians are very tolerant in their principles, and apply to Mr. Jackson for the New Testament, to instruct their children in English.

The Rev. Caleb Cotton, Missionary at Dunham, reports, that the distribution of the several parcels of books and tracts sent by the Society from time to time, have produced very beneficial effects, particularly on the subject of in-

fant Baptism, against which, at one time, the most serious prejudices prevailed. In general, the objections to the Church Establishment, have much diminished within these few years; and he has the satisfaction to announce, that there is an immediate prospect of the erection of a new Church. The Notitia contains, Baptisms 14; Marriages 8; Burials 2; Communicants 31.

The Rev. Micaiah Townshend, Missionary at Caldwell Manor, gives a very favorable report of the state of religion in his Mission, and the adjoining districts. The Church at Caldwell Manor is completed; and the Hon. John Caldwell has presented it with a suitable size Bell. At Christie's Manor, an Episcopal Church has been begun, and it is expected will be finished the ensuing season; at St. John's, distant about 18 miles, a new Church has been erected, and the people have expressed an anxious wish to be furnished with a resident Clergyman. The Society have been enabled to comply with their solicitations, by the appointment of the Rev. Devereux Baldwin, late Missionary at Cornwall, Upper Canada, who has been succeeded in that Mission by the Rev. Salter Mountain.

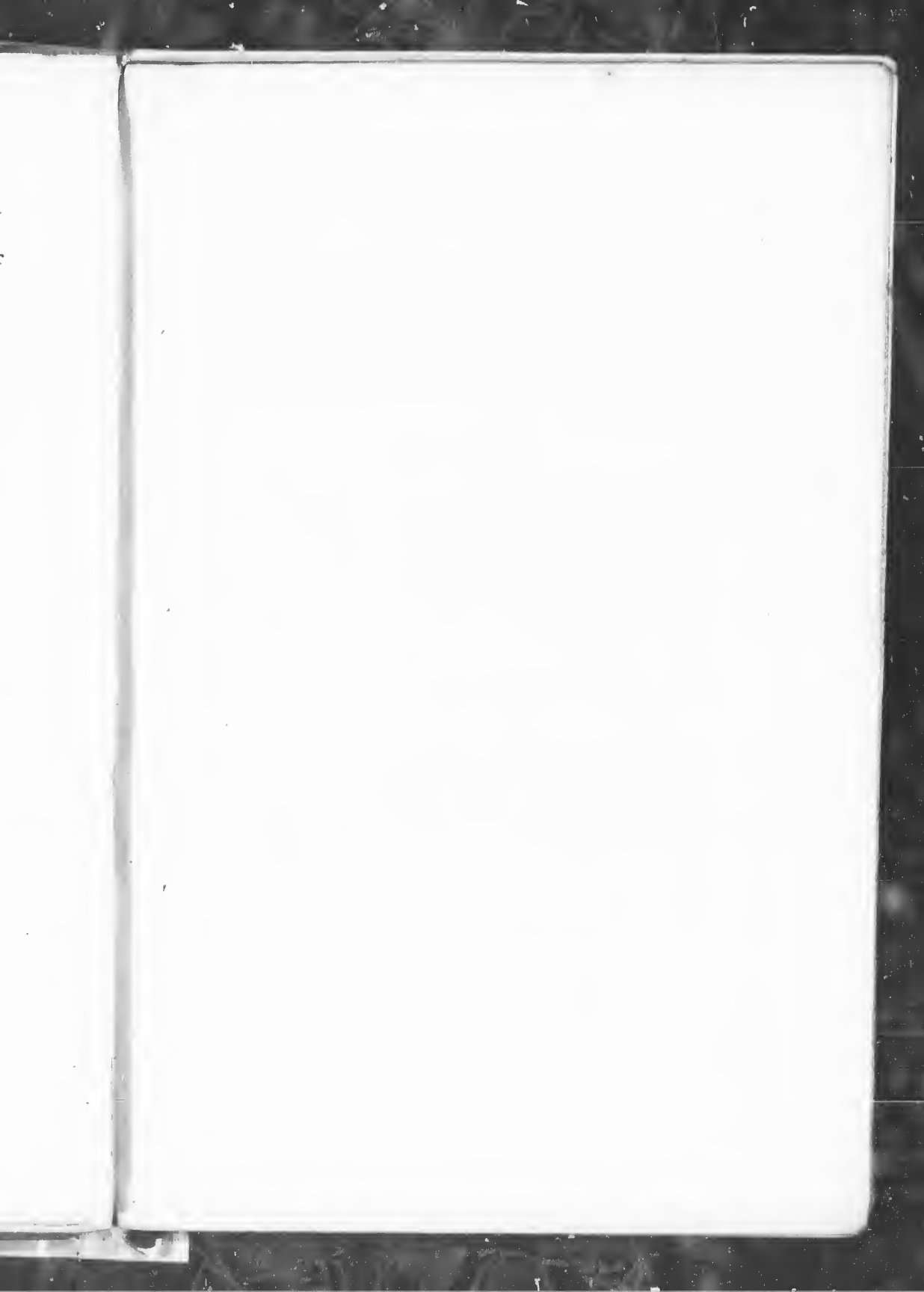
☞ The Society, taking into their serious consideration the absolute necessity there is, that such Clergymen, as are sent abroad, should be duly qualified for the work to which they are appointed, desire every one, who recommends any person to them for that purpose, to testify his knowlege, as to the 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,
found thus at the Audit, on the 26th Day
of *January*, 1818.

RECEIPTS.

	£.	s.	d.
By balance of the last account -	871	3	1
By benefactions and legacies -	22	1	0
By subscriptions and entrances -	411	12	0
By dividends from the funds -	4082	0	8
By rent of estates -	67	17	0
By annuity from the estate of the late <i>Antony Barnes</i> -	20	0	0
By annuity from the late Mrs. <i>Hanmer</i> -	5	5	0
By a grant from Parliament in aid of the expences of the Society in the North Ame- rican Colonies -	8126	5	0
	<u>£13606</u>	<u>3</u>	<u>9</u>

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PAYMENTS.

	£.	s.	d.
To Salaries and Gratuities to Missionaries, Catechists, and School-masters, and Exhibi- tions to Scholars at the Col- lege in Nova Scotia, - - - - }	9734	6	11
To Officers' salaries, - - - -	455	0	0
To books sent abroad, - - - -	157	6	9
To printing and dispersing the Anniversary Sermon, Sta- tionary, Postage of Letters, Law Charges, and other inci- dental expences, - - - - }	333	3	2
To balance in the Treasurer's hands, - - - - }	2926	6	11
	<hr/>		
	£13606	3	9
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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*.
- 1805 The very Rev. *Gerrard Andrews*, D. D.
Dean of *Canterbury*.
- 1810 *John Atkins*, Esq. M. P. Alderman of the
City of *London*.
- 1812 *Nathaniel Atchefon*, Esq; *Chapel Place*,
Westminster.
- 1813 The Rev. *William Abbott*, M. A. Rector.
- 1817 *Robert Shank Atchefon*, Esq.

Time of
Admission.

B

- 1778 **T**HE Right Reverend *Richard* Lord
Bishop of *Bath* and *Wells*.
- 1791 The Right Reverend *Henry William* Lord
Bishop of *Bangor*.
- 1810 The Right Reverend *William Lort* 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 Ma-
jesty's Council at *Halifax, Nova Scotia*.
- 1796 *Alexander Brymer*, Esq; *Bath*.
- 1803 The Rev. *Edward Barnard*, M. A. Rec-
tor of *Bexley, Kent*.
- 1804 The Rev. *James Burton*, D. D. Canon of
Christ Church, Oxford.
- 1805 The Rev. *Charles Barton*, D. D. Dean of
Bocking.
- 1806 *Bryan Broughton*, Esq; *Barnes, Surrey*.
- 1809 *George Brooks*, Esq; of *Twickenham, Mid-*
dlesex.
- 1810 The Rev. *Andrew Bell*, D. D. Canon
Residentiary, *Hereford*.
- 1810 The Rev. *Gilbert Buchanan*, D. C. L.
Rector of *Woodmansterne, Surrey*.
- 1810 The Rev. *John Brome*, M. A. of *Bar-*
badoes.

Time of
Admission.

- 1811 The Rev. *Henry Vincent Bayley*, M. A.
Sub-dean of *Lincoln*.
- 1813 *Charles Frederick Barnwell*, Esq; *Bath*.
- 1813 *Andrew Belcher*, Esq; *Camberwell*.
- 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*.
- 1817 The Rev. *Thomas Bowdler*, Rector of
Ash, *Darford*.

C.

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

The

Members of the Society.

77

- Time of Admission.
- 1813 The Right Reverend *Thomas Fanshawe*,
Lord Bishop of *Calcutta*.
- 1779 *Richard Clark*, Esq; Chamberlain of the
City of *London*.
- 1789 The Rev. *Roger Clough*, M. A. Canon of
St. Asaph.
- 1792 The Rev. *William Crawford*, D. D. Arch-
deacon of *Caermarthen*.
- 1794 The Rev. *George Cope*, D. D. Canon Re-
fidentary of *Hereford*.
- 1798 The Rev. *Septimus Collinson*, D. D. Mar-
garet Professor of Divinity in *Oxford*.
- 1800 The Rev. *Thomas Causton*, M. A. Preben-
dary of *Westminster*.
- 1811 The Rev. *Morgan Cove*, D. C. L. Pre-
bendary of *Hereford*.
- 1812 The Rev. *William Carey*, D. D. Preben-
dary of *Westminster*.
- 1813 The Rev. *George Owen Cambridge*, M. A.
Archdeacon of *Middlesex*.
- 1815 The Rev. *Edward Cardwell*, M. A. *Bra-
zen Nose* College, *Oxford*.
- 1815 The Rev. *Charles Crane*, M. A. Rector
of *Stoketon, Warwickshire*.
- 1815 *George Carrington*, Esq. *Manchester Square*.
- 1816 Rev. *James Henry Cotton*, L. L. B. Præ-
centor of *Bangor*.
- 1816 Sir *Alexander Croke*, L. L. D. Judge of the
Admiralty, *Halifax*.
- 1817 *James Cummings*, Esq. India Board.

William

Time of
Admission.

- 1818 *William Connop, Esq. Whitehall.*
1818 The very Rev. Dr. *Betbell*, Dean of
Chichester.

D.

- 1804 THE Most Reverend *Euseby* Lord
Archbishop of *Dublin.*
1762 The Hon. and Right Reverend *Sbute*
Lord Bishop of *Durham.*
1803 The Right Reverend *Thomas* Lord Bishop
of *St. David's.*
1777 *Brampton Gurdon Dillingham, Esq; Grun-*
disburgh, Suffolk.
1778 The Rev. *John Drake*, D.C.L. Rector of
Amersham, Bucks.
1779 The Rev. *Charles Daubeny*, B.C.L. Arch-
deacon of *Sarum.*
1784 The Rev. *Thomas Drake*, D. D. Vicar of
Rochdale, Lancashire.
1798 The very Rev. *Daniel Francis Durand*,
M. A. Dean of *Guernsey.*
1802 The Rev. *David Durell*, M. A. Preben-
dary of *Durham.*
1810 The Hon. and Rev. *Thomas Dawnay*, B.A.
Rector of *Ashwell, Rutland.*
1811 The Rev. *William Douglas*, M. A. Pre-
bendary of *Westminster.*
1813 The Rev. *George D'Oyly*, B. D. Rector
of *Buxted.*

THE

Time of
Admission.

E.

- 1803 **T**HE Hon. and Right Reverend *George*
Lord Bishop of *Exeter*.
- 1816 The Right Reverend *Bowyer Edward*
Lord Bishop of *Ely*.
- 1793 The Right Hon. *Sampson* Lord *Eardley*.
- 1818 The Rev. *James Ellice*, Rector of *Clotball*,
Herts.

F.

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

G.

- 1803 **T**HE Hon. and Right Reverend *Henry*
Lord Bishop of *Gloucester*.
- 1799 The Right Hon. *James* Lord *Gambier*.
- 1779 The Rev. *Edmund Garden*, Minister of *St.*
Botolph, Aldersgate.

The

Time of
Admission.

- 1786 The Rev. *Thomas Gisborne*, M. A. of
Yoxhall Lodge, Staffordshire.
- 1792 The Rev. *George Gaskin*, D. D. Rector
of *Stoke Newington, Middlesex.*
- 1798 The Rev. *Joseph Goodall*, D. D. Prevoft
of *Eton.*
- 1804 The Rev. *Robert Gray*, D. D. Prebendary
of *Durham.*
- 1814 *John Matthew Grimwood*, Esq;
- 1817 *George Gipps*, Esq; M. P.
- 1817 Rev. *John Glass*, Rector of *Burnham*
Market, Norfolk.

H.

- 1808 THE Right Rev. *George Isaac 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 very Rev. *Charles Henry Hall*, D. D.
Dean of *Christ Church, Oxford.*
- 1807 The very Rev. *Robert Hodgson*, D. D.
Dean of *Chester.*
- 1813 *Thomas Hankey*, Esq;
- 1813 *Oliver Hargreave*, Esq; of *Lincoln's Inn.*
- 1814 The Rev. *William Heringham*, Rector of
Borley.

THE

Time of
Admission.

I.

- 1779 **T**HE Rev. Cyril Jackson, D.D. *Felpham.*
 1784 The Rev. James Jones, D. D. Arch-
 deacon of *Hereford.*
 1797 *George James, Esq;*
 1805 *Gibbes Walker Jordan, Esq;*
 1812 The Rev. Henry Ingles, D. D. *Easton,*
Winchester.
 1813 The Rev. John Inglis, D. D. Rector of
Halifax, Nova Scotia.
 1813 *John Inglis, Esq;* of *Mark Lane.*
 1815 Rev. Robert Jones, D. D.
 1815 Rev. Hugh Jones, M. A. Vicar of *Tal-*
garth, Brecon.
 1818 Rev. Thomas Jephson, B. D. Fellow of *St.*
John's College, Cambridge.
 1818 Rev. William James, Fellow of *Oriel*
College, Oxford.

K.

- 1813 **R**IGHT Hon. George Lord *Kenyon.*
 1792 *John King, Esq;*
 1817 The Rev. Dr. *Kaye*; Regius Professor of
Divinity in Cambridge.

L.

- 1805 **T**HE Right Hon. and Right Rev.
William Lord Bishop of London.
 1775 The Hon. and Right Rev. *James Lord*
Bishop of Lichfield and Coventry.

L

The

Time of
Admission.

- 1786 The Right Rev. *George* Lord Bishop of
Lincoln, and Dean of *St. Paul's*.
- 1812 The Right Rev. *Herbert* Lord Bishop of
Land ff, and Margaret Professor of
Divinity, *Cambridge*.
- 1772 The Rev. *John Law*, D. D. Archdeacon
of *Rochester*.
- 1797 *George Leonard*, Esq; One of His Ma-
jesty's Council, *New Brunswick*.
- 1809 The Rev. *Robert Lowth*, M. A. Preben-
dary of *St. Paul's*.
- 1813 The Rev. *Richard Lendon*, M. A. Pre-
bendary of *St. Paul's*.
- 1816 *Stephen Lee*, Esq; Librarian to the Royal
Society.
- 1817 *Charles Lowder*, Esq; Bath.

M.

- 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 very Rev. *George Markham*, D. D.
Dean of *York*.
- 1788 The Rev. *Spencer Madan*, D. D. Pre-
bendary of *Peterborough*.
- 1796 The Rev. *Robert Markham*, M. A. Arch-
deacon of *York*.
- 1796 The Rev. *Henry Forster Mills*, B. C. L.
Chancellor of *York*.

The

- Time of Admission.
- 1796 The Rev. *George Moore*, M. A. Prebendary of *Canterbury*.
- 1798 The Rev. *Streynsham Masler*, M. A. Rector of *Crofton, Lancashire*.
- 1804 The Rev. *William Moice*, B. D.
- 1806 The Rev. *Joseph William Martin*, B. C. L. Rector of *Keston, in Kent*.
- 1814 The Rev. *Richard Mant*, D. D. Rector of *St. Botolph, Bishopsgate*.
- 1814 The Rev. *George Mathew*, M. A. Vicar *Greenwich*.
- 1818 The Rev. *J. Morris*, M. A.

N.

- 1777 THE Right Reverend *Henry* Lord Bishop of *Norwich*.
- 1716 The Right Rev. *Robert* Lord Bishop of *New Scotia*.
- 1803 The Rev. *Henry Handley Norris*, M. A. Prebendary of *Lansaff*.
- 1810 The Rev. *N. D. Hand Newton*, *Ferney Hall, Newton*.

O.

- 1788 THE Hon. and Right Rev. *Edward* Lord Bishop of *Oxford*.
- 1782 *Henry Hoyle Oddie*, Esq; Solicitor in Chancery.

Time of
Admission.

P.

- 1815 **T**HE Right Rev. *John* Lord Bishop
of *Peterborough*.
- 1784 The Rev. *Robert Price*, D. C. L. Preben-
dary of *Durham*.
- 1789 The Rev. *Joseph Holden Pott*, M. A.
Archdeacon of *London*.
- 1790 The very Rev. *William Pearce*, D. D.
Dean of *Ely*.
- 1792 The Rev. *Phineas Pett*, D. D. Arch-
deacon of *Oxford*.
- 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. *Shores-*
hill, Wolverhampton.
- 1800 *William Morton Pitt*, Esq;
- 1805 The Rev. *Harry Powell*, L. L. B. Rector
of *East Horndon, Essex*.
- 1810 The Rev. *Richard Proffer*, D. D. Arch-
deacon of *Durham*.
- 1812 The Rev. *Charles Pryce*, M. A. Preben-
dary of *Harcford*.
- 1813 *Lewis Hayes Petit*, Esq; Barrister at Law.
- 1813 *Baden Powell*, Esq; *Sheldhurst, Kent*.
- 1814 *John Paterfon*, Esq; Treasurer of Queen.
Anne's Bounty.
- 1817 Rev. *Henry Philpots*, Prebendary of *Dur-*
ham.
- 1817 *Johnstone Phillot*, Esq; *Bath*.

THE

Time of
Admission.

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 *Rockester*.

1798 The Right Hon. *William* Lord *Radstock*.

1779 *Jesse Russell*, Esq; *Goodman's Yard*, *White-*
chapel.

1784 The Rev. *Houstone Radcliffe*, D. D. Arch-
deacon of *Canterbury*.

1789 The Rev. *Durand Rkudde*, D. D. Chap-
lain in Ordinary to His Majesty.

1801 The Rev. *George Robson*, M. A. Pre-
bendary of *St. Asaph*.

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Baron of His Majesty's Court of Ex-
chequer.

1812 *John Reeves*, Esq; *Duke Street*, *Westminster*.

1814 General *John Ramsay*, *Wimple Street*.

S.

1787 THE Right Reverend *John* Lord Bi-
shop of *Salisbury*.

1781 The Rev. *John Strachey*, D. C. L. Archdea-
con of *Suffolk*.

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

The

Time of
Admission.

- 1790 The Rev. *R. D. Shackelford*, D. D. F. R. S.
Vicar of *St. Sepulchre's, London.*
- 1799 The Rev. *Peter Sandiford*, D. D. Rector
of *Felmeadston, Norfolk.*
- 1802 *Clement Samuel Strong*, Esq; of *Limps-
field, Surrey.*
- 1805 The Rev. *Thomas Sikes*, M. A. Vicar of
Gulfboro', Northamptonshire.
- 1807 The Hon. and Rev. *Charles Stewart*, D. D.
Rector of *Orton Longwile, Hunts.*
- 1809 *Henry Pifer Spirling*, Esq;
- 1809 The Rev. *Thomas Linwood Strong*, B. D.
- 1811 The Rev. *John Hume Spry*, M. A. Rec-
tor of *Hanworth, Warwickshire.*
- 1815 The Rev. *Henry Sawbridge*, M. A. Rec-
tor of *Wickham, Bucks.*
- 1816 The Rev. *Thomas Sampson*, D. D. Rector
of *Grotton, Suffolk.*
- 1818 The Rev. *Sikes Sawbridge*, Vicar of *Stret-
ton-upon-Dwismore.*

T.

- 1766 **T**HE Rev. *Edward Tew*, M. A. Fellow
of *Eton College.*
- 1791 The very Rev. *Joseph Turner*, D. D. Dean
of *Norwich.*
- 1806 The Rev. *Henry John Todd*, M. A. Rector
of *Coufion, Surrey.*

The

Time of
Admission.

- 1809 The Rev. *Edward South Thurlow*, M. A.
Prebendary of *Norwich*.
- 1811 *John Turner*, Esq; of *Panton, Lincolnshire*.
- 1814 *George Talbot*, Esq; Paymaster of His Majesty's Household.
- 1816 Dr. *Territ*, *Doctors' Commons*.

V.

- 1798 **T**HE 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. Rector of
Middle Clayton, Bucks.

W.

- 1770 **T**HE Honorable and Right Reverend
Brownlow Lord Bishop of *Winchester*.
- 1797 The Right Reverend *Folliot* Lord Bishop
of *Worcester*.
- 1790 The Rev. *Thomas Willis*, D. C. L. Rector
of *St. George's, Bloomsbury*.
- 1792 Sir *John Wentworth*, Bart.
- 1800 *William Wilberforce*, Esq; M. P. *Ken-
sington*.
- 1801 The Rev. *John James Watson*, D. D.
Archdeacon of *St. Albans*.
- 1806 The Rev. *Christopher Wordsworth*, D. D.
Rector of *Lambeth*
- 1808 The Rev. *Charles Webber*, M. A. Arch-
deacon of *Chichester*.

Joshua

Time of
Admission.

- 1812 *Joshua Watson*, Esq; *Clapton*.
 1813 The Rev. *Tindal Thompson Walmsley*, B. D.
 Rector of *St. Martin's, Ludgate*.
 1815 The Rev. *Basil Wood*, Rector of *Drayton*
Beauchamp, Bucks.
 1815 The Rev. *Thomas Waite*, D. C. L. *Lewisham*.
 1818 The Rev. *James Wood*, D. D. Master of
St. John's College, Cambridge.

Y.

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

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- 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*.

M

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Mrs. *Hayter*.
Mrs. *Collinson*.
Mrs. *Allen*.
Miss *Monkland*.
Miss *Eliza Monkland*.
Miss *Eleanor Monkland*.

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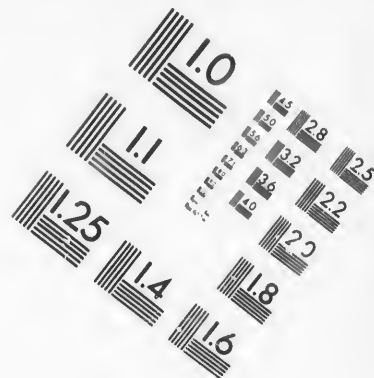
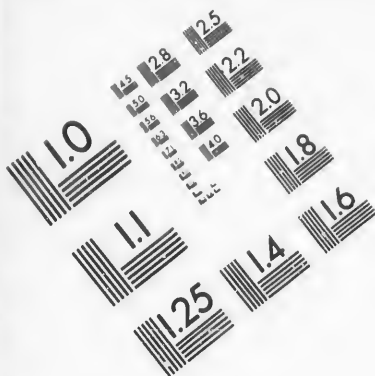
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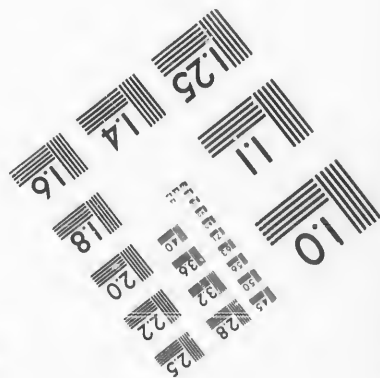
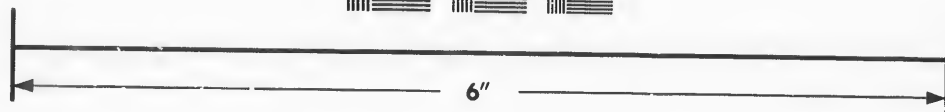
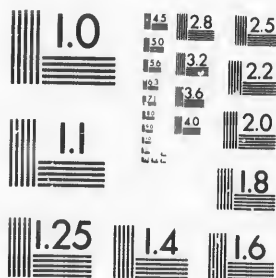
N. S.

- 1702 **T**HE Reverend Dr. *Willis*, Dean of
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- 1703 The Lord Bishop of *Worcester*, Dr. *Lloyd*,
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ventry, Dr. *Hough*.
- 1706 The Lord Bishop of *Chichester*, Dr. *Wil-*
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- 1707 The Lord Bishop of *St. Asaph*, Dr. *Be-*
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- 1708 The Reverend Dr. *Stanley*, Dean of *St.*
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10

- 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*.
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- 1725 The Lord Bishop of *St. Asaph*, Dr. *Wynn*.

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- 1740 The Lord Bishop of *Glocester*, Dr. *Ben-sen*.
- 1741 The Lord Bishop of *Oxford*, Dr. *Secker*.
- 1742 The Rev. Dr. *Stebbing*, Chancellor of *Sarum*.

- 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*, Deap of *Lincoln*.
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- 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*.
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1777 The Lord Archbishop of *York*, Dr. *Markham*.
1778 The Lord Bishop of *Worcester*, Dr. *North*.
1779 The Lord Bishop of *St. David's*, Dr. *James Yorke*.
1780 The Lord Bishop of *Rochester*, Dr. *John Thomas*.

- 1781 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *Richard Hurd*.
- 1782 The Lord Bishop of *Bangor*, Dr. *John*
Moore.
- 1783 The Lord Bishop of *Chester*, Dr. *Beilby*
Porteus,
- 1784 The Lord Bishop of *Oxford*, Dr. *John*
Butler.
- 1785 The Lord Bishop of *Exeter*, Dr. *John*
Rofs.
- 1786 The Lord Bishop of *Lincoln*, Dr. *Thomas*
Thurlow.
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Warren.
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try, Dr. *James Cornwallis*.
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muel Hallifax.
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Bart.
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Smallwell.
- 1792 The Lord Bishop of *Lincoln*, Dr. *George*
Pretyman.
- 1793 The Lord Bishop of *Salisbury*, Dr. *John*
Douglas.
- 1794 The Lord Bishop of *Chester*, Dr. *Wil-*
liam Cleaver.

- 1795 The Lord Bishop of *Rocheſter*, Dr. *Samuel Hoſſley*.
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- 1810 The Lord Bishop of *Norwich*, L.: *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 Edward 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 Howley.*
- 1818 The Lord Bishop of *Peterborough*, Dr. *John Parsons.*

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

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

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

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

