

A
S E R M O N

Preached before the

Incorporated S O C I E T Y

F O R T H E

*Propagation of the Gospel in
Foreign Parts ;*

A T T H E I R

ANNIVERSARY MEETING

I N T H E

Parish Church of ST. MARY-LE-BOW,

On FRIDAY *February* 21, 1766.

By the Right Reverend Father in GOD,
WILLIAM Lord Bishop of GLOUCESTER.

L O N D O N :

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1918

*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 21st Day of February, 1766.*

AGREED, that the Thanks of
the SOCIETY be given to the
Right Reverend the Lord Bishop of
Glocester, for his Sermon preached
this Day before the SOCIETY; and that
his Lordship be desired to deliver a
Copy of the same to the SOCIETY
to be Printed.

Daniel Burton, Secretary.



Rev. of St. JOHN, ch. x. ver. 11.

*And he said unto me, Thou must prophecy
AGAIN, before many Peoples, and Na-
tions, and tongues, and Kings.*



THE great Commission intrust-
ed, by our divine Master to
his Disciples, was to go *and*
teach all Nations, baptizing
them in the name of the Fa-
ther, and of the Son, and of
the Holy Ghost; and we know how faithfully
they discharged their trust: these latter ages
of extended Commerce having discovered, by
the most evident marks and traces of their
footsteps, that there was no Region, how re-

mote soever, of the then known World, into which these Missionaries of Christ did not carry *the glad tidings of the Gospel*.

But there was a *New World* to be disclosed, another Hemisphere to be explored; — reserved, indeed, for the daring search of modern Adventurers through the trackless immense of the great Atlantic Ocean.

And for this Orphaned World the holy Spirit made the like charitable provision, in his *Revelations* to St. John; where the future fortunes of the Church, from its humble Cradle to its consummation in glory, are foretold in a regular series of enigmatical representations. Amongst these Prophetic visions, the Apostle sees *a mighty angel descend from Heaven; a rainbow surrounding his head; his face like the Sun, and his feet as pillars of fire* *. In this graphical representation of the Son of God, cloathed in all the pomp and majesty of his Father, his *attitude* is most observable; *His RIGHT FOOT WAS ON THE SEA, and his left on the Earth*; † An attitude most expressive of his ready Providence addressed to unveil, in the fullness of time, this *NEW WORLD* so long concealed in the bosom of the Deep; and pointing out to his Church the religious use to be

be made of this discovery, namely, the completing of the Commission delivered to his followers. For the Angel having *sworn* (as denoting the *revelation* to be a matter of high importance) and intimated (by the words, *there shall be time no longer*, i. e. the consideration of time is not to be taken in *) that the Subject was of a distant period; he addresses himself to St. John, who here represents the *Church*, in the words of my text — *Thou must Prophecy AGAIN before many Peoples, and Nations, and tongues, and Kings.* — As much as to say, “The Church hath been faithful in her great Trust, in all things that have been hitherto in her power to discharge. But a time will come, when this mighty labour, so successfully undergone, in the conversion of the *Old World*, must be repeated in the *New*. For the Church must PROPHECY AGAIN, or preach the Gospel for the *second time* to many new discovered People and Nations.” *To prophecy*, signifying here what it commonly docs in many Places of the New Testament, to preach the glad tidings of the Gospel.

* ὅτι χρόνος ἔσται ἔτι. v. 6.

Hence,

Hence it appears, that the Church's obligation to preach the Gospel to the *new World* when discovered, is not simply a mere act of Charity, but the discharge of an indispensable duty.

The providential Discovery was at length made; and though, in itself replete with all the seeds of temporal and spiritual Blessings, was yet most horribly perverted: For as in the *Old* world so in the *New*, the Devil stepped in to take the first fruits of Creation and Renovation, due only to the all-bounteous Author. While, under the mask of the Gospel (if Popery may be said ever to have worn that mask) the Natives of *South America* were murdered by millions because they had more Gold than they knew how to use; and the Savages of the *North* driven from their kindred Woods and Marshes, because they differed from their Invaders in the mode of cultivating their Lands: And neither One nor the Other deemed to have a right to any thing because they were Pagans and Barbarians. The honour of being made acquainted with *Civil Life* and *Christian rites*, was reserved for a more favoured People, discovered about the same time, on the most remote Coasts

Coasts of Africa ; whose shores and inlands were made desert to enrich the Planters of the *new World*. And honoured they were, if becoming the Supporters of Civil Life could make them so.

Indeed, by that time, the Inhabitants of this *new World* were in so fair a train towards total extirpation, God raised up his chosen Instruments in the *old* to restore Christianity to its Gospel health and purity, then labouring in its last pangs under popish tyranny and superstition. For the Gospel was of necessity to be restored before it could be *preached* AGAIN. And the *obligation* to preach it was to be seen before it could be performed. The REFORMATION OF RELIGION opened again these living Sources : And then it was that the Sense of my Text became evident ; and that the Church first addressed itself to this undertaking. Nor was this the only benefit. The Church of Rome, in order to support its shaken usurpation, was obliged in this, as in other regulations of its abuses, to vie with us in the discharge of this *second Mission*, in which our venerable Corporation has borne so distinguished a Share.

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I am but little acquainted with the history of its pious Establishment ; but I reasonably suppose it to have been founded in obedience to this SECOND CALL : and, consequently, that the peculiar objects of its exalted Charity were the barbarous Americans, so long lain hid *in the Shadow of Death*.

I. Our Colonies, indeed, opened the Door to this spiritual Enterprize ; and were, in reason, to be paid for their pains, with some portion of the heavenly Manna ; not so much in relief of their own wants, as for the wants of their Posterity. For our Colonies were formed and were first peopled by religious and conscientious men ; who, made uneasy at home by their intolerant Brethren, left the *Old World*, to enjoy, in peace, that first and chief prerogative of Man, *the free worship of God according to his own Conscience* : At one time, PURITANS driven over by the Episcopal Church ; at another, CHURCH-MEN forced thither by the Presbyterian Faction ; just as the revolutions of State threw the civil power into one or the other hand. For it must be remembered (though to the opprobrium of humanity) that, of all the errors of that Antichristian Church from which the GOSPELLERS were,
with

with derision, expelled, this most abominable of all, PERSECUTION FOR OPINIONS, stuck the fastest; and after having tarnished the splendor of almost every Protestant Community, in its turn, was the latest, and with most difficulty shaken off.

Now, amongst the general *Wants* of new Colonies, composed of such kind of Men, RELIGION is rarely one. Of this our Colonists carried over a sound and ample Cargo; sufficient for themselves and their Posterity: and might therefore have been safely left to live upon their own stock.

So that had this been all, our important Mission had not stopped at the Door, but only taken advantage of its opening, to address ourselves directly to the *Gentiles*.

But though the zeal of the first Colonists, rekindled by this inforced and violent motion round the Globe, kept Religion alive and active, yet their Poverty disabled them from providing spiritual fuel to the vital flame; I mean, provision for A PREACHING MINISTRY. Inasmuch, that without the pious aid of their Mother-Country, this new Christian Common-wealth had been, as the Roman historian expresses it of the imperial City in its Cradle, *Res unius Ætatis*.

Against this danger, a timely aid was to be provided. And the Founders of our Society not being *Fanatics*, would not intrust the care to *Fanatics*: a People always ready, yet never fitted for one of these spiritual Enterprizes; but forward to go out upon a *second call*, as naked and pennyless as those holy men, who, with the large viaticum of Miracles, went out upon the *first*. It was thought fit therefore to assign a decent maintenance for these late labourers in the Lord's Vineyard; who, having *flood all the Day idle*, were called, at the *last hour*, to their work. To this the Charter of Incorporation alludes; where, speaking of the purpose of the Society to appoint Missionaries to the Colonies, it adds,—*which, by reason of their poverty, are destitute and unprovided of a MAINTENANCE for Ministers, and the public worship of God.*

This purpose hath been hitherto soberly pursued: our Missionaries to America having carefully avoided the Conduct of those of *Rome*, into the *Levant*; whose principal design hath ever been to reduce the distressed Churches of *Greece* and *Asia* to a submission to the Papal-Tyranny.

Yet

Yet notwithstanding so sage and decent a conduct, certain of the Colonies, where the Established Church is *Presbyterian*, and still in its antient spirit of PURITY, have taken offence at the Mission exercised in their quarters, though only for the service of the dispersed Members of the *Episcopal* Church; residing amongst them.

Such a behaviour in a People, where wealth and Civil Faction, have, as usual, inflamed religious zeal, is sufficient to remind us of that crisis, when the Disciples of *Jesus* are directed *to shake off the dust of their feet* for a testimony against the rejecters of their Charity.

Nor would such a Secession lead us from the great purpose of the SOCIETY. For though a Mission to the Colonies was first in the execution, yet, as appears from what hath been said, it was only secondary in the capital purpose.

Here, then, we might well leave these factious People to themselves, did not a miserable circumstance still call for our rejected Charity: I mean, the spreading GENTILISM in the Colonies themselves. Not a brutal ignorance of God, as amongst the savage Natives; but a blasphemous contempt of his holy Dispensations, amongst our *Philosophic Colonists*. The Origine

of which folly was, however, no more than this——

The rich product of the Plantations soon supplied the Colonists with all the *conveniencies of life*. And men are no sooner at their ease, than they are ready addressed to pleasure. So that the second venture of our Colonists was for the *luxuries of life*: amongst which, the Commodity called FREETHINKING was carefully consigned to them, as that which would give a relish and seasoning to all the rest. For in this close union of Sense and Reason in our Nature, the Man is at unrest, till each part be properly accommodated. While the body is content with a temperate enjoyment of its appropriated good, the mind finds its pleasure in the pursuit of Knowledge, and in the practice of Virtue. But when the Body plunges into the luxury of sense, the mind will extravagagate through all the whimsies of a viciated Imagination. And these corporeal and intellectual Vices, supporting one another, the ravages they make of humanity are not to be controlled.

Thus it came to pass, that the very People, whose Fathers were driven for Conscience-
fake

lake into *the waste and howling Wilderness*, are now as ready to laugh at that Bible, esteemed by their Fathers the most precious relict of their ruined Fortunes, as at their Ruffs and Collar-bands.

Now, against this outrageous Folly (the sure prognostic of a ruined People) the dearest Charity requires us to oppose all our spiritual endeavours, before we go on upon the great Duty to which we are summoned in my text.

II. And this brings me to the second point I proposed to consider, *Our Mission to the Gentiles*. And here, in entering on the subject, it may not be unuseful to observe the advantages which *Popery* hath over the *Reformed*, in training up their Labourers to this Harvest. For we should be unjust to ROME not to acknowledge their *zeal* to be equal to that of other Churches, in displaying the Christian Banner throughout the habitable world.

To see their advantages in a true light, we should reflect upon the proper qualifications of one of these *Soldiers of Christ*—What he is disposed to do, and what he is ready to suffer, in this religious warfare, amongst *Heathens*, whether civilized or barbarous—He must have an
ardent

ardent zeal and unwearied diligence; Appetites subdued to all the distresses of want, and a Mind superior to all the terrors of death.

Now, these qualities and habits, their several *Orders of Religious*, from whence their Missionaries are taken, very early labour to inculcate. One quality is more deeply implanted by *this* Order, another by *that*; and the most necessary and essential are formed in *all*: thus every monastic Institution kindles and keeps alive that exalted charity, a Self-sacrifice for the salvation of souls.

The JESUITES subdue the Will by the severe discipline of blind Obedience;—to stand wherever they are placed, and to run wherever they are bid. The CARTHUSIANS subdue the Appetites by a tedious course of bodily labours and mortifying abstinences: and the Order called THE CONGREGATION OF ST. PAUL, subdues the whole man: For, in a sense as peculiar to them as to their holy Patron, they *die daily*; the observance of their whole rule consisting in one continued meditation on that *King of Terrors*.

Nor is this all. The several *Orders*, like Workmen who travel separately on the various
parts

parts of the same Machine, each of them to be sent to the Master-Artist to be put into its destined place, where, by a proper combination, all are fitted for their peculiar use; the *Orders*, I say, send their Subjects, thus prepared, to the *College DE PROPAGANDA FIDE*, to receive their last finishing, and first motion, by instruction in the Languages, the Manners and the Customs of the barbarous Nations, to whose conversion they are appointed and addressed. And indeed without so long and regular a preparation, it is not in Nature, but in Grace only, for any man chearfully, and, at the same time, soberly to undergo all the accumulated distresses, ever ready to overwhelm a faithful Missionary.

For want of these advantages, a Protestant Society, like ours, hath been too frequently obliged to take up with subjects from amongst men of ruined fortunes; such, whose impotency of mind have shewn them to be unable to bear either Poverty or Riches.—Or else from amongst warm-headed Zealots, totally unfit for every sober and important work.

And, indeed, when we consider the greatness of our wants in this kind, we should be tempted to wish for a COLLEGE, destined for
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the supplial of a sufficient number of able Missionaries in constant succession, brought up, from their early youth, in such a discipline as may be judged best fitted for such a service. And here it may not be impertinent to observe, that should the Governors of that famous UNIVERSITY, to which a munificent Benefactor hath bequeathed a large estate for the erection of a NEW COLLEGE, be at a loss to execute his intention in such a manner as may give new vigour to the decayed Spirit of Learning and Religion, they may find in a COLLEGE DE PROPAGANDA FIDE an establishment which would interfere with no other, and would give additional sanctity to them all.

Having premised thus much, I come to what I proposed to consider, *Our Mission to the Gentiles*; for we must, in obedience to the Command, *Prophecy AGAIN before many Peoples and Nations*;—to Barbarians *bond and free*. These latter, the Aborigines of the Country, Savages without Law or Religion, are the principal Objects of our Charity. Their *temporal*, as well as *spiritual*, condition calls loudly for our assistance; and more especially, as *civilizing*

lizing will be found a necessary step to *conversion*.

The benevolent Spirit of Antiquity, which set their Heroes and Law-givers on reforming the barbarous manners of their savage Neighbours, and communicating to them the blessings of CIVIL-LIFE, as divine as it appears, hath been yet outdone in the Charity of these later times, which sends Missionaries amongst the wild inhabitants of the new World, with the greater blessing of the Gospel. But the constant ill success of this glorious undertaking, hath been long matter of grief to all good men. Something therefore must needs be much amiss to defeat a purpose which Grace and Nature conspire to advance. And, if we enquire carefully into it, we shall find it to be this, *preaching to savage and brutal Men*. For the GOSPEL, plain and simple as it is; and fitted in its nature for what it was designed to effect, requires an intellect above that of a Savage to apprehend. Nor is it at all to the dishonour of our holy Faith, that such men must be taught a previous Lesson, and first of all instructed in the *emollient arts of life*. And it is not one of the least benefits of SOCIETY that, at the time

it teaches us to improve every bodily accommodation, it enlarges and enlightens the faculties of the mind, by the exercise which the mind undergoes in improving those accommodations.

For want of this preparation, it hath commonly happened, that when, by the indefatigable labour of the Missionary, numbers of these Savages have been baptized into the Faith, such Converts have never long preserved, nor were they able to propagate amongst their Tribes, the *Christianity* they had been taught; but successive Missions have found that the work was ever to begin anew.

From whence we conclude, that they set out at the wrong end; for, to make the Gospel *understood*, much more to propagate and perpetuate it, these Barbarians should have been first taught the *civil arts of life*. And, indeed, to civilize a savage People is, in itself, a work of such exalted charity, that to find it neglected, when a further and far nobler end than the *arts of life* may be procured by it, is matter of infinite astonishment.

∴ We justly censure the Popish Missionaries for their ill-directed zeal in propagating a *Counterfeit Gospel*, for pure and genuine Christianity

Christianity. But then we must be so fair to confess that, in the preparatory part of their Mission, their conduct and address has been so humane and rational, as to be well worthy of our imitation. Nor need this give scandal to any good Protestant. Our great Master himself hath recommended to the *Children of light* the Example of the *Children of this World*, because, says he, *these are wiser in their generation*; that is, they are more skilful than the *Children of light* in adapting MEANS to ENDS.

This learned audience easily understands that, by the *Children of this World*, I mean the JESUITES: they are emphatically so. Now these men have, both in South and North America, successfully practised the method I here presume to recommend: which is, first of all, to CIVILIZE the subjects of our Mission. The steps they took to effect this great purpose were no less judicious than the project itself was noble and benevolent. They began with teaching the Savages the Art of AGRICULTURE; of all the civil arts, the most essential, as it soonest reduces men from a roving wandering life into settled habitations, the first entrance into the Social State. The Pro-

vinces of *Paraguay* and the Island of *Califernia* do, for this blessing, proclaim them the Benefactors of Mankind. And had they but taught the eternal Gospel in its *purity*, at the time they taught the transitory arts of life in their *integrity*, they would have deserved all the praise, and much of the Power they there aspired to.

But in all this affair, the awful Justice of Providence on the Instruments, is no less conspicuous than his Blessing on the Work; which, when considered together, will afford an useful Lesson to Mankind.

THIS SOCIETY OF JESUS, as it is too well known, had, from their very first establishment, in direct opposition to the professed end of their institution, and in defiance of the sacred name they had assumed, immersed themselves in the worst part of civil intrigues; and in so flagitious a manner, that there is hardly a Court in Christendom, (into most of which they had insinuated themselves) where they have not left manifest traces of their Machiavelian Politics, in seditions and assassinations, sanctified and supported on the two main pillars of their system, *relaxed Morals* and *Papal Omnipotency*.

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At length, after rioting in these disorders for a century and an half, they conceived, either out of humanity or avarice, the noble project of civilizing the inland Inhabitants of South America; whom, the Spaniards and Portuguese on the east and west, had, by their diabolic treatment, rendered so outrageous against their Persecutors, that the fiercest beasts of prey were a more desirable neighbourhood.

In this condition the Missionary Jesuites found these persecuted Indians: and, for the ease and safety (as they pretended) of the Christian Colonies on each side, they sat upon the desperate project of taming them to humanity: which at length indeed, they effected; though with infinite labour and prodigious slaughter of the brethren of the Order.

However, the attempt succeeded: and the Jesuites, out of these wild and rabid tribes, founded so equal and powerful a republic, as by their virtues to disgrace the neighbouring Colonies, and by their Policy to give umbrage to the two Catholic Monarchs, to whom those Colonies belong.

For the FATHERS, now Fathers indeed, and worthy of their name, the *Fathers of a People,*

People, seeing the morals of the surrounding Colonies incurably corrupt, pretended they could find no other possible means of securing the infant virtue of their new establishments, from the contagion of Spanish and Portuguese manners, than by a total exclusion of all commerce and communication between them.

This served for a reason to the two Monarchs (whose sovereignty over Paraguay the Fathers acknowledged) to take to themselves the fruits of that Sovereignty, now become a morsel delicious enough to excite a regal appetite.

They therefore entered into a kind of partition-Treaty to share Paraguay between them; a Treaty which is likely to end in the ruin of this long envied and detested Order. Indignant Providence seeming to have decreed, as a lesson to mankind, that while, for the sake of Humanity, this glorious work should be preserved, that yet for the sake of divine Justice, these unworthy instruments, who with impunity had so long wantoned in civil mischief, and confounded and insulted all things sacred and prophane, should at length fall by their first and only virtuous purpose.

But we, who have God and the Monarch on our side, have nothing of this dreadful Catastrophe to fear. On the contrary, we have
every

every thing to encourage us in this arduous task ; which is now rendered more promising and easy, by the large dominions lately acceded to the British empire in America : Our entrance into the heart of these barbarous Nations being now no longer interrupted and traversed by the frauds, the false insinuations, and the malicious Tales of our European Rivals.

The *spiritual* benefits arising from the labour of *civilizing* are many and substantial. As the matter stands at present with us, busied only in our Gospel-Mission, the Savages observing in us (and they have sense enough to observe, that the Europeans keep many things from them, which it would be useful to them to know) the Savages, I say, observing in us a total disregard of their temporal interests, will with difficulty be brought to think, the other matters, pressed upon them, of much importance, or their Teachers greatly in earnest. But when they have been first of all so sensibly obliged, as, by our means, to be redeemed from the miseries of a brutal life, and set at ease by the *security* and *accommodations* of Society, they will naturally give a grateful and serious attention to their Benefactors, instructing them in sublimer *Truths*, and directing them

them to still more substantial *happiness*. In a word, of mortal enemies, ever addressed to ravage and desolate the extremities of our Colonies, we shall make them our cordial Friends, ready to embrace a Peace, not forced upon them by the terror of our arms, or feigned with the allurements of treacherous Presents, but immoveably established by gratitude and love, and further supported by the mutual advantages of HONEST COMMERCE.

But alas! We are yet far from this glorious Term of our labours. The hindrances have been many — Partly from the *qualities* of the Missionaries, and in part from the *rapacious pursuits* of our Colonists.

Of the Missionaries, some have been overheated with that Fanaticism which disposes men to an utter contempt of *worldly things*; So that, instead of teaching the Savages the benefits of Social life, and recommending civil manners to their roving Tribes, they are much rather inclined to throw aside their *own*, and accommodate themselves with the dried skins and parched Corn of the Natives. Others of a cooler turn and lower form of Superstition, took it into their heads, that the *Vices* of improved life (as they may be now gathered
ed,

ed, full-blown, amongst the Colonists) would more indispose the Americans to the *precepts* of the Gospel, than their present state of brutality can incapacitate them from apprehending the *doctrines* of it: and therefore, on the whole, have thought it best to keep their Converts shut out from the advantages of so dangerous a Society.

But, without question, the persevering in this fatal neglect, is chiefly owing to the false and inhumane Policy of the Colonists. A policy common to them all, which makes them despise and set at nought even the horrors of a *Savage War*, for the sake of an unequal Traffic between the *improved* and *unimproved* gifts of all-bounteous Nature.

From the *Free Savages* I now come (the last point I propose to consider) to the *Savages in bonds*.

By these I mean the vast Multitudes yearly stolen from the Opposite Continent, and sacrificed by the Colonists to their great Idol, the GOD OF GAIN. But what then, say these sincere Worshippers of Mammon, they are our own Property, which we offer up. Gracious God! to talk (as in herds of Cattle) of Pro-
d perty.

perty in rational Creatures ! Creatures endowed with all our Faculties, possessing all our qualities but that of colour ; our BRETHREN both by Nature and Grace, shocks all the feelings of humanity, and the dictates of common sense. But, alas ! what is there in the infinite *abuses* of Society which does not shock them ! Yet nothing is more certain in itself, and apparent to all, than that the infamous traffic for Slaves, directly infringes both divine and human Law. *Nature* created Man, free : and *Grace* invites him to assert his freedom.

In excuse of this violation, it hath been pretended, That though, indeed, these miserable Outcasts of humanity be torn from their homes and native Country by fraud and violence, yet they thereby became the happier, and their condition the more eligible. But who are You, who pretend to judge of another Man's *happiness* ? that State, which each man, under the guidance of his Maker, forms for himself ; and not one Man for another. To know what constitutes mine or your Happiness, is the sole prerogative of Him who created us, and cast us in so various and different Moulds. Did your Slaves ever complain

plain to you of their *unhappiness* amidst their native woods and desarts? or, rather, let me ask, did they ever cease complaining of their condition under you their Lordly Masters? where they see, indeed, the accommodations of Civil life, but see them all pass to others, themselves unbenefitted by them. Be so gracious then, ye petty tyrants over human freedom, to let your Slaves judge for themselves, what it is which makes their own *happiness*. And then see whether they do not place it in the *Return* to their own Country, rather than in the contemplation of your grandeur, of which, their misery makes so large a part. A *Return* so passionately longed for, that despairing of happiness *here*, that is, of escaping the Chains of their Cruel Task-masters, they console themselves with feigning it to be the gracious reward of Heaven in their *future State*; which I do not find their haughty Masters have as yet concerned themselves to invade. The less hardy indeed wait for this felicity till overwearied Nature sets them free; but the more resolved have recourse even to self-violence, to force a speedier passage.

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But it will be still urged, that though what is called human *happiness* be of so fantastic a nature, that each man's imagination creates it for himself, yet human *misery* is more substantial and uniform throughout all the tribes of Mankind. Now, from the worst of human Miseries the savage Africans, by these forced emigrations, are entirely secured, such as the being perpetually hunted down like beasts of prey or profit, by their more savage and powerful Neighbours. — In truth, a blessed change! — from being *hunted* to being *caught*. But who are they that have set on foot this general HUNTING. Are they not these very civilized violaters of humanity, themselves? who tempt the weak appetites, and provoke the wild passions of the fiercer Savages to prey upon the rest. However, in favour of an *established* enormity, it is fit that nothing that can be said should be omitted. Something, it must be owned, may be alledged, (indeed not much) that the TRADING IN MEN is very ancient. It was the staple Commodity of the most early times; for, as the Poet says,

Proud Nimrod first the bloody chase began,
A mighty Hunter, and his prey was MAN.

Now

Now, to bring this matter home to ourselves. We of this Corporation, by the ceaseless change and alienation of Property, are become the innocent partakers of the fruits of this iniquitous trafik. We have had bequeathed unto us, in trust for the Propagation of the Gospel, by a very worthy Benefactor, *a Plantation stocked with Slaves*. A Legacy, perhaps, intended as a kind of compensation for these violations of the Laws of nature and humanity. And, if so, I am very certain it will fully answer the pious intention of the Donor. God, out of this *Evil*, having (according to the gracious way of his Providence) made us the honoured Instruments of producing *Good*.

The *cruelty* of certain Planters, with respect to the temporal accommodations of these poor Wretches, and the *irreligious negligence* with regard to their spiritual, is become a general Scandal.

Now this singular Legacy will enable us to redress both the inhumanity and impiety of their conduct, within the limits of our own property. But this is the least part of our advantages. What is of infinite more importance is the *EXAMPLE* we shall be able to hold
out

out to the Colonies at large, sufficient to invite or shame all tyrannous Masters to a more compassionate treatment of their fellow-creatures and brethren.

It would be impiety to suspect that the Society will not persevere in making this use of so fortunate a circumstance, as their *duty* more particularly exacts it, and as their *means* of all kinds enable them to do it most effectually.

To conclude, you see, my brethren, how faithfully this incorporated Society have hitherto laboured to discharge their Trust.

I have ventured to hint at what appears to me the *best means* of perfecting our Work ; and have set before you, though far unable to do it to advantage, the encouragements we have to prosecute those *means*, in the performance of this indispensable duty—to *Prophecy AGAIN before many Peoples, and Nations, and Tongues, and Kings.*

P. S.

Since the printing this, a pamphlet has been published, intituled, *A Brief Narrative of the Indian Charity-School in Connecticut, New England*; in which is a *Letter from the Indians of Onoboque* to the Directors of this Charity, curious enough, on many accounts, to be here transcribed.

Lake Usage, July 31, 1765.

BRETHREN,

WE were informed by our Messenger that we sent to you last Spring, (*Gwedelbes*, or *Peter Agwirondongwas*) that you would not only assist us by sending us Ministers to teach us Christianity, but also that you would assist us in setting up Husbandry, by sending a Number of white People to live with us; who, when come, should build us Mills, teach us Husbandry, and furnish us with Tools for Husbandry, &c.

We greatly rejoiced at hearing of it, and expected them this Spring, but are disappointed; at which we are very sorry: But we hope that we may yet receive them, and should much rejoice in it, should you send them to us.

We

We would have you understand, Brethren, that we have no Thoughts of selling our Land to any that come to live among us. For if we should sell a little Land to any, by and by they would want to buy a little more, and so our Land would go by Inches, till we should have none to live upon.—Yet as those that come to instruct us must live, we have no Objections against their improving as much Land as they please; yet the Land shall remain ours.

We have, Brethren, never petitioned to you yet for any to assist us, but only those that come with God's News (*i.e.* the Gospel;) yet, as you have offered to assist us likewise in teaching us Husbandry, we greatly rejoice in it, and think that they should go together, the one as well as the other, and that we want Instruction in both. Brethren, we send our kindest Love to you, and remain your Brethren,

Isaac Dakaynensere.

Adam Waconwanoron.

An ABSTRACT of the

CHARTER,

and of the Proceedings of the SOCIETY
for the Propagation of the Gospel in
Foreign Parts, from the 15th Day of
February, 1765, to the 21st Day of
February, 1766.

KING *William III. of Glorious Memory,*
was graciously pleased, on the 16th of
June, 1701, to erect and settle a Corpo-
ration with a perpetual Succession, by the Name of
THE SOCIETY FOR THE PROPAGATION OF
THE GOSPEL IN FOREIGN PARTS; *for the*
receiving, Managing, and Disposing of the Cha-
ry of such Persons as would be induced to extend
their Charity towards the Maintenance of a
learned and an Orthodox Clergy, and the
making such other Provision as might be necessary
for the Propagation of the Gospel in Foreign
Parts, upon Information, that in many of our
Plantations, Colonies, and Factories beyond the Seas,
Provision for Ministers was mean, and many
of our said Plantations, Colonies, and Fac-
tries, were wholly unprovided of a Maintenance
for Ministers, and the publick Worship of God;
and that, for lack of Support and Maintenance
A of

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 other Lords, and eminent Persons in the State, with a Power to elect such others to be Members of the Corporation as they, or the major Part of them, should think beneficial to their charitable Designs and they immediately applied themselves with great Zeal and Alacrity to the good Work and after adjusting Preliminaries in the Choice of Officers, and settling standing Orders and Rules for their more regular Proceeding, they subscribed every one of them according to the several Ranks and Dispositions, an annual Sum to be paid to their Treasurer, for the general Uses of the Society; and chose new Members and gave out Deputations according to the Powers in the Charter, to receive and collect the Donations of all charitable and well-disposed Persons towards this most pious Design: And thro' an especial Blessing, *this Work of the Lord hath hitherto prospered in their Hands.* More than One Hundred and Thirty Thousand of our own People, Infants and Adults, and many Thousands of *Indians* and *Negroes*, have been instructed and baptized into the true Faith of our Lord Jesus Christ; and more than One Hundred

Hundred and Fifty Thousand Volumes of Bibles and Common Prayer Books, with other Books of Devotion and Instruction, together with an innumerable Quantity of pious small Tracts, have been dispersed in Foreign Parts; and there is now a very hopeful and improving Appearance of Religion in the public Worship of God, according to the Liturgy of the Church of *England*, in a great Number of Churches in our Plantations in *America*, by the Means, and thro' the Procurement, of this Corporation.

The Charter directs the Society to 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: This is punctually done, and the Society annually make public an Abstract of them and their Proceedings. Therefore the Society now, in the first Place, acknowledge the Receipt, and return their most hearty Thanks for the particular Benefactions of the Year 1765, viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To Mrs. <i>Luson</i> , by the Rev. Mr. <i>Asburst</i> } <i>Allen</i> , of <i>Blundeston</i> , <i>Suffolk</i> — }	0	10	6
To Collection, by ditto —	2	1	8½
To Mrs. <i>Parker</i> , of <i>Bow-Lane</i> , —	1	1	0
To Mrs. <i>Rachel Kelsey</i> , <i>Cannon Street</i> ,	1	1	0
To Mrs. <i>Watson</i> , <i>New Norfolk Street</i> ,	1	1	0

To

To Mrs. <i>Marg. Floyer</i> , of <i>Dorchester</i> , by } Mr. <i>Campbell</i> , — — — }	5	0	0
To Lady <i>Curzon</i> , by the Rev. Dr. <i>Mather</i> ,	5	5	0
For the Legacy of Mrs. <i>Eliz. Wriggles-</i> <i>worth</i> , by Mr. <i>Hezekiah Wrigglesworth</i> , } Executor, — — — }	20	0	0
To a Person unknown, by Mr. <i>Nath.</i> <i>Woodrooffe</i> , — — — }	50	0	0
To a Person unknown, by ditto, —	2	2	0
To the Rev. Dr. <i>Neden</i> , —	10	0	0
To the Rev. Mr. <i>Harvey</i> , of <i>Lawshall</i> , } <i>Suffolk</i> , — — — }	2	2	0
For the Legacy of Mr. <i>John Benson</i> , of } <i>Ledsham</i> , by the Rev. Mr. <i>Thomas Ben-</i> <i>tham</i> and Mr. <i>Charles Barnard</i> , Executors, }	50	0	0
To a Person unknown, by Miss <i>Land</i> , —	1	1	0
For the Legacy of Mrs. <i>Eliz. Herris</i> , by } <i>Ralph Congreve</i> , Esq; and Mr. <i>Richard</i> <i>Bond</i> , Executors, — — — }	100	0	0
To a Lady unknown, by his Grace the } Lord Archbishop of <i>Canterbury</i> , — — }	5	8	0
To Miss <i>Cordelia Bright</i> , her Subscription } to <i>Christmas</i> , 1764, — — — }	3	3	0
To Mrs. <i>Eliz. Torriano</i> , her Subscription } to <i>Christmas</i> , 1764, — — — }	5	5	0
To Mrs. <i>Barker</i> , sen. of <i>Lyndon</i> , by the } Vicar of <i>Empingham</i> , <i>Rutlandshire</i> , — }	1	1	0
To Mrs. <i>Cath. Antrobus</i> , by ditto, —	0	10	6
To Mrs. <i>Sarah Barker</i> , by ditto, —	0	10	6
To Mrs. <i>Eliz. Barker</i> , by ditto, —	0	10	6
To Mrs. <i>Ann Barker</i> , by ditto, —	0	10	6

*The five last Benefactions are directed, by the Benefactors,
to the particular Purpose of Converting the Indians.*

For

Proceedings of the Society.

5

For a further Part of Mr. <i>Henderson's</i> Legacy, received of Mr. <i>Sylvanus Grove</i> , by Mr. <i>Tyler</i> , ————	262	0	0
To Mrs. <i>Eliz. Hammer</i> , of <i>Iscoyd, Flintshire</i> , by Mr. <i>Hetherington</i> , ————	5	5	0
To <i>Charles Jennens, Esq;</i> of <i>Gopsal, Leicestershire</i> , by ditto, ————	21	0	0
To a Lady unknown, by the Rev. Dr. <i>Loyd</i> , Dean of <i>Norwich</i> , ————	100	0	0
To Mrs. <i>Vaughan</i> , of <i>Hackney</i> , ————	1	1	0
To the Rev. the Dean of <i>York</i> , and his Friends, ————	34	18	0
To Mrs. <i>Pearce</i> , by Mr. <i>Cotton</i> , ————	2	2	0
To Mrs. <i>Cath. Kelsey</i> , by ditto, ————	1	1	0
To Mrs. <i>Elwes</i> , of <i>Chiswick</i> , by Mr. <i>Walter Dicker</i> , ————	100	0	0
To Mrs. <i>Tyrrell</i> , of <i>Ormond Street</i> , by the Rev. Dr. <i>Plumptre</i> , ————	10	0	0
To a Gentleman unknown, by the Rev. Mr. <i>Landon</i> , ————	30	0	0
To Mrs. <i>Fowler</i> , by Mrs. <i>Lane</i> , ————	10	10	0
To Mrs. <i>Vie</i> , of <i>Clifton</i> near <i>Bristol</i> , her Subscription to <i>Christmas, 1765</i> , ————	5	5	0
To a <i>London</i> Clergyman, by the Rev. Mr. <i>Broughton</i> , ————	2	12	6
To Mrs. <i>Ann Maynard</i> , by <i>Henry Hoare</i> and Co. ————	10	10	0
For the Legacy of the Rev. Dr. <i>Duncombe Bristowe</i> , by Mr. <i>Pitt</i> ; one half towards the Support of <i>American Bishops</i> , and the other half for the Instruction of the <i>Negroes</i> , ————	120	0	0

To

To Mrs. <i>Susan Mathew</i> , by Mr. <i>Gregson</i> ,	1	1	0
To <i>W. B.</i> ——— ———	30	0	0
To <i>Roger Pratt</i> , Esq; of <i>Riston</i> in <i>Nor-</i> <i>folk</i> , by the Rev. Dr. <i>Stedman</i> , ——— }	10	10	0
To Mrs. <i>Rebecca Broomley</i> , ———	3	0	0
To a Gentlewoman unknown, by the Rev. Dr. <i>Hallifax</i> , ——— }	1	1	0
To a Gentlewoman unknown, by the Rev. Dr. <i>Tew</i> , ——— }	1	1	0
To the Rev. Dr. <i>Sharp</i> , Archdeacon of <i>Northumberland</i> , ——— }	1	1	0
To a Gentleman of <i>Lowth</i> in <i>Lincoln-</i> <i>shire</i> , by his Friend in <i>London</i> , ——— }	2	2	0
To a Lady unknown, by Mr. <i>Bond</i> ,	5	5	0
To a Clergyman in the East of <i>Suffex</i> , by the Rev. Mr. <i>Wilson</i> , ——— }	1	1	0
To the Rev. Dr. <i>Tottie</i> , Archdeacon of <i>Worcester</i> , a Collection from <i>Dodderhill</i> , <i>Worcestershire</i> , ——— }	1	3	9
To ditto, a Collection from <i>Broadway</i> , <i>Worcestershire</i> , ——— }	0	4	1
To Mrs. <i>Elwes</i> of <i>Chiswick</i> , by Mr. <i>Wal-</i> <i>ter Dicker</i> , ——— }	100	0	0
To the Rev. Mr. <i>Fenwicke</i> , of <i>Hallaton</i> near <i>Harborough</i> , ——— }	2	0	0
To Mrs. <i>Bewicke</i> , by ditto, ———	3	0	0
To Mrs. <i>Carte</i> , by ditto, ———	1	1	0
To Mrs. <i>Pegge</i> , by ditto, ———	0	10	6
For the Legacy of the Rev. Dr. <i>Newcombe</i> , Dean of <i>Rocheſter</i> , by the Rev. Mr. <i>Beadon</i> , one of the Executors, ——— }	100	0	0
To <i>A. C. C.</i> ——— ———	7	7	0
			To

To Mr. <i>Thomas Hughes</i> , ———	1	1	0
For the Legacy of the Rev. Mr. <i>Rich. Garnett</i> , Rector of <i>Middleton Cheney</i> , <i>Northamptonshire</i> , by Mr. <i>James Miller</i> , the only acting Executor, ———	200	0	0
To <i>Humphry Fitzherbert</i> , of <i>Bristol</i> , Esq; by the Rev. Dr. <i>Tucker</i> , Dean of <i>Gloucester</i> , ———	2	2	0
To Mrs. <i>Toogood</i> , of <i>Bristol</i> , by ditto, .	1	1	0
To a Person unknown, by the Rev. Mr. <i>Archdeacon Head</i> , ———	2	2	0
For the Legacy of <i>Eliz. Woodrooffe</i> , by Mr. <i>Woodrooffe</i> , one of her Executors, ———	40	0	0
To Lady <i>Curzon</i> , by the Rev. Dr. <i>Mather</i> ,	5	5	0
To the Hon. Mrs. <i>Shirley</i> , ———	5	5	0
To a Member of the Society, ———	3	3	0
To the Hon. Mrs. <i>George Talbot</i> , being her annual Subscription, ———	5	5	0
To the Rev. Dr. <i>Knail</i> , Vicar of <i>Carisbrook</i> ,	1	1	0
To Sir <i>John Oglander</i> , Bart. by ditto,	1	1	0
To Bart. Esq. <i>Leigh</i> , by ditto, ———	1	1	0
To <i>David Urrey</i> , Esq; by ditto, ———	1	1	0
To the Rev. Mr. <i>Gother</i> , Rector of <i>Brook</i> , by ditto, ———	1	1	0
To the Rev. Mr. <i>Troughear Holmes</i> , by ditto,	1	1	0
To <i>Pope Blackford</i> , Esq; by ditto, ———	1	1	0
To the Rev. Dr. <i>Walker</i> , Rector of <i>Mote-</i> <i>ston</i> , by ditto, ———	1	1	0
To the Rev. Mr. <i>Culm</i> , Rector of <i>Fresh-</i> <i>water</i> , by ditto, ———	1	1	0
To the Rev. Mr. <i>Walton</i> , Rector of <i>Brix-</i> <i>ton</i> , by ditto, ———	1	1	0

To

To Mr. <i>Clarke</i> , of <i>Newport</i> , by the Rev. } Dr. <i>Knail</i> , Vicar of <i>Carisbrook</i> ,	0	10	6
To <i>Robert Worsley</i> , Esq; by ditto,	0	10	6
To <i>William White</i> , Esq; by ditto,	0	10	6
To Mr. <i>Leigh</i> , of <i>Thorleigh</i> , by ditto,	0	10	6
To the Rev. Mr. <i>Oglander</i> , by ditto,	1	1	0
To Lady <i>Ann Shadwell</i> , ——— ———	1	11	6
To a Person desiring to be unknown, by } the Rev. Mr. <i>Taylor</i> , Minister of <i>Clif-</i> } <i>ton</i> , near <i>Bristol</i> , ——— ———	5	5	0
To the Rev. Mr. <i>Martian Fearer</i> , —	1	1	0

These Benefactions, together with Twenty-three Pounds, Two Shillings, paid at Entrance of new Members, amounting to the Sum of One Thousand Five Hundred and Seven Pounds, Fifteen Shillings and Six Pence Half-penny, are all the Benefactions to the Society in the Year 1765; all which, and a much larger Sum, amounting in the Whole to the Sum of Four Thousand Seven Hundred and Eighty Pounds, Five Shillings and Three Pence, has been expended in Salaries, and other incidental Charges, and for Books sent by the Society to *North America*.

The Names of the Society's Missionaries, together with those of the Society's Catechists and School-masters, with their respective Salaries, are as follow :

Newfoundland.

Annual
Salaries.

Mr. Langman, Missionary at St. John's	} £	50
Town, — — — — —		
Mr. Balfour, Missionary at Trinity Bay,		50

Nova Scotia.

Mr. Wood, Missionary at Annapolis Royal,	} 70	
and Grandville, — — — — —		
Mr. Wilkie, School-master at Annapolis,		10
Mr. Morrison, School-master at Grandville,		10
Mr. Breynton, Missionary at Halifax, —		70
Mr. Moreau, Missionary to the French at	} 70	
Lunenburg, — — — — —		
Mr. Bailly, School-master to the French	} 15	
at Lunenburg; — — — — —		
Mr. — — — — — Missionary at Lunenburg;		70
Mr. Neuman, Assistant School-master at	} 10	
Lunenburg, — — — — —		
Mr. Joseph Bennet, Missionary at Horton,	} 70	
Windsor, Newport, and Cornwallis,		
Mr. — — — — — School-master for Horton and	} 10	
Cornwallis, — — — — —		
Mr. — — — — — School-master for Windsor and	} 10	
Newport, — — — — —		

New England.

Province of New Hampshire.

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|----|---|---|---|---|------|
| 14 | Mr <i>Arthur Browne</i> , Missionary at <i>Portsmouth</i> , | — | — | — | } 60 |
| | ———— for officiating at <i>Kittery</i> , | — | — | — | |

Province of Massachusetts Bay.

- | | | | | | |
|----|--|---|---|---|------|
| 15 | Mr. <i>Bailey</i> , Itinerant Missionary on the Eastern Frontiers, | — | — | — | } 50 |
| 16 | Mr. <i>Wiswall</i> , Missionary at <i>Falmouth</i> in <i>Casco Bay</i> , | — | — | — | |
| 17 | Mr. <i>Bass</i> , Missionary at <i>Newbury</i> , | — | — | — | 50 |
| 18 | Mr. <i>Weeks</i> , Missionary at <i>Marblehead</i> , | — | — | — | 50 |
| 19 | Mr. <i>Macgilchrist</i> , Missionary at <i>Salem</i> , | — | — | — | 50 |
| 20 | Mr. ———— Missionary at <i>Cambridge</i> , | — | — | — | 50 |
| 21 | Mr. <i>Winslow</i> , Missionary at <i>Braintree</i> , | — | — | — | 60 |
| 22 | Mr. <i>Ebenezer Thompson</i> , Missionary at <i>Scituate</i> , | — | — | — | } 50 |
| | ———— | — | — | — | |

Colony of Rhode Island.

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|----|--|---|---|---|------|
| 23 | Mr. <i>Marmaduke Browne</i> , Missionary at <i>Newport</i> , | — | — | — | } 50 |
| 24 | Mr. <i>Fayerweather</i> , Missionary at <i>Narraganset</i> , | — | — | — | |
| 25 | Mr. <i>Usher</i> , Missionary at <i>Bristol</i> , | — | — | — | 60 |
| 26 | Mr. <i>John Graves</i> , Missionary at <i>Providence</i> , | — | — | — | } 50 |
| | ———— for officiating at <i>Warwick</i> , | — | — | — | |
| 27 | Mr. <i>Taylor</i> , School-master at <i>Providence</i> , | — | — | — | 10 |

Colony of Connecticut.

28	Dr. Johnson, Missionary at Stratford,	50
29	Mr. Newton, Missionary at Ripton, —	30
30	Mr. Lamson, Missionary at Fairfield, —	50
31	Mr. Dibblee, Missionary at Stamford, —	50
32	Mr. Mathew Graves, Missionary at New London, — — —	60
33	Mr. Beach, Missionary at Newtown and Reading, — — —	50
34	Mr. Palmer, Missionary at New Haven and West Haven, — — —	50
35	Mr. Gibbs, Missionary at Simsbury, —	30
36	Mr. Viets, Assistant to Mr. Gibbs, —	20
37	Mr. Mansfield, Missionary at Derby and Oxford, — — —	40
38	Mr. Leaming, Missionary at Norwalk,	50
39	Mr. Davies, Missionary at New Milford, Woodbury, Kent, and New Fairfield, —	30
40	Mr. ——— Missionary at Litchfield, Corn- wall, Sharon, and Great Barrington,	30
41	Mr. Scovil, Missionary at Waterbury, Westbury, Northbury, and New Cam- bridge, — — —	30
42	Mr. Peters, Missionary at Hebron, —	30
43	Mr. Andrews, Missionary at Wallingford, Cheshire, Meridan, and North Haven,	20
44	Mr. Beardsley, Missionary at Groton,	30

New York.

45	Mr. Samuel Seabury, Missionary at Ja- maica Town on Long Island, — — —	50
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46	Mr.	Missionary at Hempstead on	
		Long Island,	50
47	Mr. Avery,	Missionary at Rye,	40
48	Mr. Wetmore,	School-master at Rye,	10
49	Mr. Charlton,	Missionary at Staten	
		Island,	50
50	Mr. Egberts,	School-master at Staten	
		Island,	15
51	Mr.	Missionary at East and West	
		Chester,	40
5	Mr. Nataniel Seabury,	School-master	
		at West Chester,	10
53	Mr. Munro,	Missionary at Philipsburg,	30
54	Mr. Houdin,	Missionary at New Ro-	
		chelle,	50
55	Mr. Thomas Brown,	Missionary at Al-	
		bany, and to the Mohawk Indians,	50
56	Mr. Cornelius Bennet,	Catechist to the	
		Mohawk Indians,	40
57	Mr. Oël,	Assistant in instructing the	
		Indians,	10
58	Paulus, a Mohawk,	School-master to	
		the Indians,	7 10
59	Mr. Lyons,	Missionary at Brookhaven	
		on Long Island,	50
60	Mr.	Missionary at Newburgh,	30
61	Mr. Hildreth,	School-master at New	
		York,	15

New Jersey.

62	Dr. Chandler,	Missionary at Elizabeth	
		Town,	50

63	Mr. Mackean, Missionary at <i>Amboy</i> and <i>Woodbridge,</i> ———	} 50
64	Mr. Campbell, Missionary at <i>Burlington,</i>	60
65	Mr. Evans, Missionary at <i>Glocester</i> and <i>Waterford,</i> ———	} 40
66	Mr. Cooke, Missionary in <i>Monmouth County,</i>	60
67	Mr. Isaac Browne, Missionary at <i>Newark,</i>	50
68	Mr. Cutting, Missionary at <i>New Brunf-</i> <i>wick</i> and <i>Piscataqua,</i> ———	} 40
69	Mr. ——— School-master at <i>Second</i> <i>River,</i> ———	} 10
70	Mr. Morton, Itinerant Missionary on the North-West Frontier of <i>New Jersey,</i>	} 50
71	Mr. Reading, Missionary at <i>Trenton</i> and <i>Maidenhead,</i> ———	} 50

Pennsylvania.

72	Mr. Ross, Missionary at <i>Newcastle,</i> —	60
73	Mr. ——— Missionary at <i>Apoquinimink,</i>	60
74	Mr. Craig, Missionary at <i>Chester,</i> ———	60
75	Mr. Neill, Missionary at <i>Oxford,</i> —	60
76	Mr. Currie, Missionary at <i>Radnor,</i> —	60
77	Mr. Giles, Missionary at <i>Dover</i> and <i>Duck Creek,</i> ———	} 40
78	Mr. Wilson, Missionary at <i>Mispillion, St.</i> <i>Paul's</i> near <i>Maryland,</i> and <i>Cedar Creek,</i>	} 40
79	Mr. Barton, Itinerant Missionary in <i>Lan-</i> <i>caster,</i> ———	} 50
80	Mr. William Thomson, Itinerant Missiona- ry in the Counties of <i>York</i> and <i>Cum-</i> <i>berland,</i> ———	} 50
81	Mr. Murray, Missionary at <i>Reading,</i> —	30
		North

North Carolina.

82	Mr. <i>Moir</i> , Missionary,	—	50
83	Mr. <i>Earl</i> , Missionary at <i>St. Paul's Pa-</i>	}	50
	<i>rish, Chowan County,</i>		
84	Mr. <i>Stewart</i> , Missionary at <i>St. Thomas's,</i>	}	50
	<i>Bath Town,</i>		
85	Mr. <i>Reed</i> , Missionary in <i>Craven County,</i>		50
86	Mr. <i>Tomlinson</i> , School-master at <i>New-</i>	}	15
	<i>bern,</i>		
87	Mr. <i>Barnet</i> , Missionary at <i>Wilmington</i>	}	50
	and <i>Brunswick,</i>		

South Carolina.

88	Mr. <i>Garden</i> , Missionary at <i>St. Thomas's</i> ,	30
89	Mr. <i>Harrison</i> , Missionary at <i>St. James's</i> ,	} 30
	<i>Goose Creek</i> , — —	
90	Mr. <i>Baron</i> , Missionary at <i>St. Bartholo-</i>	} 30
	<i>mew's</i> , — —	

Georgia.

91	Mr. <i>Zouberbubler</i> , Missionary at <i>Savannah,</i>	50
92	Mr. <i>Frink</i> , Missionary at <i>Augusta,</i>	— 50

Bahama Islands.

93	Mr. <i>Carter</i> , Missionary,	—	60
94	Mr. School-master at <i>New Pro-</i>	}	10
	<i>vidence,</i>		
95	Mr. School-master at <i>Harbour</i>	}	10
	<i>Island,</i>		

Africa.

Africa.

- 96 Mr. *Philip Quaque*, Missionary, Cate-
chist, and School-master to the *Ne-* } 50
groes on the Gold Coast, — }

Total £ 3957 10 0

Barbadoes.

- 97 Mr. *Butcher*, School-master at *Codring-* } 100
ton College, — — }
- 98 Mr. *Davies*, Assistant in the School, }
and Catechist to the *Negroes*, — } 70
- 99 Mr. *Bowen*, for teaching Writing and }
Arithmetick, — — } 40

N. B. These Salaries are paid out of the Pro-
duce of the Plantation.

The Society allow Ten Pounds Worth of Books to each Mission for a Library, and Five Pounds Worth of pious small Tracts to every new Missionary, to be distributed among his Parishoners, and other Parcels of Books, as Occasion offers, and the Society find them wanting. And the Society have received the following Accounts of their pious Labours in the Year 1765.

Newfoundland.

By a Letter received from the Rev. Mr. *Lang-*
man, the Society's Missionary at *St John's*, dated
Nov. 9, 1765, it appears, that upon a Survey,
there

there were in *St. John's*, besides the Garrison, 136 Families, consisting of 1059 Souls; *viz.* *English*, Men, Women, and Children, 445; *Irish*, Men, Women, and Children, 614. The *Irish* are most of them Roman Catholics. In the Course of the last Year he married 13 Couple, baptized 34 Infants, buried 43 Corpses, and had about 25 Communicants.

The Rev. Mr. *Balfour*, the Society's Missionary at *Trinity Bay*, in his Letters dated Oct. 24, and Nov. 2, 1765, writes, that in the District of the *Bay* there are near 2000 Souls; but, in *Trinity Harbour* only 917, of whom 327 are Protestants, 410 Papists, and 180 Women and Children. Since his last Account, Nov. 5, 1764, he has baptized 29 Infants, married 9 Couple, buried 25 Corpses, and has 10 Communicants: 20 Children repeat their Catechism in the Church in the Summer Season; for in the Winter, Men, Women, and Children, retire into the Woods, and live in Hutts, except a few hardy Men, who are Store-keepers. Mr. *Balfour's* Parishoners, as a Proof of their Regard, have built him a convenient House, valued at 130*l.* *English Money*.

Nova Scotia:

In *March*, 1765, a Letter from *Jonathan Belcher*, Esq; President of the Council, dated *Halifax*, Nov. 12, 1764, was laid before the Board, in which he expresses his Sense of the Society's Attention to the Means proposed for advancing the

the Interests of Religion and Virtue, in the Appointment of School-masters in this Province, which he hopes may very soon attain the desired End. He represents, in the strongest Terms, Mr. *Breynton's* indefatigable Labours in the large and extensive Cure of the Town and Suburbs of *Hallifax*.

The Rev. Mr. *Wood*, the Society's Missionary at *Annapolis Royal* and *Granville*, in his Letter dated *April 1*, 1765, writes, that he has applied himself so closely to the Study of the *Mikmack* Language, that he has attempted to compose a Grammar, in which he has made great Progress; and that he pronounces the Language so well, that upon reading one of Mr. *Mallard's* Morning Prayers, the *Indians* understood him perfectly, and seemed to pray very devoutly. He adds, that Mr. *Wilkie*, the Society's School-master at *Annapolis*, behaves well in his Station.

The Rev. Mr. *Breynton*, the Society's Missionary at *Hallifax*, in his Letters dated *June 14* and *18*, 1765, observes, that a favourable Opportunity offers of making some Impressions on the Minds of the *Indians* in this Province, in Favour of the Protestant Religion, as the *French* Neutrals, or *Acadians*, are most of them removed; and thinks a young single Gentleman, who would learn their Language, and occasionally visit their Villages, and converse with them freely, would soon civilize them, and bring them over to our Church. In Consequence of

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this Representation, the Society, who are desirous, on all Occasions, as much as in them lies, to promote the Conversion of the *Indians*, have agreed to appoint an Itinerant Missionary to the *Indians* in *Nova Scotia*, when a proper Person can be procured.

The Society have received this Year three Letters from the Rev. Mr. *Moreau*, their Missionary to the *French* at *Lunenburg*, dated *June* 20, *Sept.* 29, 1764, and *Oct.* 8, 1765, in which he represents the Success of his Labours in bringing over the *Indian* Savages to our holy Religion, having baptized several of their Children. He says, they behave with great Decency in religious Ceremonies, expects they will soon become a Part of his Congregation, as almost all of them understand *French*; and promises to do all he can to keep up their good Dispositions. His *French* Congregation consists of 46 Families, in which are 151 Children under 15 Years of Age, and between 50 and 60 Communicants. There are no Papists, Heathens, or Infidels among them, nor any who walk disorderly. Besides the *French*, he has under his Care several *English* and *German* Families, who have always considered him as their Pastor. From *Lady Day* to *Michaelmas*, 1765, he baptized 19 Children, *German* and *French*, married 7 Couple, and buried 2 Children and 3 grown Persons.

The Rev. Mr. *Vincent*, the Society's Missionary at *Lunenburg*, in his Letter dated *May* 31, 1765, writes, that the *Germans* are very desirous

rous to introduce a *German* Minister, and have prepared some Timber towards erecting a Meeting-house: But as the young People in general seem averse to the Scheme, it is thought it will be dropt. By his *Notitia Parochialis* it appears, that from *Michaelmas*, 1764, to *Lady Day*, 1765, he baptized 29, had 6 Burials, and married 1 Couple: His Communicants at *Christmas* were 38, at *Easter* 107, and the last *Sunday* in *May* 127. The Society, having since received the News of Mr. *Vincent's* Death, are desirous to send a *German* Missionary to *Lunenburg*, in Consideration of the great Numbers daily expected there, both from *Philadelphia* and from *Germany*, provided one can be procured, who is likewise well qualified to officiate in the *English* Tongue, most of the old *German* Inhabitants now understanding *English* better than *German*.

The Rev. Mr. *Bennet*, the Society's Missionary at *Horton*, *Windsor*, *Newport*, and *Cornwallis*, in his Letter dated *June* 14, 1765, writes, that the Inhabitants of *King's County* are much more reconciled to our Mode of Worship; and could there be a Clergyman constantly resident in the several Townships, great Improvements might be made. Since his last, *Sept.* 18, 1764, he has baptized 27 Infants, and has 13 Persons, most of them Adults, preparing for Baptism. In the last twelve Months he has married 14 Couple, and has had but 6 Burials since he came into the Province, which he mentions as a Proof of the Healthiness of the Climate. The *Indians* in

King's County, he says, are few in Number, behave well, and if no Romish Priests be suffered to come among them, are not like to be troublesome any more. That he may be of greater Service to them, he intends to apply himself to the Study of the *French Language*.

New England.

The Rev. Mr. *Arthur Browne*, the Society's Missionary at *Portsmouth* in *New Hampshire*, in his Letter dated *Aug. 10, 1765*, complains, that in the 66th Year of his Age, and 38th since he entered into the Society's Service, he is obliged, for want of another Missionary in this Province, to travel through the Country, at the Solicitation of many People, to baptize their Children, and has, since his last Account, baptized at *Canterbury* 19, at *Boscawen* 6, at *Pembroke* 3, and at *Nottingham* 6, besides 29 in his own Parish. The Society, in Consideration of Mr. *Browne's* Age and Infirmities, and of the Prospect of Success in these Frontier-Towns, have agreed to appoint an Itinerant Missionary in *New Hampshire*, as soon as a proper Person can be procured. They have likewise, in Consequence of the Representations of Dr. *Caner*, Minister of the King's Chapel at *Boston*, and of Mr. *Bailey*, Itinerant Missionary on the Eastern Frontiers of *Massachusetts*, given Leave to the Inhabitants of *George Town*, *Harpwell*, and Places adjacent on *Kennebeck River*, to send over a Gentleman for holy Orders, to be settled among them,

them, provided they enter into suitable Engagements.

The Rev. Mr. *Winslow*, the Society's Missionary at *Braintree* in the Province of *Massachusetts*, in his Letters dated *Jan. 1*, and *July 6*, 1765, writes, that the People of *Braintree* have purchased a decent and convenient House, and about 7 Acres of valuable Land, for the Use of the Missionary, at the Expence of 230*l.* Sterling: In the Disposal of which Sum they have acquitted themselves to their own Reputation and Mr. *Winslow's* Satisfaction. In *Braintree* there are 50 Families belonging to the Church, and 53 Communicants; in *Stoughton* 20 Families, and 18 Communicants; and at *Dedham*, and in the Neighbourhood, 10 or 12 Families, and 11 Communicants. At the two last Mr. *Winslow* officiates alternately one Sunday in each Month, at which Times the two Congregations unite, and make a decent Appearance. When the Estate left by Mr. *Colburn* comes into the Hands of the Church at *Dedham*, there will be a good Foundation for the Settlement of a Minister between the Churches of *Stoughton* and *Dedham*. Within the Year Mr. *Winslow* baptized, in his Mission, 22 Infants, 1 white and 2 Negro Adults.

The Rev. Mr. *Dibblee*, the Society's Missionary at *Stamford* in *Connecticut*, in his Letter dated *April 1*, 1765, writes, that Mr. *St. George Talbot* has not only made them a Present of a fine Bell, and of a Silver Tankard and Salver for

for the Holy Communion; but added to the Glebe 4 Acres of choice Land joining to it, with 18 more at a small Distance, all nearly contiguous to the Church. The Purchase is made out of Mr. *Talbot's* Benefaction of 600*l.* and by Deed, on public Record, made over to the Society in Trust for the Use of the Minister of the Church for ever. The Heads of Families, Professors of the Church of *England*, in this Mission, are 186, the Number of actual Communicants 62, and of Infants baptized the preceding Half Year 33.

The Rev. Mr. *Matthew Graves*, the Society's Missionary at *New London* in *Connecticut*, in his Letters dated *April* 20, and *October* 9, 1765, writes, that besides the Care of his own Mission, in which his Hearers greatly increase, he has preached, with good Success, in several Places beyond his Mission, where none of our Clergy ever officiated; particularly to a young Congregation 30 Miles off; and to a Tribe of *Indians* at the same Distance. He went also to the Island over an Arm of the Sea, where, besides other Duties, he baptized 3 Children. He preached likewise to another Tribe of *Indians* 15 Times, to another 8, and to another twice, besides officiating several Times in the Jail, and in the Neighbourhood. The Dissenters of all Sorts send for him in their Illness, and are desirous of his spiritual Advice on all Occasions.

The Rev. Mr. *Beach*, the Society's Missionary at *Newtown* and *Reading* in *Connecticut*, in
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his Letters dated *April* 12, and *Oct.* 2, 1765, writes, that in *Newtown* and *Reading* are about 400 Families, one half Independents, and the other Professors of the Church of *England*; among which last are 284 actual Communicants. His People are well fortified against Antinomianism and Enthusiasm; nor are any of them in the least Degree infected with Deism.

The Rev. Mr. *Davies*, appointed Missionary at *New Milford*, *Woodbury*, *Kent*, and *New Fairfield*, (part of his Itinerant Mission being agreed to be taken off, as soon as a proper Person can be procured) in his Letters dated *Dec.* 24, 1764, and *June* 25, 1765, acquaints the Society, that besides Officiating in Turn at each of his Churches, he has preached a Number of Week-day Lectures, particularly at *Great Barrington*, where, on *Christmas* Day, 1764, he opened a Church with a numerous Congregation, administered the Sacrament of the Lord's Supper to 15 Persons, and baptized 4 Children. The Church at *Sharon* also is so far compleated, that they can very conveniently assemble for public Worship. Mr. *Davies* has baptized, within the Year, 88 Children and 2 Adults, and has had some reputable Families added to the Church.

The Rev. Mr. *Peters*, the Society's Missionary at *Hebron* in *Connecticut*, in his Letters dated *Dec.* 27, 1764, and *March* 15, 1765, writes, that the People of *Hebron*, Dissenters as well as Churchmen, have subscribed about 90*l.* in order

der to finish the Inside of the Church ; and that they have lately discovered a Legacy of 300*l.* left towards finishing the said Church, which is expected shortly to be received, after being concealed near 20 Years. Dr. *Samuel Shipman* has left a House and 2 Acres of Land, appraised at 100*l.* the Interest of which is to pay the Minister's Rates for the poor Church People, besides 20 Shillings Sterling *per Ann.* for the same End: And in case his Daughter dies without Issue, he gives his whole Estate, appraised at 1407*l.* to the Support of a School under the Care of the Church-Wardens, with the Advice of the resident Minister ; deducting a certain Sum during the natural Life of his Widow and Sisters. From *May 31*, to *Dec. 27*, 1764, Mr. *Peters* baptized at *Hebron* 9 Infants, at *Coventry* 4, at *Mansfield* 1, at *Millington* 2 Infants and 1 Adult. His Communicants are 39.

The Rev. Mr. *Andrews*, the Society's Missionary at *Wallingford, Cheshire, Meridan*, and *North Haven* in *Connecticut*, in his Letter dated *Jan. 15*, 1765, writes, that for the preceding Half Year he had almost entirely devoted himself to the Duties of his own Mission, preaching constantly on *Sundays*, and every other convenient Occasion, catechizing the Children, visiting the Sick, &c. His Labours have been blessed with an Increase of brotherly Kindness and Peace ; a proper Sense of the Necessity and Importance of the two Sacraments ; and a considerable Addition to the Members of the Church,
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and the Number of Communicants; the Number of Church Families being increased, since he arrived at this Mission, Jan. 6, 1762, from 83 to 145, and the Number of Communicants, from 96 to 168.

New York.

The Rev. Mr. *Seabury*, the Society's Missionary at *Jamaica Town* on *Long Island*, in his Letters dated *April 8*, *June 28*, and *Oct. 1*, 1765, observes, that his People are more friendly to each other; and more serious and devout in their Attendance on Divine Service than they used to be; and promise to be more punctual in paying the Allowance for House-Rent; which if they perform; his Situation will be as good as he has a Right to expect. The Parish of *Hempstead* being vacant by the Death of his Father, he has been obliged sometimes to leave his own People to assist in supplying that Mission, where he has baptized 10 Children. The Church-Wardens, and Vestry of *Hempstead*, have called Mr. *Cutting*, and petitioned the Society that he be removed thither; but his Removal from *New Brunswic*, being attended with some Difficulties, is not yet determined. Mr. *Seabury* has taken one Journey to *Islip*, about 40 Miles from *Jamaica*, preached there on a Week-day to a large Congregation, and baptized 4 white Children, 1 Negro Adult, and 5 Negro Children. In his own Mission he baptized, from *Michaelmas* 1764 to *Michaelmas* 1765, 26 white, and

7 black Children ; 2 white, and 1 black Adult ; and has 26 Communicants.

Mr. *Ephraim Avery*, being well recommended to the Society, by the Clergy in *New Jersey* and others, and found worthy by the Lord Bishop of *London* to be admitted into Holy Orders, is appointed to the vacant Mission of *Rye*, to which he has since been inducted by the Governor.

The Rev. Mr. *Munro*, the Society's Missionary at *Philipsburgh*, in his Letter dated *June 8, 1765*, acquaints the Board, that on his Arrival at his Mission, he found every Thing promising and agreeable ; a neat Church (always kept in good Repair by Col. *Philips* and his Family) and a decent Congregation, likely soon to become more numerous ; the Materials all ready for the Parsonage House ; the Glebe well fenced ; Plenty of Wood, and a sufficient Quantity of Arable Land.

By a Letter from the Rev. Dr. *Caner*, Minister of the King's Chapel at *Boston*, in the Province of *Massachusetts Bay, New England*, dated *Dec. 21, 1764*, we learn, that Mr. *Cornelius Bennet*, Catechist to the *Mohawk* Indians, being under a Necessity of leaving the *Mohawks* for a Time, on Account of the Small-pox, which raged among them, has undertaken the Duty of Catechist to the *Narraganset* Tribe of Indians in the Colony of *Rhode Island* ; to which Service he was invited by *Thomas Ninigrate*, King of the *Narragansets*, who has provided, at his own Expence,

Expencc, a convenient School, and engaged that his People and their Children shall duly attend. The Commissioners for *Indian Affairs* at *Boston* approve of Mr. *Bennet's* Services among the *Mohawks*, and of his present Employment among the *Narraganset* Tribe. However, he intends to return to the *Mohawk* Castle, as soon as the Small-pox is over, as he finds them of a very tractable Disposition. Sir *William Johnson* concurs with Mr. *Bennet* in Opinion, that this is a proper Time to provide them a Missionary, which the Society are willing to do when a fit Person can be procured. Mr. *Bennet* has diligently instructed them in Reading, Writing, and the Church Catechism; and is composing a Vocabulary and Nomenclature in their Language, which will be serviceable to the Six Nations. The Rev. Mr. *Fayerweather*, Missionary at *Narraganset*, in his Letter dated *Feb. 10, 1765*, gives an Account of his introducing Mr. *Bennet* to the King of the *Narraganset Indians*, and to several Sachems, who cordially accepted of his Services in instructing their Children: And says, that one Col. *Champlin*, a Gentleman of Note among the *Indians*, consented to board him one half of the Winter, on his promising to teach some white Children as well as *Indians*. Mr. *Fayerweather* gave him Money, and procured him a Number of Psalters, Primers, and Spelling-Books. He concludes with observing, that Mr. *Bennet* is most kindly treated by the King and his whole Tribe, and is likely to be

of eminent Service, being both able and willing to teach and instruct the *Indians*.

Mr. *Hildreth*, the Society's School-master at *New York*, in his Letter dated *April 27, 1765*, incloses a Certificate from the Rector, Church-Wardens, and Committee of the Vestry of *Trinity Church*; by which it appears, that the Children have made a considerable Progress in Reading, Writing, and Arithmetic; constantly attend Divine Service on the Lord's Day, and on *Wednesdays, Fridays, and Holydays*, and are frequently catechized by the Rector. The School consists of 48 Boys, and 24 Girls. The Girls go to a School-mistress to learn Needlework; but such as are capable, come to Mr. *Hildreth* every Afternoon, to learn to write. From *Lady Day 1764*, to *Lady Day 1765*, 10 Boys and 6 Girls have been discharged, and others taken in to supply their Places. Besides the above, Mr. *Hildreth* teaches a large Number of Negro Catechumens to sing the Psalm Tunes, who attend him every *Sunday* Afternoon for that Purpose.

New Jersey.

Several Letters have been received from the Rev. Dr. *Chandler*, the Society's Missionary at *Elizabeth Town*, dated *Feb. 4* and *12, April 11, July 5, and Sept. 18, 1765*, in which he recommends a new Mission between *Monmouth County* and *New Brunswick*, where, he says, the Necessities of the People are very great; and they have already entered into Engagements for the

the Support of a Missionary; and in Conjunction with Mess. *Mackean, Cooke, Isaac Browne, and Cutting*, earnestly requests, that a new Mission be erected at *St. Peter's Spotswood* and *St. Peter's Freehold*, who have jointly subscribed *£100. per Ann.* Proclamation Money, and entered into Bond to provide a convenient Parsonage House, with not less than 50 Acres of good Land for a Glebe, to be conveyed to the Society for their Missionary to the said two Churches for ever. This last Mission the Society have agreed to establish as soon as may be. Dr. *Chandler* writes, that he has under his Care 97 Families, to whom he ministers with all the Attention in his Power; that his Church was never more crowded; that he has upwards of 60 Catechumens, whom he regularly attends every *Sunday*; and that his People have raised a Subscription for enlarging the Parsonage House. From *July 5, 1764*, to *July 5, 1765*, he baptized 41 Infants and 2 Adults, and had 5 new Communicants.

The Rev. Mr. *Isaac Browne*, the Society's Missionary at *Newark* and *Second River*, in his Letter dated *Oct. 6, 1764*, acquaints, that besides performing the Duties of his Office in both Parts of his Parish, he made a Visit to *Morris Town*, about 20 Miles from *Newark*, and preached to a considerable Congregation of Professors of the Church of *England*; and christened, in his Journey, 18 Infants and 4 Adults, one of them a Negro Man of good Character. His
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own Congregations are Steady in their Attendance on Divine Service, not in the least fluctuating in their Principles. The Society have since learnt, that Mr. *Browne* is in so ill a State of Health, that he had not been able to do any parochial Duties, in which Dr. *Chandler* is so kind as to give him all the Assistance he can.

The Rev. Mr. *Cutting*, the Society's Missionary at *New Brunswick* and *Piscataqua*, in his Letter dated *April 29, 1765*, with Pleasure, observes, that in *New Brunswick* the same Catholic Spirit prevails, all Denominations living together in a friendly Manner, without Disputes and Animosities; that he has had 5 new Communicants since his last, and baptized 14 Children. In *Piscataqua* the Church is well filled, and the People appear serious and attentive. The Sunday after *Christmas* he had 7 Communicants here, and at *Easter* 13; and has baptized 1 Adult, 3 white Children, and 1 Black. The uncommon Severity of the Winter had prevented several from bringing their Children to be baptized, and from being baptized themselves, as from their Education and Connection with the *Anabaptists* they are urgent for Dipping. As often as the Season would permit, he has attended on Week-days at *Spotswood*, where there is a neat Church, and flourishing Congregation, unhappily destitute of a Minister, which, could they obtain one, would be a great Benefit to all the Inhabitants of that extensive District: a Blessing, which the Society

Society have engaged to procure them as soon as possible.

The Rev. Mr. *Treadwell*, late the Society's Missionary at *Trenton* and *Maidenhead*, after a tedious Illness, departed this Life in *August* last, much lamented. Before his Death he acquainted the Society, in his Letter dated *June 25, 1765*, with the generous Donation of Mrs. *A. Coxe*, who has given to the Church of *Trenton* a Peice of Plate of 20 Ounces; and another of Mr. *Charles Coxe*, Merchant, who has given a Bell of 150lb. weight. At the earnest Request of the Church-Wardens and Vestry of *Trenton*, and the Recommendation of Dr. *Smith*, and others, the Society have agreed to supply this Mission by the Removal of Mr. *Reading*, of *Apoquini-mink* in *Pensylvania*, who has been a faithful Missionary there about 20 Years.

Pensylvania.

The Rev. Mr. *Reading*, the Society's Missionary at *Apoquinimink*, in his Letter dated *June 25, 1765*, writes, that a Family, of considerable Interest in these Parts, have engaged to grant a commodious Lot of Ground, sufficient for erecting a large Church with a Burying Place adjoining to it, to be conveyed, in Trust, for the Use of the Episcopal Congregation at *Apoquinimink*. Upwards of 500*l.* were subscribed to the Undertaking within a few Days.

The Rev. Mr. *Inglis*, many Years the Society's Missionary at *Dover*, being settled at *New York*,

York, as one of the Assistants to Dr. *Auchmuty*, Rector of *Trinity Church*; the Society have divided the Mission of *Dover* between the Rev. Mess. *Giles* and *Wilson*. Mr. *Giles* is represented by Dr. *Johnson*, Dr. *Auchmuty*, and Mr. *Ogilvie*, as a Gentleman who has made a good Proficiency in mathematical, philosophical, and theological Studies; as well as in Latin and Greek; and who has always approved himself devout and virtuous. Mr. *Wilson* is recommended by Mr. *Neil* and Mr. *Inglis*, as a Person educated for Holy Orders, unblemished in Character, prudent in his Deportment, and one whom the People he is sent to are very desirous to have for their Missionary.

The Rev. Mr. *Barton*, the Society's Itinerant Missionary in *Lancaster*, in his Letter dated Nov. 16, 1764, gives a very particular Account of the State of his Mission, which takes in the whole of *Lancaster County*, part of *Chester*, and part of *Berks*, and is 200 Miles in Circumference. The County of *Lancaster* contains upward of 40,000 Souls. Of this Number not more than 500 can be reckoned as belonging to the Church of *England*; the rest are *German Lutherans*, *Calvinists*, and of other Persuasions. The Church of *England*, however, visibly gains Ground throughout the Province. The Mildness and Excellency of her Constitution; her Moderation and Charity; even to her Enemies, and the indefatigable Labours of her Missionaries; must at length recommend her to all. The
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German Lutherans have frequently proposed an Union. A large and respectable Body of *Dutch* in *Philadelphia* have already drawn up Constitutions, by which they oblige themselves to conform to the national Church, and to use her Liturgy and Forms, and none else, provided the Lord Bishop of *London* will grant Ordination to such Gentlemen as they shall present to him. The *Germans*, in general, are well affected to the Church of *England*, and might easily be brought over to it. The Town of *Lancaster* contains about 600 Houses, and is a very respectable and wealthy Place. It has a large and elegant *Lutheran* Church, a *Calvinist* Church, a *Moravian* Church, a *Quakers* Meeting, a *Presbyterian* Meeting, a *Papish* Chapel, constantly attended by *Jesuit* Missionaries; together with the Church under Mr. Barton's Care, to which about 30 Families belong, and 25 Communicants. The *Presbyterians*, and such *Germans* as understand *English* occasionally attend. The Church of *Cacrnarvon* is 20 Miles from *Lancaster*, on the Verge of *Berks* County, which has between 50 and 60 Families belonging to it, all of *Welsh* Extraction. Communicants here are about 40. People of different Denominations attend, so as often to make up a Congregation of 300 Persons. The Church of *Pequac* is in *Chester* County, 18 Miles from *Lancaster*. The Congregation here consists of about 50 Families, besides Numbers of Dissenters, who constantly attend. Communicants here are 30. In these Churches

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Mr. *Barton* officiates nearly alternately, never omitting to instruct his young Catechumens, who increase daily. He has baptized, within the Year, 115 Infants, 12 white and 2 black Adults, well prepared, and able to give a good Account of their Faith. Besides these stated Duties, Mr. *Barton* is often called 10, 15, or 20 Miles, to visit the Sick, bury the Dead, &c. which greatly adds to his Fatigue. The Churches of *New London*, and *White Clay Creek*, demand a Share of his Labours; the former 35 Miles from *Lancaster*, with about 20 Families belonging to it; the latter upwards of 50 Miles off, and has 60 Families of orderly and religious People, who are willing to contribute liberally towards the Support of a Missionary. From a View of their Numbers, and the decent regular Appearance they made when he officiated among them, he has reason to believe, a prudent Clergyman settled between the two Churches would soon make a flourishing Mission. The Society are desirous to send them a Missionary as soon as they have entered into proper Engagements. In another Letter, dated *Aug. 8, 1765*, Mr. *Barton* writes, that on *Sunday, Aug. 4*, he opened a new Church in the County of *Berks*, 5 Miles from *Cærnarvon*, and 26 from *Lancaster*, built in Pursuance of the Will of Mr. *Thomas Morgan*, who bequeathed the Issues and Profits of 90 Acres of Land, which, when the Building is paid, are directed to be given to the Minister for ever. As this Church is within his Mission, he

he purposes to give it all the Attendance he can. Mr. Cox, a Merchant of *Philadelphia*, who has lately laid out a large Town 40 Miles from *Lancaster*, has granted a Lot for a Church, free of Quit-Rent for ever, in a convenient Part of his Town. *Edward Shippen*, Esq; Protonotary of the County of *Lancaster*, has likewise granted a Lot for the same Use, and on the same Terms, in his Town called *Shippensburgh*, about 70 Miles from this Place, which has been long settled. Mr. Barton has accepted these Lots in the Name of the Society, and will have the Deeds made to them. In the last Half Year he baptized 40 Infants and 1 Adult.

The Rev. Mr. *William Thompson*, the Society's Itinerant Missionary in the Counties of *York* and *Cumberland*, in his Letters dated *March 25* and *July 8*, 1765, acquaints the Society, that the Assembly of this Province, considering the many Disadvantages the Church of *England* labours under, and how unable its Professors are to erect Places of public Worship, have passed an Act for raising 3000 *l.* by Lottery; 200 *l.* of which are to be applied towards finishing his Church at *Carlisle*; 60 *l.* for finishing the Church at *Huntington*; and 315 *l.* for building a Church in the Town of *York*, and the Remainder to be applied to the Use of the Churches in the interior Parts of the Province. By his *Notitia Parochialis* it appears, that from *Sept. 25*, 1764, to *June 25*, 1765, he baptized 63 Infants, and 2 adult Converts from Quakerism.

The Rev. Mr. *Murray*, the Society's Missionary at *Reading*, in his Letter dated *June 25, 1765*, writes, that the Congregations of *Reading* and *Molatto* have resolved to provide Churches, and increase the Missionary's Salary as soon as they are finished; that they have undertaken to provide a Parsonage House and Glebe; and in the mean Time he expects they will allow him an equivalent. His Congregation at *Reading* is increased from 7 to 22 Families. The Popish Congregation here is served once a Month by a Jesuit Priest, who is said to have had, on *Trinity Sunday*, more than 200 Communicants. The Proprietors of this Province have given Orders for a Lot of Ground in this Town for building an episcopal Church, and one Mr. *Jones* is to grant, for its Use for ever, 50 Acres of Land, about 2 Miles from Town, which may in Time be valuable.

North Carolina.

The Society have received a Letter from his Excellency *William Tryon*, Esq; Lieutenant Governor of *North Carolina*, dated *July 31, 1765*, representing the present State of Religion in this Province, where he says every Sect abounds except the Roman Catholics; but reckons the Church of *England* to have the Majority, and doubts not but the greatest Part of every Sect would come over to the established Religion, could a sufficient Number of exemplary and orthodox Clergy persuade themselves to settle in this Country.

try. For the Encouragement of the Clergy, the Governor has procured a new Law, greatly in their Favour, and requests the Society to find out Missionaries for the several Parishes which are still unprovided, and to furnish the Desks with well bound Bibles and Prayer-Books. The Society have returned Thanks to the Governor for his Attention to the Interests of Religion, and for procuring so good a Bill in Favour of the Clergy; agree to recommend as many worthy Clergymen to settle in this Province, as can be procured, and to send to the Care of the Governor Quarto Bibles and Prayer Books, for the Use of the Churches, as they shall be wanted.

The Rev. *Mr. Reed*, the Society's Missionary in *Craven* County, in his Letter dated *July* 10, 1765, mentions, with Pleasure, the new Law lately passed for the Encouragement and Establishment of an orthodox Clergy, by which, though the Stipends be not augmented, some of their Grievances are removed. The Right of Presentation is in the Crown, and a shorter and much easier Method is appointed for the Recovery of Stipends by Law, which allows 133*l.* 6*s.* 8*d.* Proclamation Money *per Ann.* a good Glebe-House and Land, or in lieu thereof 20*l.* Proclamation Money *per Ann.* The legal Encouragement, he thinks, will grow better daily, by the Stop put to the Paper Coinage. Some Addition also will be made to the Income by Marriages and Funeral Sermons. *Mr. Reed* writes, that he has made two Journies into remote

mote Parishes, preached for several Days together, and baptized upwards of 200 Children and Adults. He has likewise visited St. John's Parish four Times in the last six Months, and baptized 35 white Children and 1 black, and administered the Sacrament of the Lord's Supper to 39 Communicants at *Newport Chapel*. From *December 24, 1764*, to *June 21, 1765*, he baptized, in his own Parish, 105 white Children, 8 black, and 2 Adults; and had 307 Communicants. The School at *Newbern* is now building, and Mr. *Thomlinson* attends the School with so great Diligence, that the Society, upon the Governor's strong Recommendation of him, have thought fit to increase his Salary.

This Year the Rev. Mr. *Barnet*, strongly recommended by Persons of distinguished Rank and Character, both in *England* and *America*, has been appointed Missionary at *Wilmington* and *Brunswic*, to officiate at these Places as the Governor shall direct, and shall be found most suitable to the Circumstances of the People. Also the Rev. Mr. *Cosgreve*, appearing by his Learning and Character to be properly qualified, is recommended to the Governor to be fixed in such Parish as he shall think proper, with the legal Stipend, and a Gratuity from the Society towards the paying the Expences of his Voyage. And the Rev. Mr. *Moir*, who has been many Years an Itinerant Missionary, is, at the Governor's Request, to be fixed to some particular Parish.

South

South Carolina.

The Rev. Mr. *Garden*, the Society's Missionary at St. *Thomas's*, in his Letter dated *May 6*, 1765, writes; that his Chapel of Ease at *Pom-pion Hill* is almost finished by the Help of Subscriptions and Donations, and the Assistance of the General Assembly, who have granted 200*l.* Sterling towards it. Among the Benefactors he mentions Mr. *Mannigault*, of *Charles Town*, as deserving particular Notice; who, besides a Subscription of 50*l.* Sterling, has made a Present of 950 red Tiles for flooring the Isles, which cost 10*l.* Sterling.

The Parish of St. *John* in *Berkeley County*, becoming vacant by the Death of the Rev. Mr. *Durand*, is now supplied without any Allowance from the Society, the Provision of 100*l.* Sterling, made by the Laws of the Province for that and every other Parish, with other Emoluments, being judged a sufficient Support.

The Rev. Mr. *Harrison*, the Society's Missionary at St. *James's Goose Creek*, in his Letter dated *May 2*, 1765, transmits the Accounts of the Rev. Mr. *Ludlam's* Legacy; and acquaints the Board, that the Parishoners of *Goose Creek* have signed a Subscription to the Amount of 200*l.* Sterling, which they bind themselves, Heirs, &c. to pay towards the Building of a School-house, provided the Society will give their Assent to some Proposals, which they think will greatly tend to make the School answer the
useful

useful Designs of the Donor of the Legacy. The Proposals, with some small Alterations, have been agreed to, and are as follows :

1. That the Parish shall choose, annually, three Parishoners, of which the Rector always to be one, to be the Visitors of the School, to inspect the Conduct of the Master, and to examine what Progress the Scholars make in their Learning.

2. That if any School-master, sent by the Society to the said School, shall neglect the Instruction of the Children, or by any immoral Behaviour, or otherwise, shall become unfit for, or incapable of performing his proper Duty, then the said Visitors, or two of them (provided the Minister of the Parish be one) shall inform the Church-Wardens and Vestry for the Time being, of such Neglect, Incapacity, or Unfitness : And, if upon just Enquiry, the Majority of the Church-Wardens and Vestry shall find the Master to be negligent, unfit, or incapable, it shall be in the Power of the said Majority to suspend, displace, or remove, the said Master, as shall seem to them most proper ; acquainting the Society therewith by the first Opportunity, and giving their Reasons for so doing.

3. That, as by the Death or Removal of a Master, some considerable Time will elapse before the Society can be made acquainted therewith, and supply the Vacancy, the Vestry shall have Power to nominate a Substitute to perform the Office of School-master, during the Suspension;

sion, allowing him any Sum not exceeding the Half of the Salary, till the Society's Pleasure be known; and in case the Vacancy shall happen by Death, to allow the Person who officiates any Sum not exceeding two Thirds of the Salary.

A new Letter of Attorney is sent to *Goose Creek* for the Managing of Mr. *Ludlam's* Legacy; and the Rev. Mr. *James Harrison*, Messrs. *Robert Hume*, *Benjamin Coachman*, and *John Parker*, are appointed the Society's Attorneys.

Georgia.

The Society have received a Letter from the Church-Wardens and Vestry of St. *Paul's* Parish in *Augusta*, dated *May 8, 1765*, returning Thanks for the Appointment of so worthy a Missionary as Mr. *Frink*, whose unexceptionable Conduct has already engaged the Esteem of all the Parishioners. They are sorry to observe, that his Income is much less than they had given him reason to expect in a former Letter, occasioned by the Reduction of the Salary allowed for a School in this Place, and the Loss of 17*l.* paid by *South Carolina* for a Sermon once a Month at *Fort Moore*, that Fort being now removed to the Distance of 40 Miles from *Augusta*. The Society, in Consideration of Mr. *Frink's* Disappointment, and his worthy Behaviour, have agreed to raise his Salary from 30*l.* to 50*l.*

The Society have likewise received two Letters from the Rev. Mr. *Frink*, their Missionary at *Augusta*, dated *March 15* and *June 1*, 1765, giving an Account of his Labours in *New England*, while he was waiting for a Passage to his Mission; in which Time he was constantly employed in reading, preaching, baptizing, and administering the Sacrament of the Lord's Supper, in a Number of Places destitute of Clergy. The Gentlemen, he says, who applied to the Society for a Missionary, treat him with Respect, and endeavour to make Things as agreeable as they can, though they cannot comply with every Particular mentioned in their Letter. The lower Sort here have but little Religion; and public Worship is kept up chiefly by a few Gentlemen and their Families, whose Example may, in Time, introduce a Form of Religion. The Number of Inhabitants in this Parish is 138 Men, and 402 Women and Children; 501 Negro Slaves, and about 90 *Checksaw Indians*.

Bahama Islands.

His Excellency *William Shirley*, Esq; Governor of the *Bahama* Islands, in his Letters dated *May 8* and *June 1*, 1765, informs the Society, that, in Consideration of the Rev. Mr. *Carier's* faithful Labours in these Islands for 15 Years, he has given him Leave of Absence from his Cure for one Year, to settle some Affairs in *London*. For Information concerning the State of
th

the Church here, he refers to a former Letter mentioned in the Abstract published in the Year 1762 ; and to Mr. *Carter*, upon his Arrival in *England*, as to a Person perfectly acquainted with it, and who has the religious Interests of his People really at Heart. The School-master at *Harbour Island*, having greatly neglected his Duty, the Governor will endeavour to procure some fit Person to supply his Place, and hopes to engage a Clergyman to do Mr. *Carter's* Duty at *New Providence*, during his Absence. Mr. *Robertson* has resigned the Office of School-master at *Nassau* in *New Providence*.

Africa.

The Rev. Mr. *Philip Quaque*, a Negro, educated in *England* at the Expence of the Society, was, in *May* last, appointed Missionary, Catechist, and School-master to the Negroes on the Gold Coast, and furnished, by Order of the Board, with every Thing necessary for his Voyage ; and it is hoped he is, by this Time, safely arrived at the Place of his Destination.

☞ The Society, from their first Institution, taking into their serious Consideration the absolute Necessity there is, that those Clergymen, who shall be 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 their Knowledge, 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 do now request, and earnestly beseech 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 Men's Souls.

And the Society particularly desire their Friends in *America* to be so just to them, when any Person appears there in the Character of a Clergyman of the Church of *England*, but by his Behaviour disgraces that Character, to examine as far as may be into his Letters of Orders, his Name and Circumstances, and to inspect the
public

public List of the Names of the Missionaries of this Society, published annually with the Abstract of their Proceedings; and the Society are fully persuaded it will appear, that such unworthy Person came thither without their Knowledge; but if it should happen, that any such should come thither from them, they intreat their Friends in *America*, in the sacred Name of Christ, to inform them, and they will *put away from them that wicked Person.*

The

The Receipts and Payments on the General Account of the Society for the Year past, stood thus at the Audit of the Society on the 28th Day of *January* 1766.

R E C E I P T S.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Benefactions and Legacies and Entrance of Members in the Year 1765, — —	1507	15	6½
By Subscriptions of Members of the Society, — —	697	19	0
By Rent from Tenants, and by Dividends in the public Funds, — —	663	17	0
By Sale of Moneys in the pub- lic Funds, — —	933	16	3
Ballance due to the Treasurer on this Account, <i>Jan.</i> 28, 1766, — —	2005	12	9
Total	5809	0	6½

P A Y-

P A Y M E N T S.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To the Treasurer the Ballance of his Account <i>Jan.</i> 24, 1765, — — — — — }	528	15	3 $\frac{1}{2}$
To an Error in last Account, by placing Bishop <i>Osbaldis-</i> <i>ton's</i> Legacy of 500 <i>l.</i> as re- ceived, which was given for other Purposes, and only the Interest thereof to be applied to this Account, — — — — — }	500	0	0
For Salaries to Missionaries, Ca- techists, Schoolmasters, and the Officers of the Society, }	4144	5	3
For Books, Gratuities to Mis- sionaries, and other incidental Charges, — — — — — }	636	0	0
Total	5809	0	6 $\frac{1}{2}$

Abstract

Abstract of the Society's *London* Account relating to *Codrington* College and their Plantations in *Barbadoes*, as ballanced by the Auditors of the Society, on the 28th Day of *January* 1766.

The Society to the Trust Dr.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To Ballance of Accounts on the 24th Day of <i>January</i> , 1765, }	5962	14	3 $\frac{1}{4}$
To Nett Produce of 95 Casks of Sugar sold at <i>London</i> , — }	2072	14	3
To Dividends on 7000 <i>l.</i> Old South Sea Annuities for one Year, due <i>October</i> 10, 1765, }	210	0	0
To One Year's Dividend on 4000 <i>l.</i> Consol. Bank Annu- ities, due <i>July</i> 5, 1765, — }	120	0	0
To Interest on 1600 <i>l.</i> <i>India</i> Bonds, to 30th of <i>September</i> , 1765, — — — }	32	0	0
	<hr/> £ 8397 8 6 $\frac{1}{4}$ <hr/>		

The

The Society to the Trust Cr:

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Bills drawn at <i>Barbadoes</i> by the Society's Attorneys, and others, and paid here; and for Commission, — —	1987	15	2
By Salaries to Officers in <i>London</i> ,	75	0	0
By Invoice of Goods sent to <i>Barbadoes</i> ; — —	232	14	3
By Cash paid to Lord <i>Montford</i> for conveying his Interest in Mrs. <i>Whitaker's</i> Estate at <i>Barbadoes</i> to the Society,	435	4	6
By Purchase of Exchequer Bills and <i>India</i> Bonds, with Interest due thereon, and Commission;	4703	16	11
By petty Disbursements, — —	6	4	2
By Cash in the Hands of the Society's Treasurer, <i>Jan.</i> 28, 1766, — —	956	13	6½
	<hr/> £ 8397 8 6½ <hr/>		

Barbadoes.

The Rev. Mr. *Butcher*, the Society's Schoolmaster at *Codrington College*, in his Letter dated the 23d of *August*, 1765, writes, that the School (except one Vacancy which lately happened) is filled with the complete Number of Boys. Mr. *Davies*, Assistant in the School, having signified his Intention of resigning that Office, the Society have made an Offer of it to the Rev. Mr. *Thomas Duke*. The Number of Scholars on the Foundation is Eighteen, for whose Use some more School-books are ordered to be sent.

The Society's Attorneys, in their Letter dated the 29th of *August*, 1765, acquaint, that the Repairs of the College and Mansion-House are compleated in a very substantial Manner, which have this Year been a very great Expence to the Society. By their Accounts it appears, that there is a great Deficiency in the neat Profits of the Plantations this Year, owing to the Misfortune of having many Acres of Canes blasted, the Reduction of the Price of Rum, and the purchasing Horses and Cattle. They recommend, that the Rev. Mr. *Butcher*, who resides on the Plantations, may be added to the Number of the Society's Attorneys, which is accordingly done.

A LIST of the
MEMBERS
OF

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

Those marked thus * were chosen Members in
the Year 1765.

A.

THE Right Reverend *Richard* Lord Bishop
of *St. Asaph*.

Thomas Archer, M. A. Prebendary of *St. Paul's*.

Francis Astry, D. D. Treasurer of *St. Paul's*.

William Ayerst, D. D. Prebendary of *Canterbury*.

Charles Ward Apthorp, of *New York*, Esq;

John Apthorp, of *London*, Esq;

James Apthorp, of *Boston*, Esq;

East Apthorp, M. A.

Mr. Enos Alling, of *New Haven, Connecticut*.

The Rev. Dr. *Samuel Auchmuty*, Rector of *Trinity Church* in the City of *New York*.

* The Rev. Sir *Asburst Allin*, Bart.

B.

THE Right Reverend *Edward* Lord Bishop
of *Bath* and *Wells*.

The Right Reverend *John* Lord Bishop of
Bangor.

The Right Reverend *Thomas* Lord Bishop of
Bristol.

The Honourable *Francis Barnard*, Esq; Go-
vernor of the Province of *Massachusetts's Bay* in
New England.

The Honourable and Reverend *Shute Barring-*
ton, LL. D. Canon of *Christ Church*.

Richard Barford, D. D.

Edward Ballard, D. D.

Thomas Barnard, M. A. Rector of the Church
of *Bridge Town* in *Barbadoes*.

The Rev. Mr. *James Barclay*.

Cutts Barton, D. D. Dean of *Bristol*.

John Bradstreet, Esq; Colonel.

Edward Bearcroft, Esq;

Philip Bearcroft, M. A.

George Berkeley, M. A.

Edward Bernard, D. D. Provost of *Eton College*.

Jonathan Belcher, Esq; President of the Council
in *Nova Scotia*.

John Berriman, M. A.

John Berney, D. D. Archdeacon of *Norwich*.

Calverley Bewicke, Esq;

Thomas Blackwell, M. A.

Ebenezer Blackwell, Esq;

Jonathan Blenman, Esq; Attorney-General in
Barbadoes,

William

William Bowles, M. A. Fellow of *Winchester College*.

Robert Breton, M. A. Archdeacon of *Hereford*.

Henry Burrough, M. A. Prebendary of *Peterborough*.

Joseph Browne, D. D. Provost of *Queen's College* in *Oxford*.

John Burton, D. D. Fellow of *Eton College*.

Thomas Burton, D. D. Prebendary of *Durham*.

Philip Brown, B. D.

The Rev. Mr. *Bourdillon*.

* *Richard Bulkley*, Esq; Secretary of the Province of *Nova Scotia*.

* *Joseph Banks*, Esq;

C.

THE most Reverend *Thomas* Lord Archbishop of *Canterbury*.

The most Reverend *Michael* Lord Archbishop of *Cashel*.

The Right Reverend *Charles* Lord Bishop of *Carlisle*.

The Right Reverend *Edmund* Lord Bishop of *Chester*.

The Right Reverend *William* Lord Bishop of *Chichester*.

The Right Honourable Lord *Colrayne*.

The Honourable *George Clinton*, Esq; Admiral.

John Chapman, D. D. Archdeacon of *Sudbury*.

Timothy Collins, M. A. Canon Residentiary of *Wells*.

Mr. *John Cobb*,

Edward

Edward Codrington, Esq;

John Cooksey, M. A.

Charles Walter Congreve, M. A. Archdeacon of Armagh.

Allen Cowper, M. A.

John Craven, M. A.

Lewis Crusius, D. D. Prebendary of Worcester.

Stephen Comyn, Esq;

William Henry Chauncey, Esq;

Colonel Mordaunt Cracherode.

Myles Cooper, M. A. President of King's College at New York.

D.

THE most Reverend *Charles* Lord Archbishop of *Dublin*.

The Right Honourable *William* Earl of *Dartmouth*.

The Right Reverend and Honourable *Richard* Lord Bishop of *Durham*.

The Right Reverend *Samuel* Lord Bishop of *St. David's*.

The Honourable *Wriothefley Digby, Esq; LL. D.*

Richard Dalton, Esq;

Christopher Dawson, Esq;

Peter d'Espaignol, Esq;

John Denne, D. D. Archdeacon of Rochester.

Samuel Dickens, D. D. Archdeacon of Durham.

George Dixon, D. D. Principal of Edmund Hall in Oxford.

Thomas D'oyly, LL. D. Archdeacon of Lewis.

Thomas Drake, D. D.

Robert Dinwiddie, Esq;

THE

E.

THE Right Reverend *Mathias* Lord Bishop
of *Ely*.

The Right Reverend and Honourable *Frederick*
Lord Bishop of *Exeter*.

Jucks Eergton, M. A.

Sloane Elsemere, D. D.

F.

FREDERICK *Frankland*, Esq;

John Fountayne, D. D. Dean of *York*.

William Freind, D. D. Dean of *Canterbury*.

Tobias Frere, Esq;

Thomas Edwards Freeman, Esq;

* ——— *Franklin*, Esq; of *Hallifax* in *Nova*
Scotia.

G.

THE Right Reverend *William* Lord Bishop
of *Glocester*.

Henry Galley, D. D. Prebendary of *Glocester*.

William Geckee, D. D. Archdeacon of *Glocester*.

Edmund Gibson, M. A. Precentor of *St. Paul's*.

John Griffith, D. D. Prebendary of *Canterbury*.

Benjamin Goodison, Esq;

John Gooch, D. D. Prebendary of *Ely*.

Sir Francis Gosling, Knt. Alderman of *London*.

David Gregory, D. D. Dean of *Christ Church*,
Oxon.

Thomas Greene, D. D. Dean of *Salisbury*.

Blinman Gresley, M. A.

His Excellency *James Grant*; Esq; Governor
of *East Florida*.

THE

H

THE Right Honourable *George Montague Dunk*, Earl of *Halifax*.

The Right Honourable and Right Reverend Lord *James Bishop of Hereford*.

The Honourable and Reverend *John Harley*, M. A. Archdeacon of *Salop*.

The Honourable *James Hamilton*, Esq; Governor of *Pennsylvania*.

Hugh Hall, of *Boston* in *New England*, Esq;

James Hallifax, D. D.

George Harrison, of the City of *New York*, Esq;

Joseph Harrison, Esq; of *New Haven*, Connecticut.

Bartholomew Hammond, Esq;

Benjamin Hayes, Esq;

Mr. *George Hayter*.

John Head, D. D. Archdeacon of *Canterbury*:

William Henry, D. D.

William Herring, D. D. Dean of *St. Asaph*:

Thomas Herring, M. A.

Samuel Holcombe, M. A. Prebendary of *Worcester*.

Richard Hotchkis, M. A.

Joseph Hudson, Esq; Major General:

William Hutton, M. A.

William Hetherington, M. A.

John Hotbam, D. D. Archdeacon of *Middlesex*.

The Honourable *Thomas Harley*, Esq; Alderman of *London*.

* *Thomas Hollingbery*, M. A.

I.

SIR *Edmund Isbam*, Bart.
Stephen Theodore Janssen, Esq; Chamberlain
of *London*.
Charles Jenner, D. D. Archdeacon of *Huntingdon*.
Laurence Jackson, B. D. Prebendary of *Lincoln*.
Samuel Johnson, D. D.
His Excellency *George Johnson*, Esq; Governor
of *West Florida*.

K.

THE Right Honourable *Thomas* Earl of
Kinnoul.
Anthony Keck, Esq; Serjeant at Law.
Samuel Knight, M. A.
* *William Knox*, Esq; Agent for *Georgia* and
East Florida.
* *Benjamin Kennicott*, D. D.
* *Joshua Kyte*, D. D.

L.

THE Right Reverend *Richard* Lord Bishop
of *London*.
The Right Reverend *Frederick* Lord Bishop of
Litchfield and *Coventry*.
The Right Reverend *John* Lord Bishop of
Landaff.
The Right Reverend *John* Lord Bishop of
Lincoln.
The Right Reverend *William* Lord Bishop of
Londonderry.

H

The

The Reverend the Archdeacon of *London*,
John Fortin, D. D.

The Right Honourable the Earl of *Lincoln*.

John Lawrey, M. A. Prebendary of *Rocheſter*.

William Lloyd, M. A.

Thomas Lloyd, D. D. Dean of *Bangor*.

John Lynch, D. D.

Edmund Lovell, M. A. Canon of *Wells*.

Robert Lowth, D. D. Prebendary of *Durham*.

Thomas Lane, Eſq;

* The Rev. Mr. *Chriſtopher Lonsdale*.

M.

THE Right Honourable *Charles Lord May-*
nard.

Margaret Profeſſor of Divinity, *Oxon*, *Thomas*
Jenner, D. D.

Margaret Profeſſor of Divinity, *Cambridge*,
Zachary Brooke, D. D.

Alexander Macaulay, Eſq;

William Markham, LL. D. Dean of *Rocheſter*.

Oſſory Medlicot, M. A.

John Frederick Micge, D. D. Proteſtant Eccleſi-
 aſtical Counſellor to the Elector *Palatine*.

Jeremiab Milles, D. D. Dean of *Exeter*.

John Meyonnet, D. D.

Gideon Murray, D. D. Prebendary of *Durham*.

Charles Meſs, D. D. Archdeacon of *Colcheſter*.

Roger Moſtyn, M. A.

Thomas Moore, D. D.

John Moore, M. A.

Charles Morton, M. D. and F. R. S.

John Morgan, B. D. Chancellor of *St. David's*.

Thomas

Thomas Morison, M. A.

Charles Martyn, M. A. of South Carolina.

* *The Honourable James Murray, Esq; Governor of all Canada,*

N.

THE most Noble *Thomas Holles* Duke of
Newcastle.

The Right Reverend *Philip* Lord Bishop of
Norwich.

Stephen Niblet, D.D. Warden of *All Souls College*
in *Oxford.*

Gerard Neden, D. D. Prebendary of *Lincoln.*

John Nicols, D. D. Preacher of the *Charter-*
House.

—— *Nash, M. A.*

George Nelson, Esq; Lord Mayor of London.

O.

THE Right Reverend *John* Lord Bishop of
Oxford, and Dean of *St. Paul's.*

The Honourable *James Ogletborpe, Esq; Lieute-*
nant General,

P.

THE Right Reverend *Robert* Lord Bishop
of *Peterborough.*

The Right Honourable Sir *Thomas Parker,* Lord
Chief Baron of the *Exchequer.*

Vincent Perronet, M. A.

The Reverend *James Perard, M. A.* Chaplain to
the King of *Prussia.*

Charles Plumtre, D. D. Archdeacon of *Ely*.
Edward Poole, M. A. Prebendary of *Brecknock*.
John Potter, D. D. Archdeacon of *Oxford*.
John Pownall, Esq; Secretary to the Lords of
 Trade and Plantations.
 The Hon. *Thomas Pownall*, Esq; Governor of
South Carolina.
Jos. Parsons, M. A.
Charles Pointz, M. A.
 The Reverend Mr. *Richard Peters*, Rector of
Philadelphia.
 Colonel *Frederick Philips*, of *Philipsburg* in the
 Province of *New York*.
 * *William Parker*, D. D.
 * *Edmund Proudfoot*, Esq;

Q.

* **N**UTCOMBE *Quicke*, LL. B. Chancellor of the Church of *Exeter*.

R.

THE Right Reverend *Zachary* Lord Bishop
 of *Rocheſter*, and Dean of *Westminster*.
 The Right Honourable the Earl of *Radnor*.
Sir Thomas Robinson, Bart.
Thomas Randolph, D. D. President of *Corpus Christi*
 College in *Oxford*.
 Regius Profeſſor of Divinity, *Oxford*, *Edward*
Bentham, D. D.
 Regius Profeſſor of Divinity, *Cambridge*, *Thomas*
Rutherford, D. D.
John Richards, LL. D.

William

Members of the Society.

61

William Richardson, D. D. Master of *Emanuel College, Cambridge.*

William Robinson, Esq;

Mr. *John Ross* of *Philadelphia.*

John Rutherford, M. A.

John Rotheram, M. A.

* *William Rivet*, Esq;

S.

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

The Honourable *William Shirley*, Esq; Governor of the *Bahama Islands.*

Samuel Salter, D. D. Master of the *Charter-house.*

Erasmus Sanders, D. D. Prebendary of *Rochester.*

George Secker, D. D. Prebendary of *Canterbury.*

Jonathan Shipley, LL. D. Dean of *Winchester.*

William Smith, D. D. Provost of the College of *Philadelphia.*

Samuel Stedman, D. D. Prebendary of *Canterbury.*

Adlard Squire Stukeley, Esq;

Joseph Sims, M. A. Prebendary of *St. Paul's.*

John Simpson, M. A.

Alexander Steadman, Esq; Chief Justice of the Common Pleas in *Philadelphia.*

Sir *William Stephenson*, Knt. Alderman of *London.*

T.

SIR *John Thorold*, Bart.

Thomas Tanner, D. D. Prebendary of *Canterbury.*

Mr.

Mr. St. George Talbot, of *New York*.
John Tattersall, M. A.
John Taylor, LL. D. Residentiary of *St. Paul's*.
Edmund Tew, D. D.
John Thomlinson, Esq;
John Thomlinson, jun. Esq;
James Torkington, M. A.
Hugh Thomas, D. D. Dean of *Ely*.
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