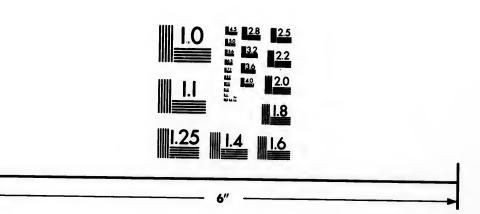
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# CHARGE

DELIVERED TO THE

# CLERGY

OF THE

DIOCESE of NOVA SCOTIA,

AT THE

## PRIMARY VISITATION

HOLDEN IN THE TOWN OF HALIFAX,

IN THE MONTH OF JUNE 1788.

BY

THE RIGHT REVEREND CHARLES,

BISHOP of NOVA SCOTIA.

#### HALIFAX:

Printed by ANTHONY HENRY; Printer to the King's

Most Excellent Majesty.

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# To the Reverend Clergy of the Diocese of Nova Scotia.

#### MY REVEREND BRETHREN,

THE following Charge was first drawn up for Your use, and is now printed at Your request; it therefore of right belongs, and should be addressed, to You.

I trust You have frequently weighed, and seriously laid to heart, the duties of Your function which are here pointed out with great plainness and sincerity, as well as with anxiety that You may eminently shine in the faithful discharge of them; and in that case, You will readily bear the word of exhortation, which would stir You up by putting You in remembrance, and turn Your attention to them.

VARIOUS indeed and urgent are the motives which call You now to a vigorous exertion in the line of Your profession. Besides those general obligations which You are under, in common with all to whom the ministry of reconciliation is committed, there are others peculiar to Your situation, which should influence Your conduct.

YOU are placed, as it were, on the farthest verge of the Messiah's kingdom, to add those that are yet in Heathenism to His inheritance; to dispell the gloom of spiritual darkness; and so spread the light of saving truth among those who, without Your aid, must sit in the region and shadow of death.

ners, principles, and habits of piety, virtue and order, which must be the suture source of the People's happiness, in time and through eternity, are now to be formed; and where Your conduct and endeavours will greatly contribute to fix, and give the predominant character and colour to, those manners, principles and habits.

YOU are (with very few exceptions) MISSIONARIES in the fervice of a most venerable Society, whose praise is in all the Churches; whose professed object is to Propagate the Gospel in Foreign Partitude an object which they have steadily kept in view since their first institution, and, with the blessing of God, have in many places successfully accomplished. To them it is dwing that many parts of the earth, and especially in this western hemisphere, have been blessed with the light of the Gospel.

THEY are still zealously engaged in the same benevolent design. Their ardour to hold out the samp of heavenly truth to their distant Brethren, is still unabated; nor were their measures ever conducted with more wisdom and energy for this purpose, than they are at present under the direction of that great and excellent Presate who now so worthist presides over the Society. But on You the issue and success of their measures, much depend; whether their wishes to promote true religion will be answered, and whether the contributions of so many worthy and well-disposed persons to their sund, will be productive of the desired effect. Those contributions are given that the Gospel may be propagated—it nearly concerns You whether that end be accomplished. But separate from this consideration, what generous, virtuous

JOHN MOORE, D. D. Lord Archaishop of Canterbury.

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wirtuous heart but must glow with desire to cooperate with them, and forward so beneficent a purpose?

To the above Particulars, let me add one more. The attention of people, not only in this country, but of those also in Europe, is directed to Your conduct. An account of Your proceedings is annually published, and subjected to the scrutinizing eyes of mankind. This calls for peculiar circumspection on Your part; for, like a city that is set upon an hill, You cannot be hid. The consideration of this circumstance should incite Your endeavours to make your light so shine before men, that they may see Your good works and labours in the ministry, and from thence be led to glorify their heavenly father.

THESE reflections, I doubt not, frequently occur to You, and dwell upon Your minds; and happy shall I think myself if any thing here offered shall serve to impress them more strongly, and conduce to Your advantage.

A residence of many years in America has made me well acquainted with the difficulties that attend Your station—many of them are such as are unknown to Dergymen in Europe. Besides those obstructions which the Gospel is sure to meet with every where, from the prejudices, passions, and cosrupt inclinations of mankind, there are many others unavoidably incident to a new, unsettled country. These must increase Your labours, and often involve You in perplexity. In short, a zeal, similar to that which animated the first Preachers of the Gospel, a warm, disinterested regard for the salvation of others, an exemplary life and convertation, an active disposition that spurns the blandishments of ease and indolence, much good temper, patience and prudence, are indispensably requisite in a Missionary who would faithfully and successfully discharge his duty in Ame-

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rice: and every Missionary thus qualified, and thus exerting himscale, is intitled to double honour and esteem.

FROM a consciousness of these matters, and a sincere desire to promote the ends of Your appointment, as well as Your own best interests and reputation, proceed the directions contained in the following Charge, and the earnestness with which they are urged. I can truly say that Your welfare is very near my heart—to promote it by every method in my power, is what I earnestly wish—the relation I bear to You binds it on me as a duty; and Your kind, affectionate behaviour fince I came among You, (which I here readily acknowledge, and heartily thank You for) makes it a debt of gratitude as well as of duty.

THAT the Almighty may take You under his gracious protection—that he may direct, support and strengthen You—erown Your labours in his vineyard with success, and finally receive You to his Glory, is the daily, servent prayer of

Your affectionate Friend and Brother,

CHARLES NOVA SCOTIA

HALIFAX, December 30, 1728.

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#### THE

# BISHOP OF NOVA SCOTIA's

# CHARGE

TO HIS

## CLERGY.

## MY REVEREND BRETHREN,

AFTER it pleased God, by his good providence, to bring me to the place of my destination; and I had duly considered the state of things in this Diocese, according to the best information I could receive: It appeared highly expedient to call You together, as soon as it would be convenient, that I might have the benefit of Your joint advice and assistance in pursuing such measures as should be judged best for the advancement of religion and virtue; to say nothing of other reasons.

It hath been always customary for Bishops thus to meet their Clergy, and consult with them;

matters which are of common concern to their function. From a usage, so proper in itself, and established by long practice, it would not be right to depart; especially in this country, where circumstances seem to make it peculiarly pecessary on the appointment and arrival of the first Bishop.

Our gracious Sovereign, in His Royal wisdom, and pious solicitude to promote the best interests of religion in His American Dominions, hath been pleased to erect this Province into a Bishop's See, or Diocese; thereby intending to compleat the Polity of the National Church in this country, and to supply a defect under which it formerly laboured, and was attended with many and great inconveniences. For this benefit, which has been long and earnestly desired by the members of our Church, they should be sincerely thankful to Almighty God, the fountain of every bleffing; and they should also testify their gratitude to our Sovereign for this, among many other instances of His paternal care, by unshaken Loyalty, and attachment to His facred Person and Government.

On me the Lot hath first fallen to carry into effect His Majosty's design; and to the execution of this trust, I humbly hope that I bring an anxiety for its success, suitable to its importance. For being called to this station, through the over-ruling providence of God, and the appointment of our Sovereign, I shall esteem it my greatest happiness, as it shall be my earnest endeavour, to answer

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And for this purpose, I shall not cease to implore the assistance of Almighty God; that he would enable me to discharge my duty aright, and give a blessing to my endeavours; for without his assistance and blessing, all our thoughts, designs and endeavours are vain and fruitless. Nor shall I be less assiduous in offering up my servent petitions to the throne of Grace, for You and the several individuals of my extensive charge; that You and they may be guided in the path of truth and holiness—that all, in their respective places, may serve God saithfully—that the Kingdom of Christ may be widely dissufed—and the power of his religion established in our hearts.

It was impossible to gain an exact knowledge of the state and condition of this Diocese in the short time that hath elapsed since my arrival; I must therefore address You on general topics at present. These however will furnish abundant matter for consideration—many particulars concerning Y ar office and duty which are interesting; and which it concerns You to lay very seriously to heart, and and reduce to practice.—I shall now proceed to lay some of these before You, after premising this solemn assurance—That whatever is said of the qualifications, exertions, and general conduct or duty of those to whom the ministry of the Gospel is committed, I shall apply to myself, as well as to

<sup>1</sup> October 15, 1787,

You. God forbid that I should bind heavy burdens to be laid on others, without equally bearing them myself. So far otherwise is the case, that I consider no station as requiring greater strictness and circumspection—higher degrees of heavenly mindedness—and more zealous exertions in the cause of our Divine Master, and for the spiritual interests of my brethren.

THE Gospel ministry was instituted to promote the salvation of souls; and this object should ever be kept in view by all who are admitted into that Ministry. The salvation of his slock should therefore be the first and chief care of every Clergyman. To this end should all his labours and studies, all his sermons and exhortations, his earnest prayers and intercessions at the throne of grace, be directed. Of this end he should never lose sight; but regulate his whole conduct with the world so as to be subservient to it.

That the principal design in appointing the Christian ministry was to carry on the salvation of men, is most evident. Jesus Christ, the eternal Son of God, came down from heaven, assumed our nature, and died upon the cross to redeem and save a lost world. As the father had sent him, on this important design, so he sent the Apostles as his Ambassadors to mankind; that they might teach them to observe whatsoever he had commanded them, for the same purpose; assuring them that he would be with them and their successors,

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AGREEABLY to this, St. Paul tells us, that Jesus Christ, the redeemer, Saviour and spiritual head of his Church, "hath given some, Apostles; " and some, Prophets; and some, Evangelists; "and some Pastors, and Teachers;" for this express purpose-" for the perfecting the saints for " the work of the ministry, for the edifying the " body of Christ; till we all come into the unity " of the faith, and of the knowledge of the fon of "God, unto a perfect man, unto the measure of "the stature of the fullness of Christ. 2" an explicit declaration, that the intention of our, Lord in appointing these different orders, some of which do still, and always will fubfist, was to edify his Church by their labours.—that by a true faith, and knowledge of Him, the only Saviour, and a gradual progress in holiness and Christian perfection, through their ministry, the members, of his Church might be fitted and prepared for heaven.

This idea runs through the various passages of the New Testament, where the office and duties of the Clergy are mentioned. To them "the mi-"nistry of reconciliation is committed—they are " ambaffadors for Christ, as though God did be-" feech men, they pray them in Christ's stead to "be reconciled to God. 3 They are labourers— "workers, together with God, to befeech men

<sup>2</sup> Ephef. IV. Matth. XXVIII. 29. John XX. 21. <sup>3</sup> II Corinth. V. 18, 20. 1,2, 13,

"that they receive not the grace of God in vain." " For this purpose, they are to "Preach the word; "be instant in season, and out of season," that is, at the stated scason of religious assemblies, and out of that season, when opportunities may occasionally offer; and "they are to reprove, rebuke, ex-" hort with all long suffering and doctrine. ""

THESE are titles and offices of great dignity and importance—fuch as should raise our views above temporal things; and which demand the most zealous exertions on our part to discharge our duty effectually. But instead of kindling the unhallowed flame of pride and self-importance in our breafts; they should rather humble us, and fill us with anxious apprehensions for the event, when we consider our insufficiency for those things, without divine affiftance, and the awful reckoning that is to follow. Because ours is an office of great trust and responsibility, in which we have engaged at the peril of our fouls; for the faithful execution of which, we must give an account to God; and if any of those that are committed to our care, and for whom the son of God was crucified, should perish through our neglect or misbehaviour, their blood will most assuredly be required at our hands!

This reflection is enough to make every Clergyman tremble for himself and others. It should rouse him to the most vigorous exertions, that he may, at least, deliver his own foul—that he may not be a partaker of other men's fins or ruin-

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<sup>&</sup>quot; I Corinth. III. 9. II Cor. VI. 1. \* II Timoth. IV. 2.

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CARRY this truth then ever in mind—that the falvation of Your people is the great and principal object of Your attention. If always prefent with Your thoughts, it will serve as a guard on Your conduct, and animate You in Your duty. It shews how close and endearing the connection is between You and Your respective flocks. connection contains whatever can awaken or engage the warmest, tenderest affections of the human heart. The effects of it are not limited to our prefent state of existence—they extend to eternity; and on that awful day, which will decide the fate of mankind for ever, You will either be mutual bleffings, and a crown of rejoicing, to each other; or else, mournful witnesses to justify the dreadful doom that will then be pronounced on those who have made shipwreck of faith and salvation.

The falvation of Your brethren being thus the end of Your ministry; it will be proper next to consider the methods that will be most effectual for obtaining this end; so that You may fulfill Your ministry, and give an account of it with joy to the great shepherd and Bishop of Your souls. And here, a large field opens concerning the qualifications and duties of Clergymen—a subject of great extent, on which much has been written by Ancients and Moderns. I shall, as briefly as I

can.

<sup>1</sup> Peter II. 25.

<sup>&</sup>lt;sup>2</sup> Many of the writers on this subject are enumerated by Dr. Bray in his Bibliotheca Parochialis. Chap. I.

can, deliver what is the result of frequent reslection, on the subject, the word of God being my principal guide) and I shall have an eye to such points as require peculiar attention in our situation. For as the different periods of Christianity have been marked by some characteristics, which distinguished them from others, and affected the state of religion; so these circumstances require a suitable conduct and exertion in the ministers of religion.

The early ages of the Gospel were noted for the warm piety and exemplary rectitude of its professors; and for the firm adherence of Christians to their religion, amidst the most cruel persecutions. At certain times, false philosophy and enthusiasm. have alternately attempted to corrupt Christianity, and to substitute their fantastic dreams for the rational and heavenly doctrines of the Gospel. other periods, a gloomy night of ignorance hathoverspread a great part of the Christian world; owing to the irruption of barbarous nations, who at once destroyed the seats, the monuments and professors of literature. Absurdity and error naturally followed ignorance; and Christianity lay a long time under the incumbent load of error andsuperstition, till the REFORMATION restored it to its. original purity and lustre.

It is the business of Ecclesiastical History to ascertain with precision the various periods when genuine piety, or superstition—when pure Gospel light, or error and the various kinds of it, severally prevailed; or in what proportion these were blended together. My present purpose only leads

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me to make the general observation—that different periods of Christianity have been distinguished by certain characteristics which affected the state of religion—and that the times in which we live, are strongly marked by a deplorable lukewarmness in professors of the Gospel—by a melancholly neglect of religious duties and ordinances —and by an insatiable rage for dissipation.

THESE circumstances deserve notice, when the methods by which You are to promote the end of Your ministry, the salvation of Your brethren, are under consideration; for it nearly concerns You to counteract them by Your life and doctrine, which will require additional labour and circumspection on Your part.

For fake of order and perspicuity, I shall distinguish the methods that will conduce to the success of Your ministry, into those which respect Yourselves personally; and those which relate to Your conduct towards others, whether in the ministrations of Your office, or Your behaviour and general intercourse with the world.

T. And first, of those which personally concern Yourselves.

I. Ir was faid of the Priests under the law of Moses—"The Priest's lips should keep know-"ledge, and they (the people) should seek the "law at his mouth, for he is the messenger of the "Lord of hosts." This is equally true of the Clergy under the Gospel. To their office it appertains

Malachi II. 7.

pertains to convey knowledge and instruction to others; and hence our Saviour tells his disciples, and especially those who are his ambassadors—
"Ye are the light of the world; '" intimating that their office in the moral world, is like that of the sun in the material system—they are to communicate the light of saving truth to all around them.

Hz that undertakes to instruct others, should be well instructed himself; for no man can communicate any knowledge, of which he is not possessed. Application to study is therefore a part of Your duty, which should not be neglected. For whatever stock of knowledge You may have had at Your Ordination; yet this will be insufficient in the progress of Your ministry; and even that will diminish, if care is not taken to preserve and increase it.

The various branches of science are useful and ornamental; but Theology is the subject which should chiefly engage a Clergyman's time and attention. You solemnly promised at Your Ordination that You would "be diligent in reading of "the Holy Scriptures; and in such studies as help to the knowledge of the same." Such study therefore is a matter of duty, in consequence of this promise; as well as of necessity in various other respects.

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<sup>1</sup> Matth. V. 14.

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as may at of Ecelialtical THE stated times of public instruction frequently recur. The principles and duties of our religion are then to be explained and enforced, and their mutual connection pointed out. This will soon

clesiastical History, and some of the primitive Fathers. Prideaux's Connection takes in the interval between the Canonical books of the Old Testament, and our Saviour's birth; it is a valuable work in many respects; and will be a proper introduction to Eusebius, Socrates, Socomen, Theodoret and Evagrius, which are usually printed together, and give an authentic history of the Christian Church for the sirst six hundred years after Christ. Among modern histories of this sort, Mosheim's (which is translated into English by Dr. Muclane) is perhaps the best compendium we have, and brings down the history of the Church to the present Century.

Of the early Christian writers, I would particularly recommend the Aposlolic Fathers; and the Apologists for Christianity, viz. Justin Martyr, Athenogoras, Tertullian and Minucius Felix; also Origen against Celsus, and Cyprian's works. To these sew books, I shall add Eingham's Christian Antiquities; an elaborate and most useful work, which contains a faithful account of the state, principles, customs, rites, ceremonies, &c. of the primitive Christians; and which every Clergyman should read.

All these books are easily procured, and at a low price—they might be purchased for about fix guiness. I cannot forbear to subjoin here the words of the excellent Dr. Cave—Omnibus in hunc modum apparatis.... quid obstat quo minus ad scripta sanctorum patrum evolvenda sestinemus, & in hee studia toto feramur animo i—Suaviter nos ducunt.... urbium, gentiumque antiquitates; quanto majori voluptate persundunt animum Ecclesiæ Christianæ natales & primordia, progressus & incrementa?—Cui non volupe of sidem nostram enascentem, & e tot difficultatum sluctibus

foon exhaust Your first stock of knowledge, unless it is recruited by reading and meditation.

You will often be consulted on points of moment—on difficult texts of scripture—on cases of conscience—on disputed articles of faith, and matters of practice. This at least will happen, where people are serious and attentive, and repose confidence in their Pastors, which I trust is Your In all these instances, the reputation of a Clergyman is at stake—the spiritual interests of his people may be deeply concerned; and I need not tell You that he can neither acquit himself on those occasions, with honour to himself, or advantage to them, unless he is master of those subjects; and the knowledge requisite for this purpose, can only be acquired by perseverance in study.

THE principles of our holy faith are sometimes attacked by infidelity. Fanaticism, in a variety of shapes, not unfrequently comes abroad,

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eluctantem intueri, & vi quadam divinitus immissa, totum penè mundum sibimet subigentem? Quid denique jucundius, quam cum hominibus candidi pectoris, & insucatæ pietatis vitam traducere; cum his versari, qui suis moribus, doctrina, eruditione, & præclaris monumentis Ecclesiam ornarunt, ædisicarunt, unaque nomina sua æternitati consecrarunt? Huc nos ducunt, hac nos dulcedine permulcent antiquitates Christianæ. Prolegom. in Hist. Literar. Sect. IX.

The History of the Reformation is also an object of importance; every Clergyman should endeavour to gain a competent knowledge of it; especially the Reformation in England, of which Bishop Burnet and Mr. Stripe give the best account.

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ect of imin a comnation in e give the and would pervert Your people, especially the more ignorant, from the right way; to say nothing of the errors which, from other quarters, may attempt to break in, and disturb Your flocks.

IT behoves You, on all those occasions, to stand forth the advocates of truth; and to be "rea-"dy to drive away all strange and erroneous " doctrines, which are contrary to God's word." Your own reputation, the credit of religion, and the falvation of Your people, will be interested in Your being able to repell those errors; and to " give a proper answer to every man that asketh "You a reason for the hope that is i You, with " meekness and fear. " And it will be imposfible to do this, unless You follow the advice given by St. Paul to Timothy-"Give atten-"dance to reading, to exhortation, to doctrine-" meditate on these things, give thyself wholly to "them; that thy profiting may appear to all. "" Hereby indeed You will profit both Yourselves and others; and You will avoid the imputation of indolence, sloth, and neglect of what is Your peculiar duty.

2. ANOTHER method that will conduce much to the success of Your ministry, is, the endeavouring daily to impress upon Your minds a deep sense of the value of souls; and of what consequence it is to them that You faithfully discharge Your duty.

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<sup>4</sup> I Peter III. 15.

<sup>2</sup> I Tim. IV. 13, 15.

Or how great value the fouls of men are in the fight of God, we may learn from that stupendous effort of his love to fave them, by fending his eternal Son to die for their redemption. with respect to men themselves, our blessed Saviour assures us, that it would profit a man nothing, were he to gain the whole world, and lofe his foul. '

WHEN You reflect on this, and consider at the fame time, that on You it much depends, whether Your respective flocks will partake of that redemption, and be eternally happy; how should it stimulate Your zeal to accomplish this most im-

portant end!

EVERY time a Clergyman looks on his congregation, it should be with tender emotions of love, and anxiety for their everlasting interests. He should view them as the ransomed of Christ's blood, whom the great Shepherd, that laid down his life for them, has committed to his care to be trained up in the knowledge of God—to be educated for heaven—and fitted by inward holiness and purity (which constitute the image of God in man) to be inhabitants of the mansions of glory. These considerations, if frequently dwelt on, can scarcely fail to inspire a Clergyman with fatherly affection to his spiritual children; and excite him to unremitting exertions for their eternal welfare.

3. Another method, and one of the most effectual, to promote the falvation of Your people, is, to fet before them in Your own lives, an example examp Clergy as by l that th for oth

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example of holiness, piety and humility. For a Clergyman should Preach by his example, as well as by his sermons; and shew by his own practice, that the duties which he inculcates, are practicable for others.

WITHOUT holiness, no man shall see the Lord. 'A Clergyman must be holy on a double account; both as he is a Christian, and a Minister. Like all who hope for salvation through the Son of God, he must daily deny himself, take up the cross, and follow the example of his divine master. Without this, he cannot be a disciple of the holy Jesus.

As a Minister, his profession and duty oblige him to exhort and guide others to holiness; but what effect can his exhortations have, if contradicted by his practice? His bad example will wholly defeat the salutary purposes of his office; and it will also bring disgrace on his order, a blemish on the Gospel. If he, who should be a light and guide to others in righteousness, falls away, and lives corruptly; he does, in the most aggravated sense, "crucify to himself the Son of God afresh," and put him to an open shame.

THERE is not perhaps on earth a more detestable character, than that of a vicious Clergyman. He is a contradiction to reason—a blot in the creation. He pollutes the holy things of God; causes many to err and fall; and destroys these, for

<sup>&</sup>lt;sup>1</sup> Heb. XII. 14. <sup>2</sup> Heb. VI. 6.

for whose salvation he is bound by the most sacred ties to labour daily.

The bare mention of such a character, excites horror and indignation; which are undoubtedly felt by You, as well as by me; and I ardently pray the Almighty that none such may ever be numbered among us. But should it be our misfortune, it will also become an indispensable duty to enforce that authority which God and our Church have given, to deliver our profession, our Church, and holy faith from so great a scandal.

SAINT Paul exhorts Timothy—"to be an "example to believers, in word, in conversation, "in charity, in spirit, in faith, in purity. 2" This direction includes the inward disposition, as well as the external behaviour of a Clergyman; which he must possess and practife, if he would avoid contempt, and be useful in his station. He should

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<sup>&</sup>quot;There is no man so vile as a profane minister of religion; "he is of all the most abject, the most self-condemned, and self-tute of plea, and liable to the heaviest plagues of another life. If the religion he teacheth be false, why does he commend it to his people? If good, why does he not practise it? He must answer for the souls he misseads; their guilt will be required of him: Oh! the misseads; of such an example! It wounds many souls at once. It reproaches our religion, undermines our Church, breeds Disseates, produceth open enemies to our order, our function, and constitution. These men are the enemies of the Church of England." Bishop Kidder's Charge, June 2, 1692.—he was Bishop of Bath and Wells, and author of that learned and elaborate work—A Demonstration of the Messas.

<sup>4</sup> I Tim. IV. 12.

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of religion; emned, and plagues of false, why why does he he misseads; the mischies tonce. It rch, breeds order, our the enemies of Charge, Wells, and Demonstration be prudent in speech; grave and pious in converfation; glowing with charity and love to others; of a candid, even temper and spirit; of uniform, uncorrupt fidelity; and of unspotted purity in his morals. This is the true primitive standard, delivered by the unerring spirit of God, by which a Clergyman should regulate his conduct and temper; and not by the fashion or spirit of a vain and changeable world, which we renounced in our Baptism.

From hence it appears, that a Clergyman should not only abstain from evil; he is to avoid the appearance of it. Nor is even this sufficient—something more than a negative goodness is required of him. He should be an active, living example of piety and virtue—of those graces which he inculcates to others. Hereby he may expect a blessing on his Ministry, that he himself will be reverenced, and a due regard paid to his instructions.

A Clergyman should be guarded even in his amusements. These should be such only as are necessary for health, and do not employ much of his time, which should be chiefly devoted to his slock and to his study. In this, as in other things, if he allows himself any improper indulgence, his character will suffer; and his people will think themselves hereby authorised to proceed much greater lengths. What is even lawful, may not by any means be expedient. How painful must the reflection be to a Clergyman, that his example has led

led others to trifle and waste away their time, of which they must hereaster render a strict account!

In his worldly affairs, some care is necessary; but he should manifest by his conduct, that these are only secondary objects; and that the salvation of his people is the great and primary object which he has most at heart.

In a word. I cannot be too earnest in urging You, nor can You be too diligent in striving, to frame Your lives by the example of our Divine Master, and the precepts of his Gospel; since nothing will be so conducive to Your happiness and peace, and to the success of Your labours. It would probably assist You in this good work, if You would, once a year, read over the office of Ordination, and carefully weigh the solemn Promises You made when admitted into the ministry; which I therefore heartily recommend to You.

4. The last method, personally relating to Yourselves, which I shall mention to insure the success of Your Ministry, is, the offering up daily, fervent prayers to Almighty God for his Grace to direct, strengthen and support Yourselves; to bless Your labours; and to dispose the hearts of Your people to receive and improve Your instructions.

It is to God that You ought to look for effectual fuccour and fuccess. A Paul may plant, an Appollos water; but God only, by his Grace and blelling, can give the increase.

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EARNEST and anxious therefore should Your prayers be to Almighty God for the salvation of Your respective flocks. There are no petitions that You should put up more frequently or ardently, than that they may not receive the Grace of God in vain—that the Almighty would take from them all hardness of heart, and contempt of his word—and that You may not be punished by their unfruitfulness under Your ministry.

II. I proceed now in the next place, to point out those methods which concern Your conduct towards others—whether in the ministrations of Your office, or Your daily intercourse with the world—that will conduce to crown Your labours with success, and promote the salvation of Your people.

1. As Clergymen of the Church of England, You are under folemn engagements to conform to the Liturgy, Offices and Rubrics contained in the Book of Common Prayer.

ORDER is effential to the happiness and prosperity of every society. Our Church has manisessed the utmost attention to this point; and requires a Declaration of Conformity to the Liturgy,
from all who are admitted into her Orders; so that
her Clergy are not at liberty to alter, add, or diminish, in things which she hath prescribed. Were
any to indulge themselves in such a liberty, it would
be a gross violation of their promise and subscription,

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tion, which should be conscientiously observed; and it might be productive of consusion, and numberless other evils. For if innovations are once begun, who can tell where they will stop?—A subversion of all order, and of the very sundamentals of our religion, might be the consequence.

I am aware that difficulties may sometimes arise bere, as in all new countries, in adhering to the directions of the Rubrics on certain points. But without entering minutely on the subject, I shall beg leave to observe in general with respect to such cases—that if a Clergyman makes it appear that he is actuated by a principle of conscience in conforming to the Rubrics—if he perseveres with temper and uniformity, and shews that his perseverance proceeds from a sense of duty, not from wilfulness, or a disobliging disposition: I am persuaded, from my own knowledge and experience, that he will in time surmount every difficulty.

I must therefore request, and solemnly injoin You to observe a strict conformity to the Liturgy and Rubrics. This is a duty, from which no man can release You. You will find that it will be conducive to Your usefulness, and to the benefit of religion. It is proper and necessary in the Clergy of our Church, every where, and at all times—it is peculiarly so in our situation.

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2. Preaching is an important part of Your
duty; concerning which, much might be said;
but I shall study brevity.

The design of Preaching is to instruct and

THE design of Preaching is to instruct and to persuade—to instruct people in the principles of religion, and in the nature of their duty; and to persuade them to act suitably to those principles, and to practise what is their duty.

To instruct, requires great perspicuity of language and method; to persuade requires argument, earnestness and animation. Plain, persuasive, practical sermons, which contain useful and interesting truths, and are delivered in an earnest and affectionate manner, may therefore be deemed the best—at least, they are best calculated for the generality of audiences in this country.

Some people expect to hear a torrent of eloquence poured out by every man that steps into a Pulp.t. But this expectation is unreasonable; because it is no more in every man's power to be an eloquent Preacher, than to be a sublime Poet.

What is really in the power of most public speakers, and what every Clergyman should therefore aim at, is, to command the attention of his D 2 audience.

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The Ancients, particularly Cicero and Quinctilian, are defervedly effected the best instructors in oratory. Among modern writers of our own nation, none seem to have given better directions, or made more judicious observations, on the subject of Preaching, than Dr. Lawson in his Lectures concerning Oratory, and Dr. Blair in his Lectures on Rhetoric and Belles Lettres, Vol. II.

audience. To obtain this end, the principal requisites are—that his matter be interesting—that his language and method be plain and perspicuous—that he be well heard—that his words be clearly articulated—not too rapidly hurried over, nor drawled out so as to weary his hearers—that his manner be serious, earnest and animated—and that the truths he delivers, be felt by himself.

THERE is nothing in all this beyond the reach or attainment of any person of moderate learning, abilities, and application; and surely, when Your influence and success depend so much upon them, they claim Your serious attention. Especially in times I the present, when lukewarmness hath seized so many, who must be awaked to a sense, and persuaded to the practice, of their duty; and others again will scarcely bear sound doctrine; but heap to themselves teachers, having itching ears.

What is here said concerning the mode of delivering sermons, is applicable to the manner in which our excellent Liturgy ought to be read—it should be read with seriousness, solemnity, and an awful sense of His presence whom we address. Our hearts should accompany our words—they should be interested in, and feel the importance of, the petitions that are offered, the blessings that are implored, and the thanks that are returned. These sensations and affections in us, will produce

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<sup>4</sup> II Tim. IV. 3.

correspondent sensations and affections in others; for human minds are, in this respect, like strings that are in unison—if one is struck, the others will vibrate.

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THE subjects to be treated of in sermons, are very numerous. Whatever truths the Almighty hath been pleased to reveal concerning himself, his nature, and government, or concerning the redemption of mankind by his bleffed Son; the various duties we owe to God, to the King, and to each other; the temper, disposition, and other qualifications required in men that they may partake of everlasting happiness; the grounds of what is usually called Natural Religion, and their correspondence with those of Revelation; are all before the Preacher. In fo rich a variety, and fo extenfive a choice, that man must be very unfortunate, or labour under some deficiency of judgment or taffe, who employs his time; or entertains his audience, with a subject that is not edifying.

ALTHOUGH no point of moment should be wholly neglected; and a Preacher ought in the language of St. Paul, and after his example, "to declare the whole counsel of God;" yet it may be expedient to dwell oftener and more minutely on some truths, than on others.

"OTHER foundation" of faith, hope, and falvation, "can no man lay, St. Paul affures us, "than that is laid, which is Jesus Christ. "This foundation

<sup>&</sup>lt;sup>2</sup> Acts XX. 27. <sup>2</sup> I Corinth. III. 11.

foundation the holy Scriptures have, and from them the Church of England hath, laid; and " every man should take heed how he buildeth "thereupon. " The peculiar and distinguishing doctrines of Christianity flowing from hence, should be frequently explained and inculcated to a Christian audience—fuch as faith in the holy and undivided Trinity; man's fall and degeneracy through fin, and restoration by Jesus Christ—the necessity of faith in the son of God; of attonement for sin through his facrifice on the cross; of repentance and amendment of life—the necessity of divine Grace to assist our infirmities, support us under temptations, and to prepare us, by fanctification and holiness, for future happiness—the infufficiency of our own works to Salvation, and the ef. ficacy of true faith for our acceptance with God, and to produce in us the fruits of good living and conformity to his will, 2

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I Corinth. III. 10.

Archbishop Secker—after enumerating these, and other evangelic doctrines, which he enjoins his Clergy to Preach, makes the following observations—"The truth, I fear, is, that "many of us have dwelt too litleon these doctrines in our ser-"mons: By no means, in general, from disbelieving or slight— "ing them; but partly from knowing that formerly they had been inculcated beyond their proportion, and even to the disparagement of Christian obedience; partly from fancy ing them so generally received and remembered, that little needs to be said, but on social obligations; and partly

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THE Almightv, who knows best what is adapted to our case, and will be most efficacious for our amendment, hath revealed those truths on purpose to guide us in the path of eternal life; these, his Ambassadors should therefore preach; not deviating into subjects foreign from their office - fuch as may ferve to display their own talents; gratify some particular fancy in themselves or others; or be subservient to worldly purposes. It is peculiarly necessary to inculcate those Evangelic truths among us at present; not only because many seem to know little of them; but because that, next to Your good example, they will be most effectual to rouse men from the wretched state of languor and lukewarmness which prevails, and counteract the vices which we have daily cause to lament. Preaching those doctrines, and explaining them foundly, will also prevent Your people from being misled by the errors that border on, and proceed from a perversion of, them, which may be propagated among You.

And let me add—that a real Christian, a disciple of Jesus Christ, is one who not only believes in him; but who also daily imitates his example, his temper, disposition and humility—who denies himself, renounces sin, and devotes himself to the service and will of God. It is the business

<sup>&</sup>quot;treat them ably and beneficially: God grant it may never have been for want of inwardly experiencing their im-

<sup>&</sup>quot; portance." Charge to the Clergy of the Diocese of Canterbury 1758.

business of Clergymen, and the design of Preaching in particular, to convince men of this, and persuade them to live accordingly; and the truths revealed in the Gospel are the most likely to succeed in accomplishing this purpose. We know they had this effect in primitive times; and with the blessing of God, they may have the same effect at this day.

The temporal state and condition of individuals, are not more various than their spiritual. Some are weak in the faith, as St Paul expresses it, and others are strong. Many are lukewarm, whilst some have a zeal that is not according to knowledge. Some are bowed down with sorrow; or languishing under weakness of mind, doubtful and desponding about their salvation, and require the consolatory truths and promises of God's word to support them: whilst others again must be awakened by the terrors of divine Justice from their hard ened, insensible state. Some wander in the path of error, and are to be recalled into the right way; others again need only to be encouraged to proceed as they have begun.

INFINITELY diversified indeed are the situations and dispositions of mind to which the divine word is to be addressed; a Clergyman therefore, if he would be truly useful, should attend to this; and follow St. Paul's direction to Timothy—
"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, right—"In

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" ly dividing the word of truth. "" He should instruct, exhort, reprove, and rebuke, as circum-stances require.

But when he rebukes, it should be done solely from a principle of love, a sense of duty, and a regard for the spiritual welfare of his brethren. The reproof should both really and apparently proceed from benevolence. Neither on this, nor on any other occasion, should any thing personal, resentful or selfish—nor any thing indelicate, or inconsistent with the dignity and sacredness of the place, ever proceed from the pulpit. 2

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Greg. M. opera Vol. II. Tom. 3. p. 131-226. Edit. Antwerp. 1615.

<sup>\*</sup> II Tim. II. 15.

In the fixth century, Gregory the Great wrote his Pastoral, on the qualifications and duties of the Clergy—a book which was formerly held in high estimation. It is divided into four parts; and most of the third part, which is larger than all the other three, is employed in directing Pastors how to instruct their flocks—how to vary their instructions according to the state and disposition of their hearers. Aliter admonendi sunt viri, says he, atque aliter seminæ—Aliter admonendi sunt gulæ dediti, aliter abstinentes—Aliter admonendi sunt qui illicita quæ faciunt, etiam laudant; atque aliter qui accusant prava, nee tamen devitant &c. He proceeds thus through six-and thirty disserent heads; and points out, under each, the arguments which he conceives to be best adapted to the case.

Among the relative duties, which it is Your business to explain, one of the principal is that which is due from subjects to the Sovereign. On this, the peace, order and welfare of Society greatly depend. Accordingly, holy scripture has strongly inculcated this duty, and bound it on the consciences of Christians.

We are commanded—"to fear God and honour the King—to submit ourselves to the ordinances of man, for the Lord's sake: Whether it be to the King, as supream; or unto Gowernors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." We are injoined to be subject unto the higher powers, as ordained of God; and this for conscience sake; because rulers are not a terror to good works, but to the evil.

I question not but Your inclinations coincide perfectly with Your duty to impress these sentiments of Loyalty, order and submission on the minds of Your people. We have every motive of attachment to our Sovereign and the Constitution that can influence the human heart. To be a British subject, with its concomitant advantages, is to possess, than fall to the share of any other subjects on earth: And we have a gracious and most amiable prince

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<sup>&</sup>lt;sup>1</sup> I Peter II. 13, 14, 17. Rom. XIII. 1, 3, 5.

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prince for our King, who is a father to his subjects—a pattern of every Christian and princely virtue.—These things exhort and teach; and they will be conducive to order, peace, and happiness in our land.

On this subject, I shall just suggest a particular or two more. It will be most adviseable for a preacher not to spend much time in proving points which no body doubts; or in stating objections, which perhaps none of the audience ever heard or thought of: Neither of these can tend to edification. Indeed, if any notorious error be prevalent, and is likely to pervert any of his slock, a Clergyman should interpose, and endeavour to prevent the evil. But I have often sound that this may be done more effectually, by shewing in sew words, and as it were incidentally, how inconsistent the error is with some clear text of scripture, or with the analogy of faith, than by a formal resutation.

In short—the pulpit should not be made a stage of contention or controversy. It should be facred to the Gospel only; the pure doctrines of which should be delivered from thence with earnestness and affection. When this is done, let us commit the issue to God, and implore his blessing. With regard to the effect of Sermons, I shall only repeat an observation of the excellent and truly primitive Bishop of Sodor and Man, Dr. Wilson, as it coincides exactly with my own opinion—"We must speak to the heart, as well as to the understanding. While we attack men's reason E 2

"only, they will hear with patience; but when we attack the heart and its corruptions, then they are uneasy. I would rather send away a hearer smiting his breast, than please the most learned audience with a fine sermon—""

3. CATECHISING is a duty of great importance, always practifed in the Christian Church; and strictly injoined by the Church of England in her Canons and Rubrics.

The benefits of early instilling the principles of our holy saith into the minds of children, are obvious and great. Our Church has provided a most excellent Catechism for the purpose, which comprises, in few words, the fundamental truths of Christianity, and the several duties we owe to God, to our neighbour, and to ourselves.

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Bp. Wilson's Works, Vol. I. p. 253. 4to.—Similar to this, is the observation of Bishop Burnet—" That sermon " that makes every one go away silent and grave, and hastening to be alone, to meditate or pray over the matter of it in secret, has had its true effect." Pastor. Care, p. 200. Edit. 1736.

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The finest encomium perhaps ever bestowed on a Preacher,' says Dr. Blair, 'was given by Louis XIV. to the eloquent Bishop of Clermont, Father Massillon. After hearing him preach at Versailles, he said to him, "Father, I have heard many great Orators in this chapel; I have been highly pleased with them; but for You, whenever I hear You, I go away displeased with myself; for I see more of my own Character." Blair's Lectures on Rhetoric, Vol. 11. P. 331. Edit. 1785.

Or how much consequence it is that Children should be instructed in these, You must be sensible. The first impressions that are made upon the human mind, are the most lasting—they generally adhere to us in advanced age, and greatly contribute to determine our character, and direct our conduct, through life. When good principles have got the first possession, they will shut out those that are bad; and a sense of religion, in the early stage of life, will check irregularities, to which we are then very subject, and prevent numberless evils. Hereby, in short, a byass will be given on the side of virtue, order and religion; and those who would reform mankind, should begin with rightly instructing the rising generation.

I therefore recommend very earnestly a due attention to this part of Your duty—not for a few weeks only; but during the whole summer season. If parents or masters should be negligent in sending their Children to be Catechised; fail not to remind them of their duty. Exhort them to unite their endeavours with Yours, to train up their Children in the knowledge and sear of God.

When Children, and others more advanced in years, are thus duly instructed, so that they can give an account of their faith according to the Catechism; they may then partake of that scriptural and beneficial Rite of Consirmation, which I shall hereafter, with God's assistance, administer in the several parts of this Diocese, and elsewhere in my extensive charge, to such as are properly prepared.

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This Ordinance was religiously observed in the primitive Church, and attended with salutary effects—may it be productive of similar effects among us, and help to revive a spirit of true religion among us.

4. The two Sacraments, Baptism and the Lord's Supper, are facred ordinances, on the due and regular administration of which, much depends, and therefore You cannot be too careful in adhering to the directions of our Church respecting them.

IT gives me concern to understand that the practice of administring Baptism in private houses, prevails

The Church of England hath not fixed the age at which persons are to be Confirmed The Rubric only mentions the years of discretion, as the proper time; which in some is earlier, in others later. Perhaps the age of fourteen years is as fit as any, and the earliest at which persons should be admitted. They are then generally capable (and seldom sooner) of knowing their duty, the obligations they are under, and of taking on themselves their Baptismal engagement.

In this country, where, till lately, there was no opportunity of being Confirmed, it is a question of some moment—Whether those who have received the Lord's Supper, should present themselves to be Confirmed? I have not time now to discuss this question; and shall only give my opinion upon it, which is—that the one ordinance does not superfede the other; and that receiving the Lord's Supper, when there was no opportunity of being Confirmed, should not prevent people from preparing and offering themselves to be Confirmed, when the latter is in their power. This opinion is the same with that of Bishop Taylor, Mr. Wheatly, Archbishop Necker, and other eminent Divines of our Church, or this point.

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e at which mentions in some is een years is buld be adom fooner) nder, and t. o opportuoment--er, should me now to nion upon : supersede when there ot prevent b. be Conopinion is tly, Archhurch, or prevails so much in some parts of this Diocese, that sew Children, in those parts, are brought to the Church to be baptised. These, among other, bad effects must follow this practice—it will diminish the solemnity of this holy Sacrament; and people will gradually lose a sense of its nature, design, benefits, and obligations thereby laid on the Baptised and their Sponsors. It will be considered as a mere outward ceremony, which custom as introduced, and be observed from custom only.

I must here remind You of what the Rubric directs on this head—"That the Curate shall "often admonish and warn the people, that, with-"out great cause and necessity, they procure not "their Children to be baptised at home in their "houses." It is therefore Your duty to check this irregular practice; which I request You would do by mild and earnest admonition at first; and if this does not succeed, by declining to administer Baptism in private, except in the case of sickness.

The Church of England requires that every Parishioner shall receive the Sacrament of the Lord's Supper at least three times in the year, of which Easter is to be one. That they may have an opportunity of doing so, this Ordinance should be administred, not only at the three great Feasts, Christmas, Easter, and Whitsunday, but as often besides, as may be convenient. The general practice is, to have the Communion the first sunday of each month; or once in six weeks—a practice

practice which You would do well to introduce, if hitherto omitted.

If Your Parishioners are negligent in observing this duty, it is Your business to point out their obligation to obey the commandment of our Lord—"to do this in remembrance of him." You should lay before them, earnestly and affectionately, the guilt of disobeying this positive command; and explain the benefits of complying with it.

Ir any of those who communicate "be a "notorious evil liver," You are authorised by the Rubric, and it is Your duty, to admonish him not to come to the Lord's Table untill he hath repented and amended. A neglect of this Discipline will be very injurious to religion, and give great scandal to people that are serious. I must therefore desire that You would be mindful to enforce it; but at the same time, to do so with the utmost tenderness, temper and caution. Let Your manner clearly evince—that the dictates of conscience, the interests of religion, the benefit of the offending party, and the edification of all, are Your only motives.

THESE are some of the principal branches of Your public duty; by the faithful and diligent performance of which, You will promote the salvation of Your people. They are stated parts of Your office, which every Clergyman is indispensably obliged to observe.

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1215, which I would recommend, as peculiarly newscellary in our fituation, to insure the success of Your ministry.

One is, that You would, as often as You conveniently can, Visit Your several Parishioners; not only in Sickness, which is a part of Your stated duty, but when they are in health. I am aware that the parishes of some are extensive, and the inhabitants much scattered, which will occasion some difficulty. But those who are near, may be frequently visited; and once a year might serve for those who are remote and difficult of access.

THESE visits may be made greatly beneficial to religion; and I speak this with confidence, from my own knowledge. Your people will expect to be visited; they will be disgusted if You neglect it. By visiting them, You will obtain a more exact knowledge of their state in they will consider it as a mark of Your regard for them; hereby You will gain their affection and confidence, and they will be more ready to hearken to and follow Your instructions:

ANOTHER particular which I recommend, is, that You would promote, as much as You are able, the religious observation of the Lord's Day. The two crimes, against which the Almighty expressed the warmest indignation, and punished most severely, under the Mosaic dispensation, were Idolatry, and Breach of the Sabbath. By the one, that worship which was due to him only, was transferred to idois; by the other, he was robbed of that

that public homage which he claims; both led to the most shocking enormities, and degeneracy of

principle as well as practice.

A profanation, or neglect of Sunday, will lay confcience waste, wear off, in time, all serious thoughts of God and religion, insensibly compute the heart, and terminate in gross transgression—probably in the blackest crimes. On the other hand, a due observation of the day, can searcely sail to keep up a sense of religion, and to check the evils which I have mentioned. This being the case, no more, I trust, is necessary to call forth Your exertions for promoting this necessary duty.

THE third particular which I referred to, and do heartily recommend, is, that You would endeavour to have the worship of God set up in the several samilies of Your respective slocks.

Those families who begin and end the day with God, are certainly the likeliest to share in his blessings; and the individuals that compose them may look for his grace, direction and protection; they will also bid fairest to discharge their respective duties with honour and fidelity; as husbands or wives, as children or servants. On the other hand, the wrath of God is denounced on the families that call not on his name.

How such dependent creatures as we are, can neglect so necessary a duty and service, is truly astonishing! We live, and move, and have our being in God; to him we must confessedly look for whatever we want, or hope for; and he is daily

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<sup>1</sup> Jerem. X. 25:

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yet we neglect to pay him homage, or thank him for his goodness, or implore his guidance and protection! We are assiduous enough in taking care of ourselves; our children and servants have due attention paid to them; even our domestic animals, nay, our very swine, as one expresses it, are served: The God of heaven only, the source of all our mercies, is forgotten and neglected!

It would be very injurious to You, to suppose that any of You neglect Family Prayer. I hope and believe better of You, and that You are punctual in the discharge of this duty. Your example, joined with public exhortation, and private admonition, may, with the blessing of God, prevail in having this most beneficial duty revived, and generally practised. And if You succeed in this, it will unquestionably prepare the Way for, and insure, farther success in Your ministry.

6. As to Your general intercourse with others, it should ever be remembered—that the eyes of mankind are turned to a Clergyman's conduct; he is narrowly and strictly watched; and a malicious world will readily seize any mistep, any irregularity, or even failing, that can be turned to his disadvantage; and with his character, religion will be sure to receive a wound.

This shows how cautious and guarded You ought to be, that all just cause of reproach and offence may be cut off. What is commonly F 2 deemed

deemed lawful in others, may be very improper and inexpedient in You. All hasty and rath language; all detraction, or the seeming approbation of it in others; all levity in conversation; all trissing, and wasting of time, should be carefully avoided: As well as every thing that would shew inattention to Your character, or the great object of Your function.

A Clergyman may be chearful without levity, and ferious without the gloom or peevifuness of a Recluse; and religion is never more inviting, nor appears to greater advantage, than when accompanied with that easy chearfulness, which benevolence and conscious rectitude inspire. But in the midst of his chearfulness, and in every situation, a Clergyman should never forget that he is the Ambassador of Jesus Christ; his conversation should be holy, humble and instructive, agreeably to that character; and his heart should be alive to all the seelings of humanity towards others.

HAPPY is that Clergyman who can appeal to his people, as St. Paul did to the Thessalonians—
"Ye are witnesses, and God also, how holily, and
"justly.

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Cave . . . . ne aut linguam aut aures habeas prurientes; id est, ne aut ipse aliis detrahas, aut alios audias detrahentes.

Neque vero illa justa est excusatio, "Referentibus aliis "injuriam sacere non possum," Nemo invito auditori libenter resert. Sagitta in lapidem nunquam sigitur; interdum resiliens percutit dirigentem. Discat detractor, dum to videt non libenter audire, non sacile detrahere. Hieronymus ad Nepotian.

"justly, and unblameably we behaved ourselves among you.""

7. WITH respect to those who are not of our communion, a candid, brotherly and respectful behaviour should be observed towards them; as indeed it should to all mankind. We may be firmly attached to our principles, without illiberality, or a spirit of malevolence to others; and if it be possible, as much as lieth in us, we should live peaceably with all men. 2

IT is truly painful and mortifying to fee a furious Bigot, pretending a zeal for the Gospel; yet wholly destitute of that temper required by the Gospel, and ignorant of the two first and principal lessons taught by it, Humility and Benevolence. Perhaps he tramples on every dictate of truth and moral rectitude, as well as of charity, that he may ferve the contracted system which he has adopted, Such men—and alas! there are too many of them mistake the workings of their fallen nature, of heir narrow prejudices, and felfish, unhappy emper, for a regard to religion; although they njure it in the most essential manner. People are pt to judge of principles by their effects. Were a adgment to be formed of Christianity from the onduct of these men, (and many there are inmed to do so) in how shocking a light must it ppear!

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<sup>4</sup> I Theffal. II. 10. 2 Rom. XII. 18.

I trust it is unnecessary to caution You against such a procedure. Let us shew by our Christian spirit, by our regularity, and order, how much better our principles are than theirs; and this will be the most effectual method to soften and remove their prejudices, and win them to the right way. The members of our Church have always been distinguished by liberal sentiments—may they ever continue to be so distinguished.

Sensible I am, that notwithstanding Your utmost caution, regularity, and endeavours to serve the best interests of religion; there may be unreasonable men, strangers to the Christian temper, and so regardless of their own duty, or Your dissiculties, that they will oppose and revile You.

On which I shall only observe—that if this should be Your misfortune, or mine; it is a trial to which we should patiently submit, as coming by the permission of God. Our blessed Lord hath warned us to look for such things; and hath also taught us how to behave—"I say unto You, low Your enemies; bless them that curse You; de

se good to them that hate You; and pray for the that despitefully use You and persecute You

"That Ye may be the children of Your Fath

" which is in heaven. "

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<sup>1</sup> Matth. V. 44, 45.

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This line of conduct was pursued by the primitive Christians, who were unjustly revised, maliciously slandered, and cruelly persecuted; yet they literally followed our Saviour's directions; and the principles which produced such amiable effects in them, finally triumphed over all the malice and opposition of ungodly men.

LET us go and do likewise; reposing our trust in God; looking up to him for support; committing the issue of our affairs into his hands, who knows how to deliver his fervants, and to prosper their labours. Let us take care not to deserve fuch treatment; and endeavour to have the answer and confolation of a good conscience, by perseverance in faithfully doing the work of our master; striving to revive the almost expired lamp of piety; pitying our brethren, who have no pity for themfelves, and labouring to pluck them as brands out of the fire. 2 "In all things approving ourselves " as the ministers of God, in much patience; " pureness, by knowledge, by long suffering, "kindness, by love unfeigned, by the word of "truth, by the armour of righteousness on the "right hand, and on the left; through honour " and dishonour; through evil report, and good " report. 3

HEREBY we may possibly disarm malice, and turn aside the shafts of calumny—perhaps, win

over

<sup>\*</sup> See the Apologies of Justin Martyr, Athenogoras, Tertul---lian, &c.

<sup>\*</sup> Zechar. III. 2. 3 II Corinta. VI. 4, 6, 7, 3.

over and convert our adversaries. We shall assuredly have peace of mind; and that peace of God which this world can neither give, nor take away. And when finally called to give an account of our stewardship, we shall be able to do it with joy; and like the servant who improved his talents, we shall also receive the approbation of the master we served—"Well done, good an faithful servant, "enter thou into the joy of thy Lord."

Matth. XXV. 21.

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APPENDIX,

## APPENDIX.

### No. I.

N Wednesday, June 18, 1788, immediately after the preceding Charge was delivered; the following Address was presented to the Bishop of Nova Scotia by the Clergy—

#### RIGHT REVEREND SIR:

WE, the Clergy of the established Church of Nova Scotia, now first assembled by your Authority in a regular Visitation, beg Leave to congratulate you upon your safe Arrival in your Diocese. We have long lamented the languishing State of Religion and Literature in this Part of the British Dominion; and the particular Disadvantages we laboured under, in Consequence of our not being sevoured with a resident Bishop. We acknowledge the paternal Attention of our Sovereign in appointing one to preside over us, who from his personal Character, and intimate Acquaintance with America, is so well qualified for the important Trust: And you may be assured, that we see the second control of the second control

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PENDIX

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on our Parts, shall always be ready, as far as we are able, to strengthen your Hands, and promote your benevolent intentions. We promise to render to you, at all Times, that canonical Obedience which is due to your elevated Station: And we flatter ourselves, that by a close Application to our ministerial Duties, and by steadily preserving Friendship and Harmony among ourselves, our united Endeavours to promote the Interests of the Redeemer's Kingdom may be attended with Success. It is our fincere Prayer, that he who is the great Shepherd and Bishop of Souls may forever direct and prosper you; and that you may be long continued an extensive Bleffing to those whom the Providence of God has committed to your Care. We are, Right Reverend Sir.

With all due Respect,
Your most affectionate and dutiful Sons,

Mather Byles, D. D.
William Walter, D. D.
Joshua Wingate Weeks.
Roger Viets.
John Wiswall.
Richard Money.
John Eagelson.
William Ellis.
John H. Rowland.
Bernard Michael Houseal.
Thomas Shreeves.

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To which the Bishop returned the following Answer:

My REVEREND BRETHREN,

Heartily thank you for your affectionate Address and Congratulations; which are the more pleasing to me, as I believe them to be perfectly sincere.

The Appointment of a resident Bishop in this Country has relieved the established Church from many, great, and unparalleled Hardships; and for this Instance of His Majesty's paternal Goodness, the real Friends of our Church should praise the Almighty, (for the Hearts of Kings are in His Rule and Governance) and also testify their Gratitude to our Sovereign by an unshaken Attachment to his facred Person and Government. The Sentiments which you have expressed on this Head are very proper; and I trust your Endeavours will not be wanting to impress them upon others.

That the benevolent Designs of His Majesty, in this Appointment, may be accomplished, is my earnest Wish. No Objects are nearer my Heart, than to see the Redeemer's Kingdom slourish; the mild Spirit of his Gospel prevail, and its Laws obeyed; the Benesits of Literature, the Blessings of Harmony, Order and Loyalty, extensively disfused in this Diocese: The Assurance of your Readiness to assist in promoting these, must therefore assord me the truest Satisfaction, since so much depends on your Exertions for the Purpose; and I

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hope, with the Blessing of God, that our united Efforts, guided by Discretion and prudent Zeal, will be attended with Success.

Love is the Characteristic, the distinguishing Badge of Christians. By cherishing this Virtue among yourselves, as you mention, and towards others, you will evince yourselves to be the Disciples of Him who is the Author of our holy Religion, and set a laudable Example to your respective Flocks.

My future Conduct will manifest, I trust, on every proper Occasion, the sincere Affection and Respect which I have for you: And besides the Assistance of your Advice and ministerial Labours, I request your fervent Prayers that God may enable me to discharge my Duty; for without his Aid, our Thoughts and Endeavours will be vain and fruitles: I shall not cease to offer mine in your Behalf. May the Almighty take you under his special Care and Direction, and enable you so to fulfil your Ministry, that you and the People respectively committed to your Charge, may be mutual Blessings, and a Crown of rejoicing to each other, on that awful Day which will forever determine the Fate of Mankind.

CHARLES NOVA SCOTIA.

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No. II.

## SUNDAY SCHOOLS.

THE design of these Schools, is—1. To teach the children of the poor to Read, without interfering with any business or employment of the week-days. 2. To give those children early habits of attending Church, and accustom them to the worship of Almighty God. 3. To instruct them in their duty to God, and their fellow creatures. And 4. To prevent the profanation of the Lord's Day, which usually terminates in vice, prosligacy and ruin.

THE methods that are adopted in the Schools, are well calculated to accomplish these ends. The children go twice to Church every Sunday; and when there, due attention is paid to their behaviour. They are taught to read, and the New Testament, and other proper books are put into their hands, when they are capable of reading them. They are regularly catechifed; instructed in the duties of Christianity; and warned of the guilt and fearful consequences of fin, whether committed by words or actions. In short, those principles are inculcated, which naturally tend to guard them against vice and irreligion; to make them humble, virtuous, and contented with their state; and fit them to be useful, industrious members of fociety.

WITH this defign, and on this plan, Two Sunday Schools are opened in Halifax, one for Boys, under a Master; the other for Girls, under a Mistress, both of them persons of good character. and competent to the office; and the Schools are managed according to the following Regulations and Rules; which are here inferted, together with the preceding account of the general defign of the Schools, for the use of those who are desirous to promote fimilar institutions. Several of the Clergy had applied for copies of them, with this laudable intention; but I had not leisure to transcribe In drawing up those Rules, (when the Schools were first opened) I availed myself of some which had been published in England before I left it; these however are fuller, and comprize many more particulars, than any others that I have met with.

# General Regulations for the Sunday Schools in Halifax.

1. No Children are to be admitted under the age of Six years; nor whose parents can easily afford to pay for their tuition.

2. Nothing is to be taught in the Schools, but what is suitable to the design of the Lord's Day; and may tend to preserve the Children from ignorance and immorality.

3. The Schools are to be visited the first Sunday in every month; and the Children then examined

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first Sunthen examined mined as to their progress in reading and the Catechism. Inquiry is also to be made concerning their behaviour; the most diligent and regular should be noticed, and encouraged to proceed in the same line; and delinquents admonished or expelled.

4. Upon the admission of Children, their parents should be called before the Visitors, and told—It is expected, that they will punctually send their Children to School—that they will attend Church themselves as well as their Children, thereby setting them a good example—and, that they will refrain from every thing that would corrupt their Children, or defeat the good design of those Sunday Schools.

5. When the Schools are supported by subscription, no Child is to be admitted without a recommendation to the Visitors from a subscriber.

6. The Incumbent, or officiating Clergyman, in every parish where Sunday Schools are opened, is always to be a Visitor. If the Church Wardens, or any other well-disposed persons are willing to give their attendance, and assist in promoting this work of benevolence and humanity, their concurrence and aid will be gratefully accepted, and may contribute much to its success. Many persons are heartily inclined to serve the best interests of their sellow-creatures, if they knew bow; or could be sure their endeavours would be effectual: In the present case, the method of doing this, is obvious and easy; and little or no doubt can be entertained of the success.

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## Rules for the Children.

1. Every Child must be in School at or before 9 o'clock in the morning every Sunday; and at or before 2 o'clock in the atternoon. After Church, in the afternoon, they return to School, and continue there till 6 o'clock.

2. The Children are to be clean; their hands and faces washed, their heads combed, and as decently clothed as their circumstances will admit.

3. All the Children must attend Church twice every Sunday; and their behaviour at Church is to be decent and devout.

- 4. No Child shall remove out of its place at School, without leave of the Master or Mistress; nor play, nor talk, nor whisper, upon any account whatever; all the Children must behave decently and quietly; endeavouring diligently to learn the lessons or tasks assigned to them by the Master or Mistress.
- 5. Every Child will have a numbered Ticket, to be kept by the parents; and if any parent defires leave of absence for his Child, the Ticket must be produced to the Master or Mistress, and the reason assigned why leave is requested.
- 6. If any Child is guilty of lving, swearing, speaking indecent words, or of any other gross transgression, or is absent without leave; such Child

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The hours of attendance may be varied according to the feafon, or other circumstances.

Child shall be privately admonished by the Master or Mistress, for the first offence; publickly reproved for the second; and for the third time of offending, shall be reported by the Master or Mistress to the Visitors, who may either expel the delinquent from the School; or accept a submission, and earnest promise of amendment.

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7. These Rules shall hang up in the Schools, and be read to the Children by the Master and Miscress on the first Sunday in every month.

## Rules for the Teachers.

- The Master and Mistress are to be diligent to teaching the Children to read with propriety, and to observe the pauses, and right modulation tone of voice; in making the Children learn teir Catechism and other lessons; in watching over heir behaviour, and in discharging the several ther duties of their office.
- 2. The Children should be thrown into class; all the readers, or perhaps the best readers, ould be put in one class; the rest are to be sposed of, and ranged, at the discretion of the eachers.
- 3. The Teachers are to instruct the Children the duties of religion according to the Holy iptures; and endeavour to impress their minds ply with a sense of decency, order and subination—of the happy effects of being virtuous religious, and the sad consequences of sin and

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vice, both in time and in eternity. The Children are particularly to be cautioned against keeping bad company; against injuring any person or thing; against lying, swearing, stealing, and profane talk.

4. The Children in general are to be treated with mildness, and led to improvement by persuasion; but if severity should be necessary, it must be used, though with discretion and moderation.

5. The Teachers are to be attentive in making the Children take care of their books. Each time the Schools break up, the Teachers, or some one for each, should collect the books, and lay them up in a safe place; the Children are not to rise and bring them, which would occasion confusion; and strict order must be observed, as being highly conducive to the success of the Institution.

## Rules for Instruction and Employ ment of the Day.

called over every morning and evening; and the names of absentees set down, and reported to the Visitors, unless a reasonable cause of absence have been assigned.

2. The Schools are to begin every morning and conclude every evening, with Prayer by to Teachers; all the Children devoutly kneeling the time of Prayers.

3. After Prayers in the morning, the staining to be done, is, That all the Children

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ing, the f Children w can read, shall find the Psalms, Lessons and Collect for the Morning Service; and if any of them know not how to do this, they are to be taught to find them.

- 4. The Psalms and Lessons for the morning are next to be read by them, each taking a verse by turn; and the Gloria Patri is to be repeated at the end of each Psalm.
- 5. Whatever time remains before Church, is to be employed by the Children who can read, in getting the Catechism by heart; and by the Master and Mistress in teaching the other Children to spell and read; and also in assisting them to get the Lord's Prayer, the Creed and Ten Commandments by heart: And it must be an invariable rule, to hear, and pay some attention to, every Child in its turn, each morning and evening.
- 6. In the afternoon before Church, the Pfalms, Lessons and Collect for the Evening are to be found, as in the morning, and the time is to be employed in the same manner till Church begins.
- 7. In the evening after Church, the higher classes are to read the New Testament, and the other books or tracts with which the School is supplied, at the discretion of the Teachers, who are also to catechise them: The younger Children, and those who cannot read, are to be taught to spell and read, and get by heart the Lord's Prayer, the Creed, and Ten Commandments; and every Child, as before, is to be heard and taught in its turn. While the Teachers are thus employed with the

the lower classes, the higher classes should be getting the Catechism, or a portion of rioly Scripture, or some of Watts's Divine Songs, by heart: And if any time remains after all the Children have been heard, the Feachers may employ it in giving such occasional admonitions and directions, as circumstances, or the behaviour of the Children, may require, till the hour of Prayer and dismission.

## Morning Prayer for the Sunday Schools in Halifax.

O Almighty God and heavenly Father, whose tender Mercies are over all thy Works, look down with Compassion and love on these Children, and bless the means here used to train them up in thy faith and fear; so that as they grow in Years, they may also grow in grace, and in the knowledge of the Lord Jesus. Make them thankful for those opportunities of instruction, and sincerely desirous of improving them to thy Glory, and the salvation of their own immortal fouls. Give them grace to observe with attention, and practise with fidelity, the Lessons that are taught here, and in thy House. Make them fearful to Offend Thee, who art a most holy and Jealous God; and fill their hearts with thy Love, who halt created and redeem-May they abhor every finful word and action; all profanation of thy holy day; all deceit and Lying; and never take thy facred name in vain.

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Teach them, O Lord, to be chaste and humble, honest and industrious; to be grateful to their benefactors, obedient to their Superiors and Parents: and to be affectionate to one another. And as thou hast safely brought them to the beginning of this day, be graciously pleased to defend them through the same; and grant that through this, and every other day of their lives, they may neither fall into any fin, nor run into any kind of danger; but that their conduct may be ordered by thy governance, to do always what is pleafing in thy fight. All which we earnestly beg for the Merits and Mediation of Jesus Christ, our blessed Lord and only Saviour, who hath taught and commanded us when we pray to fay --- Our Father which art in heaven, &c.

## Evening Prayer for the Sunday Schools in Halifax.

O holy and eternal Lord God almighty, who art of purer eyes than to behold iniquity, We, thy finful creatures; do profinate ourselves before thee at this time under a deep sense of our unworthiness; and besiech thee, for our Lord and Saviour Jesus Christ's sake, to pardon our manifold transgressions; and sins; and particularly whatever in us hath offended thee this day. Give us grace, O Lord, sincerely to lament our guilt before thee, to have a just sear of thy displeasure; and to shun every thought, word and action that would draw down thy indignation upon us.

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Accept, we intreat thee, our unfeigned praises for the mercies of this day; for our health and preservation; for the opportunities we have had of attending thy house and service; and for the instructions we have received. May the truths which we have heard out of thy holy Word, fink into our hearts, and bring forth the fruits of unfeigned piety and virtue, of godly fincerity, love Preserve us through the ensuing and meekness. week by thy kind Providence; that we may meet here again, and receive those instructions on thy holy day which will guide us to eternal life, and make us partakers of that falvation which was -purchased by the sufferings and death of our blesfed redeemer.

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Bless all our relations, friends and benefactors. Reward them sevenfold for all the benefits they have conferred upon us; and forgive our enemies, and turn their hearts. Pity those who obstinately violate thy laws, are deaf to thy mercy, and hardened against thy love. O grant them repentance and faith, that they may be pardoned and finally saved. Pity those also who wander in ignorance and error, in Idleness and folly; strangers to the faving truths of thy Gospel, and to the happiness of thy service. May we who are so much favoured above them, and enjoy such advantages, prize those blessings highly, and improve them carefully to thy glory, and to our own temporal and eternal welfare. Hear us, O Lord, and grant these our petitions, for the sake and merits of thy dear

dear Son our bleffed Lord and only faviour; in whose most perfect prevailing form of words, we sum up all our wants and desires, saying as he hath taught and commanded us—Our Father which art in beaven &c.

As the following particulars may be fatisfactory, and of some use, to those who wish to promote Sunday Schools, they are here subjoined.

The number of Scholars in the Sunday Schools of Halifax, is thirty two; viz. Sixteen Boys, and Sixteen Girls. Their progress in Spelling, Reading and learning the Catechism, is much greater than some would be apt to imagine, considering that they are instructed only one day in the week; and several hours of that day are spent in Church. Those Schools were opened in April 1788; and some of the Children who were then taught the Alphabet, could, in about seven months, read the Psalms, or a Chapter in the New Testament, with tolerable stuency, and repeat the Catechism without book.

THE allowance commonly made in England to the Teacher of a Sunday School, is one shilling each Sunday for twenty Scholars, and so in proportion; but in Halifax, something more is allowed on account of the high price of suel, which is provided by the Teachers.

Most of the Children were so ill clothed, that it would have been impossible for them to attend the Schools, or come to Church, when the severity of winter set in; but this, inconvenience was ob-

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viated by the liberality of the Inhabitants of Halifax. In the beginning of December, a Charity Sermon was preached in St. Paul's Church for the benefit of the Children; and a fum, sufficient to clothe them all comfortably, was then collected.

The success of such Institutions depends much on the attention that is paid by those who superintend them, and on a due observation of the Rules which are laid down for conducting them. The Visitors are therefore very punctual in visiting the Schools the first Sunday of every month; carefully examine all the Children in the Catechism, as well as in Spelling and Reading; inquire into their behaviour, commending or reproving them, as circumstances require; and injoin a strict observation of the Rules. The Teachers also are diligent in the discharge of their duty.

The Books and Tracts used in the Schools, are Testaments, Prayer Books, The Church Catechism broke into short Questions, The Child's First Book, Part I and II, Fox's Lessons for Children, The Christian Monitor, The Sin and Danger of neglecting the public Service of the Church, Exhortation to the Religious observance of Good Friday, and Watts's Divine Songs for Children.

Such Clergymen, and others, of this Diocefe, who, from a principle of regard to the honour of God, and welfare of their young, helpless Brethren, wish to promote Sunday Schools, may have some of the above Books and Tracts, gratis, by applying to the Bishop of Nova Scotia.

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### No. III.

## Form of a TESTIMONIAL for HOLY ORDERS.

To the Right Reverend Father in God, by Divine Permission Eistop of Greeting.

THEREAS our well-beloved in Christ. A. B. [bere mention should be made of bis Degree, if he has any hath declared unto us his intention of offering himfelf a candidate for the facred office of a Deacon, and for that end hath requested of us Letters Testimonial of his learning and good behaviour: We therefore, whose names are hereunto subscribed; do testify, that the said A. B. having been personally known to us for the space of three years last past; hath, during that time, lived piously, soberly and honestly, and diligently applied himself to his studies; nor hath he at any time (as far as we know, or have heard) maintained or written any thing contrary to the doctrine or discipline of the Church of England: And, moreover, we think him a person worthy to be admitted to the facred Order of Deacon. witness whereof, &c.

A Testimonial for Holy Orders should be signed by three Clergymen, and as many other reputable persons as may be convenient. Since Letters Testimonial are a means for procuring admission into the Ministry, those who sign them should seriously reslect, before they put their names to them, whether the persons they are about to recommend, truly answer the above character and description. Conscience should be consulted on the occasion; and no inducement whatever should prevail on them to depart from its decision: For they wish to consider themselves as chargeable, in a great degree, with any injury that religion, or the Church of God, may sustain, in consequence of their giving a Testimonial which is not true.

### No. IV.

### ACADEMY NEAR WINDSOR.

The Printer having two or three blank pages, and fignifying a wish that they might be filled, it was judged proper to insert the following account of the OPEN-ING and FIRST VISITATION of our Academy.

N Saturday the 1st of November 1788, the Academy near Windsor was opened by the Right Reverend the Bishor of Nova Scotia. A numerous and respectable company, consisting of the Magistrates and principal Gentlemen of the County of Hants, attended; which added much to the solemnity that was observed

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on an occasion so truly pleasing as the founding and opening the first public Seminary of Learning in this Province.

The Bishop began with prayers; and then delivered a Latin oration, in which he pointed out the many advantages the public would derive from the institution; and severally addressed the Mazzistrates, the Tutors, and the Students.

He next read over the Regulations that were established by the Gentlemen appointed to undertake the general government of the Academy. These Regulations are well calculated to preserve order, to enforce diligence in the tutors, and promote application and improvement in the students; and the books to be read by the several classes are specified; being the same that are read in the best seminaries in England.—Seventeen students, the number then present, were next admitted into the Academy; and the Bishop very earnestly addressed them and the tutors, in English, on the subject of their respective duties.

The business of the Academy being finished, the Magistrates and Gentlemen of the County of Hants presented the following Address to the Bishop:

#### RIGHT REVEREND SIR,

HE Magistrates and Gentlemen who have the honor to attend you this day, in behalf of themselves and the inhabitants of Hants, beg leave to express their happiness on the occasion, when the establishment of a public seminary for learning, under your guidance and government, affords them the comfort and hope that their children, as well as in general the youth of this province, will have the inestimable advantage of such education as forms the man of learning, with the sentiments that distinguish the gentleman, and the morality and piety of the true christian.

Happy as the occasion is, it is rendered infinitely more so to us, as well as to every parent and every person in the district we represent, by the particular satisfaction arising from the influence your presence and encouragement has had with all classes of people, and we trust will yield every blessing to be expected from piety, morality, and learning, while the charge allotted to you in this province

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province is supported with such eminent abilities and seal for the

public good.

We humbly offer our grateful thanks to our benign Sovereign for the gracious and distinguished mark of his regard for this province, in the appointment of a divine possessed of every virtue and qualification to inspire universal reverence, affection and love of religion, as Bishop of this Province, to superintend this establishment, and to extend the light of the gospel among his faithful subjects; and to Heaven we offer our fervent prayer, that you may live happy to complete the work you have begun, and long to witness the comfort and happiness of all who benefit by those instances of Royal favor, 'till the Saviour, whose gospel you teach, shall reward your morits with everlasting bliss.

To which the Bishop returned the following Answer:

#### GENTLEMEN,

FEEL myself exceedingly obliged by this affectionate and polite Address, for which be pleased to accept of my sincerest thanks.

Permit me at the same time to congratulate you on an event so interesting as the sounding and opening a public seminary of learning at Windsor, which promises many advantages to the province.

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This infitution, and its concomitant benefits, originated from our most gracious and beloved Sovereign, who, among other instances of his Royal attention to the welfare of his faithful subjects, strongly recommended the measure; and the legislature of this province, with a promptness and zeal which reslect honor or all its members, instantly adopted, and took the proper steps to carry into effect, the Royal instruction.—Happy in promoting the beneficent views of his Majesty, and in co-operating with my worthy fellow subjects in so useful a design, I endeavoured with all good faith and sincerity to execute the trust reposed in me; and that the business is happily brought to its present stage; is greatly owing to the ready concurrence and aid which I received from his Excellency the Lieutenant Governor, and the other Gentlemen, who, with me, were appointed by the late Act of the Province to under-

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undertake the general government of the Academy. bation which you are pleased to bestow on my conduct, is very flattering, and will serve to stimulate my future exertions in the same good cause.

To you, Gentlemen, it would be needless to enlarge on the advantages of literature and a virtuous education, as you appear to be fensible of them. I stall only observe, that from science the enlightened philosopher derives his superiority over the untutored savage—and that to the discipline and instructions, received in early youth, the devout christian is indebted, next to God, for those enlarged and liberal fentiments, that integrity of heart, and glowing ardour for the good of others, which place him so high above the ignorant, vicious and selfish part of mankind.

As this Academy is fixed in your vicinity, I earnestly recommend it to your patronage and affistance in any difficulties that may occasionally arise. In particular, I request the worthy Magistrates rigorously to enforce the laws against drunkenness, profane swearing, profanation of the Lord's day, and other vices, agreeably to his Majesty's late proclamation, that the students may not be injured by bad examples.

It is unnecessary to assure you, that I feel the utmost anxiety for the success of this Academy. May the Almighty prosper it—may it flourish, and become, as it is intended, a public bleffing-and may useful learning, pure religion, virtue, order and loyalty flow from hence, as from a common fource, and extensively diffuse their salutary effects through every part of the Province.

ACADEMY at WINDSOR, November 1, 1788.

N Monday the 2d of February 1789, was held the first Visitation of the Academy near Windsor in this Province; when the Students in the Latin and English Schools were severally

The Students in the Latin School began with delivering, memoriter, pieces selected from the Latin Classics, which they spoke with much propriety. They were then examined in the Latin Authors which they read; these they construed and parsed to the fatisfaction of the examiners. Their Themes, Exercises, and

Writing

Writing were also inspected; all of which afforded manifest proofs of attention and improvement.

The Students in the English School were next examined. They, began with reading portions of Goldsmith's History of England; and delivering, memoriter, pieces selected from Shakespeare, Addison, Watts, &c; in each of which they gained the approbation of the audience. Their Writing was also inspected; and the Students were severally examined in practical branches of the Mathematics; Vulgar and Decimal Fractions, and other parts of Arithmetic, which they were learning, and in which they had made considerable progress.

The examination lasted upwards of three hours; viz. from 12 o'clock, till past 3 o'clock P. M. and the business concluded with public thanks to the Tutors for their attention and diligence; and commendation of the Students for their application and good behaviour.

It will give pleasure to the friends of literature—to all who have the reputation and interest of the province at heart, to be afforded that this Seminary is conducted with the utmost regularity and order; and that every possible attention is paid to the morals, health and instruction of the Students. The above examination, among other things, may serve to evince this. No complaint whatever was exhibited, either by the Tutors, or Students; or by the Parents or Guardians of Students; nor did it appear that there was the smallest grounds for any—a circumstance, that redounds much to the credit of all the parties. The number of Students is now twenty five; of which, ten are Boarders at the Academy.

Science, in a new country, is like a tender plant, removed to an unfriendly foil and climate: Much care and attention are requirred, before the roots strike deep, and the plant itself can shoot out with vigour. And as this Academy is designed to disfuse principles of useful knowledge, and is replete with many advantages to the community at large: The Governors, to whom the management of the Institution is committed, flatter themselves it will be cherished with that generous, disinterested zeal which is necessary to insure success in its present infant state; and that it will meet with that encouragement, aid and support from all descriptions of People, to which it is justly intitled.

HALIFAX, February 20, 1789.

#### ERRATA.

Page 21, Note, l. 1. for Quinctilian, r. Quintillian. Ibid. l. 5, after Preaching, add, and composition of Sermons.

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