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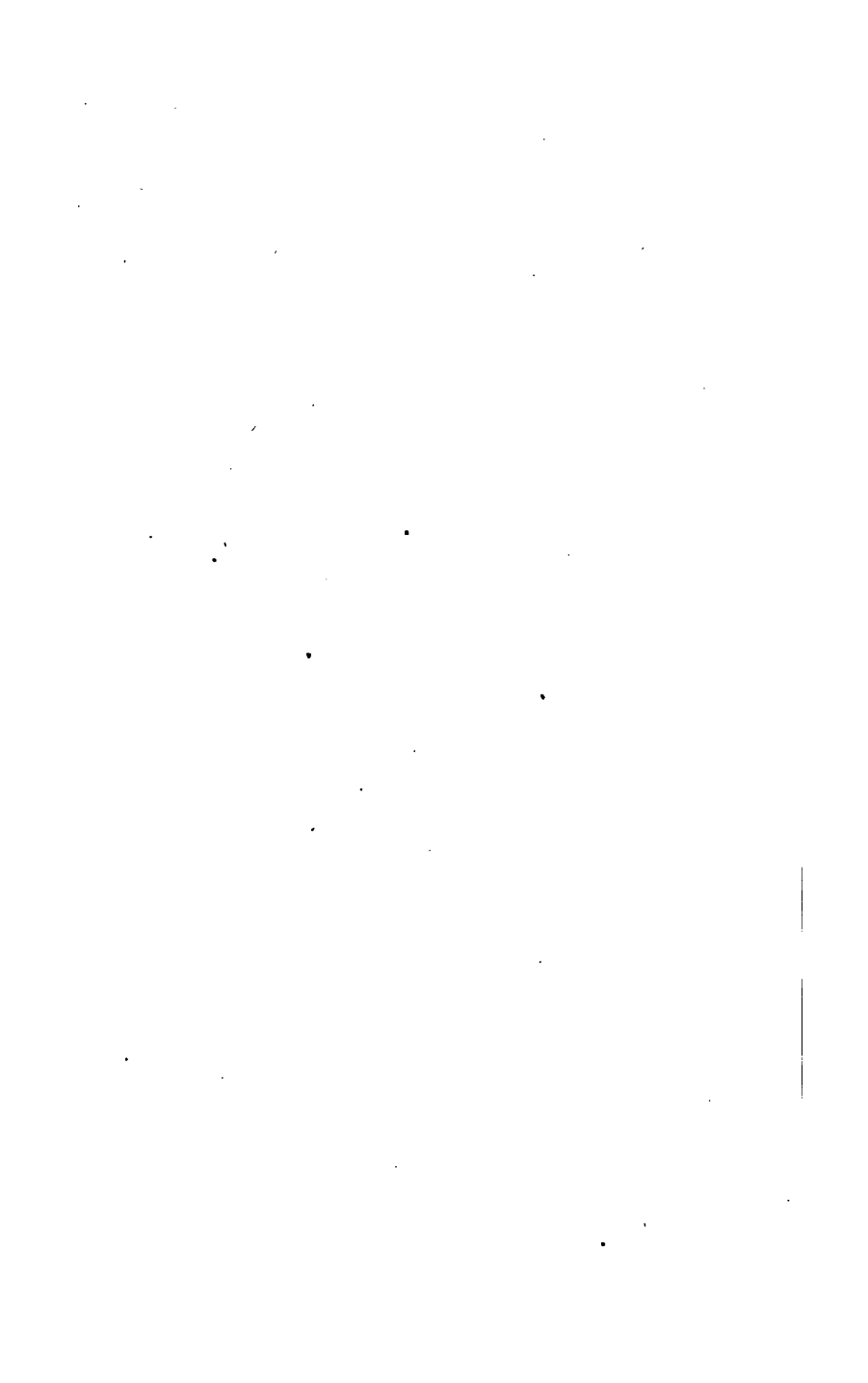
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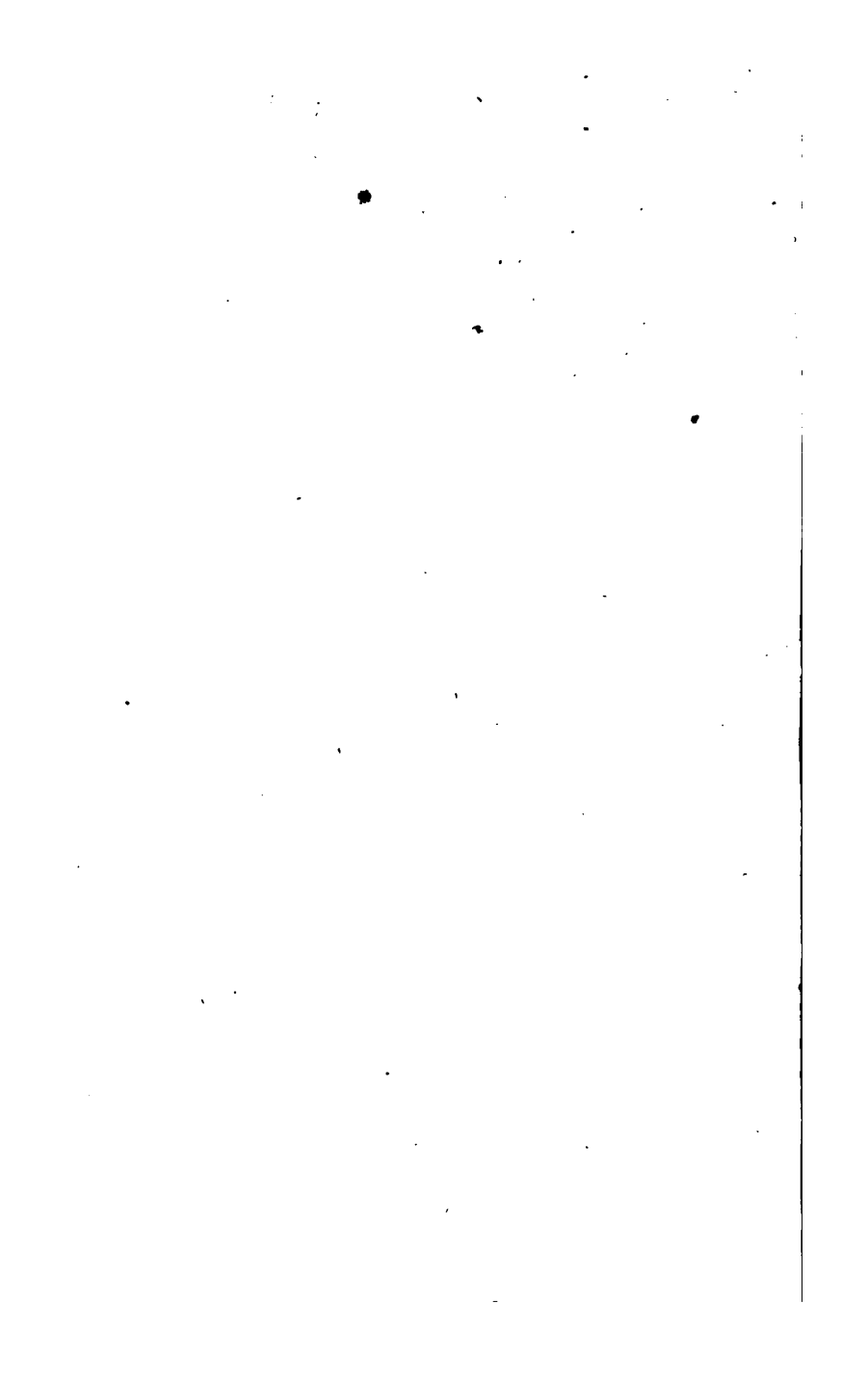
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AN

SH. 1829.

ADDRESS

DELIVERED TO THE

CANDIDATES FOR HOLY ORDERS,

IN

THE DIOCESE

OF

Barbados and the Leeward Islands.

“ Before I became a Priest, which I had a desire to be very young, I had a very great veneration for that order. I considered it as honourable, because its end was the honour of God, and the reconciliation of Him to men: as weighty, because the eternal happiness of many was proposed to be gained by it; as delightful, because the subjects of it were learning, virtue, and piety.”—*Parochial Pastorage.*

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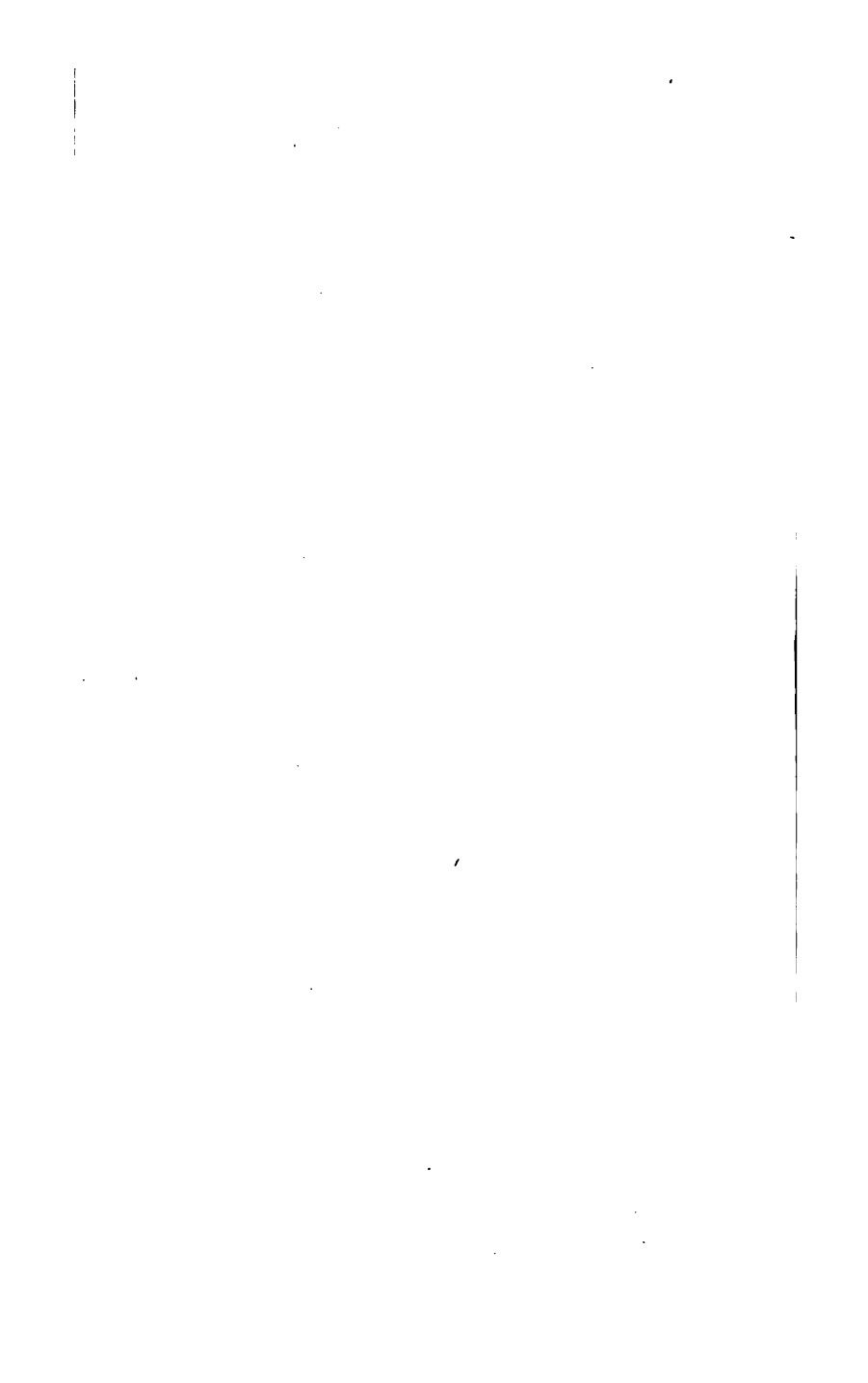
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LONDON :
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TO
THE MOST REVEREND
WILLIAM,
LORD ARCHBISHOP OF CANTERBURY,

THE FOLLOWING
ADDRESS TO CANDIDATES FOR HOLY ORDERS,
ORIGINALLY PRINTED
FOR CIRCULATION IN THE AUTHOR'S OWN DIOCESE,
IS INSCRIBED,
WITH EVERY SENTIMENT OF RESPECT AND GRATITUDE,
BY HIS GRACE'S VERY FAITHFUL
AND AFFECTIONATE SERVANT,
W. H. BARBADOS.



MY CHRISTIAN BRETHERN,

AFTER the satisfactory examination which you have respectively passed before the Archdeacon, your subscription to the Articles of the Church, and your declaration of true and undivided allegiance to the King, it might seem improper in me to detain you for a moment from those solemn reflections, which must be now pressing with so much weight upon your minds, and from that secret communion, which you would hold, with your own hearts,

and with God in prayer, prepara-
 Exod. xl. 12, 13. tory to the Service of
 Luke vi. 12, 13. the ensuing day.
 Acts xiii. 2, 3.

In that Service the duties, the
 difficulties, and the awfulness of the
 ministerial office are exhibited in
 the words of Holy Scripture : and
 I would take this opportunity of re-
 commending in the strongest man-
 ner to each of you a stated recur-
 rence to this service, at least on
 every anniversary of your ordina-
 tion, as to a documentary evidence
 of promises made by you before God

Consult " Arch- and your brethren, a
 bishop Secker's In- test of past faithful-
 structions to Candi- ness, and a guide for
 dates for Orders- ing the Articles." your future conduct.

Comprehensive, however, and
 affecting as this service is, it nei-

ther enters into all the *particulars* of a Clergyman's duty, nor touches on several matters which are highly important in their effects, though too familiar to be made the subject even of a public address: it states, *generally*, what a Christian minister ought to be in spirit and in practice, but leaves the regulation of his conduct under *peculiar* circumstances of time and place to his own prudence, aided by the suggestions of his ecclesiastical Superiors. At *all* times, and in *all* places, it is required of the spiritual steward, that he "be found faithful;" yet must he, in the discreet and conciliatory spirit of the Apostle, strive with the help of God's grace, and without any com-

promise of principle to “ be all things to all men, that he may by all means save some*.” He that

1 Cor. iv. 1—5.

ix. 19—23.

x. 33.

Ezek. iii. 17—21.

* “ As men are to be dealt with after that manner, as may best serve to reclaim them, I shall use all the proper ways I can think of to bring about that end. In my reproofs I will humble myself to the lofty and great; be sharp to the presumptuous; meek, gentle and full of entreaty (as there is occasion) to all: and I hope, that when men see I am purely disinterested from any worldly consideration whatever, and rebuke them principally to win them to piety and eternal glory, they will not take it ill, but close in with my entreaties, and be reformed.”
—*Parochial Pasturage, by a Presbyterian of the Church of England, in a letter to his friend, 1722.*

Let not the reverence of any man cause you to sin against God: but in the matter of souls, *being well advised, be bold and confident*; but abate nothing of the honour of God, or the just measures of your duty to satisfy the importunity of any man whatever,—and God will bear you out.—Bp. Taylor’s “*Advice to his Clergy.*”

would succeed in his ministry, must acquaint himself with the state and temper of his parish, and be content to *feel his way* before he ventures on any important measure; must labour to win the *affections* of his parishioners before he admonishes them; must be scrupulously attentive to the discharge of his *own* duties, that he may the more confidently press upon his flock the performance of theirs: must watch his opportunity that he may be heard the more gladly: must yield in trifles that he may carry greater matters: must neither needlessly offend the prejudices of his people, nor unjustifiably encourage them in their errors: must point out their faults with tenderness; in-

struct their ignorance with patience ; tend on them in their afflictions with affectionate solicitude ; and ever in his visits among them shew that interest in their *temporal*, which may enable him to exert a salutary influence over them in their *spiritual*, concerns.

The Diocese in which your ministry will be exercised, is divided into so many and distant portions, that in no one Colony can any very numerous body of Clergy be collected : and even under the most favorable circumstances, the nature of the climate, the badness of the roads, and the want of proper conveyance will prevent that frequent and unrestrained *personal* communication with members of

your own profession, which must ever add so materially to a Clergyman's own comfort, and by the mutual interchange of pastoral experience, advance the cause of religion among his people. Much must consequently be left to your own discretion, and you will have need to pray fervently for God's Spirit to be with you, and to consult diligently the Scriptures and the writings of our most approved Divines, and to apply carefully to the Rubrics and Canons of your Church, for direction in the discharge of your ministerial duties.

Wherever your station may be, you can neither expect much society, nor conscientiously engage in it. Your chief acquaintance should

be the flock, which you are *bound* to feed*. A Clergyman can neither afford the time nor the expence of much company. The little which can be spared out of his annual income, is but barely sufficient for the occasional relief of the poorer members of his flock, for the increase of his own private library, and for subscription to those religious societies in connection with his Church, which will be found of such important assistance to him

* “ The peasants of your parish are in many respects the properest company you can keep. You will not mingle with their pleasures and diversions; but the good pastor will often find leisure to enter their houses and cottages, and see and hear what they are about; and in this duty he will find amusement.”—*Dialogue on the Amusements of Clergymen.*

in his pastoral labours. And with regard to time, he has not a moment, which he can call his own.

“ A minister’s is an Parochial Pasturage.
 “ herculean labour : his

“ work ends not but with his life,
 “ in that new objects of his care
 “ continually offer themselves.”

Relaxation, indeed, he must have : but relaxation not for its own sake, but that he may return refreshed and more vigorous to the work, whereunto he has *devoted* himself.

I am far, however, from intending that you should seclude yourselves from all society. Cultivate the acquaintance of individuals respectable for learning or piety ; daily enter the schools of your parish, and attach the young to

your persons and ministry ; visit the dwellings of the poor, and search out their temporal and spiritual necessities. In this, as in every other branch of ministerial duty, you have your pattern in the words and example of your divine Master. Let your doors be ever open to the hungry and naked ; to the ignorant, who seek instruction ; to the afflicted who apply for comfort, and to the awakened sinner who needs " some man to guide him." Let them be open to the edifying gravity of the serious, to the innocent cheerfulness of the young, to the wisdom of the aged, and well-informed : " be," as the Apostle admonishes, " a lover of good

John xvii. 15.
 ii. 2.
 iv. 40—42.
 Acts x. 38.

men ;” yet hold yourselves on the watch to benefit *every soul* under your care. “ I am not Matt. ix. 10—13. come to call the righteous, but sinners to repentance.”

By thus mixing occasionally in the society of the place where he dwells, a clergyman may very materially benefit himself and his people. His presence will act as a restraint, not on rational conversation or sober cheerfulness, but on that which should be checked, the profane oath, the obscene allusion, the scoff of the infidel, and the riot of the intemperate. If the conversation be *religious*, he will join in the discourse with the visible satisfaction of a man to whom the subject is at once dear

and familiar ; and be ready to remove every difficulty, correct every error, and communicate liberally of his own stores, for the edification and comfort of his hearers : if Col. iv. 6. *general*, he will yet be on the watch to give insensibly to it a religious turn, or at least to draw, in an easy unobtrusive manner, some practical inference, which may be of advantage to them in the conduct of their after-life *. A

* “ The country Parson, wherever he is, keeps God’s watch ; that is, there is nothing spoken or done in the company where he is, but comes under his test and censure : if it be well spoken or done, he takes occasion to commend and enlarge it ; if ill, he presently lays hold of it, lest the poison steal into some young and unwary spirit, and possess them, even before they themselves heed it : but this he doth discreetly.”—*Herbert’s Country Parson*.

new direction will thus be given to his own thoughts, and a grateful relief afforded to his spirits, when depressed by the weakness of the flesh, or agitated by disappointment or opposition; whilst from the passing events around him, he will often gather much valuable information and experience for his pastoral instructions; and, what is of the utmost importance, he will have an opportunity of acquiring a more full and intimate acquaintance with the dispositions and pursuits of his flock.

But in order to secure to himself his full influence in society, a clergyman must never forget that he is a *clergyman*: he must never suppose that he can for a moment

lay aside his sacred character. In his looks, in his dress *, in his conversation, I had almost said, in every gesture, must be seen the Minister of God; serious without moroseness, cheerful without levity, kind without weakness, courteous without servility, affable without familiarity, conversable without loquacity, sound in speech without dogmatism: “ in meekness instructing those that oppose them-

2 Tim. ii. 24, 25.
Rom. xii. 16—18.

* “ I am not a little solicitous about the dress of a clergyman, which I think a matter of more consequence than the generality of people will perhaps allow. I think it an argument of great lightness in a Clergyman to endeavour, as far as he can, to adopt the lay-habit.”—*Dialogues on the Amusements of Clergymen.*

selves ;” not quick to take offence, nor over-anxious of personal respect, but, “ as much as in him lieth, living peaceably with all men ;” ever ready, as far as may be consistent with his sacred calling, to engage in social recreation ; yet with such a prudent reserve, that if at that moment called to perform the most awful part of his ministerial duty, he may feel himself, and appear to others, in a proper state to enter upon it. He is expressly, as his name denotes, κληρος, *the Lord’s lot* : αφωρισμενος, *separated off to the Lord*. The importance of *character* to a clergyman can never be too often nor too strongly enforced. “ When he putteth forth his own sheep,”

1 Tim. iii. 7. saith our Lord to the
 John x. 4. good shepherd, "*he*
 1 Tim. iv. 12. *goeth before them.*"
 2 Cor. vi. 3—10.

And the Apostle Paul, among his many other admonitions to his own son in the faith, adds, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity *."

* "The country Parson is exceeding exact in his life, being holy, just, prudent, temperate, bold, grave in all his ways."—*Herbert.*

"Lead your flock by your example, as well as by your doctrine, and then you may much better hope that they will follow you. If the people observe their ministers to mind nothing but the world all the week, they will not believe them in earnest, when on the Lord's day they persuade them against it."—*Bishop Stillingfleet's Rights and Duties of the Parochial Clergy.*

"A minister is obliged to holiness in a double capacity, both as a Christian, and as a

I am sensible of the difficulties, with which, from the present state of our society, a Clergyman, a young Clergyman more especially, has to contend. I know how much judgment is necessary to refuse without offending, and accept without suffering offence: yet let a Clergyman make himself respected for his *character*, and half his difficulties are over. None will *then* invite and insult him by impropriety of conduct; or should any minister; as a minister, his calling obliges him to be almost perpetually conversant about holy things, which he profanes if he be not himself a holy person. He profanes God's holy worship, his holy word, and his holy sacrament; and God will most certainly and severely punish such profaners of his sacred things."—*Bishop Bull's Charge "On the Principal Branches of the Pastoral Office."*

be so lost to the common decencies of life, they cannot be surprised at his refusal to expose himself to a second insult in their company*.

* "There is a habit I strongly recommend my younger Brethren to attain early in life, that is, the habit of *solitude*: to be able comfortably to pass a series of days without society. It will be understood, from what I have before said, that I by no means advise a seclusion from the world. Far otherwise: all I recommend to a young Divine is, that he should so interest himself in his home employments, that he shall feel no vacuity, when at times they form his only engagements. The contrary habit tends to dissipate all serious thoughts. If, when the mind grows a little weary, relief is immediately to be sought in company, and not in a change of home occupations, the inclination to these occupations will gradually diminish, and the labour as well as the study of the parochial minister, will dwindle down to the lowest possible proportion. This habit likewise leads to the

But I pass to the more immediate duties of the pastoral office. These are usually divided into a Clergyman's public and private duties. The *former* embrace the reading of the Prayers, and the Holy Scriptures in the Congregation, the preaching of God's word,

most fatal consequences. The situation of most young men renders it highly improbable they can constantly find proper society : if, therefore, society is deemed indispensable, whither can such men go, but where the dereliction of their duty must hurry themselves, and their sanction and example hurry their companions, into certain destruction? Let me advise the young ecclesiastic to encourage if he has, and endeavour to attain if he has not, a propensity to reading ; by habit he will acquire a fondness for his books, and this habit will preserve him from the danger I have just pointed out, and it will be a source of profit and pleasure to him during his whole life."—*Parish Priest's Manual.*

and the administration of the sacraments and other offices of the Church. The *latter*, the disciplining of the heart by self-examination, meditation, and prayer, and the daily acquisition of fresh stores of sacred knowledge by the study of the Bible, and the writings of pious and learned men *. How much will depend on your faithful performance, under God, of these duties! If no time be given up to the improvement of your own hearts, and to the searching of God's word, how can you be either an ensample of holiness to your flock, or a guide to them in the

* "*Prayer without study is presumption: and study without prayer, atheism.*"—*Bishop Sanderson.*

way of truth and life ? Psalm l. 16—21.

If all is cold and Rom. ii. 17—23.

barren within, how can your public prayers be warmed with devotion, or your sermons rich in the treasures of heavenly wisdom ?

Before Isaiah opened his mouth, the angel of the Lord, we are told, touched his lips with a coal from the altar of God ; and from the same altar, through the

powerful intercession Isaiah vi. 5—8.

of prayer, must a flame Matt. xiii. 52.

descend to warm and purify the heart of every minister of Christ :

and “ every scribe,” saith our divine Master, “ which is instructed into the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out 2 Tim. ii. 15.

of his treasure things new and old *.”

In the *service* of the day your manner should be simple, grave, and impressive; your articulation clear, your voice audible, your emphasis calculated to convey the sense of every passage; your reading throughout easy, yet diversified; supplicatory in the Prayers, animated in the Psalms, didactic in the Scriptures; not tediously slow, nor artificially laboured, still less careless or hurried; but as Herbert

* As theology is a practical science, so the knowledge of it thriveth best in a practical course; and *laying out* here, a means of *gathering in*: and a hearty endeavour to communicate and do good, is not the *smallest* help to our own proficiency.—*Baxter's Practical Works*, vol. iv. p. 376.

in his "Country Parson" happily expresses it, "*with a grave liveliness, between fear and zeal, pausing yet pressing, perform the duty.*" Minister, as in God's presence, and under the deep conviction that every, even the slightest word, may awaken, or comfort, or instruct a fellow-creature, and "save a soul alive." It was a pious and just remark, that "to read the Prayers of our Church well, the *mind* should be in a *posture* of prayer," and the remark is applicable to every other part of the service*.

* "It becomes me," says Bishop Patrick to his clergy, "to beseech you constantly to compose yourselves with the greatest seriousness and reverence and affection, to perform divine service in the Church. This will keep

For the pulpit the best preparation is the cottage of the poor, and the bed of the sick and dying. He that is *thus* made acquainted, during the visitations of the week, with the faults, the doubts, and the weaknesses of his people, and with the trials and afflictions to which

up the majesty of our worship, and preserve it from contempt. For I can see nothing that should move those that dissent from us to call it *dead* and *formal*, but only the *deadness* and *formality* that hath appeared too often in him that officiates. Stir up yourselves, therefore, to officiate in every part of the divine service with a becoming gravity and deliberation; and yet with such life and affection, as may express your concern to have your petitions granted, and the word of God regarded."—*Work of the Ministry*.—*Bishop Sprat's Discourse to his Clergy, printed in the "Clergyman's Instructor."*—*Archdeacon Balguy's Discourse on the Duties of a Christian Minister*, vol. ii. p. 19. 21.

they are subject, will always speak to their hearts on the Sabbath*. From the Bible, *as a whole*, from his own experience, from the passing events within his parish, and from those stores of human learning, with which he will be daily making himself more and more familiar, he will draw the matter of his discourses; and God's Holy Spirit, which works with him, will not fail through him to work on his hearers. Let your *manner* in the pulpit be *dignified*, as becom-

* "We see something is wanting to render public preaching more useful and successful; and this I take to be a personal insight into, and knowledge of the hearers, a knowledge of their tempers and dispositions; their manner of life and conversation."—*Parochial Pasturage*.

eth the ambassadors of Christ; *earnest*, for you “ watch for the souls” of your people, “ as they that must give an account;” *affectionate*, for you are the ministers of Him, who laid down His life for man. Let the *style* of your sermons be adapted to your congregations; never *vulgar* nor *colloquial*, but always *plain*; never *personal*, for they are addressed to a *congregation*—but always local*. “ I remember once to

* “ There is a closeness and strength of reasoning, which is too elaborate for common understandings; and there is an affected fineness of expression, which by no means becomes the pulpit; but it seems to be like stroking the consciences of people by feathers dipt in oil. And there is a way of putting Scripture phrases together without the sense of them, which

“ have heard it asserted,” (I quote the words of one, who still lives to animate, instruct, and warn the Church by the warmth of his piety, the vigour of his eloquence, the depth of his learning, and the ex-

those are most apt to admire, who understand them the least; but for those who have not adorned their mind by education, the plainest way is certainly the best, provided it be not flat, and dry, and incoherent, or desultory, going from one thing to another without pursuing any particular point home to practice, and applying it to the consciences of the hearers; and give me leave to tell you that mere *general* discourses have commonly little effect on the people’s minds; if any thing moves them, it is *particular application* as to such things, as their consciences are concerned in.”
—*Bishop Stillingfleet*.

“ In the reproof of sins be as particular as you please, and spare no man’s *sin*, but meddle with no man’s *person*.”—*Bishop Taylor*.

perience of a long life,) “ that no
“ discourse for one congregation
“ will exactly suit any other. Par-
“ ticular circumstances distinguish
“ almost every congregation, not
“ only of different, but even of
“ the same, habits and capacities.
“ How widely different was the
“ polite and skilful address of St.
“ Paul to Agrippa, and his most
“ able opening of his sacred com-
“ mission in the heart of Athens !
“ How did both of those differ
“ from his reproaches of the vo-
“ luptuous Corinthians, and his
“ keen irony at their depreciation
“ of his ministry ! How did all
“ these differ from the abruptness
“ and the cogency with which he
“ combats and remonstrates with.

“ the obstinacy and refractoriness
 “ of the Judaizing Christians !
 “ However unattainable the excel-
 “ lent wisdom and eloquence of
 “ the Apostle, still the same varie-
 “ ties of style and manner are ab-
 “ solutely necessary to the effect
 “ of our instruction.”

Let the *matter* of your dis-
 courses be *essentially* Christian :
 let not the Gospel be found in the
 text only, but diffused throughout
 the whole sermon. Ground every
 precept on faith ; and let all faith
 be tried by, and made conducive
 to practice. In the Acts xx. 20, 21.
26, 27.
 choice of a text pre- Gal. v. 6.
 fer such passages of Scripture, as
 are plain, and practical, and easy
 to be remembered ; select these as

much as possible, out of the Epistle, or Gospel, or Lessons of the day* ; and take occasion in the course of your sermon, to explain any difficulties of language or matter which may occur in the Service, and be likely to strike your people, and require explanation ; this will shew an attention to their wants, and a care in preparing for the instruction of the Sabbath, which cannot fail to secure for you in return an attentive and af-

* ——— The way before us lies
Distinct with signs—through which, in fixed
career,

As through a zodiac, moves the ritual year
Of England's Church—stupendous mysteries !
Which, whoso travels in her bosom, eyes
As he approaches them with solemn cheer.

Wordsworth's Ecclesiastical Sketches.

fectionate audience. I would say, *compose all your own sermons*, did I not fear, that at the commencement of your ministry you will have scarcely leisure or ability for the composition of two sermons during the week : yet every week be careful to prepare one sermon, even if at the first you do not preach it ; for the habit will not only secure an increasing readiness in composition, but act directly on the heart by withdrawing the thoughts and affections from the world, and fixing them for the time on heaven and heavenly objects. “ We are exhorted,” remarks the same excellent Person already quoted, “ to *divide the word of truth*, which “ should appear to be a *personal*

“ act. The act of preaching the
“ Gospel of Christ is necessarily
“ connected with the *study* of the
“ Holy Scriptures. In order to
“ collect, arrange, and shape our
“ materials to any effective pur-
“ pose, we must daily ransack and
“ explore those holy books. We
“ shall conscientiously preach the
“ *whole* of them. We shall keep
“ back *none* of the counsel of God.
“ — The act of preaching will
“ (*thus*) present a perpetual mo-
“ tion and incitement to this our
“ bounden duty and service. It
“ will impart a marvellous activity
“ to our labours and meditations.
“ But it cannot, I think, be expect-
“ ed, particularly at a distance
“ from theological exertion, and
“ in a separation from learned

“ men, that the same motive for
 “ searching into the treasures of
 “ Holy Writ can exist in those who
 “ deliver the best discourses com-
 “ posed by others, as in those who
 “ constantly and zealously divide
 “ the word of truth for *them-*
 “ *selves.*”

Always suppose your congrega-
 tion before you, whilst you are en-
 gaged in composition, and you will
 write *locally, intelligibly, and feel-*
*ingly**; always know that they
 are before you, whilst you are
 preaching, and you will not merely

* Omnia, de quibus dicturi erimus, personæ,
 quæstiones, spes, metus, habenda in oculis, in
 affectus recipienda. Pectus est enim, quod
 disertos facit, et vis mentis.—*Quintilian, lib. x.*
cap. vii.

read, still less hurry through your sermon, but really *preach* it, with all that varied intonation of voice, earnestness of look, and impressiveness of manner, which will at once arrest the attention of the hearer, and prove your own sincerity.

—— Si vis me flere, dolendum est
Primum ipsi tibi.

Be careful not to make your sermons too long, lest you weaken the effect of what you may have said *well* by saying *too much*.

I would add one other remark. Place before your people, in the fullest and most forcible manner, the great and distinguishing doctrines of the Gospel, but not as if

you were controverting opposite opinions, or contending with individual sects or persons. Let the doctrine of the text be clearly stated ; and its truth proved from reason and Scripture ; then draw the practical inference, and leave the discourse to work its effect on the hearts of your hearers by the conclusiveness of your arguments, the earnestness of your manner, and the blessing of Almighty God. The village pulpit is not a place for *controversy*, but for *instruction**. And generally I would say,

* “ It is one stratagem of the arch-enemy of mankind (and when we know his wiles, we may the better be able to detect him,) by busying men of great and useful parts in *by-matters*, and things of *lesser* consequence to divert them from following that *unum necessarium*, that which

appear not to know that you have a dissenter in your parish, but go on in the quiet and steady per-

should be the main of all our endeavours, *the beating down of sin, the planting of faith, and the reformation of manners. Controversies, I confess, are necessary, the tongues necessary, histories necessary, philosophy and the arts necessary, other knowledge of all sorts necessary in the Church; for truth must be maintained, Scripture-phrases opened, heresy confuted, the mouths of adversaries stopped, schisms and novelties suppressed. But when all is done, positive and pratique divinity is it must bring us to heaven; that is it must poise our judgments, settle our consciences, direct our lives, mortify our corruptions, increase our graces, strengthen our comforts, save our souls. Hoc opus, hoc studium; there is no study to this, none so well worth the labour as this, none that can bring so much profit to others, nor therefore so much glory to God, nor therefore so much comfort to our own hearts as this.*—*Bishop Sanderson's Third Sermon, ad Clerum, p. 57.*

formance of your own pastoral duties, interfering with none, ready at the call of all, and after the Apostolic admonition, "speaking *the truth in love.*" Eph. iv. 15. Prove your attachment to your own Church, and your conviction of the superiority of her doctrines and discipline, not by inveighing against other Churches, but by a more strict conformity with the Rubrics of your own, by a more grave, affecting, and becoming administration of her offices, and by a more unwearied attention to the spiritual wants of all her members. The best, and I had almost said from the frequent abuse of every other, the only Christian weapon against dissent and dissenters is

a minister's own faithfulness. I mean not to disparage the many able and excellent treatises which have been written in defence of our Church; but these are the arms of the learned and more experienced; fidelity in our calling is within the reach of all. Where religious differences unhappily prevail, be careful to separate the man from his opinions, lest you forget what is due to a Christian, though erring, brother, and be betrayed into a breach of charity; in public discourse abstain from *directly* attacking an opinion *as his*, lest you appear to be contending rather for victory over the man, than for advancing the truth, as it is in Jesus. Be to your flock the

mild, the simple, and the humble teacher; not the subtle, acrimonious, and self-opinioned disputant. Preach not yourselves, but Christ Jesus the Lord; and yourselves the servants of your flock for Jesus's sake. As love is a nobler principle than fear, prefer to win men to their duty rather by the sweet mercies of the Gospel, than by its threatenings; yet knowing "the terrors of the Lord," and the influence of fear on the heart of man, by terror also "persuade men." "Be instant in season, out of season," at all times, in all places, to all persons. "Contend

2 Cor. v. 9—11.

2 Tim. iv. 1, 2. Jude

3. Phil. i. 27—29.

Consult Bishop Taylor's "Rules and

Advices concerning

Preaching," in the

Clergyman's In-

structor.—Bp. At-

terbury's Charge.

Works, vol. ii. 263-5.

—Archdn. Sharp's

"Three Discourses

on Preaching," and

Archdeacon St.

George's Examina-

tion for Holy

Orders. Third Em-

ber day.

earnestly for the faith once delivered to the saints"—*ἐπαγωνίζεσθαι*, is the expressive word employed by the Apostle. Strive rather to *prevent* the growth of error, than wait till it has taken root. Preventives are ever better than remedies. Let education do its work, and there will be little room for the adversary to sow his tares.

In administering the offices of the Church consult carefully the Rubric, that every thing may be done "decently and in order;" and remember that, as in these offices a Clergyman is brought into closer contact with the *individuals* of his flock, so must his care in the administration of them be the greater, that there be nothing in his manner

to offend, or weaken those religious impressions which the occasions are so fitted to make. I allude more especially to the offices for Baptism, for the Burial of the Dead, and for the Visitation of the Sick.

This last office is perhaps the most difficult part of a clergyman's duty*. To be performed well, there is need of much presence of mind, and knowledge of the human heart; much quickness in detect-

* The visitation of the sick is an office that certainly carries in it not only the most grateful performances to the nature of mankind, but the most suitable to the dispensation of the Gospel, and Him that preached it. All the highest acts of compassion are contained in it; for if we take it in its just latitude, it has regard to the sick in mind, as well as body, to those that are destitute or distressed any way.
—*Bishop Compton's Episcopalia.*

ing its hidden failings, much art in convicting without irritating the sick person ; much judgment in pointing out, and tenderness in applying the remedy ; much power of reasoning, much happiness of elucidation, and above all, a familiarity with Holy Writ. One passage of Scripture, plain and to the point, is of more value to a dying man than the strongest deductions of mere unassisted reason. At the end of the Clergyman's Instructor, (a book which you should have constantly in your hands, from the valuable treatises, which it contains, on the Pastoral Office,) there is a tract on Visiting the Sick, which should be carefully studied ; and I would recommend you not to use

the whole Office, as given in the Prayer Book *at one visit*, (unless where the case is very urgent,) but to divide it into three or four parts, which will suggest themselves on your referring to the service; only taking care to begin and end every visit with the opening and concluding versicles, prayers, and blessing. As the office is necessarily *general*, you will lose no time in providing yourselves with prayers for particular occasions out of the many excellent collections which have been published; and I would suggest your having the ministration of Private Baptism of Children in Houses, and the Order for the Visitation of the Sick bound together in a portable size, with

suitable devotions, and passages of Scripture, forming at once a summary of Christian doctrine and precept, and a running commentary on the Creed, the Ten Commandments, the Lord's Prayer, and the Sacraments—so arranged in opposite columns, that the eye may easily rest on them as you are conversing with the sick person. Where a prayer has been found particularly to affect him, or contains a petition for some grace, of which, though as yet unconvinced himself, he stands in great need, it will be desirable to leave a written copy for his own perusal, or to be read to him by his friends or attendants. Appropriate portions of Scripture should also be

pointed out ; and often a book or tract left in his hands, which may serve to keep up during your absence, and perfect, under God's blessing, his conviction of those truths, which you have been endeavouring to impress upon him. Wait not to be sent for to the sick-room, but be often the first to offer your services ; and delay not an instant when you are summoned. Let your first visit be short, rather to familiarize the sick person with your voice and manner, and break through the restraint of a first interview. *Never* make your visits too long, lest you weary and exhaust the patient ; speak low, and in your natural tone of voice : be always serious and ear-

nest, but never tremulous, and agitated *yourself*, lest you agitate *him*. Approach his bed without fear ; yet if the complaint be of an infectious nature, be careful not to inhale the breath of the sick person, nor omit those simple, but well-known precautions, which the fullest trust in God's gracious Providence, not only justifies, but demands from us. Forget not, whilst addressing the sick person, that there are others in the room, who are but too much disposed to apply to themselves, and often on insufficient grounds, every encouragement which you are holding out to the dejected and alarmed sinner, and thus pervert the tender mercies of God into an argu-

ment for their own continuance in ill doing. Quench not in the dying penitent the embers of hope ; kindle not in the living the fire of presumption *.

* " I have experienced that nothing endears a minister more to his people than his care and willingness to visit and comfort the sick. Therefore I have resolved to be very diligent and laborious in this duty. I have ventured my life before now on this occasion, and I am ready to do it again, if called thereto. Travelling some miles in a dark rainy night over craggy hills, through by-ways and among many deep and uncovered mines (which threatened destruction both to man and beast,) did not deter me from visiting a poor man dying a violent death by a sudden and lamentable accident, nor shall the greatest danger, I trust, deter me, where I have any hope of doing good to men's immortal souls."—*Parochial Pastorage*.

" There are persons in every parish besides the absolutely sick that call for the attention of the pastor ; I mean those, who, though not

I come lastly to the duty, on the part of every Pastor, of superintending the daily and Sunday-schools in his Parish, and of catechising, agreeably to the Rubric and Canons, and ancient customs

under the influence of disease, yet from age or infirmity are unable to attend the public service of the Church. To these the Church should in some measure be carried. The parochial minister should as often as the extent and population of his parish will admit, visit them, read some of the prayers of the Liturgy to them, and discourse with them upon religious subjects. He will always find they receive comfort from these visits, and generally advantage. Their minds will be kept in a proper frame for that change, to which they are approaching; and they will by this means be kept not only in *righteousness*, but most probably in the unity of the Church."—*Parish Priest's Manual*.—*Bishop Fleetwood's Primary Charge*, 1710.

of his Church, the ignorant of all ages and descriptions *.

“ Pastors and Schools,” said the great German Reformer, “ are councils ; small indeed, but perpetual and useful : they have a precious office and work, and are the very jewels of the Church. I would that no one were chosen a preacher, who had not prepared himself for it by an attendance on schools, for in teaching children, we learn how to teach men.” We do more ; we are preparing the future *man* to profit

* “ Preaching without catechising will not be sufficient. For if people be not well instructed in the necessary principles of religion when they are young, they will hardly attain to any sound knowledge when they are old.”
Bishop Bull.

by our public instructions : every hour, which a minister spends in the parochial school, is a day gained for his after-ministry. We are besides improving *ourselves* *. A minister cannot devote a portion of each day to the instruction of the child in the deep and practical truths of religion without feeling *himself* what he is teaching, and having to exercise much self-denial and humility, much patience, and tenderness, much, in a word, of that necessary qualification for the fulfilment of the ministry, which

* Cujus gratiâ tandem vivimus nos senes, quàm quod teneræ ætatis homines curemus, educeamus, instituamus ? Atque haud scio, nùm quicquam perinde doceat senem, ac curandorum liberorum ratio.—*Martini Lutheri Libellus de Instit. Pueris.* p. 440.

the great Apostle has 2 Tim. ii. 24. expressed in the term διδακτικόν *.

The parochial school should be among the most cherished objects of ministerial care. The benefit derived from the school is incalcu-

* Ego verò, ut de meipso dicam scilicet, tametsi Doctor ac prædicator sum, non minori, ut opinor, cùm doctrinâ tum experientiâ præditus, quàm ii qui tanta de se præsumunt, et ad tantam securitatem pervenerunt, haudquaquam tamen imitari me pueros pudet, sed quemadmodum illos Catechismum docemus, ita et ego manè, aut quodcumque vacui aliquid temporis datur, ipsam orationem Dominicam, decem præcepta, articulos fidei, Psalmos aliquot &c. mecum ipse quasi ad verbum recito. Et quanquam adhuc quotidie lectionibus et studiis vaco, attamen ne sic quidem possum pervenire quò cupio, aut præstare quæ volo. Ita fit ut puerum ac discipulum Catechismi etiam hodiè me profiteri necesse habeam, profiteorque libenter.—*M. Lutheri Præf. Catechism. Maj.* tom. v. p. 645.

lable. From the child it is reflected on the parent: from the parent it diffuses itself through the neighbourhood. The child *looks up* to the Pastor: the parent *loves* the Pastor for his care of the child. There is a kindly feeling at work in every part, and the Pastor moves through his parish, the friend and the father of his flock *.

* “As to the youth, there shall not one be neglected, but all that will, one way or other, shall be taught to read. For I beseech you, is it probable Christians should either know or practise their duty well, who are ignorant of all letters?” It is possible indeed, because every thing is so to the inspiring grace of God. But otherwise, and ordinarily speaking, they must needs be in a very sad and deplorable case, who cannot go to those well-springs of heavenly life and knowledge, as oft as they want, are weak, or thirsty, and be refreshed.

Still the labours of the week are but preparatory to the more strictly religious instruction of the Sabbath. The *daily* and *Sunday* schools should always exist toge-

Besides, God's word is so very necessary, whereby to get a stock of spiritual ideas, language, and desires—whereby to improve in the divine duties of prayer and meditation—whereby to know the will, the providence and love of God,—whereby to learn exactly the threats to deter our disobedience, and gracious promises to provoke our obedience—wherein to read the *very words* of our dear Saviour, the Lord Jesus, and his amazing tenderness to our weak natures,—wherewith to comfort us in our hours of affliction, and moderate our passions in those of prosperity, with innumerable other such religious privileges—that I cannot but think it my duty to endeavour to the utmost of my power that every soul under my care, may have the privilege of consulting it, and making the proper use of it, which they ought.

Parochial Pasturage.

ther. The latter takes up and perfects the work of the former. In the Sunday school should be found the old, who have never been instructed; the young, who have lately left the daily school; and the children, who yet attend it; the old—that they may be able to read for themselves the charter of their salvation; the young—that they may retain what they have learnt, and be prepared, under the eye of the minister, for the seasonable and Apostolic rite of confirmation: and the still younger—that they may be encouraged to emulate their elders, and be more attentive to the instructions of the week. A Sunday school well conducted, especially

if in some open space within the Church, will often draw thither many a parent and neighbour, and the mouth of the child, the friend, and the dependent be made an affecting vehicle of religious truth. *Then* are the questions and explanations of the minister of the highest value ; and often will the humble stool of the catechist, as the pastor *thus* sits amid his flock, be more effectual to touch the hearts of his people, than the throne of the preacher *.

* Ecce Catechistes humili sermone tenelli
 Os balbum format pueris animosque, docetque
 Et sapere et fari. Sacro de codice sumpta
 Dogmata proponens, digitoque notante sequaces
 Attrahit inculcans oculos ; stat parvula pubes
 Expectans monitus, pendetque docentis ab ore,
 Præscriptas iterans voces et non sua verba :

In the discharge of these your several duties I am sensible that a West Indian diocese presents its peculiar difficulties ; but I know of none, which will not yield, under God's blessing, to a holy and discreet zeal. Shew yourselves ready to spend, and be spent for your flock. Live amongst them, and John x. 14. for them*. Be much and

Dulces blanda sonos inhianti devorat ore,
 Et mirans docili matertera plaudit alumno.
 O ! quantum est teneræ pietatis semina menti
 Indere, Christiadumque futuram condere gen-
 tem !

Burton's Sacerdos paræcialis Rusticus.

* “ He that is a stranger to his flock, and only visits them now and then, can never be said to *watch over them.*”—“ They have very mean thoughts of their holy function, that think the main part of it lies only in the pulpit—I

often in prayer to God for them

wish even that were minded more—but all the ways you can do good among your people are within the compass of your duty ; not merely to instruct them in religion, but to prevent quarrels, and contentions, and meetings for debauchery, which tend to corrupt men's minds, and draw them off from the principles as well as practice of true religion. It is your duty to make them live like good Christians, and good neighbours, and to set patterns yourselves of sobriety, meekness, charity, and of every thing praiseworthy."—*Bishop Stillingfleet*.

" A clergyman's parish is, in some sort, his house and home ; there is his business, there his family ; there all his time, his care, his pains and diligence should be expended : and I call every man's heart to witness, whether, the more months he lives in his parish, the more duty he performs in it, the more care he takes of it, he does not think himself the more approved of God and of all good men, and of his own conscience, and does not think he shall give a more joyful account of his charge in the day of judgment."—*Bishop Fleetwood*.

and for yourselves *. “One humble, and private prayer to God to assist your efforts in His service, and in the furtherance of His Son’s Gospel, will do more,” it has been forcibly remarked, “in influencing the hearts and affections of your flocks than all the treasures of human wisdom, and all the powers of human eloquence *with-*

* “Content not yourselves with reading prayers at Church, but take care also that there be daily prayers in your families, at least morning and evening; and some time every day retire to your studies, and there upon your bended knees, earnestly beseech Almighty God to have mercy on you, to direct and assist you in your studies, and to give you good success in your labours. Pray for the souls of the people committed to your charge; pray for your own souls, that *while you preach to others, you yourselves may not be cast-aways.*”—*Bishop Bull.*

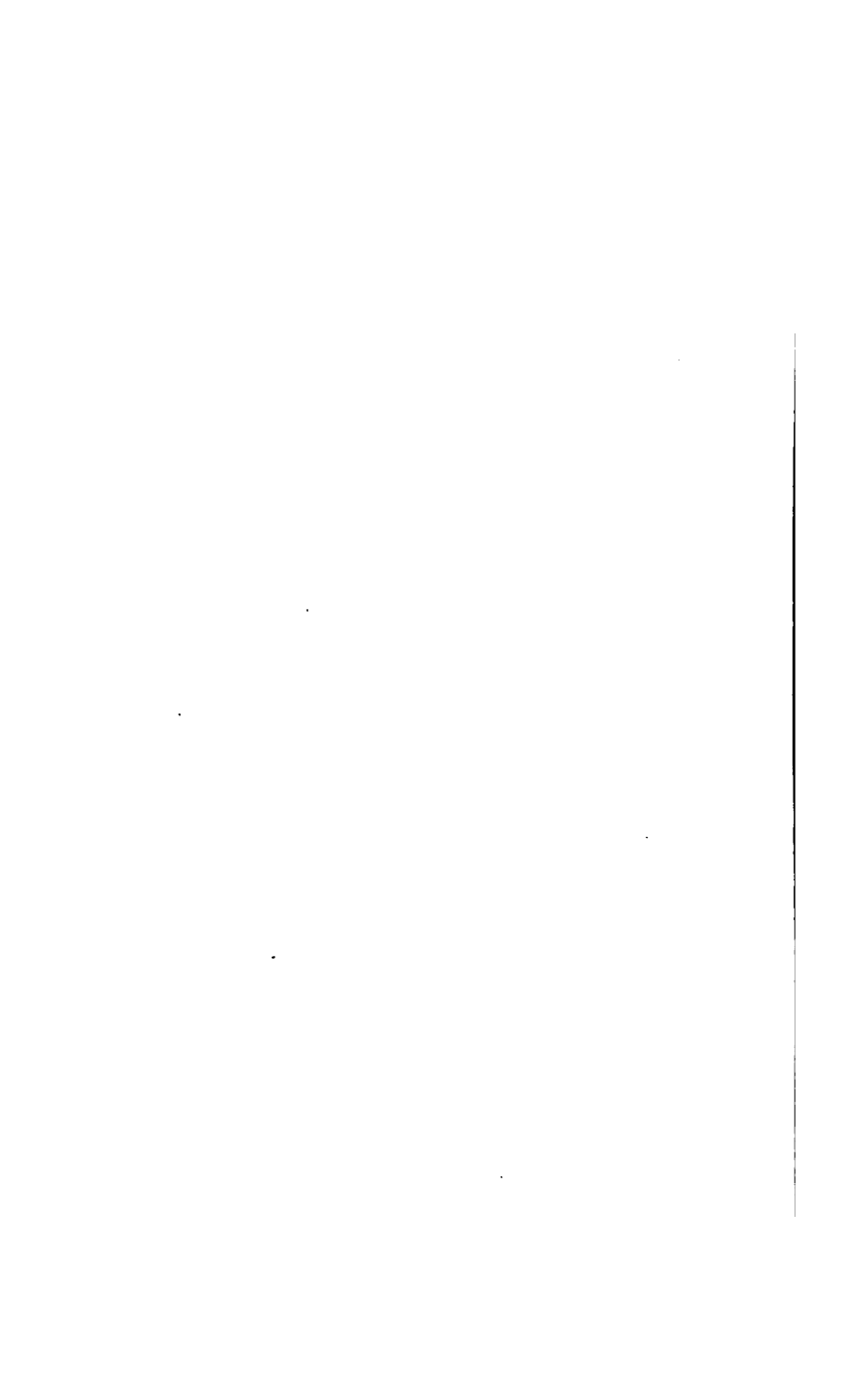
out it." The great Apostle, when he was *weak*, found himself *strong*; he spake and wrote and taught not by human aid, but by the grace given unto him. Respect every constituted authority, and respect your vows to Christ. "Render unto Cæsar Matt. xxii. 21. the things that are Cæsar's; and unto God the things that are God's." Every soul is God's property; every soul in your parish must be your care. The soul of the master, and the soul of the slave, will equally be required at your hands *. "Meditate then

* "Ἐξ ὀνόματος πάντας ζητεῖ. Δεῦλος καὶ δεῦλος μὴ ὑπερηφάνει. ἀλλὰ μηδὲ αὐτοὶ φυσίεσθωσαν, ἀλλ' εἰς δόξαν θεῶ πλείον δελευίτωσαν, ἵνα κρείττονος ἐλευθερίας τύχωσιν ἀπὸ θεῶ."—*Sti.*

upon these things. Give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto 1 Tim. iv. 15, 16. the doctrine; continue in them, for in doing this, thou shalt both save thyself, and those that hear thee."

Ignatii Epist. ad Polycarpum.—Cotelerii Patr. Apost. tom. ii. p. 91.

APPENDIX.



APPENDIX.

FOR THE USE OF THE CLERGY.

(*From Hele's Devotions.*)

DEVOTIONS OF THE CLERGY :

consisting—of passages of Scripture relating to the duties of the ministerial functions, and exciting and disposing to a conscientious attendance thereon ;—and of prayers suited to the particular exigencies of those who have the care of souls.

The duties of the Clergy, as set forth in the Holy Scriptures, are,

1. *to have the heart affected with an*

ardent love of Christ, and a zealous concern for the salvation of souls.

John xxi. 15—17.

2 Tim. iv. 2.

1 Cor. ix. 16—23.

1 Thess. ii. 1.

— — 3—5.

— — 8.

— — 10—12.

2 Cor. xii. 14.

— — 15.

2. to apply seriously and constantly to the study of the Holy Scriptures; and to teach nothing, as required of necessity to eternal salvation, but what may be concluded and proved by them.

1 Cor. ii. 1—5.

— iii. 6.

— — 8—15.

2 Tim. iii. 14—17.

2 Tim. i. 8.
 — — 13, 14.
 1 Tim. vi. 3—5.
 — — 20.
 Titus ii. 1.
 Titus ii. 7, 8.
 1 Tim. iv. 13.
 — — 15, 16.

3. to give diligent heed to instruct the people committed to their charge in the principles and duties of Christ's holy religion.

1 Cor. iv. 1, 2.
 1 Pet. iv. 10, 11.
 Eph. iv. 7.
 — 11—13.
 Col. i. 28.
 Rom. xii. 6—8.
 Tit. i. 9.
 — — 11.
 — ii. 13.

Tit. ii. 1.
 — 15.
 Ezek. ii. 6, 7.
 2 Tim. ii. 1.
 — — 3.
 — — 15.
 — — 22—25.

4. to live suitably to the sacredness of their character, that they may be wholesome patterns to the flock of Christ.

1 Tim. iv. 12.
 Matt. v. 13—16.
 Rom. ii. 17—22.
 Luke vi. 39—42.

The considerations proper to excite and dispose us to conscientious attendance on the duties of the Ministry, are,

1. *the example of our Lord Jesus Christ, the great Shepherd and Bishop of our souls.*

Matt. ix. 35—38.

— — 10—13.

— xii. 17—20.

— xviii. 11.

John x. 11.

— 14, 15.

— xv. 13—20.

— xvii. 1.

— 4.

— 6.

John xvii. 8.

— 11—15.

— 17—26.

Heb. iii. 1, 2.

2. *the examples of the holy Apostles.*

Acts xx. 17—35.

2 Cor. vi. 1.

— — 3—10.

2 Cor. ii. 14—17.

— iv. 1, 2.

— — 5—11.

2 Cor. xi. 21—31.

Phil. iii. 17.

Heb. xiii. 7.

3. the great reward promised to those who discharge the pastoral duties faithfully.

1 Pet. v. 1—4.

2 Tim. iv. 6—8.

Dan. xii. 2, 3.

Luke xii. 42—44.

Matt. xix. 28.

4. the severe punishments that will be inflicted on them, that are negligent or remiss in any part of their office.

Luke xii. 45—48.

Ezek. xxxiii. 7—9.

Mal. ii. 1—9.

Jer. x. 19—21.

Mic. iii. 11, 12.

Ezek. xxxiv. 2—4.

— — 7.

— — 10.

Zech. xi. 17.

Jer. xxiii. 1, 2.

— — 11, 12.

— — 15.

Jer. xxiii. 30.

— — 39.

— — 39, 40.

God be merciful to me a sinner !

Our Father, which art in heaven, &c.



*Prayer for the faithful and successful
discharge of the duties of the ministry.*

Almighty God, the giver of every
good gift, who hast appointed divers
Orders of Ministers in Thy Church,
mercifully look upon me, Thy most un-

worthy servant, whom of Thy divine providence Thou hast called to the holy office of (*Priest or Deacon*); and vouchsafe me, I beseech Thee, all those gifts and graces of Thy Holy Spirit, which may enable me to perform the duties of my important calling, and to discharge aright the great trust committed to me in it.

Give me, O Lord, the spirit of knowledge and understanding, that I may be apt to teach, and skilful to direct and bring up all those who are under my care, in the nurture and admonition of the Lord; give me the spirit of wisdom and counsel, that I may instruct with meekness, admonish with prudence, rebuke with authority, and minister suitable assistance to their several necessities.

Lord, make me diligent and industrious, in all parts of my sacred function, that I may give attendance to reading, to exhortation, to doctrine;

that I may meditate on these things, and give myself wholly to them. Possess my mind with a just and tender regard for those precious souls committed to my charge, that I may watch over them with a faithful and true heart, as one that must give an account: that I may do it with joy, and not with grief.

And because the form of knowledge and godliness, without the power will neither be profitable to me, nor to those that hear me, grant me Thy grace, that I may take heed to myself, as well as to my instructions, that, while I teach others, I myself may not be cast away; but may shew myself, in all things, a pattern of good works, an example to my flock in word, in conversation, in charity, in spirit, in faith, in purity: that my profit may appear unto all for their edification.

Neither pray I for myself alone, but

for those also over whom Thou hast been pleased to appoint me Thy minister: sanctify them, Holy Father, with Thy truth, and preserve them in it; that not one of them may be lost in the day of the Lord Jesus: make them of quick understanding in the fear of the Lord, which is the beginning of wisdom, that they may first seek Thy kingdom, and the righteousness thereof; and put Thy laws, I beseech Thee, into their minds, and write them in their hearts, that they may all know Thee, from the least to the greatest, and daily improve in this saving knowledge. Give them a ready apprehension, and a ready memory, that they may receive and keep all profitable instruction; and a diligent and teachable disposition, that they may observe and practise them.

O Lord, bless and prosper our joint endeavours: and grant that after an honest and faithful discharge of our

respective duties, in that state of life which Thou hast appointed for us, we may receive the end of our faith, even the salvation of our souls ; through the merits and mediation of Thy blessed Son, Jesus Christ our Lord. *Amen.*

Thanksgiving for the benefits of the Christian Ministry ; and prayer, that I and all others, who are admitted into Holy Orders, may fulfil the solemn promises we made at our ordination.

Almighty God and heavenly Father, who of Thine infinite love and goodness towards us, hast given Thine only and beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life ; who, after he had made perfect our redemption by his death, and was ascended into Heaven, poured down his

gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and teachers, to the edifying and making perfect His Church; for these so great benefits of Thine eternal goodness, and for that Thou hast vouchsafed to call me, Thy most unworthy servant, to the same office and ministry appointed for the salvation of mankind, I render unto Thee most hearty thanks; I praise and worship Thee; and I humbly beseech Thee by the same Thy blessed Son to grant unto me, and all others the Pastors of Thy Church, that we may continue to shew ourselves thankful to Thee for these and all other Thy benefits: and that we may daily increase, and go forward in the knowledge and faith of Thee, and Thy Son, by Thy Holy Spirit; so that as well by us Thy Ministers, as by those over whom Thou hast appointed us Thy Ministers, Thy holy

name may be for ever glorified, and Thy blessed kingdom enlarged, through the same Thy Son Jesus Christ our Lord.

To this end grant, I beseech Thee, that I and all others who minister in holy things, may be mindful of the dignity of our office, and of the many great and solemn engagements we brought ourselves under when we were admitted unto it.

Grant, that we may always have imprinted in our remembrance, how great a treasure is committed to our charge; that the church and congregation whom we serve, is no less than the spouse and body of Christ; His sheep whom He purchased with His death, and for whom He shed His blood.

Grant, that duly considering the vast importance of this our trust, we may give faithful diligence, always so to minister the doctrine, and sacraments,

and discipline of Christ, as the Lord hath commanded ; and may teach the people committed to our care with all diligence to keep and observe the same.

Grant, that we may be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to Thy word ; and to use both public and private monitions and exhortations, as well to the sick as to the whole within our cure, as need shall require, and as occasion shall be given.

Grant, that we may be diligent in prayer, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same ; laying aside the study of the world and the flesh.

Grant, that we may be diligent to frame and fashion ourselves and our families according to the doctrine of Christ ; and to make both ourselves and

them, as much as in us lies, wholesome examples, and patterns to the flock of Christ.

Grant, that we may maintain and set forward, as much as lieth in us, quietness, peace, and love among all Christian people; and especially among them, that are committed to our charge.

Grant, that we may reverently obey our ordinary, and other chief ministers, unto whom are committed the charge and government over us; following with a glad mind and will their godly admonitions, and submitting ourselves to their godly judgments.

Finally, grant that both we and the people committed to our care may so faithfully discharge our respective duties, that we may continue sound members of Thy Church militant here on earth; and may live eternally in the society of the Church triumphant in

heaven, singing praises and hallelujahs
to the ever blessed and glorious Trinity,
Father, Son, and Holy Ghost, three
persons in one God. *Amen.*

THE END.



