

"I am far, however, from intending that you should seclude yourself 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 men;' yet hold yourselves on the watch to benefit every soul under your care. 'I am not come to call the righteous, but sinners to repentance.' \* \* \* \* \*

"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, appear not to know that you have a dissenter in your parish, but go on in the quiet and steady performance of your own pastoral duties, interfering with none, ready at the call of all, and after the Apostolic admonition, 'speaking the truth in love. Prove your attachment to your own Church, and your conviction to 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 opinionated 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 earnestly for the faith once delivered to the saints'—*epagorizesthai*, 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 show his tares." \* \* \* \*

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

"Schools," said the great German Reformer, *concordia sunt: parva quidem, sed perpetua et utilisima*: they have a precious office and work, and are very jewels of the Church. I would that not 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 by

our public instructions; every hour which a minister spends in the parochial school, is a day gained for his flock. 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 the great Apostle has expressed in the term *didaktikon*. The benefit derived from the school is incalculable. 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 path, and the pastor moves through his parish the friend and the father of his flock.

"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 together. 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 instruction 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 people, than the throne of the preacher.

"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. Show yourselves ready to spend for your flock. Live amongst them and for them. Be much and often in prayer to God for them 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 without it. The great Apostle, when he was weak found himself strong; he spoke 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 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 upon these things. Give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto thy doctrine: continue in them, for in doing this thou shalt both save thyself and those that hear thee.'—pp. 44—55.

From the Christian Register.

#### SAILORS' HOME; OR, BRUNSWICK MARITIME ESTABLISHMENT.

(The name of this Institution, formed in January, 1825, almost renders any further explanation of its object unnecessary; in the words of the first resolution, it is established for the purpose of providing, in the metropolis, "some General Sailors' Home, for all the sailors who come from abroad, that their habits may be changed, and that they may be instructed how to make provision both for time and eternity.")

The first meeting was held in Freemasons' Hall, on Thursday the 14th May; Lord Mandeville in the chair. The meeting having been opened by prayer,

The Chairman made a brief address to the meeting in behalf of the institution, and said, he confidently argued its success, not only because it had been commenced in faith, against the mighty operations

of sin, but from the activity and zeal he had witnessed in those to whom its management was confided.

An address from the directors (read by Lieut. Brown, R. N.) explained, that the object of the establishment was the providing and maintaining an Asylum for Sailors, in which they might be secured against what is denominated the crimping system, it being notorious that a number of sailors of all countries fall a prey, on their arrival in England, to the arts of those who lie in wait for them. With this view, a fund has been opened in August, and the lease and materials of the late Brunswick Theatre, near Wellclose-square, had been purchased: it was intended to erect there suitable buildings for a receiving and shipping depot, a distressed sailor's refuge, and a sea-boy's rendezvous; under the name of the "Sailors' Home, or Royal Brunswick Maritime Establishment." In the course of the address, the importance of giving religious instruction to our sailors was forcibly impressed, and its necessity illustrated by many details of the depravity evinced by the crews of some of our merchant ships, in their intercourse with the natives of distant settlements, particularly with those of some of the South Sea Islands.

From an account of the receipts and expenses, it appeared that the receipts amounted to £1,220 6s. and the expenses to £211 1s. 5d., leaving a balance of 1,009l. 4s. 7d., but of that sum £1,000 has been given as part of the purchase of the freehold, the site of the intended establishment, leaving a balance of only £9. 4s. 7d. in the hands of the treasurer.

Captain Gambier stated, that with so small a balance in hand, the sum of £500 to complete the purchase of the freehold, and £37, for rent, were yet to be made up. The institution, however, was founded in faith, and he, therefore, was confident of success, for God was with them. He wished the friends of the charity to be accustomed to hear of the want of £15,000 or £20,000, because he wished them to know the extent of their difficulties, that they might be more diligent in exertion. He should with the very small sum they had, go on with the work, and lay brick after brick as the funds came in, until it should please God to enable them to complete it. (Hear.) The gallant officer in conclusion read a letter from Admiral Lord Gambier, enclosing £20 as a contribution towards the establishment.

The Rev. G. C. Smith, said, it was known to many present, that the Asylum for affording shelter to destitute seamen, and which had for a considerable time received 120 per night, had been productive of very important benefits, not only to the individuals thus relieved, but to the public, for he had no doubt that many robberies, and probably murders, had been prevented, by the temporary asylum afforded to those poor fellows, who had, as it were, become outcasts of society. Great numbers of them had been provided with employment on board ships going to sea, particularly in the East India Company's service, and they left the asylum, not merely decently clothed, but what was of much more importance, better instructed in their religion. Many who were miserable and destitute paupers when taken into the asylum, were now returning in the homeward bound East India fleets, well clad, and with the produce of their voyage due to them. One poor fellow had been taken into the asylum in a very wretched condition, who, after a short time was shipped on board an Indianman. On his return home a short time ago, he came to the superintendent of the institution, and said, Here, Sir, are my wages: I do not want to spend them now; keep them for me: they may afford some provision for my poor mother when I am at sea; or should she not require them, they may be useful to myself if saved up, for "a rainy day." (Applause.) The reverend gentleman, after mentioning other instances of the provident habits created amongst sailors who for a time had been sheltered in the asylum, observed, that this was the main object of this society—to give to sailors a protecting home. The reverend gentleman entered into several statements respecting the increase of crime in the metropolis, and the profligate habits of the seafaring class, as evidence of the necessity of an institution like that now proposed. Politicians had despaired of a remedy, but would they despair of one, with the Bible in their hands? Mr. Smith then pointed to