

Christian agreement and union one with another, as a body of Brethren of one and the same Church, united under the Superior Episcopal Order, and all engaged in the same great design of propagating the Gospel; and to this end, keeping up a brotherly correspondence, by meeting together at certain times, as shall be most convenient, for mutual advice and assistance.

*Secondly, with respect to their Parochial Cure.*

I. That they conscientiously observe the rules of our Liturgy, in the performance of all the offices of their Ministry.

II. That besides the stated service appointed for Sundays and holy-days, they do, as far as they shall find it practicable, publicly read the daily morning and evening Service, and decline no fair opportunity of preaching to such as may be occasionally met together from remote and distant parts.

III. That they perform every part of Divine Service with that seriousness and decency, that may recommend their ministrations to their flock, and excite a spirit of devotion in them.

IV. That the chief subjects of their Sermons be the great fundamental principles of Christianity, and the duties of a sober, righteous, and godly life, as resulting from those principles.

V. That they particularly preach against those vices, which they shall observe to be most predominant in the places of their residence.

VI. That they carefully instruct the people concerning the nature and use of the Sacraments of Baptism and the Lord's Supper, as the peculiar Institutions of Christ, pledges of Communion with Him, and means of deriving Grace from Him.

VII. That they duly consider the qualifications of those adult persons, to whom they administer Baptism; and of those likewise whom they admit to the Lord's Supper; according to the directions of the Rubricks in our Liturgy.

VIII. That they take a special care to lay a good foundation for all their other ministrations, by catechising those under their care, whether children, or other ignorant persons, explaining the Catechism to them in the most easy and familiar manner.

IX. That in their instructing *Heathens* and *Infidels*, they begin with the principles of natural religion, appealing to their reason and conscience; and thence proceed to shew them the necessity of Revelation, and the certainty of that contained in the Holy Scriptures, by the plain and most obvious arguments.

X. That they frequently visit their respective Parishioners; those of our own Communion, to keep them steady in the profession and practice of religion, as taught in the Church of England; those that oppose us, or dissent from us, to convince and reclaim them with a spirit of meekness and gentleness.

XI. That those, whose Parishes shall be of large extent, shall, as they have opportunity and convenience, officiate in the several parts thereof, so that all the inhabitants may by turns partake of their ministrations; and that such as shall be appointed to officiate in several places, shall reside sometimes at one, sometimes at another, of those places, as the necessities of the people shall require.

XII. That they shall, to the best of their judgments, distribute those small Tracts given by the Society for that purpose, amongst such of their Parishioners as shall want them most, and appear likely to make the best use of them; and that such useful books, of which they have not a sufficient number to give, they be ready to lend to those who will be most careful in reading and restoring them.

XIII. That they encourage the setting up of Schools for the teaching of children; and particularly by the widows of such Clergymen as shall die in those Countries, if they be found capable of that employment.

XIV. That each of them keep a register of his Parishioners names, profession of Religion, Baptism, &c., according to the Scheme annexed, No. 1, for his own satisfaction, and the benefit of the people