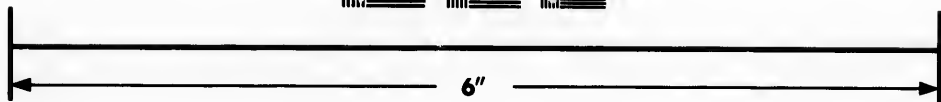
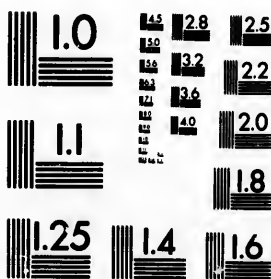


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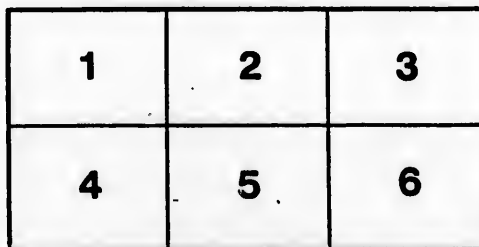
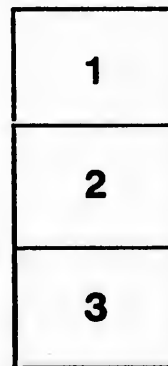
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*Thomas Lockman, Esq*  
*Archdeacon Stuart*  
*J. Givens.* A  
*From*  
*The Author*

C H A R G E

DELIVERED TO THE CLERGY

of

THE DIOCESS OF NOVA-SCOTIA,

AT THE

TRIENNIAL VISITATION

HOLDEN IN

THE MONTHS OF JUNE AND AUGUST, 1803.

+++++

By the Right Reverend CHARLES INGLIS, D. D.  
BISHOP OF NOVA-SCOTIA.

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The *Second* Edition: To which is subjoined an Appendix, containing  
some Papers relative to the Reverend Mr. Bourke's late publication.

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## ADVERTISEMENT.

THE following *Charge* was written, and delivered to the Clergy of the middle and southern districts of this Diocese, in June, 1803, at Halifax, whilst the Treaty of Peace with France, concluded at Amiens, subsisted. It was again delivered to the Clergy of the western parts of the Diocese, the succeeding August, at Annapolis. In the intervening space between those periods, intelligence arrived in this country, that the war with France was renewed.

IN these awful times of apostacy and danger, I conceived it was my duty to raise my warning voice, and bear testimony against the flagitious principles which had lately produced such accumulated misery throughout the world, which are still existing, and silently spreading, and whose aim is to destroy all Religion, real Liberty, order and regular Government; also against the religious delusions, by which great numbers among us are misled, and their salvation endangered. My sentiments on these points were communicated to my Reverend and worthy Brethren, in the following *Charge*. When it was delivered at Annapolis, the account of a change in our relative situation with respect to France, having reached us, it was necessary to draw up a new Introduction, adapted to that change; but the *Charge* is now printed as first written, and delivered at Halifax. This notice will account for the seeming contrariety between the state of the times and the contents of the *Charge*; the latter recognises the return of Peace, although we are now actually at war. But the sentiments



ments are not less applicable to our present, than to our late, situation. It was therefore judged expedient to retain them, with the original Introduction.

THE War in which we are now involved, may be said to be a continuance of the former. For the short intermission was employed in hostile measures by our implacable enemy; and seems to have been intended by him for no other purpose than to increase his strength, arrange his insidious plans, and then pursue the war with more vigour, and to our utter ruin. "He spake of peace to his neighbours, but mischief was in his heart—We laboured for peace, and when we spoke to him thereof, he made himself ready to battle." Having nearly exhausted all the plunder within his reach, and tyrannised over every weaker neighbouring State on the Continent; he now turns his eyes to Britain, and menaces with Invasion that happy Land, where he wishes to satiate his avarice, his revenge, and exterminating cruelty; because Britain has presumed to check the career of his ambition, and to prevent her own destruction! That this Incendiary whose deeds of rapine, perfidy, and blood have been witnessed in *Three Quarters* of the Globe, is a common disturber of the earth, a scourge in the hand of Providence to chastise a degenerate world, will admit of no doubt. Nor let any one be surpris'd, or offended that so mean an instrument should be employed to inflict the Judgments of Heaven on guilty mortals. From the Inspired Oracles of Truth we learn, that the worst and vilest of men,—nay, that the most contemptible and odious vermin—are often employed for the same purpose.

pose. Armed with a divine commission, the frogs, the flies, the lice of Egypt, were scarcely less destructive to an idolatrous, hardened and impenitent people, than were the hail and thunders of heaven, or the overwhelming waves of the Red Sea.

ALL nature and its various powers, all created beings, great and small, are in the hands, and at the command of Almighty God. He can make any of them instruments of his justice and displeasure to punish offenders. Even the exorbitant ambition, the destructive schemes of Tyrants, who occasionally start up, big with purposes of mischief, and strut their hour on the stage of life, are subject to his controul; and are so over-ruled, as to be ultimately subservient to the wise, benevolent designs of his Providence; and these designs comprehend, not only what relates to Man in the several states and revolutions of this earth; but to his existence through eternity. To the Almighty therefore should we fly in all times of danger; especially at the present perilous conjuncture, and take sanctuary under the shadow of his wings, until this tyranny be overpast; reposing our firm trust in him for succour and deliverance. He has been pleased to confer many signal mercies and blessings on us during the late war. A grateful, lively sense, as well as a due improvement of them, is now become our indispensable duty—such a duty, that the faithful discharge of it, is the chief ground on which we can expect the blessing of Heaven, and a continuance of former mercies.

*Clermont, December 2, 1803.*

*[The first Edition of the Bishop's Charge, is strictly followed in the present; which is given merely to gratify many persons who inquired for it, after the few Copies, first printed, had been disposed of.]*

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## CHARGE, &c.

MY REVEREND BRETHREN,

**S**EVERAL events have occurred since we last met here, which are very interesting, and claim our attention; and to which it may be proper for me in the first place to advert.

It hath pleased the Sovereign Ruler of the universe, and arbiter of human affairs, to call back the sword from destroying; to put a stop to the desolating ravages of a War, hitherto unexampled in the annals of the world; unexampled both in its principle, in its ruinous consequences to religion, social order, and human happiness; as well as in the horrid cruelty and savage ferocity which marked the character and progress of those who were its real authors.

On our part, it was unquestionably a war of necessity and self-preservation; to prevent the overthrow of our Religion and Civil Constitution, and ourselves from being the victims of atheism, anarchy, and lawless ambition. Through the blessing of God, these great objects have been attained. The evils and calamities  
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which have overwhelmed other countries, have not reached our Parent State, or its Colonies. Amidst that wreck of empires, that dismemberment and desolation of so many nations, which Europe presents to our view; Britain, under the protection of Divine Providence, has withstood the shock of foreign and domestic enemies. Her Religion, her Laws, her Constitution, have escaped the general ruin. Nay, farther.—She seems to have been placed in a dignified situation, as the delegated instrument of Providence to arrest the progress of anarchy and impiety, and to vindicate the cause of Religion, social order, and regulated Government throughout this habitable earth.

AMONG the signal mercies of God to our nation, there is one which calls for our peculiar and warmest gratitude. Whilst so many Sovereigns in Europe, during the late calamities, became victims of the infuriate rage of Infidel conspirators;\* our most amiable and beloved Sovereign has been preserved. It ought to be considered as a special instance of divine goodness, that so pious and virtuous a monarch should fill the British Throne at a period, eventful and hazardous beyond example. The same kind Providence which gave Him to be a blessing to His own subjects, and eventually to all mankind; has also been his shield against secret conspiracies, and open violence; as well as against the common accidents of life. To His distinguished character we may, without hesitation, attribute many of the

\* The Kings of France and Sweden, and an Emperor of Germany.

the blessings which we enjoy, and much of the success with which it pleased Providence to crown us during the late war. His character is indeed distinguished, no less by warm, uniform piety, and attention to the duties of Religion; than by undeviating rectitude, anxiety for the welfare of His people, and the many Princely virtues which shed so much lustre on His person, and secure to Him the love of His subjects, and of mankind.

OUR beloved Sovereign has given a recent instance of His sincere desire to promote Religion, and of His paternal regard for the best interests of His subjects in this Province—I refer to the Charter which He has been pleased to grant to our College. He beheld with approbation the laudable exertions of His subjects in this Colony for the attainment of those benefits which flow from a religious and liberal education. He condescended to enquire minutely into our circumstances; and His benevolent mind disposed him to adapt the proper remedy to our wants and situation. At an early stage of our progress, “He was graciously pleased to declare His intention of granting to this College a Royal Charter; and of making provision for its support.”\* He directed that sums of money should from time to time, be appropriated towards the erection

\* These particulars are stated in letters on the subject, now in my possession, from one of His Majesty's principal Secretaries of State, in the year 1789. The letters were written by the King's express command. From those letters it appears, that Religious Instruction, according to the principles of the Church of England, and a supply of worthy Clergymen for these Colonies, where the leading objects which His Majesty had in view, in promoting and founding this Seminary.

on of a suitable edifice ; and as soon as the interruptions occasioned by the late war, would admit of attention to such matters, He fully performed what was intended.

He listened to—" the humble application made by  
 " many of His loving subjects in this Province, that He  
 " would be pleased to grant His Royal Charter for the  
 " more perfect establishment of said College—and duly  
 " weighing the great utility and importance of such an  
 " Institution—for the education of youth in the prin-  
 " ciples of true Religion, and for their instruction in  
 " different branches of learning and science : He con-  
 " descended to their request, and granted the desired  
 " Charter ;"\* and with the Charter, was also pleased  
 to grant a liberal endowment for carrying the design  
 into execution. Thus provision is made among us for  
 what may be justly deemed the firmest cement of so-  
 ciety, the chief ornaments of our nature, and the prin-  
 cipal sources of human happiness ; namely, Religion  
 and Learning. These are wisely joined together ; for  
 they answer those purposes best when united. Religi-  
 on, when severed from learning, is too apt to degener-  
 ate into Fanaticism, or Superstition ; Learning with-  
 out the fear and love of God, on the other hand, fre-  
 quently throws aside the instructions and restraints of  
 divine truth ; and in that case, it seldom fails of plung-  
 ing into the most destructive errors and measures ; as  
 Europe at this day, from sad experience, can amply  
 testify.

THESE

\* Royal Charter, Dated 12th May, 42d GEORGE III. An. Dom. 1802.

THESE public mercies, to which many others might be added, are unspeakably great. They demand our sincere thankfulness to Almighty God, who is the author of them. A lively sense of them should constantly dwell upon our minds. Our hearts should glow with every tender emotion of love, and gratitude, and praise to that greatest and best of Beings,—“even the God who hath helped us;” who hath signally interposed in our behalf, and “loaded us with benefits.” And to praise and thanksgiving we should join a devout and strict conformity to his holy precepts; which will be the most expressive act of gratitude and praise, and redound most to the glory of our great deliverer.

THESE sentiments cannot be too earnestly inculcated, nor too deeply impressed on ourselves and others; for few people ever had greater reason to be thankful to Heaven than we have. Instead of lamenting our country desolated, our laws subverted, our Religion overturned, with despotism and impiety usurping their place, which is the case of many millions at this day—instead of deploring an amiable Sovereign, snatched away by treachery, or compelled to form ignominious and ruinous leagues with the blasphemers of God, and enemies of human happiness, as is the state of others—instead of weeping over our slaughtered friends and relatives, cut off by the ruthless hand of cruelty, which is the hapless lot of many thousands: Instead of these, I say, the very reverse in every particular, is, through the blessing of Providence, our happy, our envied situation. Justly then may we adopt the words of the

Psalmist

THESE

Dom. 1802.



Psalmist—"Not unto us, O Lord, not unto us, but  
 "unto thy name be the glory, for thy mercy and thy  
 "truth's sake—The Lord hath been mindful of us—  
 "Put your trust in him therefore ; he is our helper  
 "and defender—We will bless the Lord from this  
 "time forth for evermore."\* And as the preservation  
 of our beloved Sovereign is one principal cause, as well  
 as source of our gratitude to the Almighty ; and we  
 are commanded by the oracles of unerring truth, "to  
 fear God and honour the King : " Let us manifest our  
 obedience to that commandment, with respect to our  
 Sovereign, by unshaken loyalty to His sacred person ;  
 by every method that can evince our attachment and  
 submission to His Government ; by our fervent prayers  
 for His preservation, and that he may be long con-  
 tinued a blessing to His subjects.

THE return of Peace—if Peace it may be called—se-  
 cures us from the hostile attempts of France ; it were  
 devoutly to be wished that we were equally secure from  
 the influence of her principles, which are much more  
 dangerous. These are calculated to tear asunder the  
 bands of society, to unchain the worst passions of man,  
 and to let loose the human race to prey upon each other.  
 The French innovators, who assumed to themselves the  
 title of *Philosophers and Reformers*, had adopted a system  
 of boundless mischief. The principles of this system  
 were atheism, infidelity, and democracy, or the level-  
 ling of all ranks in Society. These principles, instead  
 of affording any check or restraint, served only to sti-  
 mulate

• Psalm 115.

mulate the depraved appetites of man and held out a gratification to each. They naturally extinguish benevolence, humanity, and all the mild, tender, and best feelings of the human heart ; and plant ferocious cupidity, unbounded ambition, and unrelenting cruelty in their place.

THE authors of this flagitious system were *Practical Reformers*. With the most indefatigable industry and zeal they applied themselves to the propagation of their principles for half a century. In that time they found means to poison the minds of all ranks, especially those of the middle and lower orders of Society, in their own miserable country ; to say nothing of their efforts and success to the same purpose in foreign nations. When things were in this state, and a fit occasion offered, they brought their system to bear, and produced the French Revolution ; and that Revolution is the best practical commentary that can possibly be given on their principles.

The Religion professed and established in France, encumbered with superstitious ceremonies, and degraded with the idolatrous worship of Images, of Saints and of angels, was by no means calculated to oppose the torrent of atheism. The Bible was a prohibited book, and little known, to the Laity ; their prayers were put up in an unknown tongue, to mention no more particulars of this kind. In these circumstances, we may easily conceive that the portion of sound, Christian knowledge which could be acquired by the great mass of the people, must be very slender. No wonder

wonder then that people in this state, should fall a prey to the flimsy sophistry of infidels. That sophistry, which by a man who was well acquainted with Holy Scripture, would be considered as an insult upon his understanding, rather than a temptation to apostacy, would be swallowed by them—they could neither unravel nor resist it.

And here it may be proper to take notice of a very interesting point, which has a near relation to this subject. Superstition and atheism, however different or even opposite, they may appear on a superficial view, yet, in fact, are closely connected. So much so, that they often become alternately cause and effect. Like other extremes, they frequently meet and produce the very same consequences. Hence it was that about the commencement of the Reformation, in the sixteenth century, when the merciless Inquisition, and the sword of Persecution had cut off, or silenced all who presumed to offer any objection to the errors of the Church of Rome; Italy alone, the very seat of Papal Power and influence, produced more Atheists, and men who were suspected of Atheism, than perhaps all the rest of Europe.\*

WHEN Religion, instead of promoting moral rectitude, internal holiness, and a conformity to the laws of

\* See REIMMANNI *Historia Univers. Atheismi et Atheorum*. Sect. III. Cap. 4. Hildesæ, 1725. 8vo. BRUCKERI *Historia Critica Philosophiæ*, Vol. IV. Lib. II. Cap. 3. Lipsiæ, 1744. 4to. See also the authors referred to by them; and to whom many others, were it necessary, might be added. To the above purpose, Mr. CHILLINGWORTH, a very competent judge, asserts—"Experience justifies, that where and when Your Religion (Popery) hath most absolutely commanded, there and then Atheism hath most abounded."

of God, evaporates in ostentatious ceremonies and superstitious forms of devotion—when great zeal is shewn for these ceremonies, and they divert the attention of mankind from the real object of Christianity, which is to prepare us by holiness here, for happiness hereafter—when the Ministers of Religion, instead of a guarded, pious, and exemplary conduct, exhibit examples of dissoluteness and abandoned profligacy—when every sin has its appropriate price; and by paying that price for an *Indulgence*, a person is assured of its pardon—the precise state of Italy at that period: A man who sees these things, who wishes to shake off the restraints of Religion which would check the gratification of his passions, and who is willing to confound Christianity with Superstition; such a man—and the world abounds with people of this cast—will easily slide into Atheism. With the Fool in the Psalms, he will be ready to say in his heart, “there is no God.” On the other hand, when a man has plunged into the sink of Atheism, and into flagrant crimes and vices to which it necessarily leads; and his conscience is afterwards awakened to a sense of his guilt; the extreme anguish and distress which he feels, will lead him to take sanctuary in Superstition, as it opens, by a kind of commutation, the readiest door to pardon, and to a reconciliation with the offended Deity. Thus Atheism and Superstition mutually generate each other. They are deviations alike from the light and testimony of nature and reason;\* and from the light and testi-

\* Hence Lord BACON’s just observation—“God never wrought miracles to convince (confute) Atheism, because his ordinary works convince

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testimony of God's Revealed truth. And whilst they are thus nearly allied in their origin ; they coincide in producing the same effects on Society.

THE number of Atheists, whose names are upon record, has been comparatively small ; and we cannot form a true estimate of Atheism and Infidelity, from the character of a few individuals who were, or are, thinly scattered among the great mass of the people. In a Christian country, especially, the poison of their principles, whilst confined to a few, is counteracted, in a great degree, by the ruling laws, principles, and manners of the Majority. But when the professors of Atheism and Infidelity become numerous—when they are able to seize the reins of Government, dictate laws, and plan public measures, as lately in France ; a very different scene is exhibited. Their principles then appear without any disguise, in all their native deformity and turpitude, and manifest their destructive tendency. These principles transformed a polished people into a set of savage, unfeeling barbarians. By these the whole country was changed into one great slaughter-house. To these must be attributed the indiscriminate massacre of men, women,

it." *Essay on Atheism*. Had this great man lived to see the French Revolution, he would not hazard the remark in his *Essay on Superstition*—“ that Atheism never did perturb States.”—The truth is, that Atheists never were sufficiently numerous at any period before the present, to perturb States—they had it not in their power ; for otherwise their principles are necessarily destructive to States, and subversive of Society and human happiness. It has been the opinion of the best informed and most judicious men, that a society of real Atheists could not subsist—See a Sermon preached before the University of Cambridge on Commencement Sunday, 1793, by THOMAS RENNELL, D. D. which contains some excellent sentiments on the above subject, and expressed with his usual spirit and vigour.

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women, and children, by hundreds and by thousands ; with all the plunder, brutal violence, and other enormities, which took place in that devoted country ; the bare recital of which chills our blood, and fills us with astonishment and horror.

NOR has Superstition been, in fact, less pernicious to the peace of Society, and happiness of mankind. Complaints of the dreadful effects produced by it, have been loud and frequent.\* I need not go far for a proof that complaints of this kind were well founded. Within our memory a melancholy instance has occurred, which clearly evinces the truth of the position— I refer to the last rebellion in Ireland, in 1798 ; where cruelties as enormous as those of France, though on a more limited scale, were deliberately perpetrated ; and this, for the avowed purpose of extirpating He- retics † Superstition stimulated its deluded votaries,

in

\* See PLUTARCH'S Treatise of *Superstition*. Heathenism was spread all over the earth ; and the Ritual of Heathen worship was, for the greater part, a mass of the grossest and most detestable Superstition ; as the ancient Christian Apologists, among many others, have incontestably proved. I shall give one instance of this horrid Superstition.—The Carthaginians were of Phœnician extraction ; and worshipped Chronus or Saturn (the Moloch of Scripture) with human sacrifices. The Victims were Children, selected from the noblest families ; but these had been withheld for some years, and the Children of Slaves and of foreigners were purchased, and substituted in their place. When the Carthaginians were reduced to great extremity in their war with Agathocles, the Tyrant of Syracuse in Sicily ; they imputed their misfortunes to the displeasure of Saturn for defrauding him of his proper Victims. To appease their incensed Deity, *Two hundred* Children of the noblest families at Carthage were at once sacrificed to Saturn ; and *Three hundred* persons of high rank, voluntarily offered themselves Victims, that by their blood, they might render him propitious.

DIODORUS SICULUS. Lib. XX.

† See Sir RICHARD MUSGRAVE'S *Memoirs of Irish Rebellions*. Printed at Dublin, 1801. 4to. Sir Richard has produced many unquestionable documents which prove what is here asserted. It would be painful to transcribe them, or else I would lay them before the reader.

in the one case, to the same horrid deeds, that athcism did in the other ; and had either been well instructed in the Holy Scriptures, it is probable that they would have turned from those deeds with the same abhorrence that we do.

FOR it would argue strong prejudice, or narrowness of mind, or ignorance of human nature, in any one that would ascribe those enormities, in either case, to any peculiar, or national malignity of character. Human nature is nearly the same in every clime and age since the Fall of Adam. Man, when arrived to maturity, is mostly the creature of education. Nature furnishes his Powers ; education calls forth, cultivates, and directs those Powers. The human character is diversified according to the moral and physical circumstances in which men are placed ; and to religious and moral culture should be ascribed that difference, which is so strongly marked, between the ferocious savage, and the enlightened, benevolent Christian ; who has God before him in all his ways ; and who strictly observes the holy Redeemer's precept —“ doing to all men, as he would that they should do unto him.”

WITH respect to the native Irish, who were exclusively concerned in the late barbarities, and who profess the religion of Rome, all who are well acquainted with their character, must be sensible that they are naturally a compassionate, friendly, hospitable people ; remarkably fixed and persevering in their attachments, whether those attachments be well or ill directed.

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When guided by the impulse of their natural feelings, they will share their last morsel with the hungry ; they will readily risk their lives to succour a person in distress : Yet under the malignant influence of superstition, they will, without remorse, plunge a dagger into the heart of that very person, if he should be what they call a Heretic ! The cause of this strange inconsistency is not physical or constitutional ; but accidental and moral. Degraded by a blind attachment to the errors and superstitions of the Church of Rome, out of which they suppose there is no salvation ; and by a like attachment to the Bishop of Rome, whom they deem infallible, a sort of God on earth : They think that they are serving the cause of God and his truth by those enormities. Exactly like Saul, before his conversion, who, through a bigotted zeal for the Mosaic Institutions, breathed threatenings and slaughter against the innocent disciples of Christ, persecuted them from city to city, and put them to death.

I shall only observe farther on this head, that Fanaticism, when it is widely spread, and has acquired power by numbers ; just like superstition, leads to infidelity and atheism, and is attended with the most ruinous effects to society. Many proofs of this might be adduced ; but I shall only refer to one, which is furnished by our own nation. In the great rebellion of the seventeenth century, when the Church and Constitution of England were subverted ; when an amiable, exemplary Monarch was murdered, and a despotic usurper stepped into his place ; Fanaticism was one principal spring

of



of these horrid proceedings—it was indeed the great engine that was employed by the usurper and his partisans to accomplish their dark purposes. Fanaticism, thus encouraged, spread far and wide; it raged without controul; and matters came to such a state at last, that in the fanatical army, there were almost as many Preachers and Exhorters, as there were Officers and Soldiers. Religious fanaticism produced the same effects, with respect to Charles I. that atheistical enthusiasm did, with respect to Lewis XVI, and their respective kingdoms. The consequence of these disorders in England, was, that multitudes, particularly Republicans, who saw the gross hypocrisy and crimes which were practised under the mask of Religion, fell off to infidelity and atheism.\* I wish it were in my power to say that Religion—Christian piety and practice—were even now entirely recovered from the wound which they received at that period.

THIS brief detail may serve to evince what danger arises to society and human happiness from infidelity, superstition and fanaticism; what gross perversions they are of reason and divine Revelation; and that it is not only the duty, but the truest wisdom, as well as soundest policy of every people and nation, to guard, with the most vigilant attention, against their approach. Providence has cast our lot in a period, where their baneful consequences have been fatally exemplified. The experience, the instruction of ages, have been compressed, as it were, into the short space that is embraced by our memory.

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\* See the *Introduction to BURNETT'S Hist. of his own times.*

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So that we have only to open our eyes and see ; we need only listen to the report of recent, unquestionable facts to be convinced of our duty. We also learn another useful lesson—a lesson indeed not unknown before, to persons who were well informed—but a lesson which God, in his wisdom and justice, permits to be often repeated for the instruction and chastisement of mankind—namely, that popular commotions, kindled by designing men, under the plausible pretexts of greater liberty, or redress of grievances ; when they burst the moulds of law, virtue and religion ; instead of bettering, only aggravate, the condition of a people—their last state is much worse than the first. They only prepare the way for some successful usurper to vault into the seat of power.

AFTER all her impieties, crimes and sufferings, what has France gained ?—A tyrannical usurper, of low origin, for her master ; a usurper who rules by his own arbitrary will, and exercises a despotism more absolute, galling and degrading than was ever exercised by any of the French Kings. Under the Monarchy, the yoke of the people might be heavy ; but he has made it tenfold heavier. Formerly the people might be chastised with whips ; but he chastises them with Scorpions.\*

THE principles which occasioned the French Revolution, have produced a dreadful convulsion in the moral world. They undermine the foundation of all virtue and regular government, as well as that of rational

\* 1 Kings XII. 14.

onal liberty ; whilst they destroy the only sources of man's consolation and happiness here, and all hope and prospect of felicity in a future state of existence. Such a scourge, such a pest—for magnitude and malignity—was never before let loose by incensed heaven to chastise a guilty world. There are few, if any, countries in Europe, or that have a connection with Europe, which have not severely felt its effects ; and which must not look forward with dread for effects still more fatal.

EVEN in our nation, where those horrid principles met the firmest resistance, and were most successfully opposed ; yet they found too many persons that listened to the emissaries of ruin, who were employed in disseminating them—too many abettors, who were desirous of reducing them to practice, after the example of France. Through the blessing of God on the exertions of our beloved Sovereign—on the wisdom, vigilance and vigour of His Counsels, and on the unparalleled bravery of His Fleets and Armies, their progress was checked ; though not before the most alarming danger had threatened us.\* But those principles are still in existence, and too much cherished. They are silently working, and secretly infecting with their venom, all who will harbour them, and are not influenced by a due sense of duty to God, and to their fellow creatures. A recent transaction fully proves this, were further proof necessary—the atrocious conspiracy against His Majesty's  
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\* The Mutiny in the Navy is particularly alluded to.

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sacred person † A transaction which petrifies the mind with horror, and overwhelms it with astonishment. It shews, among many other arguments, that the principles of France are more dangerous to us than her arms—than her fleets and numerous armies. Her fleets and armies have been often resisted and defeated ; and if we do not resist and destroy her principles in our country, they will infallibly destroy us.

BUT in addressing YOU, MY REVEREND BRETHREN, it is needless to enlarge on this subject. I have been too long acquainted with You to harbour any doubt concerning the soundness of Your principles ; or of Your zeal in the cause of God, of his truths, and the salvation of your respective flocks. Or concerning your unshaken Loyalty to our most amiable Sovereign, and attachment to our Civil Constitution—a Constitution which is the admiration of mankind. No other subjects on earth enjoy such liberty and privileges, with such security of person and property. In what is farther to be added, I shall confine myself to a few particulars which relate to the discharge of your Clerical duty, and which I very earnestly recommend to your attention : Just premising, that as Religion is the only effectual antidote against the poison of the Infidel and Levelling system which now threatens the world ; so, Religion, according to the principles of the Church of England, being the pure, unadulterated Gospel of Christ, is the best preservative against Superstition on the one hand, and against Fanaticism on the other.

I.

† Col. Despard's conspiracy. He, with nine other conspirators, were executed on Monday, February 21, 1803.

I. THE first thing which I shall recommend, is the diligent and regular Catechising of Children, according to the Rubrics and Canons of our Church; to the observance of which You have subscribed.

IN the primitive Church, there was no duty to which more attention was paid, or that was more strictly performed, than Catechising. Wherever the Religion of Christ had taken root and flourished, Catechumens formed a numerous class or rank in the Church. They consisted either of the Children of believing Parents, who had been baptised in Infancy; or of Heathens, who wished to give in their names to Christ, and to be admitted to the glorious privileges of his Gospel. Both were gradually instructed in the truths and duties of Christianity; to prepare the former for Confirmation and the Lord's Supper, the latter for Baptism.\* Various Canons were made from time to time, to regulate the Discipline respecting Catechumens; and the laborious exertions of the Clergy in this line, contributed greatly to confirm Believers in the steadfast profession of their holy faith, and to the conversion of Heathens. Our Reformers, as in other

\* *Quid autem aliud agit totum tempus quo Catecumenorum locum et nomen tenent, nisi ut audiant quæ fides et qualis vita debeat esse Christianis? Ut cum seipsos probaverint, tunc de mensâ Domini manducant, et de calice libant. Quoniam qui manducat indigne judicium sibi manducat et bibit. Quod autem sit per omne tempus quod in Ecclesia sublubiter constitutum est ut ad nomen Christi accedentes Catecumenorum gradus accipiant: Hoc sit multo diligentius et instantius his diebus quibus Competentes vocantur, cum ad percipiendum Baptismum sua nomina jam dederunt.* AUGUST. *De fide et operibus.* Cap. VI. Opp. Tom. IV. Lugduni. 1664. Fol. Concerning Catechumens in the primitive Church, see CAVE's *primitive Christianity.* Part I. Chap. VIII. BINGHAM's *Christ. Antiq.* Book X. and Cardinal BONA' *De Rebus Liturg.* Lib. I. Cap. XVI.

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other matters, so in this, followed the example of the primitive Church; which appears by the Catechisms that were set forth, particularly that in our Prayer Book; and also by the number of strict injunctions which were from time to time authoritatively given for Catechising;\* to say nothing of Rubrics and Canons, to the same purpose. The duty of Catechising was diligently performed; and doubtless this was a great means of diffusing Christian knowledge, and a spirit of piety through the nation; and of preserving the members of our excellent Church firm and unshaken in their principles. It enabled them to resist the violence of persecution, and the specious sophistry, which were often employed to seduce them.

INDEED the nature of the duty sufficiently shews its importance. For when rightly performed, it lays the foundation of sound Christian knowledge, and practice. It would be as reasonable, as hopeful for a man to expect that his field, without due culture, or good seed, would produce a luxuriant crop of good grain, as to expect that a mind, not instructed in the principles of Christianity, should produce the fruits of Christian faith, piety and holiness. Nay farther, you need not be at the trouble to sow your field with the seeds of thistles, briars, and weeds, in order to rear those noxious plants. Only leave the field to itself; and they will spontaneously and certainly grow of themselves. And just so, the human mind, if not duly instructed

\* Those Injunctions may be seen in Bishop SPARROW's *Collection of Articles, Injunctions, &c.* 4to. Or in the *Fourth Volume of WILKINS's Concilia Magnæ Brit. et Hiber.* Fol.

fructed in the time of youth, will not fail to shoot up into gross errors, imbibe dangerous prejudices, and contract pernicious habits. The work of error, sin and vice is half completed. Such a mind is ignorant of its duty. It is furnished with no guard against the seductions of vice, or of infidelity—of Superstition, or Fanaticism. It falls an easy unresisting prey to these and other delusions.—In short, the Clergyman who neglects this duty, thereby violates his solemn engagement at Ordination and Institution; and will be answerable to God for the Souls that may perish through his neglect and supineness.

I am sensible that in the summer season, this duty is not omitted among us; Children are then regularly Catechised. But if you will examine the Rubric which is subjoined to the Catechism, and the fifty-ninth Canon, you will find that the business of Catechising is not limited by the Church of England to the summer season; but is to be extended to every Sunday and Holiday throughout the whole year. Consult the *fifty-ninth Canon* at your leisure; and you will perceive the inconveniences that may be incurred by a Clergyman who does not comply with it.

THE omission of Catechising in the winter months, is probably owing to an apprehension that the severity, the extreme cold, of the season would interpose such obstructions as would render the duty impracticable; and undoubtedly there is some ground for the apprehension. But I have reason to believe that the Catechising of Children may be carried on without much inconvenience

inconvenience in the winter ; the difficulties that oppose it, are surmountable ; and as it will be attended with much benefit, and is conformable to the directions of our Church ; it will be right, and is a duty to make the trial.

PERMIT me to add, that after young persons have committed the Catechism to memory, and they can readily repeat it without book ; it will be highly expedient to explain to them the several parts of it, in the manner best adapted to their capacity—it should be plain and easy. In doing this, every Clergyman is left to exercise his judgment ; either to explain the Catechism in his own words ; or to call in the help of some of those numerous Expositions of the Catechism which have been published by several eminent Dignitaries, and other learned and pious Divines, of our Church. If the last method be adopted, LEWIS'S *Explanation* is perhaps as good as any to begin with. For such Catechumens as are approaching to the age of Confirmation, Archbishop WAKE'S *Commentary*, or Archbishop SECKER'S *Lectures*, on the Catechism, should be used. These great men, distinguished no less by their learning and exemplary piety, than by their exalted station, shewed in what high estimation they held the Catechising or instruction of Children, by their elaborate Expositions of that excellent summary of Christian knowledge and practice. Half an hour thus spent every Sunday, might be as beneficial, even to Adults of your Congregations, as a Sermon ; but much more so to the young and rising generation.



2. ON the duty of Preaching, which recurs, and which you regularly perform, every Sunday, I chuse to address you in the words of St. Paul to Timothy—they are peculiarly well adapted to the present state of things.

“I charge thee therefore, says the apostle, before  
 “ God, and the Lord Jesus Christ, who shall judge the  
 “ quick and the dead at his appearing and his kingdom.  
 “ preach the word, be instant in season, out of season,  
 “ reprove, rebuke, exhort with all long suffering and  
 “ doctrine. For the time will come when they will  
 “ not endure sound doctrine ; but after their own lusts  
 “ shall they heap to themselves teachers, having itching  
 “ ears ; and they shall turn away their ears from  
 “ the truth, and shall be turned unto fables. But  
 “ watch thou in all things ; endure afflictions, do the  
 “ work of an evangelist, make full proof of thy mini-  
 “ stry.”\*

This solemn Charge demands our most serious attention ; and not only ours, but that of every man to whom the ministry of the Gospel is committed. The passage would seem to be prophetic of the present times ; for were the holy Apostle now on earth and delivering a *Charge* to those who are devoted to the service of the altar, he could not more clearly point out their duty ; nor could he use more appropriate, accurate terms in delineating the existing circumstances, of which we are witnesses.

THE *itching ears*, here mentioned, both with respect to Religion and Government, greatly abound in our day ;

\* II. Tim. IV. 1—3.

day ; and there are not wanting Teachers, in equal abundance, to cherish and gratify this prurience of ears. Men turn away from the salutary doctrines, the heavenly truths, contained in the Gospel, which would insure their peace and consolation in this life, and their everlasting happiness in the life to come. These men also *according to their lusts*, that is, according to their criminal and irregular desires, (for the word in the original,\* denotes pride, falsehood, ambition, and avarice, as well as sensual, carnal lusts) *heap up* and multiply to themselves seducing Teachers, who flatter and accord with their prejudices. And having *turned away their ears from the truth*, they give heed to *fables*, which have no foundation in truth, or reason, or in the book of God ; but are repugnant to that sacred volume.

WE may see from hence the grounds of that earnestness with which St. Paul charges Timothy to *Preach the Word*.—Amidst the oppositions of Science falsely so called—the wild and visionary dreams of vain Philosophy—the heresies and perversions of the faith once delivered to the Saints, which might occur : The word of God was the Pole star, by which he was to direct his course ; as it should be of all to whom the Ministry of reconciliation is committed, being their only unerring guide. Timothy was also enjoined, in the discharge of this duty *to be instant in season, out of season* ; a proverbial expression, signifying that he should avail himself of every public and private occasion

\* Ephithumias. For want of Greek Types, this word is printed in Roman characters.

caſion for the purpoſe—not conſulting his own eaſe or conveniencce but the benefit of his hearers—that he would *watch* diligently in *all things*, for the ſafety of his people—that he would *endure afflictions*, which he might expect in the courſe of his miniſtry—that he *would do the work of an Evangelift*, of a perſon duly commiſſioned to proclaim the glad tidings of ſalvation through the only Mediator, Jeſus Chriſt, the eternal Son of God. And that he would *make full proof of*, that is, faithfully and perfectly fulfil *his miniſtry*.

THIS is precisely the line of conduct which we ſhould now purſue. We ſhould be diligent, faithful, and unwearied in preaching the pure Goſpel of Chriſt. Our diligence and zeal ſhould be proportioned to the exigences of the times, to the dangers that ſurround us, and to the infinite importance of the object in view—the ſalvation of our Brethren. God is certainly the beſt judge of thoſe doctrines, truths and regulations which are calculated to inſure the ſalvation of men, and to repreſs the errors which might, from time to time, ariſe and obſtruct that ſalvation. Thoſe doctrines, truths and regulations he hath been mercifully pleaſed to reveal in his *Word*, particularly in the Goſpel. Thoſe have been adopted by our Church as her Rule of Faith, and Practice; and by thoſe ſhould we be guided, when making known the riches of divine mercy, in the Redeemer, to a loſt world; when awakening drowſy mortals, ſlumbering in ſecurity and ſin on the brink of an awful eternity; or when endeavouring to remove from our Brethren, thoſe unhappy



happy errors which might endanger their happiness.

Few things are more distressing to a Christian who is animated with that benevolence which is taught in the Gospel, and is deeply sensible of the value of eternal salvation; than to see his Brethren wandering in the dark maze of error, and pursuing steps which would be destructive to their own best interests, or those of others. Yet such a Christian, however desirous he may be to rectify those errors, will not "call down fire from heaven to consume" the persons who hold them; nor raise the secular arm against them, to cut them off. He is taught in the word of God, that such "a zeal would not be according to knowledge;" and that our blessed Saviour's rebuke would be justly applicable to those who are actuated by it—"Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them"\* The well-informed, benevolent Christian will therefore take a very different course. He will affectionately urge the truths of the Gospel, and shew how inconsistent the errors are with those truths. Whilst firm in the cause of his divine master, and in a pointed dislike of the errors; he will manifest no hatred to the persons who are unfortunately entangled by them. On the contrary; he will shew that he is influenced by a sincere and brotherly desire to promote their welfare.

In this manner should we endeavour to check those principles, too prevalent among us, which are hostile to

\* Luke IX 55, 56.

to religion, to virtue, and good government. In this manner, both publickly and privately, should you anxiously guard your respective Congregations against the wild, antinomian tenets, in particular, which greatly infest the country. In almost every settled district of this, and of the neighbouring Provinces, there are multitudes who labour under strong delusions. Besides an intire disregard of the Institution of a regular Ministry—an Institution appointed by Christ himself, continued by his Apostles, and invariably observed in every period of his Church—besides an utter disregard of this, and of other Institutions of the Gospel: These deluded people persuade themselves—that bodily agitations and convulsions, are sure marks of Conversion, grace, and internal holiness—that such as have once experienced those violent agitations cannot fall away, so as to fail of salvation—that the body indeed may sin; but the soul is pure, and contracts no stain—that the instituted means of Grace are of little consequence—that all Faith and Holiness are immediately infused by the Holy Ghost now; just as the gift of tongues, or of prophecy, or of healing the sick, was at the first preaching of the Gospel—that we should therefore lie by, and wait the illapses of the Spirit. I pass over the bitter zeal and railing against all denominations of Christians, by which those people are actuated, and which they deem to be characters of true religion; as well as their belief and expectation of extraordinary Revelations and Visions to Individuals.

To name such gross errors is to refute them. They

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are not new ; they are only old Heresies revived ; they have frequently troubled the Church of Christ, and have misled unsteady persons, not rightly instructed, and of an enthusiastic turn.\* My time will not admit of enlarging much on the subject, and I trust it is not necessary. I shall therefore observe briefly, that those who hold them, betray the most pitiable ignorance of the œconomy of Grace, of man's moral state, of those qualifications which are necessary to prepare us for, and make us capable of, enjoying the happiness of heaven ; and their tenets are subversive of that Holiness, without which no man shall see the Lord.†

WE do not read in the Gospel, or in any other part of the New Testament, of persons who had bodily agitations, except Demoniacs—those, out of whom evil Spirits were cast by our Saviour. These, and these only, were violently convulsed and torn—they wallowed foaming:‡

EVERY part of the œconomy of Grace, has been gradual and progressive. The first dawn of Redeeming mercy, conveyed to man immediately after his Fall, in the promise, that the seed of the woman should bruise the Serpent's head§—was a faint glimmering light, adapted to the then state of things. That light, by subsequent Revelations, became clearer and clearer, until the Sun of Righteousness himself arose with healing in his wings, and dispelled the gloom of spiritual darkness which enveloped the world. But

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\* The reader by looking into EDWARDS'S *Congregatio*, may see how much the Antinomian, with many other pernicious, errors prevailed among the Sectaries in England, during the Rebellion of 1640.

† Heb. XII. 14. ‡ Mark IX. 18, 20, Luke IX. 39. § Gen. III. 15.

even during our blessed Saviour's abode on this earth, the stupendous plan of man's Redemption, was not fully unfolded, in all its parts, to the Apostles; the reason was, that they could not comprehend it—their knowledge was gradually communicated. Hence, their divine Master told them—"I have yet many things to say unto you, but ye cannot bear them now." "Howbeit, when He, the Spirit of truth, is come, he will guide You into all truth;\* and we read in the Acts of the Apostles how this was verified. Nor has the Gospel Dispensation, the Messiah's Kingdom yet attained that splendor, that extent, and influence on the human race, which we are taught daily to pray for—"Thy kingdom come; thy will be done in earth, as it is in heaven." When that happy kingdom has arrived, and arrive it certainly will, the awful voice heard by the beloved disciple, may with truth proclaim—"Alleluia; for the Lord God omnipotent reigneth.† The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."‡

OUR state, with respect both to body and mind, is progressive. We advance from infancy to childhood, from childhood to youth, from youth to manhood. Alike progressive are our advances in knowledge, in virtue, in the different powers of intellect. We advance from nature to Grace, from Grace to glory; and it is probable that the happiness and perfection of heaven will be progressive to eternity. This life is preparatory

\* John XVI. 12, 13. † Revel. XIX. 6. ‡ Revel. XI. 15.

preparatory to the next ; and therefore we are now placed in a state of probation, moral discipline, and improvement. We are commanded, and are enabled through divine aid, to proceed in moral and religious improvement, by acts of faith and repentance, magnanimity and humility, of holiness and purity, of charity and warm love to God and man. Those acts, when often repeated, form habits ; and these habits, when confirmed, prepare the soul to associate with Angels and Archangels, with the spirits of just men made perfect, and all the company of heaven. And without these habits, it could not enjoy, nor find happiness in Heaven.

ACCORDING to this our moral, probationary and progressive state, we are enjoined—" to grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ."\* The parable of the Talents points out as clearly as words can, both our duty to improve the Talents, whether of nature or Grace, committed to us, by a progressive advance in the Christian life ; and also our Saviour's will and expectation that we should do so. The Servant who did not improve his Talent, is pronounced slothful, and wicked, and unprofitable, and was cast into outer darkness†.—The Church of Christ at large, as well as the faithful members who compose it, are to come gradually " unto a perfect man, unto the measure of the stature of the fulness of Christ."‡ Christians are instructed and admonished, that, leaving the first elementary

\* II. Peter III. 18. † Matth. XXV. 14—30. ‡ Ephes. IV. 13.



elementary "Principles of the doctrine of Christ, they " should go on to perfection ;" to higher attainments in knowledge and holiness.\* St. Peter, after mentioning " the great and precious promises of the Gospel, by which we might become partakers of the " Divine nature," that is, of the moral perfection of God ; exhorts Christians, that for the attainment of this high privilege and blessing—" They would give " all diligence to add to their faith virtue," or fortitude to withstand persecution and temptations ; " and " to virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience " godliness ; and to godliness brotherly kindness ; " and to brotherly kindness charity."† By this series of Christian Graces, by incessant and successful conflicts with the Three adversaries which we renounced at Baptism, we are gradually to ascend to the heavenly Jerusalem, and be thereby prepared to relish the joys, the exercises of that happy place ; and the company of those purified spirits, who are to be our associates through eternity.

It is needless to adduce any more texts of sacred writ, though enough are at hand, to the same purpose. These are sufficient to shew, how unscriptural, how repugnant to the œconomy of Grace, the notion is of sudden, instantaneous conversion ; as if that, like a charm would suffice to secure heaven ; or that bodily agitations for a few minutes, which are mere animal, mechanical operations, should be any marks of Grace, or of holiness.

\* Heb. VI. 1. † II. Peter I. 4—7.

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holiness. Nor can the pernicious tendency of that wild, antinomian delusion have escaped your notice—that after conversion has been ushered in by those convulsive agitations, the Soul can sin no more! The present age is fertile, beyond example, in dangerous, pernicious principles; but scarcely any have been admitted—even in the French Code of Jacobinism—or in the German Code of Illuminism—more subversive, than this is, of sound religion, vital piety, and moral rectitude.

I shall not stay to point out this minutely; and shall only exhort you, to use every endeavour to guard your respective Congregations against the infection of these dreadful delusions. And as for those who unfortunately labour under them, look upon them with Christian compassion. Whenever a proper occasion offers, let not your best offices be wanting; in a brotherly, affectionate manner, to shew them the danger of their errors; and how repugnant they are to the Gospel of Christ—to the whole scheme of Man's redemption. If, through the blessing of God on your endeavours, you should succeed, you will then have gained your Brother, and in the language of St. James—"You will convert a sinner from the error of his way, and save a Soul from death."\* If he should continue hardened and inflexible; yet cease not to pity and pray for him. You will have the unspeakable satisfaction to reflect that you are clear of his blood—that you have done your duty in the sight of God.

3.

\* James V. 20.

3. THE neglect of the Sacrament of the Lord's Supper, which is so prevalent, is a melancholy proof of the decay of Christian piety among us. And when it is considered that this is the most solemn, beneficial ordinance of our religion—that it was Instituted when our blessed Saviour was just going to suffer death upon the Cross for the expiation of our Sins—that it was to be a perpetual memorial of his Passion—and an effectual means of conveying to us the spiritual benefits of his agony and death: To see this sacred ordinance so neglected, must fill every pious, reflecting mind with astonishment and grief.

I shall not enlarge on the express command to *do this*, to receive this Sacrament *in remembrance* of our Lord and Master; nor on the practice of Primitive Christians, whose bosoms glowed with fervent gratitude and love to their Redeemer, and who, in many places, received the Sacrament every day; but it was universally received, for many Centuries, every Sunday.\* Those devout Christians deemed it the greatest misfortune, if by any accident they were prevented, or by misconduct were excluded, from coming to their Master's Table. Our Church requires, "that every Parishioner shall Communicate at the least three times in the year, of which Easter to be one,"† But few are regular in communicating so often; whilst great numbers turn their backs on the Lord's Table, and never communicate at all. And the longer those people stay away, whatever

\* BINGHAM'S *Christian Antiquities*, Book XV. Chap. 9.

† Rubric subjoined to the Communion office.

whatever their pretexts may be, they will be more indisposed, and less fit, to approach that holy Table.

You are punctual in administering this Sacrament at the three Festivals of Christmas, Easter and Whitfunday; in some Churches it is administered oftener. But the general practice of our Church in the Parent State, is to have monthly Communions; and it will be adviseable in us to follow the example. With the blessing of God, it may serve to awaken people to a sense of their duty, and raise the tone of piety and good morals. Let the Sacrament of the Lord's Supper be therefore administered hereafter, once a month, in your respective Churches; and besides reading one of the Exhortations in the Communion Service, as the Rubric directs, on the preceding Sunday, it will be highly expedient, for some time at least, to preach a Sermon concerning the Sacrament, on the same day. Hereby the subject will be oftener brought to view, be better understood by your Congregations, and their duty to receive the Sacrament will be more strongly impressed upon their minds.

4. THE last particular which I shall mention at this time, relates to Psalmody. Since the days of David, the sweet Psalmist of Israel, Church Music has been a part of divine worship, both under the Jewish and Christian dispensations; it was employed to celebrate the praises of the Almighty. When rightly performed, it contributes much to inspire devotion, to elevate the mind, warm its affections, and direct them to the great and exclusive object of adoration—the one, eternal, and  
supreme

supreme God—the Trinity in Unity. Hence, St. Paul exhorts the Colossians—“ Let the word of Christ dwell “ in you richly in all wisdom ; teaching and admonishing one another in Psalms, and Hymns, and spiritual “ Songs ; singing with grace in your hearts to the “ Lord.”\* And we find that the inspired author of the book of *Revelation*, employs Music, both vocal and instrumental, as the fittest emblem to represent the rapturous joy, the glowing love, the harmony and happiness of Heaven : as well as the triumphs of the Lamb, our holy Redeemer, and the celebration of his praises in the seats of Bliss.†

It is needless to tell you that this part of Religious worship is in a very defective, imperfect state among us. You are sensible of it, and wish the defect to be removed. And it is with great pleasure I can inform you, that this may be done, if you will only use some exertion for the purpose. In various parts of this Diocese, there are persons sufficiently skilled to teach those who are willing to learn, the first elementary principles of Psalmody. Endeavour to procure one of these in each Congregation ; and to persuade your Parishoners to employ them, which may be done at a moderate expence ; and even that expence will only be temporary, and not permanent. When you have succeeded so far ; your next step should be to procure a due attendance on the singing Master. This will require both address and exertion ; for however pleased or desirous People may be to hear what they call *Good Singing*, yet many

\* Coloss. III. 16. † Rev. V. 8, 9—XIV. 2, 3.

many do not like the trouble of learning to sing well. You must endeavour to surmount this difficulty, and to engage all, of both Sexes, young and old, who have good voices, to gain such instruction as shall enable them to employ those voices in the praises of their God and Redeemer. If you will shew yourselves to be in earnest, persevere in your purpose, and urge those arguments which the subject naturally supplies; there is no doubt of your succeeding. And the benefits arising from that success—the increase of devotion, the satisfaction to your Parishioners, and the additional inducement, hereby afforded, to attend the worship of God according to our most excellent Liturgy; will amply recompence all your trouble. It may be proper to add, that, at the present time, great attention is paid to the Improvement of Psalmody by the Members of our Church in England; and that several excellent Publications have lately appeared there, which will much assist those who are disposed to promote, or engage in this laudable design.\*

FINALLY, MY REVEREND BRETHREN; permit me once more to admonish You, that our exertions, as  
Ministers

\*I refer particularly to Dr. EDWARD MILLER's book of Psalmody for the use of Parish Churches. Inscribed to his Grace the Lord Archbishop of York, 1799 and to the Reverend and very worthy Mr. TATTERSALL's *Improved Psalmody*. Dedicated with permission to the King, 1794. The merit of these publications, if estimated by the dignified rank and number of the Subscribers, must be great indeed. All lovers of Sacred Music are much indebted to Mr. TATTERSALL for procuring, among other things, a great number of new excellent Tunes, by the most celebrated Composers of the late and present times, fitted to the Psalms. Among the Composers are the well known names of Cook, Arnold, Hayes, Haydn, Dupuis, Parsons, Callcott, Shield, &c.

Ministers and Ambassadors of Christ, should be proportioned to the exigency of the times. Whether we look abroad, and view the wide diffusion of those horrid principles which have carried desolation and misery into so many parts of the world; and unless resisted in time, and eradicated, will certainly produce the same effects among us—whether we advert to the existing state of things at home—to the deplorable luke-warmness and indifference about Salvation, which are so prevalent—to the multiplied crimes daily committed, and the numerous vices that abound—or to the dangerous errors in which multitudes are entangled—or to the spirit of enthusiasm, bigotry, and superstition by which so many are actuated: When all these things are duly considered, it may be averred that there has not been a period in these latter ages, which called more loudly for vigilance, a diligent discharge of all their pastoral duties, and for a correct, exemplary conduct, in the Clergy, than the present.

A dark and threatening cloud seems to hang over Christendom at this moment. Whether that cloud is charged with those judgments or last plagues, symbolically represented by the “seven golden vials, filled with the wrath of God;” and which are to be poured by the commissioned Angels on the earth;\* and if so, when or where they are to begin, or whether they have not already commenced; are matters known only to God. That such signal judgments or plagues will visit this earth and its inhabitants in the latter days,

and

\* Revel. XV, XVI. See the Appendix. No 1.

and be among the preludes to a glorious state of the Messiah's kingdom; we learn from the sure word of Prophecy; and the Almighty cannot want means for accomplishing his purposes. However awful or strange any future acts in the divine drama may be, they can scarcely be more unexpected to mere human sagacity or wisdom, or more surprising, than several things which we have lived to witness.

SEEING then that these things shall certainly come to pass, that they may take place in our time, and that judgment may begin with the house of God; what manner of persons ought we to be in all holy conversation and godliness? Like faithful watchmen, let us be active and vigilant at our respective posts; and "like unto men that wait for their Lord. For blessed are those servants, whom the Lord, when he cometh, shall find watching."\*

"Now unto him who is able" to succour your effectually; "to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour. be glory and majesty, dominion and power, both now and ever. Amen."†

\* Luke XII. 36, 37. † Jude vers. 24, 25.



## APPENDIX. No I.

**T**HE seven Vials containing the last Plagues, seem to synchronise with, and to belong to the seventh or last Trumpet of the Apocalypse. It is of the nature of Prophecy not to be fully understood before it is accomplished. For the purpose of God in delivering Prophecies was to manifest his Providence, to animate and support the faithful; not to make us Prophets. Great caution, modesty and reverence are therefore necessary in applying Prophecies to particular persons or events.

THE state of Europe at the present period, is unexampled, and offers the following remarkable particulars to our observation.—1. An infidel and blasphemous Power has lately started up in a Roman Catholic country, and is grown to a terrific size. It tramples on all religion, order, and moral rectitude; bids defiance to the Almighty, and threatens destruction to mankind. 2. The desolating ravages of this Power, its enormous cruelties and oppressions have hitherto extended chiefly to nations professing the religion of Rome—very few others comparatively have felt them. 3. The other European nations, not yet subdued by it, instead of uniting to oppose the gigantic strides of this tyrannical power towards universal domination, seem to be struck with a judicial blindness to their danger; they remain supine, and apparently indifferent; although their ruin, according to human judgment,

ment, must soon be inevitable—they must become victims to this insatiable and inexorable monster. The British Sovereign only, of all the Monarchs of Europe, relying on His God, and on the Loyalty and valour of His Subjects, resists that Power, arrests its progress to universal sway; and whilst He singly maintains the momentous conflict; in which the interests of the civilised world are deeply involved, other Sovereigns tamely look on, and wait the issue! 4. The Othman, or Turkish empire, denoted by the Euphratean Horsemen, Rev. IX. 14—16, once the terror of Christendom, is now so feeble, so much sunk, that nothing but the mutual jealousy of the other European States, prevents its total subversion; and this Empire is to fall, before that flourishing state of the Christian Dispensation, foretold in Holy Scripture, is brought forward.

WHEN the particulars here briefly stated, are compared with several Prophecies of the Old and New Testament, the mind is naturally led to some such quæres and reflections as the following—Are not the above particulars so many indications that the Pouring out of the Vials, which contain the seven last judgments, has commenced? Will not the inattention of the European Powers to the progress of the Atheistic Levellers, be a means of multiplying the miseries of mankind; and thereby contribute to the exact fulfillment of the Prophecies? It is agreed by the best Interpreters, that the *Little Horn* mentioned by Daniel, VII. 8, 20, 21.—the *Man of Sin*, by St. Paul, II.

Thessal.

*Theſſal. II. 3. 6—9.—the woman clothed with purple and ſcarlet, decked with gold, and precious ſtones, and pearls, ſitting on ſeven mountains, her forehead inſcribed, MYSTERY BABYLON THE GREAT THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH, and drunken with the blood of the Saints,* mentioned by St. John, Revel. XVII. 3—18: It is agreed, I ſay, that theſe are only different names and characters of one and the ſame Antichriſtian power, infamous for idolatry, perſecution and other abominations, which was to ariſe in the Chriſtian Church. Do not the above particulars therefore indicate, that the awful cataſtrophe, the fearful judgments denounced againſt that antichriſtian Power, and all who adhere to it, have either commenced, or are nearly approaching? For we are aſſured by the word of God that theſe are among the preparatory diſpenſations to uſher in the complete triumphs of the Croſs, the univerſal eſtabliſhment of Chriſt's kingdom upon this earth.

THESE reflections might be purſued much further, and abundance of matter adduced to confirm our aſſent to what is here ſuggeſted; but my deſign is only to throw out a few hints which may lead others to think on this important ſubject. We ſhould not indeed wantonly pry into the myſteries of the Divine adminiſtration, nor affect to be wiſe beyond what is written, which might terminate, as it often has, in error and preſumption. Very many Prophecies, relating to that adminiſtration, have been actually fulfilled. Theſe ſerve to animate our hope, ſtrengthen our faith,  
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cheer that gloom which saddens our present prospects, and should induce us to wait with patience and filial resignation for the full completion of the Almighty's purposes, which the lapse of time will assuredly manifest to the word.

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## APPENDIX. No. II.

**T**HE Reverend Mr. Bourke, in a Postscript to his "Letter of Instruction to Catholic Missionaries," has thought fit to animadvert, in a manner very unbecoming, and with as little regard to Truth, as to decency, on the Bishop of Nova Scotia's Charge. He sent a copy of this Letter and its Postscript, with a private Note to His Excellency the Lieutenant Governor, to the Attorney General, and to several other Gentlemen in Authority. The following Answers from His Excellency, and the Attorney General, here printed with their consent, will shew their sentiments concerning Mr. Bourke's Publication.—The Answers are of importance to the Inhabitants of the Province at large, whether Protestants or Romanists, and may serve many valuable purposes, for which reasons they are now made public.

## SIR JOHN WENTWORTH'S ANSWER.

Sir JOHN WENTWORTH's compliments to the Rev. Mr. Bourke : Although fully disposed to entertain the most liberal sentiments, with respect to religious toleration, and literary discussion, He cannot by any means approve of Mr. Bourke's Pamphlet, which in several parts transgresses the respect due to the Rank and Character of the Bishop of Nova-Scotia in so unbecoming, and in Sir John Wentworth's opinion, so unreasonable and reprehensible a style ; that without entering into a particular investigation of the Publication,

tion, Sir John Wentworth herewith returns it, and with much regret that any such should have been published, and more so, that it should have been submitted for his perusal.

GOVERNMENT-HOUSE,  
11th Februry, 1804.

THE ATTORNEY-GENERAL'S ANSWER.

HALIFAX, 16th February, 1804.

SIR,

I have received your Compliments, with a Letter, addressed by order of the Bishop of Quebec, to the Catholic Missionaries of Nova-Scotia, and published by you as Vicar-General, with a Postscript annexed thereto.

Taking it for granted, that this Publication has been sent to me for my opinion, I shall not hesitate in candidly stating it: expressing at the same time, my sincere regret, that I had not seen this work, before it was sent to the press; as I think I should have been able to prevail on you, to have altered both the style and manner of it.

In offering to you my sentiments on this occasion, I feel no apprehension that my fellow subjects, who profess the Religion of the Church of Rome, in this Province, will consider me in the least inclined to intolerance. I have, on every occasion afforded them substantial proof how sincerely I felt interested in removing every impediment, which prevented them from

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freely worshipping the Almighty, in the way which their reason dictated, as most acceptable to a Perfect, and Infinite Being.

Toleration, in this respect, has, I flatter myself, been effected to the full extent of their wishes; as the people of that persuasion, are now at liberty to erect places of public worship; also to choose a person, such as they approve of to officiate as their minister; likewise to enter into agreements and stipulations with their Ministers, with the terms of which the Law will enforce a compliance, according to the true intent and meaning of the parties thereto.

To enable you thoroughly to understand my ideas of the indulgencies granted to the Roman Catholics in this Province, I think it unnecessary to refer you to any other book, than the Statute Law of the Land, in which you will see, that by the 2d and 5th Acts of the General Assembly, which met in this Province in the 32d year of His late Majesty's reign, the Roman Catholic Religion was totally prohibited, and those professing it, disabled from holding Lands, except by Grant from the Crown.

Many of those persons are yet living, who can remember the causes of this very severe prohibition; but time having blunted mens' feelings on this subject, the General Assembly with a wish to bury the whole in oblivion, passed the Acts of 23d. Geo. 3d. Cap. 9th, and 26th Geo. 3d. Cap. 1st. which having received His Majesty's assent, the prohibitions contained in the two former Acts, were upon certain conditions and stipulations, repealed and modified: And on these

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these two Statutes the privileges of the Roman Catholics in this Province solely depend.

Therefore it is unnecessary to have recourse to the opinions of Sir William Blackstone, or any other writer on the subject. The Statutes to which I refer you, are so plainly worded, that whoever reads them cannot fail to comprehend their full meaning. Permit me to add for your information, that at the time this relaxation took place, I was a Member of the General Assembly, and draughted both the Laws to which I have referred you: And be assured that when these Acts were passed, no man had an idea that they were to pave the way to establish the Hierarchy of the Church of Rome in this Province; or that a Roman Catholic Bishop of Quebec would be thereby authorised to assume the exercise of any Ecclesiastical Authority in this country, either by himself, his Vicar General, or Missionaries.

It is my duty to tell you, that there are no such authorities recognised by the Law of this Province. Whoever officiates as a Minister of the Church of Rome, depends entirely on his Congregation. He is not their Minister until they choose him, and he ceases to be their Minister when they disapprove of him unless the existing agreement between the parties has otherwise provided.

What the spiritual rights of the Ministers of the Church of Rome are, may very properly be the subject of investigation in the countries where that Church is established in the plenitude of its power.—But we have nothing to do with those things, in this Province: There

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is already an Established Church in the Colony, and that Establishment was one of the first Acts of its Government. And I most truly flatter myself with the hope, that the people professing the religion of the Church of Rome in this Country, have no reason to complain, as they are made the sole judges of the spiritual qualifications of the Minister they choose, who cannot be put upon them against their will.

At the same time permit me to observe, that the Constitution of the Government, under which we all live happy and free, and for the support and defence of which, whatever our modes of faith or forms of worship may be, we are all pledged, in the most sacred manner; this Constitution recognises His Majesty as the Supreme Head of the Church on Earth; so far as respects the United Empire of Great-Britain and Ireland and all the dominions thereunto belonging.—Therefore I pray you to let us hear no more of Bishops, Vicars General, or Missionaries in this Province, unless they are especially appointed by the King for that purpose.

I have written thus plainly to you, in the hope that you will not think it necessary to publish any thing further on the subject: Too much has been said already, and, I fear, much offence given. If any expressions were used, by the very respectable man, whom His Majesty has been graciously pleased to place at the Head of the Church in this Province, which you conceived prejudicial to the Religion you profess; would it not have been much more decorous to have expressed to him your feelings privately, than thus

thus to have brought the subject before the public, since the investigation of it can do no good, but on the contrary has a manifest tendency to produce bad effects?

You will excuse me, when I observe that you have not, in my opinion, treated the Bishop of Nova Scotia in your publication, with that decency and respect, which, according to the position you lay down in the same work, are justly due to all authorities, lawfully constituted. The High Office he holds under His Majesty (for whose civil and religious character you profess great respect,) would in my humble opinion, have been sufficient to have protected him from the sentiments contained in your Postscript, being published to the world. Be assured the animosities between Protestants and Roman Catholics have existed too long for the peace of Society, and we ought to endeavour to view with the eye of Charity, those who are as yet unable to eradicate from their minds, the apprehensions and painful sensations which so naturally arise, when one contemplates the bloody scenes so numerously exhibited in the pages of our History.

To point out the errors of either Church, and to caution others from adopting them, is a duty which every Minister of the Gospel is at times called upon to perform. But I cannot approve of such a proceeding, when accompanied with passion, or personal reflections of any kind, more especially in times like the present, when every person, who considers himself a Christian, is called upon by motives the most powerful, to unite with all of the same persuasion, let their  
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form of worship be what it may ; and by his example, accompanied with the most strenuous exertions, to put down Atheism, Infidelity, Superstition and Idolatry, to which may be traced all the evils, that for some time past, have desolated Europe, and shaken civil and religious Society to its foundation.

In justice to the Bishop of Nova-Scotia, I must say, that in my opinion, he has not manifested a spirit of intolerance to the Roman Catholics of this Province, and his contribution to erect the building in which you now officiate, will afford a strong proof in support of what I assert.

Having interested myself as much as I have on all occasions, to obtain for the Roman Catholics every indulgence necessary to enable them freely to worship God in their own way ; and to obtain for them perfect security, both for their persons and property, I cannot help feeling most sensibly, every kind of proceeding that has a tendency to prevent the good effects of such a system ; in the perfection of which I had good hopes no impediment would be thrown in the way, or any just cause given to His Majesty's Protestant Subjects, to view the warmth and zeal of the Ministers of the Church of Rome with a jealous eye.

Let me then recommend moderation, temper and prudence to you on this head ; and whilst you obey the law, and preserve the good opinion of your own congregation, without giving offence to those of other religious persuasions, I think I may safely assure you, that you may rely on the same liberality, support

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support and protection, which your predecessor, who was the founder of the establishment you now enjoy, experienced.

I have taken too great a part in effecting the toleration of the Roman Catholics in this Province to be indifferent on that subject : And I feel very sincerely interested, that all the good effects expected from that measure, may be realized. I write therefore my sentiments thus freely to you, from an apprehension that your zeal to serve that cause, may injure it. Be assured that if the subject of tolerating that religion we now under consideration, your publication, so far from promoting the object, would to a certainty put a stop to it.

I cannot conclude without observing, that I have read with the utmost astonishment, that part of your work which brings Sir Richard Musgrave's name, before the public in this Province. I cannot see with indifference the attack you have made on him, to whom, from your expressions, I must believe you are a total stranger. I have the honor to number him amongst my particular friends. I have known him from his earliest days to the present time. He was my schoolfellow ; and I know not a more honourable, upright and honest man. Be assured he does not merit the expressions you have applied to him. His character stands too well established, to need any support from me, or to be in the least danger of suffering, from the observations you have thought proper to make on it.

I beg leave to return your publication with my compliments.

compliments. If I could approve of it, I would with pleasure retain it; but I cannot bring myself to think that it can serve any useful purpose; and I have with sincere good wishes to serve the interests of the people, whose cause you undertake to vindicate, candidly given to you my reasons, why I cannot approve of your letter.

I am,

Sir,

Your very obedient

humble Servant,

RICHARD JOHN UNIACKE.

To the Revd. Mr. Bourke,

Halifax.

ERRATA.

Page 9, line 2, from the bottom of the Note, for where, read were.

16, 14, from the top, for reigns, read reins.

43, 28, for your, read you.

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