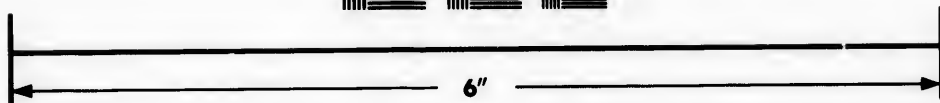


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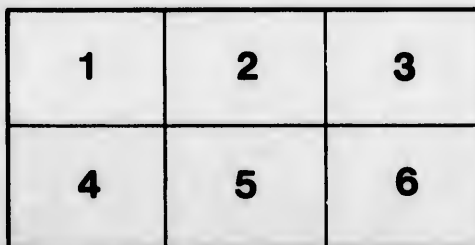
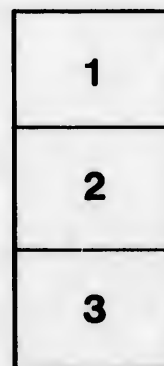
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CHARGE

DELIVERED TO THE

CLERGY of NOVA-SCOTIA,

AT THE

TRIENNIAL VISITATION

HOLDEN IN THE TOWN OF HALIFAX,

In the Month of June 1791.

BY

THE RIGHT REVEREND CHARLES,
BISHOP of NOVA-SCOTIA.

HALIFAX:

Printed by ANTHONY HENRY, Printer to the
King's Most Excellent Majesty.

M DCC CXII.

H 5615

The Reader is requested to correct, or to bear in mind as he proceeds in the perusal, the following

E R R A T A :

Page 11, line 15, *for* Semenaries, *read* Seminaries.

P. 23, l. 4, *for* a belief, *r.* a vain belief.

ibid. l. 6, *for* who believes, *r.* who vainly and without ground believes.

P. 33, l. 1, *after* King, *r.* (unless when specially authorised by the Almighty on some extraordinary occasion.)

P. 42, l. 20, *for* be a peace maker, *r.* be peacemakers.

P. 53, l. 16, of the note, *for* rightly, *r.* lightly.

It is hoped no other errors, that affect the sense, have escaped notice.

TO THE
Reverend Clergy of the Diocese of Nova-Scotia.

MY REVEREND BRETHREN,

THE following Charge, now published at Your request, contains sentiments which I conceived to be well adapted to Your present situation, and state of the times ; and I pray God that they may prove beneficial to us both ; for I really apply them no less to myself than to You.

PROVIDENCE hath cast our lot in a period which calls for peculiar exertion and vigilance in the Clergy. The epidemic lukewarmness in matters of religion, which few, if any, have escaped—the dissoluteness of many, and utter neglect of their eternal interests—the disregard of principle, the profligacy and intemperance of multitudes, especially in the lower classes—the spirit of enthusiasm, gone forth among us, that would subvert order, substitute error for truth, the reveries of fancy for the salutary doctrines of the Gospel, and by its extravagance, tends to bring disrepute on Divine Revelation and rational Piety—all these, to say nothing of other matters, are so many incentives to compassion and diligence on our part. They loudly demand activity in discharging the duties of our function ; as well as vigilant attention to our conduct, and the movements of our own hearts ; that our lives may be not only unblameable, but holy and exemplary in the sight of God, and of our brethren. For

we must endeavour to work out our own salvation with fear and trembling, whilst we labour to promote that of others ; and like the rest of mankind, we are encompassed with infirmities, with temptations and trials.

It should be acknowledged indeed with gratitude that, in one respect, matters are now in a much better state than when I first met You. The decent edifices for public Worship that have been erected in several parts of this Diocese, and the Seminaries of learning that have been since founded, raise flattering expectations that Religion and useful knowledge will flourish among us ; which must give unfeigned pleasure to all who are friends of either, or who wish well to the community.

But I must beg leave to remind You, that the success of these Institutions will much depend on the endeavours that are used to make them produce the desired effects ; and that the world will look to You, in particular, as the chief instruments of deriving advantage from them. That You will exert Yourselves in so good a cause, I cannot doubt ; and hope, with the blessing of God on those exertions, that the light of divine truth, and useful science will, in time, be widely diffused.

THE observations on Enthusiasm which You will find here, were not delivered at my Visitation ; owing to bad health and weakness at the time. I had not strength to deliver the whole, though written ; but they may be of use, and therefore I have now printed them. These, with the notes which I have thrown into the margin, have so much enlarged the printed Charge, that I shall detain You no longer than to observe—that besides the lukewarmness already mentioned, another strong feature of the present times, is—a rage for improvement in religion, as it

is called ; which would be very well and commendable, were it not that the *objects* of improvement are unfortunately mistaken. If instead of tampering with Creeds, and mending Articles of Religion, these Reformers would endeavour to improve their own hearts, and those of their brethren—if they would zealously labour to promote benevolence and peace, and the practice of humility, holiness and other Christian virtues ; they might be of some service to mankind. But their present efforts tend rather to increase the lukewarmness that is already too great, and to unsettle the few sound principles that are left. The truths of Revealed Religion admit not of improvement, like Arts and Sciences of Man's invention. They are as unchangeable as their divine author. The Faith once delivered to the Saints, ever has been, is now, and always will be the same. We should earnestly contend for it ; and spurn the hand of presumption that would overturn or debase it.

I fervently pray the Almighty to animate and support You in the labours of Your ministry ; and so to prosper and bless them, that You may be able at the last day to give a joyful account of the souls committed to Your care, by the great Shepherd, who redeemed them with his blood ; and am,

GENTLEMEN,

Your affectionate Brother,

and humble servant,

CHARLES NOVA-SCOTIA.

HALIFAX, December 24, 1791.



THE
BISHOP OF NOVA-SCOTIA'S
CHARGE
TO THE
CLERGY of his DIOCESE.

MY REVEREND BRETHREN,

WHEN I had the pleasure of first meeting You, on an occasion similar to the present, my knowledge of the religious state of this Diocese was very imperfect; being then a stranger, and but lately arrived. This obliged me to dwell on general topics, in my Charge, and to lay before You such matters only as concern the conduct and duties of Clergymen at large.

THE information which I have since acquired by a residence of three Years, and personally visiting most of the inhabited districts in the Province, as well as by Your communications, for which I return You thanks; will enable me now to speak of the present state of the Diocese, both
religious

religious and literary; and to adapt the advice which I mean to offer, to Your particular situation, and the circumstances of the times.

ON reviewing the intelligence derived from these several sources, and adverting to the events which have since taken place; I find some things which may afford satisfaction to all who have the honour of God, and welfare of the community at heart; others, which peculiarly demand our unfeigned gratitude and thankfulness to the Almighty ruler of the universe; and others again, which serve to humble us, and call for the utmost vigilance and exertion in the line of our profession.

THROUGH the munificence of the Parent State, and laudable endeavours of the Inhabitants, several decent Churches have been erected in districts, which formerly had no places of Public Worship; more Churches are in train, and will be built in similar districts; and some that were formerly begun, are now finished. †

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† New Churches have been built at the following places.—Shelburne, Preston, Aylesford, and Digby; and they have also been Consecrated. A small place of Public Worship, built some Years since in the Upper district of Granville, has been enlarged and finished; and the shell of a Church, formerly erected, at Annapolis, has been finished; and both these have been Consecrated. A new Church at Guysborough is finished, but not yet Consecrated. New Churches are in forwardness, and will probably be finished, and ready for Consecration, at Parrsborough, Wilmot, Middle district of Granville, Lower district of Granville

THE zeal and public spirit, manifested by the Legislature of this Province, to promote Literature, reflect honour on the Individuals that compose it, and have been attended with much success. A good Grammar School has been established in this town. The Seminary, designed for a College, has answered the most sanguine expectations of its friends. Our truly amiable Sovereign has been graciously pleased to patronize it. Sensible of the great benefits accruing to Mankind from Science, and a virtuous Education, He is desirous that His subjects in these His remote dominions, should partake of those benefits. Through his Royal interposition, a liberal sum has been granted by the British Parliament towards erecting a suitable edifice, or College. The Institution will probably be made a Royal Foundation; with such privileges and endowments, as shall place it on a more respectable foot than any hitherto erected in North America.—Perhaps it is needless to add, as You will naturally anticipate the observation, that this Seminary bids fair to be of signal advantage

Granville, and Sissiboo, in the course of next summer. The Inhabitants at those places are mostly Loyal Emigrants, and have contributed money, or materials, or labour, as they were able, to finish their respective Churches; in addition to the sums allowed by Government. At Windsor, an old settlement, the Inhabitants have nobly exerted themselves; and by their own contributions, without any other assistance, have erected the shell of an edifice; which, when finished, will be a large, decent Church. Some more Churches will, I hope, be built in places, where they are greatly wanted at present.

tage to the country. When Youth, by their education there, become attached to the Province, to the Constitution and Parent State, and carry with them into active life, the knowledge and virtuous principles thence derived ; it will greatly contribute to the respectability and prosperity of the Colony.*

AMONG the events which demand our fervent gratitude to the Almighty, I shall only mention

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two.

* The wisdom and good policy of founding this Seminary cannot be too much applauded. Hereby the Youth of these Provinces will be prevented from going for their education to the Revolted Colonies, where they would probably imbibe principles unfriendly to the British Constitution ; to say nothing of the heavy expence, which would be so much ~~it~~ to us, besides other inconveniences. The want of such a Seminary here, would make us in some degree dependant on the new States, and keep up an intercourse with them very injurious to the Parent State, and its American Colonies.

KING'S COLLEGE (the name given to the Seminary by our Legislature in the Act which endows it with the annual sum of £400 Sterling) is situated at Windsor, 45 miles from Halifax. The edifice was begun last summer, and the walls were raised 9 feet, the height of the Cellar Story ; and workmen are engaged to proceed with it next summer. The building is two hundred and one feet long, by thirty six feet wide, and is designed to be three stories high, besides the cellar ; the materials are white Free Stone and Granite laid in lime ; it is placed on a gently rising hill, fronts the south, and commands an extensive view of cultivated country, consisting of rich meadow and arable land, interspersed with Farm Houses, and skirted by distant hills covered with forests. No place on the globe is healthier. — This College, and those Churches are striking instances of attention to our welfare : they must increase our love and attachment to the Sovereign, and the Parent State, who thus anxiously endeavour to promote our spiritual as well as temporal happiness.

two.—One is the restoration of our beloved Sovereign from an afflicting illness, which spread universal gloom, and threatened the greatest evils. Indulgent heaven heard and granted the ardent prayers of His subjects; and preserved a life that was infinitely dear and valuable. A greater mercy perhaps could not be conferred on the British dominions.—The other event alluded to, is the happy termination of a late dispute with a foreign Power,* through the blessing of God on the wisdom, vigilance and firmness of His Majesty's Councils; by which the horrors of war have been averted, and the blessings of peace continued and secured. These mercies surely demand our devout acknowledgments to the great arbiter of nations, who ruleth in the kingdoms of men. Whilst several nations are torn with all the rage of civil discord, and others are a prey to the desolating ravages of war; we remain quiet and undisturbed under the best of earthly Sovereigns, and in the enjoyment of the most excellent of political Constitutions. May we have wisdom to estimate the value, and grace to make a due improvement, of such signal benefits.

THE measures now adopted to promote the practice of rational and sound religion, and to diffuse useful knowledge, are the most effectual that can be devised; and You are too well acquainted

* Spain.

quainted with the state of the country to require any proof here that they were necessary. But the good effects resulting from them are not to be immediately expected.—When the Husbandman casts his seeds into the earth, he cannot look for an instantaneous return of increase and profit. He must patiently wait, and steadfastly persevere in his assiduity and labour, till the descending rains and dews of heaven, and the genial warmth of the Sun, have in due time cherished, matured, and brought to perfection the expected fruits of the earth.

THE case is similar in the instances before us. Decent edifices for the public worship of God, and Seminaries of learning are means of advancing Religion and diffusing science; but it is only after the lapse of time, with the blessing of heaven on the assiduous care and attention of the friends to Religion and Science, that the salutary consequences of those institutions can be expected. This reflection may serve at once to animate our hopes and exertions:—Our hopes, to see the kingdom of our divine master flourish—our exertions, to accomplish so desirable an event, and to prevent a failure, which would be disgraceful to us, and ruinous to the best interests of our Brethren.

If with these circumstances, we take in a consideration of the state of things among us in a re-

ligious view, it will clearly evince the necessity of earnestness and vigilance in discharging the duties of Your station; and a consideration so intimately connected with the object of Your Ministry, should not here be passed over in silence.

COMPLAINTS concerning the prevalence of vice, and neglect of religion, have been frequent in every age; and it must be acknowledged that there has been always too much ground for them. But some periods have been more sunk in dissoluteness and irreligion than others; and whoever is moderately acquainted with the history of mankind, well knows that the same nation, at different periods, has differed from itself, with respect to virtue and vice, as much as the most distant nations could differ from each other.—The seeds of corruption are inherent in our nature; they will spring up, and predominate, whenever the restraints of religion, instruction, or discipline are relaxed; or when their influence is defeated by any other intervening cause.

THE general characteristic of the present age, is—lukewarmness—indifference about religion, and neglect of its ordinances. That this is true of us—that we deeply partake of this character, is too evident to require any proof; and however the multitude of offenders may preclude the imputation of singularity in any district, or class of men, or individuals; yet this does not diminish the

the general guilt. There was a time when mankind corrupted their ways before God, and every imagination of their hearts, was only evil continually.† The human race were as numerous then as they are now—probably much more so; * yet the great number of transgressors did not avert the judgments of heaven—the whole guilty race were swept off by a deluge, except eight persons, who were not defiled by the general corruption.

God is the greatest and best of Beings, the author of our existence and all our blessings; and he claims our supreme love and first regard. To think of him with indifference, or to treat his laws and institutions with neglect, is to dishonour him; and must be attended with a high degree of guilt. Salvation through Jesus Christ, is the most transcendent mercy that Almighty God ever bestowed on men, and our ardour to attain it, should bear a proportion to its importance. By lukewarmness and indifference on this great point,

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† Gen. VI. 5.

* See *Universal Hist.* Vol. I. p. 309, Dublin Edit. 8vo. The Deluge happened in the year of the world 1656, according to the Hebrew computation; and Mr. WHISTON, by a calculation which seems to be fair and well founded, estimates the number of mankind in 1482 years after Adam's creation, to have been 549,755,813.888. See his *Theory of the Earth*, Book III. Chap. 3. It is highly probable that the Antediluvian earth was capable of containing and supporting many more inhabitants, than the present earth. All the Inhabitants in the known world are at present, computed to be 953,000,000.

we sin against ourselves ; we set at nought the mercy of God—a mercy, which even Angels, who offended, did not experience ; we despise the love, and trample on the sacrifice of his eternal Son, whose blood was shed for our redemption.

REASON and conscience will tell us that such conduct is criminal ; and Revelation confirms their decision. For the Almighty has declared his displeasure against such indifference in a manner so pointed, as should rouse the most lukewarm from their torpid state, and make the careless heart tremble.

“ How long, says the voice of wisdom, speaking from God—How long, ye simple ones, will ye love simplicity ? And the scorers delight in scorning ? And fools hate knowledge ?—Because I have called, and ye refused ; I have stretched out my hand, and no man regarded ; but Ye have set at nought all my counsel, and would none of my reproof : I also will laugh at Your calamity ; I will mock when your fear cometh ; when your fear cometh as desolation ; and your destruction cometh as a whirlwind.”†

THE same language is held out in the New-Testament. But as offences become aggravated
in

† Proverbs I.

in proportion to the light that is resisted ; and as the Almighty has been pleased to shed the clearest light ; and manifest the tenderest love in the Gospel dispensation ; abuse of that light and love by lukewarmness or indifference, must be attended with more aggravated guilt. Severer indignation is accordingly denounced against it. Of various instances and passages that might be adduced to this purpose, I shall at present refer only to the case of the Laodiceans—a case, which I would to God were seriously laid to heart by all who live under the light of the Gospel.

IN the book of Revelation, Chapter I, our blessed Saviour is represented as walking in the midst of the Golden Candlesticks ; to denote his constant presence with his Church here on earth, and the strict attention which he pays to the conduct of those who profess his religion. He directs St. John to write an Epistle to the Angel or Bishop of each of the seven Asiatic Churches, which were the scene of the first vision ; and in these Epistles, he instructs or exhorts, he commends or reproves, he uses promises or threats, as the state of those Churches severally required. Laodicea was one of the Churches ; to which the Apostle is commanded to write the following Epistle——

“ AND unto the Angel of the Church of the Laodiceans, write : These things saith the Amen,
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the faithful and true witness, the beginning, or *Prince*, of the creation of God—I know thy works that thou art neither cold nor hot : I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor and blind, and naked. I counsel thee to buy of me Gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thy eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten ; be zealous therefore and repent.—He that hath an ear, let him hear what the spirit saith to the Churches. †”

THE Laodiceans are here charged with lukewarmness ; against which our Lord expresses the strongest dislike, being a worse disposition than even coldness, or the making no profession of religion. The one dishonours Christianity more than the other, because, in the sight of men, it appears chargeable with the evils attending lukewarmness ; but not with those of irreligion : And the person is more likely to attain a due sense

sense of religion, who as yet hath none ; than he who makes an insincere profession of it, and satisfies himself with its form, without its power. The one, when brought to see and feel the truth of religion, may hearken to its admonitions, and act up to its spirit ; but the other, although he cannot allow himself to cast it entirely away, yet has no concern to be influenced by it himself, or that its benefits be extended to others. *

BESIDES, lukewarmness brings with it spiritual pride and security, as in the case of the Laodiceans. They thought themselves rich in wisdom and virtue, and increased with intellectual goods, and that they had need of nothing ; their religious state being, as they conceived, prosperous, happy, and such as required no alteration or improvement. Whereas our Lord here tells them, that in the sight of God, and with respect to salvation, they were wretched, and miserable, and poor, and blind and naked. The obvious meaning of which words, is—that notwithstanding their self-applause and security, their case was deplorable and forlorn—such as should excite pity in others, and terror in themselves ; for they abused the dispensation of mercy held out in the Gospel, were destitute of those things in which they thought they abounded ; blind to their true

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state,

* See DAUBUZ and LOWMAN on the Place.

state, and eternal interests, and naked in Sin before that God, in whose sight the heavens are not clean, and whose angels he charged with folly.

A temper so destructive in its consequences, so opposite to the vigilance, humility and earnest pursuit of holiness and salvation, enjoined by the Gospel, must be highly offensive to our blessed Saviour. Accordingly, he stigmatizes it with the strongest disapprobation. As lukewarm water is nauseous to, and rejected by, the stomach; so our Lord threatens to cast off the Laodiceans for their lukewarmness, which was so exceedingly hateful to him—a threat that was most awfully verified; for the doom of Laodicea was peculiarly severe and terrible. It was one of the most populous and flourishing cities of the Lesser Asia, as STRABO informs us.† But now, the place is utterly desolate; without any human inhabitant, and only a receptacle for serpents and beasts of prey. At each of the other Churches, some inhabitants are found; but at Laodicea, not even a shepherd is met with; nor is there so much as a Hermit's Chapel, where the name of God is praised and invoked! Such is the awakening lesson held out to mankind, in this Church, of
God's

† *Geographia*, Lib. XII. p. 576, 578. Edit. CASAUB. Paris. 1620.

God's fierce indignation against lukewarmness, and abuse of his Gospel.*

THE evils attending lukewarmness, are numerous. A decay of piety, a neglect of religious duties and ordinances, a disregard of the divine laws, of the great end for which we were sent into the world, will ever be its inseparable concomitants; and to fill up the measure of its inconsistency, it is accompanied with pride, security and self-exaltation;—of all which, a prevalence of vice and immorality will be the sure consequence. Hence appears how incumbent it is on the Clergy to counteract these evils, which are subversive of man's happiness here and hereafter.

EXTREMES are apt to produce each other; and as in other matters, so also we find it to be the case in religion. When a general indifference about it prevails, men of an enthusiastic cast are hereby encouraged to transgress the rules of Order, and disseminate their wild notions; to the injury of society, and rational piety. These men run when they are not sent; they cry—thus saith the Lord God, when the Lord hath not spoken.† And in all this, they think themselves justifiable by the lukewarmness that surrounds them.

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* See the Commentators on the place;—and Dr. THOMAS SMITH'S *Survey of the Seven Churches of Asia*.

† JEREM. XXIII. 21. EZEK. XXII. 28.

ON the other hand, such conduct, whilst it misleads the weak and ignorant, serves to confirm the lukewarm still more in their supine neglect, and prejudice them against religion. They think themselves safe and right, if they can but guard against such extravagance ; and the farther they recede from it, the better. Even some Clergymen, though otherwise respectable, yet fearful to incur the imputation of being actuated by Enthusiasm, may be induced to slacken their exertions, and suffer their ardour to be checked.

BUT surely this cannot be right. Excess, and disregard of order in some, will not justify a neglect of duty in any. As we should not be laughed out of our principles by the profane ; so neither should we be frightened out of them, nor deterred from what is our evident duty, by Enthusiasts. The concerns of salvation are too important to be treated with indifference, because a few men of heated imagination are pushed on by a zeal that is not according to knowledge ; and such men there have been since the times of the Apostles, and probably will be, in the Christian Church, whilst in a militant state.—If the value of eternal happiness be duly considered, it is impossible to be too earnest in our endeavours to attain it. Provided therefore that men will direct their zeal to that object, and take care that
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it be under the guidance of those rules which are prescribed by the Gospel, it cannot be too fervent. However glowing their zeal, it will be all necessary, and not more than sufficient, to carry them through the strait and narrow gate which leads to eternal life; for the Son of God has assured us, that many who seek, will not be able, to enter that gate.†

THIS is true of all, without exception: it is especially so of Clergymen, who are not only to work out their own salvation with fear and trembling; but are also bound to promote the salvation of others. They have, at the peril of their own souls, solemnly undertaken this weighty charge; to which their time, their studies, and most earnest endeavours should be devoted. —“They are messengers, watchmen and stewards of the Lord; to teach and premonish; to feed and provide for the Lord’s family; to seek for Christ’s sheep that are dispersed abroad, and for his children that are in the midst of this naughty world, that they may be saved through Christ for ever.—Nor are they to cease their labour, their care and diligence, until they have done all that lieth in them, according to their bounden duty, to bring all that are committed to their

† LUKE XIII. 24.

their charge, to a due faith and knowledge of God ; to a ripeness and perfection in Christ ; so that no place be left among them either for error in religion, or viciousness in life."†

THESE last words are taken from the admonition You received at Your Ordination. They clearly point out the end of Your ministry, the nature of Your duty, and the manner in which it should be performed. You are answerable to God for the souls committed to Your care ; diligence and zeal in Your office are therefore indispensably necessary ; the nature of Your ministry calls for them ; the world expects them from You ; Your Church enjoins, and God requires them. Instead of being checked by the reigning lukewarmness, Your ardour should be manifested the more to remove that evil. Instead of holding back when men who are influenced by Enthusiasm labour to pervert Your people ; Your endeavours should be the more earnest and steady to prevent it, and to rescue Your flocks from delusion.

To evince this, and shew that You should thus act in the various duties of Your station, shall employ the minutes that remain. But as the word *enthusiasm* has been mentioned, it may not be improper, nor unsuitable to this occasion, to say

† *Form and manner of Ordaining Priests.*

say something on the subject, before I proceed to what I have proposed.

ENTHUSIASM, when applied to religion, signifies a belief in private revelations, calls, or some commission, from the Deity. An Enthusiast therefore is one who believes that he has such revelations, calls or commission. In general, this proceeds from a heated or disordered imagination; the suggestions of which are mistaken for luminous communications from God. Now, I am credibly informed that there are several persons in this Diocese, who, from a persuasion that they are favoured with extraordinary revelations and commissions from heaven, undertake to Preach, and administer the Christian Sacraments; regardless, not only of all literary qualifications for the office, but also of those stated methods which our Saviour and his Apostles have appointed to supply the ministry of the Church; and are in some degree observed by almost all regular Societies of Christians. Nay, I am assured that some lay claim to immediate and divine inspiration, equal to that of the Apostles themselves.†

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† Hoc genus hominum eo periculosius est. quod humanis cupiditatibus prætexunt autoritatem Dei; et sub imagine pietatis invehunt pietatis exitium.

It is far from my design or inclination to speak harshly, or even unkindly of those people ; however it may be my duty to warn You against their errors and proceedings. That they are under a delusion, will admit of no doubt ; but how far that delusion is involuntary, or their ignorance invincible, or otherwise, is only known to the Searcher of hearts. Charity induces me to suppose that they think themselves right ; and this sincerity is what distinguishes an Enthusiast from an Impostor. To me they appear to be objects of compassion, rather than of resentment ; and were they convinced of their delusion, and brought to see and know the truth, which can only be effected by gentleness and humane treatment, they would probably become regular devout Christians. What I mean to offer here concerning them, shall be delivered in the spirit of brotherly love ; and thrown into the form of a few brief observations——

I. I would observe that the Almighty has always condescended to treat men as rational beings ; thereby making our faith and worship a reasonable service. Whenever, for wise and great purposes, he hath given an extraordinary revelation or commission to any person ; he hath, at the same time, furnished that person with proper credentials to gain the assent of mankind.——

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When Moses was commissioned to go to Pharaoh, he was also enabled to work miracles, to convince Pharaoh of his divine legation. When our Saviour sent the Apostles to preach the Gospel to a world sunk in the gloom of heathenism, idolatry, vice and error; he also "gave testimony to the word of his grace, and granted signs and wonders to be done by their hands."†

God is as able to work miracles at this day, as he was in the days of Moses, or of the Apostles. His hand is not shortened; his regard to truth, and to the preservation of his rational creatures from error, is not withdrawn. It is therefore a duty which we owe to ourselves, to truth, and to God, to be on our guard against pretensions to a divine revelation or commission, if not accompanied with the credentials which the Almighty hath been pleased to afford in all such extraordinary cases. Hence the Apostle's admonition—"Beloved, believe not every spirit; but try the spirits, (both with regard to their doctrine and powers) whether they be of God: Because many false Prophets are gone out into the World."‡ And whoever receives any person as coming with an extraordinary revelation or commission from God, without such trial according to the rules of holy Scripture; or when not attended with miracles,

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† ACTS XIV. 3.

‡ I. JOHN IV. 1.

cles, which only can prove the authenticity of such extraordinary missions—whoever does so, I say, is liable to deception in things of the greatest moment, and dishonours the Almighty; for what can be more derogatory to his honour, than to attribute the crude effusions of ignorance to his blessed Spirit? Our Saviour equally blames the Jews for not receiving him, who came in his Father's name, with proper credentials; and for receiving others who only came in their own name, without credentials.† There has been no age since the Gospel was first preached, but has produced pretenders to extraordinary revelations, visions, and particular commissions from heaven; and these not only inconsistent with, but contradictory to, Holy Scripture, and each other. Judge then what confusion must be introduced among mankind, and how subversive it would be of the Gospel, and of all rational religion, were those pretensions to be admitted. *

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† JOHN V. 43. * Ecclesiastical History records the names, principles and practices of those Visionaries who have troubled the Christian Church in different periods. They have been very numerous—their names only would fill several pages. I shall mention no more than two, who, in some particulars, resembled certain persons among us.—One is MONTANUS, of the second century, who gave name to a sect that subsisted many years. We are told that his outward appearance had all the form of godliness and spirituality. This, joined to his pretensions not only of being favoured with revelations, but that he was the very *Paraclete*, or Comforter promised by our Saviour,

2. I would observe in the next place, that the Church of Christ, which is his spouse and body, is not a tumultuous, disorderly, and unorganized multitude, as these people seem to suppose. It

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viour, gained him many followers. He had frequent extacies, and often fell into violent agitations; and whatever he said at those times, was received as if uttered by the Holy Ghost. This was also the case of his followers. They had frequent extacies, agitations and contorsions of body; which were all attributed to the operation of the Holy Spirit; and what they then spoke, was received as the dictate of heaven.

The other Enthusiasts referred to, are the FRENCH PROPHETS, who in the beginning of this century made much noise in London. They came from the Cevennes and other parts of France, and Savoy, where they had been cruelly persecuted. A person who knew them well, and was an eye-witness of their proceedings, gives the following account of them—" Their extacies, preceding their Inspirations, are various; but generally managed in this manner: They turn round with violence, till they are giddy, and then fall upon the floor. When fallen, they roll their eyes, look ghastly, foam at the mouth, heave their breasts, and sometimes lie as if in a trance. Then suddenly start up, shake their heads, gulp and hiccup strangely, clap their hands, writhe their bodies into contorsions, in the nature of convulsions. Then they quake, groan, sigh, belch, shriek hideously; and at last, stretching out their mouths in a yawning, distorted manner, in a doleful tone, and as loud as they are able, utter their prophecies." See KINGSTON's *Enthusiastick Impostors no divinely Inspired Prophets*, p. 2, 3. London. Printed by J. MORPHEW in 1707. They published several books; two of which I have seen—one intitled, *Warnings of the Eternal Spirit; spoken by the mouth of his Servant ABRAHAM WITHRO*; the other—*Prophetical Warnings*, by JOHN LACY; both consisting of absurd, incoherent rhapsodies, impiously attributed to the divine Spirit. These Enthusiasts were successful in making profelytes, till they boldly predicted that they would raise Dr. EMES, after he should lie five months in his grave; and on their performance

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is a regular, well-formed Society, to which our blessed Saviour, who is its Spiritual head, has given laws for its government; Sacraments, and other Ordinances, as means of grace and edification;

of this miracle, they rested the truth of their mission. But they failed in this presumptuous attempt, and thereby their credit was destroyed—A well written *History of the Montanists* by Dr. LEE, an *Examination of the New Pretenders to Prophecy, and their pretences shewn to be false*, by Mr. SPINCKES, Dr. HICKES's *Spirit of Enthusiasm Exorcised*, are printed and bound up together in one volume 8vo.—a useful book in these times.

There is nothing new under the sun. If some persons in our days, make pretensions to inspiration and a divine commission, and in consequence of them, invade the ministerial office—if their fancied inspirations are attended with screaming, violent agitations, and uncouth gesticulations—and if several weak, ignorant people are hereby seduced, and brought under delusion: We need not be surprised; for this has happened a thousand times before, besides the instances now produced. Nor is this any more an impeachment of true, rational religion, than counterfeit coin is of true money. Against this infirmity, or disease of our common nature, which has been manifested by individuals in every country, and of every religion, we should guard ourselves by unprejudiced reason, and by the instructions of Holy Scripture, which was mercifully given for that purpose, and to make us wise to salvation.—Perhaps there is no denomination of Christians among whom this Enthusiastic spirit has oftner appeared, or received more public encouragement, than those of the Church of Rome. No one can have a reasonable doubt of this, who has read the Lives of their Saints, Canonized and others, written by authors of their own communion. FRANCIS of Assisi, DOMINIC, IGNATIUS LOYOLA, CATHARINE of Sienna, &c. &c. &c. had their revelations, visions, extacies, and commissions from heaven. See Bishop STILLINGFLET'S writings on this subject, and those of Bishop LAVINGTON concerning the Methodists; to which I shall add, because easily procured, a sensible, candid treatise in Latin—*De Miraculis, quæ*

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fication ; and has also appointed ministers to preach his Gospel, execute his laws, and administer his ordinances. Or to use St. Paul's words concerning the Christian ministry—after our Lord ascended, “ He gave some, apostles ; and some, Prophets ; and some, Evangelists ; and some, Pastors and Teachers ; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ : Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.†” And the Apostle immediately after assigns the reason of this gift or appointment—it was to prevent confusion, guard against deceivers, establish order and promote edification. “ That we henceforth, says he, be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but speaking the truth in love, may grow up unto him in all things, which is the head, even Christ : From whom

quæ Pythagoræ, Appollonio Thyenensi, Francisco Assiso, Dominico, et Ignatio Loyola tribuantur, Libellus. Auctore Philecuthero Helvetio, i. e. M. ZIMMERMAN. Editio Tertia. Edinburgi 1762.—Last summer, a woman among the sect of *New Lights* in this Province, commenced Prophetess. Her name is SARAH BENCRAFT. She prophesied that on a certain day, the Devil would come, and carry off bodily a man, whom she named—but the prophecy was not fulfilled.

† *Ephes. IV. 10—13.*

whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying itself in love." *

A comparison is here made between the natural body and its members, and the spiritual body or Church ; of which last, Jesus Christ is head, and Christians are the members. The harmony of the one is analagous to that of the other ; and the subserviency of each member to the benefit of the whole, by the discharge of its peculiar functions, in the one case, is made to illustrate corresponding qualities, duties and consequences in the other case. But as in the natural body, where each member has its proper place and office, if any member were to desert its place, and usurp the office of another, the œconomy of the whole would be interrupted, and danger or dissolution ensue : Just so in the spiritual body—a departure from the ordinances established by our Lord, and the members of his Church usurping each other's functions, must be productive of the greatest evils—error, delusion, contention, and the reverse of every thing that is decent or edifying. —This passage strongly represents the necessity of order in the Christian Church, and the irregularity of those self-appointed Teachers who disturbed

* Ibid. V. 14—16.

turbed the Church of Ephesus, when St. Paul wrote this Epistle. In a word, to suppose that any man may usurp the ministerial office, without any other warrant or authority than his own good opinion of his own sufficiency, is an error fraught with consequences destructive to Christianity, and subversive of its influence; and implies a disposition very inconsistent with the meek and humble spirit of the Gospel, in him who reduces it to practice.

3. I would observe, that supposing, not granting, there is an extraordinary call or revelation to a person; yet even this would not supersede, or set aside the positive Institutions of Jesus Christ. The uniform tenor of Scripture clearly decides this point. We are not left to mere conjecture upon it. No one who takes the word of God for his rule, can be at a loss how to form his judgment.

At the preaching of St. Peter, the Holy Ghost fell upon Cornelius, and those who were with him, so that they spake with tongues; yet this did not supersede the necessity of Baptism, for they were all baptised. † Saul, from a furious persecutor of the Church, was called in an extraordinary manner to be an Apostle of Jesus Christ;

† Acts X. 44—48.

Christ; yet he was remitted to some in Damascus for instruction and Baptism. † When the Samaritans were converted and baptized by Philip, the Deacon; St. John and St. Peter were sent by the other Apostles to administer Confirmation to them. *—In all these extraordinary cases, although revelations and calls, out of the usual course, were given, and the power of the Holy Ghost was manifested in working miracles; yet the stated ordinances of the Gospel were punctually observed; the administration of them was assigned to those, to whom it properly belonged; nor did any, however endowed with supernatural gifts, presume, on that account, to go beyond his stated line.

THE same order was strictly preserved under the Jewish œconomy, which was preparatory to the Gospel dispensation. By the express appointment of God, Aaron and his sons were set apart for the Priesthood. How criminal it was to invade that office, we learn from the punishment inflicted on Corah, Dathan and Abiram, who made the attempt. † No mental accomplishments, no advances in piety, however great—no station, however exalted, could justify an intrusion into the Sacerdotal office, or an interference with its peculiar duties. It was no more lawful
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Act. IX . 6, 18. * Ibid Chap. VIII. † Numb. XVI.

for a prophet, or for the King, to officiate as a priest than for the meanest of the people.—When Saul offered a Burnt-Offering, thereby transgressing the commandment, he was reproved by Samuel, who declared, that for this reason, his kingdom should not continue.† When Uzziah's heart was lifted up by a confidence in his strength and popularity, he went into the temple to offer incense, which was contrary to the Divine appointment; and he was struck with a leprosy that adhered to him during life.‡

If it be alleged, that the state of the Jews was different from ours—that we are under the Gospel Dispensation—and that similar transgressions are not now visited with punishment: I grant there is a difference; but with respect to the case before us, it does not consist in this, that a less degree of guilt is incurred now than formerly by a violation of order, and divine Institutions. The real difference lies here—the Jews were under a Theocracy; and therefore immediate punishment was inflicted on transgressors: Whereas, under the Christian dispensation, when the whole will of God, and the plan of redemption, are explicitly revealed, punishments are generally referred to a future state of retribution. Idolatry and other crimes which, under the Mosaic dispensation drew down immediate vengeance from

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† I. Sam. XIII. ‡ II. Chron. XXVI:

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heaven, go unpunished now, equally with the most flagrant invasions of the ministerial office : Does it therefore follow, that idolatry and those other crimes, committed now, will never be punished ? God is alike the author of both dispensations ; the Priesthood under the Law, was not more his institution, than the Ministry is under the Gospel ; he is as jealous of his authority, now as formerly—as much displeased with any disregard or violation of his laws and appointments.

WE should then adopt St. Paul's determination on this point—"That no man, of right, taketh unto himself this honor, or office, but he that is called of God, as was Aaron," that is, according to the stated appointment of God.† Our Saviour has not left his Church without the necessary means of order and edification. He has instituted a Ministry for his word and Sacraments ; and that Ministry is as much his institution as the Sacraments themselves ; nor are men at liberty to make any alteration in the one more than the other. "He that entereth not by the door into the sheepfold, but climbeth up some other way ;"* goes as contrary to the will of our Lord, as he that would add to, or diminish from, the number of his Sacraments. To act in the King's name, without his Commission, is subversive of civil order, and injurious to society ; to act in the
name

† *Heb.* V. 4.

* *John* X. 1.

name of Christ, without his commission, is no less injurious to the order and interests of that spiritual Society of which he is the head; to say nothing of its presumption. Nor will the most specious pretences justify such a conduct; for Jesus Christ, who hath redeemed his Church, and established its order, is the best judge how it is to be edified, and how the purpose of his Gospel should be accomplished.

FINALLY. It is worthy of observation, that most of the Epistles in the New Testament were written to counteract the designs, rectify the errors, and heal the disorders which were occasioned by self-appointed Teachers in the days of the Apostles.

THEY had different doctrines, as might naturally be supposed, were of different judgments, and fierce contentions ensued. One said he was of Paul, another of Apollos, another of Cephas, and another of Christ;† to gain the more credit to themselves, and their peculiar notions. Thus we find that the presence and authority of the inspired Apostles, who derived their doctrine from the pure fountain of heavenly truth, who were commissioned by our Lord himself to preach his Gospel, and continue a regular Ministry in his Church, did not restrain the prurient humour for

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† I. *Corinth.* I. 12.

teaching, when people thought it right and lawful, as soon as they could persuade themselves into a good opinion of their own sufficiency to undertake it. This principle was then, and ever must be, attended with most malignant effects on Christianity; were it reduced to general practice, the Church of Christ would soon be changed into a sink of error, and Babel of confusion. A sense of those evils, and a desire to prevent them, were doubtless the reasons why Ignatius, at the beginning of the second century, inculcates so strongly in his epistles, (written when going to Martyrdom) the necessity of union among Christians; and so earnestly exhorts them to adhere to their regular Pastors, their Bishops, Priests and Deacons; and to turn from such as would seduce them into error and schism.*

To such an height of irregularity had those self constituted Teachers risen at this early period, that some preached Christ even of envy and strife; and with the design of mortifying the Apostles, and adding to their afflictions.† St. Paul, who relates these and many other matters of the same kind, manifests the utmost mildness, how much soever he disapproved of them. Before his conversion, he had been a furious persecutor; but the

* See his *Epistles to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, and Smyrncæans*. See also to the same purpose, the *Epistle of CLEMENT*, Bishop of Rome, to the *Corinthians*.

† *Philip*. l. 15, &c.

the example and precepts of his divine Master had taught him a better lesson; directing him to put on bowels of mercy, kindness, humility, and long suffering.

LET us imitate this great and amiable Apostle in a similar case; opposing gentleness to rage, brotherly love to hatred, and a regard for peace and order to strife and confusion. Let us pray the father of light that he would guide all to a knowledge and observation of the truth. Let us earnestly beseech the Lord of the harvest, that he would send many faithful and regular labourers into his harvest, which is so plenteous: And as we are already called to that harvest, according to his appointment, let us, by diligence, fidelity and zealous exertions, endeavour to bring a large increase to the gracious Master we serve.—I now proceed to shew that the state and spirit of the times demand this earnestness in the discharge of Your several duties.

THERE is scarcely any thing perhaps more astonishing, or that more clearly proves the fallen state of man, and the fascinating power of sin, than the insensibility which we daily see to the mercies of God, and the interests of eternity.

WHEN we reflect on the stupendous love of Jesus Christ—that he came down from heaven, assumed our nature, endured the bitterest agonies, and

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and died upon the cross, to redeem us from everlasting misery.—that he sends his Holy spirit to sanctify those whom he thus redeemed.—that their sanctification is absolutely necessary to their future happiness—that with fear and trembling they must work out their salvation—that the path of holiness is difficult and narrow, and that nothing but the utmost vigilance and care, aided by divine grace, can preserve us in it, or secure the prize of our high calling :

WHEN we reflect on all this, which is explicitly revealed in the book of God, it might naturally be concluded—that the hearts of mankind would overflow with the warmest gratitude and love to the author of those blessings—that their principal care, and the great object of their attention would be, to obey their Saviour, and strive to obtain the salvation thus mercifully offered. Yet, alas! we find the case far otherwise, and that the reverse of this is what generally prevails! We see multitudes as insensible to the love and sufferings of Jesus Christ, as if he had done nothing for them—as regardless of him, as if they wanted no Saviour!

THE consequences of this insensibility and lukewarmness are truly deplorable. The ordinances of religion are wholly neglected by many—its power and spirit by still more—their duty to
God

God is the last and least of their concern. They are as unmindful of a future state, as if there was no heaven to be sought, no hell to be avoided. Their hearts are captivated by the perishing vanities of this life. Some trifling amusement, some gainful project, some paltry pursuit, absorbs their time and thoughts. Instead of following that holiness and rectitude, or practising that mutual love and peace, enjoined by the Gospel; they are buried in sensuality and vice, instigated by animosity, and studious to overreach and injure each other!

A conscientious Clergyman, who has the honour of God, and the salvation of his people at heart, will sincerely lament these things. Nor will he content himself with indolently wishing that matters were otherwise; he will not only pity those who are perishing, and have no pity for themselves: But he will anxiously endeavour to pluck them as brands out of the fire. Like the dresser of the barren fig-tree, in the parable, he will intercede for them, that they may be spared another Year, in order to renew his labours and exhortations for their amendment and fruitfulness.

It is on occasions like these, that a Clergyman should manifest his zeal—not by warm contentions about things of little or no moment—not
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by gratifying a peevish or restless temper—or indulging a censorious, unguarded tongue : But by an exemplary life, and the diligent discharge of his various duties, to rekindle the expiring lamp of piety in others, and awake them to a sense of their duty and danger.

I. It is most evident therefore that in such a state of prevailing lukewarmness, which poisons all the sources of religion, and its baneful effects every where meet You, a life strictly regular, an example of meekness, charity and warm piety, are indispensably necessary on Your part.

We should ever bear in mind, that we are Ministers of the holy Jesus, separated from the world, and set a part for the performance of divine offices ; and it should be our endeavour to excell others in holiness of life, as much as in holiness of profession ; thereby raising a due sense of religion in others, and shewing the pattern they should follow. On this principle, our blessed Saviour tell his disciples, and all his ministers especially, in them—“ Ye are the Salt of the earth ;” who by Your wisdom and purity (which are metaphorically signified by salt) shall preserve others from corruption, and restore wisdom and purity where they are lost.—“ But if the salt have lost his favour,” our Lord continues—if it should lose that pungency, that quality by which it re-
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sists putrefaction—" wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and trodden under foot of men."†

WITHOUT an holy, exemplary life, our pastoral labours will assuredly be unsuccessful. We cannot expect the blessing of God upon them, or that they will be profitable to our brethren. Mankind are more influenced by what they see, than by the soundest reasoning, or the most unquestionable truths; for all have eyes, however deficient they may be in judgment or candour. Although a Clergyman should charm his audience with the most persuasive eloquence—although he should speak with the tongues of men and angels, to use St. Paul's expression; yet if his conversation is a contradiction to his doctrine, and he does not shew himself a pattern of good works, like Titus. He would only be as sounding brass, or a tinkling cymbal—he would confirm his audience so much the more in their lukewarmness.

II. ANOTHER thing which the state of the times much requires, and will be of great service in Your ministry, is—Visiting Your people frequently and regularly. This is a matter of much more consequence than, I fear, is generally apprehended. It should not be considered as indifferent,

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† *Math. V. 13.*

or a thing of mere compliment, or amusement, when it happens to be convenient ; but as a part of Your duty, which will answer the most valuable purposes.

ST. PAUL tells the Ephesian Elders, that he not only “ taught them publickly, but from house to house.”* He had resided several years at Ephesus ; and during that time, he frequently visited the members of his flock. In his private visits, he inculcated the same doctrines that he taught in public ; thereby confirming them in the faith, stimulating their zeal, and watching over their spiritual welfare, as well as engaging their affections. Nor can it be doubted that this contributed much to the success of his ministry.

By those visits, You will gain a more perfect knowledge of the state of Your people, which will enable You to adapt Your conversation and public preaching to their several cases. You can also be a peace-maker among them ; reconciling those who are at variance, softning their animosities, adjusting their disputes, promoting harmony and good will ; and by your advice and influence, assisting them in their various concerns.— When they observe Your solicitude for their best interests, they will not only repose more confidence

* *Act.* XX. 20.

dence in You, and listen to Your instructions ; but they will pay more attention to their own spiritual state—they will be more zealous, and repent. No Clergyman therefore who wishes to be really useful to his flock, and has their salvation at heart, can consistently neglect to visit them. For on the due discharge of this part of his pastoral duty—a part which, among others, was enjoined at Ordination—much of his success will depend.

III. The time of preaching, or public instruction, recurs weekly. Of this opportunity, You should gladly avail Yourself to guide Your flocks in the way of salvation, point out to them its importance, and the guilt of neglecting it.

For this purpose, the great truths and peculiar doctrines of the Gospel should be clearly explained and strongly urged—Man's lost state through sin ; the necessity of a Saviour to deliver him from everlasting death ; the transcendent love of God in sending his eternal Son for the redemption of mankind ; the design of Christianity, of its laws and ordinances, which is to extinguish sin, purify our nature, and prepare us for heaven ; that this preparation, by the mortification of sin, and implanting holiness in man, is absolutely necessary to future happiness, for without holiness, no man ever shall or can see the Lord ;

that our blessed Saviour affords all necessary help in our Christian warfare ; for although we are encompassed with infirmities, agitated by strong passions, and surrounded with temptations ; yet his grace is sufficient for us in all those cases ; and that grace will never be denied to any who faithfully and ardently implore it.

THESE momentous truths, if earnestly and affectionately inculcated, and brought home to the conscience, will, with the blessing of God, tend to awaken the attention of Your people, remove their lukewarmness, promote their advancement in holiness, and preserve them from the errors that border on those doctrines ; for most errors in religion are perversions of its truths, and so dressed up as to bear some specious semblance of them.

ST. PAUL informs us, that the preaching of the Cross was counted foolishness by them that perish ; but to those that are saved, it is the power of God.* The doctrine of the cross, that is, the doctrine of salvation through a crucified Saviour, is the means which God, in his wisdom, has appointed to reform mankind—to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them

* I Corinth. 1. 18.

them that are sanctified by faith.† No doctrines or expedients of man's devising will be so efficacious as those which the Almighty hath appointed. Reason, and philosophy, and what is called natural religion, have tried their powers on mankind through a succession of ages; but with little effect. It is the Gospel only that brings those heavenly truths, which rightly inform the understanding; which rectify the will and reform the heart. You should therefore adhere to those evangelic doctrines, in Your instructions from the pulpit.

THERE is the more necessity for this, as it may be justly apprehended, that many of the evils we lament, and lukewarmness among others, arise from misapprehension concerning the nature and design of the Gospel, and the salvation it offers. Some imagine that if they are honest, and abstain from grosser crimes, the Gospel requires no more; or at least, that all beyond this, may be dispensed with. Others advance a little farther, and suppose the Gospel to be a mere system of speculative truths; and that an assent to them, with a conformity to the few rites and observances which it enjoins, constitute the Christian character. And that in consequence of this assent and external conformity, heaven is as fit and sure a receptacle

receptacle for the soul at death, as the grave is for the body.

SIMILAR to these strange notions, though somewhat varied in the form, are two others, which may be ranked among the worst heresies that have infested the Christian Church.—One is that presumptuous doctrine which teaches the merit of human works in our justification before God—that they are worthy of the heavenly glory, in strict justice, without any respect to the covenant and promise of God.† The other notion alluded to, is, that human works are useless in the business of justification—that recumbency on Christ, and a full persuasion of our pardon and justification, will effectually secure our everlasting happiness.—I have grouped these errors together; because, however widely they may seem to differ; yet they proceed alike from a mistake concerning the design of the Gospel, and the salvation it offers.

JESUS CHRIST came to seek and to save those that were lost;‡ to destroy the works of the devil;* to redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.‡ The Christian scheme is very plain,

† See Bishop BULL's *English Works*, Vol. I. p. 363.

‡ Luke XIX. 10. * I John III. 8. ‡ Titus II. 14.

plain, and the divine procedure with man from the beginning, perfectly consistent, and easily understood.—It may be stated in few words—

MAN was originally designed for happiness in the enjoyment of God. To fit him for that happiness, to make him capable of that enjoyment, his benevolent Creator formed him in his own image and likeness; which image or likeness consisted chiefly in the rectitude of the human soul, and in its conformity to the moral perfections of the deity. This was necessary; for between intelligent beings dissimilar in their nature, and opposite in their qualities, desires, and inclinations, there could be no harmony, no union, or mutual enjoyment.

BUT man, by transgression, fell from this state of rectitude, and lost the divine image or likeness, which was the foundation of his happiness. A deliverer was promised immediately after the Fall, who was to retrieve the ruined state of man—rescue him from condemnation, restore him to divine favour, and replace him in his forfeited heaven; and that deliverer, who was our blessed Lord and Saviour, Jesus Christ, in the fulness of time, made his appearance, to fulfill the promise of God, and accomplish the salvation of man.

Now, as our Lord, by his own instructions,
and

and those of his inspired Apostles, hath revealed to us all necessary truths; and by the sacrifice of himself upon the Cross, hath redeemed us from condemnation, paying down a ransom for us: So, by the discipline of his Gospel, and the assistance of his Holy Spirit, he would extinguish sin, and restore the divine image to us, which consists in righteousness and true holiness. For that likeness, righteousness and holiness are as necessary *now* to fit us for happiness in the enjoyment of God, as they were in the *beginning*; and to implant these in the human soul, is the great design, aim and object of the Gospel.†

To

† In præteritis temporibus, dicebatur secundum imaginem Dei factum esse hominem, non autem ostendabatur (Verbum, *scilicet*) Adhuc enim invisibile erat Verbum. Propter hoc autem et similitudinem Dei facile amisit. Quando autem caro Verbum Dei factum est, utraque confirmavit; et imaginem ostendit veram et similitudinem firmans restituit, consimilem faciens hominem patri per visibile Verbum: *IN ENNEUS Adv. Hæres. Lib. V. Cap. 16* — Unus et idem est qui ab initio plasmavit nos, et in fine Filium suum misit; præceptum ejus perfecit Dominus, factus ex muliere, et destruens adversarium nostrum, et perficiens hominem secundum imaginem et similitudinem Dei: *ibid. cap. 21*. — “We must endeavour by the grace of God to be restored to that integrity in which man was at first created, and which was lost at the Fall, by which we are become weak, sinful creatures.” Bishop WILSON’s *Works*, Vol. II. p. 282. Bath Edit. 4to. And again — “Feeling our misery, we should not defer our repentance till it be too late to recover that image of God which we lost in the Fall.” p. 389. See more on this subject in Bishop BULL’s *Discourse on the state of man before the Fall*, Vol. III. of his *English Works*. See also Dr. BANDINELL’s *eighth Sermon preached at the Lecture founded by Mr. BAMPTON*. Oxford 1780.

To this purpose, St. Paul urges the Ephesians, agreeably to the instructions often delivered before—"To put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of their minds: And to put on the new man, which after God, i. e. after the image of God, is created in righteousness and true holiness."* In like manner, he tells the Colossians, that according to the scheme and discipline of the Gospel, which they believed and submitted to—"They had put off the old man with his deeds; and had put on the new man, which is renewed in knowledge after the image of him that created him."† He instructs the Romans, that it is God's appointment in the plan of redemption, that those who are finally saved, shall here be "conformed to the image of his Son."‡ And to quote no more texts concerning a truth which is luminously displayed throughout the sacred writings—St. Peter reminds Christians of the great and precious promises given to them; that by these they might be partakers of the divine nature," i. e. be partakers of the moral perfections of God—be holy as he is holy; "having escaped the corruption that is in the world through lust."*

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* *Ephes.* IV. 22—24. † *Coloss.* III. 9, 10.

‡ *Rom.* VIII. 29. * *I Peter* I. 4.

THESE scriptures are very plain, and their meaning is obvious. They evidently shew that the design of the Gospel is to destroy the power of Satan ; to advance the kingdom of God, by implanting real holiness in the heart of man. The Gospel serves to humble the very best of mankind ; since all must look for pardon, acceptance, and eternal life through the merits of Jesus Christ only, who is their deliverer from sin, the restorer of their lapsed nature. Our best works and virtues are imperfect and deficient ; they have something in them to be pardoned ; † and were the Almighty to enter into judgment with us, and mark whatever is amiss ; no man living would be justified in his sight. ¶

It is no less evident, on the other hand, that no form of godliness, without its power—no profession of religion, without inward holiness, and a conformity to the moral perfections of God, can avail to salvation. The reason is plain—the happiness of heaven cannot be otherwise attained, or enjoyed. Heaven should be considered as a *state*, as well as a place ; and that *state* must be

gained by the power of the Gospel.

† Look down, Great God, with pity's softest eye,
On a poor breathing particle of dust ;
Forgive his Crimes—forgive his *virtues* too—
Those smaller crimes, half converts to the right.

YOUNG'S NIGHT THOUGHTS.

¶ Psalm. CXL III. 2.

gin here, in some degree. For according to the aphorism in divinity—grace here on earth is the glory of heaven begun; and that glory is grace perfected. Were it possible for an impure soul, averse from God, and under the dominion of sin, to be admitted into the mansions of the Blest, it would carry its Hell within it; for *there* it would meet with nothing suited to its nature or dispositions.

IN Your public instructions, it behoves You to inculcate these truths; to rectify any errors concerning them which Your people may have adopted, and to give them just notions of the Gospel, and of the salvation it offers. Perhaps nothing would tend more to remove lukewarmness, point out the folly as well as guilt of hypocrisy, enthusiasm and bigotry; or that would more effectually convince people of the indispensable necessity of that holiness, without which no man shall see the Lord. And as that part of the pastoral office which consists in Preaching, was designed to instruct mankind in the several duties they owe to God and the King, to their fellow creatures, and to themselves, let these momentous truths be amongst those which You explain and urge from the pulpit.—
But to proceed to other matters.

IV. IN few things are the pernicious effects of
G 2 lukewarmness

lukewarmness more discernable than in what relates to the holy Sacraments, Baptism and the Lord's Supper. Baptism is that ordinance which our Saviour has appointed for the admission of members into his Church; and baptised persons become federally intitled to its privileges—they are made members of Christ, children of God, and heirs of the kingdom of heaven. The nature of the ordinance plainly evinces that it is a public transaction; and that persons should be baptized publicly, and in the face of the Church, of which they are made members.

ACCORDINGLY, the Church of England enjoins her Clergy—"to admonish the people that Baptism be administered on Sundays, and other days, when the most number of people come together; as well that the congregation present, may testify the receiving those who are newly baptised into the number of Christ's flock; as that every one present may be put in remembrance of his own profession made unto God in his Baptism."† Notwithstanding this excellent regulation, and the reasons therein specified, which are of moment, people are much more inclined to have their children baptised in private houses, than in the house of God: As if they were either ashamed to make a public profession of Christianity; or thought it

too
 † Rubric.

too much trouble to carry their children to the Church.*

SEVERAL bad consequences will result from this practice, if continued. One is, that as it proceeds

* The backwardness that appears in so many to contribute towards the support of religion and its ministers, may be reckoned among the effects of that lukewarmness which is so prevalent. And indeed the effect is natural; for it can hardly be expected that such as are regardless of their own best interests, and of the Gospel of Christ, should pay much attention to the support or comfort of those who preach that Gospel. This backwardness is commonly disguised under the name of *poverty*; and I wish it were in my power to say that it is confined to persons whose circumstances are indigent, or not affluent; and many such doubtless there are among us, and must be in all new settled countries: But in truth, it extends to others whose situation is different.

We are commanded to "honour the Lord with our substance;" and He has declared—"Them that honour me, I will honour; and they that despise me shall be rightly regarded." If we deny a portion of that substance with which God has blessed us, and withhold it, when necessary for his honour or service, may we not expect in the end that it will be visited with a blast? Natural equity will join with revelation in telling us—"that the labourer is worthy of his hire;" and the reasonableness of what "the Lord hath ordained—that they which preach the Gospel, should live of the Gospel." Nor should this charge or burden be shifted on others, when we are able to bear it ourselves. But setting revelation and a future state aside; the benefits arising to society from a preaching Ministry, the order, virtue and decency that are thereby promoted, intitle Clergymen to a maintenance. If not checked by their influence and labours, vice and disorders of every kind would range with little controul, to the ruin of Society; and probably, were the Clergy removed, every trace of religion would soon vanish. It is evident therefore that every motive of piety and good policy, of benefit here and hereafter, unites in binding this obligation on mankind. The merchant is anxious that his commerce, the lawyer that his action,

seeds from, so it will serve to nourish and increase, the spirit of indifference about religion which is so prevalent. Another is, that Baptism will degenerate into a mere external ceremony or form, and will be considered as such; to the great injury of religion. I must therefore earnestly request and injoin You to adhere strictly to the Rubric in this case; and to which You have solemnly engaged to Conform. Subscriptions and engagements of this kind are serious things; they should not be trifled with. And how any Clergyman can deliberately violate his duty in this matter, thereby encouraging his people in their lukewarmness, and injuring religion, is to me incomprehensible.

I could say much upon this point; but flatter myself it is needless; and that this admonition, joined to a sense of duty, will be sufficient to induce You hereafter to adhere strictly to the Rubric; never administering Baptism in private, except in cases of necessity; that is, when the Child is sick, or so weak that there would be danger in carrying

action, the farmer that his crop, the mechanic that his trade, should succeed; nor will they omit any thing which they think may contribute to that success: Were these equally anxious that the Gospel of Christ should flourish, and its influence on the selves and others be promoted, would they be regardless of what they know to be necessary to its support and success? The answer to this question I leave to every one's conscience.

carrying it to Church. Even then, no more than the office for *Private Baptism* should be used; and the Parents are to be required to bring the Child to Church, if it should live, that the remaining part of the office may be used, and the whole performed, as our Church directs.

CONFIRMATION is another ordinance to which You should pay due attention, by instructing Your flocks in the nature and benefit of it; and their obligation to take upon them, in that ordinance, by their own voluntary act and public profession, the vows and promises that were made in their name at Baptism. That people in general should not be well acquainted with the design of this ordinance, or sensible of their obligations to partake of it, and of the advantages resulting from it, is not to be wondered at; since it could not be administered here till lately. Hence there is the greater necessity for Your instructions on the subject.

CONFIRMATION is founded on the practice and doctrine of the apostles; † it has been as constantly administered in the Christian Church since their time, as either Baptism or the Lord's Supper; nor were any admitted to partake of the latter, before they were confirmed. For although it was not deemed a Sacrament, nor real-
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† *Act* VIII. and XIX. and *Hebr.* VI.

ly is one in the appropriate sense of the word, like Baptism and the Eucharist ; yet it was considered as the consummation of Baptism. Since hereby, those who were baptized, took upon themselves their baptismal vows, made a public profession of the Christian Faith ; and through prayer and imposition of the Bishop's hands, received that strengthening grace that was necessary in their spiritual conflicts and warfare.†

It is much to be feared that many who arrive to adult age, think little of the solemn vows and promises that were made in their name, when admitted to the exalted privileges conferred on them by Baptism in their infancy. Yet those vows and promises are binding upon them in the sight of God. They cannot break loose from their obligation ; and on the due performance of their duty, in consequence of them, their inheritance in the kingdoms both of grace and glory, is suspended. From hence, the benefit and importance of Confirmation are evident ; for hereby those persons are not only reminded of their duty, but they solemnly undertake it in their own name ; they make a public profession of their faith, devote themselves to God, and apply for that strengthening grace which will enable them to fulfill their engagements.

† See Bishop TAYLOR on *Confirmation*, and BINGHAM's *Christian Antiquities*, Book XII, with the authors referred to by each.

engagements. If this rite was judged to be very beneficial and necessary in the early ages of the Church, when multitudes of converts were daily made from Jews and Heathens, and who were consequently baptized in adult age : How much more so must it be now, when the Church receives little increase but from those who are baptized in infancy, and who are so apt to grow up in an utter forgetfulness that they have been initiated under the banner of Christ ?

ALL, without exception, should partake of this ordinance. No advance in years, no discharge of other Christian duties, can supersede Confirmation, or exempt any from it ; for all should voluntarily, personally and publickly take upon themselves their baptismal engagements, and apply for grace to assist them, in the way which God hath appointed. And if there ever is a revival of true, rational piety and religion among us, I am persuaded that one principal means of effecting it will be—a proper regard to Confirmation, according to the practice of the primitive Church, and the order of our own, founded on the former, and on the word of God. Especially, if by proper instruction, and strict examination into the qualifications, both as to knowledge and conduct, of those who are to be Confirmed ; as well as by the diligent Catechising of Youth—a duty to which You should be scrupulously attentive—if

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by these means, I say, due care be previously taken that the Ordinance is not suffered to degenerate into mere external form and ceremony.

If we turn, in the next place, to the Sacrament of the Lord's Supper, we see the sad effects of lukewarmness in the neglect of it by such multitudes ; and the small number of those who partake of that holy ordinance. The decay of Christian piety among moderns is very striking, and must shock us, when we compare their practice, in this respect, with that of primitive Christians. In the early ages of the Church, the Communion was administered every Lord's Day ; and if any of the Faithful, or Believers, as Christians were then called, who attended public worship, turned their back on the Sacrament, and went away without receiving it, they were subjected to Penitence, and deprived of Church Privileges, till they amended.† But among us, scarcely more than *one* out of *six* that have arrived to a competent

† *Canones Apostol.* CANON VII, apud COTELERII *Patres Apostol.* Vol. I. p. 438. Edit. Antwerp. 1700 — *Concilium Antioch.* CANON II, apud BEVEREGII *Pandectas Canonum*, Vol. I. p. 431. That Christians in the second century communicated every Sunday, is asserted by JUSTIN MARTYR in his first *Apology* ; and appears also from PLINY's letter to TRAJAN concerning the Christians, in the same Century. CYPRIAN, who wrote about the middle of the third century, declares, in his *Exposition* of the Lord's Prayer, that Christians communicated every day. This was doubtless the practice at Carthage ; and was probably that of the Apostolic Age, every where.

competent age, partakes of that Sacrament. Great numbers go on from year to year—perhaps their whole lives—without once approaching the Lord's Table !

It is needless to enlarge on the pernicious consequences of this neglect ; or on Your obligation to endeavour to remove it, by public exhortations and private admonitions, as well as by refuting the frivolous excuses that are commonly made for this gross violation of our Saviour's express command. The most usual plea is—that people *are not good enough to come* to the Lord's Table : But this is their own fault ; and it is alleging one breach of duty to justify another. Under the Mosaic dispensation, holiness and legal cleanness were required of those who celebrated the Pass-over ; and the want of this preparation was not considered as a just apology for neglecting it ; for they that absented themselves were cut off from the people of God.—If those people, to use their own phrase, are *not good enough to come* to the Communion, surely they are not *good enough* to die, or appear at the tribunal of Christ ; and no pleas, or excuses will defend them from the arrest of death, or from the sentence of that awful tribunal.

I shall not stay to refute this or the other vain excuses that are made in this respect, which are

all equally groundless. But proceed to observe— that as in the nature and design of the Gospel, and of the salvation it offers, so in the nature and design of the Lord Supper, there appears to be a very great misapprehension, which partly occasions the neglect complained of. — Too many consider this Sacrament as a mere positive, external duty, in which the receiver, or communicant only has a part; and if he can prevail on himself to undergo a slight preparation of a few hours, and then receive the elements of bread and wine; the business is over, and he looks no farther. When men labour under such gross mistakes, excluding God, as it were, from any part in this ordinance, no wonder that it be neglected.

The Church of England defines a Sacrament to be “ An outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, i. e. that same grace, and a pledge to assure us thereof.” The outward visible sign in the Lord’s Supper, is Bread and Wine, Consecrated: The inward part, or thing signified, is the body and blood of Christ, which are verily, though spiritually, taken and received by the faithful. The benefits derived from thence, are the strengthening and refreshing of our souls by the body and blood of Christ; as our bodies are by bread and wine;

wine ; and besides the benefits thus received, this ordinance serves farther to keep up a continual remembrance of the sacrifice of the death of Christ.

THE Sacrament of the Lord's Supper then is a federal rite, in which two parties are concerned : God, who condescends, by visible signs, to exhibit spiritual blessings ; and man, who is the recipient of those blessings. The external signs or symbols are of God's appointment ; and by them he holds out, and, in effect, repeats to us his promises of mercy, pardon, spiritual assistance, and eternal life : On our part, are required faith, repentance, an heart turned to God and his laws, with firm resolutions of faithfully serving him. We also set forth the death of his Son, and declare our faith and hope in him as our only refuge for salvation. And the effect of this to every worthy communicant, is, a real participation of the benefits of Christ crucified.†

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† This point is well stated by Dr. HAMMOND—" On God's part literally, he entertains and feeds us at his Table ; and on our part literally, we partake of that Table, that Christian feast. Then spiritually, or veiled under this literal, visible outside of a feast ; God solemnly reaches out to us, as by a deed or instrument, what was due to every penitent sinner, every worthy receiver, the broken body of Christ, that is, the benefits of his death ; and on our part, we annunciate that sacrifice of Christ's death, which is now long since performed on the cross. . . . And this annunciation, or shewing forth, is not only in respect of

In this sense, and on these principles, St. Paul tells us—that the Cup of Blessing which we bless in this Sacrament, and the Bread which we break, are the Communion of the body and blood of of Christ—that is, an application, on God's part, and a participation on our part, of the benefits resulting from our Saviour's body broken, and his blood shed upon the cross.*

VIEWED in this light, You will perceive how much this holy Sacrament is debased by those who consider it only as a bare memorial or dead ceremony; excluding God from it, and leaving out the inward part, or thing signified. Whereas in truth, the Sacrament is primarily an application from God to men. For by visible signs he exhibits his mercies, confirms and seals his promises; and these signs are to be received from God, as means and pledges that his promises will be faithfully fulfilled. To conceive this more clearly still, we should distinguish between the Sacrament itself, and the devotions which we bring to it. The Sacrament is the representation of spiritual blessings vouchsafed by God to men, and which
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of ourselves, in believing, and towards men, in professing our Faith in the crucified Saviour; but also toward God, pleading before him the sacrifice of his own Son."—*Annotation on Matth. XXVI. 28.*

* I. *Corinth. X. 16.* See Dr. WATERLAND's explanation of this text in his *Review of the Doctrine of the Eucharist, Chap. VIII.*

he invites them to partake of ; the table we approach is the Table of the Lord ; and the Symbols on it are of his appointment : Our devotions, with which we come, in obedience to the invitation, consist of faith, repentance, gratitude and love. These devotions depend partly on man ; and are therefore different from the Sacrament itself, which is the institution of God ; and in which, as I said before, he exhibits his mercies, and assures the worthy communicant that they will be conferred upon him.*

WITH respect to this Sacrament our case somewhat resembles that of the impotent folk, the blind, the halt and withered, who waited at the pool of Bethesda, ready to step in when the water was moved.† Our Bethesda is always in motion, and prepared to receive us. We should therefore constantly attend ; and with all gratitude, humility and love accept the profered mercies of God our Saviour. Instead of flying from him, we should devoutly approach, and fervently beseech

* See RYMER'S *General Representation of Revealed Religion*, Part I. Chap. XI.—“ Duties, as such, are conditions only on our part, applications of men to God But Sacraments are applications of God to men ; and are properly his instruments of conveyance, his appointed means, in and by which he confers his graces. . . . This is a distinction which ought carefully to be heeded, for the right understanding the difference between Sacraments and duties.” WATERLAND'S *Review of the Doctrine of the Eucharist*, p. 290.

† John V.

teach him to apply to us the efficacy of his bitter death and passion ; implanting in us that holiness, and those graces which will prepare us for the pure mansions of glory—the great end and object of all religion and all ordinances. And these effects are produced, not in a physical, but moral way, suitable to the moral nature of man.*

WERE mankind possessed of these principles, and did they act thus, we should not see that lukewarmness, that disregard and neglect of this Sacrament, which now shock us; nor would it fail so much of its end in those who sometimes partake of it.—It is therefore incumbent on You to explain those matters clearly ; and faithfully to lay before Your people their duty to partake of the Lord's Supper, and their guilt in neglecting it. On a point of so much consequence to them, private admonitions should be joined to public exhortations and instructions. Every rational method and argument should be used to impress them with a strong

* For an account of the principles and practice of the primitive Church concerning this Sacrament, see BINGHAM's *Antiquities of the Christian Church*, Book XV. Also FORBES *Instructions*. *Histor. Theol. Lib.* XI. In Dr. WATERLAND's *Review*, and in the *Preservative against Popery*, Vol. II. Title VII, the sentiments of many of our Divines, on this subject, are collected. The practical Treatises on the Lord's Supper among us are very numerous, and many of them excellent. Bishop WILSON's book, or *Short and plain Instructions*, seems to be as well adapted as any to general use; which I therefore commonly recommend and distribute.

strong sense of their obligation to come to the Lord's Table, duly prepared — to convince them that by withdrawing from that Table, they transgress their Saviour's command, reject the love of God, and the blessings which he holds out to them; that they so far shut the door of mercy against themselves, and stop the effusions of divine goodness — declaring by their conduct in each instance of such neglect, that they will not have the Son of God to reign over them, and are indifferent whether they share in the benefits which his blood has purchased.

WHAT indeed can those people expect, in the end, who thus deliberately violate the last, solemn command of their Lord, and wrest themselves out of his hands? How shall they finally escape, if they neglect so great salvation and mercy? If they thus wilfully sin after having received the knowledge of the truth, what can follow but a certain fearful looking for of judgment? For if he that despised Moses' Law, died without mercy; of how much sorer punishment shall he be thought worthy, who treads under foot the Son of God, and counts the blood of the covenant an unholy thing, not deserving his notice, and thereby doeth despite to the spirit of grace?† — May the Lord of his infinite mercy awake them to a sense of their guilt, their danger, and their duty!

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FINALLY.

† Heb. X. 26 — 29.

FINALLY. Let this mind be in You which was in Christ Jesus, who " seeing much people, was moved with compassion for their spiritual state; for they were as sheep not having a shepherd; and therefore he began to teach them many things."

We thus see many departing from the path of life; lukewarm, insensible to their danger, though wandering in the way which leads to destruction. Let compassion for them animate Your bosoms. Like faithful Shepherds, guide them in the right way. Teach them the value of their immortal souls; and of those blessings and privileges which indulgent heaven now offers. Earnestly beseech the Almighty to crown Your instructions and labours with success; for although a Paul may plant, or an Apollos water; yet it is God only, by his grace, that can give an increase. Be it at once the object of Your wishes, Your ambition and endeavours, that those who are now committed to Your pastoral care, may hereafter be Your crown of rejoicing.

For this purpose, unfold to them the plan of redemption by the Son of God, who is the way, and the truth, and the life; and in whose name only there is salvation.† To prevent mistakes, and guard against errors that might prove fatal, inform

* Mark. VI. 34. † John XIV. 6. Acts IV. 12.

inform them rightly in what that salvation consists; which is a deliverance from sin, and all their spiritual enemies. Inform them also that the design of the Gospel is, by its discipline, laws and ordinances, to implant holiness in the heart, and thereby to train them up and prepare them for future happiness. Nor suffer them to be ignorant of this truth, which is very interesting for them to be well convinced of, namely—that although it is the peculiar duty of Clergymen to instruct others, and set them a Christian example; yet the commandments of God are equally binding on all; and it is as true of the Laity as of the Clergy, that without holiness no man shall see the Lord—that a Layman, whatever his rank or station in life may be, if destitute of religion, and under the dominion of sin and vice, will as certainly be excluded from the kingdom of heaven, as a Clergyman of the same description, if any such may be found; for both are alike incapable of entering those mansions where no defilement can be admitted; both are alike unfit to partake of those pure joys which are prepared for such only as have crucified the flesh, with the affections and lusts; and who are conformed to the image of the Son of God.†—Since that state of holiness therefore is equally required and necessary in ALL, we should ALL strive to attain it; and

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frequently

† Gal. V. 24. Rom. VIII. 29.

frequently pray in the words of our Church, that
 —“ Almighty God, who hath given his only
 begotten Son to take our nature upon him
 would also grant that we, being regenerate and
 made his children by adoption and grace, may
 daily be renewed by his Holy Spirit; through
 the same our Lord Jesus Christ.”*

* Collect for Christmas Day.

ERRATA:

- Page 11, line 15, for *Semenaries*, read *Seminaries*.
 P. 23, l. 4, for a belief, r. a vain belief.
ibid. l. 6, for who believes, r. who vainly and with-
 out ground believes.
 P. 33, l. 1, after King, r. (unless when special-
 ly authorised by the Almighty on some extraordinary occasion.)
 P. 42, l. 20, for be a peace maker, r. be peacemakers.
 P. 53, l. 16, of the note, for rightly, r. lightly.

It is hoped no other errors, that affect the sense, have escaped
 notice.

THE Catalogue of Books for a THEOLOGICAL LIBRARY,
 annexed to my Charge delivered at Quebec in 1789, was hastily
 drawn up and printed; which occasioned some inaccuracies.
 As it is of consequence to those for whom the Catalogue was
 chiefly designed, viz. the younger Clergy, to be directed to
 such Books as would afford the best assistance in their Studies;
 it was my intention to reprint it, with several alterations, and
 join it to this Charge; which however is so much larger than I
 expected, that I shall defer both the Catalogue and some other
 things intended for an Appendix, till some future occasion.

