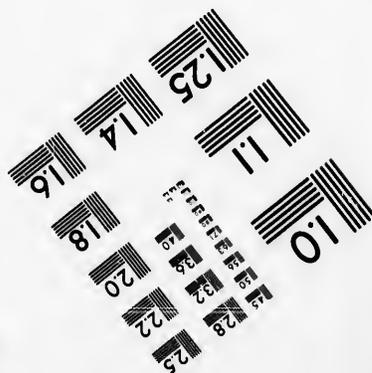
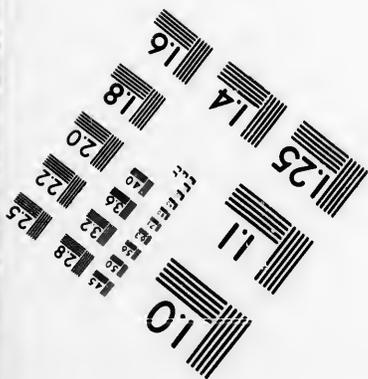
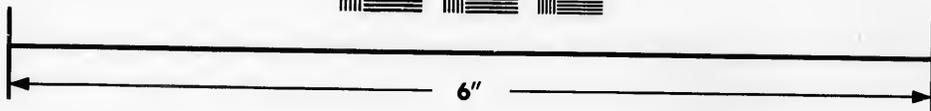
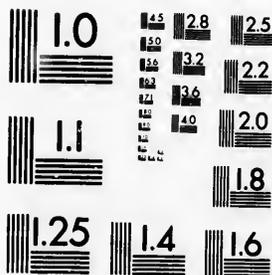


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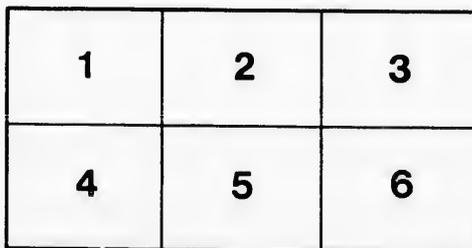
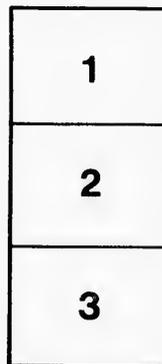
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*Benajah Collins*  
*[Signature]*

No. 23

Charles Inglis

THE BISHOP OF NOVA-SCOTIA'S

S E R M O N

BEFORE

THE LIEUTENANT GOVERNOR,

COUNCIL, AND HOUSE OF ASSEMBLY

OF THE PROVINCE OF NOVA-SCOTIA,

ON SUNDAY, NOVEMBER 25, 1787.

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J.S.  
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A

*HALIFAX, 27th November, 1787.*

**ORDERED,**

By His Excellency the Lieutenant Governor, His Majesty's Council, and the House of Assembly, That Thanks be given to the Right Reverend Father in God, the Bishop of NOVA-SCOTIA, for the excellent Sermon preached by him on Sunday the 25th Instant: requesting a Copy of the same that it may be printed.

**RICHARD BULKELEY.**

A  
S E R M O N

PREACHED

BEFORE HIS EXCELLENCY

THE LIEUTENANT GOVERNOR,  
HIS MAJESTY'S COUNCIL,

AND

THE HOUSE OF ASSEMBLY,  
OF THE PROVINCE  
OF NOVA-SCOTIA,

IN

ST. PAUL'S CHURCH AT HALIFAX,  
ON SUNDAY, NOVEMBER 25, 1787.

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BY THE RIGHT REVEREND

CHARLES INGLIS, D. D.  
BISHOP OF NOVA-SCOTIA.

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HALIFAX:

PRINTED BY ANTHONY HENRY, MDCCLXXXVII.

ber, 1787.

His Majesty's  
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of Nova-Scotia  
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LKELEY.

22534 - March 31/82

TO HIS EXCELLENCY  
JOHN PARR, Esq;  
LIEUTENANT GOVERNOR,  
TO THE HONOURABLE  
MEMBERS OF HIS MAJESTY'S COUNCIL,  
AND TO THE  
GENTLEMEN OF THE HOUSE OF ASSEMBLY,  
OF  
THE PROVINCE OF NOVA-SCOTIA,  
THE FOLLOWING  
S E R M O N,  
PREACHED AND PUBLISHED AT THEIR REQUEST,  
IS  
MOST RESPECTFULLY INSCRIBED  
BY  
THE AUTHOR.

HALIFAX, December 3, 1787.

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A S E R M O N, &c.

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*P R O V E R B S X I V. 34.*

*R I G H T E O U S N E S S E X A L T E T H A N A T I O N ; B U T S I N  
I S A R E P R O A C H T O A N Y P E O P L E .*

**S**OLOMON, the inspired Author of the Book of Proverbs, was peculiarly favoured by the Almighty. At an early period of life, he was raised to a splendid throne; but his heart was not elated with this dignity, nor was the ardour of his affection to God abated.

For we read that at this time "Solomon loved the Lord, walking in the statutes of David his father."—"And the king went to Gibcon to sacrifice there—a thousand burnt offerings did Solomon offer upon that altar. In Gibeon, the Lord appeared unto Solomon in a dream by night: And God said, Ask what I shall give thee." \*

\* 1 Kings III. 3—5.

Of this wonderful condescension, Solomon appears to have had a proper sense. The request he made in consequence of it, whilst it evinced his gratitude and humility, was dictated by true wisdom and piety; and his example should be followed by all who, like him, are placed in an arduous Station—their request and earnest petition to God should be similar.

After gratefully acknowledging the divine goodness and mercy to David his father, Solomon proceeds—“And now, O Lord my God, thou hast made thy servant king instead of David, my father: And I am but a little child: I know not how to go out, or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered, nor counted for multitude.”—His request then follows: “Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad” —

“And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, because thou hast asked this thing, and hast not asked for thyself long life; neither hast thou asked riches for thyself, nor hast asked the life of thine enemies;

“mies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: Lo, I have given thee a wife and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.” †

From wisdom thus bestowed, and far surpassing what was ever possessed by any other mortal, proceeded that book from which my text is taken. It is a collection of Proverbs, or wise maxims, adapted to all states, degrees and conditions of men.

My text is one of those maxims. Without searching then for its meaning in a connection with what goes before, or what immediately follows, I shall attend to the plain and obvious sense of the words, as they lie before me; and conveying truths which are very interesting to every member of society — that “righteousness exalteth a nation; but sin is a reproach to any people.”

Righteousness is a word of extensive signification in the style of scripture; comprehending the several duties we owe to God and man. It implies that cheerful and uniform obedience to the

laws

† 1 Kings III. 7—12.

“mies;

laws of God—that habitual sense of our obligation to serve him, which naturally flows from a firm belief of his existence and presence—from unfeigned love, and a desire to please him. It also includes every moral and social virtue—truth, justice, integrity, benevolence.—Thus, righteousness comprises our duty to God and man, as I said before; which might be evinced from various passages of scripture, were it necessary; and in this sense it is opposed, as in my text, to sin and vice.

When Solomon therefore asserts that righteousness exalteth a nation, but sin is a reproach to any people; it is the same as if he had said—sincere piety and virtue exalt a nation to the highest degree of temporal prosperity, and diffuse happiness among the individuals that compose it; they insure the Almighty's favour, and avert his judgments: Whereas, sin and vice draw down his vengeance, and will make a people miserable, wretched and despicable.

This subject is worthy of serious consideration, since few involve consequences of greater moment; and it is my wish and aim that you may derive advantage from it at present. For this purpose, let me request your patient attention, whilst, with all plainness and sincerity, I endeavour

I. To shew that righteousness, i. e. piety and virtue advance the prosperity of a nation, and the happiness of individuals; but that sin and vice will necessarily bring on the misery and ruin of both.

II. To point out the Methods by which righteousness may be promoted, and thereby the welfare of a nation insured.

III. And lastly, to make such practical observations as naturally rise from the whole, and are applicable to our state and situation.

I. The truths contained in the first proposition, are so obvious in themselves, so consonant to reason and scripture, and so fully evinced by the dispensations of God, and the history of mankind, that any necessity of proving them seems to be precluded. And this would certainly be the case, did not mankind disregard, and by their conduct seemingly disbelieve, those truths. It is in this as in other similar cases, where acknowledged principles have partly lost their influence, reminding us of those principles may stimulate us to the discharge of the duties arising from them.

Piety and virtue advance the prosperity of a nation, by securing the favour and blessings of Almighty God, and by their in-

I. To

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fluence on individuals : In like manner, sin and vice debase a people, and make them miserable, by their personal influence, and by drawing down the displeasure of heaven.

The Almighty is infinitely holy in himself, and requires holiness in his intelligent creatures. What he thus requires in them, and brings them to have a resemblance to himself, he will naturally approve ; and whatever he approves, will share his blessings and his smiles.

On the other hand, his innate purity must lead him to detest sin, to look upon it with abhorrence, to check its progress, and inflict punishment on the guilty.

In doing this, his character, as moral governor of the universe is deeply concerned. For what could be more inconsistent with the character of an infinitely just and holy God, who is placed at the head of the intellectual system, the righteous governor of intelligent beings, than to suffer those beings to violate his laws, dishonour his government, and destroy his kingdom, without punishing the offenders ?

The Almighty has inseparably connected our duty and happiness together : He hath also invariably joined the breach of that  
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duty with misery and punishment—they ever go hand in hand  
together. This wise constitution which always has, and always  
will be observed, clearly manifests his regard for the happiness  
of mankind—his approbation of virtue, and detestation of sin.

This rule holds equally true of nations, collective bodies of  
men; and individuals, of which nations are composed. The  
only difference between them lies in this—that national virtue  
must meet its reward, and national transgressions their punish-  
ment, in this world: Whereas, the rewards and punishments of  
individuals are principally referred to a future retribution.

In this life indeed, the child of God, is frequently the child  
of sorrow. Virtue often lies weeping in the dust: Vice as often  
exults and triumphs—it feels not the rod of the Almighty. †  
Yet however true this may be of individuals, the case is far other-  
wise with nations. It is here only that they can be judged as  
such; and the reason is evident—all those societies, in which  
men are here combined, will be totally dissolved at the day of  
Judgment. Nations will not then be judged as nations; but in-  
dividuals must answer for their particular conduct: And THE N  
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† Job XXI. 9.

the perplexities of God's providence to individuals in this life, will be set right; his ways fully justified, and virtue will triumph in its turn.

But on this subject we are not left to mere speculative reasoning, however conclusive. The dispensations of God towards nations, and his express declarations, are clear and decided on the point.

Look into the book of God. Read the history of that people whom he chose for his own. You will find that their prosperity and adversity, their happiness and misery bore an exact proportion to their virtue and vice. While they were obedient, and served the Almighty, they flourished and prospered: When they turned from God, and became wicked, they were also miserable—vengeance pursued them. How was that nation exalted, when the sceptre was swayed by monarchs, whose exemplary conduct diffused a spirit of piety through the whole mass of people?—Oh! that royal example were thus imitated—were thus effectual to promote piety, in our days!—But when prince and people abandoned the Almighty, and acted in defiance of his laws,

Individuals in this life, laws, the subversion of their state ensued—captivity and wretchedness were their portion. and virtue will triumph

Nor was this the case of the Jews only. This procedure is founded on the unchangeable nature and attributes of the Deity, who is uniform and consistent in all his proceedings. He is the God of the Gentiles as well as of the Jews: Both are equally his creatures—equally capable of virtue and vice, equally accountable to him for their conduct.

The Jews, it is true, had a particular law and dispensation; and by that law and dispensation they were judged. Gentiles were under the law and light of nature and reason, and also had traditional instruction; by that law, that light and instruction, they were also judged. The general rules of the Almighty's procedure were the same to both; the mode of application only varied according to their different circumstances.

The history of the Jews takes in a great compass of time: They were connected, during that time, with a variety of other nations, whose history is therefore interwoven with that of the Jews. To omit, for brevity's sake, the other states and cities, laws, D that

that are very numerous, and whose fate is recorded in the prophecies of the Old Testament, I shall only mention the four great Monarchies of Babylon, Persia, Greece and Rome. It is an undoubted fact, that these were the subjects of prophecy; and that they were also objects of retributive justice equally with the Jews. To the overruling hand of providence, according to their moral state, their progress and declension are ascribed. Judgments are denounced against their vices; those judgments were inflicted; and under them, when the measure of their iniquity was full, they expired. So that the prophecies, in this view, may be considered as a history of providence—of its dispensations to mankind—dispensations which are suited to their moral conduct. \*

We may then lay it down as an invariable rule, that the Almighty in vindication of his own attributes, and in support of his Government, always hath, and always will, sooner or later, distinguish national virtue by his blessings; and manifest his displeasure against national crimes. Or to use the language of my

Text

\* The reader who desires further information on this subject, may consult Sir ISAAC NEWTON'S *Observations on the prophecies of Daniel*; PRIDEAUX'S *Connexion*; but chiefly Bishop NEWTON'S excellent *Dissertations on the Prophecies*.

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But besides the divine favour or anger, righteousness and sin,  
 by their influence on individuals, have a natural tendency to ac-  
 complish these events. Herein we perceive the harmony which  
 prevails between the dispensations of God in his revealed will,  
 and the constitution that he has established in the moral world,  
 by which our duty and happiness, the breach of that duty and  
 misery, are inseparably connected.

Man is an intelligent being. As such, he has a self-determin-  
 ing power ; and is therefore a moral agent—accountable for his  
 actions. The Almighty has pointed out his duty by annexing  
 happiness to the discharge of it ; and has taught him to shun  
 vice, by making misery its sure consequence. But man fre-  
 quently transgresses his duty, and opposes the will of God.  
 Here then the providence of God interposes ; his dispensations  
 support, and come in aid to, that wise order which he had al-  
 ready established. From hence arises a clear demonstration, that  
 the same infinite God, who is the author of nature and its laws,

is also the author of that revelation which is contained in our Bible. —But to proceed—

If we consult history, we find that those nations which have made a figure in the world, were, at their first rise, distinguished by their virtue. They were frugal and temperate; they spurned the blandishments of wealth, luxury and indolence; were impressed with a strong sense of religion, according to their knowledge, and punctual in observing its injunctions. From hence proceeded fortitude, elevation of mind, disinterestedness, perseverance and patience under trials and hardships: By these qualities, they flourished, and rose to empire. † But when their principles were corrupted, and vice succeeded virtue, they gradually declined, and finally sunk in ruin. Those who are but moderately versed in ancient history, must be sensible of these facts,

When

† The Account which SALLUST gives of the Romans in the first stages of their government, is so apposite to my purpose, that it deserves to be here inserted—“In the city and in the camp, says he, good morals were assiduously cultivated—avarice was unknown; justice and integrity prevailed, not more by the efficacy of the laws, than by the virtuous disposition of the people.” Contentions; strife and enmity were exercised only against enemies; among the citizens, the only emulation was to excel in virtue. They were distinguished by magnificence and splendor in whatever related to the worship of the Gods; by frugality in domestic matters; by fidelity to their friends. They provided for their own welfare, and that of the state, by these two methods—bravery in war, and a strict adherence to the rules of equity in time of peace.” Bell. Catalin. cap. IX.

which is contained in our own hearts. When a deep and rational sense of religion has taken possession of the heart, a faithful discharge of every duty will be the certain consequence. For in this case, men will strive to approve those nations which have distinguished themselves by righteousness, purity and holiness to that God, their first rise, distinguished themselves by righteousness, purity and holiness to that God, temperate; they spurned who is a witness of all their actions, and from whom no secret is, indolence; were impressed or can be hid. The very thoughts of their hearts are open to God, and his inspection, and his laws extend to every part of their conduct. From hence proceeded A consciousness of this will stimulate them to watchfulness, perseverance and industry; to guard each avenue, each motion of the heart; and to regulate every step by his will, to whom they are finally accountable. In these qualities, they flourish. In their principles were countable.

They gradually declined, Real unaffected piety must therefore have an extensive influence on all ranks and conditions—on the temper and behaviour of men.

These facts,

When  
 It will incline princes and subordinate magistrates to be just and gentle, to protect the rights of others, to encourage virtue, and check wickedness: It will induce subjects to be loyal, obedient and peaceable.

It will make clergymen zealous and assiduous, both by their example and exhortations, to discharge the important trust which

Catalin. cap. IX.

they have undertaken at the peril of their souls ; to promote the honour of God, and the salvation of those for whom the precious blood of CHRIST was shed . It will also dispose their hearers to be attentive, and diligent to profit by their instructions.

Parents will hence be affectionate, tender, and anxious for the true welfare of their children ; and children will hence be dutiful and grateful to their Parents.

From it, husbands and wives will learn mutual fidelity, affection, and compliance—to be the softeners of each others cares —mutual promoters of each others happiness.

Hereby, masters will be gentle and forbearing ; servants will be faithful and diligent.

It will engage all men to be industrious in their calling ; just and punctual in their dealing ; orderly in their behaviour ; charitable on all occasions ; and ready to assist and comfort one another.

In short ; real piety, if universally prevalent, would banish faction, violence and murmurings out of the state ; all schisms, scandals and lukewarmness out of the church. It would chain

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up irregular passions, soften and humanize the heart, give a  
 spring to our benevolent affections ; and by its amiable and saluta-  
 ry effects, it would exalt a nation—it would establish a throne.

I grant indeed, that under the pretext of religion, many dis-  
 orders have been committed, and the peace of nations disturbed.  
 —But this hath only happened—either, when fanaticism hath  
 assumed the name of religion, and is religion run mad ; or, when  
 the mask of religion has been used to cover ambitious and self-  
 interested designs.

But these abuses should not be charged on religion. Every  
 thing of this sort is diametrically opposite to the spirit of Chri-  
 stianity, which is rational, mild, peaceable and benevolent.  
 The true inference to be deduced from hence, is—that people  
 should be no less on their guard against the approaches of fanati-  
 cism and hypocrisy, than against those of infidelity and vice.  
 For in this, as in other cases, extremes meet, and terminate in  
 the same point.

It would only be a needless waste of time to set about proving  
 that sin and vice produce effects directly contrary to those of pie-  
 ty and virtue. Common sense and experience, to say nothing of

the word of God, sufficiently testify, that sin and vice have a malignant influence on the welfare of nations, and on the happiness of individuals—that they indispose and disqualify men for the discharge of their several duties—that a nation is in the way to destruction, when publick virtue is fled—that no reliance can be placed on an unprincipled person—that the wicked man spurns the dictates of conscience, tramples on laws human and divine, and sets the Almighty at defiance: And consequently, that all such must be a reproach, and so far as their influence extends, the ruin of any people.—I therefore hasten to the

II. Thing proposed, which was to point out the methods by which righteousness may be promoted, and thereby the welfare of a nation insured.

And as this can only be done by the exertions of individuals, and all, without exception, may contribute something towards it, no one should look upon himself as unconcerned. All should exert themselves, in their several stations, for this salutary purpose: Their duty to God and to their brethren, their duty to themselves and to their country, demands this from them.

This

This part of my subject is very copious—to treat of it fully would require a volume. I shall only touch on a few particulars which are the most obvious and practicable; and this with all possible brevity.

1. Good laws contribute much to the peace, order and benefit of society; they promote righteousness and virtue, and they check immorality and vice.

For as laws are the rule of conduct prescribed by the supreme authority of a state; as all its members are obliged to conform to that rule: It is evident that laws must have a considerable effect on the manners and principles of a nation.

Hence it becomes the duty of those to whom the power of legislation is committed, to enact such laws as are adapted to the spirit of the constitution, and to the state and circumstances of the community—such as will shield the innocent and weak from oppression and violence—such as will guard the several avenues of vice, stop its progress, and encourage the practice of virtue.

Nor should the civil power neglect religion, or fail to take it under its patronage and protection: And this not only from mo-

tives of piety, but of the soundest policy. For since religion has the most powerful influence on the hearts, as well as actions of men—since wild and fanciful opinions frequently shoot up, which assume the respectable name of religion, and may be productive of violent disorders: It behoves the civil magistrate, as guardian of the public welfare, to cherish that system of religion which is most conducive to this end, and will check those irregularities.

The rights of conscience indeed should ever be preserved inviolate; for God is the sole judge of conscience. But those rights sustain no injury by cherishing that mode of religion which is not only true, but tends most to the general benefit. Let me add, that there is no point perhaps in which all civilized states, all legislators, ancient and modern, have more unanimously concurred, than in establishing religion, and afterwards supporting that establishment.

Nor shall we wonder at this, when it is considered that religion has the greatest power of any means whatever to regulate human conduct. Laws can only apply to external actions: But religion lays hold on the conscience and the heart, which are the

spring

For since religion has spring and source of our actions. Laws may be eluded; but religion never suffers the guilty to escape—its sanctions cannot be evaded. To the efficacy of religion it is owing that we can frequently shoot up, be evaded. To the efficacy of religion it is owing that we can sleep in safety in our beds, and that our persons and property are on, and may be promoted every moment exposed to outrage and violence. In a word—the civil magistrate, as human laws *cannot* sufficiently provide for the safety and welfare that system of religion will check those irregu-

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2. Another mode by which piety and virtue are promoted, is, the right education of youth.

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It is certain beyond a doubt, that youth is the proper season for instilling principles of truth, virtue and religion, as well as those of science, into the mind. The impressions then made, are the most lasting; they adhere to us in advanced years, and give the predominant colour to our character and conduct.

The education of youth must therefore be a matter of the utmost moment to society; and from hence hath proceeded the anxious attention to this article, which we observe in all civilized states. It was deemed of too much consequence to be left to

casual instructors, or to opportunities of chance; but was provided for by public laws and establishments. \*

Whoever among us has the welfare of posterity, the honour of his country, the interests of religion and virtue, at heart, must earnestly wish to see this point properly adjusted, and should exert himself to have it carried into execution.

Every precaution should be taken to make this benefit as convenient, as accessible to all, and as little burthenfome to any as possible. The public interest, not that of a few individuals, or of a particular district, should be consulted.

\* Education was considered in this important light by the most eminent of the ancients, of which abundant proof might be produced. It was a maxim with Lycurgus, one of the most celebrated legislators, "That children were the property of the state, to which alone their education should be intrusted." His regulations for this purpose, were among the principal causes that raised Sparta to dignity and power; and whilst this and the other institutions of Lycurgus were observed, the Spartans triumphed over all their enemies. Aristotle, pointing out the means for preserving a state, says—"Of all the particulars I have mentioned, what conduces most to the stability of a state, but is now neglected, is the education of youth for the state. For the most salutary laws . . . will be of no benefit, if the citizens are not familiarized to, and bred up in the principles of the constitution." *De Repub. lib. V. cap. 9. opp. Vol. II. p. 401. Edit. Du Vall Paris. 1629.* In this sensible observation, we perceive that discernment and accurate judgment for which this writer has been celebrated. Those who, in youth, imbibe principles that are unfriendly to the constitution, are likely, when grown up, to become turbulent citizens.

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turbulent citizens.

Nor fhould lefs care be taken, that thofe to whom the fuperin-  
tendency of fuch intitutions is committed, be duly qualified for  
the undertaking. Hereby the parents of children, and the public  
at large, will have the pleafing affurance that the minds of youth  
will be untainted; that whilft the firft elements of ufeful fcience  
are communicated, a fenfe of duty to God, and love to mankind,  
fhall alfo be impreffed; and that fuch generous principles of vir-  
tue, order, loyalty and expanded benevolence, are inculcated, as  
fhall lay the foundation of future eminence and utility. \*

3. The laft method I fhall mention for promoting piety and vir-  
tue, is, the united efforts of all ranks and orders of men for this  
purpose; for all may contribute their part in this good work;  
and without this, every other method will be fruitlefs. Laws are  
but a dead letter, unlefs they are enforced; if they are evaded  
or reluctantly obeyed, little benefit can be derived from them.  
Though youth be ever fo well educated; yet if bad examples

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\* The Legiflature of Nova-Scotia, with a promptnefs, and zeal for promoting Li-  
terature, that reflect honour upon the individuals who compofe it, has made,  
during the late Seflion, provifion for an Academy; to confift of a Latin and an  
Englifh School; and to be, for the prefent, fixed near Windfor in this province.  
See the *Appendix* annexed to this Sermon.

are constantly set before them afterwards, and a general current of vice opposes their progress in virtue, the advantages of their education must evidently be frustrated.

Let no one therefore think himself unconcerned, or excuse himself by saying—he “can do but little.” That little is *something*; and when all contribute to the common stock, the amount will be great; just as an assemblage of units, constitutes a large sum.

Magistrates, and all who are distinguished by their influence or rank, should consider themselves peculiarly obliged to take the lead in this; and reflect, that they are answerable to God for the use they make of their authority and influence; for God is higher than the highest on earth, and will surely call them to an account.

The inferior ranks will naturally look up to them, and be apt to imitate their example. It behoves them therefore that their examples should lead others to righteousness and the practice of virtue. To them it peculiarly belongs to discourage vice, to countenance religion and virtue, to support the authority and dignity of laws which are made with this design, by duly enforcing them, and obeying those laws themselves. Hereby they will be real blessings to the community, and contribute to exalt our nation.

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Let me observe farther, that in all this, they will do no more than comply with the express and solemn injunctions of His Majesty in his late PROCLAMATION “for the encouragement of piety and virtue, and for the preventing and punishing of vice, immorality and profaneness.” They will also tread in the steps of our most gracious and amiable Sovereign, who is himself an ornament to religion, a shining example of every christian and princely virtue.

The ministers of religion should express in their lives and conversation, the native purity of our holy faith. They should, as St. Paul exhorts Timothy, “be examples to believers in word, in conversation, in charity, in spirit, in faith, in purity.” †

To their office it appertains to diffuse the mild spirit of the Gospel, and a due knowledge of that salvation which is offered to a sinful world by the son of God; “who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” ‡

As watchmen of Zion, it is their duty to raise their voice like a trumpet, and warn people of their danger through sin; to check

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† 1 Tim. IV. 12.    ‡ Tit. II. 14

the first approaches of vice, which would desolate the kingdom of God, and “destroy those for whom CHRIST died.” \* Thus will they be faithful to their trust; they will promote that righteousness which exalted a nation; they will prevent that sin which is the reproach and ruin of any people.

Parents should resolve to bring up their children “in the nurture and admonition of the Lord; † hereby consulting the best interests of their offspring, in time and through eternity. They and all other heads of families should endeavour to train up those, who are under their care, in the way of righteousness; frequenting the publick worship of God, and setting up his worship in their families; resolving, like Joshua, that however others may serve their lusts and appetites, or dishonour God; as for them and their families, they will serve the Lord. ‡

In fine. All who have souls to be saved, and are interested in the prosperity of their country—all who wish to see religion flourish—peace, order and benevolence prevail; should heartily unite, not only in promoting righteousness, but also in the  
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\* Rom. XIV. 15. † Ephes. VI. 4. ‡ Josh. XXIV. 15.

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practice of it: For without this, no nation can flourish; and  
 "without holiness, no man shall see the Lord." \*

III. To make some practical observations on this subject, was  
 the third and last thing proposed.

On this head, I shall be very concise, as I have detained you  
 so long already; and it is probable that your own reflections  
 have anticipated much of what might be offered.

1. The first observation which naturally rises from this sub-  
 ject, and must strike every one that considers it, is, the wise  
 provision which Almighty God has made for the happiness of  
 his rational creatures, by the constitution which he hath establish-  
 ed in the moral world. He hath inseparably connected our duty  
 and happiness together—the breach of that duty and misery.

Nor is this all. When men by the abuse of their freedom of  
 will, have counteracted his gracious designs, and rushed on their  
 own ruin; the dispensations of his providence have interposed to  
 snatch them from that ruin, and guide them to happiness. Thus  
 hath the author of our being left men without excuse, if they will,

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to

\* Heb. XII. 14.

to their own undoing, disregard the declarations of his will, the interpositions of his providence, and the order he hath established.

Thoughtless or vicious men may spurn the admonitions of their creator, make light of his laws, and violate his appointments; and then hope to escape. But their hopes are vain, for man can not overturn the fixed order and laws of heaven; he cannot break loose from their obligation, nor avoid their sanctions.

Solomon, in the chapter my text is taken from, bestows no better name than that of *fools* on those who "make a mock at "sin." Sooner or later, they will assuredly find that piety and virtue are the truest wisdom—that vice is folly and ruin—that righteousness is what exalteth a nation, and insures the everlasting felicity of individuals.

2. And this leads to another observation. When our duty and interest are thus combined, and clearly pointed out, there is no room left for hesitation what line of conduct we should pursue.

Every motive of piety to God, and benevolence to man—every motive of regard to the welfare of our country, to its prosperity and rising importance—every motive of peace, order  
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and contentment—every motive of happiness in time and in eternity, call us to promote righteousness—loudly call us to the sincere practice of piety and virtue. For by these a nation is exalted; by these, the blessings of this life, and the kingdom of heaven are secured.

These motives apply to every individual. Every one therefore should feel their force, and act conformably to their spirit. Each may at least reform *one*; and practice that righteousness which exalteth a nation.

Lastly. From a number of recent occurrences and other matters, the present is a most interesting period to this country. \* So much so, that not only the present generation, but generations yet unborn, will be deeply affected by the measures that now are, or may speedily be, taken—by the arrangements that are formed. On them will it much depend, whether ignorance, barbarity, disorder and irreligion are to be the future characteristics

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\* Some of the occurrences and matters here alluded to, are—1. A large accession of respectable and industrious inhabitants. 2. The late *Navigation Act*, so favourable to our commerce. 3. The appointment of a Bishop for the colonies. And to which I may add 4. A benevolent disposition in Government to countenance every rational scheme for the advantage of these colonies—for the advancement of religion, literature, commerce and industry among us.

of our country; or whether we shall be an enlightened people—excelling in arts and sciences; in order, industry, virtue and religion.

This eventfull period then requires the wisdom, and demands the earnest, the anxious and disinterested exertions of all who are real friends of the province. For who that is its friend, and considers these particulars, but must exert himself—but must feel the utmost sollicitude for the result?

We are all embarked in one bottom; and as our interests are the same, we should unite, like a band of brethren, in one design for the common welfare. There should be no other strife or emulation among us, than who shall serve his God and his king, his country and fellow-subjects with most zeal—who shall most effectually promote order and loyalty, temperance and industry, virtue and righteousness. These are peculiarly necessary in a NEW country; and by these a new, or any other, country will, in time, be exalted to prosperity and eminence, to happiness and grandeur.

May God, of his infinite mercy, incline the hearts of all concerned to unite, and zealously to promote and practise these things; for his dear son's sake, Christ Jesus; to whom &c.

APPENDIX.

## EXTI Proce t

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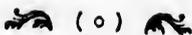
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## APPENDIX.

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### EXTRACTS from the "Journal and Proceedings of the GENERAL ASSEMBLY of the Province of NOVA-SCOTIA."

TUESDAY, 13th November, 1787.

A MESSAGE was received from His Excellency the Lieutenant Governor, informing the House he had received from His Majesty the following Instruction, which he recommended to the Consideration of the House.

"It is our Will and Pleasure, that you recommend to the Assembly within your Government, to make due Provision for the erecting and maintaining of Schools, where Youth may be educated in competent Learning and in Knowledge of the Principles of the Christian Religion."

And on Motion of the Solicitor General, Mr. *Willins*, Major *Barclay*, Solicitor General, Mr. *Hill*, Major *Milledge*, Mr. *Derwolf* and Mr. *Jessen*, were appointed a Committee to take into Consideration the Subject of the above Message, and report thereon.

THURSDAY, 22d November, 1787.

The Committee appointed to take into Consideration the *Lieutenant Governor's* Message, recommending the Establishing and Maintaining of Schools, reported the following Plan :

"That they conceive it indispensably necessary, that a public School be established as soon as possible in some commodious and central Situation in this Province, for the Purpose of instructing the rising Generation in the Principles of sound Literature and the Christian Religion :

"And as they conceive it necessary, that the Master or Head of such School should be thoroughly qualified and accomplished for that important Trust, they recommend :

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"That

“ That an exemplary Clergyman of the established Church, well skilled in Cla-  
“ sical Learning, Divinity, Moral Philosophy, and the Belles Lettres, be provided  
“ and placed at the Head of said School, and as an Encouragement for such an one,  
“ so qualified, to accept of the Employment, that a Sum, not less than £200. Ster-  
“ ling per Annum be allowed him.

“ They also recommend, that a Professor of Mathematics and Natural Philosophy,  
“ be likewise provided for the said School; with an Allowance of £100. Sterling  
“ per Annum, and that the Right Reverend the Bishop of Nova Scotia, be requested  
“ to endeavour to procure two Gentlemen of the above Qualifications, for those  
“ Purposes.

“ The Committee conceive that the Neighbourhood of Windsor, will be the pro-  
“ perest Place for this School, and recommend, that a commodious House should  
“ be hired there for that Purpose; until upon Experience of the Propriety of the Si-  
“ tuation, the Province shall find it expedient to erect a more suitable Building, or  
“ to enlarge their Plan of Education.

“ The committee in Deliberating upon this subject, having duly considered and  
“ lamented the wretched State of Literature in this Province, and having been  
“ unavoidably led to contrast it with the State of Literature in the neighbouring Re-  
“ publicks, beg Leave earnestly to recommend to the Consideration of the House,  
“ whether it would not be proper, as soon as it can be found practicable, to erect a  
“ College or University in this Province, to prevent as early as may be, the Youth  
“ of this Country, (now panting after Knowledge) from rushing into the various  
“ Seminaries, already established in the United States of America, by which means  
“ their Attachment to their native Country may be in Danger of being weakened,  
“ and Principles imbibed unfriendly to the British Constitution.

“ These, the Committee apprehend, are Consequences of a very serious Nature; and  
“ when added to them, they consider the natural Advantages of this Province, which  
“ in Point of Situation, Climate, Salubrity of Air, and Fertility of Soil, render it  
“ inferior to no Country and superior to most; they cannot but be jealous of the  
“ Honor of it, and wish that in this also we might have something to boast; and  
“ that Religion, Learning, and Virtue may be so publickly encouraged, as to ren-  
“ der us worthy of those other Blessings which Providence has bestowed upon us.

“ The Committee therefore further recommend to the House, that the different  
“ Members be requested to consult their Constituents on the foregoing Head, as well  
“ as on the Resources that may be obtained from the several Counties within the Pro-  
“ vince, for the Purposes of effectually Establishing and Endowing such an Univer-  
“ sity and to come prepared at the next Session to give the House the fullest Informa-  
“ tion on that Subject.” Which being read and fully considered, was agreed to, and  
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*Resolved*, that a Sum not exceeding £400. be granted for the Purpose of hiring a proper House in the Neighbourhood of *Windsor*, for an Academy, and also for paying the Salary of the President and Professor for one Year.

*Resolved*, that His Excellency the *Lieutenant Governor*, the Right Reverend the *Bishop of Nova-Scotia*, the *President of His Majesty's Council*, and the *Speaker of the House of Assembly*, be desired to take upon them the Government and general Management of said Academy, and that the Speaker be requested to communicate to His Excellency and the Bishop the Wishes of the House.

TO HIS EXCELLENCY  
JOHN PARR, Esqr;

*Lieutenant-Governor and Commander in Chief, in and over His Majesty's Province of Nova-Scotia, and its Dependencies, Vice Admiral of the same, &c. &c. &c.*

The ADDRESS of His Majesty's Council.

HIS Majesty's Council having had under Consideration your Excellency's Message containing His Majesty's Recommendation, that due Provision be made for "the Erecting and Maintaining Schools in this Province,"—think it necessary to lay before your Excellency the Measures that have been pursued hitherto for that Purpose by passing two Acts under the following Titles :

*An ACT concerning Schools and Schoolmasters, passed in the 6th Year of His present Majesty.*

*An Act for Establishing a public School in the Town of Halifax, passed in the 20th Year of His present Majesty.*

The first Act above recited is to restrain Persons from keeping Schools without Licence, to prevent Popish Recusants keeping School; also to secure the Tracts of Land granted in each Township for the Benefit of Schools.

The other Act sets forth in the Preamble: "Whereas every public Attention to the Education of Youth is of the utmost Importance to Society, and whereas it is impracticable to procure a Person sufficiently qualified for that Purpose, without making a handsome and liberal Provision for his easy Support and Maintenance."

Therefore Grants £1500. to build a School at Halifax; and Grants £100. per Ann. for the Schoolmaster; and £50. per Ann for an Assistant: and gives a Power to the Governor to appoint Trustees and Directors.

A Temporary Law has since the foregoing, been passed, for raising Money to build the Public School at Halifax, by Lottery.

And we further observe that your Excellency, the Council and Magistrates of Halifax, have paid peculiar Attention to the Schools; by the strictest Inquiries into the Morals and Abilities of the Schoolmasters; and by Visiting the Schools twice during the course of last Year, for the Examination of the Children, and Encouragement, both of the Masters and Scholars.

His Majesty's Council therefore, beg Leave to acquaint your Excellency with what has hitherto been done, and proposed in this Province, towards the Instruction of Youth in useful Learning, and the Principles of the Christian Religion. And that His Majesty's Recommendation of this important Concern, will stimulate us to every Exertion for the Accomplishment of so desirable and valuable a Purpose, as that of the well Educating the Youth of this Province.

In Council 26th November, 1787.

Ordered the foregoing to be laid before His Excellency the Lieutenant Governor.

(Signed.) RICHARD BULKELEY.

To His Excellency the Lieutenant Governor.

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*MESSAGE to the House of Assembly, 6th Dec. 1787.*

“ His Majesty's Council concur with the House of Assembly in their Vote of the 22d of November last, to appropriate the Sum of £400. for the Purpose of commencing an Academy, or Seminary of Learning, in such Place as shall appear to Government, to be most suitable for the Accommodation of the Inhabitants throughout the Province.

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It may not be improper to close this *Appendix* with observing—that it was most prudent, for several cogent reasons, to fix this Academy in the country—That in most nations where literature is, or has been, cultivated, its support and progress have been owing to the exertions of a few public-spirited Persons—men of enlightened and generous minds, who, knowing the value and advantages of science, were desirous of communicating those advantages to others, and whose memory is deservedly held in the highest estimation. This observation will probably hold true of Nova-Scotia—May the future superstructure on this foundation, though small, increase and prosper, till the beams of useful knowledge shall irradiate every corner of the Province—and may honour and respect await all who, in any degree, contribute to the success of so laudable and beneficent a measure!

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*E R R A T A.*

P. 18, l. 1, for promote, r. promote.

P. 23, l. 8, for virtue, r. virtue.

P. 20, l. 15, for examples, r. example.

P. 28, l. 11, for his worship, r. his private worship.

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