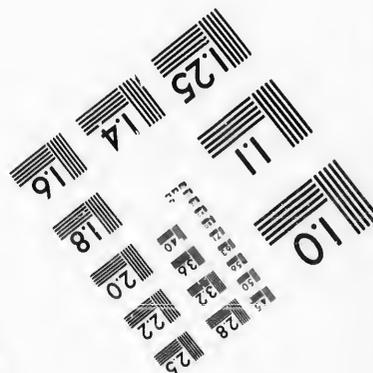
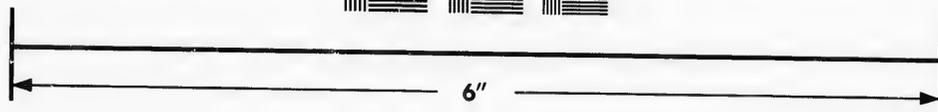
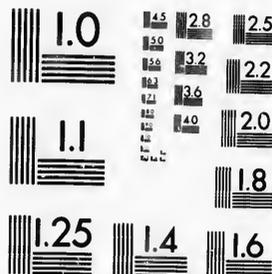


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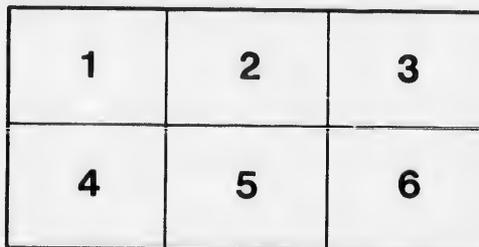
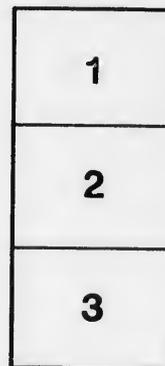
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PAROCHIAL DUTIES, ² ¹³ ¹³ ^p

PRACTICALLY

ILLUSTRATED.

SECOND EDITION.

“ Let us consider one another to provoke unto love and to good works.”

HEB. x. 24.

MONTREAL :

PRINTED BY JOHN E. L. MILLER,

1836.

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TO THE REV. *Wm. H. Murray*

Sault St. Mary

REV. SIR,

THIS small Work has been re-printed as a Guide and Help to Clergymen in these Provinces, who may be disposed to follow the laudable example of the Rev. H. C. RIDLEY, in his well-ordered course of Parochial Duties, so far as difference of climate, station, and customs, will permit.

As a further encouragement to such benevolent attempts, it should be known, that the labours of the Rev. J. F. OBERLIN, a French Protestant Pastor, in an extensive and barbarous district, and under the most difficult circumstances, were crowned with abundant success. He had the satisfaction of long enjoying the fruit of his efforts and prayers. His parish contained five villages and three churches; the inhabitants were at first rudely ignorant and untractable—but afterwards, when they amounted to about 4000 souls, all the adults, without one exception, were able to read the Scriptures, besides being instructed in other branches of useful know'edge.

Mr. OBERLIN was distinguished as a promoter both of the temporal and spiritual interests of his flock.

As a Philanthropist—he opened roads; promoted agriculture, horticulture, planting; encouraged manufactures of flax, cotton, silk-ribbon, iron-work, and industry in general. He educated masons, cabinet-makers, glaziers, farriers, wheel-wrights, medical men, and mid-wives. He established a Loan-fund, Sinking-fund, Schoolhouses and Village Library. He was the founder of Female Bible Associations and Infant Schools; and in various other ways, diffused through a large tract of country, economy, kindness, charity and contentment, and was the honoured instrument of turning a natural and moral wilderness into a fruitful field and garden of the Lord.

As a Shepherd—some judgment may be formed of his fidelity from the following extracts, found among his papers after his decease:—

38393

“Thousands of times have I cried to God to give me grace to resign myself, as his child, to his whole will, in regard both to my life and death. I asked to be able to surrender myself, so as to have no will of my own; to wish for nothing—to say nothing—do nothing—undertake nothing—but what He, who alone is good and wise, sees Best.”

His address to his parishioners, which was written forty-two years prior to his decease, is most touching;—

“Nor will God forget, or abandon thee, my dear parish! He has towards thee, as I have often said, thoughts of peace and mercy. All things shall go on well. Only cleave to him, and let him order every thing. O, let my name be forgotten in the midst of thee, and let that of Jesus, whom I have proclaimed, be remembered! He is thy Pastor—I am but his servant. He is that good Master, who, after having fitted and prepared me from my youth, sent me to thee, that I might be of some use. He alone is wise, good, all powerful, and merciful—I am but a poor, weak, miserable man. Oh! my friends, pray that you may all become his dear sheep. There is salvation in none other than Jesus Christ; and Jesus loves you, seeks after you, and is ready to receive you; go to him, such as you are, with all your sins and infirmities; he alone can deliver you from them and heal you—he will sanctify and perfect you. Live unto him; as you die one after another, may you die in him; and may I meet you, and accompany you, with songs of triumph, into the mansions of bliss, before the throne of the Lamb! Adieu, dear friends, adieu! I have loved you much, and the very severity which I have deemed it necessary to use on some occasions, had for its first and principal reason, an anxious solicitude to make you happy. May God reward you for your services, your benefits, and for the deference and submission you have shewn to his poor and unworthy servant; and may he forgive those who have opposed me, and given me pain and trouble—doubtless they knew not what they did. Oh! my God, let thine eye watch over my dear parishioners—let thine ear be open to hear them, and thy hand stretched forth to protect them. Lord Jesus, thou hast intrusted to me, weak and sinful as I am, this parish. Oh! suffer me to re-commit it to thine hands; give it pastors after thine own heart, and never forsake it; over-rule all things for his weal—enlighten all the people—lead them, love them, bless them, and let young and old, superiors and private individuals, pastors and parishioners, meet in thy Paradise. Amen, amen. O God, Father, Son and Holy Ghost, likewise add Amen!”

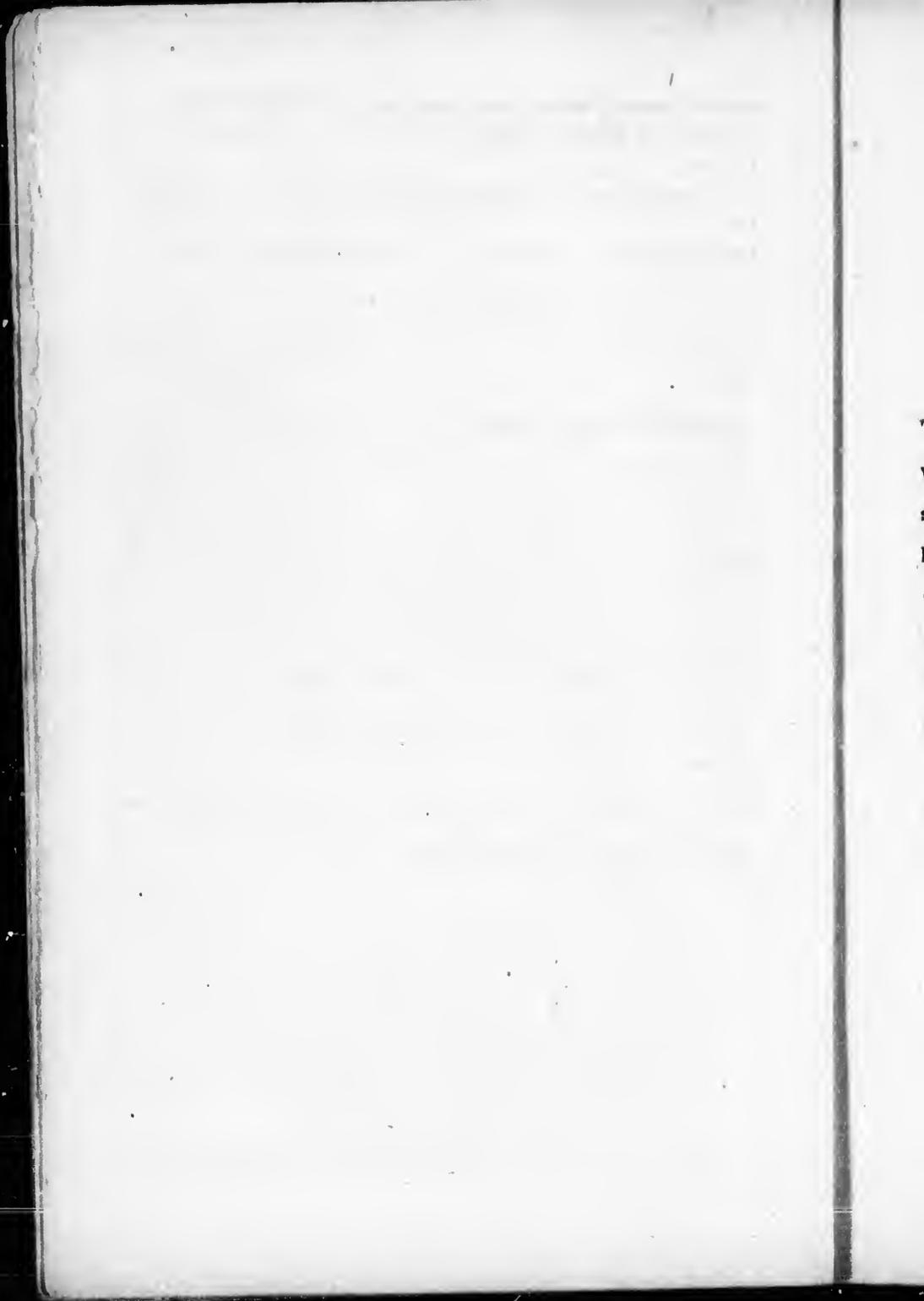
This faithful servant of the Lord Jesus entered into his rest at Waldbach, Ban de la Roche, France, on the 1st June, 1826,

aged 86—having been Pastor there above 59 years.—His mottoes were—“ Attempt nothing without God”—“ Do all to the Saviour.”

If this little book should tend, in any measure, to the advancement of the Redeemer's kingdom, and the welfare of the people committed to your charge, I shall rejoice with thanks for your acceptance of it.

I am,
 Reverend Sir,
 Respectfully,
 W. P. C.

Montreal, August, 1836.



ADVERTISEMENT.

THE first Edition of "Parochial duties practically illustrated," was printed for private circulation, and it was not expected that such a trifle would excite much notice; Its reception, however, has been most gratifying, as it implies the approval of so many Clerical Brethren, at whose request it is now made public.

Since the first edition was printed, the hand bill of November 4, 1828, has been issued. It is accordingly altered to this form, and two articles regarding Confirmation and Vaccination are added at the end, which occur in the hand bill of 1826, and which (with the Blessing of God) will probably appear in that of 1829, or the year following.

CONTENTS.

	PAGE
Hambleden Hand Bill,	10
Bible, Prayer Book and Tract Depots.	12
Bible, Missionary and Tract Societies,	13
Quarterly Missionary Meetings,	14
Parish Library,	15
Cottage Lectures,	16
Sunday School,	18
Holy Communion,	20
Evening Adult School and Sewing School,	21
Sunday Evening Reading,	22
Savings Bank,	23
Supply of Fire Wood,	23
Potatoes,	24
Child-Bed Linen,	24
Sick,	25
Clothing,	25
Population,	26
Confirmation,	27
Medical Aid,	28

PAROCHIAL DUTIES.

The Hambleton hand bills have been so long printed annually, and having found their way into such a variety of places, have so often led to the inquiry, "how this, or that little plan has been effected," that it has been thought advisable to draw up a simple statement, for any persons who may think it worth their trouble to read. It is hoped that it may give a hint of practical utility.

There are a few preliminary observations to be made. The first is, that every plan hereafter named, is not only practicable, but has been tried for a length of time. The second is, that all parishes may not be so favourably situated in many respects as Hambleton, and therefore no Clergyman need be disappointed, if equal success seem not at first to attend his exertions.

Let this one remark, however, be made, that every Minister is, by his own choice, the servant of God, and the servant of that flock to which he is appointed, and as such he is to devote his whole time and strength to those services which he has chosen. A Clergyman's family, house, occupations, and every thing connected with him, should be consistent, and all family arrangements made subordinate to his parochial duties. There should be a unity throughout. The hand-bill which follows is to act as a sort of text by which the arrangement of the different plans, (adopted in Hambleton,) may be explained. A similar bill, varying in any new suggestions, or circumstances, that may arise during the year, is annually sent to every house in the parish, on the first Monday in November.

PAGE

10

12

13

14

15

16

18

20

21

22

23

23

24

24

25

25

26

27

23

HAMBLEDEN, November 4. 1828.

The inhabitants of this parish may be supplied, as heretofore, with Bibles, Testaments, Prayer-books, Spelling and Copy Books, at very low prices, by applying to Richard James, Hambleden; Mr. Bownes, Frieth; or Elizabeth Edney, Skirmett; where any persons may subscribe a penny, or more, at a time, as they please, for a book.

Should any person wish to contribute to the Society for promoting Christian Knowledge: the Society for propagating the Gospel in Foreign Parts; the Bible Society; the Church Missionary Society for teaching Christianity to the Heathens, or to that of converting the Jews; their subscriptions, however small, if taken to the Rev. H. C. Ridley, on the first Sunday or Monday in the month, will be thankfully received and carefully forwarded.

It is much to be desired, that every one in the parish, who knows the blessing of a Bible, a Prayer Book, and a Church, would put by one penny a week, or a month, for the purpose of extending these blessings to others. There have been 110 weekly and monthly contributors during the last year. It is to be hoped, that the number will increase.

The quarterly papers for the Church Missionary Society, and the Society for promoting Christianity amongst the Jews, will be delivered for the subscribers on Thursdays, 15th of January, 16th of April, 9th of July, 8th of October, at Hambleden School-Room, at six o'clock, and information respecting the above Societies will then be given. Any persons who please may attend.

Books of different descriptions are lent to any inhabitant of the parish, and may be had by applying at the School-Room, on Sunday evening after Divine service, when the books which have been borrowed must be brought back, and may be changed for others. It is desired that no book be kept longer than a month. 128 families have borrowed books during the year. The parish library contains 528 volumes.

The Holy Scriptures are read and explained in Hambleden School-Room, Tuesdays, eleven o'clock; Skirmett, at Samuel White's, Fridays, one o'clock; Moor Common, at John Brown's, Wednesdays, two o'clock; (excepting the last Wednesday in every month, when the reading will be at Thomas East's, Little Frieth, instead of Moor Common) Rockwell-End, at William Higgs's, every Wednesday fortnight, at a quarter past twelve o'clock; and at John Burgess's, Ewden, the second Tuesday in every month, at two o'clock. Any person who pleases may attend.

Such parents as wish to send their children to the Sunday School, may apply to the Rev. H. C. Ridley. The present number of scholars is 131 girls and 109 boys.

Any persons wishing to be instructed concerning the Holy Communion, are invited to attend at the School Room, Hambleton, at five o'clock, the evenings of the Sundays on which notice has been given at Church, of the celebration of the Communion on the following Sabbath.

The Evening School for teaching grown up persons, and those who go to daily labour, to read and write, will open in Hambleton School-Room, on Tuesday, November 11, at half-past five o'clock, and be open from that hour till eight, on Tuesdays and Fridays, during the winter. The women and girls will be taught at the Rectory House, on the same evenings, at the same hours. The number of scholars last year, was 131. — It is intended to open the Sewing-School for lace-makers, soon after the Evening School closes. Nearly 70 attended last summer.

Any young men and others desirous of reading the Scriptures and having them explained, are invited to attend at Hambleton School-Room on Sunday evenings from six to seven o'clock, as during the last year.

The money intended by the industrious, to be put into the Savings Bank, Henley, is carried in on the first Thursday in the month.

The poor may be supplied with wood, in the usual proportions and prices, every Monday morning, beginning November 24th. At Hambleton, from eight to nine o'clock—at Pheasant's Hill, at half-past nine—at Rockwell End, at ten—at Pheasant's, at half-past ten—at Moor Common Corner, at half-past eleven—at Great and Little Frieth, from half-past twelve to a quarter before two—at Skirmett, from two to three—and at Hatchman's Corner, at half-past three. Where there are two or more of the same family residing together, and only one fire place, they will be considered as one, and have wood only for one family.

Potatoes every Monday fortnight (for those who have not gardens,) from nine to twelve o'clock, at Hambleton, beginning December 1st. No family allowed more than half a bushel every fortnight. Any persons discovered to have sold their potatoes or wood, will not be allowed to purchase any more this season.

Any poor woman in the parish is allowed the use of a set of child-bed linen for the month of her confinement: She is expected to return it clean. There is in the bundle a paper of groats, a hand bell, a bottle of castor oil, and half a pound of soap.

She will be allowed also, for the four weeks, a double quantity of wood, at the usual price.

Persons afflicted with sickness, and confined to their beds, may borrow from the Rev. H. C. Ridley, a pair of sheets and a hand bell, for a few weeks, or longer, if necessary.

The Clothing Room for poor persons is open at the Rectory House, (as heretofore,) on Monday mornings, from nine to one o'clock; and for men only, from six to seven on Saturday evenings.

Hambleton parish contains 245 houses and about 1350 inhabitants.

Bible, Prayer-Book and Tract Depôts.

“The inhabitants of this parish may be supplied as heretofore, with Bibles, Testaments, Prayer Books, Spelling, and Copy, Books, at very low prices, by applying to Richard Janes, Hambleton; Mr. Bownes, Frieth; or Elizabeth Edney, Skirnett; where any persons may subscribe a penny, or more, at a time, as they please, for a book.”

Hambleton is a long scattered parish, 18 miles in circumference, and of course requiring more than one depository for books, to render the access for the poor easy, and the persons to whom the sale of them is allotted, live in the parts of the parish most convenient for that purpose. The amount of money received for books last year was L.20 17s. 0d., and comprised 104 Bibles, 109 Testaments, and 161 Prayer Books, &c. When a child, or other person applies for a book, a card is given to him with his name on it, the book required, and the sum received, and every additional payment is set down till the sum is completed, the subscriber keeping the card. In some instances, though rarely, the book is delivered before all its price is paid. It is presumed that there is no one conversant with the habits of the poor, who will not have observed that what they purchase themselves is treasured up with double care to that which is given.

The purchased Bible, or Prayer Book, is cased and covered. The given one is soon dirtied and neglected; Let it not be

supposed that there are no cases in which this general rule must not be passed by. Nor is it irrelevant to remark, that, where Bibles, Testaments, or Prayer Books begin to be tattered in school, they may be well removed and given to those who cannot afford to purchase them. A torn Bible will be of little service in a school, but of much in a family.

Bible, Missionary and Tract Societies.

“Should any person wish to contribute to the Society for promoting Christian Knowledge; the Society for propagating the Gospel in Foreign Parts; the Bible Society; the Church Missionary Society for teaching Christianity to the Heathens; or to that for converting the Jews; their subscriptions, however small, if taken to the Rev. H. C. Ridley, on the first Sunday, or Monday, in the month, will be thankfully received and carefully forwarded. It is much to be desired, that every one in the parish, who knows the blessing of a Bible, a Prayer Book, and a Church, would put by one penny a week, or a month, for the purpose of extending these blessings to others. There have been 110 weekly or monthly contributors during the last year. It is to be hoped that the number will increase.

It is earnestly desired, that none of the friends of these religious Societies may think them improperly amalgamated; they seem to be all sisters in the grand work of spreading the Gospel, and are all members of the same body. It has been ever an object in Hambleden, not to prefer one above another, but to recommend all equally: and as no feeling of jealousy has ever been excited, so none has ever been expressed. The contributions by yearly, monthly, or weekly subscribers, can never be, in such a parish as Hambleden, very great. The promotion of Christian knowledge in every possible way, is more the object, than raising a sum from among a population, principally consisting of agricultural labourers. The number of subscribers is constantly increasing, there being now 110, whereas five years since there were not above 12. There is a satisfaction evidently felt even by the poorest, in giving a penny monthly towards promoting the objects of these societies. The little sum thus contributed brings to the subscriber's

recollection his own blessings, of which other nations are in need. * He feels an enhanced value for that Bible which millions are without. He enters more feelingly into the beauties of that Liturgy which his own form of worship prescribes, and he looks with still more reverence to his village steeple, and hears the church-calling bells with an awakened affection, when he recollects how many are without a shelter from the sun and the storm, under which to offer up their prayers to the Great Creator.

Are not these little calls to benevolence calculated to endear to every inhabitant of Britain, his country, his king, and those laws by which these blessings are secured, and to attach every member of the Established Church, to that pure form of religion to which he belongs ?

Quarterly Missionary Meetings.

“The quarterly papers for the Church Missionary Society, and the Society for promoting Christianity among the Jews, will be delivered for the subscribers on Thursday the 15th of January, 16th of April, 9th of July, 8th of October, at Hambleton School-room, at six o'clock, and information respecting the above societies will then be given. Any persons who please may attend.”

These quarterly meetings are intended to keep alive the spirit of charity towards unenlightened nations, and are well attended. There is nothing, it is hoped, to which the most rigid observer of due order could object. They are solely meetings of the Minister and his flock. No strangers, either to address or to be addressed, are invited. They are opened with the Evening Hymn and a short prayer, and also closed with a psalm and a prayer. The simple detail of Missionary progress occupies about one hour and a half, and such articles of natural curiosity connected with Scripture history, or with the Missionary labours, are introduced, as may tend to enliven and instruct those who are present. Pomegranates, olives, dates, the Esquimaux works, Moravian baskets, Indian bows and arrows, New Zealand dresses, idols, myrrh, aloes and

cassia, or any thing else that can elucidate the subject, are occasionally produced. There is no collection made for the Missionary cause, but the quarterly subscriptions are received, and any trifling donations that may then be offered, are accepted.

Parish Library.

“Books of different descriptions are lent to any inhabitant of the parish, and may be had by applying at the School-room, on Sunday evening after Divine service, when the books which have been borrowed must be brought back, and may be changed for others. It is desired that no book be kept longer than a month. 128 families have borrowed books during the year. The parish library contains 528 volumes.”

It is now upwards of twenty-three years since a parochial library was established, and some of the books then issued are still in existence. They require to be covered with strong brown paper, and often to have that covering renewed. The library consists of a great variety of publications. Those of the Society for promoting Christian Knowledge; the Bristol Tract Society; the Religious Tract Society; the Irish Tract, the St. Swithin Sunday School, the Kildare-street, Societies; the Friendly, and Cottager's Monthly, Visitor; and any other works that, on perusal, seem adapted for village reading. The library is often receiving additions. Friends occasionally present books. The delivery and exchange of books is made as simple as possible. A ledger with an index is kept, in which the name of every borrower is entered, and it only requires the eye to be cast over the numbers of the books already lent to the individual, to see that he has not the same volume again. Twenty or thirty persons will often change their books on a Sunday. It would be a very great addition to the comforts of the poor, if the societies would occasionally print a copy of standard works in a larger type. *Peer's Companion to the Aged*, *Plain Sacramental Truths*, *Davy's Sermons*, and some Scotch Tracts, are of a type adapted to the poor.

Cottage Lectures.

“The Holy Scriptures are read and explained in Hambleden School-room, Tuesdays, eleven o'clock; Skirmett, at Samuel White's, Fridays, one o'clock; Moor Common, at John Brown's, Wednesdays, two o'clock; (excepting the last Wednesday in every month, when the reading will be at Thomas East's, Little Frieth, instead of Moor Common;) and Rockwell End, at William Higgs's, every Wednesday fortnight, at a quarter past twelve o'clock; and at John Burgess', Ewden, the second Tuesday in every month, at two o'clock. Any person who pleases may attend.”

The foregoing notice forms the most important feature in the hand bill. It seems to be an engine of great utility, and has been now for so many years in constant exercise as to bear the recommendation, not of experiment, but of experience. When the Ministers of the Established Church, look minutely into the state of their flocks, they cannot but feel considerable pain at the consciousness of the responsibility that exists, of giving individual spiritual food to all their sheep. Time and strength can never be found for rendering domiciliary visits of any great use in explaining Scripture, (at all events to a large number,) and the pulpit will not allow of that familiar exposition which necessarily must be used to convey correct ideas to an uneducated mind. No one but those accustomed to question the poor, or to be questioned by them, can form an idea of what, by way of explanation, they require. It is not only line upon line, and precept upon precept they need, but it is almost word by word, and letter by letter. Nor must it pass our observation, that the most valuable part of our flocks (because to them is committed the teaching of the infant mind) are often for a great portion of their lives, excluded from the public service of our Church.

A young wife, to whom we naturally look as the instructress of her children, finds herself soon encumbered with a family; she cannot bring them to Church, (for the infant will seldom allow her or the congregation to attend.) And the consequence is, that for 10 or 12 years, we frequently miss mothers altogether from Church service. They come when their infants are

baptized, and that is all. Now at these cottage readings, they are able to attend, and many eagerly take advantage of them. It is by no means unusual to see 8 or 10 children in arms, and if one is restless, the mother can easily retire, and being near her own home, the fatigue of carrying the infant is not regarded. So with the aged and infirm: To walk 2 or 3 miles to Church and back, is no easy matter, and for the Minister to wait on each such individual is altogether impracticable. Thus the declining years of many of our people are not cheered by the lamp of life, and when they require the sinking eye of mortality, (if not daily, at all events weekly,) to be raised to the Cross of the Saviour, there is no kind voice to direct it, and they are not kept in that watching, and praying state, which their appointed Shepherd, and the Church to which he belongs, would most earnestly desire. The plan adopted at these readings is very simple. The time fixed in the hand bill is always punctually observed, and before the bell is rung, the little flock may be observed preparing for the summons. The Clergyman rings the bell himself, and on entering the room, a short prayer is offered up. The portion of Scripture is then begun in continuance with the last reading. From 10 to 30 verses are gone through, almost word by word, with the distinct meaning of every passage and its reference to others, and explained as simply as possible. The whole passage is then repeated in a sort of paraphrase, and lastly, the practical duties arising from its consideration are summed up under three particular heads. This, with the Lord's Prayer and another, comprising any prominent features of request, suggested by the portion read, occupies one hour, after which, the little party retires. The portions of Scripture at present under reading, are, at two houses, the middle chapters of St. Mark, and at Hambleton School Room and Skirmett, the Book of Genesis. At the two Hamlets, (where there is only a monthly reading,) the subject is not always taken in continuance with that of the former month, but is a Parable, or any other instructive passage in the Old or New Testament, which may be begun and concluded in one reading. The attendance, considering the hour, (which is never later than two o'clock) is very good. In

general, when there are four readings in the week, there will be from 80 to 90 persons present at the four cottages. Let it, however, be named, that at the commencement of this sort of parochial instruction, the attendance was very scanty. There have been sometimes not more than 4 or 5 hearers. During harvest time, the reading is necessarily suspended, but that is the only intermission. The following are the appendages requisite to these Cottage Lectures: about eight Pica Bibles or Testaments, a dinner bell, a door scraper, a door rug, some matting, a few benches, and a little fuel. And in the selection of the house, attention to our Lord's direction, St. Matt. x. ver. 11. so as to meet at the dwelling of the most respectable cottager, by whom you are bid welcome. (Of course, the male attendants bear a small proportion to the female, (about 12 or 14 weekly;) but sickness or weather interfering with out-doors labour, often increases their number. The little congregations do not now vary much in number. Of course these readings are not intended to supersede the Minister's visits to separate cottages, or attendance on the sick, individually.

Sunday School.

“ Such parents as wish to send their children to the Sunday School, may apply to the Rev. H. C. Ridley. The present number of scholars is 131 girls and 100 boys.”

It is thought better to give this general notice, than individual invitation, as in this, and every other privilege, it is desirable that the parishioner make the request to the Minister, not the Minister to the parishioner. Of course in so extensive and scattered a parish as Hambleden, there must be many Dame's Schools on the week days (7 or 8) besides a Lace School in Hambleden for 36 girls, and a school for nearly as many boys; but on the Sabbath, it is advisable to get all the pupils together, to examine their proficiency, and to bring them up in the nurture and admonition of the Lord. The Sunday School opens at nine o'clock in the morning, and closes immediately after evening church. It is divided into 27 classes, or occasion-

ally more, and taught by a very large proportion of gratuitous teachers. The school began with 14 girls, 22 years since. The instruction is similar to that of other Sunday Schools. Soon after the Church bells announce the hour for public worship, the children prepare to start, and in order to prevent talking by the way, they sing a psalm from the school door to their seat in Church. The 95th or 84th psalms, are generally selected. The number of scholars is now 240, and it is gradually increasing. The children from a distance bring their dinners with them during the summer; and those in the village go home for dinner. The remainder of the year, they are provided with a thick nutritious soup, made on Saturday, at the Rectory House, and carried down to the school that night. It is warmed during Church hours on Sunday morning, two children and one schoolmistress remaining at home, and taking care that every thing should be ready, table-cloths spread, and the soup placed on the tables, in red porringers with a spoon in each, by the time that the morning service concludes. Each child, when it has finished its meal, carries the porringer into the scullery, and they are all washed and put by in the School-Room, on Monday morning. In order to provide that no soup should be wasted, [which in the event of a wet Sunday might be the case,] there are 16 blocktin cans with covers, wherein whatever remains, is placed, and sent to the distant sick or indigent, by the children that are present. On the Sunday following, the cans are brought back to school. Nearly the whole of the 1st and 2nd class of boys are ploughboys, or labourers, who have for some period left the Day School. — A Sunday School, well conducted, is a most important feature in a large parish. It keeps up a connection between the Minister and his flock, and enables him to press those solemn duties home to the hearts of its members, which, at 10 years of age, when they go to day labour, they too often forget. The girls are all dressed alike, i. e. in straw bonnets, check aprons, and blue tippets. The boys in long white pinnars with sleeves. In the 1st week of November, the summer clothing is put by, viz. the tippets and pinnars, and grey druggert cloaks are delivered in their stead. These continue in use till the 1st week in May, when they are

returned, repaired, baked, and put by till wanted. Pepper is strewed between the layers of cloaks to preserve them from moth.

Holy Communion.

“ Any persons wishing to be instructed concerning the Holy Communion, are invited to attend at the School Room, Hambleton, at five o'clock, the evenings of the Sundays on which notice has been given at Church, of the celebration of the Communion on the following Sabbath.”

There are 7 or 8 Public Communion Sabbaths in the course of the year, at Hambleton Church, and no one can have a doubt of the necessity of instruction preparatory to participating in the Holy Rite. On the Sunday preceding the Communion, the whole of the invitation in the Prayer Book is read, and those who wish for instruction are invited to attend that evening in Hambleton School-room, at five o'clock. The number that come is from 150 to 200, and the opportunity is taken to explain, in connexion with the Sacrament of the Lord's Supper, the great principles of religious knowledge, the fall of man, the consequent corruption of human nature, the promise of a Saviour, and redemption through his blood, the necessity of the regenerating and sanctifying influences of the Holy Spirit; then the institution of the Sacrament, the duties of communicating, and the particular Fast and Festival approaching. It occupies one hour and a half, and is listened to with great attention. Many are present at four or five lectures before they become communicants, and the increase of numbers at the Lord's table is gradual. At Easter and Christmas there are about 120 communicants, On other occasions, about 90. After Easter, there are about eight or nine private Communion at the different hamlets or cottages, for those whose age or infirmities present an obstacle to their attendance at Church.

Evening Adult School and Sewing School.

“The Evening School for teaching grown up persons, and those who go to daily labour, to read and write, will open in Hambleden School-Room, on Tuesday, November 11, at half-past five o'clock, and be open from that hour till eight, on Tuesdays and Fridays, during the winter. The women and girls will be taught at the Rectory House, on the same evenings, at the same hours. The number of scholars last year, was 131. — It is intended to open the Sewing-School for lace-makers, soon after the Evening School closes. Nearly 70 attended last summer.”

The Adult School is a most valuable addition to an agricultural parish, and though attended with considerable fatigue, fully repays the Minister who undertakes it. Let it be noticed, that at the week'y schools of a country parish, and even at the national ones in the neighbourhood, few boys can be retained after ten years of age. From that period till they reach manhood, they must be indebted either to Sunday-schools, (which they usually quit at fifteen,) or Adul't-schools, for keeping up the knowledge they have acquired. There are many also who have not had the same advantages with themselves in younger days, who, when they come to an age to be able to appreciate the value of knowledge, feel their deficiency. To them the Adult-school is open. They come if they please, but no invitation, except the general one in the hand bill, is given. Nothing can be more gratifying than their attendance. 108 were on the list last year, and the average present was above 90. There is no limit to age, “the going to daily labour” constituting any, admissible pupils. The scholars are divided into nine or ten classes, according to their proficiency, taking care not to put quite lads with men grown up. The six head classes read the Testament, and answer scriptural questions arising out of their reading, one hour and a half. The other classes read the Psalter or spelling books for the same time. They then all go through the arithmetical tables, write for three quarters of an hour, and sum till eight o'clock. The Evening Hymn, or a psalm, is then sung, and two or three short prayers are read. The general conduct of the scholars is most pleasing, and their

progress in reading, writing, and understanding scripture, most encouraging. When the day lengthens, so as to call for their protracted labour in the field, the school is closed. Their copy books and pens are given to them on the last night, and generally a book is presented to each. The females, (of whom the greater part are the first class Sunday-school girls, and teachers, and some few others, in all about 32,) attend at the Rectory House on the same evenings. The plan of their instruction is the same as at the school house.

The manufactory in Hambleton, by which females are supported, is bobbin lace, and it is as impossible as it would be wrong to attempt to interfere with their means of gaining an honest livelihood; but at the same time, the use of the needle is desirable. Accordingly, two evenings in the week, during the summer months, are appropriated to a Sewing-school, and all lace-makers are invited. The school is open rather more than two hours on those evenings, and had last summer 70 scholars. At seven o'clock a psalm is sung, and two prayers are read before the people are dismissed.

Sunday Evening Reading.

“Any young men and others desirous of reading the Scriptures and having them explained, are invited to attend at Hambleton School-Room on Sunday evenings from six to seven o'clock, as during the last year.”

The Sunday Evening Reading has only been tried one year, but promises to be of much use in establishing in the minds of all the flock, the great truths of scripture, which they have been either taught at school, or of which they are still ignorant. The invitation was in the first instance given to the young men alone; but admission was soon so sought by the aged, that none are now excluded. A class of about twelve young men read the portion of scripture, verse by verse, and it is commented on and explained familiarly as they proceed; then paraphrased and practical duties insisted on. From Easter to Michaelmas, females are allowed to occupy one of the rooms, and the men

the other, the class table being placed in a wide door-way between the two rooms. The reading is preceded by singing the Evening Hymn, and is concluded with a psalm and a prayer. The attendance is very regular, and great satisfaction expressed. From 150 to 200 are usually present. The bell rings punctually at six, and the whole is concluded by half past seven.

Savings Bank.

“The money intended by the industrious, to be put into the Savings Bank, Henley, is carried in on the first Thursday in the month.”

The offer to convey the small sums put by to the Savings Bank, Henley, is often taken advantage of, and labourers in a few instances, servants, and small shopkeepers, send their monthly deposits.

Supply of Fire-Wood.

“The poor may be supplied with wood, in the usual proportions and prices, every Monday morning, beginning November 24th. At Hambleden, from eight to nine o'clock—at Pheasant's Hill, at half-past nine—at Rockwell End, at ten—at Pheasant's, at half-past ten—at Moor Common Corner, at half-past eleven—at Great and Little Frieth, from half-past twelve to a quarter before two—at Skirmett, from two to three—and at Hatchman's Corner, at half-past three. Where there are two or more of the same family residing together, and only one fire place, they will be considered as one, and have wood only for one family.”

The supply of fuel for the poor, is of great consequence to their comfort. There are nine stations in Hambleden, where in the course of the summer, a quantity of billet or spokes is deposited, sufficient for the demand, agreeably to stated regulations. The quantity allowed to be purchased by each family (7 spokes for 6d.) is not enough for their regular use; but it secures a certain proportion of large dry wood, every week during the winter, and almost at the doors of the poor. About 160 families apply every Monday, and the yearly consumption is

nearly 25,000 spikes. The wood is delivered from the 3k or 4th week in November, to the 5nd or 3rd in April.

Potatoes.

Potatoes every Monday fortnight (for those who have not gardens.) from nine to twelve o'clock, at Hambleden, beginning December 1st. No family allowed more than half a bushel every fortnight. Any persons discovered to have sold their potatoes or wood, will not be allowed to purchase any more this season.

Where gardens are deficient, it is difficult for the poor, out of their low wages, to purchase vegetables, especially an article so necessary as potatoes. About two acres of land is allotted yearly for the growth of potatoes, and they are sold at one shilling a bushel. In addition to the produce of these two acres, if any are sold in the neighbourhood, in the months of October and November, at a moderate price, they are purchased and added to the stock. The village of Hambleden is better provided with gardens than any other part of the parish. The Earl of Cardigan (who has ever been a great friend to Hambleden) about 20 years since, rented for the use of the poor, about two acres and a half of land, close to the village. This is divided, and let at a low rate to about 35 individuals. The gardens are in very good order, and most highly prized.

Child-Bed Linen.

Any poor woman in the parish is allowed the use of a set of child-bed linen for the month of her confinement. She is expected to return it clean. There is in the bundle a paper of groats, a hand bell, a bottle of castor oil, and half a pound of soap. She will be allowed also, for the four weeks, a double quantity of wood, at the usual price.

The loan of Child-Bed Linen is so general, that little need be said about it. As no cottages have bells, a hand bell is a comfort. Good groats and castor oil, with the proper doses marked

for the mother and infant, have been found to be beneficial. Half a pound of soap is added to the bag, and a tract connected with the subject of that mercy of which the poor woman has just partaken, is enclosed for her perusal. The child-bed sets and sheets are always placed, on their return, within a moderately warm oven, after the bread has been drawn, and remain there one night.

Sick.

“Persons afflicted with sickness, and confined to their beds, may borrow from the Rev. H. C. Ridley, a pair of sheets and a hand bell, for a few weeks, or longer, if necessary.”

The loan of sheets will be found to be much appreciated. The poor have never an over abundant supply of this article; and sickness, (perhaps having to make up an additional bed, and a more frequent change being then necessary than in health,) renders this temporary supply of great value. The sick also often require a softer sheet than their common old and badly patched ones. About seven pairs, each with a hand bell, is enough for Hambleden. They are all of linen, and each pair is enclosed in a brown linen bag, and if sent to an infectious house, are washed on being brought back. It is advisable to have a bed rest, a bed table, and a slipper bath ready to be lent, if required.

Clothing.

“The Clothing Room for poor persons is open at the Rectory House, (as heretofore,) on Monday mornings, from nine to one o'clock; and for men only, from six to seven on Saturday evenings.”

To those who have had time and inclination to examine the wants and condition of the poor, it is scarcely necessary to remark, that whatever they purchase is infinitely more valued by them than what they receive as a gift. It costs exertion to pro-

cure it, and it is proportionately prized. It was on this principle that the Clothing Room was first opened, twelve years since, and experience has proved the utility of the design. There are now 450 names on the list. The purchasers are limited to fifteen shillings debt, and receive a ticket on their procuring an article, or articles, specifying the amount of the debt, and this debt is paid off by a weekly sum of 6d, or 1s. No second article is allowed till the first debt is paid. Every thing of the most durable description is provided, and at the lowest price. The shoes are made by the parish shoe-makers. the blankets at Witney. &c. &c. There will be of course occasional losses, by the death of individuals, by the removal of some to other parishes, by sickness, and sometimes (though rarely) from want of principle. The confidence that is placed in them. (as their debt is never named, unless asked by them) tends to keep up a spirit of self-respect and honesty. The Monday and Saturday evenings shop enables the Minister to get a considerable acquaintance with his flock. Many Prayer Books and Bibles are sold on Monday. Many hints are given in regard to absence from Church on the preceding day. Any sickness or other cause for Ministerial visits are brought to the Clergyman's ear, and application for admission to school, services for young people, and that indefinite detail to which a Parish Priest is subject, is then brought to his notice. In fact, the four hours occupation on a Monday morning, proves rather an assistance to the economy of time, than a waste of it.

Population.

“Hambleton parish contains 245 houses and about 1350 inhabitants.”

The number of parishioners belonging to Hambleton, is not exactly known; but as in the year 1821, [when the last census was taken,] the number was 1281, and the baptisms have annually exceeded the funerals by 10, it is concluded, that the number is now about 1350.

Confirmation.

EXTRACT FROM HAND BILL, NOVEMBER 11, 1826.

“On the 5th of September, 1826, 137 persons of Hambleton, were confirmed, at Henley. Such of these, or any others, who wish to be further instructed concerning the Holy Communion, are invited to attend at the School-Room, Hambleton, at five o'clock, the evenings of the Sundays on which notice have been given at Church, of the celebration of the Communion on the following Sabbath.”

The solemn rite of Confirmation will never be slightly passed over, or formally introduced by any Minister of the Gospel, who has the eternal welfare of his flock at heart. But it requires considerable judgment to arrange, that all things connected with it should be done decently and in order. The huddling together a number of young persons, either in waggons or on foot, the introducing them to public houses, the leaving them to the care of the Church-warden (be he ever so kind and attentive) or school-master, are calculated to weaken, if not to efface, the solemn impression of the vow about to be made by the candidates for Confirmation. As soon as notice is received of Confirmation, and permission has been obtained from the Right Rev. the Bishop of Oxford, (in whose Diocese Hambleton is not, but who has ever been kind enough to allow its inhabitants to present themselves at Henley, their own Bishop, the Bishop of Lincoln, having seldom confirmed within accessible distance,) public notice is given in Church, and those desirous of offering themselves on the approaching occasion, are invited to attend at the School-Room, on the five following Sunday evenings, immediately after afternoon church, if so many intervene between the day of notice and that of Confirmation. The candidates are divided into classes, according to their knowledge, and are instructed for an hour, or longer, on the particular nature of the Holy Rite. On the last Sunday before Confirmation, the commendatory tickets are given. On the morning of the day appointed by the Bishop, the candidates all meet at the School-

Room, and whether old or young, walk two and two, attended by the Minister, to Henley.

The distance being nearly four miles, there is a waggon provided, to relieve those who may be fatigued. They have some slight refreshment at a private house, and are never allowed to separate or disperse till they return home. On the road, both going and returning, psalms (with which the greater part are familiar) are sung as they walk in order. Before they break up, on their return to the School-Room, a few words of exhortation are addressed to them, and a prayer for their spiritual welfare is offered up.

Medical Aid.

“ Nearly 200 were vaccinated this year, it being, as usual, in the third year after the last Vaccination. Of these many mixed with those who had the small-pox, and no instance occurred of that complaint being communicated.”

It would be well if young persons, devoted to the Ministry, had some little knowledge of Surgery and Medicine. The Holy Apostles and our Divine Master healed diseases, and it can never be considered inappropriate in the Minister of Christ, to imitate his Master's conduct as far as lieth in him; at all events it would seem mors useful and not less interesting, than chemistry, and many other branches of science to which a large portion of Academical time is devoted.

The Clergyman is brought so often in contact with the sickness of his parishioners, and has so many opportunities of arresting disease in its first attack, or of relieving its acuteness, that it seems to be quite in character with the duties of a Parochial Clergyman to be able to administer, with some little degree of judgment, those medicines which a good God has bestowed to heal sickness. Vaccination seems particularly to come under his charge; nay, it is almost impossible in country parishes, far from medical advice, to have this properly attended to, without his assistance. The medical attendant of a parish is not, and never can be, paid a sufficient sum to enable him to devote

enough time to watch this disease. It can only be done by him who is on the spot, and whose very avocations keep him amongst his people all the week. About 19 years since, the prejudice against Vaccination was considerable, and it required patience on the one side, and experience on the other, to remove it. This seems now to be nearly effected. Every third or fourth year it is offered gratuitously. The hour is named for the different hamlets. (after one of the Scripture readings,) when persons are allowed to bring their children, and any other residents in the parish (whether young or old) may attend, and from one to two hundred are generally vaccinated. A regular journal is kept of the age of every one brought, the progress of the disease, and any irregularity in the symptoms, are remarked; and at the conclusion, those cases that have been unsatisfactory, are noted down. Such persons are submitted to Vaccination again at the next opportunity. The number that have been already vaccinated, appears, on looking to the journals, to be 671; and though many of the persons then vaccinated have been since often thrown in contact with Small-Pox, no one is known to have had the disease severely. Some children have taken the sort of Variolous Fever, when residing in the same house where the Small-Pox has been prevalent, but these have not been prevented by it from attending Church and School more than one Sunday. Vaccination generally commences about the month of May, and it is arranged so that it is carried on for three months, during which time, all have the opportunity of consulting their own wishes on the subject, and the Medical Men of the neighbourhood are sure of a supply of lymph.

*** In the foregoing little account, it is hoped that there is nothing exceptionable, and that all is done according to due order. The simple object throughout, is to bring the members of the flock to know God and Jesus Christ whom he hath sent, and to love their neighbours as themselves, and this through the instrumentality of their Minister. His charge is "to preach the word, to be instant in season and out of season, to reprove, rebuke, exhort, with all long-suffering and doctrine." May he who will not overlook the cup of cold water given for his name's sake, bless the endeavours of the 10,000 parochial Ministers ordained to preach the Gospel in this Island!

"Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness."—2 Cor. ix, 10.

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