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A
C H A R G E

DELIVERED TO

THE CLERGY

OF THE

ARCHDEACONRY OF HEREFORD,

AT

A VISITATION,

HELD AT HEREFORD IN AUGUST, 1794,

BY

JAMES JONES, D. D.

ARCHDEACON.

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A

CHARGE

DELIVERED TO

THE CLERGY

OF

THE ARCHDEACONRY OF HEREFORD.



REVEREND BRETHREN,

IT was my wish, upon my appointment to this Archdeaconry, to make myself as useful as I could in the office to which I was admitted. I conceived, I could not make myself so much so, by any other means, as by Parochial Visitations; and which I felt myself more particularly called upon to attend to, from my frequent residence in this place. Upon entering on this part of my duty (and which is almost the only method by which an Archdeacon can, at this time, be of any

great or essential service to the Church) I was soon persuaded both of the usefulness of it, and the necessity of persevering in it---as it is with reluctance, and not without concern, I am obliged to say, I have but too often found the state of Churches, and other ecclesiastical fabrics, to be very different, upon a personal inspection, from what they were presented to be at my general Visitations. How Churchwardens, who have, at any time, made such Presentments, contrary to the real state of things, (and which they have made upon oath) how they could have answered it to their consciences, I know not. This I know---they could not plead ignorance in their behalf, having had a book of Articles delivered to them upon their being sworn into office, in the way of charge, and for their particular direction. Much must have been their neglect in regard to these; which, I fear, have been either wholly laid aside, or, at best, but carelessly read over---though I am satisfied they could not have wanted the admonition of you, their respective Pastors, to pay a very serious attention to whatever is contained in them.

I have, now, visited a very considerable, by far the greater part of the Churches in this county

---and have much satisfaction in acquainting you, I have caused several of them, in the smaller and less opulent parishes, to be repaired so far as to become much more decent Places of Worship than they were; and others in the larger ones, and where circumstances would admit of their being put to larger expences, to be so much improved, as to be, I should hope, not inferior to Country Churches in other dioceses. I would not be understood, as if I had found all the Churches I have visited, out of repair---I have found some (and I could wish they bore a much greater proportion to the number of the whole) in very good condition. Great commendation is due to them, to whose care they have been committed. And, notwithstanding the censure I have so freely passed on Churchwardens for previous neglect, I should be wanting in justice to them, did I not acknowledge the readiness with which they have fulfilled the orders I have given them, for future repairs. I should, at the same time, be wanting in respect to many Gentlemen in this county, did I not, on this occasion, take notice of the manner in which they, likewise, have, so very much to their credit, exerted themselves, often at their own private, and that no inconsiderable expence, to have their Pa-

rish Churches put not only into very good repair, but made perfectly neat and commodious.

It is my intention, as soon as I conveniently can, to visit the remainder of the Churches in my jurisdiction in this county. But, after having visited them all once, I cannot promise myself, that I should be able, how much soever I should always feel myself inclined, to go through the same fatiguing business a second time. And as I may hereafter, possibly, be obliged, in a great measure, to receive my information concerning them, only from the Presentments of Churchwardens at my general Visitations, which I have had so much reason to think are not wholly to be depended upon; ineffectual, I fear, will the pains I have taken, at least for any length of time, be, unless I can hope for the assistance of you, my Reverend Brethren, to co-operate with me, by reminding your Churchwardens, from time to time, as occasion may require, of their duty in this respect. I am the more encouraged to ask this assistance of you, as you are not called upon, in this diocese, to serve the office of Rural Deans; which, where it is continued, as it still is in some dioceses, contributes very much to lessen the fatigue of the Archdeacon, in his Parochial Visitations.

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You will, then, act most kindly towards me, as well as most charitably towards them, by reminding them, not only of this part of their duty, but in explaining to them, at large, the nature of the office they have undertaken---That the duties of it, whatever they may think of them, are by no means matters of indifference, but of very great concern; and to the discharge of which they are bound, both by law, and in conscience---That they have bound themselves by a solemn oath to discharge them, to the best of their knowledge; and that for any great and wilful neglect (exclusive of the high offence, committed against God, by "taking his name in vain") they are accountable to many express laws, as set forth in the Constitutions and Canons of the Church. And, though the book of Articles delivered to them, if duly regarded, would be very sufficient for their information, both as to the duties of their office, and their obligations to the faithful and conscientious discharge of them, I am sensible, they would be still more powerfully excited to it, by your personal and impressive exhortations. And, indeed, you are yourselves, at the same time, very much interested in seeing that Churchwardens do their duties---the good order and re-

respectability of your parishes, though more immediately depending on your own good instructions, and good examples, being, by their Presentments of offenders against public decency, of profane and immoral persons, still further promoted and maintained---in which, too, you are yourselves jointly engaged with them---You are to exhort them to present---if need be, to join with them in presenting---or to see that, in these matters, they act from proper motives, not from pique or malevolence, not to overwhelm, by exposing the meek and repenting, but with a view, when there is any reasonable hope, of reforming the obstinate and more daring sinner.

As to that part of their duty to which I have already adverted, and which you are no less interested in---the Care of the Churches---you will do well to make them thoroughly understand, that these, with the ornaments and utensils belonging to them, are committed to their care, in the way of trust---a trust of a very high nature, with which the Public Worship of Almighty God, and consequently the cause of Religion, is materially connected---the decency of Places of Public Worship contributing very much to keep up the dignity of it, to fill the mind with religi-

ous awe, and to maintain a spirit of devotion---and, on the contrary, the want of cleanliness, much more the want of necessary repairs, taking off from that awful and venerable appearance, which should ever, in a peculiar manner, characterize them as the Houses of God---having a tendency, likewise, to bring on an indifference in many for frequenting them, and, it may be, in the end, a total disregard for them---that, therefore, they cannot be too mindful in an affair of so much concern, as they may, otherwise, be the means, however undesignedly, of bringing Public Worship into contempt, of causing Irreligion in others, and of incurring the imputation of it in themselves---and, in a temporal point of view, of being the occasions of very great injustice to a whole parish, by the delay of repairs, which must, some time or other, be done, the expences of which will be considerably encreased, the longer they are deferred.

Should you fail, by gentle and persuasive representations (which, I should hope, would seldom happen) to impress these things on their minds---although you are not directly enjoined, and it might, upon many accounts, be disagreeable and even painful to you to do it---you may,

by the usual interpretation of the Canon, though it speaks of personal offences only, you may yourselves present any thing you see amiss, and in a neglected state, in your Churches. And, when the neglect of your Churchwardens is such as to be prejudicial to the cause of Religion, and an act of such manifest injustice to their neighbours, I will submit it to your consciences, whether any considerations can make it, but an act of duty in you to present whatever you see notoriously amiss in the state and condition of them---and, when you have taken care (as, I presume, you always will) that no charge of any similar neglect can be brought against yourselves. This, however, every Minister, as having the spiritual welfare of his parishioners at heart, will, of course, do---he will take care that his Churchwardens, who are, often, ignorant and inexperienced men, make their Presentments agreeable to truth, in his presence, and by his assistance, and that they do not, to neglect, add the sin of perjury.

Such among you as are Rectors, have it in your power to give weight to your representations, by your examples---in keeping your Chancels in repair. When these are perfectly neat, and as they ought all to be ceiled, it will, naturally, stir

up your Churchwardens, and your parishioners in general, (who could not but be affected by a comparison, which would reflect so very much upon themselves, as a body) to have the other parts of your Churches kept equally neat, and finished in the same proper manner. Undoubtedly there should be one uniform appearance of neatness throughout---but if there is any part of a Church which should be more particularly marked for it, it is the Chancel, on account of the superior dignity of the office to be performed in it---the celebration of the Lord's Supper. And it might be a reason why Chancels were left to the care of Rectors, because they, as having a higher sense of this holy rite, might, upon that account, be induced to attend more to the neatness and improvement of them. It is to be hoped, that lay-impropriators, upon whom the care of many of them is now devolved, will not allow themselves to be less influenced by the same considerations; but be ready to fulfil, with chearfulness, the duties which the possession of Rectorial property has, so very justly, subjected them to. In truth, when they are nearly resident, much attention is often paid to their Chancels; but when they live at a distance, and leave the care of them to tenants, there is

often cause of complaint. I have great satisfaction in mentioning, that I have found the Chancels of Ecclesiastical Rectors, and especially of resident ones, generally in as good repair, if not better, than most others; though some of these, as well as others, might, perhaps, be still further improved, by being made more light and chearful, by the floors being more neatly paved, the rails at the Communion Table better preserved; by the Ten Commandments, according to the direction of the Canon, being written on the walls, with the addition of the Creed, the Lord's Prayer, and such Sentences of Scripture as may afford matter of useful admonition, and devout meditation. And it is, certainly, very pleasing to behold, when the Communion Table is covered with a handsome carpet; and when, by the donations of persons of rank or property in a parish, it is provided with costlier vessels, and with whatever else is requisite to make the celebration of the Lord's Supper more decent and dignified.

You are sensible, how respectable a thing it is, considered in a national view, to have Places of Public Worship kept in a manner becoming the Houses of God---and how very disgraceful, when nature is ransacked, art almost exhausted,

for the ornament of private habitations, to have the places “where his honour dwelleth,” and of which he hath said, “his name shall be there,” to have these wholly unimproved and unadorned; much more for them to be, at any time, in a neglected or ruinous condition. How unlike this was the conduct, even of many heathen nations of old, who, amidst the utmost frugality in their own private habitations, thought they could not be too profuse in decorating the Temples of their Gods; looking upon them as monuments not only of true piety, but of national grandeur! How unlike this, the conduct of Christians in former ages, who, in times of much less opulence, and of much greater simplicity than the present, with a truly commendable zeal, raised and beautified those expensive and magnificent structures, for Places of Public Worship, which have long been the wonder of past, and will continue long to be the admiration of succeeding ages!

You are sensible, again, how much it contributes to the credit of the Established Church, to have its Places of Worship, however small and inconsiderable, kept always neat, and in a commodious state---and to have the utensils and ornaments belonging to them, all corresponding

in one sacred character, and worthy of the uses to which they are applied---Of the danger there is, that, when they are suffered to go to decay, many pious and well-meaning persons, disgusted at their sordid and wretched appearance, and tempted by better accommodation in a Methodist Meeting-house, should very frequently leave their own Parish Churches, and, in the end, become profelytes to new opinions---in matters of Faith, and concerning the means of their Salvation---and this, at the same time, to the great discredit of their own Parochial Ministers, who, they will be told, do not instruct them in the principles of Christianity, and the saving truths of the Gospel---Of the danger there is, that, after their example, still greater numbers among the common people, who are led away by the effusions of extemporary Preachers, by warm, passionate discourses, however wild and incoherent, (to which they are so much more ready to listen, than to sober and edifying ones, however seriously or earnestly delivered) should leave their Parish Churches, should very soon disregard, and even despise, their Ministers, and follow those only, who, affecting an extraordinary illumination, take upon them to point out a much shorter way to Salvation, and

can promise to "make their calling and election sure"---The Established Church being unhappily weakened by these separations from it, and a diversity of opinions in matters of religion prevailing in the same district, to the causing of suspicions and distrust among neighbours, and often to the interruption of all friendly intercourse between them. From the enquiries I have made, and the information I have received, in the course of my Parochial Visitations, I have reason to think, there are but very few Methodist Meeting-houses in this county---but this, however at present, may not be the case hereafter. One erected in the centre of it, in this city, is sufficient to give the alarm, and to caution you against suffering any shameful neglect in your Churches, to serve as a pretence, at any time, to your parishioners for deserting them. And, I am persuaded, you yourselves will never give them the smallest, on account of the charges brought against us, in general, by Methodistical Teachers, namely, that we do not preach the Gospel---that we withhold from the poor and ignorant, the doctrinal parts of it---that our discourses are nothing more than moral lectures---and that we have reduced the Gospel of Christ to a mere system of Moral

Philosophy---charges of a very serious nature, if justly founded---But I appeal to every one of you, I appeal to every Clergyman of the Established Church, if he ever preached Moral Duties, but upon Christian principles, or enforced the observance of them merely from the Temporal Rewards which Philosophy holds out, and not from the more powerful sanctions of Gospel Promises, of everlasting Rewards and Punishments in a future state---that when he has laid the greatest stress upon the necessity of Good Works, (and which he has the authority of his Divine Master for so doing) whether he has, at any time, lost sight of the great animating principle which is to give life and efficacy to them---Christian Faith; from which, alone, all our Good Works, as being, at best, but imperfect, can derive any kind of value, so as to be pleasing and acceptable in the sight of God---Whether, in speaking of the inestimable blessing of Man's Redemption, he has not ascribed it to the Free Grace and undeserved Mercy of God, vouchsafed to us for the sake of his Son, Jesus Christ, who offered himself a Sacrifice for us, and died to redeem us from Sin and Misery---Whether he has not constantly affirmed, that a Belief

in his Death and Sufferings, whereby he has made an atonement for our Sins, and reconciled us to God, is the only means of Salvation; that is, upon the conditions required on our parts---Obedience and Repentance --- Moreover, whether he has not, repeatedly, taught and maintained all the great articles of the Christian Faith---the Incarnation --- Birth --- Life --- Death --- Resurrection, and Ascension of the Son of God---and his coming again, to judge both the quick and the dead---together with the aid and influence of the Holy Spirit, as necessary to prevent, assist, and further us in every thing, we either think or do, for our good; but the precise mode, and manner of his operations, how he acts upon our understandings, and influences our wills and affections, he does not, as some self-enlightened Teachers do, he does not pretend to explain, the Scriptures having, no where, informed us of it---and that, if he has declined to expatiate upon certain points of Scripture, which are of doubtful interpretation, and upon which the sentiments of mankind have been so much divided---whether he has not done it for wise and good reasons, as not wishing to perplex the weak and ignorant, and when he knows they

are not proposed to us as the terms upon which our salvation depends.

I have hitherto addressed myself to you, in a great measure, upon matters which, though more immediately the duty of others to attend to, you are yourselves very much interested in. I am, now, to call your attention to a duty which is, wholly, your own---the Care of your own Houses. I am very well inclined to believe, that when I have found these in a poor, incommodious state, or much out of repair, it may have arisen, frequently, from causes not altogether unjustifiable, and it may be to be lamented, more as the misfortune, than the fault, of the present Incumbents. They have succeeded those who have died insolvent, or who have left numerous families behind them, already but too much distressed by the loss they have sustained in their great, it may be, their only support, and they could not think of taking from them any, the least part of the pittance, which was left remaining to them---they knew it was their duty, and it was the first wish of their hearts, to have complied with every obligation, which either law or conscience could require---but a large family of their own, with an income very inadequate to

bring them up, and place them out in the world, has prevented them from doing, what they would have been happy to do, for their own convenience, and greater comfort in life, either to improve their present Houses, or to lay the foundations of others more suitable for a Clergyman and his family to live in. But, I would ask those of you, who have been so circumstanced, whether it can be any pretence, much less any justification, for not doing something at least, nay, for not doing every thing in your power, and exerting yourselves to the utmost, to leave your Houses and Buildings in a better condition, than you found them—and by so doing, to avoid that reproach of neglect in yourselves, with which the conduct of your predecessors may have been but too justly charged. Were exertions, the most moderate only, continued to be made, the state of things would be reversed; and instead of going on from bad to worse, they would be, every day, tending to melioration. There is, too, this good resulting from the most feeble endeavours—as, should your successors be better enabled than you have been, they could not fail, upon seeing something done from resources so small, of being stimulated by your examples, to proceed to such

substantial repairs and improvements, as would make their Houses fit and proper residences for themselves, and for those who succeeded them—and thus lay a better foundation for the time to come, for what was originally intended, for what parishes have so just a claim to, and which must, naturally, be productive of so much advantage to them—the Residence of their Ministers; the good effect of which is not more visible, than the contrast is sadly striking in every village, not so happily circumstanced.

But, whatever may be urged in the way of excuse, for poor, incommodious Houses, or such as are out of repair—it is still less to be justified, when they are suffered to grow worse and worse; and especially by non-resident Ministers, who, being permitted to live elsewhere, for their own convenience, and greater emolument, should be particularly careful, that nothing injurious in this or any other respect, is sustained by their absence. Residence is an affair I have no right to interfere in—it belongs to a higher authority than mine. But, I hope, I do not exceed the bounds of my office, when I express my wish, and earnestly recommend it to you, that, when any of you, from causes which your Diocesan

may think proper to approve of, or when, by legal dispensation, you are excused from residing upon a benefice, you do all you can to make your absence from it as little perceptible to your parishioners as possible, by visiting it from time to time, "though absent in body, by being always present in spirit," by a constant and unremitting attention to whatever is conducive to the good of it---by the appointment of such substitutes, as in your hearts and consciences, you think to be proper representatives of yourselves, whose doctrines are edifying, and whose examples are alike instructive---by the frequent exercise of Charity by yourselves, and by the proper care and application of charities left by others---by the superintendance of Charity-schools (where there are any)---by the care of your Registers; which, though a civil concern, is, by no means, to be disregarded, and upon the clearness and correctness of which, much often depends---and by keeping your Houses (no doubt, the fittest places for your Curates, in your absence, to reside in) by keeping these, your Buildings, your Glebe, and whatever else belongs to you, in good and proper condition---taking care, by these means, to make the consistency of your characters appear, in every

part of your conduct; and, that whilst you are engaged in discharging the duties of your Pastoral Office in one place, you do not give occasion for any, the smallest imputation, to be thrown out against you for neglect, of any sort, in another. Every Minister, who has but a single Benefice, and is indulged with residing elsewhere, but more particularly he who has more than one, acting in this truly conscientious manner, approves himself equally every where---and a successor, who has not the same pretence for absence, finds a House, in a great measure, ready for his reception, as well as a parish well ordered---but, when from indolence, or any worse cause, Houses are suffered either to go, or to continue, out of repair by non-resident Ministers, the effect of non-residence in some, is made a pretence for non-residence in others. But the pluralist is, above all others, called upon to keep, not only the House in which he resides, but that in which he does not, alike in good repair; as it is to be supposed he is better enabled; and the indulgence he has in holding more Benefices than one, ought to impress his mind, with a higher sense of his obligations, upon that account. He will do well (as well as every other beneficed Clergyman, who has it in

his power) still further to consider, that the repairs he is subject to, is a business, which, if neglected, he will some time or other be called upon to answer for, either in his own person, or by his representatives; that he may be called upon in his lifetime, and that the longer it is delayed, the heavier it will fall upon him---that, therefore, it is not wise, as it respects himself, to put it off from time to time—and it is, certainly, a great want of feeling for his representatives, to entail upon them a work, they are, most likely, not so competent to, which they may have much trouble in settling, if they are not involved in law-suits, before it is finished. And should it happen that, by an expensive stile of living, he has lessened the resources, which should have been otherwise, and so much better employed, and leaves little or nothing behind him, what injustice to his successor! what ingratitude for what he has received! what a reproach, that he has “reaped all, and sowed nothing,” to rise up hereafter to the remembrance of his good name! and when he comes to die, how will it distress him to think of his indifference to these matters, which will then appear in all their full force, and weight of obligation! and for which his successor, who may be

unacquainted with his better deserts, will, at once, decide upon his character, and condemn him without reserve. Do not, I beg of you, conceive, that, in what I have said, I have any one personally in view---I have done it, in the way of general exhortation (and which, God knows, the best of us want in most things) and to guard you against incurring any kind of imputation on this head. I have still to add, that there are few things, which will make you more esteemed, as men of probity, while you live, or ensure to you a posthumous reputation for it, than a liberal and generous conduct towards your successors---when no selfish views, nor an over-anxious desire of providing even for your own families, can prevail upon you to think lightly of your obligations, of making the first, and a proper return to that source, from whence you have, most likely, received the chief means of making any provision for them at all.

I have great pleasure in mentioning, I have found several Houses, not only Rectorial, but Vicarial, very good, and truly respectable---some which have been lately repaired, or are now repairing, and some few which have been entirely rebuilt---and without having recourse, but

very seldom, as I understand, to the Act which the legislature, most kindly, holds out for these purposes---of which I am rather surprized, that they, who still find themselves unequal to the expence, either of great repairs, or, if necessary, of rebuilding, do not avail themselves. It is true, there is some trouble, and often difficulty, in the means of carrying it into execution---but whatever these may be, surely the end, when obtained, will much more than compensate for all the trouble or difficulties they have had to contend with.

I have chosen to detain you on these plain, and obvious points, rather than enter upon matters of greater novelty, or deeper research. Plain and obvious as they are, it is my business to remind you---it is yours, to be very observant of them---to see, that Churchwardens do their duties, and that you do not neglect your own. And be not apprehensive, that in taking an active part in the duties of your Churchwardens, in admonishing and exhorting them, as occasion may require---or, by putting your parishioners, as it may happen at times, to some considerable expences, it will, at all, lessen you in their estimation, and subject you to their dislike. No---when they see that, after having fulfilled the first

great duties of your Pastoral care, you hold nothing to be indifferent, with which the interests of Religion are connected, and have done every thing on your parts, to take away reproach from yourselves, it will give great additional dignity to, and will increase the influence of, your characters.

And if there ever was a time which called for a stricter attention to the duties I have been recommending, as well as to every other part of the Ministerial Office---it is the present. It is, no doubt, very proper at all times, by the uniformity and consistency of our conduct, to cut off occasion of reproach against us--but it is peculiarly so, when there are not wanting those, who (thinking that we possess a great deal, and do very little in return) are but too ready to animadvert upon whatever we do amiss; and as ready to depreciate our merits, and even the usefulness of our Establishment. But though we have, and the Church itself has its enemies, God be praised, they are but few, when compared with the number of those, who "wish well" to it, and "seek to do it good." Be it our endeavour then, by our most strenuous exertions, in every part of the Ministerial Office, not only to give no cause or

pretence to those, who will catch at any occasion, "that they may have whereof to accuse us;" but more effectually to preserve the general esteem of the public, which, I trust, is decidedly in our favour. Let us remember, and bear constantly in our minds, that we owe not only unto God, but to the Civil Government also, the care of the Religion and Morals of the People, upon which the Peace and good Order, the welfare and stability of it, so very much depend. For this purpose, it has given, and protects us in, the enjoyment of our temporal rights and possessions, and has, in consequence of it, every claim to our zeal, and our most active services. And can there be a more honourable employment, or a subject of greater exultation to us, than to be the instruments of promoting, at once the welfare of the public, and the happiness of individuals--- by leading them, through the ways of godliness, to happiness in this life, and in that "which is to come." But let us not, I beseech you, presume, that, because we have the protection of Government, and have the Laws to support us in the maintenance of our Rights and our Possessions, we hold them so firmly, and absolutely, as never to be deprived of them. For, should we,

at any time (which God forbid we should) by a total dereliction of the Clerical Character, by running into all the extravagancies, the follies, and vices, we were ordained both to prevent and to reform, defeat the views of the Civil Government, and cease to answer the ends of our Establishment, it might, very justly, renounce its alliance with us, deny us its protection, which it might too, from its own weakness, be unable to give, and which we ourselves had contributed to bring on, by our degenerate and perfidious conduct. Our Revenues might then share the same fate with those of the Clergy in a neighbouring nation, which we have seen to be lost, amidst the convulsions of the State, and a Revolution of Government. Far be it from me, to insinuate any thing, in the way of general reproach against them---in those, who from pure, conscientious motives, have fled from their own distracted country, and have sought an asylum in this, there is much to applaud, much even to admire---their pious and humble demeanour, their calm and patient submission under the loss of their possessions, and the absence from situations and connections they had been long accustomed to, and which were, naturally, endeared to them,

give us likewise the greatest reason to suppose, they were not less proper and exemplary in every part of their preceding conduct---they have deservedly called upon us for, and they have met with, our most generous support. But, it is very much to be feared, that the dissipated lives of others, giving a kind of sanction to irreligion, and the prevalence of atheistical opinions, may be placed among the causes which operated not a little towards the subversion of the Civil Government of their country.

Let us, then, having this recent and most awful lesson before our eyes, "approve ourselves, as the Ministers of God, in all things"---to the State, to which we must look up for the maintenance of our present rights---and unto God, to whom we are to be accountable hereafter, and from whom we are to look for greater and more glorious rewards. To the State we are, at this time, still further bound, together with all good men, to inculcate the Duties of Peaceableness and Public Order---reverence for the Laws, for the person of our mild, our most gracious Sovereign, and the established Government of our country; which we experimentally feel to be the best security of every valuable right, every solid and substantial

blessing, which can be enjoyed in civil society---
 to discountenance visionary Schemes of Reform,
 which the warmest advocates in favour of it
 could not promise, or demonstrate, would give
 any greater strength or stability to, but which
 they could, by no means, promise, might not
 weaken our excellent and happy Constitution,
 and shake it even to its centre---and, above all,
 to check, by every means in our power, the
 more daring and wicked attempts of those, who,
 under the pretence of Reform, mean nothing
 but Subversion, and whose only views are, to
 derive from anarchy and confusion, that conse-
 quence, and those emoluments, which they have
 not the virtue and industry to acquire by regu-
 lar and lawful means. Let us shew those, who
 look upon us, with an envious and malicious
 eye, that we do not consider the Revenues of the
 Church, as mere temporal Estates, but allotted
 to us for Services to be performed---That we
 neither hoard them up, avariciously, nor spend
 them idly or extravagantly---but employing them,
 after making a provision for ourselves and our
 families, in works of benevolence and charity;
 and for which, though it is to be lamented, that
 many of us have too little, none of us can be

said to have too much. Let us shew them, that, though we live in, and mix with, the world, (and which for a great variety of civil purposes, it is fitting we should) we are neither enslaved by its fashions, nor infected by its follies---that we know how to retire from it, and that we are mostly to be seen there, where our duty requires us mostly to be. So that, by being always in character, whether employed in the duties of our professional calling, or otherwise---by the sobriety of our appearance in the world, our harmless, inoffensive conversation, our gentle and engaging manners, we may, whatever some may have conceived of us, we may in the opinion of an unprejudiced and candid public, be not without some fair and good pretensions to the Character of an useful, a respectable, and an exemplary Clergy.

