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## R. Baxter. The reformed pastor | L'instruction privée

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### Références éditoriales

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R. Baxter

L'instruction morale 156

The reformed pastor

(ed. de 1811) 1<sup>re</sup> édition corrigée et ramassée, avec "nouvelles  
notions"

p 40

"We are commanded in the words to 'take heed to all the flock', that is doubtless to every individual of it - To which end it is necessarily supposed that we should know every person that belongs to our charge ... We must labor to be acquainted, as fully as we can, not only with the persons, but with the state of all our people; their inclinations and conversations; what are the sins they are most in danger of; what duties they neglect, both with respect to the matter and manner, and to which temptations they are particularly liable. If we know not the temperament or disease, we are likely to prove unsuccessful physicians."

p 41

"We should be ready to give advice to such as come to us with cases of conscience ... A minister is not only to be employed in public preaching to his people, but should be a known counsellor for their souls, as the lawyer is for their estates and the physician for their bodies ... Every man that is in doubts and difficulties about matters of importance should bring his case to his ministry for resolution."

42



42 "We should have an especial eye upon families to see that they be well ordered, and that the duties of each relation be well performed. The life of religion and the welfare and glory of church and state, depend upon family government and duty." It put rules & precepts under the name of "rules of the family."

73 - La meilleure instruction est la plus particulière : "Make a difference according to the difference of the persons you have to deal with - With the dull and obstinate, you must be earnest and severe; with the tender and humorous you must mildly mix upon direction and exhortation; with the young, you must represent the shame and evil of unbecoming pleasures and the necessity of mortification."

76 L' instruction mixed est souvent + efficace que le right = d' celui-ci, on ne saurait trop difficilement le moins intelligible de soi-même.  
on ne peut pas parler à la fois de ces deux choses.

80 But de l'écriture, se défont à la fois les de la confession auriculaire du papiste, (a simple novelty) réglant à tort l' instruction personnelle. D'ailleurs en France on a aussi, qui en font leur objet, un petit degré de révérence de la part des "paragons de la morale catholique." car si nous déshéritons cette instruction utile.

89 Baxter fait appel aux principes de l'éducation morale. Le livre ne se contente pas de faire une