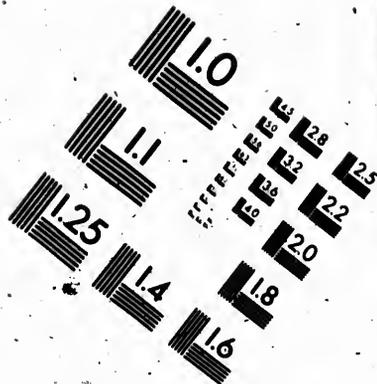
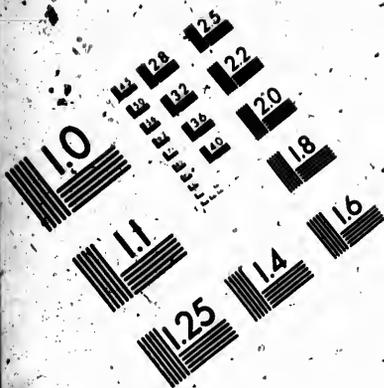




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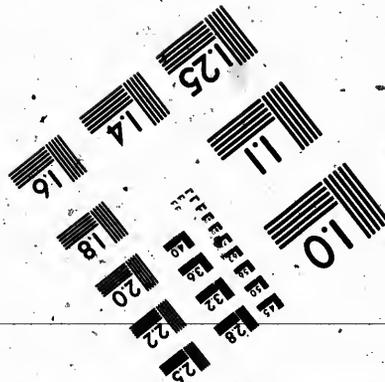
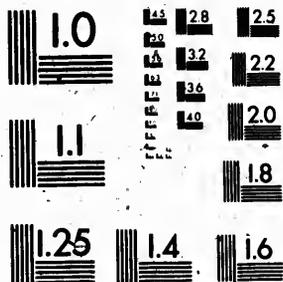
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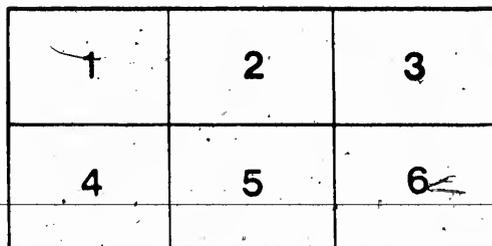
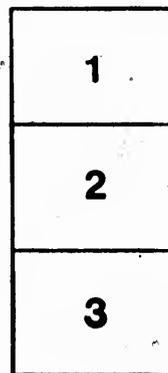
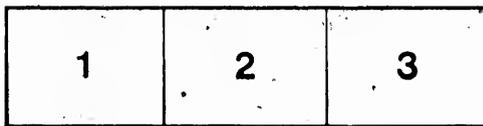
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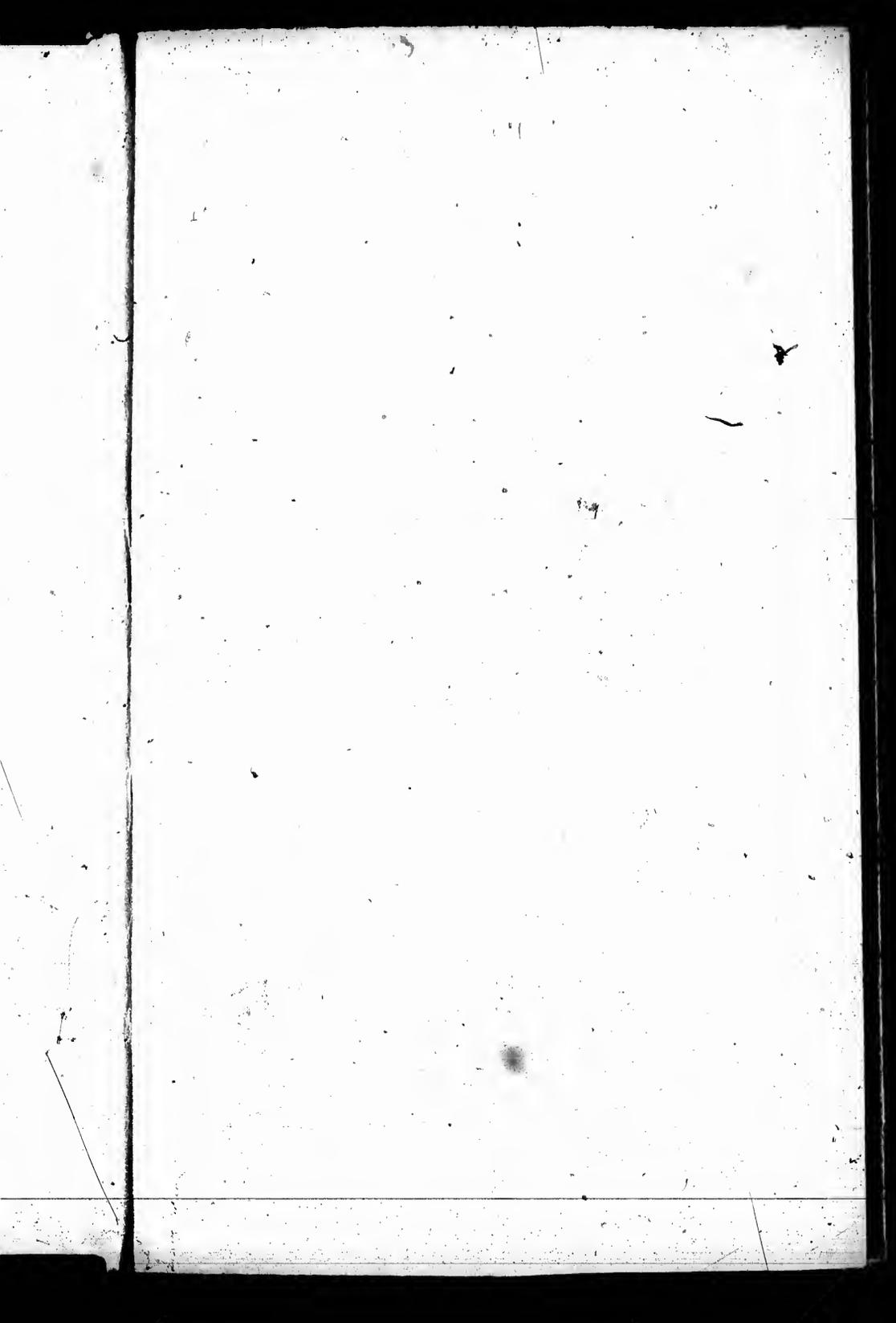


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CHARGE

DELIVERED TO THE

CLERGY

OF THE

Province of QUEBEC,

AT THE

PRIMARY VISITATION

HOLDEN IN THE CITY OF QUEBEC,

IN THE MONTH OF AUGUST 1789.

BY

THE RIGHT REVEREND CHARLES,

BISHOP of NOVA SCOTIA.

HALIFAX:

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

MDCCLXC.

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JUN 1 - 1923



To the Reverend Clergy of the Province of Quebec.

MY REVEREND BRETHREN,

THE relation which, through the good providence of God, I bear to you, makes it my indispenfible duty to promote Your welfare, and the fucces of Your miniftry, by every method in my power; and your very affectionate behaviour, during my late vifit in Canada, adds to the former obligation, and does not permit me to hesitate in complying with the defire You expreffed that the following *Charge* might be printed,

If it fhould ferve in any degree to animate or affift You in difcharging the arduous duties of your function——arduous at all times and in all places, but peculiarly fo in Your fituation—— I fhall blefs God for it; fince thereby the end I had in view will be answered.

SUSTAINING, as We do, the office and dignity of “Ambafadors for Jefus Chrift,” how anxious fhould We be to refemble the Mafter We ferve, and in whole name We act! How earneft

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Should our exhortations be, that men would be "reconciled to God," and that they "would not receive his Grace in vain!" How fervently should We pray, that "He who holds the seven stars in his right hand," † would make us shining lights in his Church, bless our ministry, and by his intercession and merits, accomplish and perfect the salvation of those whom He hath committed to our care!

MAY these reflections dwell upon Your minds, and stimulate Your exertions in the cause of God, of his truth, and of his people.—That He may crown Your labours with success, make You instruments of advancing his kingdom here, and partakers of his glory hereafter, is the daily, ardent Prayer of

Your affectionate Brother,

and humble servant,

CHARLES NOVA-SCOTIA.

HALIFAX, December 30, 1789.

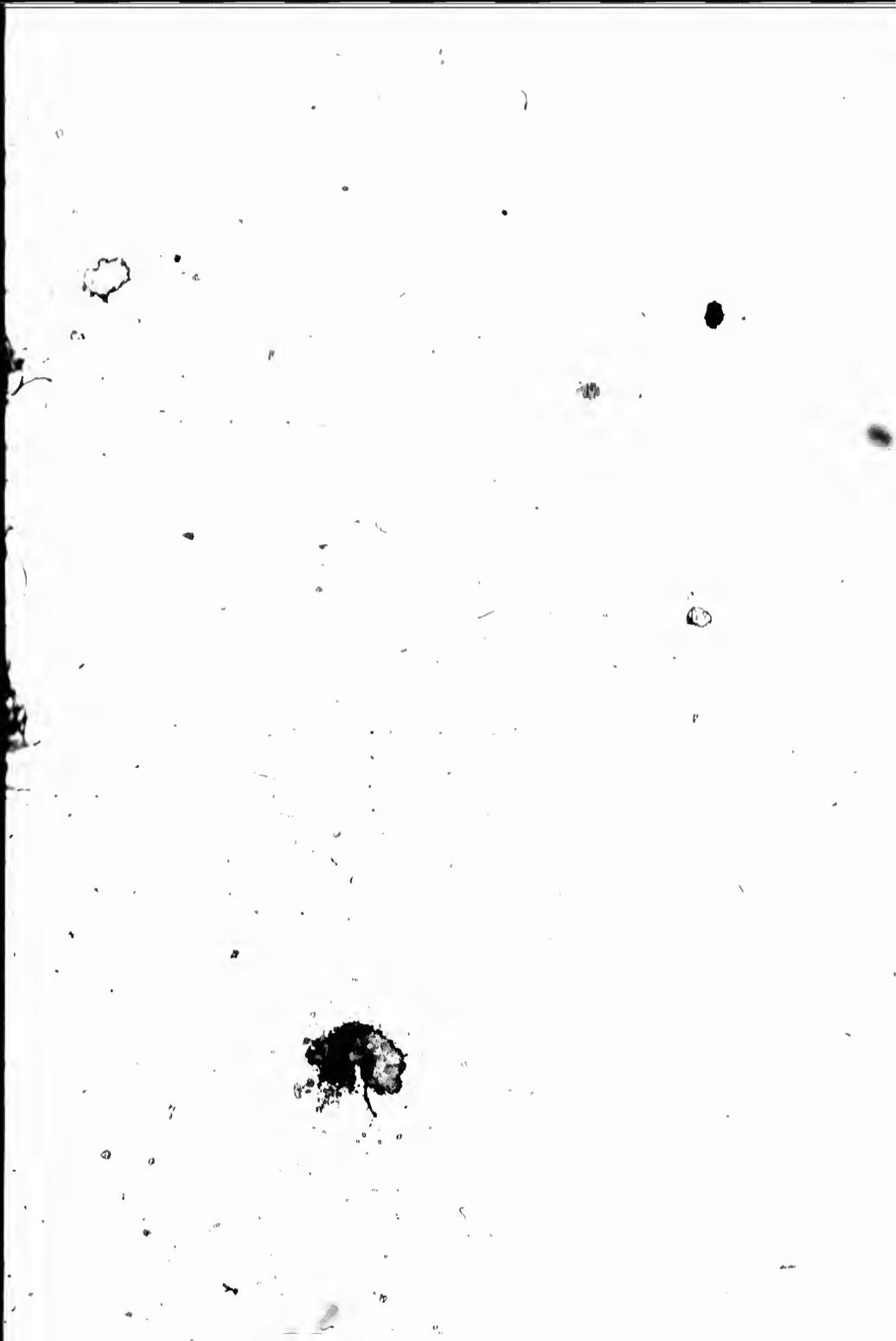
† Revel. I. 16.

THE
BISHOP OF NOVA SCOTIA'S
CHARGE
TO THE
CLERGY OF THE PROVINCE OF QUEBEC.

MY REVEREND BRETHREN,

THE information which You were so good as to transmit to me concerning the state of religion in this province, in answer to the Questions I had sent to You on that subject, increased the anxiety which I felt before, to visit this part of my charge as soon as possible.—I now sincerely praise the Almighty for his mercy in bringing us together, after travelling so great a distance—much greater than is usual on such occasions †.—On Your farther information, advice and exertions I much rely for assistance in the discharge

† The distance from Halifax to Quebec is reckoned *one thousand* miles. Some of the Clergy came about *four hundred* miles to the Visitation at Quebec.



charge of my duty; and I pray God that he would vouchsafe a blessing to our joint endeavours for promoting the kingdom of our divine master.

THE printed Charge to the Clergy of another province,* which I have already put into Your hands, contains the sentiments that I wish to inculcate concerning the end and object of the pastoral office, as well as the duties and conduct of the Clergy. I refer to it here, as it will supersede the necessity of enlarging, at present, on several points that are there handled; and I request that You would consider that *Charge* as directed to you, equally with those to whom it was first delivered.—I shall therefore proceed to some other matters.

THERE are two characteristics which eminently distinguish the Gospel of Jesus Christ.—One is, that holiness of life to which his followers are called; the other is, that mutual love or benevolence which his disciples should cherish towards each other.

JESUS Christ, the eternal Son of God, assumed our nature, and offered himself a sacrifice upon the Cross, for this express purpose—"that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works."

* *Charge* to the Clergy of the Diocese of Nova-Scotia, 1788.

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“ works.” † He is therefore a Saviour, because
“ he saves his people from their sins” *—not only
from the guilt of sin, and the condemnation due
to it; but from its dominion and power.

Hence his gracious invitation to “ all who la-
bour and are heavy laden” with the burden of
sin, “ to come to him; and he will give them rest.” ‡
Hence his injunction of self denial, and following
him in all holiness and renunciation of sin, in order
to be his disciples. On this principle we are assur-
ed that without holiness, no man shall see the
Lord. †—That in Christ Jesus, nothing can avail
us to salvation—neither circumcision, nor uncir-
cumcised—no form of godliness, no profession
of religion, or zealous attachment to a party; but
“ a new creature—a new man, which after God is
“ created in righteousness and true holiness.” †

As to mutual love, or benevolence, our blessed
Lord in his last affectionate discourse, declared to
his Apostles, and to all his followers in them—
“ A new commandment I give unto You, that ye
“ love one another, as I have loved you, that ye
“ also love one another. By this shall all men know
“ that ye are my disciples, if ye have love one to
“ another. §

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† Titus II. 14. * Math. I. 21. † Math. XI. 28.

‡ Heb. XII. 14.

§ Gal. V. 6. Ephes. IV. 24. § John. XIII. 34. 35.

The founders of different sects in religion and philosophy, appointed certain marks, signs or badges by which their disciples were severally distinguished. These were of little consequence, and often kindled animosity. But the badge of Christians—the mark which was to distinguish them from all others, was benevolence and mutual love. Of this love to mankind, our Saviour's whole life was a bright example; and as he loved them, so were they to love one another.

THESE are prominent features in the Christian character. Holiness of life, and benevolence of heart, are indispensably necessary in all who aspire to the title of true disciples of Jesus Christ. In these they should eminently shine; and all pretences to that title and character, without these, are utterly vain and groundless.

THIS is evidently the case of every one who hopes for salvation through the Son of God. I know of no dispensation by which any man can claim an exemption from the acquisition and constant practice of holiness and charity. As they are peculiarly characteristic of the real Christian, so are they absolutely necessary to fit us for heaven. And if this be true of all who name the name of Christ—even of Laymen, whatever their rank or condition of life may be; surely it must be equally true of the Clergy—of those who serve at the altar—of those who

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who are to be examples to the flock of Christ, and guides to others in all holiness, meekness, love and godly conversation.

IN reading the history of the Christian Church, in its early stages, we are struck with astonishment at the rapid and extensive progress of the Gospel. It was opposed by idolatry, then universally prevalent; by deep rooted prejudices, and by the corruptions of human nature in their most aggravated state. The hand of Civil power was railed against it; and every engine of wit, genius, learning and human authority was employed to overthrow it. Yet notwithstanding, it rose superior to all opposition; and the triumphs of the Cross were diffused more widely than those of the Roman Eagle.

DOUBTLESS this was the Lord's doing; his hand was stretched out in conferring miraculous powers to support his infant Church against the combined efforts of darkness and of this earth. But besides those powers, Providence did then, as usual, carry on its designs by the use of means and secondary causes adapted to the purpose; and there was no secondary cause or means that contributed more to the success of the Gospel, than the holy and exemplary lives of its Ministers—of its Bishops, Priests and Deacons.

THE Christian Clergy then literally followed the example of Jesus Christ, and the precepts deliver-

ed by him and his inspired Apostles, concerning their conduct. They denied themselves, they took up the Cross daily, they devoted themselves to the service and will of God. They were living examples to Believers, in word, in conversation, in charity, in faith, in purity. This caught the eye of every beholder—this carried conviction to every bosom; and a religion which exhibited such amiable effects in the lives of its Ministers, was irresistible in its progress.

This circumstance, so conducive to the success of Christianity at its first dawn, is no less necessary now for propagating the Gospel—for maintaining its credit, and supporting its influence. Perhaps I might say, it is more necessary; for the extraordinary interpositions of heaven being withdrawn, when Christianity is received and established; so much the more attention to the ordinary means for Propagation of the Gospel, is required. But be this as it will; it is unquestionably true, that the same diligence and exertion—the same deadness to the world and its seducing blandishments—the same bright example of holiness and expanded benevolence in the Clergy, are inculcated by the Gospel now, as well as formerly, and are equally necessary to its success.

If this holds good of the Clergy every where, as it certainly does, You may easily conceive of
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who much moment a due attention to these matters is in this country, where the Protestant Clergy are so few in number; and where so much the more must consequently depend on their personal qualities, conduct and exertions. Thus situated, any neglect, any mistep, or disqualification in them would be peculiarly fatal.

Be assured that nothing now said, or that I shall say hereafter, is spoken to reproach any individual; but by way of admonition, and which I apply to myself, as well as to You. Were there occasion for it, (though probably there is none) I might use the concluding words of St. Jerom's letter to Nepotian on this subject — "Our Intention was not to reproach the guilty, but by admonition to prevent guilt.—I have not injured any one; no individual is mentioned in what I have written,—my discourse has been against what is amiss in general; if any one therefore is offended, he thereby confesseth that he is faulty.†"

—THE circumstances of our Church on this continent in general, and particularly in this country, have hitherto subjected the Clergy to many difficulties and discouragements. Blessed be God, some

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† Nec investi sumus in eos qui peccant, sed ne peccent monuimus. Nullum læsi, nullius nomen mea scriptura designatum est. Generalis de vitiis disputatio; qui mihi irasci voluerit, ipse de se quod talis sit confitebitur. HIERON. AD NEPOTIAN. in *finem*.

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of these are, in a great degree, now removed; and we should with patience wait for God's good time to remove others.—One circumstance should not be passed over, as it especially relates to You, and is very pleasing—Perhaps there is no part of the King's dominions abroad, where religion meets with more encouragement from the example of the supreme Magistrate—His Majesty's Representative.

A subject of warm gratitude to the Almighty now also presents itself, in the recovery of our most gracious and beloved Sovereign from the dangerous illness with which he was lately afflicted. God has been mercifully pleased to restore him to the ardent prayers of his people—a blessing for which they cannot be sufficiently thankful; and a sense of which, I trust, you will not fail to impress upon Your respective flocks.*

SINCERELY thankfull for this and other instances of divine goodness, and relying on his promise, who hath declared that he will be present with his faithful

* The joyful tidings of the King's recovery reached Halifax a few days before I embarked to visit the Island of St. John, and Quebec. I carried the first account of it to both of those places; at each of which, as well as at Halifax, I preached on the occasion. His Majesty's American Subjects expressed a proper sense of this signal mercy, and shewed every mark of unfeigned joy. A day of *Public Thanksgiving* was appointed in each of the three Provinces, and in the Island of St. John.

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faithful Ministers, to assist and support them in their pious labours, even unto the end of the world; let us proceed with vigour in the discharge of our respective duties; forming such arrangements, and pursuing that line of conduct, which will be most effectual to promote the Redeemer's Kingdom, and establish the power of his religion in our own hearts, and in the hearts of our Brethren.

THERE is certainly no office, in its nature, of more dignity; in its design, of greater use; in the due execution, of more public benefit; or in the neglect and abuse; of more fatal consequence, than the pastoral office. †

THERE is none, on the other hand, that will meet with stronger opposition from the corruptions of human nature, and from our spiritual adversary. Nor is there any that requires greater or more unremitting exertions; none that calls for more prudence, temper and fortitude; accompanied with a glowing zeal for the everlasting happiness of others; and an exemplary life, to encourage and guide them in the path of Salvation.

THESE are matters which should be very seriously considered by all who undertake that office. They should firmly resolve, by the Grace of God, to act suitably to those circumstances; and to fulfil

† See Dr. BRAY'S *Bibliotheca Parochialis*. p. 1.

all the solemn engagements they are under to God and his Church. Necessity is laid upon them; yea, wo be unto them, if they preach not the Gospel, and live up to its spirit and precepts.

WHEN You were admitted into the office of Priest in the Church of England, You were solemnly reminded that You were to be——“Messengers, Watchmen and Stewards of the Lord; to teach and to premonish, to feed and provide for, the Lord’s family; to seek for Christ’s Sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.”

You were admonished——“to consider with Yourselfes the end of Your ministry towards the children of God, towards the Spouse and Body of Christ; and to see that You never cease Your labour, Your care and diligence, until you have done all that lieth in You, according to Your bounden duty, to bring all such as are, or shall be, committed to Your charge, to a due faith and knowledge of God; to a ripeness and perfection in Christ; so that no place be left among You, either for error in religion, or viciousness in life.”

“AND forasmuch as Your Office is both of so great excellency, and of so great difficulty, You were farther reminded,—with what great care and study You ought to apply Yourselfes; as well that You might

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might shew Yourselfs thankful to the Lord, who placed You in that dignity; as also to beware, that neither You Yourselfs offend, nor be the occasion that others offend.”

“BUT as the will and ability for this, is given of God alone—You were exhorted to pray continually to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by giving yourselfs wholly to this office, and setting aside all worldly care—and by daily reading and weighing of the Scriptures, Ye might wax riper and stronger in your Ministry; and so endeavour, by God's grace, to sanctify the lives of You and Yours, and to fashion them after the rule and doctrine of Christ, that Ye might be wholesome and godly examples and patterns for the people to follow”†

I have made these extracts from the Ordination Office, as they shew what care the Church of England has taken that the pastoral charge be duly executed; what the nature of that charge is, according to her principles; and as they may serve to remind both You and myself of what should be the constant and principal object of our attention.

A Clergyman should ever keep in view the end that is aimed at by his office—which is, the salvation

† See the Form and Manner of ordering Priests.

vation of his flock. Of this end he should never lose sight—it should be present with him continually, and he should regulate his words and actions, every part of his conduct, so as to be subservient to it. To this, he should devote his time and labours; to this, he should sacrifice his ease, his passions, his prejudices—nay, even his temporal interest, should they come in competition.

THE great ambition of a Clergyman should be, that his people be well informed of their duty; that their lives be conformed to the precepts of the Gospel, and that its mild, pure and loving spirit may be daily exemplified in their conversation. To accomplish this, he should shew them by his example, as well as instruction, how they are to practise their duty: In him, as in a mirror, they should see how they are to live—whilst his doctrines inform their minds, his life should point out the path they are to tread.

And as the ambition of a Clergyman should be to see to his flock thus distinguished by their Christian knowledge and practice; so should he deem it his greatest misfortune and punishment that they continue barren under his Ministry, and strangers to the Christian life and temper. Against this, his fervent petitions should be daily offered to the throne of Grace—against this, should his labours and exertions be directed. He should be an earnest intercessor with God in behalf of his people—that he would be pleased to take from them all
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temper in it, to whom the yoke of the Gospel is a painful burden; You may be assured of meeting opposition and provocation. This was the case of our blessed Saviour—of his Apostles—of all holy men from their time to the present hour. You must not therefore expect to be exempted from these trials. They are part of that Cross which You are to take up daily; and Your business is, not to be overcome of evil; but to overcome evil with good.*

THESE reflections will naturally point out the conduct and exertions that are required in You; and also the temper and spirit with which You should perform Your ministerial duties.—I shall briefly touch upon the latter.

1. As Clergymen of the Church of England, You should strictly conform to her Liturgy, Rubrics and Canons, agreeably to Your subscriptions, and solemn promise. Deviating from them would be a violation of Your engagements, be destructive to order, and prejudicial to religion.

2. APPLICATION to study, particularly to Theology, is necessary to support Your own reputation; and to qualify You for the performance of Your duty with advantage to others.

ST. PAUL exhorts Timothy—“ to give attention

* Rom, XII. 21.

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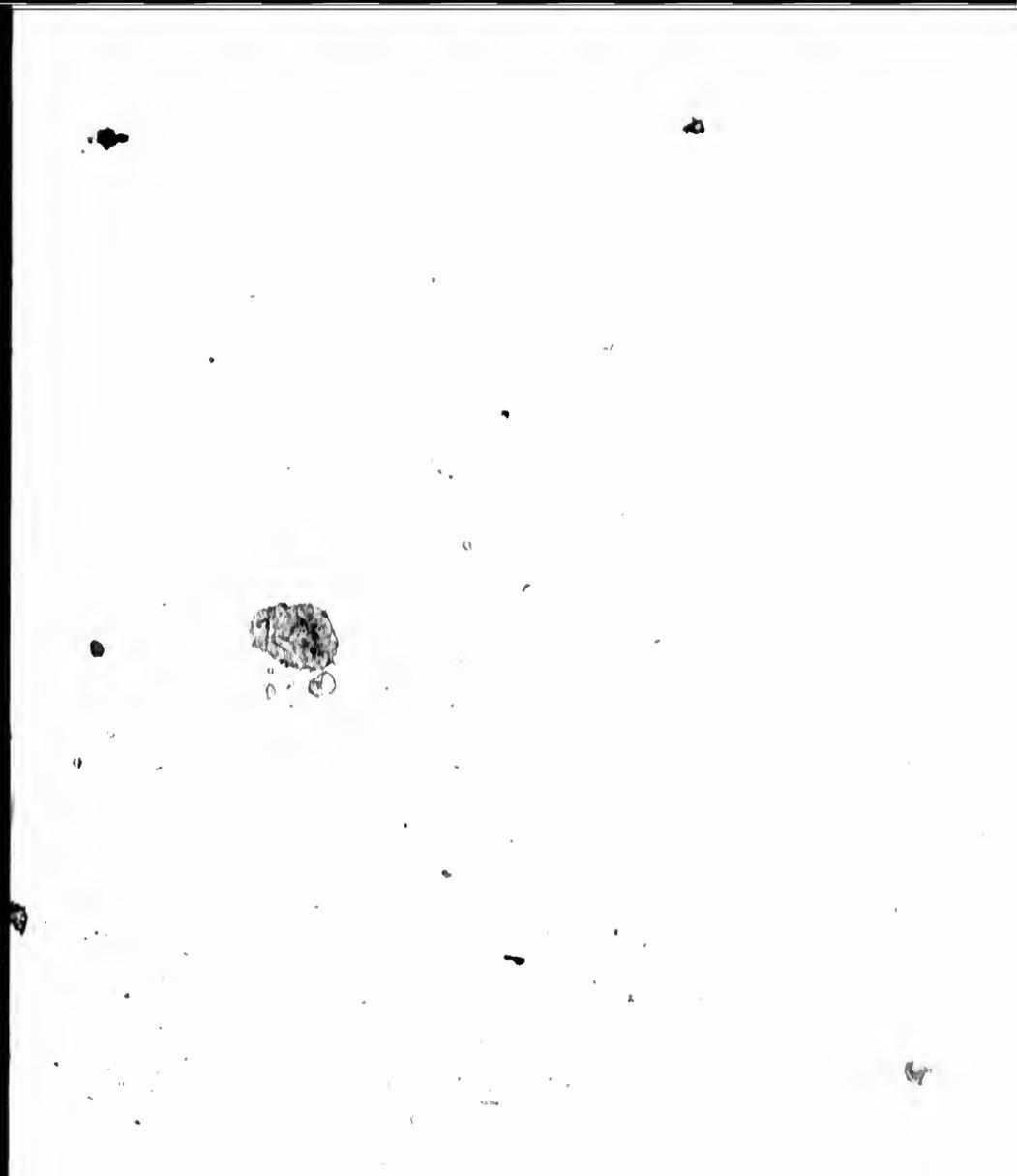
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tion to reading, to exhortation, to doctrine—
to meditate on these things, and give himself
wholly to them, that his profiting might appear
to all."† From hence we may learn the sense of
this great Apostle on the subject, and how neces-
sary he judged an application to study was in the
Christian Clergy. Academical knowledge, acquired
in the early part of life, lays the foundation of
eminence in the Clerical profession. But the per-
son who rests contented with that foundation—
who does not by study and application, raise a suit-
able superstructure upon it, will find from sad ex-
perience how insufficient it is to carry him through
the pastoral office, with honor to himself, with
benefit to others, and edification to the Church of

It is evidently proper that You should be well
acquainted with the grounds and reasons of the Pro-
testant

† Timoth. IV. 13, 15. * The excellent Bishop BULL, ex-
horting the Clergy of his Diocese to diligent reading and study,
uses these expressions—"An idle person in any calling what-
ever is very contemptible; but an idle, lazy parochial priest is
of all mortals the most contemptible and inexcusable. What!
so much business, and that of so great importance as the salva-
tion of men's souls, and yet idle?—For the Lord's sake shake
off sloth, rouse up and bestir Yourselves in the Business of Your
calling; remembering that the souls of Your people, and
Your own souls are at stake."

Bishop BULL's works published by Mr. NELSON, Vol. III.
p. 874, 875.



testant Religion; not indeed that You may be contentious, or give causeless offence by unnecessarily introducing disputes, which seldom do any good, and may be productive of bad effects: But that You may be able to give an answer to every man that asketh You a reason for the hope that is in You, with meekness and fear.* Our language abounds with excellent treatises on the subject; and I would just observe farther, that next to the Holy Scriptures, there are perhaps no books better calculated to confirm a protestant of the Church of England in his principles, than the writings of the primitive Fathers of the first four Centuries; which You would do well to consult, so far as Your situation and circumstances will admit.

WHETHER infidelity has made any advances in these parts, I know not. Considering how flattering it is to the pride, and how indulgent to the corruptions, of human nature, there is reason to apprehend

* I. Peter III. 15. — “ Indeed *this* is not a season for internal controversies, while MOSES, and JESUS CHRIST, and even the FIRST CAUSE, are assailed with a boldness which will astonish the nineteenth century, should it prove more virtuous and learned than the eighteenth.” See *An inquiry into the secondary causes which Mr. Gibbons has assigned for the rapid growth of Christianity*. By Sir DAVID DALRYMPLE, p. 191. Edit. Edinburgh, 1786. 4to. — a work which abounds in good learning; applied with judgment and temper; and from which the Historian of the *Decline and Fall of the Roman Empire* may derive many useful hints to improve a future edition of his History.

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apprehend it will meet with a kind reception from several persons in many places. The grounds and reasons of Revealed Religion are therefore a subject to which the Clergy should every where direct their studies. And this is the more necessary, as the advocates of infidelity, are, by a preposterous zeal, assiduous in making profelytes; and generally lay claim to a superiority of erudition, sagacity and understanding in themselves, and in the champions of their cause.

I AM no stranger to the writers on the side of infidelity, in the last and present Century; and I must candidly declare, I see not the smallest ground for such a claim; but the reverse. They are very alert in their attempts to unsettle the principles of others; but in exchange, they seldom give us any thing else than their own crude speculations, which are repugnant to the common sense and experience of mankind. — To speak in the softest terms, this manifests an affectation of singularity, which is by no means a proof of superior talents.

IF the history of philosophy, and of the various branches of science in their present highly improved state, be consulted, in order to bring this matter to a fair issue; it will be found that none of those improvements were derived from Infidel writers. We owe little or nothing in this way to Herbert or Hobbes, to Tindal or Toland, to Collins or Shaftsbury, to Bolingbroke or Hume, or others,
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who have obtruded their speculations on the world in behalf of infidelity.†

A GENIUS very different from, and superior to, theirs—a genius, whose rays were much brighter and stronger, illuminated the Bacons and Boyles, the Lockes and Newtons, to whom science is really indebted for its improvements. These, and others like them, are the men who rightly applied the excellent talents that were bestowed upon them—these, and such as they, are the men who enlarged the sphere of human knowledge, and cultivated the human understanding; and these were sincere and devout Believers. So that if Christianity stood in need of such an argument, (though it certainly does not) it has unquestionably the superiority of human talents on its side.*

THAT

† BRÜCKER, in his *Critical History of Philosophy*, has given a pretty accurate account of those persons who, since the revival of letters, were distinguished by their genius, and contributed to the improvement of science. The account is brought down nearly to the middle of the present Century; and I do not recollect that he mentions any one Infidel that was eminent for his talents, and made any useful discoveries, or added to the stock of human knowledge in any article of importance. Vide BRÜCK. *Hist. Critic. Philos.* Vol. IV. V, Lipsiæ, 1733. 17744. 4to. To this purpose also, the *Historia universalis Atheismi et Atheorum* of REIMAN, the *Theses Theologicae de Atheismo et Superstitione* of BUDDEUS, LELAND'S *View of Deistical Writers*, and others on the subject, may be consulted; and the result will be found the same.

* See this point very ably stated by the learned Dr. JORTIN in a Charge he delivered, as Archdeacon of London, May 3, 1765, and printed in the seventh volume of his sermons. "To the Gospel,

" say's

THAT You should have a competent knowledge of this subject, is evident, not indeed to be contentious

“ *says he*, and to those who embraced it, are due our grateful
 “ acknowledgments for the learning that is at present in the world.
 “ The Infidels educated in Christian countries owe what learning
 “ they have to Christianity; and act the part of those brutes,
 “ which when they have sucked the dam, turn about and strike
 “ her.—— To whom are we indebted for the knowledge of
 “ antiquities, sacred and secular, for every thing that is called,
 “ *philology*, or the *Literæ humaniores*? To Christians. To whom
 “ for Grammars and Dictionaries of the learned languages? To
 “ Christians. To whom for Chronology, and the continua-
 “ tion of History through many Centuries? To Christians. To
 “ whom for rational systems of Morality and of Natural Religion?
 “ To Christians. To whom for improvements in Natural Philo-
 “ sophy? To Christians. To whom for Metaphysical researches
 “ carried as far as the subject will permit? To Christians. To
 “ whom for the moral rules to be observed by nations in war and
 “ peace? To Christians. To whom for *Jurisprudence*, and for po-
 “ litical knowledge, and for settling the rights of subjects, both
 “ civil and religious, upon a proper foundation? To Christians.
 “ Not to Atheists or Deists, some of whom have been known ad-
 “ vocates of tyranny. To whom for the great work of Reforma-
 “ tion? To Christians. Let me add; and very often to Christian
 “ Divines.—— Great Britain in this and the last Century hath
 “ produced Deistical or Atheistical writers; as Herbert, Hobbes,
 “ Toland, Shaftsbury, Collins, Mandeville, Woolston, Tindal,
 “ Morgan, Chubb, Bolinbroke, Hume, and some who are ano-
 “ nymous. I shall not enter into a detail of the various things
 “ which are justly censurable in these Authors; but keeping the
 “ present subject in view, I observe that some of them have been
 “ ignorant and illiterate; most of them a sort of half-scholars
 “ and retailers of second-hand wares; none of them eminently
 “ learned, or contributors to the advancement of erudition and
 “ knowledge in any material article.” JORTIN’S Sermons,
 Vol. VII. p. 372. 373. Edit. 1772:

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ferentious, as in the former case; but that You may be able to guard Your flocks against the inroads of Infidelity. It is often attended with one unhappy consequence, even where people have not adopted its pernicious tenets—which is, to abate their ardour in the pursuit of salvation. For whilst they see the conduct of some, who, with deliberate malice, oppose the cause of religion; they allow themselves to remain in a state of indifference and neutrality; and even think it highly meritorious. This is one source of that deplorable lukewarmness which so generally prevails in every thing that relates to God, to Religion, and its Ordinances.*

To

* The last writer of any note that has figured on the side of Infidelity is Mr. Gibbon in his *History of the Decline and Fall of the Roman Empire*. This Gentleman has disgraced his, otherwise valuable, History with disingenuous insinuations against Revelation, and misrepresentations of the primitive Christians. Or to use the words of Mr. Travis, addressed to this author—"You have, artfully enough, suggested ambiguous insinuations, where You durst not hazard an accusation—You have laboured to raise a sneer, where You durst not risk an argument." This mode of attacking Christianity, has been often practised; but all lovers of truth and candour must hold it in abhorrence. It argues a bad cause, which cannot be supported by fair argument; it implies unmanliness in the assailant, who skulks, as it were, under covert, that he may annoy, with more safety. This method is become stale—it should be changed, if it were only for the sake of variety.

I shall make two remarks on this attempt to injure Christianity. One is, that so far as the author exposes Intolerance or Bigotry, Persecution or Hypocrisy, Christianity is obliged to him; for the Gospel utterly disclaims them—light and darkness are not more

opposite

To detect such fallacies, by which people are self-deceived in matters of eternal moment, is worthy of Your serious attention. And this leads me to offer something on the subject of Preaching, agreeably

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opposite to each other, than they are to its mild, pure and gentle spirit; and if any of its professors are influenced by them, they so far depart from the Gospel, and cease to be Christians.

THE other remark is—that Christianity will derive advantage from this, as it has from every similar, attack. Mr. Gibbon's misrepresentations have not only been detected; but much light has been thrown on various passages of Ecclesiastical History, and other subjects connected with Revelation; which will serve to confirm the rational Christian in his faith. This has been done by Dr. CHELSUM in his *Remarks*; by Mr. DAVIS in his *Examination and Reply*; by SIR DAVID DALRYMPLE in his *Inquiry*; by Bishop WATSON in his *Apology for Christianity*; and by Mr. TRAVIS in his *Letters to Ed. Gibbon*, Esq.—all written in answer to the XVth and XVIth Chapters of Mr. Gibbon's *History*. Several judicious strictures on that History are also contained in *An Inquiry into the Belief of the Christians of the first Three Centuries, respecting the one Godhead of the Father, Son and Holy Ghost*; by WILLIAM BURGH, Esq.—a book which does honour to the Author's head and heart; and for which the Christian Church is much obliged to him. Among many points that have been elucidated in the course of this controversy, Mr. TRAVIS has very satisfactorily proved the genuineness of that text I John V. 7, of which some learned men had entertained doubts; and has refuted every objection to its authenticity. See the 2d Edit. of his *Letters*, 8vo. 1785. Others, whose writings I have not seen, have called Mr. GIBBON to an account for the censurable passages in his *History*. The above are mentioned merely to satisfy some persons on this side of the Atlantic, that Mr. Gibbon has been ably answered; and who, not knowing it, seemed to think, that, because he received no answer, he was unanswerable.

greably to the preceding reflections ; after promising this one observation—that the best defence of Christianity, and the most triumphant refutation of its adversaries, or of any that may oppose You—is, Your own unblemished conduct. If, whilst zealously engaged in promoting the salvation of Your Brethren, the native purity and benevolence of Christ's religion be exhibited in Your lives and conversation ; the mouth of gainsayers will be stopt—God himself will be on Your side ; and if he be for You, it is of little consequence who is against You.

3. **PREACHING** is a duty so necessary and beneficial, so universally expected from Clergymen, and may be made so conducive to the purposes of edification and godliness ; that a Clergyman cannot be too assiduous in qualifying himself for this part of his function.

WHILST employed in that office, he should consider himself as the Ambassador of Jesus Christ, to publish his will to mankind, to instruct them in their duty, and persuade them to the practice of it. His matter and manner should be suitable to the dignity of that character. His subject should be interesting and weighty ; his language perspicuous, plain, and intelligible ; his manner serious and animated ; and his pronunciation distinct, clear and proper. Any glaring defect in these, must have an unhappy effect, and defeat the end of his Preaching.

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REVELATION supplies so rich a variety of interesting subjects, that a man can scarcely be at a loss in choosing. The chief difficulty is, in selecting those that are best adapted to the circumstances of the place and audience; and in this, a Clergyman must exercise his judgment, according to the observations he has made.

THERE is a fashion in Preaching, as in other things, which varies at different times. In the beginning of the last century, our Sermons were filled with quotations from Greek and Latin authors; and divisions were multiplied without end. That method was changed, and another introduced more conformable to nature, and the best models of antiquity: But many at present seem inclined to verge towards the opposite extreme, by substituting in the place of an instructive discourse, a dry essay, consisting wholly of general observations, which perhaps point at no duty, and in which few find themselves interested. Such essays are apt to tire the hearers; or if they are well delivered, and the language is good, they may amuse: But they are by no means calculated to edify a Christian audience.

THE right method seems to lie between both extremes; and among our English Sermons, we have many excellent models for imitation. Quotations and divisions may be introduced, though with caution. A few quotations, judiciously chosen and applied, may sometimes throw light on a subject,

and confirm a point which the Preacher wishes to explain or enforce; but all appearance of ostentation should be avoided. Divisions are not always necessary; yet some subjects cannot be handled with perspicuity and advantage, without them; but if they are too much multiplied, they will weaken the force of a discourse, and perplex the hearers.

SERMONS written in the earlier period of life, are generally florid, and imagination predominates, rather than judgment. If a Clergyman, when advanced in years, would transcribe some of his early compositions; retrenching what is superfluous, altering the arrangement and texture where necessary, and throwing in what his maturer judgment, his enlarged ideas, and exacter knowledge of human nature, can now supply, he would probably find benefit from it. The fallies of youth would be corrected; and enough of its fire retained, to enliven and warm what might otherwise partake of the coldness of age. I have known this method practised with equal advantage to the Preacher, and to his congregation.

IN general, those Sermons may be deemed the best, which speak earnestly and affectionately to the heart, as well as to the understanding—which bring home religion, the truths of the Gospel, to the conscience—and which, through the understanding and judgment, seize the heart, and turn it, with its affections, on the side of duty and religion.

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THE movements of the human heart are compli-
cated; the springs of action various, and often
concealed even from ourselves. However often we
may have been deceived by the world; yet we
have been much oftener deceived by ourselves; and
I am persuaded that many more will finally perish
through self-deception, than through any other
cause besides.

HAZAEI's indignation was kindled, when Elisha
told him of the cruelties that he would commit.
"Is thy servant a dog, say he, that he should do
this?" Yet Hazael afterwards committed those
very cruelties. St. Peter warmly declared he would
rather die, than deny his master; yet he actually
did deny him. The Pharisee who went up to the
temple to pray, thanked God that he was not as
other men were, extortioners, unjust, adulterers;
or even as the humble Publican, who stood afar off;
and through a sense of his unworthiness, did not
lift so much as his eyes to heaven; but smote his
breast, and begged of God to be merciful to him a
sinner: Yet the Publican went away justified rather
than the Pharisee. These are specimens of that
self-deception to which poor mortals are daily sub-
ject.—The last instance indeed is taken from a
parable; but it is a parable that is too frequently
realized—it contains a picture drawn from life,
and drawn by a divine, unerring hand.

To develope those secret movements of the heart,
those latent springs of action—to unmask the de-
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lusions which blind so many to their everlasting interests—to expose the fallacies and subterfuges to which men have recourse, in order to palliate their guilt, soothe a troubled conscience, and support their spirits, whilst treading the path of ruin, and under the displeasure of an offended God: To do this, is the business of a Preacher. And happy are the people who are blessed with a faithful monitor in these matters—and happier still, if they listen to, and improve by, his admonitions.

THERE is one dangerous mistake to which even the friends of Christianity are subject. They consider the Gospel as a mere system of doctrines or opinions; and conceive that an assent to them, together with the observation of some external ordinances, constitute the Christian character—the Gospel, they think, requires no more. This error, however contrary to the explicit declarations of scripture, is probably more prevalent than we are apt to suppose—it regulates the conduct of many, who, in words, condemn it.

JESUS CHRIST came to save those that were lost—to remove the maladies of our disordered nature, by applying a remedy to those maladies. He came to heal the broken hearted; to preach deliverance to the captives, and recovering of sight to the blind; and to set at liberty them that are bruised. † Agreeably to this design, his religion is

† Luke IV. 18.

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a system—not merely of speculative opinions or truths—but of holy practice and discipline, to train us up, and prepare us, for heaven. It is the institution of a Christian—a discipline of humility, renunciation of sin, and imitation of the moral perfections of God; all which was exemplified in the life of Jesus Christ, whom we are to follow. It would raise man out of the ruins of his fallen state, plant the divine image in his heart, and thereby fit him for the pure mansions of glory. For it is as true in a *physical*, as in a *moral* sense, that without holiness no man shall see the Lord.*

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* The principle here alluded to, viz. — that habits of holiness, formed in this state of probation, are necessary to fit us for the participation of the happiness of heaven — is of the utmost consequence; were it duly considered, it would greatly tend to reform mankind, and to silence many theological disputes among Christians. This principle or truth is founded in the nature and relation of things, and we see it take place throughout the creation. All animated beings have appetites, faculties and powers adapted to the stations allotted to them by Providence. Hereby they are rendered capable of acting the part, and enjoying the portion of happiness, respectively assigned to them. To order matters otherwise, would be inconsistent with the wisdom and goodness of the Deity.

This holds equally true of intelligent beings in general, and of man in particular; especially as he is related to another world. His faculties, temper, habits and inclinations must be adapted to the exercises and pure joys of heaven; or else he could not partake of them, nor could they contribute to his happiness. There is no congruity or fitness between the temper and disposition of an impure, wicked spirit, and the infinite source of holiness, or “the joys

IN this light was Christianity viewed by the Apostles, and primitive Believers; and Christianity had then its proper effect on the conduct, the disposition and hearts of its professors. Unfeigned love to God, obedience to his will, a delight in his service, and renunciation of whatever would displease him—benevolence to their fellow-creatures, and doing to all men, as they would that others should do to them—inward peace, purity, joy and consolation—were the fair fruits that sprung from thence, and which adorned the members of the rising Church.

“ joys that are in his presence, and the pleasures which are
“ at his right hand for evermore.”

This principle evinces how vain the *form* of godliness is, without its *power*—hypocrisy may drop its mask—bigotry its partial attachments—neither can avail to salvation. This principle subverts the Antinomian System—the doctrines of Supercerogation and Indulgences; and it also shews how ill-judged and needless the disputes are about Absolute Decrees—whether we are justified by Faith or Works, and other points that are warmly contested.—A conformity to the moral perfections of the Deity, in righteousness and true holiness, through the discipline of the Gospel, and sanctification of the Holy Ghost, is that only which can prepare us for heaven, and make us capable of its enjoyments. Thus are we instructed, and to this we are called, by the voice of Revelation; and hence we may perceive, that the all wise, beneficent Creator has inseparably connected our duty and happiness together, and the breach of that duty with our misery.

Among many writers who treat of this subject, see particularly CUDWORTH'S *Discourse* on I John II. 3. 4. which is printed with his *Intellectual System*—the Author of the *Whole Duty of Man* in his treatise on the *Causes of the Decay of Christian Piety*—FOWLER'S *Design of Christianity*—SCOTT'S *Christian Life*—RYMER'S *General Representation of Revealed Religion*—and the *Appendix to King on the Origin of Evil, translated with notes, by Law.*

THE contrariety which our fallen nature feels to this holy discipline of the Gospel, is the chief source of all that opposition which it has met with in every period of time, and meets with at this day. Were the truths of Christianity merely speculative—were they intended to have no influence on the heart and conduct of mankind; there would probably be no more opposition to them, than there is to the truths that are unfolded by solving a mathematical problem. But human pride, and human corruption rise instantly against those truths, which would subdue and utterly root them out.

THE design of the Gospel, however, is the same at this day, that it was when first published; and it is equally the power of God unto salvation, to all that truly believe; whether Jews or Gentiles, whether born in a land of Heathens, or of Christian Professors. This design should therefore be ever kept in view by those to whom the ministry of the Gospel is committed; and they should, among other things, endeavour to rectify any mistakes concerning it, into which their brethren may have fallen. They should go forth in the spirit, and imitate the example, of its first Preachers, both in doctrine, in life, in zeal and exertion; and humbly pray for God's blessing on their labours. It is thus they may expect success, and that the Gospel will be attended with its former efficacy in reforming mankind.



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4. **BUT** I forbear to enlarge farther on this head; and shall proceed to observe,—that the reflections now offered, will shew with what temper of mind a Clergyman should set about the other duties of his function—with what patient and attentive diligence he should Catechise and instruct Youth; thereby laying the foundation of Christian knowledge and practice. For to expect either Christian knowledge or practice, when proper instruction has been neglected, would be the same as to expect we should reap where we have not sown.

THESE reflections will evince, with what scrupulous regularity a Clergyman should administer the holy Sacraments; which are salutary means of building up Christians in holiness, and forwarding their progress in the divine life: Setting forth, in sincerity of heart, in the fear of God, and with anxious desire to promote the salvation of his people, their indispensable obligation to partake of those Sacraments—their guilt in neglecting them, or in abusing them, after being admitted to the participation of them.

FINALLY. These reflections will clearly manifest how unwearied a Clergyman should be in Visiting his flock, both in the time of their health and sickness; in watching for their good; to comfort the desponding, to strengthen the weak, to admonish and reclaim the vicious, and to confirm the wavering, or such as are in the right way: Exhibiting
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an example of patience, meekness and love, which they may follow ; shewing how they ought to live in mutual good will : Jealous over them, like St. Paul, with a godly jealousy ; that he may present them to God, holy* and unblameable and unreprouvable in his sight : And animated by this most pleasing reflection—that so far as his exertions contribute to promote true religion and holiness, or to discourage and suppress irreligion or vice ; they proportionably enlarge the kingdom of Christ, and they diminish and extinguish the kingdom and reign of darkness.

SUCH is the nature of a Clergyman's duty, and such the temper, zeal and spirit with which he should set about the discharge of it. And now, if any be read to ask—Who is sufficient for these things ?—I answer—that the great Apostle, St. Paul, reflecting on the weight and difficulties of the ministerial office, and awful consequences of a failure in it—the trials and opposition it was sure to meet—the labours both of mind and body required for its success, and the ungrateful return that would be often made for those labours—reflecting on these, I say, as well as on the feeble powers of man, who was to execute this office : He asked this very question.† No man was better acquainted with the weight and difficulties of that office ;

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* 11 Corinth. XI. 2. Colof. I. 22. † 11 Corinth. II. 16.

office ; or with the helps on which we are to rely.

He candidly acknowledges that we are *not sufficient* of ourselves to bear and execute so great a charge ; we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us ; and therefore our *sufficiency* is of God, who only can make us able and successful ministers of the New Testament ;* and crown our labours with the desired effect, in accomplishing the salvation of our brethren.

PERHAPS no man was ever endued with greater talents for the ministerial function, than St. Paul—
 “ that trumpet of the Gospel, that instructor of the
 “ Gentiles, that golden vessel shining through all
 “ the world”—as St. Jerom calls him.† If he thus thought—if he trusted in divine aid only for success ; surely it becomes us, who are so much inferior, thus to think and trust also.

LET us then, after the example of this holy Apostle, look up to God for assistance ; humbly relying on his aid ; and earnestly imploring success, as well as success in our endeavours. St. Paul’s reliance on God, did not diminish his exertions ;

* II Corinth. III. 5. 6—IV. 7.

†—Evangelica tuba, doctor gentium, vas aureum in toto orbe resplendens. *HIERON. advers. Pelag. Lib. 3. Opp. Tom. II. P. 205. Edit. Franc. et Lips. 1684. per TRIBBECHOV.*

tions; on the contrary, it stimulated his zeal; it prevented him from fainting; and he laboured the more abundantly. It was only in this way, and in consequence of his faithful exertions that he could rationally expect a blessing: In the same way, and with similar exertions, we are also to look for success and a blessing.

MY REVEREND BRETHERN.

DUTY to another part of my charge will call me hence in a few days. The *time* of my return here, depends on Him, in whose hands are the issues of life and death. Should it be his good pleasure to spare me, I shall always be ready and willing to attend here or elsewhere, when the service of my divine Master, the benefit of his Church, and the spiritual welfare of my Brethren may require it.

IN the mean time, I earnestly commit to Your care the Souls which the Son of God hath purchased with his precious blood, and that are placed under Your Pastoral inspection; beseeching You to watch over them with anxious diligence, as those who must render a strict account of them to our common Lord. Take heed unto Yourself, and to them; that You may be able to give that account with joy, and not with grief.

IT was the complaint of St. Paul—a complaint which seems to have wrung his heart—“that all fought

“ sought their own, not the things which are Jesus Christ’s.”* Some did then, as too many do now, chuse to consult their own personal ease and safety, rather than disturb the one, or hazard the other to promote the interests of Jesus Christ and his Church; whilst others were so immersed in worldly cares—in the pursuit of Pleasure, ambition, or secular interest, that they allowed themselves little or no time to think on the concerns of eternity; or to secure the salvation which was procured by the Son of God.

I TRUST there neither is, nor will be any ground for such a complaint with respect to You. The readiness You have shewn to attend here on the present occasion—the great distances that most of You have come at so short a notice, and at such hazard and expence, preclude every idea of the kind; and afford the most flattering hope that Your pious example, and zealous exertions in future, will stimulate Your respective flocks to the practice of their Christian duty.

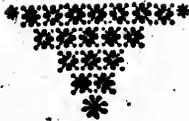
I FERVENTLY pray the Almighty to direct Your conduct; and prosper Your labours; to support You under every trial, and give efficacy and success to Your administrations. And may Your people, sensible of the wonderful love and condescension of the eternal Son of God in the dispensation

* Philip. II. 21.

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penfation of the Gospel, chearfully submit to the terms of acceptance which are propofed to them by You, His ambaffadors; thereby alleviating Your difficulties, and fecuring, in this the accepted time and day of falvation, their own everlafting happinefs.

F I N I S



APPENDIX.

APPENDIX.

No. I.

*To the Right Reverend CHARLES,
Bishop of Nova-Scotia.*

WE, the Rector, Church-Wardens, and Vestry of the Parish of Charlotte in the Island of St. John, beg leave to congratulate you on your safe and much wished for arrival in this Island.

We should feel the most heartfelt satisfaction had we it in our power to present you with such a state of the Church in this part of your Diocese as would correspond with your wishes, or afford its Members such gratification as nought but a recovery from its present languishing condition can effect.

Under circumstances generally incident to every infant colony, we most sincerely lament, that such an attention could not be had to the due and regular exercise of religious duties among us, as might appear to your satisfaction; partly arising from the
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want of a convenient and suitable place for the worship of Almighty God.

It would be as painful as it is unnecessary, to particularize the effects which must naturally ensue therefrom. We cannot, however, refrain from acknowledging with the most genuine pleasure the dawn of hope which now breaks through the gloom under which we have so long laboured, when we reflect on the special instance of our most gracious Sovereign's paternal attention to the welfare of this country, in the appointment of a person to the Bishopric of this part of his dominions, whose character for Piety, Learning, Loyalty, Ability, and intimate knowledge of these Colonies is so fully established.

To you therefore, Right Reverend Sir, we are encouraged to look up with a pleasing confidence for your powerful and pious interference in behalf of ourselves and the other members of the Church within this government; and we are extremely happy in this opportunity to assure you, that we will, with the utmost cheerfulness and gratitude, receive every (*much needed*) instruction with which we may be favoured by you for promoting the welfare and good order of the Church; and for advancing (as far as in us lies) the cause of true Religion and Virtue.

We most sincerely wish, that the Divine Blessing may crown all your endeavours with success; and,

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that

that you may long continue in the happy exercise of your Episcopal Function.

WE are, with perfect respect, Right Reverend Sir, your dutiful Son, and your most obedient and faithful humble servants,

Theophilus Desbrisay,
Henry W. Perry,
Walter John Patterson,
James Patterson.
James Robertson.
Samuel Bagnall.
Alexander M^r Millan.

Rector.
} Church-
} Wardens.

To which the Bishop was pleased to return the following Answer :

GENTLEMEN,

I RETURN you my hearty thanks for the kind Address and Congratulations with which you have been pleased to honour me.

THERE is no wish nearer my heart than to see pure religion and virtue flourish in every part of my extensive charge : I cannot therefore but lament, with you, the causes, whatever they were, that may have interposed to check their growth in this Island. The want of a decent Church for the celebration of Public Worship, must certainly have been

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been attended with many unhappy effects. The removal of this inconvenience by erecting a suitable Edifice for the service of Almighty God, is a measure which I beg leave very earnestly to recommend to you, since you have intimated a wish, that I would offer my advice on the subject.

IN accomplishing this purpose, union and exertion will be necessary ; nor have I a doubt but these, if joined with perseverance, will succeed. Be not discouraged by a few unpromising circumstances, or seeming difficulties, at first setting out. Consider yourselves as engaged in redressing a grievance that is highly disgraceful and injurious to religion ; as executing a design that will promote the honour of God, and be subservient to the temporal and eternal happiness of yourselves and brethren. Animated with a becoming zeal for these important objects, and thereby stimulated to act with vigour, you may look for a blessing on your pious endeavours ; new and unexpected resources will gradually open ; obstructions and difficulties, that once appeared unsurmountable, will in time be removed ; all virtuous and worthy men will wish you prosperity, and many will probably assist you ; and I speak this from my own knowledge in familiar cases.

ONE other step I beg leave also to recommend, which is, that you would present a respectful Address to his Excellency the Lieut. Governor, praying for such assistance as he may be able to give out of the public funds of the government. His Excellency's

cellency's well known disposition to forward every design that aims at the good of mankind, leaves no doubt of his readiness to afford any help in his power, both in this respect, and by otherwise countenancing a measure so truly laudable and necessary.

PERMIT me to assure you that I shall think myself happy in being able to contribute to your success and welfare on this and every other occasion. May the Almighty take you under his gracious protection, and prosper the good work which you have in view—may the kingdom of the Redeemer flourish in this Island; and may the mild spirit of his Gospel, with the fair fruits of peace, brotherly love, and practice of true religion, extensively prevail, and distinguish its inhabitants.

THIS is the fervent prayer, and this the unfeigned wish of, Gentlemen, your affectionate Brother and humble servant,

CHARLES NOVA-SCOTIA.

Charlotte-Town, May 23, 1789.

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No. II.

To the Right Reverend Father in God,

CHARLES, *Bishop of NOVA-SCOTIA,*
&c. &c. &c.

THE Rector, Churchwardens, and Protestant Inhabitants of the city of Montreal, beg leave to congratulate you on your safe arrival in Canada, where their wishes invited you, and where your presence fills every heart well affected to the Church and State, with joy and comfort.

SENSIBLE, Right Reverend Sir, of the vast benefits that must accrue to this Country by the encouragement of true Religion, Piety, Virtue, and Learning, we are happy in the prospect of seeing them flourish under your Spiritual Care and Patronage: In that light, we view your appointment as one of those distinguished blessings, which Divine Providence confers on a favoured people; and we acknowledge with the highest gratitude, His Majesty's paternal care and bounty, in placing at the head of the Flock, a Pastor and Governor, so eminent for his merit and abilities.

THE smiling prospect before us, gives us the joyful hope of seeing the Protestant Church in Canada, emerge from obscurity, and acquire under your auspices, the full enjoyment of her rights; and that the seeds of knowledge and truth, cultivated

vated and cherished by your propitious hands, will disseminate and produce the fairest fruits.

WE beg leave, Right Reverend Sir, to assure you of our earnest desire to concur with zeal and alacrity, in support of our Holy Faith, well convinced that her principles tend to the Glory of God, and to the Welfare and Happiness of Mankind,

We have the honor to be, with most profound respect,

RIGHT REVEREND SIR,

Your most obedient and humble servants,

Montreal, June 17, 1789.

David Cbd. Delisle, Rector.

James Hallowell,
Adam Scott,
James Noel,

} Church Wardens.

Sir John Johnson, Bart.
Joseph Frobisher,
Edw. Wm. Gray,
James M^cGill,
Dumas St. Martin,
James Finlay,
Jon. A. Gray,
Thos. Forsyth,
J. Walker,
John Gray,
Wm. Jones,

Alexr. Henry,
J. G. Beek,
Isaac W. Clarke,
Edw. Southouse,
Tho. Busby,
Conrad Marsteller,
Thos. Radbenburst,
James Hugbes,
R. Cruickshank,
John Devereux,
Thos. M^cMurray,

Henry

Henry L.
Joseph H.
J. M. M.
T. Walker.
James D.
John Lill.
James D.
Geo. Stan.
J. Fraser.
John Bur.
R. Jones.
James M.
John M.
James L.
G. Young.
Jacob K.
Wm. Cla.
James P.
Robt. Sy.
John Cu.
John Be.
Peter A.
John M.
Robt. Si.
Thos. Oo.
Chas. B.

Henry Leodel,
Joseph Howard,
J. M. Mayer,
T. Walker,
James Dunlop,
John Lilly,
James Dyer White,
Geo. Stansfield,
J. Frazer,
John Burke,
R. Jones,
James Morrison,
John McGill,
James Laing,
G. Young,
Jacob Kubn,
Wm. Clarke,
James Perry,
Robt. Sym,
John Culbertson,
John Bell,
Peter Arnoldi,
John M^r Authur,
Robt. Simpson,
Thos. Oakes,
Cbas. Blake,

John Russell,
Wm. Hunter,
John Platt,
Cbas. Bordevine,
Wm. Nelson,
Robert Mell,
Finlay Fisher,
John Turner,
J. Turner, junr.
Jer. Geo. Turner,
Hen. Gonnerman,
Fred. Gonnerman,
J. Schiefflin,
Josiab Pomeroy,
W. England,
Christr. Fournier,
Miichael Cook,
John Daly,
Benj. Holmes,
John Mittleberger,
Samuel David,
W. H. M^r Niel,
John Kay,
Wm. Kay,
Dant. Robertson.





THE BISHOP'S ANSWER.

GENTLEMEN,

PERMIT me to return my sincere thanks for your very kind congratulations; and to assure you that I have the liveliest sense of this, and of the other marks of polite attention with which the Rector, Church-wardens, and Protestant Inhabitants of the City of Montreal, have been pleased to honour me.

ANXIOUS as I truly am that His Majesty's beneficent views may be answered in appointing a Protestant Bishop for His American Dominions, it gives me unspeakable pleasure to find that you entertain such just sentiments of the advantages which accrue to Society by encouraging true Religion and Learning; and to be assured of your "earnest desire to concur, with zeal and alacrity, in support of our Holy Faith, from a conviction of its tendency to promote the glory of God, and the happiness of mankind."

THESE sentiments, and this disposition, do you the highest honour. They manifest a laudable concern for the welfare of posterity, the interest and reputation of your country, the credit of our most Holy Religion, and the honour of Him who is the great author of our existence, and of all our mercies. You may believe me when I assure you, that no endeavour on my part shall be wanting to promote

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promote objects so important ; and that I shall reckon it among the happiest circumstances of my life, if my endeavours, in conjunction with yours, should be crowned with success.

ATTENTION to Religion and Literature will ever mark the conduct of a wise people. Religion is the only sure basis of virtue ; as virtue is the source of public prosperity. The inward purity, benevolence, and rectitude of morals, so strongly inculcated by Christianity, at once secure the happiness of individuals, and are productive of general order and peace in communities : And from science are derived all those improvements which contribute so much to the convenience of life ; and that superiority, by which enlightened nations are distinguished from those that are sunk in ignorance and barbarism.

I see no just cause to doubt, but much reason to believe, that, with the blessing of God on such prudent measures as shall be adopted for the purpose, our joint efforts may insure those benefits to this province. Under the patronage of our beloved Sovereign, and of His worthy Representative in British America, there is every incentive to animate your exertions. And whilst you manifest a becoming zeal for the truths and duties of our Holy Faith, and for the advancement of Literature, I trust that zeal will always be tempered with such mildness and candour towards others, as shall evince You to be genuine Followers of Him who

has declared that mutual love is the distinguishing badge and characteristic of His Disciples.

I cannot forbear on this occasion, most heartily to congratulate you on a late memorable event, which may serve to stimulate your zeal in the business before us—I mean His Majesty's recovery from a dangerous and afflicting illness. No people perhaps were ever more blessed than We in a Sovereign, who is anxiously solicitous for the happiness of His subjects, who is the munificent Patron of Science, and who exhibits in His own person a shining example of every Christian and Princely virtue. But we were lately alarmed with dismal apprehensions that this blessing would be snatched from us—the whole nation was overspread with gloom—distress appeared in every countenance—sympathetic sorrow pervaded every bosom—all were deeply interested in the preservation of their common Benefactor and Father, and offered their fervent petitions to Heaven for His recovery. God has been graciously pleased to hear us, and to restore our much loved Sovereign to the prayers of His people.

It remains for us that we cherish a grateful sense of so transcendent a mercy; and testify the sincerity of our gratitude by acts of devout homage to the Almighty, and by unshaken Loyalty to our Sovereign. May His subjects long—very long, thankfully enjoy the blessings of His mild and just government; and may the Citizens of Montreal,



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in particular, prosperous and crowned with all temporal felicity, exhibit such a pattern of warm attention to the interests of Religion, Virtue and Science, as shall excite emulation and similar exertions in their fellow-subjects throughout the province of Quebec.

HEARTILY commending you to the grace and protection of Almighty God, I am with sentiments of sincere esteem,

GENTLEMEN,

Your affectionate and humble servant,

CHARLES NOVA SCOTIA.

Montreal, July 8, 1789.

INJUNCTIONS

GIVEN to the Clergy of the Province of Quebec, at the Primary Visitation holden in the City of Quebec,

By the Right Reverend CHARLES, by Divine Permission, Bishop of Nova-Scotia.

1. THAT the Clergy be exemplary in their lives; and that by a diligent discharge of the duties

duties of their function; they endeavour to promote the spiritual welfare of their respective flocks.

2. THAT in the several ministrations of their office, they do punctually observe the Rubrics contained in the Book of Common Prayer, and the Canons or Ecclesiastical Constitutions published by authority in the year one thousand six hundred and three.

3. THAT the Clergy in Cities do wear their proper habits on all public occasions, and as often besides as may be convenient; and it is recommended that they, as well as the Clergy in the country, do always wear short Cassocks, when they do not appear in their habits.

4. THAT every Incumbent, or officiating Clergyman, do read Divine Service twice every Lord's Day, and preach one Sermon at least; and it is recommended that in Cities and populous districts, two Sermons be preached each Lord's Day, namely, one in the forenoon, and another in the afternoon; and also that Divine Service be read in those places on Wednesdays, Fridays, and Holydays.

5. THAT Children be Baptized, as the Rubrics direct, on Sundays in Church, or in the place where people assemble for public worship; and that Baptism be not administered in private houses, except in case of necessity, when a Child is sick, and too weak to be carried abroad.

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6. THAT as a Practice has prevailed in the western parts of this province, where no Clergymen were settled, for Laymen to administer Baptism to Children; and Clergymen to whom those Children, so Baptized, were afterwards presented for Baptism, have been at a loss how to proceed: It will be adviseable, in all such cases, for the Clergy to ask the questions which are set down in the form prescribed for the ministrations of Private Baptism, concerning the *Person*, by whom, *the Matter and Form of Words*, with which, the Child was Baptized: And if those who bring the Child do make such uncertain Answers to those questions, that it shall appear things were not done according to due order in the above particulars; then let the Clergyman Baptize the Child in the form appointed for Public Baptism; saving only, that in dipping the Child in the Font, or pouring water upon it, he shall use this conditional Form of Words—*If thou art not already Baptized, N. I Baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

7. THAT the Clergy be very diligent and careful in Catechising Children, and others who shall offer themselves for the purpose, every Lord's Day, during the Summer Season.

8. THAT the Holy Communion be regularly administered at the three stated Feasts, Christmas, Easter, and Whitsunday, in every Parish, and as often besides as may be convenient; and it will be adviseable to administer the Communion on the first

first Sunday in every month, in the Cities of Quebec and Montreal.

9. THAT no Fees be asked or demanded for administering either of the Sacraments of Baptism, or the Lord's Supper, or for Visiting the Sick.

10. THAT as the money given at the Offertory should always be applied to charitable uses, particularly to the relief of poor Communicants; and it may be satisfactory to the Parishioners to know how that money is disposed of: It is recommended to each Minister to keep an account of the sums collected at the Communion from time to time, and of the persons among whom it is distributed; and to exhibit the same annually at Easter to the Church Wardens and Vestry.

11. THAT as it is customary to pay Fees for the Solemnizing Matrimony, for Burying the Dead, and Registering Baptisms; and as it may prevent inconveniences to have the Fees for those Services ascertained: The Clergy may demand Ten Shillings, equal to two Spanish milled Dollars, and no more, for each marriage; the sum of Seven shillings and sixpence, equal to one Spanish Dollar and a half, and no more, for each Funeral, when the Burial service is read; and one Shilling, or one fifth of a Dollar, and no more, for registering each Child that is baptized: And it will be adviseable for each Clergyman to have the above Table of Fees adopted by the Church Wardens and Vestry of his Parish.

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12. THAT in case an Assistant performs any of the above Services, and a sum exceeding the stated Fee be given for the same, the overplus belongs, of right, to the Assistant.

13. THAT two Churchwardens, one by the Minister, and another by the Congregation, also two Sides-men, or a Select Vestry, be chosen at Easter every year in each Parish; and it will be adviseable for the Minister, Churchwardens, and Sides-men or Vestry to settle the Fees for a Clerk and Sexton, for a Pall, for digging Graves, and for the attendance of a Clerk at Funerals, with other like matters.

14. THAT the Clergy be extremely cautious in employing Strangers, who appear in the Character of Clergymen, to do any duty for them, before they have seen the Letters of Orders of such Strangers; and are also well satisfied about the regularity of their lives, and good moral Conduct.

DONE at Quebec this 8th, day of August, in the Year of our Lord one thousand seven hundred and eighty nine, and in the Second Year of our Consecration.



Address

*Address of the Clergy of Quebec to the
Right Reverend CHARLES, Bishop of
Nova-Scotia, &c.*

RIGHT REVEREND SIR,

THE Scene is now closing upon us, which at once will deprive us of your affectionate Care, and spiritual Assistance: Nor can we without deep Regret look upon the Season, which, tho' the Termination of your Labours, gives us the first Sensation of the Greatness of our Loss. And who are they that do not sympathize with us? When we look around us we see every one impatient to testify their kindest Sentiments of Esteem and affection. They reflect with Pleasure upon your great Affability to all the Inhabitants of this Country—whilst we cannot but call to mind your Condescension and Tenderness of Regard to your Clergy in particular—They seem already actuated with a Portion of your Spirit, which inspires universal Benevolence, and Zeal for your God—Churches already begin to rise—Learning and Science promise their Dawn upon this frozen Clime.—We hope still to share in the Directions which can procure these public Benefits; and so far promise Ourselves Success in the Ministry, as we follow our intended Pattern for Imitation.—But what Reward shall we give for what has been done for us? We commit you to the Approba-
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tion of your Conscience; and join in Recommendation of your Welfare to that God whose zealous Servant you are; wishing you a happy Return to those who are now stretching out their Arms to receive you.

We are, RIGHT REVD. SIR,

With the greatest Respect and Esteem,

Your most dutiful Sons and Servants.

*David Francis De Montmollin,
Philip Toosey,
Dd. Cbd. Delisse,
John Doty,
Jno. Stuart,
James Tunstall,
John Langborn,
L. J. B. N. Veyssiere.*

Quebec, August 10th, 1789.

*To which ADDRESS, the Bishop was pleased to return
the following Answer.*

MY REVEREND BRETHREN,

THIS affectionate Address, at our parting, claims my warmest thanks—be pleased to accept of them—they flow from a heart deeply interested in your welfare, reputation and happiness. My thanks are also due for your kind attention,

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tention, for your advice and assistance at this Visitation.

THE approbation which you are pleased to bestow on my endeavours in behalf of Religion and Literature, is very flattering; and I thank God for any degree of Success that those well-meant endeavours may have met with. We are all embarked in the cause of God and His Truth—a consciousness of this should animate our exertions, and support us under every obstruction and trial. The Divine Master we serve, has set the example of meekness, purity and love which we should follow; and whilst we stedfastly copy that pattern, in the discharge of our several duties, we may safely trust the issue to Him, and rest assured of His favour and protection.

I fervently pray the Almighty to direct your conduct, and to prosper your labours: May He dispose the hearts of your respective flocks to profit by those labours, and earnestly to concur with you in what involves their own dearest interests; thereby alleviating the difficulties of your station, strengthening your hands, and brightening your prospects; so that you may be mutual blessings, and a crown of rejoicing to each other, on that awful day, when the present scene, with all its delusive objects, shall wholly vanish, and the fate of mankind, according to their conduct here, will be determined for ever.

CHARLES NOVA SCOTIA.

No. III

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No. III.

SEVERAL of the younger Clergy, having, at different times, expressed a desire to have a list of such Books as would be proper for a Clergyman's Library; I have set down the following Catalogue, and hope it may be of service. The Books are ranged under different heads; and those thrown together which treat of the same subject, or whose subjects have a relation to each other. Perhaps it is needless to observe that I could have easily enlarged the number of Books under each head; those only are selected which appear to be most useful, and are easily procured; and I confine myself to such as treat of Theology, or that have an immediate connection with it.

It may not suit a Clergyman to purchase the whole at one time; but this is by no means necessary. By purchasing a few every year, as his circumstances will admit, his time may be well employed in Reading—his Books will gradually accumulate; and in the course of some Years, he will have a respectable *Theological Library*. He may, at his own discretion, add more on this, or other subjects, as his inclination and judgment shall direct.

I.

Bishop Walton's *Biblia Sacra Polyglotta*, 6 Vol. Fol. with Castell's *Lexicon Heptaglotton*, 2 Vol. Fol. This perhaps is the most valuable Work that ever came from the

the Press since Printing was invented. The price is from 6 to 10 Guineas, according to the binding and state of the copy. "It may be truly said of this edition (they are the words of the very learned Sir John D. Michaelis) "that it is indispensably necessary for those, whose "profession it is to explain the Sacred Scriptures; and "that the Old Versions which are added (*with a Latin "translation of each*) will afford a Divine more help in "explaining the Old and New Testament, than most of "the modern Expositors." Let me add, that the *Prolegomena*, and other treatises which are prefixed to the first Volume, contain a vast fund of Biblical knowledge and information. Bishop Walton's *Considerator consideratus*, 12mo, written to obviate the cavils of envy and ignorance against this invaluable Work, is also deserving of a careful perusal.

Critici Sacri, 9 Vol. Fol. Or Poole's *Synopsis Criticorum*, 5 Vol. Fol.

Patrick, Lowth, Arnold and Whitby *on the Bible*, 7 Vol. Fol.

Dodd's *Commentary on the Bible*, 3 Vol. Fol.—This is a useful compilation from the most eminent modern writers; as the *Critici Sacri* and Poole's *Synopsis* are from writers of the last and preceding Centuries.

Horne's *Commentary on the Psalms*, 2 Vol. 4to or 2 Vol. 8vo.—Written with elegance, and a warm spirit of devotion.

Vitringæ *Commentarius in Isaiam*, 2 Vol. Fol.

Bishop Lowth's *Translation of Isaiab, with notes*, 4to.—A work of singular merit, in which a new and excellent plan is struck out.

Hammond *on the new Testament*, Fol.

Burkitt *on the New Testament*, Fol.—pious and practical.

Doddridge's *Family Expositor on the New Testament*, 6 Vol. 4to. or 6 Vol. 8vo.

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Sir Isaac Newton's *Observations on Daniel and the Apocalypse* 4to. or 8vo.

Locke's *Paraphrase and Notes on St. Paul's Epistles*, 4to.

Glassii *Philologia Sacra*, 4to.

Bishop Lowth *De Sacra Poesi Hebræorum*, 8vo.—a work in which genius, erudition, judgment and fine taste are conspicuous; and which gives a just idea of the inspired writers of the Old Testament.

Boyle *on the Style of Scripture*, 8vo.

Blackwall's *Sacred Classics, illustrated and defended*, 2 Vol. 4to. or 2 Vol. 12mo.

Michaelis's *Introductory Lectures to the New Testament*, 4to. — translated from the German by a learned and worthy dignitary of our Church now living.

There are many other critical treatises on the Bible, or parts of it; which may be occasionally consulted with advantage; but as they are not easily procured, I shall just refer to some of them — such are Pfeifferi *Dabia Vexata*, 4to — Deylingii *Observ. Sacrae and Miscel.* 4 Vol. 4to. — Wolfii *Cura Philol. et Criticæ*, 5 Vol. 4to. — Raphelii *Anot. Philolog.* 2 Vol. 8vo. — Ellis's *Fortuita Sacra*, 8vo. Elstneri *Observ. Sacrae*, 2 Vol. 8vo — Sir Norton Knatchbull's *Annotations*, 8vo. — Harmer's, *Observations*, 2 Vol 8vo. &c. &c.

Bishop Cosin, M. Du Pin, Richardson, Nye and Jeremiah Jones, have written professedly on the *Canon of Scripture* — one or two of these — perhaps Cosin and Jones — should be carefully read. The same important subject is also ably handled by Uther in his *Historia Dogmatica De Scripturis et Sacris Vernaculis*; and by Hody *De Bibliorum Textibus Originalibus*, Lib. III.

Leigh's *Critica Sacra*, Hebrew, Greek and English, Fol.

Parkhurst's *Lexicon, Greek and English*, 4to.

Sir

Cruden's

Cruden's Concordance, 4to. — a book which is exceedingly useful. Buxtorf, Calassio and J. Taylor have written *Concordances for the Hebrew Bible*, Trommius for the *Septuagint Version*, and Schmid for the *Greek Testament*; all very useful also for such as would examine the Bible critically in the Original.

Godwyn's Moses and Aton, on the Rites of the ancient Hebrews, 4to.

Lewis's Hebrew Antiquities, 4 Vol. 8vo. — This is a good compilation from several who have written on the subject; such as Maimonides, Cunæus, Bertram, Sigonius, Reland, &c.

Lowman's Rational on the Hebrew Worship, 8vo.

Relandi Palæstina Illustrata, 2 Vol. 4to. — In English we have Wells's *Historical Geography of the Old and New Testament*, 4 Vol. 8vo. — I shall only add under this head—

Calmet's Dictionary of the Bible, 3 Vol. Fol.

II.

Cave's Historia Literaria, 2 Vol. Fol. This work, or—

Du Pin's New History of Ecclesiastical Writers, 4 Vol. Fol. Will give an account of the Writers of the Christian Church in every age, and of their Works. I shall set down a few of the most ancient Fathers, and such as claim particular attention, leaving each person to have recourse to others, as his judgment may lead, or his circumstances admit.

Cotelerii Patres Apostolici, Gr. Lat. 2 Vol. Fol.

Justini Martyris Opera, Gr. Lat. Fol.—per Morellum. With Justin Martyr are usually Printed—

Theophili Antioch. ad Autolychum, Gr. Lat. }

Libri III: }

Athenagoræ Apologia, sive Legatio, Gr. Lat. }

Tatiani Oratio contra Græcos, Gr. Lat. }

Hermiæ Philosophorum Irrisio, Gr. Lat. }

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Tertullia
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Minucii
Salviani

Irenæi *Opera*, Gr. Lat. Fol. per Grabe.

Tertulliani *Opera*, Fol. per Rigalt. vel Pamel. vel Priorium.

Cypriani *Opera*, Fol. per Fell.

Origenes *contra Celsum*, Gr. Lat. 4to. per Spencer.

Lactantii *Opera*, 8vo. per Sparke.

Minucii Felicis *Octavius*, 8vo. per Davifium.

Salviani *Opera*, 8vo. per Baluzium.

There are later editions of some of the preceding Fathers, than those here specified; but they are expensive and scarce. Origen, Austin and Jerom, whose works are voluminous, are some of the first Commentators on Scripture, whose writings have come down to us.

Irenæus, Austin in his *epistle to Quodvultdeus*, Epiphanius, and Philastrius, have given an account of ancient Heresies. But many of the most valuable treatises on this subject, have perished. It is a certain fact that most of the Heresies which infested the ancient Church, were derived from the Schools of the Philosophers. Hence the admonition of Tertullian to those "who introduced a Stoical, Platonic or Sophistical Christianity." (*De Præscript. Cap. 7*) To mention one instance—few broachers of Heresy were more celebrated, or propagated more extravagant notions, than *Valentinus*, who was a native of Egypt, where the Oriental Philosophy, and that of Plato flourished—from that source in part, and partly from Pythagoras, and even Hesiod, we are assured that Valentinus derived his errors. (See Tertul. *De Præscrip. Cap. 30*, Irenæus *adver. Hæres. Lib. 11. Cap. 19*, and Epiphani. *Hæres. 31. Cap. 2*; see also Hooper *De Valentin. Hæres. Conjecturæ*, and Mosheim *De turbata per recen. Platon. Ecclesia.*) Whoever would wish to see, in our language, an account of the wild, fantastic notions of Valentinus, may consult Lord Chancellor King's *Critical History of the Creed*, p. 94—100. Edit. 1738.

Melito,

Irenæi

Melito Bishop of Sardis, Apollinarius of Hierapolis, and Dionysius Bishop of Corinth, among others of the same period, wrote concerning Heresies. They lived in the second Century, and were men of eminence for sanctity and erudition. Jerom, who was a competent Judge; and had read their works, tells us—"that these in their voluminous writings, pointed out the Philosophers from whom the several authors of Heresy drew the poison of their errors." (*Hieron. Epist.* 84. Opp. Tom II. p. 219.) This is a useful hint to guide us to the bitter fountain of ancient Heresy. Arius was the countryman of Valentinus, though somewhat younger; he probably received his education in the same School, with Valentinus, and drank of the same fountains

It may not be improper to observe, that the *Apostolic Fathers* have been translated into English by Archbishop Wake, 8vo; the *Apologies* of Justin Martyr, Tertullian, and Minucius Felix, and the *Commonitory* of Vincentius Lirinensis, 2 Vol. 8vo. by Mr. Reeves; Justin's *Dialogue with Trypho*, 2 Vol. 8vo. by Mr. Brown; the *Apology* of Athenagoras, and his tract on the resurrection, by Mr. Humphreys; and all Cyprian's Works by Dr. Marshall. Some other writings of the primitive Fathers have also been translated into our language.

III.

Josephi Opera, Gr. Lat. Fol. per Hudson. He has been translated into English by Le Estrange, and Whiston.

Usher's Annals of the World, Fol. Latin or English.
Shuckford's Connection of Sacred and Profane History, 3 Vol. 8vo.

Prideaux's Connection, 2 Vol. Fol. or 4 Vol. 8vo.

Eusebii, Socratis, Sozomeni, Theodoreti, Evagrii, &c. *Hist. Ecclesiast.* Gr. Lat. 3 Vol. Fol. per Reading.

Fabricij *Lux Salutaris Evangelii toti Orbi exorientis*, 4to.

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Mosheim, *De Rebus Christian. ante Constantin.*
M. 4to.

Echard's *Ecclesiast. History*, 2 Vol. 8vo.

Jortin's *Remarks on Ecclesiastical History*, 3 Vol. 8vo.

Mosheims *Ecclesiast. History*. 2 Vol. 4to. translated
by Maclane. Those who would examine the History of the

Church more minutely, should consult the writers in the
different Centuries—the *Centuriatores Magdeburgenses*,
the *Annals* of Baronius, Casaubon's *Exercitationes* and
Pagi's *Critic* on those *Annals*, Pearson's *Posthumous*
Works, published by Dodwell, Tillemont's *Memoris*,
Dodwell's *Dissertations* on Irenæus, Pearson's *Annals*
Cypriani, &c. &c.

Bishop Taylor's *Life of the Holy Jesus*, with Cave's
Lives of the Apostles, Fol.

Cave's *Lives of the Primitive Fathers*, 2 Vol. Fol.

Cave's *Primitive Christianity*, 8vo.

Bingham's *Antiquities of the Christian Church*—an
excellent work, which every Clergyman should careful-
ly read—see his *Works* below. Many of the usages
and rites, and other matters relating to the doctrine and
discipline of the Primitive Church, are also well ex-
plained by Forbes in his *Instructiones Historico-Theolo-*
gicae, and by Suicerus in his *Thesaurus Ecclesiasticus*, 2
Vol. Fol. which last deserves a place in a Clergyman's
Library. The best Edition is that in 1728.

IV.

Bede *Historia Ecclesiast.* Fol. by Whelock or Smith.

Usher's *Britanicarum Ecclesiarum Antiquitates*, Fol.

Stillingfleet's *Antiquities of the British Churches*,

Fol.—continued by Innet, 2 Vol. Fol.

Collier's *Ecclesiastical History*, 2 Vol. Fol.

Burnet's *History of the Reformation*, 3 Vol. Fol.—A

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minuter account of this memorable event is given by Strype in his *Memorials*, 3 Vol. Fol.—in his *Annals*, 4 Vol. Fol.—and in his *Lives* of Cranmer, Parker, Grindal and Whitgift, each in Fol. The *History of the Reformation in Germany* is written by Sleiden, Fol. and by Seckendorf, 2 Vol. Fol. and in the *Low Countries* by Brant, 4 Vol. Fol. Paul's *History of the Council of Trent*, Fol. throws much light on the Ecclesiastical affairs of Europe at this period.

V.

Stackhouses's *Body of Divinity*, Fol.

Pearson *on the Creed*, Fol.

Burnet *on the Thirty nine Articles*, Fol. or 8vo.

Fabricii *Delectus Argumentorum*, &c. 4to.

Grotius *De Veritate Christianæ Religionis*, 8vo.

Stillingfleet's *Origines Sacræ: Or a Rational Account of the Grounds of Revealed Religion*, Fol.—This

book is written with great judgment and learning, and is one of the best defences of Revealed Religion in any language.

Jenkin's *Reasonableness of Christianity*, 2 Vol. 8vo.

King *on the Origin of Evil, translated from the Latin with notes by Law*, 8vo.—an excellent treatise on a curious and interesting subject, which has engaged the attent on, and employed the thoughts of inquisitive men in all ages.

Kidder's *Demonstration of the Messias*, Fol.

Lardiner's *Jewish and Heathen Testimonies*, 4 Vol.

4to.—In this learned work, the reader will find a variety of matters relating to Christianity, collected from a vast number of books in which they were dispersed. Lardiner's *Credibility of the Gospel*, 17 Vol. 8vo. is also a work of much industry and merit.

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Clarke's *Letter to Dodwell on the Immortality and Immateriality of the Soul; with Four Defences of the Letter in Answer to Collins*, 8vo.

Baxter's *Inquiry into the Nature of the Human Soul*, 3 Vol. 8vo. — Whoever desires to see the Immortality and Immateriality of the Human Soul clearly proved, should read these treatises of Clarke and Baxter, who are reckoned to excell any that have written on that very important subject.

Leland's *View of Deistical Writers*, 2 Vol. 8vo.

Whitby on *the necessity and Usefulness of Revelation*, 8vo.

Conybear's *Defence of Revealed Religion*, 8vo.

Bishop Chandler's *Defence of Christianity*, 8vo. and *Vindication of the Defence*, 2 Vol. 8vo.

Phileleutherus Lipsiensis (Dr. Bentley) *Remarks on a Discourse of Free-Thinking*, 8vo. — These Remarks are written with great spirit, and ably refute many cavils against the Scriptures.

Berkeley's *Minute Philosopher*, 2 Vol. 8vo.

Brown's *Essays on the Characteristics*, 8vo.

Skelton's *Dei m Revealed*, 2 Vol. 8vo. or 2 Vol. 12mo.

Warburton's *Divine Ilegation of Moses*, 5 Vol. 8vo. A work which displays extensive reading, and great Abilities.

Warburton's *Julian*, 8vo. — an excellent treatise on the miraculous interposition, which prevented the Emperor and Apostate, Julian, from rebuilding the Temple of Jerusalem

Warburton's *View of Lord Bolinbroke's Philosophy*, 12mo.

Campbell's *Dissertation on Miracles in answer to Hume*, 8vo.

Adams *Essay on Hume's Essay on Miracles*, 8vo.

Beattie's *Essay on Truth*, 8vo.

Travis's *Letters to Gideon*, 8vo.

Under this head should be mentioned—

A Defence of Natural and Revealed Religion: Being a Collection of the Sermons preached at the Lecture founded by the Honourable Robert Boyle, Esq; 3 Vol. Fol. — from the Year 1691 to 1732.

This is indeed a valuable Collection. Of the Sermons Preached at the same Lecture, since the above Collection was made, I have seen the following, viz. those by Bescoe, 2 Vol. 8vo. which are Historical, *confirming the History of the Acts of the Apostles from other Authors*; by Twells, 2 Vol. 8vo. with his *Lady Moyer's Lectures*; by Jortin, consisting of *Remarks on Ecclesiastical History*, 3 Vol. 8vo; by Newton, being *Dissertations on the Prophecies*, 3 Vol. 8vo. — I knew a Gentleman who was reclaimed from Infidelity by reading those Dissertations; by Worthington, 2 Vol. 8vo; and by Owen, 2 Vol. 8vo.

Somewhat similar to Mr. Boyle's Lecture, is that which has been lately founded at Oxford by the Reverend Mr. Bampton. Considering the place where those Lectures are to be preached, and the Persons by whom the Lecturer is chosen, much may be expected from this Institution. In that eminent seat of Learning—

“ where (as a great writer* expresses it) so many advantages public and private are enjoyed—where, in a well-regulated course of discipline and studies—
 “ emulation without envy, ambition without jealousy, contention without animosity, incite industry, and awaken genius—and where a liberal pursuit of knowledge, and a generous freedom of thought, are raised, encouraged and pushed forward, by example, by commendation and by authority”—
 many able champions will be found to assert and vindicate

* Bishop Lowth.

Vindicate our Holy Faith: And none are better judges of the qualifications required for that important undertaking than the Heads of Colleges in this illustrious University, who, by the last Will of the pious Founder, are appointed to chuse the Lecturer annually.

I have seen the Sermons which have been preached at this Lecture, from 1780 to 1786, both inclusive, and they serve to confirm the expectations above expressed. Dr. Bandinell, the first Lecturer, has subjoined to his Lecture Sermons, "A Vindication of St. Paul from the Charge of wishing himself accursed: Being a Sermon on Rom. IX. 2. 3, preached before the University of Oxford." The Apostle's words,—*I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my Brethren*—according to the translation in our Bibles; are thus translated by this ingenious Critic—*I have great heaviness and continual sorrow in my heart (for I myself likewise once was an excommunicate outcast from Christ) on account of my Brethren* He supports this translation by fair reasoning and just criticism.

The similarity of subject reminds me of another instance where sound criticism and reason were applied to clear a difficult passage of Scripture by a learned member of that University, the late Dr. Th. Randolph, Sermon on Judges XI. 30, 31, intituled *Jephtha's vow considered*. He shews very satisfactorily that Jephtha's vow consisted of two things—one was, that *whatsoever, or whatsoever should come forth of the doors of his house to meet him, should be the Lord's, i.e. should be offered, or dedicated to the Lord*; the other was, that *he should offer him (the Lord) a burnt offering*. Jephtha's daughter came first to meet him from his house; and he did with her according to his vow—*sacrificing her, but by dedicating her to the service of God in a state of perpetual celibacy*. See *Randolph's Works*, Vol. II. p. 166—222. Edit. Oxford 1784.

VI.

Mede's *Works*, Fol.

Leslie's *Theological Works*, 2 Vol. Fol.

Lightfoot's *Works*. 2 Vol. Fol.

Bingham's *Works*, 2 Vol. Fol.—In these are contained his
Christ. Antiquities.

Scott's *Christian Life*, 5 Vol. 8vo.—Or among his
Works, 2 Vol. Fol.

Bull's *English Works*, and *Life* by Nelson, 4 Vol.
8vo.

Nicolls *on the Book of Common Prayer*, Fol.—A
Clergyman should have this book, or Comber, or Wheat-
ly on the Prayer Book. Sparrow's *Rationale*, 8vo. or
2mo. is also valuable. On the *Ecclesiastical Law* of
the Church of England. Burn is the last writer; 4 Vol.
8vo. Johnson's *Clergyman's Vade Mecum*, 2 Vol. 18mo.
is concise and well written; the *second* volume contains a
good abridgement of ancient Canons, and an account of
the principal Councils.

Butler's *Analogy of Natur. and Reveal. Religion to the
Constitution and Course of Nature*, 8vo.

Barton's *Analogy of Divine Wisdom in the Material,
Sensitive, &c. System of Things*, 12mo.

Edward's *Survey of the various Dispensations of Re-
ligion*, 2 Vol. 8vo.

Worthington's *Essay on Redemption*, 8vo.

Derham's *Physico-Theology*, 8vo.

Ray's *Wisdom of God in the Works of Creation*, 8vo.

Nieuwentyt's *Religious Philosopher*, 4to. or 2 Vol.
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Ditton *on the Resurrection*, 8vo.

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Bishop Wilson's *Works*, 2 Vol. 4to. This most excellent Prelate, who filled the See of Sodor and Man *fifty eight years*, was one of the most shining examples of piety, zeal and benevolence that has appeared in these latter ages.

VII.

Chillingworth's *Works*, Fol.—which should be read, were it only to teach a man how to reason well

Stillingfleet's *Rational Account of the Grounds of Protestant Religion*, Fol:

Barrow on the *Pope's Supremacy*, 4to.—or in the first Volume of his *works*, 3 Vol. Fol.

Preservative against Popery, 3 Vol. Fol.

Ridley's *Review of Phillips's Life of Cardinal Pole*, 8vo.

Neve's *Animadversions on Phillips's Life of Card. Pole*, 8vo.

Cave on Church Government. 8vo.

VIII.

Bull's *Latin Works* by Grabe, Fol.—most of these are translated into English by Holland. 2 Vol. 8vo.

Edward's *Preservative against Socinianism* 4to.

Allix's *Judgment of the Ancient Jewish Church*, 8vo.

Liber Jezira per Rittangelium.

Rittangelii Libra Veritatis per Vander Waeyens 8vo.

Waterland's *Sermons at Lady Moyer's Lecture*, 8vo.

Wheatley's *Sermons at the same*, 8vo.

Berriman's *Sermons at the same*, 8vo.

Knight's

Knight's Sermons at the same, 8vo.

Ridley's Sermons at the same, 8vo.

Waterlands Vindication of Christ's Divinity, 8vo.

———— *Second Vindication of Christ's Divinity, 8vo.*

———— *Farther Vindication of Christ's Divinity, 8vo.*

———— *Importance of the Doctrine of the Trinity, 8vo.*

———— *Case of Arian Subscription, and Supplement, 8vo.*

Abraham Taylor's True Scripture Doctrine of the Trinity, 8vo.

Ridley's Three Letters to the Author of the Confessional, 8vo.

Jones's Catholic Doctrine of the Trinity, 8vo.

———— *Answer to the Essay on Spirit, 8vo.*

Burgh's Inquiry into the Belief of the Christians of the first Three Centuries respecting the One Godhead of the Father, Son and Holy Ghost, 8vo.

IX.

Bilson's Perpetual Government of Christ's Church, 4to.

Hooker's Ecclesiastical Polity, Fol.

Stillingfleet's Unreasonableness of Separation, 4to.

Potter on Church Government, 8vo.

Slater's Original Draught of the Primitive Church, 8vo.

Law's Three Letters to the Bishop of Bangor (Hoadly) 8vo.

Wall's History of Infant Baptism, 4to. or 2 Vol. 8vo.

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Lloyd's *Histor. Account of the ancient Church Govern-
ment in Great Britain and Ireland*, 8vo.

King on the *Inventions of Men in the Worship of God*,
12mo. X.

SERMONS in our language have been multiplied
so much, that a list of them would fill a considera-
ble volume. I shall only mention a few; referring
those who desire farther information on this head,
to Mr. Cooke's *Preacher's Assistant*, 2 Vol. 8vo.
Oxford, 1783, where they will find a large cata-
logue of English Sermons and their authors.

South's *Sermons*, 11 Vol. 8vo.

Tillotson's *Sermons*, 3 Vol. Fol. or 12 Vol. 8vo.
or 12 Vol. 12mo.

Young's *Sermons*, 2 Vol. 8vo.

Atterbury's *Sermons*, 4 Vol. 8vo.

Sherlock's *Sermons*, 5 Vol. 8vo.

Beveridge's *Sermons*, 2 Vol. Fol. or 10 Vol. 8vo.

Sharpe's *Sermons*, 8 Vol. 8vo.

Rogers's *Sermons*, 4 Vol. 8vo.

Ashton's *Sermons*, 8vo.

Seed's *Sermons*, 4 Vol. 8vo.

Secker's *Sermons*, 4 Vol. 8vo.

Lawson's *Sermons*, 8vo.

Hunter's *Discourses*, 2 Vol. 8vo.

Jeffery's *Sermons and Tracts*, 2 Vol. 8vo.

Hurd's *Sermons*, 4 Vol. 8vo.

Porteus's *Sermons*, 8vo.

Horne's *Sermons*, 2 Vol. 8vo.

Blair's *Sermons*, 2 Vol. 8vo.—Of which I have only seen
the first.

Bishop Wilson's Sermons.—These, amounting to *ninety-nine*, make the second Volume of his *Works*, 4to; and they seem to be as well calculated as any in our language for most audiences. They are plain, practical, animated and spiritual; they bring religion home to the heart and conscience, and breathe the spirit of their excellent author, who was, for many years, a diligent and successful Preacher. I would recommend them as a model for Clergymen in this country.

XI.

WHILST drawing up the preceding Catalogue, several Books occurred to me under each head, which I did not set down; being apprehensive that if the number was made very large, it might discourage, instead of inciting to Study. In one article, perhaps this apprehension prevailed too far. The Jews were once the peculiar people of God, to whom the promise of a Messiah, or universal deliverer of the human race, was made. When the promised Messiah came, they rejected him, and crucified the Lord of Glory. Through unbelief, they have been cast off by the Almighty; their Temple and City were destroyed, and their whole Polity subverted and abolished. Yet they are one day to be restored—they will look to, and believe in, Him whom they pierced; for this blindness has only happened in part until the fullness of the Gentiles be come in. In the mean time, and during their dispersion over all the earth, they are an irrefragable proof to mankind of the truth of Prophecy, and of Divine Revelation. The history and fortunes therefore of this singular people, since the destruction

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destruction of Jerusalem—their opinions, doctrines, learning, ceremonies and state, are matters which deserve peculiar attention. These indeed are treated of in part by some of the authors already mentioned—especially by Godwyn, Walton, Lightfoot, Lewis, and Kidder. But some may desire a more particular account of them; and all such will find ample satisfaction from the following books—

Basnage's History of the Jews, Fol.—it is translated from the French by Taylor, and contains much useful information.

Tovey's Anglia Judaica: Or the History and Antiquities of the Jews in England, 4to.

Surenhusii Mischna, sive Totius Hebraeorum Juris, Rituum, Antiquitatum, ac Legum Oralium Systema, 6 Vol. Fol.—sometimes bound in 3 Vol. In this elaborate work are printed the *Commentaries* of Maimonides and Bartenora, two eminent Rabbies, on the *Oral Law*, and also the *notes* of several learned Christians. The *Mischna*, or Oral Law was reduced to writing in the second Century by Rabbi Judah, surnamed Haccadosh, or Holy. The *Gemara* is a Comment of later Rabbies on the *Mischna*; and both make what is called the *Talmud*. There are two *Talmuds*, the Jerusalem and Babylonish. The *Mischna* is the Text of both; the *Comments* of Rabbies at Babylon, give name to the latter—of those in Judea to the former.

Ravm. Martini Pugio Fidei, per Voisin, Fol.

Galatinus. De Arcanis Cathol. Veritatis, Fol.

Wolfii Bibliotheca Hebraea, 4 Vol. 4to.

Maimonides More Nevochim, 4to. per Buxtorf.

Wagenseili Tela Ignea Satanae, 2 Vol. 4to.

- Selden *De Synedriis Hebræorum*, Fol. or 4to.
 Selden *De Jure Natural. et Gent. juxta Discipl. Hebr.*
 4to.
 Seldeni *Uxor Hebraica—et De Successionibus &c.* 4to.
 Spencer *De Legibus Hebræorum*, 2 Vol. Fol.
 Witfii *Egyptiaca*, 4to. — *Outram De Sacrificiis*, 4to.
 Liber *Cofri—Synopsis exhibens Theologiæ et Philoso-*
phiæ Judaicæ, 4to. per Buxtorf.
 • Buddæi *Intröductio ad Historiam Philosoph. Hebræor.*
 8vo.
 Limborch *Amica Collatio cum Judæo*, 4to.
 Braunius *De Vestitu Sacerd. Hebræorum*, 4to.
 Bynæus *De Calceis Hebræorum*, 4to.
 Joh. Meyer *De Origine Festorum Judaicorum*, 12mo.
 Voisin *De Theologia Hebræorum*, 4to.
 Hulsius *De Theologia Judaica*, 4to.
 Schoetgenii *Horæ Hebraicæ and Talmudicæ*, 4to.
 Vitringa *De Synagoga Veteri*, 2 Vol. 4to.
 Knorii *Cabala Denudata*, 2 Vol. 4to. — Those who de-
 sire to dip into the Jewish Cabala, may consult this work.
 Some men of eminent abilities and learning, such as
 John Picus of Mirandula, Dr. Henry More, and others,
 have thought favourably of the Jewish Cabala; others
 again have spoken of it with contempt. An account of
 it is given by Walton, *Præleg.* VIII, by Wolfius,
Biblioth. Hebr. Vol. II Lib 7, by Vitringa, *Observa.*
Sacr. Vol. I. *Dissert.* 3, by Hottinger, *Thesaur. Philolog.*
 Lib. 1. Cap. 3. Sect. 5, &c. — by many others.
 Surenhusii *Biblos Katallages, De Formulæ Allegandi,*
et Modis Interpretandi inter Theologos Hebræos, 4to.
 Wotton's *Miscel. Discourses relating to the Traditions*
and Usages of the Scribes and Pharisees, 2 Vol. 8vo.
 In the second Volume, he gives an English translation
 of two Titles of the *Mitchna*—one is concerning the
Sabbath; the other is concerning *Sabbatical Mixtures*.

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Stehelin's Rabbinical Literature : Or the Traditions of the Jews contained in their Talmud and other Mystical Writings, 2 Vol. 8vo.—In this work the English Reader will find a sample of the monstrous fables contained in the Gemara, or comment on the Mishna.

Tephilloth, containing the Forms of Prayers which are publicly read in Synagogues, and used in Families, Hebrew and English, 8vo. Translated by B. Meyers, and A. Alexander. London, Printed in the Year of the Creation 5530. i. e. in the year of Christ 1770.

Leo Modena's Account of the Customs, Ceremonies and Manner of living among the Jews at this time, 12mo. by Ockley. Leo was a Rabbi at Venice.

Buxtorf's Synagoga Judaica, 8vo.—An abridgement of it is inserted in the second Volume of *Stehelin's Rabbinical Literature.*

Christian Meyer's Vera Imanuelis Generatio, Heb. Lat. 4to. This is a very curious book. The author was a

convert from Judaism to Christianity; and a Teacher in the Jewish Synagogue at Hamburgh before his conversion. This book is dedicated to the Archbishops, Bishops and Presbyters of the Church of England.

It may be proper to add one thing more before I quit this head. Josephus in his book against Appion, the early Christian Apologists, and the most learned primitive Fathers, particularly Clemens of Alexandria, Eusebius and Theodoret, assert, that the ancient Heathen Philosophers and Poets borrowed all that was valuable in their writings concerning God, religion, and morality, from Moses and the Prophets; but that they generally disfigured and corrupted what they had thus borrowed. Among many things to this purpose, the expression of Numenius, a Pythagorean Philosopher, is quoted by Clemens, and from him by Eusebius in his

Præparat.

Preparat. Evangel.—“What is Plato, says Numenius,
“but Moses speaking Greek?”

That the Heathen derived the practice of offering Sa-
crifices, regarding the *Seventh* day, dedicating Tythes,
and other such observances, from the Patriarchs and Insti-
tutes of Moses, will scarcely admit of a doubt; and that
much of the Heathen Mythology may by be referred
to the same origin—to facts in sacred History, though
much disguised—is very probable; as hath been shewn
by several writers—by Grætius, Bochart, Stillingfleet,
and many others. But some have carried this matter
too far—as Dickinson in *Delphi Phœdicianæ*, Huet
in his *Demonstratio Evangelica* and some others.

XII.

THERE are passages in several books of the above
catalogue, which should be read with caution. All
men—even the best and greatest—are liable to error;
and the mistakes of persons who are eminent for
their talents, are apt to carry a certain degree of
weight and influence; against which we should be
so much the more on our guard. I shall give an
instance or two. Mr. Locke's great and amiable
character is well known—he has been called *the*
glory of the last age, and the Instructor of this. His
reverential esteem for Scripture appears from his
writing a *Paraphrase and Notes* on part of it; and
from the expressive character he gives of it in a
letter, written not long before his death, to a friend
who had consulted him. “Study the Holy Scrip-
“tures, says he, especially the New Testament:
“Therein are contained the words of eternal life;
“it has God for its author, salvation for its end,
“and truth, without mixture of error, for its
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“matter.” The strength of his genius enabled him to strike out a new path in the interpretation of Scripture; and in many things, he happily succeeded. But Mr. Locke was not infallible. I shall only refer to his exposition of Rom. IX-5; where his *paraphrase*, and the alteration he has made in the pointing of the Text, evidently change and debase the Apostle’s meaning. Like other original writers, Mr. Locke has had his imitators; but few, if any, have reached his excellencies.

THE name of Sir John D. Michaelis, (professor in His Majesty’s University of Gottingen) is truly respectable; he is one of the first literary characters in Europe, and a firm Believer in Divine Revelation. In his learned *Introductory Lectures to the New Testament*, Sect. 151, he objects to the authenticity of that text, 1 John V. 7; and adduces the usual arguments to show that it is an interpolation; without offering, so far as I can recollect, any that are new. But to say nothing of what has been written by Martin, Mill, Bengelius, and others in answer to those arguments; Mr. Travis has, since Sir John wrote, ably refuted all the arguments, cavils and objections against this text, and fully established its genuineness, in his *Letters to Mr. Gibbon*. — It is but justice to add, that Sir John D. Michaelis has exculpated himself from any ill design or motive in calling the authenticity of this text in question. “I hope, says he, my reader will not interpret what I write as a denial of the eternal Divinity of Christ, which is a truth sufficiently grounded

“ grounded in other passages, and infinitely dear
 “ to me. I profess before God, and upon the word
 “ of an honest man, that I believe, Christ to be the
 “ true and eternal God, and Jehovah.” *Introd. Lect.*
 Sect. 151, p. 387.

I could easily adduce more instances of this sort from other writers ; but my purpose is not to write a Critic upon Authors—I would only put my younger Brethren on their guard against mistakes that may have the sanction of illustrious names and eminent talents to support them.

XIII.

I CANNOT close this Catalogue without mentioning a few books, which I would beg leave to recommend as highly useful to keep up a due sense of religion in a Clergyman’s own mind. Surely, when we labour to improve the hearts of others, we should not neglect our own ; on the contrary, we should earnestly strive, like St. Paul, and be impressed with the same anxiety which he felt, that “ when
 “ we have preached to others, we ourselves may
 “ not be castaways.” I shall very briefly refer to the Books I have in view ; and the first is——

THE BIBLE, the Book of God, in which he has been mercifully pleased to reveal his will— to inform us of our real state and condition, and of the only way to attain everlasting happiness. To understand this sacred Book thoroughly, should be a Clergyman’s constant endeavour—to this point, all

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all his studies should be directed—in this they should centre. The Greek Testament should be daily in his hand; and the more critical and exact the knowledge of it which he gains, is, the better. The great lines of our duty, as Clergymen, are contained in St. Paul's Epistles to Timothy and Titus—a conscientious observance of his rules, will insure our own salvation, and promote that of our Brethren.

THE writings of the Primitive Fathers will be useful in this way. The piety of those early Christians was fervent; yet rational and manly. They considered the Gospel as an Institution, or Discipline of humility, holiness and mortification of sin, appointed by God to prepare men for future happiness; they accordingly submitted to its directions implicitly, and conformed to its precepts. "We speak not great things, but we live them," was one of their avowed maxims. They accounted salvation the most important object, and they pursued it with an ardour proportioned to its importance. Hence their fortitude under sufferings, their contempt even of Death, as well as of every blandishment that would seduce them from the path of heaven. And hence that spirit of warm devotion which breathes in their writings, conformably to those sentiments. I shall specify a few in which this will appear manifest—

THE *Epistles* of Ignatius, particularly that to the Romans; the *Epistle* of Clemens Bishop of Rome; to the *Corinthians*; and the *Christian Apologists* in general

general. Cyprian's tracts, particularly, *De Lapsis*, *De Oratione Dominica*, *De Mortalitate*, *De Opere et Eleemosynis*, *De Bono Patientie*—many of his *Epistles*; which also give much information concerning the Discipline and Constitution of the Primitive Church. Several of Austin's writings, which are voluminous; particularly the *Thirteen Books*, which are called his *Confessions*; and *Two Books of Soliloquies*. Salvian's Treatise *De Gubernatione Dei*, VIII Books, in which he pathetically laments the corruptions of his time, and points out with earnestness and precision the duty of a Christian; also his *Four Books Adversus Avaritiam*, to the same purpose.

AMONG Roman Catholics are some writers that may be serviceable in this way. I shall only mention two—one is Thomas a Kempis *De Imitatione Christi*, (of which we have two good translations by Stanhope, and by Payne) and some other tracts of his published by Sommalius: The other is Cardinal Bona, whose *Manuductio ad Cælum*, and some other pieces among his works, are animated and pious.

BUT I may venture to affirm that no country or language has produced more or better Books of this kind than our own. Out of a multitude that might be enumerated, I shall select only a small number. Bishop Hall's writings, particularly his *Meditations* are remarkable for conciseness and animation

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Archbishop Leighton's writings speak the language of a devout and humble Christian. Mr. Scougal's *Life of God in the Soul of Man*, is a most excellent little treatise. A vein of animated piety runs through Dr. Horneck's writings—his *Crucified Jesus*, his *Great Law of Consideration*, his *Happy Ascetick*, and *Fire of the Altar*. This is also the case of Mr. Nelson's writings; and particularly of his treatise on the *Fasts and Festivals of the Church of England*. Mr. Law's *Serious Call to an Holy Life*, is a book of great merit—it has nothing of that Behmenism with which the author was unhappily tinged in the latter part of his life. Whilst mentioning devotional writings, I cannot omit Mr. Hervey's *Meditations among the Tombs*, his *Reflections on a Flower Garden*, *Contemplations on the Night and Starry Heavens*—in these are no traces of the Antinomian or other exceptionable principles with which he was latterly charged—they are pious, devout and animated. The great Tertullian, to-

wards the end of his life, imbibed the reveries of Montanus; yet this does not diminish the value of his excellent *Apology*, nor the estimation in which it and his other writings before that period, are held. The works of the most worthy Bishop Wilfon. Besides his *Sermons* in the *second* Volume; his *Sacra Privata*, his *Maxims of Piety and Christianity*, and *Parochialia* in the *first* Volume, can scarcely fail of being greatly beneficial to any Clergyman who attentively reads them. And here I must insert what was omitted through mistake in its proper place.—*the Works of the Author of the whole Duty of Man.* Fol.

Few things tend more to enlarge our ideas, give us exalted conceptions of the Deity, and humble thoughts of ourselves, than a proper Knowledge of the works of Creation. On this subject, Mr. Derham's *Physico* and *Astro-Theology*, and Mr. Ray's *on Creation*, will be very useful; as will also the writings of the Hon. Mr. Robert Boyle, who was a true Christian Philosopher. His talents were great, his researches into nature indefatigable; and these were accompanied with the deepest humility, and profoundest reverence for the Supreme Being. The more of his works are read, the better. I shall add but one other book—it is Dr. Young's *Night Thoughts*. This work does not seem to have had sufficient justice done to it hitherto. Few writers possessed more of the vividavis ingenii, or a more original vein of Thinking than the author of the *Night Thoughts*; and there are passages in that book which
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are scarcely surpassed in sublimity by any writer in our language. Some little blemishes of the Style, are like specks in the Sun—our best writers—all indeed—have such. What I chiefly recommend this book for, is, the strong, warm and manly piety that runs through it, the new and striking light in which it places many Evangelic Truths, as well as the arguments for the Soul's Immortality; besides a multitude of just and acute observations on human life and manners.

THE frequent reading those Books, and meditation on them, will keep up a proper frame of mind; something of their spirit will be caught—*abeunt in mores studia*. A Clergyman will hereby increase his stock of useful and practical knowledge; he will treasure up sentiments for the more successful discharge of his duty to others. In fine—by these and his other studies he will not only cultivate his understanding; but what is of still more consequence, he will, with the blessing of God, improve his own heart.



No. IV.

ACADEMY near WINDSOR.

An account of the OPENING AND FIRST VISITATION of the ACADEMY in this Province, was annexed to the CHARGE delivered to the Clergy of Nova-Scotia in 1788. The following brief account of the last VISITATION of that Seminary, is here added, to fill up a page which would otherwise be blank.

ON Wednesday the 30th of February, 1790, was held the Quarterly Visitation of the Academy near Windsor. The Students of the Latin School, after delivering several Pieces, *memoriter*, in Latin and English, were examined, as usual; and notwithstanding the President's late indisposition, the different Classes gave very satisfactory proofs of their diligence and progress, as well in Grammar, as in construing, parsing and scanning. The Students of each Class produced a Map adapted to the Classics they read—the Maps were drawn by the Students themselves, and well executed; and they were examined in several parts of Classical Geography.

The Students in the English School were next examined in Reading, Writing, Arithmetic, Geometry, and some Practical Branches of the Mathematics; and it is but justice to say, that they acquitted themselves in each, as well as in delivering
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memoriter several pieces of English Poetry and Prose, very much to the satisfaction of all who attended.

THREE Premiums were given at this Visitation— one to Mr. Millidge of the first Class, and another to Mr. Bisset of the second Class, in the Latin School; and one to Master Gray, Senr. in the English School.—The number of Students at the Academy is thirty; of whom ten are Boarders.

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Smaller *Errata*, which do not affect the sense, are passed over.

