

A 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. 12mo. Halifax. Henry. 1790.

IT was long and justly regretted by the members of the church of England in the American colonies, that they were denied the advantage of a resident Bishop; who might stimulate the zeal, or correct the abuses of the inferior clergy, and relieve the natives from the dangers and expence they were exposed to, before they could obtain ordination. Our gracious Sovereign, amongst whose many virtues piety is not the least conspicuous, has been pleased to remedy this evil, with regard to the remaining British provinces here, by erecting them into a see with the title of the Bishoprick of Nova Scotia. The Prelate, whom he hath appointed to this important trust, has abundantly justified the wisdom of his choice, by the zeal and industry with which he has entered upon the duties of his high office. He was consecrated to the new see in 1787: He held a visitation of the clergy of this province in 1788: In the same year he visited the province of New-Brunswick: And in the succeeding summer of 1789, he took a voyage to Quebec. To this last place some of his clergy came no less than *four hundred* miles to meet him; and it was here that he delivered the charge which is now published at their request.

It contains much prudent advice, and many warm exhortations, to that purity of life and laborious attention to their calling, by which alone the ministers of Christ can support his religion, under the difficulties with which it has here to contend. As this publication is not intended for sale, it is equally unnecessary to detail its contents, or to give an opinion upon the merits of the composition. It may not however be unacceptable or useless to our readers, to insert as a specimen, what is said upon the subject of infidelity.

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 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 proselytes; 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 fittest 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 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 Bacon 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

---

BRUCE, 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 BRUCE, *Hist. Critic. Philos.* Vol. IV. V. Lipsiz, 1733, 1744. 4to. To this purpose also, the *Historia universalis Atheismi et Atheorum* of Reinman, 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.