

Exactly ten years after the publication of Gray's sermons, the *first Protestant Bishop of Quebec* printed a Charge addressed to his Clergy, in which the following passages occur :

"We all know the progress that in the times which followed the Reformation was made by those principles and that mode of thinking, and acting, which was denominated Puritanical : we know the excess to which these things were pushed, and the consequences by which they were followed. We yet see these principles, alive and active, in some parts of the world : and have opportunities of observing them at no great distance from us. The disgust which they occasioned, in the minds of many, and the alienation from true piety, which followed that disgust, need not be pointed out to your recollection. All that I am now concerned to remark to you, is, the effect that the observation of that disgust produced, upon some, among those of our Clergy who adhered to a system which they conceived to be at once more suited to the Word, and Will of God, and to the present, and future happiness of his creatures.

Desirous of receding, as far as they conveniently could, from the repulsive doctrines, and the rigid discipline of the Puritans, they overlooked, or overleaped the line marked out by prudence, and propriety. They rushed to the contrary extreme. Doctrinal preaching fell almost into disuse with them : and learned and logical, and purely argumentative, moral disquisitions, generally succeeded. A corresponding error took place in manners.

Lest they should be thought to affect the violence and rant of the Conventicle, they have sunk into a cold, and dry, and lifeless, mode of preaching ; neither calculated to excite attention, nor to impress conviction on the heart. Their discourses too, correct in language, clear in arrangement, conclusive in argument, have yet been but too often little more than ingenious essays upon the nature of *virtue*, and the true character of *morals* ; overlooking in a great measure, the nature of *Religion*, and the peculiar and characteristic Doctrines of *Christianity*.

These, my Brethren, are general observations. It is my earnest hope that they are not, and never will be, justly applicable to us. Uninfluenced by any exterior circumstances, you will, I trust, feel it to be your duty to preach the entire Gospel of Jesus Christ : to withhold from the people nothing that can augment their knowledge, or increase their faith ; that can contribute to their edification, or to their instruction in righteousness.

Our Blessed Saviour did not come into the world as a mere lecturer in morals. He did indeed teach a more pure and perfect morality, than the world had hitherto known : He made men better acquainted with the nature and attributes of the Supreme Being : He brought life and immortality to light :—these were great and glorious discoveries :—but this was not the whole, nor the principal of the advantages derived from His appearing in the flesh. Man was a fallen, a sinful, a corrupted creature. Of what avail was it to him, who was the slave of irregular appetites, and imperious passions, to have a degree of purity and sanctity pointed out to his observation, which his feeble powers, and degraded propensities, made it utterly impossible for him to attain ? How was he benefited by a superior knowledge of the attributes of God, when that knowledge could only serve to shew him to himself as the object of a just indignation to the Most High ? What comfort was he to derive from the prospect of an eternal existence, when his own conscience assured him, that he was entitled only to endless misery and ruin ?