

consolation in the thought that my voluntary retirement rendered it possible for our Bishop to make an immediate arrangement in relation to that Church, whereby a settled future of well-being is, as we all hope, secured to it for many years.

I am glad to note that, in a review of my ministry, you are able to give me credit for moderation. In St. Paul's sense of "a ready discernment of what is just right," moderation ought to characterize a Church-of-England pastor; for it is, I think, a distinguishing characteristic of the English Church. In her written teaching she moderates, she discriminates, between what is affirmed in excess, and what is affirmed in defect, in other quarters. In her practice and forms, she moderates, she discriminates, between what is mediæval and later, and what is apostolic and primitive; and in all things she appeals—and so far as I have been able hitherto to discover, she appeals successfully—to History—to the consent of the earliest Christian antiquity. It is from the genius of the English Church, I think, that I have learned to hold, and to act upon the tenet, that exaggerations in word and deed, in the interests of a cause, are as mischievous, in the long run, as under-statements and low grades of conformity. I heartily subscribe to what the Preface to our Book of Common Prayer says on this point. I hope, my friends, the mark of Church-of-England moderation will long be found in you; and that, having at heart the enduring influence of our Communion, and its fair fame as a whole, you, in common with the members of all our congregations and all our synods, will be ever willing to sink individual notions and personal tastes in the broader and less selfish thought of the general good.

Voices which we cannot but hear, are crying out to us on the right hand and on the left, "Lo! here, Lo! there," calling us aside from the direct line of march which from our childhood we have been taught to keep. The several bodies around us which from time to time have gone out from us, display before us their respective distinctive excellencies, and ingeniously recommend them. On the one side we are told of an extra eagerness for unmingled purity and perfection in life and worship. On the other side we have, adroitly set forth, the ultramontane theories—strong assertions as to the one only way in which men can be bound together; the one only way in which spiritual sustenance can be drawn down from heaven.

But these inducements to a very serious change ought not, as it seems to me, to have with you any weight. The attractions offered