

either honor the memory of those martyred Reformers, who have bequeathed it to us, or glorify Him, whose servants they were, than by defending it whilst we live, and transmitting it, if possible, unimpaired to our successors.

I feel, therefore, sure, beloved Brethren of the Clergy and Laity, that you will all agree with me, that it is the imperative duty of the Bishop to use his official and personal influence, and all the appliances of Church machinery to maintain in all purity and godly simplicity, the faith, worship and discipline of the early Church, as it has been restored to us at the time of the Reformation. As a witness for God in His Church, a Bishop must not be influenced by fear or favor, but his aim must ever be to feed with the pure Word and doctrine of God, the Flock of Christ committed to his charge.

While ruled in doctrine by the "Oracles of God," he must be guided in his office of government and discipline by the authoritative teachings and Canon law of the Church that has chosen him to be a Bishop.

Hence it is his duty to watch vigilantly, and guard the Church against all change and innovations in doctrine, practice, worship and vesture, unless warranted by Holy Scripture, and distinctly sanctioned by the legislative authority of the Church.

While prudence, large-heartedness, and impartiality should ever be prominent features in a Bishop, it must be acknowledged that other qualifications and characteristics must be blended with the above. With the dangers which threaten the Church from within and from without, a Bishop must be a man of decision, determination and nerve, to enable him faithfully to exercise his functions as an "Overseer," and a "Watchman on the Tower of Zion."

There is much—and rightly so—required from a Bishop in his office. When the question at his consecration is solemnly and plainly put to him:—"Are