

caution in guarding myself against misconstruction. I am not advocating compromise, which is a weak and futile expedient for evading difficulties, but tolerance. I am not contemplating a surrender of principles, which would be a betrayal of the truth; but I do propose to myself, as the essential of a good, an ideal Bishop, a heart large enough to embrace within its sympathies, and a mind unbiassed enough to honour with its confidence all godly, sincere, earnest Churchmen, though they may belong to different schools of thought; an impartiality that will mete out to each his due, uninfluenced by motives of party; a tenderness in judging and a gentleness of dealing that is ready to make an allowance for errors that are of the head only, and a firmness of hand that will hold the reins of power evenly with a strict justice that is undeviating, and will steer a straight course of equity and right, without fear or favour."

4.—HOLDS WITH PROTESTANTISM AND AGAINST SACERDOTALISM.

"And here, again, let me not be misunderstood. I do not mean to imply that a Bishop has no right to have any opinions of his own; that his views must be colourless; that he must agree with everything and anything with a kind of latitudinarian indifferentism; that his mind must be emasculated of vigorous activity, and divested of all independence and individuality.

"I claim that I hold views; and views of a very distinct character—views which I prize most highly, which are to me as the apple of the eye, and which I would refuse to part with at the price of any place of dignity in the Church. I hold most strongly the Protestant Evangelical views of our Reformed Church, as opposed to the Sacerdotal and Sacramentarian views which are characteristic of Romanism."

5. DOES NOT APOLOGIZE FOR THE REFORMATION.

"There are those who have grown to be ashamed of the honest name of Protestant, and think it necessary to speak quite apologetically of the Reformation. But, I would ask, what existence have we as a Church duly constituted, with a polity of its own, with prescribed liturgy and authorized standards, except through the Reformation? It is true that