

temper, and his courteous and winning manner. He was ever easy of access to all who desired it, always ready to afford to his clergy and to his people generally, the benefit of his paternal and judicious counsel. When it became his duty, as unhappily it sometimes did, to administer needful discipline, he did it faithfully, but yet so as to "remember mercy." To one erring brother he said, on the first report of his transgression,—“If you are innocent remain at your post and I will stand by you to the last—if you are guilty fly to the world’s end, and spend the rest of your days in the prayers of a broken and a contrite heart, for pardon through the Saviour’s blood.” It thus fell to his lot to acquire and to retain, perhaps as large a share of the affectionate respect and esteem of his clergy and people, as usually belongs to the office of a Bishop.

While firmly and conscientiously attached to the discipline of the Church of England, he was yet most conciliatory to those of other denominations: so that wherever he went, all classes, ministers and hearers, flocked to hear him, and were pleased and edified by the ordinances he administered. I was particularly struck with this, while attending his Visitation twenty-four years ago, in a community, where our members were but a handful, compared to the hundreds of other denominations that crowded the church. Yet though he faithfully set forth the distinctive features of our own communion, and explained our peculiar forms and ordinances, which were all new in that place, none were offended—hostility was disarmed, and many were won over to “a more excellent way.” Such Christian moderation and “meekness of wisdom,” can hardly be too highly prized as the qualification of a Bishop over a country so divided in religious sentiment as ours. The same moderation and prudence have, under God, preserved our own section of the Church from those divisions, which now mar the beauty, and threaten the purity, of other portions of it. And the more we have felt the blessing of this, in the harmony that has pervaded our Zion up to the present time, the deeper must be our anxiety that no successor, of opposite temper and conduct, may be inflicted upon us. But I must forbear to enlarge further on the character of him who presides over us no more. What I have said, is not to bestow upon him undue praise, which, if he could hear it he would be the first to condemn, and cast from him, in lowly self abasement; but it is to remind you, my brethren, of the loss we have all sustained, in the removal of so kind, so judicious, so laborious, and so useful a head. While it is our duty to bow, with submissive resignation, to the will of Him who is the Supreme Governor of the Church, it is also our duty to thank Him, for having spared such a servant to us so long, and at such a critical period of our Church’s history. And though we cannot expect to see in his place one so thoroughly acquainted with the interests of our Church and the habits and circumstances of our people, and in many respects so eminently qualified for the post; it behoves us all brethren to pray fervently and constantly to the Lord to preserve us from all unsoundness in the faith, in the new Shepherd of the flock, and to give us one after His own heart, who will “feed,” and not scatter the sheep of His pasture. To you brethren of this