

if, through such influences, the Church will grow as we have seen, even in a day of trouble and rebuke, even when voices are loud within her, which might have, and to some extent do have, the effect of warning people without against her, what might we not hope for in the way of growth and spiritual edification were all quiet, peaceful and loving within, were no differences exaggerated, were no views or measures of brethren, seen through an excited medium, misconceived and misrepresented, were none of the strength of the Pulpit and the Press expended in giving brethren an ill name. and in creating unreal suspicion and alarm.

But, my brethren, let us be careful how we judge one side without judging the other. Let us look on all sides. Let us be candid, and hold the scales evenly, if it may be permitted to human infirmity to do so. We think there has been too much denunciation, too much launching of accusations of false doctrine and false ritual against brethren, too much clamor, of a nature to do injustice to the views actually held within the Church, calculated to lower its morale, to disturb unnecessarily the minds of her quiet people, and to impair her just influence in the world. We think so!

ERRORS TO BE DEPRECATED.

But my brethren, has there been no cause? I do not ask whether there has been a cause sufficient to justify the severity of the charges, the virulence of the tone, or the amount of time, space, and effort devoted to the propagation of those charges. But have there been no indiscretions, in speech and action, which might very well give occasion to some complaint and to some uneasiness? I fear we must admit that there have been; fewer, no doubt, confined to much narrower circles, and, when properly explained and understood, involving much less resembling error, than was popularly charged, but still, some things which every person of enlightened, well-balanced judgment as to what the Church is, in her principles, in her offices, must regret and disapprove of: hasty and extravagant expressions, thrown out as if with the intention of startling and giving offence; ill-considered statements of doctrine, forms of ceremonial, postures and gestures, which look too much like an imitation of foreign services, and which come too near a representation of questionable doctrine. These things are few and far between. A great many things which are perfectly harmless, are blown up by rumor into horrid monstrosities; and I believe that, in almost every instance, if the individual doing or saying these questionable things were called upon in private for a calm exposition of his principles, he would make statements with entire sincerity which would be found quite within the limits of the allowed teachings of our Church. Nevertheless, I repeat, that there have been acts, and there have been expressions, which are to be regretted, and which have given occasion for the clamor of which we have been speaking. These errors ought to be guarded against.

THE CHURCH TOLERANT AND COMPREHENSIVE.

In making these observations, I am by no means unmindful of the comprehensive character of the Church. It is a fact to be not only admitted but strongly affirmed, well known indeed to every intelligent theologian, that between the limits of decided error on the one side, and decided error on the other side, there is a wide field occupied by the Church, the whole of it under the protection of her authority, and in which there is room for very different phases of thought and for considerable variety of ritual—varieties suited to different habits of mind, yet quite within the limits of the Church's law, properly interpreted. Ever since the Reformation—we may almost say ever since the days of the Apostles, these two schools have been in the Church, have been tolerated, as being within the limits of allowable liberty of thought and action. And my brethren, within reasonable limits, within very wide limits, my feelings are all in favor of toleration. There are devoted men in the Church whose notions of the Church's teaching and of some matters of Christian doctrine are very different from mine; but to whom personally I am warmly attached, and with whose labors I warmly sympathize. I say, "God bless them and prosper them," with all my heart. Let these different schools teach and work each in their own way, yet within the limits of the Church's law, with a single eye to the glory of God, in a spirit of charity and unity toward their brethren, and we need not be too much troubled that their thoughts are cast in some-