

it are but channels through which the Spirit of Jesus Christ, the Great Head of the Church, manifests Himself and works. As in the human body the spirit of a man is manifested, yet is but partially represented by each particular member; the hand and the eye for example, animated by the same spirit, being utterly different in their operations,—so in the Church different members are animated by the same Divine Spirit and yet each represents the Spirit only according to his gifts. In the same office even, successive occupants exercise the same functions variously. And this diversity is but the Spirit's manifold effort to manifest His fulness for the more complete edification of His Church. In other words the Spirit of Christ is not so completely manifested in any one man that his views only should prevail in the councils of the Church, or that he is the only pattern of what a Christian leader ought to be.

We naturally and with reason look back upon the splendid combination of qualities which made our late Father in God what he was to us;—so influential for good; so beloved by all who knew him; such a centre of strength and comfort. The memory of what he was should be invaluable to us who are charged with the duty of choosing his successor,—as it surely will be to him who shall be chosen. Yet, in our reverence for the almost ideal character of him we have lost, and in our conviction that we shall hardly see his like again, we need not utterly despair. God fulfils Himself in many ways. And to fancy that the future wellbeing of the Church amongst us hangs absolutely upon our ability to discover his counterpart were to distrust the resources of Omnipotent wisdom. Reverently and trustfully may we leave the matter in God's hands. Only let us remember that, differ from him as he may in other respects, in the courtesy and gentleness of true Christian manhood, in tempering decision of character with a generous tolerance of other men's opinions, but above all in that profound self-submission to God which most becomes those who are most exalted, Bishop Williams' successor must resemble him. He too must be *tuus in pectore*, a pattern of believers, possessing something, and seeking more, of that Spirit of the meek and lowly Jesus to which belongs the promise of our text "it shall be guided in judgment."

But, brethren, if we desire to find such a man, we must seek him, in the Spirit we seek in him.

Bethink you what is the object of this assembling? It is no mere party contest we are about to engage in. We are not about to weigh the claims of different men, and to bestow the dignity of the Episcopate as a mere reward of merit. Personal ambition has no place here. Though every priest of canonical age is formally eligible, candidature for an office of such vast responsibility and sacredness were as abhorrent to the instincts of the sanctified mind as contrary to the principle and spirit of the Church!

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