

Poetry.

BY AND BY.

A school-boy sits with a troubled look. He has pondered long o'er that tiresome book. He is tired and weary now. He looks a good deal as if he were dead. He looks a good deal as if he were dead. He looks a good deal as if he were dead.



The Church.

Hamilton, Friday, March 7, 1856. GORE & WELLINGTON BRANCH OF THE CHURCH SOCIETY.

The Annual Meeting of this Branch will be held (n.v.) in the Hall of the Mechanics' Institute, Hamilton, on Thursday evening, the 13th March next, at half-past Seven o'clock.

The Missionaries are requested to transmit any information they have for the members of the Church, at large in time for insertion in the Secretary's Report.

J. GAMBLE REDDES, Secretary. G. & W. D. B. C. S.

The Lord Bishop of Toronto will hold his triennial visitation of the Clergy of the Diocese in the Cathedral Church at Toronto, on Wednesday the 16th April next.

Divine service will commence at 11 o'clock. The Clergy are requested to appear in their black robes.

The Lord Bishop of Toronto has summoned a Meeting of the Synod in the Cathedral, Toronto, on Thursday the 17th April next, to take into consideration various important matters, affecting the welfare of the Church.

THE NEW BISHOPS.

This town in which we were residing at the passing of the British "Reform Bill," happened to be one of the new boroughs; a young man who was desirous of the honour of being one of its representatives, but was somewhat late in the field, fearing that the voters generally were already pledged to one or other of his rivals, indulged in a strain of caustic remarks, as to the childishness and want of considerate principle manifested in such hasty conduct.

But he further denounced such trifling as a want of political principle. The nation, he said, had intrusted them with the important power of the elective franchise, not for party purposes, but that they might use their utmost skill in selecting the most fit and proper person to fill the important position of its legislators.

But it may be said, such pledges are necessary in order to induce a suitable individual to permit himself to be named for the office of Bishop. What! is he to bargain with the Holy Ghost, through the members of His Church, lest his personal vanity should be wounded by a possible rejection!

Our tale has a moral! It is this. That in a matter so immeasurably more important—even the election of a Bishop of Christ's Holy Catholic Church,—the Clergy and Laity of the proposed new Diocese, it is to be most earnestly hoped, will not fall into the error committed by the rat voters of the new English Borough, or that if unfortunately any of them should do so, they will profit by the advice so wisely given by its youthful representative, and immediately withdraw a pledge so hastily, and as we think so improperly given.

The selection of a Chief Overseer over the House of God, is a matter, the awful importance of which can scarcely be over-estimated, and yet the Anglican Clergy and Laity have been so long deprived of any share in that selection, that in being first called upon to exercise so sacred a function—there is perhaps some danger lest they should not be fully alive to its truly fearful responsibility.

With regard to the first then, it should not be forgotten that the selection of a Bishop should proceed on principles totally different to those which are permitted to influence the election of a Member of Parliament. There should be no canvassing.

We do not mean by this that those who may think that the Rev. A. B. for instance, is a very desirable person for Bishop, should not say so, nay, we esteem it as perfectly right for them earnestly to endeavor to bring others to the same opinion. What we do mean is this, that it is utterly wrong, and deeply irreligious, to say no more, to ask or even to permit persons to pledge themselves to vote for this or that person.

Again, the sacred Scriptures teach us to believe that it is the Holy Ghost who Himself prompts the selection of every rightly appointed Bishop; and that in this we correctly understand the written Word is evidenced by the fact that our own Church, in the Service for the Consecration of Bishops, teaches, in common with Catholic antiquity, the same truth. But if this be so, must it not be worse than irreverent to endeavor to get those, whom the Church intrusts, in connection with the Holy Ghost, the appointment of Her Chief Pastors, to make their vote the subject of a mere human promise, when the time for the fulfillment of this awful duty has arrived?

Hence we deem that all canvassing for the purpose of obtaining pledged votes, in the election of a Bishop is deeply, radically wrong, and little else than presumptuously trifling with the Holy Spirit! If parties canvassing would thus commit a very serious error, it is of course a necessary sequence that those who yielded to such persuasions and gave any definite promise would be, at least equally wrong. In fact the whole idea of such procedure is very intensely "of the earth earthy," and revoltingly opposed to the spirit in which such a duty should be performed, since the object of electing a Bishop is not to put honor upon man, but, we speak it reverently, to unite with the Holy Ghost,—"it seemed good" said the Apostles, "to the Holy Ghost and us" in appointing a Chief Shepherd of that Flock which Christ has purchased with His own blood!

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But we stated that it was our intention to say somewhat upon the qualifications of the Bishops we require in this Colony; and a single sentence will do it.—WE REQUIRE PRAYER-BOOK BISHOPS!

true, would alas, have conveyed no distinct impression. The Pope, the so-called Methodist Bishop of New York, and even the Moderator of the Scotch Kirk would each say the same! We repeat it then, we require Prayer-Book Bishops. Men who believe the doctrines of the Prayer-Book, one and all, in their full, plain, grammatical sense, to be true and lucid exponents of those of the Bible. Men who heartily approve the forms, ceremonies, and ritualism of the Prayer-Book. Men who having avowed their belief in its doctrines and sworn obedience to its commands, have learned no subtle casuistry by which to satisfy their conscience in dividing their allegiance with either Rome or Geneva; but while they love, believe, and obey themselves, will with gentleness and patience, but yet with firmness and determination require the same from their clergy.

It were idle to deny the existence of doctrinal parties in the Church here as elsewhere; hence the necessity of our having prelates, who in their dealings with their Clergy will have one unvarying standard to which to appeal; a standard to which all Anglican clergymen have alike sworn their assent and consent. If ever peace is to reign in our borders, we must all be brought back to the Prayer-Book; it is the Magna Charta of the Anglican Church; and when we cease to regard it as such we have no longer an honest place therein.

We are almost afraid to risk our reputation for truth with our readers, when we say that we have known an instance of an individual being very popularly proposed as Bishop, who though surrounded by a very large population, and his Church the only one in their midst, never opened it for prayer even during Lent, except on Sunday and his usual Friday evening Lecture! Of course we suppose it was otherwise during Passion-week. How utterly impossible, for instance would it be for such a man to order his clergy according to the Prayer-Book. Accordingly, were such a person Bishop, however good his intentions, both the Clergy and Laity must in their ecclesiastical relations and even doctrinal requirements be subject to the caprices of his private judgement; the only acknowledged and even sworn standard being thus strongly ignored by him.

Hence to the avoiding of these things, we require Bishops who are honest Anglo-Catholics, in other words, genuine Prayer-Book men. It is further desirable that our Bishops should be ripe scholars, for such are, when enlightened by the Spirit of God; the best defenders of the Divine Truth, and of its keeper and witness, the Church. Moreover in our relations with the Mother Church, and our general ecclesiastical intercourse, these are the persons dignifiedly to represent, and especially to uphold the interests of the Canadian Church. But yet again, our Colonial Church, notwithstanding the vigorous efforts of our present revered Diocesan, is still in a nascent and imperfect condition. It needs abundant example and training,—in that full and energetic pastoral duty, upon which parochial success so greatly depends;—in that frequency of public worship to which, in the purer days of the Church, the growth in grace of Her members may be mainly attributed;—and finally, we need instructions in the order and beauty of those services, the vitality of teaching, and the full carrying out of all the functions of the ministerial office;—for all these purposes then, we require Bishops not only of unwearied zeal and deep piety, but of long and practical knowledge of these duties, and of a profound acquaintance with the history, trials, dangers, and triumphs of the Church. Now is it rational to look for all this after the privations and toils of a twenty years' of colonial missionary life? No, no, their reward if sincerely faithful is a much higher one!

As to the question whether our Bishops shall be elected from amongst ourselves or from Home, it ought to be a matter of indifference; save, that where we have 20,000 clergymen to select from, we may reasonably expect that it is probable we shall find a far larger number of men fit for the Episcopate, than when we have only about 150 from which to choose; more especially will this appear when we remember the vastly superior advantages literary, ecclesiastical, and religious which the former must possess over any body of Colonial clergy. When a Colonial clergyman is the right man, he should of course be chosen; and will in fact, have some desirable points which no clergyman from Home is likely to possess. But certain it is, that, with some few bright exceptions, our most efficient Colonial Bishops have been from Home, witness a Coleridge, a Wilson, a Selwin, a Field, &c., &c.

While on this subject we cannot refrain from giving our readers some extracts from a letter of a clergyman of long personal Colonial experience, but now in England, to a Canadian clergyman who permits us to use it, recommending a distinguished clergyman of his acquaintance, as a very desirable Bishop for Canada. We give it our readers as a specimen of the sort of prelates we might probably obtain, could we only as a Communion put away our unbecomingly spirit of party, and our foolish Colonial prejudices. He writes as follows:—

"I have been thinking over the enquiry in your note, touching your prospective Bishops; and I am so fully convinced that the Rev. Mr. ———, our vicar here, is the very man for you, that I will urge you to make further enquiries respecting him. ——— is a Wrangler and Fellow of Trinity College, Cambridge, and for many years a successful Tutor of the College, he possesses all that you want in the way of learning. He is, in every sense of the word, a moderate man as regards his religious views, what is called here, the 'Broad Church School'—one who gets on very well with high and low, because he takes what he sees to be the good in both; in fact I suppose the same School as Wordsworth. ——— In your divided Diocese you will stand a better chance of electing a moderate man than one of extreme opinions on either side. He is one of the pleasantest men to get on with you ever met—never out of temper—always the gentleman,—generous with his purse and his hospitality, and, a very important thing for a Colonial Bishop, has a private fortune. His living is £1,200 (sterling) a year—the best living Trinity College has—but he lives independent of it," (and he believes spends the whole of it on his curates, and parish.—Ed.) "In fact, knowing what I do of Colonial life and Colonial Bishops, and what is needed for such an office, I do not believe you would find a more suitable man than ——— in this country. ——— You want a man who would build a house" (he means a suitable Episcopal residence), "get up good churches, &c., and for this purpose have a good purse. I know no man then so good in these respects as ———. He is influential at College, and has many friends in both Houses of Parliament—is a man of unexceptionable character, and one with whom the low Churchmen would not quarrel, nor the High Churchmen despise. ——— I do not at all know that he would take a Bishopric if offered him. He is very happy and contented here; and I should be sorry to lose him. I was only thinking of you and the man for you when I said you would not find so good a man. ——— What Colonial and in fact all Clergy want is a man who does not think he has a vocation for snubbing people. Now ——— would never descend to this, and besides he would always do what is right. I mean he would not be inducted by favoritism, but by justice and principle. ——— The Bishop of London is fond of ———, and would no doubt recommend him highly, and so would the Bishop of St. David's, and many other Bishops. ——— You have seen him enough to judge of his affability—his other qualities, there are many among the first men in England to answer for. And my object in writing is to urge you to write to the Archbishop of York or the Dean of Ely—the Prolocutor of the House of Convocation or the Master of Trinity! Whewell, one of the first men in Europe. But besides this I could give you such names as the Bishop of Moray and Ross (Eden), Lord Lyttleton, Lord J. Manners, and any quantity of that stamp. ——— Another reason why ——— would suit well is that he is such a man of business and is plodding and indefatigable. ——— I am sure then that if your Committee could see Mr. ———, they would vote for him to a man."

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Another proof is furnished by the general feeling throughout the proposed Diocese, by the expression of the large and influential meeting held at Cornwall, on the 20th February, for the purpose of considering the Ven. Archdeacon of Kingston's communication in regard to the appointment of the Rev. Thomas Hincks to the See, and the endorsement thereof. The Constitutional says:— Among those present we observed, the Hon. P. Vankoughnet, Judge Jarvis, Dr. Dickinson, Guy C. Wood, A. J. Barnhart, H. Baker, T. S. Rubidge, E. J. Chesley, James N. Dixon, A. Shearer, Esquires, and the Rev. Messrs. Patton, Boswell, Kerr, Harris, Stephenson, Mountain, and Rev. Dr. Lewis. The Rural Dean having taken the Chair, and R. Poole, Esq., having been appointed Secretary, the Chairman opened the proceedings, by observing, that owing to the non-arrival of the train from Brockville, a great number of Clergy and Laity were unavoidably absent. He briefly recapitulated the principal events connected with the movement for the endorsement of the proposed See of Kingston; he pointed out the successive steps which had been taken in this Denary to carry out the instructions of our Diocesan, in his admirable Pastoral; showed how successfully the work was being accomplished in many of the Parishes, and how at length it was arrested by the rumors which began about that time to prevail, with reference to the appointment by the Imperial Government of the Rev. Thomas Hincks to the proposed See. The confident assertion to this effect suspended further action, as the contributions were based upon the condition, that the future Bishop should be elected by the Clergy and Lay Delegates of the proposed Diocese in Synod assembled; that but for this untoward cause he had not the slightest hesitation in asserting that the full sum of £3,000 would have been subscribed in this Denary; that scarcely in any one Parish was the work completed, and yet that returns had been made to him showing that £2,167 had been secured, and upon these facts he could confidently base his assertion that but for the cause assigned, the full sum would have been obtained for which this Denary was pledged by the General Committee. He further stated that much dissatisfaction prevailed as to the manner in which it was sought to introduce the Rev. Thomas Hincks into this Diocese, that the objection was not to himself personally, but that a great principle was at stake, and for this they were contending; the Clergy and Laity were called upon to provide the endorsement and therefore they thought it but equitable that they should have some voice in the selection of their Bishop. They could not imagine that it was from any great love they bore the Church that Unitarian, Roman Catholic, &c., contributed to a fund secretly raised on the express condition, that the brother of the Hon. F. Hincks their political chief should receive the nomination; that he believed this dissatisfaction was very generally felt throughout the whole of the proposed new Diocese; that it was true a small party in the City of Kingston animated his must say by what appeared to be a partisan spirit, differed from the great majority of the Clergy and Laity and sought in various ways to thwart their wishes, that several attempts had been made by this party to compass their designs, but that all their efforts had hitherto been effectually defeated by the steady resolution of the large majority of the Clergy and Laity to adhere to the principle enunciated by the Synod, that the Diocese ought to possess the right to elect its own Bishop; he strongly deprecated the course taken by the small party above alluded to, who seemed disposed to regard the City of Kingston as the Diocese of Kingston, and themselves as the only parties whose conscientious convictions ought to be consulted; that he was now brought to the occasion of calling together the present respectable assemblage, which was to consider a communication from the Ven. Archdeacon and a resolution passed by the congregation of St. George's Church, Kingston, which documents he then read. The whole case was now before them, and he would leave it for this meeting to express its sentiments with reference to it.

The following resolutions were then moved, seconded and carried. We much regret that want of room prevents us giving the eloquent speeches which accompanied them. The first resolution was moved by the Rev. Dr. Lewis, seconded by G. C. Wood, Esq. "That this meeting having heard the communication of the Ven. Archdeacon of Kingston read, hereby expresses its emphatic disapproval of the same, and its determination in no way to aid in giving it effect, and that this meeting is moved thereto, by the following among other considerations:— I. Because we regard the proposed course as partaking of the nature of Simony, as it contemplates making the patronage of the proposed Episcopate a mere matter of bargain and sale. II. Because the course adopted by the Congregation of St. George's Church is at variance with that recommended by our Diocesan, and which has already been acted on in this Denary. III. Because we cannot consent to stultify ourselves by adopting a Resolution directly opposed to the principle which we have at various times enunciated, to the effect that the future Bishop be elected by the free and unfettered action of the Diocesan Synod, a principle, moreover, which has been sanctioned by the Church of the whole Diocese, through its Synodical representatives."

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