

Poetry.

A NEW YEAR'S HYMN.

By Marion P. Aird, Authoress of "The Home of the Heart."

Tick! tick! tick!
How fast our moments run!
Tick! tick! tick!
Another year is done.
Like waters, drop by drop,
Or rivers, to the sea,
Which neither tire nor stop,
Away our moments flee.

Tick! tick! tick!
Time never idle stands;
For quick! quick! quick!
Run out his golden sands.
He fleeth, as a post,
To heaven—like a bird—
With every moment lost,
And every idle word.

Tick! tick! tick!
O! listen while they pass;
They cannot hear its sound
Who sleep beneath the grass.
Then watch, and use them well;
Each moment, good men say,
Souls go to heaven, or hell,
To endless night, or day.

Tick! tick! tick!
Yes, every minute, Death
Is knocking at some heart,
And stops the failing breath.
Your pulse, a little watch,
Whose beatings soon may stop,
And your unparadise'd soul
To endless darkness drop.

Tick! tick! tick!
Your hours, like angels, run
With all your words to God,
To tell what you have done.
Your days are like a book,
In which the angels write
Your deeds, to read again
Loud in the judgment light.

Yes, every word you speak,
In echoes loud, they say,
The air will faithful keep
Up to the judgment-day.
Then pray that Jesus' blood
Your every sin may blot,
And wash, as with a flood,
Each evil word and thought.

A little girl threw
Into a flowing stream
Fair flowers, so bright and blue,
Rose-buds, with leaves so green,
Then wept, because the tide
Away—like summer hours—
Her pretty flow'rets swept
And cried, "Bring back my flowers!"

Thus you may cast away
Bright hours and vainly mourn
Young days, like rose-buds, lost,
Ah! never to return!
Then give your heart to God,
Who gives you every hour;
He loves the opening bud,
And takes the early flower.

CHARGE

Delivered to the Clergy of the Diocese of Montreal, by
FRANCIS FULFORD, D.D., Lord Bishop of Montreal,
at the Primary Visitation, held at the Cathedral
Church, on the 20th January, 1852.

MY REVEREND BRETHREN,

The Primary Visitation of the Bishop of a new Diocese marks an important epoch in our ecclesiastical annals; and I doubt not that we all have looked forward to this occasion of our assembling together with no small degree of interest and anxious expectation. May the Spirit of Wisdom from above, and the Spirit of Love and of Strength rest upon us all, and overrule our purposes and deliberations, now and always, to the glory of God, the edification of the Church, and the salvation of our own souls.

It is my wish, in the first place, to direct your attention to the real position, which, as members of the United Church of England and Ireland, we occupy in this Diocese. While spiritually we are identified with the Church in the mother-country,—emanating from her, using the same liturgy, subscribing the same articles, blessed with the same apostolic ministry, visibly forming part of the same ecclesiastical body, and claiming as our own all her mighty champions, confessors, and martyrs,—yet in a political sense, and as regards temporalities, and everything that is understood by a legal establishment, or as conferring special privileges above other religious communities, we are in a totally dissimilar situation. Whether it ever was contemplated in these respects to carry out the theory of the Church of England in Canada, certainly it never has been practically effected; politically considered, we exist but as as one of many religious bodies, consisting of such persons as may voluntarily declare themselves to be members of our Church; and who thus associate together because they are agreed upon certain principles and doctrines, according to which they believe it to have been from the beginning the rule of the Church to serve and worship God. The abstract truth of any religious principles or doctrines in no way depends on the degree of countenance which they may receive from the authorities of the state, nor can there be the slightest advantage or wisdom, but quite the reverse, in putting forward claims of the nature above mentioned, which we cannot fully substantiate, and which,

circumstanced as we are here, if they were to be granted to us to-day, it must be absolutely absurd, for us to expect to maintain.

But while we have been held to be identical with the Church in England, this practical and essential difference in our political and legal position has never been provided for; and the consequence has been, that we have lost the administrative power provided for the Church by its legal establishment at home, and none has been supplied, adapted to our condition here. We seem to have been deprived of the ecclesiastical law of England, and have not been provided with any recognized and effectual self-government for those, who associate themselves together as members of our communion in Canada. The only alternative has been to seek a remedy in the discretionary exercise of Episcopal rule and superintendence; an alternative, which is not always available in all cases, and which, by casting too much weight and responsibility upon the individual judgment and discretion of the Bishop, has a tendency to deprive his decisions of much of that influence and authority which ought to attach to all the acts of the ecclesiastical body.

It cannot be thought unreasonable that we should all anxiously seek a remedy for this evil. It was a full consciousness of our unsatisfactory state in this respect that influenced the Bishops assembled at Quebec at our recent Episcopal Conference, when we unanimously agreed, amongst others, to a resolution expressing opinions almost identical with those which we lately embodied in the proceedings of our "Church Society," at one of the meetings of the Central Board, viz: "That in consequence of the anomalous state of the Church of England in these Colonies with reference to its general government, and the doubts entertained as to the validity of any code of ecclesiastical law, the Bishops of these Dioceses experience great difficulty in acting in accordance with their episcopal commission and prerogatives, and their decisions are liable to misconstruction, as if emanating from their individual will, and not from the general body of the Church: and that therefore it was considered desirable that the Bishops, Clergy, and Laity of the Church of England in each Diocese, should meet together in Synod at such times and in such manner as may be agreed; the laity meeting by representation, and their representatives must be communicants." I most firmly believe that a provision, such as is thus recommended, for the purpose of supplying sufficient means of self-government for the Church (having reference of course only to those who, by voluntarily joining our communion, must of course be subject to its rules), would not only have the happiest influence on the Church at large, but would also strengthen the true and legitimate influence of the Bishop, and cause increased reverence and respect for his office and authority.

The learned Thorndike, a divine by no means inclined to make light of the universally acknowledged law of the Primitive Church, that "without the Bishop nothing was to be done," thus expressed his opinions, writing just two hundred years ago: "But if the rank of Bishops over their presbyters be not only a just human ordinance, but estated in possession of sixteen hundred years, without deceit or violence at the beginning, let me have leave to think it will be hard to show a better tide of human right for any estate upon the earth. How much more when the possession is avouched to have been delivered from the hands and time of the Apostles, must it needs seem strange that the successors of their place should be destroyed by the sons of their faith."

He that acknowledgeth, and is glad to see these heads stand in their right place, looking back upon their beginning, which was to succeed the Apostles over several presbyteries, in the place which they held over all for the time must needs miss their relatives, the bodies of these presbyteries in the government of the Churches, * * * joining them with and under the Bishops, for assistance in all parts of the office hitherto proved common to both. * * * He that aimeth at the primitive form, and that which cometh nearest the institution of our Lord and His Apostles, must not think of destroying Bishops, but of restoring their presbyteries."

The exact details of any measure, making provision for some sufficient ecclesiastical government and rule, need not to be everywhere and at all times identical, but it should be effectual. It cannot be reasonable or just for so large a body, as our Colonial Church now is, to be left in its present anomalous and unprovided state. And from the first all ecclesiastical discipline and government seems always, as Churches became settled, to have partaken of a Diocesan character, in due subordination to the decrees and canons of the Church, as set forth in national, provincial, or general councils and to the authorities and order of the particular body, ecclesiastical as well as civil, of which they formed a part, so that the general unity might not be broken. "Ridiculum est dicere," (writes St. Augustine, Bishop of Hippo, when asked to interfere in the concerns of another Bishop's Diocese), "quasi ad me pertineat cura propria nisi Hippon-

* Thorndike's "Primitive Government of Churches," ch. xiv.

ensis ecclesiae. In aliis enim civitatibus tantum agimus, quod ad ecclesiam pertinet, quantum vel nos permittunt, vel nobis imponunt earundem civitatum episcopi fratres et consacerdotes nostri."

But whatever may be the ecclesiastical constitution of the Church to which we belong, whatever provision may be made for its self-government however suitably adapted to the circumstances in which we are placed in relation to the civil powers, and our fellow citizens around us, it is still for us, my Reverend Brethren, to remember that, under any circumstances, no blessing can be looked for upon our Zion, no growth and increase of spiritual life within her courts, unless there be also present with us faithful, godly, and laborious ministers, God's Remembrancers, Watchmen in Israel, who shall bear witness for the truth by their lives, as well as by their doctrine, and point out to their flocks the way to heaven by walking in it themselves. The teaching of Gospel truths in the preaching, and the exemplification of Gospel obedience in the lives of the ministers of Christ are a great and powerful means, in the hand of the Lord for pulling down the strong holds of Satan and establishing the kingdom of God. But while publishing to others "the glad tidings" of salvation, let us for ourselves "make our own calling and election sure;" let us strive to observe that steady consistency of character in our general conversation, that gravity of deportment that becomes our holy office: and "keep our own bodies under, and bring them into subjection, lest while preaching to others we ourselves become castaways."† Besides being our interest, this is our bounden duty for promoting the success of our ministry; since whatever grace may attach to direct ministerial acts, "which be effectual, because of Christ's institution and promise,"‡ yet the prayers of an ungodly man can be of little use to others, and no unction can be hoped for to descend on the people from the skirts of our garments, unless we ourselves have received an anointing from above.—Moreover, unless we have analyzed the tear of penitence when dropping from our own eye, how can we describe to others its strengthening powers, unless we have drank of the fountain of life, how tell them of its cleansing and refreshing virtues, unless we ourselves "have been with Jesus," and with Him, "entered within the veil,"§ how can we enlarge upon the excellence of His communion, the fulness of His temple, or the splendours of His throne?

The office and the work of the Ministers of the Church are thus strikingly described by one of our poets:—

"There stands the messenger of truth, there stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
It thunders; and by him in strains as sweet
As angels use, the Gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart;
And arm'd himself in panoply complete
Of heavenly temper, furnishes with arms,
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect."||

But we must look at the duties of the clergy, not only towards those within our own communion, but also towards those who are without. The visible unity of the body of Christ is marred by the sins and weakness of man, and the unbeliever and the ungodly draw from thence much encouragement to gainsay truths of revelation, and the plain requirements of the law of God. If, therefore, the differences that exist between various religious communities, are not thought of material importance, they must surely appear to us to be unjustifiable and sinful; if, however, we think ourselves justified in maintaining them, we ought to be fully persuaded in our own minds of the grounds upon which they are founded. But in all such questions let it be our care still to maintain our Christian charity, to contend for truth, not for victory: to condemn, not persons, but their errors, and to be far more diligent in declaring positive truths, than in denouncing the belief or practice of our neighbours. A little religion is very apt to engender a violent spirit of partisanship, a larger measure of grace and knowledge, while it confirms us in our own position on better and clearer grounds, teaches us also more correctly in what way we ought to act towards others. "We have just enough religion, (says an excellent author,) to make us hate, but not enough to make us love one another."** "If we establish truth, error will fall of itself, not immediately perhaps, but gradually and finally. Belief cannot be forced. To attempt it will only generate hostility. But by the exercise of Christian virtues, by upholding the truth with meekness and gentleness, by putting the most candid construction upon the motives of

* S. August Opera. Tom: ii. 65. "It is absurd to say that I can have any charge, except in what relates to the Church in the Diocese of Hippo. In other cities we only act so far, in what relates to ecclesiastical affairs, as our brethren the Bishops of those cities, and our association in our holy office either permit us or lay upon us a duty."

† 1 Cor. ix. 27. ‡ Articles of Religion, xxvi

§ Hed. vi. 19.

|| Cowper's Task: Book 2

** Quoted in the 451st No. the Spectator.

them that be in error, by inducing them to view the truth from other points than those to which education or habit have accustomed them;—by such methods will the Christian Religion be most successfully propagated."* If you endeavour to cultivate such a spirit, no one, whose opinion is worth listening to, will ever think the worse of you for being faithful to the specific principles of the communion to which you belong, or for being anxious to act up to the tenor of your ordination vows. Far otherwise; be assured that your truth and consistency will gain respect and confidence, your Christian moderation and charity will win love and souls.

The controversy between the Church of England and the Church of Rome, from particular circumstances, has been renewed with increasing earnestness of late years; as we cannot but be deeply interested in every point at issue between them, so in particular are we, no less than our brethren in England, concerned in the question of the validity of the authority, in virtue of which the Pope has recently made several high ecclesiastical appointments in England. On the validity of the authority thus assumed rests the whole fabric of the Romish Church.

The question really at issue is the Supremacy of the Pope: a Supremacy not held to consist in a mere superiority of rank, power or jurisdiction, such as have been, or are exercised by patriarchal or metropolitan Sees over other Bishops and Clergy, but in fact that the Bishop of Rome, as successor of St. Peter, is the one universal Bishop, Christ's Vicegerent and sole Representative on earth, the only channel of grace, and that therefore, except as deriving through him there can be no Church, no grace, no salvation. If this assumption be true no doubt it must be wrong on any grounds to refuse submission; but if it be without foundation then may we feel not only justified, but, because of such assumption, so much the more bound to maintain those reformed doctrines and usages which we believe to be confirmed by the written Word of God, and to have the witness also and testimony of the Church from the beginning.

(To be continued.)

* Jarvis's "Church of the Redeemed;" Preface p. xiv.
† I am satisfied that a great many of the Laity of the Roman Catholics do not know the doctrines. It is a rule of their Church, as I have understood, that it is not necessary for its followers to know exactly what its doctrines are. There is what is called an implicit faith, admitted according to the established principles of that Church; and if a person can say, "I believe all which the Church believes and teaches," he is not required to explain what that is. This sufficiently signifies that he is docile, and devoted to the authority of his Church; and this, as I understand, is considered the great virtue of the Roman Catholic Religion. To explain myself further, I can conceive that a person may hold all the doctrines belonging to the Roman Catholic Church, excepting what is connected with the Supremacy of the Pope; and yet if he had drawn these doctrines by the force and exercise of his own judgment from the investigation of the Scriptures, he would not be acknowledged as a person within the pale of their communion. He would not be connected with the body of the Church, as not being connected with its head. I rather think that he would be pronounced, from his not yielding in the one point of submitting to the Supremacy of the Pope, and the authority of the Church, as a person to whom by the rules of that Church, salvation must be denied."—Archbishop Magee's evidence before the House of Peers, quoted in the notes to the Christian Institutes, vol. iv. p. 78.

Advertisements.

DR. MELVILLE,
CORNER OF YORK AND BOLTON STREETS,
TORONTO.

November 13th, 1850.

16-1f

DR. BOVELL,
John Street, near St. George's Church,
TORONTO.

April 23rd, 1851.

39-1f

MR. S. J. STRATFORD,
SURGEON AND OCULIST,
Church Street, above Queen Street, Toronto.
The Toronto Dispensary, for Diseases of the Eye, in
rear of the same.

Toronto, May 7, 1851.

41-1ly

T. BILTON,
MERCHANT TAILOR,
No. 2, Wellington Buildings, King Street,
TORONTO.

OWEN AND MILLS,
COACH BUILDERS
FROM LONDON,
KING STREET, TORONTO.

JOHN CRAIG,
GLASS STAINER,
Flag, Banner, and Ornamental Painter,
HOUSE PAINTING, GRADING, &c., &c.
No. 7, Waterloo Buildings, Toronto.

September 4th, 1851.

6-1f

J. P. CLARKE, Mus. Bac. E. C.
PROFESSOR OF THE PIANO-FORTE,
SINGING AND GUITAR,
Residence, Shuter Street.
Toronto, January 13th, 1857.

5-1f