

# The Church Times.

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## Calendar.

### CALENDAR WITH LESSONS.

Day & Date	MORNING	EVENING
S. Sept. 25	188. of. Triu.	Isak. 25, 1 Co. 19
M. 26	Isak. 25, 1 Co. 19	Isak. 25, 1 Co. 19
T. 27	Tobit 1	Tobit 1
W. 28	Tobit 1	Tobit 1
Th. 29	Tobit 1	Tobit 1
F. 30	Tobit 1	Tobit 1
S. Oct. 1	Tobit 1	Tobit 1

## Poetry.

### JESUS HEALING THE LEPER.

There comes a leper to His feet,  
Where thousands, friends and strangers, meet,  
And careless pass away;  
His eye is dimmed with frequent tears;  
The leprosy of weary years  
Attends him day by day.

"Lord! if Thou wilt Thou canst restore,  
And I shall love Thy name the more  
For all Thy love to me;  
Thou art Almighty, glorious, wise,  
And wilt not one request despise  
That rears its hopes on Thee."

Not long he pleads the Master's power;  
His sick, his restoration hour,  
Are equal and in one!  
The Saviour speaks his cleansing grace,  
Joys glisten on the Leper's face,  
Through all his feelings run.

Though changed to scenes in this,  
So high, transporting is his bliss,  
He spreads the same abroad;  
As souls, once saved by Jesus, fly  
To sinners far, and sinners nigh,  
Make known the love of God.

## Religious Miscellany.

### OPENING OF THE CATHEDRAL.

Fredericton, August 31, 1853.

#### GENERAL REMARKS.

The conclusion of the Morning Service, and the presentation of the Plate for the Communion Table, displayed nothing worthy of comment. The reporter was not sufficiently near Bishop Strachan to attempt any description of his personal appearance. Bishop Mountain is too well known in this province to need a personal description; his lofty frame has become more attenuated than formerly, and his voice indicates failing health. Bishop Southgate is a small-sized man, with an intellectual head, dark complexion, and sunken eyes, that bear the mark of study. He is an earnest speaker, his manner manly, and free from theatrical affectation. His voice is good, and his favourite attitude is his right hand slightly elevated toward heaven. As a man, his appearance is prepossessing; as a preacher he can scarcely fail to be popular; with his religious sentiments we (as a mere Reporter) have nothing to do, but will observe, en passant, that he appeared to lay unusual stress upon the necessity of baptismal regeneration. Professor Haight is rather low of stature, but stout and robust; his voice is exceedingly powerful, and his language and elocution choice and correct. Indeed it is highly creditable to the Episcopal Church, that the three clergymen they have sent us should be so highly gifted in these qualifications, so requisite for the ministry.

The seats in the nave and aisles of the Cathedral were filled almost exclusively by ladies; probably there were not less than 800 present; and from 800 to 1000 males. The conduct of this large audience, when once within the walls, was most exemplary, and every one appeared to be much engrossed with the services, although they occupied over three hours.

#### EVENING SERVICE.

At the service this evening the audience was large and attentive; a large portion belonged to other Protestant churches. The evening service was read by the Rev. Mr. Mountain, of Quebec. The Sermon was preached by the Right Rev. Dr. Mountain, Lord Bishop of Quebec, from 1 Chronicles. xxii. 1. "This is the house of the Lord God." The Sermon was a simple homily, describing the purposes to which the building would be applied, and urging upon the people, the necessity of supporting their Bishop and Church Government. His Lordship spoke in low tones, and was not distinctly heard in the remote sections of the Cathedral.

(Concluded from last week's Church Times.)

The Choral services for the evening consisted of the 132nd and 134th Psalms, in G; the *Magnificat* (by Battushill) in E flat; *Nunc Dimittis*, (music original) two verses of the 100th Psalm, (Old Hundred); and Handel's Hallelujah Chorus, from the Messiah. The latter was exceedingly well performed, by a full Choir, while the carved roof vibrated with the rich tones of the excellent Organ, then heard for the first time in all its power.

A Collection was taken up at the morning service, amounting to £250; and at the evening service to £16; total, £266.

Thursday, September 1st.

Prayers were read this morning at the usual hour, the Rev. Dr. Thompson, of St. Stephen's officiating. There was no sermon preached, for at the conclusion of the morning service, the Bishop announced his determination to deliver his triannual Charge to his Clergy, and the congregation was dismissed, with the exception of those who chose voluntarily to remain. His Lordship took his seat immediately in front of the Communion Table, the Chancel being completely occupied by the Clergy. In the Choir, (immediately in front of the Chancel,) there was some vacant space, which was immediately occupied by the ladies, while the front of each transept, on either side of the Choir, was occupied by a dense crowd, eager to hear the charge; but in this hope they were disappointed, as either from his Lordship's speaking in a lower tone than usual, or more probably from the construction of the building, his remarks were very imperfectly heard beyond the limits of the Chancel. The Charge occupied, we should imagine, not less than an hour and a-half in the delivery, and comprised a variety of topics.

#### THE CHARGE.

In his opening remarks, the Bishop congratulated those around him upon the completion of the Cathedral, and upon being able to assemble there on that happy occasion. He referred, in terms of eulogy, to benefactors in England, and elsewhere; who had largely contributed towards it; and spoke of the vast assemblage of persons who attended the procession of the previous day, and of the solemnity and reverence apparent in their demeanour. He alluded to the fact that the seats in the Cathedral were free. The large sums of money contributed to it in England had been subscribed upon that condition. His experience for several years confirmed him in the opinion of the propriety of this plan: and he was surprised that men who read and professed to respect their Bibles, should not see that the system of pew-selling was contrary to Scripture. His Lordship then enlarged upon the beauty of our Choral Services, spoke of them as sanctioned by David, our Lord, the Apostles, and Reformers, not a "catena patrum" merely, but a "catena omnium." He enlarged upon their tendency to aid devotion, and said that ignorance, and want of musical taste, led men to object to them. As to the idea of their being *Popish*, it so happened that they were arranged, in their present form, by the Protestant Archbishop Cranmer, but were objected to by the Roman Catholic Pope John. He did not, however, mean to recommend their adoption in Parish Churches, where there might be little taste for, or skill in music. His Lordship then adverted to *apostolic succession*, pointing to a late correspondence upon the subject, between the Rev. Dr. McNeil and a Roman Catholic. He then spoke of the importance and value of Daily Public Prayers, which some scoffed at; and, in doing so, scoffed at Scripture. Some laid an undue stress upon preaching, instead of teaching their congregations to pray. He advised his clergy to promote, as far as possible, the meeting together for public prayer, during the week; urged the importance of reading the prayers well; advised the younger clergy to read over the lessons in the Greek Testament, before hand, that they might understand them, and even to commit them to memory. As to the composition of sermons, he advised the study of English and other Divines, analyses of the most celebrated writings—such as Massillon, Saurin, Butler, Hooker, &c. Many of these were to be found in the Cathedral Library. Convocation was then referred to. The Church in the United States had their Synod meetings, under circumstances somewhat different from those in which the Church of England were placed. But they were the inherent right of the Church. There were points affecting her interests which must be determined in a lawful assembly. Mr. Gladstone was his intimate friend, and a good churchman. His Bill was substantially the same as the Archbishop's only the latter had more details in it. Since the arrival of the late mail he had not time to examine it. It had been said that a Convocation was useless; but Convocation has been concerned with the preparation and revision of our Book of Common Prayer. The question of Convocation has been represented as belonging to the Colonial Legislature; but if regulated by that, we should have different systems prevailing in different Colonies. The matter must be decided by the Imperial, not by the Colonial Legislature. His Lordship then referred to the ques-

tion of an *Established Church* in the Colonies. Some gentleman of the legal profession affirmed, that by former Acts of the Colonial Legislature the Church of England was established. But these Acts conveyed no rights. Titles might be written out very fairly on parchment, but all parchments grew musty, and if they were all the Church had for her claims, what good did they confer upon her? The Society for the Propagation of the Gospel was the greatest difficulty the Church, in this Colony, had to encounter. Its aid was essential, and would not at once be withdrawn. But it would ultimately, and what would be the result?—Until it was, the people would not see the necessity of contributing to the support of Missionaries as they ought; but when it was withdrawn the results would be disastrous. He hoped that he might be taken hence before that day arrived. An endowment in money was the only thing that could meet the emergency; wilderness lands were useless. The late Chief Justice had set a noble example, though he had been censured for it, and his example had been followed in Canada. Offerory collections were desirable, and sanctioned by the advice of St. Paul. Alluding to the subject of *discipline* his Lordship remarked, that few cases for it had occurred. He, however, cautioned young ministers against becoming careless, especially in the duty of prayer. He then alluded to his intention of introducing a *Hymn-book*; and taking that which had been published by the Society for Promoting Christian Knowledge, with some additions to it, and recommended that a committee of clergymen should be named to confer with him upon the subject. His Lordship concluded his charge, by expressing his thanks to the Prelates, clergymen, and others, who had attended from a distance, and with some very eloquent and feeling remarks upon the comfort and refreshment of such a meeting.

#### THURSDAY EVENING.

The Evening Service was read by the Rev. Geo. Townsend of Amherst, N. S., and the Sermon was preached by the Rev. Dr. Haight, of New York, from the Gospel of St. John, ix. chap. 24th verse—"God is a Spirit, and they that worship him must worship him in spirit and in truth."

The learned divine commenced his discourse by urging in the most impassioned tones and language the necessity of spiritual worship—of worshipping with the whole heart—the pure and unreserved offering up of the soul to the Almighty; he contended that all forms and ceremonies, without this religion of the heart, were utterly useless. This, he contended, was the case even under the old dispensation, and quoted a number of passages to sustain his position. He then continued thus:—"But the Church herself has been accused of formalism. Surely this is ungenerous and unjust, for where is there a Church that more strictly enjoins spiritual worship? What we do outwardly we hold to be a sign of inward spiritual grace. Ah! my brethren, if any of us are mere formalists we cannot be true Christians." He then went on to say that he feared the charge was too true in regard to many professed Churchmen, who merely observed the forms, but neither prayed with their hearts, nor lived as Christians should do, thereby giving the enemies of the Church the opportunity of speaking ill of it. He showed how easy it was for men to become less and less spiritual, more and more careless in prayer, and finally to degenerate into mere formalism. Churches might fall in the same manner. Rome had done so, and the Reformation became necessary, and from the early reformers the Church had received a rich legacy—the Common Prayer Book—a composition unparalleled for its beauty and truth. Many nominal Churchmen had forgotten the purity and the spirituality of the Reformers—the suffering of the Martyrs—and, become lukewarm, worshipped God with their bodies rather than with their souls; but such worship was of no avail, as "God is a spirit, and they who worship him must worship him in spirit and in truth." The question had been asked, would it not be better to abolish all forms? The answer was, Jesus Christ himself sanctioned a form of prayer, and ordained holy mysteries—the sacrament of the Lord's Supper for instance. (Here the learned divine spoke at some length in favour of Church government, &c.) At different periods since the commencement of the Christian era, attempts had been made (some of them were enumerated) to abolish all forms, for the purpose of attaining a higher degree of spirituality, but they had invariably failed. When forms were abolished men became wild, visionary; their religion became more and more shadowy, and they invariably ended in infidelity. Ceremony therefore, although utterly useless of itself, was a necessary adjunct of spiritual worship. The Rev. Dr. concluded his discourse by a touching appeal to his audience to remember the text, and pray with the spirit. The above is but a very imperfect sketch of the leading points of this excellent discourse. No reporter could do justice to the preacher. With a voice of great compass and power, and extremely musical—with a person prepossessing, and elocution and manner