

DIocese of Newfoundland.

Wednesday Sept. 25th 1850.

The Lord Bishop of the Diocese of Newfoundland held his triennial Visitation of the Clergy on Saturday the 21st Sept., the Feast of St. Matthew the Apostle. This event, always interesting and important to the ministers and members of his Lordship's flock, was rendered particularly so on this occasion by being held in the new Cathedral, on the very day of its consecration. The Consecration of the Cathedral, immediately followed by the Bishop's Installation, was celebrated in the morning, and in the afternoon his Lordship delivered the Charge to the Clergy.

Of the Cathedral itself we do not feel competent to furnish any description in detail. We believe it to be generally admitted that if the design of the architect were carried out and completed, no ecclesiastical edifice in British North America could rival it. The part now built consists only of the nave and aisles, and in consequence the great height is very much out of proportion. The height is increased on the south side by the sloping ground, but the whole building would be much more imposing from this circumstance. This additional elevation has given occasion for, or rather has made necessary a fine crypt or under-croft extending the whole length of the aisle, (fully one hundred feet,) which might be available for Schools, or Vestries, or any similar purpose. The unfinished state of the building is proclaimed not only by a clothing of clapboard on the whole Eastern end, which is necessary for the protection of walls not intended to be exposed. This clapboard dress is of most unecclesiastical character, and betrays unmistakably the abrupt stop put to the progress of the work through the want of funds. A temporary apse has been erected sufficient for the Holy Table with its furniture. There are two noble porches; one at the West end approached by a very handsome flight of steps; and another on the North side with a beautiful grained roof; over this is the Parvise.

The doors and hinges are of very beautiful workmanship, and in admirable keeping with the style of the building.

The fittings of the interior were imported ready made from England; they were designed by Mr. G. Gilbert Scott, the architect, and fully sustain his reputation for perfect knowledge of all the details of ecclesiastical art and ornament. All are of English oak: the Holy Table, Pulpit, and Seats for the Clergy enriched with carving: the other seats (which are all open) of the same substantial make and material, but (except the Governor's pew) with plain square ends. Seats are provided for eight hundred persons. The windows were furnished by Mr. Wailes, of Newcastle, and are of that kind of glass called, we believe, Cathedral green, which, being very thick, subdues the light, and gives some of that "dim religious" character, which the poet admires in the "richly-dight windows" of our ancient Churches.

Considerable fears were entertained lest the fittings and windows should not be fixed by the Visitation, as the latter arrived little more than a fortnight, and the seats and other furniture not ten days, before the time.

It was originally intended that the Consecration should take place on Sunday the 15th instant, and be followed by appropriate services every day till the Visitation: but it was with great difficulty, and by working day and night, that all was finished and furnished on the 19th, and a single day left for other necessary arrangements.

The Service of Consecration commenced at ten o'clock. The Bishop, preceded by his domestic Chaplain, the Rev. Mr. Grey, bearing the Pastoral Staff, and followed by the rest of the Clergy two and two, (thirty-six in number) all in surplices, walked in procession from the Crypt, and on entering at the West door began to chant the 24th Psalm. This was continued till the Bishop reached the Sacrament, or platform at the Eastern end: on either side of which are the stalls or seats for the Clergy. A chair was placed in the centre for the Bishop. On his Lordship's right hand stood the Registrar, and on his left the Chaplain holding the Staff. The Deed of Conveyance of the Site was then presented to the Bishop, and, after an address and prayers appropriate, the Sentence of Consecration was read by the Registrar. The Sentence recited the grant of the Site to the first Bishop of Newfoundland for the uses and purposes of the Established Church, and the ceremony of laying the first stone by his Lordship in the year 1842. Then, after mention of the translation of Bishop Spencer to the See of Jamaica, and the appointment and consecration of Bishop Feild, it was further stated that by the charity of Christian friends and benevolently disposed persons, the building had been carried on to that degree of completion that the Bishop's chair might be conveniently set up, and Divine Service decently celebrated with all due and accustomed solemnities: and was now to be consecrated to the honour and service of Almighty God by the name, title, and dignity of the Cathedral Church of "St. John the Baptist." The Bishop signed the Sentence and ordered it to be preserved in the archives of the Diocese.

His Lordship was then conducted to his Episcopal chair by the Archdeacon and his Chaplains, and the Ceremony of Installation gone through according to ancient forms. The Pastoral Staff was attached to the left hand side of the Bishop's chair, and the Archdeacon and Chaplain retired to their Stalls.

The Service for the day then commenced. The Prayers were intoned with excellent effect by the Precentor (the Rev. Mr. Tuckwell). Mr. Mudge, one of the Theological Students, presided at the organ, and (though the choir were inconsistently placed in consequence of all the seats in the Sacrament being occupied by the Clergy), the chanting of the Canticles and Psalms gave general satisfaction. The anthem was from the 15th Psalm, "O praise God in His holiness." The Sanctus, sung as an Introit, was that by O. Gibbons. The organ is small, but being a great novelty in Newfoundland was much admired; and undoubtedly gave a solemnity to the Service which no other instrument can give. The Litany was sung by the Bishop's command: the Archdeacon read the Ante-Communion Service; the Bishop preached, and after dwelling upon the wonderful circumstances under which the Church had been erected, and the lessons which the remembrance of these circumstances ought to teach those who frequent and use it, at least for this generation, he took occasion to explain the nature and purpose,—1st. of a Church generally, and 2nd. of a Cathedral, and particularly insisted on the impropriety of letting or appropriating seats in that Church, which is, in fact, the Mother or Parish Church of the whole Diocese. We understand that all the seats are free, and though some have been assigned to prevent confusion, no payment in the way of rent will be received. After the Sermon the Offertory sentences were read, and a collection was made from the Communicants and Congregation.

Five of the Clergy assisted his Lordship in the distribution of the Sacrament. A large number of persons communicated with the Clergy. The offerings amounted to £107, in addition to £35 subscribed specially by the Clergy for a painted window. The Service concluded at two o'clock.

At a quarter past three o'clock the Clergy again met in the Crypt, and went in procession to Church, and after Divine Service his Lordship delivered to them his Charge. After a solemn appeal to the duty the Church and Clergy of this Colony owe to the Church of England, in return for support and nourishment both temporal and spiritual, the Bishop spoke, first, of the encouragements afforded by the extension and fuller development of the Church in the Colonies and in India: and, then, of the discouragements and difficulties arising from the interference of the State with the teaching of the Church; particularly in the attempt to limit by Act of Parliament the standard of orthodoxy, and in refusing to allow the Church to speak to the meaning and application of her articles and offices, in the late controversy on the end and effect of Baptism. On the latter subject the Bishop insisted, with much earnestness, on the difficulty in which he was placed by finding two learned Bishops, with the chief Ecclesiastical Judge on one side, and on the other the majority of the Judicial Committee of the Privy Council, with two Archbishops. His Lordship called upon his Clergy to assist him in obtaining permission for the Church herself to speak, for their relief and guidance, in full Convocation. His Lordship also repeated the suggestion he made three years ago that petitions should be addressed to the legislature for the further division of the educational grant. The delivery of the Charge was not concluded till nearly six o'clock. Before the Charge, the Register, by the Bishop's direction, read a document by which his Lordship founded and constituted an Archdeaconry in the Diocese, by the name and title of the Archdeaconry of Newfoundland and Labrador, and collated thereto the Rev. T. F. H. Bridge, Rector of St. John's and Rural Dean of Avalon, to be first Archdeacon of Newfoundland and Labrador.

The day was remarkably fine, and all things seemed to conspire to fill the hearts of the congregation and of all friends of the Church in the Colony with joy and thankfulness. We noticed on the lofty Western gable a beautiful new flag with the arms of the See, presented we understand, to his Lordship by the Admiral, Earl Dundonald.

On the following (Sunday) morning Prayers were said in the Cathedral at nine o'clock. At eleven o'clock the Ordination service commenced with a Sermon by the Rev. H. Tuckwell, "declaring the duty and office of such as come to be admitted Priests, how necessary that order is in the Church, and also how the people ought to esteem them in their office." This sermon, we believe, was designed as a sequel to one on the office of Deacons preached by the Rev. gentleman at the last Ordination, when no persons were presented for Priests Orders. Both were strictly confined to the points prescribed in the Rubric, which afforded ample room for discourses full of interest and instruction. A request has, we understand, been addressed to the Rev. preacher, by the Clergy to allow both these sermons to be printed, which was cordially seconded by the Bishop. Five Deacons (the Rev. Messrs. O. Rouse, W. K. White, E. A. C. Bayly, A. Gifford, and J. Moreton) were advanced to the Order of Priesthood; and two Schoolmasters (Messrs. Crosse and D...)

The solemn character of the Ordination service was much heightened by the presence of so many clergy, and the striking suitability of the noble Cathedral with all its furniture and ornaments. The Rural Deans assisted the Bishop in the imposition of hands. All the Candidates were presented by the Archdeacon. The only novelty or variety in the service which we noticed on this occasion was the use of the second and longer hymn, *Veni Creator Spiritus*, the Bishop singing the two first lines of each verse, and the Clergy and others answering as directed in the Rubric. The tune used is that composed for this hymn by our great Cathedralist, T. Tallis; of which one of the best of modern composers (the Rev. W. H. Havergal) has remarked—"A child may sing the tune, while many genius may admire it."

Many of the congregation remained to partake of the Holy Sacrament with the Clergy, and a collection was made at the Offertory for the Church Society, which amounted to nearly £40. In the afternoon service the Bishop baptized, after the second lesson, four children; the first presented and the first baptized in the Cathedral was the son of the Rector. His Lordship then instructed and examined the Children of the Sunday school in the first part of the Church Catechism. There was no sermon at this service. In the evening the Archdeacon preached. Both in the morning and evening, notices were read of the services to be used and celebrated in the Cathedral as follows:—(1) The Order of the Morning and Evening Prayer to be said daily at eight, A.M., and at five, P.M. (2) The Litany on Wednesdays and Fridays at eleven o'clock. (3) The Holy Communion on the first Sunday in every month, as usual, at the eleven o'clock service; and on every other Sunday at eight o'clock.

The weather on this, as on the previous day, was exceedingly favourable.—bright, warm, and without wind. The Church was crowded at the morning and evening services; indeed many persons present in the morning could not gain admission. All persons who attended the services seemed delighted, and many, we trust, lifted up their hearts with their voices to God in grateful acknowledgement of His great mercy in providing such a noble house of prayer for them and their children.

The first marriage in the Cathedral was solemnized by his Lordship on Monday morning; and partly we presume for the novelty, though not less assuredly for respect to the happy couple and their friends, a large number of persons assembled at the service. The body of the Church was nearly filled. Additional interest was attached to the proceedings from the circumstance of the bride being the daughter of the last Rector, the Rev. Mr. Carrington.

In the mornings of Monday and Tuesday the clergy breakfasted together in the lecture room of the Theological Institution, when the matters recommended to their consideration in his Lordship's charge were discussed. This visitation was more numerously attended than any previous one. Thirty-eight clergy (including the two newly ordained Deacons) were present.—Two only (now in the Diocese) were unable to attend, and one (the Rev. J. Gilchrist) is at home on sick leave.

It is almost superfluous to add (after the above recital) that no visitation in Newfoundland was ever graced with events of so much interest and importance. May they be abundantly blessed to the real education of the Church in this colony, and to the glory of God through Jesus Christ.—Communicated.

ENGLAND.

EXTRACTS FROM BISHOP LAMPDEN'S PRIMARY CHARGE TO THE ORDER OF THE PRIESTHOOD.

I have referred to the different position in which the second order of the ministry has been placed by the Church in the reconstruction of its Ordination Services at the Reformation. A new charge has been given to them by the very tenor of the questions proposed to candidates for the Priesthood. They are no longer, as was the case before the Reformation, bound simply by general vows of obedience to their superior; but, whilst a reverent obedience to authority is exacted of them, they are further required to be men conversant with the Scriptures from their own personal study of God's Word—to instruct the people out of the same Scriptures—to minister the doctrine and Sacraments, and the discipline of Christ as the Lord hath commanded, and as this Church and realm hath received the same.—"to banish and drive away all erroneous and strange doctrines contrary to God's Word,"—to attend "as well to the sick as to the whole within their Cures." Not only are they appointed and ordained to the proper function of Priesthood, to dispense the Word of God and His holy Sacraments, and to minister the discipline of Christ, but they are further charged with duties strictly pastoral grafted on those strictly sacerdotal or ministerial—they are to teach and guide their people with a sound judgment, using all care and diligence, so that no place be left among them either for error in religion or for viciousness in life.

Following, then, this outline in the Charge which this solemn occasion calls on me to give to you, I would distribute my observations into two heads,—first, of duties incumbent on you as standing in the person of the Lord towards the members of His body, dispensing His Word and Sacraments and representing His authority; and, secondly, of duties arising from the more general view of your office as you are the teachers and guides of the Lord's people.

I. With regard to the first head you cannot, indeed, take up too serious and deep a conviction of the holiness and importance of your function towards the members of Christ as standing in his stead towards them, having to bring Christ Himself to them and the Word of His salvation, to awaken their hearts to the life that is in Him, that they may fully know the power of His Gospel unto salvation. How awful a thing is it to bear as far as human infirmity, as earthen vessels, can bear it, the person of the Lord—to speak in His name to dispense His holy Sacraments, the water and the blood which flowed from His precious side, the blessed signs of regeneration and of spiritual life sustained by His one only sacrifice on the cross—to declare remission of sins through His blood to the penitent, and the sure judgment of Divine wrath on the impenitent! View the Minister of Christ in any part of the most sacred functions of his office—whether he is leading the prayers of the congregation in the Liturgical Services of the Church, or preaches and exhorts with holy doctrine, or reads the Scripture to the people, or gives children to Christ in holy baptism, or dispenses to the faithful the spiritual food of the body and blood of Christ, or visits the sick with prayer and the comforts of the Gospel, lifts up the hearts of mourners over the dead to Him who is the resurrection and the life, or, in the name of the Lord, views the Minister of Christ, in the discharge of any one of these most sacred functions, and how holy, how divine, must his office appear? Well, indeed, might St. Chrysostom, in his high and animated language characterising the celebration of the Eucharist in the Church, speak of the Minister engaged in that holy service as one standing no longer among men and on earth, but in the heavens and amidst the choir of angels; and of the awe of such a ministration as demanding the utmost purity and holiness of soul in one privileged to draw so near to God. You cannot, then, estimate too highly those functions of your office in which you represent the Lord to His people, performing those services as the hands and instruments by which the Holy Spirit, His true and only Vicegerent on earth, carries on the work of Christ now in the world.

You cannot repeat, estimate your office too highly in this point of view; for it will lead you to examination to yourselves as to the spirit with which you perform these its most sacred functions. You will have thoughts of Christ when you stand before His people to officiate to them in His behalf. Am I praying in the spirit?—each will pause to ask himself as he kneels in prayer with the congregation. Is Christ in my heart? Am I uttering these words as words put into my mouth by Him? Am I watchful over myself that I may not draw off the attention of the people in reading the Scriptures, or expounding His truth to them, or in any other work of my ministry, from Him in whose name I speak to myself? Is there any fault of irreverence in my manner, or any peculiarity that may offend and that demands correction from me? And with respect to his ministrations from the pulpit, the Minister who is duly impressed with the holiness of his office, feeling that he appears as the representative of Christ to his people, will surely derive from the thought an essential direction in the performance of this duty. He will never forget that he is Christ's Minister—a Minister of Him who suffered and died on the cross for the sins of the world—who "came not to call the righteous but sinners to repentance," making that atonement for sin which should render penitent sinners acceptable before God for His sake. The burden of his preaching, therefore, will be that of the Apostles. He will preach Christ crucified. He will endeavour so to present the cross of the Saviour before his people that they may be kept ever looking unto Jesus as the author and finisher of his salvation; according to that description of his preaching to the Galatians by St. Paul when he speaks of them, in reference to the plainness and openness with which he had held up the Saviour's cross to them, as persons "before whose eyes Jesus Christ had been evidently set forth crucified among them. Whatever doctrine, then, a Minister so impressed may be unfolding to his people, whatever precept he may be enforcing, he will shew its truth and vitality in connexion with the cross; from that he will draw the divine force of every appeal which he makes to the faith and the conscience of his hearers.

Further, under this impression of the great holiness of his sacred functions, the Minister of Christ will not rest satisfied with the inadequate performance of the duties belonging to them. He will not withhold from his people the full enjoyment of those opportunities of Divine worship which the Church has appointed and provided for them; or if, from present unavoidable circumstances, he is prevented ministering to them as often as the Church strictly requires, he will do his best to remove the existing impediment; so that every congregation may be assembled, on the Lord's Day at least, both for Morning and Evening Prayer. For,

a congregation consists of few or of many, they are a flock of Christ, and His promise is not to the many only, but to the few; for, wherever, two or three are gathered together in His name, there He is in the midst of them." His faithful Minister will not debar, then, even the few from full enjoyment of this comfort. Nor will he be content to reside at a distance from his people; he will desire to be ever at hand to them, as for other important services so especially for this—that he may be a constant memorial before their eyes of the Gospel of which he is the Minister. As a public establishment of religion by the State is an avowal and proclamation of the Gospel to the country and to the world—as, again, the Church bespeaks the attention of every passing eye to its own reality and the faith which it teaches by lifting up its towers and spires in every landscape—so, in a much greater degree, are its Clergy spread throughout its parishes as a living testimony to the fact that Jesus Christ is come bringing pardon and peace—that the Lord will not have any to perish, but that all men should come to the knowledge of truth and be saved. For the Minister of a parish, therefore, to be absent from it is to extinguish the light of that beacon which he is specially put there to hold up to the world. That light should be kept burning constantly and brightly in its place, otherwise the chain of communication of the Gospel-message is broken there. Not only are his own parishioners deprived of its steady illumination around them, but the cause itself of the Gospel suffers loss by its neglect. Who can tell how many souls have lost that admonition and warning which, by the Lord's appointment, was designed for them, and which might happily have been their first turning to amendment through the absence of some one Minister of Christ from his own station in the Church? And how shall such an one excuse himself for thus hiding his light

EDUCATION.

When, indeed, my Reverend Brethren, so much remains to be done among our own people in this Diocese, I cannot too urgently call upon you to work with all your might in the great work of education. I know that you are alive to the importance and interest of the work. Still I feel so strongly that the maintenance of the truth of the Gospel, and of the prosperity of the Church in the generation which is to follow, is so intimately connected with the cause of education that I cannot but exhort you, as you love the faith and the Church its faithful witness, so you would further the cause of education in your parishes and throughout the Diocese. Though we have some very excellent schools, yet, as the eye glances from place to place, it rests painfully on some desert spots—too many still—where little or no provision is made for the education of the poor. I am sure you are all anxious no less than myself to do away with this reproach to us. That this state of things is not so much the fault of individuals or particular Parishes, as of the general apathy which has long prevailed on the subject of education, especially in rural districts, I am ready to admit. But now that attention has been excited to the great interests that are at stake in the cause of schools for the poor, I trust that great improvement will follow both in the multiplication of schools and in the quality of the instruction imparted in them.

It is no single question which has been debated in the progress of the controversy, from the commencement of it, in the examination of Mr. Gorham by the Bishop of Exeter to its present stage. First, the doctrine of regeneration by the sacrament of baptism; secondly, the theological effect of the judgment pronounced by the Judicial Committee; thirdly, the competence of the Court of Appeal on questions of heresy; fourthly, the Royal Supremacy or the mode by which it is exercised. Each of these points would in itself demand lengthened discussion. I must content myself, however, particularly after having detained you so long, with a brief exposition of my opinion on each—speaking more at large on the first.

As to the first—the most important as concerning a matter of faith—feel no doubt in my mind that the doctrine of regeneration in baptism, by the holy Sacrament, as the way instituted and commanded by our Lord, and by virtue of His precious blood, is the doctrine of our Church. If the Articles of the Church were indecisive of the point (which they do not appear to me to be), this is precisely one of those questions in which the evidence derivable from the Book of Common Prayer is most material. It would be doubtless making an improper use of the evidence of the Prayer Book to cite warm devotional expressions, couched as these often are in the language of analogy as if they had an exact dogmatic force. But the case is different as concerns the rites of the Church and the doctrine involved in them. The remark of Bishop Burnet to this effect is most just:—

"The truest indication (he says) of the sense of a Church is to be taken from her language in her public offices: this is that which she speaks the most frequently and the most publicly: even the Articles of doctrine are not so much read and so often heard as her Liturgies are; and as this way of reasoning has been of late made use of with great advantage against the Church of Rome to make her accountable for all her public offices, in their plain and literal meaning, so I will make use of it"—he is speaking in reference to the Ordination Services—"on this occasion: It is stronger in our case, whose offices being in a tongue understood by the people, the argument from them does more evidently conclude here."

This statement clearly applies, in its fullest force, to the Offices of Baptism more especially as there is no dogmatic statement on the subject of infant baptism in the Articles, but rather an implied reference in the Articles to the ritual, where it is said, "The baptism of young children is in any wise to be retained in the Church as most agreeable unto the institution of Christ." And when we find accordingly in these, and also the Confirmation Service, regeneration is constantly spoken of, either as a term equivalent to baptism (in like manner as "baptized," in the ninth Article, is answered by "renatis" in the same place of the Latin Articles, as has often been remarked.)—or else as the concomitant and effect of baptism—it appears to me quite evident that what is so ostensibly put on the front of its offices is the real teaching of the Church. The passages are familiar to every one. I need not, therefore take up your time by citing them.

Let us leave, then, Reverend Brethren, all speculative questions and determinations on this subject. Let us teach our brethren not to doubt, but thankfully to bless God that they have been born again, putting off the old man and putting on the new in that holy sacrament of faith—that they were then spiritually taken