

But then again, by throwing this important matter upon the Bishop, which he can only get rid of by having recourse to certain conditions of his own imposing, you at once open up a way, by which he may be thrown in direct antagonism to the wishes of the majority of any parish in the Province—a circumstance which might possibly be attended with much inconvenience. These matters ought therefore to be provided for by the Statute. CRITO.

The Church Times.

HALIFAX, SATURDAY, DEC. 11, 1852.

THE GLADSTONE BILLS AGAIN.

In another column will be found these two often mentioned Bills, side by side, but every one may be able at a glance to see wherein they differ. We see by the last *Church Times*, that they are already at work in New Brunswick, in ascertaining the sense of the members of the Church with regard to the questions involved in this proposed Legislation for the Colonial Church. The course which we recommended here some weeks ago has been followed there. Petitions were sent to the Bishop from the several Dioceses, into which that Province is divided, asking His Lordship to call a meeting to discuss the merits of the Bill. Accordingly the Bishop has sent a Circular to every Clergyman, directing him to call a meeting of his parish, and having ascertained the sense of such meeting on the question submitted, to report it to the Bishop, who will call a Diocesan Meeting, to be held at St. John, simultaneously with the meeting of the Church Society—The "attendants at Trinity and St. John's Churches" were to meet on the 3rd inst. Those at Carlton had already met, and had passed Resolutions in favour of the Bill. The Portland Congregation met on the 2nd, and passed several Resolutions against the Bill.

We see it stated "that the men who are crying out for Convocation, are for the most part those who uphold the *Tractarian Heresy*, desire to bring us back to the darkness of the middle ages, isolate Clergy from Laity, to exercise a jurisdiction apart from the people, undo what was done at the Reformation, stigmatize Cranmer, Ridley, Jewel, as Dissenters, and designing to injure, if not destroy Evangelical truth among us." Now we have a pretty long and extensive acquaintance with the Clergy of this and the neighbouring Colonies, and we do not hesitate to say, that we do not believe there is a man of the kind who is not grossly belied by charges like these. Nor if Mr. Gladstone's bill were now LAW, and Convocation actually at work in every Diocese, could such evils as are here grouped together be the consequence. According to that Bill the proposed Assembly would have no power beyond the regulation of the "internal Ecclesiastical Affairs" of the Diocese in which it may be held. How, with powers thus limited, with the Laity as a co-ordinate Branch, the connexion with the National Church unbroken, our articles and formularies untouched; how such a Body with that bridle in its mouth, is to overturn the Reformation, and cover the land with Papal darkness, is beyond our ability to discover. As for ourselves, we beg to say that we would rather part with a right hand than be instrumental to the introduction of a title of the mischief which some seem to think would be entailed by this measure. We have no sympathies with Tractarian heresy, or any other heresy. We love the Reformed Church of our fathers. We would resist to the last any attempt to adulterate her doctrines, or establish a priestly domination over the consciences or liberties of our people. We would sound the trumpet, as loudly as any watchman upon our walls, against the approach of any enemy, secret or open. But we will not fight with shadows, nor be frightened ourselves, or try to frighten others, under the influence of an imagination disordered by ungrounded suspicions. All we have said has been, let the WHOLE CHURCH, Clergy and Laity, (not Clergy alone, as in England,) come together, and look calmly and dispassionately, with prayer to God, into the merits and demerits of this Bill. If it be good, let us take it,—if it has faults, let us try to mend them; if incurable, reject it. Let us not look at names, but at things, and, whether it be a Gladstone or a Jackson, that offers to procure for us a measure calculated to benefit our Church, let us receive it and let him go about his business, and answer elsewhere for his misdemeanours, if any there be. We subjoin the Circular of the Bishop of Fredericton:—

"Fredericton, 6th November, 1852.

"REV. AND DEAR SIR.—The Clergy of every Diocese in the Province have requested me to convene a Diocesan Meeting, to be holden at St. John, at the time of the next general meeting of the Church Society,

with a view of considering the Bill lately introduced into the House of Commons by the Right Hon. W. Gladstone, "to explain and amend the Laws relating to the Church in the Colonies." Though I am not the originator of this movement, I do not feel at liberty to refuse a request made apparently by the whole body of the Clergy unanimously, including the Deaneries of St. John, Fredericton, Chatham, Saint Andrews, Kingston, Shediac, and Woodstock.

"With the view of rendering the matter as practical as possible, I propose that each Clergyman should call a meeting of the habitual attendants at his parish church or churches, and take the sense of the persons assembled—being, of course, understood to be the whole members of the Church of England—on Mr. Gladstone's Bill, viz. whether it is expedient that the Bishops, Clergy, and Laity, in communion with the Church of England, should be empowered to meet in Diocesan or other Synods, and make regulations for the management of their internal ecclesiastical affairs.

It appears to me that an affirmative or negative answer to this proposition lies at the root of all legislation in the matter; and in the absence of any certainty that Mr. Gladstone's Bill will be brought forward in its present printed form; or if brought forward, that it will be carried, or that the British Government may not have some measure of their own, it seems to me, I confess, to be attempting quite as much as we are competent to discuss, if we even favorably to consider the above-mentioned proposition.

To suppose that a large body of persons (many of whom may never have seen Mr. Gladstone's Bill) will be able, in a short time to make themselves masters of a subject which touches on many delicate and difficult questions, is, according to my judgment, unreasonable; and it is obvious that the sense of a few Clergymen and members of the Legal profession, of Fredericton and St. John, would not be the sense of the Church generally.

When, then, the Clergy have called such meetings as I have proposed, and have taken the sense of the several meetings on this simple proposition, the result can be forwarded to me, to lay before the meeting in St. John; or if it be thought proper, two Lay representatives from each Mission, and in St. John, from the several Parishes in that City, (chosen at the meetings proposed by me, by the majority of the persons assembled,) can be instructed to lay before the General Meeting the Resolutions of the parties with whom they are connected. Such Lay representatives should clearly reside in the Mission which they represent, and in my judgment, ought to be communicants.

The time and place of the Meeting can be fixed at the first General Committee of the Church Society in St. John. I think it right to observe, to prevent misconception, that I have no particular measures which I wish to see adopted by the meeting, and that the meeting is simply called, so far as I understand it, for the purpose of collecting opinions on this one subject. This at once relieves us even from the appearance of any collision with authority, and may serve, I hope, to quiet any doubts or suspicions which may arise.

I am, Rev. and Dear Sir, your faithful friend and brother,

JOHN FREDERICTON.

DIOCESAN CHURCH SOCIETY.

THE season for the local collections in behalf of this important Society is again upon us, and some of the Parishes have already held their meetings. We have so often brought the claims of the Society to the notice of the members of the Church, that perhaps it is unnecessary to add more than the simple fact, that the Treasury is empty, and that INCREASED contributions will be required to sustain the missionary objects in which the Society is now engaged. It is to be hoped that the coming Report will announce an amount of receipts more commensurate with the ability of our people, and approaching more nearly than in former years the sum raised in neighbouring Dioceses. One shilling per head from registered members of our communion, would give us £1,800 for the income of our Society, instead of the 6 or 700 of last year. Is it unreasonable to expect what might be so easily effected? In connection with this subject we subjoin the following article from an exchange:—

WHAT OUGHT I TO GIVE?

"And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee."—Gen. xxviii. 22.

"It is observable that Abraham and Jacob, on particular occasions, voluntarily devoted to God—what afterwards became a divine law for the Jewish nation—a tenth of their property. Without implying that their example has any obligation on us, we may venture to say that one-tenth of our whole income is an approved proportion for charity, for those who, while so doing, are able to support themselves and families. For the more opulent, and especially for those who have no families, a larger proportion would be equally easy. For some one-half would be too little, while for others, a twentieth, or even a fiftieth would require the nicest frugality and care. Indeed, of many among the poor it may be said, that if they give anything they give their share, they cast in more than all their brethren. But in determining the proportion to be made sacred to God, the Christian would rather exceed than fall short of the exact amount. With whom is he stipulating? For whom is he preparing the offering?

Well may the recollection put every covetous thought to flight, urging his cheek with shame at the bare possibility of ingratitude, and impelling him to lay his all at the feet of Christ. Only let him think of the great love wherewith Christ hath loved him, only let him pass by the cross on his way to the altar of oblation, and his richest offering will appear totally unworthy of divine acceptance. When Christ is the object to be honored, the affection of the pardoned penitent cannot stop to calculate the value of its alabaster box of precious ointment—that is an act to which only Judas can stoop—its chief and sole regret is that the unction has not a richer perfume and a higher value. When a Zacheus finds himself standing, a sinner saved by grace, in the presence of a Being who has saved him, he exclaims, 'Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man by false accusation, I restore unto him four fold.' Covetousness, a moment before, was enthroned in his heart, but now it is beneath his feet. A moment before wealth was his idol, but now its only value consists in furnishing him with an offering of love to Christ."

KING'S COLLEGE.

We beg to direct the attention of our readers to the letters of "A Bachelor of Arts" on this subject, as contained in the present and two preceding numbers. They are written in an excellent spirit, and are evidently dictated by a pure desire for the welfare of the Institution, and we sincerely hope that they may stir up the minds of Churchmen to take a far deeper interest in behalf of their College than they have hitherto done. When we see the way in which the Bap. & Rom. have rallied around their Institution—the hundreds which are cheerfully given even in the poorest districts—when we see that in a few weeks some 12,000L. have thus been contributed, and a permanent endowment established, entirely independent of Legislative or foreign aid—and when we turn from exertions so honorable to that body, and view the chilling apathy which pervades our Communion in reference to our Seminary and the comparatively meagre response which has been made to all pecuniary efforts already attempted in its behalf, we cannot but feel sad at the contrast. We rejoice therefore that a new and an able hand is now stirring the stagnant waters, and we ardently hope that a healthful influence will be the effect of his labours.

UNPRECEDENTED ORDINATION.

We find in our valuable Canadian contemporary the "Echo," (which we congratulate on its enlarged dimensions and improved appearance, backed as it appears to be by liberal friends,) the following interesting account of the ordination of a Clergyman of our Church, to a charge, which may be regarded, as the *Ultima Thule* of our Missionary field. Pitcairn's Island, we believe, lies in the South Pacific about midway between Panama and Australia; 2500 miles from the nearest continent. Our readers will recollect several notices of the Island and of its remarkable inhabitants published in our columns within the last few months, and it will be worth while for our younger friends to search among their nautical books for the account of the mutiny on board H. M. S. *Bounty*, from part of the crew of which vessel, the present dwellers on Pitcairn are descended:—

ORDINATION OF A CLERGYMAN FOR PITCAIRN'S ISLAND.—An ordination was held on Sunday morning, at the parish church, Kingston, by the Bishop of Sierra Leone, when Mr. Paley, a missionary of the Church Missionary Society, for Western Africa, and Mr. George Nobbs, of Pitcairn's Island, were admitted to the order of Deacon. The occasion was one of peculiar interest, and a number of the clergy and laity of the parish were present. An ordination in this country by a colonial Bishop is, we believe, without a precedent. Mr. Paley is grandson of the eminent Archbishop Paley, and a graduate of the University of Cambridge. From the notice of Mr. Nobbs in last week's *St. James's Chronicle*, it will be remembered, that he has resided on Pitcairn's Island for 28 years, during a large portion of which he has acted in the capacity of lay pastor. It is understood that his ordination by the Bishop of Sierra Leone was at the special request of the Bishop of Le. Am. The candidates were presented to the Bishop by the Rev. Henry Venn, secretary of the Church Missionary Society. Mr. Nobbs will probably be ordained priest in December, and will then return to the scene of his labours.

We observe by Hazard's (P. E. I.) Gazette, that the Lieut. Governor of that Island had appointed Thursday the 9th of December, as a day of GENERAL THANKSGIVING to ALMIGHTY GOD for His mercies in blessing the labours of the husbandman during the past season. This is surely a becoming tribute to the Gracious Ruler of Heaven and Earth, and we are persuaded that a similar appointment would be cheerfully observed in Nova Scotia. We believe there is not a State in the neighbouring Republic without its day of Annual Thanksgiving.