

MR. GLADSTONE'S BILLS.

### Mr. Gladstone's second Bill.

# A BILL

[Note.—The Works printed in *Italics* are proposed to be inserted in Commuter.]

1. It shall be lawful for the Bishop or Bishops of any Diocese or Dioceses in the Colonies enumerated in the Schedule (A.) to this Act annexed, or in any other Colony which Her Majesty shall, as hereinafter provided, by Order in Council, have declared to fall within the operation of this Act, together with the Clergy and Lay Persons being declared Members of the said Church, or being otherwise in Communion with such Bishop or Bishops respectively, to meet together from Time to Time, and at such Meeting, by mutual Consent, or by a Majority of Voices of the said Clergy and Laity, severally and respectively, with the assent of the said Bishop, or of a Majority of the said Bishops, if more than One, to make all such Regulations as may be held necessary for the better Conduct of their Ecclesiastical Affairs, and for the holding of Meetings for the said purpose thereafter, any Statute, Law, or Usage of the United Kingdom to the contrary notwithstanding.

such as may attach to the avoidance of any Ecclesiastical Office or Benefice, such Regulation any

III. And no such Regulation shall be binding on any Person or Persons other than the said Bishop or Bishops, and their Clergy, with the Lay Persons residing within the said Colonies, and being declared

Members of the Church of England, or being otherwise in Communion with him or them respectively.

IV. And no such Regulation shall in virtue of this Act be held to have any other legal Force or Effect than the Regulations, Laws, or Usages of other Churches or Religious Communities in the said Colonies.

V. And no such Regulation made in respect of the Nomination of Bishops

gulation touching the existence and extension of the said Bishop, Clergy and others to the Metropolitan See of Canterbury shall forthwith transmitted by the presiding Bishop or his Deputy, to the Archbishop of the said See, and shall be subject to Disallowance by the said Archbishop, under his Hand and Seal at any Time

VI. And nothing herein contained shall be held to authorize any such Regulation which shall drive or allow the BSs of any District to confirm or con-

VII. And no such Religion shall authorize the Titular of any Diocese to confirm or consecrate, or to ordain, or to license, or institute any Person to any See, or to any Pastoral Charge or other Episcopal or Clerical Office, except upon such Persons having manifestly before taken the Oath of Allegiance to Her Majesty, and having likewise subscribed the thirty-nine Articles, and having furthermore declared their unfeigned assent and consent to the Book of Common Prayer: but if such Person, Pastoral Charge, or Episcopal or clerical Office be in a foreign country

VIII. And it shall be then the oath of allegiance lawful for Her Majesty, need not be required to take it and when she shall think taken by such person.

fit, to declare, by Order in Council, that this Act shall from a Day to be named in such Order be in force within any other One or more of Her Majesty's Colonial Possessions besides those contained in the Schedule (A) to this Act annexed, and this Act shall take effect in the Colony or Colonies so designated accordingly.

**SCHEDULE (A)** to which this Act refers,

Canada.  
N. w. Brunswick.  
Nova Scotia.  
Newfoundland  
Prince Edward's Island  
Cape of Good Hope.  
New South Wales.  
Victoria.  
South Australia.  
Van Diemen's Land.  
Western Australia.

**ORDINATION.**—The Lord Bishop of the Diocese will hold an Ordination in St. Paul's Church, Sunday morning, the 19th inst. The Rev. Dr. McCaulley, President of King's College, Windsor, will preach the Ordination Sermon. Morning Service will commence at half past ten, instead of at eleven o'clock, the usual hour.

We are glad to hear that the Local Committee of St. Paul's Parish has this year added upwards of £2 to the general fund of the D. C. S. This is doing well when we remember the "liberal things" already contributed to the credit of the Parish a few weeks ago.

TO THE EDITOR OF THE CHURCH TIMES.

NO. III.

SIR.—No small amount of time and labour have been expended, as you are aware, in proving that the Church of England and the University at Windsor, are inseparably connected. Some thirty years ago the question was vainly agitated, and no pains were spared by friends of the College to clear up any doubts that might exist. A pamphlet, published by our late venerated Bishop, of which there are now left but few copies, places this matter plainly before us. In speaking of efforts in England, to raise funds and collect a library, he says "Here it may be mentioned, that several of the most liberal contributors to the College, withheld their gifts, until they could be satisfied of a real connection between the College and the Church." His Lordship states that Mr. Wilberforce refused all aid until he was "*satisfied of the fact*"—and again he gives us a quotation from a certain document which expresses the v

of the Governors of the Institution. " Especial provision for the sound instruction of the members of the Established Church, and particularly of those who are intended for Holy Orders in that Church, is considered the primary object of King's College." In a very useful little book, published by a member of our Church some short time ago,\* we find upon page forty-six, the following conclusion drawn by the author, after evidently thorough research, " From the terms of the Charter, by which the Archbishop of Canterbury is Patron, with a veto on all Statutes, and the Bishop of Nova Scotia the Visitor, as well as the tenor of the whole correspondence and proceedings connected with Windsor College, it appears that the Institution was most clearly and unequivocally understood and intended to be permanently under the control of the Church authorities, the principal design of Government, as well as of its founders and benefactors, being (while the diffusion of learning should be secured to all classes and denominations by its instrumentality) the training of a native Clergy to fill the offices of the Church."

It would appear that no doubt whatever either has existed or now exists as to the primary object of the College. So certain was the late Visitor of his correctness upon this subject, that the greater part if not the whole of the "Memoranda" above alluded to, is devoted to the proof, and *successful* proof of the point; and further still, the liberal contributions of many eminent Englishmen were withheld, until satisfied that their gift of books or of money, would tend to one great object, *the thorough education of young men for the work of the ministry.* In looking at what the College has been and now is, can we fairly say, that the system of education has been moulded, in any measure, in conformity with what may be termed its prospectus? Does the course pursued meet its acknowledged primary object? Is it or has it ever been, a Theological Institution of such nature as one would suppose, from reading the above quotations, it ought to be? Or, to come more simply to the point, is ample provision made for the education of candidates for Holy Orders? And what answer must be given to these questions but the plain one, No. The College is lamentably deficient in its instruction to those who are called upon to preach the Gospel; it is not lending that helping hand to the cause of Christ and His religion which it might and should: it is painfully weak exactly where it ought to be strong. These, sir, you will say are solemn charges: they are, and it is because of their solemnity and importance they are made. I feel the spread of the Redeemer's Kingdom to be a matter of paramount moment, and all else that dwindle into utter insignificance when compared with that knowledge which makes men wise unto salvation. I know that God uses human means for the accomplishment of His mighty purposes, and has appointed men to be the heralds of His word and the dispensers of His ordinances; I know too that He has commanded them by His servant "to meditate on these things, to give themselves wholly to them, that their profiting may appear to all." Who cannot see what a powerful engine for good might our College be if a sound scriptural and spiritual system of instruction was made the main

branch of study for the young candidate for order. With what different feelings would they enter upon their ministry, and with how much greater effect pursue their sacred calling. The information which men now have who seek to enter the Ministry, in so far as it derived from the Institution, undoubtedly is excellent. The 'Manual of Divinity' is an admirable little book, the Saturday and Sunday evening readings in the Green Testament are very good in their way: and the collection in the Library is of a high order: while the H. brew lectures are eminently useful. This comprises the Divinity: mingled as it is with a multitude of other things which demand the greatest proportion of time and study. The present Professor of Divinity, who is also President of the College, and teaches the high classes in the languages, can certainly undertake more than he has in hand, and which he most faithfully discharges. Should these remarks meet his eye, the writer begs to be understood as not aiming at either the Divinity itself or the mode of its being imparted, but that which is wanting *in addition* to this which we readily have. We want a Professor of Pastoral Theology, whose only occupation should be that of attending to the instruction of the candidates for the Ministry: one who could give his whole time to them, and wait for their souls as one that must give an account. The student of Law, leaves College, studies four years in his profession and is then admitted: the student of Medicine leaves College, studies four years for his profession and then receives his diploma: the student of Divinity leaves College, and, how different, he is at once ordained. And this is not all: the lawyer sometimes remains for years after his admission without a brief and has time to hear, to read, and to attend the Court: a medical man waits for weeks and months for a patient and studies and observes: but a clergyman, he must work as hard the first week of his career as the last: no time for reading, no time for thought, no time for finishing himself for his labors. Is all this as it should be? Is the College doing what it can for the furtherance of true religion; is it what so much pains have been taken to prove that it is intended to be, a useful handmaid to the Church? Is the College fulfilling *sacred promise* that she would thoroughly instruct a *future ministry*? Is she faithful to, or betraying the *sole trust reposed in her*?

## A BACHELOR OF ARTS

Halifax, Dec. 7, 1852.

\* Sketch of the Rise and Progress of the Church in the British North American Colonies. By R. Atkins, Esq.