

"4. Competent learning, to be ascertained by Episcopal examination, viz: Knowledge of the Scriptures of the Old and New Testament, historical, geographical, chronological; and of the Doctrines of the Church of England, ascertained on the Catechism, Articles, and Liturgy; but no Greek or Latin.

"IV. The duties of the Subdeacon may compose those allotted to the Deacon (excepting the power of baptizing infants, assisting in the distribution of the Holy Communion, and solemnizing marriage), that is,

"1. He may read prayers in the church, bury the dead, catechise the youth, and prepare them to be confirmed.

"2. When he ministers he may wear a surplice.

"3. He may preach a sermon or expound Scripture in any oratory or place licensed for public worship. His sermons must be either written, or so delivered by memory, that he may be able to give account of his doctrine.

"4. The place in which the Subdeacon may serve, and the times and hours of his service to be allotted to him, under the license of the Diocesan, and cognizance of the Archdeacon, upon the petition of of the Incumbent."

Archdeacon Hale further answers the objections that the revival of such an Order as he contemplates would be Romish, by showing that it existed in the very earliest ages of the Primitive Church, and that it would involve no real innovation. We can only say for ourselves that we fully agree with every word which he has uttered on the subject. We do want some agency which does not at present exist amongst us, and we firmly believe that nothing would tend so much to bring over conscientious Dissenters, and so to utilize that element which now develops itself among Methodists in the form of local preachers, as the revival of the order of subdeacons, still following their business, but acting for the good of souls under the authority of our common fathers in God. As Archdeacon Hale so wisely says:

"This must be obvious, that no plan, humanly speaking, is more likely to raise up such a class of men, than the laying before the people the plan by which the Church, hopes, in God's own time, that her wants may be provided. We talk much of drawing the laity and clergy more closely together, but what means are more likely to effect this than the opening to the young layman a prospect of his being enabled to serve the Church in an humbler ministry, and to sanctify the pursuits of commerce, of literature, or of science, by giving up some portion of his time and thought, at least on the Lord's day, to ministering to the wants of God's people?"

We have already said that the great want of the Church is an adaptation of her Diocesan and parochial systems, with the adoption of such agencies as her special exigences seem most imperatively to demand. Amongst these must be an enlarged Episcopate and a subdiaconate. By some, suffragan Bishops and subdeacons may have been heretofore regarded as innovations. Our thanks are therefore due to Archdeacon Hale and others for showing that in reality they are not such, but that they are contained in the germ in our existing ministries. Even, however, if they were innovations, it might well be asked, Is there not a cause? for if, as it has been pointed out, "in the very first years of the Church, an emergency of no greater extent, and arising from no other cause, as far as we are informed in Holy Scripture, than the murmurings on the part of the Hellenistic converts, upon the supposition that the widows did not share proportionally with the Hebrew Widows in the distribution of the daily alms, was deemed sufficient cause for the Holy Apostles to convene the whole multitude of the disciples, and to authorize the selection of seven Hellenistic brethren—men full of the Holy Ghost and wisdom, for the serving of the tables, and to intrust to them that duty with imposition of hands and of prayers, is it too much to ask, that a deliberation as serious and solemn should now be held, not indeed for supplying the temporal wants of a few poor widows, but to provide for the spiritual destitution of myriads of our own people—the married as well as the widowed, the young as well as the old."

In these remarks we fully concur, and we trust that the time is not far distant when suffragan Bishops in our large centres of population, and subdeacons working in the alleys and courts, in the streets, in the highways and byways of those same cities and towns, will no longer be a theory but an actual fact.—*Churchman*.