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dition of the Colonial Churches. May we not believe that a revival of the Diaconate, by which the Church would have all her Holy Orders restored to her, would make her doubly efficient and doubly prosperous? In reference, however, to the question of expense, your committee would suggest that it is not necessary that Deacons should be entirely debarred from pursuing secular callings. It is of course desirable that their time should be given, as much as possible, to the work of the ministry. But there are already many clergymen, even in the higher Order of the Priesthood, who are engaged in public or private tuition, and some who are compelled to seek an addition to their incomes by farming; and there would seem to be no valid reason why Deacons should not in part provide for their own necessities by laboring with their own hands. The extent to which this principle may safely be carried must be left to the discretion of the Bishop, according to the circumstance of each separate case.

But while your Committee thus recommend the revival of the third Order of Ministry, they do not think that it would be at all inconsistent with the continuance, wherever it may be found desirable or necessary, of a system of lay agency, which has already been employed in this country.

Your Committee recommend that a Canon annexed to this Report be adopted by this House, and respectfully submitted to the Upper House, for their concurrence.

All which is respectfully submitted,

EDWARD H. DEWAR, M. A.,
Chairman.

Canon on the Diaconate.

1. Candidates for the Office of Deacon shall undergo such examination as may satisfy the Bishop of the Diocese that they are well versed in the Holy Scriptures (in the vulgar tongue,) the Liturgy, Offices, and Articles of the Church, and on Outline of Church History, regard being had especially to the period of the Reformation, and the History of the Church of England.

2. No Deacon shall be admitted to the Priesthood until he shall have served as Deacon at least three years, and have passed a satisfactory examination in Latin, Greek, and Hebrew, and have further complied with such conditions as the Bishop of each Diocese may require. Nevertheless a Bishop may, if he think fit, advance a Deacon to the Priesthood after twenty years service in the Diaconate, without such additional qualifications.

3. No Deacon shall have any independent spiritual charge, and no Deacon shall officiate in any parish or congregation without the express consent of the Incumbent; nor in any case, without the assent of the Bishop, and when so officiating he shall be entirely subject to the direction of the Incumbent in all his ministrations.

APPENDIX B.

Rev. Canon Baneroff, Rev. Dr. Nicolls, Rev. H. Roe, Rev. W. Bettridge, Rev. Dr. Boomer, Rev. Dr. Short, Rev. D. Lindsay, Rev. C. Forest, Ven. Archdeacon Brough, Rev. Provost of Trinity College, Rev. W. Bleasdel, Ven. Archdeacon Lauder, Hugh Taylor, Esq., Rev. A. J. Woolryche, B. T. Morris, Esq., Dr. Bovell, Hon. Judge McCord, W. P. Simpson, Esq., Rev. Dr. Caulfeild, Ven. Archdeacon of Toronto.

APPENDIX C.

A VOICE FROM WITHOUT.

THE DIACONATE.

We have been particularly struck with the following admirable article, in the *Toronto Globe*, of the 27th Sept. last, and insert it for the benefit of our readers. Our contemporary has fallen into a mistake by supposing that the Deacons are merely laymen—they are the first Order of the Ministry:—*Editor Ontario Episcopal Gazette.*

"The Provincial Synod of the Church of England have had under discussion a proposition, the importance of which, as regards the Church herself, it is almost impossible to exaggerate. It is also one in which the community at large must feel great interest. The Episcopalian Church in Canada is a powerful body; its foundations are firmly fixed in the land; its members are numerous, influential and intelligent. This being the case, any measure calculated legitimately to increase its usefulness must be looked upon with interest by all, no matter to what denomination they may belong.

"But notwithstanding the progress the Church of England has made, many of her members, and many of her well-wishers in other churches, have felt that there has been an element wanting in her ministrations, which has impeded her progress and limited her usefulness. She has been too exclusive. She took as her model the Church of England, a wealthy ecclesiastical organization, supported by the State and existing in a thickly settled country. It is not our place to discuss the question whether the Church of England is an exact transcript of that which existed in the times of the Apostles or not. All we know is that it has not the form best calculated to gain influence in Canada, where it has but small State revenue to depend upon, where the people are comparatively poor, where the population is sparse, and where it has to enter into the contest upon nearly equal terms with other sects. The voluntary principle and independence of the State have necessitated certain modifications, without which the Church would certainly cease to exist. To meet the new wants occasioned by the change of circumstances, the congregations send lay representatives to the Synods, by whose votes, conjointly with those of the Clergy, the Bishops are elected. This was a step in advance; and, however much its result may have been dreaded when first it was taken, we apprehend all must admit that its success has been as great