

day, probably six: his teaching once over, he would be free. He would have no labour in preparing sermons; "homilies," or sermons prepared by others, would be put into his hands. (See Ordinal.) He would have only five days teaching in a week, that, like others, he might enjoy that rest of one day in seven, which is the inheritance of the whole human race. With these restrictions, his time would not be so occupied but that he might give nearly half of it to the other works prescribed for Deacons.

To this somewhat lengthened Essay the poet's words will be a not unsuitable conclusion—

*Si quid novisti rectius istis,
Candidus imperti: si non his utore.*

The writer will consider himself well repaid for his labour, if it produces any better plan, or if it tends to advance by even one little step, the all-important work of the Revival of the Diaconate.

APPENDIX A.

REPORT OF THE COMMITTEE ON THE DIACONATE.

PROVINCIAL SYNOD, 1862.

Your Committee presume that every member of this House will concur in the opinion that the crying need of the Church in Canada, and indeed, to a less extent, of the Mother Church, is the insufficiency in the number of her Inferior Ministers. Every one feels the want of an increased ministerial agency, as well in our crowded cities as in the country missions, where a comparatively small population is often scattered over a vast extent of country.

To supply this want two schemes present themselves for our consideration. One is to make the Diaconate not, as now, a mere stepping-stone to the Priesthood, but a permanent Order. The other is to employ a lay agency, under the title of Sub-Deacon or Reader.

To effect the first it would be necessary to lower the standard of qualifications for candidates for Deacons' orders. Your Committee are well aware that strong objections have been made to this; but they conceive that all such objections are more than outweighed by the consideration, that on the other hand it would bring into the ministry of the Church many able and pious men from the middle classes of Society, the very men who frequently become Dissenting Preachers, not from hostility to the Church, but because the Church offers them no work to do.

Another objection has been raised, to the effect that it would not be possible to find a sufficient number of men who would be willing to take the name and duties of Clergymen while they would be expected permanently to fill an inferior office. To this it may be replied that this objection is valid under present circumstances, but that it would cease to exist as soon as there is a large body of Deacons, whose position is defined and value recognized; in fact, as soon as the Diaconate once more becomes an Order. We do not find that a

similar objection deters men from entering other professions; nor indeed do they refuse to become Priests because they have no expectation of becoming Bishops. It is not, however, intended absolutely to cut off all Deacons from the hope of rising to the Priesthood. They may still "purchase to themselves" the higher step, by "giving good proof of their ministry."

And in connection with this part of the subject two advantages suggest themselves, which may result from the adoption of this scheme, both of which have long been very generally felt to be desirable. The first of them, is that the standard of qualifications for the higher order of the Priesthood might be materially raised; and the second, that the time during which all Deacons should remain such, might be considerably extended.

Your Committee proceed to notice another objection, and one which they are well aware, presents some grave practical difficulty. It is argued, namely, that while it would be difficult to raise funds for the remuneration of such Deacons, they would, after all, cost nearly as much as many priests. In reply to this, it must not however be forgotten that the question is not entirely one of comparative cost, but rather this: How can we best strengthen the Church, and extend her influence in those classes, where her influence is at present least felt? How can she best retain her hold upon the thousands who every year come to this country as Churchmen, but gradually drop off from the Church, because she provides for them no adequate supply of spiritual food? How can she best regain those who have wandered from her fold, but still in their hearts own allegiance to her authority? In answering these questions, we cannot ignore the fact, that if the Redeemer has instituted a system for His Church, that system must of necessity be better than any which human wisdom can devise; and that that Branch of the Church which ignores or neglects any part of that system cannot be expected adequately to accomplish the great work committed to it. "It is evident," says our Prayer-book, "unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons." If this statement is true, it is equally true that in the Canadian Church, we may almost say in the whole Anglican Church, there is at the present day practically no Order of Deacons. May this not in a great measure account for the fact that such large numbers of the lower classes have either left the Church, to swell the ranks of dissent, or are living as nearly like infidels and heathens as is possible in a Christian land. During several generations the Church of England neglected to provide for an extension of the Episcopate in those vast Colonies to which her children were carrying her laws, her language, and her pure faith; and the fatal consequences, in the prevalence of heresies, the multiplication of sects, and the alienation of vast numbers of her people, became but too apparent. During the last thirty years she has made great efforts to repair this neglect; and the result, under God's blessing, is visible in the comparatively prosperous con-