

has happily been brought prominently before the people, and the children so baptized have had the advantage of the prayers of the congregation. We venture to assert that the benefits arising from a uniform compliance with this rubric, enforced as it frequently has been by the strong recommendations of the Lord Bishop, would far outweigh any inconveniences arising from it even in the most populous parishes; and therefore, strongly recommend its uniform observance.

7. It is the practice of some clergymen when announcing the lesson for the day on those days when such lesson is taken from the Apocrypha, to say, "Here beginneth such a chapter of the Apocryphal Book of Tobit, or Ecclesiasticus," as the case may be. This is incorrect and should be avoided, as the term "Apocryphal" is merely a title of convenience to distinguish such books from the canonical Scriptures.

8. In some congregations it is the practice of the people to wait till the minister commences the "Te Deum," and other portions of the Service, before rising from their seats, and also to wait till he has commenced the ante-communion service, before kneeling. A regard for decency and order demand that the people should change their postures before the minister has commenced the service of Almighty God, so that his voice may not be drowned by the noise arising from those changes of posture.

9. Before saying the collect of the day, it is the practice of some clergymen to name the collect. This is unauthorised, and appears to us allowable only where the service of the Church is performed but occasionally.

10. When the prayers of the congregation are desired for a member thereof, an announcement should be made before the Litany, that the prayers of the congregation are thus desired; and where the Litany is not used, before the prayer for all sorts and conditions of men. The naming of the individual to be prayed for may be left to the discretion of the minister.

11. The prayers appointed to be used in Ember Weeks for those that are to be admitted to Holy Orders, should, we think, be used in all our congregations. The Church is one; and at so solemn a time she calls for our special sympathy and prayers.

12. The proper time for Churching of women appears to us to be before the general Thanksgiving.

13. The Metrical Psalms and Hymns, sanctioned by the Lord Bishop of the Diocese, should alone be used in our Churches.

14. The Psalm or Hymn to be sung should always be announced by the officiating clergyman, as being a portion of Divine Service, and because it is the order of the Church that "nothing be proclaimed or published in the Church, during the time of Divine Service, but by the minister."

15. The officiating minister, during all prayers at the ante-communion Service, should stand.

16. There is a good deal of diversity in the manner of announcing the Epistle and Gospel for the day. We think that the rubric is quite clear; and that if clergymen will only bear in mind that in this rubric the words "Epistle" and "Gospel" are each used in two different senses, the first being the technical phrase for that particular part of the service: the latter denoting the Book of Scripture in which that part of the service is written, there need be no diversity whatever.

17. The choice of the Epistle and Gospel for the day, when a Sunday coincides with a holyday, should follow that of the lessons and collect for the day, whichever may have been chosen.

18. If an additional collect, as in Advent, during the Christmas holydays, or in Lent, be

said (as they should be) with the collect for the day, at Morning Prayer, it should also be said before the Epistle, the same rule regulating the collect in the Anti-communion Service, as that regulates the collect for the Morning Prayer.

19. We think that it would be well to countenance the practice so general, and so proper of saying "Glory be Thee, O Lord," previous to the reading of the Gospel. Though there is no authority for it in the Prayer Book, the rubric for it having probably been omitted by oversight.

20. During the saying of the Nicene Creed, the minister's proper position is towards the Lord's table; so also when he has repeated the commandments with his face towards the people, he should turn towards the Lord's table for the collects that follow.

21. In giving notice of the Holy Communion, we think that the Church's intention would be best fulfilled, by giving the notice and reading the exhortation together, after the Nicene Creed, before the sermon, though there is undeniably a clashing of the two rubrics in relation to that point. It is believed that the practice is rather general of merely giving the notice required by reading the first sentence of the exhortation, and omitting all the remainder. This is entirely contrary to the directions given in the Prayer Book. The only discretion allowed the minister in this matter, is to select between the two exhortations; but never to omit any part of that one which he conceives it his duty to use.

22. We believe that there is no authority for a prayer before the sermon, and that there should be none.

23. The reading of the Offertory Sentences during collections in Churches at the prescribed time is recommended for universal adoption—the offering of alms being part of the business of public worship, and this should be offered in the solemn and devotional manner directed by the Church.

24. There is considerable diversity of opinion in regard to the saying of the Lord's Prayer at the commencement of the Communion Service. Some hold that the people should join in the prayer, saying it after the minister. Others contend that they should be silent, adding only the "Amen," to his repetition of it. This diversity probably arises from the fact, that the rubric preceding the Lord's prayer in this case, gives instructions for "the priest" only, without directing the people to say this prayer; and that yet, upon the first occurrence of the Lord's prayer in her service, the Church prescribes that the people should repeat it with the minister "both there and wheresoever also it is used in Divine Service." We are clearly of opinion that it should be repeated here, as directed by the rubric last alluded to, inasmuch as that rubric was introduced at the last revision of the prayer book.

25. The bread and wine for the Holy Communion should be placed on the Lord's table immediately before the prayer for the Church Militant.

26. The best place for the pause in the order for the Holy Communion to allow for the withdrawal of the non-communicants, is the interval between the prayer for the Church Militant, and the exhortation at the time of the celebration of the Holy Communion. It appears altogether irregular that the Benediction should be used previous to the departure of non-communicants. The service is then not concluded, and those who will not wait for its conclusion should not expect the closing Benediction.

27. When absolute necessity does not require that it should be otherwise, each communicant should be addressed individually, when the elements are being delivered to him.

28. During all the exhortations addressed by

the officiating minister to the people the latter should stand.

29. Both minister and people should stand at the repetition of the hymn, "Gloria in excelsis," at the conclusion of the Communion Service.

30. There is some diversity of practice in regard to the time when the Communion Service should be performed. Your Committee are of opinion that the proper time for this solemn service is (according to the rubric) immediately after the conclusion of the Litany.

31. The compilers of our Liturgy appear to have omitted, through inadvertence, to appoint any proper lesson for Ash Wednesday. The consequence has been great diversity in the choice of lessons for that day. It would be peculiarly gratifying to your Committee if his Lordship the Bishop of the Diocese, would appoint proper lessons for that day's service, as his Lordship does in cases of special services for days of humiliation and thanksgiving.

Thus have your Committee endeavoured to discharge the duty assigned them according to the best of their judgment and ability. They have noticed all the discrepancies in the celebration of Divine Service of which they were aware, or to which their intention had been called, and on which they felt themselves at liberty to treat; and they have pointed out what they believe to be the preferable mode in each case. They do not flatter themselves that their suggestions will meet with the approval of all; but that, nevertheless, if adopted as the rule of this Diocese, they will, through the Divine blessing, be found to tend to the edification of our people, and at the same time conduce to His honour, whose pleasure it is that, "with one mind and one mouth we may glorify Him" who desires that there should be no schism in the body, and "who is graciously announced 'o us as the Author, not of confusion, but of peace as in all Churches of the Saints."

All which is respectfully submitted.

T. B. FULLER,
A. N. BETHUNE,
J. GAMBLE GEDDES,
SALTERN GIVINS.

The Rev. Dr. Fuller, having obtained leave, brought up the report of the Committee on

INCREASING THE NUMBER OF DIVINITY STUDENTS.

The Committee, to whom was referred at the adjourned session of Synod the important duty of suggesting means for increasing the number of Divinity Students, beg leave respectfully to state, that, having obtained all the information in regard to it in their power, and having given the subject much serious consideration, have agreed upon the following report:—

The declaration of our blessed Lord is emphatically applicable to this Diocese at the present time. "The harvest truly is plentiful, but the labourers are few." It is believed that there are at least 150,000 churchmen in this Diocese. To minister to this large number, scattered as they are over 141 townships, there are only 180 parochial Clergy; a body quite inadequate for the due discharge of their important duties. Every year, too, sees their numbers thinned by the hand of death, whilst those who are preparing to fill their places are few indeed. For several years back those ordained by the Lord Bishop of the Diocese, have averaged only five. At the present time there are in the Divinity Class of Trinity College but eight candidates for holy orders. In the six years, from 1852 to 1858, the increase of our Clergy was only eight per cent., whilst the increase of population during those six years was 62 per cent., the increase of the teachers or ministers amongst protestant dissenters, was from 40 to 65 per cent., and the increase of the priests of the Church of Rome, was 95 per cent.