

places where were deposited the sealed books in order that they might exhibit to the diocese an instance of proper fulfilment of the office of divine worship. And is it conceivable that at a time when the ministrations of the church were restored, as they were at the Restoration, when a review had been carefully made of the Liturgy, and when these learned men were installed again in their cathedrals, many of whom had been actually engaged in the rearrangement, as far as they did rearrange it, of the regular offices of our divine worship—is it conceivable that they would have allowed before their very faces a departure and deviation from the letter of the law or from the order of divine worship as they themselves had intended to re-establish it? I cannot conceive it is; and therefore since some cathedrals have happily, as I think, continued to this day the practice, they have undoubtedly received it from the time of the Restoration, I contend that we have first of all the words of the rubric, the letter of the law, and then the example and the practice of the cathedrals to confirm it—that it is not illegal for the laity to be appointed and authorised to read so much of the divine service. Well, then, if you have got that, you have made, I think, a very considerable step towards supplying additional ministrations which would greatly lighten the labours of the clergy. Let us see a little, also, concerning the pecuniary point of the matter, because that is highly important in the difficulty in which we are placed. Supposing men to be admitted to such an office as this, and supposing them to be still entitled to follow their regular calling, it is to be supposed that they would be willing to fulfil this office at a much smaller remuneration than that which would be required for those whom we should call upon to abandon their secular calling at once and for all their lives. Whether, indeed, it would be consistent with propriety that such persons should be admitted to fulfil all these functions, and especially to serve the quasi-ministerial office of reading any part of the divine service, whilst they were following their secular calling would be a question for consideration. It might be thought wise, or it might not. But observe, we want greatly to multiply the agencies which we desire to pour forth on the country; and it seems to me not hopeless that if we had such an agency as this we might find men of fortune who want to provide the means of grace for their own immediate dependants to engage such persons to watch over the spiritual wants especially of those immediately dependent upon them, but whom they would place at the disposal of the clergy for ministerial purposes at other times, and especially on the Lord's Day. Look at the enormous multitude of domestic servants in this great city of London. Is there a class of people of whom we know so little, or of whom we have so much reason to believe that, taught it may be somewhat by the bad example of their masters and swayed by evil influences among themselves, they disregard their solemn duties, and sink afterwards many of them into vice and wretchedness, and have no way by which they can be brought into any spiritual control or religious ministrations? In former times it was the practice of great men to keep their chaplains. That practice has almost become obsolete, but why should not men of fortune join together, five or six or more, to engage some person of that class, whom they should appoint to read family prayers to their domestics in their large houses? It would be perfectly possible so to arrange it that three or four or five or six of these large houses should have the benefit of family prayers by some such subsidiary minister. Again, look at the numerous class of young men in large shops in this city. What a blessed influence would be

brought to bear on them if, before they began their duty in the morning, or afterwards in the evening, one of this class could collect them together and read a few passages of Scripture and some prayers, and thus bring them more within the influence of true religion. It seems to me that that is a way by which such persons might be provided out of funds over which we have now not the least control. Men ought to be taught that it is their duty to provide for their own servants—for those who are immediately under their own influence. We have our societies, and when any thing is to be done we think we must establish a new society. And what does the society do? It appoints a secretary, who writes letters to this person and that, and those letters come to us in great numbers from a class of men who have not the smallest idea of the calls upon us. We ought to teach these large employers that they have duties to fulfil towards their own immediate dependants, and that they ought not to satisfy themselves with subscribing a guinea to a society which they will never miss. Such charity as that is no charity at all, and it will not re-act on their own minds unless it be accompanied with some self-denial and the love of God. Therefore we ought to teach persons in that situation of life to look to the welfare of those immediately dependent on them, and if we can point out to them that here is a class of men whom they may have to minister to the spiritual wants of their dependants if they will consent to appoint them, then we shall have another advantage, especially on the Lord's Day, during a portion of which they may be placed at the disposal of the minister of the church. He might have his mission-houses, and I am sorry that my friend Mr. Mackenzie is not here—"Hear hear," from Mr. Mackenzie)—that I might bear testimony to the happy results of the mission-houses which he has been the first to establish in his widely scattered parish. Then the clergy might have their mission-houses all over their parishes, under the ministrations of the semen, whose emoluments, where so employed, would be provided—not in all cases, but I venture to put it before you—out of resources not now at the disposal of the Church. And now, sir, I have nearly brought this subject to a conclusion, as far as I myself am concerned. I cannot, however, conclude without once more venturing to remind you of that importunate prayer with which my constituents in the diocese from which I come have, as it were, besieged your doors on this important subject. I cannot but remind you that almost all the incumbents of the great town of Nottingham have united in praying this house to grant them this boon, and they know better than I can tell you what are the wants of such a town as that. I doubt not that there are many of you who have experience of such a want, and much more experience than I can myself pretend to. But knowing what we do of the religious wants of the people of this country, I may be permitted to say that I feel almost oppressed and overwhelmed with the inadequate manner in which I have fulfilled the duty which has been imposed upon me, of urging this matter upon your attention. I feel, indeed, that if we could now succeed in obtaining this great boon for our church, for our beloved English Church, it would be an opening for vast and untold good to tens of thousands, I may say to hundreds of thousands of our fellow countrymen and countrywomen; and I see no other means by which we can hope, under existing circumstances, that it can be accomplished, except by the revival, in some official way, of some order of subsidiary ministers. I believe that if we can accomplish that, we shall be able in some degree, though inadequately, to grapple with the necessities of the case; and I humbly hope that Almighty

God may so dispose our hearts that we may have cause to bless the day when such an institution shall have been revived within this our English Church.

ARCHDEACON HALE—I suppose that there is hardly one of my brethren here present who may not to a certain degree be aware that the subject which is now brought under our special consideration is one that has been dear to my heart for many years past, and that I have laboured to the best of my power to draw the attention of the church to this subject. I think the subject is far too important for us to come to any conclusion upon it in the half-hour or so during which we can discuss it this day. We are directed by the Upper House to consider a certain report, which many of us have not seen for some time. I think we ought to adjourn the discussion until to-morrow morning. Three years ago, when that report was made, I was congratulated by some of my friends upon the opinions I had entertained having received a formal sanction. You will find an important difference between what I have proposed and this report. The recommendations of this report are in more vague and general terms than the suggestions that I made. I mention this because we must consider whether if we recommend the appointment of a lower order of the ministry, under whatever name, there must not be a more perfect understanding as to what the duties of the order are to be.

The house was then adjourned until Thursday, when the discussion was again resumed.

ARCHDEACON HALE said he had drawn up a resolution, which he would read. He had put the thing plainly and decidedly, to bring out the points, not shirking the question, but rather taking the words of the original report to bring it out in strong relief:—

"This house having taken into consideration the report of the Diaconate Committee of February, 1859, has resolved as follows:—"That there is an urgent necessity for additional ministers within the Church of England, which, in the present social condition of this kingdom, it might, with God's blessing, not be difficult to provide, there being reason to believe that many persons in different stations of life are ready to be employed in the work of the ministry if under some defined and authoritative commission, but who are not qualified for, or desirous of, admission into holy orders. 2. That an order of ministers is required which shall be supplemental to the Diaconate, and carry out more effectually the duties of that office. 3. That by whatever name the order be designated, the duties shall be so declared as to invite persons of all ranks and classes." He should also make a proposition with regard to those giving up the whole and those giving up a part of their time, and those receiving stipends and those working gratuitously, and that those admitted to the office should not be under a perpetual obligation to remain in it, but that they might be at liberty whenever they thought fit to withdraw themselves from it.

The first three paragraphs were then discussed and agreed to, with some verbal alterations.

ARCHDEACON WICKHAM said the church with which he was connected was under peculiar difficulties in this respect, and he knew that any thing which tended to tie the hands of the Bishop would be found most embarrassing. If an inquiry were made he thought it would be clearly ascertained that the sole charge of a parish was never committed to a Deacon except under circumstances that rendered it inevitable.

SIR H. THOMPSON remarked that the report of the committee was very difficult to understand. It bore upon the face of it evidence that there had been great divisions in the committee with