

institution of Lay Readers is found to be inadequate, mainly because their status is uncertain. We venture to propose a solution, derived from ancient usage, which we believe would meet the case. It consists in the revival of the Sub-Diaconate.

A reference to the Liturgy of S. Mark, will show that the Primitive Church possessed, as well as Readers, an order of men classed between Readers and Deacons. By the re-creation of this order, we should obtain a vast accession of strength, multiplying our stock of Lay Helpers, and giving them an ecclesiastical status without compromising their secular position. We are confident that the Bishop who inaugurates this reform will soon find himself heading a great movement, the effect of which on the stability of the Church cannot easily be reckoned.

Sub-deacons should fulfill all the functions which we have already named in connection with the *soi-disant* Lay Deacons; and most certainly they should be utilized as preachers. The Anglican mind requires to be disabused of its pet idea, that preaching is somehow a priestly duty. The Methodists, who make much of the pulpit, admit thereto what are called "local preachers," who have undergone no form of ordination; and the wide-spread influence of Methodism is in a great measure due to this fact. When the Protestant sees with his own eyes that a layman may conduct Morning and Evening Prayer, and even preach a sermon, but that he may not offer, or even distribute the Sacred Elements, he may come to think that the author of the "Imitatio" was right when he insisted that a priest is consecrated for the purpose of celebrating the Divine Office.

But we would not be mistaken. We are far from desirating a greater number of sermons than that which we at present endure. An examination of the Prayerbook shows that "our martyred Reformers" contemplated the delivery of sermons or homilies only at the service "commonly called the Mass"; and we are sure that however those individuals erred in faith and morals, they were wise in restricting the beat of the "drum ecclesiastic" to once a day. The result has proved this beyond the reach of cavil. The laity hate sermons, as now administered, and only tolerate them on account of precedent and decorum. Long sermons they will not abide.

To speak plainly, the immediate reason of this is not far to seek. The average sermon is vamped up out of worn-out truisms. We have heard the question proposed "How is it that men will sit for hours at a lecture or a play, while twenty minutes of a sermon will weary them?" we conceive the answer to be this: that the lecturer