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# The Canadian Ecclesiastical Gazette;

OR CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, MONTREAL, TORONTO, HURON, AND ONTARIO.

VOLUME IX.

TORONTO, MAY 1, 1862.

No. 9.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### DIOCESAN SYNOD.

The Right Reverend the Lord Bishop of Toronto, hereby gives notice that a meeting of the Synod of this diocese will be held on Tuesday, the 17th day of June next, in the city of Toronto.

THOMAS SMITH KENNEDY, *Clerical Sec.*  
JAMES BOVELL, M.D., *Lay Sec.*  
Toronto, April 28th, 1862.

The secretaries of the Synod of the Diocese of Toronto, would request such of the clergy as have not already forwarded the certificates of the election of their lay delegates, together with the amount of their assessment (which is one-fourth less than last year) to J. W. Brent, Treasurer, to do so as soon as convenient, as the synod list will shortly be printed.

April 28th, 1862.

All members of the Synod having business to bring forward, and all reports of committees, are requested to be sent (post-paid) to the secretaries, Toronto, on or before the 16th day of May

THOMAS SMITH KENNEDY,  
JAMES BOVELL.

Members of the Synod, lay delegates, who are not incorporated members of the Church Society, on the payment of one dollar, are entitled to the privileges of membership for the year. The dollar should be sent up without delay, in order that a list of those entitled to take part in the proceedings may be at once made out, and so prevent confusion at the time of meeting.

THOMAS SMITH KENNEDY,  
*Secretary Church Society.*

#### CHURCH SOCIETY.

The quarterly meetings of the Standing Committee and Mission Board, will be held (D.V.) at the Society's rooms, on Tuesday, the 13th May, at 11 a.m.

The quarterly meeting of the Society, and Commutation Fund Committee, on the following day, Wednesday, the 14th.

Those district secretaries who have not hitherto communicated to the secretary of the parent society the names of the clerical and lay delegates chosen at the annual meeting of their several branches to represent their district on the standing committee, are requested to do so without delay.

The annual general meeting of the Society will be held *pro forma*, under By-Law VIII, on Wed.,

4th June, and adjourn for a week, for the accommodation of those who are members of the Synod.

THOMAS SMITH KENNEDY.

April 28th, 1862.

#### NIAGARA RURAL DEANERY.

The clergy of the Niagara Rural Deanery are reminded that the next meeting of the Clerical Association will take place (D.V.) at the residence of the Rev. J. Flood, Dunnville, on Wednesday, May 7th. Those of the clergy who intend to be present on the occasion, are requested to intimate their intention to the incumbent, the Rev. J. Flood, one week previous to the day of meeting.

Litany and Holy Communion at 9, a.m.  
Evening service with sermon, 7 p.m.  
Chapter for consideration—1 Tim. v.  
Subject—"Ordination of Deacons."

CHAS. LEYCESTER INGLES,

*Secretary.*

Drummondville, April, 1862.

#### Births.

In St. Catharines, on Thursday, the 14th inst., the wife of the Rev. W. E. Cooper, of a son.

At St. Stephen's parsonage, Toronto, on Easter Monday, the wife of the Rev. A. J. Broughall of a son.

#### COLLECTIONS TO 29TH APRIL.

##### STUDENTS' FUND.

Collections appointed to be taken up in April, received up to 29th inst.

Previously announced ..... \$ 49.18  
St. Paul's, Newmarket ..... \$ 4 25  
Christ's Church, Holland Landing 3.97

Per Rev. S. F. Ramsay ..... 8.22  
Trinity Church, Welland ..... 2.53  
Marshville school-house ..... 2.50

Per Rev. D. McLeod ..... 5.03  
Puslinch Church, per churchwardens ..... 1.25  
St. Mark's, Niagara, per churchwardens ..... 7.00  
St. John's, Stamford ..... 3 60  
All Saint's, Drummondville ..... 6.06

Per Rev. C. L. Ingles ..... 9.76  
St. Peter's, Credit ..... 16.52  
Sydenham ..... 1.32

Per Rev. T. P. Hodge ..... 17 84  
Trinity Church, Tecumseth ..... 2 24  
St. John's, do ..... 1.01

Per Rev. S. S. Strong ..... 3.25  
Chester, per churchwardens ..... 1.40  
St. Jude's, Oakville ..... 6.20  
Palermo ..... 3.00  
Per Churchwardens ..... 9.20

Grace Church, Milton ..... 4.50  
St. Stephen's, Horaby ..... 1.40  
Per Rev. F. Tromayne ..... 5.90  
St. Phillip's, Markham ..... 1.05  
Grace Church do ..... 1.40  
Per Rev. G. S. Hill ..... 2.45  
Sandusky ..... 2.48  
Nanticoke ..... 1.59  
Jarvis ..... 3.40  
Hagarville ..... 2.53  
Per Rev. S. Briggs ..... 10.00  
Etobicoke, per Rev. H. C. Cooper ..... 4.18  
Grace Church, Waterdown ..... 4.00  
St. George's, Lowville ..... 1.65

Per Rev. G. N. Higginson ..... 5.65  
St. John's, Cookstown ..... 2.00  
St. Peter's, Essa W. .... 1 90  
Schoolhouse, Essa E. .... 1.00  
Schoolhouse, Tecumseth ..... 1.00

Per Rev. A. Fidler ..... 6.00  
Mimico, per churchwardens ..... 2.00  
Carrington, Brock, per Rev. H. Harris ... 3.75  
St. Paul's, Fort Erie ..... 2.60  
St. John's, Bertio ..... 1.89

Per Rev. H. Holland ..... 4.49  
St. John's, Berkley, per churchwardens.. 6.63  
St. Stephen's, Toronto, per Rev. A. J. Broughall ..... 13.94

41 collections amounting to ..... \$177.22

##### MISSION FUND.

Collections appointed to be taken up in January, received since the 13th April.

Previously announced ..... \$883.13

Christ's Church, Bradford ..... 0.57  
St. Paul's, W. G. .... 0.61  
Trinity Church, do ..... 7.59  
Per Rev. J. Fletcher ..... 8.77

Oshawa ..... 6.50  
Whitby ..... 5.00  
Per Rev. J. Pentland ..... 11.50  
Chester, per churchwardens ..... 1.72  
St. Phillip's, Markham ..... 1.10  
Grace Church, do ..... 1.62

Per Rev. G. S. Hill ..... 2.72

167 collections, amounting to ..... \$907.84

Rockwood, for Gore and W. mission, per Rev. A. Palmer ..... 9.00  
Bradford, special, per Rev. J. Fletcher... 2.68  
Oshawa, July col., per Rev. F. Pentland... 2.00  
Whitby, do do ..... 2.05  
Chester, do per churchwardens ... 2.76  
Mimico, Advent collection do .... 1.66  
Oshawa, per Rev. J. Pentland ..... 6.00

##### WIDOWS' AND ORPHANS' FUND.

Christ's Church, Bradford ..... 0.81  
St. Paul's, W. G. .... 0.36  
Trinity Church, do ..... 2.63  
Per Rev. J. Fletcher ..... 3.80

Oshawa.....	3 50
Whitby.....	6 00
Per Rev. J. Pentland.....	
Chester, per churchwardens.....	9 50
St Philip's, Markham.....	2 25
Grace Church, do.....	1 60
	3 65

Per. Rev. G. S. Hill..... 6 25

#### PAROCHIAL BRANCHES, FOR 20TH YEAR.

Woodbridge mission, subscriptions of Rev J Carry, and J M Chafee, Esq., inclusive	115 09
Seymour, per Rev F J S Groves.....	37 62
Markham, per Rev G. S. Hill, his own subscription included.....	74 23
Scarboro', per Rev W Bolt.....	110 00
Etobicoke per Rev H C Cooper.....	44 78
Cobourg, per Ven A N Bethune.....	235 24
Cavan, Rev. T M Allan's subscription inclusive.....	107 35
Newmarket, per Rev. S. F. Ramsey.....	37 73
Georgina, per Rev. W. Ritchie's subscrip- tion inclusive.....	27 43
Brock, per Rev. R. Harris', sub. inclusive	16 30
Port Hope, Rev. J. Short's do.....	45 60
Cortwright, Rev. W. Logan's do.....	61 00
Whitby, Rev. J. Pentland's do.....	48 88
St John's, Toronto, Rev. T. S. Kennedy's, and Rev. J. Broughall's sub. in.....	106 28
St. Peter's, Credit, one-fourth of the col. and the Rev. T. P. Hodge's, and James Magrath's, Esq., subscriptions	31 72

#### SUBSCRIPTIONS PAID DIRECT TO SOCIETY.

Rev. S. F. Ramsay.....	5 00
" Dr. Beaven.....	10 00
" C. B. Pettit.....	5 00
" T. D. Phillips.....	5 00
" G. C. Irving.....	5 00
" E. Hatch.....	5 00
" G. Whitaker.....	15 00
" John Hilton.....	5 00
Right Rev. the Lord Bishop of Toronto...	50 00
Sir J. B. Robinson.....	50 00
J. F. Brown, Esq.....	2 00
E. H. B.....	0 50
Mitton, per Rev. F. Tremayne.....	0 50

#### BOOK AND TRACT FUND.

Rev. J. Fletcher.....	2 88
" Rev. Dr. Beaven.....	2 50
" G. Whitaker.....	10 00

THOMAS SMITH KENNEDY,  
Secretary.

### DIocese OF ONTARIO.

#### CHURCH SOCIETY MEETING—MIDLAND DISTRICT.

A meeting of this society was held last night, in the City Hall, for the purpose of explaining the views of the society. The following gentlemen were on the platform:

Rev. Dr. Lewis in the chair; Rev. A. Stewart, secretary to the society; Rev. R. V. Rogers, Rev. Dr. Lauder, Revs. J. A. Mulock, H. Mulkins, Dobbs, White, Bowers, and Bartlett; Messrs. Kirkpatrick, J. A. Henderson, A. H. Campbell, Muckleston, Deacon, Taylor, Innis, Rudston, Foster, Dr. Carey, Napanee; Col. Clark, Clark's Mills. The attendance was not so good as might have been expected, considering the object of the society.

The bishop-elect said they had met together to celebrate the annual meeting of the Church Society, Midland District. He would not say

much about the report, which should be read for them, but would rather leave it in the secretary's hands, and he would therefore call upon him to read it.

Mr. A. Stewart then read the following report:

"Our Church Society has just entered upon a new era—an era in comparison with which, we fondly hope, the past is only 'as the day of small things.' Under the fostering care and able management of the Bishop of Toronto, this society has already done great things. But few such institutions, even in our dear fatherland, where liberality in support of religious objects is almost unbounded, have reached such growth in the same space of time. The church society, as an institution, is just twenty years old, and what it has accomplished in that time is sufficiently known to the members of our communion. But now, when we are about to set up an organization of our own in this new diocese, we look forward to increased activity and zeal in its supporters. And is there not a cause for increased energy? See how wide a field is spread out for its labours. Truly 'there remaineth yet very much land to be possessed.' The last census shows a lamentable deficiency of clergymen, in proportion to the population professing to belong to the Church of England, in the Diocese of Ontario. And spiritual instruction must be provided for these. Pastors must be sent to labour among them, or they will soon be lost to the church of their fathers. And how are they to be sent and supported, but by the increased liberality of those who are blessed with pastors themselves? The work is confessedly great, but here especially there is nothing impossible. If the flock of Christ are faithful to their Divine Master, all difficulties will speedily disappear. What we want is redoubled effort on the part of those that already enjoy the ordinances of our beloved church. But, most of all, we want men sound in the faith, and burning with a holy zeal to win souls to Christ. And the great Head of the Church will raise up and send such men, in answer to the earnest and persevering prayer of his people. Let us never forget that prayer and effort are ours: the result rests with God. Other men may enter into our labours; we may not be permitted to see the fruits, but, if we are faithful, our reward will be great in heaven, and God's name will be glorified through us.

Although we are virtually without a head in this new diocese—a state of things which, we are glad to learn, will soon be at an end—yet the friends of the church society have not been idle. The usual parochial meetings have been held, and subscriptions taken up, both in Kingston and in the country parts; and, when the whole is paid in, it is expected that the total sum will not be far short of last year. As a missionary institution, the society cannot fail to commend itself to every member of our truly scriptural church, and we look forward with confidence to the time when by the united effort of all true churchmen, we shall be privileged to see greater things accomplished than the past has witnessed, and when the reproach, that other denominations are more active in supplying the spiritual destitution of those looking to them than we are, will at length be rolled away from us.

#### PAROCHIAL BRANCHES.

##### ADOLPHUSTOWN AND FREDERICKSBURG.

The rector reports that, during the past year, the five collections have been regularly taken up, and the proceeds transmitted to the parent society. The amount received from returns in Adolphustown is \$15, which includes the rector's annual subscription.

#### DATH.

The amount collected this year is \$22. A deputation from Kingston visited this place in January, and set forth the claims of the Society upon the liberality of members of the church. The meeting was well attended, and there appears to be no diminution of the interest taken in the welfare of the society. The debt upon the parsonage, together with the present scarcity of money, accounts for the subscriptions being less than last year.

#### CAMDEN AND SHEFFIELD

The missionary reports that the annual meeting of the Church Society was held at Clark's Mills, with the usual success; and that the first meeting of the kind was held at Tamworth, in the township of Sheffield, which was also well attended. The quarterly collections have been regularly taken up, and, notwithstanding the great scarcity of money, it is expected that the contributions this year will not fall much short of last year. The parochial committee call the attention of the church at large to the importance of providing for the more adequate supply of the spiritual wants of this extensive mission, and recommend that steps should be taken at as early a date as possible towards making Tamworth the centre of a separate mission.

#### NAPANEE.

The Napanee Parochial Association reports "That sermons were preached, and collections made in aid of missions, \$18; widows' and orphans', \$5. Subscriptions in aid of missions to the amount of \$68 have also been obtained, and more is expected," as, from the state of the weather since their annual meeting, the collectors have not been able to complete their canvass.

#### SYDENHAM.

The contributions in Portland amount to £4 13s. 1½d.; in Sydenham, to £1 14s. 11d.; and in Storrington, to £1 4s. 6d.; making in all, £7 12s. 6½d., or \$30.50. The amount contributed in Sydenham and Storrington is comparatively small, from the fact that church people in both those places have been called upon, during the year, to contribute liberally for other church purposes. In Storrington the new church, which has been so long in course of erection, was opened for divine service last month; and the church in Sydenham has lately undergone considerable repairs.

#### BARRIEFIELD.

The quarterly collections have been regularly made, and transmitted to the parent society. The subscriptions this year amount to \$10, which includes the clergyman's subscription. The state of the Sunday-school is satisfactory, and the library purchased last year is much appreciated. A fresh supply of books is much needed, which, it is hoped, may be obtained this summer. The church at Birmingham's has been repaired and fenced in during the year; and the congregations of the different churches are good.

#### PORTSMOUTH.

The report of the parochial committee says:—"A new era in the history of our church is opening upon us. The long contemplated division of the diocese has taken place. We have our bishop-elect amongst us, and ere long, we trust, you will be called upon to witness his too long delayed consecration. Consequent upon the division of the diocese, an act of parliament will shortly be passed for a separate organization of the Church Society for the Diocese of Ontario, and much, as regards the future welfare of this society, will, we believe, depend upon the mode in which that

organization is made and carried out. The objects of the society are truly excellent, and the hearty support of them essential to the best interests of our beloved church. We are thankful that the lady is now called upon to take their part in all our proceedings; and we trust that by an earnest and active co-operation, the organization of the church society may be such as to command the confidence of every member of our church, and enable them with heart and hand to aid in extending her ministrations."

The quarterly collections have been regularly taken up, amounting to \$19. The subscriptions are \$16.60, including the clergyman's subscription, in all \$35.50.

ST. PAUL'S CHURCH.

"The five collections as ordered have been taken up, and transmitted to the parent society. The parochial committee also report that the sum of \$22.88 which includes the clergyman's subscription of \$5 has been duly handed in."

SAINT JAMES' CHURCH.

During the year, the four quarterly sermons were preached, and collections made, amounting to £4 10s. 3d. This, together with the clergyman's subscription, makes £5 16s. 3d. To which should be added £7 5s. 5d. for foreign calls, making in all £13 0s. 8d., or upwards of \$52. The subscriptions for this year amount to \$23.62.

The report of the parochial committee says:—"Some secret spring in the heart of our people, in relation to the Church Society, has to be touched before a liberality pours forth commensurate with the claims of this handmaid of our church. It will be a happy day for our church when this secret has been discovered, and means found whereby the heart of each member of our communion can beat responsively to the call of duty, and devotedness to the society be recognized among our first duties. The day is at hand when our new diocese will be called on to form a separate society for home missions, and the supply of those various necessities contemplated by the Church Society. That wisdom may be given to those on whom the work shall devolve, and that such an organization may be framed as may fully meet the requirements of the day, must be the earnest prayer of every member of this association."

SAINT GEORGE'S CHURCH.

The subscriptions this year amount to \$136. The five collections have been taken up at the appointed times, and have realized about \$100. The congregation are looking forward, with anxious desire, to the time when the first Bishop of Ontario will be consecrated and installed in St. George's (as the cathedral) Church, and they hope he will be long spared as an ornament to the bench, and a blessing to the diocese over which he has, in the providence of God, been appointed to preside. The large and increasing congregation of St. George's have always manifested great liberality in support of church objects, and they will be ready, no doubt, to increase their contributions, so soon as a law is passed authorising the formation of a society of our own.

THE DEPOSITORY.

The sales have been larger this year than the last, amounting to \$222.48. The demand for cheap Bibles and Prayer-books is continually on the increase, and when the clergy of this new diocese shall have become accustomed to make their purchases in Kingston, the amount realized by the sales at the depository will be very large.—In the meantime, it seems not yet sufficiently known to the members of our church that there is always on hand in the depository a good supply

of Bibles and Prayer-books, in great variety of bindings, besides other books and tracts published by the Christian Knowledge Society.

The statistics given above encourage us to hope for better things. It cannot be fairly said, this year, that we have done all we could to promote the interests of the Church Society, but we have done something, and the future we trust is big with promise.—Rapid growth gives cause to apprehend re-acton. Steady and gradual advancement is the best index of real progress. This, we hope, will be the case with the Church Society of the Diocese of Ontario. And if the missionaries sent forth by it are men of the right stamp, men who, like the great apostle, are determined not to know any thing "save Jesus Christ and Him crucified" among those to whom they minister, funds will not be wanting for their support, and the fruit of their labours will be "found unto praise, and honour, and glory, at the appearing of Jesus Christ. Respectfully submitted.

GEORGE O'KILL STUART,  
Chairman.  
A STEWART,  
Secretary.

Kingston, 6th March, 1862.

Foreign Ecclesiastical Intelligence.

CONVOCAION OF THE PROVINCE OF CANTERBURY.

(Continued from page 65.)

The BISHOP OF SALISBURY—The difficulty is that at present we are not able to admit them, but the moment we do there will be people in abundance who will offer.  
The subject then dropped.

LOWER HOUSE.—WEDNESDAY, FEB. 12.  
SUB-DEACONS.

The REV. F. C. MASSINGBERG presented the following petition:—

To the most Reverend and Right Reverend the Archbishop and Bishops, and the Reverend the Clergy of the Province of Canterbury in Convocation assembled.

The humble Petition of the undersigned Clergy of the Diocese of Lincoln,

"Sheweth—that your petitioners are of opinion that it would greatly tend, under the Divine blessing, to enlarge the sphere of usefulness of the church of this land, if the clergy might be assisted by an authorised body of lay teachers, holding some subordinate office, as that of Sub-Deacon or Reader, yet not subject to those restrictions in respect to their other employments or to those civil disabilities by which the clergy themselves are restrained, and whose obligation to devote themselves to such subordinate ministry should not be perpetual.

Believing that such an institution, already in full operation in several colonial dioceses, would be of the highest value towards meeting the religious wants of the over-growing masses of our population at home without infringing the existing laws, and would be hailed by many good men as supplying them with a sphere of usefulness within the church which they earnestly desire to find, your petitioners humbly pray your venerable house to take into your most serious consideration that part of the report of the Lower House on Home Missions which relates to this subject.

And your petitioners will ever pray.  
The petition bore the signatures of eighty-five of the clergy of the diocese, which he represented, and amongst them were the names of one Canon

Residentary, three others being members of that house, of ten Prebendaries, eleven Rural Deans, and twenty incumbents, of towns, including the most populous in the diocese—namely, Nottingham.

The PROLOCUTOR having read a message from the Upper House, requesting the Lower House to take into their consideration "the report of the Committee on the Diaconate, dated February, 1859," the ARCHDEACON OF LONDON read the report, as follows:—

"The Committee appointed to consider—1. Whether the Diaconate might not be extended in such a manner as to mark more distinctly the difference between that order and the Priesthood, and thus to give increased efficiency to both, by a better adjustment of their several duties, as defined in the Ordinal of the Book of Common Prayer; and, 2. Whether it might not be expedient to revive the ancient order of "Readers" as was designed by Archbishop Parker immediately after the Reformation,—beg to report as follows—

"1. In considering the questions submitted to us, we have assumed—

"(1) That there is an urgent necessity for additional agencies within the Church of England, adapted to the present circumstances of our country.

"(2) That there are many persons in different stations of life who would rejoice to be employed in the work of the church under some definite and authoritative commission, but who are precluded by various causes from becoming candidates for holy orders.

"2. With these facts before us, we have first of all turned our attention to that part of our instructions which directs us to consider the best means of promoting the efficiency of the Diaconate, with a special regard to its distinctive and subordinate character.

"3. The distinction between the second and third order of the Christian ministry is clearly defined in our Ordinal. This distinction has, however, been very much lost sight of, partly in consequence of the Diaconate being considered merely as a stepping-stone to the priesthood, and partly in consequence of the deacon having not unfrequently been placed in the sole charge of a parish. We think that the difference between the deacon and the priest would be marked more distinctly, if the deacons were encouraged to continue in that order, whenever practicable, for a longer period than is now usual, before they are advanced to the priesthood; and that it would contribute greatly to the efficiency of their future ministry, if they could be placed under the direction of experienced incumbents during their Diaconate.

4. We have next considered whether this third and lowest order of our church is capable of any extension, so as to admit the persons already alluded to, who may be supposed capable of rendering efficient service under regular appointment. But we regret to say that we find serious obstacles in the way of such extension, and for the following reasons:—

(a) The indelible character of the Diaconate constitutes one great difficulty, inasmuch as the church might on this account often lose the help of those who could give the service of a *time*, but not the service of a *life*, to this especial part of her work.

(b) The amount of literary qualification, as required by the Ordinal and the canon, presents another difficulty. The persons whose services are sought could not for the most part be admitted unless the strictness of the examination were relaxed; and, inasmuch as it would be practically impossible to have different degrees of qualification for the same order, there is too much reason to fear that the whole standard of qualification for

admission into the Christian ministry might ultimately be lowered.

"(c) Other impediments present themselves from the provisions of statute law which affect persons in Deacon's orders.\*

6. From these and other considerations, we are of opinion that, whatever increase may take place in the number of persons admitted to the Diaconate, a new agency is also required which may be supplemental to it, and disturb as little as possible our now present ecclesiastical system.

6. Our attention has therefore been directed, in the next place, and according to our instructions, to the expediency of reviving the ancient order of Readers. We find that this office, which can be traced back to the third century, or even to an earlier period, was partially restored, at least in name, for a short time, immediately after the Reformation. The purpose of its restoration was to secure parishes from being entirely destitute of all religious teaching, there being a want at that time of persons duly qualified in respect of learning for admission into holy orders. That want, indeed, no longer exists. But a class of persons is now needed to assist incumbents of populous and scattered parishes in house-to-house visitation, in catechising, and in performing such religious services as may be assigned to them by competent ecclesiastical authority.

"7. Various terms have been suggested as indicative of the nature of the office which the present necessities of the church require. But, whatever name may be assigned to the office, we think that its duties should be so adjusted that it may include persons of all ranks and classes of society, the time of some being given wholly to the work; of others, only a part; some receiving stipends, and others rendering gratuitous services; and those admitted to it should be subject to ecclesiastical jurisdiction, receiving their commission on the nomination of the incumbent from the bishop of the diocese, after due examination as to their moral character, their religious knowledge, and their efficiency, with the solemnity of a public service in the church, and by an instrument under the Episcopal hand and seal; and that they should be in all respects under the control and direction of the incumbent in whose parish they are employed. We further think that they should be at liberty at any time whatever to resign the commission so received from the bishop, and that the bishop, on the other hand, should have the authority to revoke such commission, on the ground of erroneous teaching or immoral conduct.

"8. We make this recommendation with a full conviction of the pressing wants of the Church of England, and of the need of a greatly multiplied agency to enable her to fulfil the purposes of her high and holy calling. Nor would we conclude without the earnest prayer, that, whether by these or by some other means, an "effectual door" may be opened for the piety and zeal of those who seek, by a definite mission from the Church, and in hearty communion with her, to promote the temporal and spiritual welfare of their fellow creatures.

February 9, 1861. (Signed,

EDWARD BICKLESTETH, Chairman

THE REV. C. F. MASSINGBERD—I hope it will not be deemed presumptuous in me, considering the important nature of the petition with which I was intrusted on this subject from the diocese which I have the honour to represent, to move that this report be adopted, and be converted into a representation from this house to the Upper

House of Convocation. The great question which arises on this subject, and to which my attention has been specially devoted, is that of a subordinate ministry in the church. The question, therefore, which arises is, whether, with a view of providing more efficiently for the great and increasing spiritual wants of the people of this country, it will be sufficient that we increase if we can the order of Deacons, or whether it might be more expedient, or perhaps I might say absolutely necessary, that we should avail ourselves in some definite form of some further agency by the introduction within our own branch of the church of one of the inferior orders of the ministry of the church. And I desire to put the question in that manner in order to avoid the possibility of misconception concerning what I mean, and what I believe so large a body of my constituents meant in the petition which I had the honour to present yesterday to the house. I mean to say, not that we desire to give some defined authority to those who are called Scripture-readers, invaluable as their services are, but that we desire to call the attention of this house in the first place, and then eventually that of their lordships the bishops, with whom the decision must ultimately rest, to the importance and, I might say, the necessity of having in the Church of England an inferior order of the ministry. Now, in the first place, can we accomplish the object we have in view by any enlargement, any sufficient enlargement, of the Diaconate? I am well aware that this is a favourite object with many for whom I entertain the greatest possible respect; but whatever we may think abstractedly of the advantage of intrusting the ministrations of the church exclusively to the two Scriptural orders of the ministry under the Episcopate, the question is, what is best to be done to meet the difficulty in which we are placed by the enormous increase of the population, and the utter impossibility of raising funds sufficient to supply anything like an adequate ministration to supply their spiritual wants out of the existing resources of the church? and in the next place whether, by any attempt of that sort, in accordance with the existing state of the law on the subject, we can reasonably expect to accomplish the object we have in view. I assume, as a matter of course, that we all feel that the Church of England has at this moment to grapple with a vast and mighty deficiency; that we have to consider how we can operate upon those masses of our population who have risen we scarcely know how, and whose existence looks us in the face, and calls upon us with a mighty voice to supply them, if we can, with the blessed ministrations of the church, and the Divine consolations of the Gospel of our dear and blessed Lord and Master. And now, to look upon the question, as I have said, practically, I may venture to remind those of my brethren especially who, like myself, are Oxford men, of those words, heathen indeed, but of almost more than human wisdom, of that great philosopher who says that when you are to consider practically what is the wisest course for you to adopt, the way of a wise man is not to speculate upon that which seems to him to be absolutely the best, but to seek for that which is best under existing circumstances, not the best *ἀπὸς* but the best *ἐκ τῶν παρόντων*. Looking upon the matter in that point of view, it appears to me that by the mere revival of the Diaconate we should not be able to accomplish the object which we have in view; and that on two grounds—first, as regards expenditure: and secondly, as regards the status of those persons whom we should have to admit to that sacred order. As regards expenditure, it seems to me that we should gain hardly anything towards our object. We should have to call upon a class of men who we

know are not generally accustomed to be admitted into the Diaconate, to leave their professional avocations to devote themselves for life exclusively to the ministrations of the church; and therefore we should have at least to supply them with some degree of adequate remuneration for their services. We cannot hope to obtain any sufficient number of persons with a less remuneration than that which is now given in many instances to persons who enter the holy order of the Diaconate, during their continuance in it, with a view to enter the order of the priesthood. And therefore what should we have gained towards the object which we have in view? No doubt there are many men who would be invaluable either as deacons or in the inferior order of the ministry, but nevertheless, one part of the object which we ought to propose to ourselves is to find, if we can, some way by which we can supply the great want of the church at a less cost, but which we shall have to meet if we continue to confine our operations to those who are actually admitted into the order of Deacons—to an order, mind, which requires that they should forego all other means of subsistence for the whole course of their lives, so that they should not be at liberty even, at least not without some loss of character, to give up their vocation afterwards, and devote themselves to some other calling. That appears to me to be the first difficulty with regard to that proposal, and I am not aware how it could be met, because it appears to me that in large and populous places you would want in many parishes a great number of such persons. Then supposing another difficulty, which I shall come to presently, respecting the period during which these men should serve, were overcome, still you would have the endowment, so to speak, of your permanent deacons to provide, and you would have no means of meeting that difficulty. You would be where you were in respect of it. How could we supply the means of having five or six, or as many deacons as might be required, under a single priest in our great overgrown and populous parishes, if we are to pay them at the rate at which they are now paid? Then, supposing that to be overcome, or setting it aside, what is the position which these men would hold? It is proposed that they should be required to pledge themselves to remain in the Diaconate for, say, five or seven years. I apprehend it is out of the question that we should propose that they should pledge themselves never to apply for the Priesthood, for this sufficient reason, that the Holy Scriptures say that they shall by filling the office well obtain a good degree, and, further, they would have a right to demand it by our own Ordinal. We cannot, therefore, go further than to require them to confine themselves to the inferior ministry of the Diaconate for a certain number of years, and then that they should not go further unless in the meantime they should qualify themselves to pass the ordinary examination for the Priesthood, which would, of course, be a great hindrance to many. That being the case, let us see the position of those who should be so ordained. Having given up all their other avocations, having given up all prospect of promoting themselves, except by the loss of character, is it not conceivable that some of them might be dissatisfied with their position, and that they should attempt more or less, as some of us even now are found to attempt more or less, to revert to some secular calling?—and then we shall have that evil which existed before the Reformation, of a number of clerical persons holding and entitled to bear the title of "reverend" but living as it were loose in the world, professing no spiritual functions, and devoting themselves to secular callings. These are some of the difficulties which promise to arise,

\*For example, clergymen in holy orders are exempt from serving on juries (6 Geo. IV., c. 50, s. 2). They are also precluded from sitting in Parliament (*St. Stephen's Commentaries*, vol. II., p. 391), or from engaging in trade (1 and 2 Vic., c. 166, s. 29), &c.

but there are many others, and I fear I must apologise to the house for being unprepared, not having anticipated that this matter would be brought forward. But I will state this one. Supposing the bishop to agree to ordain a man to the Diaconate for a period of seven years, the bishop requires that the nominating priest shall engage to maintain him during those seven years. I know that from my own experience, and it is quite right that the bishop should do so, because we perfectly well understand what the law of the case is on that subject as regards the bishop himself. Now, would not that be a great hindrance to us, in addition to the pecuniary hindrances which I have already spoken of? Will it not also be a great further hindrance to us in regard to nominating such persons to any great extent, if we are to be obliged to pledge ourselves that for the whole period of that term in which the man pledges himself to serve in the Diaconate we will provide for his maintenance? Shall we not feel that it is a greater responsibility than we are able to undertake? Then a further difficulty appears, to arise from there being, as it were, two classes or orders of the same order. You must have, according to this scheme, one class of men of inferior education and of inferior condition of life, while at the same time you will have other younger men educated as clergymen now are, and as I most sincerely hope the clergy will long continue to be—for we cannot too strongly feel the vast importance of having a learned clergy—you must have another class of men younger than themselves, ordained one year to the Diaconate, and the next year to the priesthood, and settling down to their avocations, and not precluded from arriving at any office in their sacred order. Will not that of itself have a tendency to produce some dissatisfaction in the minds of these persons, who will say, and truly say, "We are deacons like you: why should you younger men, not better men, why should you, because you have been able to afford an University education, and are therefore able to pass a more learned examination, be put over our heads, and we be condemned to toil on in this humiliating condition from which you are exempt?" It seems to me that that would also present a very great difficulty indeed. Nevertheless, I beg to say that the other plan which has been contemplated by no means supersedes the practice, if the bishop should find, from examination of all the circumstances, that it is expedient and advisable to adopt it, and if the clergymen should in individual cases be disposed to pledge themselves to that effect—it by no means supersedes the plan of admitting some such persons, with a less degree of learning, to the order of the Diaconate. The two plans are not inconsistent with each other. The latter might be adopted; only what I say is that that is not of itself sufficient, and that we shall never be able in that way fully to meet the wants which press upon us. I have been told, indeed, that some of these difficulties might be removed by legislation. It may be so. A law might be made by which it might be provided that Deacons so ordained shall no longer bear the title of "reverend," but should be called simply deacons. I really do not see how such a law could be passed, because the appellation of "reverend" is no title at all. There is no act of parliament which gives it, and therefore how can you have an act of parliament to say that some persons shall bear it and some shall not bear it? Then, again, it is said it might be proposed that such persons should be allowed to continue to follow a trade or some secular calling. Well, I feel at the best this is talking of that which is not within our own competency. We are not legislators, we cannot make the law, and according to that which I began

by saying—that we should consider what is best under existing circumstances, and not that which is absolutely best—it would soon be to be speculating on some alteration of the law which it is doubtful if we should get, and if we should get, it is very doubtful whether we should approve of; because, supposing such a law were to be passed, you would still have two classes of deacons—a class of deacons allowed to follow secular callings, and a class not allowed to follow secular callings. How could you have a law to that effect? With our existing agencies, therefore, it is acknowledged that we are unable to grapple with the wants of the country, but let us inquire whether, consistently with the practice of the primitive church, and with the consent of the bishops, and by their co-operation, it may not be within our competency to resuscitate and call back other inferior agencies that formerly existed in the church. And in taking that question into consideration, I have to bring before your notice two circumstances—first, that the existence of a class of men somewhat similar to that which we now seek to employ is not unknown to this Reformed Church, but that they were for a short time called into operation by the bishops immediately after the accession of Queen Elizabeth—a proceeding which had the authority at that time of Archbishop Parker and of his fellow-bishops, which authority, with the rules that were prescribed to them on that occasion, is recorded in Archbishop Parker's manuscript existing in the library of Corpus Christi College, Cambridge, and partially printed by Strype. Now, it is quite true that the object with which those orders, as they were called, were received was not absolutely that which we now require, but yet it does not appear to me therefore to follow that they were not the same class of persons, that they were not in fact the same order, one, so to speak, of the minor orders of the Christian Church; and if so, we might surely make use of them for a less purely ministerial office than that for which Archbishop Parker and his Suffragans were willing to use them. Archbishop Parker's plan was that such persons, receiving a direct appointment from the bishop, should be employed for almost all purposes of divine worship, to supply the scarcity of ministers that then existed in the church. We know that during the reign of Edward VI.—it is mentioned by the historian Hume—such were the great and grievous wants of the church with regard to ministers, such was the poverty of the clergy, that "many of the clergy turned carpenters and other tradesmen, and some kept alehouses:" that was immediately after the suppression of the monasteries and the withdrawal to a great degree of the resources of the vicars. It was in order to obviate that difficulty that—as appears from Archbishop Parker's manuscript, but does not appear in Strype, as I recollect—that the first decision of the bishops, when they met, was that they should endeavour to obtain, if possible, the restoration of the impropriate tithes. That was their first endeavour: but finding that hopeless, they resorted to this resource of appointing certain laymen, by direct episcopal authority, to exercise certain functions within those churches which were vacant, and were so poorly endowed that no clergymen could be found to fulfil their ministrations within them. Perhaps I may be permitted just to call attention to the rules that were given to these persons, and I cannot take up this paper without being reminded of one whose removal from among us we must all deeply regret—I mean the late Archdeacon Hardwick. It was from his kindness that I received extracts from the manuscript of Archbishop Parker, giving the following rules to be observed by this order of the clergy.—

"MSS. C.C.C. (Synodal). Imprimis.—I shall not preach nor interpret, but only read that which is appointed by public authority.

"I shall read divino servitio appointed plainly, distinctly and audibly, that all the people may hear and understand.

"I shall not minister the sacrament, or other public rites of the church, but bury the dead, and purify women after their childbirth.

"I shall keep the register-book according to the injunctions.

"I shall use sobriety in apparel, and especially in the church at common prayer.

"I shall move men to quiet and concord, and not give them cause of offence.

"I shall bring in to my Ordinary, testimony of my behaviour from the honest of the parish where I dwell, within one half-year next following.

"I shall give place upon convenient warning, so thought by the Ordinary, if any learned minister shall be placed there at the suit of the patron of the parish."

I need go no farther, but those were the objects for which this class were appointed. It is true that to these appointments there were some objections afterwards, to which Strype refers, but the objections were that the people were dissatisfied with having unlearned persons to perform all the functions of the ministry, and that, of course, we should not for a moment think of proposing. It would be only proposed, as far as any notion that I have been able to form on the subject, that such persons should be employed in some subsidiary capacity. That is sufficient to show that the existence of such an order is not altogether new to the Church of England. Let us go a little further, to see whether it is new to the church at large, and what degree of primitive authority there is for such an appointment. It is true that we cannot trace it in the New Testament, but we may trace it to very early times indeed. We can trace it as far back as the Council of Carthage, and it is spoken of in the Apostolic canons; and, in speaking of the Apostolic canons, I may say that we have the authority of Bishop Beveridge, who says they were drawn up in the second or third century. His words are—

"Natus tamen dubito, quin a viris Apostolicis, hoc est, secundo labente et incunte tertio a Christi nativitate seculo constituti passim deinceps innotuerint."

In fact, the expression seems to intimate that he thought they might have been earlier (the Greek name is *δυναμικός*). Then these Apostolic canons say of this order of Readers—

"Sed neque reliquos Clericos Baptismum conferre volumus; veluti Lectores, aut Psalteres aut Janitores aut Ministros. Qui autem id presumpserint, Coritarum panas ferent. Non etiam potestatem damus Presbyteris, ordinandi Diaconos, vel Diaconissas, vel Lectores, vel Ministros, vel Cantores, vel Janitores. sed Episcopis solis. Hic enim est Ecclesiasticus ordo, et consensus."

That is sufficient to show the existence of such an office at that time. Then another of these Apostolic canons says—

"Istis qui cum essent cubites, ad Clerum promoti sunt, jubemus, ut soli Lectores et Cantores, si velint, uxores ducant."

That in according to the well-known usage of the Greek Church, that those who became clergy might marry before they were ordained, but restricting the marrying, except to the lower orders, afterwards. Then, again, St. Cyprian. I have not got the original quotation by me, but it is given by Bingham (page 27, First Edition), who speaks of them as an order, and he refers to Socrates and Sozomen, the former especially, and says that this office was sometimes filled by persons of the highest dignity, being laymen. And here



too, there is one great advantage, as it appears to me, of having such an order of men is, that it would supply the means to men of education and high standing, if God should so dispose their hearts, of exercising, especially with regard to their own dependents, subject to the superintendence of the parochial incumbent, some of the functions of the ministry. It is not to be expected, perhaps it is not to be desired, that men of that class should often enter into holy orders for this purpose, for this reason—that we all have our own proper avocations and our own duties, and it is not in all cases the duty of a man to exempt himself from the fulfilment of those duties to which he is called. If a man, being of the rank of a country gentleman, or of a higher rank than that, enters into holy orders, he cannot with consistency take a leading part in the business of the country, he cannot fill some of the highest offices in the State, he cannot sit in Parliament, he cannot be sheriff of his county. Things of that sort would be a hindrance to his taking this office. There are few men, therefore, who could be expected to undertake that office, however much they might desire it, and however gladly they might undertake the inferior ministry which would not take them out of the order of laymen. I know, indeed, that there are some instances, and one of those instances I mention with gratitude—I do not feel entitled to mention his name, but I know of one gentleman of fortune in the north of England who, having on his estate large collieries, and being grieved at heart to see the spiritual destitution among his workmen, had disregarded all those objections, had sought from the Bishop ordination to the order of the ministry, and without any endowment whatever, and with no other object than the souls of his dependents, is now working among them as their clergyman. I have no doubt that such a man will meet the fruits of his great self-sacrifice in God's blessing upon him, and, indeed, I have reason to know he already reaps the fruits of his self-denial, in the abundant love and gratitude of those for whose sakes he has undertaken the office. We cannot expect many instances of that kind, but there are other cases of men of the highest class who would be only too happy to be allowed in some official way to undertake such offices as those we might commit to them. I will trouble you with one more quotation as to the canons of the Council of Carthage, which gives directions as to the mode of appointing a person to an office of this kind. The canon directs that the Bishop—

“Spectante plebe, tradat ei codicem de quo leiturus est, dicens: Accipe et esto Lector verbi Dei, habens, si fideliter et utiliter impleveris officium, partem cum eis qui verbum Dei ministraverunt.”

That seems to me to be precisely the mode according to which we should desire that such an office should be committed to such persons by our own bishops in the present day—to put the Bible into their hands, and to give them by word of mouth of the bishop without imposition of hands the authority required. That would seem, according to the canon of the Council of Carthage, to be the primitive practice—to put the Bible into their hands, with the blessed promise that if they fulfil the office well they shall have a place with the faithful ministers of the Word of God. Perhaps one word might be said concerning the name. In favour of the name of Reader there is the authority of our own Reformers—of our reforming bishops at the beginning of the reign of Queen Elizabeth—Archbishop Parker and his great associates. That I think is a very strong ground; and then we have the same name in the primitive church, in the instances which I have given. But if any prefer another name, if the

bishops themselves should prefer to give them the title of Sub-Deacons, it will be all the same. Provided you get the thing, we need not concern ourselves about the name. Then, being in the office, what are they to do? Of course, one part of their office will be to seek out the poor, the sick, and to minister to them under the direction of the superior minister—to seek out the ignorant, to bring back the wandering to the fold of Christ if they can, by the influence of their own position, being many of them in a condition of life more nearly approaching to those poor lost wanderers for whose souls we crave, and therefore in some respects more likely to get to know what are their precise feelings, more able to get them to express what are their wants and their trials and temptations; and to bring them by these means, if it may be so, to the knowledge of the superior minister under whom they minister. Then, surely, it could not be objected that they should hold some certain service in some place apart from the church, out of the ordinary time of divine worship. That is what we see ourselves now in all directions. We hold our cottage lectures, we hold our meetings in our school-rooms, and, further, all the missionaries, and almost all our missionary bishops, adopt that very system to the utmost possible extent. If we read the reports of our missionary societies, we find mention made of services in all directions, from which it appears that the missionary himself is an agent around whom sub-agents exist in the whole of his district. He has his catechist, and that might be another name which the bishops might give them if they so pleased. In each village the missionary has his catechist who holds meetings and reads prayers to the converts twice a day, the missionary and the bishops visiting them from time to time. Surely that which the necessity of the case has imposed upon them, that which the bishops in the colonies have again and again sanctioned in such cases, need not be forbidden by ourselves. Is the necessity less here at home, with the enormous population that we now have? Many of our population have forgotten their baptism; many, too many, are not even baptised. Are they wants at home less than those of the heathen? But that is not all. Not only do the missionary bishops sanction the employment of these catechists, but there are some missionary bishops who have established already in a definite form this order of readers for which I now venture to plead. I have not with me, I regret to say, the rules of the Bishop of Newfoundland for the appointment of his readers; but I am able to mention, on the authority of one who, though he be a bishop, I have the honour and the privilege to call my friend, that he has established a definite form for the appointment of persons of this class to the office of readers, that he gives them a nomination to that office during his good pleasure, and he appoints them to fulfil the very office which I have imperfectly endeavoured to sketch, subject to the clergyman under whom they minister. Again, one whom we can hardly say that we have lost from among ourselves, for he has gone to a sphere where his energies and his virtues will be conspicuous and are conspicuous, in the cause of the Church of God—I mean the Bishop of British Columbia—in his statement of the resources by which he contemplates bringing the influence of the church to bear upon the vast and growing population of his diocese, proposes the establishment of this order of readers. I believe also that there are other Colonial Bishops who have done the same. But can we do any thing further?—can such a class of men, besides looking for and finding out and reading to the sick, the ignorant, and the infirm, besides holding cottage lectures, or reading prayers in school-rooms and other places of that kind—can they be admitted

to take any inferior part with us in our ministrations in our churches? I believe they might. I believe they might be admitted to assist us in reading the Holy Scriptures, and in reading the earlier part of the Litany. Further than that I think they should not go. By the rules prescribed by the Bishop of Newfoundland they are never to be admitted within the communion-rails. We must make the distinction between them and those who are ordained ministers of the church. We could not admit them to the service of the Communion, but we might employ them to read the Holy Scriptures in the church. Laymen are often so employed. It is a common practice for the clergyman to be assisted in reading the lessons in church either by the school-master or some person of that class, and therefore that of itself furnishes some presumption that it is not illegal. But further, there is strong ground to believe that the rubric with respect to the reading of the Lessons was altered at the last review for the express purpose of enabling laymen so to read, and that is a point which it seems to me is well worthy of consideration. In *The Laws and Usages of the Church and the Clergy*, by the Rev. W. H. Pinnock, I find this passage:—“The former rubric was, ‘The minister that readeth the Lesson standing and turning him so as he may best be heard of all such as be present. And before each Lesson the minister shall say thus:—The first, second, &c.’” That was the old rubric as it existed in the Prayer-book of 1549, 1552, 1559, and 1604. The rubric, therefore, up to that time required that the minister should himself read two Lessons. We find the same thing in *Keeling's Liturgica Britannica*. In the Prayer-book of 1549, 1552, and 1559 the words are, “Then shall he read the Lessons, &c, the minister that readeth standing and turning himself, &c, and before every Lesson the minister shall say.” In the Prayer-book of 1604 the words are, “Then shall be read two Lessons, the minister that readeth standing and turning himself, &c.” That was the form until the last review, but at the last review it was altered to the form in which it now stands—“He who readeth, so standing and turning himself towards the” &c. Pinnock expresses the opinion that it must have been employed for the purpose of allowing the lay reader to read the lessons. As I have said, the practice has continued to the present day of allowing laymen to read the Bible in churches, and moreover the practice has continued to the present day in our cathedrals in respect to the earlier part of the litany. And why should we suppose that one should be allowed and not another? I am well aware that I have against me the authority of Wheatley, and that he complains of these things being done. Nevertheless I must say, for my own part, that whenever I have to attend divine service in the cathedral to which I belong, I rejoice that the practice has continued there, because I believe it is the continuance of a right and a privilege which belongs to the laity, though I quite admit that it has been continued from the time when those lay vicars held, in fact, some subordinate ministry in the church. But as to the legality of it, you will observe that the rubric says at the beginning of the litany, “Then shall be said or sung the litany,” and precisely in accordance with the practice we at Lincoln allow the lay vicars to sing the litany in the centre of the choir as far as the place where the rubric says, “Then the priest shall say.” There the priest takes up the prayers and proceeds with them to the end. I contend, therefore, that the practice has not been continued for no purpose—that it is a legal practice, and was known to be a legal practice from the first; and I need hardly remind the house that the cathedrals were the

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 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 secular 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 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 which he was connected with 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



regard to the manner in which the Diaconate should be exercised. He expressed a hope that the latter part of the paragraph now under discussion would be omitted altogether.

CANON WORDSWORTH said it was frequently of the utmost advantage to obtain the services of a gentleman who would confine himself solely to matters belonging to the Diaconate, and instanced as a case in point the advantages derived by a parish in Westminster from the services rendered by a Deacon who came from St. Mark's, and remained without taking Priest's orders for five years.

SIR GEORGE PRESTON had considered the whole matter carefully, and thought that it would be better to keep the clause as it stood. There might be many reasons—youth and inexperience, for instance—which might induce a man to remain in Deacon's orders longer than the ordinary period.

ARCHDEACON DENISON was unwilling to interfere with the report of the committee, but, with all deference and respect to them, he was bound to confess that he was unable to understand the recommendations they had made, inasmuch as the body of the report did not agree with the instructions given to the committee.

The Rev. J. VINCENT was desirous of saying a few words in confirmation of what had been expressed by the Archdeacon of St. Asaph. It was not from choice that deacons were put in charge of parishes in Wales, but from necessity; he spoke chiefly of the diocese of Bangor. When such was the case the deacon was assisted by some neighbouring clergyman in those special duties belonging to the priestly office. It was at present more difficult to obtain curates in Wales, and under these circumstances he should greatly object to using any more stringent term in the clause of the report under consideration than the word "encouraged." He thought it far better that no recommendation should be made which would in this matter tend to limit the discretionary action of the Welsh Bishops; he hoped that the representation they might make with regard to the peculiar circumstances of the Church in the Principality would have due weight with their right rev. brethren, the other members of the Episcopal Bench.

ARCHDEACON WICKHAM said that during the time he had been connected with the archdeaconry of St. Asaph, it had upon several occasions been found necessary to place a parish in the sole charge of a deacon, and he should be sorry if by any act of that house the bishop were prevented from sanctioning a similar step if necessary hereafter.

The Rev. J. VINCENT knew of one case now in the diocese of Bangor, where a deacon was under the condition of remaining five years before taking priest's orders.

The Rev. W. B. THOMAS confirmed the remarks of Mr. Vincent as to the extreme inconvenience which would result in Wales if the bishops were restricted from placing deacons in the sole charge of parishes. In the diocese of St. David's, in several instances, if such a course had not been adopted a parish must have been without a clergyman altogether. He strongly objected to the introduction of any clause which would tie the hands of the bishop.

The Rev. T. STACEY (Proctor for Llandaff) begged to confirm the statement made by his rev. friend the Proctor of St. David's, relative to the extended period of the Diaconate required in certain cases in the diocese of Llandaff. There was one instance within his own knowledge, in a parish with which he was himself till lately intimately connected, in which the deacon was compelled to serve in that office for five years—

but he was not, of course, in sole charge, as there was a curate there besides in Priest's orders; and, as far as he (Mr. Stacey) heard and believed, the appointment was successful, and led to no inconvenience. He thought it desirable, especially in Wales, that such ministerial assistants should be largely multiplied.

After some further discussion, ARCHDEACON DENISON moved the omission of the third paragraph of the report. The motion was rejected without a division.

The Rev. J. FENDALL then moved that the word "required" should be substituted for the word "encouraged." Canon Selwyn thought that to require a person to continue in the office of deacon for five years would interfere with the rights of patrons. Archdeacon Randall thought no patron had a right to appoint a person who was not in Priest's orders or was not competent to receive Priest's orders. At the same time he was of opinion that the words "retain the order of deacon" would meet all objections. The Rev. J. Fendall accepted the words suggested by Archdeacon Randall, which were put and agreed to.

DR. JEBB proposed the omission of the words "wherever practicable," but the amendment was rejected without a division.

DR. JEBB then proposed the omission of the words "incumbents" and the substitution of "Priests."—Agreed to.

CANON SELWYN moved the addition of the following words to the paragraph.—"We strongly recommend that in no case shall the sole charge of a parish be committed to a deacon except where justified by the strong necessity of the circumstances."

The motion was rejected; and the clause as amended, and after a transposition suggested by Canon Woodgate, was then agreed to.

DR. JELF having read the fourth paragraph of the report,

The Rev. H. MACKENZIE said he had opposed this clause in committee, he now opposed it; and he was placed in the painful position of appealing to the house against the decision of a body with which he had been connected. But so convinced was he of the importance of the principal involved, that he should not be doing his duty if he neglected to renew the proposition which he had made to the committee. The principle involved in the paragraph under discussion was, that the third and lowest order of the church was not capable of any extension at the present time—that there were serious obstacles in the way of such an extension; and reasons for admitting these obstacles were given in the report; with which he could not concur. He thought the reasons were insufficient, and the conclusion at which the committee arrived erroneous. He had an amendment to propose upon the whole of the clauses relating to this point, and wished to see them expunged from the report. The first obstacle stated was the indelible character of the Diaconate. But he submitted that this constituted no difficulty at all. The character of the Diaconate was undoubtedly indelible, but he had such faith in the power of the church as exhibited in her own development of that subordinate rank, that he should be content to see the system in full operation. The indelible character had been no impediment to many hard-working and faithful clergymen who entered holy orders with no more prospect than a curacy, or more emolument than £100 a year; and he did not see that there could be any more difficulty when it was placed in the hands of a class humbler in origin and less ambitious in their general views. Another difficulty stated was the amount of literary

qualification as required by the Ordinal and the canon, because the persons whose services were sought could not for the most part be admitted unless the strictness of the examination were relaxed. It was true that by the method he proposed the classical standard for the Diaconate would be lowered; but he begged the house to remember that it was only for the Diaconate. The general learning of the clergy would be elevated rather than depressed; while a full knowledge of the English Scriptures would be required in every case. He believed a man wanting the qualifications for the classical examination, need not be a whit less holy or capable of carrying the Word of God to his brethren; but he thought it necessary that every order should be equally well educated in Scriptural knowledge; and that those who ministered amongst the poorest required an education as high in that respect as those who ministered amongst the richest and most learned. Then it was said that, "inasmuch as it would be practical, impossible to have different degrees of qualification for the same order, there is too much reason to fear that the whole standard of qualifications for admission into the Christian ministry might ultimately be lowered." But they had a practical illustration of the possibility of having different degrees of qualification for the same order, in the experience of the army and navy, and of clerks in merchants' or lawyers' offices. In all these cases they found that the qualifications were very different of men who were obliged to enter upon their employment in a subordinate order, through which some passed, while others remained stationary. In the Continental military services every individual was bound to serve for a time as a private soldier; those who were the sons of gentlemen did not expect to remain in that position, but, if they followed the military profession, to rise to high command. In our own service a man occasionally obtained, by valour or creditable service, the rank of commissioned officer, but it seldom happened that that person ever rose above the rank of a subaltern. But that did not interfere with the brotherly co-operation with him of others who were in a different position. They stepped side by side in march, and they fought side by side in battle; and he saw no reason why there should be any difficulty in the church militant in this respect. They found men who were in expectation of inheriting large fortunes, doing duty in a merchant's office side by side with the clerks who had no such expectations, and who had little prospect of rising beyond the position of a clerk; and they had seen men who hoped to rise to a high position in the legal profession sitting in a lawyer's office, and going through details which the humblest clerk was called upon to attend to.

(To be continued.)

#### SUBSCRIPTIONS RECEIVED TO MAY 1

Rev. F. G. E., Colchester, (vols. 7 & 8;) Rev. W. L., Cartwright, (on account of vol. 7.)

TO END OF VOL. 9.—G. W. B., Ottawa; Rev. G. F., Metcalf; Rev. G. W. W., Camden; Rev. G. W. G., North Gower, (to No 22, vol 10;) Rev. A. D., Port Dalhousie.

THE  
Canadian Ecclesiastical Gazette  
IS PUBLISHED TWICE A MONTH,  
BY HENRY ROWSELL, TORONTO.

ROWSSELL & ELLIS, PRINTERS, KING ST. TORONTO.