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# The Canadian Ecclesiastical Gazette

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

VOLUME IX.

TORONTO, SEPTEMBER 15, 1862.

No. 18.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### THE CLERICAL ASSOCIATION OF THE NIAGARA RURAL DEANERY.

The clergy of the Niagara Rural Deanery are reminded that the next meeting of the Clerical Association will take place at Drummondville, on Tuesday, Sept. 30th, prox. Those of the clergy who intend to be present are requested to intimate their intention to the rector, one week previous to the day of meeting.

Chapter 1 Tim. vi.

Subject.—Ordination of Priests.

Litany and Holy Communion at 9 a.m., evening service, and Church Society meeting, at 7 p.m.

CHAS. LEYCESTER INGLES,  
*Secretary.*

Drummondville, Sept. 3rd, 1862.

#### COLLECTIONS TO SEPTEMBER 3TH, 1862.

##### MISSION FUND.

Previously announced.....	\$507.76
Ascension Church, Hamilton.....	\$13.25
Mr. Powis, donation.....	1.00
Per Rev. J. Hebden.....	14.25
St. Peter's, Cobourg.....	40.93
Stile's Church.....	3.20
Bourne's school-house.....	1.87
Per Ven. Archdeacon of Toronto.....	46.00
St. John's, Bowmanville.....	3.00
Columbus.....	3.85
Greenwood.....	1.60
Duffin's Creek.....	2.45
	7.90

118 collections, amounting to..... \$578.91

#### PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND.

(From the Montreal Gazette.)

A Session of the Provincial Synod of the Church of England in Canada, convened by the Metropolitan, commenced on Sep. 10. In the morning a choral or intoned service was held at Christ Church Cathedral. The Rev. Canon Leach, D. C. L., read the first lesson, and the Rev. Canon Bancroft, D. D., the second. The Venerable Archdeacon Bethune, of the Diocese of York, preached an eloquent and appropriate sermon from 1 Kings, chap. 19, verse 44.—“And it came to pass at the seventh time, that he said, Behold there ariseth a little cloud out of the sea, like a man's hand. And he said, go up, say unto Ahab, prepare thy chariot, and get thee down, that the rain stop thee not.”

The Holy Communion was administered to the members of the Synod.

At three o'clock in the afternoon the clerical and lay delegates assembled in the Synod room, to proceed with the business of the annual meeting. His Lordship the Bishop of Montreal and Metropolitan, who presided, constituted the Synod with prayer. S. Bethune, Esq., His Lordship's Chancellor, now read, as amended, the Letters Patent appointing Bishop Fulford Metropolitan of Canada.

His Lordship proceeded to deliver the following address, which was applauded at the conclusion:—

*Right Reverend and Reverend Brethren, and Brethren of the Laity.*—It has been necessary for us to meet again in Provincial Synod at this early period in order to complete the work of our organization, which was auspiciously commenced last year, and for doing which we now, I believe, possess all the powers we asked for or required. The amended patent issued by Her Majesty for my appointment, as Metropolitan of the United Church of England and Ireland in the Province of Canada, which has just been read to you by my Chancellor, contains all those clauses and gives us all those powers respecting which we addressed Her Majesty in the memorial agreed to at our last meeting. The two principal subjects, which we shall have now to consider, will be with reference to the future succession to the office of Metropolitan, and the establishment of a Provincial Court of Appeal; and it was the necessity generally felt for an early settlement of these very important questions, that caused me to issue notices for this special meeting of the Synod. Whatever plans may be proposed for our adoption, will, I trust, receive the calm and careful consideration of the Synod; and I earnestly pray that we may be led by the Spirit of God, whose aid we have invoked on our proceedings, to adopt such measures as shall be most conducive to the well-being of the church, and the spread of true religion and piety. Besides the amended Patent, I have also received a copy of a despatch from His Grace the Duke of Newcastle to His Excellency Viscount Monck, on the subject of the future elections of Bishops in Canada. As in the civil polity of this Province, so also in our Ecclesiastical organization, there is much care and discretion required in order to arrange the relation to, and connection with the Crown and Imperial authorities, when we are passing through great changes, and beginning to exercise, under our Provincial Statutes, which have received the sanction of the Crown, those powers of self-government and internal regulation of our affairs, which have been so freely conceded to us. And in order to prevent any delay in future in carrying into execution the arrangements for filling a vacancy in any See, and, while still keeping up a connection with the Crown, and recognition of the supreme authority of the Sovereign, to prevent any conflict between the royal Letters Patent as heretofore issued, and the provisions of our Synod Acts, His Grace has recommended, acting under the advice of the Law Officers of the Crown, that the following mode of proceeding

in case of the Elections to any Canadian Bishopric be in future adopted:—

“1. Petition from the electors, which, after reciting the creation and vacancy of the Diocese, the passing of the Canadian Act, and of the regulations made under that act which empower them to elect a Bishop, and the actual election in accordance with these regulations; should request the Crown to assent to that election, and to take steps for giving effect to it.

“2. Letters Patent reciting the petition—assenting to the election—directing the Metropolitan or other competent authority to confirm and consecrate.

“3. Confirmation and consecration.

“4. Signification of the same to Her Majesty.”

After consulting, as desired by His Grace, with the other Bishops and our law advisers, we are of opinion that the scheme proposed will meet the necessities of our present position in Canada, and obviate any conflict of authorities in future.

There was no unfinished business standing over from the last Synod to be brought before you at this session, but there are one or two points, arising out of our proceedings on that occasion, to which I wish briefly to draw your attention.

I. At our last meeting a resolution was passed by the Lower House, “requesting the Bishops of the Upper House to take the necessary measures for procuring such a selection of metrical psalms and hymns as may be suitable for general use in the congregations of the United Church of England and Ireland in the Metropolitan Province of Canada.”

In regard to this I have to state, after consulting with my brother prelates, that we are not at present prepared to recommend any particular selection for our general use in this Province. For myself I most fully concur in the desire thus expressed, that, with our “Book of Common Prayer,” we should also have a “Common Selection of Psalms and Hymns,” for use in all our churches. But, I think, while the multiplication of such selections now in use testifies to a general feeling of some such want, it seems, at the same time, as if it were considered no very difficult matter to make provision to meet it. But we should recollect that, while very many of these selections, which no doubt all contain much that is good, may often be used with advantage, yet that it is placing them upon a very different footing if they are to receive the solemn sanction of the Church, and be permanently incorporated by her, as an authorized part of “The Book of Common Prayer.” We all know the care and attention that was bestowed on that compilation before it received the sanction of the Church,—and the wisdom, experience and piety that were employed in arranging, composing and revising it. Something of the same kind seems to be required, if we hope to have such a Selection of Hymns as the Church ought to consent formally to adopt. It is but recently that much serious thought has been given to the study of hymnology amongst us in Canada, or

even in England: and I think we ought not to be too hasty in coming to a decision upon so important a matter.

II. An address was agreed to by both houses of our Synod, at our last meeting, which was to be presented to "the General Convention" of the Episcopal Church in the United States. That address has been forwarded to the proper authorities for presentation at the Convention, now about to assemble; and I feel sure that I only speak the sentiments of all here present, and of all our brethren in Canada, when I say how deeply we are grieved at witnessing the unity of their body, so sadly rended and disturbed, in consequence of the fearful and destructive contest now raging in that country; and how sincerely we desire to bear them in our hearts before the Throne of Grace, when we pray "That it may please God to give to all nations unity, peace and concord."

III. Another resolution was passed at our last meeting, to the effect that the Upper House would through their Metropolitan, open a communication with the Bishops of the other Dioceses in British North America, inviting their several Dioceses, to take such action as may be requisite in order to effect their union, in one ecclesiastical organization, with the Diocese of this Province.

Having communicated with these Bishops accordingly, I have received replies which do not lead to any expectation that such an union can be effected. The Bishop of Newfoundland, is the only one who had an opportunity of bringing the subject before his clergy generally. He writes as follows—

"St. John's, N. F., 15th July, 1862.

"My Lord—At a General Visitation of the Clergy of this Diocese, which I held on St. John the Baptist's Day, in this city, I laid before them (all who attended the visitation being present) the resolution adopted by the Lower House of the Convocation of your Province, which you did us the honour to send us, inviting this Diocese with those of Fredericton, Nova Scotia and Rupert's Land, to take such action as may be requisite in order to effect an union in one ecclesiastical organization with the Diocese of your Province.

"After due consideration it was resolved by the Clergy unanimously that, acknowledging the importance to the welfare and influence of the church, of as close an union as possible of all its members within the British dominions in North America, and not insensible of the advantages which this Diocese might derive from being united with the larger Diocese of Canada, our local position and other circumstances render such an organization at present impossible.

"The Clergy, however, feel grateful to the Lower House for the proposal, and to your Lordship for so kindly submitting it for our consideration.

"And I would request your Lordship, in my own name and that of all my clergy, to thank the Convocation for the proposal.

"I have the honor to be,

"My Lord,

"Your Lordship's faithful

"Brother and Servant,

ED. NEWBOLDLAND.

"The Most Reverend Lord Bishop of Montreal, Metropolitan, &c., &c."

The other Bishops did not think that it would be practicable to form such a junction; but the Bishop of Nova Scotia hoped to bring the matter before his Synod, now soon about to assemble.

It was, as being prompted by a laudable desire for more close and intimate union between the several portions of the United Church of England and Ireland, on this side the Atlantic, that we

were led to the adoption of this resolution; but I fear that, acting as we do, under the special provisions of an act passed by the Canadian Parliament; there must be some considerable difficulties in arranging for the complete united action of different Provinces: and it may, as a general rule, be found necessary to make the limits of ecclesiastical jurisdiction coterminous with the civil powers of the country. And indeed before we can look for any advance towards such a result, there must be a careful adjustment of our own position, and the relations in which we stand to each other and to this representative council of our whole body. But whatever may be the difficulties in the way of such a complete union with our brethren in all the other dioceses of British North America, we must all feel the importance, in some way or other, of providing for the recognition and connection of the numerous branches of our Communion, now spreading widely over every quarter of the world. I alluded very particularly to this in my address to you last year; and though there may be many and great difficulties in arriving at any satisfactory provision for this want, yet the thoughtful discussion of it must be for good; and the great and effectual progress which has been made of late in the matter of the active working of Diocesan and Provincial Synods in so many of the Colonies, and of the Convocation in England, may lead us to hope for future further results. In England the difficulties caused by the independent action of the two houses of Convocation, Canterbury and York, has become matter for serious discussion—and plans proposed for bringing them into more direct co-operation, as representing at once the whole body of the Church in England. The late Venerable Primate of Ireland, in a letter addressed to one of his Suffragans, not long before his death, pleaded most earnestly for "a National Synod of the United Church," instead of separate Provincial Convocations, as the proper place for forming any new rules, in which the whole church, and not merely one Province, is interested; "Separate Provincial Convocations," he said, "if assembled simultaneously, would be ignorant of what was passing in each other's meetings,—or if assembled consecutively, would, in a great degree, be subordinate to the one which met first,—and, in either case, would be without sufficient opportunity of mutual conference and explanation. In fact, the free exercise of legislative power by separate Provincial Convocations, in reference to matters not strictly provincial, would expose the church to the risk of disunion." And very recently two of the Colonial Bishops, of Capetown and Tasmania, have ably discussed the same important question at the late most interesting Church Congress held at Oxford. The Bishop of Capetown expressed himself as follows:

"These debates are doing immense service to the church; both in the colonies and at home men's minds are becoming habituated to the idea of Synodal action; and as Synods are brought into operation, we find the great inconvenience of having no central body; that inconvenience is felt in the province of York, as well as in the sister Church of Ireland. The Irish Church is asking to be represented in some central body which shall legislate for the whole of the united church; and the province of York has, if I recollect right, appointed a committee to communicate with the province of Canterbury, to see how their separate action can in any way be brought into some kind of united action. For my part, I hope that Provincial Synods will always fulfil their proper action; I should be sorry to see them crushed in any way; but everything points to the fact that if the Church in Ireland and England, and in our whole vast empire, is to be cemented together in

one, it must be by some Patriarchal, Imperial, or National Synod; and I believe that, to be absolutely necessary to the safety of the Churches in our colonial possessions."

He was followed by the Right Hon. Joseph Napier, a lawyer of the first eminence in Ireland, who said: "I know that the Church in Ireland is yearning after that which has been so well referred to by the Bishop of Capetown. We feel that if provision be not soon made for giving utterance to the mind of the United Church, there is danger of separation and division."

We have indeed a wide and unbounded field open before us; may that Almighty Spirit, who has been sent by the Father and the Son, to carry on to completion the work of the publication of the gospel, as a witness for God upon earth and for the salvation of sinners, be now and ever with us to bless and guide all our deliberations; and enable us to build up the church and proclaim the truth amongst our own people; that we may be fitted to be made instruments in handing it down pure and undefiled to those that shall come after us.

His Lordship then retired with the other prelates, to the House of Bishops, the Very Rev. the Dean of Montreal presiding over the Lower House for the time being.

The DEAN said, since we had the advantage of the ability and experience of Rev. Dr. Beaven at our meetings last year, I am sure we cannot do better than re-elect him as Prolocutor.—Carried unanimously.

REV. DR. BEAVEN then said he felt greatly honoured at the last meeting when it was proposed to place him in the chair to preside over the proceedings. Of course he felt still more grateful and honoured by their proposing to place him a second time in that position after trial on a former occasion. He could only say, that as he endeavoured to guide himself by the principles of justice and impartiality in discharging the duties on a former occasion, so he would wish to do in taking the chair again. But before doing so he wished to draw the attention of the Synod to a subject brought up on a previous occasion. Some objection was taken to the Prolocutor speaking in the Synod, and not fully understanding what the nature of the objection was, he had thought it better to abstain altogether from speaking till the close of that session. Since that time he had understood from various persons of what kind the objection was. He found it was not intended to take objection to the Prolocutor speaking altogether, but it was thought he had on some occasions assumed to give the decision of the house, or speak with a certain authority on matters. He could only say that that was never his feeling; that if ever that was done it was purely accidental; and that nothing could be further from his mind than to take advantage of his position to attempt to dictate from the chair. He would not, however, be willing to resign the privilege of speaking during the Synod, and would not desire to accept the position offered now without the liberty of expressing himself on questions before the house. If any person were desirous of discussing this question he should like it to be discussed before taking the chair.

HON. J. H. CAVENOX said his own idea was then and still is that it would not be advisable to prevent the Prolocutor absolutely from speaking on questions before the Synod; but that after every body had expressed himself the Prolocutor should have the privilege of speaking. This, he believed, would obviate the difficulty which would undoubtedly arise if in the course of a discussion the Prolocutor should express his opinions and some gentleman rise and make observations in reply and thus excite an interminable debate that

would detract from the dignity which should attend their deliberations.

The House having signified its concurrence in the view of Mr. Cameron, and it having been understood that the mover of any resolution should have the right, after the Prolocutor had spoken, of giving the final reply,

Dr. Beaven took the chair as Prolocutor.

The Prolocutor was then escorted to the Upper House and his re-election announced to the Bishops.

The Prolocutor having taken the chair on returning to the Lower House, said he had pleasure in appointing the Dean of Montreal Deputy-Prolocutor. Nomination accepted.

Rev. Canon Bancroft, Clerical Secretary, read the names of the clerical delegates, after which the names of the lay delegates were called.

Rev. Canon Bancroft was re-elected clerical secretary, and Dr. Bovell re-elected lay secretary, by acclamation. Both gentlemen consented to act.

Hon. Mr. Moffatt was unanimously re-elected treasurer.

Hugh Taylor and Edward Cartor, Esqs., were requested to act as auditors.

#### THE MINUTES.

The Prolocutor said the next business was to read, correct and approve the minutes of the last meeting of Synod.

#### THE MINUTES.

A long discussion now took place on motions to correct various clauses of the minutes, and on the subject of placing all resolutions whether lost or carried in the minutes. After some verbal alterations were made, the minutes were approved of, with the understanding that in future all motions be put in the minutes, and subjects of printing rejected motions to be considered hereafter.

#### APPOINTING COMMITTEES.

A long discussion to place respecting the proper time for the appointing of committees—whether committees of which no notice had been given could be appointed forthwith.

The Prolocutor announced finally that standing committees, or committees of which previous notice had been given, could now be named.

#### FINANCE COMMITTEE.

Hon. Mr. Moffatt, Mr. Kirkpatrick, Mr. L. Lawrason, Mr. J. C. Campbell and Mr. H. S. Scot were appointed a finance committee.

#### MESSAGE FROM THE HOUSE OF BISHOPS.

The Prolocutor stated he had received the following message from the Upper House: The House of Bishops have now before them a scheme for establishing a Court of Appeal, but as there are some important questions connected therewith upon which that House wishes to have the confidence of the Lower House, especially with reference to one or two points of law, they request the Lower House to name a committee for the purpose.

The following gentlemen were then appointed a committee of conference with the Upper House; Hon. J. H. Cameron, Hon. Justice McCord, Messrs. E. Carter, Irvine and Kirkpatrick.

A number of notices of motion were handed in, after which the Synod adjourned till ten next day.

#### SECOND DAY.

The Synod was opened, in the morning at ten o'clock with prayer by the Prolocutor, previous to which the clerical and lay delegates had attended prayers in the cathedral.

The roll of delegates was now called, and the majority answered to their names.

Rev. Canon Bancroft, Clerical Secretary, read the minutes of the previous day's meeting, which were, after some slight alterations had been made, confirmed.

The Prolocutor stated he had received a message from the House of Bishops requesting an attendance at the Upper House of the Committee of Conference appointed the day before, as soon as possible. The committee proceeded soon after to confer with their lordships. A discussion having arisen on the entry in the minutes relating to the approval by the House of Bishops of the re-election of the Prolocutor, it was resolved to expunge that entry.

#### FOREIGN CLERGYMEN.

Moved by the DEAN OF MONTREAL, seconded by the Rev. Canon Bancroft, D.D., "That the clergymen present, belonging to the church in communion with the Church of England, be invited to take seats in this house."—Carried.

The Prolocutor then invited all clergymen present, not delegates to the Synod, to take seats, mentioning personally the name of the Rev. J. Craik, D.D., of Louisville, Kentucky.

The Rev. Mr. Dewar then read the following REPORT OF THE COMMITTEE ON THE DIACONATE.

Your committee presume that every member of this house will concur in the opinion that the crying need of the church in Canada, as indeed to a less extent of the mother church, is the insufficiency in the number of her inferior ministers. Every one feels the want of an increased ministerial agency, as well in our crowded cities as in the country missions, where a comparatively small population is often scattered over a vast extent of country. To supply this want, two schemes present themselves for our consideration. One is to make the diaconate not, as now, a mere stepping stone to the priesthood, but a permanent order. The other is to employ a lay agency under the title of sub-deacon or reader. To effect the first, it would be necessary to lower the standard of qualifications for candidates for deacons' orders. Your committee are well aware that strong objections have been made to this; but they conceive that all such objections are more than outweighed by the consideration, that on the other hand it would bring into the University of the church many able and pious men from the middle classes of society—the very men who frequently become dissenting preachers, not from hostility to the church, but because the church offers them no work to do. Another objection has been raised, to the effect that it would not be possible to find a sufficient number of men who would be willing to take the name and duties of clergymen, while they would be expected permanently to fill an inferior office. To this it may be replied that this objection is valid under present circumstances, but that it would cease to exist, as soon as there is a large body of deacons whose position is defined and value recognized; in fact, as soon as the diaconate once more becomes an order. We do not find that a similar objection deters men from entering other professions, nor, indeed, do they refuse to become priests because they have no expectations of becoming bishops. It is not, however, intended absolutely to cut off all deacons from the hope of rising to the priesthood. They may still "purchase to themselves" the higher step, by "giving good proof of their ministry." And in connection with this part of the subject, two advantages suggest themselves, which may result from the adoption of this scheme, both of which have been very generally felt to be desirable. The first of these is that

the standard of qualifications for the higher order of the priesthood might be materially raised; and the second, that the time during which all deacons should remain such, might be considerably extended. Your committee proceed to notice another objection, and one which, they are aware, presents some grave practical difficulty. It is agreed, namely, that while it would be difficult to raise funds for the remuneration of such deacons, they would, after all, cost nearly as much as so many priests. In reply to this, it must not, however, be forgotten that the question is not entirely one of comparative cost, but rather this:—How can we best strengthen the church, and extend her influence in those classes where her influence is at present least felt? How can she best retain her hold upon the thousands who every year come to this country as churchmen, but generally drop off from the church, because she provides for them no adequate supply of spiritual food? How can she best regain those who have wandered from her fold, but still in their hearts own allegiance to her authority? In answering these questions we cannot ignore the fact, that if the Redeemer has instituted a system for the church, that system must of necessity be better than any which human wisdom can devise; and that any branch of the church which ignores or neglects any part of that system cannot be expected adequately to accomplish the great work committed to it. "It is evident," says our Prayer-book, "unto all men diligently reading the Holy Scriptures and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's church: bishops, priests, and deacons." If this statement is true, it is equally true that in the Canadian church, we might almost say in the whole Anglican Church, that there is at the present day practically no order of deacons. May this not in a great measure account for the fact, that such large numbers of the lower classes have either left the church, to swell the ranks of dissent, or are living as nearly like infidels and heathens as is possible in a christian land. During several generations the Church of England neglected to provide for an extension of the episcopate in those vast colonies to which her children were carrying her laws, her language, and her pure faith; and the fatal consequences, in the prevalence of heresies, the multiplication of sects, and the alienation of vast numbers of her people became but too apparent. During the last thirty years she has made great efforts to repair this neglect, and the result, under God's blessing, is visible in the comparatively prosperous condition of the colonial churches.—May we not believe that a revival of the diaconate, by which the church would have all her holy orders restored to her, would make her doubly efficient, and doubly prosperous? In reference, however, to the question of expense, your committee would suggest that it is not necessary that deacons should be entirely debarred from pursuing secular callings. It is of course desirable that their time should be given, as much as possible, to the work of the ministry. But there are already many clergymen, even in the higher order of the priesthood, who are engaged in public or private tuition, and some who are compelled to seek an addition to their incomes by farming; and there would seem to be no valid reason why deacons should in part provide for their own necessities by labouring with their own hands. The extent to which this principle may safely be carried, must be left to the discretion of the bishop, according to the circumstances of each separate case. But while your committee thus recommend the revival of the third order of the ministry, they do not think that it would be at all inconsistent

with the continuance, where it may be found desirable or necessary, of a system of lay-agency, which has already been employed in this country. Your committee recommend that a canon annexed to this report, be adopted by this house, and respectfully submitted to the Upper House for their concurrence.

All of which is respectfully submitted.

(Signed) E. H. DEWAR, M.A.,  
Chairman.

#### CANON ON THE DIACONATE.

1. Candidates for the office of deacon shall undergo such examination as may satisfy the bishop of the diocese, that they are well versed in the Holy Scriptures, in the vulgar tongue, in the liturgy, offices, and articles of the church, and an outline of church history, regard being had especially to the period of the Reformation.

2. No deacon shall be admitted to the priesthood until he shall have served as deacon at least three years, and have passed a satisfactory examination in Latin, Greek, and Hebrew, and have further complied with such conditions as the bishops of each diocese may require. Nevertheless a bishop may, if he thinks fit, advance a deacon to the priesthood, after twenty years' service in the diaconate, without such additional qualifications.

3. No deacon shall have any independent spiritual charge, and no deacon shall officiate in any parish or congregation without the express consent of the incumbent; nor in any case without the assent of the bishops; and when so officiating, he shall be entirely subject to the direction of the incumbent in all his ministrations.

REV. MR. DEWAR gave notice that he would move to-morrow, that the report and canon attached thereto be printed.

A discussion arose as to whether the above report should take precedence of other business.

The PROLOCUTOR stated he would look over the rules and regulations, and endeavor to decide the matter in accordance therewith.

#### TREASURER'S REPORT.

HON. G. MOFFATT submitted the treasurer's report, showing a balance in hand of \$256. The report was referred to the auditors.

#### NOTICE OF MOTION.

REV. MR. ELLEWOOD gave notice that he would move that the despatch of the Duke of Newcastle, with the opinions of the law officers of the Crown of England mentioned in the address of the Metropolitan, be printed and placed in the hands of the members of Synod for their guidance when the important question of the appointment of successors to the Metropolitan comes before the Synod.

#### THE LETTERS PATENT.

The PROLOCUTOR now said the next subject to be considered was the special business for which the Synod had been convened—the consideration of the Metropolitan Letters Patent.

After some discussion on a motion which was afterwards withdrawn,

HON. J. H. CAMERON, who had just entered the room, moved that a committee be appointed to take into consideration the succession of the Metropolitan Sec. He proposed, if this motion were passed, to have one lay and one clerical delegate, or more if thought better, from each diocese on the committee. The principle of having each diocese represented should be adhered to in the matter.

MR. ARMSTRONG moved in amendment, seconded by the REV. MR. SLACK, that inasmuch as the

Synod has been called together to give its opinion on the Letters Patent of Her Majesty, appointing the Lord Bishop of Montreal and his successors Metropolitan, the Synod do now take into consideration the said letters patent with reference to the future succession to the office.

REV. MR. SLACK thought the amendment should be carried, as the appointment of a committee would only delay the settlement of this important question. No committee would be unanimous on the question, and lay and clerical delegates from each diocese would not amend the matter. It was impossible that any delegate could, from his own knowledge, express the feelings of his diocese on this subject. It was better for the house itself to take up this matter.

REV. MR. PALMER supported the motion of Mr. Cameron, in a few remarks.

MR. HEMMING supported the amendment, arguing that a committee was not more competent to consider the matter than the Synod. The appointment of a committee would cause a delay of twenty-four hours, which should not unnecessarily be thrown away.

REV. DR. FULLER having made a few remarks against the amendment, it was put to the vote and lost.

The main motion was carried.

HON. MR. CAMERON moved, seconded by the HON. MR. BOULTON,

"That the following members compose the committee to consider the letters patent, with reference to the succession to the Metropolitan: Dean of Montreal, Dr. Leach, Judge McCord, Mr. E. Carter, Rev. Mr. Roe, Dr. Nicoll, Mr. Irvine, Major H. W. Campbell, Archdeacon of Ontario, Rev. Mr. Mulock, Mr. Kirkpatrick, Mr. Steele, Archdeacon of London, Rev. Mr. Marsh, Mr. Lawson, Mr. Roe, Archdeacon of Toronto, Rev. Dr. Fuller, Hon. Mr. Boulton, and Hon. J. H. Cameron.

#### TIMES OF MEETING AND ADJOURNMENT.

Moved by the REV. W. STEWART DARLING, seconded by MR. SIMPSON, and carried:

Whereas the Provincial Synod is henceforth likely to meet only once in three years, and whereas its proceeding ought confessedly to be marked by deliberation and devotion, and whereas those protracted and indefinite sittings, by which it was distinguished on a previous occasion, proved exhausting both to mind and body, and left little time for united prayer, be it

*Resolved*,—That the members of this House be requested hereafter to meet in the Cathedral at 9 a.m., for Morning Prayer; that the Mid-day adjournment shall be from one o'clock p.m., until 2.30 p.m., and that business (except the work of Committees) shall conclude at 6 p.m., at which hour this House shall proceed to the Cathedral for Evensong.

#### ADDRESS TO THE QUEEN.

The PROLOCUTOR submitted to the Lower House the following Address to the Queen, adopted by the Upper House, dated Sep. 10:

"May it please Your Majesty:

"We, your Majesty's dutiful and loyal subjects, the Bishops, Clergy and Lay Delegates of the United Church of England and Ireland in Canada, now assembled in Provincial Synod, humbly beg to be allowed to approach your Majesty with the expression of sincere affection for your person, and respect for your authority; and while still continuing to feel that deep sympathy with your Majesty of which we have already assured you in addresses from our several Dioceses, under the severe bereavement with which it has pleased Almighty God to send you since we met last year in the General Assem-

bly of the Church, we wish now to express the lively interest we have felt in the marriage of another of your Majesty's Royal children, a daughter who has already proved herself not unworthy of her noble lineage, and has won for herself, by her virtues, the esteem and affection of all your subjects.

"And we also beg to thank your Majesty for your gracious compliance with the memorial forwarded to you from our Provincial Synod after its first meeting in September last; in which we humbly prayed for certain alterations and additions to be made in the amended patent then about to be prepared for the appointment of a Metropolitan for this Province.

"Being conscious of the value of the union subsisting between the church of the mother country and ourselves, we prize this and every other token of your Majesty's concern for our welfare; and we take this opportunity to assure your Majesty that it shall be our endeavour so to give effect to the provisions of this measure as shall most conduce to the peace and well-being of this branch of the Church Catholic, and to the eternal good of those of your subjects who are comprised within its fold.

(Signed,)

"F. MONTREAL."

The address was unanimously concurred in by the Lower House.

#### EMBER SEASONS.

The REV. W. STEWART DARLING then moved the following, of which he had given notice:

"Whereas the feeling of this Synod is adverse to the setting forth of any new office for the Ember Weeks, be it

*Resolved*,—That the Upper House be respectfully requested to consider whether in calling attention to the present neglect of those seasons, a step which was last year agreed to by the Upper House, a short and appropriate form of private devotion might not be published under the sanction of the Bishops, for distribution among the members of our several congregations."

The mover spoke in support of his motion, remarking that a due observance of those seasons, which had hitherto been too much neglected, would no doubt be attended with great blessing to the Church and the community.

After some discussion, the REV. MR. ROE moved in amendment, seconded by REV. CANNON LEACH,—

"That their Lordships the Bishops of the Upper House be requested to issue a Pastoral Letter, urging upon the members of the Church in the Province the duty of observing the Ember Seasons."

The discussion on this subject was proceeding when the House rose at 1 o'clock.

#### AFTERNOON SESSION.

At half-past two the Synod was again convened, and proceeded with the consideration of the amendment.

A CLERICAL DELEGATE said that several previous Speakers had taken it for granted that the Ember Seasons were observed in the Canadian Churches. He could say that this was not the case. He would ask the Rev. Canon Bancroft, for instance, if he intended to give notice next week of the Ember Season? (Hear, hear.)

The PROLOCUTOR ruled that the question would be out of order.

The REV. GEO. SLACK felt satisfied that they were not duly observed and notified to the congregations.

Another CLERGYMAN thought it would be un-

wise to ask for private prayers; but it would not be unwise were representation made to the Upper House to call attention to a most important subject,—regulations for the proper observance of the seasons.

The Rev. Mr. HOLLAND suggested that the Bishops be requested to direct the clergymen to open their churches at least once on Wednesdays and Fridays for united prayer during the Ember week. He suggested that this be added to the amendment.

The PROLOCUTOR was not prepared to support the main motion, for the reason, that if a private prayer were needed, they could find nothing better than that already provided in the Prayer Book. It struck him that if the Bishops issued a pastoral letter, it would have considerable influence on the people and perhaps have the needed effect.

The Rev. W. STEWART DARLING said that he was not wedded to his motion, but he was prepared to say that he was strangely misunderstood by some gentlemen, who thought that he intended to substitute private for public prayer. No man was more loyal to the prayers of the Church of England than he was; but he thought that the prayers were not sufficiently comprehensive. He thought that the matter was of great importance. His object was to call attention to the subject, and he would even accept the amendment—the more so if the Rev. Mr. Holland's suggestion were added to it.

The Rev. Mr. HOLLAND moved to add to the amendment, "and to urge upon the Clergy the opening of the Churches once or more frequently for Divine service during the Ember Week."

A CLERICAL DELEGATE thought they should not enter into details. These should be left to the Bishops.

The House then divided on the Rev. Mr. Holland's amendment, which was lost.

The Rev. Mr. ROE's amendment to the main motion was then put and carried by a considerable majority.

At the request of the Rev. W. Stewart Darling the House consented to the postponement of his motion on the subject of the projected union of the convocations of York and Canterbury, and the Church in Ireland, &c.

#### DISCREPANCIES IN THE LITURGY.

The Rev. Dr. FULLER then moved, seconded by Mr. SRAAGE, "That this house hereby requests their Lordships in the Upper House to take such steps as their wisdom may suggest, to remove the liturgical discrepancies existing in the Province."

The Rev. Dr. FULLER said that this was a subject for the consideration of a Provincial Synod. Several years ago he had brought up the question in the Diocesan Synod of Toronto, and a committee was appointed to report upon it, who brought in an elaborate report, but no action was taken upon it, as the bishop thought it better to bring it before the Provincial Synod. The speaker then said that a similar course had been taken in the United States, and the whole subject was there made uniform. They had more privilege in this respect than the convocations of the mother country, as it was well known that the church there could not carry out some propositions. This was no innovation. He merely wished to return to the old liturgy. There were points of difference in the form of general confession; for instance, the form used yesterday and the previous day in the Anglican Cathedral in Montreal, were entirely different from the form observed in Toronto. This was wrong. There were other points, also, on which many congregations differed. He held that these discrepan-

cies violated the question of uniformity, which was one of their principle doctrines. He held, also, that the discipline and order of the church was violated by these discrepancies, and the occasion of much solicitude to the rulers of the church, and the occasion, when they interfered, of much pain. But if they could induce the bishops to interfere, these discrepancies would soon disappear. He would also say that the form of celebrating divine service was the occasion of more difficulty even than the sermons which were preached in the pulpits. At this time above all they should be united; it might seem hoping against hope, but he felt that sooner or later the church would be united, and that many who now differed from it would be joined to it. Italy was an instance of this. Who could have predicted five years ago that Italy would be open to the Bible? That wheelbarrows of Bibles would be wheeled through the streets of Florence and Genoa, and eagerly bought by the people? Many differed from the church in past times on minor points, who had adopted the garb, and followed the ceremonies to which they had once taken objection. The speaker concluded by saying that the Church of Scotland was now making a similar move in the like direction.

The Rev. Mr. PALMER said the question now was how were these discrepancies to be removed? He inferred that there was only one way to their removal; which was, that the bishops direct the proper observance of the rubrics. (Hear, hear.) He therefore moved, seconded by the Rev. H. HOLLAND, that the House of Bishops be respectfully requested to urge upon the clergy of this province the necessity of adhering close to the rubrics, and the Book of Common Prayer.

The Rev. Mr. HOLLAND spoke in support of the amendment. He thought that the discrepancies pointed out by the Rev. Dr. Fuller were scarcely grave enough to justify an appeal to the bishops in the way he had indicated. If they followed the rubrics they would all be uniform.

A clerical delegate, who supported the main motion, said that reference to the rubrics on several points did not satisfactorily clear them, and therefore it was desirable that the subject be referred to the bishops.

Archdeacon BROUGH said that some discrepancies existed which could not well be avoided.

Archdeacon BETHUNE was of opinion that the Rev. Dr. Fuller's motion should not be lost, if all the Clergy were spoken to they would say that they conscientiously followed and went by the Rubrics. Dr. Fuller has suggested the proper view to settle the matter, by asking the House of Bishops to give an authoritative view of the matter. Dr. Fuller's proposition was the right one. The amendment was indefinite. The main motion did not commit them; they merely asked the Bishops for an opinion in the matter.—(Hear, hear.)

Mr. HARMAN said that all discrepancies should be done away with. Wherever they existed there was no uniformity. The matter was of great importance; some steps should be taken by the Synod. He cited an instance in point which occurred every Sunday in his own church in Toronto. At the morning service, at 8 o'clock, when the *Gloria in Excelsis* was sung, the congregation rose; and at the next service, at 11 on the same morning, when it was again sung, the congregation knelt.

Rev. DEAN BETHUNE was of opinion that Dr. Fuller's motion was required.

The Rev. Mr. BOND said that in some instances Clergymen could not tell what was exactly meant by the Rubrics. It was right, therefore, that some authoritative exposition should be laid be-

fore them. For this reason he was in favor of Dr. Fuller's motion.

After some remarks from Mr. A. H. SCOTT and the Rev. Dr. SMITH,

Judge McCORD said the question was a very simple one, and submitted that the discrepancies might be most easily removed by the adoption in the original motion.

Rev. Mr. SLACK supported the original motion for the same reason. Each Bishop would instruct the Clergymen in his diocese how to proceed, and they would act accordingly.

Rev. Mr. PALMER then said he would withdraw his amendment out of deference to the opinion of the House. His own opinion as to the best mode that could be adopted had not changed.

The Rev. PROLOCUTOR concurred in Dr. Fuller's motion; but he thought that it should be somewhat modified, so that the Lower House might have something to do with the work.

Hon. J. H. CAMERON thought that nothing could emanate from the Upper House except the Lower House concurred with it; and while they showed due deference to the opinion of their Lordships of the Upper House, they should take care that they did not relinquish their privileges as a Lower House. Their Lordships might issue a joint pastoral; but it would have no effect unless concurred in by the Lower House.

The Rev. PROLOCUTOR then put the motion without any modification, and it was carried unanimously.

#### PROPOSED COURT OF APPEAL.

The PROLOCUTOR then submitted the following scheme for the formation of the Court of Appeal of the Metropolitan, agreed to by the Upper House, dated 11th inst. —

#### HOW CONSTITUTED.

The House of Bishops, presided over by the Metropolitan, with two or more assessors to be from time to time nominated by the said House of Bishops, shall be the Court of Appeal from the judgment of any Diocesan Court.

Three bishops shall constitute a quorum of the Court of Appeal, and the decision of the majority of the bishops sitting in appeal shall be binding.

The bishop of any diocese, who has given judgment in any Diocesan Court in any case, shall not sit in appeal in such case.

#### OFFICERS OF THE COURT.

There shall be a Registrar of the Court of Appeal, to be appointed from time to time by the Metropolitan, and such other officers as the court may deem necessary.

#### WHEN APPEAL SHALL LIE.

An appeal shall be to the Court of Appeal in all cases adjudged by any Diocesan Court, on behalf of any party to the case or proceeding in the Diocesan Court.

There shall be no appeal for any error or defect in form in any proceeding or judgment in a Diocesan Court.

An appeal shall lie to the Court of Appeal from the judgment or decision of the bishop of any diocese.

#### PROCEEDINGS OF THE COURT.

The Court of Appeal may sit in any diocese at such times and places as the court shall from time to time order and direct.

The appellant shall give notice of appeal to the respondent and the Bishop of the Diocese in the court in which the judgment appealed from is given within one calendar month after such judgment.

The appellant shall give to the respondent,

within two calendar months after such judgment shall be given, a bond with sufficient sureties, to be approved by the Registrar of the Court of Appeal in the sum of \$100, to secure the respondents for the costs of appeal, in case the appeal is dismissed.

Every appeal shall be prosecuted to a hearing by the appellant within one year after such judgment be given, if the Court of Appeal shall sit within such period of one year, and if the Court of Appeal shall not so sit, then at the first sitting of the Court of Appeal after such year shall have expired.

The appellant shall within three calendar months after such judgment, bring into the Court of Appeal, and file with the Registrar thereof a transcript of the proceedings and judgments appealed from, certified to be correct by the Registrar of the Diocesan Court or the Bishop of the Diocese, whose judgment is appealed against.

If any of the proceedings in the next proceeding four sections are not taken within the times respectively limited therefor, the appeal shall be considered dismissed, and the judgment appealed from shall stand.

The appellant shall give the respondent one calendar month's notice in writing of the hearing of the appeal.

The Court of Appeal shall make such rules and orders, as to the forms of procedure, and practice, fees, and costs, as such court shall from time to time deem necessary.

The Hon. J. H. CAMERON moved, seconded by T. KIRKPATRICK, Esq., that the canon just laid before the house be read a second time to-morrow, and that it be then the first order of the day; and in the meantime that it be printed for the use of the members. Carried.

#### REVISION OF THE ENGLISH CANONS.

The following resolution was then moved by the Rev. Dr. BRAVEN, and seconded by Dr. NICOLLS:—To request the Upper House to concur in the appointment of a committee to revise the English Canons, with the view of adapting them to our circumstances in this colony.

There was some discussion as to whether the Synod had power to revise the English Canons, but the motion was at length put to the House.

Rev. Mr. KENNEDY moved in amendment, seconded by Dr. BOVELL, that a committee be appointed to inquire whether the Canons of the Province of Canterbury, are binding upon the church, in this province, and if not, the advisability of drawing up such canons as are absolutely required by the exigencies of the church.

A good deal of desultory conversation followed, some of the delegates being of opinion that the committee should be instructed to prepare canons suitable for the country.

An amendment to the amendment was at length moved by the Rev. Mr. MULKINS, seconded by the Hon. J. H. CAMERON, that the subject of canons be referred to a select committee to prepare canons to be submitted to this Synod at its next session; the said committee to consist of two members from each diocese of this province.

This amendment giving more satisfaction, the Rev. Mr. Kennedy withdrew his amendment with the consent of the house, and the Rev. Mr. Mulkins' amendment was put and carried.

#### REVISION OF THE PRAYERS FOR THE GOVERNOR GENERAL AND THE PROVINCIAL LEGISLATURE.

The Provost of TRINITY COLLEGE, TORONTO, moved, seconded by Mr. HANNA, —To request the Upper House to concur in the appointment of a committee, to revise the prayers at present in use for the Governor General and Provincial Legislature.

The motion was carried.

Rev. Canon BANCROFT, moved—“To request the House of Bishops to concur in a committee to prepare a third service compiled from the Book of Common Prayer, which may be used in any church in which the order for Morning and Evening Prayer shall have been previously used.”

Also, a Form of Thanksgiving to be used on the day appointed by public authority, after the ingathering of harvest.

Also a Prayer for a person going to sea.

Rev. Dr. FULLER was named as seconder.

The mover said he felt no little anxiety in moving this resolution least it should be supposed for a moment he wished in any way to interfere with the Prayer Book. He disavowed any such intention, and consequently preferred inserting in the resolution the words—“compiled from the Book of Common Prayer.” The prayer for the Governor General sanctioned by the House, would be regarded as a precedent, for other prayers on special occasions. The principal was admitted that they might, under certain restrictions, put forth prayers suited to their necessities. All would admit the propriety of a form of thanksgiving for the ingathering of the harvest, and also a prayer for persons going to sea. There was a beautiful prayer of the latter kind in the American Prayer Book, as also a form of thanksgiving to be used in reference to those who return from sea. In the framing of these services, which would be a mere compilation from the Book of Common Prayer, they could bring in all the talent and piety of the united houses by having a joint committee of those houses. The motion also asked for a third service, for which the Church of England had made no provision. He would advocate the greatest liberty in the division of the services to make a third, provided the Prayer Book in its integrity was not interfered with. It was well known to them that the American bishops had put forth a third service, the necessity for which would be acknowledged when they considered they were seeking for a Diaconate, in view of all the extra services which must be carried on in the crowded cities where one was to perform the duties of five, he might say. He felt if there was any way they could appoint a third service without interfering with the Prayer Book they should do it.

Rev. Dr. FULLER, although disclaiming any intention of seconding the first paragraph of the motion, which the mover misunderstood him, thought he had consented to do, fully concurred in the second and third paragraphs, having heard the prayer in the States for persons going to sea, and returning therefrom, he thought it exceedingly desirable to frame such a prayer for use in Canada. He thought they should have a prayer a little more special than that in the Prayer-Book “for all who travel by land or water.” He would second the two last clauses of the motion provided a form of thanksgiving for persons returning from sea be also inserted.

Rev. Mr. KENNEDY seconded the first clause of the motion.

Archdeacon BETHUNE did not think it wise to propose any measure introducing something that would appear like a new service. The church provided morning and evening service, and he believed the members of their congregations were not expected to attend more than those two, and he could see no necessity for shortening those services in any way to give another. He thought they should be extremely careful how they trench upon the integrity of their Prayer-Book, and should at least wait till some action be taken by the mother church on the matter before making changes themselves.

Hon. Mr. CAMERON had great pleasure in concurring in the observations of the Ven. Arch-

deacon who had just spoken. He thought one of the reasons given by the mover for the acceptance of the resolution, with reference to the desirability of giving a third service in country places far apart, did not exactly apply; because they would only be performed, according to the resolution, where two services had already been performed. They knew how much feeling and excitement had arisen among the laity in England on the subject of any change, and the same would no doubt arise here in similar circumstances. If the idea should get abroad that the Diocesan or Provincial Synod was going to tamper with the church services, although the clergy might say the extra service was to be taken from the Prayer Book, it would unsettle men's minds and create an impression that other and more dangerous changes could be made at pleasure. There should be no third service introduced when the necessity for such did not appear. They might well await the action of the mother church in the matter. He would be in favour of the thanksgiving for the harvest and the prayer for those going to sea, but should object to a third service.

Rev. Mr. LINDSAY spoke in favour of a third service.

Mr. SPRAGGE, of Quebec.—Had a strong objection to any alteration in the form of prayer which they venerated from childhood. If they once began to make changes, they did not know where they might stop. If there was anything more than another admired in their church it was the uniformity of their services and creed, to introduce changes in which would be highly imprudent.

Other members having spoken, the majority against the first clause, Rev. Canon BANCROFT begged leave, and was allowed to withdraw it. He then moved, seconded by Rev. Dr. FULLER, the adoption of the second clause.

Rev. Mr. WOOLAVENE, and several other members, opposed the motion, holding that they should use no other form of thanksgiving than that used in England. If the laity were to get the opinion that changes would be made at every meeting of Synod, the greatest dissatisfaction would prevail, and much injury would be done to the church. They should make no change whatever.

This clause was put to the vote and lost.

The same mover and seconder now submitted the third clause, on which a discussion arose, some members advocating a prayer for persons going to sea, and maintaining that it would in no way interfere with the Prayer Book. Other delegates maintained that the prayer in the liturgy was quite sufficient, and that no change was needed or desirable.

This motion was also lost on a division.

Rev. Mr. DEWAR moved, seconded by the Hon. Mr. CAMERON, “That the rules of order be suspended, so far as to allow the report of the committee on the diaconate to be brought on for adoption to-morrow, immediately after the motion in regard to the Court of Appeals has been disposed of. Carried.

It being now six o'clock, the proceedings were concluded with a benediction from the Prolocutor.

#### THE DIACONATE.

(From the Ontario Episcopal Gazette.)

The following Canon has been prepared by an individual, that it may be submitted to the Provincial Synod, in the absence of any known action of the Committee appointed to consider the subject, at the Synod held last September. It will be withheld if the committee submit one of their own, it is offered to their acceptance, if they will have it.

## PROPOSED CANON.

Candidates for the office of deacon (having received "faculties") may be admitted to that order at the age of 24 years, having first passed such examinations as shall satisfy the Bishop, in the following subjects, viz.: the History, Antiquities, &c., of the Bible and its doctrines, as interpreted by the Prayer Book (including the articles in both languages); and also, an outline of church history—regard being had especially to the history of the Church of England. No deacon shall be admitted to the order of the priesthood until he shall have attained the age of twenty-five years, nor then (ordinarily) unless he shall have first passed a satisfactory examination in Latin, Greek and Hebrew, together with such other subjects as the bishop shall require. Nevertheless a bishop may, if he see fit, advance a deacon to the priesthood, after twenty-five years' service in the diaconate, without examination in Greek and Hebrew, if he shall have found him faithful, and shall judge that he has "purchased to himself a good degree." No deacon shall have any independent spiritual charge, but shall be subject to the direction and superintendence of such priest as the bishop shall place him under. It is desirable, that in places where there is not full employment for deacons in the particular methods set forth in the ordinal, deacons should be specially employed in the work of education. Deacons shall have no place in the Provincial Synod, but shall be admitted to diocesan Synods under such conditions as the said Synods shall severally prescribe.

"Faculties." This word is introduced with reference to the preface of the ordinal. The granting of faculties is a legal prerogative of the Archbishop of Canterbury. If we are tied by this legal provision, as the church is in England, "faculties" might easily be procured, and placed at the disposal of all Bishops in Canada. No doubt, His Grace would be ready to grant them in this way upon application from the Synod.

"Twenty-one years." The circumstances of this country, and of this Church, demand admission to the diaconate at an earlier age than 23. Other professions are open to young men at an early age. It is highly expedient to place a much larger interval than at present exists between the diaconate and priesthood. The age of admission to the diaconate has varied considerably; and there is no reason why the fixed age of 23 should be regarded as unalterable. In Gibson's Codex, Tit. vi. c. v., may be seen the following comment upon the age of 23 years. The rule in the councils, (and in the canon law out of the councils) is 25; and a reason is there given for it, from the 4th council of Toledo. *In veteri lege, ab anno vigesimo quinto Levitæ in tabernaculo servire mandantur.* This also became a rule of the English church, but it was a case dispensable; and in the church of Rome, not only the Council of Trent made it 23, but the Pontifical, published about the time of our Reformation, made the age of a deacon sufficient, if it was not under 20. To this our church, in the time of Edward the VIth, added one, and is now come into the middle way, between the two extremes, viz., 23; providing also a faculty of dispensation for persons of extraordinary abilities to be admitted sooner.

In the sister church of the U. S. the diaconate is open at the age of 21. A bishop of that church, who was ordained deacon at 21, told the writer a few days ago that it had been of incalculable value to him, to have thus gained three years' experience.

"Articles in both languages." This is what is meant, (is it not?) or meant principally, in the preface to the ordinal, by the deacon being found,

"learned in the Latin tongue." But after all, is a knowledge of even Latin absolutely indispensable for a deacon?

"Twenty-five years." It is desirable to make the interval between the two orders longer than it is, and more marked. The priest who has gained experience, where only it can be attained; in the diaconate, will be a much more efficient minister, or priest, and will be received as such by his flock, when he comes to have a charge. The following extract from the 'Codex' will relieve any extra-conservative minds from difficulty in adopting this age:

"Four and twenty." Anciently, the age was 30, from our Saviour's entering upon his ministerial office at that age: *Dominus enim noster Jesus Christus trigesimo anno baptizatus est*: but the canon law making an exemption to cases of necessity, and requiring no more than 25 absolutely, that became the fixed age for the order of priesthood, and is so declared in the aforesaid Pontifical, and by the council of Trent. But the methods of education being in these last days more quick and compenious than in former times, our church has thought 24 sufficient with these limitations, (which are not in the church of Rome with regard to 25); that they shall be 24 complete ("full twenty-one" ordinal); that there is no room left for dispensation; and that till they are admitted to the order of priesthood, they are not capable of any benefice or ecclesiastical promotion.

The twenty-fifth year might, in most cases, be spent in college. The advantages of a year of calm study after 3 years of practical work, and of the influence of experienced men, becoming students again, amongst, or at least in connection with, or in sight of, young theological students would be immense.

"Hebrew." Is it not the experience of every unfortunate priest, who, like the writer knows nothing, or next to nothing, of the original language of the larger half of God's own Word, that he cannot thoroughly exercise that office of the "Scribe instructed unto the Kingdom of Heaven," whom our Lord compares to "an householder, which bringeth forth out of his treasure things new and old."

"A bishop may xxx advance a deacon xxx without xx Greek and Hebrew." It does not follow that because the bishop may, he will. Yet there may be cases where he will "see fit," so to reward faithfulness in the diaconate. It is not necessary to there being a permanent diaconate, that any deacon should be incapable of promotion; that would be contrary to the spirit of 2 Tim. iii. 13, quoted in the canon.

Might not a period, or rather several periods of study be, in some cases, allowed to the deacon during his first 12 years of service, if the bishop considered him to have ability and energy to fit himself for examination in Greek and Hebrew. If he succeeded in the attempt, all well and good; if he did not, he would still gain something, and the church would gain something also. Those years of study had better be stated years, say 4th, 8th, and 12th. A deacon could not then importune his bishop to advance him out of course.

"No independent spiritual charge." The mischief of inexperienced young men being placed in independent charges is too well known, and too obvious to need comment. All sensible young men, even after they have waited for admission to Holy Orders, till the age of 23, still desire to commence their ministerial duties (if it were possible) under some one who could advise and direct them:

Ought there not be, at least, one deacon to

every priest? In our country parishes, where a priest spends so much time upon the road, travelling from one congregation to another, and thus loses a vast amount of time, which might, and ought to be given to better things, i.e., prayer and study, and attention to his family, (1 Tim. iii. 4. Compare Genesis xviii. 19, and Sam. iii. 13,) a deacon might be placed in every congregation.

One priest might then have charge of half a dozen congregations, separated by distances of from 5 or 8 to 20 miles. Thus, the priest might live, say at A, where he would have also his deacon to assist him, and to "baptize and to preach" (ordinal) "in his absence." The priest then would spend one Sunday at home. He would hold, of course, two services, with the Holy Communion, at A. At all the other stations the resident deacon "in the absence of the priest," would hold also two services (a matter, this, of paramount importance.) The next Sunday the priest spends at B, 20 miles off, where, as at home the Sunday before, he administers the Holy Communion, and catechises the children. He leaves home, to go to B, early on Saturday, and returns late on Monday, devoting two half days to visiting at B. Tuesday to Friday he spends at home. The third Sunday is devoted to C and E in like manner. C is, say 10 miles from A, and 5 from D—D being 12 from A. The fourth Sunday he spends similarly at E; and so on.

In the country, then, there may be 5 or 6 deacons to each priest. In towns, many parishes, require a deacon, and perhaps two to each priest. If there happens to be two or three small congregations, they might be placed under the charge of one priest, as suggested above in country parts—especially ought every cathedral church to have its staff of deacons.

"Deacons xxx employed in the work of education." It is thought by some, and strongly desired by others, that deacons might, in part, at any rate, support themselves by the labour of their own hands. Let it be assumed now that they may not do so—although some priests' hands among us are coarse and rough from holding a plough, or wielding a mattock—still seeing that "it appertaineth to the office of deacon to instruct the youth in the catechism;" that numbers of priests are employed in the work of education (secular as well as religious); that they are appointed to the office of (even secular) teachers by bishops in some cases, while in other cases bishops have held, and hold, the office of teacher themselves, with the approval of the body of the church; that "aptness to teach" is a ministerial (not mere diaconal) qualification (1 Tim. iii. 2, and 2 Tim ii, 24.) A deacon may certainly be employed in teaching; he will thus be enabled partly to earn his own living. And, who is going to calculate the blessing to the christian world, (yea, even to the unchristian world,) of having a large body of deacon schoolmasters. It would be one of the noblest works that any bishop could do, to inaugurate such a body in the vineyard over which the Lord has placed him to preside.

This is, already a lengthy essay. The importance and the largeness of the subject requires length. There is yet more to be said. There are some objections to be examined. Without such examination, these suggestions would be, perhaps, summarily dismissed as not practical. Thus, it is asked, how are deacons to be supported? Take first the country case we have proposed—there are clergymen, suppose, at A, B, C, and D; clergymen, wearing out, not merely their horse and harness, but their heart and spirit, in toiling



continually on the road from one church and congregation to another. Now, one priest and four deacons would serve them all, as has been shown above, better than the three priests, (for there would be always two services on each Sunday, at each church) and at no more cost. It is allowed that £150 should be the minimum of a priest's salary. The salary of the three priests would be then £450. Now, as the priest has need of a very much larger salary than the deacon, (he has travelling expenses which the deacon needs not; he ought to have many expensive books, which the deacon needs not, &c., &c.) of those £450, £200 might be allotted to the priest, and £50 each (i.e., another £200) to the deacons, and there would be £50 "to the good." The deacon's salary need not be fixed at £50; it should range from £60 to £100. His labour as schoolmaster would surely be worth £60. Take a harder looking case. Suppose there is a clergyman at A, another for B, C, a third at D, and a fourth for E, F, G. Seven stations, and four clergymen, at £150 each—their salaries produce an aggregate of £600. One priest for the circuit would receive £200, seven deacons, £50 each; and, as before, there is £50 to spare. This plan would be very available also, where the church is occupying new ground.

So in town, there are officers connected with our churches, there are national and other schoolmasterships, there are fees for registrations, &c., &c., all of which might be made to furnish support for deacons—the real interests of the church gaining, not losing, by the transfer. Further, let any faithful clergyman in a town parish (if they are not faithful, they had better not be there) say from his pulpit—"I am overworked, or, I cannot properly work my parish as things are now arranged. I am called away from the 'word of God' to 'serve tables'—I want a deacon (say, if you like, I want 2 deacons) to help me"—the chances are that his wardens will meet him in his vestry, and guarantee him the £100 (or £200), which are needed, if he can find the persons to fill the office. Certainly his congregation will be willing to bear the necessary additional burthen. The laity are not backward to come to the rescue—show them that the case is good, and the necessity real, and you may count upon their support. A faithful pastor makes a faithful congregation, and a willing one.

It is said that the experiment of establishing a permanent order of deacons has been tried and failed. The experiment alluded to was made in a prominent English Diocese. The Bishop took pains to educate a number of men for deacons—to be ordained and remain deacons for life. His priests were to be taken from the Universities as before. Now, having educated his men for the Diaconate, so that they were as well prepared for ministerial work as men who came from Oxford and Cambridge, as far as theology was concerned, at any rate, perhaps better than many. He ought not to have expected that they would be content to remain in the lower order long—nor was it just that they should. This I believe was the simple fact; but I write merely from memory, and may perhaps be quite mistaken.

It is said that deacons will not be content to remain deacons. Not, if there be merely a solitary deacon here and there in the church, his case is disagreeably exceptional, and causes him to be continually talked of, and pointed to; but wherever there shall be a large body of deacons in the church, when the status is determined, and their value recognized—when, in short, they feel and the church feels that the deacons are in fact an order, all this discontent will gradually and utterly die away.

It is said again that the work required by the

church can be better done by other machinery than the Diaconate, by lay readers, catechists, district visitors, &c. It is sad to hear such things. Do we believe that deacons are an order instituted by Christ our Lord through his apostles—an order which our church declares upon the authority of scripture and universal church history to have been ever in the church, and shall we presume to supersede it by merely human appointments? This is a very solemn matter. The church professes publicly the belief that deacons are a divine order. She sets forth most plainly their duties in unmistakable terms, and yet (is it more than fact to say?) she has not one deacon to show who is engaged in doing that work! Is not such a state of things a state of *sinful disobedience* to the Lord, on the part of his spouse?

It will be answered, look at the present prosperous condition of the church. What, then? Look a little further back to the dull and lethargic state which preceded it. What, under God's blessing, has redeemed the church from that position? What but (one may call it) the revival of the order of bishops. Go on now. Revive the third order. Under the same Divine blessing, which is wont to be poured out more abundantly than either (alas!) we desire or deserve, may we not hope, may we not expect, that the multiplication of sects, which has been both the plague and the shame of our Reformed church, will cease, and that her strayed children will gradually return back to her fold. If the church is prospering now—and God be thanked she is—will she not be doubly prosperous when she has all her holy orders "in strong and beautiful order ranged." First, let us have the ministerial offices complete, which are clearly appointed by our divine head; then, if we find occasion for other supplementary human institutions, lay readers, catechists, Sunday School teachers, and the like, by all means add them; but do not substitute them. Christ, the Head, knows better what His Spouse, the church, requires, than she does herself.

Once more it will be said—after all, let well alone—all changes are troublesome and inconvenient. A good rule that, let well alone, when all is well. It is well, when children (agreeable, nice children it may be, yet) disobey their parents? Is it well, when the church neglects the order of her Divine Head, and witnesses against herself every time her Chief Pastor lays hands upon a (so called) deacon, that she is unfaithful? What if changes are troublesome and inconveniences? What is human life but an aggregation of troubles and inconveniences? The man who lives to himself may hug his comforts and cling to his enjoyments. But life, real life, the life of the man who serves his generation, is that ever free from toil and self-sacrifice? It is a troublesome work, which lies before the church to perform. It cannot be accomplished except with due time, and by patience, and by perseverance. But, if it be God's work, let none be daunted; let us set about it heartily, believing, in the spirit of Gamael, that what is of God cannot be overthrown.

Other objections might be brought forward. Only one more, which will suggest itself against the plan here proposed for employing deacons, need be noticed. It will be said that the deacons, being also schoolmasters, will not have time to give to both offices. If the deacon were a profession or a college, whose duties required that he should be all the while an energetic student himself, there would be force in the objection. But the deacon's teaching being elementary, would be just so many hours' work per day, probably six; his teaching once over, he would be free. He would have no labour in preparing sermons; "homilies," or sermons prepared by others, would be put into his hands. (See ordinal.) He should

have only five days' teaching per week, that, like others, he might enjoy that rest of one day in seven, which is the inheritance of the whole human race. With these restrictions, his time would not be so occupied but that he might give nearly half of it to the other works prescribed for deacons.

To this somewhat lengthened essay (shall it be called) the poet's words will be a not unsuitable conclusion—

Si quid novisti rectius istis,  
Candidus impertu: si non his utere.

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

#### AUSTRALIA.

The Annual Session of the Melbourne Church Assembly commenced on the 28th January. Besides the Bishop, there were present, at the commencement of the proceedings, thirty seven clergymen and nineteen lay representatives.

The Bishop of Melbourne, in his opening address, mentioned that there had been a steady increase in the number of clergy. In 1860, there were sixty-seven clergymen; in 1861, seventy-five; and now, in 1862, there are eighty-four. There were three cures now vacant.—There were earnest applications for clergymen from nine districts, some of which were temporarily and partially provided for by clerical and lay assistance. Fourteen more clergymen were wanted.—Three churches had been consecrated; twelve or thirteen new churches had been opened for divine service; two more were ready for opening; three were almost finished; and one church had been enlarged. Nineteen new buildings were in contemplation. Two parsonages had been completed, one repaired, and three more were in contemplation.

In the appropriation of the money payment from the public revenue, the limitation had been observed of pound for pound of private donations. The classification of parishes had been the result of much anxious deliberation, in spite of which it was anticipated that there would be dissatisfaction. The Bishop urged the maintenance of the state grant on all who wished well to the church. He declared the state of their general church fund was a disgrace to the church. In 1861, the amount of expenditure had exceeded the whole fund by £1,223 11s. 8d., which would have to be deducted, on account of last year, from the fund of the present year, which, amounted to £2,953 4s. 11d. inclusive of the grant made by the *Society for the Propagation of the Gospel*. The total amount collected at all places of worship towards this fund was only £344 7s. 1d. It would be impossible to maintain, still less to extend, the work of the church, unless this fund were very greatly increased. The poorer members of the church did more in proportion than the richer.—*Church Chronicle*.

SIERRA LEONE.—The Church in Sierra Leone, long under the charge of the Church Missionary Society, has become almost self-supporting. Many of the native ministers are ceasing to be agents of the society, to become pastors, supported by the contributions of their own people. The Church Missionary Society is extending its operations in India. Since the mutiny the number of its missionaries has been increased from 91 to 107.