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RURAL DEANERY OF LEEDS.

REPORT OF THE COMMITTEE.

1851.

7
WHAT ARE THE BEST MEANS OF
RECLAIMING OUR LOST POPULATION ?

A REPORT

PRESENTED TO THE

RURI-DECANAL CHAPTER

OF LEEDS ;

FROM

A COMMITTEE OF THAT BODY,

OCTOBER 20TH, 1851.

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R E P O R T .

THE Committee appointed at the Ruri-decanal Chapter, held on Monday, September 1st, 1851, to take into consideration the best means of reclaiming that large portion of the population, who are unhappily lost to the Church and to religion, beg leave to present the following Report:—

The Committee, when entering upon their deliberations, could not but be impressed with a deep sense of the momentous character of the questions and interests involved; they could not but feel themselves on many grounds very incompetent to the task committed to them, and their only, as it was their proper resource, was to ask His help, and guidance, and blessing, whose work they sincerely desired to advance, and whose Spirit they earnestly trusted would over-rule all their reflections, to the promotion of His glory, and the good of His Church.

For your Committee could not take any other view of the present circumstances of the Church and the world, than one calculated to excite the most serious and thoughtful, and even alarmed attention, of all who care for the cause of truth and morality, of all who sincerely wish the welfare of their fellow-creatures, and believe that Christ's Gospel and His Church are the only efficient means of promoting either truth or morality.

Everywhere your Committee can see a special call for exertion on the part of the Church; whether they look at the

workings of a refined infidelity, or to a revived and aggravated superstition, or at the widening dissensions in other religious communities, or at the large amount of population yet unprovided with the means of grace, it is evident that the present is a season for putting forth the energies of the Church, such as scarcely ever before has been witnessed. They are not unmindful of the great work which has been done in and through the Church of England during the last fifteen years; they need to go no further than this diocese, or indeed this town, to perceive ample proof of this, and to find the most abundant reason for deep and earnest thankfulness to Almighty God.

But yet is it very certain, that the results of the quickened life of the Church, whilst affording abundant reason for gratitude and encouragement, do also shew more clearly than before the vast field of labour yet before us. The more we penetrate beneath the surface, the more do we perceive the absolute necessity of increased diligence and spiritual culture, if we would preserve a large portion of our country from being over-run with superstition or infidelity.

Under the influence of these convictions, the Committee would strongly recommend, that, in an age so loudly calling for a better adaptation of the principles of the Church to new and increasing wants, every thing should be done on the part of the clergy to meet these requirements, and that in every way, in which they can lawfully come forward, they should be most ready to do so. Your Committee say, "lawfully come forward," for they would express in the outset, in the most emphatic manner for themselves, and they doubt not for the whole body of the clergy in this rural deanery, their settled conviction, that what is wanted is adaptation of means, and not change of principles, and that any departure from the mind and law of the Church, as embodied in her Liturgy and Articles, is as undesirable as it would be dangerous.

But whilst keeping the principles and rules of the Church in the strictest sense inviolate, your Committee cannot but think, that much might be done to accommodate the performance of Divine Service, and the ministrations of the Church generally, to the wants and habits of the people.

I. The evils or inconveniences which have occupied their attention are these :—

1. First of all, your Committee are aware of the strong feeling entertained by many, especially the young, the illiterate, and the infirm, as to the inconvenient and trying length of the Sunday Morning Service : that both physically and mentally it is beyond the capabilities of a large portion of the community.

2. They are also disposed to think, that for children there has been no adequate provision made, and that a service might be specially adapted for them, much more suitable than the ordinary Morning and Evening Service of the Church.*

3. It has also been deeply impressed upon them, that the comparative paucity of attenders at the administration of the Holy Communion is in a considerable degree to be attributed to its celebration at a time of the day when it is most inconvenient to the humbler classes, and effectually prevents the attendance of the wives and mothers amongst our poorer brethren : for it is evident that where there is no domestic to take the charge, the parents cannot leave their children until the hour for their retiring to rest.

4. Your Committee have also had their attention powerfully arrested by the consideration of the vast numbers of the working classes who at present never frequent the House of God, and for whom an agency and an appeal are required beyond what the usual orderly and settled Services of the

* See NOTE, A.

Church supply; the call here seems to demand instant and zealous response from all who have been charged by their Lord and Master with the cure of souls.

5. Nor can your Committee hide from themselves, that, in another important respect, the Church has not hitherto provided for the spiritual wants of her members, especially the illiterate and the poor; they allude now to the want of an authorised hymn-book in the Church.

For any one who has studied the mental characteristics of children knows that whilst often disposed to regard reading as a drudgery, they will nevertheless look upon the learning of poetry, and especially of hymns, as a delightful task. These they will learn with alacrity and pleasure, and remember for a long period almost without an effort: and who can estimate the influence for good of religious sentiments thus early and powerfully impressed upon the mind? Surely by not having an authorised hymnology suited to the wants of the Church, for the rich and the poor, the old and the young, for divine service, as well as for domestic and private use, the Church of England abandons a great and powerful, as it is an acceptable and legitimate, instrument for good.

6. Another most important subject has also closely occupied the minds of your Committee, viz.: the necessity of a large increase of the staff of the clergy for the full and efficient working of the parochial system; and this with regard to all the three orders of the ministry, but especially the order of deacons. At present, in this town, notwithstanding a considerable subdivision of the original parish of Leeds into new parishes and districts, there is, in many populous localities, but a single clergyman, and in others not more than two, who are utterly incapable, from mere physical inability, of becoming personally acquainted with all the parishioners entrusted to their care, or of carrying on effectually many of the means necessary for the right organization and spiritual well-being of a parish.

7. And lastly, your Committee could not overlook, that closely connected with the important subject, or subjects, on which they have to report, is the momentous and pressing one of the extension of the education of the country, and along with it, the review of all such institutions of a literary and scientific nature, as are intended to enlarge the mind, and increase the intellectual advantages and enjoyments of the people. And here they felt they were on ground perhaps as much fraught with difficulties, and exposed to dangers, as any which the awakened and anxious member of the Church is called to occupy, in these days of new and pressing responsibilities.

II. On all the various points now stated, your Committee are prepared, in the discharge of the task imposed upon them, to offer such suggestions and recommendations as, after mature and serious consideration, appear to them best suited for the object in view; whilst in submitting the result of their labours to the notice of their brethren, they have the comfort of reflecting, that what they have thus done, before it can be productive of any serious consequences, will have to receive the approval and sanction of the large and experienced body of clergy, who form the Ruri-décanal Chapter of Leeds.

1. First, then, with regard to a better adaptation of the Church Services,—your Committee are disposed to think, that a separation of the Litany or Communion Service from the Morning Prayer on Sunday Mornings would be a great relief to many. They do not mean that any portion of the Church's prescribed service should be omitted, but only that the period of its taking place *may* be altered. For instance, in churches where there were three services on the Sunday, the Morning Service might consist of the Morning Prayer with the Litany or Communion Office; the Afternoon Service

of the Litany or Communion Office, whichever was omitted in the morning, or of both, should it be considered desirable to repeat either of them a second time: and the Evening Service might consist of the Evening Prayer, and occasionally the Communion Office also. Your Committee do not believe that by such an arrangement any rule of the Church would be infringed, whilst by it the extreme length of the present morning service would be avoided, an afternoon service peculiarly suitable for children and servants would be provided, and the occasional administration of the Lord's Supper in the after part of the day, would allow many of the working classes who now are virtually debarred from that ordinance, to approach the table of the Lord.

Your Committee, however, in making this and other recommendations of a like nature, would distinctly state, that they are for laying down no rule on the subject, nor for interfering in any way with the mode of conducting Divine service, when the clergy and their congregations are indisposed to effect any change. But it may be well with respect to authorities to state, that Wheatley is strongly for the separation of the services which are now used altogether in the morning, and that Bishop Sparrow is still stronger on the same point; whilst as regards present sanction, they cannot doubt that the allowance and approval of such a change by our own Diocesan would carry it with all the support and encouragement that are required: and though the change might be opposed at first, on the mere ground of dislike to any alteration in what had been long the established usage, yet remembering, as your Committee well do, the strong resistance that was made when evening services were first proposed, and seeing the wonderful results which have followed that adaptation of the Church's ministrations to the requirements of the age, they confidently trust, that a great and happy effect would be produced by this concession also, and that by means of it

many aliens would be brought within the House of Prayer.*

2. Contingent upon this change your Committee conceive that a service much required might be framed for week-day evenings. The service here alluded to would consist of the Litany, with psalm or hymn singing, to be followed by a portion of Scripture, expounded in a plain and familiar manner; and in this way, following in the track of some of the most eminent Fathers of the Church, as well as of others in later days, the parochial minister might go through a Gospel, or an Epistle, or a consecutive portion from the Old or New Testament history, much to the instruction and edification of many, especially of the working classes, who might be induced to attend a service so short and so suitable.

3. The subject of open-air preaching is one at present occupying much attention. Your Committee are aware that it is open to much objection, on the ground of inconvenience and irregularity, and that many of the most valuable among the clergy are not qualified for the work; yet they are of opinion that, under due regulation, such ministrations might be attempted with much advantage. Your Committee cannot but remember the effects produced by the sermons preached at St. Paul's Cross, which were among the main instruments for establishing the reformation of religion in this country three hundred years ago; and they have a strong conviction that if men properly qualified were selected for this duty, they might, with the consent of the incumbent having the cure of souls, preach in places sufficiently public to call the attention of the multitude, and yet sufficiently retired to avoid disturbance, and thus, by going out into the highways and hedges, and compelling men to come in, render essential service to the cause of religion, and extend the kingdom of our Lord and Saviour Jesus Christ.*

* See NOTE, B.

* See NOTE, C.

4. But another mode of attracting the attention of the indifferent, and arousing the careless and the slothful, has been brought under the notice of your Committee. It has been suggested to them that special services, continued on consecutive days, and at hours most likely to be attended by the poorer classes, and in churches situated in populous localities, when a series of sermons should be preached, powerfully urging and illustrating the necessity and efficacy of repentance and conversion, might be a great means of awakening a spirit of religious interest and enquiry. With this proposition your Committee feel disposed fully to concur, and would further suggest that Advent and Lent would be suitable seasons for such special services and appeals, and that in the supplying such extra duties, the clergy should be ready to lend their assistance to each other.

In noticing and recommending these new modes of operation, your Committee would not pass without remark the great good which has been already produced by cottage lectures, communicant classes, and classes for the instruction and preparation of young persons for Confirmation: on all these the Divine blessing has evidently rested, and they have been highly instrumental in keeping up the knowledge and spirit of piety amongst those for whose especial benefit they were projected.

5. It has struck your Committee, in connexion with these last mentioned ministrations, that there is a great need of closer intercourse than yet exists with the younger members of the Church, after their confirmation. At that period they peculiarly require pastoral watching and influence, and amply repay any extra care and culture bestowed upon them.

Your Committee would suggest that the young people in a congregation, who have been confirmed, should be enrolled and be met periodically, perhaps once a month, when they should be encouraged to bring before their pastor the relation

of the various difficulties and hindrances they experience in their Christian course, and receive from him such counsel and instruction as their respective cases may require. The young females might be met by the clergyman's wife, or some experienced and duly qualified lady, and the pastor's assistance only called in when more especially needed. This organization would have peculiar reference, on the part of those under it, to their attendance at the Lord's table.

6. Your Committee pass on now to consider the want of an authorized hymn book, and they are decidedly of opinion that such a provision is imperatively required. They conceive, that, under the present circumstances of the Church, a hymn book might be prepared at the request of the clergy, signified through their respective archdeaconries or rural deaneries, under the direction of the Bishops of the Church, and the hymn book thus prepared, having received already the concurrent sanction of the bishops and the clergy, might be 'set forth and allowed' by the Royal authority, as were the two versions of the Psalms which have been used in the Church.

Your Committee are of opinion, that in the compilation and publication of a hymn book, the following principles should be carefully kept in view:—

(1.) Comprehensiveness. It should be formed on as broad a basis as the Church itself.

(2.) Variety. There should be an ample provision for all the seasons, fasts, and festivals of the Church; as also for missionary, school, and other special occasions.

(3.) Suitableness. It should be compiled from the current hymnology of the country. In it there are abundant materials for the purpose, which have the great advantage of being, to many, "familiar as household words."

(4.) Cheapness. If issued by the "Society for Promoting Christian Knowledge," it might be at a cost which would place it at once within the reach of all classes.

Your Committee cannot doubt that should such a hymn book be thus prepared and sent forth, it would speedily supersede the various collections now used throughout our various dioceses, and by it, a great and palpable want of the Church would be satisfactorily supplied, a want which must be more and more felt, as the Church seeks to draw the lost and the wandering back to her fold.

7. On the momentous subject of the large increase that is required in the staff of the clergy, for the full and efficient working of the parochial system, your Committee do not think, that it falls properly within the scope of their Report, to enlarge on the necessity of an augmentation of the Episcopate, though they unite with the great body of the clergy in desiring it: for they need not travel beyond the bounds of the new'y constituted diocese, in which it is their privilege to labour, without thankfully recognizing the happy results which have flowed from its erection. They acknowledge with pleasure the freer, fuller, and more frequent intercourse that has taken place between the diocesan and his clergy; the additional force that has been given by the weight of his episcopal authority and personal character to the labours and exhortations of the parochial clergy, and the immense impetus that has thereby been given to all works of piety and charity throughout the diocese; and they cannot but express their decided conviction that if by any of the methods that have been suggested, whether by a re-adjustment of the revenues of the episcopate, or by uniting certain of the deaneries either to existing or newly constituted sees, or by the free-will offerings of Christian people, a proper augmentation could be made in the number of our bishops, and men were appointed, who would "faithfully serve in this Office to the glory of God, and the edifying and well-governing of His Church," an impulse would be given to the cause of religion and

morality, of truth and order, which careless observers could hardly anticipate, but which would go far to renovate the aspect and condition of society.

But it is more especially to an increase of the parochial clergy, that the attention of your Committee has been directed. To a certain extent, this want may be supplied by an increase in the number of new parishes and districts, and your Committee do hope, that by the new arrangements, which, under a recent act of parliament, are about to be entered into with the lessees of Church property, funds may be found for an addition to the parochial staff in our more populous neighbourhoods. But this increase must at least be very inadequate; it must be limited by the number of Churches, and by the difficulty of providing from any resources that can reasonably be calculated on, any considerable number of stipends for the incumbents of new Churches.

Nor are your Committee disposed to think the existing want sufficiently met by the system of late introduced under high authority of paid Scripture-readers, who, though often men of piety and diligence, are seldom men of sufficient education and vigour of mind, are uncomfortable from having no recognized position in the Church, and in general, look upon their office only as a means of entering by a more easy road into the ministry. But a conviction has long been impressed upon the minds of some of your Committee, which has lately been brought forward by a venerable and experienced dignitary of the Church, the Archdeacon of London, and to it your Committee would call the most thoughtful and earnest attention of the Chapter, as the means in their judgment most likely, with the blessing of God, to meet the wants of the Church,—and that is a considerable increase in the diaconate. The distinction between the diaconate and the presbyterate of our Church, says that learned divine, appears to me to be very strongly marked;

the deacon is permitted to perform the ordinary duties of life, but the presbyter bids adieu to worldly employments, and makes the duties of the ministry, his all-absorbing care. The duties of deacons are evidently of two kinds, ecclesiastical and temporal. Their ecclesiastical ministrations are all public in their character; to assist the priest in the divine service, specially in the Holy Communion and in the distribution thereof; to read Holy Scriptures and Homilies in the Church to the people then assembled; to instruct the youth in the catechism; to baptize infants in the absence of the priest; to preach, if admitted thereto by the Bishop himself. The temporal ministrations of the deacons are to search for the sick, poor, and impotent people of the parish, and to intimate their estates, names, and places where they dwell, to the curate, who has cure of souls, that by his exhortation they may be relieved, &c.

The qualifications required for the deacons are, 1. Profession of purity of motive in undertaking the office. 2. Acknowledgment that his call to the ministry is consistent with the rule of Christ, and the due order of the realm. 3. Profession of belief in the Holy Scriptures.

The promises made by the deacon are, Official, that he will fulfil the ecclesiastical and temporal duties of the office; and Personal, that he will frame his life, and that of his family, according to the doctrine of Christ, and make them exemplary to the flock of Christ. And lastly, that he will be obedient to the Ordinary, and other chief-ministers of the Church.

Such, and such only, are the duties and obligations of the deacon's office, entrusted to him by the Bishop alone, without the concurrence or sanction of any persons whatever. From the Bishop alone he derives his authority, and from him alone receives it by imposition of hands.

And are not these ministrations which are thus defined

by the Church, as the peculiar sphere of the diaconate, the very ministrations which are suited to the wants and condition of our populous neighbourhoods? If the Gospel must be preached in courts and alleys, in order to reach large masses of our working men; if the poor need opportunities of public worship and prayer more suited to their social state than those which the churches supply; if on the Lord's Day a system of personal visitation be required to our crowded lanes and courts, which on that day especially contain their full quota of inhabitants, while the clergy of the towns are wholly occupied in performing 'divine service in the churches, in marrying, churching, baptizing, interring the dead, and superintending Sunday Schools; if no minister of any populous parish is able by himself, or his curates, to hold converse with the great body of the youth of his parish, at the very age when friendly pastoral care is most required, why should the Church hesitate to call forth a numerous body of deacons to perform these their specific duties? And if men can be found, as assuredly many would be found, in our large towns, engaged in professions or offices, and even of independent fortune, willing to perform these duties, but who would decline that advancement to the priesthood, which would require them to give up all other care, and to make the cure of souls their one object of life, is it wise to forego the services of such persons, or to perpetuate the notion, that no man is fit to be a deacon who is not desirous to be a priest; and when the Church requires various duties from men variously gifted, to limit the character and qualifications of those from whom she is willing to receive help, to those of one order of the ministry? Your Committee cannot but most cordially agree with the respected divine, whose words they have quoted, that there is just reason to admire and adore the wonderful providence of God, in directing the minds of our Reformers to impress upon the order of min-

isters in our Church, the nature of whose office had been lost sight of from the period of the corruption of religion by the Church of Rome, the simple character of the primitive and Apostolic diaconate, and to prescribes such duties to be performed as, though not requiring in the last three centuries a numerous body of men to execute them, are now proved to be the very office and duties requisite for the perfection of our Church, and for the supply of the spiritual necessities of the people.

Were our Church now to renew in practice, as well as in theory, the perfection of the Apostolic age, by the development of the agency of the third order of the ministry upon an extended scale, such a change would not be an alteration in the fundamental principles of our ecclesiastical polity, nor any deviation from the laws of our Church.

Your Committee are not unaware of the objections which may be urged against this plan ; that men of extreme opinions, and ardent but unstable minds, would be very likely to offer themselves for such an office, and then, when faith and love failed, draw back and become a scandal ; that unfit men might in this way creep into the ministry through the easiness of some bishops, the personal partialities of some incumbents, and the desire of others to obtain help without cost ; and lastly, the danger that the bishop's power of discipline would be weakened ; because such deacons might withdraw from their functions, and be none the worse off in a worldly point of view.

These objections point out the care with which the change must be carried out, but do not seem to your Committee in any degree to outweigh the advantages which would be derived from it. They think that if great care were used to ascertain the qualifications of candidates, it would not only be practicable, but prove an incalculable blessing to the Church to admit to deacon's orders men continuing in their callings,—

above thirty years of age,—married, and able to show at the time of their ordination that they were in independent circumstances, or that for three years previously, they had maintained themselves and their families by their professional exertions. They ought to be chosen men; not novices in any sense, but men proved in the trial of life, and so brought to think soberly of themselves and to know their own mind. Such ministers in no case to receive stipends, and not to be ordained to the priesthood, unless they shall have remained deacons for perhaps three years, or a longer time, at the discretion of the Bishop; and unless further, they shall have attained the present standard of competency in learning, and attest the sincerity of their desire and motive by the sacrifice of their temporal vocations.

Under restrictions of this kind, such as the practical wisdom of our spiritual rulers would not fail to suggest, your Committee think that this plan might be safely introduced, and they dare scarcely express the degree in which they believe, that, under the blessing of the Holy Spirit, it would promote the interests of pure and undefiled religion throughout the land.

8. In closing this extended consideration of an agency which they believe to be urgently required, and the one most adapted for the object in view, your Committee cannot but record their strong sense of the great benefits which have flowed from the practice of visits from house to house in the various parishes and districts, by pious members of our congregations, especially ladies. This system is extensively established amongst us, and cannot be too highly estimated, or too widely diffused.

With regard to the institution of societies of persons for the more exclusive care of the sick and the poor, your Committee would observe, that they have watched with interest the operations of the Institution for nurses, esta-

blished in Fitzroy Square, London, and other institutions of a like kind, and trust that, should these institutions continue successful, they will spread to all the large towns of the kingdom; for it cannot be concealed that the ordinary attentions of district visitors do not provide for the numerous, and often heavily afflicted, inmates of our hospitals, nor for those of our workhouses and gaols.

Connected with this subject is the important instrumentality of Tract distributions, one highly productive of good, both directly and indirectly, and on which your Committee have but one remark to offer, viz., that in a reading age like this, with the certainty of all classes, including those for whose benefit tract distribution has been peculiarly carried on, becoming more educated, this itinerant literature of religion might well take a higher intellectual character, if it is to subserve the ends for which it is designed.

9. And this brings your Committee to consider, lastly, the important and pressing subject of education. And your Committee would begin by expressing their deep thankfulness for the successful exertions made, especially during the last few years, by the Church of England, and nowhere more than in this town, for its extension and improvement.

They desire also to express the strong sense they entertain of the advantages which have resulted both as regards the quantity and quality of education, through the instrumentality of the Committee of Council, advantages which they believe have been in full proportion to the outlay of the State. Your Committee have long felt a conviction, which experience has only tended to confirm, that so long as the Church is aware of, and acts up to her responsibilities, she has nothing to dread, but everything to hope, from the intellectual advancement of the people; that every extension of sound education, extends the interests of the Church; enables the people better to understand its doctrines and

ministrations, and attaches them more cordially to it as a nursing mother, both of their minds and of their hearts.

But your Committee are but too painfully aware of the absolute necessity which exists, for a yet further increase in the quantity and quality of education; of the difficulty of maintaining schools in the poorer districts; of the fact but too legible on every side, that “the ignorance, irreligion, and demoralization, which have grown upon the labouring people of this country, are far too widely spread to be overtaken by the isolated efforts of the few benevolent individuals here and there, who are willing to devote themselves to that task.*

Various plans have been proposed by different bodies and individuals, for the solution of this question. Into the details of these, your Committee do not think it necessary to enter; they trust that the Church and the State are fully alive to the necessities of the case. There are, however, it appears to your Committee, certain great principles which have been hitherto in the main happily kept in view, in the provisions made by the State; and which it is necessary that both the State and the Church should adhere to, in the devising and carrying out of any more extended plan of education.

(1.) That religious training shall be recognised as an essential element in any national system of education; for otherwise, both Churchmen and Dissenters would alike give it the most determined opposition.

(2.) That the rights of conscience should be respected. While Churchmen claim the privilege of conducting their own schools on their own principles, so that no Church child shall be debarred from receiving instruction in the distinctive doctrines of the Church, they can have no wish to force that privilege, or make it a condition of admitting to their schools, those who are unwilling to accept it.

* See NOTE, D.

Whether a plan embracing these two great conditions,—without which, in the opinion of your Committee, no system of national education can be carried out,—shall consist of an extension of the Parliamentary Grant for education, or of support by special rates for schools, to be taught by certificated masters, and open to government inspection,—is a matter perhaps more especially within the province of the legislature to determine. They believe that if such a plan were brought forward by authority, it would be calmly considered by the great body of the Church, in connexion with the manifold difficulties which surround the question in a state of society so complicated and artificial as ours; and though in such plan there might be details of which they could not in the abstract approve, it would be thankfully accepted, and as far as their part lies, zealously worked out by the parochial clergy in our great manufacturing towns.

10. In connexion with the question of education, your Committee have felt bound to take into consideration the manner in which the clergy should regard the various scientific institutions for the working classes, which, in all directions, are springing up around us.

Some of the clergy, seeing what a great instrument of good they may be turned to, have felt constrained to unite themselves with them; while others, finding the question of religion to be passed over, have felt compelled to withhold their countenance and support. The time, however, seems now to have come for some united action upon this question; it will not do to ignore their existence.

A Committee of this Chapter, which was appointed about two years ago to examine the working of the Mechanics' Institution in this town, after a careful investigation, reported that a great number of young members of the Church were members of the Institute,—that no books of an immoral or irreligious tendency were admitted into the library, and

that generally the working of the institution was not unfavourable to religion; but rather had a decided tendency to improve the moral as well as intellectual condition of our young men.

Your Committee conceive that the members of the Church ought to take a more decided and leading part in the literary and scientific instruction of the people. If unwillingness exists among any considerable number of their body to unite in institutions which exclude theology as well as politics, and it appears necessary, as the only alternative, to establish one under no such restriction, they believe that instead of one great institution for the whole town, it would be advisable to combine several adjoining parishes, or districts, into smaller affiliated societies, with which libraries, courses of lectures, and night schools should be connected; and it would be very practicable for the whole body to meet in a central place, and together celebrate their anniversary by some social and intellectual entertainment.

11. In the last place, your Committee have only to allude to the various most praise-worthy endeavours which are now made for ameliorating and improving the domestic and social condition of the working and poorer classes, and to express an opinion, with which they feel assured the whole of their body will agree, that in all such attempts, whether it be for carrying out sanatory provisions in the humbler dwellings, for providing more adequate lodgings for the traveller and the houseless, a work already commenced under favourable auspices in this town, for opening houses of refuge for the sinner and the penitent, for the support of hospitals, for abating the great evils of drunkenness and dishonouring the Lord's Day, the clergy will ever feel it to be their duty and their privilege cordially and perseveringly to assist.

Before concluding, your Committee would once more refer

to the principle they have carefully had in view in drawing up this Report, and especially such parts of it as are more directly connected with the Services and Ministrations of the Church, viz: that the Prayer Book is to be preserved whole and intact.

The Committee, in common and individually, recognize this as the common principle of Churchmen, and their bond of union. In our controversies with other Christian communities, the standard of principle is the Bible, and by the Bible rightly interpreted, we must be prepared to maintain our position, and prove the soundness of our doctrine. But in the discussions of Churchmen with each other, it is taken for granted that our Formularies are Scriptural, and the only point of dispute which can legitimately rise among us, must relate to the fact, whether our conduct or opinions be consistent with the principles which we have already accepted, and with the documents we have each of us subscribed.

We are aware that after the acceptance of a principle, there must frequently be great differences of opinion with respect to its application, and your Committee are prepared to have discussed in the Chapter the propriety of certain conclusions at which they have arrived, not without some discussion among themselves. They can only commend the suggestions to which they have agreed, to the prayerful consideration of their constituents.

At a time when we are assailed on the one hand by new forms of infidelity, and on the other by a resuscitated superstition, it is important not to break, but to bend our principles to the exigencies of the times, and while we most carefully adhere to what is essential, to be prepared to make a sacrifice of what are merely prejudices, though they be the prejudices generally to be respected, of honest and upright minds.

Your Committee are well aware, that it is only by the

individual and personal exertions of a faithful and devoted ministry, each of them fully alive to the deep responsibility of the age, and of their sacred office, that the Church of England can fulfil its high mission, and win souls to Christ, and the foregoing suggestions are not meant to supersede the necessity of painful and self-denying efforts on the part of the clergy, but only to remove impediments and point out the way to greater usefulness.

Finally, your Committee would express their opinion, that it is only by a united and combined effort, that we can hope to make an impression upon the mass of ignorance and vice around us ; that it is by an exhibition of mutual forbearance, and of brotherly love, that in the disruption of other Christian communities, we must endeavour to bring back to the fold of the Church those who have been too long aliens from our Communion ; and that it is by seeking to be one, that we shall best do our dear Master's Work, and prepare ourselves, and those for whose souls we are appointed to watch, for that kingdom of peace and love, which has been opened to us by our Redeemer's blood.

May our motto be, "Necessariis unitas ; non necessariis libertas ; utrisque charitas," and may we cordially respond to the sentiment expressed by Dr. South, "I know no prayer necessary that is not in the Liturgy, save one, which is this : That God would continue the Liturgy itself in use, honour, and veneration in this Church for ever."

W. F. HOOK, Vicar of Leeds, and Rural Dean.

WILLIAM SINCLAIR, Incumbent of St. George's, Leeds.	J. H. F. KENDALL, Vicar of St. John's, Holbeck, Leeds.
JAMES D. DIXON, Incumbent of Bramley, Leeds.	H. M. SHORT, Incumbent of Kirkstall, Leeds.
EDW. JACKSON, Incumbent of St. James's, and Clerk in Orders, Leeds.	JAMES FAWCETT, late Incumbent of Woodhouse, Leeds ; now Vicar of Knaresbro'.

NOTES.

NOTE, A.

“It would be a great help, I think, to the religious training of the young Sunday scholars, if the morning service were shorter than it is. These young children come to the school at 9 o'clock A.M.; they spend an hour in religious reading or repetition of lessons, and they are then marshalled for church, where they remain two hours more. I know that much weariness and disgust result from this excessive constraint. Indeed, nothing can exceed the strength of the terms employed by the excellent and intelligent incumbent of an important parish, in deploring to me the repugnance of very many of the boys at being led from the Sunday-school to church. He said that the teachers had to act like police in charge of prisoners, so anxious were the children to escape. The result cannot be wholesome. In connexion with this subject, I beg leave to quote a passage from one of the Reports of the Rev. J. Clay, Chaplain of the Preston House of Correction. Mr. Clay writes as follows:—‘When I see the attention and interest given by PRISONERS to a SHORT daily service, I feel assured that many an operative and labourer who now habitually desecrates the Sabbath, would gladly attend a Sunday service, were its duration shortened, and the time convenient.’ Mr. Clay adds more to the same effect, and I quite agree with what he says, and am convinced that the suggestion, if acted upon, would tend very materially to improve the religious training and education both of adults and children. It will be very mischievous if we blind our eyes to the patent fact that our Sunday services are too long for children, and for poor men worn out, with the toil of the week. The service should be a reality and a pleasure, instead of becoming (as it does to the child and the poor man) a weariness and a wandering.”—REPORT OF THE REV. W. J. KENNEDY, MINUTES OF COUNCIL, 1851, p. 586.

NOTE, B.

I shall here observe that the office—(the Communion Office)—originally was designed to be distinct, and to be introduced with the Litany, and consequently to be used at a different time from Morning Prayer.” “The offices are still as distinct as ever, and ought still to be read at different times.—WHEATLEY, pp. 220, 221.

“Now the Morning service, Litany, and the Communion service are three Services.

“That they are three distinct services will appear, for they are to be performed at distinct places and times. The Morning service is to be said at the beginning of the day, as appears in the third Collect for grace.

“The Litany is also a distinct service, for it is no part of the morning service, as you may see Rubric after Athanasias’ Creed. Here ends the Morning and Evening service. Then follows the Litany. Nor is it any part of the Communion service, for that begins with ‘Our Father,’ and the Collect, ‘Almighty God,’ &c., and it is to be said after the Litany. The time and place for this is not appointed in the Rubric, but is supposed to be known by practice.

“The Communion service is to be some good distance after the Morning service ; before the Communion service, ‘so many as intend to be partakers of the holy Communion, shall signify their names to the Curate over night, or before Morning prayer, or immediately after, which does necessarily require a good space of time to do it in.’”—SPARROW’S RATIONALE, pp. 194 and 196.

NOTE, C.

The following appears a very useful suggestion in connexion with the subject of out door preaching : To have a large tent, purchased for the use of the Church in any locality,—e. g. the Leeds Deanery,— and to have this taken and set up on the spot where the open air service is to take place. The advantage of this church tent would be, that it would take the calls and ministrations of religion to the thoroughfares where they are required, and yet secure in a great measure the order and protection of a building.

NOTE, D.

MINUTES OF COUNCIL FOR 1850. Report by Rev. H. MOSELEY.—It may be well to extract from the same able document the following analysis of the different plans which have prepared for the extension of Education :

“The minds of thoughtful men having thus been directed to the consideration of some more effectual means of grappling with these evils : the question of local rates, for the maintenance of schools, has been much discussed of late, and having myself collected the opinions of many of the friends of education, in my district, upon it, I have thought that I might not be considered as travelling beyond the proper limits of my Report, if I brought a topic of such vital importance to the cause of education under your notice.

“The plan of Mr. Fox proposes that the means of education, in every parish in his district, shall be reported to your Lordships, by each of Her Majesty’s Inspectors of Schools, and that wherever the existing provision shall be found insufficient, your Lordships shall direct the election of an educational committee, by the rate payers of the parish (or a union of the neighbouring parishes constituted, for that purpose, a school district), who shall have power to levy an annual school-rate on the rateable property of the parish, and to apply it to the payment of certain sums to the teachers of existing schools in respect to all such children as shall have made due progress in secular knowledge, as certified by Her Majesty’s Inspector. Where the expedient shall not be found adequate to the educational wants of the parish, it provides for the establishment and maintenance of other free schools. the instuction in which is to be free and wholly secular, time being allowed to the children for receiving religious instruction under the direction of their parents.

“The system proposed by the Lancashire Public School Association, is like that of Mr. Fox, to be ‘one established by law, excluding all theological doctrines and sectarian influences, and supported by local rates assessed on the basis of the poor rates, and managed by local authorities especially elected for that purpose by the rate-payers.’

“To the local agitation produced by public meetings held in support of this plan, and the opposition which could not but be created by the omission from it of every expedient for the religious education of the people, we owe a third proposition which appears to have received a far more general concurrence ; it is that of Mr. Richson, who is understood to have in proposing it, the concurrence of the Bishop of Manchester, the Dean, and a great body

of the clergy and laity. It provides for the constitution of your Lordships' Committee to be the central governing body for the administration of an Act for the division of every county into school districts, the rate-payers in which, assessed at not less than £40 a year, are to elect school committees, who are to levy school-rates on the same assessment as the county-rates, and collected by the same officers, and to administer the same in aiding the necessary repairs and enlargement of school buildings, in the payment of the fees of free scholars, and in giving temporary aid for the establishing or the better conducting of schools; acting therein with the advice of Her Majesty's Inspectors and the concurrence of the school managers, and in no respect interfering with such schools as do not have recourse to them for aid.

"The characteristic and most valuable feature of this plan is, that it leaves the religious element in education untouched.

"A plan, which in some of its most important features resembles the last, has more recently been submitted to your Lordships in a memorial from certain influential members of the Free Church of Scotland. It has for its object,—1st. The reform of the parochial schools of Scotland; 2nd. The extension of the system of these schools; 3rd. The due maintenance of teachers.

"It provides, in the first place, for the repeal of such acts as limit the application of money raised for educational purposes by local assessment to schools whose teachers are members of the Established Church, and which are under the control of the Presbyteries. 2nd. For the erection of schools where required, and the maintenance of schools, one-half out of the sum voted by Parliament, and the other half by local assessment. 3rd. For the constitution of certain school circuits, in which these assessments shall be made on the plan of a county-rate. 4th. For the election of teachers by the heritors and school-rate payers within the parish. 5th. For the admission of all such schools as now receive aid from the Committee of Council under the parochial system, and certain others under conditions specified. 6. For the appointment of none but certified teachers. 7th. For Government inspection of all parochial schools. 8. For the formation of a General Board of Education in Scotland for the carrying out of these objects.

"A fourth plan is that proposed by the Rev. W. Sewell, Fellow and Tutor of Exeter College, Oxford, not as a plan 'free from objection both in theory and in practice, but as the nearest approach that he can discover to the solution of the present problem—the enforcement by the State of the education of the people without compromising its own religious faith.' 'For we may assume,' says this gentleman, 'that all parties are agreed in considering this abstractedly as not only a legitimate function, but a necessary duty of the supreme civil power.'

"He then goes on to state the problem to be 'How to reconcile an education enforced by the State, and applied to all classes, with religious education carried on as it must be separately by each class and denomination of Christians;' and to enquire whether, as a solution, it 'would not be possible to impose a special tax for education calculated either upon income or property, to allow the amount to be applied to some school or other at the pleasure of the party charged with it, only requiring from him a receipt for the payment from some responsible person, as the manager of the school, upon a plan already in use in some other departments of taxation?'

"In making this suggestion, Mr. Sewell states himself to be 'anxious to show that the strongest conviction of the fatal effects of the continental

system is still compatible with an anxious desire to see the State exercising its high and indisputable functions, to guard against offending the conscience of any one, and to promote efficiently and extensively not merely the moral education of the heart, but an enlarged and comprehensive cultivation of the intellect."

"This plan is in its principle the same with the one proposed in an article entitled 'Church and State Education,' in the 'Edinburgh Review of July, 1850,' in the following terms:—

In parishes where there is a sufficient number of Churchmen and also of Dissenters to enable them to maintain separate schools, we see no reason why they should not have them,—the option being given to each rate-payer to be rated to either school, and the amount of the rate, being of course, dependant on the extent to which the school is self-supporting. The school-rate of the Churchmen might be paid to maintain the existing National school, or that of the Dissenters, to support the existing British and Foreign school, if a majority of them and a majority of the subscribers to such schools should desire it. If not, new schools would have to be built.

In cases where the Churchmen or Dissenters of a parish were not sufficiently numerous to maintain a separate school, those of two or more parishes might unite for that purpose. There would however, remain localities, in which the Dissenters are too thinly scattered to have separate schools for their children, even by the union of different parishes for that object. It would be necessary to the levying of school rates in such parishes, (probably few in number) that the children of Dissenters should be allowed to attend the parish schools with our having violence done to the religious scruples of their parents; and with this view it should be provided, in respect to these parishes—

- 1st. That no child be taught the Church Catechism, not being a baptized member of the Church.
- 2nd. That no child of a Dissenter, being a baptized member of the Church be instructed in the Catechism, or otherwise in the distinctive doctrines of the Church, if his parents object to his being so instructed.

These conditions being secured, we see no reason why the management clauses should not form the basis of the constitution of schools maintained by parochial rates, the word ratepayers being substituted for subscribers.

"This plan, like that of Mr. Sewell, recognises the religious element as essential to a national system of education, and it recognises the rights of conscience. In carrying it out, the State would provide that there should be a Church School in every parish or school district, maintained by the fees of the children, and by local rates, and governed according to the provisions of the management clauses (the substitution being made of rate-payers for subscribers), which school might be the national school of the parish. It could not, however, be thus maintained by the rates paid by the whole parish, unless it were IN ALL CASES subject to the two conditions proposed by the reviewer, only in the exceptional cases of rural parishes in which Dissenters are few in number; these conditions are, 1st. That no child, not being a baptized member of the Church, shall be taught the Church Catechism; 2nd. That no child shall be instructed in the Church Catechism, or otherwise in the distinctive doctrines of the Church, if his parents shall object to his being so instructed. The fulfilment of those conditions being placed under the safeguard of the rate-payers, the Dissenters would probably in many parishes require no further concession. In any parish where they did, it would be competent for them to form a separate school, or to unite with the Dissenters of other parishes in forming

such a school, for the maintenance of which they might be rated, instead of being rated to the parish school, and which might be an existing school—a British and Foreign school, for instance, or the school of any particular dissenting community, as the Wesleyan. Such schools, like the Church schools, be open to all, with the condition that no child should be taught the distinctive religious doctrines of the school if his parents should object to his being so instructed. It should be a further condition that all schools, whether Church or dissenting schools maintained by rates, be taught by certificated teachers, and open to Government inspection.

“This plan differs from the other in the provision it makes for the independent maintenance of every school by rates levied specially for the maintenance of that school, instead of by the partition of a common fund among different schools. Whilst it provides for the formation of new schools where they are needed, it offers a means by which the promoters of the existing schools may, by the method of local assessment, divide equally among themselves, and with the rest of the parish, the burden of supporting them. It involves a recognition on the part of the State, of Religion as the basis of a system of National Education. So far as the State intervenes directly in the formation of schools, it provides that it should do so in the interests of the Religion of the State; but it offers the public aid on equal terms to all communities of Christians for promoting the education of their own children according to their own tenets.”

NOTE, E.

It is so important to put this subject in a clear view, that it may perhaps be excused if the following summary of what is said in the Report be here inserted:

1. The Diaconate to be **VERY LARGELY** increased, so as to relieve the clergy in Priest's Orders from the greater part of their present “serving of tables,” and thus set them more at liberty for their proper and necessary duties, and at the same time provide for a very much extended discharge of the work of the lower order of the ministry.
2. To restrict Deacons to the duties specially assigned to them in the Ordinal, and thus do away with the anomaly of deacons doing everywhere the work of presbyters.
3. Deacons officiating only by the Bishop's license, and in one particular Church, there would ever be the safeguard that the Bishop could, if he saw sufficient cause, withdraw the license, and put an end to the ministrations of the individual.







