

thought). When that church became established, there was the same distinction of order observable in the High Priest, the Priests and the Levites; and when it pleased God to send Christ to establish His own Church, there was our Lord at its head, the twelve Apostles and the seventy disciples; and when, upon His death, the second rank became the first, and the seventy became a second order, then came immediately the third order of Deacons to fill up the vacancy. There always had been these three orders, and the intention of preserving the distinction appeared to be that they should apply themselves to the spiritual necessities of man according to their orders, the same division of threes being observable in the ordering of mankind. They might take any part of society, and they would always find an upper, a middle, and a lower class, and it seemed to have been in regard to this distinction that three orders of the priesthood had been specially provided of God—the higher order of priests to leave the higher order of society; the middle order to leave the middle rank, and the humbler order to leave the humbler ranks of society. What was the power which recommended the minister of Christ to those to whom he was sent, and what was the great principal which brought his mission home to those who heard his words? It was sympathy. And if that power were taken away, there would be lost with it the strongest agent in imparting or receiving knowledge. So with a school—the master of a school, or head of a college, who commanded the sympathies of the young intrusted to his care, could do anything with them; and the minister who commanded the sympathy of the congregation possessed the same power. Take away from the schoolmaster that principle, and you deprived him of the power of imparting knowledge; and with the minister the result was the same. What sympathy had the Church of England shown with regard to the great mass of population growing up in our towns? They were assured that in every part of England society was flocking towards the towns and leaving the country districts, and our people were likely to become more and more separated from the church if the Gospel were not taken to them. But, gravitating as the populations were towards the large towns, there were to be found immense masses growing up in the manufacturing and commercial districts, who required increased agencies to meet the spiritual necessities of their case. It was not sufficient for those who were at the head of the great parishes of the country to go into their pulpits and talk about sympathy. They must have house-to-house visitation, and they must have men who would commend themselves to the sympathy of the people: they must have men who, when they saw suffering from sin, would sympathise with the afflicted, having suffered themselves from the same disease, and bearing, therefore, a common remedy. They could not expect the highly educated gentlemen amongst the clergy, when called to the abodes of the most degraded, would do more than pay such a place a visit from time to time; and this, not from unwillingness to devote themselves to the service of even the humblest of their brethren, but from positive incapacity. Do what he would in the way of visitation, he could not live among them. Some of them might be more fastidious than others, and more easily offended; but he confessed that when he himself had visited three or four such cases in succession, he was exhausted and had not the physical energy to go further. The church wanted men of a harder nature. They wanted men who, with the horny hand, and under the rough exterior, possessed tender hearts, touched by the grace of God, to visit the houses of the working men, and show a constant sympathy with their common life. That was the way men

had been influenced in past ages, and by renewing such a course they would be influencing in like manner not only the present but future generations. And there was in this country to be found a sufficient illustration of the truth of what he had advanced. Let any one acquainted with the world look amongst our parishes and see whence came the flocks who filled the Dissenters' meeting-houses, and who were the men that ministered to those there assembled. They were men of heart, men of strong will, men, many of them, whose hearts God had touched with much grace. But they were not literary men, and they were not, generally speaking, refined men, or men of classical attainments. Yet, according to their light, these men did their work, and their work was acceptable. The Church of England, by her conventionality—and it was the only Church in Christendom that received only gentlemen into holy orders—had, by limiting her ministry to the gentry, taken away one of the most powerful bonds of sympathy that would connect the church with the lower section of the middle class. By failing to strengthen her ministry by an infusion into her humblest order of men like those alluded to, she had lost myriads who might otherwise have been gathered into her fold. He believed that the church had met with great loss by not attaching to herself, and with bonds of the closest union, men who by the Spirit of God were adapted for the ministry. He urged upon the house, upon grounds based upon the immutable laws of God, the adoption of the principal he had brought under their notice. He proposed, if the clause he had read to the house were adopted, to move a second clause in the place of clause 5 of the report; but, as it did not affect the principle involved, he suggested that the discussion of the two parts of the amendment should be taken separately. If the first part were affirmed, the second would most likely be accepted; but if the first were negatived, he should not have to trouble the house with a discussion upon the second. He would, however, read to the house the other part of his amendment; it was as follows:—

5. "We believe that while the proposed course would mark more clearly the distinction between the second and third orders of the ministry, it would enlist on the side of the church much of the earnest and loving piety now (through ignorance of her principles) drafted off into the sects; that it would provide for the clergy of populous parishes an efficient supply of permanent and well-trained subordinates; that it would ensure to the church that special ministerial gift—that χάρισμα—(see 1 Tim. iv. 14. and 2 Tim. i. 6) which she is not entitled to look for in 'the unordained layman however sanctified his personal will; that it would give to the artisan class of this country an order of sympathetic teachers of which they have been hitherto deprived; that it would stimulate the zeal, the piety, and the knowledge of the more refined and highly educated Deacons who would pass more rapidly through their order; and that it would glorify God in the more general extension of His Word and truth through the open ministrations of many now constrained to silent and personal service, or driven into eccentric methods of proving their zeal, through their inadmissibility to orders in the Church of England."

He wished to take the discussion, however, upon the first part, which involved the great principle he had been endeavouring to advocate—a principle which was based upon sympathy, and illustrated under its highest type, and in its highest power, by God manifest in the flesh.

CANON BROWSE rose to second the amendment. With the exception of the revision of the Liturgy, this was the most important question that had come before the house for ten years past, and

though he had entered thoroughly into the spirit of Mr. Massingbord's speech, he thought there was such a weight of reason for desiring not merely a new or revived order of Readers or Sub-Deacons introduced, but an extension of the Diaconate itself, that he gladly seconded the proposition of Mr. Mackenzie. He had always had some little doubt with regard to the revival of minor orders. It had been admirably stated by Mr. Mackenzie that throughout the Scriptures and elsewhere they found the number three meeting them, and the necessity for a third order of ministers had been stamped in a most marked manner with Divine approbation. Our Lord scarcely for a moment suffered the number to fail, but after His ascension moved the Apostles to constitute a new third order, that there should be no deficiency. There were always three orders, and but three orders, in the Apostolical Church. It did not appear that any of the inferior orders existed for at least two centuries. He had therefore always thought it a somewhat serious question in a church which professed to have reformed itself on a strictly Apostolical model, how far it might be legitimate to receive an order of Sub-Deacons. But it was even a more important question, how far such a revival would meet the existing wants of the church. He thought it of the most vital consequence that they should endeavour to bring back to the service of the church the zeal and energies of a large body of men who were now alienated from her. The question was whether they could do that without admitting those persons to some rank in the internal ministry of the church. There was a large number of men who were moved strongly with religious zeal, and that zeal moved them not to continue merely in lay occupations, but to devote themselves to the preaching of the Gospel. If some outlet for that zeal were not supplied by the Church of England, they might be perfectly certain that other communions would supply it, and that these people would, as they had done before, avail themselves of the opportunities offered. He admitted that the conduct of these people in thus forsaking their church was not to be defended; but the question was, would the church, in a spirit of Christian charity and wisdom, try to use their energies in her behalf, instead of letting them be used against her? He quite concurred with the remark of Mr. Mackenzie that the Church of England was the only church in the world that admitted only gentlemen clergy, and it was impossible for a church that only used the energies of the upper grades of society to retain the whole of a nation within its bosom. Upon that ground more than any other, he thought it of the utmost importance to consider whether they could not extend the influence of the church by not merely supplementing it with this so called sub-order, but also by admitting another class of persons into the ministry itself. He was aware that there must be difficulties, and great difficulties, to contend with, if they had but two grades of clergymen. If they had a body of deacons of a lower grade of society introduced into the ministry, while at the same time they had a body of highly educated gentlemen in the Diaconate, he could very well understand that jealousies might arise between them.

(To be continued.)

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