

Rev. Mr. PALMER moved, in amendment, and did so fully aware of the gravity of the question before the Synod, and anxious for it to be carefully considered free from any party spirit.—He did not think it desirable, however, at present to adopt the views of Mr. Dewar. First, for reasons stated in one part of the report—that it was impossible at present to find men fit for the office of deacon as it was proposed to be established. Every clergyman knew the difficulty of finding lay agencies for the Sunday schools and spiritual work of the church. How, then, find men for these diaconates? Second, if the men could be found, where could the money be found? It was said the men might continue in their usual businesses; but would any priest like to go to his barber, his shoemaker, or his butcher, and regard him as his deacon? And as to men in other business, they were constantly occupied all day long. But if there should be sufficient funds raised, then why not put the men at once into priesthood? If the funds were not found, it would be necessary to fall back on men in inferior ranks and of inferior ability. Now suppose a priest, with the aid of some of these men, occupied a territory of a few miles square, these deacons would be the representatives of the church which would be judged of by them. They might give very unsound information, which would yet be accepted as the teachings of the church. There was, too, an equality of ranks here not known in England, and these inferior men would soon claim an equality with the priest who directed them. They would, moreover, be backed up by the people; and the more laborious the more dangerous they would be. He could understand such a man so ingratiating himself with the people that they would claim him for their permanent incumbent. If such a change should be adopted it ought to originate in the mother country, where they had plenty of men, and a recognized distinction of ranks. He lamented the great wants of the church in this country; but thought the right remedy was the increase of lay agency. Why should a priest not obtain the assistance of any pious layman to read prayers where he could not go himself? Again, he thought that very young men were at present too early admitted into Priest's orders. He thought they should be employed first in such a manner as to give them experience and steadiness of character before they were sent out with what might be called the plenary power of the priesthood. He thought that considering how difficult it was to find funds to pay clergymen in numbers sufficient for the work before them, it would be desirable to find men of sufficient devotion to go forth for some few years upon small salaries, accepting perhaps in some cases the office of parish schoolmaster till they could be better provided for. He moved for these reasons—That it is not expedient to adopt the report of the Committee on the diaconate until the proposed change shall be commenced by the adoption of it by the church in England, and till its working shall be sufficiently tested in the mother country.

After some farther discussion,

Dr. BOVILL said that the present deacons in the Church of England certainly did not fulfil the functions for which the deacon's office was at first appointed. At present a deacon fulfilled all the duties of a priest, except the administration of the Sacrament of the Lord's Supper. He thought there was no fear of inferior men becoming deacons. The men contemplated by the resolution would be selected for their piety by the Bishops; and they would be properly trained for their duties. It was not necessary that, like the priesthood, they should

have a learned education—that they should all be taught to read Latin and Greek. Look at the first institution of deacons. The men chosen were men filled with the Holy Ghost, and he believed that the movement throughout the church for the purpose of obtaining more help was not a mere motion of the human intellect, but arose from the actual out-pouring of the Holy Ghost on the church. Missionaries were, in this country, sent to occupy an immense territory, in which the duties were so great that they could not fulfill them. They ought to watch over the education of the young; but could any clergyman say he had the physical strength for this purpose and for that of his other duties. It was said try lay agency; but lay agency had been tried and failed. Besides the Holy Spirit had itself appointed the proper description of assistance which was to lend to support the priesthood, and that was appointed for all time—it was the diaconate. God forbid that he a layman, should say that laymen had nothing to do with the spiritual welfare of the church; but there were many laymen who felt that by acting as clergymen they placed themselves in an improper position. In hospitals and other places of this kind, some agency like that of the diaconate was absolutely necessary, for laymen consulted by persons on their death bed, or other trying occasions, might sometimes inculcate most erroneous and unfortunate notions. He was willing to take barbers, tinkers, merchants, or any other persons if they were pious and God-fearing men; but he would put them under training and instruction, and keep them under constant supervision. One of the crying wants of Canada was that of men to undertake the office of the priest of the Lord—men to devote themselves to poverty, to the risk of being cut off from the social intercourse to which they have been accustomed, and so forth. Now, it would be possible to find men, who would not feel these privations so keenly as the class from whom clergymen were chosen, and who would accept the office of deacon.

METROPOLITAN SUCCESSION.

On motion of Mr. Justice McCORD, the report of the committee on the Metropolitan succession was read. The committee reported a canon to the effect that the election to the Metropolitan See, whenever it shall be vacant, shall be vested in the House of Bishops. The canon also contained some regulations for carrying out this rule, which, as we understood, will leave each diocese to elect its own Bishop; the House of Bishops choosing the Metropolitan.

DEBATE RESUMED.

Rev. S. DARLING thought the present deacon did not hold the position which the constitution of the church of England intended him to occupy. There was very little recognition of the difference between the two orders of priest and deacon. He had been a country clergyman: he was now in a densely populated city. He did not know whether the country or city clergymen most required the aid of deacons; but at present he felt that he could not do his duty as a clergyman on account of the demands upon him to fulfil the services which properly belonged to the deacon's office. As to men, he knew he could have got them in the country, and he now knew a most admirable man, who would desire nothing better than such an appointment to go forth and do his Master's work; and getting him, he would get someone else who would be still better—that was his wife. There were many young men ready to go; but they would not go unless they were properly commissioned; and he could obtain two of these, with whom he was acquainted, for the same very

inadequate remuneration that must be paid for assistance from a single gentleman in orders. He thought that there was no danger of the deacons bringing contempt on the priesthood, because they were to be, according to the plan proposed, thoroughly subordinate to the priesthood—a distinction which would be readily understood. He believed that instead of the church in Canada looking to England, the church in England was anxious to see us begin this course, which she did not like to venture upon herself. As to the deacons aspiring to become priests, there would be no more emulation between the incumbent and his deacons, than between the incumbent and his curate—emulation which would sometimes exist so long as men continued to be what they are. He did not think it would be true that the better the deacon, the more dangerous he would be; for if the deacon were so excellent, he would probably have some christian humility of spirit, and he could not be made the incumbent of a parish, without the consent of the Bishop. Of course, at the beginning of the movement there would be difficulty. Many handicraftsmen would make excellent deacons; but he did not suppose that making them deacons would overturn all recognized distinctions of society.

It was said that parish schoolmasters would answer the purpose of deacons; but there were no parish schools; and if there were, this very scheme provided for employing the deacons so far as possible in the schools. It might be said that after school hours, the schoolmaster could not be fit for anything else; but, in practice, it was found that schoolmasters after school hours did a great deal of other work; and he thought it would be well for the Church of England to take example from other bodies, who in so respects thought differently from them, and who availed themselves with excellent effect of this kind of agency—of men who after their day's work, cleaned themselves, as they said, and proceeded to preach, hold prayer meetings, or teach singing to a choir.

Rev. PROVOST WHITAKER spoke for some time in support of the employment of lay agency in preference to the establishment of a diaconate. After doing so in a general way, he came to some special reasons, against the proposal contained in the report. He thought it most desirable that any person who held a clerical office should be highly educated; and that this was more required here than in England, because here the people in the rural districts were better taught than in England; and, therefore, more able to appreciate the information possessed by their clergy. As to social standing, he believed it would be a most painful thing if it should ever be the case that he who administered in the pulpit on the Sunday should not be deemed suitable for social intercourse during the week. It was very lamentable on the continent of Europe to see that the clergy among some Protestants were not regarded as gentlemen. On the money question, he thought that a deacon could not have less than £100 a year, and there was little difference in cost between this sum and that which was now found sufficient to secure the services of a curate. Nor did he think the office of deacon should be permanent. There was no reason to think that it was so in early times. It was only fair that the deacon, if he showed himself capable, should be promoted to the priesthood, and so long as human nature remained there would be jealousies between two permanent orders, such as the priesthood and the proposed diaconate. It was said, in the excellent sermon at the opening of the Synod, that the deacon would be the missing link between the priest and the people; but there ought to be nothing nearer to the people than the