

went on saying the same things over and over again, and working out the same idea under different aspects. They did not teach the people philosophy, or any thing of that sort. They left the people where they found them, and they indulged the natural vanity of human nature in calling on the people to agree with them in the opinions they had formed. So that the notion of sympathy between dissenting teachers and the people, he believed, was a great mistake. It appeared to him that the difficulties which presented themselves in the large populations might be almost wholly met by the larger application of subordinate ministers, by an increase not so much of the Deacons as of the Presbyters.

CANON HENRY expressed his earnest hope that the house would pause before they agreed to the amendment. He had parochial duty for a number of years, and for a portion of the year in a very large parish; and he believed the sympathy which Mr. Mackenzie spoke of was attributable not to the ministrations of the dissenters being more acceptable to the people than those of the clergy, but that dissenters showed so much sympathy with dissenters. No one could come into a parish without being called upon by persons who had these views. The dissenting ministers professedly did not visit their flocks. They preached the gospel in their chapels, but they did not profess to go from house to house visiting the people, and they were not the persons who engaged the sympathies of the people. The members of their congregations, however, were trained to take a great interest in all persons that came to a parish if they were dissenters. He trusted, therefore, that the house would pause before they acceded to the amendment. He also thought that it would be almost dictating to the bishops to tell them that they ought to reduce the amount of examination for deacons.

The Rev. F. C. MASSINGBERD said he concurred in many of the beautiful sentiments expressed by his reverend friend in moving his amendment, but he could not concur in destroying altogether that part of the report which contained the proposal of the committee. The greater part of the speech of Professor Browne was occupied in arguing against the institution of a subordinate ministry, to be conducted by laymen, and his argument seemed based on the idea that he was seconding what he considered was a substitute for the other. Looking at it in that point of view, it appeared to him that there were some practical difficulties which had hardly yet obtained the attention that they deserved, and particularly the financial part of the question. They would want, for large parishes, five or six or ten of these persons, and they had no funds out of which they could pay them. They could not expect the clergymen of the parish to find the funds. If that were the only obstacle, he should think it an insuperable one; but there was still another obstacle, which he submitted especially for the consideration of those who were more familiar with the subject than he was, and more conversant with ordinations. If he was not mistaken, the law of the land required that every bishop who ordained a deacon should find him a maintenance unless a maintenance were provided from other sources, and therefore if a bishop ordained a man a deacon for a number of years, he required the nominating priest to maintain him for that number of years; but how could he do so if the maintenance were to be for his whole life? If they could alter the law, that was another question. Then, what would they do with these men? They were to be of the clergy, and their order would be indelible. The state could not alter that. Parliament was all-powerful, but it could not repeal that which was a law

of the universal church of Christ. What was the use of their proposing to the bishops matters which were, in fact, merely speculative? Neither the bishops nor themselves might be able to get the law of the land altered, and if they could, parliament could not alter it in that sense. Then supposing some of these men, reverend deacons, chose to exempt themselves from the ministry and go back to a secular calling, he would not say that they would do no credit to the church, but surely that house ought to be cautious lest they should find the country overwhelmed as it were with clergy without a cure. They know very well that the world at large made a very little distinction between a deacon and a priest. A deacon was a clergyman, and would they not be likely, some of them, to bring discredit on the church? Whereas, in the other case, they would be appointed only to fulfil their office during pleasure, and whatever form the appointment might take, they themselves would be able to restore it to the bishop from whom they received it. Laymen they would be, and laymen they would remain, and if they were guilty of any improper conduct, it would not affect the sacred orders of the church. But that was not all. He did not see how they were to lower the standard of examination for deacons to any extent without altering the rubric. They were required to know Latin, and did these men that they would employ know Latin? Seeing, then, that any extension of the diaconate adequate to meet the case would require an alteration in the prayer-book, and an alteration in the law of the land, and wishing to regard the matter practically, it appeared to him that that was not the course indicated to them by Divine Providence, and that they should seek some other way. For he had learned to think it was a good rule in practical matters, whenever we find an obstacle in the way of any object which may seem to us in itself desirable, but which obstacle we are unable to overcome, to look upon that circumstance as in itself an indication to us that it is not God's will that we should seek it. They had been told that it was desirable to have a class of men among the clergy who will sympathise with the people. No doubt it was desirable to have the sympathy of all classes of men with the clergy, but was it not the case that such a measure as this had been to a certain extent already tried? Some of such persons had been admitted into holy orders, and were they not liable to the mistake of imagining that they had been raised in station; and was it not the case that these men were precisely those among the clergy who were most afraid of compromising that position which they wished to take, and who were very far indeed from showing that sympathy which had been so much spoken of with the class from whom they came, but who stood aloof from them lest they should let themselves down in their own estimation or the estimation of others? He did not put that forward as a very strong matter; he did not mean to say that there was not a multitude of warm-hearted, godly-minded men in those classes who were desirous of entering into holy orders, and in whom the influences of true godliness and genuine humility would counteract these tendencies, but if they were to legislate at all they must legislate for humanity as it was, and they knew that there would be that tendency, which their experience had shown to exist already. Then, again, with regard to other men thus ordained there would be practically another danger. They knew very well that a traffic was going on in the purchase of livings. They could not take up a newspaper and see advertisements about the advowson or the next presentation to such or such a place, recommending it for its

absence of population, absence of those very souls for whom they ought to thirst—they could not see these things without feeling ashamed, not for the clergy, for it was not the clergy who advertised these things, but persons of a lower class of mind, who took upon themselves this traffic for gain. Now, this class of men whom it was proposed to admit to the ministry were generally shrewd men, alive to all that concerned their personal interest—not more so perhaps than others, but certainly not less. It might be said that persons in that class of life were not likely to buy advowsons or next presentations; but it was perfectly competent for a patron to present a deacon to a living, and then for the deacon to go to the bishop and demand to be admitted to the priesthood. The answer would be, "Yes, but you must pass a sufficient examination." But what a difficulty they placed the bishop in. The parish he was presented to the living of might not be in the diocese of the bishop who ordained him, but he would ask for and obtain letters of recommendation to the bishop of the diocese in which the parish was, and then he would go to him, and say, "My friends have bought me a living, and if you do not admit me to the priesthood you will ruin me." Would not that be a very great difficulty to the bishop? and would it not be likely sometimes to occur that the bishop would be unable to withstand such an appeal, which would tend to lower the standard of examination, and consequently of learning, in the clergy, as well as encourage this miserable traffic?

CANNON WORDSWORTH said he would take higher ground than that which had been taken by his friend Mr. Massingberd. He would ask what had caused so much infidelity in France? It was because the Church of Christ in France had done the very thing which Mr. Mackenzie recommended. And he would state one fact as showing the result. He knew it as a fact that there were no less than 300 persons in holy orders driving cabriolets in Paris. They were persons of the lower orders who had been introduced into the Church, and found they could not get remuneration, and they had, therefore, gone back into secular employment. The effect had been entirely to degrade the clergy of that country. They did not command the respect of the people of that country; they had no hold on the intellect of the people, and the clergy having been lowered in the minds of the people, infidelity triumphed. When they lowered the moral weight and influence of the clergy, they lowered the Church of Christ in the estimation of the people. About two days ago he saw a similar complaint of Italy in a memorial signed by 2,000 persons, addressed to Pius IX. They complained that the clergy had entirely lost the confidence of the people; that the ears of the laity were wiser than the lips of the clergy. He was persuaded that very great danger would result from any lowering of the standard of intellectual qualification of that class who were seeking holy orders in our own Church. This was not a time to do any thing that would degrade the clergy in the eye of the people. He was told that in one University at least men of high intelligence, who would in former times have been glad to take holy orders, were being drafted off into other professions, and they all knew that if a profession were damaged in the eyes of parents, it would be left to the inferior classes, and this would be a serious blow to Christianity in this country. He therefore trusted that Mr. Mackenzie would not press his amendment. He thought that by the employment of a different kind of persons, who were not to discharge the functions of the clergy, but other inferior functions, if they were known to be laity