

order in the Church with no great prospect of every rising out of that order, or of ever being able therefore to hold incumbencies, but who would have been admitted upon a more stringent examination than was applied to those who came to the Church to hold preferments and incumbencies. By adopting this course, they would in the first place be doing an act of natural injustice; and secondly, they would be doing a great deal to create a discontented body of men in the very bosom of the church itself. He had heard no answer to this objection, nor did he think it capable of being answered. He considered, also, that it was contrary to the principles of the Church to introduce into it, to perform its ministrations, persons who should be incapable of rising out of the position in which they were disposed. For this reason he always gave his vote against any thing like a permanent Diaconate, and when he saw this report he was glad to find that the committee had abandoned the idea of recommending any proposition for the establishment of a permanent Diaconate.

ABONDRAGON BROWN thought there were practical difficulties in the way of the two essential propositions of the amendment—namely, the lowering of the standard of examination for admission to the Diaconate, and at the same time the raising of the qualification for admission to the Priesthood. As an examining chaplain, he ventured to suggest that it was impossible to lower the spiritual and moral qualifications of those who were to be admitted to the order of Deacons; for if they were lowered, the ministrations of the new order would be of very little use to the clergy, and very little comfort to their flocks. No one would wish to lower the qualification as far as knowledge of the Scriptures went, or in regard to knowledge of the offices, principles, or formularies of the Church in which the candidates were to serve, because, unless they had capacities and learning sufficient to enable them to deal with the arguments and prejudices of the most ignorant with whom they had to minister, they would be of very little use to the Church. Then with the exception of the one point which Mr. Mackenzie specified—namely, the literary and classical qualification, there was no part of the examination which any of them would desire to see lowered. And with regard to that one point, he felt that it was almost impossible, as the standard of classical and literary qualification was now, to make any reduction in that direction. There were many pressing into the Church even now—leading men of the Universities, men of great literary and classical scholarship and attainments—and yet although the minimum of qualifications required for Deacons was as low as it could be unless the qualification were removed altogether, he found it impossible to enforce a stringent examination, especially with persons coming from the more scientific of the Universities, or to ask them to do more than translate a passage of Jewell. If they lowered the qualification for the Deacon, while they increased that for the Priest, the leap from the one to the other would be almost an impossibility, and thus a vast number of men would be cruelly condemned to give up all hope of attaining to that high degree which was put forward as the object of a worthy and holy ambition by the founders of the Church itself. With respect to candidates for Priest's orders, examining chaplains could not get as much done, as from Deacons. And for this reason, that most hard-working Deacons were worn out, and could not give their minds to abstruse study. How, then, could they expect candidates at all for Priest's orders if they attempted in any degree to raise the standard which now existed? The

follow-labours spoken of by the Apostles had not necessarily been ministers of the Church, but bosom friends, working under its guidance, and why should they not follow the same example, and show themselves ready to admit laymen to assist in their parochial labours? He thought that those young lawyers who they knew wrote books of a religious tendency, and had devoted themselves to the study of theology, even more than some of the clergy themselves—he thought that those young men would be ready to give their help as laymen if they were put forward by those whom they looked upon with respect, and were solemnly appointed to help in the task, even if it were but for a few hours during the week. He himself had experience of Scripture-readers, and perhaps under more unfavourable circumstances than some others of his professional brethren. Those Scripture-readers were furnished by a society which, in consequence of the army being formed of all sects, had on its committee members of the Church of England, of the Church of Scotland and some Dissenters and Dissenting ministers. This was, of course, a delicate matter to deal with, but at the same time they were pleased to have the assistance of men who would work with them. He had had two Scripture-readers under him. He believed they had been both Dissenters, but he never asked the question. What had been the result? These two men had worked with him and done every thing he told them. They showed to him every line they wrote in their journal, and recounted the conversations they had with the people. They came to his church, they came to the Holy Communion, and one of them, who he believed had been a Baptist, stood the other day as a godfather to one of the children of his flock. This showed that Dissenters, if they were brought into contact with clergymen, soon forgot that they were dissatisfied with the Church, and became conformists. But it would be a very dangerous thing, if men of this kind were willing to give their help, to consider that they had a claim to become Priests. These, then, were the reasons why he should not like to see Mr. Mackenzie's amendment adopted.

The Rev. Dr. JENN said it was with feelings of diffidence that, circumscribed as he was, he rose to address them on a subject of this kind, as he was under the great disadvantage of not having that practical knowledge of the subject which was possessed in so great a degree by the able and eloquent defenders of the last amendment. He said that as he was one of those whose lines are cast in pleasant places and whose ministerial labours are very light indeed in comparison with others, he might be hardly considered to have a right to speak on a question of this kind. But though he rose under this difficulty, he could not admit that the clergy who were placed in the most obscure and rural parishes had not some right to form an opinion and express it on a subject of this nature. The difficulty, however, of a question of this sort was this—that it ramified itself into so many particulars that it would be impossible in one speech to go into the whole subject. He should therefore confine himself to a few difficulties to the adoption of Mr. Mackenzie's amendment. In the first place, he understood from Mr. Mackenzie's speech that three orders of the church seemed to correspond to the three orders of society—the higher order, the middle order, and the lower order. meaning, he supposed, that the bishops belonged to the higher order, the priesthood to the middle, and the Diaconate to the lower. Now, if he did not mistake, the same view was put forward in a periodical a few years ago, and was well answered that if this argument were worth any thing, they ought to have a bishop, a priest,

and a deacon in every parish. He would now make some observations on the intellectual and educational qualification of the clergy. It had often been assumed—erroneously and injuriously to the interests of the church—that those high intellectual qualifications which were required in small rural parishes were not so necessary as in large towns. Now, he should say it was directly the reverse. In large towns, where the higher classes of society congregate, the very defects of the clergy might be considerably remedied by the qualifications of the laity themselves; but in a small country parish where they had to deal with a comparatively barbarous people, where they had to raise their minds and every faculty of man, it really did require very high qualifications indeed. He considered that the qualifications for a clergyman hitherto demanded by our Universities had been most beneficial, and well calculated to answer the end in view. This was applicable to the clerical body generally. But now let him apply it to the case of the Diaconate. They would suppose that such a measure as this which was now proposed should be carried into effect, and that it was recognised by the church that the Diaconate was not to be considered as merely preparatory to the office of the ministry, but came to be regarded to a considerable degree as a separate office. Now, in the first place, he would state his conviction that that was not the intention of the church, but suppose it to be—suppose they had a set of men to do the lower office of the ministry—they speak of the want of sympathy on the part of the lower order of people with their ministers, and these were the persons who were to enter into closer relationship with the parish than the higher ranks of the priesthood, and yet these men were not to be permitted to rise, they were not to have their intellect cultivated and their feelings considered in the same way as the rest of the clergy. The consequence of that he was afraid would be that the very influence obtained by these men would be of a deleterious kind. A young man brought into a ministerial office without these qualifications would, he was afraid, from the very feeling to which youth were subject, from the very sympathy to which he was exposed, from the closer relationship which he had to the people, would be likely to be drawn aside. There was another point to which he would briefly advert. He would only say one word about sympathy, to which Mr. Mackenzie so feelingly alluded. There were many things in which he agreed with him, but at the same time, sympathy was a wide word, and the objects of sympathy were various. One great argument advanced for the establishment of a permanent Diaconate was the great want of sympathy which had been shown by a large portion of the mining population. He rejoiced that the labours of certain persons had been beneficial in drawing these people from a state of heathenism. He could only say this, that he believed the clergy, as a class, had much more sympathy with their people than those of a lower grade of society had. He believed that the lower class of people were very sensible indeed of that delicacy of character which belonged to a gentleman, and he believed that a gentleman would be more friendly with them.

(To be continued.)

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