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but by name. He never appears among them as a servant of Christ, with distinct powers and duties. Surely the soldiers of a regiment ought not to require regular orations at intervals in order to know the difference between the various Officers who are over them? So our people should see, and be all their life familiarly acquainted with the servants of Christ who minister to His household. And, surely, knowledge obtained in this way would be better and more impressive than if imparted by dry homilies on the Ministry; and the argument for the authority, and use, and necessity of the several Orders, would be more convincingly inferred from seeing a work done, than from explanations or controversies, which often but beget doubts, and hardly help suggesting the thought, "If those Orders are Divine and so very necessary, why haven't we them amongst us—what good are they doing us?" When our people saw the various Orders doing their appropriate and distinctive work, they would thus acquire a knowledge which mere teaching now is ineffectual to impart. When they saw persons without "college learning" (as they call it) assisting in Holy Sacraments, whose celebration was confined to the Priests, they would see that the ministerial character was imprinted by something more sacred than a University seal, and they would learn to reverence it accordingly. And when they saw their Priests, as before, obliged to maintain a high standard of learning—perhaps higher than now—the respect founded on this would be in nowise diminished.

I would just add, by way of appendix, that even the learned and religious of the Church may not be free from prejudices on this point,—may are more likely to be the victims of prejudices in favour of their own learning. We are too apt to conceive of scholarship as if it were of the essence of the Priesthood, and not merely in general a useful adjunct—forgetting that that Ministry which for several ages spread and established the Gospel in the face of the world's opposition, numbered "not many wise" among the "callers," (as Dr. Wordsworth supplies the ellipsis.) The observations of the New York Church Journal on this point, in its issue of 8th January last, are so pertinent that I crave permission to read them: "The deep ignorance that was so common among the Parish Priests previous to the Reformation, and the intimate connection between the vital power of the Reformation itself, and the revival of sound learning, naturally established as a fundamental idea in the modern English Church, that the Clergy must, as a class, be University-bred men. This has been the general rule. With this, the social position of the clergy has been steadily rising, until now they rank, as a matter of course, among the gentry of the land; and the very idea of a Clergyman of the Church of England is universally understood to include that he shall be both "a scholar and a gentleman." The same has been measurably true of the Church of America, and there are few things of which Churchmen everywhere are apt to be proud, than this But with this great success in elevating the literary and social position of the Clergy as a whole, the Church of England presents some other equally

striking and still more significant facts. The proportion of Bishops to population is *smaller* in that Church than in any other national Church of Christendom. And the proportion of the population which has been stolen away from the National Church, and organised into dissenting and schismatical bodies, is *larger* than in any other national Church of Christendom. This last is one great *result* which stares every honest inquirer in the face, and *must* be taken into consideration by every one who would fully examine the bearings of either of the other facts; it is a result which, it seems to us, ought to be enough to stare out of countenance any advocate who claims that the English system, *as it is*, is the *ne plus ultra* of practical efficiency in preaching the Gospel to the poor.

"Now take into consideration that other fact, that the enormous masses thus stolen from the Church, have belonged almost wholly to the middle and lower classes of Society,—those which were farthest removed from all personal contact with the "Lords Bishops," and from sympathizing with the scholarship gentlemanliness of their parish Clergymen, and add to this that the Ministers who led them away and have all along commanded their confidence, were in education and social standing, *much more nearly on their own level*, and we shall begin to understand how things work, and have worked, and will always work, with poor crooked human nature. A Ministry educated too far above the masses, whether in scholarship or in social position, will gradually lose the power of gaining or keeping the sympathy of the masses; and sympathy once gone, confidence and attachment, and old associations, and principle, and all else, go with it. It is *with the heart* that man beliveth unto righteousness." "Nobody questions that the Priest's lips should keep knowledge," the only question as, *how much* knowledge must they keep? The "knowledge" that the Priest's lips must keep, is *not all* knowledge that may be needed for removing all doubts and difficulties from *all* minds; but only such as may render him a sound orthodox preacher of the Gospel, a safe and helpful guide to wayfaring men, to lead them into the Way of Life, in all things necessary to salvation. A Priest baying that much, is better than no Priest at all; and a Church which steadily refuses to admit to the Priesthood such men as this, to do work *which she can get no other men to do*, will steadily *lose* among the middle and lower classes; and as she loses among these, she will find her strength failing among the higher classes also."

If there be any solidity in these observations, and I think there is, we may thence infer how serviceable would be the two classes of Deacons proposed, as connecting links between the more learned Priesthood and the very lowest of the people. All parts of the Ecclesiastical Body would be more firmly interlaced, a closer and happier union would spring up between Clergy and People—the interposing gulf which has so often been complained of, would be completely bridged over.

The truth is, we have room, and need, and work for all sorts and conditions of persons in the Holy Ministry. The principle which we now so loudly—I am afraid sometimes absurdly