

surely be worth another £50! Take a harder looking case. Suppose there is a Clergyman at A, another for B, C, a third at D, and a fourth for E. F. G. Seven stations, and four Clergymen at £150 each—their salaries produce an aggregate of £600. One Priest for the circuit, would receive £200, seven Deacons £50 each; and, as before, there is £50 to spare. This plan would be very available also, where the Church is occupying new ground.

So in town, there are offices connected with our Churches; there are national and other schoolmasterships, there are fees for registrations, &c., &c., all of which might be made to furnish support for Deacons—the real interests of the Church gaining, not losing, by the transfer. Further, let any faithful Clergyman in a town parish (if they are not faithful, they had better not be there) say from his pulpit—"I am overworked, or, I cannot properly work my parish as things are now arranged: I am called away from the 'word of God' to 'serve tables—I want a Deacon (say, if you like, I want two Deacons) to help me"—the chances are that his Wardens will meet him in his Vestry, and guarantee him the £100 (or £200,) which are needed, if he can find the persons to fill the office. Certainly his congregation will be willing to hear the necessary additional hurthen. The Laity are not backward to come to the rescue—show them that the case is good, and the necessity real, and you may count upon their support. A faithful Pastor makes a faithful congregation, and a willing one.

It is said that the experiment of establishing a permanent order of Deacons has been tried, and failed. The experiment alluded to was made in a prominent English Diocese. The Bishop took pains to educate a number of men for Deacons—to be ordained and remain Deacons for life. His Priests were to be taken from the Universities as before. Now, having educated his men for the Diaconate, so that they were as well prepared for Ministerial work, as men who came from Oxford and Cambridge, as far as theology was concerned at any rate, perhaps better than many; he ought not to have expected that they would be content to remain in the lower order long—nor was it just that they should. This I believe was the simple fact; but I write merely from memory, and may perhaps be quite mistaken.

It is said that Deacons will not be content to remain Deacons. Not, if there be merely a solitary Deacon here and there in the Church; his case is disagreeably exceptional, and causes him to be continually talked of, and pointed to. But whenever there shall be a large body of Deacons in their Church, when their status is determined, and their value recognized—when, in short, they feel and the Church feels, that the Deacons are in fact an Order, all this discontent will gradually and utterly die away.

It is said again that the work required by the Church can be better done by other machinery than the Diaconate,—by lay readers, catechists, district visitors, &c. It is said to hear such things. Do we believe that Deacons are an order INSTITUTED BY CHRIST OUR LORD through his Apostles—an order which our Church declares upon the authority of the Scripture and universal Church history to have

ever been in the Church, and shall we presume to supersede it by merely human appointments? This is a very solemn matter. The Church professes publicly her belief that Deacons are a Divine Order. She sets forth most plainly their duties in unmistakeable terms, and yet, (is it more than fact to say?) she has not one Deacon to shew who is engaged in doing that work? Is not such a state of things a state of *sinful disobedience* to the Lord, on the part of his spouse?

It will be answered, Look at the present prosperous condition of the Church. What, then? Look a little farther back to the dull and lethargic state which preceded it. What, under God's blessing, has redeemed the Church from that position? What but (one may call it) the revival of the Order of Bishops. Go on now. Revive the third Order. Under the same Divine blessing, which is wont to be poured out more abundantly than either (alas!) we desire or deserve, may we not hope, may we not expect, that the multiplication of sets, which has been both the plague and the shame of our Reformed Church, will cease, and that her strayed children will gradually return back to the fold. If the Church is prospering now—and God be thanked she is—will she not be doubly prosperous when she has ALL HER HOLY ORDERS "in strong and heauteous order ranged." First, let us have the ministerial offices complete, which are clearly appointed by our Divine head; then if we find occasion for other supplementary human institutions, lay readers, catechists, Sunday school teachers, and the like, by all means add them; but do not substitute them. Christ, the Head, knows better what His Spouse, the Church, requires, than she does herself.

Once more it will be said—After all, let well alone—all changes are troublesome and inconvenient. A good rule that, Let well alone, when all is well. Is it well, when children, (agreeable, nice children it may be, yet) disobey their parents? Is it well, when the Church neglects the order of her Divine Head, and witnesses against herself every time her Chief Pastors lay hands upon a (so-called) Deacon, that she is unfaithful? What if changes are troublesome and inconvenient? What is human life but an aggregate of troubles and inconveniences? The man who lives to himself may hug his comforts and cling to his enjoyments. But life, real life, the life of the man who serves his generation,—is that ever free from toil and self-sacrifices? It is a troublesome work, which lies before the Church to perform. It cannot be accomplished except with due time, and by patience, and by perseverance. But, if it be God's work, let none be daunted; let us set about it heartily, believing, in the spirit of Gamaliel, that what is of God cannot be overthrown.

Other objections might be brought forward. Only one more, which will suggest itself against the plan here proposed for employing Deacons need be noticed. It will be said that the Deacons, being also schoolmasters, will not have time to give to both offices. If the Deacon were a Professor of a College, whose duties require that he should be all the while an energetic student himself, there might be force in the objection. But the Deacon's teaching being elementary, would be just so many hours work per