

they have been of any avail; to which he thus spiritedly and sarcastically replies:—

"Now you have the boldness to declare that all my wandering—in the course of which I have circulated thousands of Bibles, and preached the Gospel in places where it never was preached before, and have saved fellow-Christians from death (as I did in Cyprus), and sent the children of those parents who were slain in Cyprus, to England for education, and saved Jews in Khorossanum, and Palestine, and Persia, from imprisonment, and ransomed Persian slaves in the desert of Mowr—had done no good to the church!

"Many of my friends tried to console me by declaring that the writer of the *English Churchman* was a woman. I don't believe that, for women have tender feelings. Women followed our Lord to the grave, and women have ever been ready to acknowledge the weak endeavours of Christ's servants to promote His over-blessed Name!

"You call me 'the wandering Jew.' Be it so—yet certainly you are my brother according to the flesh. I am, by my father's side, of the tribe of Levi, a lineal descendant of Moses; and on my mother's side, as I was told, of the Tribe of Naphtali—"a hind let loose." But you are of the Tribe of Issachar—"a strong ass," not 'wandering,' for you are too indolent, but 'a strong ass, couching down between two burdens,' (Gen. xlix. 14), the High and the Low Church, not knowing which to carry, and thus starving or picking up a precarious subsistence between the two, and knowing nothing else but to bray. I am, nevertheless, dear sir, your brother according to the flesh,

JOSEPH WOLFF."

One cannot but sympathise with Dr. Wolff in all this. Allowance must be made for any thing like waywardness or restlessness in so eager and ardent a spirit as his. But he is no pretender to Apostolic zeal, we may depend upon it. A convert to Jew—and one who had lived "after the most straitest sect" of his tribe—he has yet, as a Christian, and as a Christian Minister, been for now many years true to the Creed he from conviction adopted,—“the Faith once delivered to the Saints.”

THE DIACONATE.

For sometime attention has been roused, to the consideration of the best means for increasing the practical working of the Church, and the construction of machinery—to use an expressive phrase—by which the Gospel might be more effectually carried to the people of the land. But amongst sober men, earnest deep thinkers, the one thought continually occurs, “do the churches work in the church's way?”—she has preserved the Diaconate as instituted by Apostolic wisdom, restore this order really to us. The learned Dr. Arnold in a strong appeal to Archbishop Whately urged it, others of less note have done the same, and now comes a strong appeal from one of the most eminent of the British Bishops, which we trust may move the Canadian Episcopate to consider the due wants of the country, and to turn their attention to the field of labour at present nearly unproductive to the Church, but which may be turned to good account. We have always thought that from the ranks of the learned professions, Law and Medicine, as well as from other educated sources, men could be found willing to lay their hands to the plough to aid in the cultivation of God's heritage; will our Synods look at this matter fairly in the face.

A MEDICAL DIACONATE.

The annual meeting of the British Medical Association, which has recently been held at Torquay, discussed at considerable length a plan propounded to them on the part of the venerable Bishop of Exeter, by the late Chancellor Martin, for the establishment of a Medical Diaconate. We are informed that the doctors in council assembled, to a man, shook their heads at the proposal, urging, in opposition to the scheme, that the attainment of medical knowledge, and the practice of it when attained, was in itself sufficient to engross a man's whole time, and that clergy combining secular with spiritual duties would forfeit respect, and in their opinion probably kill more than they cured. The summary manner in which the scheme has been dismissed by the doctors at Torquay, does not, however, settle the question. The scheme commends itself to our notice under favourable auspices, and bespeaks our earnest attention. It is the scheme of no enthusiastic youth, but the matured judgment of patriarchal age. In itself it is simple. The Bishop (as far as we understand the matter) proposes that medical men should be admitted into Deacon's Orders, and that the younger clergy should acquire a certain amount of medical knowledge. The advantages of such a plan are obvious. Every one who knows any thing of rural life must be aware of the immense influence of the country doctor, of his powers of doing good, and of his extensive knowledge of the habits of the poor. Who can doubt that if he was in Holy Orders, his powers of doing good would be tenfold increased, and his position in the eyes of the people greatly raised? Would Buty Martin, in the red cloak, or Hannah Sprigs, with the rheumatics, think less of Dr. Mason because he was also a deacon? We know just the reverse, and hence the objection of the medical men that the clergy would be degraded, falls to the ground. But it is not so much in the clergy becoming doctors, as in earnest, zealous, medical men becoming deacons that, in our opinion, the merits of the scheme would lie. Not that we underrate medical knowledge of a simple kind in the country parson—and, as a fact, for lesser evils, the parish is generally dosed and nursed from the parsonage—but in these railway days, the parishes where such knowledge is of very great moment are rapidly diminishing. The importance, however, of securing, if possible, the hearty co-operation, in a recognised official position, of the country doctors, is not to be lightly estimated, and though many persons may shrug their shoulders and ridicule the very idea of medical men becoming deacons, we doubt not that many of our clergy could point out many practisers of the healing art, who are at this moment their right-hand men, and whose usefulness they would be delighted to see increased by their recognition as ministers of the Church.

We heartily commend the scheme to the unbiased consideration of our readers, trusting that their judgment may not be swayed by the novelty of the proposal, or the anticipated dangers of its working. The office of deacon is not realised by the mass of the English laity. It is properly no part of his office to preach any more than to administer the Sacraments. The lack of clergy was the origin of the present lax custom. His proper duties of searching out the sick, teaching in schools, reading the Lessons, and assisting the priest in Divine Service, is in no way incompatible with a doctor's duties. If precedent is desired, there can be no lack of it, as in ante-Reformation days, the clergy were almost the only physicians, though anterior to that period the Pope forbade it, and in the reign of Henry the Eighth, the physicians denounced interference with their pro-

fes-sion by the clergy. But the plan is one which must stand or fall on its own merits, and we believe that, if efficiently carried out, it is calculated to be of the greatest benefit, offering a means whereby, on the one hand, much actual suffering may be relieved, and the poor more considerably treated, and on the other, members of the medical profession may be socially and morally benefitted, while the Church would root herself more firmly in the affections of the people.—*John Bull.*

MONTREAL.—The new Cathedral of Montreal has been supplied with a clock, the gift of Robert Gillespie, Esq., of London, partner in the firm of Gillespie, Moffat & Co., of Montreal. The clock is a very fine one, and cost upwards of £400.

NOVA SCOTIA.—At the meeting of the last Synod the Bishop stated that the *Church Record*, (which was started two years ago, on the unusual plan of having no editorials), “had a very wide circulation, amply sufficient to sustain it, provided those who took it would pay their subscriptions regularly,” but owing to defaults in this respect it would appear that his Lordship, who had become responsible for its necessary expense, had already been called upon to pay a very large amount quarterly, which he could not continue long doing. An arrangement was made to relieve his Lordship of this expense.

The safe arrival of the Lord Bishop of Rupert's Land, after an unusually long absence from Red River, was an event which evoked the liveliest feelings of satisfaction. His Lordship reached Fort Garry on the evening of the 3rd ult.—by a singular coincidence the very day of his first arrival in Red River, eleven years ago.—*Nor' Wester.*

RESIGNATION OF THE BISHOP OF COLOMBO.—The Right Rev. Dr. James Chapman has intimated to the authorities at home his intention to resign the Bishopric of Colombo, to which he was appointed in 1845, on account of failing health, and will only remain in the Diocese until his successor is appointed. The see, which comprises the island of Ceylon, is worth £2,000 a-year, which is paid out of the colonial bishopric's fund. Dr. Chapman was educated at Eton, and graduated at King's College, Cambridge, in 1823. He was for some time an assistant master at Eton, and from 1834 to 1845 Rector of Dunton Waylett, near Brentwood.

COLUMBIA.—At a meeting of the S. P. C. K. a long and interesting letter was read from the Bishop of Columbia, the following is an extract:—Of Chinese, large numbers are continually arriving, and we are likely to have a vast population of them. Mr. Sheepshanks at Westminster has had several under instruction, and has been pleased by their eagerness to learn. One of these, a young man, I spoke to, and remarked his intelligence and respectable bearing. With regard to the Chinese, you will be interested to know that Twong Lee, a Chinese merchant, has contributed £5 to the new church in Westminster, and £10 to that in Victoria. May God grant this ministering to us of His worldly things may be an omen of the future readiness of His people to receive back of our spiritual things, even the blessed Gospel of the Lord Jesus Christ, to the saving of many souls.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Tuesday, October 2nd, 1860.

The Venerable Archdeacon Sinclair in the Chair. The Secretaries stated that the death of the