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Order at the age of 21 years having first passed such examination as shall satisfy the Bishop, in the following subjects, viz.: the History, Antiquities, &c., of the Bible, and its Doctrines as interpreted by the Prayer Book (including the Articles in both languages); and also, an outline of Church History—regard being had especially to the period of the Reformation and to the History of the Church of England. No Deacon shall be admitted to the Order of the Priesthood, until he shall have attained the age of twenty-five years, nor then (ordinarily) unless he shall have first passed a satisfactory examination in Latin, Greek, and Hebrew, together with such other subjects as the Bishop shall require. Nevertheless, a Bishop may, if he see fit, advance a Deacon to the Priesthood, after twenty-five years service in the Diaconate, without examination in Greek and Hebrew, if he shall have found him faithful, and shall judge that he has "purchased to himself a good degree." No Deacon shall have any independent spiritual charge, but shall be subject to the direction and superintendence of such Priest as the Bishop shall place him under. It is desirable, that in places, where there is not full employment for Deacons in the particular methods set forth in the Ordinal, Deacons should be specially employed in the work of education. Deacons shall have no place in the Provincial Synod, but shall be admitted to the Diocesan Synods, under such conditions as the said Synods shall severally prescribe.

"Faculties." This word is introduced with reference to the Preface of the Ordinal. The granting of faculties is a legal prerogative of the Archbishop of Canterbury. If we are tied by this legal provision as the Church is in England, "faculties" might easily be procured, and placed at the disposal of all Bishops in Canada. No doubt, His Grace would be ready to grant them in this way upon application from the Synod.

"Twenty-one years." The circumstances of this country, and of this Church, demand admission to the Diaconate at an earlier age than twenty-three. Other Professions are open to young men at an early age. It is highly expedient to place a much larger interval that at present exists, between the Diaconate and the Priesthood. The age of admission to the Diaconate has varied considerably: and there is no reason why the fixed age of twenty-three should be regarded as unalterable. In Gibson's Codex, Tit. VI. C, V. may be seen the following comment upon the age of twenty-three years. "The Rule in the Councils, (and in the Canon Law out of the Councils) is twenty-five; and a reason is there given for it from the 4th Council of Toledo. *In veteri lege, ab anno vigesimo quinto Levite in tabernaculo servire mandantur.* This also became a rule of the English Church, but it was a case dispensable; and in the Church of Rome, not only the Council of Trent made it twenty-three, but the Pontifical, published about the time of our Reformation, made the age of a Deacon sufficient, if it was not under twenty. To this, our Church, in the time of Edward the VIth, added one, and is now come into the middle way, between the two extremes, viz., twenty-three; providing also a Faculty or dispensation for persons of

extraordinary abilities, to be admitted sooner."

In the Sister Church of the U. S. the Diaconate is open at the age of twenty-one. A Bishop of that Church, who was ordained Deacon at twenty-one, told the writer a few days ago that it had been of incalculable value to him to have thus gained three years experience.\*

"Articles in both languages." This is what is meant, (is it not?) or meant principally, in the preface to the Ordinal, by the Deacon being found learned in the "Latin tongue." But after all, is a knowledge of even Latin absolutely indispensable for a Deacon?

"Twenty-five years." It is desirable to make the interval between the two Orders longer than it is, and more marked. The Priest who has gained experience, where only it can be attained, in the Diaconate, will be a much more efficient Minister, or Priest, and will be received as such by his flock, when he comes to have a charge. The following extract from the "Codex" will relieve any extra-Conservative minds from difficulty in adopting this age.

"Four and twenty." Anciently, the age was thirty, from our Saviour's entering upon his ministerial Office at that age: *Dominus enim noster Jesus Christus trigesimo anno baptizatus est*: but the Canon Law, making an exemption to cases of necessity, and requiring no more than twenty-five absolutely, that became the fixed age for the Order of Priesthood, and is so declared in the aforesaid Pontifical, and by the Council of Trent. But the methods of education being in these last days more quick and compendious than in former times, our Church has thought twenty-four sufficient with these limitations, (which are not in the Church of Rome with regard to twenty-five) that they shall be twenty-four complete ("full twenty-four" Ordinal); that there is no room left for dispensation; and that till they are admitted to the Order of the Priesthood, they are not capable of any benefice or ecclesiastical promotion.

The twenty-fifth year might, in most cases, be spent in College. The advantages of a year of calm study after 3 years of practical work, and of the influence of experienced men, becoming Students again, amongst, or at least in connection with, or in sight of, young Theological Students, would be immense.

"Hebrew." Is it not the experience of every unfortunate Priest, who, like the writer, knows nothing or next to nothing, of the original language of the larger half of God's own Word, that he cannot thoroughly exercise that office of the "Scribe instructed unto the kingdom of Heaven," whom our Lord compares to "an householder, which bringeth forth out of his treasure things new and old."

"A Bishop may xxx advance a Deacon xxx without xx Greek and Hebrew." It does not follow that because the Bishop may, he will.

\* I have been a little misunderstood about the age at which admission should be opened to the Diaconate. Those whom I should wish to see admitted at twenty-one are those who are recognized as intended for the Priesthood. They require, I think, a much longer probation than one year. It would scarcely be desirable to admit to the Diaconate those who, practically, could not rise to the higher order, until they were old enough to know more of themselves, than men ordinarily know at twenty-one.

† This argument applies with great force to the modern Diaconate.