

A NEW QUALIFICATION FOR HOLY ORDERS.

The Lord Bishop of Rochester has just promulgated a novel, but by no means unwarrantable order to candidates for ordination. He requires a certificate from each candidate to the effect that he has power of voice sufficient for his public ministration; that he has no impediment or hesitation; and that his manner of reading is not heavy or monotonous, but such as is well fitted for the sacred functions which he will have to discharge. His Lordship also requires every candidate to read before him previous to ordination.

MR. DISRAELI ON "ESSAYS AND REVIEWS."

At the Annual Meeting of the Oxford Diocesan Societies Mr. Disraeli addressed himself to an inquiry into the causes which prevented union among Churchmen. They appeared to him to arise from three feelings, which, in different degrees, influenced different sections: (1) perplexity; (2) distrust; (3) discontent. The "perplexity" arose from the mere existence of different parties in the Church, and he argued that it was unreasonable. Coming to the feeling of "distrust," he said,—That, I hesitate not to say, is mainly attributable to the speculations on sacred things which have been recently published by certain clergymen of our Church. I deeply regret that publication. For the sake of the writers—for no other reason. (Hear, hear.) I am myself in favor of free inquiry on all subjects, civil and religious, with no condition but that it be pursued with learning, argument, and conscience. But then I think we have a right to expect that free inquiry should be pursued by free inquirers. (Hear.) And, in my opinion, the authors of "Essays and Reviews" have entered into engagements with the people of this country quite inconsistent with the views advanced in those profusions. (Cheers.) The evil is not so much that they have created a distrust in things. That might be removed by superior argument and superior learning. The evil is, that they have created a distrust in persons, and that is a sentiment which once engendered is not easily removed, even by reason and erudition. Setting, however, aside the characters of the writers, I am disposed to evade the question whether the work itself is one which should justify distrust among Churchmen. Perhaps it may not be altogether unsuitable that a layman should make a remark upon this subject, and that the brunt of comment should not always be borne by clergymen. Now, the volume of *Essays and Reviews*, generally speaking, is founded on the philosophical theology of Germany. What is German theology? (A laugh.) It is of the greatest importance that clearer ideas should exist upon this subject than I find generally prevail in most assemblies of my countrymen. About a century ago German theology, which was mystical, became, by the law of reaction, critical. There gradually arose a school of philosophical theologians, which introduced a new system for the interpretation of Scripture. Accepting the sacred narrative without cavil, they explained all the supernatural incidents by natural causes. This system in time was called Rationalism, and, sup-