

do the Deacon's work themselves. They hint to me that they find it very hard to keep their promise to be 'diligent,' \* \* in such studies as help to the knowledge of the Scriptures, and I believe some of my Deacons have thought it hard (and indeed it is hard) that they, young, inexperienced men, placed suddenly in the sole charge of independent missions, should be expected\* to undergo another examination, or any study for Priest's orders." I am afraid that our dissenting friend would go away from his visit to the Bishop with his feelings somewhat changed. "It certainly *did* look very perfect; but after all it is not so complete as I thought. I see that, after all, Church organization is not very much more thorough than ours."

Before proceeding to the Essay itself, I would premise still further one or two remarks.

In advocating a "permanent" Diaconate, I would call attention to the fact that there are obviously two meanings which the expression "permanent Diaconate" may carry. I mean to insist that the Order should be permanent, so that there never will be a time when the Order of Deacons is not found in full and sufficient numbers doing the work prescribed for Deacons in the Church. As for the other idea of a particular individual becoming a permanent Deacon or a Deacon all his life, that is a separate question, which is sufficiently treated of in the Essay. For the present I wish merely to observe that a Church may have a permanent order of Deacons without any of them being individually tied to remain permanent Deacons.

It is sometimes said, "Why bring this subject so prominently before us in Canada? Wait till the Mother Church has recovered her order of Deacons. Then, when we see the experiment succeed with her, it will be time enough for us to go to the work of restoration." This argument is talking and specious, but very unsound. Is it not a law of nature that changes, and fresh biases and impulses are most readily and with the least danger given in tender years, as well as most effectually? Train a tree, a dog, a man, a Church, or alter the system of its growth—when will you do it? When the tree overtops its fellows, or while it is still a tender sapling? When the dog begins to show greyhairs, or when he rolls about in unrestrained puppyhood? When the man—stay— We have this case disposed of by the Divine Wisdom. (Prov. xxii: 6.) And so it is with a Church. Our Mother Church is old, and fully grown. Change in her system is something unnatural. And our Mother Church is trammelled also by her relation to the state. As it was well said the other day in my presence in reference to a proposal of this nature, "You'll have Lord Palmerston down upon you in a moment." No. We are free to adopt what we conscientiously believe to be best without prohibition. And *the Mother Church will thank us for trying the experiment for her. We can try it.* (And yet can a man of faith doubt that, if God has appointed Deacons as an Order of the Ministry, [as the Church emphatically declares that He has] He will be pleased to give His blessing to the attempt to repair the breach which exists in the

walls of Sion, if the repair be set about in a spirit of humble dependence on that blessing?) We can try it, I say, in this youthful Church, without danger; and the experiment once proved a failure (!) can lay it aside without serious detriment; but She cannot. She not only looks with pride upon her Colonial Children, but conscious of their freedom from the shackles of habit, and prescriptive right, and old established customs, she *looks to them sometimes to set her an example*: to try those experiments which she and they alike know ought to be tried, and give her opportunity of adopting, as living realities, what emanated from herself as mere ideas.

It has been mentioned as a practical objection to the employment of an Order of Deacons such as is proposed in my Essay, that "the people would never respect them as fully as if they were Priests." I have no further answer to make than to concur in the opinion. It is exactly what we want, that there should be an Order of Deacons, distinguished by broad and strong lines of demarcation from our Priests; and that they should be held in lower estimation, or, which is better still, that our Priests should be thought even more highly of than they are at present.

It has also been suggested to me that there are weak points in my Essay: and a friendly hand pointed out one which might be considered such. Again I would reply that I do not expect my Essay to be looked upon as faultless: nor, for that matter, should I feel myself tied to advocate or adopt every idea which is contained in it. It was thrown off in order to do some pioneer work in a good cause: and as it first went forth so I leave it: adding only a few remarks and explanations now.

With one observation let me conclude this somewhat lengthy preface. It was my lot for several years after I came to this country (in 1845) to be present again and again at Ordinations, and it soon became very painful to me to listen to a Bishop demanding, and to Candidates undertaking, to do that which neither the Bishop expected the Candidate, nor the Candidate himself could intend, however willing he might be, to do. A considerable lapse of time has not made the feeling any the less painful.

"It is up hill work—writes a friend—battling with the *vis inertiae* of the mass. Still there is hope. One by one adherents come forward: and a *true* idea—a *Christian* one—cannot wholly die: cared for and nurtured by even a few careful hearts, it must ultimately succeed." Yes, *must*, if watered, as we trust, with the dew of the Divine blessing.

#### ESSAY ON THE DIACONATE.

The following Canon has been prepared by an individual, that it may be submitted to the Provincial Synod, in the absence of any known action of the Committee appointed to consider the subject, at the Synod held last September. It will be withheld if the Committee submit one of their own. It is offered to their acceptance if they will have it.

#### PROPOSED CANON.

Candidates for the office of Deacon (having received "faculties") may be admitted to that

\* This objection has been more than once urged to myself by alumni of our own Diocesan College.