

out, and know how to seek out, young men, whose hearts are touched, for the office and work of the ministry—instead of the young men seeking the Bishop. More clergy means more services, more teaching, more care of the young, more life, more energy, more enthusiasm, more souls won for Jesus Christ, the greater glory of God. Expense! "What shall it profit a man if he gain the whole world and lose his own soul." Expense in this wealthy country! And those for whom Jesus Christ died, not cared for, not fed, not saved.

W. CRAIG.

The Rectory, Petrolia, July 6th, 1893.

#### The Rural Districts.

SIR,—“Rural Pastor,” in your issue of June 29th, hits the nail on the head. Forty years in Ontario enables me to know something of the ways of my fellow laymen. Unhesitatingly I testify to the truth of what “Rural Pastor” says, to wit:—“The people in country districts are ignorant, on the whole, of Church principles—the fault of Bishop, priests and deacons.” It is a well-known fact that the majority of Churchmen (at least in the Province of Ontario) hold as an Article of Faith, that “one church is as good as another,” with a leaning towards the one that is liked the best. This is the result of that anti-Scriptural text, namely:—“The Church of Christ is Invisible.” I ask, could it be possible for Churchmen who believe the fiction of invisibility, that is, that the Church of Christ is composed only of the good members of all denominations—I ask, could it be possible for such Churchmen to love the Church—the visible Kingdom of Heaven—as they ought, and show their love by their words and deeds? No. It is absolutely impossible. We cannot progress either in numbers or spirituality so long as so many jeer and insolently denigrate those faithful ministers who expose error, which they must do if they teach truth.

A. SLEMMONT,  
Baysville.

#### Notes and Queries.

SIR,—At a funeral the clergy are often expected to have a service in the house with friends and relatives of the deceased, while yet there is no desire to alter the Church's rule to have part of the service in church and part at the grave. What should the clergyman do? Should he satisfy this expectation, or invite them all to church?

DIFFICULTY.

Ans.—One must use his own tact. It may practically be impossible for all to go to church, and none should be left unsatisfied. But even supposing that the house of mourning is next door to the church, and it entails no difficulty for all to accompany the body, you never lose but gain for the Church by respecting the private feelings, and forming a short devotional service, with reading and prayer. The people will be better prepared for appreciating the beauty and solemnity of the Church's proper service at the Burial of the Dead.

#### Sunday School Lesson.

7th Sunday after Trinity. July 16th, 1893.

##### I. ORDER OF CONFIRMATION.

We find in the Bible two accounts of this ordinance (Acts viii. 17; xix. 6). From these we may learn four things: 1. Baptized persons were confirmed; 2. By the laying on of hands; 3. By Apostles who are now succeeded by Bishops; St. Philip being only a deacon, baptized, but could not confirm his converts; 4. The grace given, “they received the Holy Ghost.” From Heb. vi. 1, 2, we learn that “the laying on of hands” is one of “the principles or foundations of the doctrine of Christ,” and therefore should never be neglected. Confirmation is not now usually administered directly after Baptism in our branch of the Church, because it seems advisable that all baptized in infancy should make a public confession of faith when they have come to years of discretion. The vows of faith, renunciation and obedience, are not the most important part of this service, as many seem to think; they are not even a necessary part of the Apostolic rite of Confirmation. Neither do people join the Church when they are confirmed; being baptized, they are already “grafted into the body of Christ's Church.” The Holy Ghost is given in answer to prayer (St. Luke xi. 13) by the means of the outward sign. Note the fact “that through laying on of the Apostles' hands the Holy Ghost was given.” Simon could not buy this power with money (Acts viii. 17-20). The special graces asked for (see Bishop's prayer) are wisdom, understanding, counsel, spiritual strength,

knowledge, godliness and holy fear. The teacher should impress on the class the fact that these great gifts are really given to the faithful candidates. They are apt to think only of their own share in the service, the vows they are to make, and not of the blessing to be obtained. This outward sign of blessing is not peculiar to the Christian Dispensation (Gen. xlviii. 14-19; Deut. xxxiv. 9).

##### II. ORDINATION SERVICES—ORDERING OF DEACONS.

Our Orders are descended from the Apostles. As the Lord sent them (St. John xx. 21), so they also sent others, Timothy, Titus, etc., who passed on their authority in turn (2 Tim. ii. 2; Tit. i. 5). Without break, the great chain of the Apostolic succession connects the Church of to-day with that of the first century. The inward grace is still given by means of the outward sign (2 Tim. i. 6; 1 Tim. iv. 14). It is plain that there were three distinct orders in the Apostolic ministry. Notice St. Paul's greeting to the Philippians: “Paul and Timotheus,” *Apostles*, to “the bishops,” *presbyters or elders*, “and deacons,” (Phil. i. 1). Deacons were first appointed to attend to the poor, but we find that St. Philip and St. Stephen, *deacons*, preached, and the former also baptized. Our deacons are set apart in the very same way for the very same duties (Acts. vi. 1-6). Deacon means means a ministry, *one who serves*.

##### III. ORDERING OF PRIESTS.

After a year's probation, deacons are usually admitted to the priesthood. Priests, *i. e.*, presbyters or elders, were ordained “in every church” (Acts xiv. 23). Titus was the bishop of Crete, and had orders to “ordain elders in every city” (Tit. i. 5). The duty of an elder is to feed the sheep and protect them from wolves (Acts xx. 28, 29). They are “Messengers, watchmen and stewards” (see *exhortation*), and must answer to their Master for the souls committed to them. St. Paul says, “I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God” (Acts xx. 26, 27), but the watchman who does not warn the people is not pure, “his blood will I require at the watchman's hand” (Ezek. xxxiii. 6, 7). The priest is given authority to pronounce Absolution and dispense “the Word of God and His Holy Sacraments.” They should be honored as “the ministers of Christ,” for “he that despiseth you despiseth Me”; (St. Luke x. 16). When a deacon is ordained he is given a *New Testament* as a token that he has authority to read the Gospel, while a priest is given a *Bible* with authority to preach the Word of God. (See *rubric*).

##### IV. CONSECRATION OF BISHOPS.

Bishop means an overseer, and the *elders* were at first called bishops. Those now called by that name were originally named apostles, but thinking themselves unworthy of the title they gave it up. Being truly bishops (or elders), the greater office containing the lesser, they assumed that name altogether. Even Apostles sometimes called themselves *elders* (1 St. Pet. v. i; 2 St. John i.), so also our bishops are really *priests* as well. The name then is of very little importance, but it is important to find out whether there were *three orders* then, as now. (See *sec. ii.*) Any one studying St. Paul's epistles to Timothy and Titus, who were set over the Churches of Ephesus and Crete, cannot doubt that they were in command there, with deacons and elders under them. They are told what kind of men to choose and ordain to these offices, and how to receive accusations against them, rebuking those who had offended. “The angels of the seven Churches of Asia” were probably the *bishops*, and were praised or blamed for the good or bad deeds of their people. The letters to the churches were addressed to these angels or apostles (Rev. i. 11; ii. 1). For 1,500 years the Church was governed by Bishops, and whether this episcopal government is a necessity to its existence or not, at least we have no right now to set up another kind of constitution. It is both presumptuous and dangerous to tamper with the doctrines taught by apostles. St. Paul says that even He, an apostle, “or an angel from Heaven,” has no right to such a thing (Gal. i. 8).

##### V. SOLEMNIZATION OF MATRIMONY.

People should, whenever possible, be married in church. (a) Because in every solemn act of our lives we should seek God's blessing; (b) because He joins together man and wife, by means of His ministers, as He joined Adam and Eve in Eden; (c) because it is a rule of the Church; (d) because marriage is a religious act, being a parable of the “mystical union between Christ and His Church.”

The happiness of the family and the well-being of the state depend very largely on this marriage question. Where divorce is common, disorder and misery are certain. “What God hath joined together,” man often dares to put asunder for very insufficient reasons. Then two divorced persons often dare to marry again in spite of the warning words of Christ and His Apostles. (St. Mark x. 9, 11, 12; Rom. vii. 2, 3).

The wife should love and honour her husband, as the Church loves Christ the heavenly Bridegroom (St. John iii. 29). Marriage ought never to be merely a business contract without love. In many cases the earthly union bears no resemblance to the heavenly; then the words of Solomon seem only a mockery, “Set me as a seal upon thine heart . . . for love is strong as death.” “I am my beloved's and my beloved is mine” (Cant. viii. 6; vi. 3). Husbands too should love their wives, as Christ loves the Church—nourishing and cherishing them in trouble, protecting them in danger, comforting them in trouble (Eph. v. 25-29).

#### Don't You Know

That to have perfect health you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla, the best blood purifier and strength builder. It expels all taint of scrofula, salt rheum and all other humors, and at the same time builds up the whole system and gives nerve strength.

Hood's PILLS may be had by mail for 25c. of C. I. Hood & Co., Lowell, Mass.

#### Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 4—CONTINUED.

Yes, Captain Flamank and Miss Gower were engaged; of that there could be no doubt. At Lady Emily Seymour's ball that night they came together, they danced together, and together they left the ball-room, Mr. Gower escorting Lady Trevannion. And on the whole the engagement gave satisfaction to society in general. Of course there were some who regretted, some who envied, despaired; for Captain Flamank was one on whom many a young girl might well lose her heart: Lora Gower too had been the acknowledged beauty of the last season; and there were not a few who loved or thought they loved her. But the opinion and comments of all the world would have had but small effect on the parties most nearly concerned, to both of whom it was a matter of unalloyed satisfaction and complacency. Captain Flamank felt pretty much as he had done before, perfectly secure and certain of Lora's most devoted attachment; and, as for Lora, she seemed in a new world—all the conflicting feelings, miserable doubts, and misgivings of heart which a passionate love uncertain of return must encounter, all done away, and in their stead, a calm satisfied content which seemed almost too sweet and beautiful to last. For, with her feelings of deep love and devotion, there was mingled a certain fear and homage towards her lover—a fear lest, after all, when he knew her better, found her out just as she was, and none knew better what her true standing was than Lora herself—she might become less dear than now he held her; the great true love, which would now be in almost daily presence of her short-comings, might sober down, if not indeed quite fade away; and then, then indeed, Lora was too much of the woman, let the sacrifice cost what it might, to retain a divided or unwilling heart.

Still, at present she had nothing to fear. Were not his words of unchangeable affection yet ringing in her ear, clear and sweet, as when, the day before, he uttered them? and had she ever known him say one word which he did not really feel and mean? And then, he had never courted her—that was a comfort: that perhaps was one great reason of her first long-ago love towards him, never said one of the flattering things that even Somerset, in his brotherly pride and attachment, so often made use of, and which, from dozens of admiring aspirants to her regard, were so lavishly showered upon her.

And then he had said, what no one else had ventured to say, that he should tell her of her faults—this plainly intimated that he knew she had some; and was it not a proof that he would deal with them leniently and tenderly? So handsome, so attractive, so universally courted, why had not Captain Flamank chosen some one else? for, strange contradiction as it seemed, Lora, though to all others so haughty and self-contained, felt humble and insignificant as a little child when comparing herself with him. She had told him,