

—refused to have the Christian faith taught except where, when, and how it pleased, such refusal would amount to saying: "We don't want Christianity." There are many things that people don't want that they must have. The best things that this century produced were at first refused by even quite intelligent people. However, when they got a foothold, it was found that they were the very things the objecting public must have. It is thus with the question of religious education in our public schools, even though one is opposed with the current, though odd logic that, the Catholic (universal) faith should be taught to the world. It should be taught in the home. It should be taught only at the church and on Sunday. Therefore the universal faith should not be taught in the public schools on week days! If we would make things fit, the faith must be taught daily to the souls that belong to us in the public schools.

How can the matter be remedied? By attempting to cure it. One practical way of doing it is to have a Sunday annually set apart in all the churches of the several dioceses in which the clergy should read a strong pastoral letter from the bishops to the people. Their lordships' letters on religious education in the public schools could be either read to the people or effectually used "otherwise." The country parson should in the meanwhile and afterwards systematically visit the public schools to drop words in season that will stick, and when possible teach Church children according to law, *i.e.*, after hours, till we can get something better than the present miserable parliamentary terms. Better terms will only come after earnest and combined agitation. Like every good cause, it won't be won in a day. In towns and cities where the Church population is more numerous and condensed than in the country, practical use should at once be made of these unused advantages. The clergy thus located should make weekly calls on the public schools in their parishes, and endeavor to do their duty towards the young souls over whom they are curates, on other days besides Sunday. Country curates, owing to circumstances, can only do this about once in two months. If by systematic and combined effort we made the best of our slight opportunities to teach the Christian faith to our children in the public school, the present advantages would soon increase.

If anything beneficial is to come of this matter, the clergy must be well to the fore. The laity will only zealously back up the movement when they see that the clergy are alive to the responsibilities of this, the Churchman's holy curacy and cause.

H. V. THOMPSON.

Calcedon East, June 5th, 1898.

Sunday School Lesson.

3rd Sunday after Trinity. June 18, 1898.

THE ORDERING OF PRIESTS.

When a Deacon is "found faithful and diligent," he is usually, after a year's probation, advanced to the Priesthood (*See rubric after Office for the Ordering of Priests.*) For, as St. Paul writes to St. Timothy, "they that have used the office of a deacon will purchase to themselves a good degree." (1 Tim. iii. 13.)

This service, to the end of the gospel, is similar to that used in the Ordaining of Deacons, except that a different Collect, Epistle, and Gospel are appointed. After that, however, it is much more solemn, the office being a far greater one. There are four special Sundays appointed for ordinations which are preceded by days of prayer and fasting. The special prayers "for those that are to be admitted into Holy Orders" should be said every day in the Ember week; they are among the Occasional Prayers after the Litany. St. Paul's entreaty: "Brethren pray for us," (1 Thess. v. 25) should not be disregarded. If he, who was so bold in preaching, gained fresh strength and boldness from his people's prayers (Eph. vi. 18, 19), surely our Clergy may be helped in the same way. The laity are bound to "hold up the hands" of the Clergy, that the battle may be won. Exod. xvii. 11-13.)

1. MEANING OF PRIEST.

There are, and have been from the Apostles' time, three "Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons." Corresponding to these we find in the Jewish Church three orders also, *viz.*, High Priest, Priests and Levites. Our word *priest* or *presbyter* means an *elder*, while the Jewish word meant a *holy one* or *worker in holy things*. We find that in the Apostolic Church elders were ordained wherever the Gospel was

preached successfully (Acts xiv. 23); they met in council with the Apostles (xv. 6) and ordained decrees (xvi. 4). Their work was, as under-shepherds, to feed the flock (Acts xx. 28), not as hirelings who care nothing for the sheep (1 Pet. v. 2; St. John x. 12, 13) but, like their Master, ready to die if need be in their defence, as many were called upon to do.

2. THE INTRODUCTION.

"No man taketh this honour unto himself, but he that is called of God" (Heb. v. 4) and specially set apart for His service. The men who dared to take upon themselves the office of a Priest were terribly punished by fire and earthquake (Num. xvi). Even in the case of Uzza, who put out his hand to steady the ark, which not being a Levite, he had no right to touch, death was the punishment (1 Chr. xiii. 9, 10; xv. 13-15). It is not an unheard of thing now-a-days for the sentiments of Korah and his company to be expressed—"Ye take too much upon you, seeing all the congregation are holy—wherefore then lift ye up yourselves above the congregation of the Lord" (Num. xvi. 3). St. Paul's command, "obey them that have the rule over you, and submit yourselves" (Heb. xiii. 17), is too often disregarded; see also Article xxiii. The Ordination services are substantially the same as those used by the ancient Church. The *Epistle* speaks of the duty of all the officers, apostles, prophets, evangelists, pastors and teachers to build up the Church, which is God's building" (1 Cor. iii. 9). Often one man lays the foundation on which another builds, but all are workers "together with God," and S. S. teachers too shall help in the erection of this glorious Temple. There is a choice of *Gospels*,—one speaks of the urgent need of more labourers, and when we hear of the millions who are still in heathen darkness, it must be plain to all that "the labourers are few;" the other describes the "Good Shepherd" as a model for those who are to "feed the flock."

3. THE EXHORTATION, QUESTIONS AND VOWS.

I. The exhortation, addressed to the candidates, may be divided into three parts: (a) *The importance of the office.* They are to be messengers, watchmen, and stewards, providing for the Lord's family, seeking His scattered sheep. As stewards they must be faithful (1 Cor. iv. 2) and blameless (Tit. i. 7). As watchmen they must be always on the alert to warn the people, or else God will hold them guilty,—"his blood will I require at the watchman's hand." (Ezek. xxxiii. 6.) Some "watchmen are blind; they are all ignorant . . . loving to slumber," (Isa. lvi. 10). (b) *Their responsibility.* "A great treasure is committed to your charge." *viz.*, "the sheep of Christ," "His Spouse," "His Body." He will punish any negligence. (c) *The help needed*—to be obtained by prayer and study of the Scriptures, that they "may be wholesome and godly examples and patterns for the people to follow." The *Vows* are then made, to be fulfilled only "by the help of the Lord."

4. PRAYER, ORDINATION AND CONCLUSION.

Silence is then "kept for a space" while the people pray secretly for the candidates. This peculiarity of the Ordination Service may remind us of Rev. viii. 1. Then comes the "*Veni, Creator Spiritus*," a hymn for the blessing of the Holy Spirit. This hymn is nearly a thousand years old, and has been sung for many centuries in English Ordinations. The Ordination by the means of the laying on of the Bishop's hands now takes place. The priests who are present unite with him, even as St. Timothy was ordained by St. Paul and the presbyters (2 Tim. i. 6; 1 Tim. iv. 14.) The newly made priests are given authority (a) to pronounce absolution (St. John xx. 22, 23), (b) to preach the Word of God (2 Tim. iv. 1, 2), (c) to minister the Sacraments (St. Luke xii. 42, 43).

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As for Lora, she rode and drove with her brother, or aunt; went to the British Museum or some of the picture-galleries with Madame Petit or Mr. Roberts, copying here a picture, and there a marble, as her fancy suggested, and occasionally studying out a subject of her own imagining in her bright and beautiful studio at home.

Lady Trevanion had her own routine of occupation and amusement, and Somerset his; it therefore made small difference to any one save Tracy that Stella should spend the whole long day in the library at that monotonous practice, at the same time totally unconscious that, in a not-far-distant apartment of that same London mansion, her elder sister, with a tremendously-gladsome heart, was listening to words which fell like sunshine on her spirit, shaping into new forms of brightness and beauty the coming future, which to Lora had never been invested with the same shadows which darkened the every-day prospect of her younger sister.

Meanwhile the hours passed on. It was some relief to Stella the three-quarters of an hour with Herr Schmidt, who, on that morning, was unusually considerate, the young girl thought, administering no reproof for the half-prepared lesson, and giving her, as he sometimes did, a reading in "Wallenstein" instead of the more difficult composition which Stella would have found some trouble in mastering that morning. Perhaps he remarked her wan, troubled face, and guessed that the mind was already sufficiently exercised over some unknown lessons with which he had nothing to do; which was indeed the case. To Mr. Roberts Stella was not that morning called. "Miss Gower was engaged," Madame Petit was desired to say; and so both lessons would be postponed.

And then the practising was resumed, until the little fingers fairly ached, and the eyes grew tired and strained from constant looking. A luncheon was brought and set on the table at half-past one o'clock; but Stella did not touch it: she seemed too unhappy to be susceptible to any feeling of hunger.

All at once the door of the library opened; and the next minute Captain Flamank was standing at her side. The music ceased: the little cold hands dropped into her lap; and Stella sat with downward glance, silent and ashamed.

"What, Stella, under the cloud again?" Captain Flamank said, very kindly.

There was no answer, nor any raising of the bent eyelids. The captain drew forward a chair, and sat down close beside her.

"Do tell me about it, Stella," he said again, "you are in trouble?"

The one word, "Yes," came slowly from Stella's lips. She remembered his kindness the night before, and did her best to answer.

He took her two cold hands in his, and, as the sorrowful face was gradually raised, he bent forward, and gravely kissed it.

Stella seemed almost too bewildered and subdued to express surprise at this very unusual and unexpected manifestation of sympathy and friendly feeling.

"I may take this brother's privilege for the first time, now you seem in trouble, may I not?" he said, gently, in reply to the slight flush of embarrassment which rose to Stella's cheeks.

"Brother's?" she asked, forgetting her troubles for the moment; "Captain Flamank, what do you mean?"

"What I say," he answered gravely. "Have you any objection to take me, some day—some not very distant day, I hope, for your brother, Stella?"

A still deeper flush mounted to Stella's brow; and a look of inexpressible surprise, amounting almost to dismay, came to her countenance.

"Do you mean, can it be possible that you are going to marry Lora?"

"Exactly," said the captain, smiling at the plainness of the question. "I have asked her this morning; and she has given me the right answer; so the first thing I did was to come and tell you."

"O Captain Flamank!" was all Stella could for