

sire ; quod si hunc Ordinem suscipis, amplius non licebit a proposito resiliire ; sed Deo, cui servire regnare est, perpetuo famulari, et castitatem, illo adjuvante, servare oportebit. Perinde, dum tempus est, cogitate." What consequence to individuals and to the Church of God are wrapped up in that next onward step ! What arts may not the Enemy be expected to employ with the view of diverting that steady eye and causing that devoted heart to fail ! But more powerful than all his crafty seductions is the memory of the words, " Omnis qui reliquerit domum, vel fratres, aut sorores, aut patrem, aut matrem, aut auxorem, aut filios, aut agros propter nomen Meum, centuplum accipiet, et vitam eternam possidebit."

Angels who have been witnesses of the conflict are now heralds of the victory. The court of heaven has ratified the choice ; meanwhile the Church on earth is calling all her glorified fellow-citizens of the heavenly Jerusalem to mingle their prayers with her own, that " He who has begun a good work, may carry it on" to perfection.—Then when they come up, the archdeacon places them in order. Those to be ordained deacons, he puts on the epistle side, those to be ordained priests before the middle of the altar, with their faces turned towards it ; which done, the Bishop kneels down against the faldstool, and all that are to be ordained prostrate themselves on the ground. The assistants and others standing by kneel down, and the Cantors begin the Litany, the choir answering " Kyrie eleyson," &c. Just before the close of the petitions in the Litany, " the Bishop rises with his mitre, and turning himself to those to be ordained, and holding in his left hand his pastoral staff, while they remain prostrate, says, " Ut hos electos benedicere digneris ; Te Rogamus audire nos." He repeats this prayer thrice, adding the second time " sanctificare," and the third, " consecrare." The sacred vessels which are given to the Sub-deacons to be touched, are the chalice and paten, empty, and the cruets filled. The cruets having been delivered (empty) at the ordination of acolyte, are now re-delivered without any form of words. In the words used on giving the chalice and paten, there is an exquisite touch of reverence. When the symbols of inferior orders were given, their names were expressed at the time of delivery. " Accipe urceolos," " Accipe ceroferarium," &c. The names of the vessels, however, which are to be consecrated by the Sacramental Presence are suppressed, as if through awe ; and in lieu of any more definite specification there are these words : " See Whereof the ministry is delivered unto you ; therefore, I admonish you that you so demean yourselves as to please God." Or as it is, still more awfully, in the sa-

cred language of the Church ; " Videte Cujus ministerium vobis traditur ; ideo vos admo-neo, ut ita vos exhibeatis, ut Deo placere possitis."

The ordination of deacon differs less from that of sub-deacon than the latter from the minor orders and than all from the priesthood. The sub-deacon (so far like the cleric,) enters upon a new state, but while the cleric contracts no more than contingent, he binds himself up by irrevocable obligations.

The priesthood is only more than this order in that it is the highest grade, and in that it conveys that power over the Real, and over the Mystical Body of our Lord, to which the other orders are, though in different degrees but introductory and subservient. But even the sub-deacon acquires, by anticipation, some of the privileges, and enters upon some of the duties of the highest among sacred orders. He first bears, of right, the title of " Reverend ;" he is bound under pain of sin, to recite the Divine Office ; more than all, he becomes irrevocably pledged to the state of continency.—What more than all this is the deacon ? 1. He is the immediate assistant of the Priest at the Holy Sacrifice. 2. He has the plenitude of the Lectors as well as of the Acolyte's Office ; he can sing the Holy Gospel. 3. He acquires the power of preaching by the express permission of the Bishop.—4. Also under a similar condition, of baptizing.—5. In parts of the Church where the chalice is allowed to the laity it is his Office to dispense it.—Moreover, unlike the Sub-deacon, he receives his commission by the imposition of hands and the conveyance of the Holy Spirit. Hence the order is unquestionably, although not " de fide," sacramental. The badge of the Diaconate is the Stole, worn across the left shoulder ; his proper vestment the Dalmatic. He receives the volume of the Gospels with power to read them " In the Church of God, as well for the Living as for the Dead."—But it is in conferring the priesthood, that the Church comes forth in the plenitude of her greatness. What earthly power shall presume to vie with that which St. John Chrysostom rates above the dignity of angels ? The angels indeed see their Lord face to face, but to them is not given, as to the priest, the control of His Very Body.

He vouchsafes, of His abundant condescension to obey the bidding of His creatures ; to descend, at their word upon our altars ; to contract himself within the limits of space. He the Incomprehensible and infinite to be handled by human hands, and to dispense Himself among His people. This is the climax of His charity, the lowest depth of His humiliation. In the Incarnation He verified His Deity ; " at hic latet" as the hymn hath it,