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LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 20th, TWENTY-FOURTH SUNDAY AFTER TRINITY.
Morning.—Eccles. xi & xii. Hebrews xii.
Evening.—Haggai ii. to 10; or Mal. iii. and iv. John vi. 41.

THURSDAY, NOV. 17, 1887.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "**Dominion Churchman**."

To CORRESPONDENTS.—All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

MORE DEVOTION TO SPIRITUAL WORK.—"If we," says the Bishop of Gloster, "are to attain a higher spiritual standard, not only encouragement is needed from without, but a truer and deeper consciousness of pastoral responsibility must be present within. Unless there be ever present in the heart the feeling that the cure and government of souls is the weightiest office that man can undertake on this side the grave, there can never be granted to us the quickening and lifting power which raises men to higher levels of Christian effort, and enables them in some measure to realize the higher aspirations of the spiritual life."

"It is not enough to act under a general sense of duty. There must be something far more vivid and penetrating, arising from the constant memory of what that duty is, and of the simply frightful accountability if that duty is left inadequately performed. Far, far too commonly the dominant feeling is that we have entered a profession, and that loyalty to that profession demands a performance of the duties understood to be associated with it. Numbers, I fear, rise no higher than this. 'The souls committed to our charge!' What words? What a mystery? I can never utter them when performing the act of institution—I can never say to the kneeling brother before me, 'I commit unto thee the cure and government of the souls of the

parishioners,' then and therewith to him, without feeling freshly the momentous significance of the words, all that they imply, all the boundless responsibilities they involve. Such words remind us what institution to a benefice really means. It is no mere form of authoritative acceptance into an honorable office, no merely grave utterance on a brother's entrance into high functions and duties—it is the committal of a trust, the greatest and most solemn that could be given to mortal man; and without the ever-present memory of this how can true work ever be done?"

"If our work can never be real and true work without the ever-present sense of responsibility to God animating and quickening every effort that we are permitted to make for those that are committed to our charge, there must also be, I am persuaded, an ever-present sense of responsibility to those thus committed to us. There must ever be present the solemn remembrance that we, in the very highest sense of the words, are, each one of us, a brother's keeper, and that the eternal future of each soul committed to us is, to some extent, conditioned by our own words and works, by our own life and conversation. What a dread thought it is, when once fairly grasped, that unfaithfulness on our part, carelessness, worldliness and indifference, not to mention graver violation of our ordination vows, involve consequences not to ourselves only but to others—consequences that belong not merely to time but to eternity."

VALUE OF HOUSE TO HOUSE VISITING.—In the same address as above quoted, the bishop says:—"There is, however, yet another principle—if, indeed, it be not a gift rather than a principle, without which pastoral work will ever remain unsatisfying and incomplete—I mean the love of souls—love for our brethren in its highest sense, love for those committed to our charge which is not bounded by the horizon of this world, but concerns itself with the whole limitless future. It is akin to sympathy, but it is far, far higher and more energising. But this is a great and precious gift; and yet without it we can never hope to realise real spiritual progress in our parishes whether in town or country. There is ever present, especially in our country parishes, a spiritual apathy that really yields to nothing except to this higher energy. We may work with a full consciousness of responsibility; we may preach with ability; we may visit with sympathy; we may teach with conscientiousness, and yet be inwardly aware that we have wrought but little permanent spiritual change among those committed to us."

"Every year I live, I feel more deeply persuaded that it is the quiet, systematic, and sympathetic, house-to-house visiting that really brings home to us the deeper sense of accountability, alike to God and to those committed to us, and awakens within us the first movements of that love for souls, without which no pastoral fruit can ever come to ripeness and perfection. That love, as I have already pointed out, depends for all its fuller development on prayer. It is a spiritual gift, and it must be prayed for as such. Still the first elements are beyond all doubt supplied by sympathetic visitation."

"Much more, I well know, remains to be said on this vital subject. May we become day by day more sensitive, more earnest and more devoted; may our feeling of accountability be deeper, our love of souls more developed, and at the last when the dread question is addressed to us 'Where is the flock that was intrusted to thee, My beautiful flock?' our answer may be, 'Lord, by Thy mercy it is Thine still.'"

CARRYING THE WAR INTO AFRICA.—Romanists are particularly fond of dilating upon the wickedness of Henry VIII., in connection with their absurd theory that he founded the Church of England, a notion as true as that he established the planetary

system! The Bishop of Durham in a recent address took up this mode of attack upon the Church and thus turned the Papistical guns upon their own position.

"As I have alluded to the epoch of the Reformation I would wish to say one word about a line of attack which is not uncommon, and of which I have seen an example quite recently. Some persons seem to think that if they can show that Henry VIII. was unscrupulous and profligate, which I certainly shall not deny, or that Cranmer was cowardly and time-serving, which with some reservations I am ready to admit, their point is gained. Those charges may have been proved ten thousand times over, and yet the argument is not advanced one step. Such opponents are nothing at all if they are not aggressive. But what if the attacked party were for the moment to give them the go-by and make a raid into the heart of the aggressor's camp? Was the conduct of the Popes towards the Emperor and the English King in this very matter of the divorce so straightforward, courageous, and free from worldly chicanery that they could afford to throw a stone at poor Cranmer, hard pressed as he was? What if the veil were drawn from the Papacy in the ages of its lowest degradation, would it not disclose dark blots, compared with which the career of our English Henry might appear almost respectable? We cannot forget that the example which, as a boy, he had before his eyes in the spiritual ruler of Christendom was the unedifying life of an Alexander VI. It is a perilous game to play, this reckless throwing of stones, without reflecting first whether our own house is stone-proof or not. Such profligacies, wherever they be found, are a disgrace to our common Christianity."

THE BISHOP OF EXETER ON SISTERHOODS.—"Some would rather be Sisters than deaconesses and many rather be deaconesses than Sisters. But whether Sisterhoods or deaconesses' institutes they are not to be Roman, Lutheran, or Genevan but Anglican, imbued throughout with the spirit of the Church of England, true to her Liturgy and Articles, and open to all the free and generous influences which sanction and dignify our social life, with no irrevocable vows, for God may call them to other duties; with no idle asceticism, with a simple uniform dress if you like, but with no disfiguring garb, for why should we distort that which God has made comely? With no practically enforced habit of confession, for we have a heavenly mercy seat ever open, and a Great High Priest ever near, and with no rule of unquestioning and unreasoning obedience to man or woman, for to our own master we stand or fall. They ought to be at once, Catholic, and Protestant and Evangelical. I glory in the words, not as party shibboleths, but as expressions of abiding truth. We are Catholics, for we believe in One Holy Catholic Church. We are Protestants, protesting for truth against error. And then, if we are truly Catholic and truly Protestant, we must be truly Evangelical. And of the meaning of the word I do not know a nobler exposition than the utterance of St. Paul, 'The love of God constraineth us because we thus judge that One died for all, therefore all died; and he died for all that they which live should no longer live unto themselves but unto Him Who, for their sakes, died and rose again.' (Revised Version.) The work of Christ in this nineteenth century claims this constraining love, this unselfish love. No thoughtful student of Church history will shut his eyes to the fact that special dangers beset communities of women, however saintly their founders. But there are graver dangers even than these astir in modern society. And we have learned *Nunquam periculum sine periculo vincitur*. Only let our sisterhoods and deaconesses' homes be, in the deepest and loftiest meaning of the word, Catholic, Protestant, and Evangelical, and they will be kept from the evil which is in the world, and will overcome evil with good."