

turer himself has yet a large number of lessons to learn from those who have labored longer in the services of the Chief Shepherd, but for the present, he is to forget his own need of assistance and endeavor to say something that will be helpful to others. May the Holy Spirit teach him as it taught God's faithful people of old, and give him right judgement on all things. There are few more solemn words than those addressed to priests at their ordination. "The Church and congregation whom he must serve is Christ's spouse and Christ's body and if it shall happen the same Church or any member thereof to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault and the horrible punishment that will ensue." From these words we may suppose that the Church intends each single soul in the parish to be under the personal care of the Parish Priest, and no Priest can be said to have fully learned their meaning until he had provided as far as possible for every spiritual want of every soul in his care. If we take these words literally, we must see that in a certain sense the Priest is responsible for all sorts and conditions of men in his charge and the question he must ever be asking himself is this,—“How can I, as Under Shepherd bring each and all the people in this part of the Vineyard into the very presence of the Saviour of men; to acknowledge His Divinity; to seek His pardon and to claim His mercy and grace. Some clergymen feel they have done their duty if they succeed in bringing together a large number of people, two or three times a week to hear sermons and faithfully attend to the spiritual wants of Professing members of the Church of England; but certainly, from the wording of our Ordinal the Parish Priest has a duty to perform towards all English-speaking people in his parish. As he moves about his field of labor, he must feel as he passes the child playing in the street, the man following the plough, or driving the team; the hard-worked mother, the busy father, the growing lad, the girl developing into womanhood—“these have been delivered into my charge and may claim my care and protection. God will require at my hands an account of the way in which I have endeavored to shepherd these.” It is not sufficient that a pastor minister to a congregation. He must minister to each separate soul; he must render, as far as is humanly possible, an account to God of each member of his flock; he must give personal, individual thought, attention and prayer. The ideal priest will know his sheep by name and seek each separate one until he find it. He, of all men in the parish, must have a large supply of sympathy in his dealing with men; he must possess the power of entering into the work, circumstances and life of his people. It is to be feared that many members of the Christian Church, go through life not possessing an interest in those who are placed in the same walks of life and surrounded by the same troubles, pleasures and trials. He is the Parish Priest and each and all in the parish should have his prayers, his sympathy and his love. He should be ready at all times to help each and every soul, baptized or unbaptized, Churchman or Dissenter. “Like priest; like people,” says a master in Israel. Let then the priest enter into the trials of the layman; trust the layman, and

in nine cases out of ten, the layman will enter into the trials of and trust the priest. As ministers of the Church, we must never forget that it is impossible for us to be truly sympathetic men as men. True sympathy is the creation of the Holy Spirit; it comes to us only when we are in close communion with God. Jesus, who came to minister to the sons of men possessed this most precious gift in its perfection and from Him alone can a full supply flow into the souls of His servants. It possessed the first preachers of the Gospel and still it will take up its abode in the hearts of those who follow in the same Apostolic ministry, if they earnestly desire and pray for it. Be sure without the sympathy that flows from the person of Jesus, there can be no true and real success in any Ministerial career. Knowledge may enlighten the minds of people; wit and humor may entertain, but God-given sympathy and love will alone move the hearts and affections of men. If you wish me to weep, said the heathen poet, you must first weep yourself. If the renowned Dr. Arnold, of Rugby, could not always restrain a tear as he admitted a new boy into his school, shall no emotion rise in the heart of the Parish Priest as he receives some fresh young life at the font, into his Sunday-School, Confirmation Class, Band of Workers, or at the Altar of God. A friend of the lecturer's some fifteen years ago returned from an interview with Canon Knox-Little during the General London Mission in the Deanery of St. Paul's, saying “He wept with me over my sins.” If we wish to rescue men from sin, we must deal with them individually as separate centres of thought and life, possibilities, trials and temptations. Ministers must first enter themselves into the life of the man Christ Jesus and then proceed to Jesus with a man—the Child of God troubled and injured by sin. To be able to really help a man, you must enter into his life; there must be something in common between you before you can appeal to his heart and will. Obtain a correct idea of a man's knowledge; of a man's surroundings; his country, his home, his views, his temptations, and you have the key to the door of his heart. The majority of even worldly men will respect the office of the priest, they will even go so far as to give him material support, providing he conducts himself as a gentleman, and unless he is careful to take trouble to give them thought, consideration and sympathy—unless he is willing to help them, they will live in another world—they will know him as the preacher or “Minister of the English Church,” but never as the Parish Priest, the pastor of the people, the persona of the place. There is always great danger lest the Priest should become associated with a class or circle. It is not easy to be the Parish Priest, to sympathize with all in a field of labor—young and old, rich and poor, learned and ignorant, good and bad, to rejoice with the children, young men and maidens in their pleasures and sports, to weep with the sinner and pray with those approaching the Paradise of God. This is a gift of God which flows from the Perfect Man, Christ Jesus. The man who would be the Parish Priest, must be truly Catholic; he must never allow himself to complain of country, climate or habits of the people. He must be a Catholic Priest in the widest sense of the term—not an