

struction and exegesis ; his personal explanation and application to the Apostles of many of his parables ; his expounding after his resurrection of the teaching of Moses and the Prophets bearing upon that mystery, and his teaching generally during the great forty days. Of prayer we have instances repeated again and yet again, culminating in that love-abounding prayer, with and for his eleven ; which just preceded his agony. Of sympathy call but to mind his gracious and loving reply to the ambitious but ignorant request of the sons of Zebedee, — the look directed to St. Peter as the cock crew ; followed after his resurrection by the thrice-told forgiveness conveyed in the thrice uttered injunction, Feed my sheep ; Feed my lambs, and above all and more than all his pouring forth his whole soul in love at the institution of the Last Supper. The same too is evidenced in the Apostolic times and practice ; Witness the quiet return to Jerusalem and resting there of the Apostles after our Lord's Ascension, in obedience to his command ; a period spent in breaking of bread and in prayer and followed in due time by the promised out-pouring of the Holy Ghost on the day of Pentecost. Witness again the gathering together at Antioch, spent in a similar manner and followed by a like manifestation of the Blessed Spirit prior to the separation of Saint Paul and Saint Barnabas for their missionary work. All testify to the same spiritual craving for sympathy and fellowship ; all give us some clue as to the manner in which that craving may be satisfied.

To turn now to the practical side of the question before us. The four points involved in it seem to divide themselves naturally under the two heads of, firstly, the *practical* and, secondly, the *devotional or spiritual* requirements to be sought after in associations of the clergy. What then, we are