

into huge faults; small sparks of temptation, which might have been trodden out at the first, broke into fierce flames, setting on fire the whole course of nature. And all this will have come to pass through neglect of secret communion with God, through suffering the life of prayer first to languish and then to die out in the soul.—*Trench.*

MINISTRATION OF WOMEN.

A SUBJECT on which I feel strongly and which I commend to your earnest attention is the ministration of women. It has always been a matter of deep regret to me that in the received English version of the Bible (which provisionally I will call authorised) the female diaconate has been obliterated. As I read my New Testament, the female diaconate is as definite an institution in the Apostolic Church as the male diaconate. Phœbe is as much a deacon as Stephen or Philip is a deacon. Yet in the former of the two passages to which I have alluded (1 Tim. iii. 13) the deaconesses are transformed into deacons' wives in defiance alike of the natural interpretation of the words and of the suggestions of the context; while in the latter (Rom. xvi. 1) the colourless word "servant" is substituted for the more precise term "deacon" or "minister." Until this female ministry is restored the Church of England in this diocese will remain one handed. Feeling this strongly, I laid the subject before the meeting of Archdeacons and Rural Deans in September, 1880. The result was the appointment of a committee on woman's work, which reported early in the following year

This report recommended the introduction of the office of deaconess in the diocese in accordance with rules approved by the two Archbishops and most of the Bishops some years ago; and it still further expressed the opinion that "an institution for the training of deaconesses in the diocese of Durham is in every way desirable." Our hands have been so full of late that the working out of this scheme has been delayed hitherto; but I trust that it will occupy the serious attention of the diocese forthwith, and that at the next visitation satisfactory progress will be reported. In no direction can the resources of the Church be developed with the hope of more immediate and abundant fruit.—*Bishop of Durham's Charge.*

CHRIST'S RESURRECTION.

THE resurrection of Christ was no mere resuscitation. It was not like the resurrection of Lazarus, for he came back to the old life and died again; so did Jairus's daughter; so did the son of the widow of Nain, so did those who were raised from the dead by Elisha. But our Lord Jesus Christ did not come back again to the old life. He passed into the grave by one door and he came out by the opposite; that is, he passed clear through it and went into the broader life beyond, to a higher and nobler life, and he left both doors open. So that now, what was before a dark cave with no outlet, has become a tunnel through which we can see the light beyond, and the green fields and the pleasant pastures of the land of heavenly promise. That is the meaning of his resurrection;