

so plentifully with that Spirit, could have sanctioned or used them, as I have shown you they did; but, furthermore, this objection is grounded upon the false supposition that the gift of extemporary prayer is derived from the Spirit. I am sure, however, that the persons who hold this theory most strongly, would shrink from its natural consequences if they did but perceive them. These consequences are the following: If the gift of extemporary prayer is derived from the Spirit, then the possession of it is an evidence of the indwelling of Christ's Spirit, of the spiritual, truly spiritual nature of that man's heart who possesses this gift; nay, further, if extemporary prayer is a gift of the Spirit, we must thence conclude that the man who possesses this gift most abundantly, who possesses the greatest facility of addressing God in prayer, possesses the greatest share of His Spirit, and is, therefore, the most conformed to His image.

Fortunately this is a matter which admits of an appeal to everyday experience, and we can with confidence ask—Is it so? Is it the case that the man who possesses the gift of extemporary speaking, which of course includes extemporary prayer, is the most spiritual and most Christ-like man? Let an old worthy of the seventeenth century answer—"In extemporary prayer what men most admire God least regardeth, namely, the volubility of the tongue. Herein a Tertullus may equal, nay, exceed St. Paul himself, whose speech was but mean. *The gifts of extemporary prayer and ready utterance may be bestowed upon a reprobate, but the grace thereof, (religious affection) is only given to God's servants.*" (Fuller's Meditations.) Yes, the presumptuous hypocrite will rush into God's presence, and may be able to express his wants glibly, and even eloquently, because he feels no deep sense of Jehovah's holiness and his own sinfulness, but is as calm and cool and self-possessed, as if talking to an earthly equal or inferior; while the true servant of Christ, oppressed by a sense of these things, may be unable to do so, save with stammering lips and faltering tongue, feeling that the place whereon he stands is holy ground; and remembering that God Himself has commanded—"Be not rash with thy mouth, and let not thine heart be hasty to utter any word before God; for God is in heaven and thou upon earth, therefore let thy words be few."

I have now shown you the strong overwhelming authority from Scripture which we possess for our own method of public worship; I have shown you the clear authority we possess from the Old Testament—the clear authority we possess from the New Testament, both before and after Christ's death, and also the shallow nature of the objections which are urged against it from the letter of Scripture, and yet, though our authority is so strong and our proofs so clear, we condemn not others who differ from us, but only ask them not to judge us, and say that our practice is unlawful, sinful, anti-scriptural, while in truth it is the most scriptural and most excellent way. But remember, no matter how excellent and Scriptural may be our practice, that forms of prayer are only the outward expression of worship, and do not constitute worship itself. Strive then as you worship from Sunday to Sunday, to make your worship, through our Scriptural forms, more really spiritual worship—that worship of the heart and soul, which alone God seeks and accepts; and though while upon earth we shall never be able to wait upon God wholly without distraction of spirit, yet it is our duty sedulously to aim at that high standard; and then that loving Master, who has himself felt these distractions, and endured the manifold buffetings of Satan, and sorrowed over the weakness of the flesh, will pardon the shortcomings of His faithful follower, and receive him at the last with the kindly sentence of approval—"He hath done what he could."

THE FIRST CENTURY OF THE COLONIAL EPISCOPATE.

(From the Tract of the S. P. G.)

(CONTINUED.)

In 1869 the See of Natal having been declared by the Bishops of South Africa to be spiritually void, the Rev. W. K. Macrorie was consecrated Bishop of Maritzburg. In 1870 the Bishopric of Zululand was created, and its endowment was raised as a memorial of the first Bishop of the Zambesi who was on the point of commencing work in Zululand when he was summoned to the land in which he breathed his last. In 1869 the congregations in South America and the Missions to Patagonia were put in charge of a Bishop, who took the title of Bishop of the Falkland Island. In 1873 the Province of Kaffraria, or St. John's, which had for years been the sphere of much Missionary work in connection with the Society, was adopted by the Scottish Church, and Bishop Callaway was consecrated at Edinburgh. In 1874 the Missions in Madagascar demanded a Bishop at their head, and the Rev. R. K. Kestell-Cornish was consecrated, the S. P. G., which maintained all the Missionaries in the island after the Bishop's appointment, providing an income in lieu of endowment. In 1878 the See of Pretoria, in the Transvaal, was founded, and in 1884 the martyred Hannington was consecrated Bishop of Eastern Equatorial Africa.

It is not possible to appraise in any exhaustive fashion the value of this Church development on primitive and Apostolic principles, which the foregoing pages have set forth. Figures are inadequate to tell the story; nevertheless, the fact remains, that for the single Diocese planted in 1787 there are now seventy-five in various parts of the world. The clergy in foreign parts who, a century ago, hardly exceeded 200, now number more than 3,500. In every Diocese of sufficient standing to have secured the adequate training of native clergymen, these form part of the Clerical body, and give proof to the world of the Church having struck its roots in the hearts of the people who thus give their sons to the work of the Ministry. In India more than one-third of the whole Clerical body are natives of the country. To the Episcopate the Church is further indebted for Colleges and Universities which in the several Colonies have been founded for the religious education of those who shall serve God both in Church and State; and the whole problem of Ecclesiastical Organization in Synods, Diocesan and Provincial, with all the variety of questions, administrative, financial, and educational, which come before such assemblies, has been solved in the happiest manner, and has furnished guidance and experience for the deliberative assemblies of the Mother Church. These Colonial Synods have also secured for the Laity their full rights in the administration of their Church's affairs, and have accustomed the people to the duty of providing for the maintenance of their clergy. The rude shocks of so-called disendowment, which is, more accurately, the withdrawal of the public subsidies, on the faith of whose continuance Bishoprics have been established and clergy have left their native land, seem but to have drawn out larger measures of self-sacrifice and self-help. The first half century of the Colonial Episcopate passed away before any Bishop was supported by other than public funds; even the Colonial Bishoprics Council looked chiefly to the Consolidated Fund and to Colonial Treasuries for the maintenance of the Dioceses on whose importance they wisely insisted; and it was not until 1847 that a Colonial See was endowed by the spontaneous offerings of the Laity. Within the last twenty-five years the Colonial Churches have lost, in the large majority of cases, all such grants; they have met the change with calmness and fortitude, and have provided permanent endowments which, limited though they

be in amount, go far to make up the loss of assistance which painful experience had shown to be precarious. Few Dioceses now depend on this uncertain source of income, and while some Bishops are maintained by Missionary Societies, the large majority of Dioceses have their own endowments.

If we look back to the times of Sir W. Raleigh, who has been called the Father of English Colonisation, we shall see that just 200 years elapsed before Episcopacy existed in any of our dependencies. The nation had gone on acquiring possessions until it was simple truth and no hyperbole that the sun never set on the British dominions. It is unjust to our forefathers in the Church of the seventeenth and eighteenth centuries to think that they were ignorant of, or indifferent to, the complete organisation of the Church; they were importunate in pressing their claim, but the civil power restrained and forbade the natural and primitive form of Church expansion, which experience has shown to contain the secret of all growth. Although the concession was at last obtained in 1787, each subsequent concession was the result of a distinct and protracted struggle. Now liberty is generally enjoyed; the exceptions are few in number, and are not likely long to continue. Meanwhile the increase of the Episcopate has gone on in something like geometrical progression, and it is to be recorded as one of the characteristics of Archbishop Tait's eventful primacy of fourteen years, that in that period no fewer than twenty-two out of our seventy-five Colonial and Missionary Sees were called into existence.

It remains to state, so far as figures can illustrate history, what has been the share of the Society for the Propagation of the Gospel in the work which has been briefly summarised in these pages. It may be claimed, first, that but for its labours in the early days of the Colonial Empire there would have been no flock in foreign parts for Bishops to tend; the rough conditions of society in a newly or hardly settled country are not favourable to the religious life, and we may take as true the eloquent words of the late Bishop Wilberforce:

"This Society, founded in dark and cold times by the prayers of more than ten righteous men, has come down like an angel of mercy into the troubled waters of our unchristian colonisation, making one and another whole as they stepped into them, for it is not too much to say that to its past labours America and many of our Colonies owe their Christianity."

But beyond this general work, it has been foremost in representing the just demands of the Church to develop its organisation on true lines. If its petitions for an increase of the Episcopate in America and in India were for many years fruitless, at least it has the credit of having done what was possible. In the stress of sudden disendowment, when several Bishoprics seemed on the point of effacement, the intervention of the Society, by guaranteeing Episcopal salaries for a few years, and by leading the way in the formation of endowments, has actually saved not a few Dioceses from extinction. The Bishops of Newfoundland, Algoma, Saskatchewan, Qu'Appelle, New Westminster, Bloemfontein, Pretoria, North Queensland, Honolulu, Singapore, and Nassau, the Missionary Bishops in Japan and Madagascar, and Bishop Caldwell in Tinnevely, have been or are now supported by annual grants from its treasury; the Society has further encouraged the Colonists and the Mother Church to provide permanent endowments by opening funds for the purpose, and by the incentive of large donations from its funds. The Bishoprics of Lahore, Rangoon, Colombo, Singapore, Victoria, (Hong Kong), North China, Capetown, Grahamstown, Natal, Maritzburg, Bloemfontein, Pretoria, Mauritius, Sierra Leone, Christ Church, Wellington, Tasmania, Brisbane, Perth, Goulburn, North Queensland, Antigua, Nassau, Jamaica, Trinidad, Nova Scotia, Newfoundland, Montreal, Algoma, Ont-