

mission is held they naturally gravitate towards the church the easiest to reach. What an effect might have been produced if this movement had gone on at the same time through the whole city!

Another point is that there may be as great variety in the types of missions as there is undeniably in the types of missionaries. The most complete mission is one in which two preachers of opposite types are in concert; one startling, stirring, rousing by his thunders; the other, gentle, persuasive, soothing and winning by his impressive quietness of style. Yet when both cannot be present good work is done by either. They have their distinct lines of work, different sets of souls to work upon, according to the tastes and temperament of different people. At St. Matthias', where Rev. Fr. Hall (Superior of the American Cowley 'Evangelists'), held sway, his masterly sermons and instructions were skilful, supplemented by his own chosen coadjutor, Rev. F. Torbert. The two quiet addresses of the latter in the morning as well as the afternoon were attended by increasing numbers throughout the mission, and individual men, women or children gravitated towards one or other missionary, as they felt their hearts responsive to him especially. So it has always been. Better a partial missionary—a crusade reaching one class of people,—than none at all!

THE GIFT OF PROPHECY—PREACHING.

THE gift of prophecy—that is, the gift of seeing and uttering God's truth, of reaching men's consciences, of drawing men's hearts to God—might well rank its possessors high among those who could work for the Lord and for His Church. But even among them self-will, rivalry, self-seeking and all the disorder that comes from these, were not only possible but, as human nature is, inevitable. St. Paul is obliged to tell them that they must prophesy in turn, and that if a second has something to say the first must be silent. And while one speaks another is to judge.

"The prophets were plainly as unwilling to submit as the speakers with tongues. It is evident from what St. Paul says that they urged that they could not submit in this way to rule and order because they could not control their own gift. 'God has given me this inspiration; I cannot restrain it; it is master of me, not I of it; when the impulse is on me, I must speak and I cannot refrain; it is a divine impulse and altogether superior to me; I cannot subject it either to my own conscience or my own will. How can you ask me to submit it to your rules?' But St. Paul has only one short answer to make to such a strain of argument as this: 'the spirits of the prophets,' he says, 'are subject to the prophets.' He will hear nothing of a divine impulse which takes a man out of his own mastery. Such an impulse is not divine. A Christian—and it is the especial mark of a Christian—is and must be master of himself and responsible for his own action. The gifts which God gives are given for the man to use, and not to overpower the man and make him a mere instrument, and the man will be held responsible for the use of them.

"The imperative necessity of order and submission to authority is again pressed on his readers by the Apostle before he will finally leave the subject.

He insists that his ruling is not his own but the Lord's, and that if any man professes to be a prophet or even to be spiritual he must acknowledge the principles now laid down. In fact, the Apostle very plainly implies that if a man claims to possess gifts from God, a test to decide whether his gifts really come from God or not will be found in his acceptance or rejection of the rules now given.

"Now here in what St. Paul taught the Corinthians we have the spirit and the principles of true Christian work. It is impossible to read all this without feeling how essentially the same were the temptations and the needs of the Church in that day and the temptations and the needs of the Church in this day. How natural it is, how familiar to our ears, that men who have a gift should demand that they should be held irresponsible for the use of it. How natural that strong impulse if conscious of a desire to serve God and Christ should resent control and refuse to submit to it. How cold and quenching to the spirit seems the requirement that extraordinary men should submit to ordinary rules.

"Let me take the case that is parallel to that of the prophets in St. Paul's days—the men who have a gift of preaching; not orators merely, but orators with spiritual power, who can reach the higher faculties of the hearer and can touch not the imagination and the understanding only, but the heart and the conscience. They differ from those old prophets in this, that they cannot lay claim to direct inspiration, though some of them are even tempted to claim that also. Let them ask themselves what St. Paul would require of them, what he would say was so essential that the refusal to acknowledge the need would not stamp the man as not truly spiritual. He would demand that they should see that their preaching did really edify or build up the Church. If they so used their gift as to cause disorder, strife, confusion, he would condemn them at once. He would tell them that if they preached they must preach according to the proportion of the faith; not pressing some truths so as to conceal or deny others; not distorting revelation by altering the relation of its parts. And if there be a question about a man's teaching, let another, and not himself, be the judge.

"Men sometimes who have this gift are not content with preaching what their own experience has taught them to be divine truth; they go on still further and maintain that their own experience is the measure of the Gospel; that what they have experienced all others must experience, on pain of being pronounced unconverted and unsaved, and they are unwilling to be content with St. Paul's test of the presence of the Holy Spirit, that a man can say that Jesus is the Lord, unless he can also say that his feelings are like their feelings, and the changes through which his spiritual life has passed are the same as those through which their spiritual life has passed. We have no revelation now such as was given in Apostolic times, but we have the Bible as our guide. Men who have the gift of preaching ought to fit themselves to use that gift by most careful study of what God has taught. The gift of preaching will not supply them with the knowledge of what to teach. Their own experience will not supply them with more than a small portion of God's truth. They must learn; and how unwilling they often are to learn, and how worthless they make their gift from lack of true knowledge of God's word. And all this because they will not compel themselves to apply the test which St. Paul gives; they will not measure their

services by the only rule which they have authority to use—namely, what will most build up the Church?

"To St. Paul's mind the conditions of true service involved a suppression of self, an exclusion of vanity and pride, a willingness to maintain order and peace, which corresponds with our Lord's demand on us if we are to be His disciples. Humility, unselfishness, quietness, self-control are implied in all the Apostles' rules. And of a surety he is right, and good service cannot be rendered where this spirit and temper is absent.

"We need many more workers for the church than we have. We need more earnest service. But we need both the men and the workers on these conditions. We need men who will learn to work according to St. Paul's directions. Perhaps we have some need of the same spirit in ourselves, and ought to ask ourselves whether we use the gift that was given us by the laying on of the hands of the presbytery, in accordance with the principles according to which St. Paul requires all gifts to be used.—*The Bishop of London.*

THE JUBILEE OFFERING TO ALGOMA.

WE beg the kind attention of our friends to a letter in this issue from Mrs. Boomer in reference to the Jubilee Offering to Algoma. Our first appeal, we are most thankful to say, proved highly successful. It is indeed a high privilege to have aided in so excellent a scheme, and we trust that not one Churchman or Churchwoman, who can spare the most trifling sum, but will have a share in raising a Jubilee Memorial of so beneficent a kind as is being erected to the honor of our Queen, and as an enduring blessing to the diocese of Algoma.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

PRINCE EDWARD ISLAND.—Two churches have been opened since last September last, and another will probably be erected shortly. Several changes have taken place in the clerical circle during the last twelve months. The deaths of Archdeacon Read and Rev. Mr. Dyer are still green in the memory of our readers. The Rev. C. P. O'Meara recently left the Island to take charge of the parish of Petrolia, Canada West, and the Rev. A. Jones, late incumbent of Milton, has been appointed to a benefice in another diocese. An interesting ceremony took place on Monday evening, 31st October last, when the Rev. W. H. Simpson was inducted to the rectorship of Milton and Rustico. The clergy of the Island now are as follows:—Rev. T. B. Reagh, Rev. A. C. Jones, Rev. S. W. Jones, Rev. James Simpson, Rev. C. E. Mackenzie, Rev. H. Harper, Rev. W. H. Sampson, Rev. T. W. Johnson and Rev. C. F. Lowe. It is generally thought that the appointment of Archdeacon for the Island in the place of the Ven. F. A. Read will not be made, but that one or two rural deans will be all that we will require. For this office the names of the Rev. C. E. Mackenzie, Rev. T. B. Reagh and Rev. James Simpson have been suggested.

QUEBEC.

QUEBEC.—*St. Matthew's Club.*—At a well attended meeting of this Club held on Thursday evening in the parish room, the following officers were elected for the year, viz.:—President, Rev. R. H. Cole; 1st Vice-President, Dr. F. Montizambert; 2nd Vice-President, R. Campbell; Secretary, C. M. Teakle; Treasurer, Geo. Borlase. Committee:—J. Campbell, W. H. A. Eckhardt, T. Page and A. Dorey. It is intended to have a musical and literary entertainment at an early date.