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PAPER ON
THE GIFT OF PROPHECY
AND THE DUTY OF
ANGELS WITH REGARD
TO PROPHETIC PERSONS

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THE following paper is addressed to the Angels in Scotland, America, Australia, and New Zealand, by the Apostles' Coadjutor at present in charge. It is designed to assist them in an important part of their duty, but though printed for conveniencce it is not meant to be more widely circulated than other official communications.

Prophecy in the Christian dispensation is one of the gifts (χαρισματα) or distributions (μερισμοι) of the Holy Ghost. It is the only one of these gifts or distributions of which it is declared in Scripture that it is open to all, and may be exercised by every member of the Body of Christ, whether minister or lay person, whether man or woman.

In order to the right exercise and development of this gift, it is desirable to bear in mind to what department (so to speak) of spiritual things it belongs. For while every grace or gift comes to us through the action of the Holy Ghost, and every ordinance depends upon His energy for its efficacy, yet there are manifest distinctions both of kind and degree in His various operations, and as it were different planes of spiritual action, according to which they may be regarded. It would, of course, be the merest presump-

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tion to think of any complete classification, but some broad distinctions may be drawn.

For example, we read of ‘the fruit of the Spirit,’¹ which is love, joy, peace, &c. This fruit of the Spirit is opposed to ‘the works of the flesh.’ The one is the outcome of the new, as the others are the product of the old life. In Baptism we are quickened with the life of the Risen Lord through the action of the Holy Ghost, we are made members of Christ’s Body by the energy of Christ’s Spirit; we are therefore partakers of the Holy Ghost, and all these graces are the proper fruit to be expected as the result of His action upon us as the Spirit of Life,

But secondly we read of the „manifestation of the Spirit,”² which appears to be a common term for the nine ‘gifts’ enumerated in 1.Cor.xii., of which prophecy is one, and also a definition of them. They are sensible manifestations in men, by word, or deed, or both, of the personal presence and immediate supernatural action of God the Holy Ghost. These differ in kind from the graces summed up under the title ‘the fruit of the Spirit:’ they belong to another spiritual

¹ Gal. v

² 1:Cor.xii.7.

plane, and are the proper result of the Holy Ghost’s presence in us as the Spirit of Power.

For it must be borne in mind, thirdly, that besides the fruit of the Spirit, and the manifestation of the Spirit,³ we read in Scripture and have experience of ‘the Gift of the Holy Ghost’ (την δωρεαν του Πνευματος). Owing to the ambiguity of our language the important distinction between the gift (singular) of the Holy Ghost and the gifts (plural) of the Holy Ghost is sometimes obscured. In the former expression we mean that the Holy Ghost Himself is the gift given. He, God the Holy Ghost, a Divine Person, is the gift bestowed by Christ in the laying on of Apostles’ hands. With the Holy Ghost, the Spirit of promise (not with prophecy and tongues), we are sealed unto the day of redemption. Prophecy, tongues, miracles, are His gifts, which He divides severally, as He wills, to each one to whom He Himself is given.

³ Acts.ii.38.

THE NORMAL ORDER OF THE BODY OF CHRIST WOULD THEN APPEAR TO BE -

- First. The regenerating operation of the Holy Ghost in Baptism, followed by the ,fruit of the Spirit.‘
- Second. The Gift of the Holy Ghost to each member of the Body for sealing and anointing, followed by the ,manifestation of the Spirit.‘

But it is evident that God may make exceptions to His own order⁴. In the case of Cornelius, the ,Gift of the Holy Ghost,‘ as well as the manifestation of the Spirit, was vouchsafed to a man as yet unbaptized, and therefore not as yet a member of the one Body. It is a much less surprising thing that spiritual gifts, the manifestation of the Spirit, should appear in those who, being already baptized into Christ, have not received the Gift of the Holy Ghost through the laying on of hands. Such, you will remember, was the manner of God’s acting in the beginning of this work, when for some fifteen years prophecy, tongues, and healings abounded, though the ministration of the holy rite of sealing was not yet begun. Similarly in later years there have been frequent cases in which the gift of prophecy has been manifested in young

⁴ Acts.x

persons and others who have not received the sealing. But just as St. Peter discerned that the regenerating operation of the Spirit was still necessary for Cornelius, though he had actually received the gift of the Holy Ghost, so we must carefully guard against the mistake of supposing that any manifestation of prophecy or other gift in a person not yet sealed could be equivalent to, or render unnecessary, the gift bestowed in that holy rite.

Once more we must notice, in the fourth place, that Scripture speaks of yet another gift, or *χαρισμα*, of the Holy Ghost, which differs in kind from those already mentioned, and belongs to yet another spiritual plane. St. Paul writes to Timothy⁵, ,I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands ;‘and in another passage, ,Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery.‘⁶ Both these passages evidently refer to that spiritual endowment which is bestowed through apostolic ordination, for enabling him that is ordained to fulfil the work of the ministry to which he is admitted.

⁵ 2.Tim.i.6

⁶ 1:Tim.iv.14

We have now before us three main distinctions, or, as I have called them, planes, in spiritual things.

- First. Regeneration by the Holy Ghost, producing the fruit of the Spirit.
- Second. Endowment of each individual with the Holy Ghost for his individual perfecting, leading to the manifestation of the Spirit.
- Third. Endowment of those called and chosen with the Holy Ghost for official duties, of which endowment the proper consequent is sacramental efficacy to the words and acts of those duly ordained and authorized.

Let us pause to notice the bearing of all this upon the true nature of inspiration in the Church, the Body of Christ. Nothing is more common than to hear people talk of inspired apostles, or inspired prophets, as if inspiration were the extraordinary privilege of a favoured few, who are supposed to be rendered by such inspiration both infallible and irresponsible. But nothing can be more opposed to the truth than such an idea. Every baptized person, and in an especial degree every sealed person, is inspired of the Holy Ghost, and that man fails to realize his true standing and privilege who does not look for such inspiration at every moment of his life, to enable him to fulfil to the

glory of God the duties which fall to him, whether in the matters of this world or of the next.

‘If we live in the Spirit,’ says the Apostle, ‘let us also walk in the Spirit.’⁷

This inspiration is secret, unseen, not always discerned by our own consciousness. It will vary in degree according to our faith and vigilance.

The case is different when a person prophesies, or speaks in a tongue, or works a miracle. Here the inspiration has manifest results of which we must be conscious. It is also intermittent, not depending solely on our attitude of faith, but also on God’s will. But the difference between the cases is one of kind, not of degree. The person used to prophesy is not more inspired of the Holy Ghost (and therefore not necessarily more holy), than the person who is not so used. He is only inspired for the time being after a different manner.

Similarly, the minister of Christ, in the fulfilment of his ministerial duty, is inspired by the Holy Ghost after yet another manner, differing in kind from the two preceding. And thus we may see plainly that no

⁷ Gal.v.25

degree of personal holiness, and no amount of supernatural manifestations, can ever by themselves qualify any man (much less authorize him), to fulfil any 'work of the ministry.' For this another gift, that bestowed in ordination, is required.

Further, the above considerations may help us to recognize that no degree of inspiration in either spiritual plane does or can excuse those who are the subjects of it from the duty of obedience to those whom God has set in authority over them. For the Holy Ghost, Who is Himself subordinate to Christ the Head of the Body, will only inspire men to be subordinate, and to honour Christ's Headship in whomsoever it is seen.

Therefore the Apostle writes to those in ministerial office: 'This charge I commit unto thee.' 'I charge thee that thou observe these things.' 'I give thee charge that thou keep this commandment.'⁸

To those in whom the manifestation of the Spirit appears, he writes: 'If any man think himself to be a prophet, or spiritual, let him acknowledge that the

⁸ 1.Tim i.18; v.21; vi.13

things that I write unto you are the commandments of the Lord.'⁹

To all, the word of another Apostle is: 'I stir up your pure minds that ye may be mindful of the commandments of us, the Apostles of the Lord and Saviour.'¹⁰

And the application of this principle is not confined to spiritual relations, nor is it affected by the possible failure of those in authority to apprehend their duty. Holy children may not disobey unholy fathers; believing wives may not despise unbelieving husbands; Christian subjects are not exempted from submission to heathen rulers. St. Paul did not think of denying St. Peter's apostolic authority because he considered St. Peter's conduct at Antioch to be blameable.¹¹

The Holy Ghost ever inspires obedience to the Lordship of Christ, whether exercised directly in His Church, or indirectly by the powers which God has constituted in the world.

⁹ 1.Cor.xiv.37

¹⁰ 2.Pet.i.1.

¹¹ Gal.ii.11

Moreover, this principle applies not only in respect of authority external to ourselves, but also to that power of self-determination and control which we possess in regard to ourselves. For 'God hath given to all of us the power to rule our own hearts and wills, and to bring every member of our body and every faculty of our mind into obedience unto Christ.'¹² This power the Holy Ghost never over-rides or supersedes by His inspiration in either plane of spiritual action. And therefore a person prophesying is as much responsible for the seemliness, propriety, and truth of his words and behaviour, as every one is in the ordinary intercourse of life, or as a minister is in fulfilling his ministry. This is the force of the Apostle's statement that 'the spirits of the prophets are subject to the prophets.'¹³ The impulse of the Holy Ghost is never such as to take a man's spirit from under his own control, or to cause him to pass the due bounds of prophetic utterance. Though a man be speaking under the impulse of another person than himself, and that person the Holy Spirit of God, yet the man remains responsible to Christ, and therefore to the Church, for all that he says or does.

¹² Liturgy: Consecration of an Angel

¹³ 1:Cor.xiv.32

What, then, are the due bounds of prophetic utterance, what are the canons of propriety, the measure of what is true and right?

WE ANSWER -

- First. As regards the matter of prophetic utterance, it must be according to the proportion, or analog, of the faith.¹⁴ It must be in harmony with the Scriptures, and with the doctrine of the Apostles. If it be in the nature of revelation it must be the unfolding of things already revealed implicitly in the Scripture, not the announcement of any new gospel.
- Second. As regards the manner, it must be under such circumstances of time and place as have been declared by the Apostles to be right and convenient. There must be sobriety and reverence in tone and demeanour on the part of the person speaking; and in the public services especially the utterances must be such as will edify and not cause offence to others; 'decently and in order'¹⁵ is the apostolic injunction. But this phrase, in order, implies that -
- Third. As regards both the matter and manner the utterance of prophecy must be such as befits the place in the Body of Christ occupied by the person speaking.

¹⁴ Rom. xii.6.

¹⁵ 1.Cor.xiv.40

It is not necessary to say very much here as to the time and place proper for prophesying. The Apostles' directions on these points are well known, and experience has abundantly shown the wisdom of them. We have now no difficulty in recognizing the impropriety and danger of prophesying in private assemblies, where there can be no proper spiritual control and discernment exercised towards the person prophesying. It is also easy to see that not every person who is used to prophesy is fitted to exercise the gift in public services of worship, but only such as have learned to exercise a due control over themselves, so as not to be carried away by the impulse of the Spirit, but to utter what is given to them in well-ordered words, and in a manner reverent and devout. The opportunity for acquiring this necessary experience in the exercise of the gift of prophecy is of course to be found in the special meetings for the exercise of spiritual gifts. But it will not be acquired without the personal ministry of the Angel to each person in whom a gift of prophecy is manifested; and it is necessary to press on the Angels the importance of their duty in this respect. The Angel, and the Angel alone, is the minister competent to deal with this matter, and unless the Angels set themselves by personal ministrations to individuals 'to foster the motions of the Spirit,' to encourage, shield, and correct those in whom they appear, spiritual gifts will not flourish. It

should be borne in mind that those in whom spiritual manifestations occur are liable to be much tried and tempted. They are afraid at first to yield to the power which they experience, afraid of themselves lest they should be uttering their own thoughts, afraid of the censoriousness of others, perhaps afraid of the Angel, lest they should be rebuked. The Angel should try to meet this difficulty beforehand. He should learn from the Pastors or Elders what persons seem to be experiencing movements of the Spirit within them, and should forthwith see such persons privately and encourage them to forget themselves (in a right sense), and to trust themselves to the Lord, and have confidence in the protection of His ordinances. In doing this the Angel must show himself not stiff and formal, but tender and sympathizing. It is not enough to have tenderness and sympathy in his heart: he must show them. No doubt an Angel will often have to repress spiritual conceit, and to correct a fleshly mingling of the gift. But in most churches he will find more need to encourage than to rebuke.

And when any person has spoken for the first time in prophetic utterance, then the Angel should see and minister to that person immediately. The experience is so strange and novel, that it often produces a certain bewilderment, as of one suddenly transported into a new region. A word of comfort, a

prayer for grace, a benediction of peace may all be most salutary, and these the Angel should be ready to minister without delay.

Passing to the case of those who are authorized to exercise their gift in the public services, it is superfluous to repeat established regulations. But a word on the spiritual grounds of these regulations may not be out of place. These are simply that the act of worship is the highest in which we can be engaged, that the order of worship is divinely appointed, and that it is fulfilled in the very presence of God, where Christ Himself is present to offer the Intercession and to bless His people. No utterance of prophecy therefore can be appropriate which interrupts, or which does not help forward the spiritual action in which we are engaged. A flash of light upon the Scripture read, a note of praise after the psalm or canticle, the welling up of heavenly peace and joy in utterance during communion, these may all harmonize with and deepen the spirit of worship. On the other hand, it is evident that protracted utterances or loud and violent tones must tend to distract the spirit of the worshippers from the service which they are fulfilling. What can be more obviously improper for example, than that the utterance of prophecy should drown the words of those administering the Sacrament, or cause

a long delay when the Lord in His minister is waiting to pronounce the benediction?

Turning to the matter of prophetic utterance as distinguished from the manner, something may be said in illustration of the third canon previously laid down. God hath set the members every one of them in the Body, as it has pleased Him. All the members have not the same office.¹⁶ Yet all may prophesy that all may learn, and all may be comforted. But every one must do so appropriately to the place which he or she occupies in the Body. Those in subordinate positions must not speak 'great matters or things too high for them.'¹⁷ Women must not speak words which imply a place of independence or authority. Lay persons must not speak as ministers. Deacons must not speak words befitting only the priest's office, nor other priests prophesy in the manner proper to the ordained prophet. Prophets in the particular Church must not speak as if the range of their spiritual vision extended over the Church Universal, nor assume the functions of a prophet associated with the Apostles.

The question may here be asked, or if not asked it may occur to the minds of some - How can it be

¹⁶ 1.Cor. xii.18; Rom xii.4; 1.Cor. xiv.31

¹⁷ Ps. Cxxxi.1

right to refrain from uttering anything which is revealed to, and pressed upon, a man's spirit by the Holy Ghost? (For of course it is assumed in the above restrictions, that those upon whom they are laid are experiencing true illumination and impulse of the Holy Ghost.) The answer to this question is, 'Because there is one Body and one Spirit, and we being many are one Body in Christ, and every one members one of another.'¹⁸ In a vessel filled with steam, the pressure or the steam is exerted equally in all directions and upon every part. Wherever an outlet is opened the steam will rush out, and therefore the outlets are kept under strict control, lest the power which should be useful and beneficent be wasted or prove injurious. This is a homely illustration of a great spiritual truth. The Holy Ghost dwells in the Body of Christ. Through the members of the Body He would find due outlets for the utterance of Divine revelation, and the exercise of Divine power. For ages He has been grieved because He has been quenched. Either outlets have been lacking altogether through sin and loss of faith, or the use of them has proved abortive for want of Christ's control through Apostolic rule. This is probably the explanation of many strange and sometimes extravagant religious movements in the history of the Church on earth. But now Apostolic rule is again ex-

¹⁸ Eph.iv.4; Rom.xii.5

exercised, and we have learned the mind of Christ as to the various outlets for the action of the Spirit (namely, the members and ordinances of His Body), and as to the time and manner in which the impulse of the One Spirit should be allowed free course through each. And thus every person who receives spiritual revelation, and experiences spiritual impulse to utterance, is confronted with the question, 'Am I the proper person to utter such a matter, and is this the proper opportunity for doing so?' If not he should refrain from utterance, as otherwise his utterance will tend to hinder the utterance of the matters at the right opportunity, and through the right person - just as the opening of a waste pipe lessens the pressure elsewhere. For we are members one of another.

One or two examples may make this part of the subject clearer. It is a frequent occurrence that when the prophet prophesies after the reading of the Scripture in the daily service, prophetic persons in the flock experience the power of the Spirit simultaneously, and are conscious in their spirits of that which the prophet is about to utter. But if such a person were to transgress the rule which restricts utterance at that time to the ordained prophet, he would only hinder, not help the manifestation of the Spirit according to the mind of Christ, and would detract from instead of adding to the spiritual excellence of the

meat-offering. Again, how often have prophets experienced that when they have obeyed the commandments of the Apostles and refrained from uttering something revealed to them because of the unsuitability of time or place, they have found in the next record that the very same burden has obtained expression elsewhere through the lips of some other prophet, and perhaps in greater fulness than was given to themselves to discern. The spiritual pressure is felt in all directions - the Lord provides that it may find the due outlet. One other example may be given. I have known a case in which a priest who was not set in the office of prophet, but exercised gift of prophecy, spoke words in prophesying which purported to call a certain man to the priesthood. The Apostle refused to recognize such words as constituting a true call on which action could be taken. Not, I apprehend, because he thought the words spoken to be an untrue indication of the Lord's mind with regard to the person concerned, but because the Lord has appointed His own special ordinance for the intimation of His mind in such matters, viz., the prophet; and though He may reveal His secret to others yet they ought to keep it, and not to anticipate the Lord's time, or hinder the official intimation of His mind, by their unauthorized utterance.

We may next proceed to speak of the gift of prophecy as exercised by the ordained prophet. The gift is essentially the same in his case as in others, but it has a higher and wider scope and application because of his ministerial standing. The special characteristic of prophecy in the lips of the ordained prophet is that it is the Lord's ordinance for giving 'light', whether as to the Scripture, opening its hidden import, or as to men, calling them to office, or as to the things that the Lord would have done. We are all now familiar with the principle that the light contained in prophetic utterance needs to be discerned and harmonized by Apostolic judgment before it can serve for practical results. But perhaps even yet it is not sufficiently understood, that all prophetic utterance, whether through ordained prophets or others, is spoken into the ear of the rulers, and is not, or should not, be addressed to the flock immediately and directly. The particular form of words employed is not here in question. Utterances may often have the form of addresses to others without violating the principle just enunciated. But the important thing is that all persons speaking in prophecy should understand that the light or revelation or burden given to them by the Spirit is not by them to be communicated directly to their brethren around them, but is to be spoken into the ear of the ruler, whether the Angel in the particular, or the Apostle in the Universal, Church, and

by the ruler to be ministered to the Church according to his judgment. Thus prophets, and *a fortiori* all others, speaking in prophecy should ever turn in spirit towards the Angel, and not towards the flock, and utter what the Spirit gives them to utter, as before the Lord, not as to the people. One of the most frequent faults that call for correction in the Churches is in this matter. We often find from the words reported that the word of prophecy spoken after the reading of the Scripture is not *pure*. And the reason is often obvious. Instead of being content to utter such light as he has received at the time, and to leave it, whether he can see the drift of it or not, the prophet is tempted to make some practical application or improvement of it for the benefit of the congregation. The consequence is that his prophesying becomes mingled and diluted with his own thoughts, and degenerates into a kind of spurious teaching. There is a double fault here. In the first place prophecy after the Scripture is, or should be, part of the meat-offering, and ministry to the people cannot be part of the meat-offering. In the second place the application of light given in prophecy for the benefit of the flock belongs to the office of the Angel, and the prophet in his mistaken desire to utilize the light is really invading the Angel's border.

The same principle applies in the presentation of candidates for the priesthood. Although the prophet is at liberty in that service to address the candidates personally and individually, yet the primary object of his ministry in that service is not to teach, correct, or edify the candidates, but to bring light concerning them to the rulers. In this case, therefore, as in all others, the true tendency of prophecy is upwards, not downwards. If this principle is borne in mind it will greatly help both prophets and others to exercise their gifts so as to profit withal.

It is, of course, most true, and not to be forgotten that the prophet has to fulfil a ministry towards the flock, in which he speaks to them directly. The ministry of the prophet is needed for the perfecting of the saints as much as that of the elder, evangelist, or pastor. But this part of the prophet's ministry is quite distinct from his ministry in prophesying, and great care must be taken not to confound the two. And it is most important to remember that in fulfilling his ministry to the flock, whether by public discourse or private conversation, the prophet stands on precisely the same footing as the other three ministers (saving his subordination to the Elder in dealing with individuals), and has precisely similar duties to fulfil. The distinction between the prophet's ministry towards the flock and that of the other three is not that the

prophet's ministry is more spiritual than the others, or more heavenly, or that it is more specially addressed to the spirits of the hearers than the others, or that it more particularly regards them in their heavenly standing. Neither is it true that the ministry of the prophet to the flock has more to do with spiritual gifts than have the other three. Above all, it is not true, and it is a most dangerous error to suppose, that the ministries of elder, evangelist, and pastor are but a radiation of that which comes through the prophet, as though they received through the prophet that which they should minister. The truth is, on the contrary, that elder, prophet, evangelist, and pastor, in the particular church, all equally receive Apostles' doctrine from the Angel, and must look to the Angel to supply that which they may minister. All four ministries are equally heavenly, being channels of grace from the Lord in the Heavens, all are equally spiritual, being fulfilled in the Holy Ghost, all equally contemplate the hearers as those who being locally on earth are really citizens of Heaven, all address the spiritual as well as the mental faculties. We need, perhaps, to be reminded that soul and spirit, though distinguishable, are not separable by us. We cannot dissect them and say, Here the one region ends and the other begins. The will, the imagination, the understanding, and the affections belong to and are exercised in both regions, though in varying and undefinable propor-

tions. It would, therefore, be a mistake to suppose on the one hand that the prophet's ministry has nothing to do with the soul or mind, or on the other to suppose that the evangelist's ministry has nothing to do with the spirit. But no doubt the faculty to which the prophet's ministry is specially addressed, and which for want of a better word we call the imagination, does mainly act by way of spiritual intuition, and the object of the prophet's ministry towards the flock is to arouse that faculty to the contemplation of the heavenly realities which belong to our standing in Christ, the things which are not seen, which are eternal; that through such contemplation the faithful may have joy in the Holy Ghost, and be enabled to fulfil the apostolic admonition, 'Rejoice in the Lord always.'

To return to the ministry of the prophet in prophesying, it is evident that prophets stand as much in need of the vigilant care, the sympathy, protection, and admonition of the Angel in the exercise of their gift, as lay persons. Perhaps more so, for spiritual depression or mischief in a prophet may affect the whole flock. There has been too much disposition on the part of the Angels to leave prophets alone, and to think that all their duty in respect of them is fulfilled by insisting on the few definite rules that have been given as to time and place of prophesying, and by reporting the words spoken to the Apostle in

charge, or his Coadjutor. But Angels cannot thus wash their hands of responsibility, or throw their responsibility upon the Apostle. The Angel has the duty of sustaining the prophets under him, and of upholding them in their true place. He must take precautions that the 'eye may be single,' 'purged with euphrasy and rue,' free from self-conceit on the one hand, or morbid sensitiveness on the other. He must help the prophet to be acquainted with the openings and interpretations of Scripture that have been given already, and instruct him in the form of sound words. He must set him the example of being spiritual with all sobriety, heavenly without extravagance. Again, the Angel has the primary duty of judging and discerning the words of prophecy spoken in his charge. The sending up of words of prophecy to the Apostle does not relieve the Angel of this duty, and it is evident that the Angel in whose presence the words are spoken, and who is personally acquainted with the speaker, is in these respects much better qualified to judge of the words than the absent Apostle or Coadjutor can be.

The Angels ought to have faith to act on the discernment which the Lord gives them, and should not hesitate to minister to those who prophesy such words of encouragement, instruction, or correction as they may think necessary.

Further, the angels have a duty and privilege of ministering to their flocks the light contained in words spoken within their charge, so far as they discern the same to be within their own competence, and profitable to the congregation. If this were done more freely the prophets would be less tempted to leave their own border, and turn their prophesying to teaching.

Lastly, the angels should exercise their own discretion and judgment in sending up words of prophecy to the Apostle. The tendency already mentioned to throw the whole burden of dealing with words of prophecy on to the Apostle or Coadjutor, has shown itself also in the habit of sending up an immense quantity of words, sometimes all that are spoken. This is quite a mistake. Many words are spoken in the churches which are very good and profitable, but contain nothing of sufficient importance to be sent up. Other words have obvious faults which the Angel is quite able to deal with without asking the Apostles help. The words to be sent up are, (1) Those which seem to contain important light, especially any new light, or old light in a new form; (2) Any which are doubtful or faulty, which the Angel thinks the Apostle should see (on these he should note his own discernment, and any action that he has taken); (3) Words which may assist the Apostle to judge of the progress of any indi-

vidual, or of the Church generally, in the exercise of the prophetic gift.

In concluding this paper the reflection cannot but occur, How weighty, solemn, and exacting are the duties of an Angel in charge of a Church. Perhaps there is no office in which so much depends upon the personal character and faithfulness of him who fills it, for no one minister but the Angel of a Church is set (within a limited range) as the very representative of Christ the Head.

Well may the Angels of Churches say, 'Who is sufficient for these things?' But let them remember that their sufficiency is of God, and that the Lord Who holds them in His right hand will give to each one the grace and strength and wisdom needful for his place and work.