

Now standing after the "Apostles" and "Prophets," and before the "Pastors" and "Teachers," are the "*Evangelists*," who were a kind of travelling Missionaries. They had not the world-wide commission of the Apostles, nor yet were their labors in so restricted a sphere as were those of the stationary pastors and teachers. Such an one was Philip, who preached the word now in one city, now in another; in "Samaria," then "on the way to Gaza;" now "at Azotus," and so "in all the cities until he came to Cesarea." This was his home, and here Paul and his company rested several days with Philip the Evangelist, and his four daughters, who had the gift of prophecy.

Timotheus seems to have belonged to this class of laborers, for he is to "preach the word," and in so doing he is "to do the work of an Evangelist." Indeed, all the Apostles, so far as they evangelized, might claim the title, although there were many Evangelists who were not Apostles. So the brother that Paul mentions, "whose praise was in the Gospel," was engaged in this work.

These distinct offices of ministerial labors were given for one grand and sole design, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of stature of the fulness of Christ."

"All these various offices," says Dr. Clarke, "and the gifts and graces conferred upon them, were judged necessary by the Great Head of the Church for its full instruction in the important doctrines of Christianity. The same offices and gifts are still necessary, and God gives them; but they do not know their *places*. In most Christian Churches there appears to be but one office—that of *preacher*; and one gift—that by which he professes to preach. The Apostles, Prophets, Evangelists, Pastors and Teachers, are all compounded in the class *preachers*; and many to whom God has given nothing but the *gift of exhortation*, take texts to explain, and thus lose their time and mar their ministry."

All these various offices are surely not to be merged into one, and placed on one man; but each office calling for special qualifications, and each filled by its special workmen, will all work in perfect harmony, and for the one end—the *perfecting of the body of Christ*.

But what provision is made by the Christian Church to-day for the office of the Evangelist? Certainly such a class of laborers were clearly recognized in the organization and practical working of the Church of God of the New Testament. Are they not needed now?

And where men have the "*gift of exhortation*," should it not be called into requisition? And should not those who are qualified for the work of Evangelists be employed to assist pastors and churches in special efforts for the salvation of souls?

There is, however, a strong prejudice existing against this department of Christian labor. Many ministers and church members seem to think that no good can come from such a source, and see no necessity for calling in such aid. Some object to Revival meetings altogether. "There is too much ex-