

The Evangelist in Revivals.

BY REV. H. A. WHITTIER. THE WORK OF THE EVANGELIST IS A SCRIPTURAL ONE.

In Ephesians 4: 11, Paul enumerates the various offices of the ministry, when he says: "And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers."

We quote now from Smith's Bible Dictionary on the work of the evangelist: "It follows from what has been said, that the calling of the evangelist is expressed by the *Kerussen* rather than *Didaskien*—it is the proclamation of the glad tidings to those who have not known them rather than the instruction and pastoral care of those who have believed and been baptized."

According to the early fathers the work of the evangelist, soon after the Apostolic age, became that of a Bible reader, varying somewhat from that of the Apostolic age. So, to-day, his work is somewhat different in lands where the gospel has been preached a long time, although in essence it is the same— "a publisher of glad tidings" with no pastoral charge, preaching the "good news" to those who are without.

MODERN EVANGELISM COVERS THE LAST ONE HUNDRED AND FIFTY YEARS. From the early centuries onward to the time of the Reformation there were very few evangelists, comparatively speaking, none in those dark ages. The reformers were not strictly speaking, evangelists, although in many cases doing similar work. It is now about one hundred and fifty years since George Whitefield began to preach in the open air as an evangelist—then almost a beardless youth. A few months later John and Charles Wesley began their preaching as evangelists. Whitefield and the Wesleys found the churches and ministry full of formalism, worldliness and even immorality in Great Britain, and spirituality was "at a low ebb" in America. How God spoke through these men to thousands and thousands, and used them to send forward a mighty wave of salvation in England and America, the historian tells us in part, but the whole results eternally alone can reveal.

In America, the coming of George Whitefield was like the coming of Paul. How he was welcomed by such pious souls as Dr. Jonathan Edwards, the Tennants and others whose hearts had been on account of the low state of Zion! The hall-way covenant received its death-blow in this revival; the churches were lifted out of their long sleep, and many were saved. Dr. Jonathan Edwards, the Tennants and others became, for the time-being, evangelists, and thus "the word of God grew and multiplied."

For about twenty years preceding the nineteenth century, there were but few evangelists, and at the same time there is a decline of piety in America. There are great rejoicings over the liberty and independence gained as a nation, and yet there comes a great bondage to French infidelity and atheism. At the opening of the present century the revival breaks out again in great power—especially in the South. Pastors and laymen are compelled to labor temporarily as evangelists in "protracted meetings." In the midst of this work Dr. Nettleton, the conservative, humble man, enters upon the work of an evangelist, then closely following him Dr. Chas. G. Finney thunders forth the word of God, with his logical grasp of truth, the whole land feeling the power of his ministry, many thousands replying in hope as one result of his faith; then follows Dr. Edward N. Kirk, "the loving disciple," and Elder Jacob Knapp, the stern, eccentric preacher—the blessed record of those labors, with those of Elder Jubal Swan is in heaven. Evangelists more or less widely known increased, men like Dr. A. B. Earle, who is now nearing the time when he must lay down the sickle. Finally, the lay-evangelist movement, led by D. L. Moody and Ira D. Sankey, is ushered in.

In the judgment of many, we have reached an important and yet somewhat critical point in our evangelism. It is "the enchanted ground" for evangelists, we fear. The work has become popularized to a great extent; and yet we believe the work was never better manned by large numbers of intelligent, earnest evangelists.

some of the true and faithful ones may sometimes have been ensnared by Satan, but others were noticed, and soon "fell into condemnation of the devil." The Lord may use even an ungodly man for a while in carrying on His work; but in the end the work is not as salutary as when a true man labors for Christ. Great temptation lies along the pathway of the evangelist, and great grace is needed in this department of work.

3. Use evangelists sparingly. This caution is for the few, and not for the many. There are ripe fields even in Massachusetts, where the laborer and evangelist would be a godsend to both pastor and people; but there are other fields suffering to-day from overwork in that direction. The best fields for such labors are places where no evangelist has been on the soil for several years. Like Pittsfield, Mass., where God saved brothers Pratt and Birdsal, so wonderful fully.

4. Do not hamper evangelists. If it seems wise to call in an evangelist, let him work as fully as you desire to work in your own chosen field. Having confidence enough in him, which are not, sense the man to call him to your aid, let him "work in his own harness," and thus the best results will follow.

A WORD OF ADVICE TO THE EVANGELIST. 1. He must be humble. Pride is one of the great temptations of the evangelist. When very successful, flattery will meet him from men and from Satan as well. If the work drags, then his pride of reputation will be attacked, and this may lead him to scold the churches and pastors. This he must resist, or his power will wane. Humility has thus far been one beautiful trait of character in D. Moody.

2. He must be wise. It is said of Gen. Grant, "that he never lost his head in the most exciting, or discouraging circumstances." So the evangelist, of all men, ought to be level-headed.

3. He must have large spiritual discernment. Many things in revival work may seem to be genuine, which are not. Our people are mercenary in their temperament. The evangelist must not play upon the feelings of the people, or encourage this state of things too much. Whatever emotions the Spirit of God begets, he should not repress—even if men and women should fall to the earth under powerful convictions, as doubtless has been the case sometimes since the days of St. Paul; but this must not be deemed essential, or favored as such, by Christian workers.

4. He must know his place. He is not pastor. He cannot be. If a pastor evangelist, he comes to aid the pastor; to bridge over chasms, if chasms exist between pastor and people, and not to widen them. As an evangelist he is to preach the preaching God bids him to preach, no man forbidding him; he is to take special leave of the meeting generally, but when his special work is done, he should quietly pass away, bidding the people remember "Jesus only," and the Word of God.

5. He must honor the Spirit and the Word of God. Thank God! The day of mere sensationalism is passing away among pastors and evangelists. Let it pass away before the brighter dawning of the Spirit and the Word of God! When the evangelist comes "filled with the Spirit," he will testify of Christ, and not of himself. His message will be freighted with the Word of God, which is the sword of the Spirit; then only healthy results will follow his preaching and labors, and pastors and churches will have abundant reason to thank God, that He gave some to be evangelists as well as some to be pastors and teachers.—The Vanguard.

A Wrong Tendency.

There is a tendency among us to be satisfied with a shallow religious experience, and this disposition is passing away among pastors and evangelists. Let it pass away before the brighter dawning of the Spirit and the Word of God! When the evangelist comes "filled with the Spirit," he will testify of Christ, and not of himself. His message will be freighted with the Word of God, which is the sword of the Spirit; then only healthy results will follow his preaching and labors, and pastors and churches will have abundant reason to thank God, that He gave some to be evangelists as well as some to be pastors and teachers.—The Vanguard.

What is the remedy? Let the preachers tarry till they are endued with power from God; let them not go forth till they are clothed with strength and pentecost grace. Let them be filled with the Holy Ghost, and with faith; then let them preach out of the fullness of a blessed experience, relying on the promise of God that His work shall not return void, but shall accomplish that whereunto He has sent it.—Alabama Christian Advocate.

The True Life.

There sometimes comes a time in the life of a church when the spiritual pulse seems to beat but slowly. The attendance at the church services may be good, the benevolent contributions up to the average, but one thing thing seems to be lacking. A writer in the Christian World explains the difficulty in a suggestive way:

1. Do not depend too much upon evangelists. Although their labors tend to promote revival more generally through out the land, yet as churches and pastors, remember you are dependent only upon the Holy Spirit. Willing you should be, wherever it seems wise to do so, to call in their aid; yet do not wait for upon them for their labors, but upon Him who has said, "My Spirit will not be power, but by My Spirit."—Zech. 4: 6.

Looking for a Blessing.

In order that a man may be heartily glad when the call comes to go into the house of the Lord, he should cultivate a personal interest in the service. It is quite a common thing for an honest man to go to his place of work or trade six days in every week with a lively interest and a joyous anticipation stamped upon his face. He is happy in the prospect of a day of activity, and his countenance shows that he is happy. In a somewhat similar way—that is, by regarding the Lord's house as a place of spiritual activity, a place for personal participation, in praise and prayer—the attendance on Sabbath services may become such a delight to the soul as to make one's thought of duty quite subordinate to his intense appreciation of the privilege of worship. He will do the right thing in respect to church-going, because he loves to do it; because it affords him a positive, personal, spiritual pleasure. Being in that frame of mind which will prompt him to silent prayer as he sits in his pew, and to enthusiastic singing when he rises with the congregation, he will be the better prepared to take to Him on high when God shall "speak peace unto His people." Sabbath church-going ought to be more than a form or custom with Christians. It ought to be practiced as a precious possession of one's life as a means of soul-profit and spiritual enrichment. Unlike the secular scholar after profit, no man is enriched spiritually by another man's expense. In the church of God the benefits are equally open to all aspiring souls, and the edification and enrichment of one tends directly to the spiritual profit of the entire brotherhood. Every time we go to church we ought to go there in search of a special blessing, and make personal efforts to obtain it.—The Interior.

Shutting the Door.

A contributor to the Christian Advocate gives the following good advice for prevailing prayer, and touches upon a point that is too often forgotten: "One of the wonderful things about our Lord Jesus Christ's words is that the meaning of them deepens and widens just as our hearts and lives deepen and widen. Not long ago a young Christian fell into great distress about not being able to pray more earnestly. He went into his room and read the petitions, he knocked loudly at heaven's door, and then he went away empty and unsatisfied. 'Have you followed the Master's rules?' asked an old preacher, to whom he told his trouble. The young man said he thought he had. 'You entered into his shoes, he used full petitions, he knocked loudly at heaven's door, and then he went away empty and unsatisfied. 'Have you followed the Master's rules?' asked an old preacher, to whom he told his trouble. The young man said he thought he had. 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