

a church is a public body, the services rendered by one who is a servant to this public body, must be of a public nature. And every man who publicly serves the churches is a "minister." We have no right to take Scripture designations, and apply them in ways not authorized by Bible use; of which the unscriptural and unauthorized use made of the terms bishop, church, presbytery, confirming, priest, &c., should be a sufficient argument.

The fact is sometimes allowed to drop out of sight, that the work of a church is twofold; (1) The ministering in the church; feeding the church of God; edifying and exhorting each other;—and (2) The spreading the gospel in the world around. We endeavour to combine the two in our public services on the Lord's Day; and the larger number of sermons we hear, are intended to benefit the unconverted; for the reason that unconverted persons, in large numbers, are always present in our assemblies. And the fact of a twofold work being done by the same person, and on the same occasion, tends to keep out of sight the distinction in the work. The church is a constituted and public body; and no member has the right of publicly teaching in the church, without the church's sanction or authority. Private labours in the church are already sanctioned and provided for, in the constitution of every christian church;—it is in our *Magna Charta*: (Heb. iii. 13; Col. iii. 16; 1 Thess. v. 14; Phil. i. 27; &c., &c.) And labour outside the church, and for the conversion of the world, is the duty of every christian, as far as he has opportunity and ability. Now this work of *gospel-ing* or evangelizing is open to every christian, with or without the action of the church. For evangelizing without the action of the church, see Acts viii. 4; for evangelizing under the sanction of the church, see Acts xiii. 3. Sometimes one is best, and sometimes the other. Sometimes a brother evangelizing on his own convictions of duty, will shame a lazy church into active work for Christ; and sometimes a brother will judge it expedient to seek the sanction and prayers of the church, in connexion with his enterprize. Especially will this course commend itself, if his work needs pecuniary sustentation in order that it may be prosecuted with vigour. The principle contended for, is that the *right* of preaching the gospel to the world without, is inherent in every man's christianity. It comes to him along with the pardon of his sins. He need wait for no license, appointment, designation, or ordination, to do so. He may, or may not, be called a minister by the churches—but a minister he undoubtedly is, according to the New Testament. He may, or may not, have conferred upon him, or choose to use, the courtesy-title of "Reverend." If, however, he intends to devote his whole time to evangelizing, he will need support; (unless he is rich—and very few rich men are christians; or rather, very few christians are rich—God knows too well what is good for them!) This support he must expect only from the church, and the church (whose corporate rights are just as tangible as his individual rights,) cannot be expected to support a work it has not sanctioned. So it comes about that churches send out their members as evangelists. And when they do send them out, it is very proper to "fast and pray, and lay their hands on them" (Acts xiii. 3) when sending them away. This is ordination to the work of an evangelist. But this evangelist is not an officer in the church, any more than an ambassador to a foreign court is, by virtue of his appointment, an officer in the home government. He is not a deacon; and if he becomes a member of another church, in which it is desirable he should be a deacon, he must be elected to that office. He is not a pastor; and if he becomes such, it must be by distinct election to that office; and the