

Our Contributors.

DIFFERENT KINDS OF CLERICAL HOLIDAYS.

BY KNOXIAN.

Once upon a time a member of one of Dr. Willis' classes excused himself for non-attendance at lectures by sending word through a fellow-student that he was sick. "Ah," said the Doctor, "there is such a difference between the maximum and the minimum in sickness that one hardly knows whether that is a sufficient reason or not." The same observation might be made about clerical holidays. There is such a difference between the maximum and minimum of ministers' holidays that really some ministers may not be quite certain whether they ever had a holiday or not. To enable these brethren and their congregations to come to a satisfactory conclusion, on this question we describe some of the varieties of clerical holidays. There is

THE HIGH-TONED FIRST-CLASS HOLIDAY.

The minister who gets a high-toned holiday usually starts with his family to Europe early in summer and remains there until September. His trip may cost him anywhere from \$500 to a \$1,000. Comparatively few Canadian ministers get this holiday. The essential conditions for a high-toned holiday are a large salary and a small family. A man with a small name and nine children can't touch it. It is too high for him. Some of the ministers in the large American cities are the fortunate men who get this kind of a vacation whenever they feel like taking it. Their salaries run from five to ten thousand and their people are often kind enough to do without preaching for a couple of months in summer.

THE SECOND CLASS HOLIDAY

consists of an occasional trip across the ocean for the minister himself, but his family have to remain at home. The man goes alone, sees the sights, gets his nerves steadied, his digestive organs improved, his mind clarified and his whole system toned up. It is a good trip for himself and a good thing for his family and congregation because the better he feels the better he can support his family and work for his Church.

THE THIRD CLASS HOLIDAY

consists of a trip to the seaside or somewhere else and a stay there of two or three weeks. It is a good holiday though only in the third class. Many a minister would gratefully take it and say nothing about the class. The Lower St. Lawrence, the Maritime Provinces, the coast of Maine are good places to go to. There need be no difficulty about the place if you have the time and money. Some of our inland places are also very good. Muskoka, the North Shore, Lake Superior, the Thousand Islands, and several other places are first class. One peculiarity about all places is that in any one of them you can find people willing to take your money in exchange for value of some kind and also find people willing to take it without giving any value at all.

THE FOURTH CLASS HOLIDAY

is that during which you preach for some pastor who is getting a holiday of a higher class and in this way earn money enough to pay your expenses. This kind of holiday has some painful drawbacks. The preaching is usually done in some large city Church from which the congregation has nearly disappeared. The weather is often dreadfully hot and you have to preach mainly to benches. The most stupid, stolid, sleepy congregation a man ever addressed is better than empty pews. The most stupid men have at heart the germ of an intellect, but a pew hasn't even a germ. It has no conscience to appeal to, no will to try your persuasive powers on. In fact an audience of empty pews is a failure and must remain so as long as the gospel is to be preached to men. Still a fourth class holiday is a long way better than none at all.

A FIFTH CLASS HOLIDAY

is one during which you exchange pulpits with a neighbour who is as hard up as yourself. The only advantage about this holiday is that you don't need to make new sermons. This is a very doubtful advantage because if you have nothing to do you are pretty sure to think of the large number of ministers who are having a good time while you have to fry in the heat around home. You may also be tempted to think of the number of your parishioners who are at summer resorts and to anticipate the happy hour when they will come home and tell you about the great preachers they heard during their holidays. They conveniently ignore the trifling fact that these great preachers often spend more money on their holidays than your people pay you by way of salary. Making new sermons even in hot weather will do you less harm than reflections such as those described.

A SIXTH CLASS HOLIDAY

is one during which you try to work and rest at the same time. This is the poorest of all. You get no rest and do poor work.

There are various other kinds of holidays. There is the holiday during which you visit your old congregation, or your old home, or your wife's relations.

The meanest of all holidays is the one during which you try to travel and stay in hotels on about the half of what it costs. Rather than injure his self respect in this way a minister should stay at home. It ought to be easier for him to die from over work than do small mean things.

THE PRESBYTERIAN CHURCH IN BRAZIL.

The Synod of the Presbyterian Church in Brazil, in its session of September 7, 1888, appointed the Revs. J. Boyle, A. B. Trajano and B. A. Cesar a committee to prepare a letter to the General Assemblies of the Presbyterian Churches in the United States and Canada, saluting them and participating to them, and through them to the Church of Christ in all lands, the formation of this Synod.

On the evening of Sept. 6, 1888 the members of the Presbytery of Rio de Janeiro, connected with the Presbyterian Church in the United States of America, and of the Presbyteries of Campinas and West of Minas, and of Pernambuco, connected with the Presbyterian Church in the United States, being met together in the Presbyterian Church of Rio de Janeiro, in accordance with a previous mutual agreement, did sever their connection with their respective Churches aforesaid and constitute themselves and the Churches under their care into the Synod of the Presbyterian Church in Brazil.

This step on our part meant neither revolution nor schism. As dutiful children we awaited your permission, we may say your bidding, and your blessing, to set up for ourselves as a new household of the Presbyterian family.

The symbols of our Church are the Confession of Faith and Catechism of the Westminster Assembly, as actually received by the bodies you represent in the United States, together with the Book of Order adopted by the Presbyterian Church in the United States. Only a few verbal changes have been made in the details of the latter, to adapt them to our special circumstances. No principle has been modified by a jot or tittle, and the sense of the doctrinal formulas has not been varied by so much as a word. These symbols we have ratified and adopted by solemn compact, and we stand pledged to each other, to the Church of God and her Great Head, to maintain in purity and integrity the system of doctrine and polity taught in the Word of God and accepted by the Reformed Churches.

For what we have been permitted thus to realize our thanksgivings are due, first and above all to God, as the Saviour of men and Head of His Church, for His mercy in sending the Gospel to this land. Next to this we feel that we and our brethren of all future generations in Brazil will ever owe a debt of perpetual gratitude to the Presbyterian Churches of the United States for their efforts to establish the true Church of Christ in this Empire.

Over three centuries ago the first foreign missionaries of the Reformation Churches, sent forth by John Calvin and his colleagues, settled at what is now the site of the City of Rio de Janeiro. Treachery and cruel persecutions of the great Antichrist thwarted their noble design to evangelize South America and establish a refuge for their suffering brethren in the faith.

In 1859 the first missionary of the Presbyterian Church in the United States to Brazil landed in Rio de Janeiro, to take up anew the work for which John Boles had, in 1567, laid down his life in the same city. God's set time had come. His abundant blessing accompanied the labours of Simonton and his colleagues and successors, and in the twenty-nine years from the feeble beginning to the date of the erection of our Synod we had grown to be three Presbyteries, with thirty-one ordained ministers, sixty-two churches and 2,947 communicants.

Whilst many considerations combined to render us reluctant to sever our connection with the mother Churches, to which we owe so much, a sense of duty to the cause of Christ in this land constrained us to seek the union we have so happily effected. There was a grave unseemliness in having apparently two different Presbyterian organizations at work in the same field. One in doctrine, polity, aim and heart, there was nothing here that should keep us any longer apart. Loyalty to our Redeemer and His cause required we should make patent the unity which, in reality, already existed.

And now, dear brethren in Christ, we need more than ever the hearty co-operation and effective aid of the Churches at home in the lot and work which have fallen to us. What God has so graciously wrought for us and by us in the last twenty-nine years, is but the beginning. A great door and effectual is open to us on every hand. We are utterly unable to respond to the calls which come to us from every side.

The fields now occupied by our work extend, in the coast provinces, from Maranhao, in the north, through thirty degrees of latitude, to Rio Grande do Sul, and in the provinces of Parana, S. Paulo, Minas Geraes and Goyaz, it reaches several hundred miles into the interior.

Our Synod resolved to request our Churches and brethren in the United States to send us at once not less than twenty-six ordained ministers. We need in fact a much larger number, for which work and places are waiting. And we need urgently the means to man and maintain a school for the instruction of candidates for the ministry of the Word. We pray you to continue to help us. We need of your sons and daughters, of your gold and silver, whose abundant possession you owe to the influence of the Gospel of Christ.

Our prayer to God for you, brethren, is that He may abundantly reward you for your kindness to us in sending us His Word, and that He may richly endue you and the Churches you represent with the grace necessary to multiply yet manifold your efforts to fulfil the command of our Lord to preach the Gospel to every creature. On behalf of the Committee,

A. L. BLACKFORD,
Moderator of Synod.

THE OFFICE OF EVANGELIST—HAS IT CEASED?

According to one of St. Paul's classifications, the officers of the ministry consist of apostles, prophets, evangelists, pastors and teachers (Eph. iv. 11). The Church holds very generally that the first two were extraordinary, and that they ceased; and that the last two were ordinary, and intended for all time—pastors being our stated ministry, and teachers, including officers, as wide apart as professors of theology and Sunday school teachers. But the Church does not seem to be so clear as the office of evangelist. It holds a middle place between the two extraordinary and the two ordinary offices, some authorities class it with the former, while others class it with the latter. Stewart ("Scriptural form of Government," p. 52) considers that evangelists were assistants or vicars of the apostles; that they, like the apostles, were needed only in primitive times; that their work was to instruct the people in the first principles of Christianity, to explain and institute the scriptural form of Church government and to superintend the infant churches for a time; and that when the apostolic ceased, that of the evangelist ceased also. The Presbyterian Church (South) in the United Church, one the most orthodox and conservative of Churches, on the other hand acts on the supposition that the office was intended to be perpetual. In a recent report of its committee on Evangelistic Labour, the evangelist is classed with the pastor, and Presbyteries are exhorted to diligently and prayerfully seek out men qualified for evangelistic work, and call them to it. In Euchologion, the book of common order issued by the Church Service Society of the Church of Scotland, a volume much used by the younger clergy, the office of evangelist seems to be considered as identical with that of foreign missionary. A form of prayer is given to be used at the institution of a pastor, a different form when the person ordained is appointed to the office of "an evangelist or missionary," and a third form for the institution of a teacher or doctor in a school of theology. In the Presbyterian Church of Hungary the office has been preserved as Stewart supposes it to have existed in the primitive Church, the evangelist being a sort of superintendent or semi-bishop.

Looking at the question practically, let us consider whether we need in Canada a class of men distinct from pastors and teachers, in order to the more efficient ministry of the word, and what their authority and relations to our existing organization should be.

The first thing that strikes us is that such a class has already grown up in America, and that their services are in great demand abroad as well as at home. Since the success that attended the preaching and singing of Moody and Sankey in Great Britain, the Churches in the old country are pre-disposed to listen to American evangelists; and several are now at work in different places, of whom Major Cole, of Chicago, is perhaps the most noted. England has given to the Church several representatives of the same class. Of these English evangelists, Henry Varley's name is best known in America. The eagerness of the Church to receive and welcome the co-operation of such men is astonishing. Hundreds of cities clamour for Moody. Visits from men like Needham, Earle and others are sought for only less eagerly.

Besides those men, who are not closely connected with any one denomination we all know ministers who are not successful pastors, but who are singularly blessed in evangelistic work. They like to go from place to place preaching the Gospel, and they get invitations enough from their brethren to keep them employed the whole year, invitations which they cannot accept while settled over congregations. The Church has given them work that they are not suited for, and it ignores their special gifts. Is the work that they are specially qualified for needed among us?

A very good answer at hand is that there is a great demand for this ministry among our Christian people. And if it is needed in the Old World, where the ordinary ministry is so efficient and numerous, and in the cities of Canada and the United States, how much more is it needed among our country congregations, many of which are often vacant, while others are suffering from poverty, isolation, low ideals of Christian life, and many other difficulties and discouragements. A new voice, the voice of an earnest gifted man is almost sure to evoke deep feeling in those congregations. And such a man would also be able to guide the awakened and anxious ones. He has had a larger experience than the ordinary pastor in dealing with all phases of spiritual experience. And the times of refreshing, likely to result from his labours would benefit pastors as well as people.

Some Christians are prejudiced against evangelists or revivalists—a hateful name by which they are sometimes known—because of objectionable features in the conduct or the services of one or other with whom they have come in contact. One has been known to put the ordinary ministry in false positions before their own people by lording it over them, making them confess their shortcomings abjectly in public, or even attacking them by innuendo or outrightly. Another has preached doubtful doctrine, a third has simply worked upon the feelings, and his visit to sections of the country can be traced like fire that has swept over a prairie; there was a great blaze for a little moment, and then blackness and barrenness for a long time. A fourth has shown undue anxiety about the collection; while apparently Christ-like, he takes good care to make at least ten thousand dollars a year out of his itineratings.

No doubt. But is it not evident that these evils have arisen from the Church not taking official oversight of this