

minds of many of our intelligent people, and if it would render somewhat more popular this important office, we see no reason why it should not be sanctioned by the Church.

To those who make an outcry against the proposed constitution for Deacon's Courts, on the ground that it gives considerable influence to the Minister and Eldership in the secular affairs of the Church, we have little to say. We believe that their judgment in regard to ecclesiastical matters is grievously perverted by political theories. Those, too, who speak of the Scriptural Ministry of the Free Presbyterian Church as if it was a priestly caste, merit the severest rebuke, and show themselves incapable of discriminating the difference between the kingdom of darkness and the kingdom of light. Those, again, who imagine that such a constitution for the Deacon's Court infringes upon the liberties of the Christian people, we would like to ask them, what liberties? Is the liberty of free election of church officers invaded? Is the liberty of giving as much or as little as a man thinks proper, for the cause of Christ, or is the liberty of appropriating his money for what Christian objects he chooses, in the slightest degree invaded? What liberty or right is interfered with? None that we know of. Unless it be the liberty of the world to corrupt the Church—to spot the garments of the Bride. Parties who make such an outcry as this have yet to learn what be the first elements of the Church of God. They have not considered the matter in the light of God's Word, nor regarded the teachings of experience in the History of the Church. What we desire is, that the Church be organized according to the principles of the Scriptures—that now, in its youth, it may be formed a perfect Church in all its members, so that it may not halt or limp in its earthly pilgrimage, but be strong to do battle against every foe, and to win conquests for the Prince of Peace. x

*J. Lamy*

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#### THE OFFICE OF EVANGELIST IN ITS BEARING ON THE CANADIAN CHURCHES.

THE Teachers of the Church have been classified under the two designations of ordinary and extraordinary. Among the latter the office of Evangelist has been generally placed. Thus Mosheim says, "To these (Apostles) the Evangelists are to be added,—by which title those were distinguished whom the Apostles sent to instruct the nations, or who, of their own accord, abandoned every worldly attachment and consecrated themselves to the sacred office of propagating the gospel." If by *extraordinary*, as thus used, we are to understand that evangelists are not now necessary, we cannot accept the term, but if it only mean that in the ordinary or normal state of the Church, the office does not obtain, we would not quarrel with it, although the office of a minister is always to some extent evangelistic.

The All-wise Head of the Church has appointed different officers, and has bestowed different gifts or *charisms* according to the different circumstances of the Church at different times. Those officers or gifts which are necessary in extraordinary circumstances, may not be needed in the ordinary state of the Church; while on the other hand, there are circumstances in which the full organisation of the Church in her ordinary character may not be practicable. Not to refer to the Old Testament infancy of the Church, we see in the history of the Christian Church this diversity of gifts. When a new dispensation was to be ushered in, which was to displace the Mosaic ritual and to overthrow polytheism, some convincing proof was required by which to silence the Jew when he demanded a sign, and the Greek when he called for wisdom. This proof was