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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.

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Beside 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 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 inuendo 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 shewn 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.

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No doubt. But is it not evident that these evils have arisen from the Church not taking official oversight of this class of workers? There is a place for them. The Head of the Church supplies them. The leading ministers of the Church know them, inside and outside their own communion, and invite their co-operation. Ministers from all parts of the country write imploring a visit from one or other of them. But as the Church we ignore