

as to the proportions and periods in which the giving should be. To obtain a proper stand-point from which to view broadly and truly this important subject, let ministers of the Gospel, and members of the church, ponder the sufferings through which the early teachers and disciples of Christianity had to pass, when they were made "a spectacle unto the world, and to angels and to men," "when they suffered hunger and thirst and nakedness," "when they laboured working with their own hands," and let them also remember "Him who though he was rich, yet for our sake became poor, that we, through His poverty, might be rich."

THE OFFICE OF EVANGELIST—HAS IT CEASED?

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According to one of St. Paul's classifications, the officers of the ministry, consist of Apostles, Prophets, Evangelists, Pastors and Teachers.* The Church holds very generally that the first two were extraordinary and that they have 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 about 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† 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 office ceased, that of the Evangelist ceased also. The Presbyterian Church (South) in the United States, one of 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.

* Eph. iv, 11.

† "Scriptural form of Government," p. 52.