

Secondly, is the proper normal sphere of an evangelist to be found within ordinary churches of Christ properly organized and supplied with the means of grace? The object of an evangelist would seem to be the reaching of non-church-goers. Apostolic evangelists pushed, like Philip and Paul, for the regions beyond; they did not preach the Gospel where Christ had been named, or build upon another man's foundation, but they pressed for territory yet unoccupied for Christ. They sought to herald the Gospel in parts where as yet the voice of the Gospel herald had not been heard; and we cannot persuade ourselves that this is not the normal sphere for evangelists.

Let us stop to consider that, in our Lord's last commission, there are three distinct departments of church life indicated. First, "Go ye into all the world and *preach the Gospel* to every creature; second, "*baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost;" third, "*teaching* them to observe all things whatsoever I have commanded you."

There are, then, three things to be done: First, far and wide to proclaim the Gospel message. That is *evangelizing* in its proper sense. Secondly, to administer the sacraments, engrafting believers into Christ, leading them to a confession of their faith, and providing for their edification; and thirdly, a larger work of instruction in all things comprehended within the teachings of the Lord Jesus. Now if we are correct in our interpretation of the Acts of the Apostles, the work of the evangelist was in primitive times heralding the Gospel especially to those unacquainted with the good tidings; and the work of the pastor or bishop was to edify and educate believers in a fuller knowledge of the things of God, administering the sacraments of baptism and the Lord's Supper, and systematically training the children of God in the knowledge and the practice of godliness. Whenever the evangelist invades the sphere of the pastor he seems to us out of place, and his misplacement must be vindicated, if at all, by some change in the conditions of church life and of society at large. We do not say that evangelists have no place in our church economy and within our ordinary congregations. We simply raise the question for candid consideration.

Now, thirdly, as to the results in our own congregations. There is always a liability or possibility of erroneous teaching when a stranger comes into our pulpits to preach for any length of time who does not come by authority of the ecclesiastical body with which we are connected, and whose views are not known to be in accord with the views entertained and promulgated by the pastor himself. We have heard one of the most prominent modern evangelists preach a doctrine of forgiveness which we believe to be directly and diametrically opposed to Scripture teaching—that forgiveness represented a declarative act on the part of God; that it was final and unconditional, and therefore, as this evangelist himself expressed it, "a forgiven sinner may ultimately drop into hell!" It is