

answer. This home duty, the whole of it, their whole strength in it, first of all, is, if I understand it, their Christian call.

3. Now shall a Church in this work call in foreign aid? There are clergymen of high repute for piety and zeal and of extraordinary power in presenting the awakening truths of the Word of God, who might be had for the sending. What is wisdom in regard to the employing of these "Evangelists," as they are called? To take the ground that they should never be called in would be, as I think, extreme folly. A Church may be without a pastor, when it might be wise to have the temporary ministry of an Evangelist. The pastor's health may be feeble, and such transient aid greatly relieve him, and greatly assist interests that are languishing. A revival may be in progress, and the pastor's hands, though he be well and strong, more than full, and his ministerial brethren near him have all that they can well do. There may have been a long dearth of refreshing influences from on high, and the feeling may gain strength in the Church that a new voice, a new style of address, a different type of preaching temperament, and the natural interest of a new arrival, might serve to win a fresher hearing for the gospel and richer fruits. We will not say that in this latter case also it would not be well, occasionally, to bring in the labors of an Evangelist.

But it should be adopted only as a rare and most exceptional expedient. Else there is danger that the impression will grow, that a revival is not to be looked for except in connection with this special form of labor. The ordinary preaching of the Word on the day divinely set apart for it will not be expected to issue in conversions. If such preaching is not immediately blessed for just this issue, every feverish spirit will rush instantly to the conclusion—we must have an Evangelist. Nothing would sooner dishearten and discourage the stated preacher. Nothing more truly dishonors the regularly appointed ministrations of the Sabbath. This foreign allied influence comes to be the thing relied upon for large and rich fruits. With many there arises the feeling that nothing is being done for the salvation of souls, unless this exterior influence is brought in. There comes up thus a new standard of piety and of religious engagedness—which is often a false standard. "Are you in favor of calling in an Evangelist?" Well, if you hesitate with a fervent yes—it is judged that your heart is cold—that you don't want a revival—that you are well enough satisfied with the present state of things. This may be true. But it may also be as far as possible from the truth—just the opposite. You may desire the conversion of souls and the enlargement of the Church just as ardently as the challenger, only you may doubt the wisdom of the measures invoked. It is a very sacred tie between a new-born soul and the servant of God who has been permitted to lead him to Jesus. A pastor cannot afford to forego that tender bond for himself. He wants it for his own soul's comfort. He wants it for future harmony between himself and his people. He wants it especially as a channel for his richest pastoral influence and usefulness. The coming of an Evangelist between a pastor and the souls of his people in such a tender relation has inevitably weaned many a people from their pastor, and made him feel that the home of their hearts is not with him—and this again, if anything will do it, inclines him to seek new relations. There are exigencies in which all these risks had better be run and can be safely run—but it is obvious that they must be few and rare. We all know that the usual style of an Evangelist's preaching is high-wrought and strenuous. He has but a little time in which to produce results. He must use the most moving—the most telling—truths and method of presentation. He must