

Evangelists.

The duties and qualifications of evangelists seem not well understood even among us, by others they are scarcely understood at all, as their use of the term shows. Our people are compounding evangelists with pastors. The Holy Spirit did not do so. There are two words, and two ideas, one idea for each word.

Paimen means a shepherd, and is applied to the Savior, the Good Shepherd of the sheep, and not a hireling. John x. *Paimanoo* means to tend, lead, pasture, feed, as a shepherd does his flock.

Evangelistes means the bringer or carrier of good things. It involves the idea of going, of a missionary, and is the opposite of localization. The evangelist goes, travels from place to place, bearing good tidings.

We have still *Episcopos*, which means a ruler, guide, governor, judge, curator, bishop, or overseer. Thus the bishop rules, the under shepherd (*paimen*) leads, feeds, guides and defends. This involves the idea of teaching. Hence it is said a bishop must be apt, or fit to teach. The *episcopos*, or bishop, may, therefore, be called pastor, because a part of his work is to lead, teach, guide and defend. But he cannot be called evangelist, because he does not go abroad bearing glad tidings. So the evangelist cannot be called pastor, because it is not his leading work to lead, feed, rule, judge, &c., but to carry glad tidings. True, a bishop may be an evangelist, and is, if he goes and preaches the Gospel. So Philip, a deacon, became an evangelist. An evangelist may, also, become a bishop, or pastor, if he has the qualifications, and not without; just as a bishop or pastor cannot become an evangelist unless he has the qualifications for going and preaching the Gospel.

There are qualifications for baptism and church membership, and baptism administered without these is not obedience, and cannot give church membership. There are also qualifications for the office and work of bishops; and as we cannot baptize persons without the qualifications—for baptism—faith, repentance and confession—so we cannot ordain persons to the office of bishop or pastor, unless they have the qualifications. See 1 Tim. iii., and Titus first chapter. So of Evangelists. How exceedingly out of place and ruinous for a church to ordain and send out a man as an evangelist when he has not the qualifications necessary for the work!

May I here quote the language of one whose style and manner will be recognized and respected generally. He says:

"Evangelists, however, though a class of public functionaries created by the church, do not serve it directly; but are by it sent out into the world and constitute the third class of functionaries belonging to the Christian system. As there is more scrupulousness on some minds concerning the third class of evangelists than concerning either Bishops or Deacons, we shall take occasion to speak more explicitly and fully upon the nature and necessity, as well as upon the authority of this office. Evangelists, as the term indicates, are persons devoted to the preaching of the word, to the making of converts, and the planting of churches. It is, indeed, found but three times in the New Testament; but the verb from which it comes, viz: to evangelize—is, in some of its branches, found almost sixty times in that volume. 'To evangelize' and 'to do the work of an evangelist,' are phrases of equal import, and indicate the same duties, rights and privileges. Among the offices which were comprehended in the apostleship, none required more varied endowments than that of the evangelist. The gift of tongues was amongst the qualifications necessary to those who, after the ascension, first undertook the work. But the qualifications for this office so far as the gift of tongues or the knowledge of language is concerned, are not immutably fixed. It depends upon the field of labor which the Evangelist is to occupy, whether he must speak one language or more. His work is to proclaim the word intelligibly and persuasively—to immerse all the believers, or converts of his ministry—to plant and organize churches where ever he may have occasion; and then teach them to keep the commandments and ordinances of the Lord. Take, for example, the sketch given us by Luke of the labors of Philip the Evangelist, one of the first who wore that designation. One of the seven ministers of the Jerusalem church, after his diaconate was vacated by the dispersion of that community, commenced

his evangelical labors. He turned his face towards Samaria, and preached and baptized among the Samaritans; for, we are told, when the Samaritans believed Philip preaching the things concerning the kingdom of God and the Lord Jesus, they were baptized, both men and women. He also converted the Ethiopian eunuch; and then, passing from Azotus, he 'preached in all the cities till he came to Caesarea,' where he afterwards resided. The next notice we have of him is found Acts xxi. 8. 'We,' says Luke, 'who were of Paul's company, departed, and came into Caesarea, and entered into the house of Philip the Evangelist, one of the seven, and abode with him. He had four virgin daughters that did prophecy.' Evident, then, it is that he obtained the title of Evangelist from his itinerant labors in the Gospel and in the converting of men."

The same writer says: "The whole community chooses—the seniors ordain. This is the apostolic tradition."

Age is one of the qualifications of pastors, or bishops; and youth, or at least vigor of body, would seem to be one qualification of an evangelist. But as all young and vigorous men are not capable of being evangelists, so all aged men are not capable of being bishops.

As the deacon is not necessarily an evangelist, so an evangelist is not a bishop or pastor; and so an aged man is not necessarily a bishop, though a bishop is necessarily an aged man. Every man of good general character is not a bishop. Yet every bishop is a man of good general character. If any under, or unqualified officers or men, should assume the office or work of the higher, or qualified workers, the results would be bad. As when an unqualified man becomes governor, president, teacher, engineer, &c. And as no state, or school, or railroad, or vessel is safe in charge of unqualified men, so the church can never prosper while ruled and fed by unqualified men. Deacons can render good service as deacons, when, in any other place they might cause ruin. Evangelists can do a glorious work as evangelists; while, if they undertake to be pastors, without the Scriptural qualifications, as many have done, they may cause great evil.

In view of these facts, which will hardly be questioned, I presume, it should be well understood that no church can get further from the teachings of the Holy Scriptures than do those who hire a mere evangelist—however good and able he may be as an evangelist—to be the pastor of the church. Nor can an evangelist get further from the teachings of the apostles than do those who become pastors, without the proper qualifications, and simply on the score of their being evangelists.

I know some evangelists who have the qualifications for bishops, or pastors, and who are employed, appointed and sustained as one of the bishops, who preach every Lord's day, &c., and are doing a good work. But they do not 'lord it over God's heritage;' do not consider themselves the pastors to the disparagement of the other bishops. The most that can be said of them is, they are the principal, or more active of the board of pastors. And, be it observed, they have the qualifications necessary for bishops. How different this from a young pastor, to preach to the church, and rule it and its rulers!

Send the evangelists out, and sustain them, and let them preach, organize and set in order churches, and then go on evangelizing—unless when they have the qualifications and are needed as bishops. To call an evangelist a pastor is as unscriptural as to call him a Pope, little or big, in Greece, in Rome, or in America—as clearly unscriptural, if not as terribly bad. Why not follow the Bible? Now, let the pastors in. They will wish to smut me for this.

C. K.

—A great movement has just been inaugurated against intemperance in Great Britain. It is the formation of a joint stock company, with a million of capital in shares of one pound each, to provide temperance coffee houses and temperance places all over the kingdom. The Archbishop of Canterbury is at the top of the list of clergy.

Elder Knowles Shaw.

The following essay on the life of Elder Knowles Shaw, was written by Miss Annie Jones, and read by her at the meeting of the Christian church Sunday school at Leavenworth, on New Year's eve. Her subject was:

ONLY A BOY.

As every other story has to have a hero or heroine, we will select a boy for our hero. Boys are very useful, but little appreciated. Some one is continually fault-finding and wondering what they are good for. But the destiny of boys was settled some years ago, by a little street Arab of St. Louis. One Sabbath a gentleman passing through a mission school of that city, and stopping at a class of urchins, said to the teacher, "Well, Mary, what have you here?" Before the lady could reply, a little ragamuffin jumped up and with sparkling eyes, answered, "She's got them there things that make men." Our boy was just one of those who are always in somebody's way or doing something wrong; not that he meant aught than right, but the grown folk's ideas of right and wrong did not always coincide with his. Notwithstanding our boy's ups and downs, he was very happy with his father, mother, sister and brother, in his humble cabin home; but one day a shadow fell across the threshold of their home. Sickness seized the father and prostrated him until day by day the dark angel drew nearer. People came and went silently, words were spoken in whispered tones. One morning when the gloom was deepest, the boy left the cabin and sought the orchard, where the merry wild-wood songsters and apple blossoms made the place cheerful with the praise and sweet incense of Nature. He was thinking of his sorrow-stricken mother and helpless father. He was only a boy, and hardly knew what it all meant. Suddenly his thoughts were broken by the voice of a neighbor calling, "Knowlie, Knowlie, come home!" He went; his father called him to the bedside and told him he was dying; said to him, "Knowlie, help your mother to keep the children together and be a good boy. I leave my violin to you, because you love it. When you play, think of me; and, my boy, 'prepare to meet thy God.'"

Years came and went, and as Knowlie grew older, his gay spirit made him a great favorite with the wild young men of the neighborhood.

He was leader at the merry makings. The dancers kept time to the music of his violin which he used as a means to help earn his daily bread, as his mother was very poor.

One bitter cold winter, when Knowlie lay sick of the fever, want entered the cabin; one morning after a heavy snow storm, no smoke was seen to come from the chimney, and old uncle Jack Winters, a man who had fallen deep into the abyss of intemperance, started for the widow's home. At the gate he called, "Aunt Hulda! Aunt Hulda!" Soon the door was opened, and she asked, "what do you want, uncle Jack?" "I want to know why you hain't got any smoke this morning."

Then the sad story: A sick boy, no wood and no money.

Without a word the old man left, and in a little while the sound of axes was heard to ring out on the clear, frosty air. Then the old ox team was hitched to the sled, and uncle Jack and his two boys broke the road to the cabin. Tears of gratitude were shed by mother and son.

Years afterwards the boy blessed the name of old Jack Winters, whose heart was open to suffering humanity. Time passed, and Knowlie was now almost a man, but his mother's heart ached to see her boy drifting down, to ruin—led there by an over-generous and happy heart. But a change came in the midst of the giddy whirl—a still, small voice whispered, "Pre-

pare to meet thy God," and his heart was troubled. "Still, night after night went by, but the voice, the persuasive voice would not be silenced."

One night the music ceased. The dancers turned to learn the cause. There sat the light hearted boy in tears. Rising, he told his comrades all, with such emotion as was born of intense earnestness, and a deep conviction of his position in the sight of God. He entreated them to continue his friends, and with him to seek to live a new life.

From that hour all his enemies were turned to the cause of the Master. He sold his violin and bought a Bible.

Many of his boyhood friends who followed the music of his violin, hearkened to the music of his voice as he read to them "glad tidings of peace."

In after years he became a mighty preacher and a sweet singer. Years ago he stood right here where we are standing, and told the old sweet story of Jesus and his love. We sing his songs every Sunday, and those who knew him know how much love each word is burdened with. All ages and classes loved him—from the pearls he picked from the filth of the world to the very noblest of mankind. He was a man of one mind and of one heart, and as such he devoted all his power to one cause—the salvation of souls. One year ago last June, after finishing a grand work in Dallas, Texas, he started to seek new fields of labor, when the messenger came in a quick, unlooked for way—the train was wrecked, and he alone was taken; taken just as he wished to be, with the harness on. His was Peter's earnest zeal.

His last words, as the shock came, were, "It is a grand thing to rally sinners to the cross." When found, his hand pointed upward as though he said, "Follow me."

For many a day and many a year will the scene be remembered by those who were present when his body lay in the church, and those who loved him gathered about him to take the last look and lay their floral offerings around him. Little children gazed upon him from their mother's arms. Silently, one by one, the laboring men came from their work and looked upon him with sad hearts. He was the poor man's friend. He knew their trials and temptations and sympathized with them.

Thus nobly ended the life of one who was once "only a boy." Many have recognized the character as that of our beloved brother in Christ, Elder Knowles Shaw.

"His soul is now with Christ in Paradise. Why then should we who loved him so, be sad, When his freed spirit from its happy home Looks down upon us and is glad."

White Slavery.

The current number of the *New Review*, edited by Mme. Edmond Adam, contains an interesting article on the traffic in white slaves, which is in full force in the Turkey of today. The facts cited are not new, having already been stated and confirmed by documentary evidence, in a series of articles in the *Economiste Francais*, written some time ago. Nevertheless the form in which these facts are shown is attractive, and the author does good public service in drawing attention once more to the cause of the social degeneracy of the Turkish governing class. The charge brought against the Turkish oligarchy by the writers in *La Nouvelle* and the *Economiste Francais*, is that the Sultan, the Pasha Ring, and wealthy Turks generally, buy and sell white women and female children. The traffic is not confined to mere buying and selling. Female children, are reared and educated "à la Turque" for the purpose of being ultimately disposed of at remunerative prices, not by a few wealthy Turks of the old school only, but by all the princi-

pal dignitaries of the Turkish empire without exception. Even such men as Ali Pasha, the author of the famous proclamations abolishing slavery, Midhet Pasha, the sultan maker and reformer, and the late Khedive of Egypt, are cited by the authors as dealers in white women and children. The traffic is carried on through the instrumentality of the wives of the Pashas themselves, and a corps of female brokers, who reap a handsome commission on the business. Slave dealing was abolished in Turkey in 1854, but the authors' decrees on this subject have never been acted upon and have remained as a dead letter ever since. How could it be otherwise when the decree makers were themselves slave dealers? The headquarters of the business is at Constantinople, and the only difference between Turkish manners of former times and those of the present day consists in the circumstance that female slaves are not exposed for sale in the public market, but in private houses known to the Turkish police. The source from which supplies of female merchandise is obtained is now limited to the Circassian colonies settled in Turkey. Formerly female slaves were procured from Circassia and Georgia, but since these countries have passed under Russian rule, this source of supply has ceased. Constantinople is the headquarters of the traffic, and the sultan's palaces the points towards which converge the most costly articles of female merchandise. All candidates for office in Turkey propitiate the sultan for the time being by presents of female slaves. It is a recognized form of gift, worthy of being offered to the supreme disposer of Turkish good things. The consequence is that the number of female slaves in the sultan's palace is continually increasing. The *Economiste Francais* reckoned the number at approximately two thousand, which together with male and female servants of all descriptions aggregate upwards of ten thousand persons maintained at the expense of the Turkish nation. As all Turkish dignitaries in Constantinople and the provinces keep up establishments proportionately well garnished with female slaves and attendants, the wide-spread ruin and impoverishment everywhere visible in the Turkish empire is easily accounted for. The Turkish peasantry both Mahometan and Christian, are ground down to pay for luxury and extravagance of the Turkish ruling class. The sufferings of the people are directly traceable to save traffic carried on by rich Turks throughout the Ottoman empire. As regards the lives of these purchased inmates of Turkish palaces and residences, they are happy or miserable, according to the character of their owners. Turkish law gives to slave-owners power of life and death over their slaves, and women murders are of frequent occurrence. The Turkish authorities take no notice of these crimes as Turkish houses are considered inviolable. One of the most evil consequences of the Turkish slave system is the prodigious number of infanticides which occur throughout the Turkish empire. Infant mortality is said to exceed the births, and the Ottoman race is rapidly dwindling away from this cause more than from any other. It is vain to talk of Turkish reforms and the regeneration of the Turkish empire. Neither reform nor regeneration is possible in a country tainted by domestic slavery. The only hope for Turkey in the future is in the abolition of the disgraceful trade carried on in white women and children, but it is easy to see how this can be accomplished, as long as Turkish rulers are the principal dealers in human merchandise.—*American Register*.

—Sinners are perishing daily and hourly, and yet there are thousands of professing Christians who are doing nothing to save them.