

# THE CATHOLIC PRESBYTERIAN.

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## A PRESBYTERIAN COLLEGE IN AMERICA.

**T**HE ideas of Europeans as to American colleges are somewhat confined and confused. Comparing or contrasting them with their own great universities, such as Oxford, Cambridge, Edinburgh, Berlin, or Leipsic, some look upon them with contempt.

Even Americans are disposed to give us laughable pictures of some of their newly planted universities. A man with little education himself, but who has earned half-a-million dollars by industry, resolves, in a bosom filled with philanthropy, to leave his money to endow a grand new university in his native village. One-half of the money is laid out in buildings which will constitute his monument, and the rest is devoted to the salaries of professors. A minister who has not succeeded as a pastor is appointed president, and has to teach religion, and all mental, moral, and political science. A dungeon of learning is taken out of an academy to instruct in mathematics, physics, astronomy, geology, and natural history. A young man who is a native of the place, and who stood high in a neighbouring college, is chosen to take the students through Greek, Latin, English, and French. Most important of all, a reputable gentleman, with a face that never blushes, and a loose and flattering tongue, is appointed financial agent, procures lists of the benevolent gentlemen in the great cities, and obsequiously waits upon them. The university is called Tomlinson after its founder, whose name is thus handed down to posterity. Several of the ministers in the neighbourhood, with the senator of the district and a few lawyers, are appointed trustees. The university has a library, of a richly miscellaneous character, of five thousand volumes which the friends of the institution can easily spare out of their own collections, and containing many duplicates of Euclid and Bible-dictionaries; and a tradesman of the town has supplied a microscope, a telescope, a blowpipe, and many ingenious instruments. The university is opened with *éclat*, and appears in General Eaton's Report with eighty-eight students drawn from the

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quarrelling. Originally, however, it had reference to idle talk, foolish prating.

"*Jangling* is when a man spekethe to moche biforn folk, and clappeth as a mille, and taketh no keep what he saith." Chaucer, *Parson's Tale*.

"I think rather, such as *jangle* against it [logic] to be void of reason, forasmuch as they speak against the art of reason." Hutchinson, *Works*, p. 28.

2 Tim. iii. 4. The word here rendered by "heady" (*προπετείς*) means primarily "falling forwards," hence "prone," and in a bad sense "headlong, precipitate, rash." Acts xix. 36, "Do nothing rashly (*προπετείς*)." Here "heady" is in the sense of headstrong, unbridled, obstinate.

"Quicke wittes also be, in most part of their doings, overquicke, hastie, rashe, *headie*, and brainsicke." Ascham, *The Schoolmaster*, p. 13 (Mayor's ed.).

Rev. xvii. 6, "And when I saw her I wondered with great admiration." Like the Lat. *admiror* and *admiratio*, the Eng. "to admire" and "admiration," formerly meant simply to wonder and wonderment, without involving the idea of approval or commendation. So here "admiration" expresses the Greek *θαύμα*, wonder.

"The undaunted fiend what this might be *admired*,  
*Admired*, not feared." Milton, *Par. L.*, ii. 677, 678.

"Others will *admire* that this new river was brought no sooner to Jerusalem, and that a project so honourable, profitable, necessary, and feisable, lay so long unperformed." Fuller, *Pisgah*, &c., Bk. vi. Ch. 6, § 11.

"He did also greatly *admire* how it came to pass that in primitive times, when affections were most warm, the Church should then think imposing of liturgies to be very inconvenient, and that our less devout ages should now so rigorously enjoin them." Clarke, *Life of Fairclough; Lives of em. Pers.*, p. 158.

W. LINDSAY ALEXANDER.

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## THE EVANGELIST AND HIS WORK.

THE average American is not conservative. He is disposed to run to extremes. When he finds a thing that is good in one place and at one time and for one purpose, he is disposed to laud it as good, all the time, everywhere, and for everything. And *per contra*, if he comes in contact with something whose influence somewhere and at one time has been evil, straightway he denounces it as evil and only evil, and that continually. The motto, "*In medio tutissimus ibis*," was not invented in America.

In nothing is this tendency more apparent than in the varying opinions touching the labours of professional evangelists. Some have witnessed the results of the preaching of one whom God has called, and

whose labours He has blessed. Immediately they begin to disparage every line of Gospel work, and every phase of Gospel teaching, save this. The most approved methods of pastoral instruction and guidance are pronounced obsolete and worthless. Nothing is of consequence save that which is distinctively and purely evangelistic in its aims and methods. To use a well-known phrase, they are afflicted with evangelism "on the brain," and become a "thorn in the side" of faithful pastors, through their impatience of the ordinary methods of feeding and leading the flock of God.

Others, again, have come in contact with an evangelist whose work in a particular locality has left the community very much in the condition of a forest after it has been swept by fire. Intense heat, and roaring flame, and wild tumult, overturning for the time all the normal conditions of Church life, have been followed by deadness, and by gaunt, ghostly ruin, where no foliage or fruit is seen, and no song of gladness is heard. Seeing this, the extremists are ready to denounce everything like professional evangelism. The pastorate is, in their judgment, the only Gospel agency that has any claim to recognition. Henceforth, they are disposed to shun all peripatetic gospellers, and to regard their labours with suspicion. And all methods, out of the ordinary routine, for reaching the unconverted, are opposed as irregular and dangerous.

Is there not, however, a middle ground? Is there not a place and work for the professional evangelist among the official agencies of the Church? Has not Divine wisdom assigned a well-defined position to this instrumentality in the arrangements made for the ingathering and edifying of the elect? And will not the recognition of this fact by the Church prevent extremes on either hand, and show us the middle path of safety?

In the inspired enumeration of the offices given to the Church, the office of evangelist seems to have a place peculiarly its own. There were "some apostles and some prophets," whose mission was extraordinary and temporary. Their peculiar function expired, their gifts ceased, and the office passed away with the emergency that gave rise to it. But, as permanent and continuous gifts, bestowed upon the Church for all time, there are "some evangelists, and some pastors and teachers."

There is good reason, too, why the evangelist should be first mentioned. The evangelistic work must be done before the flock can be gathered for the shepherd, or the school organised for the teacher. The Gospel must be preached and believed, otherwise the pastor and teacher can find no work to do. There must be a flock, otherwise there is no use for a shepherd. There must be scholars, or there is no call for a teacher. Children must be born into the kingdom before they can grow in the knowledge of the things of the kingdom. A pastor's work is with Christian households, among believers and their children,—training the fruits of evangelistic labour, guiding, instructing, feeding the flock of God, labouring for their growth in knowledge, usefulness, and happiness.

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His special work is to tell Christians of their privileges, their duties, their dangers, and their prospects. He is to "reprove, rebuke, and exhort with all long-suffering and doctrine." He is to keep before them, continually, the varied motives to godly living, such motives as may be drawn from Gospel facts and Gospel promises. He is to see that the children of believers are instructed in the relation they bear to the kingdom, and to press upon them the obligations which grow out of that relation. Thus the church is to grow, and its blessings are to descend through succeeding generations, by the raising up of a godly seed to inherit the promises of the covenant.

But, in addition to this, every pastor must also "do the work of an evangelist." He must be a preacher of good tidings to the multitudes of the sinful and the unbelieving. He must remember that the Church is a light-bearer to the nations, and a messenger of salvation to them that are without. He cannot be indifferent to that part of his commission which bids him proclaim, in the hearing of all who can be reached, the words of eternal life.

This work of evangelisation, however, is something that belongs to every disciple of the Lord Jesus. It is laid, as a duty, upon every one who has heard the message to the saving of his own soul. It is conferred as a privilege upon every one whose heart has been touched by the power of a Saviour's love. "Let him that heareth say, Come," is a commission broad enough and plain enough to clothe every Christian with authority to tell the story of salvation whenever and wherever God shall give them opportunity. The Christians who were scattered by persecution went everywhere *evangelising* (Acts viii. 4). The second reference to the same event (Acts xi. 19) tells how it was done. They went "as far as . . . Antioch, λαλοῦντες τὸν λόγον—*talking the word.*" It was not official preaching. Men were not accustomed to assume the office of a herald or ambassador without some kind of sanction from the Church. But Christ and His cross was the theme of conversation. In season and out of season, wherever hearers were found, the story of salvation was repeated. And in the same way the work of evangelising is committed to the universal Church of God. Every Christian is called to engage in it, whenever God's providence makes the opportunity. The method of working depends upon the gifts one may possess, or the position in life he may occupy, or the sphere of service he is called to fill. Some are endowed with peculiar gifts. They have the anointing of the Spirit of the Lord, and feel constrained to give themselves wholly to the work. They are not qualified to be pastors, but they can be gospellers to tell the story of salvation to the unbelieving, and to publish the Saviour's invitation, "Come." They know that the feast is prepared, and their hearts are yearning to go forth and bear the invitation to the guests, "Come, for all things are ready." They are ready to go out into the streets and lanes, into the highways and hedges; and with a holy boldness that often

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overleaps the barriers of custom, with a zeal that brooks no restriction by lines of ordinary routine, they would lay hold upon the careless and the wretched, and compel them to come in. They do not want to be pastors. They do not presume to shepherd or feed the flock of God. Their one work is to proclaim salvation to the lost. Their one aim is to preach the Gospel with simplicity and earnestness to the world. They have nothing to do with the work of organisation, and development, and discipline. Peter and John can attend to that. Philip's work is done when the Gospel is preached, and souls are born unto God, and great joy is enkindled in the city. Indeed, one who is called only to do the work of an evangelist cannot continue long in the same community. To do so would be to combine the office of evangelist with that of pastor, and for the latter he has no call, no qualification, no inclination. The message is delivered. If the Holy Ghost accompanies it with quickening and converting power, the evangelist passes on, leaving it for the pastor and teacher to gather and care for the fruit.

Every pastor, therefore, must also be an evangelist. But it does not follow that every evangelist must also be a pastor. The peculiar function of his office precludes him from it. He may be most successful in his own vocation ; he may be abundantly blessed, and his labours wonderfully owned of God ; the Lord has a work for him to do there. But if he undertakes the duties of the pastorate, the probability is that he will utterly fail.

It becomes an important inquiry, then, whether there is not a place for this narrower ministry among the official appointments of the Church. And still more important is the inquiry as to whether we have not suffered serious loss by our failure to give practical and formal recognition to these two ministries. We seem to have forgotten that God has given to the Church some evangelists, as well as some pastors and teachers ; that the same Lord who gave to the Church a pastorate which is local and permanent, has also given an evangelistic service that is itinerant. Our ecclesiastical arrangements ought to find a place and an honourable recognition for the evangelist, and the standard of qualification ought not to be the same as that which is required for the pastor. In theory, indeed, the Presbyterian Church does recognise the distinction, as is shown in her form of government. But we have destroyed that distinction in our practice by putting all our candidates for the ministry through the same mill ; and the standard of qualification by which all are measured is, with rare exceptions, the standard of the pastorate.

The evils which have resulted from the enforcement of a uniform standard of ministerial qualification are many.

1. It has hindered the usefulness of some men, by laying upon them burdens which they are unable to bear. When one feels called upon to go forth and preach the Gospel, and applies for the commission of the Church, it is required that he shall undergo the full preparation, and exhibit all the qualifications deemed necessary for the full work of the

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pastorate. This requirement implies a demand that he shall assume pastoral duties, and bids him look to that as the field of his labour. Accordingly, he goes forward, and is inducted into a pastoral charge only to prove, in a brief period, that he has undertaken a work too heavy for him. He fails, and soon drops out to swell the list of ministers without a charge, for whom the Church provides no work, unless they shall receive a call to another pastorate. It must not be inferred that every unemployed minister of the American Presbyterian Church would make a successful evangelist; but very few will affirm that even the best known and most successful evangelists of our time would be able to sustain themselves long as pastors. They are successful because they followed that path of ministerial service for which their gifts best qualified them, and because they avoided a position which they could not fill. But who can tell how many of the unemployed might be eminently useful in purely evangelistic labour, if the Church had devised a scheme or established an agency for their employment?

2. The failure to give practical recognition to the distinction between the evangelist and the pastor has wrought injury in another direction: it has inflicted upon the Church the irregularity and the danger (to use no stronger term) of irresponsible lay-evangelism. Because Mr. Moody has proved his call to preach the Gospel, while declining to accept the formal authorisation and commission of the Church, and proved it so conspicuously that scarcely a presbytery in either Continent would refuse him licensure now if he should ask it—because of this, a multitude of men have undertaken to imitate his example, without achieving his success. With a Bagster Bible in one hand, and a “carpet-bag” in the other; with a collation of texts as their only intellectual furniture, while their chief spiritual furniture consists of a zeal not according to knowledge, they have gone up and down the land, disparaging Church order, proclaiming a crusade against the normal conditions of Church life, interrupting and overturning established methods of Church work, manifesting a degree of assurance that would seem like proclaiming themselves the apostles of a new dispensation, impairing the influence of Church officers by their sometimes contemptuous disregard of official direction, and leaving behind them the seeds of dissension, or the chill of deadness and inaction, until, in some communities, the faithful and the prayerful, both of pastors and people, have learned to dread their coming as the prudent farmer dreads the prairie fire. Such scenes and such results might be prevented, if the Church, among her ecclesiastical arrangements, provided an agency for this work, so that churches desiring special evangelistic aid could have some authoritative source of supply. As things are now, the people have little security against erroneous teaching and abnormal methods. They can only learn by trial, and experience keeps a dear school. Of some of the most widely-known evangelists, it might be said with literal truth, “The places which know them *once* know them no more for ever.”

3. It has taught the people to set up a false standard of success for pastoral work. The people have not been taught to distinguish between the office and work of the pastor on the one hand, and of the mere evangelist on the other; hence they do not stop to consider that the success of one cannot be taken as a measure for the other. And accordingly, when evangelistic zeal begins to set a community on fire; when the simplicity of saving truth, presented in new and varied methods, breaks through the routine of ordinary life, and is pressed home upon the conscience day after day without cessation, until, through the promised power of the Holy Ghost, the barriers give way, and many souls are born anew,—under the excitement of such scenes, some good people are disposed to disparage the labours of faithful pastors, and to say, “Why cannot we have such preaching all the time? Why do not our pastors take a lesson from this, and stop their expositions of doctrines and duties, and stick to the simple Gospel of salvation, preaching that and nothing else?” Well, why not? Just because pastors are not mere evangelists. If they were, they would not continue to be pastors very long; if preaching is restricted to purely evangelistic themes, and ministerial labour to purely evangelistic efforts, the Church will soon die for lack of meat, and Christians will complain, “We are not fed.” The Church cannot grow merely by its accessions. The most important feature of its growth is in the knowledge, and piety, and activity, and benevolence of its members. To promote this growth is the mission of the pastor and teacher, the importance of which may be learned from the epistles of Paul. While he was doing the work of an evangelist out in the Pagan world, he preached only the story of Jesus and the resurrection. But in his letters to the churches, he discusses the whole field of correlative truth, as necessary to their godly edifying. The pastor may not neglect the work of an evangelist. He must give to the sinner his portion in due season. But whoever makes that his specialty, confining his preaching and his work entirely in that channel, had better give up his pastorate, or his pastorate will very soon give up *him*.

4. It is possible that we may discover here the secret of so many brief and broken pastorates. The people have settled a mere evangelist in the position of a pastor, or (*vice versâ*) they have expected a pastor to do for them the full work of an evangelist, and to be successful in it according to the modern standard of success.

It is, indeed, a blessed and glorious distinction when one becomes known as a winner of souls. It is a grand testimony when God has owned one's ministry by making it the instrument of numerous conversions; this is a distinction which every pastor might most earnestly covet. But the gifts for the two offices are not often found, in any great degree of excellence or eminence, in the same person. Paul might be regarded as an illustrious example, but even he gave his life to evangelistic work, and never attempted a settled pastorate. Spurgeon

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is a remarkable instance of a man who, for a quarter of a century, has maintained a useful and successful pastorate, and at the same time has been an evangelist whose power to attract and win the multitude has never waned. There may be a few such men in a generation but they are exceptions to the rule. Yet some people have thoughtlessly seized upon eminence in one line of labour as the guarantee of eminence in both. Evangelistic success makes more noise, attracts more of popular attention, and becomes more widely known. For that reason, men are sometimes called to vacant pastorates, solely on the ground of their reputation as evangelists. The people say, "That man has a good record; he has not been long in his present field, it is true, but he has greatly strengthened the Church by adding many to its membership." So they approach him with a call, and find him ready to come. And the people among whom he has been are just as willing to let him go, for his work among them is done; the ingathering has taken place. What that Church now wants is pastoral instruction and care, which that man cannot give. God endowed him with the gifts of an evangelist, and he cannot be a successful pastor, even if he would. So he gives up his field, goes elsewhere, and assumes another pastorate only to have it soon broken, and to find himself again adrift when his evangelistic work in that locality is done. This state of things might be remedied if people were taught to select a pastor because of his fitness to do a pastor's work. If, in addition to this, he possesses the gifts of an evangelist in an eminent degree, so much the better. But, lacking these, let him call in evangelistic aid whenever his field seems ripe for a movement of that character. Such division of labour would be rendered easier if the Church recognised and provided an agency for this distinctive work. Pastors could be assisted by men who are subject to the same authority as themselves. Thus churches might be relieved from the affliction of frequent changes; good and earnest men, whose power in winning souls is everywhere acknowledged, would not be dependent on pastoral calls for a field of labour; pastors would be relieved from the dangers of irresponsible *guerilla* warfare; and judicious evangelism would be promoted.

5. The confusion of offices may also explain the difficulty which some churches experience in finding a minister suited to their mind. They are looking and waiting and hoping to find the endowments of two offices pre-eminent in one man. They want a pastor who shall be sound and dignified, and able and influential, as James in Jerusalem, and an evangelist who shall be as successful as Paul in Corinth. Such men are not abundant anywhere, and the result of the expectation is, either long-continued vacancy, or speedy disappointment. How different it might be, if the congregation would understand that God has set some men in the Church to be pastors, and some to be evangelists. If they want a pastor, let them judge him by his ability to feed and strengthen



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and guide and comfort the Church, developing its energies and directing its activities. If they want an evangelist, let them engage one for temporary service, and let their pastor and people sustain him by their labours and their prayers, as, in daily assemblies, he preaches the Gospel of salvation to the unconverted, and leads believers in united, earnest attack upon the indifference and unbelief of the world. Let the Church, through her organised courts, assume the supervision of both departments of the work, and provide the agencies for both. Then we might expect strength where now there is weakness, and order where now there is much confusion. "Let all things be done decently, and in order."

DAVID C. MARQUIS.

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## BOHEMIA AFTER THE DEATH OF HUSS.

**I**T is said that the first tidings of the fate of Huss were brought to Bohemia by one of the barons sent with him to Constance as a safeguard, but who returned with nothing but a handful of his ashes. The groans and tears which the news at first called forth, speedily gave way to a deep and bitter hatred of the priests, who were openly insulted, while their property was destroyed. The vassals of John the Iron became conspicuous among those who divided the riches and estates of their superiors among themselves. The patrons everywhere ejected the priests from their parishes, and called in the followers of Huss. The king gladly listened to Yesenizze's demonstrations of the wrongs committed against the Reformer; the queen sorrowed sincerely for her "good and pious chaplain;" the congregation of Bethlehem almost canonised its beloved pastor. And, while the mass of the people might perhaps have gradually forgotten the outrage, the nobility gave quite an unexpected turn to the state of affairs. For, not only did the Diet, towards the end of the year 1414, most strongly condemn the conduct of the Council, but many of the nobles signed a covenant by which they bound themselves for six years to defend the free course of the Gospel upon their estates, to obey the bishops only in so far as their requirements accorded with Scripture, to be guided in matters spiritual by the Council of the University, and to resist bans and interdicts, by whatever secular power these might be supported. Letters renouncing the papal authority were repeatedly sent to Constance, one of them being signed by no less than four hundred and fifty-two barons.\*

After being pronounced heretics by Pope Martin, the Hussites drew up a Confession of Faith consisting of twenty-three articles, and constituted themselves into a separate Church. But the doctrinal statements

\* The original document, long considered lost, has been discovered in the Library of the University of Edinburgh.