

THE CHRISTIAN VISITOR.

"HOLD FAST THE FORM OF SOUND WORDS"—Paul.

VOL. XXXV.

SAINT JOHN, N. B., WEDNESDAY, MAY 10, 1882.

No. 19.

EDITORIAL NOTES.

Nihilists in Russia have attempted to make arrangements to blow up town during the festivities in connection with the coronation of the czar.

The Legation of the United States accedes with the Government of Russia for the Jews. The *London Times* says this will express the feelings of the heart of Europe.

Ancient Tablets from Scripture Sepharvaim. Nine cases of these tablets recently arrived in London. There are about 5,000 of them. They are small, and contain records of trade. Their date is about 646 B. C.

"**Good Words**" for April contains excellently drawn sketches of scenery near Quebec, which are accompanied by an equally well written description. The Marquis of Lorne contributes a poem on Quebec, which is judged to be above ordinary amateur verse.

Andover Theological School is in trouble. Dr. Smyth is not sound on the future punishment question. The Board of Visitors think he is unsafe as a teacher of youth. The Board of Trustees favor him. It is said that the other Professors are not sound.

A newspaper has taken the census of church attendance in Boston. The population is a little over 300,000. 100,000 were found in the churches worshipping God. Baptists, 5,775; Congregationalists, 15,003; Episcopalians, 12,040; the Unitarians, 2,040; the Methodists, 9,336.

The Teachers' Association of Annapolis and Digby counties met at Annapolis on the last of April. The Supt. of Education, Dr. Hall, of Truro, the Rev. Mr. Ritchie, L. M. Morse, A. M., School Inspector of Annapolis, J. M. Longley, A. M., and others took part in discussing a very rich programme.

The tunnel between the South of England and France is being discussed in newspapers and other periodicals. The French laugh at the idea of the English being afraid that it will expose them to the power of France. An army in a tunnel is not a desirable place, so think the French writers.

Mr. Z. R. EVERETT of Fredericton, who left last year for the Fiji Islands to look after an estate left by his brother-in-law, reports that he expects to leave Fiji about the middle of this month arriving here in July. He has promised us an article for the *Visitor* on the blessings which Christianity has wrought for that land.

Of Emerson, the sage of Concord, who has recently died at his home, his own words of an earlier day show how all along his life he was controlled by his convictions:—

"As the bird flies her to the gale,
I trim myself to the storm of time;
I man the rudder, reef the sail,
Obey the voice at eye obeyed at prime;
Lowly, faithful, banish fear,
Right onward drive unharmed;
The port well worth the cruise is near,
And every wave is charmed."

From Liverpool to Port Moody through the Dominion the distance is 1,186 miles. From Liverpool to San Francisco via New York the distance is 8,330. This makes the distance through Canada 644 shorter. From Liverpool to Japan via Canada the distance is 10,963. From Liverpool to Japan via New York and San Francisco the distance is 12,023. This is 1,075 miles in favor of the Canadian route. The prospect of successful competition is bright for Canada.

CHARLES ROBERT DARWIN has passed away. He was a voluminous writer and always had the courage of his convictions. With his name will be coupled the evolution theory. His

"Origin of Species" and "Descent of Man" created not a little excitement in the literary world. Although the evolution theory as applied by Mr. Darwin is evidently without ground to rest upon, yet the principle involved is a good working hypothesis which will lead to the discovery of much that is sound and profitable.

We are in receipt of many commendations of the *Visitor*. For all kind words and acts we are deeply grateful. We are not a little pleased with this phase of our congratulation, that it comes from every Province in the Dominion, and from the far West and South of the States as well as the East and North. We have, however, not yet attained perfection, and intend to raise the standard in the mechanical execution, as well as the number and ability of the contributors to the *Visitor*.

PRINCE KRAPOTKINE lately delivered a lecture in London on the condition of Russia. The lecturer said the late Czar should not have the credit of liberating the serfs. He had been forced to the measure. The peasantry are so heavily taxed that chronic famine exists. The people were dying of starvation. When any person attempted to do anything for the liberation of the poor, they were imprisoned and treated as rebels. Russia needs a good system of public schools, an open Bible and preachers of the gospel.

The Baptists in the United States have withdrawn from the American Bible Society. The cause is in a nutshell. Dr. Judson translated the Bible into Burmese. It is said by good scholars to be a faithful translation. Dr. Mason translated the Bible into the Karen language. This too, is a good translation. Both translated the word *baptizo*. On this account, and this only, the Bible Society will not grant money to circulate these versions of the Holy Scriptures. How strange! The British and Foreign Bible Society grants money to circulate the Roman Catholic translations.

THE REV. DR. McCULLOCH, OF TRURO, ON PROHIBITION.—W. J. Gates, Esq., informs us that the Rev. Dr. McCulloch delivered a carefully prepared and deeply interesting lecture in Truro on the 27th ult., on the above subject. The venerable Dr. handled the subject in a masterly manner, and did not spare the liquor dealers. The array of facts presented was perfectly astonishing. It would be well if this excellent lecture were published and sent broadcast over the country on its useful mission. The Dr.'s fifty years experience enables him to arrive at sound conclusions in regard to this great evil. Prohibition he concludes is the only effectual remedy.

We are favoured with the Catalogue of the Richmond Institute, Va., presided over by the Rev. C. H. Corey, D. D. There are in the several departments 124 students; 21 are females, 63 are studying for the ministry. An effort is made to raise \$50,000 endowment. The Institute started in 1876. Seven thousand persons have professed conversion, one hundred Sunday Schools have been established and more than fifty churches have been organized by the students during their vacations. The members brought in to the churches by the graduates cannot be fully learned. Two years ago one had added to his church 3,300 by baptism and another 1,690. Rev. W. W. Colby, one of the graduates, is now organizing the coloured Baptists of the South, for mission work in Africa. It is refreshing to see a New Brunswick Baptist and a graduate of Acadia College doing so grand a work.

ORDINATION.

BY THE REV. S. GEORGE ARMSTRONG, D.D., A. W. SAWYER, D.D., AND L. E. BILL, D. D.—COMMITTEE OF THE BAPTIST CONVENTION OF THE MARITIME PROVINCES.

WHAT IS ORDINATION.

From intimations in the New Testament we gather that *Ordination* is "the laying on of hands," for ecclesiastical purposes upon a suitable candidate "by the Presbytery," i. e., the Christian eldership or ministry, accompanied with "prayer to God" for special spiritual blessings on the candidate in the sacred work to which he is set apart.

The Apostle Paul exhorts Timothy thus: "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the Presbytery." I Tim. iv, 14, compared II Tim. i. 6.

And the Apostle commands him also to "Lay hands suddenly on no man;" by which we understand him to forbid the ordination of persons not ripe for it, or a hasty admission to the Christian Ministry of those who intellectually and spiritually are immature, and who therefore are unable to give full satisfaction as to their character, call and qualifications. That prayer was an essential part of such services is plain from Acts vi. 6, and xiii. 8.

WHO CALLS TO ORDINATION.

Though full information respecting this point is wanting in the New Testament, yet, in the opinion of your committee it contains enough to warrant the belief that in general the right of choosing "pastors or teachers" belonged individually to the churches of Christ. To suppose that even the Apostles would force upon churches "pastors or teachers" without consultation with them, or against their judgment and wishes, is unreasonable; and such a course would moreover be contrary to the freedom and spirit of Christianity.

If the procedure observed in the selection of persons for the important but subordinate office of deacon be taken, as may fairly be done, as indicative of the Apostles' course in regard to the higher office of "pastor and teacher," we have just reason to infer that in general, at least, if not always, the churches choose their own pastors.

Apostolic injunction as to the choice of persons to fill the new office of deacon distinctly recognizes the right and duty of selection as belonging to the church itself. For, having called the disciples together and stated the case to them, the Apostles addressed them thus: "Brethren, look ye out from among you seven men of honest report, full of the Holy Spirit and wisdom whom we may appoint over this business." Even in the matter of choosing delegates or deputies to travel with the Apostle Paul to aid in distributing the contributions raised for the relief of indigent, suffering brethren, the churches were consulted, and their decision respected. Now, why should not the same liberty be accorded to the churches in a matter so vital to their highest interests and welfare as that of choosing "Pastors and Teachers" is, with, of course, the limitation that the persons chosen should have the qualifications laid down in the New Testament?

But the right to choose "Pastors" implies the right to call for the ordination of such as have not already been ordained.

SCRIPTURAL QUALIFICATIONS FOR ORDINATION.

But in determining the proper course to pursue on such occasions, it is of prime importance to ascertain and carefully note the *Scriptural* qualifications required of candidates for ordination.

(1). The candidate must, of course, possess decided piety, must have had a true, spiritual experience of the gospel as the power of God to salvation, (Gal. i. 16; II Tim. ii. 2).

(2). A special call from the Lord to the work of the gospel ministry, (Matt. ix. 38; xviii. 19; Acts xiii. 24; Rom. x. 15; I Tim. iii. 1).

(3). But, in addition to spiritual qualifications, which should be regarded as primal and fundamental, the New Testament requires in a candidate for the ministry fifteen or sixteen other qualifications of a special character. (See I Tim. iii. 2-7; Titus i. 6-9).

Among these are high moral and social qualities, good reputation, also governing and administrative abilities, mental and didactic powers of no mean order, in short, such a com-

bination of mental powers and spiritual endowments, of moral and social qualities, of experience and attainments as will, by the special grace of God enable the pastor, or the candidate for that position, to teach and train, counsel and tend, lead and edify Christians and Christian churches in all things required by the Oracles of God.

Indeed, "*aptness to teach*" is made prominent by the spirit of inspiration, and seems indispensable to a right performance of a minister's duty. To impart instruction well in regard to spiritual things requires talent and knowledge, and also power to communicate Divine truth in intelligible and appropriate forms, such as may justly be expected to interest and profit the hearers.

And, while this Committee cheerfully and gratefully recognizes the fact that brethren without collegiate or classical education have attained to great usefulness and even eminence as ministers of Christ and preachers of the gospel, yet it is highly desirable, and of very great consequence, that young men who feel it to be their duty to devote themselves to the work of the ministry should, in addition to piety of the best type and culture, seek to obtain the best literary training and the largest stores of knowledge, in order to perform acceptably and well the work of this sacred calling; or, as the Apostle expresses it to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Though entertaining in general a high estimation of the value and usefulness of collegiate training and learning to a minister of the gospel, yet the Baptist denomination has never set up an *educational standard* for its ministry, because Baptists have not come to regard such advantages, however great, as any guarantee of soundness in faith and doctrine, or assuring the possession of the high moral and spiritual qualities which the *New Testament* requires of candidates for the Christian ministry.

But, in the opinion of your Committee, it should generally be regarded as indispensable in the present age that a candidate for the ministry have, at the *lowest estimate*, a respectable amount of literary training, a good knowledge and use of the English language, and a competent knowledge of Biblical Interpretation and Theology.

THE RIGHT AND DUTY OF ORDAINING.

To whom *Scripturally* belongs the right and duty to ordain candidates for the gospel ministry?

From facts stated in the *New Testament*, your Committee believe that to ministers of Christ that duty has been rightfully assigned among us.

For, though by Apostolic direction the church at Jerusalem was authorized to choose out the seven who were to serve tables, yet the Apostles were, notwithstanding, "to appoint," ordain, or set them "over the business" of the office to which they had been elected, (Acts vi. 3). And when the church presented the seven whom it had chosen, to the Apostles, the latter "prayed, and laid hands on them," (v. 6.) This was *Apostolic* ordination.

But, by Divine direction similar services were also performed by the other "prophets and teachers" at Antioch in respect to Paul and Barnabas just previous to their first great missionary tour,—that to Cyprus and Asia Minor (Acts, xiii. 1-3).

And still further. While we do not know when the Apostle Paul exercised his ministry in Crete; though it is very probable it occurred after his first imprisonment at Rome, yet he distinctly states that before leaving that island, he had instructed Titus to remain there and complete what was necessary to the full equipment of the Cretan churches: "That he should set in order the things that were wanting, and ordain elders in every city." (Titus i. 5).

Now, this would have been wholly unnecessary, if it had not been the rule or custom in the Apostle's time, for ministers to ordain elders over churches. It appears plain to us however, that Titus would perform this duty in harmony with the wish of the churches, supposing always, of course, that suitable selections had been made, or concurred in by the church.

THE USE OF COUNCILS IN ORDINATIONS.

That in the Apostolic age when, if ever, such help as consultation with other churches can supply seemed unnecessary, a church in a certain crisis sought and obtained counsel and guidance from another

church, and that, too, with the sanction or acquiescence of the Apostles, in the one case and in the other, and that by the interchange of thought and by discussion a common understanding was reached, acceptable to the church at Jerusalem, and also to that at Antioch, and was accepted also by other churches, seems plainly to justify resort to other churches or, to Councils appointed by them, to afford advice and help when required.

Besides, in respect to the matter in hand, Councils are, in effect, an assembly or union of churches and ministers, the very parties most directly and intimately concerned in the ordination of ministers, and the progress and prosperity of Christ's kingdom in the world, and on whom, therefore, devolves the great duty of acting wisely and faithfully in matters of such vast spiritual importance. Councils should carefully and thoroughly examine ministerial candidates, not only as regards their Christian experience, call to preach, views of Christian doctrines, ordinances and church polity, but also to ascertain and test, as far as possible, the candidate's qualifications, adaptation to, and fitness for the great work of preaching the gospel, teaching the truth clearly and well, training and guiding churches and people in the ways of the Lord; and the Council should also require full and satisfactory testimony as to the candidate's reputation and standing, especially in the community where he is best known.

In order the better to carry out the instructions laid down in the *New Testament* as to the admission of persons into the Christian ministry, your Committee venture to make the following recommendations:

(1). That each church exercise great care and caution in encouraging young men to commence preaching, and, before granting any of its members a license to preach, should have good evidence that he possesses character, gifts, and qualifications to justify the church in thus sanctioning this initial step towards the Christian ministry.

(2). That the church calling for the ordination of a candidate ask the best counsel from not less than seven churches within the county or district in which said church is located; and that the church make no appointment for ordination, but simply for the meeting of the Council to consider the matter.

(3). That the churches applied to for counsel send, in addition to their pastor, two of their most pious and intelligent, discriminating and judicious members as delegates to the Council called to advise and determine as to the propriety of ordaining the proposed candidate.

(4). That sufficient time be taken, even two days, if necessary, for a thorough examination of the candidate in all things requisite for a minister of the gospel to be, to hold, to teach and to do; and moreover, that, as on ministers are devolved special responsibilities and duties in respect to ordinations, they should decline to ordain candidates who, after due examination, shall have been found wanting in the qualifications required by the Word of Inspiration.

(5). Careful study of the requirements laid down in Scripture for ministers of the gospel is recommended to all concerned, especially the *Epistles to Timothy, and that to Titus*.

(6). That, in case any serious disagreement exists in the church, or in the Council, as to the wisdom and propriety of ordaining a candidate, and efforts to remove such disagreement fail, further proceedings may be deferred, so that time may be allowed to use other Christian endeavors to have the differences properly adjusted, and thus secure harmonious action in the proposed ordination, and promote union in the church and in the denomination.

(7). That churches over which pastors have been ordained, or in which evangelists have been set apart to the ministry during the year, be requested to report the same to the next session of the Association with which such churches are connected, stating the names of the brethren who have been ordained, together with the names of the churches that advised or concurred in the respective ordinations, and also the names of the ministers who took part in the services, or concurred in them; all the said names to be published in the Minutes of the Association for that year.

(8). That all the foregoing names thus reported to be published also in the *Baptist Year Book of the Mari-*

time Provinces" for that year, so that a permanent record of such important transactions may be had for reference, that it may be known, or easily ascertained, what church called for each ordination, what churches advised or concurred in it, and by what ministers every pastor and evangelist in the denomination was introduced into the ministry.

(9). That the authorities having charge of the Theological Department of Acadia College exercise a wise discrimination in regard to whom they encourage to enter on and pursue a course of *Theological study*, with a view to the Christian ministry.

(10). That in case a stranger professing to be a minister of the gospel comes to a church and seeks to be recognized or accepted in that capacity, neither the pastors nor members invite him to preach unless he first establishes by the printed Minutes of some of our Associations, or by the *Baptist Year Book of the Maritime Provinces*, that he is a recognized minister of the Baptist denomination; or, if from another country, that he exhibit satisfactory credentials, showing him to be a recognized minister connected with a Baptist Association or church in the Province, country or State from which he has come. And, inasmuch as this is a day in which unwarranted and wild speculations are indulged in by some who profess to be ministers, and who, moreover disregard church order, relationship, and responsibility, it behooves our churches to take heed whom they receive, and whom they follow as ministers of the gospel, and to guard well their pulpits from dishonor, and themselves from confusion and loss.

The last writer in the *New Testament*, the "disciple whom Jesus loved," found it needful to enjoin on Christian churches in his day the following rule, which still demands careful attention: "Beloved believe not every spirit, but try the spirit whether they be of God."

Religious Selections.

IS LIFE WORTH LIVING?

Is life worth living? Yes,
So doth the Christian say,
To whom this world is naught,
Beyond a passing thought,
As on his pilgrim way
He journeys day by day,
Doing the busy round
Of duties where he's found,
His heart meanwhile not here,
But in a nobler sphere.

Is life worth living? Yes,
Let God's redeemed say:
For though by man came death
And sin with tainting breath,
Its direful wage doth bring,
Christ hath removed its sting,
And brought us in its place
A plentitude of grace.

Is life worth living? Yes,
Then let us live to-day
A deep and earnest life,
With holy motives rife,
Fraught with that pure desire
That truth and love inspire,
To serve our God with zeal,
And work for others well.

Is life worth living? Yes,
Through an eternal day
The life of faith begun
On God's beloved son,
Will last with ceaseless flow,
And we shall fully know
The meaning of that love
That brought him from above.

The cry of distress lays hold of our Lord's omnipotence.

Discouragement is not a fruit of humility, but of pride.—*Fenelon*.

It is not death that makes the martyr, but the cause.—*Canon Dale*.

Humility is, of all graces, the chiefest when it doesn't know itself to be a grace at all.

It is not enough to avoid what the divine law condemns, we must practice what it commands.

There is a past which has gone forever, but there is a future which is still our own.—*F. W. Robertson*.

Good taste rejects excessive nicety; it treats little things as little things, and is not hurt by them.—*Fenelon*.

It is a great virtue to restrain the tongue, to know how to be silent even though we know we are in the right.

Christ took the penitent thief with him to Paradise, showing that forgiveness and association followed repentance.

Not so much brilliant sermons, but the telling of the story of what great things Christ has done for us, is what is needed.