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THE CROWN OF THORNS.

TRANSLATED FROM THE GERMAN.

O sacred head! now wounded,
With grief and shame weighed down;
Now scornfully surrounded
With thorns, thine only crown.
O sacred head! what glory,
What bliss, till now was thine!
Yet, though despised and gory,
I joy to call the mine.

What thou, my Lord, hast suffered,
Was all for sinner's gain:
Mine, mine was the transgression,
But thine the deadly pain.
Lo! here I fall, my Saviour!
'Tis I deserve thy place;
Look on me with thy favor,
Vouchsafe to me thy grace.

The joy can ne'er be spoken
Above all joys beside,
When in thy body broken,
I thus with safety hide.
My Lord of life, desiring
Thy glory now to see,
Beside thy cross expiring,
I'd breathe my soul to thee.

What language shall I borrow,
To thank thee, dearest friend,
For this thy dying sorrow,
Thy pity without end!
O make me thine forever,
And should I fainting be,
Lord, let me never, never
Outlive my love to thee.

And when I am departing,
O part not thou from me;
When mortal pangs are darting,
Come, Lord, and set me free!
And when my heart must languish
Amidst the final throes,
Release me from my anguish,
By thine own pain and woe.

Be near me when I'm dying,
Oh show thy cross to me!
And for my succor flying,
Come, Lord to set me free.
These eyes new faith receiving
From Jesus shall not move,
For he who dies believing,
Dies safely, through thy love.

THE APOSTOLIC MINISTRY:

A Discourse delivered in Rochester, N. Y., before the New York Baptist Union for Ministerial Education, July 12, 1853.

BY FRANCIS WAYLAND, PRESIDENT OF BROWN UNIVERSITY.

Mark xvi: 15. Go ye into all the world and preach the Gospel to every creature.

[CONTINUED.]

When I say this, I beg not to be misunderstood. I do not mean to teach you that Christ requires you all to qualify yourselves for what are sometimes called the learned professions, or to pursue any particular course of mental culture. I mean that every man, whatever be his calling, should avail himself of every means of mental cultivation which Providence has placed within his reach; and that he should strive, with all earnestness, to place such means within the reach of his children. Let our youth, universally, be provided with every opportunity for generous intellectual discipline. I can see no reason why a farmer, or a mechanic, or a merchant, or a manufacturer, should not read as good books, and be as

well informed and intelligent a man, as a lawyer, or a minister, or a physician. I have thought that our institutions of higher education should be organized upon this principle; providing education not for one class, but for all classes, thus enabling all classes to avail themselves of their advantages. To labour for these results seems to me to be our duty as parents and as citizens, but above all as disciples of Christ. If we are bound to consecrate our all to Him, we are just as much bound to render that all as valuable as possible, that so we may have the richer gift to lay upon his altar. Looking upon the subject from a christian point of view, this seems to me to be the principle, underlying every other which should govern all our efforts to educate ourselves, and to provide the means of education for our children. Were this principle universally recognized, is it possible to estimate its effects upon the progress and stability of individual piety, and the enlargement of the kingdom of Christ?

But, secondly, God sometimes bestows upon individuals particular talents, which may be made the means of special usefulness. One has a remarkable capacity for managing affairs, another for mechanical invention, another for philological research, and another for the pursuit of abstract science. In such a case, it would seem that such talent is to be cultivated with special care. It is a means of usefulness which has not been created in vain, and is not to be recklessly thrown away. On the same principle, if a man has been endowed with a talent for public speaking, though employed in a secular calling, he must embrace every opportunity in his power to render this talent serviceable to Christ. Besides availing himself of every means of general culture, he should devote particular attention to the improvement of this special gift. He should give himself to the study of the word of God, and should labour as much as may be in his power, to render his instructions profitable to his fellow men.

But, now, suppose it manifest that God has called a man to devote his whole time to the ministry of the word; it is obvious that the obligation to improve his talent to the utmost is specially imperative. It is by means of his intellectual faculties that he attempts to influence the minds of his fellow men. This is the service to which they are exclusively devoted. He is labouring in the cause which employed all the faculties of the Son of God while on earth. For the use and improvement of his intellectual powers, he must render a specially solemn account. The means of improvement, which God has placed in the power of those whom he calls to the ministry, may be very dissimilar; inasmuch as they may vary with age, domestic relations, pecuniary ability, and degree of talent for acquisition. God assigns them conditions as he pleases; all that he requires is, that all that he has given should be faithfully improved, and consecrated to his service. From the views which we entertain respecting the ministry, it is evident that a large portion of our candidates for the sacred office must have attained to some maturity of age. It must certainly be difficult to ascertain whether or not a person in mere youth possesses the qualifications which the Apostle Paul teaches us must be required in a candidate.

If it be then our purpose to provide the means of improvement for those among us who are called to the ministry, it has seemed to me that we should bear in mind these elementary ideas of our denomination on this subject. If we are willing to follow, and not lead, the Spirit of God—that is, if we educate no man for the ministry until we are satisfied, not that he may be, but that he has been called of God to the work of preaching the gospel—we shall always have among our candidates a large number of those who have passed the

period of youth, and for whom the studies of youth would be unsuitable, if not useless.— Yet these are the very men to whom appropriate culture would be specially valuable.— Others, in various degrees, have been more favored with preparatory education, and the means for more extended discipline. The means and advantages of our candidates must, therefore be exceedingly dissimilar. If, then, we would, labor to give to the ministry the means of improvement, we must provide those means for them all. A system of ministerial education, adapted to the condition of but one in twenty of our candidates, commences with the avowed intention of doing but one-twentieth part of its work, and of helping those only who have the least need of its assistance. We should therefore provide for all our brethren whom God has called to his service, the best instruction in our power; adapted as far as possible, not to any theoretical view, but to the actual condition of the mass of our candidates, leaving each individual, in the exercise of a sound and pious discretion, to determine the extent to which he is able to avail himself of our services. While means should be fully provided for pursuing an extended course of education, we must never lose sight of the large number of our brethren to whom an extended course would be impossible.

But in what way soever a candidate pursues his studies, whether by himself or under the instruction of an elder brother in the ministry, or in a seminary devoted to this purpose, the question remains to be considered, to what points shall his efforts be directed. In attempting to answer this question, it is important to determine in the first place, what object he has in view. His object is to prepare himself to be, not a teacher, or a professor, or an agent, or a philological scholar, or a popular writer, but an evangelist or a pastor. His calling is to persuade men to be reconciled to God, and to build up those who are reconciled in their most holy faith. His studies, then, must all bear directly upon this object, for which "it has pleased God to put him into the ministry." The means which he is to use in accomplishing this object are simple. He is to make known the will of God as it has been revealed in the New Testament, and to urge men to obey it.

It is obvious, then, first of all, that the minister of the gospel must be, as thoroughly as possible, acquainted with the teachings of Jesus Christ and his apostles. These contain the precise truth inspired by the Holy Ghost, which he is to communicate to others. He is authorized to make known to men as the commandment of God the whole of this revelation, and nothing whatever beyond it. It is precisely this truth, and nothing else, that the Spirit of God has promised to accompany with his almighty power. Now, I think that a man may be materially assisted to understand the New Testament by improved mental discipline. He needs to acquire the habit of continuous and abstract thought, the power of concentrating his mind upon a subject, and keeping it steady to its work. He must think through the thoughts of the Bible, that he may be able to present them to others. But let me say that this is far from being a merely intellectual process. Simply intellectual power can never attain to it. There is needed, besides this, a devout and holy temper of mind, without which mere mental strength can do but little. These things are "hidden from the wise and prudent, and revealed unto babes." Of all this you are fully aware from your own experience. When you have been desirous of ascertaining the meaning of any particular passage of the scriptures, in order to impress it more deeply on your fellow men, in what manner have you been most successful, by turning over the works of men, or by the earnest thinking of a soul lying in lowly prostration before the Spirit of infinite wis-

dom? I do not stand here to disparage either human learning, or logical acuteness, but I say that these, without the aid of a holy temper of mind, will enable us but imperfectly to understand the mind of the Spirit. What we need is, to know, not the thoughts of man, but the thoughts of God, and these will be best understood by the soul illumined by the indwelling of the Holy Spirit.

Here I may however remark, in passing, that the revelation given to us consists of ideas, and not of words. These ideas may be expressed in our own language, or in the languages in which they were written. If a man have the opportunity of reading the Bible in its original languages, let him by all means learn to do it, and do it thoroughly. Let him embrace every other opportunity of generous intellectual culture. No man may innocently reject any means by which he may add to the accuracy of his knowledge of the word of God. But if such opportunity as he may desire have not been given him, let him not despair, or think himself set aside as a vessel in whom the Master has no pleasure. Let him study the scriptures more earnestly, and pray more devoutly, using every means which God has placed in his power; and the Spirit will assuredly lead him into all necessary truth.

But suppose this truth to have been arrived at; it is then to be presented to the human heart, so as to produce the effect of persuasion. Here is required a knowledge of the human heart, its moral condition, its opposition to God, its subjection to earthly affections, and of all the phases which it assumes when its chambers of imagery are illuminated by the light of divine truth. In order to acquire this knowledge, the man must become acquainted, first of all, with his own moral nature, and the modes of its operation. When he tells what he has himself experienced, he may be assured that in general he speaks the language of humanity. Here also he needs to be in the habit of personal conversation with his fellow men on the subject of religion.— Hence it is that no man is ever an effective preacher, who does not visit his people for the sake of urging upon them personally the claims of religion. Have you never observed how pungent the preaching of a minister becomes who has spent a few weeks in the midst of a revival of religion, where his whole time is occupied in intercourse with awakened souls, and how such a minister carries everywhere with him the spirit of a revival? It is thus that we learn to apply the truths of the gospel to the minds of men.

But a minister is to teach publicly, and from house to house.

Under the first of these divisions of his duty must be placed the composition of a sermon. He whose weekly business is to address men publicly, should, if possible, understand the nature and objects of a discourse, and should learn to construct a discourse correctly. He should acquire the ability to think out a train of thought, which embodies one idea revealed by the spirit of truth, and to lead the minds of men in the direction which he intends. Thorough, faithful and honest dealing with a candidate, may here be of eminent advantage to his future ministry.

But suppose this train of thought to be thus prepared, shall it be written or unwritten?— Each has its advantages, but I am constrained to believe that the value of written discourses has been in this country greatly overrated. Speaking an unwritten train of thought is by far the noblest and most effective exercise of mind; provided the labor of preparation in both cases be the same. I cannot but think that we have been the losers, by cultivating too exclusively the habit of written discourses.

But the discourse having been prepared, it has yet to be delivered. The cultivation of a clear and impressive delivery, free from awk-