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HYMN.

When we like sheep, had gone astray,
And turn'd our wand'ring feet from God,
To choose the dark and crooked way,
(The way by fools and scorners trod,)
Then Jesus, though his life it cost,
Came down to seek and save the lost.

Soon had our steps gone down to death,
But he who lov'd us search'd us out;
And, snatch'd from danger, sav'd from wrath,
We to the fold of God were brought,
Reclaim'd, repenting, and forgiv'n,
And over us was joy in heav'n.

Now heark'ning to our Shepherd's voice,
We love his gentle rule to own;
In his green pastures we rejoice,
We follow him, and him alone,
Whose ways are ways of pleasantness,
And all whose paths are perfect peace.

He in his book has writ our names,
And none shall pluck us from his hand;
Soon will he bring to living streams,
Soon plant us in a heav'nly land,
To dwell securely, free from fear;
For danger cannot enter there.

No sin, no sorrow, there is found,
No further need to watch and pray;
Rivers of pleasures there abound,
And tears shall all be wip'd away:
Eternal day, without a cloud,
Shines in the paradise of God.

R. T.

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.]

These gifts to which I have referred, are bestowed upon christians for the general service of the church of Christ. There are but few men who are not endowed with some one of them, which it is their duty faithfully to improve. I must, however, turn to those gifts which have special reference to the ministry of the word.

It frequently happens, that a brother engaged in secular business is endowed with a talent for public speaking. On matters of general interest, he is heard by his fellow citizens with pleasure and profit. This talent is more largely bestowed than we commonly suppose, and it would be more frequently observed, if we desired to cultivate and develop it. Now, a disciple who is able successfully to address men on secular subjects, is surely competent to address them on the subject in which he takes an immeasurably greater interest. This talent should specially be offered up in sacrifice to Christ. The voice of such brethren should be heard in the conference room, and in the prayer meeting. They have no right to lay up this talent, more than any other, in a napkin. And still more is it incumbent on the churches, to foster and improve gifts of this kind. Thus we arrive at the order of lay preachers, formerly a most efficient aid in the work of spreading the gospel. I believe that there are but few churches among us, in the ordinary enjoyment of religion, who have not much of this talent undiscovered and unemployed. Let them search out and improve it. Every church would thus be able to maintain out-stations, where small congregations might be gathered, which would shortly grow up into churches, able themselves to become lights to the surrounding neighbour-

hood. I know of but few means by which the efficiency of our denomination could be so much increased as by a return to our former practice in this respect.

But, besides this, it seems plainly to be the will of Christ that some of his disciples should addict themselves exclusively to the ministry of the gospel. Such men are called elders, presbyters, bishops, ministers of the word, or stewards of the mysteries of God. If it be asked, under what circumstances may a believer undertake this service?—I answer, the New Testament, as it seems to me, always refers to it as a calling to which a man is moved by the Holy Ghost. No one may therefore enter the ministry, except from the motive of solemn, conscientious duty. If he choose it as a profession, for the sake of worldly advantage, or that he may enjoy a life of leisure, or be enabled the better to pursue some favorite studies, he has mistaken his calling. No man will ever succeed in any undertaking, who pursues it as a means to the attainment of something else; least of all when he makes a convenience of the service of God in the ministry of reconciliation.

If it be asked how a man may know that he is called of God to this work, I answer, the evidence seems to me to be two-fold. In the first place, he must be conscious of a love for the work itself, not for what in other respects he may gain by it; and also, there must be impressed on his soul an abiding conviction, that, unless he devote himself to this service, he can in no wise answer a good conscience towards God. With the Apostle, he must be conscious that a necessity is laid upon him, yea, that a woe rests upon him, if he preach not the gospel. He who is impressed by no such convictions, had, I think, better pursue some other avocation.

This is the first indication of the man's duty. In the next place, he must exhibit such evidences of his call to this work as shall secure for him the approbation of his brethren. Of his own feelings he must be the judge; of his qualifications they must be the judges. When both he and they, after prayerful deliberation, unite in the same opinion, then he may conclude that he is called of God to the ministerial office. Neither of these evidences alone is sufficient; the union of them is alone satisfactory.

The New Testament, I think, recognizes two forms of ministerial labour; that of evangelists, and that of pastors. Evangelists are specially preachers, or missionaries. Men called to this office are endowed with peculiar gifts for awakening the careless, arousing the secure, directing the attention of men to the subject of religion, and thus planting churches where Christ has not been named. The particular value of such an order of ministers in such a country as our own, is, I think, apparent. Many of the fathers of the ministry in all this region, the men who laid the foundations of your present prosperity, were, for much of their time, evangelists; and worthily did they fulfil the ministry which they had received of the Lord Jesus.

Besides evangelists, the New Testament authorizes the appointment of pastors, that is of ministers of the gospel placed over particular churches. The calling of such a man is not to the cure of souls generally; but, first of all, of the souls of that particular people. He believes that Christ has placed him over a separate church; from that church he receives his support; and, for both reasons, he is bound to devote to them his whole service. It is his duty "to warn every man and teach every man, that he may present every man perfect in Christ Jesus: whereunto he is to labour according to the working that worketh in him mightily."—It is his duty to make known clearly and explicitly, and with tears, the danger and guilt of the impenitent, to arouse the conscience, to point the inquiring

soul to the Lamb of God that taketh away the sin of the world, to unfold the riches of divine love to the believing, to guard the disciples against conformity to the world, to stimulate them by every holy motive to higher attainments in piety and closer conformity to Christ, to reclaim the backslider, to counsel the tempted, to caution the unwary, to comfort the sick, to speak peace to the dying believer, to suggest to his brethren means of usefulness to watch over the discipline of the church, in all things showing himself a pattern of good works, and ever doing the same work which he urges upon them.—He is to labour publicly, holding up the cross of Christ before his people on the Sabbath, and on all occasions when he can collect them to hear his message. Wherever he calls them to assemble he should meet with them. He will accomplish but little by urging them to leave their secular business for a meeting for prayer, while he is too much occupied in miscellaneous business to attend it himself. But, besides this, he must follow them to their homes, and press upon them individually the claims of the Most High. With Paul, he must "teach publicly and from house to house, testifying repentance towards God and faith in our Lord Jesus Christ," if he would "finish his course with joy," and at the close of his life take his people to witness "that he is pure from the blood of all men." My brethren, is not this a work great enough for any man? Can any duty vie with it in importance? Doth it not then become us "to give ourselves wholly to it, that our profiting may appear unto all?" Can we have any excuse before God, if we fritter away our lives in miscellaneous business, and give to the work of God the mere shreds and clippings of our time?

You see, then, the means which the Saviour has provided for the universal triumph of his kingdom upon earth. He requires every disciple, as soon as he becomes a partaker of divine grace, to become a herald of salvation to his fellow-men. He is a fountain from which is to flow a river of living water. The doing of this, is the test of his discipleship. If he is a branch that beareth not fruit, his end is, to be cut off. He is "the salt of the earth, and if the salt have lost its savor, wherewith shall it be salted." It is thenceforth good for nothing, but to be cast out and trodden under foot of men. Secondly, every disciple is bound to employ for Christ every peculiar gift with which he may have been endowed. Thirdly, every man possessed of the gifts for the ministry, mentioned in the New Testament, is bound to consecrate them to Christ, either in connection with his secular pursuits or by devoting his whole time to this particular service.

If this be so, you see that in the church of Christ there is no ministerial caste; no class elevated in rank above their brethren, on whom devolves the discharge of the more dignified or more honorable portions of christian labor, while the rest of the disciples are to do nothing but raise the funds necessary for their support. The minister does the same work that is to be done by every other member of the body of Christ; but, since he does it exclusively, he may be expected to do it more to edification. Is it his business to labor for the conversion of sinners and the sanctification of the body of Christ, so is it theirs. In every thing which they do as disciples, he is to be their example. I know that we now restrict to the ministry the administration of the ordinances, and to this rule I think there can be no objection. But we all know that for this restriction we have no example in the New Testament. In other respects it is difficult to discover, in principle, the difference between the labors of a minister and those of any other disciple, in conversation, or in a sabbath school, or a bible class, or in a con-

ference room. All are laboring to produce the same result, the conversion of men, and by the same means, the inculcation of the teachings of Christ and his apostles. The ministry is made for the church, and not the church for the ministry. We are not Boodhist priests, or Mahomedan dervishes, or members of a papal or any other hierarchy, or a class above or aside from our brethren, but simply ambassadors of Christ, your servants for Jesus sake. The chiefest of the the Apostles desired no higher rank, and with it we are abundantly satisfied.

You see then my brethren, what is the New Testament idea of a church of Christ: it is a company of believers, each one united to Christ and pervaded by his spirit, and each one devoting every talent, whether ordinary or peculiar, to the work of evangelizing the world. When a company of disciples is collected together in a particular community, they are the laven by which Christ intends that whole community to be leavened. By virtue of their discipleship they are called upon to accomplish this work, and it is their duty, in his strength, to attempt it. He did not light that candle to place it under a bushel. Every individual is to become at once a herald of salvation. Those endowed with aptness to teach are to be sent to destitute and forgotten places in the vicinity, to the high-ways and hedges, to compel men to come to the gospel supper. The ministry are to devote to this work their whole time, as ensamples and leaders of the flock; surveying the whole field and suggesting to each brother his appropriate sphere of labor. Let the disciples of Christ thus obey the master in the most depraved city among us, and, by the grace of God, its whole population would soon be subdued unto Christ. The moral atmosphere would be purified by the outpouring of the Holy Spirit, "the work of righteousness would be peace, and the effect of righteousness quietness and assurance forever."

And when the disciples of Christ of every name thus obey his last command, making, as he did, the conversion of the world the great object for which they live, the last act in the great drama of man's redemption will have opened. Private believers will feel their obligation to carry the gospel to the destitute as strongly as ministers. They will then be seen by thousands, like Paul, ministering to themselves with their own hands, while they carry the gospel to regions beyond. Then will ensue that final struggle between the powers of light and the powers of darkness, for dominion over this world. Then will "the heathen be given to Christ for his inheritance, and the uttermost parts of the earth for his possession." Then will the accuser of the brethren be cast out. Then from every people and tongue and nation of a regenerated world will ascend the anthem of salvation to him that sitteth upon the throne, and to the Lamb forever.

If now we need any confirmation of the truth of these views, I think we shall find it in observing the manner in which the church of Christ was first planted, under the eye of the Master. It was simply this: One individual, when called of Christ, brought other individuals to him. "John stood, and two of his disciples, and looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. One of the two was Andrew, Simon Peter's brother. He findeth his own brother Simon, and saith unto him, We found the Messiah. And he brought him to Jesus. The day following, Jesus findeth Philip, and saith unto him, Follow me. Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth the son of Joseph. Nathaniel saith unto him, "Can any good thing come out of Nazareth?" Philip saith unto him, Come and see." Thus,