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HYMN.

JESSIE'S Branch, the Lord's Anointed,
By the Father's word appointed,
Came to reign on David's throne;
At the season long expected,
He appear'd,—but was rejected,
Not desir'd, esteem'd or known.

Israel, once distinguish'd nation,
What was thy vain expectation?—
Earthly pomp and majesty?
Pride like this could but confound thee:
Hadst thou, 'midst the lowly round thee,
Sought the lowliest,—that was he.

But did the Jews alone refuse him?
Is the world more prompt to choose him,
(Sent to bless them) at this day?
Jesus, we confess before thee
We discern'd in thee no glory,
Till thou gav'st us eyes to see.

In thy suff'rings, shame, and weakness,
In thy lowliness and meekness,
Precious now thou art to us:
Crucified with thee our Saviour,
We renounce the praise and favour
Of the world, and count it loss.

Thou hast borne our griefs and sorrows,
Thou wast bruise'd and wounded for us,
Nail'd for us upon the tree;
Dwell them in our hearts, Lord Jesus,
And if earth again would please us,
Break the snare and set us free.

Thou, the Captain of salvation,
Perfect made through tribulation,
Wast exalted to the throne;
Lead us on, until victorious,
We obtain a kingdom glorious,
By the way thyself hast gone.

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.]

Again, observe that no sooner had our Lord collected a little band of disciples, than he employed a large portion of them as missionaries to announce the approach of his kingdom.—From his small company of followers, he chose first twelve, and then seventy, whom he sent abroad on this errand. If every church among us furnished heralds of the gospel in like proportion, there would be no lack of ministers.

Observe, again, the circumstances under which, after the ascension of our Lord, the church of Christ commenced its victorious march over the then known world. Against it were arrayed not only the interests and lusts and pride of man, but the power of every government and all the influences emanating from a luxurious, refined and intelligent civilization. On what did Christ rely, as his human instruments, to prostrate this vast fabric of tasteful, venerable and cultivated idolatry?—He made no attempt to undermine and overthrow paganism in general. He published no discourses intended to prepare the public mind for the coming revolution. He sent abroad no schoolmasters, to instil the principles of secular truth into the minds of the young. On the contrary, he met the whole power of the adversary face to face, and brought divine truth into immediate collision with long cherished and much loved moral

error. He charged every disciple to proclaim the gospel at once to every creature. He selected those who were to be the first preachers of the word, the first ministers of his church, from the lower and middle walks of life—men destitute of all the advantages of special intellectual culture, whom their enemies reproached as unlettered and ignorant. As cultivated talent was required, it was provided in the person of the Apostle to the Gentiles. As the church commenced, so, to the close of the inspired record, it continued. "Ye see your calling, brethren," said the Apostle, "how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and things that are despised, hath God chosen yea, things that are not, to bring to naught things that are, that no flesh should glory in his presence." Under the conviction of these truths, Paul laboured in the ministry. Though a well educated man, who had profited above many that were his equals, yet when he proclaimed the gospel in refined and luxurious Corinth, although the preaching of the cross was to the Jews a stumbling-block, and to the Greeks foolishness, he resolved to know nothing among men but Jesus Christ and him crucified. He did from choice, precisely as his uneducated brethren did from necessity. It is surprising to observe the entire simplicity of those efforts, by which, in an incredibly short period, the gospel was planted throughout the whole Roman Empire. We can discover no means employed to accomplish this result, but the proclaiming to all men repentance towards God and faith in our Lord Jesus Christ, imposing on every regenerated man the duty, in turn, of proclaiming the good news to his brethren, always relying, and relying wholly, on the power of the Holy Ghost.

But, it may be said, these times were unlike any that the world has since witnessed. But let us ask, does change in social condition render it necessary to adopt any new principles in conducting our efforts for the conversion of mankind? Survey our missionary field, and observe the places where the preaching of the gospel has been attended with the most remarkable success. We number among the Karens, for instance, more converts than in all our other missions together. And how was the gospel preached to them? They live in scattered hamlets along the water courses, in the jungle, whose miasmata are fatal to a foreigner, except for a few months in the year. During this brief interval, the missionary traveled among them preaching Christ to one, or two, or ten, or twenty, as he could collect hearers. The Holy Spirit was poured out, and sinners were converted. Small churches were formed, and, from the necessity of the case, left for the remainder of the year to themselves. With the spirit of primitive christianity, these rude men pointed their neighbours to the Saviour. Ministerial gifts manifested themselves among them as they were needed, and a large number became ministers of the word. The work of God was thus carried forward with remarkable power. The brother whose labours among them have been eminently blessed, worn down by incessant toil, was obliged to leave his station for a year or two, for the recovery of his health. On his return, fearful that his flock had been scattered during his absence, he inquired with trembling solicitude concerning their condition. You may judge of his surprise, when he learned that about fifteen hundred persons were then awaiting baptism.—This blessed result had been accomplished by men hardly elevated at all above their brethren, for they had no knowledge whatever, beyond that contained in the New Testament, and the few books and tracts, which, within a few years, had been translated into their language. The

contact of soul with soul was thus leaving the lump. Pastors, as they were needed, have been raised up among them; and these are now, in a large measure, supported by the voluntary effort of the brethren. Thus is the religion of Christ displaying through this whole region its power of self-extension, by the preaching of the gospel attended by the power of the Holy Ghost.

If the question be asked, could this work have been carried on without the aid of men of more cultivated minds and larger knowledge than the Karens?—I answer, certainly not.—But I ask again, could this work have been carried on without the labors of these rude and unlettered men, who went everywhere preaching the word? The answer is the same, certainly not. Our conclusion, then, is that God requires, and that he employs in his vineyard, all classes of laborers; and the union of all is necessary to the accomplishment of his work. In general, I think it will be found that, other things being equal, the preacher of the gospel will be most successful, whose habits of thought are but little elevated above those of his hearers. President Edwards was, I think, without dispute, the ablest theologian of his time. His ministry, for many years, was eminently successful in Northampton and its vicinity; but I have never heard that it was attended with any remarkable results during his missionary life among the Stockbridge Indians.

But it may perhaps be said, that in this case the people to whom the gospel was preached, were ignorant pagans; and that we cannot, from such an example, learn the best manner of extending the church of Christ among men of intellectual culture. Let us turn to Germany, and inquire for the circumstances under which the gospel has wrought so powerfully there. Among no people on earth has education been more widely diffused, and nowhere has teaching been conducted with more admirable skill. It is the land of Luther and of the reformation, the preceptress of Europe in science and philology. What, then, have been the facts here?

In the year 1835, a Baptist Church of believers was constituted in Hamburg, consisting of seven members, imbued in a remarkable degree with the spirit of Apostolic Christianity. Of this church, Rev. Mr. Oncken was ordained pastor. That church of seven members has already multiplied itself into 42 churches, sustaining 356 stations, numbering 4,215 communicants, baptized, on profession of their faith, into the name of the Lord Jesus. Each church is supplied with a pastor. Churches and stations are established in Northern Germany, eastward from Hamburg to the borders of Russia; quite extensively through Southern Germany, and to some extent in Sweden and Denmark. On no other churches in Christendom does the smile of heaven so signally rest. They are, emphatically, a field which the Lord has blessed.

And how have these results been accomplished? By following the example left us by Christ and his apostles, "the little one has become a thousand, and a small nation a strong people." Every disciple acknowledged the obligation laid upon him by the last command of our Lord. The Holy Ghost bestowed upon the churches ministerial gifts adapted to the work before them. These gifts were cherished, and called into exercise. Preaching was commenced wherever the Lord opened a door. These stations grew into churches, by which other stations were sustained. Thus churches were multiplied in every direction; the Holy Spirit was everywhere poured out, and much people was added to the Lord. Some of these churches now contain two or three hundred members. Almost all of them sustain stations, some of them as many as twenty or thirty; and, though it may seem incredible to some of us, all this

glorious work has been accomplished, in classical Germany, without the aid of single classically educated laborer. Would it not be possible for us to learn a lesson from our brethren in Germany?

But it will perhaps be said, this is an example from a foreign country; would the same means for extending the reign of Christ avail us equally here at home? Cast your eyes backward then, and look upon our own condition some fifty or sixty years since. The men are now living, who remember the Baptist denomination when it was the least of the thousands of Israel. We are now among the most numerous, perhaps the most numerous communion in the United States. By what means has our increase been so astonishing? How has it come to pass, that believers in multitudes have, through our instrumentality, been added to the Lord, I think the answer at once suggests itself, if we call to mind the character of the Baptists of the preceding generation. Though plain men, generally of ordinary education, they were men of prayer full of the Holy Ghost, each one holding himself in a special manner responsible for making known to those that were around him the truth as it is in Jesus. They were men of conference and prayer meetings, and revivals of religion; who, in barns, in school-rooms, and in private houses, wherever they could collect an audience, preached repentance towards God, and faith in our Lord Jesus Christ. Every talent which a church discovered among its members, was called into the service of Christ. There was scarcely a church amongst us which had not its lay preachers, or, as they were termed, licentiate. Of these many from time to time entered the regular ministry, and thus pastors were supplied in proportion to our need. Our settled ministers laboured not only in their own churches, but made frequent missionary tours in the more destitute regions in their vicinity, thus doing the work of evangelists. While we were thus, with singular earnestness, devoting all the means in our power to the service of Christ, the Lord added to us daily of such as should be saved. And nowhere could I appeal to the result of these labours with greater pleasure, than in the very spot on which I stand. The numerous and flourishing churches that fill the whole of Western New York, this University, with all its strength in the present, and its boundless hopes for the future, all owe their existence to the self-denials, the preaching, the prayers of these plain, pious, venerable and never to be forgotten men. "They have laboured, and you have entered into their labours." Of late years our progress has been much less rapid. Our views in many of these respects have changed. May not this change in our views be connected with the change in our prosperity?

These instances seem to me to throw some light upon the teachings of the New Testament on this subject. I fear that we are in danger in this matter of forsaking the instructions of Christ and his apostles, and following the traditions of men, not observing the tendencies to which they lead. The Reformers brought with them many of the errors of the church of Rome. May we not have derived, through them, some erroneous notions respecting the church and the Christian ministry? Can any one fail to perceive, that the views of our Hamburg brethren on this subject are more in accordance with the New Testament, than those of Luther, or Calvin, or Melancthon, or John Knox?

The doctrines here presented seem to me to have an important bearing on the subject of Christian and ministerial education.

The principles which should govern us in this matter, seem to be something like the following:—

I have said that every disciple of Christ is under imperative obligations to become a her-