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REV. I. E. BILL,

"Glory to God in the highest, and on earth Peace, good will toward Men."

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FORGIVENESS.

BY JOHN CRITCHLEY PRINCE.

Man hath two attendant angels
Ever waiting at his side;
With him wheresoe'er he wanders,
Wheresoe'er his feet abide.
One to warn him when he walketh,
And rebuke him if he stray;
One to leave him to his nature,
And so let him go his way.

Two recording spirits, reading
All his life's minutest part,
Looking in his soul, and listening
To the beatings of his heart;
Each, with pen of fire electric,
Writes the good or evil wrought—
Writes with truth, that adds not, errs not.
Purpose—action—word—and thought.

One, the Teacher and Reprover,
Marks each heaven-deserving deed;
Graves it with the lightning's vigor,
Seals it with the lightning's speed;
For the good that man achieveth—
Good beyond an angel's doubt—
Such remains for aye and ever,
And cannot be blotted out.

One (severe and silent Watcher!)
Noteth every crime and guile,
Writes it with a holy duty,
Seals it not, but waits awhile;
If the evil doer cry not—
"God forgive me!" ere he sleeps,
Then the sad, stern spirit, seals it,
And the gentler spirit weeps.

To the sinner, if Repentance
Cometh soon, with healing wings,
Then the dark account is cancelled,
And each joyful angel sings;
Whilst the erring one perceiveth—
Now his troubles hour is o'er—
Music, fragrance wafted to him
From a yet untrodden shore!

Mild and mighty is Forgiveness,
Meekly won, if meekly won—
Let our hearts go forth to seek it
Ere the setting of the sun!
Angels wait and long to hear us
Ask it, ere the time be flown;
Let us give it, and receive it,
Ere the midnight cometh down.

THE NEED OF THE AGE.

FOR AN EDUCATED MINISTRY.

NO. II.

BY THE EDITOR.

We are often met with the stale question, are not uneducated ministers often more useful and efficient than those who are educated? We answer never!! The very fact that a man is efficient and useful is in itself an evidence that he is educated. He has powers so led out and employed, as answers to the definition of the term. There seems scarcely any subject in relation to which popular sentiment is more erroneous than to this. Who is an educated man? Are we to judge by processes or by results? by a prescribed course of literary or theological opportunities or by actual available knowledge and ability.

We have listened to the preaching of a minister of Christ who had scarcely ever been beyond the limits of the country in which he was born, whose opportunities for early mental training had been such only as the most ordinary of country schools could furnish, and as in simple words and clear sentences, in evident mastery of his subject, he has unfolded, and illustrated, and enforced the doctrine of justification by faith, or the method of salvation through the atonement of Christ. We have sat delighted and blessed in soul as in presence of "a workman that needeth not to be ashamed rightly dividing the word of truth." What an abuse of language to call such a man uneducated! He may not be educated as a philosopher, or as a linguist, or as a chemist, or as a jurist, but he is educated as a minister and teacher of the gospel of Jesus Christ.

We have listened to another, the scope and object of whose discourse we have strained every faculty to comprehend, and failed; who

seemed to have no definite message to deliver to the people, and he who delivered it, he had no special object to gain, and attained it triumphantly, who aimed at nothing and reached the mark. And he was said to be an educated man. Who has not seen a minister of unimpeachable clerical deportment, with manuscript of neat calligraphy and fold with measured tones and cadences in monotonous dignity perform a series of moderate bodily exercises, which by courtesy were called preaching, but which for any instruction conveyed or practical effects discovered might with greater truth be called prating. But he was an educated man. There is a whole catalogue of phrases in circulation like these. He is not a popular preacher, but he has a fine education. He has no power over the people but he has great learning. He is not interesting but he is very profound. He does not accomplish anything, but he has a good education.

Now why is such a man called educated? Because of certain opportunities he has had. For some half dozen years learned professors have been cramming him with words and figures. They have meant to exercise and strengthen his mental powers, to draw out and discipline what there was in him. He has yielded himself as a passive object to be stuffed, as is a many-barrelled revolver, and he deems that all that is necessary is at fitting opportunities to pull the trigger and discharge a load.

We need hardly say here, that such an idea of education is fundamentally false, and it is high time that our institutions of learning should so stamp it. A man is not necessarily educated because he has passed through college classes or theological lectures. But a man is educated whose mental powers are so developed, exercised, disciplined that he is able to study, to acquire, so to grasp a subject, to see its relations and bearings as to evolve and enforce the true and detect and expose the false.

Is it not clear on the one hand that no external opportunities can be combined to educate a man and on the other that a man may become educated without the aid of the schools.

He is an educated man who can do well the work he undertakes, and he is not who cannot.

John Bunyan and William Carey and Andrew Fuller, and John Peck, Alfred Bennett, Joshua Mercer and Andrew Broaddus, according to this idea were educated men, and the Rev. Fitzgerald Doofitie, and the Right Rev. Dr. Paul, who never did any thing in all their lives, except urge their own clerical dignity are not educated men, though each may have a long tin box, crammed full of Latin parchments duly ribboned, sealed and signatored.

Far distant be the day when our churches shall give preference to the latter over the former class, the day when ten years opportunity for study shall be deemed a better qualification for the ministry than sterling good sense, studious habits, scriptural knowledge, wise discrimination and sincere love to God and the souls of men.

We would not, however, be understood as intimating that as a class, our untrained ministry are better, or more efficient than those who have improved the advantages of the schools. Far from it, there are among them many

"Empty skulls"

That cannot teach and will not learn."

And we should be very sorry, if any thing we write, were wrested to the encouragement of ignorance and presumption. If some have, with all the disadvantages of a want of early training, forced their way to places of eminence as useful and honorable servants of the church, it does not follow that other men will become so, merely because they happen to be in similar position. We can scarcely say any

thing in praise of a certain class of men, who, by hard and persevering mental labor, amid serious disadvantages, have educated themselves, but some, too incompetent or indolent for similar application, will transfer to themselves an interest in the eulogy. We have only to say that had Carey, and Fuller and Bennett, indulged their habits and spirit, their satisfaction, with meagre attainments, they would never have been heard of, further than these are likely to be.

Nor on the other hand, does it follow that because there are some who have nothing to show, as evidence of their education, but their own assertions, and their printed names on some college catalogue, that, therefore, a course of training in the schools is unnecessary or unimportant.

We mean simply this, that a minister of the gospel of Christ, in order to efficiency and usefulness at this day, must be educated. It is possible for him to educate himself; and he is to be honored, who, without the advantages of the schools, so scores and disciplines his mind and heart as to fit himself for usefulness in the church of Christ. But he takes the roughest road and the heaviest labour to receive this training. As a general rule, such men would not have taken their course from choice. It has been with them a necessity.

And just here is the point whence we would argue that education societies deserve our confidence, prayers and support. They do not propose to make ministers from the raw material, to snatch up young men miscellaneously, and manufacture them into mighty preachers. They only propose to aid such as God has called, and God never calls a man to preach who cannot preach; He is not so hard a master as to require the exercise of abilities He has never given to aid such, we say, as are called of God, in securing in the best and quickest way that mental training which is essential to eminent and permanent usefulness.

Let the principles then be settled that a minister must be intelligent, able to think and judge for himself, in a word, "able to teach," and that he can gain this power only through rigid study and mental discipline—and the only question to be settled is, how can he most easily and speedily secure this mental training? By setting down alone, in the intervals, he may snatch from secular, or even ministerial pursuits, pouring over his Bible, and such other books as he may chance to find, with all the disadvantages of necessary inexperience and ignorance of what is really desirable for him to know,—or, by placing himself in a position where he can command all the aids, which wisdom and experience can furnish. So clearly is his course of duty marked, that we should at once be prepared to say that the young man who declines the benefits which the schools can give, where he can possibly, by any sacrifice, avail himself of them, by that very fact gives evidence that he is utterly unfit for the work of the ministry, and likely always to remain so. He has not such an appreciation of its responsibilities, labors and aims, as gives any hope of his future efficiency.

Suffer us a word in passing, in relation to a subject not often touched in essays of this kind; we mean the manner of the public teacher. To be "able to teach," we suppose implies, capabilities, clearly and effectively, to evolve, illustrate and enforce the lessons of divine truth. Discourses for the popular mind are not to be construed or delivered after the method of essays for the press, or in the dry didactics appropriate to the professors' chair. We have long been persuaded that the study of beautifully written sermons, as models for the pulpit, has been most mischievous in its influence. The power and point necessary to efficiency in a public speaker, have been sacrificed in straining after ornaments, in polishing sermons, and forcing them to accord

with certain factitious laws of composition. We suppose that this idea ought to be prominent in the thoughts of every preacher of the gospel, in the preparation of every discourse; how shall we so present this subject as to make it most clear and effective upon the popular mind? How shall we best make it tell in producing the impression and effect we desire? Not now shall it, as a sermon, accord most accurately with certain laws of harmony and unity, how shall I construct it that it may be most finished and beautiful as a composition, but how shall it be framed so as to impress and fasten upon common minds and hearts, the truths we wish to convey, and awaken the affections, and induce the return I desire? And in connection with this, should not the minister pay especial regard to his manner of delivering the truth? "Oh! a man's manner is nothing, only let him have the truth, and tell it. He must rely for success upon the matter of his preaching, not upon its manner." So pleads dullness. "Manner is nothing!" It might not be strictly true, but it would be less extravagant to say "Manner is every thing." It is certainly more than with the masses. An earnest, impressive natural manner, with mediocre talent, will attract the attention of hundreds, where dull profundity and sleepy excellence cannot gain the ear of tens. "Manner is nothing!" And we have literally hundreds of places calling for men who cannot move and influence masses by an attractive and earnest manner in the presentation of truth; and we have hundreds of men, graduates of our schools, professing all the knowledge that is necessary to teach, and the piety and consecration essential to highest usefulness, droning away their lives in obscure and limited fields, solely for want of manner, and yet they deem it a matter of too little consequence for study and application. They whine out in doleful intonations their carefully and ably prepared discourses, and wonder to see men of inferior powers and attainments, more prominent, aye, and more useful too, simply because they have a better manner in the presentation of truth. It would be well for a large class of our young ministers, like Demosthenes, to shut themselves up for months in some cave, practising manner and action, to shout out on the sea beach to the ocean's roar, to put pebbles under their stammering tongues, and dash up steep hills in daily races, if these were the best methods of overcoming their faults of elocution. A right manner of presenting truth is, at least, as much a means of usefulness as any other single study, more so than most, and yet nothing is more neglected, either in preparatory or subsequent studies. And yet many of our strongest and best disciplined minds are living in obscurity, and likely to die unknown, and without exerting a thousandth part of the influence for good, which their talents, acquirements and godliness, ought to command, simply because they believe the patent falsehood, "Manner is nothing," and deem it perhaps, undignified to strive or study for the amendment of faults, or the attainment of excellencies of elocution and manner.

We may talk very philosophically about the importance of imparting solid instruction to the people, and of teaching principles, and of reaching the heart through the intellect, and of effervescence and froth of mere rhetoric, and of the instability of the effects produced by oratorical excitements, and it may all be very wise and very true, but after all the facts indisputable remain, that the same truths presented by one man, will be more eagerly received, longer remembered, and produce more palpable and permanent effect, than when uttered by another. And if adaptation of our ministrations to the characters and conditions of men as they are, is one evidence of "ability to teach," then it is wise to cultivate and labour to attain the best possible manner for