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Pastor, not Priest.

The two words pastor and priest represent two radically different conceptions of the Christian ministry. As is well known there is a large section of the church which holds and emphasizes the idea that its ministers are priests. It brings over into the Christian system the dominating characteristic of the Jewish and pagan priesthood. Its ministry officiates at an altar rather than in a pulpit. It offers a sacrifice rather than proclaims an evangel. It puts itself into a position of a mediator rather than points to the one Mediator through whom the whole world may have access to the Divine Father. This is the dominating thought of the Romish Church, and this with more or less of emphasis is promulgated by its Episcopal sister. Their ministry stands apart from the people to whom they are commissioned. They are constituted a distinct and privileged class. They dress in peculiar, and some of them, in gorgeous garments and assume functions in some cases little less than divine. In the place of serving they seek to rule; instead of ministry they reach out for mastery.

Now we need not say that this is directly opposed to the New Testament conception of the position and functions of the Christian ministry. That conception is, that the minister is a pastor. He is to lead his people and not lord it over them. He is to exhort, admonish, teach them in all simplicity and love rather than to seek to overawe them by his pomp and splendor. He is to be a proclaimer of an atonement made rather than attempt at the altar to make it. He is to declare the Mediator and not seek to usurp his place. In a word he is pastor, not priest. When Jesus Christ sent forth his disciples in the day of his earthly ministry, when upon the hillside he gave them their final and world-wide commission he sent them forth as pastors. "Go ye," he said, "and as ye go preach." Heal, help, save. That too is the burden of the Epistles of the New Testament. Paul, Barnabas, Timothy and the rest went forth as pastors to lead and not as priests to atone. They were the servants of all and sought the mastery over none. That which they were they taught. The ministry they exercised themselves is the ministry they emphasized to others. What they were in their generation is what they would have their successors to be in ours.

The world does not need priests, but pastors. It wants not those who obscure, but those who reveal. Its needs cry out not for those who stand apart in a class by themselves, but for those who touch elbows with common humanity in all the legitimate experiences of daily life. Where the priest dominates to day there formalism and spiritual lifelessness prevail with all which their existence means. Where the pastor prevails—the pastor full of the Spirit of the Great Shepherd, the great Pastor—there spiritual life and beauty abound. God give us pastors, not priests. The one represents the world's bondage; in the other is the hope of its redemption. Before Christ came the priest had his office. Now that Christ has come, the sufficient sacrifice, the prevailing Mediator, the pastor must take the priest's place. The one is pre-Christian, the other is what Christ ordained.

The Religious Journal.

A good deal of anxiety is displayed by some of our so-called leading daily metropolitan papers over what they regard as the decadence of religious journalism. They cite several symptoms of this alleged loss of power and influence in the religious journals, chief among which appears to be their resort to secular matters, and the discussion of current affairs of all sorts—educational, commercial, industrial, social, etc. The argument is, as we understand it, that the religious

journal would confine itself to theological topics, religion in the narrowest technical sense, were it not driven to hunt around among outside subjects for something to attract and hold its readers. It might be a sufficient answer to ask the secular journals why they themselves now devote so much attention to religious matters, compared with the scant notice, or no notice at all, which they gave them a few years ago. Is it because the secular journals find that they must report and discuss the doings of the churches in order to retain their best readers? We rather think that is the fact, and hence the generous space now given to these subjects. But let that pass. We have an answer even more effective and pertinent.

The religious journal concerns itself with the great subjects of current interest because they are entirely germane to religious journalism. Religion is not simply a matter for Sunday and the church edifice and the sick room and the funeral. Religion has to do with everyday life and with everything in everyday life. Whether we eat or drink, or whatever we do, we are to do all to the glory of God. The great matters of life in education, literature, art, politics, commerce, industry, social affairs, cannot be properly understood and administered without due regard to religious considerations. Life is all of one piece, and man is God's son and servant, whatever his calling may be. This view of life and the world determines the scope of religious journalism. The religious journal has its difficulties and hardships, but these do not come through any meagreness of topics or narrowness of its field. The religious journal, like its secular contemporary, may be weak and unworthy and lacking in influence, but this is not because it is shut up to any restricted range of vision. Whatever really concerns humanity may fitly find place in the religious journal. It will, of course, give its chief attention to man's relations to God, but it will certainly not forget his obligations to the world to exalt the aims and motives of life in every form of human aspiration and activity.—*Baptist Commonwealth.*

An Illustration of Answered Prayer.

N. B. RANDALL.

An article in the *The Baptist Commonwealth* of August 31st relates how Dr. Charles Pitman prayed that an approaching thunderstorm might be delayed for an hour, so that he could preach to the people who already had assembled. It also states that the prayer was literally answered, as the storm was stayed, but burst as soon as the people had returned to their places after the services were over.

This incident, which seems so exceptional and marvelous, ought to have many parallels; and so it would have, "if our faith were but more simple." It had recalled one which occurred while I was pastor of the Vineland, N. J., Baptist Church. A heavy debt was resting upon our house of worship. It seemed imperative to pay this within a few months, as the building had been completed the year before with funds given by kind friends throughout the States, to whom we had given our word that we would at once pay the mortgage.

Vinelanders were dependent, to a great extent, upon the "small fruits" which they raised for the markets of the cities. In midsummer of the year already mentioned we were suffering from a terrible drought. For nearly six weeks no rain had fallen. The sandy soil was like a furnace. The fruits would not grow and would soon be ruined.

The situation became very critical. Unless rain came within a few days the support of the people, for it would be cut off. That would be peculiarly distressing to our people, for it would

compel them to violate their promises and would produce a sense of discouragement which might shipwreck the church.

In our extremity we determined to call upon God who alone could deliver us. I announced that, at the next prayer meeting we would pray for rain, unless it came before that time. The following days were as dry and hot as the weeks before had been.

We came up to the prayer-meeting feeling like a ship's crew when about to cast their last anchor, knowing that, unless it held, they must go upon the rocks before them.

As we gathered at the church there was not the slightest token of rain. In the cloudless sky the moon and stars shone with unwonted brilliancy. But we had in our company men and women who knew God and could write "Tried and Proved" after many of his gracious promises. They could, with heart and voice, unite in the Keswick chorus:

"I believe God answers prayer;
I am sure God answers prayer;
I have proved God answers prayer—
Glory to His Name!"

The meeting was opened, the object stated, and we began to pray for rain. Scarcely half an hour of prayer had passed before the clouds gathered swiftly and marched up the skies like regiments to battle. The bright flashes of lightning and the deep bass of the thunder soon showed that the storm was at hand. The rain began to fall and gained in power until the streets ran with water like beds of rivers.

We were shut in that church with God until half-past ten o'clock that night by the storm which our prayers had invited. That rain saved the crops. From their crops the people paid the debt on the church and thus our prayer-answering God was honored and his cause was preserved.

"Glory to his Name!"
EAST ORANGE, N. J.—*The Baptist Commonwealth.*

Needing a Rest.

A Scottish congregation presented their minister with a sum of money and sent him off to the continent for a holiday. A gentleman just back from the continent met a prominent member of the church, and said to him: "Oh, by the by, I met your minister in Germany. He was looking very well. He didn't look as if he needed a rest." "No," said the church member, very calmly, "it was no him, it was the congregation that was needin' a rest."

A Sure Protection.

Among the elegant forms of insect life, there is a little creature, known to naturalists, which can gather around it a sufficiency of atmospheric air, and so clothed upon, descend into the bottom of the pool. You may see the little diver moving about dry, and at ease, protected by his crystal vesture, though the water all around him be stagnant and bitter. Secret prayer is such a protector, a transparent vesture which the world sees not, but a real defence, keeping out the corruption of the world from a man's soul. By means of it the believer can gather around him so much of heaven's atmosphere, that, while walking in the contaminating world for a season, he is safe from the world's pollution.

He does not go acceptably to God's worship who does not go gladly.

Man's heart toward God is known by the attitude of his heart toward God's worship.