

## Pastor and People.

Written for THE CANADA PRESBYTERIAN.

### GOD'S TEMPLE.

Silently as a vision of the night  
It rose in beauty; not a sound was there  
Of workman's ax or hammer, to affright  
The Sabbath stillness of the summer air;  
But stone by stone, each ready hewn, was brought,  
Fitted as by the Angel's measuring rod,  
To fill its destined place. Thus fairly wrought,  
Rose the old Temple to the living God.

A greater one we build; and day by day  
Sorrows and trials shape the chosen stones;  
Patience that waits, and hopes that fade away,  
And faith that trusts and love's persuasive tones—

Each silently perform their work for years.  
No sound is heard and yet prepared they stand  
By the long training of their prayers and tears,  
As ready for the mighty Master's hand.

So shall we never dare to craven shun  
Trials more sore and long, if such there be  
Needed to make us perfect every one;  
Since temples of the Holy Ghost are we.

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### BEING GOOD—DOING GOOD.

BY C. H. WETHEKBE.

One of the greatly impressive things said about Christ is that "He went about doing good." But He never could have done the good He did had he not been thoroughly, supremely good. Such a being is incapable of doing anything bad. And just in proportion as men are good—good in the high sense of goodness—in that ratio will they do good to others. Dr. Farrar says, "To do good, we must be good. When any one is a truly good man, then even if he takes no part whatever in holy wars against the sins of the world, his mere unconscious influence, his mere passive character becomes a blessing to others, and without any conscious endeavor he still drops his little quota into the stream of the world's improvement. About the mere presence and person of good men there hangs a charm and spell of good which makes them do good, even when they are not consciously thinking of good. Their very face does good, as though it were the face of an angel, and from their mere silence there spreads an influence, a 'flowing in' of higher motives and purer thoughts into the souls of men." And the goodness necessary to doing the best good must be a derived goodness, one which is derived from the divine fount of all goodness, even the life of God. They who are doing the most good in this world have first gotten their goodness from God, through faith in His Son, and then to this there has been an accumulating goodness by daily contact with Christ and the spirit in prayer and consecration.

### PASTORAL CHARACTER AND WORK.\*

In addressing you on this occasion, which is one of much importance to you and to this congregation, I will base my remarks on the words of the Apostle Paul.

In his letter to the church in Thessalonica (1 Thess. ii.) he refers to the manner of his ministry among them in a way that should be instructive to every minister. The very frequent changes in the pastorate, which take place in our own and other churches, is apt to cause the settling of a pastor, or the removing of one, to be regarded as of very little importance. This state of feeling indicates either that the ministers are not regarded as men of influence, or that the religion of the people is not much exercised about the prosperity of the cause.

I would like you to realize that your ordination and induction here to-day is fraught with results, to yourself, to the congregation, and to the community, of the highest importance. The coming into a village or dis-

trict or charge like this, of one who is inspired by love to the souls of men, to labor for man's highest good, is an acquisition of high value to the people. It will be much to be deplored that the people regard it in any other light. When ministers become so poor and cheap that they can come and go to a church, or village, or town, without any feeling on the part of the people that anything is lost by their going, or anything gained by their coming, it is evident that something is far wrong either with the ministers or the people. I hope therefore that both by yourself and the people your settlement here to-day will be viewed as it ought to be, and that the union formed will be lasting and fruitful.

The significance of the event turns largely on the kind of man and kind of minister you turn out to be. It is taken for granted by the Church that you are a converted man, and therefore one who rules his life by the Word of God. If not this, then you should not be found here to-day as a minister of Christ accepting a call to feed and minister to a portion of His flock.

It is also generously taken for granted that you are an educated man in a sense. No uneducated man is competent for this work, and I wish to emphasize this point, and to call your attention to this first, that to be a successful pastor you must be educated, and if you are not you should be. Many confine the idea of education for the ministry to too narrow a range. They think it means a knowledge of languages, literature and theology, all of which is desirable. I do not mean this by it. To know these things is not an education in any true sense. We are apt to envy the wonderful letters after the names of some, and these are generally a mark of diligent study and of expertness in a few books, but they are no indication either of an educated man or of fitness for the pastorate.

The education needful for the pastorate is not a little knowledge of a number of subjects. It is that knowledge of yourself which you have been taught by the spirit of God and it is your being trained in and having acquired the elements of Christian manhood.

When our Lord trained men to go out to be the founders and teachers of His Church He trained them mainly in the moral elements of character. He did not have them taught the theology or controversies of the day. They had been taught the Bible, what they had of it, thoroughly in their boyhood. They had been taught in the open arena of life to work and to suffer, and now He taught them what they needed, and what we all need for the ministry is self discipline. He trained them in humility, in patience, in self-denial, in charity, in sympathy. He raised them out of their prejudices, their narrowness, as all college men need to be. He made them broad in their sympathies, and he taught them that a man was great and worthy of honor only in so far as he was fit to be and willing to be a servant, a servant to his brother men. Training in these talents is not much attended to at college. Our Lord's method may not be so suited to this age as that of our colleges. But it might be tried. Possibly we would find our Lord's method was the right one for training His disciples. It might not of course be the way to train disciples of Knox or Queen's, or other localities.

But not being so trained, men get trained after they enter the ministry. It may cost them a congregation to learn patience and self-restraint. It may cost them a number of quarrels to learn humility, but through many blunders they get a little education in the pastoral character, that is, in Christian manhood. A large-hearted, large-minded, humble-minded man is of more use in the service of Christ than one who has much learning of books, but has not these.

I find the apostle, in the passage I refer to (1. Thess. ii. 1-11), when reviewing his ministry, calls attention to the character he bore among them. He reminds them that

he spoke to them "neither in deceit nor uncleanness nor in guile." Nor did he "speak to please men, but God which trieth our hearts." He "did not use flattering words, nor a cloke of covetousness." That "he did not seek glory of men," nor of his congregation, nor of others. Nor did he lord it over them in an authoritative manner. But he acted among them as an honest, faithful, humble-minded sensible man. And when we add to conduct like that the power of his teaching, the energy of his prayers, we understand how his ministry had so much weight. It is character that gives weight to your words. They may be simple and quiet, no thunder or lightening in them, but if they fall from a heart that has in it the sacred fire of divine love they will not be unheeded. But this is all time permits on this point. It is a pity that more attention is not given to this branch of education in the divinity course. The cultivation of the heart is of more importance than the cultivation of the intellect.

But there is another principle to which I wish to call your attention which is essential in the character of a successful pastor, and that is that one should, according to the apostle, conduct himself like a gentleman among his people. For says the apostle we were "gentle among you, even as a nurse (nursing mother) cherisheth her children." It is a man of a strong and robust type of character who says this, that he was "gentle as a nurse," which is saying not only that he was as a nurse but that he acted like a gentleman among them. Perhaps there is gentle hint to the Thessalonians that there were among them, as in all our churches, some who were only babes in Christ and who needed "nursing;" some, perhaps, who were not only babes but very weak and delicate, as often we find still adult babes who need much nursing to keep them from troubling the house. The best teacher of this gentle spirit is our Lord Himself. His disciples were very babyish for a time, but He never lost patience with them. No one who fashions his life after His precepts or example can be ungente or uncourteous, and no minister should be, either at home or abroad, either in the pulpit or in the private circle. I know it seems to us ministers sometimes as if the people needed some very hard knocks. We think we will drive them out of their evil ways by our clever, ungentle strokes at them in the pulpit. The sad thing is that when we have hit any one very neatly, he applies what has been said to his neighbor, and when we did not think of hitting anybody some one cries out whose conscience has pricked him and he blames the minister for being personal. Be personal certainly, that every one may feel he is reached, but never personal in the sense of carrying into the pulpit your rebukes and resentments that should burn out and be spoken in private.

Be gentle with the roughest and hardest. Do not resent any rough or hasty word spoken to you. Your manhood will show itself on proper occasions, as not to be left out of account, but the people will see that you are gentle as a nurse because you are seeking their souls good, and anxious to lead them in the right way.

It does not commend a minister to any one to be asserting his independence or to be vulgar in manner and given to the use of slang in his speech. To be so is an offense and an injury to the gospel, and I desire to state here a fact that has struck me as worthy of record. Wherever I have gone among our people, into whatever kind of home, and especially in the poorer kind of homes, where things looked rough, in homes far removed from opportunities of learning the cultured ways of life, I have found a spirit of courtesy and kindness and gentleness which it is most pleasant to meet with, and is most creditable to the people. And in looking over my own ministry, now somewhat extended, I am persuaded that no accomplishment will make a deeper or more abiding impression than this. To be able to say, "We were gentle among you as

a nurse cherisheth her children." This is to get very near to the apostolic measure. Such a spirit is both an evidence of, and a help to, the gospel, and has a refining, educating effect. Cultivate, then, the spirit and manners and speech of a gentleman.

One other feature of a successful pastor is referred to in this passage, "Ye remember, brethren," says the apostle, "our labor and travail—for laboring night and day we preached unto you the gospel of God." The successful pastor must be a hard working man. This work must spring out of love to your people. "Being affectionately desirous of you we were willing to have imparted unto you not the gospel of God only, but also our own souls (life), because ye were dear unto us." Work is not hard when it springs from such a motive. This love for souls is the great motive of the Christian ministry, a motive commonly too little felt by us. Your work is of great variety. It has to be carried on in varied circumstances in times and ways that are irregular. You have no regular office hours like business men. It is only in city charges ministers can regulate their hours. Your position is more like that of the farmer or the shepherd. But there is no excuse in this for idleness, the great snare in which Satan entraps many of us. You must be diligent every day except on one day which you should keep for rest. If you earn honestly the reputation of a diligent man, that will be a constant shield to you when you are criticized, and if you are criticized don't get angry at it. Hear what any critic has to say, and if he has anything sensible to offer on your work, give his criticism consideration. The highest point of folly a minister reaches, is when he thinks he can learn nothing from his people or his office-bearers or anyone else. Such diligent work as I speak of will tell. It will tell in the stiffest soil you may find. It brings to bear on your work forces that are irresistible, namely, your own efforts and prayers accompanied with the almighty Spirit. It will be well for us ministers if we can say at the close of the day—"Ye remember, brethren, our labor and travail, how laboring night and day we preached unto you the gospel of God."

These, then, are some of the true essentials of a successful pastor: that he should be trained in the elements of Christian manhood, be a large, honest man; that he should be a gentleman in manners and speech; and that he should be a diligent worker.

### DAILY FELLOWSHIP WITH GOD.

BY ANDREW MURRAY.

The first and chief need of our Christian life is, *fellowship with God*.

The Divine life within us comes from God and is entirely dependent upon Him. As I need every moment afresh the air to breathe, as the sun every moment afresh sends down its light, so it is only in direct living communication with God that my soul can be strong.

The manna of one day was corrupt when the next day came. I must every day have fresh grace from heaven, and I obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God, and letting Him touch you. Take time to meet God.

To this end let your first act in your devotions be a setting yourself still before God. In prayer, or worship, everything depends upon God taking the chief place. I must bow quietly before Him in humble faith, and adoration. God is. God is near. God is love, longing to communicate Himself to me. God the Almighty One, who worketh all in all, is even now waiting to work in me, and make Himself known.

Take time, till you know God is very near.

When you have given God His place of honor, glory, and power, take your place of deepest lowliness, and seek to be filled with the spirit of humility. As a creature it is your blessedness to be nothing, that God

\*Address to the minister at the ordination and induction of Rev. J. Skene Hillsdale, by Rev. D. D. MacLeod, Barrie.