

# The Fraternal.

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Literary and other contributions for "The Fraternal" should be addressed to the Secretary, Rev. A. J. Payne, 25, The Grove, Earlsfield, Wandsworth, London, S.W. 18.

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## SECRETARY'S NOTES.

Our Annual Meetings will be held in the City Road Chapel, Bristol, on Thursday afternoon, May 3rd next. There will be the Annual Business Meeting at 3.30 p.m., when the reports will be presented and officers elected. The present Council are re-nominated for election, but we shall be glad to receive any other nominations if they are sent in before April 25th.

Rev. Dr. W. E. Blomfield has been nominated for the Vice-Presidency and the other officers as before.

At 4 p.m. there will be a United Meeting with the members of the British and American Fraternal, when addresses will be given by Revs. B. Grey Griffith, B.D., our retiring President, Dr. J. W. Ewing, M.A., and possibly Rev. Dr. Ashby Jones as representing the British and American Fraternal. A tea will be provided for the members at the close of the Meeting.

Our finances are not in a very healthy position and once more we appeal to our members to support us regularly by prompt payment of their subscriptions, otherwise the effectiveness of our Union will be impaired.



## LIBRARY NOTES.

Many new books have been added to the Library including Dr. Whitley's History of British Baptists, The Holy Spirit in St. Paul by R. B. Hoyle, Paul's Life of Christ

by Gwilym O. Griffiths, also John Bunyan by the same writer. Mackintosh's, *The Christian Experience of Forgiveness*, Baillie's *Faith in God*, and many others.

The purchase of these new books has been made possible by the sale of certain volumes which have for long been in circulation. We should be glad to receive gifts of books suitable to the Library and also donations towards the purchase of new books for which there is a continual demand.

In addition to applications from Groups of readers we receive appeals from men in isolated places, and it is a real pleasure to be able to supply such brethren, who are largely cut off from our fellowship, with books likely to increase the efficiency and effectiveness of their ministry.

There are several boxes of books in hand at the moment, and we shall be pleased to loan these to Groups of five readers who must be members of the B.M.F.U., or to ministers who, on account of distance, are unable to join such Groups.

Applications for books, and all correspondence in regard to the Library should be addressed to the Hon. Librarian, Rev. W. H. Pratt, Nocton Rise, Stratford Road, Watford.



#### THE WORKING PASTOR—AS TEACHER.

*Paper read to The Baptist Board, January 4th, 1928.*

**T**HE subject of my paper to-day has been chosen, not by me, but for me by our President. It is an excellent idea which he has conceived that we should consider the Working Pastor in various aspects of his Work, but the responsibility of allotting this particular subject to me rests entirely with him. Having said this I should like to add that if I had been given the opportunity of choosing one of these subjects, this is the one I should have chosen; not because of any particular qualification of mine to deal with it, but because it is the one that is most attractive to me personally, and because it expresses in a word what I conceive the Working Pastor ought to be.

I will jump straight into the subject by saying that *the conjunction of ideas in this topic is eminently Scriptural*. In the Epistle to the Ephesians, Paul has given us a description of the various orders of ministry in the early Church, and there he says, "He gave some to be apostles and some prophets, and some evangelists, and some pastors and teachers." The apostles were the founders of churches, the prophets and evangelists were itinerating preachers, but the word for the settled ministry of the local church was "Pastor and Teacher." It is not meant that some are to be pastors and some others are to be teachers. The idea is that the minister of the local church is to be a pastor and a teacher.

Now we cannot be pastors in the New Testament sense unless we are teachers. No man can feel that he is discharging his duties of oversight of the flock committed to his care if he is not teaching them. I am not disparaging what we call "pastoral visitation" when I say that we are not good pastors just because we have paid so many hundred visits in the course of the year. We have to ask ourselves also: "Have we taught the flock anything particular in the course of the year?" They may have got to know us very well during that time, but do they know our Lord any better and do they understand any better what it means to be Christians? That is what I mean when I say that we cannot be pastors unless we are teachers. Further, if we are going to fulfil our duties as teachers we shall fairly be able to claim the title of "working pastors," for it means hard and sustained work. The idea that has to determine our conception of the ministry is, that we have for the most part to preach, week after week, and year after year, to the same set of people. We cannot judge our work, and others must not judge it, by a few sermons. It has to be judged by its cumulative effect over the years, and the thing that is most likely to tell in the long run under these conditions is teaching. We may have great times with some of our "travellers"; we may have four sermons that would get us a call to any church in the country if only the vacant churches would ask us to preach them; but our ministry stands or falls by what we are doing year in and year out with the particular set of people committed to our care, and I repeat that the thing that

counts most here, is teaching. We may legitimately point to *the example of Jesus* in this matter. We know how often He was spoken of as "Teacher." The word "Master" in the A.V. somewhat obscures that, but the word is "Didaskalos"—Teacher. One of the many merits of that great book of Dr. Bruce's "The Training of the Twelve" is that it enables us to see in a way we might otherwise have missed, how large a part of the Gospels is concerned with the teaching which Jesus gave to His own disciples. The great Shepherd of the sheep was a Teacher. At the beginning He said to them, "Come after me and I will make you fishers of men," and the Gospels shew us how He went about the task of making men. Then at the end He gave to these men the great commission to go out into the world and "*make disciples.*" We have sometimes not quite understood what that word means. It is more than "make converts"; it is rather, "get the converts and then make the converts into disciples," and the method prescribed by Jesus Himself is, "teaching them to observe all things that I have commanded." Our idea of evangelism has at times stopped short at making converts. We have thought that this is the end of our work, but in a sense it is only the beginning. What are we going to do with the converts when we have got them? Much failure and subsequent relapse is due to the facts that we have over-looked the vital necessity of making the converts into disciples by teaching them. Whatever may be the business of the travelling evangelist, this is the supreme business of the working pastor.

I suppose we have all felt at times that *the Apostle Paul* is at once the inspiration and the despair of the Christian minister. He knew the supreme importance of teaching. His epistles bear striking witness to that fact. Again and again he stresses the necessity of it. "The servant of the Lord must be apt to teach." "The things thou hast heard from me, the same commit to faithful men who shall be able to teach others also." "I kept back nothing that was profitable to you, but taught you publicly," and so on in a great number of passages. I think I have said enough under this head to establish the fact that the New Testament idea of the working pastor is that he is first and foremost a teacher.

We may now go on to ask, "*What have we to teach ?*" It is possible to give a good many answers to this question, and they may all be right answers, but to my mind there is one answer that includes them all. *We have to teach men and women the Christian way of life.* It is of immense importance to have clearly before our minds one primary aim that over-tops all our secondary and detailed ones ; to know what it is that we are really after in all our varied dealings with the people who make up our congregations. Can you find anything more consonant with the mind of Christ than this, that we are to teach men and women how to live the Christian life ? For Christianity is a way of living before it is anything else. As Jesus said, "I am come that men might have life and have it abundantly." If we forget that, all our other teaching will miss the mark, because neither we nor the people we are trying to teach, will know what it is all about. We talk about a revival of religion sometimes without being very clear what we mean by religion. We must not assume that everybody knows what Christianity is. As a matter of fact we have all come across some very extraordinary ideas on this subject, and the working pastor ought to be at great pains to make sure that his flock shall at any rate know what he means when he asks them to be Christians. Let us make it quite clear that the whole thing relates itself to life as men and women have to live it in this 20th century and in a place called England. Further, that it has a relation to the whole of life.

People need to be taught how to think in a Christian way, as well as act in a Christian way. Indeed, if it is true that "as a man thinketh in his heart, so is he," then it would seem that the way men think will determine their lives more than anything else. If we begin by thinking of Christianity as life, then we shall see that we have got to apply it to every part of our lives. We have an enormous field in which to operate when we are trying to teach men the Christian way of life.

With this as our central aim, all other things will drop into their proper place. *Take the teaching of the Bible.* There can be no question that a large part of our work is to get people to understand as well as to read the Bible. There is often a lamentable ignorance about the

contents of the Bible, but possibly there is a greater ignorance about its nature and meaning. Of course, it is very nice to be able to recite the books of the Bible in their proper order, even getting the Twelve Prophets right. It is useful to identify 2 Chronicles 2, 2 when a speaker quotes it, but this is of very small importance compared with such questions as "What is the Bible?" "How did it grow?" "What is its Purpose and Aim?" "How have we to use it in relation to our lives to-day?" Here again, we find the key by a reference to the central aim of our teaching. The Bible is a book of life; not a book of science, or even of theology. We must use it to minister to life, not to play about with it in an attempt to support all sorts of curious and unprofitable speculations. Jesus once said to the Scribes, "You search the scriptures, because you think that in them ye have eternal life, and these are they which testify of me, and ye will not come unto me that ye might have life." We must teach that the Bible is the means whereby men may get to Christ and that it is from Him and not from it, that men may find the life they are seeking. I do not think any Pastor is doing his duty to-day who is not trying with absolute frankness to help people, and especially young men and women, to understand the real function of the Bible in the light of all the knowledge of the present time. While the Fundamentalist and the Modernist are shouting at one another to-day, there is a whole host of people who are utterly and equally bewildered by both of them; who are saying, "A plague on both your houses," and we have got to *teach* them, not enlist them in either of these opposing armies. The best thing we can do for them is to get them to use the Bible to minister to their Christian life.

And so with *the teaching of Christian Doctrine*. There is an idea abroad that people will not put up with doctrinal preaching. A well known minister exclaimed not long ago, "I have done with theology, I have found Christ." I believe the remark went down very well, but for all that it is a singularly inept remark. The experience of the men who wrote the New Testament seemed to be just the opposite. When they had found Christ they found they had to work out a theology to explain it. After all, doctrine is etymologically "teaching," and we are bound

to enunciate doctrine if we are teaching men. The great thing is to make the doctrine interpret the life, and not take its place.

We need also to teach Christian Ethics; not in order to make morality take the place of religion, but in order to insist that although we are "saved by grace, not of works lest any man should boast," still "we are His workmanship created in Christ Jesus unto good works which God has ordained that we should walk in them." It ought to be made crystal clear to our congregations that no man is a Christian who is not living well and doing good, whatever his views may be. I conclude then, that if we are to give one answer to the question, "What have we to teach?" that answer should be "the Christian way of life."

Now it is time to come to what you may consider the more practical side of the matter, although I do feel that it is first of all necessary to be clear about our aims before we talk about methods. The aim of our ministry is teaching, the subject of our teaching is, broadly, life in the power and by the example of Christ. Now, *how shall we address ourselves to the task?*

In the first place, *no one can keep on teaching who does not keep on learning.* We must get rid of the idea that we are in possession of a fixed and settled quantity of truth, which we can cut up into small portions and serve out twice weekly. The truth we have to teach is not static but dynamic; it is a spirit into which we have to be led, and we do not know at the start exactly where that quest is going to lead us. We must not be afraid to change our minds about things, as our constant efforts to learn lead us into new ways, and we must not adopt in this matter that pernicious doctrine of "Safety First." It is nothing very much to boast about that we stand to-day exactly where we did 30 years ago, and that we are loftily contemptuous of all the modern movements of thought, or that we are pledged beforehand to attack them, even if we know nothing about them. It is a curious thing that with so many people the term "Modernist" stands for something necessarily wrong and dangerous. Ideas may be true or false, but their modernity has not much to do with this. It is quite a neutral term. We have to examine without prejudice and without panic, and judge by the central and

primary aim of our teaching, the promotion of the Christian way of living. But we must read and study what men who count in this modern world are saying. We must keep abreast of things. It is fatal to our influence if the teacher is behind those he ought to be leading, and this state of things is not unknown. A short time ago, I was one of a company of ministers who were being addressed for their good by a well-known working pastor. He was telling us to read our Bibles, which was very good advice, but he went on to say, "Never mind the latest book! Any fool can read the latest book." Now that is the sort of silly remark that fills me with impotent rage. Of course, any fool can read the latest book, just as any fool can read the Bible, but what would he have thought if someone had said that? The one remark is about as sensible or as senseless as the other. One does get unutterably sick of this assumption that the man who is concerning himself with the thought of to-day is a fool who is neglecting his business as a minister of the Gospel. We must keep up our reading, not neglecting the great classics, of course, but not thinking either that there is nothing being written in these days that is worthy of our consideration. And we must read "big" books that are grappling with big problems and going into them deeply. I find, as we all do, those delightful volumes of F. W. Boreham charming and suggestive, but you cannot sustain a long teaching ministry on F. W. Boreham. We must read and master hard books if we are to teach over a long period.

We might also with advantage *learn something of the art of teaching*. You know there are some people to whom you listen who charm and interest you while you are listening, but when they have finished you find it very difficult to say just what they have been trying to do. Torrential eloquence sweeps you off your feet, and you come away saying, "We have had a great time," and then some irritating person asks you, "What was it all about?" and you find you are at a loss to answer the question. It must be perfectly appalling to "sit under" torrential eloquence twice a Sunday for 52 weeks in a year. There are other speakers whose sermons you remember long afterwards, and the secret is probably one of clearness of thought and logical arrangement of the matter and, of

course, something worth saying. We all know that when we have not prepared very carefully, or when we suspect that the sermon is rather "thin," we are apt to become vehement. We may pull that sort of thing off once or twice, but we shall soon be found out if we make a habit of it. You remember the caustic advice of the College Principal to his students, (by the way, why are all College Principals caustic), "Gentlemen, every one of your sermons should have in it one idea—at least."

I give it as my own personal opinion, and it is worth nothing more than that, that if we are to teach people effectively we should *avoid all technical jargon*, and even be very sparing with the use of the time-honoured and somewhat time-worn phrases of religion. If we must use them, let us take great pains to explain what they mean in untheological language. I know we shall get into trouble with some folks who like the comfortable sound of the good old phraseology and who cannot recognise their old friends when they have their new suits on, but we shall earn the gratitude of many more who are perplexed beyond measure by the use of words that may sound all right, but which never have conveyed any clear meaning to their minds.

So then, we are getting at the apparatus of the working pastor as Teacher. A mind alert and abreast of things, clearness of thought, and expression of it in language "understood of the people," and to these one may add in a word, courage and frankness. We have *two main opportunities of teaching*, provided for us by the *Sunday services* and the *week-night meetings* of our churches. The pulpit offers us our biggest congregation, but it may well be that the smaller meetings give us the biggest opportunity.

We can plan our pulpit ministrations with a view to teaching. That means that we must know beforehand what we mean to do over a considerable period of time. There are men, I know, who say they cannot do this. They must trust to the inspiration, if not of the moment, at least of the preceding Friday, but there is an obvious weakness in this. It is living from hand to mouth, and the people cannot possibly get preaching "according to the proportion of the faith" by this method. It proceeds by a

series of jerks rather than by a well-ordered progress into truth. You may come to the end of the year and looking back over your sermons discover that there has been no plan or guiding purpose about them, and I cannot think that this is the best kind of preaching for a settled minister. A University lecturer plans out his work at the beginning of the session and at the end knows that he has taken his students through a clearly defined course and has, at any rate, taught them something. I do not press the analogy, because I know that our work is not that of lecturing, but I think we might with advantage do something of the kind at the beginning of the year, and review our teaching at the end of it. I once used a watch-night service in this way, by trying to sum up and enforce all I had been trying to say during the year, and it was a salutary experience for me anyway. You remember, of course, that Dale used to draw up lists of subjects on which he meant to preach during each year. It ensures that we shall be seriously attempting to teach the people.

I suppose all of us preach *courses of sermons* and find them greatly appreciated by our people, as long as we do not stretch them out too long. They have this additional advantage for ourselves, that they save us from that dreadful hunting round for a text for next Sunday and give us something to be at work on without wasting our time. I don't think we should be always preaching courses, and it is a mistake to have two courses running together, morning and evening, but for my part, I am never so happy as when I have a course of sermons running in my mind. It is the natural and orthodox way of serving up food.

*Expository sermons* may be of great teaching value, or they may bore a congregation to tears. If you are going to take, say, the Epistle to the Romans, and say a few words about every verse of it, and then next recall what was said last Sunday, people will get utterly sick of the Romans and of you. That is not the way to expound a book of the Bible. If only we could forget that the Bible was divided into chapters and verses we should understand it a great deal better. But suppose we went through this Epistle and got out of it about ten leading ideas; we should then have ten sermons which could be used to convey and

enforce some of the most vital truths of our Christian faith, and at the end, it would not be our fault if the people did not know what the Epistle to the Romans was all about.

The thing that determines a course of sermons may also determine the single sermon. *It should be about something*, and not a few kind words about nothing in particular. I have always made it a practise to give sermons a title, not to put up on the board outside the church, but to satisfy myself that I am really preaching about something. If we find it impossible to give a title to our sermons, the chances are that they will not convey much to our congregations when we preach them. If we do not know what they are all about, it is too much to expect that *they* will.

Will congregations stand this sort of preaching? In the Preface to his "Christian Doctrine" Dale tells how, when he was a young man an older minister said to him, "I hear you are preaching doctrinal sermons at Carrs Lane. They won't stand it." Dale replied, "They will have to stand it." He admits there was something of the insolence of youth about the form of the remark, but he says that it represents a just conception of the ministry. I believe that if this kind of deliberate teaching is well done, people will not only stand it, but profit by it, and bless the man who will treat them with the respect due to those who are taking their Christianity seriously.

So much then for our teaching in the pulpit on Sundays. This is not our only opportunity, and it may be that it is not our best opportunity. There are serious limitations about the sermon addressed to a large mixed congregation as a vehicle of teaching. Most of us however, have agencies during the week which we could use most effectively to teach our people.

There is *the week-night service*. What do we with this? I do not think this should be a copy of the services on Sunday. It may be made a kind of class where you get down to definite and systematic teaching, under conditions more homely and intimate than prevail on Sunday. This is the place for us to have courses of addresses on all sorts of subjects connected with the living of the Christian life. For one thing, we are not so much

under the tyranny of having to preach from a text here as we are on Sunday. We can have questions after the talk if we like, and we can even employ the blackboard method if we are inclined. If I may be pardoned for speaking of the things I have tried to do at the week-night service, I should like to say that every Winter I arrange to have some definite course of study running on Wednesday evenings. The material that now forms one of the "Christian Education Manuals" was all given first of all as addresses on the Bible at the week-night service. I tried to get the people to take large views of it, and to see the function of the Bible in the life of to-day. I dealt quite frankly with historical criticism, and made my own attitude towards it perfectly clear, and I tried to be as positive as I could. To those of my ministerial brethren who are a wee bit timid of doing this kind of thing lest they get into trouble with some of their flock, I can only say—

Ye fearful saints, fresh courage take,  
The clouds ye so much dread,  
Are big with mercy and will break  
In blessings on your head.

Even if there are risks, we must run them for the sake of those to whom it is our duty to give wise and frank and fearless guidance on these matters; but the risks are very much exaggerated. I do not believe it is our business to play for safety; to play with an eye on our averages and to ensure a not-out innings. It is not cricket, and young fellows and girls know that to-day, and have their ideas about our cautiousness.

In addition to these talks on the Bible, I have taken such subjects as "The Place of Christ in the New Testament," "Modern Discipleship," suggested by E. S. Woods' book, and that other excellent book of his: "Everyday Religion." I found that quite a number of people wanted to buy these books, and surely that was a good thing to do for them. There are all sorts of things we can do along these lines, which will help us greatly in fulfilling a teaching ministry, and my own experience is that there is a constituency in our churches which is eager and waiting for this kind of thing, and which will profit greatly by it.

*The Study Circle* is another pleasant and profitable way of teaching. It takes some doing, but it is well worth the effort. We have had a company of men studying the Copec reports, giving a large number of sittings to the questionnaire on "War," and on "Property and Industry." Then we presented our report and it formed the basis of most interesting and illuminating discussions. The girls of the Girls' Auxiliary do the same kind of thing with Missionary books, and they like it too.

One very large part of our work as Pastors consists of *teaching the teachers in our schools*. In the privacy of this ministerial gathering we can tell each other, albeit with bated breath, that some of the children in our Sunday Schools get some queer teaching on Sundays, or none at all. It is a great problem for many a minister, what he can do with the teachers who are at work in the school. Some of these teachers will not be taught, but some will, if we will take the trouble to do it. I do not think we want to take the lesson for the next Sunday on Wednesday evenings and let the teachers take notes. That may result in their just hashing up what we have said. There are enough of "Lesson Helps." But could we do anything in the way of getting the teachers together and talking to them about the Art of Teaching, and giving them some idea of teaching method? I can only say that I have tried this kind of thing and they seemed to like it. Whether they profited by it or not, I cannot say. We took that wonderful little book of John Adams, called "A Primer of Teaching" with special reference to Sunday School work. It is only 6d. (or it used to be), and it is packed with good stuff.

One could go on for a long time in this way, but I must draw to a close. *What will be the results of such a ministry* as I have tried to outline? I do not think that a ministry of this kind is likely to draw very large congregations. I am not sure that we shall be popular preachers if we have this conception of our ministry. I frankly admit that the preaching that draws the large crowds is not always or often of this type. There will be some who will not see what we are after, and will have little sympathy with our aims. We shall lose some, but we shall build up in time stable churches. We shall have

around us instructed Christians, and when some strain comes, it will be this kind of Christian who will count most. The only way to protect people from the priest with his magic and the charlatan with his tricks is to teach them. It is hard work, and it takes time before you see very much result for your work, but I am convinced that in the long run, and having regard to the larger concerns of the Kingdom of God, the ministry which this age demands and desperately needs is that of the Working Pastor as Teacher.

A. J. NIXON, B.A., B.D.



#### JOHN BUNYAN'S IDEAL PREACHER.

BY THE REV. E. EBRARD REES.

**T**HIS year is the Bunyan Ter-Centenary. Besides being a preacher himself John Bunyan gave us a picture of the ideal preacher which surpasses anything the writer has heard of or read in all his researches into homiletics and preaching. Bunyan was a master at painting brief, concise and accurate pictures. They are found on every page of everything he wrote. He delineated character more perfectly than any other writer. Whatever type of character he touched he made it live.

One day Christian arrived at the house of the Interpreter and having been invited to step into the house we read :

“So he had him into a private room, and bid his man open a door; the which when he had done, Christian saw the picture of a grave person hang up against the wall; and this was the fashion of it: it had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head.”

That's the picture, and in the following paragraph the Interpreter explains a few things. To Bunyan the qualities he has marked were the essential qualities of

every preacher. From his biography we find that he possessed them and also lived them. They were decidedly his Master's qualities as a preacher.

1.—HE WAS A GRAVE PERSON.

What the word grave meant in those days was serious, not sad. It is hardly possible to think of even a puritan such as Bunyan being sad. His humour is too manifest to come to that conclusion; he was too big an optimist. Sadness was not one of his characteristics. Pessimism he refused to proclaim and pessimist he refused to become, however varied and numerous his difficulties. But serious he was. If any man was ever in deadly earnest about his work Bunyan was that man. It is interesting to note that the successful preachers even in our day are the earnest ones. How frequently one hears the worshippers remark of a preacher: "I like him, he's so earnest about everything." The pulpit has no room for the lighthearted or frivolous person. The place for comedians is on the stage. Humour is acceptable and always justifiable if it is clean and above suspicion and leads the congregation to a truth, but if it is used for its own ends it is questionable whether it is of service to the worshippers. Preachers are not here to amuse the people but to convince them of truth, righteousness and judgment.

Christ riddled the Pharisee stronghold of sadness. He never gave room to levity. He was humorous at times, but He was always serious. He could and would sing because seriousness with song is the best means of producing the highest.

2.—HIS EYES WERE LIFTED UP TO HEAVEN.

It still is important which way the preacher looks. He has to look out; he is called on to look down; there are days when he must look in for introspective purposes. But wherever else he looks, he must look up and keep looking up, "From whence cometh all our strength." It is true of preachers as of others that when we look down we can see only mud, it is when we look up that we see stars. Eyes that are stuck in the mud see no visions. Eyes concentrated on editorials and magazine articles or on some other preacher may be helpful for a while, but they lose their seeing powers unless they can reflect the blue of

eternity and the expansiveness of the heavens. It is important which way we look and from which source we draw our inspiration. Of Jesus we read: "He lifted up His eyes to heaven." Of Stephen we read the same thing. That's true of every great preacher. They spend hours on their knees looking up, and they get up looking at things around them via eternity. Here prayer becomes the great force it should be. Sabatier said that religion is impossible without prayer. Preaching is too.

### 3.—THE BEST OF BOOKS WAS IN HIS HANDS.

Novels are a change and a relaxation. But are they the only source of our sermons? Lectures on the "Hound of Heaven" get there only as they interpret the Book. One wonders whether we give the best of books the absolute primary place in our preaching it deserves to get. "Is man an ape or an angel?" asked Mr. Disraeli in one of his greatest speeches delivered at Oxford. Hundreds are asking that same question from our pulpits just now. The best of books deals with man as man, neither as an ape nor an angel. Its theme is redemption and its purpose salvation.

### 4.—THE LAW OF TRUTH WAS WRITTEN ON HIS LIPS.

The outstanding speech at the National Christian Conference at Shanghai in May, 1922, was made by the Rev. T. T. Lew, M.A., he stated that there were eight characteristics needed in a worthy Chinese Christian. The first three were these :

- A fearless fighter against sin.
- A faithful interpreter of Christ.
- A flaming prophet of God.

Those are the first three essentials in a preacher's life. Truth costs the preacher much even in these days. It may drive away many members of the church. It costs, but it pays. Some writer on preaching has said that a perfect sermon must contain four things: timeliness, timelessness, arrestiveness and passion. Bunyan would have added a fifth and given it the first place: truthfulness. Preaching is the proclamation of the truth. It is the announcement of good news through Jesus Christ. A preacher is not merely in quest of truth; he must have

found it before he can proclaim it. Preachers are not question marks; they do not spend all their lives in the investigating stage. In the pulpit the preacher ought to be certain of the things he proclaims.

#### 5.—THE WORLD WAS BEHIND HIS BACK.

Dangers every preacher has. One of the chief is the world, especially when it come between him and his congregation. What are our motives? Of John Chalmers of New Guinea it was said that danger was exhilarating to him. Dr. Alfred Rowland, in his autobiography, remarks—"The Minister of the Congregational Church in Bungay at that time was Mr. Carey, a brilliant chess player. "What are we known by to others?" Dr. Jowett it was who said, "Preaching that costs nothing achieves nothing." In 1885, Dr. John Clifford wrote in his diary: "The Parliamentary idea is gone! I am told all round my return is certain; and I may tell *you* that the breadth of human interest, the intense practicability and the fine possibilities of service in Parliamentary life fascinate me strongly: but my vocation is that of a religious teacher . . . and by it I *stand* for this present."

The temptations that were Christ's in the wilderness are the preacher's also even in these modern times. It is so difficult at times to keep matters in their true proportion.

#### 6.—STOOD AS IF HE PLEADED WITH MEN.

Whoever said it, it is true that God had only one Son and He made Him a minister. Dr. Clifford preached an annual sermon on "Be ye reconciled to God" in order to bring himself back to the centre. Dr. Parker's advice to preachers was this: "Preach to broken hearts." Professor Elmslie told his wife that what people wanted most was comfort and rest. Dr. Jowett: "We cannot preach without tenderness." He goes on to say, "I always preach for verdicts. We must present our case. We must seek a verdict, and we must ask for an immediate execution of the verdict. We are not in the pulpit to please the fancy. We are not there even to inform the mind, or to disturb the emotions, or to sway the judgments. . . . Our ultimate object is to move the will, to set it in another course, to increase its pace and to make it sing in the ways of God's commandments."

## 7.—A CROWN OF GOLD DID HANG OVER HIS HEAD.

This is the anticipated reward of glory. A great preacher said: "I have fought the good fight; I have finished my course, etc."

John Bunyan was not theorising when he wrote these words of the ideal preacher. He knew them all from experience. He was serious: his eyes were heavenward; the best of books was in his hands; truth was on his lips and the world behind his back. He pleaded with men and won the crown of gold.



## PRAYER UNION NOTES.

**W**E all congratulate our honoured leader Dr. F. B. Meyer on his restoration to health, and that he is able to undertake the Ministry at Christ Church for the next five months. We are sure he will be specially remembered in prayer by our brethren.

Our brother, E. W. Gibbons, of St. John's Wood, writes to plead for the revival of the Annual Quiet Day which we used to hold in connection with our Prayer Union. For many years it was held at Christ Church, and we are now in communication with Dr. Meyer as to the possibility of arranging such gatherings in the early autumn.

The publication of Mr. Arthur Black's articles on "Church Attendance in London," in the British Weekly must surely lead to great searchings of heart. Many are advocating a change of policy or a rearrangement of machinery. These suggestions may be good and desirable, but we do not think they go deep enough. The only thing adequate for the present situation is a forth-putting of Divine power. This we are taught by Scripture and by experience only comes in answer to earnest and believing prayer. Feeling the truth of this we have been led to form a Prayer Union amongst our people, to pray daily for a "Revival for London." We venture to suggest this course to our brethren, and will be glad to forward copies of the cards we issue to the members, to any who

would like to have them. We believe that this must be the first step and that in answer to our prayers there will come upon us that "power from on high" which alone can enable us to overcome the difficulties with which we are confronted.

The Secretary will be glad to hear of other brethren wishing to join the Prayer Union, and to send Membership Cards to any who desire them. Please write to J. E. Martin, The Manse, Erith, Kent.



## List of Officers and Council for 1927-8.

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*Vice-President* : REV. WM. JOYNES, of Frinton.

*Secretary* : Rev. A. J. PAYNE, 25, The Grove, Earlsfield, S.W. 18.

*Treasurer* : Rev. E. W. GIBBONS, F.R.G.S.,  
St. John's Wood.

*Librarian* : Rev. W. H. PRATT, Norwood.

*Secretary of Prayer Union* : Rev. J. E. MARTIN, Erith.

*Editor of "Fraternal"* : Rev. A. J. PAYNE.

## Council.

Rev. M. E. Aubrey, M.A.,	Rev. W. Broadbent,
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The Superintendents of Areas are Ex-Officio Members of the Council.