

THE PREACHER OUTSIDE OF THE PULPIT

Notable Address Delivered By Dr. W. H. Frazer Before the Columbia Theological Seminary

The following paper was prepared for the students of the Columbia Theological Seminary and was presented to them. It attracted attention at the time, and by invitation of the Anderson county ministerial union, it was read at the meeting Monday. This will explain the phraseology in which it was couched.

The best asset of any community is a real man. The most real men of any community ought to be the "Men of God." If I can impart to you some conception of what the Minister to the community ought to be as a man and as a citizen, I shall feel that I am justifiable in turning away from the attractive duties of a Minister's labors as they are related immediately to the great work of preaching the Gospel of Christ. These phases of your preparation, I am fully persuaded, have been thoroughly canvassed by the men whom the Church has placed here to give their time and thought to the work in that line.

There is a very important relation that every Minister sustains that has very probably not been stressed as it lies beyond the scope that is usually covered in these departments. This part of the Minister's training is very important, however, and has given no little concern and has been of no little worth to the men of the Ministry as they have taken to the work of the Master in their respective communities. I refer to the relation that every man must sustain to his community as a man and as a citizen.

There are two considerations that move me to attempt to lay before you whatever conclusions I may have reached in regard to this relation. I have viewed it in the lives of others and felt it in my own experience.

The first is that your community relationship affords for a wide sphere for illustrating the power of the Gospel of God in your own life, and in serving men in various ways that you cannot have in the regular ministrations of the pulpit or the routine of the strictly official ministerial labors. You may be an effective preacher of the Gospel as you move on the streets or as you mix and mingle with men in the enjoyment of your social and

civil privileges. You are going to contribute your quota, as an integer of society, to the moulding of community character and the pitching of community tone.

Again, I am moved to stress these things by the consideration of the reflex influence your relation to the community will have upon your position in the pulpit as the commoner, laboring specifically under the commission out of the Unseen. The avenues to your sacred desk are going to be increased or decreased by the attitude that you assume as a man in the community. If a man lives himself into the love and esteem of his fellows during the week he can carry them to the fountains of Gospel truth when the Sabbath comes. If the men are disgusted with the life that he lives and has no confidence in his own practical illustration of the Gospel of Christ, they will not come to hear his message when he stands to speak for God from the sacred desk.

With these considerations in mind it has seemed to me to be an appropriate thing to attempt to give you the impressions that I have gathered both from observation and experience as to that relation that should be sustained by a Minister to the social, business and civic institutions by which he is surrounded.

I. First of all let me say that that you sustain the relation to society of an integer or an individual.

You are a piece that is intended for a man. You must be a man! What you are will determine practically your worth to the community. You must live every day the exalted life of a Christian gentleman, the Apostle's exhortation to Timothy: "Be thou an example of the believers in word, in conversation, in charity, in spirit, in purity," is especially applicable to you, young gentlemen, as you assume your relation to the community in which you are to live and the life of which you are to be a part. I could turn the pages of church history, written during the brief time of my ministerial life and point out to you the records of scars and spots upon the body of Christ, but there is the lack of right living on the part of the

SEÑORA DE AGACIO



Señor Carlota Batres de Agacio, wife of the new counselor of the Chilean legation, is one of the valued additions to the Latin American colony in Washington.

Ministry. I could point out the men of today who are negating their usefulness by the divergence of life from doctrine. I could point you to men in the ministry today who are branding the message that falls from their lips in the pulpit as a lie by the message of their daily life among their fellow-men. My brethren, let the power of true consistency give it impetus to the great message that you herald forth rather than oppose it and destroy its worth to man.

1. "May I exhort you to be especially careful of your speech? I cannot be too insistent on this point. All that James wrote as to the unruly member is to be heeded by the "Man of God" as he enters into the life of the community. There are too many applications of this warning. May I suggest one or two of them?"

1. There is first of all the necessity of your being on your guard against the carelessness of speech. You are so liable to allow your every day speech to degenerate. To sacrifice the pure, good, chaste language upon the altar of slang and vulgarity. The laxity of speech has a very baneful effect upon the one who is guilty of the habit and especially is this true in regard to the Minister of the Gospel. I can point you to at least one man whose thought was good, whose pulpit manner was attractive, but who failed, at least in one instance—because he spotted and soiled his beautiful message with slang and vulgarity.

2. Again, nothing that is obscene or questionable should ever run from the lips of the Man of God, be it set in the cupicest of stories or enclosed within a thousand quotation marks. Your speech must be as chaste as the driven snow. You cannot tell a questionable story outside the pulpit and command the same attention or wield the same influence when you enter the pulpit. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, fig or so can no fountain issue both salt water and fresh."

2. One other caution under this head: you cannot afford to be a news disseminator. You must not tattle. The repetition of any item of gossip is dangerous for the Minister of God. You must have a reputation for silence in regard to the things of "private conversation." Men will want to come to you with their troubles. Young men will want to make confessions of you. They will seek other counsel and assign that privilege to other servants. If they find that you are given to making "pulpit" things they may confide in you. It is a sad rule never to tell anything that pertains to your work whether it is given in confidence or not. Learn to keep your own counsel. "Three men can keep a secret provided two of them are dead" is still a maxim worth a wise heart. It is a trustworthiness.

11. I want to offer you a word as to your business relations to the community. The most important thing that I have to say is to keep always square with the world. Let that scriptural injunction find a ready obedience in your own part. "Debt is one of the most powerful negatives to the usefulness of the Servant of Christ." Men cannot help questioning the message of a man who prophesies: "Thou shalt not steal," and then abscond with his responsibility to his employer or creditor.

Another thing that is very important: You must not read your commission to authorize you to engage in a business career. There are so many things that look fascinating to a young minister. He is not the dullard man in the community. He is not to study men and business, and he will not be slow to see the glowing opportunities that shine out before him, but he must be able to say, "I am behind my master, for it is my duty, and him only must I obey." I have never known a case where the energies were divided, but that it worked disastrously to the cause for the Master in which the man was supposed to be engaged. No man that warred against himself with the affairs of the life that he was to live, him that has chosen him to be a soldier. — 1 Tim. II. 1

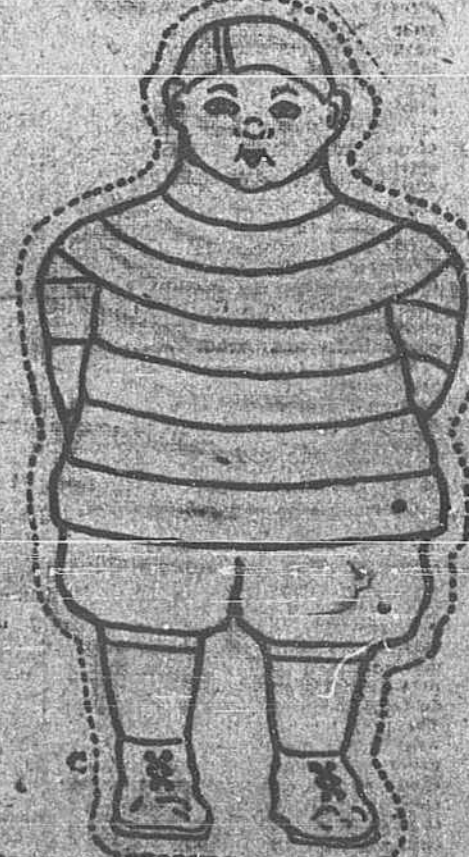
111. Let us offer you a word as to

ANNA BELLE

and Her Two Dolls

A Great Big Beautiful Doll and 2 smaller dressed dollies for every boy and girl in the city. Hurry and get yours!

These 3 dollies are beautifully printed on one large piece of muslin all ready to cut out and stuff. They have golden hair, big brown eyes and are very life-like indeed.



ACTUAL HEIGHT, 25 INCHES

Bigger

Than a Baby

ACTUAL HEIGHT, 7 1/2 INCHES

ACTUAL HEIGHT, 7 1/2 INCHES

HOW TO OBTAIN ANNA BELLE DOLLS

Bring or send to this office \$1.25 which will pay for a three months' subscription, and we will give or mail you the above beautiful dolls absolutely free of cost. This offer is good on new or renewal subscriptions to The Daily Intelligencer only. Fill out the blank below and bring or mail it to this office with \$1.25, and the doll will be sent you immediately. Remember we have only a limited number of these dolls and you must act promptly.

THE ANDERSON DAILY INTELLIGENCER,
Anderson, S. C.

Gentlemen:
Please find Enclosed \$1.25 to pay for a three months subscription to the Daily Intelligencer for _____ of _____ S. C. Please send Anna Belle and her two dolls to

Name _____

Address _____

NEW CHIEFS OF UNITED STATES ARMY



On April 22 Maj. Gen. William W. Waterspoon (right) becomes chief of staff of the United States Army, succeeding Major General Wood. At the same time Brig. Gen. Hugh L. Scott (left), at present commanding the second brigade of cavalry at El Paso, Tex., will be called to Washington to be General Waterspoon's assistant.

TO EXTINGUISH A CANDLE

With Frazer it is possible to put one out at a distance of twelve feet.

The distance from which an average man can blow out a candle rarely exceeds three feet. However, the New York Tribune, it is an adept at blowing smoke rings, however, a candle may be extinguished at 12 feet. Of course, smoke isn't necessary. An ordinary air ring will do, and has the added advantage of being invisible. Simply suck the mouth as you would to blow a smoke ring and expel air in a quick, steady manner. It takes a good deal of practice to do it.

An easier way to show the effect of skill in capturing the open side of a box otherwise closed, making a small round hole in another side. Thus, in a wire snare on the canvas and invisible air ring will be produced. The hole in the canvas is made by the wire snare and the ring is made by the mouth.

will feel them as they strike his face. Only a few trials are necessary to extinguish a candle at 12 feet. To render the rings visible a smudge may be burned in the box, or a small dish of camellia may be placed side by side with a small dish of hydrochloric acid, the combined fumes of these fluids making a smoke ring.

The explanation why one can't put out the candle at 12 feet is that the energy of expansion is conserved and practically all retained in the smoke ring, while a steady blowing has to be done. The smoke stream of air and is therefore, wasteful.

Speaking of Races
"Saw an odd race yesterday."

for ferrier and a dashband.
"Well!"
"Two saucers of milk were placed in front of them and the object was to see which could lick up his first."
"The dog licked his in the first lap."
"The dog licked his in the first lap."

the streets and squares. You will find that you will be confronted by a two-fold condition: 1. I wish that I could give you the power of returning you to the marginal treatment of that subject by that Woodrow Wilson of New Jersey in his article written for the Christian Work and his noble and powerful words. I have never known a case where the energies were divided, but that it worked disastrously to the cause for the Master in which the man was supposed to be engaged. No man that warred against himself with the affairs of the life that he was to live, him that has chosen him to be a soldier. — 1 Tim. II. 1

111. Let us offer you a word as to