

preacher can convey to his hearers in thirty minutes one definite, mind-gripping, soul-inspiring idea, he has done a worthwhile piece of work.

Style and clarity having been considered, let us now look at FORCE as an element of public speaking. The virtue of forcefulness must be cultivated. Some words are weak and colorless; others are strong and vivid. A sentence may emit a few gentle purrs, or it may crack like a whip. A sermon may sprawl or march. It may induce sleep or be an inspiration. It was said of Napoleon that his words were half battles.

The use of language that HITS THE MARK is one of the first rules of being a forceful speaker. Sam Jones accounted for his success by the fact that he used plain, Anglo-Saxon language. Rottem, not decayed. Pierce, not pentrate. Hell, not pandemonnum. Heaven, not home of the good. He said, "I always liken a fellow to the thing he is most like, whether it be a hog, a dog, a fox or a skunk." This may not be exactly dainty, but it is robust.

The question arises: Is slang permissible? The general rule is that slang is out of place in the pulpit.

In giving force to our speaking, we must avoid such hackneyed expressions as the following and many others: heart and life; the man who walks in your shoes; hoary head; poor but honest; sadder and wiser; launched into eternity. Words, like everything else, become worn out and shabby. There is a radio preacher who opens every broadcast with the words, "We are glad to be with you again this afternoon for another gospel program." A change of expression would add life to his program. A man's vocabulary either strengthens or weakens every sentence that comes from his lips.

Force is never the result of loud shouting or extreme statements. "Don't scream, Sammy," was the exhortation of Wesley to one of his preachers. This is still good advice and in many cases sorely needed. Some confuse noisy preaching with good preaching. But often noisy preaching is a "sound and fury, signifying nothing." Avoid extreme statements such as one commonly used: "Most college professors today are going to hell, and carrying all their students with them." Statements so extreme that they are false are not effective under any circumstances. Another thing to remember is that ranting is never force.

BEAUTY is another element of public speaking. Beauty is not necessarily ornament, nor does it have to mean figures of speech. It does mean the elimination of the harsh and crude. One enemy of beautiful speech is the too frequent repeating of a word in the same sentence or paragraph. Repetitions of this type are awkward, as may be seen in the story of the Negro preacher explaining his homiletics: "First, I tells 'em what I'se going to tell 'em. Second, I tells 'em. Third, I tells 'em what I done told 'em."

The imagination must be employed to develop beauty in speech. There is no literature in the world richer in beautiful expressions than the Bible. From David we have: "Let the sea roar and the fulness thereof." "Let all the trees of the field clap their hands." "The wings of the morning." Beauty of speech is caught rather than taught. The man who hears beautiful language is likely to speak it. Studying great writers and great orators is much help in developing good diction. The King James Version of the English Bible is a masterpiece

on beauty of thought. It made John Bunyan, an ignorant tinker of Bedford, a well of undefiled English. If one is a student of the Bible, his speech is sure to improve.

Avoid imitation in delivery. It is said of some schools that all who come from them are alike. Be natural. The story is told of a preacher who went to hear a noted evangelist who at the close of his sermon threw himself to the floor, with great effect upon the audience. Upon returning home, the visiting preacher tried the same thing on his own congregation and the result was disgust rather than edification. Do not be an imitator.

Factors of good public speaking which should be considered, but are not mentioned in this article are pronunciation of words, enunciation, gestures, tone of voice, and facial expressions. (This was given at the Preachers' and Laymen's Meeting of the Eastern District of the North Carolina Conference, Asheboro, N. C., Sept. 14, 1942) and voted to be sent to the "Wesleyan Methodist."

EACH OTHER

If we knew each other better,
We would praise where now we blame;
We would know each bears his burden,
Wears some hidden cross of shame;
We would feel the heartaches better
They so long alone have borne;
If we knew each other better
We would praise instead of scorn.

If we knew each other better,
You and I and all the rest,
Seeing down beneath the surface
To the sorrows all unguessed,
We would quit our cold complaining
And a hand of trust extend,
If we knew each other better
We would count each one a friend.

We can know each other better
If we take the time to try,
Little deeds of loving kindness
Make a better by and by;
Just a look of understanding
Brings a touch with all mankind,
We can know each other better—
Yes—seeking, we shall find.—Sel.

REDEEMING THE TIME

By Rev. C. H. Zahniser

In "Rules for a Preacher's Conduct," we read, "Be diligent; never be unemployed; never trifle away time; neither spend any more time at any place than is strictly necessary. You have nothing to do but to save souls; therefore spend and be spent in this work." But should a preacher be any wiser than his members? Some may say, "Yes, but I have other things to do." This may be true, but nothing of so great moment. The greatest business of any moment is the salvation of a soul. Using Wesley's phraseology, we exhort you, "Buying every possible moment out of the hands of sloth, ease, pleasure and worldly business," let us give ourselves to soul-winning. He who spends his time profitably is wise. "He that winneth souls is wise." Hence he that spends his time in winning souls is wise.

How profitable is such a moment well-spent. That blessed young saint of God, James Brainard Taylor, met a traveller at a watering trough one day, and during the five minutes their horses were drinking he preached Jesus

to the stranger. Those words were like apples of gold in pitchers of silver, and that stranger became a Christian and a missionary to Africa. They met no more, and the stranger was ever wondering who the angel of mercy was who pointed him to Jesus. One day in Africa he received a box of books, and opening a small volume of memoirs he saw the picture of the saintly and sainted young man who had been about his Father's business. We can win souls not only by talking but by living. The ant preaches one of the strongest of sermons, and yet says never a word. However, we should speak in season. The correctness of our lives is like the straightness of the barrel of a gun—it gives greater directness and certainty of results. "Make straight paths for your feet," and give warm messages from your heart that souls may be won. Let us pray with Charles Wesley:

"O God, mine inmost soul convert,
And deeply in my thoughtful heart
Eternal things impress;
Give me to feel their solemn weight,
And tremble on the brink of fate,
And wake to righteousness."—Selected

TRUTHS TO REMEMBER

V. May Dorman

When we receive the Holy Spirit in any measure we receive him in the entirety of His personality, for He is indivisible, but because He is repressed by a stubborn or ignorant human will He reveals Himself only in some of His offices. When, however, the believer lifts the repressive force of his will by a complete and irreversible self-surrender, giving the Spirit full right of way through his whole being, He reveals Himself in all His offices, and all such believers are said to be filled with the Spirit.—Sheridan Baker.

When the mind thinks nothing, when the soul covets nothing, and the body acteth nothing that is contrary to the will of God—that is perfect sanctification—Anonymous.

What you are through eternity, how near to Him or how far away, and the character and nature of your happiness, all depend on what you do, with the help and the strength He gives, but of yourself and for yourself in this life.—T. Parsons.

Perfect consecration is the doorway out of the most inveterate unbelief. This is also the perfect cure for doubt.—Daniel Steele.

Testimony to the enjoyment of perfect love seems as necessary to success in spreading it as the grace itself. As a matter of fact, those preachers who seem to enjoy it, who can preach the doctrine correctly, but who have embraced the error that they should say nothing about their personal enjoyment of the grace, meet with no success in leading their people into the experience. What a terrible mistake—concealing from their brethren the richest thing they know about the Gospel!—Sheridan Baker.

God always has an angel to help those who are willing to do their duty.—T. Cuyler.

In 1866 Charles H. Spurgeon wrote, "I am always glad to hear of a soldier's being a Christian; I am always sorry to hear of a Christian's being a soldier."