The Minister's Hymn Book
Do not surely omit 1 Pitt now & then — be at home in it — live in it.

"Sanctify them in thy truth."

That you may know how to find passages when wanted — J. n. w., seraph, Sign of the Afflicted (J. H. Smith), children (1 mother). Also you may employ 1 & 3 as your chief source. This does good in several ways at once. Mr. Moody — every day but one. (Not Mr. M. uses much ill for other sources also.)
The Minister this Bible.

Some go people may a X. ought to read nothing but Bible. Cesar Malan & Charlotte Elliott—why then did they write hymns. Col. Connolly. In truth, there can be see through kn. v Bible at Knows its high environment. boast v Israelites to Egyptians, Ammonites & Philistines. Egyptians, Egyptians, Egyptians, Egyptians, Egyptians, Egyptians. Cannot pass intelligently fr. O T. to N T. ill passing kn. v Pentateuch found. 1st Greek, 1st Roman. St. Paul quoted Greek, finds, as if a mess? Confucius. But wond. to argue this point. Our danger is in 1 St. direct. It is to find so much merit read be more attractive. Many kn. it is not a few min. do not really read 1 Bible in any decent period. To time they spend on the reading. Young min. old min. I will remind you.

4 reasons why a min. ought to read 1 Bible. (1) Read primarily for personal benefit, never profane. Never “study.” (2) Read to gain materials for preaching & poet. Enter freely into Bible words, spirit, atmosphere, thought, emotion. (3) Read so if you can easily find truth, word to any subject or occasion on as you may wish to speak. Often it does not have starting point, but often allows subject or occasion. Then it helps very much if one can find a really suitable text. “Stop between me & death.” So on the ruined do not appeal. Subjects on become desirable to preach—great point to get on Bishop, suitable but partly not. Gift (like so many else), but largely I never becoming, & keeps yourself thoroughly accord Bible. (4) Read in order.)
5. Keep thoroughly familiar with the Bible in order that you may be able to read it aloud in an intensive manner. Very often, with a little practice, you can read it aloud with expression. In public reading, as well as in private prayer, praise, and meditation, knowing the Bible is essential. The more familiar you are with the Bible, the better you can express what it has to offer.

6. In order to be a good preacher, you must be thoroughly at home in the Bible. It is not enough to know it superficially; you must be able to go into the text and present it in a meaningful way. The study of Bible history and the lives of the prophets and kings can be very helpful.

---

[Handwritten notes on the right side of the page]
you may be able to quote a Bible selectivity. Why say John Fostar? 

Why saying at of the Bible? (3) Read Dr. constantly until you may employ it as your chief source of illustration. This does not in any way at once. Now truly "every where and so" using the materials that he and many, your trouble as a preacher will never to. I forget Knox's Bible.

I. Various methods of reading a Bible.

In a year, two exactly as your read other books — no stand new, very different from other books. A careful:

1. Through study some part, position, book or part of books or select clause, passage.

2. Original Versions and Translations

3. Enlish. Comment. Try out meaning carefully note but very briefly in a note book, all results available. Readly part whole, or help to yourself. In a schol. note book, put down plans, comments. I come to you in my course through study. In this way, or whole Bible, not in one order, books we go first, first, and order. When you have some book, other select portion, consider thoughtfully. What you shall take up next.

By the time you get over, in this way, any an hour every day, 10 or 12 years, you can study again. Now comes the help of a new area. Omnia mutans, "Nec teneo (Dr. Anderson)."
If in reading a book or paper, you do not catch a thought, simply read it or look over again, perhaps, slowly, even several times—just as you do with an obscure passage.

2. Rapid read at least
know first
read in 4
not falling
eg. in the
1. emphatic
2. too
3. large
4. less, they
5. Rapid
+ you have
intended in
reading that
not present
or an eye
reading the
then take the
stirring, by
its kind
cannot in
the, to ac-
turn over the page.
2. Read adding + English 3. Read adding + small book. So on through first grade.
T. Read a book as a whole. Note it. The
case and the

3. Read adding + English. Bill go on through first grade.
So on through first grade.

4. Read a book as a whole. Note it. The
case and the

5. Read a book as a whole. Note it. The
case and the
(2) So as to certain places. All in 19. about Hebron, Bethl, Jers.,
Jordan, & Lake \( \text{Gal.} \)

Jo. Daniel Adams (D. Boy).
(d) Read sometimes as to simple persons— aiming to get whole story. Some one or two patriachs, judges, kings, prophets, or apostles. Fix in my mind till you know each story, every detail, in all its parts. And as you go on, observe head traits of persons character— just where their this or that trait appears. The Bible persons present a great fund material for highly attractive and helpful preaching. Get thoroughly acq. of one then by reading again and again— then while you feel enthusiasm, preach a sermon upon whole story. Then person or some feature. (f) In other cases, read through 1 Th., or some part of, and prepare e. some special design— Nich. Prov. 23— Kiss. Reflection: only then with all activity, exhort to some, pray to, instruct or, in private prayer, or family circle, or to some poor. Go through collect yourself where 1 Th. teaches on 1 point. By practical example— then connect treaties on subject, talk with friends. What you in yourself wrought out in this way will into your own mind, so you can better into your hearers.

(g) If you read some med. lang. with consid. easy, or? for you so through 1 Th. in one of, or French or German. Or read Latin 1 Th. through— great beauty in Lat. P. Or read a single sect, or. In any of all three methods rapid reading, mark freely, underscoring emphatic words, drawing lines to indicate connect, making notes or other notes on margin. Mark up your P. — W. Moody.
4. Devotional reading of brief passages at least once a day. Let learned studies, with inquiries, collect materials for preaching, all then subside to absorb into your purpose, gaining spirit, profit to your own soul.

Now I say earnestly write each of these 4 methods. I. Read, Ps. 139, be quiet! practiced by a man in every day. Not all at some one time, an immediate succession seek best time, each, when least interrupted, or disturbed. How much time? Can't spare it? Spare it for what? As to preaching, I have a day given directly to Ps. 139, in these various ways will enrich your preaching or Ps. truth, greatly fail without your sermon. As to past visiting.

Let me add other ways in connection with Ps. 139, with (1) in common or out of my studies or work. (1) Commit passages to memory. Ps. 139 at his fingers end. Mark passages when read, whatever purpose you have like to commit. If you cannot make effort then, hunt them up at some other time. Many great preachers have known some part or Ps. 139 by heart. Chrys., Spurgeon. (2) Pick up a Ps. at odd moments, instead of a newspaper or magazine. I look about for something you think of or read where your eye falls. (3) When you choose a text for a sermon, read fully its context. You will thus help.
prep. v. sermon, + also incl. 2. increase of Rv. 16:2. Rv. (4) When you study any book on St. John, or any + other, or any on any + subject, some St. or personage, hunt up 1 B. or 2. instead of running over them. So in studying a thorough treatise on theology, or on some topic, you: hunt up 1 passage relied on.

Explanations:
Further, In chapter 1 B, a man will do well to make lists of passages, or either on fly. leaf, or on loose sheet, paper kept in 1 book, or then frequent transfer to a blank book.

(1) Of texts, with outline plan of proposed sermon, or suggestive thoughts briefly stated. Otherwise,

(2) Of passages for public or private worship. In public worship, do not simply read 1 pass, contain. or 2, text, or so many do. If

(3) List good passages bearing on part, deed, or duties. Remember, bed, read concrete, judiciary,

(4) Of passages suitable to impatience, or 1 sect, or sermon, refutation, 1 young. Remember at least 20 per cent. of each kind.

Concludes, suggests,

(1) Converse about 1 B. My recollection childhood.

(2) Induce other people to read 1 B. Sketches, Gibbon, Gento.

(3) Propose to an end: — something def., easy, ch. book, e.g. a part, prop., James, 1 Pet., 1 John.

(4) Offer some def. undertakings to S. J., or Young People's Meeting, or whole church. Use well known good schemes.
My dear country chd. — taking test or lesson of illness, fr. some part recently read, w. saying so, t. watch 1. people's faces.

Younger brethren 1. min. 1., I have tried to give you some wholesome impulse, & some helpful suggestions, on this great matter acquiring an ever true faith & faith. You will do as well. My hints only so far as you think proper, I find prudently. But I teach you make it a marked feature of your mind, life & labors, that you are deeply into yourself & unceasing strive to ed. others in need 1. 1. 19. Apostles.