

THE PREACHER IN HIS PLACE JUDGES 7:12

By Rev. John Clement

The preacher has a place, and he should find it. If he wants to know his place God will give him help to find it. When he is in his place there will be a peace and contentment that will come into his own heart that makes him feel that he is right where God wants him to be. It is a sad picture to see a man with a Divine call to preach the Gospel taking a place of less dignity and responsibility.

1. The preacher has a place in the *World*. Not, of course, in the sinful and questionable things of the world. But he should set up a standard of morals and condemn that which is wrong in society, such as liquor-drinking, tobacco-using, dancing, gambling, etc. These social evils are sapping the life from our nation, and to attack them requires that the minister be a courageous man. This may cause him to go through some hard places, for when he crosses the practices of worldly-minded folk and speaks against their ungodly dress and the vulgar ways as they appear in public, they will turn on him in wrath. So many preachers, "Pitch their tents toward Sodom" and side with the worldly program in order to ea, fther their own nests and make more money.

2. The preacher has a place in the *Connection*, that is, in the body to which his church belongs. He should feel that he is obligated to care for the connectional interests of his church, such as missions, education, and other general, as well as local interests. He pledges himself to take care of these interests when he joins the denomination. But there are so many preachers whose vision is so narrow and limited that they fail to see that we broaden and develop our local work when we broaden our vision by looking upon the whole harvest field. The preacher that is constantly harping on building up and taking care of the "home base" is narrowing the vision of the people, and will finally kill their interest in the home work as well as that in the broader fields. The light that throws its rays the farthest shines the brightest home.

3. The preacher has a place in his *Conference*. He is a part of the conference and should take an interest in all that his conference is doing. I believe that when his conference has a camp meeting to deepen the spirituality of the conference that a preacher ought to be there to help pray and push that work. I do not feel that it is a fair proposition for him to expect the conference to furnish him a place to preach, and then for him to fail to work to make the conference what he thinks it should be. Of course, there are some providential reasons why a preacher may not be able to attend the conference camp meeting; but that is different from going somewhere else in the conference and holding a meeting while the camp is in session. I think that when the trumpet sounds that the soldiers should all go up to battle. Plan ahead and expect to go. Keep it in mind all the year and then you can go. It is a shame for preachers to go off to other camps and then plead that they are not able to go to their own camp meeting. Then, they will come around and expect work at the hands of the conference. Some say that they are not treated right by their conference, but they never come up to it to report and then they murmur if they are left off the stationed list. I think there should be a rule that if a preacher fails to report to his conference that he be left out of the work until he does learn to appear and report.

4. The preacher has a place in the *Church*. He is the shepherd of the flock. He is a leader and should lead. Some preachers let the crowd

lead them, and as a result things are put on that are out of harmony with those things for which we stand as a Church. A church should be careful as to the type of programs that are used. A church should beware of weiner roasts and lake-side parties where there is an intermingling of both sexes before their eyes adorned in ungodly costumes. "Like priests, like people." The people as a general rule are like the preachers. If preachers lead in these things the church usually follows in their footsteps, and may be ruined through this folly. The preacher has a great place, both in the community, the home and the study. He should fill his place of secret prayer and Bible study and visiting out among the people.

5. The result of the preacher being in his place is victory: "The enemy broke away and fled." God will work with the man that is in the place where He wants him to be. May God help that we shall each find and fill the place God wants us!

The Wesleyan Methodist.

High Point, North Carolina.

SPURGEON TALKS TO THE PREACHER

By way of precaution, however, let me remark that we ought to be always training for text-getting and sermon making. We should constantly preserve the holy activity of our minds. Woe unto the minister who dares to waste an hour. Read John Foster's "Essay on the improvement of time," and resolve never to lose a second of it. A man that goes up and down from Monday morn till Saturday night, and indolently dreams that he is to have his text sent down by an angelic messenger in the last hour or two of the week, tempts God, and deserves to stand speechless on the Sabbath. We have no leisure as ministers; we are never off duty, but are on our watch towers day and night. I tell you solemnly, nothing will excuse you from the most rigid economy of time; it is at your peril you trifle with it. The leaf of your ministry will soon wither, unless, like the blessed man in the first psalm, you meditate in the law of the Lord both day and night.

I am most anxious that you should not throw away time in religious dissipation, or in gossiping and frivolous talk. Beware of running about from this meeting to that, listening to mere twaddle, and contributing your share to the general blowing up of windbags. A man great and big at tea drinkings and evening parties, is generally very little everywhere else. Your pulpit preparations are your first business, and if you neglect these, you will bring no credit upon yourself or your office. Bees are making honey from morning till night; and we should be always gathering stores for our people. I have no faith in that ministry which ignores laborious preparation. When travelling in Northern Italy, our driver at night slept in the carriage, and when I called him up in the morning, he leaped out, cracked his whip three times, and said he was quite ready. Such a toilet I hardly appreciated, and wished that he had slept elsewhere, or that I had to occupy another seat. You who are ready to preach in a hop, skip and jump will pardon me if I take a pew somewhere else. Watch for sermons as you go about the city or the country. Always keep your eyes and ears open, and you will hear and see angels. The world is full of sermons—catch them on the wing. Keep your ears open to hear the voices from the skies, and translate

Temperance Column

LIQUOR AT WORK

The Chicago Daily News says (as reported in the Union Signal): "Crimes attributable to liquor multiply; tavern brawls are becoming frequent; drunkenness is increasing. The most alarming manifestation of excesses and abuses is in the tragic leap of statistics on automobile casualties. Chicago has been shocked by the disclosure that deaths and injuries resulting from driving by intoxicated persons were 300 per cent more numerous in the first six months of 1934 than in the corresponding period last year. Other communities throughout the country, where thinly disguised saloons operate, report similar results from legalized liquor."

STATE LIQUOR ON THE HIGHWAY

The Bureau of Highway Patrol and Safety of Pennsylvania in the report for the first five months of 1934 stated that automobile accidents showed an increase of 25.2 per cent during that period, while drunken driver arrests leaped upward 52 per cent. Pennsylvania sells its liquor in stores that do business for the state, and when the liquor is drunk the state arrests the consumer. Strange business, this liquor business! The state sells the liquor to its customers to be drunk, and when it is down the state arrests them for results of drinking state liquor.

LIQUOR AND AUTOMOBILES

A leading article in the Detroit Free Press, referring to the increase of 160 per cent in automobile accidents since the repeal of prohibition, says: "Of the 700 intoxicated drivers, it is doubtful if more than 25 per cent were held accountable in court. Reckless driving charges are easier to prove and involve less inconvenience for the complaining officer. They are not so potent in driving irresponsible drivers off the street, however." Wet newspapers and wet politicians are not inclined to see straight on the question of the drinking driver who has drunk just enough liquor to make him mean and reckless on the road—Wesleyan Methodist.

WHAT IS BIBLE HOLINESS?

Isaiah describes it as a way within a way, "and it shall be called the way of holiness; the unclean shall not pass over it." David calls it the "Beauty of holiness."

Sin is ugly; holiness is beautiful.

Sin is a disease; holiness is health.

Sin is darkness; holiness is light.

Sin is filthy; holiness is clean.

The Apostle John called it "being made perfect in love." Christ called it "being pure in heart." Paul called it "the destruction of the body of sin, the crucifixion of the old man; being made free from sin. A condition in which the Lord imputeth not in iniquity, and in whose spirit there is no guile."

This is the kind of holiness commanded by God when He said, "Be ye holy for I am holy." This is the holiness provided by Jesus Christ, through His shed blood; an experience wrought by the Holy Ghost, purifying the heart and shedding abroad the love of God, so that "We being delivered out of the hand of our enemies, should serve Him without fear, in holiness and righteousness, all the days of our life."—Exchange.

them into the language of men. Always a preacher be thou, O man of God, foraging for the pulpit, in all the provinces of nature and art, storing and preparing at all hours and seasons.—Sel. by W. G. Burns.—The Holiness Era.