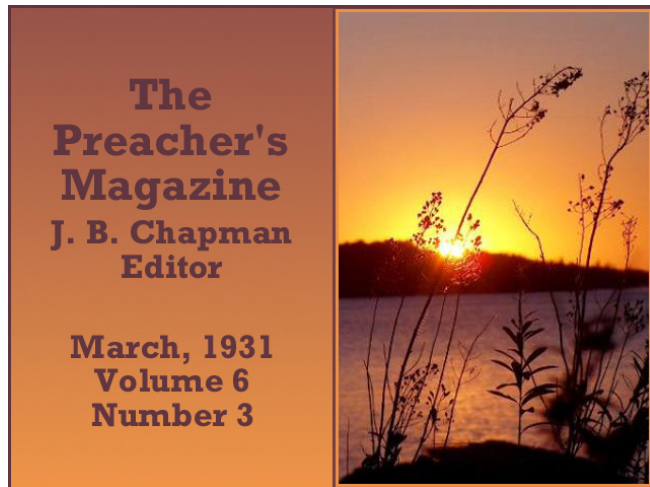


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**THE PREACHER'S MAGAZINE**  
J. B. Chapman, Editor

**March, 1931 -- Volume 6 -- Number 3**

A monthly journal devoted to the interests of those who preach the full gospel, published monthly by the Nazarene Publishing House, 2923 Troost Ave. Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Post Office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

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Digital Edition 04-02-10  
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01 -- THE LETTER OF TRUTH IN THE SPIRIT OF ERROR -- J. B. Chapman

He was a young pastor of a new church in a large city. His denomination was not well known, but the zeal of the preacher bade fair to help in making a place for him. A small company of people in a suburb found a convenient building and asked the young pastor to come for an afternoon appointment. He went there among strangers and preached a scathing, blistering sermon. The result was that no further invitations to preach there were extended and the promising opportunity died almost at the same time it was born. But the young preacher learned no lesson. He simply consoled himself by saying, "Well, I gave them the truth when I did have the opportunity."

Now we have no doubt but the letter of that sermon was true, but we hold that the truth was given in the spirit of error. He preached love in the spirit of impatience, and the people felt and knew the spirit and acted upon the spirit instead of upon the letter.

And this reminds us that one may preach responsibility in the spirit Of lightness. He may preach toleration in the midst of bigotry. He may preach grace in the spirit of law. He may preach seriousness in the spirit of levity. He may preach liberality in the spirit of grasping. And he may preach devotion in the spirit of legalism. And the spirit counts more than the letter.

For there are instances in which the preacher may and should and does say things which of themselves are radical and stinging. But he says them in the spirit of love and sincerity and unselfishness, and men hear him.

But perhaps there is no better instance of preaching the letter of truth in the spirit of error than in those instances in which the preacher "discusses" the most sacred themes in a desultory and formal way, so that the most meaningful things in human life and hope have the same color as "idle tales." A great actor is said to have remarked to a preacher, "We tell imaginary things as though they were true; you tell real truths as though they were imaginary." And too often this is the impression made. But it is said that Abraham Lincoln went once with some friends to hear a preacher who had a very unusual theme. On the way home someone asked Lincoln if he believed what the preacher had said. Lincoln said he did not. But recalling the earnestness and sincerity of the preacher, Lincoln continued, "But he convinced me that he believes it."

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## **02 -- THE PROPHET AMOS, THE PREACHER OF JUDGMENT -- By Olive M. Winchester**

### **The Days In Which The Preacher Lived**

**"It is from Zion that Jehovah will roar,  
And from Jerusalem that He Will cry,  
Till there mourn the meadows of the shepherds;  
And in shame Carmel's peak shall stand."**

**(Amos 1:2, Duhn's translation.)**

To understand a man, his message and his achievements, one must know his age. This is very true in the case of the prophet Amos. Living as he did in the days when outward form and expression constituted the fundamental in religion no matter how great the variance from practice and heart condition might be, he alone seemed to penetrate beneath the superficiality of this religious veneer, and see that God was not honored thus, that He was a God of righteousness and truth. Pioneering into the realm of such truths he became a forerunner of the still greater prophet, Isaiah.

### **Political Conditions**

Seeking for a knowledge of his times, from the political standpoint, there seemed to be an unsurpassed period of prosperity, which had not existed since the days of Solomon. During the reigns of Jehu and Jehoahaz Israel had been invaded by her hereditary enemy from the north, Syria. Hazael who had usurped the power proved to be a very aggressive king upon the throne in Damascus, and carried his invasion even down into the territory of Judea. Although Jehu was a king of no mean ability, yet he was obliged to see the entire country east of the Jordan given over into the hands of the Syrians.

Moreover in the reign of Jehoahaz conditions continued to become only the more aggravated. "The seventeen years of his rule," says Geike, "saw Israel reduced by Hazael to lowest depression. Constant inroads of the Syrians drove the population from their homes (2 Kings 13:5; 10:32). Things had indeed sunk very low. The whole of Gilead and Bashan as far south as the Arnon was in the hands of Syria and Hazael even forced Jehoahaz to reduce his army to no more than ten thousand infantry. The northern kingdom was, in fact, well-nigh destroyed. Its people were haughtily trodden underfoot like the dust by their oppressor (2 Kings 13:10)."

But in the reign of Jehoash there was a turn in the tide of affairs. Many reasons may lie at the basis of this. First, Hazael had died and a new king reigned in Damascus. Furthermore Syria was feeling the oppressive hand of Assyria.

Moreover most important of all was the fact that in Israel there was a power behind the throne in the person of the prophet Elisha. In his general career Elisha did not enter into public activities like his great predecessor, Elijah, but occasionally we find him in this connection. Being visited by king Jehoash, Elisha, even though he was on his death bed, inspired hope and courage in the heart of the monarch, telling him that the arrows which he had bidden him shoot indicated victories over the Syrians. The only regret, however, was that the king did not empty his quiver for then he would have completely triumphed over Syria. Although the prospects against this enemy were good, yet there were other foes pressing hard upon them. The Moabites and the Ammonites on the east ravaged the country and even made inroads across Jordan.

With some reviving of national affairs in the reign of Jehoash, the way was opened for greater successes under Jeroboam. As Geike tells us, "Little is told of his character and his wars, but the extent of his conquest and the glory to which he raised his country mark him as the greatest of all the kings who reigned in Samaria. It seemed as if the times of David had come back. The northern empire of Solomon was restored. From Hamath on the Orontes to the way of the Arabah (2 Kings 14:25; Amos 6:14) south of the Dead Sea his sway was acknowledged. Moab and Ammon were reconquered and made tributary under native princes. The valley of the Willows on the border of Edom became the southern boundary of Israel. Ammon had long harassed the territory of the eastern tribes which was not in the hands of the Syrian and its ferocious cruelties had roused the wildest indignation. But to use the words of Amos, 'fire was now kindled' in the wall of Rabbath, and its palaces burned down; the king and the princes falling into the hands of the victors (Amos 1:13, 14). Moab had in part recovered itself since the raising of the siege of Kir Hauseh and not only refused to pay tribute imposed by David, but as had been noticed, sent bands of its troops yearly unto the Israelites territory, burning and slaying all before them. The reign of Jeroboam soon, however, tamed their boldness."

### Civil Conditions

With such conquests naturally the fortunes of the country brought considerable changes within its domain. Israel had been gradually advancing from an agricultural state to a mercantile. It now became a wealthy commercial power. The booty of war and the profits of trade gave the country many resources, and aroused in its people great eagerness to be rich.

Accompanying these other developments was the growth of the towns and cities, and in them extensive building enterprises were carried on. Of such we obtain a picture in Amos, also his contemporary, Hosea, and a following prophet, Isaiah. Amos tells them;

"You are building you houses of dressed stone,  
But you shall not live in them" (5:11).

**"Summons the enemy to smite  
The great house into splinters,  
The small house into bits" (6:11, Duhn).**

**Hosea warns, "Israel hath forgotten his Maker, and builded palaces; and Judah hath multiplied fortified cities: but I will send a fire upon his cities, and it shall devour the castles thereof" (Hosea 8:14, R. V.).**

**Isaiah prophesies, "The Lord sent a word into Jacob, and it hath light,ed upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in pride and in stoutness of heart, The bricks are fallen, but we will build with hewn stone; the sycamores are cut down, but we will put cedars in their place" (Isa. 9:8-10, R. V.).**

**Moreover in their building there was every display of luxury that the time could afford. There were the winter houses and the summer houses, some "paneled with ivory." Then the furnishings were lavish. Accordingly we hear the prophet sounding forth a message of doom against such display of wealth which did not simply represent returns of trade and commerce, but rapine and oppression of the poor.**

**With no uncertain sound he foretells:**

**"Then I'll strike the winter-house  
And the summer-house too,  
And away goes the ivory,  
Away go the tapestries" (Amos 3:15, Duhn).**

**In this same connection speaking of the calamity that shall befall the elite of the 'capital and their narrow escape, he designates: "Those who are sitting there**

**In Samaria  
In the corner of the couch,  
On the cushion of the divan" (Amos 3:12b,  
Duhn).**

**Thus the simplicity and general feeling of mutual understanding and helpfulness have passed into the more superficial and caste dividing tendencies of town and city life. As in modern times so then the city had come to full growth with all of its attendant evils.**

### **Social Conditions**

**In the changing conditions of the time the middle class was fast disappearing, and in the place was the rich with all the attendant luxuries and the poor oppressed and downtrodden. "Great estates took the place of small holdings."**

The wealthy feasted on the choicest in the land and engaged in revelry and carousals. They lay "garlanded and anointed on couches of ivory," says Geike. "Their banquets were splendid. Rich music filled their halls as they feasted. Nor would the wine tempered with water -- the drink of their fathers -- content them. They drew it pure from the huge vessels in which their predecessors had mingled their modest refreshment." The prophet draws the picture for us:

"They lie on ivory couches  
And lounge clownish on their divans:  
Aye, they devour the lambs from the fold,  
And the calves from the stables."

"They jingle on the harp,  
They invent song-snatches, like David.  
They drink wine out of the big bowl,  
They smear themselves with the finest oils"  
(Duhn).

Lost in the spell of the wild life of intemperance and drunken revelry, they disregarded the poor. False measures and balances were in the hand of the merchant.

"Making measures small, and prices high;  
Lying, with deceiving balances,  
So as to sell the simple folk for money,  
A poor man for two shoes" (Amos 8:5, Duhn).

The poor received no mercy. The rich even took delight in wronging the needy and helpless and filled their palaces with the fruit of their violence. Moreover public tribunals were only means of exaction. We listen to the account from Amos himself:

"Because of three wrong deeds of Israel,  
Because of four, I'll not turn it away:  
Because they sell the small man for gold,  
The poor man for two shoes.

"They beat the head of the low-ranked man,  
They make the miserable man's knees tremble"  
(Amos 2:6a, Duhn).

"They are heaping up violence  
And wrongdoing in their towers! And  
They do not know how to do honestly, is  
The utterance of Jehovah" (Amos 2:10. Duhn).

**"For thus saith the lordly one  
Jehovah to the house of Israel,  
Who are turning justice into wormwood,  
Who are giving righteousness the second place,  
Who hate the mourner in the court of justice,  
Who despise any man that speaks the truth:**

**"Because you tread down the lower class,  
Taking a corn tax from them:  
"O I know, many are your evil deeds  
And manifold your sins,  
Ye enemies of justice, money-snatchers,  
Who push away the poor in the court of justice" (Amos 5:3, 7, 10, 13, Duhn).**

With such conditions prevailing it is little wonder that the prophet called out to Ashdod and even "to those in the land of Egypt," even though they were heathen nations, to gather together and see what was transpiring on the mountain of Samaria:

**"So many bewilderments are there,  
Oppression in its midst!" (Amos 3:9, Duhn).**

The very people who had received in the law of Jehovah many injunctions to regard the poor had now lost sight of all these and saw only their own pleasure and increase in riches.

### **Moral And Spiritual Conditions**

When we turn to the moral and spiritual conditions of the land we find no brighter picture, yea what is more, it becomes still darker. Through the influence of Baalism there flourished gross immorality. Describing the condition, Geike relates:

**"Intercourse with the heathen communities round, the loose morality of armies dissolved after victorious campaigns and dispersed to their homes; the unscrupulous self-indulgence and magnificence of the rich, prompting equally unworthy means to indulge it; and the widening gulf between upper and lower classes were ruining the country. Above all the old religiousness of Israel was well-nigh gone. The ox worship of Bethel at which the king worshiped and near which he had a palace boasted a high priest with a numerous staff richly endowed, not poor like the priests of Judea. The whole country was filled with altars abused by superstition as time went on, even the darker idolatries of Phoenicia, which Jehu, the founder of the dynasty put down, rose again everywhere. A temple of Asherah had remained from his day in Samaria and was now reopened. The women once more burned incense before her, as their favorite goddess and decked themselves with their earrings and jewels on feast days. Silver and gold images of Baal were set up. The smoke of sacrifices to idols rose on the tops of the mountains and**

incense was burned to them on the hills under the shades of sacred groves. The obscenities of heathenism once more polluted the land. Maidens and matrons consorted with temple harlots and played the wanton in the name of religion: Gilgal was given to idolatry; they sacrificed bullocks in Gilgal; they transgressed at Bethel and multiplied transgression at Gilgal."

With all of this corruption and idolatry, yet on the other hand there were certain expressions of religious zeal and what is more a strong feeling of religious optimism on the part of the people. Kirkpatrick gives us an account of these phases. "The outward ordinances of worship were zealously observed at the various sanctuaries. Sacrifices and burnt offerings and meal offerings and thank offerings and freewill offerings were brought in abundance. New moons and Sabbaths and festivals were observed. The joyous songs of the worshipers sounded in their sanctuaries (5:21ff; 4:4f; 8:3, 5, 10). They trusted in the privilege of descent (3:2, 9:7). Was not Jehovah of hosts in their midst? Did they not duly propitiate Him in the manner He desired? Could he possibly desert them? Surely the day, whenever it might come, in which He would manifest His presence "more immediately and visibly must be a welcome day of blessing for Israel, and discomfiture for Israel's enemies! (5:4, 18)."

Into the midst of this wealth and luxury, this violence and robbery of the poor, this corrupt and self-complacent religion, the prophet Amos came. Across the carefree ease of the day, the vice and crime, the immoral worship and self confident trust, he sent his message of the coming wrath of Jehovah. The day in which he lived was not the brightest in the religious history of Israel. His was not the easiest task, but undaunted he performed it.

### Practical Application

If we note the various phases of life in this period of Israelitish history, we see many lines of parallelism with our Own. There is today the same eagerness for wealth, the same mercenary spirit. There are also like issues arising respecting the poor, and also like corruptions often in the courts of justice. Religion, also while it may not be immediately polluted with the vices of immorality as then, has been so broken down in the church and home that its restraining power is no longer felt, and moral standards have been lowered until one is led to wonder whether all moral fiber and strength is to go in the wake. Furthermore there is a self-complacency in religious form and expression without a real heart transformation.

With such conditions present, we might feel that all is without hope. One thing we can rest assured that as in days of old the wrath of God rests upon all that do these things, but it is another issue to assert that there can be no redemption of grace, no revivifying power. Despite his fulminations of the coming wrath and judgment of God, the book of Amos closes with a note of hope. Moreover although the days of the northern kingdom were drawing to a close, yet the southern kingdom which had at times been filled with like evils experienced two outstanding



revivals before it fell before the captor. Who can say when the cup of iniquity of any people is full?

Leaving the question of the possibility of the reawakening of our land and nation as a whole as within the realm of divine knowledge not vouchsafed to us, we can draw from the days of Amos this comfort that if we feel that our day is fraught with great difficulties, there have been others like unto it in the history of the world, and as the grace of God abounded to give the divine message in those days so will it in our day. Moreover as God endowed and inspired His prophet, so will He today. As Amos with boldness stood steadfastly against all the evils of the day, so we are not to compromise with sin. As Amos preached a religion that had moral and ethical content in it, so likewise are we called. As Amos recognized the presence and guiding hand of the great Jehovah, so may we.

"The Son of God goes forth to war,  
A kindly crown to gain;  
His blood-red banner streams afar:  
Who follows in His train?  
Who best can drink His cup of woe,  
Triumphant over pain,  
Who patient bears His cross below,  
He follows in His train."  
-- Heber.

\* \* \* \* \*

### 03 -- TEMPTING MEN TO CHRIST -- By W. T. Grenfell

If the hardest thing in the world to resist is temptation, we should present a vision of Christ that tempts men the right way. Real religion dreams dreams and sees visions that intoxicate every bit as much as the license permitted by the will not to believe; only it intoxicates with deeds of kindness, justice, chivalry, love. It answers the insatiable demands of youth and high spirit for freedom from boredom and the pettiness of daily routine, every whit as naturally and undeniably as do dram-drinking, petting parties, gaming tables, or the self-pollutions of lust and license which surely, if slowly, evoke the loathsome Hyde out of the knightly Jekyll which is in us, and, judged by end results, leaves its devotees in hell here, whatever may await up "beyond this bourne of time and space." Paul's life was as full of thrills as Herod Agrippa's; Livingstone's and Lincoln's as Jay Gould's or king Charles the Second's. The idea of expecting a halo for so-called self-mortification is buncombe. No working man wants any such rubbish. Personally I loathe the idea; the man who goes around with any such chip on his shoulder is a misfit and should get out.

Christ means to me the best kind of a Friend, as well as Leader, who is giving me in this world ten times -- nay, the proverbial hundredfold -- as good times as I

could enjoy in any other way. Christ's religion to me is primarily for this world, and the New Jerusalem is to come down from heaven on to this earth, and we are to be the Washingtons and Nelsons. We have to save that city, and we are to have all the fun of really creating it. If Croesus and Midas, Bacchus and the satyrs have the fun of life here, then the philosophy of the East is right. Life is hell, and Nirvana and nothingness is heaven.

If Christ is right and life is a field of honor, and Sir Galahad and Nathan Hale and Edith Cavell got the real fun out of it, then to every red blooded man life becomes heaven in proportion as they seize its opportunities for service.

\* \* \* \* \*

#### 04 -- HINTS TO FISHERMEN -- By C. E. Cornell

##### To Be Alive

"To be alive in such an age!  
With every year a lightening page  
Turned in the world's great wonder book,  
Whereon the leaning nations look.  
When men speak strong for brotherhood,  
For peace and universal good,  
When miracles are everywhere  
And every inch of common air  
Throbs a tremendous prophecy,  
Of greater marvels yet to be."

\* \* \*

##### The Decalogue

In this day when there is so much loose living, so much law violation, so much disrespect for law, it is well to call attention to the old Decalogue that is still in force and as imperative as ever. The Ten Commandments as found in Exodus 20:3-17, reads in part as follows: Here is a suggestion for a number of timely sermons. "Thou shalt have no other gods before me. "Thou shalt not make unto thee any graven image. Thou shalt not bow down thyself to them. Thou shalt not take the name of the Lord thy God in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it. Honour thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet."

The above code is wonderful in its comprehensiveness and simplicity. It has not a command too many and not one too few. It is a perfect guide. Said the wise man, "Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13). Like its author, "the law is holy, and the commandment holy, and just, and good."

\* \* \*

### **The Warmth Of Human Interest**

Henry Ward Beecher, walking down a street, passed a newsboy shivering in the cold. Being moved with compassion toward him, the great preacher bought up his stock, and as he handed over the coin said, "Surely you are cold?" "I was," replied the lad with a gulp, "till you passed, sir." The warmth of human interest had prevailed over the bitter cold of a New York winter night.

\* \* \*

### **Some Bird**

When a church seeks a pastor  
They often want  
The strength of an eagle,  
The grace of a swan,  
The gentleness of a dove,  
The friendliness of a sparrow,  
And when they catch that bird  
They expect him to live  
On the food of a canary.

-- Record Of Christian Work.

\* \* \*

### **Listen [From Poem on "East Dixfield"]**

Mountain peaks are God's cathedrals,  
Streams His organs, birds His choirs:  
And the thoughtful, awe-struck, listen  
As hosts above to angels' lyres.

-- William Wood.

\* \* \*

### **Real Values Of Life**

One day I wandered out upon the road  
That spans the mad world, near my calm abode  
Seeking companions in the restless throng  
That staggered on beneath its varied load.

I bore no burden save a rimester's pack  
That lay as light as wings upon my back;  
My goal was life, my only task to sing  
And speed the sun around the zodiac.

I hailed a haggard fellow with a pile  
Of printed stuff -- the world's ephemeral file,  
Calling, "Come, listen to a troubadour"  
He said, "I may have time -- after a while."

There passed another in a gorgeous dress,  
Laden with gems but pale with weariness.  
"Pause, friend," I said, "and listen to the wind."  
"Pause" he replied, "and lose all I possess?"

Then came a man with bricks upon his head,  
Pursuing blindly his elusive bread.  
I called, "Come, listen to a song of life!"  
"What is a song? And what is life?" he said.

I cried, "What seek ye all -- what wondrous thing--  
That ye have souls neither to laugh nor sing,  
Nor hearts to love, nor time to think or dream?"  
They said, "We do not know: we serve the king."

"Who is the king to whom your lives are sold?  
Whence came his power?" I questioned young and old,  
Seeking for knowledge; and I only heard:  
"The king is nameless; but his power is gold."

I cried, "Your king is mad! Why, if he knew  
The difference between the false and true,  
Between life's kernel and its worthless chaff,  
Would he not find some nobler use for you?"

They paused, they stared, they sighed; then one by one  
Resumed the weary race they had begun.  
And I? I walked beside them down the road--  
But went on singing till the day was done!

-- Elsa Barker.

\* \* \*

## **The Chemical Value Of Man**

**Some chemical expert who loves to go into physical details has computed the value of a human body when resolved into its separate constituent parts. The result is as follows:**

**The ingredients of a man's physical structure, plus water, are:**

- 1. Fat enough for seven bars of soap.**
- 2. Iron enough for a medium-sized nail.**
- 3. Sugar enough to fill a shaker.**
- 4. Lime enough to whitewash a chicken coop.**
- 5. Phosphorus enough to make 2,200 match tips.**
- 6. Magnesium enough to make a dose of magnesium.**
- 7. Potassium enough to explode a toy cannon.**
- 8. Sulphur enough to rid one of a dose of fleas.**
- 9. This whole collection would be worth 98 cents even now when things are worth three times what they were formerly.**

**And yet this physical structure is the abode of the Holy Spirit. Says the great apostle Paul, "Your bodies are temples of the Holy Spirit." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."**

**What a pitiful thing is man apart from the spiritual essence! Well might mankind despair of itself, if the laboratory told the whole story as it coldly and exactly weighs out the chemical make-up of the physical structure. But what laboratory made with men's hands, or what scales fashioned by mechanical skill can measure out the unseen things like thought, and aspiration, and ambition, and desire, and sacrifice, and imagination, and love? Truly and gloriously may man say with the apostle, "The things that are seen are temporal, but the things that are not seen are eternal!" -- Charles M. Sheldon.**

\* \* \*

## **The One "Essential Industry"**

**Will H. Hays, formerly United States Postmaster General, and now the head of the moving picture world, dignifies preaching as "the one essential industry." He wants preachers better paid, and says:**

**If we would have the Church of Christ preserved as the holding thread in our moral, social and commercial fabric, and the one impelling element of causation in our progress, if we are to progress, we simply must take hold of the matter of the underpaid preacher, and adjust it. It is what I believe to be the next imperative step in the progress of the Church; not simply as a matter of justice, but as a matter of sheer common sense.**

**For a life of service, the average compensation of preachers in America is less than that paid our alien ditch diggers. This situation, long endured, is an economic and moral crime. The world has long known that no man can do his best when he is beset with present need and future fear.**

**\* \* \***

## **Disobedience (Deut. 28:58, 59)**

**If thou wilt not observe to do all the words -f this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;**

**Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.**

- 1. God's pleasure.**
- 2. Human calamity. Mental. Physical. Moral.**
- 3. The loss of the individual. What he loses. Time. Opportunity. Pleasure.**
- 4. The certainty and severity of God's wrath.**

**\* \* \* \* \***

## **05 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould**

### **The Service Of Love**

**Bishop William A. Quayle, in a devotional address at the Methodist General Conference in Des Moines, an address of rare spiritual beauty and power, uttered these illuminating sentences:**

**"What is celestial service? Loving.**

**A woman was sitting beside her sick husband. She was looking at him as he lay upon his bed, and he said in his feeble voice, 'What are you doing?' She said, 'Just loving you.' When God looks at us and says, 'What are you doing, folks?' please God, our answer shall be, 'Just loving you.' That is service." In these materialistic days, so full of bustle and hustle and push, let us never forget the priceless value of cultivating the habit of "just loving" our heavenly Father. -- Aquilla Webb.**

**\* \* \***

### **A Rain-Or-Shine Christian**

**E. L. Snyder, of Columbus, Ohio, writes in a recent number of the "Expositor": "If you happen to live on the north side of Columbus, Ohio, out near the state university, you will have heard about the man with the big wheelbarrow, Jacob C. Schlegel, whom his friends call 'Red.' In working Mr. Schlegel gives one the impression of a human steam engine. On the coldest days of winter, on the warmest days of summer, people who live on the north side will often see a large pile of coal, a big wheelbarrow, and a stalwart man, beaming, friendly and black-cheeked. At seven in the morning his day begins, but no definite hour marks its end. Even as late as the hour of ten one may see a burning lantern on the side of the curb and hear the rumble of load after load of coal as it tumbles into the cellar of a satisfied customer. In fact, since 'Red' is the son of a blacksmith, the words of the people's poet, Longfellow, sound the right note:**

**"Toiling -- rejoicing -- sorrowing,  
Onward through life he goes;  
Each morning sees some task begin,  
Each evening sees it close;  
Something attempted, something done,  
Has earned a night's repose.'**

**"There are so many things that the feature writer might mention about this toiling, rejoicing man who earns his night's repose by wheeling coal, but we are interested now in rain-or-shine Christians. So let's repeat what he said to a friend over on Tenth Avenue on a rainy morning. 'My religion gives me the strength to keep going,' he said with a serious look on his face. 'I'm helping to keep folks warm, and God is good to me. I give Him out of thankfulness ten per cent of all I make. And the more I give to Him, the more He gives to me. In 1913 I wheeled 150 tons of coal. In 1920 I wheeled over 5,000 tons of coal. My earnings that year reached the three-thousand-dollar mark.'**

**"Surely there's beauty in a life like that, and rainbow that shines through the coal dust and the rain. That being so, he is not a common coal man, but a merchantman who has found the pearl of great price.**

**Perhaps many people who have watched Red Schlegel at work do not know the story back of the man with the big wheelbarrow. But all of them have admired his strength, his courage and his friendliness. Even the gay young students, co-eds and boy friends alike, stop long enough to say, as large lumps of coal bump on the basement floors of sorority and fraternity houses, 'Hello Red.'"**

**And what Mr. Snyder did not add is this, that Red Schlegel, also known as Jake, is a shouting, shining, toiling member of the Church of the Nazarene in Columbus.**

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## **Evangelism**

**In a recent article Dr. F. W. Boreham names Spurgeon and Wesley as the two outstanding types of evangelists of modern times, and he discovers the secret of their success in these words:**

**"In relation to Mr. Spurgeon we cannot do better than place ourselves under Dr. Fullerton's direction. Dr. Fullerton knew Mr. Spurgeon intimately, and the standard biography of the great preacher is from his pen. Dr. Fullerton devotes a good deal of his space to an inquiry as to the sources of Mr. Spurgeon's power and authority. It is an elusive and difficult question. It is admitted that there is scarcely one respect in which Mr. Spurgeon's powers were really transcendent. He had a fine voice; but others had finer ones. He was eloquent; but others were no less so. He used to say that his success was due, not to his preaching of the gospel, but to the gospel that he preached. Obviously, however, this is beside the mark; for he himself would not have been so uncharitable as to deny that others preached the same gospel and yet met with no corresponding success. The truth probably is that, although he attained to super-excellence at no point, he was really great at many. And behind this extraordinary combination of remarkable, though not transcendent, powers, was a deadly earnestness, a consuming passion, that made second-rate qualities sublime. The most revealing paragraph in the book occurs towards the end. It is a quotation from Mr. Spurgeon himself. 'Leaving home early in the morning,' he says, 'I went to the vestry and sat there all day long, seeing those who had been brought to Christ by the preaching of the Word. Their stories were so interesting to me that the hours fled by without my noticing how fast they were going. I may have seen some thirty or more persons during the day, one after the other, and I was so delighted with the tales of divine mercy they had to tell me, and the wonders of grace God had wrought in them, that I did not know anything about how the time passed. At seven o'clock we had our prayermeeting. I went in and prayed with the brethren. After that came the church meeting. A little before ten I**



felt faint, and I began to wonder at what hour I had eaten my dinner, and I then for the first time remembered that I had not tasted any! I never thought of it. I never even felt hungry, God had made me so glad!' Mr. Spurgeon lived that he might save men. He thought of nothing else. From his first sermon at Waterbeach to his last at Mentone, the conversion of sinners was the dream of all his days. That master passion glorified the whole man, and threw a grandeur about the common details of every day. He would cheerfully have thrown away his soul to save the souls of others.

"Turn from Spurgeon to Wesley. John Wesley was the most triumphant evangelist that Europe has produced -- and for two reasons.

"The first is that the evangel burned like a fire in his bones. He was an evangelist because he could not help being an evangelist. Sir Arthur Quiller Couch has described the scene when John Wesley returned to the old home to be present at the deathbed of his mother. His prodigal sister, Hetty Wesley, opens the door to him. She does so with a kind of terror. 'She knows that, worn as he is with his journey, if she gives him the chance, he will grasp it and pause, even while his mother pants her last, to wrestle and win a soul -- not because she, Hetty, is his sister; but simply because hers is a soul to be saved. Yes, and she foresees that, sooner or later, he will win; that she will be swept into the flame of his conquest; yet her bruised spirit shrinks back from the flame. She craves only to be let alone; she fears all new experience; she distrusts even the joy of salvation. Life has been too hard for Hetty.'

"There you have the man! 'To everyone.' as Dr. Fitchett says, 'to everyone -- man or woman, rich or poor, with whom he was for a moment in company -- he would speak some word for his Master. The passing 'traveler on the road, the hostler who took his horse, the servant of the house, the Chance guest at the table - - to each in turn, Wesley uttered some brief, solemn, unpreluded word of counsel, and always with strange effect.' He absolutely could not help it; his heart was overflowing. On the very last page of the last volume of his journal, an attempt is made to account for his amazing life work. 'To one great purpose,' we are told, 'he dedicated all his powers of body and mind; for this he relinquished all honor and preferment. At all times and in all places, in season and out of season, by gentleness, by terror, by argument, by persuasion, by reason, by interest, by every motive and every inducement, he strove, with unwearied assiduity, to turn men from the error of their ways and awaken them to virtue and religion. To the bed of sickness or the couch of prosperity; to 'the prison or the hospital; to the house of mourning or the house of feasting, wherever there was a friend to serve or a soul to save, he readily repaired. He thought no office too humiliating, no condescension too low, no undertaking too arduous, to reclaim the meanest of God's offspring. The souls of all men were equally precious in his sight and the value of an immortal creature beyond all question.'

**"This was the first quality in Wesley's tremendously successful evangelism; and the second is more subtle. The ideal evangelist never hankers after crowds. He will get crowds -- the magnetism of his message and the electric energy of his passion will secure that -- and then, when he has got them, his trouble will begin. For a crowd is a nuisance, unless you know how to take it to pieces. A lawyer cannot deal with clients in crowds; a doctor cannot deal with patients in crowds; and, faced by a crowd, an evangelist is just as helpless. A crowd is like a nut. You break the nut to find the kernel; you crack the crowd to find the individual soul. A preacher who has to face a crowd must be a skillful psychologist as well as an earnest evangelist. A crowd has no conscience to be stirred, no heart to be broken and no soul to be saved. The man who stands before a crowd can only hope to succeed so far as he knows how to disentangle the individual from 'the mass. Like the stockman who, riding into a mob of cattle, swiftly and cleverly separates from his fellows the animal he requires, the preacher must know the secret of segregating the individual. Wesley and Whitefield, Spurgeon and Moody knew how to preach to crowds. They conquered the crowd by ignoring it. So far from forgetting the individual in the crowd, they forget the crowd in the individual. They liked to see a multitude of faces, just as an angler likes to feel that his line is surrounded by a multitude of fish; it enhances his chance of catching, in quick succession, first one fish and then another; but that is as far as it goes. To the great evangelist the crowd was simply the multiplied opportunity of individual conquest."**

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## **06 -- PASTOR AND PRAYER -- By Nelle V. Jones**

**There are many phases which could be discussed in connection with the prayer life of the pastor, but unless we can create a real desire for a deeper prayer life, all the discussion will be in vain. In order to create this desire we shall observe that we have a privilege in prayer in this dispensation which the old prophets greatly desired but were unable to obtain.**

**In John 16:23-26 Jesus is telling His disciples that soon this great privilege is to be theirs. "Hitherto ye have asked nothing in my name." But now the day is soon to come when men may begin to ask in Jesus' name and "whatsoever ye shall ask he will give it you."**

**All that Jesus said is not recorded in the Word, but we find Him continuing this line of thought in Matt. 14:16, 17. Here He tries to create in their hearts a desire for this wonderful privilege by telling them about the prophets who desired this very thing, but could not have it.**

**No doubt He told them of many old prophets of whom it is recorded that they earnestly desired to see the things which we see and hear the things which we hear. But "these all died in the faith not having obtained the promise." They had**

prayed, it is true, but always it had been through the slain lamb and the entering of the high priest within the veil.

Jesus on the cross says, "It is finished." Now the curtain is rent from top to bottom. Men and women, master and slave, Greek and Jew, all begin to enter. Now 'the prayers begin to ascend before the throne of God. Fallen man praying in the name of Jesus, coming boldly before the throne of God. Angels look on and marvel (1 Peter 1:12). When we therefore see that this blessed privilege which we have of praying in the name of Jesus has been desired by many others who could not receive it, we rejoice in the thought that we are the favored of God. Oh, glorious day in which we live!

Now every pastor is an ambassador of God. He is sent to witness, and for this he is responsible. When he preaches the preaching which God commands, results follow, but the results are not his responsibility. His responsibility is to see that he receives the message correctly as God gives it to him.

The pastor stands between God and man and is not bringing a message of his own. He has no occasion to be ashamed or to apologize for the message, that is of course if he has the real message from God, and he can only be sure when he has stayed long in God's presence, for prayer is not only asking in Jesus' name, but it is also listening to what God has to say. Prayer is heartfelt supplication -- it is communion with God.

Caleb mounted up to Mr. Hebron for he craved communion with God.' He received it only in its incomplete sense. What would he and others of the Old Testament saints have done with your opportunity and mine? What will we do with it? Weymouths' translation reads, "Powerful is the heart felt supplication of a righteous man." -- Uhrichsville, Ohio

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07 -- Part I. Revival Preaching -- By James Caughey  
Compiled By H. O. Wiley

## I. Piercing Preaching The Want Of The Church

Any desire a revival, but they are unwilling to labor for it. I know an "animal that is very fond of fish, but would rather do without them than wet her feet.

I remember reading of a certain man, who, when viewing the vast army of Antiochus, said, "There are many men, but few soldiers; many mouths, but few hands;" "many mouths," to eat, to speak well, to boast; "but few hands," to grasp the sword, to fight, 'to conquer! Many that could talk daringly, but few to fight bravely. Words will not break bones, like swords. It is written, "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the

dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). But why is it that such effects do not always accompany it? Why is it that this sword with two edges, framed so that it may cut every way that the preacher may choose to turn it, does not pierce to the dividing asunder of soul and spirit? Is this sword wielded usually with an energy sufficient to do such execution upon souls? It requires a skillful hand to divide the joints at a single stroke, or by repeated strokes; and a decided aim to break or perforate the bones so as to reach the marrow. The hardest parts of a sinner are as powerless to resist this sharp sword as the softest; and it penetrates into the secret recesses of the heart, into the very citadel of sin, and slays it there with irresistible power.

This is the sort of preaching we need. We shall never have a general revival over the kingdom till the preachers are brought universally to wield the gospel sword thus. "Many," said a good man, "flourish like fencers, beating only the air; but few fight in good earnest this fight of faith.!" It was not "after such a fashion" St. Paul wielded those spiritual weapons, which he joyfully declares were "mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought [of the sinner] to the obedience of Christ" (2 Cor. 10:4, 5). Unless such weapons are "leveled" with precision, and applied with determination, they will make but little impression upon the strongholds of Satan.

You say, "It is one thing to speak eloquently in favor of revivals, in the hearing of a religious party, around the tea-table, in the circle of the drawing-room, or even in the pulpit; but it is quite a different thing to come down into the 'tug of war,' the laborious, matter-of-fact work in a revival." Yes! and there are too many who, in this respect, imitate Lepidus Major, a loose Roman, of whom it is recorded, that when his comrades were exercising in the camp, he used to lay himself down under a shady tree, yawning, "Would that this were all the duty I were to do." Would that my good wishes, and good opinions, well expressed, could bring about a revival of religion. I have read somewhere of a philosopher, in ancient times, who wrote powerful and eloquent articles upon the necessity of a "declaration of war" upon the part of his countrymen; spirit-stirring and burning were his appeals. The spirit of the nation was aroused. "To arms! To arms!" was the general cry. The philosopher was made an officer. Instead of his morning gown, his study companion, he shone in "regimentals"; the sword was put into his hand in place of the pen; a regiment of men to command, instead of a regiment of words:

"Morn on the mountains, sunrise on the main,  
And battle's ready array upon the plain;  
Touched with the orient gleam, each line appears,  
A wall of fire beneath a hedge of spears!"

The hostile armies charge. The shouts of warriors mingle with the clangor of trumpets and the clash of arms. Our man of letters learned soon, to his dismay, that

nice speculations, poetical descriptions, flourish of metaphor and high-sounding terms of national honor differed materially from the stern realities of war. There was a wide contrast between the quiet of his old study and the din and desperation of the bloody battlefield. A war of words, "black with ink," differed widely from the "one red scene of human butchery" which encompassed him around; so he prudently formed the resolution to "let them fight it out;" -- an exit from the scene of conflict appeared "the better part of valor." Whether he kept his sword, or flung it from him, is not material:

"He ran away,  
And lived to fight another day."

(Continued In Next Issue)

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## 08 -- ADVERTISING THE CHURCH -- By Byron H. Maybury

Advertising is the art of getting something before 'the public in such a way as to create a desire for it. In this way markets are created, and as advertising arouses desire, the public is educated to feel its need of the article, and as the field of advertising is enlarged to reach the greater number, the demand increases in about equal proportion.

A few decades ago nearly everything was done by hand. Much of the clothing and other necessities were made at home, or else each man did for his neighbor 'that his neighbor could not do for himself in exchange for that his neighbor could do for him. But today, since industry has gone from the home to the factory, since modern machinery and methods have, in advanced lands, revolutionized labor, since production is now done on a mass scale in the large centers of population, in order to keep the wheels of industry moving all the year round, markets have to be found. In order to do this two things are absolutely vital and essential: advertising and salesmanship. Men are sent out as representatives with samples to the trade, to secure orders from the great centers of distribution, the retail stores of the nation. But without advertising the best salesmanship in the world would fail in its mission.

Commercial art greets us everywhere today, so enterprising have the experts in this field become. One need not visit the art galleries for the latest in art, but has only to scan the latest copies of the current magazines to enjoy the best effort and talent of modern artists. Everywhere in every form we are greeted with the fruits of the ingenious and persistent efforts of modern prophets of the gospel of business as they proclaim their message to the world.

The Church of Christ needs to be just as alive to present day needs, to her place in the economy of things, and to those things that will aid her in 'her immense

task for Christ and humanity as is the business world in its field. But there are so many in the Church who regard advertising somewhat as did the juryman being selected to try a man for murder. When the judge asked him if he believed in capital punishment he replied, "Yes, your honor, if it is not too severe." They believe in advertising if it is not too costly, or too much work to it. They sometimes express some other reason than the true one, but generally the underlying reason is, "It costs too much." This small-souled and miserly attitude has resulted in many souls missing the truth as we know it, and has kept the Church back in many ways. Men may think to deceive others by this nefarious action, by camouflaging their motives in various ways, e. g., saying advertising is impractical, unethical, or too expensive, but we know the real reason is they don't want to pay the price. They remind us of the fellow who kissed his thumb when being sworn in instead of the Bible, but whom the judge detected, and who said, "Sir, you may think to deceive God, but you can't me." Advertising costs something, but then all human progress has been costly, bought by blood and money and brawn.

The Church needs to awake. The world needs what we have. A Chinaman opened a laundry between a drug store and a restaurant. The one had a sign reading, "Open At All Hours," the other one reading, "We Never Close." Not to be outdone by his neighbors, but quick to learn 'the tricks which got the trade, the Chinaman put up a sign, "Me No Sleepee Too." No wonder Jesus said, "The children of this world are wiser in their generation than the children of light."

Just a word as to what to advertise. Of course, Christ, first, last and all the time. But as to the Church, there are many things which offer good points for extolling. The pastor, his sermon theme, say, for the coming Sabbath. I know some object to such announcements. But if the Spirit of God can reveal to a man by Thursday or Friday what would please the Lord for him to bring to the flock on the Sabbath, what is wrong if he should announce it before time? An interesting topic has drawn many a curious heart to church who "remained to pray." Once when I was giving special talks on the Lord's prayer at my prayermeetings, I know of people who came, some of them strangers, to hear what I had to say about certain parts thereof. We made friends, and many contacts to follow up in the future that were profitable.

Then there are the numbers to be sung by the choir or special singers on Sunday. Perhaps some special feature is being run in the Sunday school, or the N. Y. P. Society. The special speaker, those special meetings, anything that makes good news, affords a subject of advertising.

There are so many ways how to advertise that we can enumerate only a few. Here are some ways you may find useful at different times. Variety lends spice to the game. Use the bulletin board outside; use one inside; use the weekly church calendar or paper; use letters, postcards, posters, field signs at city limits, on main highways and approaches; use blotters, tags, handbills, folders, tracts, Herald of

Holiness, The Other Sheep, "What Is the Church of the Nazarene?" pamphlets; use your telephone, and don't forget to tell the women.

Perhaps one of the best mediums of advertising, at least the handiest, easiest, generally cheapest and most efficient way is through the newspaper. Of course to tell you how to write for the paper would take a separate treatment, which we can't give at present. There are good books at your public library, however, which will enlighten you. Better yet, if you would strike up a sort of acquaintance with the fellows down at the newspaper office, instead of going in, as many do, with your little announcement, with a "Here's my announcement for the next Sabbath day, sir" (who likes to be high-hatted?). Perhaps, by a little humble inquiring, and showing a willingness to learn, they would be pleased to give you some pointers as to their desires and general requirements, for local papers oftentimes have different ideas. I've known some who wanted you to tell them what is coming on, while others wanted you to tell them what happened last night. If a pastor would make it his business to show a little human interest in the fellows who handle the news, pass the time of day with comment on a late editorial, or some interesting current event, something, anything to get next to them, he would be surprised how many favors he will be able to secure, how much news of his church he can get in, all because he made the right contact. This holds true in larger cities, as well as small. If a man likes you he is more liable to stretch a point to please you. Some pastors may be able to contribute some prose or poetry occasionally that will not only be acceptable to most papers, always on the look-out for some human interest, local color for its readers, not only help him to secure a greater respect from the fellows in the office, but also get him, and incidentally, his church before that town in a worthwhile way.

Many pastors fall down in their newspaper work. I've had evangelists who have lamented to me how little some pastors seem to care about the newspaper publicity of the meeting. They appreciated all the write-ups I gave them, in keeping the meeting and the evangelist and singer, if I had one, before the reading public. Try it. A newspaper write-up reaches those who could be reached in no other way. The pastor who will make a study of this field will never regret the time and labor required.

Another thing about advertising. I have gone places, and upon inquiring, as I did at one place, where I might find the Church of the Nazarene at the Y. M. C. A. they said they had heard of such a place, had even seen it somewhere they thought, but beyond that we were unable to elicit any further information from them. I might have gone to the police station, they might have known, but I didn't care to risk it. I am sure that our churches should be known at such places as the Y. W. and Y. M. C. A.'s, the hotels, policemen, railway agents, firemen, service stations.

A pastor ought to take more pride in himself and his work than to permit such conditions to continue long. But the kind of advertising we think of greater importance than all we have mentioned so far is the advertising of appearances, or

looks. This is a psychological matter, and its importance can't be denied. We are more or less judged by our appearance. We are not saying men are right in doing this, since what a man is within is more than what he may be without, but somehow, for some reason, men connect the two together, and I don't know but that they're partly right. In Jesus' day the Pharisees were careful to clean the outside, but neglected the inside of things. But in the holiness movement, which professes to be clean without and within, there is a great deal of uncleanness, at least as regards their places of worship. We have seen places and seen things, and in some places we have wondered what manner of people worshipped in some of the churches we have seen, or what kind of a pastor shepherded there?

We can say all we please about clean hearts, yet if we do not have a neat place of worship, befitting God's house, we belie what we profess. Since the world judges largely by appearance, business men realize the importance and necessity of presenting a place well-lighted, aired, spick and span, and inviting to the public. No "cheap John" appearance will be tolerated by worthwhile folks. No church which permits broken steps, cracked or dirty window panes, unkempt lawns, dirty lights, dusty pews, uncleaned floors, worn-out carpets, and dingy walls or ceilings within, can hope to make the right impression on a town. The looks of our churches tell us as strongly what we are as what we say we are. All the advertising in the world by printed page cannot hope to overcome such handicaps.

What is true of the appearance of the church is also true of the atmosphere that appears in our meetings. We profess to be different, to have the glory, yet when folks come in and find us dry and lifeless we belie our testimony. Appearances are not everything, but they are something. People will judge us thereby, we must admit. I do not advocate expensive edifices, pretentious styles, or elaborate furnishings, beyond the ability of the congregation to care for comfortably, nor not in keeping with the simplicity of the gospel of Christ, as it was in the beginning and from which so many churches have drifted today. But I do say that God's house should be neat and clean and in good repair. David said to Nathan, "See now, I dwell in a house of cedar, but the ark of the Lord dwells in a house of tents." I know that God does not dwell in temples of brick and stone, yet the house of the Lord should be practical, plain, neat and clean.

First Impressions, though not always correct, are the more lasting and hardest to efface. God help some of our churches, and may they not be what they appear to be. An old doctor had a young medical student whom he used to take with him on professional visits. One day he called on an old man, and upon examining him briefly, said to him, "Sir, you have been eating too many oysters," and prescribed for him accordingly. Whereupon, when they were outside, the young medico asked the old doctor, "How did you know he had eaten 'too many oysters?'" To which he replied, "Did you not see all those empty oyster cans under his bed?" Several days later, a call came in for a physician, and the old doctor, feeling



indisposed, sent the young student. Upon his return, he asked him, "What was the matter with the patient?" "O why, doctor, he had eaten a horse," he replied. "I saw a saddle and bridle under his bed." So we had better be careful of the looks of things around, or the people will be seeing things about us too. A druggist said that he knew what a man wanted when he came into his drug store by the way he looked. If a man came in with a grouchy face, he always knew that man wanted to buy something, but if a man came in and approached him with a broad grin, he just knew the fellow either wanted to bone him for a donation, or else stock him up with an unsalable line of goods.

Church people should remember that in every way we are advertising ourselves and what Christ has done for us to the world, hence it behooves us to be careful to avoid even the very appearance of evil.

But after all is said and done about advertising, as we have viewed it, there is an aspect of it which is really the capstone of the whole matter, and every method previously discussed or suggested is but a supplement of this most essential medium of advertising. We speak in reference to personal work. Great concerns advertise extensively by means of the printed or painted word. But they also have found that one of the most effectual means is house-to-house advertising. Kellogg Corn Flakes Co. have great crews who go from place to place and leave leaflets and small boxes of samples at every house. Others do likewise, or else insert a coupon in a newspaper, or leave one at the door, which the housewife may fill out and take to the corner grocer, and secure a free sample.

It was just this method that enabled the early Church to do the great work they did in their day. Without the means of the press, or printed word, radio, telephone, etc., they advertised in the home, shop, market place, synagogue, before the magistrates, in the arena, and even at the burning stake. The slaves testified to their masters. Each one spread the good news, and as Uncle Buddie says, "spread it thick." If they had had the modern means that we enjoy they could not have employed them for the simple reason that it was against the wishes of the authorities to hold public meetings, and they even forbid Peter and John to speak His name, saying to them, "Did we not straitly command you that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine!" And they answered, "We must obey God rather than man, for we are his witnesses of these things." No, they could not announce a meeting as we can, and flood the town with advertising, for it would be broken up, yet they had success, oh, what success! We profess to have the same Spirit as they. What then do we lack?

With all of our advertising, we lack the personal contact which business is finding necessary to make today. So much so that a great portion of goods today is advertised and sold by house-to-house canvass. And what the church lacks today is just this personal contact. I notice that most of those who come to our altars during our special meetings are those whom we have been visiting, praying and working with for a while, and not strangers simply happening in. Sure, an

occasional stranger is brought in by other means, but in the main, sometime, somewhere, a personal contact has been made. Right here in this city the lady we are staying with, not yet one of us, said that the first she ever heard of the Nazarenes was when a card was left on her porch. But that was not sufficient to bring her. While visiting her niece in Pittsburgh, just 35 miles from here (Butler), she met a Nazarene lady who so impressed her with her prayer and testimony and life (what little she got to know of it) that she got hungry to be like her, and have what she had -- her heart just burned within her.

Jesus had a plan of advertising which modern business with all of its art has not been able to improve upon. He said of the Church that it was the light of the world, that a city set on a hill could not be hid, that a candle was not lighted to be hid under a bush, but to shine and give light to men, and that we were to let our light so shine before men that when they saw our good works they would glorify our Father in heaven.

As the star of Bethlehem advertised His birth, as the rainbow tells of His promise to man, as the church steeple reminds men God is still on the throne, and the church chimes call men to worship, so we should be the stars, the rainbows of advertising, telling, reminding, pointing and calling men to God through Christ. This is no small task, but demands the best there is in us, and requires that if we do the job, we must all be at it, and always at it. -- Bradford, Pa.

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## 09 -- SURPRISES IN HEAVEN -- By W. G. Schurman

I was reading after Mr. Moody recently and noted that he said there would, no doubt, be many surprises in heaven, that he would probably see many folks there whom he never expected to see, and would fail to see some whom he had every reason to believe would be there. That set me to thinking and before me there arose the crucifixion on Mt. Calvary. In the 27th chapter of Matthew, it says, "They. . . reviled him, wagging their heads, and saying, Thou that destroyest the temple and buildest it in three days, save thyself. . . . Likewise also the chief priests mocking him, with the scribes and elders, said . . . . He trusted in God; let him deliver him now . . . . The thieves also, which were crucified with him, cast the same in his teeth." I got to thinking that as the people passed by on their way home at the noon hour they probably heard these two thieves cursing Jesus, and they may have said, "What an awful death to die -- they are both lost and doomed forever," but perhaps about 2:30 in the afternoon one of the thieves was struck with the great fortitude of Jesus, and seeing His attitude toward His mother when He charged John to care for her, he may have thought of his own mother. Here he was, a poor thief, dying without a friend in the world; perhaps a disgrace to his home, had broken his mother's heart and she had passed on before him. At any rate, something occurred to make him feel that he was a sinner, and with the awful burden of a past record on his life, he was enabled, in that dark hour, to see hope in the presence of a crucified

Savior. I can hear the folks who had passed by at the noon hour saying, as we say now, "Well, I wonder where the two thieves are and what they have discovered? We passed by and they were cursing the Son of God. Of course, they are both lost forever." What a surprise when they shall stand before the King to see him who they thought was doomed and damned.

This leads me to say that the ministry, and indeed, every other person, should be careful in their comment on anybody. Wesley said, "Say nothing but good of the dead; they are gone, the die is cast, their destiny settled, leave them with God." I am thinking now of a woman whose husband passed away, and the preacher, preaching in a neighboring town, referring to the funeral, made the unqualified statement that God had cut him off and that he was a lost soul. Of course there is always someone to carry a statement uttered by a preacher back to the party concerned and she in turn, I think, has not forgiven him to this day. Our hearts are very tender when our own loved ones are concerned, and my opinion is that a preacher ought to be very careful about consigning anyone to the pit. Anyone familiar with Adam Clarke's Commentary will perhaps be amazed and surprised to find that he expresses hope that not only Saul, but even Judas, may not have lost his soul. Indeed unless it specifically says so in the Bible, it would be wiser for us to withhold our comments on doubtful cases, and among the people to whom we minister, I am sure it is never best to allude to them as illustrations where there is danger of wounding some loving heart.

### **The Father's Love**

Some years ago I was strongly impressed with the love of God, and had previously, freely, stated that God's thought in putting man out of the garden was punishment, and added to that, He cursed the ground so as to compel man to work. A careful reading of the 3rd chapter of Genesis, however, made me see differently. In the 22nd verse of said chapter, the Lord God said, "Behold, the man is now become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden." What an awful thing it would have been for the human race if God had not sent them forth from the garden. Note the expression -- it does not say that God thrust them out or put them out; but sent them forth. Suppose they had stayed; suppose they had done what the Lord feared they might do -- put forth their hand and eat of the tree of life. Adam would be alive today, Cain would be alive today, and what an awful hardened wretch a person would be several thousand years of age. They say that seldom ever does a man over 70 years of age give himself to the Lord because of the hardening process of sin.

Hardened criminals come forth from the jails and penitentiaries to instruct younger minds in crime. What an awful place this world would be if men hardened in crime thousands of years were still roaming the earth, for that would, evidently, have been the case had Adam stretched forth his hand and eaten of the tree of life and lived forever. What a kindness on the part of Jehovah to let man expire at a

**certain age. Is it hard to see the goodness and kindness of God for the coming race in His action in sending Adam forth from the garden?**

**I am sure that many of my readers have heard the expression that God cursed the ground to punish man for his sin, but the record says, "Cursed is the ground for thy sake." Get it now, "for thy sake." Not cursed be the ground because of your sin, but for your good -- "for thy sake." What does it mean? Evidently that man, as a sinner, could not be left idle, and this is a self-evident fact. I was born in a mining town. Whenever there was a strike where men roamed the streets in idleness, the edict went forth that all the saloons must be closed. Why? Because it was not safe for the populace to be on the streets with one thousand men idle, and the saloon wide open. Many a sin or questionable amusement would be intolerable, if it were not that man has to work. With no sin in his heart he could have lived in the Garden of Eden, picked his bread from the trees and eaten of nature's bounty, but as a sinner, he must now seek his bread by the sweat of his brow. This was for man's sake.**

**I have heard men give illustrations that I am sure are not true to facts. The preacher who reads this article will recall the illustration of the mother who stood by the bedside of a dying father and husband, and brought reconciliation between him and an estranged son, and then heard the preacher make the application that Jesus Christ brought a headstrong sinner and an angry God together, but I do not believe that is true to Scriptures. I learn by the Scriptures that the atonement originated with God -- John 3:16 says, "For God so loved the world that he gave his only begotten Son," and Peter says as he rejoiced over his restoration, "Blessed be the God and Father of our Lord Jesus Christ." One of the sacred writers says that we receive peace from God our Father, and He is called "The Father of mercies"; and He says "I will be a Father unto you."**

**The Scriptures state that "Every good gift cometh down from the Father." Jesus is continually referring to His Father. He says "My Father," "I and the Father which sent me," and "as the Father hath taught me, I speak these things." We marvel at the gentle, tender spirit of Jesus but here He confesses that He receives it all from the Father. He says, "I honour my Father. It is my Father that honoureth me." The people wanted Jesus to show them the Father, and He said, "He that hath seen me hath seen the Father." Jesus Christ was the express image of the Father. When Jesus Christ touched the blind eyes, it was the Father touching blind eyes; when Jesus Christ healed the lepers it was God the Father healing the lepers; when the dead were raised to life and the grim monster Death was compelled to relinquish his victim, it was the Father's power that did it. Jesus said "I am the vine, ye are the branches, but the Father is the husbandman." Here is a picture of the farmer toiling, preparing the soil that the vine might grow.**

**Jesus again said, "The Comforter whom I will send unto you from the Father." In another place he said that "He proceedeth from the Father," and was called "The promise of the Father." John 16:26, 27, reads "At that day ye shall ask in**

my name: and I say not unto you, that I will pray the Father for you, for the Father Himself loveth you." Incidentally, this is the promise on which I got sanctified that memorable night, the 17th of February, 1900. I decided to stay up all night and pray until I knew that I was accepted of the Father, and I was pleading the promises and saying "O Christ, importune the Father in my behalf," and something seemed to say to me, "To the scriptures, to the scriptures." I opened my Bible, and there was this verse, seemingly as big as the sign on the side of a house -- "For the Father himself loveth you," and I slipped into the rest of faith on the love of the Father. Oh! that we might see it; Oh! that we might preach it more. "God so loved the world." The great heart of God is broken; Jacob mourning over his lost Joseph is a type of the Father; David mourning over Absalom is a type of the Father. "God so loved"; "God so loved the world"; "God so loved the world that he gave." The very nature of love. is to give. God's kind of love will make you and me want to give. When giving to the Father is reluctant, it is because of a lack of God's kind of love in the heart. I am as sure of that as I am that I live. The poet says:

"For the love of God is greater  
Than the measure of man's mind;  
And the heart of the Eternal  
Is most infinitely kind:

"If our love were but more simple,  
We would take Him at His word,  
And our lives would be all sunshine  
In the sweetness of our Lord."

\* \* \* \* \*

THE END