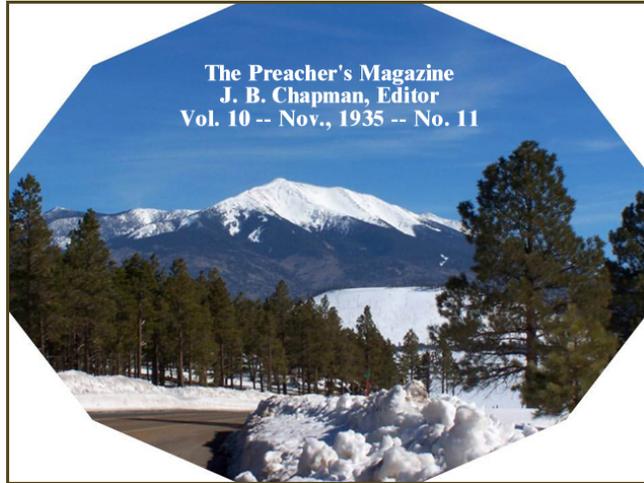


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**THE PREACHER'S MAGAZINE**  
**J. B. Chapman, Editor**

**November, 1935 -- Volume 10 -- Number 11**

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## 01 -- THE MONEY PROBLEM -- J. B. Chapman

We are offering the lion's share of space in The Preacher's Magazine this month to the Stewardship Committee of the Church of the Nazarene. This feature will perhaps reduce the value of The Magazine to subscribers who are members of other denominations. And yet there are few preachers who are not in need of suggestions for financing their churches, and it may be that the plans of the Nazarenes will serve for such suggestions. I like to go as often as I can to hear preachers of denominations other than my own, not only for the spiritual benefit I hope to derive, but for the suggestion which I always get from observing the approach of ministers trained in schools of thought other than those to which I am accustomed. Then, too, if I do get a suggestion I can make fuller use of it than though I had taken it from one of our ministers, for the simple reason that it will be entirely new in our regime.

Our Nazarene subscribers will of course make free use of the material the Stewardship Committee is furnishing. They are expected to do that and they want to do it. But preachers of other denominations should also be perfectly free to adopt and adapt any thought or plan that seems to them to have value in connection with their own task in their own denomination.

But I have headed this editorial "The Money Problem," and every preacher and every church has such a problem. There are churches whose members are so affluent that the problem is to provide proper and sufficient channels for the pouring out of their benevolences. In such churches it is not enough to have pet projects and unbaked notions of costly projects.

People who know enough to make money or who have sense enough to know how to keep it from getting away from them after they have inherited it are just the kind of people who will think critically about the practical value of any project that may bid for their support. And yet if the pastor of an affluent people does not find proper and sufficient channels for the benevolences of his people his people will languish and perish with their money. The money problem is just as great in a wealthy congregation as in a poor one.

I have defended preachers as being the best financiers in the land, and I have had to brace up against popular prejudice in doing so. But I think my proof is ample. Well, I will give it here just as a statement stripped of its arguments and proofs: Preachers make a better showing in the matter of their family living standards, the education of their children, the number of books they buy, and the amount they give to religion and charity than any other people, regardless of profession or business, of like financial income in the community. Then just lately I heard that although one bank out of every six had to close its doors during the

depression, only one church out of every 200 has had to quit. And you know the preachers are the financial managers and directors of the churches, and the bankers are supposed to be the smartest business men in the community.

But perhaps the average preacher is faced rather with the problem of gathering sufficient money to support his program and enlarge it as the demands come upon him. Although there is wrapped up in this problem that other problem also -- that of furnishing channels for the benevolences of poor people, for people do not thrive spiritually unless they are liberal with God. Perhaps you will never find a layman who will not immediately agree with the statement that the preacher should devote his time and abilities to the work of the ministry without stint or division. But the corollary of this is that the layman should engage in labor, profession or trade for the purpose of supporting the gospel with his money. The layman who does not give is right on a par with the preacher who does not preach and attend to the duties of the ministry.

In ministeriums we often hear it said, "If we can do this thing, our financial problems will be solved." But that is just another mistaken statement based upon the idea that life is to be finished before it is completed. We are just always in the act of solving our problems, and it is in the effort to solve problems that we build men. The church is a workshop, not a museum.

The basic principle in successful church financing is the development of the scriptural conception of Christian stewardship. The pagan owns what he possesses, but the Christian holds it in trust as a steward. When any large percentage of the members of a church can be made to realize this it is not difficult to induce a sufficient number to adopt the tithing plan to lay the foundation for a dependable income for the support of the church. The steward with a deep sense of responsibility welcomes a plan for computing his minimum duty. And while the actual tithe of the people will not be sufficient to take care of all the demands of an aggressive program in a pentecostal church, the reward in Christian joy that will accrue from the faithful paying of tithes will inspire additional liberality. So that it may be said that a tithing church will, without much reference to the size of its membership, be able to pay its bills and function successfully.

Experience has proved that artificial methods of raising money for the support of the church hinder more than they help. Selling things under the plea that purchasers are helping the church chokes up the streams of liberality and befogs the vision of responsibility. It is a foolish thing for a pastor to turn a stranger loose upon the business men of his community under any pretense whatsoever. He may have a plan for selling you a duplicating machine, publishing your weekly bulletin, or providing hymn books for the congregation. But no matter what his scheme, it is not worth enough to make it pay you to give your consent for him to go to the business men of your community with some plan for soliciting advertisements or otherwise calling upon them to supply funds for your project. If you need the help

of the business men, go to them yourself and lay your plans before them and ask them for donations. Keep faith with these heavily burdened citizens.

But I must hasten to conclude, and I shall do it by saying there are just a few things that the preacher must do if he is to succeed in financing his church:

1. He must develop within his people a clear sense of their responsibility as stewards of whatever they possess. They must be convinced that they do not own anything, but hold it in trust for God, who is the owner.

2. He must keep before his people proper and sufficient appeals for their money-according to their ability. Be more afraid of drying up the sources and springs of liberality than of drawing too heavily upon them or of allowing others to draw upon them. A good missionary meeting does help the local finances, and a big drive for money to pay for a new church often results in lifting the current expenses which had been a millstone about the preacher's neck.

3. He must (if he is to succeed, as we have observed it) preach and practice storehouse tithing.

4. He must steer clear of legalism and keep alive the joy of giving in the hearts of his people.

5. He must not be afraid to follow his Master in preaching clearly, frequently, and passionately on money.

\* \* \* \* \*

## 02 -- EXPOSITORY MESSAGES ON CHRISTIAN PURITY -- Olive M. Winchester

Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded (James 4:8).

### Inner Being And Outer Conduct In Harmony

In the Epistle of St. James we have precepts of conduct given us in brief, terse form. One after another are the principles of living relating to the various aspects of conduct laid down. But not only does the writer deal with the outward phases, he goes farther into the inner being of man. No conduct is mere externalism; it springs from an inner condition of the heart. Back of all our actions lie motives and urges which are driving us on. We may restrain these and not let them dominate our outer life; at least, we may do this for a time. But sooner or later the inner nature of our being will be revealed. There is a formal morality which conforms in outer semblance, and there is a real morality which represents the essence of the being of man. It is this real morality which we seek,

and such is made actual only by the purity of the heart and the singleness of purpose in the choices and volitions.

### "Cleanse Your Hands"

The first command given us in the passage of scripture which we have chosen is the exhortation to cleanse our hands. The hands signify here the entire range of conduct; it is that figure of speech where the part is used for the whole. The exhortation is addressed to sinners. Therefore the inference is that there is to be a reformation of conduct.

Looking into the Scriptures, we find the wicked often designated under the characteristics of defiled hands. This is true of the sins of lesser moment as well of those of more grievous type. Perhaps one of those deficiencies which stand on the border line of infirmity and sin more distinctly than anything else is that of sloth. While it may not in itself be sin, so often it leads to sin. We find the wise man writing in proverbs using the hands symbolical of this trait of character. "Yet a little sleep, a little slumber, a little folding of the hands to sleep." Herein the tendency is left in somewhat of a neutral aspect; thus, as we have said, being on the border line, but turning to another passage in Proverbs, we find a more fatal tendency. "The desire of the slothful killeth him, for his hands refuse to labor." The evil consequence resulting here spends itself primarily on the individual himself, but yet at the same time approaches very close to sin, for it is devolvent upon us that we improve our whole being for the kingdom of God.

In other passages of Scripture we find the more serious designation of evil attributed to man under the figure of the activity of his hands. In Isaiah we read, "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood" (1:15). Then again (59:3), "For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness." Here we have grievous evil attributed to man with the activity of his hands. Following along this same line we read again, "Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth" (Psa. 58:2). Still again in that passage which is one of the most severe arraignments of evil deeds written in prophetic word, from which we also have quoted before, we have the statement, "Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands" (Isa. 59:6).

Citing again from the Psalms, we hear the psalmist praying: "Gather not my soul with sinners, nor my life with men of blood; in whose hands is wickedness, and their right hand is full of bribes." Finally in Psalm 9:16, R. V., we have the conclusion of the various references which we have quoted expressed in the words. "Jehovah hath made himself known, he hath executed judgment; the wicked is snared in the work of his own hands."

While on the one hand the hands are used to indicate evil deeds, on the other they express righteous acts. It is from these evil deeds that they are to be cleansed. Every trespass and transgression, every sin and iniquity -- every thing that is not in conformity with the righteous laws of God -- must be removed from the life. Then when this is done, one is qualified to approach in worship before the Lord our God and honor His name, and one is motivated to do acts of mercy and kindness instead of deeds of terror and destruction.

Looking into Scripture for the activities of the hands that have been cleansed, we find the exhortation in Proverbs 3:27, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Along this same line is the passage found in the description of the worthy woman, "She stretcheth out her hand to the poor; yea she reacheth forth her hands to the needy" (Prov. 31:20). Thus acts of benevolence flow from those whose hands have been cleansed from the evil works of sin.

But not only acts of benevolence, but acts of worship ensue. The life of the Christian is ever twofold, one in relationship of man to man, and another in his relationship to God. We are to show kindness to our fellowman, also mercy and love, and then we are to approach unto God with prayer and praise. Thus we read in Scripture: "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psa. 141:2).

One of the great essentials in the maintenance of the Christian life is prayer; a neglect of this source of spiritual refreshment, and the soul soon becomes weak and undernourished; then it easily falls a prey to temptation and is liable to fall. How many times do we neglect the place of prayer?

Accompanying prayer as an integral factor in the Christian life is that of praise. We need to pray that we may draw from the great fountain of life, and we should praise our Lord and Redeemer for His wondrous works to the children of men. Thus do we have the admonition: "Behold, bless ye Jehovah, all ye servants of Jehovah, That by night stand in the house of Jehovah. Lift up your hands to the sanctuary. And bless ye Jehovah. Jehovah bless thee out of Zion; Even thee that made heaven and earth" (Psa. 134, R. V.).

Akin to praise comes the expression of joy; in fact both spring from the same state and condition of heart; we find that the hands express this inner life as well as other phases, and thus we have the call given to the people, "O clap your hands, all ye people; shout unto God with the voice of triumph" (Psa. 47:1).

Thus it is that cleansed hands may bear lovingkindness and express prayer, praise and joy. What a privilege to have the stain of sin washed away and have the privilege of entering into acts of worship!

"Purify Your Hearts"

The call comes not only to cleanse the hands but to purify the heart. This second command is addressed to the double-minded or, to put it in the literal rendering of the Greek word, two-souled.

Earlier in this epistle we read of a characterization of a double-minded man, namely, that he is unstable in all his ways. He is thus because he is torn by two motivating forces in his heart. There is love for Christ which is the result of the creation in the image of Christ within, and there is still the underlying sin which characterizes the race of mankind as a whole, so thereby called racial sin by some, and because it is integral in our nature, coming into being with our very life, it is called inbred sin by others. These designations simply indicate different aspects of one and the same inward principle, that tendency within the heart of man to rebel against God and seek to center life in the self instead of God. Thus the double-minded man has two central foci around which his life revolves. One is Christ and the other is self. Since these two pivotal centers are contrary the one to the other, for self in its natural state is never at one with Christ, man is torn between two powerful dynamic forces. The new love in his heart would impel him always to the service of Christ, to prayer, and praise with joy and gladness, but the self with its hostility to God would seek to divert from acts of worship and create attitudes and expressions that would not glorify Christ. Such a life leaves man torn between two opinions all of the time. It does not have harmony and rest; it lacks singleness of purpose. It can never be lived in contentment. The power of grace in the heart will enable man to triumph over sin, save that with some sudden rush of outward temptation, he may be overborne, yet inwardly there is strife.

To those thus torn between the call of Christ and the call of self, comes the blessed exhortation, "Purify your hearts." The word used to express the thought of purity here is interesting. There are two words which indicate purity but like all synonyms have their peculiar differences. The characterizing features of this word are considered to be that it is personal and internal. It also carries the notion according to Westcott of shrinking from contamination, of a delicate sensibility to pollution of any kind. Moreover it implies discipline being maintained that the state of purity may be continued. Thus we have the significance of the word, it is distinctly a personal matter, the purifying belongs to the being of man; it is within his heart and not in external rites and ceremonies. It produces a peculiar reaction against all that is defiling and leads the individual to maintain a life of discipline that the state of purity may be kept unimpaired.

This purifying relates to the inward propensity to center life about self instead of Christ. It purifies the heart from the rebellion that results from such centering and rectifies the perverted nature. It does not relate to natural dispositions and propensities. Bishop Foster, one of the great authorities on the subject of "Christian Purity," discusses this matter: "It may be well to explain here, more particularly, both as to the natural dispositions and propensities. These are not supposed to be destroyed when a soul is entirely freed from sin, but only brought

under right government and restored to a proper character-not allowed to be instruments of sin. Evil dispositions and propensities are but perverted forms of good ones; and hence, holiness or sanctification consists not in the eradication of them, but in the restoration of them to their legitimate character and use. Nothing is farther from the truth than the idea that any work of grace destroys any power either of the soul or body, or imparts any new faculty. Grace enters the soul to restore dead affections, make them live, make them grow, and to excise and pluck up false growths; to make the soul right, not to destroy any part of it or create any new parts. The passions of the body are not, any more than the faculties of the soul, removed. They are but regulated; they remain, and have their appropriate use as much in the entirely sanctified as in the unfallen Adam; but they are servants of righteousness now, and not of sin."

Thus we see the twofold work wrought in the heart and life, a cleansing of the hands and purifying of the heart. Both are necessary that the soul may be fully restored and the heart be clean from all traces of sin. Then there must be a careful discipline in the life to maintain this condition. Heart purity once attained does not continue automatically, but through careful guarding from sin and by spiritual sustenance through prayer, meditation on the Word of God, and spiritual exercises. Feeling the need of sensitiveness to sin, Charles Wesley writes:

I want a principle within,  
Of jealous, godly fear;  
A sensibility of sin,  
A pain to feel it near:

I want the first approach to feel  
Of pride, or fond desire;  
To catch the wandering of my will,  
And quench the kindling fire.

If to the right or left I stray,  
That moment, Lord, reprove;  
And let me weep my life away,  
For having grieved Thy love.

O may the least omission pain  
My well-instructed soul,  
And drive me to the blood again,  
Which makes the wounded whole.

\* \* \* \* \*

03 -- EVIDENCES OF CHRISTIANITY -- Basil Miller

The Problem Stated (Continued)

**(d) The Claims of Higher Criticism -- No infidelity ever dreamed of making worse havoc with the "Oracles of God" than have the critics. No class of thinkers, atheistic or otherwise, have ever so degraded the Bible as have its supposed defenders. Those to whose care it was entrusted have proved false, and setting up human reason as a criterion of judgment, they have eliminated its inspiration, its historicity, its authenticity and its authority. Criticism claims that the Bible is not divinely inspired; that it is but Hebrew literature, and in cases a bundle of pious frauds, interlaced with interpolations, and editorial patchwork, such as has never disgraced any other literature of the world. Critics deny miracles and the validity of the miraculous. They deny the truth of prophecy and prophetic statements. They deny the reality of revelation and the true inspiration of the Bible as has been held throughout the past centuries by the Christian Church.**

**According to higher criticism, the Pentateuch, testifying that it is from the hand of God, inspired and historical, is composed of four primary sources: (1) The Yahewist or Jahwist; (2) The Elohist; (3) The Deuteronomist and (4) The Priestly Code. These are now generally designated by the letters J, E, D, and P. These different sections or documents were composed not as the Pentateuch says during the days of Moses but in the ninth, the seventh, the sixth and the fifth centuries B. C. J and E are referred approximately to 800, or 700; D from 650 to 625; and P from 525 to 425 B. C. The Elohist document was composed after the exile or just a few centuries before the time of Christ. Genesis and Exodus, as well as the Priestly Code, Leviticus and parts of Numbers, were also written in the post-Exilian era. These works represent different traditions in the national life of the Hebrews. At an extremely late date these documents were combined by editors, or redactors, so that in many cases as high as ten to fifteen different writers had a part in the composition of a single book.**

**Though Jesus placed His sanction upon the history of the Old Testament, still the common critical sentiment in this matter is well expressed by Gunkel when he says, "The men of the New Testament are not presumed to have been exceptional men in such matters, but shared the point of view of their time. Hence we are not warranted in looking to the New Testament for a solution of the questions in the literary history of the Old Testament." [Gunkel, The Legends of Genesis, 3.] The early stories of the race and of Israel are believed wrongly to be but legends according to criticism. Gunkel affords a good view of criticism when he states that the picture of God in the Old Testament is due to anthropomorphism, or the result of man creating a god according to man's own image. Genesis and Exodus, he thinks, are in part but legends resulting from faded myths. He expresses the view that the story of creation is painted as spring on a grand scale, and the overflow of the rivers of Mesopotamia gave rise to the story of the Deluge. These mythical legends arose in answer to such questions as, "Why is the Sabbath sacred?" "When came the love of the sexes?" etc. The twelve patriarchs are painted in glowing terms because in later days of Hebrew history there were twelve tribes. Hence the patriarchs but represent the tribes.**

A good view of rationalistic critical procedure is afforded by the following quotations: "Once in ancient times," writes Gunkel, "so we may assume, there were conflicts over wells between the citizens of Gerar and the neighboring Bedouins, ending in a compromise at Beersheba. The legend depicts these affairs as wars and a treaty between Abimelech, king of Gerar, and the patriarchs, called in the legend Abraham and Isaac. In the Esau-Jacob legend also there are quite evidently historical reminiscences: Esau and Jacob are brother tribes, Esau a tribe of hunters, Jacob a tribe of shepherds; Esau is the older but by sale or fraud he loses his birthright, that is the older and better known tribe of Esau was compelled to give way to the later and weaker tribe of Jacob, and now has the poorer land." [Ibid., 20, 21.]

The God of the Pentateuch, according to Bade, was only a tribal god, with no more authority over the affairs of the patriarchs and the Hebrew nation than any other tribal god. According to the claims of criticism, the religion of the Hebrews is not supernatural, not revealed, not divine, and is no more a revelation from God than the myths and legends of the Greeks and Romans. They would have us believe that the history as recorded in the Scriptures of the development of Israel is practically all fraudulent. To the prophecies there is no element of foretelling the future. Even the New Testament loses its historicity. The Gospels were originally handed down as oral tradition, finally one memoir was written and from this others were copied and adapted, and were interspersed with a liberal amount of fabrications suited to the beliefs of the writers. The bold assertion is now made that it is difficult to know just what Jesus did and taught. His divinity, incarnation, blood-atonement, and resurrection are denied by the modern attack upon the Bible. The Scriptures are thus robbed of their inspiration, their veracity, historicity and authority.

Such are the claims of criticism. But these tenets have been ably refuted by many noble defenders of the faith. Bissell in *The Pentateuch, Its Origin and Structure*, proves that the very structure of the Pentateuch denies the validity of the assertions of criticism concerning it. Sayce in *Monument Facts and Higher Critic Fancies*, brings forth the archaeological evidence in defense of the inspiration and accuracy of the Bible. Urquhart in *The New Biblical Guide* (8 volumes) corroborates the historicity of the Old Testament by the spade of the archaeologist. Orr in *The Problem of the Old Testament*, by the structure of the Old Testament, problems concerning the institutions and worship, the so-called Codes and documents of the Pentateuch negates every claim of the critic and proves the veracity of the Scriptures. Dr. Dick Wilson in his *Studies in Daniel*, has centered upon one of the stressed points of criticism, and has shown that the literary structure, the history as given, are true to the conditions as they existed in the age of the composition of Daniel, and that it could not have been prepared accurately two or three centuries later as higher criticism affirms.

**E. Evolution -- During the last half of the past century arose an ally of higher criticism, material, deism and atheism, in the form of a tentative hypothesis in explanation of the development of the universe, including both the organic and the inorganic kingdoms, both animals and man, both mind and matter, which is termed evolution. Today in the great field of apologetical defense of the Bible and Christianity, evolution is the strongest foe to be met. All forms of philosophical and theological error parade under the name of evolution.**

**Deism is the theology of the average theistic evolutionist. In the beginning they assume that God created the universe, bridged the chasm between inanimate matter and life by creating the first life forms. After which He immediately turned the mechanism of matter over to secondary causes and immutable laws, and at the present in no wise does He interfere with their evolutionary operations. Pantheism likewise is included in evolution. For if we can say there are pantheists in the twentieth century, they must be materialistic evolutionists, who believe that matter dead and inanimate has evolved itself into the thousands of intricate forms of matter and life found round about us, that mind is but the result of the endless chain of evolution culminating in that perfect adjustment of neurones, nerve cells, synaptic connections, making thought possible; finally who call the sum total of these naturalistic principles, laws and modes of operation, God. At present there are no materialists except materialistic evolutionists. For the basic, underlying scientific theory of the philosophy of life and of the universe is evolution. Biology is studied from the standpoint of evolution. Geology is also under the sway of the same. History is being read from the view of the evolutionary development of the race. This fact is witnessed by the publication of the Outline of History, by H. G. Wells, the great English novelist and historian. The book begins with the story of the fire-mist, revolving steadily until planets took their form, cooling to such temperatures whereby an accidental combination of elements life resulted in the slimy ooze of the sea. Finally the story of the evolutionary development of the different species is told.**

**Sociology is tainted with evolution. Ethics, or the study of morals, is also under obligation to evolution. The genesis of morals at present is studied in the light of the social organization of the lower animals. This is well substantiated by Drake's Problems of Conduct. Psychology cannot be understood without a thorough study of comparative psychology, or of the mental life of animals, and without a complete investigation of the brain and nerve structure of animals. Evolutionists reason that if man is derived from the lower animals, the hereditary influences of the animal instincts must color and largely determine the reactions of man to a given neural stimulation.**

**Theology is under the spell of evolution. The early laws and conditions of Genesis are studied under the light of arbitrary standards of the evolutionary development of early races. The result is that if man evolved from the apes, or from lower animals, then it is but natural to postulate a principle that makes it impossible for man to receive communications from God. Thus the early history of the race**

according to Genesis is but folk-lore and traditions and legends of the days when man was scarcely more than a beast. Not until the beginning of the first five centuries before the birth of Christ was man able to tell intelligently the story of his development. Hence that which purports to be history preceding this age must be but fiction and legend. Thus into the blaze of tradition and fictitious idealizing of characters goes most of the Old Testament. This evolutionary influence in theological thinking is rapidly becoming materialistic and atheistic.

Theologians are following the accepted scientific theories, and as a result the materialistic evolution of atheistic university professors is controlling the theology of the seminary professor. Our students preparing for the ministry are being graduated not as Spirit-filled ministers of the Word of life, but as atheistic believers in evolution and are disciples of higher critics who doubt the inspiration of the Bible, deny the incarnation of Jesus and openly affirm that God did not create the universe and man. Openly these young skeptics teach the sufficiency of evolution, irrespective of the existence of God, to account for the universe and all the intricate mechanisms of life and of man.

Then without God, religion is declared to be the offspring of magic and superstition. As a result in the pulpit the Bible is becoming a mass of worthless traditions hoary with age, without any particular value, except as it reflects the religious experience of the race.

F. Modern Substitutes for Christianity -- With this breaking down and decay of the belief in the authority of the sacred Scriptures, every substitute for Christianity -- "the faith delivered to the saints" -- is ushered upon the tense drama of modern life. Like a wild fire sweeping the expanseless plains of the far West, Christian Science sweeps our age. It but reaffirms the ideals of bygone civilizations and centuries, denying pain, sickness and death but the result of mental maladjustment and superseding the Bible by the non-truth of Mother Eddy as found in the Key to the Scriptures. Spiritualism lets loose all the dreaded demons of the underworld to ravage the minds of men, eliminating the judgment, hell, future retribution, and entirely destroying the idea of an atonement for sins. Theosophy, Theomonism, New Thought -- but revamped Buddhism -- soar forth to delude the minds of the mentally unstable.

Russellism, with its denying of the deity of Jesus and the existence of hell, and making it possible for all either to be saved or annihilated in the end, draws in its wake thousands who have lost their moorings through the destruction of the authority and the infallibility of the Bible by the means of evolutionary modernism and materialism. Every cultism, fad and religious theory will gain an audience and will lead multiplied thousands to complete spiritual destruction, because all religious authority as posited in the Bible is undermined by rationalistic criticism. There is thus no spiritual mooring, no religious anchor, no guide for the soul, no haven of spiritual authority. Nothing is truth. Rather all is truth provided one believes sincerely that it is true. Hence, when religious authority is eliminated or

**made the matter of personal conscience, convictions or beliefs, every form of religious fallacy thrives.**

**The twentieth century needs a reaffirming of our faith in the Bible, its inspiration, veracity, genuineness and historicity; in the incarnation of Jesus, the personality of the Holy Spirit; in the doctrines, teachings, warnings, statutes, commandments and precepts of the Bible. This alone will stabilize our thinking and give theology a mental equilibrium.**

**5. Each age presents its distinctive problems in apologetics -- Hence it is seen that the problem and mode of defending the faith changes with the different centuries. Each era of Church history presents peculiar difficulties, which in the preceding or following ages would not be considered vital in apologetics. The Arian controversy, though the old error is included in our modern problems, has ceased to be a living issue. But the modern fallacy that has superseded it must be met in open battle and triumphantly overcome. Today, central to the conflict is evolutionary and often materialistic Unitarianism. During the last two centuries the great heresies that were encountered by the defenders of the faith were formed around such fallacies as deism, pantheism, materialism and atheism, without their tributary allies of higher criticism and evolution. Each in turn was answered by that noble array of Christian scholars led by Butler, Paley and Mark Hopkins.**

**For a system of Christian Evidences to be written for our century with its new issues and problems, which but states the old arguments, would be utter folly. The same is true of using as textbooks the older works on Apologetics, which though they are classics in this field, and should be known by students, still they fail in meeting modern errors and problems that daily must be faced by the twentieth century apologist.**

**6. Modern apologies must attack modern problems. It will be seen from the brief history of apologetics that at least the problems have changed their cloak. New issues are now to be contended with which fifty years ago were not vital to the conflict, and in cases unheard of. Present day writers in this field who desire to defend the Bible against the onslaughts of its enemies must make pivotal to their works these new issues of evolution, higher criticism, Spiritualism, Christian Science, modern religious liberalism and the new form of materialism parading as divine immanence. Hence, rather than treating deism, pantheism and materialism in the older manner, after briefly discussing them, we shall pass to the new issues of evolution, both atheistic and theistic, which in their final analysis includes all the older errors mentioned above. Higher criticism, modern religious liberalism, in its rankest form as we now face it shall be fully discussed.**

**7. Modern problems -- The vital issues of the present are: the supernatural origin of the Bible and of Christianity; the inspiration, infallibility, veracity, genuineness, authenticity and the historicity of the Bible. If we are able to substantiate the claims the Bible makes concerning these points, then the fact that**

it is a divine revelation will be proved and the errors of criticism and liberalism will be answered, and the supernatural origin of Christianity will be affirmed. For the Bible is the origin of Christianity, and if it be divinely inspired, without man's having a controlling part in the process (certainly his powers, faculties and abilities were operated upon by the Holy Spirit in inspiration) then Christianity must be a supernatural religion and the only true faith, and every error that is opposed to Christianity, based on the supernatural Bible, must be false.

If we are able to prove the inspiration of the Bible, that it is a divine revelation from God, then evolution will be shown to be fallacious. For the two are at variance with each other. The same is true of the modern religious cults, Christian Science, Spiritualism, New Thought, etc. If the Bible is veracious and inspired, these must be erroneous. If the Bible is of supernatural origin and authentic, deism, materialism, pantheism and atheism must not be true. Hence the bulk of the present argument will be centered around the one issue of proving the inspiration and veracity of the Bible.

8. Plan of the Book -- We shall begin with the existence of Christianity and the Bible in the world today, and trace them backward through the ages to the days of Jesus, placing particular emphasis upon the existence of the New Testament books from the fourth century to the time of the apostles. After showing that sound historical facts exist which positively affirm the existence of the New Testament in substantially its present form during the years of the lives of the early disciples of Christ, we shall give the testimony of Christ to the Old Testament, and offer prophecies which find their fulfillment only in the birth and life of Jesus. We shall also place stress upon the fulfilled prophecies of a general nature of the Old Testament. Then we shall trace the corroboration of profane history and archaeology to the statements of the Old Testament, forming a continual chain of evidences from the days of the last Old Testament books back to the Pentateuch. We shall stress the fact that writing was not only possible, but was extensively practiced, during the age of Moses and even as far distant as the time of Abraham. Beginning with the last day of creation, and treating each successive day back to the first, we shall prove the substantiation of modern science in its broad outlines to the facts of the different creative days.

The moral beauty of Christ and the Bible also contribute their part in establishing the fact of the divine origin of the Book and of Christianity. Moreover we shall discuss the universality of Christianity, showing that it alone meets the religious needs of all men and nations, thus proving its supernatural origin. Then we treat the experience of Christians throughout the past centuries in the light of what the Bible teaches concerning Christian experience, and find that the two agree. The Bible testifies concerning doctrine, and Christians experience that which the Scriptures say they will. In Part IV we outline in a passing manner the shortcomings of deism, pantheism, monism, speculative theism, etc. After which we fully point out the failure of evolution and the fallacies of modern liberalism. In

the final chapters We deal with modern errors such as Christian Science and Spiritualism.

Older works on Christian Evidences have made a distinction between internal and external evidences. In the present treatment of the subject no such distinction is made. The line of argument seems to be stronger presented in this way. Internal evidence is that which has to do with the contents and teachings of the Bible itself; while external evidence or proof is that evidence which is based upon facts external to the Bible, such as history, archaeology, the universality and moralizing power of Christianity, the rapid growth of the Church, etc.

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#### 04 -- THIRTEEN FACTS ABOUT PENTECOSTAL FIRE -- I. L. Flynn

Texts: Malachi 3:1; Matthew 3:11; Acts 2:3

There is a great deal said about fire in the Bible. In the Old Testament fire was a symbol of the presence of God. In the NEW TESTAMENT FIRE TYPIFIES THE CLEANSING WORK OF THE HOLY GHOST. Thus John, speaking of the work Jesus would do, said, "He shall baptize you with the Holy Ghost and with fire." in the Old Testament Scriptures it was said that everything that abideth the fire must go through the fire, otherwise it was to go through the water. (It might have been then as today, some could not "abide" the fire, so they demand water!)

1) FIRE IS A NECESSITY. We must have fire by which to warm. We cook with fire. It takes fire to generate steam to propel our machinery. We must have it to run our automobiles, trolley cars and airplanes. It is indispensable here, and it will take the heavenly fire to get us to heaven. Let us notice the analogy between literal, or earthly fire, and heavenly fire.

2) FIRE MELTS. Fire will thaw out and melt the old iceberg. After a long, cold winter when everything has been frozen for months, let the sun shine and the warm days return, how quickly everything thaws out. So when the Holy Ghost fire strikes a church or community, see how quickly the cold, formalism is melted down. Church members who have been cold and indifferent toward God and His cause and toward one another become suddenly warm in their affections toward Him and His people. They are melted together until they become one in Him. When two pieces of metal melt in the same pan, they run together and become one. Jesus prayed that we might be sanctified so we would become one.

3) FIRE DRAWS. A burning building will draw a crowd quicker than almost anything. I have wondered if it were possible to have a church so on fire with Holy Ghost love -- and that is what the fire represents, the love of God burning in the soul -- I say, to have the church so on fire with Holy Ghost love until we would attract the people for miles around us! If it doesn't mean this I don't know what it

means. That there is a need none will deny. See our almost empty churches! Such small crowds that our own people are almost ashamed to have strangers come to the service. Lord, set us on fire!

**4) FIRE REVEALS.** The fire of the Holy Ghost will reveal the human heart to its possessor. When Isaiah went to the temple to pray and saw the Lord, he received such a vision of himself that he cried out that he was undone, that he was full of carnality. His confession brought the fire from God's altar that took away his sin. When the Holy Ghost comes He will search us out and look us through, and will reveal ourselves to us that we might see ourselves as God sees us. The Church needs such a revelation today. We need the deep, pungent searching of the Holy Spirit, and in the revelation there will be a seeking on our part for the taking away of all that is unlike God.

Dr. Bonar was a very saintly man in his day. He had a very striking dream. He dreamed that the angel took his zeal and weighed it and told him that it was excellent, all they could ask for; it was fully one hundred. He was greatly pleased at the result. "But," said the angel, "we will now analyze it." He put it in a crucible and tested it in various ways, and found that it consisted chiefly of selfishness, sectarianism, ambition, and love of men, and only a small portion of true love of God. The dream greatly distressed the good man and caused him to go to God for help, which he received. There is so much of pride, selfishness and unholy ambition in the unsanctified human heart.

**5) FIRE CLEANSSES, OR PURIFIES.** You may clean the outside dirt off the gold quartz, but it takes the fire to melt away the dross. We are saved by the washing of regeneration, but it takes the burning, melting fire of the Holy Ghost to separate the dross of sin and purify the heart. Water cleanses externally, fire purifies internally. We need something that will search and penetrate to the innermost recess of our souls and cleanse its chambers. Nothing short of heart cleansing will satisfy God. Only the pure in heart shall see God. When the fiery baptism with the Holy Ghost goes through the soul, then are we a fit dwelling for the Divine. We cannot cleanse our own hearts by any kind of process we may invent; it takes the Holy Ghost fire. He will do the work. The things the human tries will only hinder the heavenly cleansing. "And he shall sit as a refiner and purifier . . . and he shall purify the sons of Levi, and purge them as gold and silver." Lord, send the fire now.

**6) FIRE EXTERMINATES.** Fire is a great destroyer. It will burn anything that is combustible. Fire is a great germ destroyer [or exterminator]. In London, England, in 1666, a great plague broke out that could not be checked. The doctors were powerless to stop the ravages of the disease. One day a fire broke out in the disease-infected district and burned hundreds of houses, and in the destruction of the houses the disease germs were destroyed and the plague stopped. What the doctors could not do, the fire did. You may have a chronic case of "proud flesh." The doctor will not put a mustard poultice on, nor bind it up in water to cure it; he will take a hot iron and cauterize it -- that will cure the proud flesh. There is so much

**"proud flesh" in the church today. "Proud flesh" is an evidence of the presence of carnality, for "flesh" is one of the Scripture names for carnality. There is only one way to destroy this "proud flesh" business, burn it out by the fiery baptism. This fire will exterminate sin, "that the body of sin might be destroyed."**

**There may be three ways to make peace: by compromise, or treaty; by bribery; or BY EXTERMINATION OF ONE ARMY BY THE OTHER. Certainly the last named way is the most lasting and effective. When one nation exterminates the other peace occurs automatically, and permanently. There is a continual war in the unsanctified heart. It is a war between the carnal mind and the mind of Christ. God makes no treaties with the tyrant sin in the heart, He makes no compromise, He offers no bribes. You cannot starve the "old man" out by fasting. Prayer and coaxing will not soothe him to sleep. The only way God deals with carnality is to extirpate it with fire. When this takes place in the believer's heart, lasting peace ensues.**

**Abel made his offering and God accepted it, doubtless by fire. Abraham watched beside his offering until the burning lamp came. Elijah rebuilt the altar on Mt. Carmel and God consumed the offering by fire from above. When Solomon dedicated the temple, God filled the place with His holy, burning Self until there was no room for any others within the sacred place. Oh, brethren, we must have the Holy Ghost fire, the Holy Ghost himself.**

**It is said that if by chance the fire in the Roman temple of Vesta was extinguished, all tribunals and all public and private business, had to stop until it was relighted. God said through His ancient prophet that the fire should never cease to burn on His altar. No Greek or Roman army ever crossed the frontier going out to battle without carrying an altar upon which was kept burning night and day fire taken from the temple altar.**

**I wonder if today there are not too many of us going out to battle for souls without carrying the sacred fire along? ALL OUR EDUCATION AND CULTURE, OUR TALENTS, GIFTS OF ORATORY AND MUSIC, OUR GENIUS AND CLEVER ABILITY, WITH OUR MONEY AND ORGANIZATION, WILL NOT TAKE THE PLACE OF THE DIVINE FIRE.**

**7) FIRE ENERGIZES. Scientists tell us that energy is transmuted fire, and that given "fire you can generate any form of energy or power. Fire is the source and secret of power. The boiler of the most beautiful locomotive ever built filled with cold water is useless to pull a load without fire in the fire-box. But build a roaring fire and let the steam gauge climb up to one hundred and fifty pounds to the square inch, then pull the throttle open and watch her start down the track.**

**8) FIRE EXPANDS; cold contracts. Notice the cold church member how he draws all to himself, draws up in his own shell, and almost freezes those about him. On the other hand, the man with the Holy Spirit warms up things about him. When**

he enters the church there is something about him that brings a pleasant nod from those within. This fire will transform whole churches, whole communities. Let it hit an unsanctified preacher and see the transformation that will take place in his life, his work, his preaching. Take Such men as Dr. Carradine, Dr. Godbey, Will Huff, and scores of others we might mention. When this divine energy went surging through their souls, they went out to bless the world and helped populate heaven. It will probably bring persecution, perhaps sometimes bring prosecution, but God will bring every adversary down and their counsel to naught. Hallelujah!

9) FIRE SPREADS. It may start as a very small flame, but fanned with the heavenly breeze, it will spread to the four winds. On the day of Pentecost the disciples were few in number, an obscure people, without money or prestige, living under a government that ruled with an iron hand, with sixty millions of slaves, and fostered every known form of sin. This little handful of disciples had no church building in which to carry on their work, despised and rejected by priests and people, counted as the offscouring of earth, yet on the first day the "fire" struck them it spread to three thousand others, and on and on to every known part of the earth. Beloved, it will spread if we will let it.

10) FIRE PROTECTS. The pioneer as he travels in the beast infested country, builds around him at night a glowing fire to protect himself from the fierce animals of the forest. The Christian must have a wall of fire in and around him to protect him from the wolves of sin and false doctrines. **THERE IS NOTHING THAT WILL PROTECT A CHILD OF GOD LIKE THE BULWARK OF HOLY FIRE.**

11) FIRE BURNS -- Fire is hot. It will scorch and burn that which it touches. The Word faithfully proclaimed by holy, fire-baptized ministers will burn its way into the consciences and hearts of the people. God said of old that His word was like fire. Jeremiah said the word of God shut up in his bones burnt like fire. Fire is not always seen, but it may be there, and felt. Take the electric wire, it looks fireless, but it may have enough electric "fire" to easily kill a thousand men, or light a city. It can be seen as it manifests itself in its right channels, so with this divine fire-power I am speaking about.

12) FIRE GLOWS -- There are degrees of heat. Put an iron poker in the fire, it will get hot enough to burn, but you can't see the fire in it. But keep it in the fire long enough and let the fire get into the poker, and it will not only burn, but glow and sparkle until those near around will see it. The sparks will scorch and blister, so with the words of a Holy Ghost filled man.

The Chinese in asking for missionaries said, "Give us missionaries who have 'hot' hearts." That is the need of today, men and women who have, not only warm, but red-hot hearts, hearts full of love and sympathy, made so by the heavenly fire, then they will melt the cold, formal church members they contact.

**13) FIRE IS QUENCHABLE -- While hell-fire is "unquenchable," yet spiritual, sanctifying fire in this world is quenchable -- it may be put out. Paul says in 1 Thessalonians 5:19, "Quench not the Spirit." The strange thing about saving-sanctifying fire cannot be put out by its enemies -- all the cold water of persecution the enemy may pour on will not extinguish it, but will transform it into white heat that burns the brighter -- but the tragedy is, that you yourself may put this fire out! Get careless, furnish no fuel of prayer and reading the Word, withhold good works and your devotion, and it will soon be "quenched."**

**[How merciful and good Christ is to help even those Christians who fires are only a "smoking flax". With divine compassion He is very willing to help such avoid the total quenching of their salvation fire? By breathing His Holy Spirit upon them and by fanning the "smoking flax" of those with even the slightest bit of living flame, He fulfills Isaiah 42:3 -- "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." Jesus will not let the devil snuff out the Holy Ghost flame in even the weakest soul who earnestly desires to keep the fire. -- DVM]**

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## **05 -- THE SOUND OF A LOUD AMEN -- Basil Miller**

**\*A Thanksgiving sermon delivered over KABC, San Antonio, Texas**

**The universe is a voice with praise. Melody of glee rings from wooded glen. The silence of the desert is broken by a thousand chords from the harp strings of life. All nature is tuned by the Master Hand to sound forth the calls of praise. The morning stars sing together, as the Bible indicates (Job 38:7), and were the bird choirs to hush their songs of glory even the rocks would become vocal with thanksgiving (Luke 19:40).**

**There is music and rhythm everywhere. The mountain brook purls on its way to the sea -- the nightingales even in the darkest hours lift their songs of gratitude to their Maker -- the whole of creation seems to be directed by a mighty Hand waving an invisible baton whereby each takes its place in an oratorio far grander than that of the Messiah.**

### **A Gleesome Temple**

**Well sang the prophet of old, "In his temple every whit shouteth glory." For inanimate nature is a temple wherein the shouts of thanksgiving are daily heard. Every season -- springtime, with its bursting buds, summer with its full-orbed flowers, autumn, with its ripened fruit, and winter with its breath of ice -- is thanksgiving time in this temple of God.**

**Go out into the woods and lift your spirit to the tallest trees, and there are forces joining in this song of praise. Listen as the waves of the sea lash untiringly on the sand-girded shores and there breaks from a thousand coves tunes of gracious thanksgiving. The mountains lift their heads, as the spires, in mute adoration for the glory of their Almighty Father.**

**The broad plains form the altars -- the dying sunsets throwing the reflection from the towers of that heavenly city are the chancel windows-bewitching perfumes from scattered gardens, the fragrance of the wild flowers and the spicy breath of aromatic bowers, are the" incense bearers-and every breath of wind as it sweeps through the groves is whispering chants of praise.**

**It is the temple of the universe where everything takes part in a mighty thanksgiving service shouting "glory and honor and praise and majesty be unto God forever and ever."**

**No one who lives close to nature is long a stranger to her Creator . . . and at this Thanksgiving Tide the voice of every such one is lifted in adoration joining in the chorus, "Praise ye the Lord."**

### **His Mighty Acts**

**A glorious footstool of deity this earth is. Earth and water and sky -- the burning sun, the diamond sparkles of the stars, the silvery moon -- winged orchestras and the soft melody of the spheres -- love and friendship -- tender hands to caress away our tears -- a field of battle to challenge the strength of the mightiest -- the play of personalities across the drama of life -- all of these and a thousand more elements make this a grand stage of activity.**

**I see God in every beautiful sunset, painting the most gorgeous scenes across the skies -- colors unmatched by the skill of the most masterful artists -- designs and schemes which the most fertile imagination has never conceived.**

**His footsteps are indelibly stamped on each cross section of nature. Who brushed the wings of the birds of paradise with such delicate shades? Who chiseled the rocks and mountains? Whose breath blows back and forth the tides until they seem to be a rocking cradle lulling life to the solace of slumber? Who carefully sketched the beautiful outlines of the snowflake or built the symmetry of the crystals or illuminates the grand scenes of the northern lights? Flashing stars and burning constellations and flaming milky ways beaming like diamond dust scattered across the heavens, whence the beauty and glory of it all?**

**All nature sends forth the sound of a mighty volume singing in the words of the ruddy cheeked shepherd of long ago, "Praise him for his mighty acts." Back of all this is His hand, through it all His voice leads the melody.**

## **In And Out Of The Centuries**

**Weaving in and out of the centuries is a golden thread of God's purpose, which should make every age and nation and individual join in this symphony of thanksgiving . . . . In the words of the poet "behind the dim unknown standeth God."**

**Nations rise, destroy righteousness, or become the pawns of inquiry and ere long their glory fades and their light goes out. In the course of time men, massive in intellect and God inspired, whose souls have been thrilled by flaming visions, bear aloft the banner of Immanuel, and truth prevails.**

**Scaffolds are built for right, but ere destruction comes, out of the dim unknown steps divine Providence, and wrong hangs from the structure built to murder right and purity. Righteousness and truth are crushed to earth by the militant steeds of evil, but the seeds thus threshed out become the source of movements which cause the plan of God to triumph.**

**Massive men of towering intellect are placed at strategic points in the ages and though it seems to be a thousand years before God finds His man, in due season from a miner's hovel steps a Luther, or there is found in the Epworth Rectory a Wesley, that become God's men of the hour. A sailor sets forth on an unknown voyage -- a small group of Pilgrims follow in his wake -- and America, the crown of the modern age, is born.**

**A light flashes on the hearts of some simple-souled Moravians -- a lad arises, cobbling shoes for a living -- a famed haystack prayermeeting is held by five college lads during a rainstorm -- and modern missions on the Continent, in England and in America are started. God burns with a taper of light in the heart of one John Huss -- it set aflame a candle in the soul of another John ere it goes out, Wycliffe -- and this flame in turn burns in the torch of Luther -- and Protestantism arises.**

**A line of famous Johns bridges the centuries -- John of Damascus arises in the Eastern Church at the dawn of the Dark Ages. John Huss and John Wycliffe become morning stars of the Reformation. John Calvin gives birth to the Reformed Church, and John Knox, to the Presbyterian Church, and John Wesley to the Methodist Church.**

**In and out of the centuries runs this same golden thread of divine Providence ruling, guiding and controlling the barques of life. God marks the rise and fall of centuries, the origin and decay of empires. When the wheels of Fate -- the street word for providence -- turn, however slowly their revolutions may seem, riding upon them is the plan and purpose of God.**

With the voice of nature, in the temple of the universe, all the centuries take up the song of glory and praise, and the volume arises until it becomes a long chant of thanksgiving.

### **The Opened Hand Of God**

Thanksgiving devolves upon us at this season especially because of the fact that God's hand is opened. He showers us with blessings untold. Lost as man is, His infinite love paved the pathway with the blood of His Son back to the Father's home. Without a name, he bid us become sons. Without inheritance, he offered unto us an inheritance with the saints. For the darkness of a diseased spirit life he granted that the dungeons of our character might be illumined with the marvelous light of his nature. Dispositions, warped and gnarled by wrong living, attitudes incorrectly formed through a long line of inherent sin in the blood stream of our ancestors, he changes into personal qualities of gracious purity and holy tenderness.

When the storms of life blow, He is walking by our side. When winds whip the barques of our souls across the furious seas of life, He speaks words which still them. In life, in death, His Son is near to supply the needs of redeemed humanity. He pours out of His opened hand the treasures of gentleness and serenity and purity. He stabilizes our souls when round about a world is riding the crest of chaotic waves. He harmonizes the inner with spiritual fortitude and cuts across the chasms of our nature broad channels through which His cleansing streams of living waters of divine life may flow.

Opened caskets of the wise men are matched by opened windows of heaven and the opened hand of God out of which treasures untold may flow.

### **The Grand Amen**

All the ages, redeemed humanity, saints, take up the shout of thanksgiving. Heaven and earth re-echo with the gladsome song of praise. The voice of David singing across the Palestinian hillsides is magnified a thousandfold -- in hamlet and village -- in rude mountain place of worship and stately cathedral -- in press and pulpit -- in the chant of morning masses and the subdued tones of evening vespers -- from the lips of worshippers there bursts the sound of rejoicing.

The chorus of thanksgiving fills the earth, and all heaven gives back the sound of a loud Amen, saying, "All the earth is full of thy glory."

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**THE END**