

The Latter Rain Evangel

The days of Heaven on Earth

My Master

My Master gave His life to save
A wretched, worthless knave;
Without His Smile life's not worth while
For me, His ransomed slave.

When first He spoke of easy yoke
And of a burden light;
His charm and cheer disarmed my fear—
My serving is delight!

My Master, He's not hard to please,
He does not overawe;
His Rod is love, His Rule above
The thrall and threat of law.

No haughty pride is in His stride,
But meek and mild, my Lord;
His kind Commands and blessing Hands
My pay and my reward.

This work, I ask, my trust this task,
To live for Him alone;
His Word fulfil with constant will,
And make my heart His Throne.

WESC

Ask Ye of the LORD Rain in the Time of the Latter Rain

Man's Religion

See Page 3

The Latter Rain Evangel

Published Monthly by
 The Evangel Publishing House
 18 W. 74th St., Chicago
 Anna C. Reiff, Managing Editor
 W. E. Booth-Clibborn, Field Editor
 Miss Rose Meyer, Assistant Editor

Entered as second-class matter, April 8, 1909, at the Post-office, Chicago, Illinois, under the act of March 3, 1879.

Subscription Price

TO ANY PART \$1.25 (7/7) per year in advance
 OF THE WORLD 65c (4/6) six months in advance

Special rates to Assemblies ordering twelve or more copies. Write for terms. Send drafts, express money orders payable to The Evangel Publishing House. Foreign Countries send international money orders. Do not send personal checks unless 10 cents added for exchange.

Contemporaries wishing to copy any article from this paper will kindly quote Latter Rain Evangel.

A red cross on your wrapper signifies that your renewal has been received.

A cross opposite this note means your subscription expires with this number.

Notes

WE ARE getting very appreciative comments from our readers on the sermon on The Judgment Seat of Christ, the second installment of which appears in this issue. One of our readers told us she read it through three times, and expected to read it again. Others have said it made the Christians search their hearts. If we daily live in the light of the Judgment Seat of Christ we will not have so many regrets when our pilgrimage is ended.

We deeply regret to announce that our beloved brother, Bert Edward Williams, has resigned from the pastorate of the Stone Church and is now engaging in evangelistic work. We expect to continue publishing his most excellent sermons, of which we have a number, and know our readers will be glad of this, as they have written to us repeatedly of their deep appreciation of his helpful sermons. Bro. Niels P. Thomson, returned missionary from India, is at present supplying for the church, and the meetings are blessed of the Lord.

* * *

We would greatly appreciate it if our subscribers would write us promptly when they change their address. The post office charges us 2c for each notice of change and this in the aggregate amounts to quite a little in these days, all

Table of Contents

MY MASTER	Frontpiece
NOTES	2
MAN'S RELIGION	3
THE UNLAWFUL TRIAL OF JESUS.....	9
WHY I LEFT THE ROMAN CATHOLIC CHURCH	12
THE PLAGUE OF LOCUSTS IN EAST AFRICA..	15
THE JUDGMENT SEAT OF CHRIST.....	16
MY EXPERIENCE WITH BUCHMANISM.....	18
A STRANGE PHENOMENA AND ITS RESULT...	19
THE COURAGE OF JOSHUA.....	21
THE PULSE OF A DYING WORLD.....	23

of which can be saved by a little forethought on the part of our readers.

* * *

We have received some beautiful, spiritual songs, written and published by Mrs. Martha Emma Thorkildson of 937 W. 76th St., Los Angeles, Calif. Mrs. Thorkildson and her husband have spent about twenty years as missionaries among the Indians of British Columbia, now she says the Lord has given her these songs, which sell for 10c per copy, twelve copies for \$1.

We often receive requests for solos and duets and can heartily recommend these, which are simple and easily rendered and well adapted for special singing. Some of the titles are, "The City of God", "The Heart of Jesus", "Are You the Lamb that is Lost?", "Shall I See that Bright City of Gold?" etc., etc. Please order of Mrs. Thorkildson direct.

* * *

It was a Jew who brought the Gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandanavia; a Scandanavian who took it to Scotland; a Scotsman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the Gospel except at the hand of an alien.—*Southern Christian Advocate.*

Man's Religion

The "Way Which Seemeth Right Unto Man"

Evangelist Wm. E. Booth-Clibborn

This is the first of a series of addresses from Evangelist William Booth-Clibborn, re-written from stenographic notes in his meetings, and which are to appear in book form. Whenever these sermons have been delivered to capacity houses, the immediate demand has been that they appear in printed form.

Under the title, "Why all Good People Go to Hell," this book of ten chapters will meet a great need, as the Gospel's most vital truths will be here presented from an entirely new angle. We feel satisfied that our Evangel readers will greatly enjoy regular writings again from Evangelist Booth-Clibborn, and would urge them to obtain copies of this book at first opportunity, and place them in the hands of their unconverted, intellectually-minded friends. As in the introduction proper to the book, the evangelist asks that verdict be reserved on the many startling things that may be brought out until the full series have been read.—Ed.

"There is a way which seemeth right unto man; but the end thereof are the ways of death."—Proverbs, 14:12.



AN ARTIST paints his picture first, then he has it framed. We shall start preparing the frame and afterward, when we thoroughly understand the conditions that are to be faced about us, when we recognize the modern tendencies of public thought and standards which impregnate our whole intellectual atmosphere—when we see to what extent spiritual teaching is defective, even that given in secular schools, and how there is a growing uniformity in these dangerous opinions—when we have pointed it out in every phase of life and morals—then against that background of error we shall paint a picture of truth whose beauty I trust you will never forget.

PURE IN THEIR OWN EYES

Agur the sage says in the book of Proverbs: "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." As I look at the present generation I am made to marvel at the high esteem they have for themselves. The whole tenor of modern popular writing encourages the opinion that there never breathed a generation as wise, as prudent, as clever, as efficient, as generous, as intelligent, as good and as noble, all in all, as this! Much of

that can be easily understood; but wait till we get our brush and easel and stretch the canvas! You cannot doubt that this age has the big head when you take notice of the billboards, magazines and store windows. Science is forever flattering itself on its achievements, there is a brag and a boast about our culture, our customs and accomplishments that causes us to despise those who did not have the good fortune to see our day. We are so advanced, we know so much more, our lives are so much more useful and diversified; we have made such rapid strides in the evolution of civilization and in social and spiritual experience that our whole outlook has been altered and we cannot be compared with people of former times.

All this talk would not be so damaging if it were not also that our morals and behavior were coupled up with it. Man's moral improvement is proclaimed far and wide, his business ethics, his high standards of living, his many reform movements are pointed to with pride as concrete proofs of his upward progress. So with all of such conceited talk so current it is not to be wondered at if the common run of men soon come to the conclusion that they are worth something; they must be good, who contribute their share to this grand scale of reformation of the world. I think there never was a generation of which it might be better said "they are *pure in their own eyes.*" But Agur continues and adds "There is a generation, *O how lofty are their eyes!* And yet their eyelids are lifted up." He must have prophesied by the Holy Spirit with this day especially in view.

MOST MEN PROCLAIM THEIR OWN GOODNESS

Not only is this age everlastingly patting itself on the back and loudly complimenting itself; but practically every individual is getting the habit. Listen to Solomon: "Most men will proclaim every one his own goodness; but a faithful man who can find?" In his time it was not so prevalent so he said, "Most men;" but could he observe mankind today he might come near saying "All men." Yet I know some men who do not do so now, but *they are mighty few!*

Applying for a job, a young man was overheard by his friend reluctantly appraising his abilities to the manager of a large concern. He

spoke ever so modestly of what he could do. "Jack, you are all wrong," his friend told him quickly after the interview. "All wrong. He will rate you only at what you rated yourself. You should not hesitate to tell him that you can do it all. Pull yourself together and tell him that you are the man he has been looking for all this time." In this manner a form of lying is cultivated until some of these bloated toads puff up beyond recognition. Boasting is the thing in most lines of business with men and merchandise. Do you suppose that the great advertising interests would for a minute consider advising industry to follow the rule of Solomon, "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips"? There would surely be a hue and cry. The firms would plead that they would go bankrupt. This same spirit of proclaiming their own virtues dominates the nations. Not one has ever taken a part of the blame for the World War; but they have all been eager to place it on a neighbor. Since this weakness is so widespread why dispute with Solomon. Is it not true of us all? Have we not proclaimed everyone our own goodness? Get acquainted with some prominent socialite or a peasant; it will not be long in the conversation before they speak of some good they have done, some charity to which they have contributed. Why is it we are so willing to speak of our own goodness, but so ready to run the other fellow down? Why, that is our evil nature, our wicked heart!

But the matter is far more serious in relation to the truth of the Gospel. This disposition manifests itself constantly in our revivals. The moment a person is approached concerning his need of salvation he begins to proclaim his own goodness in self defense. "I wish to be good and do as much good as I can, and that is all I think anyone or even God would require of me," said a prominent man at the conclusion of a meeting; and he added: "I feel I shall have as good a chance for Heaven as anyone else." This argument is repeated in a hundred variations and has become so common an apology that we get weary answering it. Ask any aggressive Christian worker, pastor or evangelist if that is not the case. It seems that "to be good" is fast becoming the desideratum of the masses and this sort of righteousness devils and demons do their utmost to promote.

BE GOOD AND DO GOOD

Now I know full well how to deal with such

but I am amazed to see the increase in the number of those who make this excuse, because there are so many evidences that the world is getting worse. Crime, dishonesty, immorality, murder, suicide, divorce are all more frequent than of yore. It is therefore passing strange that, whilst things are "waxing worse and worse" the excuse "Oh! I am good enough!" should be noticeably more common. I can only attribute it to the spread of this "Be good and do good" philosophy.

But someone might object, "Surely you do not desire the ambition of people to be 'I shall be bad,' do you?" No! Certainly not! Let them aim high, be their best and strive to do that which they consider right. I cannot prevent them from wasting time and energies, but I shall at all opportunities expose their hope of Heaven on that basis to be false and disturb them from their resting in it as if it could ever make them deserving before God!—because it cannot! The fact that they *trust* in their record of goodness is revealed in that they invariably mention it when pressed to surrender to God. The whole thing is filled with this theory. In every way and walk of life the emphasis is on "being good" by doing good. So it is natural that it should find voice in those who are questioned in our services. Half the time it so completely takes possession of the mind that there can be no success with that soul; no matter how long one may be willing to speak, the hindrance supreme cannot be removed. It used to be that the majority were so wicked, so avowedly bad that some effort had to be taken to prove that God was able to save to the uttermost, but now the greater number we find are just the opposite. They sit through the most terrific bombardment of evangelical truth secure in the 12-inch armour-plate of their goodness. To meet this attitude our entire address and method must be overhauled and other, more powerful guns must be brought to bear. We must move up to new positions and attack with a more astute strategy. God's resources are not exhausted! Sincerely I believe He has given us some effective counters for this religion of "*Be good and do good,*" and God giving me help I shall now show you how there is not one vestige of good in it, that neither its devotees nor its works are good.

A large series of syndicated articles written by twelve leading business magnates provoked considerable comment recently. The gist of the whole may be summarized in the sacramental phrase of social service, "Do good and you will

be good." Now the teaching of the New Testament is in absolute contradiction to such a proposition. The reverse is the thought of God for us. In a sentence it is this: "None can do good but those who have obtained the gift of the nature and goodness of God"—and it is not possible for us to secure it but by a miracle whereby a man is made a new creation and thus possesses a new nature. God's accepted "good" is something quite different from the "good" so lightly commended by man. The two are in certain characteristics diametrically opposed. It is true they may look very much alike, be difficult to distinguish and easily confused but that is because one is a counterfeit of the other; and always with counterfeits it is the similarity to the genuine that deceives. Have we forgotten that Christ once said "That which is *highly esteemed* among men is abomination in the sight of God"?

THE RELIGION OF THE LODGES

The rabid "good works" of medieval days were severe impositions and penances. They did not improve the one who practiced them nor better his neighbor. Many were not only inhuman but ridiculous; the reformation successfully showed them up. But make no mistake, the creed of good works is the same only it wears a new dress. Whereas then it was painful fastings and prayers, prolonged pilgrimages and monastic vows that held the stage, today a far more pleasing and appealing program stands in the limelight. And how it allures and attracts the natural man with its imposing pageantry and parades, its mystic secretism and its show of godliness! I refer to the wide-spread fraternal orders whose pride is in their achievements and good works, and the molding of character to attain the highest virtues.

The misled masses of the Dark Ages detested the penalties prescribed by the priests for their souls' salvation. These "meritorious" works had one relieving feature. The people vainly believed all their "holy" efforts would give them favor in the sight of God. Though this sort of legalism has by no means disappeared, yet it is greatly lightened by the fact that the public will not permit it to such extremities. Nations, such as Mexico and Spain, are still revolting against the whole system of Romanism. Yet they often merely exchange a heavy yoke for a lighter, for it is inherent in man to be always busy doing something about his salvation one way or another. The religion of the lodges is founded on the same old sand, with this difference: the house

they are building is better proportioned, up to the latest style and much better furnished.

Do you know that four out of every five American business men are affiliated with at least one secret society? Do you realize that in many denominations the majority of men are Masons? One thousand such orders in the United States alone claim thirty million members. Scores of new brotherhoods have sprung up of late years. Although most of these associations are beneficial, protective and insuring, their gravest danger lies in the fact that they propagate and produce the most damnable kind of self-righteousness under the very cloak and pretense of Christianity. However good the precept and practice of Masonry, however sincere they may be who seek to interpret its teachings, however zealous their service to the craft and upright their dealings with fellow men, the whole system is much worse than Jewish legalism because it is more subtle, far more prosperous and successful. Because its pretensions are that it is founded on the Bible which contains both the Old and the New Testaments, whereas the Jewish Scriptures comprise only the Old, therefore its claim is greater since the New Testament reveals the way of salvation which invariably smashes and annihilates every other sort of righteousness but that which is by faith. Its claim is absurd and besides we are plainly told that the foundation is not the Bible at all, but Christ Jesus Himself. "For other foundation *can no man lay* than that is laid, which is Jesus Christ."

DROSS AND DUNG

The most rigid rules, the most impressive initiations, the most binding awe-full vows are wood, hay and stubble, as also every endeavor to live up to pledges and promises made in these secret assemblies. God is not mocked! He will uncover every hypocrite, expose every imitation of the real. The tragedy of it all is that once a soul is enmeshed in the toils of these sinister systems he is as good as lost to the Gospel. The years a man has spent with great care and at no little cost to be introduced to each of its mysteries, are not so easily sacrificed at the sound of a righteousness which clashes violently with the very ground principles of the righteousness he has been so long learning. And it is a battle royal! I have seen some thoroughly converted after a titanic conflict had raged within for days. Praise God they are standing true and have repudiated all of it as the Apostle Paul had to do. He also sought to realize a "goodness" God

would approve; but declares himself to have been "before a blasphemer, and a persecutor, and injurious."

Remember what a good man Paul was before his conversion. Like many of you he trusted his uprightness would count before God. Listen to his words; watch how they overthrow and devastate all human goodness as a hope of heaven: "If any other man thinketh that he hath whereof he might trust in the flesh, *I more*: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, *blameless*." How did he regard all these superior advantages afterward? What value did he place on this good record? Let him answer you himself. I want his every word to register in the hearts of the many good persons here: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Dross and dung he pronounces all his goodness, his blamelessness, his piety, his honesty and his labor. What a withering blast our reputations suffer under the power of this absolute disavowal! The Greek word for "loss" is stronger and can be interpreted "I count all these things to have been *damage*"—a detriment and hindrance on account of standing in the way of obtaining the supereminence of the righteousness of Christ. Now it begins to be possible for you to see why people who are good cannot go to heaven. They must renounce their goodness as they do their badness for all human goodness is opposed to God's. But the multitude of Orders advertise their goodness and strut around in pelf and plumes like so many stuffed peacocks. Their worthy "nobles," rather nobodies, decorate our cities and fill the nights with their noise—every evil compound of insufferable self—self-praise, self-worship, self-indulgence, self-satisfaction and self-importance. Their swagger and vaunting bluster is not Christian but pagan. Instead of their works being dung and dross they exalt them to the skies, they confer the highest qualities upon the great good they do. One had the audacity to say to me: "I believe I am doing more good and practical service to humanity than you preachers are." They are so proud of their good doing they become im-

pudent.

THE MASONS AND THEIR BRICKS

The whole ambition of a Mason is to attain the highest degree. It is true of us that by nature we wish to reach a position of righteousness superior to our neighbor. We like to look down on others and have them look up to us as examples. We are proud to be pointed out as noted for this or that benevolence, originators of a certain welfare, or supporters of a great cause. That explains the competition the socially prominent engage in for responsible posts and such like. Orders for women are full of this and there is every variety of them from the simplest to the most pretentious and exclusive. They are all feverishly at work; but we are reminded by the name of the father of them all—the Masons—that they handle only bricks. Maybe a few here know that no bricks were used in the building of Jerusalem; it was built throughout of stone; whereas Babylon was made entirely of bricks. Jerusalem, the city in Palestine, serves as a type of the New Jerusalem, the Church of Christ, in whom we "as *lively stones*" have been placed and are being built up as an holy habitation of God. But Masons, as their name implies, are useless in Jerusalem, they are simply not needed. In Babylon, which Mesopotamian city serves as a type of the world, especially in its final phase, masons are needed, as here, only bricks are used. Some stones are found, made by the hand of God, and those used in Jerusalem were of enormous size. Bricks however are nowhere found but must be fabricated, moulded and burnt till they are serviceable. This exactly illustrates the difference between Christ's righteousness as a gift, and that righteousness that, with enormous labor and care, must be fabricated only to be rejected at last! The latter is the righteousness of the Masons and all others who hold the "be good and do good" slogan of conduct. Christ said of these, "How can ye escape the damnation of hell?" I do not see how they can! If they would quit their secret brick-kilns, forsake their strange fires and start for the promised land there would be hope; but they are still in Egypt and they wander all over to find straws with which to make brick. Straws to mix with the clay. All their practice is so many straws. Certainly this brick and quarried stone business does not mix. Do not say I am hitting too hard. *Never!* this is only target practice! Wait a while! It is always merciful to hit hard, to shoot to kill. What is the use of wounding a bird to let him run into the thicket and slowly

pine away and bleed to death. No, let us call things by their proper names.

ATTAINMENT AND ATONEMENT

There are two words that are spelled almost alike and but for one vowel would sound the same phonetically. The words are Attainment and Atonement; and regarding them from the Gospel standpoint they are as inconsistent with each other as can be. One expresses the whole aim of human effort which is foredoomed to end in failure, the other pronounces God's plan, the sum total of all His effort on our behalf to reconcile us to Himself. In a nutshell, here are two religions and there never have been more than two, the false and the true. The first has always been man's religion, whatever one of the countless fashions or forms it has taken, the second is God's religion, His purpose from before the foundation of the world. The reason the religion of attainment will always be popular is because it flatters the pride of the natural man. It seems so considerate and complimentary. With the most plausible speech it addresses him pleasantly and appeals "to the best in him" to reach for the good, to realize the loftiest ideals. It enlarges on his capabilities, praises his powers of acquiring any virtue he may determine to have and assures him that there is no limit to the height he may reach. This and more is man's religion of being good and doing good and the lodges are not alone in proclaiming it. Philanthropies, public relief associations, charitable and benevolent institutions, the organizations that take the lead in uplift and reform, ethical culture societies and many more, all indirectly though often unconsciously, proclaim this gospel of salvation by works.

Now, it is all commendable and praiseworthy that mortals should be kind and compassionate "one to another," that misery and suffering should be succored, that districts suddenly devastated by disaster should be assisted and rehabilitated by the raising of public contributions, that the poor and naked be clothed, and the worthless and criminal reformed, but no man can claim, upon the strength of his having taken part in any or all of these good works, any merit before his Maker. Have patience please! The battle on these issues is but preparing. I know that a hundred questions arise in your minds but remember there are a thousand Scriptures prepared to explode them.—All of these good works of social service have here on earth a great value

undoubtedly. Yes, but yonder *none whatsoever* unless those who participate in them do so from an entirely different motive, which we shall establish later. We would not discourage welfare enterprise in the least, but that *there is a tendency* in the human heart to derive some hope of heaven from these attainments is evidenced on every side. It is such movements and programs and campaigns that preach the creed of human goodness the loudest. All the way up from a new system of sewerage for the city to the improvement of community morals, the whole gamut, from the censoring of the screen to the "go to church Sunday" drive are tainted with it. The people are like sheep, are easily led and deluded into thinking that with such manifold evidences of kindheartedness and generosity on the part of everyone of consequence, it cannot be that we are a bad lot at all. So they set to doing some good themselves and reap a great satisfaction and comfort from the same, with the result that in time they too, belong to that class who are so good that they are gods in their own eyes. They cannot see their need for atonement because their attention is taken up by their attainments.

A REFUGE OF LIES

There are such multiplied variations of this idea among the peoples of the civilized world that it is not necessary for me to enumerate them all. A large number of novel faiths and curious cults have arisen which present a bewildering sight to the enquirer after truth. He fails to see that they are essentially the same at the root. They parody and plagiarize from time worn philosophies and steal their prattle from each other. Theosophy is divided into contending groups. Factions have weakened New Thought, whereas the sects in spiritism have no end. These are some of the prominent forms of man's religion. They all have recently risen and though they carry different names are of the same nature. They have all borrowed a good deal from Christian Science, which claims to have its largest following among the intellectuals. This system of teaching is responsible for the misleading of multitudes. It sows our cities down with its seductive literature and is attended by an amazing degree of success, because the world always applauds that propaganda loudest that flatters it into believing that it is *not altogether bad*. Mrs. Eddy speaks "smooth things."

"Sin is an illusion—a mistake of mortal mind,

hence to save the sinner we must convince him that he has no sin," in other words the same old snare—man is good, at least there is so much good in him we can afford to overlook the rest. "God is all in all. God is good. Therefore all is good."—Therefore nothing is evil, so man is not evil but good. Now most people are but too happy to persuade themselves that their sins are not real sins at all but hallu-cin-ations! This sort of Satanic hissing leads to utter spiritual disaster. Anything so ingeniously calculated to destroy our obvious guilt, to remove our sensibility to sin makes me smell the sulphur of hell! If sin and its consequences are imaginary then Christ died in vain. Christian Science is brazen Christ defiance! Through its absurd and unreasonable fallacies countless thousands consider themselves to be good—*All people must go to hell*, and you are bound to incur God's wrath if you live in this "refuge of lies." But enough—this review must be concluded.

Protestantism has lost its protest. It no longer decries the doctrine of Salvation by works as it used to do. Today it is saturated with it but in quite another dress. The social service side of our denominational church life affords many the means of practicing man's religion who have never known "a new heart." The Romanish error is on fresh ground here, for the works are not consumed on oneself but all the energy is expended for the help and uplift of others.

A WAY WHICH SEEMETH RIGHT

In the book of Proverbs we read, "There is a way which seemeth right unto a man; but the end thereof are the ways of death." It is remarkable that this solemn warning first uses the word "way" in the singular and then winds up by the expression "the ways of death." You have never heard of "the ways of life" have you?—Why?—Because there is no such thing. The highway to heaven is one way, it does not multiply into ways before it reaches its goal. But the way "which seemeth right" has many side ways, and soon becomes so diverse as to bewilder and confuse the foolish man who will travel it. So with man's religion; it has every shape, every color, and appears to be of every kind; these are all branches from the same tree—"the way that seemeth right"—the way that appears to be good.

I have shown you how this false way, man's religion, is so widespread that it has as good as contaminated all Christianity and inspired the trends of modern thought and morals. But it will

continue yet to greater conquests for we know it is destined, under the shelter of a new suit of clothes, to rule the world for a time. To be good and do good, to attain with conscientious effort, with the exercise of will-power and self-restraint the development of a good character. Surely God cannot ignore our tireless struggle to master our weaknesses, to overcome our evil penchants. He must take into account and finally reward our success. So speaks man's religion and it preaches its dictum through the lecture and political platform. It saturates the news and literature of the day. It creeps into our homes through the radio and the school. It dominates education, permeates our poetry and popular songs. It is suggested in the Red Cross appeals and taught the boy scout in his "good deed a day." It colours our conduct and inadvertently slips into our speech. We notice it in our acquaintances, meet with it in business contacts, we see its maxims prettily printed on calendars and mottoes in the store and station.—Do you wonder that we begin to believe it? That we think that maybe after all there is a lot of good in us—good that is as good as anybody else's? We hear of good living, good health, good manners, good laws, good country, good homes, good schools, good government, good deeds, good turns, good will, good humor—why yes, good man this and the good woman that—it cannot be helped, it is that good leads to better, and better becomes best. Why of course we are the best people—good people and the good God in heaven will be glad to have us come to the good place when we die!

That is the conclusion man's religion comes to, but later we shall see what God's religion has to say about it all!

Two new books from the pen of Evangelist William Booth-Clibborn. Six stirring sermons on the text 'My Cup Runneth Over.' Here is a message that proves the necessity of the surplus in Christian Life. Striking cover, entitled:

"Too Much"—35c. Postpaid, 40c.

Now preparing irresistible, unanswerable, unique, a re-statement of the vital truths of Christianity, ten masterpiece messages in book form entitled 'Why All Good People Go to Hell,' 100,000 copies to be placed in the hands of the unconverted. Convincing, convicting, converting, a surprising expose.

The Price—70c. Postpaid—75c.

Both books for \$1.00 Post Paid. Send your order now for these two books. First printing scheduled for April.

Send all orders to Wm. Booth-Clibborn, Edenrest, Clackamas, Oregon.

The Unlawful Trial of Jesus in A.D. 30

Seventeen Illegalities in the Proceedings from a Lawyer's Viewpoint

Miss Frances E. Spooner in The Stone Church Feb. 5, 1933



FOR a number of years I have made a study of the trial of Jesus from every angle, biblical, prophetic and legal. If He had been legally tried and legally found guilty on any point, then He would not have suffered for us. He would have suffered for Himself. There are at least seventeen points upon which the Jewish trial alone was illegal; and if tried and appealed today under the same legal procedure rules, the trial would have had to be reversed on any one of the points. This makes the trial in itself an interesting thing.

Let me say, that, were it not for the trial of Jesus you and I might still be pagans. Did it ever occur to you that long centuries ago our ancestors did not know the Great God, but were idolatrous pagans and even savages, in a sense? We must ever bear that in mind as we approach this subject, for Christ came because God loved the world—that included you and me. In the mind of God and in the Scriptures there are only two classes of people, the Hebrew race and the Gentile race.

Now, unless we can give a reason for everything we say it is better that we do not say it; so I want to give you two Scriptures which I have in mind and on which I will partly base my reason for speaking. The one we find in the dissertation of Jesus on the Mount, when He said, "Judge not that ye be not judged . . . for with what measure ye mete, it shall be measured to you again." Then the word in Jude, "But ye, beloved, building up yourselves on your most holy faith." These two crucial texts we will bear in mind.

Let us go at once into the legal side of the trial of Jesus. Every trial must have a basis. The bases for the trial of Jesus were in two parts, one, was the law of Moses or the first five books of the Old Testament, and the other basis was upon that which is commonly called the Talmud. The five Books of Moses form the source from which all the Jewish customs arose. As the Jewish people grew and their relationships became more complicated it became necessary to enlarge and to clarify laws, customs and legal remedies. The legal remedies and system of Jewish Courts were based upon the old law where Moses told the Israelites that they should

pick to themselves judges and officers. You will find this in Ex. 18:25, 26. Also Deut. 16:18, which says: "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes; and thou shalt judge the people with just judgment." The basis for this great Sanhedrin was also in the law of Moses, when God told Moses to pick out seventy men to stand with Him before the tent of the covenant. (Num. 11:16, 17).

As history was made by the Hebrews and under the kings, they went into idolatry; they somehow forgot the laws of Moses, and the seventy men for judges, and followed the customs of their pagan neighbors. But, during the time of Ezra, he brought the children of Israel back and again established the law, and it is a fact that from the day of Ezra down to the present time, the Jews were never again idolatrous; they were thoroughly established in the true faith. Ezra also established again the system of courts.

The Talmud is a peculiar piece of literature, the most maligned, the most misunderstood. But I will say this: of all the literature of the nations it is most beautiful, barring none. It is really an encyclopedia and is roughly divided into two divisions called the Mishna and the Gemara. The Mishna might be called a dissertation or exposition on the laws and customs of Israel, the Gemara is poetry, proverbs, exposition and theology.

Briefly, there were three sets of courts. These courts under the system of the Jewish Jurisprudence came to their golden age, when the Maccabees again established Israel. The three courts were, First: the Judges, which consisted of three judges. This court could try only civil matters, and could not consider a case involving a crime. Second: there was the lesser Sanhedrin consisting of 23 members which could try all kinds of cases; and Third: the Great Sanhedrin sitting in Jerusalem consisting of 70 members. One of the cardinal points of the Talmudic code was, "Be not the sole judge for there is only one judge and that is the Lord." Therefore: one judge could not hear any case. These three judges could try only minor cases but not criminal. The lesser Sanhedrin was composed of 23 members and they could try criminal

cases. In Jerusalem was the Great Sanhedrin of 70, with the high priest. The Great Sanhedrin was composed of three sets of 23 members, 23 priests, 23 scribes and 23 elders. The scribes were men who were learned in the law; they wrote the law out as it had to be all written out by hand. The elders were business men or executives.

Now, what were the necessary qualifications of these men? Never was a set of judges more thoroughly trained than the judges of Israel. For instance, they could have no interpreter. The Sanhedrin members had to be thoroughly conversant and linguistically perfect in all the languages of the surrounding nations. They could not be less than forty years of age in order to belong to the Great Sanhedrin, for the reason that it took that number of years to acquaint themselves with the law of Moses and the Talmud, which they had to memorize. This Talmud, in our language would be equal to about 400 large octavo volumes of at least 360 pages each. There were also certain things these members could not be or do; they could not take interest from an Israelite. No matter how much money they might have loaned they could not take any interest. They could not bet on anything. Each man had to have a trade for it was a common expression that, "He who neglects to teach his son a trade is as though he taught him to steal." He could not be a slave owner or a slave trader. They served without a salary. Furthermore, no person could be a member of the Sanhedrin who had ever taken any fruit of the seventh year. Those who read their Bibles know something about the 7th and the 50th years. No member of the Sanhedrin could sit in judgment on any person with whom he was not friendly and he must have spoken to him within the last few days and he must be known to have a friendly attitude and not in any degree must he be known to be his enemy.

Having briefly covered this history and qualifications let us come down to the composition of the Sanhedrin on the day of the trial of Jesus. At that time, and for 23 years before, instead of the Jewish people selecting their own high priest, Herod did it, and so did the Roman governor succeeding him. Herod the Great, he would be better named, "Herod, the terrible" himself saw to it, that 46 members of the Sanhedrin were expelled or murdered and in their places he put his own puppets. Now, in the Sanhedrin, were

Annas, and Caiaphas. The other members of the Sanhedrin are also known, most of whom were sons and relatives of Annas. I recall in the list the name of Sceva. If you turn to the 19th chapter of Acts you will find that he had seven sons who were given over to witchcraft. It was known that many members of this Sanhedrin had purchased their position. One member had loaned Herod two hundred thousand pieces of silver. Calling attention to Caiaphas, after he was deposed he became an apostate and a criminal. Annas died a most terrible death. As we follow the members of the Sanhedrin we find several were or had been convicted of crimes, and in some cases, of almost unspeakable sins. The Talmud gives a most scathing, burning account of some of the members of this Sanhedrin that tried Jesus.

Then, under the law, the Sanhedrin could meet only in one place and that was in the Temple in a room known as the "Hall of Hewn Stones." Any other place of meeting was absolutely illegal and made their decisions void and of no effect. The Sanhedrin's jurisdiction consisted of all kinds of cases. They had three ways of punishing by capital punishment or the death sentence; one was beheading for murder; burning was another and stoning was a third method. There were 18 crimes punishable by stoning to death. We have gone a long way from that. We have only a few crimes punishable by death.

Having given this meagre outline of the Sanhedrin, let us think ourselves back 1900 years ago, and in the city of Jerusalem. The Sanhedrin had plotted against Jesus. *That* was absolutely illegal. By reading John 7:50, 51 you will find that they were plotting in November, six months previous to the trial, when Nicodemus said, "Do you try a man without hearing him?" They asked him if he were also of the followers of Jesus. About six weeks before the trial, or in February, there occurred the resurrection of Lazarus that turned the tables upside down and stirred the city of Jerusalem to its very depths. At that time they again plotted. The account of this is found in John 11:47-51, when Caiaphas, being high priest, prophesied concerning the death of Jesus in these words, "Is it not better for one man to die than for all of us to die?" Let me read John 11:57, "Both the chief priests and the Pharisees had given a commandment, that, if any man knew where he was, he should show it, that they might take

him." This was six weeks before the trial and immediately after the resurrection of Lazarus.

The third time they plotted was within the last six days of the life of Jesus, as related in Matthew 26:3, 4. Let us picture Him, coming into the temple with a scourge, driving out the money changers and those who sold cattle for the sacrifice. By the way, this Annas was head and chief of those money changers and sellers of cattle, and was the political boss of Jerusalem. Six days before Jesus was crucified, He entered Jerusalem, knowing it was about the day of the Passover Feast. You know how He sent the two disciples ahead to prepare the feast, of which they were to partake. At that time Judas went to the Sanhedrin and received his thirty pieces of silver. Then Jesus, after His talk with the chief priests; after He had told them He was to be crucified and that He would rise the third day, went, with three of them, to Gethsemane. The same three who had been with Him on the Mount of Transfiguration, went with Him over the brook Cedron into the garden of Gethsemane.

The hour was then approaching about eleven o'clock or nearly midnight, and there about midnight the multitude came, a multitude consisting of chief priests, elders and officers of the temple. Now, it was a law among the Hebrew people at that time, based upon the old law of Moses, (Deut. 17:6, 7), that it was not legal for any member of the Sanhedrin to be an arresting officer. Jesus spoke to them and said, "You come to me with staves. I was daily with you in the temple." It was also illegal to arrest anyone after sundown no matter how bad a criminal he was, unless he were caught in the very act. He was absolutely safe under the law, until the following day. And then he could be arrested only by the witnesses. Furthermore, Jesus was really arrested by Judas and through his instigation, which under the Levitical law was illegal. We read in Lev. 19:16, "Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbor; I am the Lord." A witness had to be a person of good character; he was forbidden to take a bribe; a Gentile could not be a witness; an accomplice or accessory could not be a witness under any circumstances. Thus Judas, could neither be a witness nor arrest Jesus, because he was a companion, a traitor or "talebearer." Jesus was taken before Annas, that boss of Jerusalem.

There was no such thing as a Grand Jury

among the Hebrew people, no such thing as a preliminary hearing. Grand Juries, States' attorneys, and preliminary hearings were an abomination to the Jewish law. To take Jesus before Annas at night to be interrogated was absolutely illegal under the Jewish law, both because it was at night, and because no one person could legally interrogate either the accused or a witness. The Examining Board of the Sanhedrin had to consist of three to seven men; no one person could independently interrogate a witness or an accused person. It was also a law among the Jewish people that a man could not incriminate himself; in other words he could not suffer punishment or take a punishment upon his own confession; it had to be supported by the testimony of two or three witnesses. This was based on the Mosaic law, as founded in Deuteronomy 17:6; 19:15, Num. 35:30. Jesus knew the law and He put it right up to Annas, to whom Jesus said, "I spoke openly to the world; I taught in the synagogue, and in the temple . . . Why askest thou me? ask them which heard me, what I have said unto them." He knew He could not be interrogated by the high priest alone, or without His consent by the Sanhedrin. He knew they could not support any verdict without at least two witnesses.

I can imagine that scene as Jesus stood there in perfect silence. Knowing the Oriental mind, I know that when one was arrested he would usually come crouching and vociferously protest his innocence with loud cryings—and for Jesus to stand there perfectly still and silent must have been a great shock to the high priest who could not understand this strong, silent, manly Person before him.

Aside from the illegality of the arrest, and the illegality of the hearings before Annas and Caiaphas, it was illegal for the Sanhedrin to meet at night; it was illegal for them to meet until after the morning sunrise sacrifice. They were not allowed to have a trial on the day before their Sabbath. A day with the Jewish people started at sundown and ended with the following day's sundown. Thus the arrest of Jesus and His hearing before Annas and Caiaphas was not only illegal because held at night but for the further reason that it occurred on the day before the Sabbath. Further, no trial could be held on a feast day, and you know that this was the Passover week, in which every day was a feast day.

(To be continued)

Why I Left the Roman Catholic Church

Testimony of a Noted Ex-Priest

Dr. C. A. Blanchette, Minneapolis, Minn., in The Stone Church Oct. 4, 1932



FEEL greatly indebted to your pastor, Bro. Williams, for it was in his meeting in Minneapolis that I received the Baptism of the Holy Spirit. I had always been considered a successful pastor in a Protestant church, but toward the last, before I had come in contact with Brother Williams in the Lake Street Tabernacle, Minneapolis, I had gotten to a state of mind where I felt I needed just the equipment my brother was preaching about.

How I happened to go to that meeting, I was a Congregational pastor but was visiting at home and someone said to me, "They are holding an evangelistic campaign in one of the Tabernacles in Minneapolis. I want to give you an invitation to go." So I went and it set me to thinking. I felt the message was for me and I went forward and sought for the baptism of the Holy Spirit. I have never regretted that I had the experience according to Acts 2:4.

I am engaged in the work of religious education, preaching the Gospel. I am not out attacking the character of any priest, sister or member of the Catholic Church. I am engaged in a greater business than going around the country attacking anybody's character. However, God has done wonderful things for me and I believe I would be an ingrate if I did not let people know how I was saved. So I want to give you my reasons for leaving the Roman Catholic Church. I did not leave that Church because I found immorality. We have that in Protestantism. I was not kicked out. I could return to the Roman Catholic Church through a process of submission and retraction. However, God has done too much for me to do that. After I was saved and became a new-born child of God I could never return into that fold. Another thing I want to say, I did not leave it because I wanted to get married. Sometimes people say, "Oh, he is another priest who left the Roman Catholic Church because he wanted to get married!" That is not the motive that prompted me to leave the Roman Catholic Church. Neither did I leave it because I had a quarrel with those in authority. I want you to know that I left the Roman Catholic Church because of religious conviction, after I had com-

pared the teachings of my church to the Bible, with which there was no harmony.

I love the Roman Catholics with all my heart. I resigned from that Church which paid me a good salary and I believe I am doing a work that no one else can do. Through my work many Roman Catholics have found Jesus precious to their souls, and are today living consistent Christian lives in various Protestant churches.

I want you to know a little about my personal history. You will pardon me if I am a little personal. I was born in Showhegan, Maine, of French Canadian Roman Catholic parents. I came from a distinguished, Roman Catholic family. My parents were both direct descendants of Most Rev. Francois Norbert Blanchet (or Blanchette) who became Archbishop of Oregon City, and his brother, Right Rev. Augustin Magloire Blanchet, Bishop of the diocese of Walla Walla.

Archbishop Blanchet's name is illustrious in the history of the Catholic Church in America as the first Archbishop of the Pacific Northwest and the Apostle of Oregon. Bishop A. M. Blanchet, brother of the Archbishop, was the first Bishop of Washington. He is revered as the Apostle of Washington. Rt. Rev. F. X. Blanchet, nephew of the two first Bishops, was a Domestic Prelate, and a Vicar General under Archbishop Wm. H. Cross. In the Catholic history of Oregon, written by Rev. Father O'Hara, now Bishop of Great Falls, Montana, it says, "The Blanchet family has not only given these Bishops but we find the names of fifteen priests and an equal number of sisters of the church."

I want you to know that I cannot help it because I was born, raised, educated, and finally ordained a priest and consecrated a Bishop in the Roman Catholic Church. I cannot help it because I was a Roman Catholic. So friends you ought to be sympathetic to the Roman Catholic people. When I investigated the teachings of my church and found that they were not in harmony with the teachings of my God I would have been held accountable for not leaving the Church of Rome. So I do not believe you can censure me for taking the stand I have taken. I have given my life for the conversion of Roman Catholics. I am not out making Protestants. I am out mak-

ing Christians, and I know if Jesus is lifted up, and His Word preached, it will not return unto Him void.

At the age of five my people moved to Minneapolis. I attended the public schools, graduated from the High School and the University of Minnesota, where I received my B. A. degree. All the time, as a young man, I served at the altar of the church. Some get the impression that the Roman Church takes most anything to become a priest. You are decidedly wrong. Usually a young man is taken in babyhood. He grows up into it until he is ordained into the priesthood. I was told by my mother, who was a very devout Roman Catholic, that I was dedicated to the Church in early childhood, and they looked forward to the time when I would serve at the altar of the Church. So as a boy and a young man in the University of Minnesota I served at the altar. My people being French Canadians, it was perfectly natural I should be sent to Quebec to study for the priesthood. Having completed the Collegiate course I went into the Seminary proper. After a few weeks I was taken before the Archbishop of Montreal, where the ceremony was performed that makes a young man a cleric for life. He is brought into the presence of the Bishop or Archbishop who takes a little pair of scissors and cuts the back of his hair the sign of the cross. Had I been a monk belonging to the cloister I would have been shaved on the top and only a little crown would have been left. You have seen a picture of St. Benedict, or even Dr. Martin Luther. In Catholic parlance that represents humiliation, or the crown of humiliation our blessed Master wore for us as He went on His way.

We find a great deal of the Catholic teaching is a mixture of Paganism and Judaism, borrowed from each, and the plan of salvation is made so obscure that the common people cannot get an idea how they can be saved. I studied the Holy Scriptures but I was in total ignorance of the plan of salvation. But the Roman Catholic Church is not the only church teaching error. Among the various Protestant churches when you talk about the new birth and the fundamental teachings of the Word of God, they treat it as a joke. We need to stand faithful to the Word of God in this day and hour in which we live.

After four years of study I received from the hands of the Archbishop of Montreal four orders, and I took the vow as deacon to live a life of celibacy. At the end of four years I was

chosen to go to France to study there, and after being there for six months was ordained to the priesthood by a man who afterwards became a schismatic, Archbishop Vilatte. I served my first mass there and served as a priest and then came to the United States, having taken part in what is known in France as the separation of church and state. The very thing that took place recently in Spain took place in France. The man who headed this division had been born in the United States and had studied in our public schools. Because he took part in this movement he was ex-communicated with fifty others with him. I came to the United States and afterwards was consecrated as Bishop in the Roman Catholic Church.

But let me tell you how I found Jesus precious to my soul. I was visiting in Minneapolis, my home city. With me, in my room was a Polish Roman Catholic priest who said to me, "Let us go down town and take a walk. It is getting so hot." So we both went down town and came to a group of Christian workers singing hymns outside of the Christian Workers' Mission, 29 Washington St. So. I said, "Let us stop and listen." As we stopped we raised the lapels of our coats that they might not see we belonged to the Catholic clergy. We stood around and heard the singing of the hymns. After awhile a young man came around and invited us to go upstairs to the Mission. The Polish priest said, "Let us go up and see what they are doing." It was the first time in my life I had ever been in a Protestant Church. My parents were such devout Romanists they used to tell us if we ever went we would get a switching. We went upstairs and listened to the singing and the testimonies of men and women of all sorts, those who had been drunkards, wife-beaters, incarcerated behind prison walls, and so on. They told how they were saved from lives of sin. We became interested, and I wanted to know whether that was really so. Everyone of us ought to live the life, so that the world will see that we have been with Christ and learned of Him.

Then they prayed and the man began to preach. He was an uneducated man who butchered the king's English in every way but he knew the plan of salvation. He preached Jesus and told how the Lord had saved him and it sunk right down into my heart. Then he gave the invitation. No one came forward, but the Christian workers came toward the back and began to talk to us. They didn't tell us our priests and sisters were all bad men and women, but they said to me, "My

brother, are you saved?" I said, "My friend, there is no living man on earth can say he is saved." One said, "I know I am saved." And another said, "I know it too." Then the Christian worker said, "I do not want to hurt your feelings, but are you a Christian?" Think of it! coming to me, a Roman Catholic clergyman and asking me if I was a Christian! I said, "What do you think I am, a heathen?" He said, "Are you born again, of the Spirit of God?" I said, "I was born again when I was baptized in infancy. I was born into the church, I became a new-born child of God." He said, "Brother, you are wrong." Then he quoted from the Word of God in John 3:3-8, and said, "If you have had this experience you are a child of God." I knew down in my heart he had the best of the argument, and looking at the Polish priest I said, "Father, come on," and we went downstairs. He asked me, "What do you think of it?" I said, "Well, I think they are in earnest, but they are decidedly wrong." He went across to a large Roman Catholic Church, and I went on, but I didn't go alone. God's Holy Spirit watered the Word that had been preached that night. I reached home toward midnight, went quietly to my room and thought over what that man had been preaching, and about my condition. I attempted reading my breviary that night. We had seven canonical readings for each day, which I read, and knelt down by my bedside and said a few prayers. I knew all kinds of prayers. It is one thing to *say* prayers, and another thing to *pray*. I said a few prayers and went to bed and rolled and tossed, too troubled to sleep.

I knew we had a French Catholic Bible in the house. Some people think we do not have Bibles, but my mother was an educated woman and we had in our home a French Catholic Bible. If I had been encouraged to read that Bible I might have been converted long before and never attained my majority as a priest, but mother was told that while the Bible was the Word of God it was a dangerous book unless interpreted by a priest who understood. And they interpret it to you from the medium of the Fathers or the Church.

I asked my mother where that old French Bible was and she asked me what I wanted it for. I told her there were a few things I wanted to read, and she told me where it was. Since I have been in this work I have been entertained in most beautiful homes, by leaders of Christian churches, and many times when I have suggested having family worship they had to go to some

library or book-case for the Bible, and sometimes had a hard time finding it. The Bible should be the Book of all books in your home. You wonder why your children do not love the house of God, do not like religious things. It is because of the training in all kinds of foolishness they get.

I went to my room with the Bible and thought over what I had heard in the meeting, and then began to compare. I found there was not so much difference. There are about twenty-seven differences in the New Testament. Where it says, "Verily, verily, verily," the Roman Catholic version says, "Again, again, again I say unto you." Where it uses the word "elders" in the Protestant Bible, the Roman Catholic has the word "priests." We do not need any more priests. Christ made once and forever a complete sacrifice for the sins of the world, and the priesthood was done away with at the death of Christ. Where the Word says "repent" the R. C. Bible says "do penance." I know what it means to do penance. I looked into the third chapter of John and found the same rendering of "Ye must be born again," so I felt good over that.

During the day the thought came to me to go to a store and buy a civilian collar and tie, which I did, and toward evening I donned that collar and tie and went down to the mission. I went there four times, heard the Word preached and made a comparison between the teachings of Rome and the Word of God, and all the time God was doing His work in my life, thru the operation of the Holy Spirit. The fourth night I determined I would see if there was anything in what they were talking about, and at the invitation I went forward. They said, "Now brother, do you believe that Jesus Christ is the Son of God?" You do not need to ask that of a Roman Catholic. In that they are far ahead of the Modernistic preachers. Then they asked me if I believed the Bible was the Word of God and I assented. Then they said, "Now brother, if you are sincere God is able to do wonderful things for you, to save you and use you for His glory. Will you kneel down?" I thought I was too good to kneel down, and hesitated. "Can't I be saved standing up?" I asked. "Yes, you can be saved in any position, but I think you ought to kneel down and humble yourself." The thought came to me, "Here are drunkards and all classes of people and I do not need to kneel," but finally I decided I would. The leader asked me to pray, and I said, "I cannot pray." I knew all kinds of prayers but I had sense enough to know those

prayers were not appropriate. He told me to say, "God be merciful to me a sinner." They asked me how I felt, and I said I felt just the same as I always did. He quoted the verse, "By grace are ye saved through faith, and that not of yourselves. It is the gift of God," and so on.

I went home in a worse condition than when I came, burdened with my load of sin. I knelt down by my bed and prayed, "Oh God, I do not know what these people are talking about, but if there is anything in it give me some evidence that I may know I am your child." At once God gave me peace of mind and rest of soul. Then came the witness. God's Spirit witnessed that I was born again, and at the knowledge of sins forgiven joy unspeakable came into my life. I was so noisy my aged mother came to my door and knocked, saying, "Are you sick?" I said, "No, mother, I am saved!" You get saved and the world will know that you have passed from death unto life. My heart was filled with praise and gratitude, and I said, "If it is like this all the time I have made no mistake."

But then came trouble, untold testings and

temptations, untold sorrow, and the question, What shall I do in the Roman Catholic Church? After much prayer the Lord showed me plainly that I had to sever my relations with the Church of Rome, and the reasons I have given are the causes for my leaving the church.

Of course they considered me a schismatic, a heretical bishop, a black sheep of the family, but I'd rather be a black sheep than no sheep. I do not care what they call me. I know Christ lives in me, and that He has transformed my life. The worst thing I did was to break my vow of celibacy. I was ignorant when I took that vow, and I have never regretted that I broke it, because I married a very conscientious, consecrated, Christian worker. She has been a great inspiration to me, and I have the consciousness that when I am away she is praying for me. My Savior has transformed my life, and made me a new creature in Him. Old things have passed away and all things have become new.

(Dr. Blanchette gives 106 reasons why he left the Roman Catholic Church also a great deal of other interesting matter regarding the Papacy, which can be had in a book of 150 pages, heavy paper cover for \$1.)

The Plague of Locusts Sweeping East Africa

MR. AND MRS. OTTO KELLER returned to their field in East Africa, Kenya Colony, last fall, and have just spent three busy months getting things adjusted after an absence of a year. They write of the work:

"In a marked way the Lord has used our native evangelists and teachers in the salvation of hundreds, and many received the fulness of the Spirit. It is indeed encouraging to visit our out-stations in the Reserve and find the churches packed to overflowing with people who have become acquainted with the Lord Jesus Christ, and whose hearts are filled with praise to God for what He has done for them. One of our native teachers, who is a very clever chap, but always seemed hard to get along with on account of his pride, was convicted of his sin and cried out for the indwelling of His Spirit. The Lord met him and he has been a marvel for God. Wherever he goes people get under conviction and cry to God for mercy. His messages are very powerful, and after the people become saved he urges them to seek the fulness of the Spirit and prays with

them until God meets them. A number of others who are in charge of out-school churches in the Reserve have been mightily used of God and our hearts are filled with praise for what God has done in our midst. Did it pay for us to leave ALL in order that these dear people in Africa might know Him? We say a hundred times *yes* and had we more lives to give for His service we would gladly give them all.

"We have had God's blessing upon the work here for the last eight or nine years in a special way. The work is growing at a tremendous rate. We have now 16 out-stations and 20 Native Workers. In the past the Native Churches did much to support the work. You have heard that the plague of locusts has been in this country for the last two years or more. They have done much damage and it is almost impossible for the natives or anybody else to get any crops at all from gardens. The other day the skies were darkened as the army of pests drew near. The noise of their coming was heard before they were seen. The clouds are sometimes 500 miles wide, sweeping

(Continued on page 20)

The Judgment Seat of Christ

Our Works Will Be on Display

Sermon by Bert Edward Williams in The Stone Church, Sept. 5, 1932



HE Judgment Seat of Christ is not the judgment *for* eternal life but a judgment of those who are heirs *of* eternal life, to determine their place with Christ during the millennial kingdom. He that is faithful over a few things shall be ruler over many cities, and the Judgment Seat is the time and place where our status shall be determined. The extent of our faithfulness will be decided by our Lord for our sake, so that we will not be able to say afterwards, "Well there is Mr. Brown. I did just as much as he did and now he has a higher place in the kingdom than I have." There will never be any complaining or fretting about any unjust assignment for we will have been judged by the Lord Himself and when we hear the judgment passed upon us according to our own works we will have to be satisfied. When we realize that the judgment we have received, the place we have been given in which to serve, and the reward we have been given to enjoy, we will be satisfied in the knowledge that we have received just what belongs to us. And only as we are convinced of *that* will we ever be satisfied.

We come now to another definition—the process of judgment, and I want to read two passages concerning the process. First, Romans 14:10-12 says, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written. As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." You see, no one else will give account for us; we will not be judged according to the report that someone else may bring. I maintain that it will be a great privilege to be able to give account of ourselves to God. It will be a privilege not only for the sake of obtaining justice, but it seems that we will be able to appear in our own behalf. In II Corinthians 5:10 we have another passage: "For we must all appear before the Judgment Seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." From these two passages it has been

pointed out that there are nine different phases of the process of judgment.

In the first place this is to be an *individual judgment*; "every one"—that is, each one shall give an account of *himself*. We shall be entirely free from the influence of other people. The "say sos" and the prejudices of other people, and all that might enter in to bias the judge or to befog the process of judgment will be absent.

I remember seeing in a magazine a cartoon of a court room with the members of the court, the judge, the jury, the lawyers, the witnesses, the guilty party and all concerned tied up with yards and yards of red tape. Justice was standing there holding a pair of scales in her hand but the court could not deal out justice to the condemned man before them. But it will not be thus at the Judgment Seat of Christ; there each shall stand for himself alone.

Then, it is to be a *Christian judgment*. In the passage which reads, "We shall all give an account," the "we" refers to Christian people. Praise God, it will not be a worldly judgment. Sometimes the people of the world pass a very severe judgment upon Christians; but we can come before this Judgment with a far different feeling than if the world were to pass the judgment upon us.

It is to be an *inevitable judgment*, for the Word says, "*We must.*" We cannot avoid it. We cannot say, "Well, I am not very worthy and I don't suppose I ever did any good works to bring any reward. I just prefer not to be judged at all. I won't ask for any reward at all and will be satisfied if I can just get into heaven." I was speaking along this line some years ago, telling of these rewards and how Jesus had said, "To him that overcometh will I grant to sit with me in my throne," and at the close of the service a man came up to me and said, "Well pastor, I will be satisfied if I just get in. Never mind about any reward at all." Yes, there are many people who take that attitude and say to the Lord, "You need not bother to judge me at all. I am not asking for anything, just so I get in." But The Word says, "*We must.*" And in view of this fact, that we have no choice in the matter, we certainly ought to

be very careful what we bring to the judgment seat to be judged.

Then we notice it is a *universal judgment*. "We all." There will not be any partiality shown. Then it is a *resurrection judgment*. That is, a judgment that takes place after the resurrection. "We shall all stand" indicates that the resurrection has already occurred.

We find that it is an actual judgment seat and that it will be a *judicial judgment*. There will be no child's play about it. Sometimes we read in the paper of some one being fined for contempt of court because the witness forgot he was in the hands of the law. He forgot that it was a judicial affair; that he was not on the street corner, and could not use the familiar expressions of ordinary social intercourse.

Then we notice that it is a judgment of responsibility. The Word says, "We shall give an account." Then again, this judgment is to be public. Here is something that strikes very close home. The Word says, "It shall be made manifest." I don't know whether you have ever thought of it much, but I often ponder over the fact that this judgment makes *manifest*. As we stop to consider this, what a tremendous thought it becomes, that the things that have been spoken in the closet shall be declared from the housetop and all the hidden things of life shall be revealed. As we think of this it ought to make us very sober. Some one may say, "But I thought our sins were all forgiven and that that was the end of it." I hope in this study of the Judgment Seat of Christ we will get one thing straightened out, namely, that to be forgiven of our sins—to have the impurity and the blackness of them washed away by the blood of Jesus so that God does not hold them against us, is one thing that must of necessity precede our ever coming to the Judgment Seat of Christ, for unless the blood of Jesus has washed away our sins we will never appear there.

But to have our sins forgiven and to have the consequences of those sins overcome are two different things. You may have the bones in one of your limbs broken and they may heal so that there is no infection there and you will never suffer the effects of blood-poisoning, but you may limp on that leg the rest of your life. It has all been healed but there is an effect that takes the nature of works; and the effect of your sins, either in your own life or the life of some one else will be judged at the Judgment Seat of

Christ, and your reward in the millennial kingdom will be determined thereby.

Of course all the acts that you committed before you became a Christian are dead works, that must be repented of, and they will probably not come up at this judgment at all. But this much we do know, that the things we do as Christians will come up at this Judgment Seat in order that we may either obtain the reward or suffer loss because of our conduct. Yes, the uncleanness of sin has been taken away by the blood of Jesus Christ but we will be judged for the effect. I would not be a bit surprised, and I say this in love, that the failure to understand this fact may be responsible for so many sinful things that Christian people do. If we live in the light of the Judgment Seat of Christ, recognizing the fact that everything we do will appear before that Tribunal as we there give an account of ourselves, we will be more careful of our actions.

Our works will be made manifest as the judgment will be a *public one*. And how do we know but that all heaven shall be looking on at this judgment! Have you ever thought of it that way? I have sometimes asked myself the question: "Supposing all the occupants of heaven, all the saved people from all the ages, will be there to look upon me being judged?" You know how it is in a court room—as a rule the trial is public and one of the things that adds shame, is the fact that relatives and friends and loved ones come into the court room to listen, and hear incriminating facts about the person being judged, which is a horrible revelation to even the dearest friend or loved one, and often you can hear someone in the audience burst into tears. And so I have often thought of this in connection with the Judgment Seat of Christ at which time I shall be judged—for I am trusting God to be there. And I know the judgment will be severe on this man; it will be hard on one man and that will be Bert Williams. I know better just how hard it will be than you do. Sometimes as I think of it I draw back from it, but even then I have the satisfaction of knowing that I am saved and that *alone* will be glorious; but to receive a reward will be more glorious. Yes, this judgment will be in the open and I wonder if our loved ones, looking on, will not have to say many a time, "I had more confidence in him than that. I never knew he was so bad." Perhaps all the

(Continued on page 22)

My Experience with Buchmanism

A Frank Statement by a Former Adherent of the Movement

Rev. Harold T. Commons, Pastor First Baptist Church, Atlantic City, N. J.



FOR the benefit of many earnest inquirers into the nature of Buchmanism, I gladly send out this testimony of my own experience and subsequent analysis of the movement with the prayer that the Lord will open the eyes of all who read it.

In my early Christian experience in Williams College (1923-1927), I was actively associated with the Group for over three years, taking part in many "house parties." I came to know all the leaders of the Group intimately, including Frank Buchman, Sam Shoemaker, Sherry Day, Ray Purdy, Cleve Hicks, Ken Twitchell, Loudon Hamilton, Sciff Wishard, Howie Blake, Chas. Haines and many others, a list too long to name. I have been a close observer of the workings of the movement for over eight years, and feel that I can speak with authority. After three years on "the inside" I finally severed my connection with the Group out of loyalty to my Lord, for I realized that it is actually far removed from real New Testament Christianity.

At first acquaintance it seems to be what its name indicates, a revival of first century apostolic Christianity—emphasizing personal evangelism, guidance for daily living, the reality of sin and the necessity for a clean break with sin, etc.—all of which seems like real true Christianity with the dynamic behind it which is so often lacking in our modern churches. This is what makes it appeal to so many Christians. It seems so practical and vital. If the above things were built on the right foundation I would support the movement one hundred per cent. But here is the trouble.

1. The movement cares not what a man believes but how he lives. This is salvation by works instead of by grace through faith. The New Testament teaches that without correct belief the best moral character in the world will not inherit eternal life. (John 3:3.)

2. The movement shares the fundamental fallacy of mysticism—an experimental religion. Everything is based upon experience. And experience can never be a trustworthy foundation for religion, despite the popular belief to the contrary. Satan can give one all kinds of experiences. Revelation alone, as we have it in God's

infallible Word, is the only sure foundation.

3. Both Modernists and Fundamentalists, believers and unbelievers, are welcomed into the Fellowship on the basis of a common experience of sin, confession and surrender. No questions are asked as to belief. And while some claim to be fundamentalists, doctrine is never mentioned and there are many open modernists in their ranks.

4. This doctrinal weakness or indifference is further illustrated by the lack of Bible Teaching and instruction in the Word characteristic of the house parties. While it is recommended that the Bible be read during "quiet times," there is very little real Bible study, and no instruction as to the way of salvation, justification by faith, or any of the cardinal truths of redemption.

5. There is much stress laid on "surrender." But in all the talk of surrender there is no mention made of an atonement for sin. This is something entirely foreign to the New Testament, which stresses from beginning to end the substitutionary death of Christ and His blood shed on the Cross for our sins, for "Without shedding of blood there is no remission of sin." In this respect Buchmanism differs not a whit from Mohammedanism, the very heart and core of which is surrender of the will to God without an atonement. In all the meetings of the Group I have ever attended or heard about there has never been any mention of the blood of Christ in its expiatory character.

6. It follows from this that the "changed lives" of the Group are nothing more than moral conversions, in no sense corresponding to the New Birth of the New Testament, which designates the passing of a soul from death to life by the acceptance of Christ's atoning work on the Cross. Anything that omits God's one remedy for sin (I John 1:7) leaves the human soul still

(Note: Frank Buchman's Five "Cs" for the sinner supposedly cover the whole ground. They are: Conviction, Contrition, Confession, Conversion and Continuance. Every one of these is possible on a purely moral basis—know you are a sinner, feel sorry for your sins, confess them, turn away from them and continue on the new way. But if, in addition to all this, there is no faith in the blood of Christ and no acceptance of the Lord Jesus Christ as personal Substitute and Saviour, then the guilt of sin still remains and the soul is unsaved.)

guilty before God regardless of how many moral conversions the person may have gone through.

7. Then, while rightfully stressing the reality of sin, the method of open and public confession of sins is a very questionable procedure. It produces the desired psychological effect in the meeting, but it incites undue emotionalism, and also tends to lower the standards and to produce a sort of fellowship on the basis of sin that seems to me very undesirable. Specific sins, after continued open confession, seem not quite so terrible as they were at first. I well remember a statement of one of the leaders that "the fellowship of sinners is more real than the fellowship of saints."

8. Finally, their idea of "guidance" is false to Scripture. All Christians believe in God's guidance and being led of the Holy Spirit to make right choices and decisions. But the practice of the groups in sitting down with paper and pencil in hand and letting the mind go absolutely blank, and then writing down whatever flashes

across the mind as God's orders for the day, is beyond anything promised or sanctioned in Scripture. Indeed, this "passivity" of mind is a very perilous condition to be in, for it is precisely at such moments that Satan gains control and does his devilish work. This is one of the fundamental errors of the mysticism that pervades the movement. True guidance comes through the Word of God, through God-given conviction after prayer, and through circumstance.

Many truly born again Christians have become attracted to the movement because of its deceptive appearance and its use of many old familiar terms and orthodox expressions. Many others have seen its fundamental errors and have either never gone into it or else have severed their connection with it as soon as possible. My prayer is that this frank testimony will enable many others to see that Buchmanism is another one of the many counterfeits and delusions of the "latter days." (I John 4:1; II Peter 2:1; I Timothy 4:1; II Timothy 4:3.)

A Strange Phenomena and Its Results



OD has strange ways of dealing with people and turning them to Himself. We have often felt that the only way men and women in heathen lands would be convicted of sin and brought to Christ would be for God to work in a miraculous way. This He has done recently in Transjordan, stirring the little towns of Amman and Salt to their depths by a supernatural manifestation. While the following was not written for publication we know that our readers will be deeply interested in this remarkable manifestation.

God's faithful little band in Amman was observing the Week of Prayer, the first week in January, and an earnest Christian woman named Um Saleem, had attended. After retiring one night she was awakened about 2:30 by an unknown Presence. She saw a marvelous Light, a Face and heard a Voice, saying, "There shall be tribulation, but fear not." Then a Hand moved toward the family and she heard the words, "May this family be blessed." Then there appeared a cup and the Voice said, "This is the sign," and three fingers were dipped in the cup and passed over her forehead.

During all this time she was silent, so filled with awe that she was unable to speak. Then

the Voice said, "Arise and glorify God." She called her family and they thought she was dreaming. At her request they brought a light, and saw the blood fresh on her forehead, glowing with a supernatural light. They praised the Lord and called in the neighbors, and together they spent the remainder of the night before the Lord.

The following day a profound stir was made in the town. Crowds came to the house to see the strange sight and were greatly moved by what they saw and heard. Strong men wept as they saw the blood, which was in the form of a bird with outstretched wings. They were convicted of sin and vowed they would live new lives.

The pastor, Mr. Whitman, was absent at the time and they sent for him to come and see this strange sight. He went the next day and found the blood on Um Saleem's forehead. He said it was not natural blood or it would have changed color. When he entered her home he found the room filled with people and heard her eldest son giving a stirring message. Three men who appeared to be Moslems came to see, having heard of the incident and of the meaning of the blood. All Salt, as well as Amman, was awe-struck. A Church of England clergyman came to investigate and was profoundly moved. The pastor said

it would be hard to believe the effect of such a manifestation on the people had he not seen it. Men began to think of God and repent of their sins. Saleem's little boy gathered the little children together for prayer. Her husband believes it will mean the salvation of many souls, and visitors are allowed to come to the house freely.

After three days and three nights the sign of blood on the forehead was removed by the same Hand, and the same Voice said, "Fear not." Under the anointing of the Holy Spirit Um Saleem would speak in Hebrew, French, German and Italian, though she did not know any of these languages, giving prophetic messages and interpreting in classical Arabic.

Mr. Whitman asked Miss Radford to come to Amman to see this remarkable sight, and she said it was impossible to describe the effect upon the people. "Um Saleem's daughter was wonderfully saved; also a brother a few days later. Two Latin young women were saved in the same way. With the sight of the Blood came awful conviction of sin, loud cries to God for forgiveness, followed by the consciousness of being born again and the heart filled with joy. On the 8th, a mighty anointing rested upon the 17-year-old son of Um Saleem as he spoke about Christ's Second Coming and many were held spell bound by his words, for it seemed that a prophet indeed stood before them. Then another man spoke urging men to prepare for the Lord's Coming. Then Mr. Whitman spoke as no one had ever heard him preach before. It seemed as if sinners and mockers present shrivelled and collapsed before his very eyes. Head after head sank lower and lower under the awful conviction of sin, and when he said, 'Let us pray' a mighty cry for mercy arose from many and immediately came the witness of salvation thru the blood of Christ. Remarkable conversions have taken place, a complete overturning in lives filled with the most horrible crimes, proud, haughty mockers brought low before the Lord. Men and women in both Palestine and Syria, hearing of the vision, the sign and the prophecies, have turned to the Lord.

"One night Um Saleem heard the Voice and felt the Hand removing the sign from her forehead, and opening her eyes saw the Christ standing beside her. Knowing it was He she cried out, 'Take away the tribulation from the people,' but His reply was: 'They shall see the mighty works of God'."

A number of times during the month the sign was placed on her forehead and prophetic utterances of coming woes fell from her lips.

(Continued from page 16)

along at the rate of about 100 miles a day. Whirling swarms often drop down upon fields that are already ripe to harvest and when they move on there are no leaves, grass, or any growing things to be seen. The destruction is *absolute*. When one of these clouds was heard coming, our Christians gathered and prayed that they might pass over us. The Lord heard prayer and very little damage was done. We were grateful to God for His loving care. He saw that we had a family of about 30 young boys living in the dormitories whom we have to feed, and if our gardens were destroyed it would have been a heavy loss.

"On account of the locusts the natives are suffering hunger, and we can not expect our native churches to do much to help support the work. They would if they could. Oh that God would open the eyes and hearts of some in the homeland to see the need here, and the *wonderful* possibilities and opportunities that are ours, if only we had the means to carry on! Shall we retrench and lay off some or all of our native workers who are being used in such a marvelous way? God forbid! This is the only Pentecostal work in the Colony, and it is so blessedly approved by Him, we trust Him to enable us to move forward. The task is tremendous and without the co-operation of His children we cannot go forward.

"The Pentecostal fires are spreading fast—into other tribes and other Mission Societies. Some have tried to stop it but the more they try the more the fire burns. We have received permission from the government for three more outstations where the natives wanted to be taught the things of God and are too far away from any church school. This means that we must have native trained workers to take charge of these new places. At the present time we have thirty promising young men, nearly all saved and filled with the Spirit, ready to work for the Master.

"On the main station we have a training school for women, girls, boys and children, a daily attendance of 300 or more. Oh what a privilege is ours! But there are heavy burdens to be born. It is a tremendous task to carry on a Pentecostal work among a primitive people. We never spent a harder three months in Africa than we have since our return to the field. We found the Mission deeply in debt and unless God comes forth in a supernatural way we shall have to close down and retrench, which we do not want to do. Please remember us in a special way."

The Courage of Joshua

By Zelma Argue



UNDISMAYED! Unafraid! How his courage heartens us today!

The story of Joshua is one that touches the heartstrings to call forth some very deep notes of response. Only young he was, the son of one called Nun. Originally his name was Oshea. To him was given the honor of close personal attendance upon the lonely and majestic leader and law-giver, Moses, as young Timothy waited upon the Apostle Paul.

Apparently Joshua went farther with Moses into the mount, when the tables of the law were being received, and met him earlier upon his return, than any one else. Together they questioned the meaning of the noise that was wafted to them from afar (Ex. 32:17) and young Joshua was there to share the heart-breaks of Moses, as the significance of the idolatrous calf-worship dawned upon them. Would not such hours deepen and prepare the future leader for the burden that should some day be his?

Joshua would be near Moses in other hours of stress. When the vast host of Israel murmured for flesh and for bread, he would be near. He would hear Moses' promise of flesh by evening time, and bread to the full in the morning. He would see the faith of the great man of God answered by the wind bringing the flocks of quails, and the appearance of manna as dew upon the ground. He would hear the distressing cry for water in the desert. He would hear the calm statements of Moses that the murmuring was not against him, but against the Lord, and thus learn the leader's great secret of realizing he was but a tool in the purposes of God, the responsibility resting upon Another who never failed. He would see the rock in Horeb smitten, and the waters come gushing out. No wonder his faith grew.

When the forces of Amalek, grandson of Esau, came to fight against Israel in Rephidim, it was Joshua whom Moses instructed to choose out men, and lead them in the warfare against Amalek down in the valley, while Moses, himself, prevailed, hands extended, upon the mountain-top. Joshua would later hear the story of those hands held steady, by the assistance of Aaron and Hur, until the going down of the sun. Thus he would learn confidence for future

battles, when he would even command the sun to stand still, remembering victory is not by might nor by power, but "by my Spirit, saith the Lord."

When Moses chose out twelve spies to send in to Canaan to view the land, Joshua was one of the twelve. Even as he sent them forth he seemed to recognize the spirit and possibly to foresee the destiny of this young man, for it was at this time his name was changed by Moses from Oshea (Numbers 13:16) to Joshua, which means deliverer, or saviour. Moses' confidence was not misplaced. On the return of the spies, all admitted the desirability of the land, yet ten had no faith to enter it, and indeed these never did again. It was Joshua, and Caleb, probably an older man, who rent their clothes in dismay at the unbelieving report, crying. "The Lord will bring us into this land. They are bread for us. Their defense is departed from them." As a reward for their courageous words, the congregation was about to stone them, when the glory of the Lord suddenly appeared, quieting all. Then came the verdict of the Lord. None of that generation should enter in, save Caleb and Joshua. Forty years, a year for a day, would they wander in the wilderness. It was their children who would enter the land.

The forty years passed, and with them the people of that generation. Meanwhile the young Joshua was growing to years of experience and maturity under the leadership and companionship of the aging Moses.

Eventually came the noble farewell song of the great Moses, and his final instructions to the priesthood and to his beloved successor, Joshua. Full of stirring words of courage they were! How they would sink deep into the heart of Joshua, recalling to him the vast wealth of experience from which they were spoken!

Such a scene! Moses the aged! Joshua, the future leader! Let us eavesdrop a moment. "*Be strong and of a good courage. . . Thou must go with this people unto the land. . . The Lord doth go before thee. He will be with thee. He will not fail thee, neither forsake thee. Fear not, neither be dismayed.*" Ah, such words to bequeath as an inheritance! Then Moses ascended the lonely Mount Nebo, in Moab's land, from whence we are told it is still literally possible, in that rare desert air, to see with the naked eye the far-spread stretches of the whole of the Land of

Promise. There he died, and was buried at the hand of God.

So we are brought to the story of Joshua's own movements as leader, as recorded in the book called by his name. God spake now to him: "Arise, go over this Jordan, thou and all this people. All the land shall be your coast. *As I was with Moses, so will I be with thee.* I will not fail thee nor forsake thee. Only be thou strong and very courageous." Yet again the divine call comes, "Have not I commanded thee? Be strong and of a good courage. Be not afraid, neither be thou dismayed."

Obediently, and without dismay, Joshua gave the command to prepare food, for, "Within three days ye shall pass over this Jordan to go in to possess the land." We read that when the feet of the priests that bare the sacred ark were dipped in the brim of the water, tho "the Jordan overfloweth all his banks at harvest," yet the waters stood in an heap, (Joshua 3:15, 16) and all the people passed over! How great was that moment, after forty years of waiting!

Immediately before them arose the walls of the city of Jericho. But Joshua now well knew the God at whose commission he went forward. How faithful was that Lord who had bidden him not to be dismayed! His spies were protected by Rahab and her scarlet cord. The old corn of the land replaced the manna of the desert. As Joshua actually stood by the Jericho walls, there appeared before him a Man with drawn sword. "Art thou for us, or for our adversaries?" demanded Joshua. "As Captain of the host of the Lord am I come," was the answer. "Loose thy shoe from off thy feet, for the place whereon thou standest is holy." And Joshua did so! Further instruction, with regard to encompassing the city walls, was given and obeyed; the walls of Jericho fell, and Israel walked into the city over the crumpled walls, every man straight before him. Modern excavators at the scene of ancient Jericho tell of evidence of the walls falling suddenly as if by an earthquake. Thus God gave them, at the hands of Joshua, city after city, as the Land was possessed!

Be not dismayed! Be not afraid! Be strong and of a good courage! What wonderful words for us today! True, we cannot today walk for years as the associate of the great Moses, and learn his secrets of faith. Yet a greater than Moses is here! As Moses counselled young Joshua, so He will counsel with us.

To the end Joshua was the courageous warrior,

ever putting fresh heart into those about him. At the last, when he became of advanced years, the cry was still, "*There remaineth yet very much land to be possessed!*" "One man of you shall chase a thousand," he counseled. "No man hath been able to stand before you unto this day." Then he pleaded with them to love the Lord God. At the very last, as tho he foresaw the old backslidings might recur in their numbers, he took his stand alone, if need be, in devotion to the Lord. They, if so they chose, could serve the gods on the other side of the flood; "But as for me and my house, we will serve the Lord!" He won a reward, for we read, "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, which had known all the works of the Lord which he had done for Israel." Joshua 24:31.

Thus the undismayed soul, who draws its courage and inspiration from our great Leader of the Lord's hosts, not only enters into God's good promises himself, but brings many others into so goodly an inheritance also. Undismayed! Courageous! Getting the mind of God, and obediently going forward despite swollen rivers, walled cities or giant opposers! May we of today, by God's grace, become such Joshua souls, strong to enable others with us to enter the Deliverance and Rest of the Promised Land!

(Continued from page 17)

angels of heaven will be looking on and the Trinity—the Father, the Son and the Holy Ghost. I fear we are not taking our Christian life seriously enough.

Last of all this will be a divine judgment. Divine, because we read we are to give an account of ourselves to Christ. These are the facts based upon the passages which I have previously quoted.

(To be continued)

"Our family all look forward to the coming of *The Evangel* which we have taken for ten years or a little more. Mother and Daddy are old and enjoy having *The Evangel* read aloud to them. This evening while reading aloud what God had done I was so blest that I laughed and cried because I was happy to be serving such a mighty and loving Father—cried because I have so many times lacked faith in hard places. I do not see how we could get along without it."—From an Ohio Reader.

The Pulse of a Dying World

Wm. E. Booth-Clibborn

THE POPE'S HOLY YEAR: Decadent Christianity has always had a weakness for the Calendar. The Roman Catholic Church dedicates the days of the year to its different prominent Saints, but, having too many it has an All Saint's Day in which the whole catalogue is made to fit. Rome will not stop at sacred days but it proclaims Holy Years, and 1933, according to the Vatican, is to be set apart by good Catholics to commemorate the 1900th anniversary of the death of Jesus Christ. But ecclesiastical chronologists are never correct! Easter is dated wrong, so is Christmas, and this Holy Year is wholly a blunder. Those authorities who have spent their lives in ascertaining dates assert that Christ was born in 5 B. C., hence the Holy Year is too old and it should have been commemorated in 1928, if at all! God is not concerned with Holy Churches, Holy Water, Holy Wafers, Holy Days, Holy Smoke, and Holy Years; what He is after is Holy Men and Holy Women, filled with the Holy Ghost. "Because it is written, Be ye holy: for I am holy." I Peter 1:16.

* * *

RUSSIA RECOGNIZED: The great agitation continues both in the United States and Canada by the press, by vested interest, and stranger than all, by the clergy, to the end that Russia be recognized by these United States. The relation between Bolshevism, the Soviet government and the professed church of Jesus Christ in this country is not readily apparent. "Twenty-one clergymen of Utica and vicinity are among 430 of New York State who signed a petition sponsored by the Fellowship of Reconciliation, New York, favoring the recognition of Soviet Russia. The petition will be sent to President-elect Roosevelt today." Some say that once recognition is made Christian persecution will die down in the Russias. During the Huguenot persecutions, after the revocation of the Edict of Nantes, Christian Frenchmen could find refuge in Geneva, the protestant capital of Europe, or could escape to the British Isles in the hundreds of ships that searched the coasts of France for lights and signals from the shore, to give them passage and liberty in Elizabethan England. Such is not the case in Russia. 22,000 Mennonites were done to death in 1930, without the benefit of bullets, but through the cheaper process of starvation. Very few Christians make their way across the frontiers to Roumania, Poland and Finland. The restrictions are stricter than ever. That recognition may have a salting influence is doubtful. Traders and economists whose love for profit subordinates all other considerations, clamor for recognition. The love of money is still the root of all evil.

* * *

TO HELL WITH HITLER: So shout 80,000 republicans in Berlin, as they brandish swords, and thousands of republican flags fly in the breeze. But a German prophetess prophesied that the Kaiser would be restored in the hearts of thousands of Germans by 1927 and actually in 1934. Germany seethes with na-

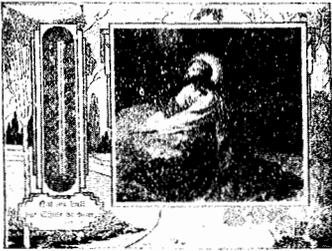
tionalist agitation as Hitler, a former street cleaner, muzzles the press right and left and suspends publication of newspapers. He refuses to receive French reporters and openly proclaims the necessity of German-Italian alliance. Days of terror will break loose in Germany and will prove far more bloody than in Italy after the rise of Mussolini. The bier-gartens are full. Endless parades block the traffic. The population of a hundred Teuton cities are engaged in an orgy of celebration and rejoicing and all the regalia of the war days is in evidence in the streets. The militarists are holding their heads high as everybody proclaims the dawn of a new day. The Versailles Treaty in effigy has been burned in a hundred market places amidst the acclamations and rioting of the people. The gospel of revenge preached in France for forty years resounds in all colleges and schools of Germany. A fearful struggle between the Fascists and Communists will radden the country as multitudes of Jews precipitate their flight. Then German Fascism will begin bargaining with Poland and the greater powers and will work by peace, compromise and war for a greater Germany with a crown and colonies.

* * *

ROBOT AND THE REVOLVER: The audience was spellbound. The mechanized man, proclaimed the cleverest Robot produced as yet, had been put through his paces, had spoken and been drilled, removed his clothing and a whole lot more to verify the great claims his inventor had made for him. So successful was the performance that the enormous throng was first confused then convinced. It remained for the creator to place a revolver in the metal band of the miracle machine to prove to the wondering crowds how accurate the child of his genius could be. The target was lifted to its place and a breathless moment as the uncanny hand raised itself to fire. The climax had been reached and the speaker excitedly explained how delicate was the mechanism that controlled this latest creation of man's genius, when with a roar the gun went off unexpectedly. Though the blood covered his shoulder and dropped to the stage floor the savant remained calm and never moved his position. "Jacques never did this before, just to think that he has turned on his master and shot him." "He must have misunderstood the signals—how could he have been so cruel, the ingrate." With a smile, "But I forgive him though I shall suffer." The next moment the curtain had dropped in the midst of deafening applause, whilst the creator was carried helpless to his rooms where an operation was performed to extract the bullet. This true happening is a most perfect picture of how man is to become his own destroyer. It is the creation of man's genius which will bring about the downfall of his much vaunted civilization. Instead of exactly shooting at a target the diabolical machines of destruction will turn on humanity and will seal its doom as the scripture has foretold.

Something New in Religious Mottoes

Cel-u-Art—Artistic, Inspirational, Permanent
Send for circulars—Agents Wanted—Sell readily.



No. 751—Text: "Not my will but Thine be done." Lavender and Green on ivory stock, price 75c each.



No. 604—Text: "Remember thy Creator" etc. Price 50c each.
No. 603—Same picture without text. Price 50c each.

Sample sent for 25c

THE MARK OF THE BEAST

(Enlarged and Revised)

Mr. Beskin has added a great deal of new material, giving illustrations of the Fascist emblem used in advertising various commodities; also giving proof of other statements made in the former tract.



Heavy paper cover 25c each, 5 for \$1.



Attractive Promise Box of Velvety Cellusuede
200 verses. Appropriate Gift.
50c each, 10c postage. Two for \$1 postpaid.

THE CHRISTIAN SECRET OF A HAPPY LIFE

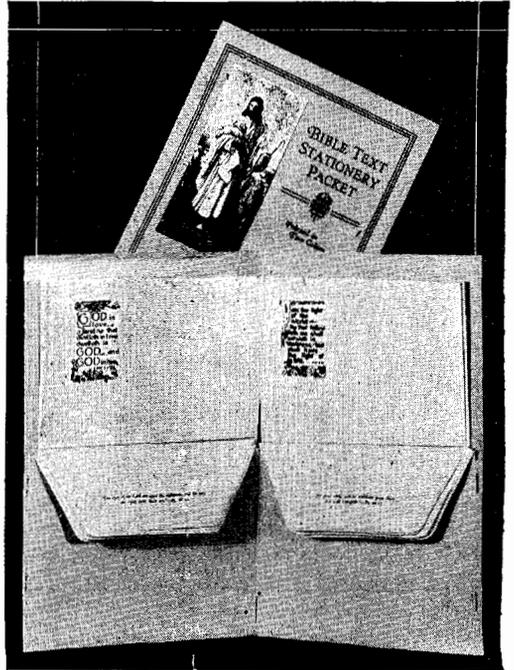
By Hannah Whithall Smith

"A wholesome generation has felt the power and been stimulated by its wholesome faith." The author when writing this was so empowered by the Spirit that she could not write as fast as the words came to her. A Christian classic.
250 pages, Cloth, \$1.25 Postage 9c

A BIBLE GAME

A fascinating study of the entire Bible, for old and young. Entertaining, instructive, and helpful. When played a few times one is master of the characters, cities, and countries of the Bible. A means of mental and spiritual development. The best Bible game out. Everybody who plays it once wants one of his own. Suitable for a gift. Price 40c.

BIBLE TEXT STATIONERY



Use Scriptural Stationery

20 sheets of high grade bond paper 6x9 3/4 and 10 envelopes in decorated folder. Choice texts in neat type. Only 25c.



EMBOSSSED SCRIPTURE SEALS

Die cut and embossed metallic seals, glued. Something new. 20 assorted texts and designs in packet. Use them on your stationery and packages. 10c a package, 25 packages for \$2.25.

HELPFUL BOOKLETS

By Bert Edward Williams

- The World Depression, Its Cause, Consequence and Cure.
 - The Historicity of Jesus, Facts from History concerning Jesus Christ.
 - The Tragedy of Pentecost, or The 1900th Anniversary of Pentecost.
 - What Man Saw and Felt in Hell.
 - What is Fanaticism and Who are the Fanatics?
 - The World Depression.
 - The Baptism of the Holy Spirit for Today.
 - Why Science Cannot Destroy the Bible.
- 25c Each, Five for \$1, Postpaid.

THE EVANGEL PUBLISHING HOUSE

18 W. 74th St.

Chicago, Ill., U. S. A.

The Stone Church, 70th Street and Stewart Avenue, Sundays 11:00, 3 and 7:45; Tues., Prayer Service, 7:45; Thurs., Evening Service, 7:45; Young People's, Friday, 8:00
Tel.: Wentworth 2355