

# The Latter Rain Kvangel

The days of Heaven on Earth

## The Triumph of Calvary

THE memorable victory of Waterloo, won by the Duke of Wellington, was flashed by signals to all the large centers of Great Britain. When the news reached the city of Winchester the message was slowly spelled out in signals from the tower of the Winchester cathedral. As the eager crowd of onlookers watched the signals in the sky they read the message—"Wellington defeated—". That was all, for suddenly a dense fog descended and hid the signals from their view. The sad news was flashed to London and as the significance of the incomplete message was realized the whole empire was thrown into despair. Then suddenly, in the city of Winchester, the fog lifted and the populace was startled as they saw the completed message flashing in the sky—"Wellington Defeated the Enemy."

The victory of the Church of Christ was in question, and all the world was looking on. With the conquering tread of a mighty Victor this lowly Nazarene, together with His disciples and a band of earnest followers, was marching on. In spite of many defeats, there were glorious victories and on that great eventful day of the triumphal march into Jerusalem even the hardest skeptic must have seen in the religious horizon the news flashes of certain victory.

Then suddenly, the dense fog of Calvary's catastrophe descended and hid from the world, yea even from the disciples themselves, the message of victory. The torn and bleeding hearts of the little flock spelled defeat as they said one to the other, "We trusted that it had been He which should have redeemed Israel," and in the darkness of that befogging tragedy all that the world could see, written in Christendom's horizon was the despairing message—"Jesus defeated."

But with the dawning of that first Easter morn the dense fog of Calvary lifted, and in the light of the open tomb, Mary, Peter, James and John, Thomas, the Roman soldiers, the five hundred, and the countless army of Christian soldiers adown the centuries, caught the final flashes of heaven's victory as they read in letters of resurrection glory, the completed message—"Jesus defeated the enemy." R. M.

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

Why Callest Thou Me Good?

See Page 3

The Latter Rain Evangel

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Gathering or Scattering

HOW true the words, "No man liveth unto himself." The nation has had an abundance of proof of the result of hiding the talent (money), which paralyzes business, both secular and sacred. Equally disastrous is it for Christians to bury the talents that God has given them. Hidden talents not only cripple the growth of the possessor, but countless numbers are robbed of their mansions in heaven because those to whom the Lord has committed His treasure, have failed to trade therewith.

Fear of fine or confiscation has compelled the hoarders to bring forth their buried treasure. Hoarded money is a blessing to no one, but its circulation is of untold value to mankind. Would it not be a blessing to humanity if fear of God's displeasure would compel the possessor of buried talent to bring it forth and have it used for Him? The Lord who has committed to us "His goods,"

"When I survey the wondrous cross on which the Prince of Glory died, my richest gain I count but loss, and pour contempt on all my pride. Forbid it Lord, that I should boast, save in the death of Christ my God; all the vain things that charm me most, I sacrifice them to His Blood. See from His head. His hands, His feet, sorrow and love flow mingled down; did e'er such love and sorrow meet, or thorns compose so rich a crown? Were the whole realm of nature mine, that were a present far too small; love so amazing, so Divine demands my soul, my life, my all." "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day."

His endowments, is soon returning. He is even at the door. Will He say to us in commendation of our stewardship, "Well done, thou good and faithful servant . . . I will make thee ruler over many things"? Or will we be called "unprofitable servants" and condemned to outer darkness?

The story is told of a wealthy Quaker in Philadelphia, who in 1730 was contemplating going to England, but was puzzled what to do with a large sum of money in his possession. He did not want to take it with him and was afraid to invest it in any business in the colonies.

Being of a very suspicious nature he would not trust it in the keeping of his friends, and finally decided to bury it, believing if hidden it would be safe when he returned.

He put the money in two earthen jars and digging a hole in the cellar of his stately house on (Continued on page 22)

## “Why Callest Thou Me Good?”

When Christ Meets the Rich Young Ruler

Evangelist William Booth-Clibborn

*“Why callest thou Me good? there is none good but one, that is God.”*

—Matthew 19:17.



THESE tremendous words which I have chosen for my text, you will observe, naturally divide themselves into three parts. We shall consider them in turn, but for the present shall treat only the event in Christ's life which occasioned them. You shall soon see that this passage of Scripture is so essential and weighty to this discussion as to prove the pivot upon which our whole argument will turn. There are so many lessons that may be learned from Christ's meeting with the wealthy young man, that by the time we have thoroughly studied it we shall be radically changed in opinion.

### THE RICH YOUNG MAN

Though we find the three Synoptic Gospels referring to this occurrence, yet the sum total of information given us is meagre. Our Lord had been preaching to multitudes across Jordan and was on His way through Jericho to Jerusalem. Many sick had been healed and even children had been brought to Him that He might bless them. As He and His disciples were now departing “when He was gone forth into the way, there came one running, and kneeled to Him”—a certain ruler. Beyond this no details are given us—whether he was interested before, what city he lived in or what his name.

It is more than probable that, having heard of Jesus he had taken pains to verify the reports that were spread abroad about this Man. The raising of the dead, the giving of sight to the blind, every wonderful rumor he had proved true. It is possible that even that day he had stood unnoticed on the outskirts of the crowd and listened with bated breath to the marvelous message of Jesus. Oh! you cannot do that for any length of time before an inexpressible desire seizes your soul to heed His call who invites: “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” An irresistible yearning to come to Christ took hold of this young man. His was the same conflict that rages in every heart that gives the smallest entrance to those Words of Life. The truth that

first startled him from his contentment and security now haunted him. A question mark, a large question mark must have attached itself to all the interests and occupations that had given him so much satisfaction. Life seemed to lose its meaning and the law its merit. If only these doubts would subside he could have enjoyed quiet of conscience, but not so! They increased as in amazement he beheld the Son of God perform miracles that filled the people with praise and joy. Oh! it is the same with us today, the nearer this world's great and good approach to Christ the more grows their sense of insecurity. One of such standing in life could not have been drawn to join that milling mass of people except by curiosity. To be seen too frequently with such a crowd, to make common cause with such a mean multitude, whose great majority he must have noticed were illiterate and poor, was beneath his dignity, for he was a prominent man and “had great possessions.” He could not have been ignorant of the hatred and antipathy Jesus' ministry had created among those of his privileged class—the rulers. But in spite of it all he felt drawn to Christ, perhaps in an unexplainable way, and in that eagerness and willingness so characteristic of youth was disposed in a weak moment—I should have said a strong moment—to risk everything, to become His open disciple.

However, when again at home, surrounded by every luxury and comfort, with his slaves and servants attending his smallest want, the impulse of that moment must have appeared ridiculous, for now like a cloud his responsibilities would rise to oppress his mind, his cares to burden his heart. He thought he must have borrowed that strange feeling that swept him from the contagion of the crowd's abounding joy and enthusiasm.

### JESUS LOVED HIM

Then, just as he had calmed these agitations a new report would reach his ears—a new wonder had been performed, or the passing of the Galilean was heralded in the streets. Again he would go and hear Jesus and all was forgotten under the spell of the power of His person, the charm of His manner, the virtue of His voice and he would be fascinated. Millions have come thus far but no further. They are charmed with the singing, they like the atmosphere of

the meeting and even enjoy the preaching but they have never become Christians. Maybe this grand young man realized that it was not sufficient—merely to be Jesus' secret admirer! All his old questionings had arisen with new force. He must have wrestled with them, with one growing fear that his opportunity would pass. And like many of you, the more he hesitated the more he was tormented. His hungry heart was tossed as a ship in a violent tempest. He finally decided to place the cause of his concern before Christ and to ask Him the supreme, the most momentous question a man may ask here on earth. So he waited his chance and followed the disciple band at a distance, seeking because of his social position, a propitious moment after the dismissal of the crowd. But he was disappointed. The people still surged about the Lord; so trampling his pride underfoot he suddenly ran into the center of them all and fell on his knees before the Saviour.

Mark observes in a sublime way, "Then Jesus beholding him loved him." This is exceptional for of no other enquirer is this said, no not in all the Gospels, and Christ came into contact with many. Mark, as well as those standing by, must have been impressed with Jesus' whole manner at the time. That word "beholding him" has a special force. Jesus saw right through into his inmost soul. Remember how it is written in John's Gospel, "But Jesus . . . knew all men, and needed not that any should testify of man; for He knew what was in man." Jesus was never deceived! Never! He loved that young man because He read his heart like an open book, and saw much in him of sincerity and honest anxiety, and He alone could enter into all the struggles that had brought him finally to his knees.

Some have thought that he was not in earnest; they have failed to read the account justly. Let me assure you that although this fine fellow was self-righteous yet he was by no means a hypocrite. Nor was he a Pharisee, except in this sense that he trusted in the fulfilling of the law for his salvation. Jesus hated Pharisaism and denounced the Pharisees at every opportunity, but this hopeful youth he loved and actually invited him to become His follower.

#### WHAT GOOD SHALL I DO?

It is rare to find even today one both so young and so rich who shows a serious care about his eternal welfare. The rich are so soon sated and satisfied, their souls so easily sensualized with natural good that they cease to seek their spir-

itual good. The young are always quickly inclined to put off till later any solicitous concerns about eternity. That is why this young gentleman proved such an exception to the rule.

Behold him prostrate, kneeling in humble, reverent attitude, his costly garments touching the dusty road, there is no semblance of haughtiness in his tone or in his words. 'Tis true he is not seeking an argument as often the scribes and lawyers did, but he comes as one willing to be instructed and to heed what he shall hear. Yet be not deluded, formidable obstacles are in his way. And is it not so with many suppliants today? Truly nothing about their attitude seems wanting; every sign confirms them sincere repentants, but very many as near the kingdom begin to betray, as this young man, what is their real condition. From his first words we can see where his hopes lay and on whom his eyes were fixed.

As if prepared of God on purpose, the whole setting of this story forms an object lesson to the entire world as a potent apology to settle once and for all the great question of whether a man's being good or doing good can ever save him or make an inheritor of eternal life. We skip here the manner in which he addressed the Lord and the immediate rebuke he received on that score, and at once weigh his question: "Good Master, what good thing shall I do, that I may have eternal life?"

Little knowing that ETERNAL LIFE personified STOOD BEFORE HIM he enquires the way to it. How near yet how far! His hope was his good works. His eyes were upon himself and here was Jesus almost embracing him. He trusted that his attainments justified him before God and offered to add one more attainment to the many. His question shows that he was not so sure of eternal life after all. Of late his confidence had been shaken and he wondered whether another great final good work was not expected of him. You see how far he was from the truth, yet THE TRUTH hovered above him. That is always the case with the legalist; he is certainly not prepared at one stroke to disavow as worthless all his accumulated good deeds representing so much labor. *He is willing to go to more trouble if only the past be permitted to stand.* One more good thing accomplished increases the value of what has been done before. He cannot admit that the fault lies within himself; that would be to disallow the source of all his energies. The legalist insists that there is nothing the matter with the quality, but if anything the quantity of his efforts

may be wanting. So at whatever cost or sacrifice to himself he is ever ready to supplement some more meritorious acts to the innumerable works in which he rests. This method invariably appeals to the self-righteous. That is why the young man proposed, "What *good thing* shall I do?" expecting some arduous duty or great task to be assigned him.

#### AN APPARENT CONTRADICTION

Now Christ's answer has given rise to a great deal of controversy. Many have insisted that it must be taken at its face value. Theologians and commentators disagree widely on the interpretation as well as the application of the phrase. I am not surprised, for at *first glance*, and *if they stand alone*, Jesus' words run contrary to the sum of New Testament teaching.

Here they are: "If thou wilt enter into life, keep the commandments." This certainly savors of justification by the works of the law. I repeat, taken alone this statement contradicts the words of the Apostle Paul: "*Now* the righteousness of God *without the law* is manifested." The emphasis is on that little word *now*, because upon whatever basis God was willing to accept people before that time, now He could receive none but by "the righteousness of God which is by faith of Jesus Christ." Our Lord's answer was previous to the manifestation of that righteousness to which Paul referred. Nevertheless, I do not believe that He would deliberately induce the distracted enquirer to pursue a course opposite to that which He had come from Heaven to reveal.

Here I feel that I must quote three great Scriptures, all fundamental truths:

"Therefore by deeds of the law there shall no flesh be justified in His sight" . . . "Therefore we conclude that a man is justified by faith *without the deeds of the law*." Romans 3:20, 28.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Galatians 2:16.

"But that *no man is justified by the law* in the sight of God, *it is evident*: for, the just shall live by faith." Galatians 3:11.

Did Christ face the issue squarely? I can say with all my heart, yes! but He was not blunt, not inconsiderate. Master of the situation, fully appreciating the condition and certain of the cure, He did not hurry but gently led the young man to judge his own heart until convicted at the bar of his own conscience.

It is a safe rule never to build a doctrine on one text. All Scripture must accord! In this conversation as in so many places in the Bible, the context, the circumstance, has a great deal to do with the determination of the meaning and the lesson to be derived.

There are three things I want you to note about Jesus' answer. First, that it was a reply to the question "What good thing shall I do?" and therefore, since that *doing was in view*, and that the speaker had not the remotest idea that eternal life could ever be obtained *apart from doing*, Christ's rejoinder "Keep the commandments" was on his own familiar ground. Jesus met him on his own level—that teaching in which he had been schooled and brought up. The Jews knew of no other manner of life by which to gain heaven. The mystery whereby we may have eternal life as a free gift by grace through faith was not as yet fully revealed. It was as if He said, "You wish to have life. Well! Go ahead as you have done, keep all the commandments." It is one of the most effective ways of convincing a man of his mistaken path, not to immediately propose a right about turn or advocate a radical change in direction but to go with him a little way just to help him to see that the road he has been traveling leads nowhere. You ask why? Because the majority of us are too stupid, too stubborn to call a halt at once. Christ appeared to agree with him on his false premise because He saw that his heart was set on it.

The second thing I wish you to observe is that Christ had a hidden motive in suggesting that he keep the commandments. He wished to disillusion him, by probing him in the matter of the law where He plainly saw his confidence rested. His subsequent speech disclosed that he held a man stands accepted or rejected of God in respect to his faithfulness to the law. So our Lord proceeded to disprove his perfection on his own grounds, and gently leads him to discover *for himself* the fallacy of all his hopes. What! You accuse me of reading between the lines! Well, I declare to you I read above them, below them, before them and behind them and all the way through them and back again! I plead guilty! It takes the Spirit to quicken the letter and to see beneath its surface.

The third thing I wish to say is that Jesus did not *end it there*. It was not the final word, it was the opening gun. In war we are told the artillery is often ordered to fire at random, just to draw the enemy's fire, so that they may betray their position. This is exactly what our Lord intended

with that precious young man at His feet. He refrained from condemnation, certain that he would convict himself. Christ created the circumstance that compelled him to claim—

"ALL THESE THINGS HAVE I KEPT"

A tremendous claim this! Christ speaking at the feast of tabernacles boldly declared to Jewry: "Did not Moses give you the law, and yet *none of you keepeth the law.*" How then could *he* make such a claim? Vain conceit and pride had blinded him to his true state, and this is the ruin of all who fancy themselves to be good.

In answer to his question "Which?" Jesus had purposely passed over the more important half of the Decalogue, which contained our duty to God in loving Him with all our heart and strength, etc., and had only enumerated these commandments which make up the second table of the law, our duty to man. "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself."—the last sums up all the rest. Then to this the young man replied, "All these things have I kept from my youth up; what lack I yet?" Oh! he was sincere in his profession; no doubt his *outward conformity* to the law had been faultless, but I believe he began to perceive in the presence of Christ, that there was a spiritual principle and property to the law that he had never suspected.

Surely, he must have thought, this was why Christ made the casual suggestion that he should keep the commandments, as if he had never seriously done so; and more surprising yet must have been to him this deliberate mention one by one of each commandment; and the peculiar intonation of Jesus' voice as He said "thy neighbor as thyself" must have brought to his mind in a flash his wealth and affluence, those great possessions that he so long had enjoyed.

Yes! the law had a far deeper meaning. The Priests and Rabbis had "made the commandment of God of *none effect*" by their traditions. They had only stressed the ritual and ceremonies and taught the people an extra moral code. The nation was saturated with their sophistry. As the Gospel is garbled and perverted today by a lot of profane preachers, so the law was distorted and degraded by the scribes and Pharisees, till every truth was obscured and the simplest verities beclouded and confused.

Now of the two—our duty to man and our duty to God—which is the greater obligation? Without doubt the last! If Christ could convince

the rich young man that he had failed in the lesser he would soon realize that he must have come short also in the greater. Oh! how I wish with all my heart that at this juncture he had fallen on his face and cried out, "All these have I broken." But "What lack I yet?" seems a boastful gesture as if he had said, "There now, all these I have already kept. What can there be besides that is required in the face of this good record?" He still takes desperate refuge in his self-righteousness. So now Christ cuts through his self-sufficiency with at once a most extraordinary demand counterbalanced by the most singular personal invitation ever extended a man of high social standing. Christ discerned his covetousness and said to him—

"ONE THING THOU LACKEST:

Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: AND COME, TAKE UP THY CROSS, AND FOLLOW ME." The many things of the Old Testament are reduced to *one thing* in the New. This was right about turn. Here is the final word! The whole conversation started with two words, "Good thing." It ends with two, "Follow Me." The eyes of the enquirer are raised from looking at his attainments, at himself, and placed upon the Saviour. It is no more *Keep*, it is *Come!*

Now this is the call to every one in this building, for we see in the development of this story an infallible, divine wisdom displayed. Others beside the young man had surrounded the Lord. The journey had abruptly stopped and all stood about in that intense attention the unexpected creates. In dealing faithfully with this enquiring heart He searched every heart there, including that of His critics who always weighed His every word. And shall we not speak of the millions of hearts that have been tested to the quick by the substance of this conversation in the centuries since? Jesus used the rich young ruler as a medium through which *He could address all humanity*, if not more especially those who, like the Jews, trust in the keeping of the law or a moral code or perhaps seek to live up to a certain standard of ethics and realize high ideals. He weighs them all here and finds them wanting, as that distinguished ruler who, although he loudly asserted he had shunned, yet embraced the root of all evil in his bosom—THE LOVE OF MONEY.

God's piercing searchlight penetrates your inmost soul tonight good man, whoever you are, and lays bare your particular besetting sin. Forsake your filthy rags of false righteousness and accept your Saviour's call. See how the rich



young man let the opportunity of a life time, of a millennium pass by. His name today is lost in oblivion, yet he might have ranked with the apostles, as one of those who blazed the trail at the inception of Christianity. His name today might even here on earth, have been a household word; but the two formidable mountains remained unremoved—a blind self-righteousness and a devouring love of this world's dust that will wear and rust and must pass away. Fool, twice fool that he was! He *really lacked everything* for he lacked Jesus Christ who is our righteousness, the way, the truth and eternal life. As to you, whatever your good-breeding, your refinement, your accomplishments and education; however well you may stand in your own esteem and that of your friends, even should you not love money but have been kind, generous and honest to others—can you hear the deafening peal of that bell of doom, "One thing thou lackest"? It intones your eternal undoing for if you lack in that ONE THING you lack in everything!

#### GOOD MASTER

We must now consider the manner in which the young ruler addressed Jesus Christ. He used two words, "Good Master," which received a quick reproof, "Why callest thou me good? There is none good but one, that is God." In so many cases Jesus' first utterance to a stranger was abrupt and discouraging. The terseness of His remarks was meant to test the interrogator. To Nicodemus by night, to the seeking Syro-Phoenician woman or to the inquiring Pharisees His language was severe, but true as an arrow to its mark, shot at the core of the question and revealed the secrets and intents of the heart. In this instance Christ's come-back was unusually sharp for tremendous issues were involved.

The modern mind has recourse to many novel appellations and titles of human origin when speaking of Jesus: "The Supreme Example," "The Master Mind," "The Representative Man," "The Central Figure of the Gospels," "The Great Teacher," "The Pathfinder," "The Unique Character," "The Way-Shower," "The Nazarene," "The Great-Heart," "The Beloved Leader," etc., etc. These condescending terms and titles are weak and wanting. It seems tolerant intelligence will go any length, will coin every kind of flattering cognomen rather than accord Christ His proper name.

"Out of the abundance of the heart the mouth speaketh" . . . "For by thy words thou shalt be justified, and by thy words thou shalt be con-

demned." This constant refusing Jesus His proper title "Lord Jesus Christ," is indicative of the trend of modern thought, and proves it true "that no man can say that Jesus is Lord, but by the Holy Ghost." I have even known some to mention His full name with their lips whilst their hearts were far away from admitting His deity. The rich young man merely believed Him a great, a good teacher. At least that was all he was willing at the time to concede. Had he said "Good Lord," it would have been quite another thing—he would have acknowledged Christ's divinity and have approached Him as the many who sought His favor and whose faith Jesus commended. To doubt here is to doubt everywhere! Could he have *believed* that he would have found it easier to *obey*, "Sell whatsoever that hast."

#### WHY CALLEST THOU ME GOOD

Look at the difference in the way the leper accosted Christ. "There came a leper and worshipped Him, saying, Lord, if thou wilt, thou canst make me clean." And the centurion: "The centurion answered and said, Lord I am not worthy that thou shouldest come under my roof." The Syro-Phoenician woman, a stranger, knew better than the young man of Jewry. We read: "A woman of Canaan came out of the same coasts, and cried unto Him, saying, have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil." The father of a lunatic boy said, "Lord have mercy on my son." The two blind men sitting by the wayside cried out, "Have mercy on us O Lord, thou Son of David." Why! so numerous are these in the Gospels that the rich young ruler's form of address becomes conspicuous in their company.

But someone might say, "It may have only been his desire to compliment Christ"—"Is not Jesus a Master, and a good one?—Why then should He discourage one willing to credit Him as such with so curt a rebuff?"—It is true that if any being who ever trod this sin-cursed earth deserved the title "good" in full measure it was the One who stood before that young man 1900 years ago. What we fail to see is that here again Jesus answered him on his own level, as in the matter of keeping the commandments.—In other words, "If you do not acknowledge My divinity, My Lordship—if you take me to be *just merely a man*, then you have no business calling me good. Since you believe me a teacher among other teachers, do not add flattery to your address." Then Jesus adds "THERE IS NONE GOOD BUT GOD." As a man Christ repudiated the title "good!" Hence

(Continued on page 13)

## God Honoring His Word in Japan's Interior

Spiritual Oases in the Lives of Factory Girls

Miss Jessie Wengler in the Stone Church Jan. 31, 1933



IN THE 103rd Psalm God has told us not to forget His benefits, and tonight I wish to recount some of His benefits to me, some of His leadings in my life. My memory dates back many years ago when I was first led to the Stone Church. I think it was in 1913 I came, very sick in body. I came from St. Louis, Mo., at the time of your big revival and I was very wonderfully healed. Malarial fever was sapping my life, and I got up out of bed to come to this city. God healed my body instantly at that time and I have never had a touch of malaria since. I worked in the office of *The Latter Rain Evangel* for two or three years, and in November 1919 I first went to Japan. I am now home on my second furlough. "And thou shalt remember all the way which the Lord thy God hath led thee."

Tonight I would like to rehearse to you some of God's leadings in Japan during the twelve years that I spent there. I praise Him because of His hand upon me, and because when I obeyed His voice He definitely led and set His seal upon each step. As you all know in less than one hundred years Japan has become a very powerful nation. Tho small, only an island kingdom, yet it ranks as one of the five powers. There are about sixty-four million people crowded into its small area. You may judge from this some of Japan's problems, but I am here tonight to speak solely of the spiritual battles that we have fought in that land.

I spent the first two years in Yokohama studying the language. Then I felt that God was leading me to open a station in the city of Hachioji. I went into that interior city ten years ago tomorrow and felt that God was definitely leading as He gave me the promise, "Every place that the sole of your foot shall tread upon, that have I given unto you." Hachioji is a large factory city of about fifty thousand. It is there they weave the Japanese silk and cotton kimono goods. Besides many large factories, in nearly every house there is a small loom on which they weave this material.

At that time I did not have a Japanese worker, but was alone. So I hardly knew how to begin a work in this strange heathen city, but I decided to have a Sunday School in my home. I put up posters in many different stores, schools, and the Post Office, where I thought people would not

tice them, stating that on the following Sunday there would be a Sunday School in my home. I prayed that they would come and on Sunday morning long before I was up, I heard a noise outside. As I looked out the window I saw a great crowd of children who had come early. I did not open the door until 9:30 and then so many crowded in that I did not have room for them all. Not only the children but the fathers and mothers, grandfathers and grandmothers and the older brothers and sisters came. We had a great crowd that first Sunday, and a wonderful opportunity to give out the Gospel.

On the following Saturday, a Japanese young lady came to see me from Yokohama. We took a walk and reached the edge of the city. God leads in ways we do not know. There was a long bridge leading into a village, and in this village there seemed to be a multitude of children playing in the streets. I said to this young lady, "I think we might have a wonderful Sunday School here. Let us rent a room and hold one on Saturday. We went to almost every home on the main street but were refused. Yet we went on. Finally, at one home a pleasant-faced Japanese girl came and greeted us smilingly, and when we questioned her she was delighted. She was Miss Sakamoto. Her father owned the factory in which she was working and she said, "We would be so glad to have you come." The next Saturday we opened a Sunday School in this village, and we had a repetition of what had happened in Hachioji. I do not remember the Bible story I told the children, but I remember using the simple illustration of how when their aprons became soiled their mothers would take soap and water and wash them clean, using the thought to show how Jesus made their hearts clean. Miss Sakamoto, in whose home we had the Sunday School, was greatly convicted of sin. She came to my home the next day, Sunday, and told me she had never before heard any one speak about sin and never realized she needed a clean heart. She had always been obedient to her father and mother and had gone to their temples and worshipped their false gods, but she became very hungry for the truth. She was further instructed in the way and was wonderfully saved. She was our first convert in that city in so short a time after we started the work there.

This young lady immediately desired to leave her home and come and live with me. Two or



three years later she entered a Bible School, graduated, and has been my Bible woman all these years. She has been wonderfully used of the Lord in Hachioji; through her ministry many souls have been saved. A church has been established in the ten years we have been in that city, and in connection with this church we have had three village Sunday Schools. When the weather is good we go out on the street and hold Sunday Schools on the street in other villages. The children stand for hours listening attentively, and never leave until the service is over.

About eight years ago God brought into our church a young lad about sixteen years old. His name was Tokuji Tanaka. One night he came into my home and sitting on the floor by the little Japanese stove, he said wistfully, "It seems to me there is such a sense of peace in your house." He knew nothing about the Lord at that time, but he came to the meetings and got saved. His father lived on a farm and because of straightened circumstances this boy could go to school only half a day and worked at home the other half. But he studied at night and when he graduated from school it was with first honors. Then his father sent him to a higher school for business training so that he could take a position in a bank. He graduated from that school with first honors, and secured a position in a bank. After a while he felt that God was leading him into the ministry and that he must prepare himself. He stepped out in faith, but his father became very angry and wrote his son, "You need never come home again. I disown you as my son." The young man cried and wept when he received that letter, but it did not deter him from his purpose. Next month he graduates from our Bible School in Tokyo. He is our worker in Hachioji. The father has since become reconciled to his son being in the ministry.

Another young lady, Miss Tominaga—one of the Christians in the Hachioji church, has been called into the work and she is now studying and preparing herself for the work to which God has called her. I praise Him for these souls whom He has called to the ministry.

Hachioji being a factory city our work is largely among that class of people, the majority of whom are girls who work in these factories under contract. These contracts are made between their fathers and the heads of the factories. The fathers receive the wages, from which the girls each receive about 75c a month. They live in dormitories at the factory and their hours are very long. Many times they work from five in

the morning until ten at night, having only two holidays a month—the first and third Sundays. Many of these girls are brought from the country districts and shut up in these dormitories, and when they learn to know of the Gospel their lives are transformed. They often tell us that our meetings are the only bright spots in their drab existence.

In the factory where they make the silk thread the girls endure great hardships. It would make your heart ache to see the suffering they undergo. Their work is to take the cocoon and put it in boiling hot water, and they are obliged to pull these threads constantly from this almost boiling water. It takes five of these threads, similar to a spider's web, to make one thread of silk, so you can see the labor that is back of a spool of silk. The girls stand on the cold, cement floors from early morning until late at night, their hands continually in this hot water until they have the appearance of raw meat. The flesh on their fingers is so shriveled that they do not look like human fingers. Then too, they often become tubercular because they are constantly breathing in the steam that arises from the vats of hot water which contain the silk threads.

One of the joys of the Hachioji work has been to see these factory girls find the Lord in a very real way. The day the Holy Spirit fell upon them stands out in my memory very vividly. It was on a Sunday afternoon. The general meeting was over and I had gone home. Many had stayed to pray, and while they were praying the Holy Spirit fell. The young pastor came running to my home in great excitement, saying, "Sensi (Teacher) please come quickly to the church. I think all the girls are getting the baptism of the Holy Spirit." He had never seen such a sight before. I hurried over, and as on the Day of Pentecost, the coming of the Holy Spirit had drawn a great crowd together. I found the girls drenched with the power of God. Some were weeping, some shouting and praising God with uplifted hands. It was truly a joyous sight. Their faces shone with the glory of God. They had never seen anyone baptized in the Spirit, but the scene in that church was like I had seen many times in America. They had the same manifestations. It was God!

I would like to tell how God led us to the city of Kofu, a city of 120,000 about two and a half hours' ride from Hachioji. About a year and a half ago I felt that God was leading us to this city, and as I look back it seems very wonderful how He definitely worked and led. During

the month of July my Bible woman and I decided that we would go to Kofu and rent a room, so that we could look the city over and pray about a location for us there. That first day we went over much of the city but found nothing that impressed us very much. Late in the afternoon we were tired and worn, and decided we would return to Hachioji and come some other time. Just as we were deciding to go back I said to my Bible woman, "Let us go into this next house; it looks so inviting." The young woman who came to the door said, "I am quite sure you can rent the home of my music teacher. She is going away for the month of August and she usually closes up her house. I am sure if she hears what you want to do she will rent you her place." We went to see the music teacher, and she invited us in. We sat down on the floor and had an interesting conversation with her. She served tea and while drinking it we told her what we felt God wanted us to do in that city. She belonged to the Methodist church, she said, and told us she would be glad to have us use her home, free of charge. So instead of renting a room the Lord provided a house for us.

The first day of August we went again to Kofu to stay the month and we discovered that this home which had been so kindly offered us, was on the estate and in the beautiful garden of one of the richest men in that city. It was his property, but he kindly let the music teacher use it. We had the privilege every day of enjoying this beautiful Japanese garden. The wife of this rich man came to see us the first day we were there. I happened to be sweeping the rooms when she came and she said in surprise, "Are you sweeping the house?" She returned quickly to her home and in a little while here came her servant with bucket and rags to do the cleaning. She said, "The lady of the house said you are to do as if I were your servant." This family was very, very kind to us, and invited us many times into their lovely home. The mother brought her son and daughters, who were University students, to see us and hear the Gospel message. She said she wanted them to know the true God. While Japan has made great progress in civilization and has much learning, yet they still worship idols and have heathen festivals. Shintoism or ancestral worship is like Spiritualism in America. This wealthy family were idol worshipers and Shintoists, and observed these different heathen religious festivals.

In Japan when you rent a house for yourself or for church purposes it is necessary to pay a de-

posit or "security money" to the landlord besides the rent. It is also necessary to have a business man in good standing to stand security for you. Sometimes such a man is hard to find because it means he is responsible for the rent if one fails to pay. In this city we knew no one, but this rich man offered to be the security for our church building which we rented. We praised the Lord and counted this as another evidence that God was with us and definitely leading. He also offered to advance me the money to put up a church building and let us pay for it by the month, but I did not feel that I could accept that offer.

When we opened the work in this city we had great opposition from the Buddhist priest who lived in the vicinity of our church. We always have street meetings in Japan; the people will stand even in the rain on their high geta (wooden shoes), with their oiled umbrellas and listen attentively to the message. We had street meetings before the opening of this work and big crowds gathered, because it was new, and because we were only women workers. One evening during the street meeting the Buddhist priest came with a box, and after the singing had finished he stood on his box and in a loud voice warned the people against our work. He followed us into the church and thought to stop the service. Sakamotosan, the Bible woman, was praying. He told her to keep still, saying that she should not be in this meeting, but the more he talked the more blest she became. The glory of God came down on her and she lifted her hands and praised the Lord with a loud voice. The priest became very angry and began to beat her, but the more he abused her the more she shouted. The priest became so enraged that some of the men had to take him out. God used that incident to turn the hearts of the people to our work. He made the "wrath of man to praise Him." The priest doesn't dare interrupt our services any more. The police said we had a right to put him in prison for what he did, because he had broken the laws of Japan; the law of the land is that anyone can worship God as he wishes. We didn't ask the police to interfere, but after that they came to maintain order, one on the outside and one on the inside. The Bible woman didn't prosecute the Buddhist priest though she was urged to do so. In the short time we have been in that city God has greatly blessed and we have a strong band of Christians there.

Recently I had a letter from my Bible woman

*(Continued on page 23)*

## 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

(Continued from March issue)



LET me describe to you a Hebrew trial, which instead of one, had to be really two trials, one on one day and then on the succeeding day. Between the two trials members of the Sanhedrin had to fast and meet with one another in their homes, discussing the case from every angle, trying to find, if possible, some means to acquit the accused.

After the Morning Sacrifice, when they met in the Hall of Hewn Stones, they would sit down, tailor fashion, in the form of a horse-shoe; the high priest sat at the top end, and at either end of the horse-shoe were two clerks. The one on the right hand would be the minute clerk *for* the accused, and the one on the left-hand the minute clerk *against* the accused. In the center, between these two clerks, sat a third clerk who took the minutes for both sides as a "check-up." The accused had to stand between the two clerks and in front of the third clerk.

The members of the Sanhedrin sat as an outer rim of the horse-shoe. Sitting in front of them were two rows of disciples; to each member two disciples, to take the place of the retiring or deceased members. There was an age limit, for Jewish custom held that aged people would be too harsh in their judgment; also every member of the Sanhedrin had to be married and be the father of children. It was considered that a father would be more merciful.

The witnesses would be brought before the Sanhedrin separately, but could not testify as they do now; that is, one testify to one fact and another testify to another fact. Every witness had to tell the whole story, and had to be an eye-witness of the crime from beginning to end. Each witness was first interrogated as to the date, the day and the hour, and every detail had to line up exactly true to every detail in the history of the case with every other witness as to statement of time, hour and event. If there were three witnesses and the testimony of one witness did not corroborate the others in every detail the accused would have to be found "not guilty" and set free. You will find in Deut. 17:6, 19:15 and Num. 35:30 that it required more than one witness; also in Matt. 18:15 where Jesus said, "In the mouth of

two or three witnesses shall every word be established." Then also they could not take any documentary evidence—no letters could be introduced in a criminal case. Another interesting item is that a witness was never to be put under oath; an oath was repulsive to the Jews because they could not take the Name of God. In the Talmud there is a proverb which says that, "He who would tell a falsehood would also tell a falsehood under oath." That is about true. I have found from my experience in courts, that if a man or woman will not tell the truth you need not expect him to tell the truth under oath. Then each witness had to be examined and give his testimony separately and not in the presence of each other. As soon as the prosecution had closed, the defendant put on his defense. After all testimony had been given came the arguments. But the Sanhedrin had to keep perfectly still until some member got up to make an argument in favor of the accused. If no one got up in his favor there could be no argument. After someone had spoken in favor of the accused then someone also had the privilege of speaking against; every time they spoke they had to give a valid reason for their attitude against the accused.

Then came the balloting. First let me say that the high priest could never legally express an opinion or interrogate the witness or the accused; he could never say the man was guilty or innocent; he had to keep perfectly silent. The vote of the high priest had to be absolutely the last ballot cast; because of his high office and influence, it was felt he should not express any opinion until after the last one had spoken. No one could change his ballot from his spoken opinion unless he should change in favor of acquittal. When the balloting commenced, beginning with the youngest member of the Sanhedrin, they first took the ballots of those who voted in favor of the accused; then they took the ballots of those who were against. If everyone of the Sanhedrin voted that the accused was guilty, then by their law it would be a mistrial and the man must be set free. For, according to the Talmud, they had as one of their rules, that a man must have at least two votes in his favor, and if he didn't they must set him free. There had to be a vote with a majority of two or more to find a man guilty—if the Sanhedrin were divided fifty fifty the accused would

have to be set free. And further, a unanimous vote would set him free.

You can see as I go along the points which made the trial of Jesus illegal.

After the balloting took place they had to adjourn and the next day after fasting, prayer and conferences, and after the morning sacrifice they had a new session, for the purpose of reviewing the previous day's work and trying to find, if possible, some reason for setting free the one accused. If they were still of the same opinion after this second session, the execution had to take place immediately and before sundown. They could not have an execution as we do—anywhere from two to three months after the trial. The officers of the Sanhedrin did not perform the execution; the witnesses must be the first to lay hands upon him (Deut. 17:7). After the witnesses had laid their hands to the execution, then the people, but not the hands of the judges.

After Annas had interrogated Jesus He was sent to Caiaphas, the man who afterwards became an apostate and a criminal. Mark seems to think that the whole Sanhedrin was there because he said, "*All the council.*" It was not necessary for the entire seventy to sit at the trial; at least twenty-three constituted and was necessary to a quorum. We do not know how many over the quorum were present. It is highly probable that only 23, doubtless Annas' relatives, were present. You see it was after midnight. Let us picture Caiaphas questioning Jesus who remained silent. Caiaphas, in angered disappointment, disregarded his duty, which of necessity he must have known. Being high priest he knew he could not interrogate any witness, much less express an opinion, and knowingly, contrary to law, placed Jesus under oath. Contrary to the law, he sought to interrogate Jesus before any witness had been interrogated. Caiaphas, illegally putting Jesus under oath, said, "I adjure thee by the Living God, that thou tell us whether thou be the Christ, the Son of God." Oath or no oath, that is the one question that Jesus would answer. He could not deny Himself. He answered, "*Thou sayest.*" Then the high priest expressed himself, which he had no right to do, saying, "You have heard Him. He is guilty of blasphemy." It is most peculiar that there is no record of the trial of Jesus outside of the four Gospels. I believe they both feared and were ashamed to keep a record.

As I mentioned before, none could speak against the accused until some one had spoken in his favor. There was not one favorable comment made for Jesus in that Sanhedrin; therefore that

alone should have set Him free.

Legally, Jesus should have been required to make a defense as to His Messiahship. We know the Jews were looking for the Messiah. The three wise men had come to Herod, and Herod called in the chief priests who said that the time for the Messiah was ripe. So we know that the Jews were looking for Him, and the Sanhedrin should have interrogated Jesus as to whether He was the Christ, the Son of God. It was their duty to have searched diligently as to whether or not these things were true, according to Deut. 13:14. Having expected the Messiah they were legally bound under the laws and rules of procedure to have taken the words of Jesus for truth until they disproved them. It was their bounden duty at the trial either to have disproved Him as being their Messiah or to accept as true His statement that He was the Christ. As a matter of fact, God sometimes sets forth much truth by those who are pagans or savages; the great Roman poet, Virgil, sang of a world renovator, a child who should be born. Jesus could have proven His Messiahship: He could have told about the virgin birth prophecy; He could have told of the marvelous 53rd chapter of Isaiah; He could have given the same message He had sent to John: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." (Matt. 11:5). Yea, verily He could have proven His Messiahship.

It was commonly known among the Jewish people that the Messiah must needs come when they lost their sceptre, for Jacob had prophesied that the "sceptre shall not depart from Judah . . . until Shiloh come"; and that they must expect the Messiah when they lost their judiciary rights, and the right of capital punishment. This was taken away from them by Herod about twenty-five years before Christ was born.

Caiaphas or the Sanhedrin should have studied and asked themselves, "Did God ever send a physical messenger before?" They could have recalled the time when Jehovah met with Abraham and Abraham bowed down to Him and then went out to provide food. They knew the Son of God was to be born and they also knew that the Son of God would be identical with the Father. They had their scripture for this.

The Sanhedrin violated the law on another point, when they spit in His face and struck Him; they committed physical violence (Mark 14:65). No judge could lay his hand on either a witness

or accused or in any way violate his person.

Another interesting detail, was when Caiaphas, at the end of the trial, rent his garment. Caiaphas knew he was doing a very wrong and illegal act, according to Leviticus 10:6 and 21:10. I will read 21:10, "And he that is high priest \* \* \* upon whose head the anointing oil was poured \* \* \* to put on the garments, shall not uncover his head nor rend his clothes." The reason for this was that his priestly garments, the most beautiful ever worn by any priest—yes, by any king—stood for the sacredness of his office. He, an exponent of the eternal God to the people, rending his garment, when the Son of God appeared before him and announced His Messiahship, is something exceedingly significant. Jesus had gone up and down healing all manner of diseases, preaching the most blessed news of the coming glory—but when He stood before that man who represented the old covenant, I say, as Jesus stood before him and announced that He was the Christ, the Son of God, instantly God saw to it that Caiaphas rent his garment, which meant the ending of the old covenant in the presence of the Son of God. As the veil in the temple was rent at His death, giving individual access to the mercy seat—even so here—when Christ, God's High Priest, stood before the earthly type, the earthly gave way before the Eternal Son and High Priest. The garment of the old covenant was rent in the presence of Him who was clothed with Divine authority. Thus God makes "the wrath of man to praise Him."

So we find that there is nothing which we are called upon to go through which Jesus did not endure before us.

Jesus came and bore everything for us, and there is no temptation that comes to us that He has not endured. When we suffer for something for which we are not guilty, when we are wrongfully accused through a tale-bearer, and even by some who profess to be Christians, you and I know that Jesus endured it all before us; we know that Jesus was illegally accused and illegally tried. His arrest at night and by a tale-bearer, His trial at night, the day before a Sabbath and on a feast day—all were illegal, every step.

From the time that Jesus stood up, after His prayer in Gethsemane, to the hour when He was sent to Pilate's hall, there was not one scintilla of legality from start to finish in the whole of the world's greatest tragedy. But Jesus, the Innocent One, must needs have suffered on the cross for us. He illegally suffered that you and I might go free.

In closing let me read you what one of the greatest Jewish historians of all the centuries has said concerning our Lord and Master. Many people have said he was a Christian; others that he was not. Whether he was or was not a Christian I do not know, but I do know that the greatest Hebrew history outside of the Bible was written by Josephus. Reading from his history a paragraph, I shall let you decide for yourselves his attitude toward our Lord and Savior:

"Now there was about this time, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day."

This same Jesus who in the eternal power of His Sonship silently faced false accusers and endured a false trial, His side pierced for our erring hearts, His hands pierced for our sinful deeds, His feet pierced for our hardened ways, dying that we might escape death, rising for our justification,—this very same Jesus is coming again—not crowned with thorns, but crowned with power and glory!

Our Lord, Master and Priest! Our Savior and our King!

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(Continued from page 7)

since *He was good*, HE MUST HAVE BEEN GOD!  
GOD!

*Dare any man claim to be good—*

1. Since Christ refused the term as a man only and
2. Since He saith "THERE IS NONE GOOD"?

The answer is final—NO!

Without controversy Christ is GOODNESS personified. All that we can ever see or know of goodness was *in Him*, and since He forbids our calling Him, or any man good, then we know He was more than man. He was God, for "there is none good but God." Yes! He was God and so all Scripture asserts.

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"Over five thousand times George Mueller went to bed with no provision for himself or the orphans under his care, for the morrow. 'Did you sleep?' he was asked. 'Every time,' he replied."

## The Line of Separation God Draws for His Sent Ones

Niel Thomsen in the Stone Church March 12, 1933



IN THE Gospel according to John, first chapter sixth verse, we read these words, "There was a man sent from God whose name was John." A marvelous statement—a man being sent from God! God is looking for men to send. He cannot use any other instrument but men and women. He must have something that is clothed upon with a body. God has never in any dispensation or age worked in any other way but thru a body. Even when the Son of God Himself came from heaven it is written of Him, "A body hast Thou prepared me." He could never have done His appointed work here upon the earth without a body. People would never have gone into the wilderness or the desert to seek a spirit. He never could have died upon the cross and shed His blood if a body had not been prepared for Him.

God has so ordained in this dispensation and age that we in the flesh should be channels thru which He might work. It might interest us to find out what kind of men and women He is looking for. In this instance in the Scripture we read that He used a man whose name was John. Let us discover from the Scriptures what kind of a man John was, in order to see what kind of men and women we should be to be sent from God. In Luke's Gospel the angel spoke prophetically to his father, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God" (Luke 1:15, 16). We find the first thing that God required of John was that he should be a Nazarite, for the Nazarite was commanded to drink neither wine nor strong drink. This speaks to us of separation, does it not? In the Book of Numbers, sixth chapter, the Lord gave instructions to Moses concerning the Nazarite, that he should separate himself unto the Lord, and not drink wine nor strong drink.

As children of God He is calling us to lives of separation, separation from the things of the world. The wine and strong drink are typical of the carnal thrill that comes from participation in many worldly matters. So often we participate in worldly things that are accompanied by a carnal thrill and a joy that is only temporary, and leaves us exhausted at the end.

God calls on us to live a life of separation from these things. How frequently we meet things along the way that overcome us! We partake of things that have a grip upon our souls so that God is not first. When you find some pleasure taking hold of your soul so that you would rather be participating in that than meeting God, you are partaking of some of the strong drink that is overcoming you. Time and again I have found the people of the Lord preferring an evening spent in pleasure rather than in a prayer-meeting; more concerned with everything else than with things of vital spiritual import. I noticed back East last summer, if it was a hot day, how frequently an excuse was made to go to the shore or to take a drive out in the country, rather than down to a meeting in a place that might be a little warm and stuffy. Folks say for an excuse, "We must take care of ourselves. These bodies must not be allowed to run down." But are we a people separated unto the Lord? Or are we still a carnal people, going to church because we feel we have a duty to perform? God is asking of us to be wholly separated unto Him, men and women whom He can send on errands for Him. The separated soul gives God the first place.

In Numbers 6:6 we read of the Nazarite, "All the days that he separateth himself unto the Lord he shall come at no dead body." I wonder if we realize that there are dead things around that we are touching frequently; things that are defiling. Sometimes it seems rather difficult for us to avoid looking at them, does it not? We are living in a day when dead things, things that defile, are being flung at us from every direction. A few years ago nothing would have tempted us to go into a show or a movie. We would have considered them dead and defiling. But we have a little instrument in our homes and we turn a little dial—there is no sin in turning a dial—and we tune in on a certain station and listen to snatches of playettes, and allow these deadly, poisonous things to fill our minds and defile us. We are living in days when the call to separation will mean more than it has ever meant in the days gone by. It will take very real consecration and more real living for God, to stay away from the dead things that are put in our way so subtly. Our bill-boards, if we allow our minds to dwell upon them, are defiling; our book-stalls, if we were to read their contents, would be contaminat-



ing. Friends, it is time we hew to the line and definitely separate ourselves from these deadly influences. If we fail to do this we will be separated *from* God to the world, instead of *to* God and from the world.

We are told of John that he was not only to be a Nazarite and separated from everything that contaminated, but he was to be filled with the Holy Ghost. "Do you believe it is necessary to be filled with the Holy Ghost?" some one asks. I do. I believe no man can be at his best for God unless he is filled with the Holy Ghost. The Word of God is very, very definite along this line. We are told that the natural man cannot understand the things of God; that these natural minds of ours can never grasp the full significance of what God wants to accomplish in this world. There is only One who has sought out the deep things of God and can reveal them to our hearts, and that is the Holy Spirit. It is impossible for you and me to serve God acceptably unless we are filled with the Holy Spirit. I'd like to have you notice the language here: "He shall be filled with the Holy Ghost even from his mother's womb." It wasn't an experience he had and enjoyed once, but the inference is that he was filled and continued to be filled *from* his birth. God wants the infilling of the Spirit to be something more than an experience upon which we can look back. One time the Spirit of God had control of your life, but how about it today? Has it been in your case as in John's? Have we been filled with the Spirit continually? The man and the woman whom God uses is the man and woman who keeps full of the Holy Spirit. We must be a Spirit-filled people if we are to be used of the Lord. John the Baptist was filled with the Holy Spirit continually. No one has ever disputed that fact.

Then it says of John, "And many of the children of Israel shall he turn to the Lord their God." I cannot help but feel that the person who is sent from God must be successful in the work to which he is sent. In John's Gospel Jesus in testifying concerning him, said in Jno. 5:33, 34, "Ye sent unto John and he bare witness unto the truth. He was a burning and a shining light: and ye were willing for a season to rejoice in his light." We must all be lights. The lamp that burns, truly shines, but not all lights that shine, burn. The one who is a burning light is the soul that is effectual. You cannot come into contact with it without feeling its influence. It burns. It scorches. You feel, Here is someone who has met with God. You feel the power immediately. There is warmth and heat there. I

am convinced whenever God sends a man that man's ministry must be a successful ministry. I cannot believe a person is sent of God and ordained of God and his ministry not effective.

When Spurgeon sent out young preachers he was accustomed to ask them on their return, "Did anyone become glad?" And if they answered "No," he would ask them, "Did anyone become mad?" If they still answered, "No," he would shake his head and say, "I am afraid that God has not called you to preach the Gospel!" If people became neither mad nor glad and you have produced no effect whatever, God has not sent you. A message from God must be one that will have an effect. It must touch lives.

God has called us to a place of separation and to the fulness of His Spirit. As a called-out people is our ministry having the effect it once had? Is our message the burning one that it once was? God today is calling us to a fresh consecration so that we can be burning and shining lights, winning many souls unto the Lord. Every true light house should have a ministry of that kind. Oh our ineffectual lives! lives that seemingly do not touch anyone and that leave no mark!

Jesus was the Light, but when He left He said to His disciples, "Ye are the light of the world." If you and I fail to shine in the world today someone will be left in darkness. If we have allowed our lights to become dim someone will miss the way. I wonder how many souls have passed into eternity and will say to God, "Such-and-such a one failed to shine and consequently I missed my way. Now my state is one of darkness and misery." One of the greatest sorrows we will meet at the judgment seat will be that we failed to light the way for someone who went down into darkness and to death. God has called us to shine. I feel if we make the consecration and burn and shine for God He will take care of everything else in these days.

There are some dear folks who have seemingly set themselves aside for one thing. I have met them in the East and also in the West. They have the idea now, since we are at the end of this dispensation, that their main purpose is to prepare themselves to be the Bride of Jesus Christ; to put on their beautiful robes and be ready, letting the poor lost world take care of itself. Friends, this is all a mistake. I do not want to meet my Lord clad in the best of bridal garments, in a robe of glistening whiteness, if I am empty-handed and haven't brought someone into the kingdom of God. I say this reverently: I'd rather have a lit-

tle spot, rather a few wrinkles which I feel He will iron out in some way or other—let me show a few scars of warfare, but let me have some sheaves which I have won for my Lord and I will be happy when I see Him face to face.

God has called us to shine. He has called us to be busy in His kingdom, and if we are burning and shining lights we will be about His business.

Watch John! He wasn't very much concerned for himself. But he was tremendously concerned for the Lord Jesus Christ. John was used as a finger post to point others to the Lord. There never was a more successful evangelist than John on the banks of the Jordan. We read they came from Jerusalem, from all Judea and from beyond Jordan. Picture the river bank lined with people from every part of Palestine! The multi-

tudes came to hear the preaching of John and were baptized of him. Wherein was his success? His was a life wholly separated unto God. Let it finish up in a prison cell; let it end on a headsman's block because of a wicked king and a crafty queen, but he will receive a crown of glory because he fulfilled his calling. He was sent of God and he fulfilled his mission.

Let our trials be what they may; let our lives be accompanied with hardship, but let us be men and women true to our calling—sent of God. And may we have this testimony from the Lord Jesus Christ that we were burning and shining lights in this dark world. That is the testimony I would like to bear into the presence of God. It is possible for each one of us here to so shine for God that we too will receive that crown of glory.

### God's Spirit Outpoured upon the Tribes of Southwest China



OD is pouring out His Spirit among the Tribes of Southwest China in a very remarkable way. Our missionaries, Mr. and Mrs. Arthur Johnson, returned to Yunnan Province last fall, and are again settling in their station at Lunan, with Upper Rushes as an outstation. One of the tribal men in Upper Rushes, who has had the oversight of the work while the Johnsons were home on furlough, has just written Bro. Johnson of how the Spirit fell in a little meeting held recently. Brother Johnson sends the letter to us:

"I arrived safely at my home in Upper Rushes after my short visit with you in Lunan. A few days later while at the market in Lunan I met Bro. Liu, and I invited him to come and spend a night with me in Upper Rushes, as the folks were going to kill a pig.

"After our arrival that evening we held a meeting, which was attended by a goodly number of people. We sang and preached for an hour, after which the women and children went to their homes. About twenty or more remained for prayer. After a half hour of prayer, suddenly the Holy Spirit came down upon us in mighty power and we were all filled. Three spoke in tongues; others saw the glory of God and some had visions. We were all under the anointing of the Spirit from eight or nine o'clock until three in the morning. When the Spirit finally lifted, each one testified to a glorious experience.

"The next night at six o'clock about 25 gathered for a service. We sang and preached for about two hours and then went to prayer. Again the Holy Spirit came down upon us and we were all filled as on the previous night. Some saw visions, and fire from heaven sat upon the heads

of each one. Four or five bystanders came forward to see what it was all about. Upon entering they were convicted by the Holy Spirit, and knelt in prayer. We prayed until early in the morning. We are all looking to the Lord, in an attitude of prayer, listening to all Jesus has to say to us. We perceive that Jesus is no respecter of persons.

"After the experience of those two nights, I went with Bro. Liu to other tribal villages in the mountains, preaching for two days and then returned home. Upon our return we held another meeting which was attended by 50 or more. Even the necromancers (witches and workers in black arts and magic) attended the meeting and knelt in prayer. Truly this is the work of the Holy Spirit. (Signed) Djao Wen Hwa."

Bro. Johnson reminds us that while home on furlough he emphasized the necessity of prayer for the Tribes people, and he believes that this pouring out of God's Spirit is in answer to prayer. There was no foreigner present at these meetings, but God poured out His Spirit upon them while in prayer. He writes that there are many villages that are open to the Gospel and he asks for prayer that they may speedily be evangelized.

\* \* \*

Bro. H. A. Baker, who is also working among the Tribes, sends us the following remarkable account of a great Mass Movement in the Ka Do Tribe:

"Since our itinerary thru the KaDo Tribe at the invitation of the Presbyterian Mission last spring, the Mass Movement in the mountains there, has spread rapidly. At the time of our visit about six hundred families had already come into the Movement during the previous year or

two. During our visit we went into new territory where two hundred families more forsook their heathenism and joined the Christian Movement. After our return home some of the converts from this new territory went farther in, and another two hundred families were added as a result of their efforts. I brought five KaDo young men home with me to receive teaching and to seek the Holy Spirit. Upon returning to their home two of these did some evangelistic work on their own initiative, which resulted in over two hundred families more joining the New Way. Bro. Jensen, a Pentecostal missionary two or three days south of the KaDo country, was visited by some KaDo men from that region who requested him to go with them to help dispose of their objects of heathenism, as they wanted to become Christians. His visit brought about two hundred and fifty more into this movement toward God. In various sections another three hundred families have been added, making the number who have come in since our visit in May about *twelve hundred families*. The sum total to date is about *eighteen hundred families, or eight to ten thousand people*. The end is not yet.

"One of the young men I brought home with me, whom I had used as my interpreter when visiting the tribe, was especially anointed with the Holy Spirit when here, often dancing in the Spirit and sometimes laying in a trance for hours at a time, seeing visions. When he went home he preached thru some sections of the tribe, teaching the people to pray and praise the Lord, and to tarry for the Holy Spirit.

"Some of the women, and all but four of the men in his village had been opium smokers. I hear that now practically the whole village has been delivered from this awful curse. In four centers at least the Holy Spirit has fallen upon these Ka Do converts. Mr. Callender of the Presbyterian Mission writes that in a conference with over a hundred representatives from various parts of the Ka Do tribe there were always manifestations of the Holy Spirit in every meeting for prayer that these people held daily. He further states that he has had reports of the work in the mountains saying that the prayer meetings in the villages are accompanied with manifestations of the Holy Spirit, attended with much weeping, trembling and shaking of the body, and some falling prostrate under the power of God. The Spirit also falls upon these people in their mountain homes, frequently accompanied by visions. Miraculous and instant deliverances from opium, drinking, gambling, etc., are reported.

"The Presbyterians have just turned that part of their work over to a German Mission associated with the C.I.M. These are a spiritual people but know little of the real fulness and manifestations of the Holy Spirit falling upon the whole tribe in Pentecostal power.

"Four more Ka Do young men have just ar-

rived here, some from more than ten days' journey, that they may receive teaching and seek the Holy Spirit. One object of their coming is to take one of our boys back with them to teach and preach in their midst at their expense. Pray for these Ka Do people that God may have His way and that Spirit-filled leaders may be raised up in their midst."

### Toronto Revival

"Great news of revival comes from our Field Editor, William Booth-Clibborn, as we go to press at this time. In Massey Hall and in the Evangel Temple, Toronto, our Brother has been preaching the unsearchable riches of Christ with gratifying results these difficult days. About four hundred conversions are reported—striking cases of healing, too—as well as another great stir among the children. About sixty adults have been filled with the Holy Spirit the last two weeks of the campaign, the Prayer Rooms presenting indescribable scenes of joy and blessing. Seventy of the converts were baptized at one time. Further details of this blessed visitation will be given our readers in the coming issue, when we hope to have a report from Pastor Ralstin of Evangel Temple.

"Evangelist Booth-Clibborn has opened fire in an inland town called Peterboro and reports that the crowds have doubled and twenty-three have accepted Christ, for a start.

"Our Canadian readers may be interested to know of his coming campaigns. Beginning with the second Sunday in April our brother will be opening a city-wide series of meetings in London, Ontario, in one of the downtown theatres, after which he plans to visit Montreal. He asks the prayers of *The Latter Rain Evangel* family that these efforts for souls may be rewarded with unexpected and unprecedented success."

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## The Judgment Seat of Christ

### A Picture of the Judge

Evangelist Bert Williams in The Stone Church Sept. 5, 1932



OW let us read a passage in I. Peter 4:17, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God." Notice another passage in I. Cor. 11:31, 32, "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

Three facts are clearly presented here: First, judgment has already begun at the house of God. Second, If we judge ourselves we shall not be judged. Third, when we are judged we are chastened of the Lord. So that in every judgment there is an element of discipline, and discipline is for purifying purposes. By what are we to judge ourselves? By the Word of God. That is to say, if we are tempted to do a certain thing and realize it is wrong, we say to ourselves, "I want to do this. I have a tendency for it, but I will judge myself according to His Word," and then an appropriate passage of scripture is brought to bear upon it and deliverance comes. We have then judged ourselves and that thing will not face us at the Judgment Seat of Christ.

*For example:* A man told me the other day how he had lost fifteen dollars. After having done a piece of work on an agreement, the person for whom he worked took advantage of him and refused to pay the full amount of the contract. The first thought that came to his mind was, "Well I am determined to have my money." Then all at once the Word of God flashed into his mind, "The servant of the Lord must not strive." So he stopped right there and said, "If the servant of the Lord must not strive, then I will not strive." He judged himself in the light of the Word of God, and that was a discipline to him. From a natural standpoint it was difficult to do this for he knew he was unjustly treated, but he allowed himself to be "exercised thereby" and said, "I will obey God." He lost the money, but it is better to obey God than to make fifteen dollars. That man is a better man than he was before that experience took place. It was a discipline to make his soul purer.

What a wonderful opportunity God gives us to escape the severity of the Judgment Seat! He

says to us, "Now if you do not want to come up before Me in the judgment, just judge yourself. It is all in your own hands." Isn't that wonderful! "Judge yourself! If you will do as the Word of God says—judge yourself in the light of the Word, then you will not need to be judged by the Word, and made ashamed of your conduct at the Judgment Seat."

#### THE JUDGE

Now let us look at the One who is to judge us. We have a wonderful description of Him in the first chapter of Revelation. In order to get the setting, let us first look at the last verse of this chapter which reads, "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." The Son of God is seen here in the midst of the churches, holding the stars in His right hand. This is a literal letter written to literal angels, and the angels represent the pastors of the churches. We have the thought presented here, first of all, that the pastors of the churches are coming in first for judgment. Of this I am sure. We sometimes say, "You must not expect anymore of the minister than of anyone else," and in a sense that may be true, but if you confine your reasoning to the Word of God, you will have to recognize the fact that the pastors of the churches are responsible for many things that will never be required of other folk.

Then we have suggested here, First, that He will judge the pastors separately; Second, that they are held securely in His strong right hand and no power can snatch them away from Him; Third, He is examining them with great scrutiny. This is **so expressed in the Greek**. It is as though a child were examining seven little stones to see which is the most perfect. If that be true we need to pray much for our preachers. We preachers will be **examined** more minutely and more severely than you lay members, because we have been called of God to be **examples** to the flock in all things. When God called the Apostle Paul, He put upon him heavy responsibility, which fact Paul recognized for he said, "Woe is me if I preach not the Gospel."

And this judging of the pastors first, is very logical because many people in our churches can-

not be judged for certain things they did not know, or did not do, for the reason that their pastors have been unfaithful in the declaration of all the truth. It is true, He will deal with the churches too; He will deal with Laodicea, but He will deal with it in the light of the Modernistic preachers who are telling lies to those who are depending upon them for their spiritual guidance. Beloved, this will be very serious business for all concerned, but it will surely be most serious for the preachers who will be judged first for the doctrines they have preached, and second for the examples they have set before their congregations. After Jesus has judged the seven pastors, He turns to the churches.

Now let us notice what kind of a judge He is. We think of Jesus as our Prophet, Priest and King, and He is all three, but He is also our Judge. Let us think of Him in that way in the future. He is Prophet and tells us what is coming ahead, He is our Priest to intercede for us; He is our King and rules over us. But He is more than all this. He is also our Judge. And in this first chapter of Revelation we find Him as the Judge standing *with garments down to His feet. His head and His hair were white like wool*, presenting to us the idea of wisdom and age, and that He is equal with the Father. The Word says, *"His eyes were as a flame of fire."* When we think of Jesus as He walked and talked among men, we think of Him as the gentle Jesus, the loving Jesus, with such tender eyes as none before or since has ever looked upon. But we are told that when the Judgment takes place those gentle eyes will flame forth as balls of fire. He who came as a Lamb slain and dumb before His shearers, now appears as the Lion of the tribe of Judah, and the great change that will take place in His countenance is revealed here.

In Rev. 6:16 we read that wicked men will cry to the rocks to fall on them and hide them from the wrath of the Lamb. What a strange expression, "the wrath of the Lamb"! When the mighty power of God is put into the Lamb He will be vastly different. He will be like Samson who in himself had no more strength than anyone else, but as he faced the lion the Word says, "The Spirit of the Lord came mightily upon him, and he tore the lion as if it had been a kid, and he had nothing in his hands." Christ will come as a Lamb when He comes the second time, but as a Lamb in the strength of a lion; and His eyes will be as flames of fire.

Then this scripture says that *His feet were like unto fine brass, as if they burned in a*

*furnace.*" The Greek has it, "burned in a furnace to a white heat." So we learn that the fires of the judgment will be very severe. We read further, *"And His voice as the sound of many waters."* How many times I have thought of that! We whine and complain, and argue down here on the earth, and we justify ourselves in doing this and that and the other thing—we are always filled with excuses, but our excuses will never be heard in the judgment. His voice will be so strong, so overpowering, that our puny alibis will never be heard at all. We may try to give an excuse, "I couldn't do it because of so and so," but the voice of the Judge will be "as the sound of many waters," so He will not even hear it.

*"And out of His mouth went a sharp two-edged sword."* By this statement we learn that we will be judged according to the Word of God—that same Word which we now call the Bible, and which we already know. We shall be judged by that. *"And His countenance was as the sun shineth in his strength."* Here is the power of illumination, which shall bring to light all the hidden things of darkness. There will be no chance of hiding anything when the searchlight of His countenance is turned upon lives. God have mercy upon us who have the open Bible!

So we find that the Word tells us not only of the Judgment Seat, but it also tells us what the Judge before whom we shall stand, will be like. There is, therefore, little excuse for us. We know how the Judge will be dressed; we know the color of His hair; we know just what His eyes are like, what the sound of His voice will be like, the words He will speak to us, and the appearance of His countenance.

But remember: We may judge ourselves now by the Word of God, just as He will judge us then by that same Word. If we judge ourselves now, we will not be judged then.

The Twenty-Fourth Annual Convention of The Stone Church will be held (D. V.) from May 21 to June 4, 1933, and we are sending out this early notice so friends can arrange to be with us.

These Conventions have always been seasons of blessing, and the outlook for the 24th Convention and Missionary Rally encourages us to believe it will be equal to some of the best. Brother John Wright Follette, who is well known to many of our readers, will be with us during the entire time. Also missionaries from India, China and Africa. Bro. Niels Thomson of India, now Acting Pastor of The Stone Church, will have charge of the Convention.

## The Pulse of a Dying World

William Booth-Clibborn

**LISTEN TO ROME:** "Happy days will return to the world if it listens to Rome. The Governments must heed the words of our wisdom." These were the words of Mussolini at the conclusion of his epoch-making interview with Premier MacDonald, announcing a new peace plan which the four leading European powers—Great Britain, France, Germany and Italy—are to launch. The ten kings will soon submit their power to one and the restoration of the Roman Empire, prophesied in Scripture, will be an accomplished fact. "These have one mind." (Rev. 17:13).

**THE CRISIS IN SCIENCE:** At the dinner given Einstein on his departure for Europe, Prof. Shapley voiced a withering indictment of scientific theory in its effort to explain creation and the universe: "Even at this close range, we can see the mortality of all current theories, both of the microcosmos and the macrocosmos. There is an overpopulation of hypotheses; they crowd and cancel one another." It isn't only the mean multitude that is forever blowing bubbles. Here our sophisticated Savants who admit that they are lost in the forest and are travelling in circles—"Oppositions of science falsely so called." (1 Tim. 6:20).

**A JEWISH PROPHECY:** There is a remarkable picture of the last times in the Jewish Midrash Rabbah, listed as twelve characteristics. "None will be found to act mercifully—truth will fail—those that forsake evil will be regarded as mad—the wise men will have previously died—the Jews will have great tribulation and evil befall them—the young will have no reverence for the old—a man will be hated by his own household—great destitution and poverty will come to the Jews—much luxury manifested elsewhere—the last generation of men will be dogs—little punishment will follow wrong doing—mankind will be so sinful that God will again wish to destroy all men."

**ISOLATION IMPOSSIBLE:** The Rooseveltian foreign policy is Wilsonian. The United States is to re-enter European world Councils, taking an active part in shaping the destinies of nations. One leading newspaper says: "One of many facts which are bringing us to a new foreign policy, is the circumstance that we no longer occupy that proud and superior economic position, which would seem to lend some logic to our late and lamented habit of distributing preachments to the four corners of the earth. We need to get something concrete from national co-operation." The threat of a Russo-Chinese alliance, or an evil as great—the further extension of Japanese power in the East—forebodes ill at Washington, D. C. Instead of being aloof, it will be in love with European Councils.

**2000 BANKS MAY NEVER OPEN:** Since President Roosevelt, by order, closed 17,500 odd banks in the United States, many have hailed his prompt measures to remedy the evil as a long overdue put-

ting of the Financial House in order. Though it is a good thing that the disolatory manner in which the bank situation was allowed to drift has definitely come to an end, yet 2000 banks which closed their doors may never reopen but be forced to liquidate, offering their depositors miserable percentages on their money. The lesson is plain. "None of the wicked shall understand, but the wise shall understand" (Daniel 12:10). It is the same, dangerous dilemma—the centralization of public utilities, which, in the final general collapse, will prove the undoing of civilization. All our money is in the power of others. So with light, power, water, steam and oil. These utilities are highly centralized. In war, bombs at one stroke will disorganize all modern living. In our metropolitan cities this is illustrated in earthquakes, like in the case of Napier's destruction in New Zealand. The sewerage, the lighting and the water facilities were immediately demoralized and it was helpless in fighting the flames that devoured its homes. Coming events are casting their shadows before them!

**VISITING THE PLANETS:** There is a deal of talk in current literature about the possibilities of men exploring space and succeeding in establishing in the future inter-planetary travel. Not only are German discoverers experimenting on the potentialities of rocket propulsion to drive especially built aeroplanes, self-contained as far as oxygen is concerned, and oval-shaped steel framed, so as to resist the fearful colds and bursting power of the rarity of the atmosphere of the space through which they must pass, but also in the Americas, some advanced experimentation is announced. Excursion trips to Mars and Venus are envisaged. Some of our popular science magazines are exhibiting vivid illustrations of these supposed possibilities. But the Scripture is definite that man's dominion comprises only of the subjectation of this earth—it's land, it's sea and it's air, and once that this is accomplished, man has reached his *ne plus ultra*. All these conjectures may be very interesting and entertaining, but on the face of them they are absurdities and no forecast of prophecy shows us that man will ever succeed, either as a child or as a savant, in wanting to be given the moon.

**JACOB'S TROUBLE:** Hitler is firmly in the saddle in Germany and it stands to reason that his program must at least have a show of sincerity. He, it was, who prophesied that heads would tumble into the sand when once he was in charge of German destinies. The storm centre of Europe is Berlin and it has focused momentarily the attention of the nations. Personally, I know the Germans like I know my two hands and vividly remember the Nazi Parade in 1928, and can still feel the breath of their repressed fury and fanaticism. Now that the butchery has begun in earnest and the murdered bodies of Jews are left daily at the cemetery gates



and that they are being put to death in broad daylight, we can fear but the worst. The protests of the world's Jewish Societies will be impotent to check Hun hatred, which, aggravated by the humiliations of defeat, rises anew to consume everything in its path. Thousands of Jews are fleeing from the country and it is astonishing to see Italy, of all countries, offering Jewish students and professors, an asylum. The Roman Catholic Hierarchy has changed front and, as prophecy foretells, through

the beast, will befriend the Jews, only to betray them later. Anti-Semitism is spreading to other nations and the time of Jacob's trouble is near, if not already begun. In the midst of the most appalling poverty, 100,000 Jews are registered in Warsaw, and it is reported that large numbers are driven back to the soil, sixteen exclusively Jewish villages having sprung up of late. In Ukraine, in Rumania and Austria, the condition of Jewry is one of greatest distress and apprehension.



### Hereafter What? Heaven or Hell?

F. Pearson Fish, Randolph, Vt.



**T**HIS is the all important question with everyone. We are here, but how and why? and where are we going? Can we find a satisfactory answer to these questions? **HOW?** We read in the first book of the Bible that "In the beginning God created the heaven and the earth," and all things including man. In the last book of the Bible we read why, "For Thou hast created all things for Thy pleasure" (Rev. 4:11).

Then we are not here by evolution or blind chance, but created by an Intelligent Personality, whom we call God. Is this really the truth? If a reasoning being came across a radio or some other man-made machine, for the first time and saw that it did what it was made to do, his reason would tell him that it could not have come by chance but that it had an intelligent maker who planned it and put it together so that all parts work in harmony. The same reasoning holds good as one looks at the universe and sees the sun, moon and stars all keeping their appointed time and place even more accurately than the machines of man. To mention but one point to show the impossibility of the world coming by chance, and the almighty power and intelligence of the Creator of all things, consider the fact that there is the life principle in the seed of plant and fruit and animal to produce more after its kind. Since man did not make himself, it goes without saying that he could not know how to run his life in harmony and happiness. So it was necessary for his Creator to give him instructions how to live so as to be an honor to his Maker.

A machine is made to be an honor to its maker and a witness to his ability. And when it fails to

do what it was meant to do he does not get angry and smash its parts, but carefully repairs it that it may still witness to his ability. And God has the same care and love for His workmanship that the inventor has for his work. For when man disobeyed His instructions and discord or sin resulted and the penalty for sin, death, passed upon him, then God so loved him that He gave His only Son, Jesus, to die in his place for his sin of disobedience. John 3:16.

And by confessing his sin and asking forgiveness, man is restored to harmony with Him and to life and heaven. No longer any fear of death or judgment. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (John 1:9). Belief and trust in Jesus' death for our sin is God's Way and the only way anyone can have salvation from sin and enter heaven. If there had been any other way that we could be saved, would Jesus have died for us the awful death of the cross? Such a sacrifice certainly reveals the love of our God and Savior towards us. One does not go to heaven because he is good and has done good, been honest, paid his debts and worked for the church. Read the account of the rich young man spoken of in Mark 10:17-22 and notice that it says Jesus loved him, but neither his good deeds nor the love of Jesus could save him. He chose to go his own way.

God does not desire that any one should go to hell, and He does everything He can to keep man from going there. If one goes there it is because he refuses to accept the Way of escape, Jesus the only Savior, that God has provided. What more could God do than to block the way to hell by

the dead body of His Son? Is not that a manifestation of His love for the sinner? How will you feel in the resurrection life to have all your life and deeds laid open to your friends and relatives? What would you give to know that all your wrong doing and guilt were wiped out and you could stand before God without fear or condemnation? You can know it today, if you choose: "The blood of Jesus Christ His Son cleanseth us from all sin" (Jno. 1:7-9).

Being a church member and paying one's "dues" or being as good as someone else is no passport to heaven. Jesus said, "Except a man be born again he cannot see the kingdom of God" (John 3:3). There is no guess so, or hope so, in regard to salvation; one must know if he is saved.

One does not escape hell by leaving his case in the hands of his Creator; he must make the choice of heaven for himself here, or be lost forever. There is no promise of a future chance, and God says, "Now is the accepted time, now is the day of salvation." Reason would tell us that Jesus would not have suffered here as He did for us if we were to have another chance after death.

No minister, priest, saint, or angel from heaven can save anyone. If you are out of harmony with God and unprepared to meet Him in peace, just tell Him so right now where you are, and ask Him to forgive your past and tell Him you will, from now, live by His Word and that you believe Jesus saves you now because His Word says so. John 3:15, 36.

Read the 15th chapter of Luke to see how God will meet you if you repent and turn to Him, confessing your sins and asking to be made right in His sight. Remember you are to confess to God, not to some man, unless to one you may have wronged, "Him that cometh to *me*," said Jesus, "I will in no wise cast out"—(John 6:37), "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18).

If your children die unsaved will they in the torment of hell point their finger at you as being to blame because you did not set the example and teach them the way to heaven? Think of these things as you will think of them when you stand in the presence of your Maker; "For we shall all stand before the judgment seat of Christ" (Rom. 14:10).

Some have thought that because they were members of a Society that believed in God as the Supreme Being and lived up to the teachings of

that Society, that they would merit the favor of God and heaven. Not so. One cannot save himself by works. Not if he should try a life time. The thief on the cross had no time to work and he was saved. And everyone is saved the same way, by acknowledging he is a sinner, repenting and asking forgiveness. He is never saved by his own works. Mark 10:17-22, Matt. 7:21-23. God, the Creator of all things, out of love for us, His workmanship, gave the plan for our happiness and well-being here in this life and for the life hereafter. John 3:16-18, 36.

My Friend, Reader, Everybody, this is written with desire that you will be sure to get ready for heaven while it is called today, before it is too late. "He that believeth and is immersed shall be saved" (Mark 16:16).

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(Continued from page 2)

Fourth Street, buried the money and replaced the cement.

In the same year a poor printer carried on his trade about a square from this man's house. He and his wife lived very frugally, tasting meat but once a week. At the end of a few months he found that he had a few shillings to spare. "What shall we do with it?" said his wife, Deborah. "Buy books," said the young man promptly.

He was a shrewd fellow. His shillings would buy a book or two—meagre diet for his greedy brain. He persuaded some other young mechanics each to add the same amount to his and to put the books on a shelf for the use of the contributors and their friends.

The few shillings spent by Benjamin Franklin that day gave birth to the great Philadelphia Library, which for nearly two hundred years has helped countless men and women to knowledge.

The Quaker died in England and his family never found the money. Several years ago while Irish workmen were digging in the cellar of a warehouse on Fourth Street, they found the earthen jars. Only a few coins remained and they were soon spent for whiskey. The bulk of the treasure being in banknotes and due bills had crumbled to dust long ago. It was a strange reproduction of the story of the talent put out to usury, and buried in a napkin.

Let us not be napkin Christians but heed the command, "*Occupy till I come.*" Let us use our gifts and our money in the interest of souls. They will bring the surest returns. Money, time and energy invested in immortal souls, both in the

home and foreign field will result in a rich fruitage in heaven's coinage. The lowest increase promised is thirty-fold, and some who sow bountifully are promised sixty to one hundred-fold. Can the most alluring investment of earth compare with these? Rarely even in our prosperity has such an increase been held out to the investor.

A few shillings, just a dollar or two invested in *The Latter Rain Evangel*, have been multiplied many hundredfold, in eternity's values. And the increase is still accumulating and will continue until the return of the One who apportioned "his goods" to His servants.

A few years ago a father of a family subscribed for the paper. His children were unsaved. *The Evangel* was the opening wedge into their hearts. They could not resist the silent witnessing of the printed page, and one by one they entered the kingdom. A son of that family is now in Africa, sowing and reaping.

A strong call for workers for Palestine gripped the heart of a subscriber in California. He said, "I will go," and he is today laboring in that land. Even in that difficult field the investment will be at least thirtyfold.

Out in the harvest fields of the Northwest a copy of *The Evangel* fell into the hands of a young man, unsaved. He forsook his ways, turned to the Lord, and is now in Central Africa, bringing the "other sheep" to the fold.

There are countless other young men and women who can be reached by the printed word thru the investment of "a few shillings." Have you a friend or a loved one for whom you have long prayed? Add some "works" to your prayer. Let the mails carry to them the message of a Savior's love. The printed word can speak to them when you cannot. Help us to send out the message. Your contribution, however small, will double and treble in eternity's values.

We will make a special offer of \$1 per year to new subscribers during the month of April. Send us a few stamps for postage and we will send you a bundle of copies to give out.

North Bergen, N. J. Evangelist Albert E. Stuernagel, Prominent Bible Expositor and Author of San Diego, Cal., will be the speaker at the Spring Convention Beulah Heights Pentecostal Church, 4741 Hudson Blvd., April 12-30 each night at 7:45 (except Mondays). Also 3:30 Sunday afternoons. Co-operation of the Assemblies in the vicinity appreciated. J. E. Kistler, Pastor.

(Continued from page 10)

saying that one of the Christians, seventy-five years old, was cooking supper one night. As she took a pot of soup from the stove she turned it all over her feet. It was boiling hot and burned her badly. She cried with pain and sent to the church for prayer. They went to her house and the Bible woman anointed her with oil and while they prayed the pain ceased and the swelling went out of her feet. She was instantly healed. The next morning this dear grandmother was able to go to the early morning prayer meeting which is held at 5:30. The neighbors who knew about the accident thought it was wonderful. Another dear Christian came and asked prayer that her husband might get work. She said he had been out of work for a long time and as God answered prayer for other things she believed that if they would unite in prayer and believe He would answer in this matter, too. The church united in prayer and the next night she came and said her husband had found a good job. Please remember to pray for all of these dear ones in Japan.

### Kentucky Mountain Missions

We are again impressed that the readers of the *Evangel* should hear from this work. First we sincerely thank you all for your interest and help in prayer and finances, as you have been able to send. There are some additional workers who are now on the field, and instead of fourteen there are now twenty. We have eleven Sunday Schools in operation, and there is also an increased interest among the mountain people. One worker, Peter Powder, is spending his entire time going into new territory looking after the communities that are opening to us. Two young men, also, are spending most of their time holding special evangelistic meetings, but these we do not account as full time missionaries. We have now a second permanent station—a lot with a humble cabin and a church building. Three new stations have just been opened, one of them covering a very large territory—it is estimated that a thousand people can be reached from this one station. There are five more workers ready, who are going out soon—as the Lord makes the way. So we ask you to join us in prayer more earnestly for the salvation of these dear people.

Under the supervision of Pastor O. E. Nash, Christian Assembly, 1322 Walnut Street, Cincinnati, Ohio.

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### CHAPTER 3.

2 Milk is fit for children. 11 Christ the only foundation. 16 Men are the temples of God.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

|                     |              |
|---------------------|--------------|
| 5 shall             | 19 Foolish   |
| 2 Ps. 25. 14.       | ten, craftin |
| John 15. 15.        | 20 At        |
| a Heb. 5. 13.       | the th       |
| 1 Pet. 2. 2.        | are va       |
| 1 Or, factions.     | 21 T.        |
| 2 according to man. | men.         |
| b Rom. 12. 3.       | 22 W         |
| c Acts 18. 4.       | Cepha        |
| d Acts 19. 1.       | death        |
| e Isa. 55. 10.      | come,        |
| f Ps. 62. 12.       |              |
| Rom. 2. 6.          |              |

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