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Editorial

*Let
Us
Reason
Together*

Just a word with the unbeliever. You say you can't believe in God? You find this incomprehensible and hence unbelievable? It was just the opposite in my case. I found so much in the world around me and in myself that was beyond my power of comprehension that I found in the existence of God the solution of all my troubles along this line.

For instance, there was the marvelous fact of physical creation all around me and ramifying all this were a thousand facts of adaptations of some things to others as the end of their being which showed clearly the hand of a designer as well as Creator, that I found there was in these things mysteries far greater than the existence of a superintending Being who made and governs all. Indeed, I found in these a necessity for the existence of such a Being to account for these phenomena. I found in such belief the greatest rest and peace and mental quietude amid such an array of mysteries that it was a positive joy to me as a merely intellectual relief.

Then, when I went a step further and saw within the human personality such a marvelous sweep of mental powers—imagination, reason, perception, memory and all the wonderful gifts and out-reachings of his mentality, I would have been overwhelmed with hopeless confusion but for the boon of the Bible account of a divine or a God-creation of this human personality as well as of this material or physical environment. Without such a revealed fact of a God as the Bible has, it seems to me I could not have maintained my reason intact, if I took life and nature about me seriously as was my nature to take all things. In the midst of such multitudinous mysteries in my own body and mind and in the earth and under the earth on which I stood, and in the starry heavens over me, I would have been overwhelmed in endless and hopeless confusion and darkness. I found the existence of God the most benign and glorious mercy that ever came to my head and heart and I was delighted to believe in it.

I really found belief in God as the Bible puts it and in the record of His primordial work as found in this Book, the greatest relief from the insoluble and the mysterious that my mind could conceive. I consider absolute committal to these truths as the most sensible and the wisest thing which mortal man can do. It is rest for the mentally weary. It is comfort for the troubled. It is joy for the sad-hearted. It is light for the darkened. It is hope for the despairing. Really, belief in such a God and in His work as recorded in the Bible was my only rescue from far greater confusion and doubt and dismay than belief in a dozen such tenets as the divine existence would entail. So I at once found I was compelled to give my adhesion to this line of revealed truths and was supremely satisfied.

Now, my unbelieving brother, relief is what you want and need. Just try it and see if you do not find in this belief in God the greatest possible rest and relief. I have no disposition to asperse or suspect or reflect on you or any man for doubts or unbeliefs or misbeliefs. I come simply to help you with a line of reflection which helped me in times past. Do not shut your eye or mind to things. Just maintain an open mind and heart of inquiry and desire light and help, and not support for the opinions you already hold, and you can come to the light you need and you will find great comfort. May the God whom I serve and whose I am and whom I love, bless and help and reveal to you these blessed truths.

*Why Not
Accept
Him
Now?*

Is my reader an intelligent believer in God, but one who has not yet surrendered to Him in penitence and faith? I often wonder how such a man can withhold his surrender of himself to such a God as He is revealed to be in the Bible. To think that this God has borne with you and sustained you through the sweep of the past years despite your indifference and refusal to yield your heart to Him is a positive marvel to me. It seems to me such grace and long-suffering would break a man's heart and make him surrender. What can it be that keeps men back from God?

You say there are so many unworthy church members? Does this fact lessen your debt of gratitude to God? Does this fact lessen the awful penalties awaiting unrepented and unforsaken and un-

forgiven sin? Are there not indifferent farmers? Does this fact keep you from trying to make a living out of your farm? Are there not unworthy doctors, who are a disgrace to the profession of medicine? Is this a reason why the good and honest physician should cease practicing, or why other young men should decline to study medicine?

You are too busy getting a start in life to give attention to religion now? Is this wise, think you? Does not the Bible say that godliness has promise of this world and of that which is to come? Does not the same Book say that the meek shall inherit the earth? Is not the soul of infinitely greater importance than the body and its needs? Is it not folly to look first and chiefest to the welfare of the less important to the utter neglect of the greater? Is not life of all things the most uncertain? Can we afford for one moment to neglect the soul which is to live forever in glory or despair? The animals and the birds make provision for the future and the only future they have. You neglect your greatest and longest and most vital future and look only to the inferior and transient future, which would be best provided for by seeking first the kingdom of God and His righteousness. There is absolutely no neglect of the material or the physical necessary in first looking after the spiritual and the eternal interests of the soul.

Are you in broken relations with some one? Then quickly go and be reconciled to him and then come and be reconciled to God. Have you tried before and failed and you are now discouraged? This is only a reason for another trial. Don't give up, whatever you do. The issues are too tremendous and far-reaching to halt for any reason. Just arise and try again and persevere until you have found the pearl of great price. Are you dazed at the number of churches which appeal to your faith? It is not a matter of churches, but a matter of your personal responsibility to God. Remember that to your own Master you are to stand or fall. You are not required to master or settle a single controversy between churches or to settle this or that doctrine, but simply see that your heart is right with God. It is a matter of your own heart and not of churches or doctrine or ought of this kind. Settle first the question of your standing before God and afterward you will have time to settle all these minor affairs.

Let me beseech you, my friend, to go to your knees and ask God to help you in this matter and never stop until you have made the great surrender of your heart to God, who has redeemed you with the precious blood of His own and only Son. Tarry not, I beseech you, my friend, but hasten to make your peace with God while time and opportunity last. While life prolongs its precious light, mercy is found and peace is given; but soon, ah! soon, approaching night shall blot out every hope of heaven.

*An
Uttermost
Salvation*

You say you have gone too far to be saved? I am not surprised at this, for it is the same old way of the enemy of our souls. When in life's young morn you started forth, this enemy told you you had to have a good time, and that every young man had to sow his wild oats. Thus, he lured you on, well knowing that the very nature of sin was to lead to such a slavery as rendered one helpless and hopeless of himself. Then, getting you so low in sin, he seconds every whisper of despair and says to you, "You have gone entirely too far to turn now. Your weaknesses are too extreme for you to turn away from these habits which are fixed in and on you. You can have no hope of salvation. Others who have never gone to your extremes can turn, but you can never."

With these thoughts ringing in your mind, you turn again and look at yourself, for it is on yourself the tempter wants to keep your eyes fixed. You see only the black track of your sins behind. Memory sweeps the awful career along which you have come, and finds naught to cheer or to relieve the conscience. Sins dark as hell loom up before you. Ingratitude against God and home and mother and father stares you in the face. Perhaps a mother lies in the silent grave whom you hastened to her long home with a broken heart by your prodigal life of shame and debauchery. Over the wild, weird waste of past years there is not one ray of hope that peers up through the dark and dismal scene to give you one single breath of relief. All is dark and horrid and ugly. Blasphemy, debauchery, reckless-

ness, brutal trampling upon the very heart strings of mother and father—this is all you can see in the dark past. It is enough to discourage you if you had to look alone to yourself.

I do not ask you to look at yourself. I invite your gaze away from self to Christ. There has been laid help on One who is mighty to save. Your sins are mighty, but not greater than your Savior. God is not dead. He is bigger than the devil. He can speak to the wild waste of a wrecked human life and out of chaos and darkness and agony, order and light and peace will come. As on the bosom of storm-tossed Gennesaret, He can calmly walk forth on the bosom of a tempest-driven life, rocked and ploughed and tossed by the angry waves of guilt and woe and sin, and in words sweeter than an Aeolian harp can say, "Peace be still," and the winds will retreat to their mountain home and the darkness flee and light will come forth, and joy and deliverance and peace like a river will be yours. Only believe and all these things shall be done unto you. Pay no heed to doubt or fear or questionings how or wherefore God can undertake such a case. There is nothing too hard for God.

Go ask Bud Robinson whether God can save to the uttermost! Turn and read his marvelous testimony in these columns this very week, and then be not faithless, but believe. Read "Down in Water Street," by Sam Hadley, and see what our God can do. Read the marvelous story of Jerry McAuley and be thrilled at the wonderful proof of what God can do in saving the worst and most desperate sinner. God is greater than the worst sins. He is more powerful than the blackest guilt. He has measured all the deepest depths of possible human guilt by the blood of His blessed Son, and in that crimson tide you see your hope. In its depths the vilest sinner may read hope and mercy and peace for him if he will but accept Christ by repentance and child-like trust.

Look at the black tragedy of David's sin and be deterred, of course; but if you have been as bad, see also hope for cleansing from the pollution which engulfed him. There is hope for the lowest and worst.



Sanctification or personal holiness or the Pentecost is the blessed promise and provision of God for His children. It is provided in the blood of Christ and commanded by the Father as our need and His condition of our entrance into heaven to live with Him forever. It gives us clean hearts—

hearts from sin set free—and is the enabling grace by which we can do the whole will of God in joy and peace and comfort in this life.

Dr. John Matthews calls it the "retaining wall" which keeps our justified experience from being washed away by the freshets and overflows which the devil brings against it for its destruction. This is an apt illustration, for the enemy of our souls hates nothing so much as this enabling grace which the Father so mercifully gives to His children.

The converted man should not stop short of the Pentecost. He should seek it, for it is his inheritance which the Father willed to him. He should meet the simple but necessary conditions for acquiring it, and, after obtaining it, should walk circumspectly in the narrow way blameless all the days of his life. Paul called it being "confirmed." Also he called it being "circumcised." Also, "the crucifixion of the flesh." Under whatever terminology we look at it, we are to consider it as God's gracious gift to His children for their enlargement and deliverance and empowerment and their enlarged fruitfulness in the Lord's vineyard.

No man should be satisfied with less than the best, and all which the Father has for us and offers us. Let the converted man turn with faith and with absolute consecration of his all to God and seek this great blessing and he will find he has a new experience, a new Bible, a new vision, a new world, as it were, and a new joy in serving the needs of this world.

God wants and uses clean vessels through which to communicate His saving mercy and power to human souls. He does all through us which He can in the condition He finds us. He calls for and needs and can use to the greatest effect clean channels for sending the streams of His saving power athwart humanity's field of lostness and need. We must comply unquestioningly with His command and put Him to the test and pay the price for His best for us if we would give to Him and His service the best there is in us.

He challenges us to the trial. He commands us to bring in all the tithes into the storehouse that there may be meat in His house, and prove Him and see if He will not open the windows of heaven and pour us out such a blessing that there will not be room to receive it. Let us put Him to the test. Let us accept this challenge and we will find that He is true to His word and there will come an Amazon of grace and glory and salvation into the converted heart that will give grace and saving power to the life hitherto unknown.

In the home, in the marts of trade, in joy or in sorrow, this grace will be found indispensable to the child of God. This will be his comfort when the sable shadows gather about him, whether of bereavement or of sickness or death. Its light will come athwart any gloom and its radiance penetrate any depth of distress, and there will be light in the eventide. We cannot do without it, sick or well, prosperous or in adverse conditions, in our manhood or in old age, in the home or in the shop, anywhere and everywhere it is needed if we would accomplish the will of God concerning us.

IF WE WALK in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. It is first—a Walk, and then a Cleansing. First, it is knowing Him in the fellowship of forgiveness. Then it is knowing Him as an inward Cleanser or abiding Guest.

THERE was never a depth of sin which infinite love in Christ, by the power of the Holy Ghost, could not penetrate. There was never a cloud made so dark by sin which the light of the saving and sanctifying power of God could not dissipate and make luminous with the glow of heaven what was before dark and forbidding.

THERE is no such word as despair in the vocabulary of grace. Hope, power, help, light, pardon, joy—these words are current in the vocabulary of grace and nothing contrary is heard or known there. Then, look up, ye discouraged soul, and know there is salvation for you now, this very moment, if you will only forsake your sins and believe.

It is just a question of whom you are to believe—God or the devil. The devil is a liar and the father of it. God is unchangeably true. Choose ye this day whom ye will believe. The devil says you must sin every day because this is his kind of religion. God says, "Be ye holy, for I am holy."

IT IS NO DOUBT true that in a very important sense every life is a plan of God, but this plan is one of God's secrets. He unfolds it to us as we show worthiness to know by fidelity in the present trust. The best and only safe thing for us is to be true and faithful to the present moment. God is training us for His own will and way, and our duty and pleasure must be to stand true to the actual present duty, trial, or trust, or whatever the present moment may bring us. Thus alone will we be getting the tutelage He desires and designs for us. It is absolute submission to His will and absolute harmony with His plan that will be best for us.

THE MAN who has toiled and acquired large business interests and heads a great and distinguished house is considered great. Let him meet reverses and some one else stand at the head of his former establishment and how we pity him. We behold him standing behind the counter an employee of the house of which he was once the head. How much sadder to see a man spend a life time in active and successful business and then pass out into eternity a pauper as did the rich man of the Gospel. This is taking place every day before our eyes. Let our pity of this class move us to be faithful to them in loving warning and prayer for them to turn them from such awful and fatal error.

ALL MEN are entitled to the Gospel opportunity or none are. This is the invincible logic of the question. No other statement of it will consist with proper views of a just God much less a merciful God. He gave His Son as much for one race or people as for any other. How or by what sort of a jugglery with words or with Scripture can any man claim a monopoly of this Gospel for his color or his set or his clan or his race or his nation? The very thought is abhorrent to every consideration of justice and love and mercy of the God of the Bible. Jesus Christ died that *whosoever* believeth might have life eternal.

News and Notes

The Continent is right in the conclusion that everybody is to repent a world condition which makes it possible for the great nations of Europe to engage in a brutal and debauching war, such as we have now before us. The allegations of the Continent are, first, a contempt of other nations as inferior; secondly, it avers as another item of culpability, a pagan trust in force; then comes in the indictment, the cherishing a desire for revenge; and the culminating sin the editor enumerates is, disbelief in the brotherhood of man.

The local option election in Kentucky resulted in a sweeping victory for prohibition. This is encouraging at least for the final result of complete nation-wide prohibition.

The Methodist Church no longer holds the credit for having the largest Sunday school in the world. Now the principal Disciple Church in Canton, Ohio, claims that distinction. This school has an enrollment of 6,000. Of this number, 1,800 are in a class of men and women taught by the pastor. One class of men numbers 600. During the summer a special contest effort for bringing in new pupils resulted in an attendance on June 20th of 7,716.

As a worthy tribute to a good woman, the Presbyterians decided to found in honor of Mrs. President Wilson a fund for the education of mountain children in the South. This is a beautiful and timely benevolence as well as a commemoration of the splendid life of the first lady of the land.

Dr. John R. Mott says over two hundred thousand members of the Y. M. C. A. are engaged in the European war.

The Universities abroad are said to be suffering greatly from the present European war in the diminution of the number of pupils attending these institutions of learning.

The year 1914 is declared to be the golden year for the American farmers. The crops are reported to be phenomenal. The crops of the farm this year are estimated to be worth \$4,352,000,000.

We hope our readers will be sure to order a copy of this number of the paper sent to each of their friends. Copies will be mailed out to single addresses or to any number of them at 2 cents a copy.

Pure Mirth

The value of a good-natured laugh may be rated variously by different people, but there is a positive blessing in a genuine innocent smile or laugh which is by no means to be despised. It is fortunate indeed when one has a cheerful or even merry temperament. This is very closely related to good health. Religion is the friend of such cheer. Somberness is no part of true religion any more than giddiness or giggling or frivolity is a part of it. Religion ought to make us happy and disposed to see the brightest and best in everything. While rightly appraising the real conditions prevailing, let us always cultivate a cheerful disposition and not repress good cheer as a foe to grace to keep us away from God. Concerning this subject, an exchange says:

The value of a good-natured laugh may be rated low by some people; but many writers have attested its worth in no measured terms. It is not surprising that Charles Lamb should

Editor's Survey

have said: "A laugh is worth a hundred groans in any market;" but from the lips of the somber Carlyle one is scarcely prepared to hear: "No man who has once heartily and wholly laughed can be altogether or irreclaimably bad." It was Douglas Jerrold who boldly stated that, "What was talked of as the golden chain of Jove was nothing more than a succession of laughs, a chronic scale of merriment reaching from earth to Olympus." "I am persuaded," wrote Lawrence Sterne, "that every time a man smiles—but much more so when he laughs—it adds something to his fragment of life." Last of all may be cited the verdict of Oliver Wendell Holmes, given with his own inimitable humor, "The riotous tumult of a laugh, I take it, is the mob law of the features, and propriety the magistrate who reads the riot act."

Statistics of a Wasted Life

Reader, let me urge you, if you are unsaved, to read the following statistics of one life wasted by disobedience to God. Ask yourself after reading it if it pays to live in sin. The wages of sin is death in two worlds—in this life and in the life to come. There is the death to hope, to sobriety and self-respect, to social and family love and joy, to all prospect for advance along social and domestic lines of the best and highest living—indeed, to everything which makes life really worth living, so far as this world is concerned. Then, to this death we are to add the death to God and to Christ and to salvation and to purity and peace forever and to the soul's prospect of escape from the worm that dieth not and the fire that is not quenched. *Herald and Presbyterian* gives the following inventory of one wasted life:

A man recently died who had left recorded in his diary that he had smoked 628,715 cigars, of which 43,619 had been presents, and that he had paid \$10,433 for the rest. In the fifty-two years for which he had record he had taken, he said, 28,786 glasses of beer and 36,081 glasses of other sorts of liquor, for which he had spent \$5,350. No wonder, after defiling and stupefying himself for a lifetime, that he should write: "I have tried all things. I have seen many. I have accomplished nothing." Evidently he had not tried what the apostle urged when he said: " whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things." A poisoned, dirty and drunken life is the sort of one after which one may be expected to write: "I have accomplished nothing."

Delay Costs Too Much

People think they can come to Christ when they please, but they are mistaken. True, they often postpone it, but they pay for the delay. This is in many ways but always inevitable. They gain immediately by coming early in life as they are commanded and urged by the Lord to do. Delay is costly in the extreme, even where it does not cost one his last chance. J. R. Miller, that matchless writer and Christian philosopher, well says:

To every young person there comes in the bright days the opportunity of living a beautiful life, but it comes only once, and it stays only for a little while. The vision will not wait. "Me ye have not always," it says. There are some things we can do any time; but this is not true of following Christ. We think it is—that we can accept Him and take the blessings of His love when we will, but it is not true. Delay dulls and hardens our hearts. Delay uses up the moments of his waiting and we say, "I will take him now"; we turn and He is gone.

Doubting Thomases

As preachers, we are not to despair of men because they are involved in doubts about religion. The temptation is for us to cease to hope or expect to reach them with our messages from the pulpit. This is certainly a very great mistake. Such men are often our best listeners, and sometimes are the most benefited by our message. We remember one such we had in our first station as a young preacher. He was a very bright man, a lawyer of ability, and a great reader. We well remember how we used to think of and pray for him, but had little or no hope of him. We learned later in life that our messages had a profound influence on him and were a great blessing to him. We remember we determined not to be deterred from the simplicity or directness of our messages and to leave him and his doubts with God. The *Lutheran* says a word of force on this subject:

There is a sermon that will meet the needs of all classes of sincere men, regardless of their intellectual standing. It is the sermon that has unbounded faith in the Word of God and that knows how to apply that Word to the hearts and consciences of men. It is the sermon that knows Christ and His saving message to a dying world, on the one hand, and that knows men—their modes of thinking and living, their difficulties and temptations—on the other hand. A sermon fresh from the living fountain of Truth, pregnant with a message that goes to the heart of man's inmost spiritual needs, whatever its defects from an intellectual point of view, will be welcomed by any man not devoid of all religious aspiration. "A preacher may be an intellectual stammerer," said a well-known scientist, "but I will listen to him if he has a divine message."

"As Ye Have Opportunity"

We are to do good as we have opportunity. These opportunities are not always planned by us or great as we see things. They may and will often be incidental. They will often seem to us very small if not trifling. We are, however, not to apportion our interest or earnestness to the seeming size or importance of the opportunity. Whatsoever our hands find to do we are to do it with our might, whether the opportunity be of our making or as great as we would like. We are to be ever on the alert for these opportunities of whatever character or size, or come from where-soever they may. Let us be faithful and true always to seize all chances and work with a zest. The *Christian Observer* says:

In every life grand routes of service should be laid out and traveled with courage. But we must not forget that much can be done in the byways. Opportunities that come to us without being sought may prove to be the occasions for accomplishing the most decisive things in life. Some one has called attention to the fact that many of the greatest things said and done by our Lord and by His apostles belonged to what may be called the byways of their ministry. It is said: "And it came to pass that as he went by, behold . . ." And then follows the story of an interruption which became an occasion for a new display of His mercy and love. It was while Paul "waited" for his friends at Athens that his spirit was stirred as he saw the whole city given over to idolatry, and during this time of waiting he preached the memorable sermon on Mars Hill. You may do something great while on your way to do something less. The thing that you accomplish in the byway may be greater in its consequences than the work set before you upon the highway. Christians should seek to discover ways of being helpful to others. To be on our guard lest we shall omit opportunities to speak a word that will cheer another, or that may perhaps lead an unsaved soul into the kingdom of God, is one of the important duties of the Christian life. Often we are careless and neglect plain and evident opportunities that God gives us to be helpful to others. The secret of a happy life is to be ever watchful and to avoid these omissions.

The Bells of Eternity Are Ringing

Rev. C. E. Cornell

We May Know Our Sins Are Forgiven

MY sinner friend, just over the rollicking hills of life, eternity begins. Here, the bottomless abyss opens its gaping mouth for those who reject our Lord by carelessness or wickedness. Your unbelief will not change the decree, "The wicked shall be turned into hell," but your good sense ought to stir your dead conscience into activity to escape "destruction from the presence of the Lord." Hell is the penitentiary of the universe for the unrepentant and incorrigible of earth; those who have ruthlessly and wantonly trampled under foot the extended mercies of a loving Father; have rejected and spit on the face of His Son; who have turned aside from every admonition, turned a deaf ear to a loving mother's prayer, knifed her to her very heart by a sinful career; shunned the church, and gone where hell was foaming, and the devil in demoniac glee was master of ceremonies. If you are lost in the wilderness of sin, and finally die in the dismal swamps of perdition, you have made your own bed to lie in; your choice is your very own. God pity the man who spurns the Gospel, and chooses to spend eternity in hell!

Just over the hill eternity begins. The bells are ringing now. Sinner, your natural ear cannot hear, and your spiritual ear is deadened by sin, still, you are surely nearing the cragless mouth of an eternal hell.

Hell! an awful word for a human soul to contemplate. No bottom; walls unscalable; darkness impenetrable, fire unquenchable, everlasting!!! Who can know it? No scare words these. You are not to be *scared* into salvation, or you might be easily scared out—but Bible facts, facts not overdrawn, but underdrawn. No description of hell can for a moment compare to hell itself.

The bells of eternity are still ringing, will you be warned?

There seems to be a hypnotized, etherized, unresponsive lethargy seizing hold of the average sinner. Only the other day, a man stood in the congregation, deeply moved, tears streaming down his cheeks, fearfully convicted of sin, but unable to move. I said, "Will you let us drag you to the altar?" he nodded his head in assent. Two of us took him by the arms, and by physical strength dragged him to the mourner's bench. There, amidst the mighty praying of the saints, he wept his way to Calvary.

Sin does paralyze, mentally, physically, morally. Hesitate, when God moves you, and instantly the devil hooks you with another

of his infernal hooks. Here are some of these hooks:

"Time enough yet."
"I tried it once, and failed."
"My heart is too hard."
"I have no feeling."
"I'll get saved some other time."
"Have not enjoyed enough worldly pleasure."
"Give me more time to think about it."

A hundred little, black, insinuating devils will hum about the ears of one almost persuaded to be a Christian, and whisper an hundred excuses in his brain. The man who thus listens, often seals his own destiny. The next time God calls, — if He ever does — it is easier



"WHAT SHALL I DO THEN WITH JESUS?"

for that sinner to shake off conviction, and stout it out against God.

Listen! the bells of eternity continue to peal forth. "Eternity, where! midst clamor and smoke and hell's roaring flame, or in the Paradise of God? My sinner, friend, you can choose heaven or hell. Which will it be? The bells of eternity are ringing, you will soon be there. "Turn ye, O, turn ye, for why will ye die?"

The American Tract Society has published the following incident as part of the history of Gettysburg:

A young colonel had been seriously wounded in the battle and taken to the hospital. The father was sent for and informed that the son could not live more than four days. He was requested to break the news to his boy. The young colonel betrayed great agitation when told, and begged his father to help him get ready for eternity.

"I suppose you feel guilty," said the father.

"Yes, I have been a wicked young man. You know how it is in the army."

"You want to be forgiven, don't you?"

"Oh, yes! Can I be, father?"

"Certainly."

"Can I know it before I die?"

"Certainly you can."

"Well, now, father, make it so plain that I can see it."

"Do you remember while you were at school, you came home one day, and I had occasion to rebuke you — you became angry, and abused me with hard language?"

"Yes, father. I was thinking it all over a few days ago, as I thought of your coming to see me, and I wanted to ask you once more to forgive me."

"Do you remember how, after the anger had subsided, you came in and threw your arms around my neck, and said, 'Dear father, I am sorry I abused you so. I was very angry. Won't you forgive me?'"

"Yes, I remember it."

"Do you remember what I said?"

"You said, 'Very well. I forgive you with all my heart,' and kissed me."

"Did you believe me?"

"Certainly. I never doubted your word."

"Did you then feel happy again?"

"Yes, perfectly. I shall never forget how it relieved me."

"Well, now, this is just the way to come to Jesus. Tell Him, 'I am sorry,' just as you told me, and quicker than a father's love forgave you, He will forgive. Then you must take Him at His word, just as you did me."

"Why, father, is this the way to become a Christian?"

"I don't know of any other way."

I soon felt the nervous hand on my head and heard these words: "Father, I am perfectly happy now. Jesus has forgiven me. I know He has, for He says so, and I take His Word for it, just as I did yours."

Casting the Net

By C. E. CORNELL



This unique and helpful book is a companion book to "Hints to Fishermen." The author whose wide experience and success as a fisher of men well fits him to teach others, has put into the pages of this book a mine of valuable teaching as to how to cast the Gospel net. While it is especially for ministers, deaconesses, and Sunday school superintendents who make public altar calls, its usefulness is by no means limited to these. Every soul-winner will be blessed and helped by studying its pages.

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40 Cents

What Must I Do to Be Saved?

Charles Allen McConnell

MY FRIEND, the fact that this question is in your mind with any degree of interest, is something to thank God for just now. Because He loves you, and is not willing that any should perish, His Spirit has aroused you from the sleep of sin and death, to a beginning of a realization of your condition.

My soon-to-be-brother in the Lord, take my hand, and let me guide your feet into the steps that lead to eternal life.

Your awakened soul at last has a knowledge of the fact of sin. No man can be saved who thinks of sin as otherwise than sin—abhorrent to God, and destructive of all the good for which He created men.

You, perhaps for the first time, realize that you have a personal obligation to God. He has created you; He has filled this world with bounties for your sustenance and right enjoyment. For the protection of yourself, He has given you certain laws, that His glory might appear in the fulness of the joy of you, His creature. You see this now, though perhaps dimly, and realize that you have disregarded these laws of His love, spurned His loving kindness, misused His bounties; that you are a rebel against Almighty God.

You realize that the state of your heart is one of sinfulness. Your past life stands out before you in increasing blackness. Your conception of what sin means grows clearer, and the horror of the situation deepens.

Your soul faces the fact of judgment—judgment with punishment. Your conscience aroused to the truth, tells you it must be so. There is no possible escape. You look into your own consciousness and read there the sentence, "The wages of sin is death."

Conviction has come upon you. That is, you are condemned. You are tried in the court of your own soul. You yourself stand and give testimony to your guilt. Then you take the judgment seat and pronounce your own doom. Condemned! Prostrate now, you confess that the sentence is just—God *must* punish sin. *You are a lost sinner.*

But even as you lie with your face in the dust, the Spirit—the same Holy Ghost who awakened you to your condition—is bending over you whispering, "There is hope! Look to Jesus."

Then, as your faith stirs into a little life, the horror of your gloom lightens a little, and you "feel better." Man! man! don't stop here. The enemy of your soul and of Jesus will strive with all his power to take charge of you at this very point, and with soothing words seek to have you believe that you have reached the end of your journey to God. Thousands go no further. They are awakened; they see the Remedy, but as yet they are far from the grace that saves. The enemy (it may be through some friend) says, "See, you feel better; you want to do right. Claim that you are a Christian, and join the church."

God forbid, my friend, that I should so deceive you. You have only reached the third step on the way to salvation. You have been awakened by the Holy Spirit; you have been convicted—your soul has acknowledged its just condemnation; and you have received the message of Hope. Do not mistake hope for faith—the belief that saves.

"I want to believe," you say. "How can I believe?" You will have no trouble in believing when you reach believing ground. Take my hand again, and place your feet in the further steps.

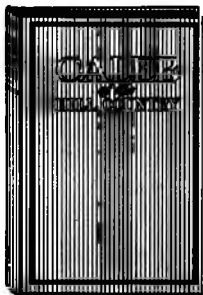
Confess! "What! must I lay bare the foul

deeds of my past life? I am ashamed; I could never hold up my head again." God had already written in His Word, before you committed those deeds, that there should be nothing hidden. It was the devil that whispered into your ear that "nobody would know." God knew, and in His presence there is nothing hid. You are entering into His presence—I entreat you, hide not your sin. Listen to His Word: "He that covereth his sin shall not prosper."

"Shall I make a catalogue of all my sins for the public?" No, no! Some of your sins were against God; some were public sins; some were private sins against individuals. Confess to God *all* your sins; of those which were of a public nature, make public confession; and where you have sinned against an individual,

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go to that one and tell him that you are seeking peace with God, and want to confess and make peace with him. Again the burden will seem to lift, as you "make a clean breast" of your past, but you have not yet reached believing ground. Not a few go this far, and try to make themselves believe that they need not take the next step, which is that of restitution.

Hear the Word of God: "Because he hath sinned and is guilty . . . he shall restore that which he hath deceitfully gotten." My brother-son-to-be in the Lord, that is a hard step to take for most of us, for sin has had such a way with our daily lives. But the fifth step toward salvation in Jesus is that of restitution. To confess to a man that you have robbed him, without making arrangement to pay back, you can see, would avail nothing. The enemy will come to you here again and

urge that such a drastic remedy is not necessary. "If you start at such a thing," he will say, "it will take every dollar you have, and land you in the poor house." Well, the poor house has more than once been the outer gate to a mansion in glory—but never has one yet been able to carry unjust gain, or that which belonged of right to another, into the kingdom of God. *Restore!* Refuse this step, and there are no more steps possible for you toward the salvation that is in Jesus. Many, oh, many, have gone this far; and then, rather than restore their neighbor's goods, have lost the riches of heaven and God's peace on earth. But you say there are some matters which have passed beyond your power to make right? Alas! that is one of the bitter fruits of sin—too late to restore! But our God asks impossibilities of no one. He will look into your heart, and as He makes plain your possibilities, He will demand no more—but nothing less.

Again, what a sense of being blessed, as the crooked paths are made straight! "Is not this all? may I not now believe and be saved?" No; there is yet another step—perhaps the most important of all—before you can believe for salvation. You have so far dealt with your past life; now you come to where you must take a look to the future. It was sin that wrecked your life, and brought you to this bitter way of repentance. It was sin that dishonored God; that crucified Jesus on the cruel tree. The next step is that in your heart of hearts, you utterly and forever forsake sin.

That is the sixth step, forsake! The enemy will urge again, "That is asking altogether too much. No man can live in this world without some sin? You are bound to sin a little every day." But heed what God's Word says: "Whoso confesseth and *forsaketh* shall have mercy." No man was ever pardoned of his sins who made any provision to sin again so long as he should live. Before he found Jesus as a Savior, he definitely and forever forsook sin. So now do you. You are done with it, and all that it meant—the companionships, the places, the occupations, the pleasures—all that was a part of the sinfulness of your life, you unreservedly cast from you. Thank God! Friend, your feet have reached the border of believing ground. Your next and last step is faith.

"Believe on the Lord Jesus Christ and thou shalt be saved." The faith which saves, is believing God upon His own Word. The man who is unawakened, dead in trespasses and sins, cannot believe God. But step by step, as God Himself has laid down the way, you have walked in the light.

I beg of you at this supreme moment to close your ears to every suggestion of "feelings." Feelings can come from many sources—salvation can come from God alone. Center your whole thought and will upon the Word of God. The Holy Spirit has witnessed to each step you have taken; you *know* that you have met the conditions, as He has made them clear to you. *Now*, God says to believe that He does what He promised to do. How reasonable! That He saves you—not will save you some time—but *saves* you, this moment, as, consciously, boldly, in the assurance of faith in His Word, you step upon the promise. God has spoken; it is true. There you stand—the precious blood of Jesus washes away your sins, and you are indeed a new creature; born from above; a child of God.

What Must I Do to Be Sanctified?

Rev. John Matthews, D. D.

PERHAPS you say, "This seems so unreasonable. I cannot understand how one can get where he cannot commit sin; where he will not be tempted; where he is not beset with wandering thoughts, perhaps, of evil; where he is not compassed with infirmities, and where he will not make mistakes in judgment and in conduct. I do not believe any one can reach this state in this life. The experience seems both unreasonable and impossible."

Wait a moment. Satan keeps thousands from even seeking this blessed experience by such objections. Sanctification does not teach nor imply any of these. They may all exist with real sanctification. You have a wrong notion of what I am talking about. I sympathize with you, for my own thinking was full of error at this point.

Sanctification means, in the first place, a *pure heart*. Turn to Acts 15:8-9: "And God . . . bare them witness . . . giving them the Holy Ghost . . . purifying (cleansing) their hearts by faith." These verses greatly helped me. Peter says that these people had the same experience the one hundred and twenty had on Pentecost, and that the result was the same in both cases — "purifying the heart." This is sanctification. When the Holy Spirit comes upon the believer *the heart is purified*. Sanctified! It is so plain. You say, "I begin to get light. Is that what is meant by sanctification?" Certainly. The matter is simple. The devil clouds the issue, and often good men help him.

You begin to see that the Lord sanctifies us by giving us the Holy Spirit, after we believe. This is sanctification. Perhaps I hear you say, "The way you are putting this makes me want this experience." I pray God you may get it.

Let us look at it in another way. Sanctification means "freed from sin," and "free from sin," Romans, 6. Now, where is sin? Sin is in the heart. If the heart is "purified" sin ceases to flow out. The fountain is dried up. The tree is plucked up by the roots. This is the Gospel. It took me many years to really believe this. In fact, I bitterly opposed it. But I found this evil principle, the "remains of sin," the want-to-do-wrong-at-times-thing in me could be killed as dead as a mackerel. What became of it? What becomes of the dark when the sun appears? Sin makes darkness. When converted, there is mixed light; when sanctified, perfect day. Isaiah had it. He writes, "Arise, shine, for thy light is come . . . Thy sun shall no more go down, neither shall the moon withdraw itself, for Jehovah shall be thine everlasting light, and the days of thy mourning shall be ended."

I found it so. Yes, freed from sin. Get the experience. Believe it may be had. The Bible says so. Put the responsibility on God. Believe it because you surely have seen some one who had it. Believe it because your own heart, if you have been converted, clamors for something more. I got fooled for years by seeking for a "deeper work of grace," and for the "Higher Life." Be definite. How high? How much deeper? Do you want God to dig down into the very core of your heart and clean the thing out from the bottom till you are "whiter than snow" — "pure even as He is pure?" Is this what you want? Then, get sanctified. Stand up and say so, then get down and tell God. You will get a real, definite, dated, conscious, satisfying experience!

Why insist that you get sanctified? First,

that you may be satisfied. No unsanctified man is satisfied. You can never be satisfied till sin is put out. Would you sleep well to-night if you knew a murderous robber was secreted in your house? Do you enjoy driving a horse that may, any moment, run away, upset your vehicle and crack your neck? The very fact that I might sin kept me restless when I was not busy confessing sins I had committed. There is no satisfaction in such a life. I tried everything earth could offer, with a good bit of what the devil could give thrown in. Books, study, travel in foreign lands, preaching, fasting, tears, resolves, penance, praying for death. Now standing on Mount Olivet where Jesus walked; again, by His reputed tomb; anon, climbing on my knees the stairs on which Luther was justified by faith; again, at midnight, lying on the ground



"NOT MY WILL, BUT THINE, BE DONE"

above a foreign city, vowing to serve God; once more, trying to conquer by good deeds; by preaching. O, the weary years, seeking satisfaction. At last, I knelt at an altar, and later, in my room, God sanctified me. I carry around the *Well* of the fourth chapter of John; and the *Rest* of the fourth chapter of Hebrews, and live in the Land of the eighth of Deuteronomy — *Satisfied*.

Again, get sanctified for *Safety*. No man is safe till sanctified. After your conversion, you failed; perhaps, sinned. There was in you a tendency to slide. Like a terrace under a heavy rain, you caved in. Your justification didn't hold you. You need something more. Get sanctified. *Sanctification is the retaining wall of a justified life*. If you refuse to go on now, you will surely backslide. Let God put up the retaining wall!

Lastly, get sanctified for *Salvation*. *There is no final salvation apart from sanctification*. Hear the Word of God, 2 Thess. 2:13: "God hath . . . chosen you to salvation, through sanctification of the Spirit and belief of the truth."

Again, 1 Peter 1:2: "Elect, according to the foreknowledge of God the Father, through sanctification of the spirit." See Hebrews 12:14 R. V.: "And the sanctification, without which no man shall see the Lord." These are

all plain, and I beseech you, don't let the devil, aided by some backslidden professor, keep you out of this experience. In order to get into heaven you must be sanctified sometime, somewhere! If a man opposes it now, will he not oppose it later?

Another question: *When* are we sanctified? We answer, Not before converted. Not at regeneration. Scripture says sin remains after conversion. We are not sanctified by growth. No man ever grew into it. Sanctification is not growth, it is death — the destruction of sin by a divine act. Not by repression. No man is holy because he holds sin down. My teacher once said, "I feel like I had a bear chained in me." He often looked the part. Neither sense nor Scripture teach we are sanctified by *death*, or in the fires of purgatory. Neither does heaven purify us. Then, when are we sanctified?

The Bible says it may be done *here and now*. I quote four passages. The first two helped me greatly. 1 John 1:7: "The blood of Jesus Christ his Son *cleanseth us from all sin*." The blood is the *basis*. Luke 11:13: "How much more will your Heavenly Father give the Holy Spirit to them that ask Him." Here is the *agent*, — the Holy Spirit. 1 John 3:4: "Every one that hath his hope purifieth himself *even as he is pure*." Here is God's *standard*. Who will lower it? 1 John 3:9: "Whosoever is born of God doth not commit sin." Here is the reason. Sin flows from a heart with sin in it. When sin is destroyed we cease sinning. A sinning religion is the devil's religion. Get sanctified. Sanctification is in the atonement as is forgiveness. Would the Holy Spirit put His seal upon and abide in an unholy heart? God forbid.

You ask, "How may I be sanctified?" Let me prayerfully answer.

First, believing that the Bible teaches sanctification, make up your mind to *obtain it at any cost*. Get desperate, or you may never get through. Get violent. "The violent take it by force." Resolve to knock at the door till it is opened, or batter it from its hinges. Give God no rest. Tell Him you must have the blessing. Let nothing deter you; neither the fear of men, the ridicule of friends, nor the rage of Satan. I prayed God to sanctify me or kill me; I had rather rest under the sod than remain unsanctified. In desperation I stood on the promise, "The blood cleanseth us from all sin." In desperate faith I cried out, as I walked the floor, "I stand on this promise, and if it breaks and I fall into hell, I will carry the fragments of this promise down with me, and out of the depths of hell I will shout, 'The blood of Jesus Christ cleanses us from all sin!'" My friend, I was deadly in earnest. I never let up for sixty-two days, till the witness came. No religious trifler will ever get anywhere with God! Neither can a backslider get sanctified till restored. Get the experience!

Secondly, there must be an *eternal surrender to God*, never to be repeated, questioned, reopened. Settle it forever. Make it as though you had but one hour to live. God will know when you mean it. Go into death. Give all to God. Here is your battle, for the carnal mind is afraid to trust God. The last thing I had to give up was my preaching. I had to be willing to dig ditches if God wanted ditches dug. I had to receive my call to preach beyond my sanctification. I would to God every preacher had to do the same. We would lose the majority of them, but those left would be God's men. A preacher without the Holy

(Continued on page fifteen)

Being Fully Saved, How Kept?

Rev. J. N. Short

IT IS one thing to become fully sanctified, and another to maintain the experience, and advance, to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." But we are as responsible for maintaining the experience as we are to seek and obtain it. All the epistles of the apostles are addressed to young converts, to instruct their faith, and bring them into the experience; or, being in the experience, lead them in the way to keep it.

We will make a mistake if we attempt to be wise above what is written. Then we need to learn what is written, and then walk by that rule, and mind that thing. I have heard some say in their young enthusiasm, "I do not have to keep my religion: it keeps me." But that is not scriptural, and thus not true.

So it is written, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." In a nutshell, it is, "Kept by the power of God through faith unto eternal life, ready to be revealed in the last time." Here is human co-operation with divine power.

When we are fully saved, we are ignorant of many things, and have much to learn. Starting out in the fulness of the blessing, we do not understand ourselves fully, and certainly do not understand the Word of God to apply it always at every point.

Hence, the devil tempts us generally along the line of our ignorance. He would seek to make us think if we were sanctified we would always feel a mountain top experience, and things would always be to our mind. Then, to those who are ignorant of his devices, the temptation is to go by their feelings, and not by their facts; to judge their experience not by their facts, but by their feelings. But we are kept, not by our feelings, but "by the power of God through faith." "*Teneo, teneor,*" (I hold, and I am held).

The effort of the adversary is to deceive, get us mixed, and lead us to doubt. This may come through false teaching, or direct temptation. So the apostle says, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

Writing to the Corinthians, the apostle said: "For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

The Apostle Peter says: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

One of the strong points of the enemy is to deceive those who have come into the experience of full salvation. I could report instances of ministers, being opposed to holiness, discouraging those who had come into the experience, and who, in the time of their temptation, had gone in their simplicity to them for counsel. I have been able to rescue not a few who had been deceived and turned aside by such pastors. Jesus warns against

causing any such to stumble. The penalty is worse than being drowned in the depths of the sea.

But God permits our grace, and thus our faith, to be tried. It would not be of much benefit to us unless it were tried, and we became intelligently settled in the truth. Peter tells us this trial is more precious than gold. Then it is written: "For the Lord our God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."

God knows, but He desires you and me to know: otherwise we could not be intelligently strong. God proved Abraham when He commanded him to offer Isaac, his only Isaac, the dearest object of his heart, in sacrifice to God. This was an inestimable blessing to Abraham. By this, Abraham also proved God.

Charity Supreme

Had I the gift of tongues,
Great God, without Thy grace,
My loudest words, my loftiest songs,
Would be but sounding brass.

Though Thou shouldst give me skill
Each mystery to explain,
Without a heart to do Thy will,
My knowledge would be vain.

Had I such faith in God
As mountains to remove,
No faith could work effective good,
That did not work by love.

Grant, then, this one request,
Whatever be denied,—
That love divine may rule my heart,
And all my actions guide.

—SAMUEL STENNETT.

Then, it is not, as some would interpret it, all joy. Real trial, testing is not a matter of joy to the young believer, whose conscience is as tender as the apple of his eye, and who is seeking to walk carefully and prayerfully before God. This was true in my earlier experience of full salvation.

Nevertheless, in my advanced experience, I have no greater joy and satisfaction than to know I am in the will of God, whatever I may be called to endure or suffer. The will of God, and to know I am in the will of God, is always joy. Those younger in the experience must learn this.

There is good reason for this. While they may not doubt God in their heart, they may have mental questionings respecting a certain course of conduct, or just what their experience should be in the present. They may then for the time be perplexed.

It is a mistake then when we are sanctified to suppose we know everything. We will need much instruction. In fact it should then properly begin for our normal life. But one beauty of this experience is, we have reached a point where we will in all humility be eager for and receive instruction without talking back, or murmuring.

So it is written, "We have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in sub-

jection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

If we have come into the experience of full salvation through intelligent, entire consecration and the incoming of the Holy Spirit, the Spirit abides as our faith remains unshaken, though the fulness of the emotion may pass away. Then we settle down into a state of peace, quietness and assurance. It is written, "Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee." That is sound philosophy.

The true bride and groom settle down to an experience more satisfactory after the ceremony is all past, and the wedding bells and the flare of trumpets have died away, and they are just left to pursue their humble way.

This leads us then to the point, that to be kept, to stand, and always stand, is to continue to believe God; to always trust. These expressions may have become so common that they do not appeal to some under temptation, and they do not take them in to feel their force. But if I should say, "Trust and obey; for there is no other way," I should state the simple truth to which every sanctified believer must come as the habit of his heart and life. There is no other rule.

Having gotten rid of self, and through with running after self and our feelings, we must settle down upon the solid Word of God, the "thus saith the Lord," at all times. Hence, we are always shut up to the Word of God. And this is absolutely important. It is not what we or men think, but what God says in His Word. As believers, that with us must be the end of all controversy or inquiry.

Jesus sets an example in His temptation in the wilderness, being tempted of the devil forty days. He did not go by His feelings, even though He was hungry, but by His facts, by the immutable "word of God which liveth and abideth forever." To every assault Jesus replied, "It is written." In the place of the devil's suggestion, He held to the Word of God, and gave it to the devil in reply to all his assaults. He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If all who are sanctified and all other believers would take in this profound and simple philosophy, they would become invincible at every point of attack.

But this is the great mistake today, that young people do not seek in the Word of God an answer to every question and a solution of every difficulty that can come into their lives. The answer and solution are there, for I have proved it in my early experience under all the assaults of the enemy, and in all the questions that perplexed me.

Under severe temptation and trial of my faith, with no such teaching as we have now, I have spent as much time on my knees for weeks, with an open Bible before me, seeking to know the will of God, as I did off of them. I have searched the Word of God for light on my knees until they were calloused. I never failed to find an answer. It gave me a familiarity with my Bible which resulted in rock-ribbed faith. This has enabled me to help others also. (Concluded on page 14)

Possibilities of Saving Grace

Rev. Bud Robinson

WE want to talk to you about the possibilities of saving grace. Can the Lord save a man who is clear down and out — what we common folks would call a fellow who is on the bottom?

Well, for a few Scriptures. We can read in Isaiah, 1: 5, 6 and see sin in its worst form. Now listen to the prophet: "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." There is no way to find a worse looking case than the one we have before us.

Now the next thing to settle is, can the Lord take such a creature as we have in the above quotation and clean him up, and make him just such a man as God wants on the earth? We are ready to affirm that He is able and willing to do it. In proof of that fact, we will run down in this same chapter until we come to the eighteenth and nineteenth verses, and take a look at this same crowd that is described in the fifth and sixth verses. Notice the broad invitation: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land."

By studying this chapter closely the reader will see that the same people who are described in the fifth and sixth verses are the same people to whom the Lord gave the wonderful invitation in the eighteenth and nineteenth verses.

As far as I am able to locate myself, the above Scriptures are nothing more nor less than my own photograph. When I came to Jesus, out on the broad prairies of Texas, in 1880, I was a physical wreck; the devil had wrecked my body. Again, I was a mental wreck; my mind was in as poor a state of cultivation as a man's head could be. And I was a financial wreck; not a dollar to my name, nor a whole article of clothing to my back, and no home. We were as homeless as Christ was when He walked the Judean hills. But, worse than all, I was a moral wreck; full of sin from head to heels; as the old prophet said, "from the crown of the head to the sole of the foot there was no soundness in it," but sure enough wounds and bruises and putrifying sores. No prophet ever described a man better than he did me. If he had known just what I had been doing he could not have made out a better case. I had no standing in the world — just a down-and-out, homeless and penniless and friendless, like the great bulk of the lost world. God described us better than we could describe ourselves. He knew that there was but one power in the universe that could unhitch man from a life of sin, and that was His own blessed love and power. There is nothing but

the grace of God that can transform a man and change him from the life of a drunken bum and outcast to a place among the respectable citizens of a country.

When the Lord found me, there was nobody else that wanted me but the devil. No man can tell just what God can do with a human being. When He found me I was all done up in my body; not one easy day came my way; but the blessed Christ touched my soul and blotted out my life of sin. Then, bless His dear name! He touched my mind and enabled me to study His blessed Word, and made it real and plain to me. Then He touched my body, and my fearful troubles disappeared; and He even touched my mouth, and my stuttering disappeared. He then touched my social standing and gave me friends all over the land.



"COME UNTO ME AND I WILL GIVE YOU REST"

Thank God! I heard Him say, "Come now and let us reason together, saith the Lord, Though your sins be as scarlet they shall be whiter than snow, and though they be red like crimson, they shall be as wool." Then I heard Him say, "If ye will be willing and obedient ye shall eat the good of the land."

Now I can take the witness stand and tell the devil to his face that those verses of Scripture have been fulfilled in my case.

The most of the readers of this paper have known something of the record of a man by the name of Harry Orchard. A number of years ago he was before the people of America as the great dynamiter of the West. He is the man who put the dynamite at the gate of the Governor of Idaho, in the little city of Caldwell, Idaho, and caused the death of the Governor. He was sent to the Boise state prison for life. I have preached in that prison several times, and have had a heart-to-heart talk with Harry Orchard. To my mind he is now as beautiful a Christian as you will find anywhere. He told me all about his struggle to get right with God. He was about six months digging to the bottom, but finally got to the place where he could trust all of his dark life in the hands of a loving Savior. When he had done that, all the dark past was blotted out,

the guilt rolled away, and the peace of heaven came into his soul. He arose from his knees, there in his little cell, a saved man. Every officer that has to do with the Boise prison says that Harry Orchard is today a Christian gentleman. I was told that he could be pardoned out if he would accept it, but that he says he is in there serving a just sentence, and that it is right for him to be there. Possibly, too, he feels that that is the only place that he can live. If he was pardoned out there are so many people that he wronged they would probably kill him if he was turned loose. But he is a saved man, a truly regenerated man, one who knows God.

When I talked to Harry Orchard, and then looked back at my own life, and saw what God could do for a man like him and also like this poor scribe, my faith sprang forward by leaps and bounds for all men. The invitation is a broad one; it comes from our blessed Heavenly Father to every poor wanderer that walks the earth. Thank God! salvation is the best thing in the world. Who would not want it? The Christ that could save a Harry Orchard and a Bud Robinson can tackle anything that walks the earth, and clean him up, and clean him out, and then fill him up and send him out. I read the other day of a poor city bum that was gloriously saved, and he jumped to his feet and shouted, "Glory to God! He has washed me on the outside and fumigated me on the inside."

ENGAGED

When Major-General O. O. Howard was on the Pacific Coast some of his friends planned to honor him by a reception. They planned to have it on Wednesday night.

It was to be a great affair and the President of the United States had given his sanction.

When announcing the affair to Major-General Howard they said: "General, we want to see you on a matter of business on Wednesday night of next week."

"Well, gentlemen, you cannot see me on that night, as I have a previous engagement."

They then explained that it was the reception that the President had given his sanction.

The old veteran stood up and said: "You know I am a Christian, and when I first became one I arranged my work so that I could go to prayer meeting every Wednesday evening for prayer and praise, and I never let anything interfere with the keeping of that engagement."

They had the reception, but they had it on Thursday night.

When J. Wilbur Chapman was in that city he asked: "Who is the man who has the greatest influence for good in this community?" We are not surprised that the answer was: "It is Major-General Howard." — Selected.

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The Good Shepherd

Rev. C. W. Ruth

THERE is perhaps no title in all the Scripture given to our Savior that is more beautiful and more comforting than that of the Good Shepherd. The writer to the Hebrews spoke of Him as "that Great Shepherd of the sheep" (Ch. 13:20), because of His triumph over death, hell and the grave; Peter spoke of Him as "the chief Shepherd" (1 Pet. 5:4), because of His second coming, to reign as King of kings and Lord of lords; but He spake of Himself as "the Good Shepherd," because He laid down His life for the sheep (John 10:11).

However, it is the recognition of Him as our personal Shepherd that endears Him to us, that enables one to really appreciate the fact that He is "the Good Shepherd." And in the acknowledgment of Him as our Shepherd we must also acknowledge ourselves as His sheep. He can be our Shepherd only as we consent to be His sheep.

"We are his people, and the sheep of his pasture" (Ps. 100:3). It was the knowledge of this fact that enabled David to say, "The Lord is my shepherd; I shall not want," and to write that beautiful Shepherd psalm:

"I shall not want" —

REDEMPTION, for "He restoreth my soul."

"I shall not want" —

COMFORT, for "thy rod and thy staff they comfort me."

"I shall not want" —

POWER, for thou anointest my head with oil."

"I shall not want" —

GUIDANCE, for "he leadeth me in the paths of righteousness for his name's sake."

"I shall not want" —

JOY, for "my cup runneth over."

"I shall not want" —

VICTORY, for "thou preparest a table before me in the presence of mine enemies."

"I shall not want" —

REST, for "He maketh me to lie down."

"I shall not want" —

SUSTENANCE, for "He leadeth me beside still waters," and into "green pastures."

"I shall not want" —

STABILITY, for "I will dwell in the house of the Lord forever."

"I shall not want" —

ANY GOOD IN LIFE, for "goodness and mercy shall follow me all the days of my life."

"I shall not want" —

TRIUMPH IN DEATH, for "though I walk through the valley of the shadow of death, I will fear no evil."

"I shall not want" —

COMPANIONSHIP, for "thou art with me."

"I shall not want" —

PROTECTION, for "THE LORD is my SHEPHERD."

Some of the evidences that we are His sheep are as follows:

1. We have entered the sheep-fold by the door, which is Jesus Himself. He that "climbeth up some other way is a thief and a robber."

2. We hear and know the voice of Jesus. "My sheep hear my voice."

3. We not only hear the voice of Jesus, but are personally acquainted with Jesus, and

know HIM. He said, "I know my sheep, and am known of mine."

4. We have spiritual life. Jesus said, "I am come that they might have life, and that they might have it more abundantly." "And you hath he quickened, who were dead in trespasses and sins."

5. We follow Him. To follow Him is to obey Him. "My sheep hear my voice, and I know them, and they follow me." "A stranger will they not follow, but will flee from him: for they know not the voice of strangers." He inquires, "Why call ye me, Lord, Lord,

them out." Hence He says, "Ye have not chosen me, but I have chosen you." "The Son of man is come to seek and to save that which was lost." Read the parable of the lost sheep (Luke 15:3-7).

Second, "And will deliver them." When He found us we were the slaves of sin, led captive by the devil. But He gave positive assurance in "the oath which He swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:73-75).

Third, "And will bring them out from the people." In all ages God's true people have been as separate people. He said to His ancient people, "Ye shall be holy, unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine" (Lev. 20:26). And He speaks to His people today, saying, "Be ye not unequally yoked together with unbelievers . . . come out from among them, and be ye separate, said the Lord, and touch not the unclean thing" (2 Cor. 6:14-18).

Fourth, "And will bring them to their own land." "Their own land" here undoubtedly had reference to Canaan. God said to Abraham, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession" (Gen. 17:8). "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). What Canaan meant to Israel, holiness is to us; hence this promise to bring them to their land is equivalent to His saying, He will sanctify us. The sanctified people everywhere are singing, "I'm living in Canaan now," and that is scriptural and correct.

Fifth, "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be." To feed sheep in good pasture is to satisfy them. Thank God for a full salvation that completely and abundantly satisfies every craving and longing of the soul. They shall be abundantly satisfied with the fatness of thy

house; and thou shalt make them drink of the river of thy pleasures" (Ps. 36:8). "As by the light of opening day, the stars are all concealed; so earthly pleasures fade away. When Jesus is revealed." An experience that does not entirely satisfy the soul, does not satisfy the Lord.

Sixth, "And I will cause them to lie down, saith the Lord God." This is soul rest. Not a rest of indolence and inactivity, but a cessation of the inward conflict and struggle with carnality, and its various manifestations, such as anger, envy, pride, jealousy, fear, doubts, malice, self-will, abnormal appetites, unholy ambition, and such like. It means soul poise, quietness, and repose in God. "There remaineth therefore a rest to the people of God . . . We which have believed do enter into rest" (Heb. 4:3, 9).

How beautiful! "A good fold:" "upon the high mountains of Israel:" "A good pasture;" "in a fat pasture shall they feed upon the

The Shepherd

A stranger once, in Syria, saw
An old sheepfold without a door,
A square enclosed by rough stone wall,
An opening and nothing more.

He asked in wonder, "Where's the door?"
A Syrian answered his surprise,
"The shepherd is the door himself;
Just in that opening he lies."

No wolf, that prowling through the night,
To find a place that he may leap
And enter to devour, can pass
This door and shepherd of the sheep.

No lamb, in foolish restlessness
Or terror, waking from its sleep
To wander from the fold, can pass
This door and shepherd of the sheep.

So Jesus, by Thy parable
Thou are the SHEPHERD and the DOOR;
Keep out our deadly ENEMY,
Keep in Thy SHEEP forevermore.

—Mrs. Annie R. Wilson.

and do not the things which I say?" (Luke 6:46).

6. We have satisfaction. Jesus said His sheep "shall go in and out, and find pasture" (v. 9). A Christian experience that does not give entire satisfaction indicates that there is a lack of "pasture." "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107:9).

7. We are divinely kept. Jesus said "They shall never perish, neither shall any man pluck them out of my hand." "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it" (1 Cor. 10:13). "As thy days, so shall thy strength be." "No man is able to pluck them out of my Father's hand."

Under this very similitude of the Good Shepherd, we find in Ezekiel 34:11-15, that the Lord promises to do six distinct things for us.

First, "I will both search my sheep and seek

(Concluded on page thirteen)

N-O-W

Miss Stella McNutt

WHAT a little word! Just three letters. But it means so much. Sir Walter Scott said, "These are the three greatest letters in the English language." I want all the boys and girls to consider this word with me for a short sermon. N-o-w. "What time in the year is this?" You say, "late autumn." Yes, summer is past! Vacation time gone! Porch swings, chairs, hammocks, lawns, picnic grounds will not find so many to occupy them for some months. Instead, will be chilling winds, frosts and snowflakes. The evenings will be long, the study lamp lighted much earlier — nice, bright fires on the hearth. Then the school books are brought from their hiding place, bells ring, and the streets are crowded with happy boys and girls, all eager to learn and get wisdom, and *n-o-w* is the time for study and play.

Years bring care and responsibility. But, listen!—School days are important, we must improve them. Yet they are *not the most important of all*. With the coming of winter months

comes the revival season. What a time of blessing and refreshing it should be. When we are shut in from pleasure, God does His best to speak to us through the Holy Spirit, and to draw our hearts to Him. Revivals are not for grown folks alone, but for *boys and girls*, and young people.

A greater man than Sir Walter Scott said some things about the word *n-o-w*. One text in the Old Testament reads thus, "Remember *n-o-w* thy creator in the days of thy youth." Another in the New Testament says, "Behold *n-o-w* is the day of salvation."

Would God have put these, and many others like them, with that important word *n-o-w* in them, had He not known that we would all need urging to make haste, before it was too late, and to seek Him while in our youth?

Jesus paid particular attention to boys and girls. One pleasure of His life was in taking them in His arms and blessing them. Are you not glad? Think of it! And He still speaks through the Holy Spirit to the very least of all. Why, that desire you have to be good is from God—He is trying to draw you away from the world, and sin.

Mary went one night with her mother to hear the Gospel preached. Going home, she said, "Mamma, is Jesus a Savior for a little girl nine years old, as well as grown folks?" Her mother said, "Yes, indeed. But why do

you ask?" "Oh," she said, "I want Him for my own Savior, and I want Him *n-o-w*—right *n-o-w*." Then and there, she opened her heart and Jesus came in.

N-O-W is the T-ime is short.

I-t is time to seek the Lord.

M-y times are in thy hand.

E-ternity.

Time is short! Yes, how fast it flies! Watch the clock, how the hands move. Moments flying—never to return. We part with them forever. Many, many lives go out as the clock ticks on and on. Some little lives are so short, one moment, one hour, one day, one year. Not all caskets are long and black—there are many white ones. It does not matter much when we go—so we are ready.

"It is time to seek the Lord." When? You say *n-o-w*? Yes. Turn before you are older, before sin has

a greater grip, before the thread becomes a cord, the cord a rope. For you cannot turn then so easily. *Jesus is calling*. JESUS IS CALLING YOU. JESUS IS CALLING YOU N-O-W.

"My times are in thy hand." Not one of us can keep our hearts beating. We have no power to move, to do anything—only as God gives us life. He controls as He wills. Oh! we must get ready! Boys and girls must repent and give up sin.

Ruth asked her mamma one day which was worse, to *lie* or *steal*. Her mamma replied she did not know, both were so bad. Ruth said, "I have been thinking about it for a long time, and I have decided that a lie is worse, for is you steal anything you can take it back—unless you have eaten it, and then you can pay for it, but a lie is *forever*." God says, "*He that speaketh lies shall perish*." He means it, and we must, unless we repent and plunge under the cleansing blood. Listen! Boys and girls, God's Word is sure. The only safe way is to allow Jesus to come into our hearts here—guiding us through this life, bringing us to heaven at last. Your life may be *rich* in pleasure, money, education, travel, honor, position, but your cup will not run over until Jesus comes in. He is the satisfying portion for every soul. It is not hard to let Him in. He is like a guest. He is

standing at the door *n-o-w*. Knocking, saying, "If any one will open the door, I will come in and sup with him and he with me."

A stranger asked a boy: "Do you know where Jesus lives?" "YES, SIR, He lives in our alley now, 'cause I gave Him my heart for a home."

Our wills unlock the door, and a gentle whisper, "Jesus, come in," will make you so happy. *Praise the Lord! Every one say it now—altogether, ready!* EVERYONE—N-O-W—JESUS COME INTO MY HEART.

Tomorrow may be too late for those who did not answer the call. Think of that last text—so solemn! Only once spoken in the Bible—"Eternity." A never-ending eternity. Either to be spent with God in heaven, or without Him—in hell. But you will all turn—you will turn quickly. You will accept Him N-O-W.



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Christ Is Coming Back Again

Rev. B. F. Haynes, D.D.

NO TRUTH is more plainly taught in Holy Writ than the certainty of the return of our Lord to this earth. This is a momentous fact of Revelation which should mightily move the sinner as well as the saint. It ought to stir with great force the sinner in the face of the fact that his Lord is coming back to earth, and he must be ready for Him if he is to meet Him in peace. The child of God should be greatly and constantly moved to the greater fidelity in view of his Lord's certain return.

The trouble is with many that the belief in this great fact is so weak or hazy that it does not have a constraining or a restraining influence upon life and conduct as it should. Men too often relegate it to the realm of the mysterious and uncertain and unknown, and cease to think of it.

It is of all things important that this truth be considered in its real scriptural setting. Does the Bible teach that our Lord will return to this world? Is it a fact that He is coming back to earth, as the hymn says? Let us collate the scriptural references on the subject, and see just what exact facts they teach about His return.

THE FACT

First, as to the fact of His coming: We have distinct proof from denizens of heaven on the fact. The *two men in white apparel* informed the disciples who stood with uplifted gaze on the spot where He had ascended and said to them: "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). Again He said Himself: "If I go and prepare a place for you, I will come again" (John 14:3). Paul says: "The Lord Himself shall descend from heaven with a shout" (1 Thess. 4:16). Again, the author of Hebrews says: "Unto them that look for Him shall He appear the second time" (Heb. 9:28). "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11:26). Paul says again: "Looking for . . . the glorious appearing of . . . our Savior Jesus Christ" (Titus 2:13).

The solitary truth of His Second Coming, we submit, is here most evidently set forth. There can be absolutely no other interpretation upon these Scriptures. Our blessed Lord has plainly taught by His own words and by the words of His apostles that He is coming back to this earth. We can not get around this. We must take this into our thinking and into our belief. It must have its place in our life if we would live in harmony with the Word of God as the only

and sufficient rule of faith and practice.

WHEN

In the second place, the Scriptures teach *when* He will come back. We simply draw attention to the simple words of Scripture as to what they say on *when* He is coming. "The Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). "In such an hour as ye think not, the Son of man cometh" (Matt. 24:44). "Immediately after the tribulation of those days . . . then shall appear the sign of the Son of man in heaven" (Matt. 24:29, 30). "For yet a little while, and He that shall come

Jesus Christ cometh in the flesh" (R. V. 2 John 7). "For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:35). (See also Matt. 24: 40-42; Luke 17:34-36; Matt. 24:43, 44.)

"Behold the Lord will come with strong hand, and His arm shall rule for Him, behold His reward is with Him" (Isa. 40:10). "Behold, the Lord will come with power" (Isa. 66:15). "I saw . . . one like the Son of man coming with the clouds of heaven" (Dan. 7:13). "They shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). "The Son of man shall come in His glory, and all the holy angels with him" (Matt. 25:31). "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God" (2 Thess. 1:7, 9). "He shall come to be glorified in his saints" (2 Thess. 1:10).

"Enoch . . . prophesied saying, Behold, the Lord cometh with ten thousand and of his saints" (Jude 14). "Behold, he cometh with clouds, and every eye shall see him" (Rev. 1:7).

STATE OF WORLD

Light is thrown on the subject by the revelation of Scripture as to the state of the world at His coming. On this subject read: "When the Son of man cometh shall he find faith on the earth?" (Luke 18:8). "In the last days perilous times shall



"BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD"

will come" (Heb. 10:37). "He shall send Jesus Christ, whom the heavens must receive until the time of the restitution of all things" (Acts 3:20, 21). "Behold, I come quickly; and my reward is with me" (Rev. 22:12). "Watch therefore; for ye know not what hour your Lord doth come" (Matt. 24:42). (See also Joel 2:1; Zeph. 1:14; Job 19:25.)

These Scriptures veil the time of His coming in mystery. He is coming, they say, when the Gospel of the kingdom is preached in all the world for a witness; immediately after the tribulation of those days; in a little while; at the time of the restitution of all things; and thrice the thought is that it will be suddenly, unexpectedly or in a little while. Obscurity veils the exact time so that no man can set dates or dogmatize on the point.

HOW

In the third place, Scripture shows *how* He is coming. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thess. 5:2). "If, therefore, thou shalt not watch, I will come on thee as a thief" (Rev. 3:3). "Many deceivers are gone forth . . . that confess not that

come" (2 Tim. 3:1). "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). "That day shall not come, except there come a falling away first" (2 Thess. 2:3). "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). "For the time will come when they will not endure sound doctrine, . . . And they shall turn away their ears from the truth" (2 Tim. 3:13). "As the days of Noah were, so shall also the coming of the Son of man be" (Matt. 24:37). "As it was in the days of Lot, thus shall it be in the day when the Son of man is revealed" (Luke 17:28-30). "There shall come in the last days scoffers . . . saying, 'Where is the promise of his coming, . . . all things continue as they were'" (2 Pet. 3:3, 4). (See also Luke 17:1, 2; Luke 21:25-27; Luke 12:49-56; 2 Cor. 4:3, 4; Matt. 24:24; Gal. 1:4; James 5:1-8; 1 Pet. 4:17; 1 Jno. 5:19; 1 Jno. 2:18; Rev. 3:14-19; Mark 8:38; Acts 20:29, 30; Acts 2:40; 2 Pet. 2:1.)

THE SAINTS AT HIS COMING

There remain only the questions as to how His appearing will impress the prepared and the unprepared when He comes. How will

His coming affect these classes? Paul, writing of his glorious expectation, which seems to have thrilled his whole being, says: "Then we which are alive and remain shall be caught up . . . in the clouds to meet the Lord in the air" (1 Thess. 4:17). Again Paul says: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4). "We know that when He shall appear, we shall be like Him" (John 3:2). "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). "He shall come to be glorified in His saints" (2 Thess. 1:10). "We shall not all sleep, but shall all be changed, in a moment, in the twinkling of an eye" (1 Cor. 15:51). "The saints of the Most High shall take the kingdom" (Dan. 7:18, 22, 27). "If we suffer, we shall also reign with Him" (2 Tim. 2:12). "Hast made us unto our God kings and priests; and we shall reign on the earth" (Rev. 5:10). "They shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6). (See also Luke 21:28, 36; Isa. 66:5; Psa. 37:11.)

THE WICKED AT HIS COMING

The final question is, what of the wicked at His appearing? Will they greet Him with joy or how will they look upon that wonderful coming? "Thou shalt break them with a rod of iron" (Psa. 2:9). "I will early destroy all the wicked of the land" (Psa. 101:8). "Shall cut him asunder, and appoint him his portion with the hypocrites" (Matt. 24:51). "The Lord Jesus shall be revealed . . . in flaming fire, taking vengeance on them that know not God, . . . who shall be punished with everlasting destruction from the presence of the Lord" (2 Thess. 1:7-9). "That wicked . . . the Lord shall destroy with the brightness of his coming" (2 Thess. 2:8). "All kindreds of the earth shall wail because of him" (Rev. 1:7). "As the vessels of a potter shall they be broken to shivers" (Rev. 2:27). "Hid themselves in the dens and in the rocks of the mountains; and said . . . Fall on us, and hide us from the face of him" (Rev. 6:15, 16). "Upon the wicked he shall rain snares, fire and brimstone" (Psa. 11:6). "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11:4). "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. 26:21). (See also Ezekiel 38:19-33; Nahum 1:6; Psa. 75:8; Zech. 14:5.)

THE GREAT TRIBULATION

The Bible says there shall be great tribulation before His coming back again. "Then shall be great tribulation, such as was not since the beginning of the world" (Matt. 24:21). "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). (See also Mark 13:19, 20.) "There shall be a time of trouble, such as never was" (Dan. 12:1). "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness" (Zeph. 1:15; Joel 2:2). "In that day . . . a great tumult from the Lord shall be among them" (Zech. 14:13). "Who can stand before his indignation; who can abide the fierceness of his anger? His fury is poured out like fire" (Nahum 1:6). "Shall not the day of the Lord be darkness and not light?" (Amos 5:29).

God's people shall escape all these things, according to the Bible. "At that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1).

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"In that day when I make up my jewels . . . I will spare them" (Mal. 3:17). "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 2:3-8). "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. 4:17). (See also Luke 21:36; Isa. 26:20; Rev. 14:4; Jno. 5:24; Psa. 94:13; Psa. 49:15; Psa. 50:5; Deut. 33:3; Rev. 3:10; Isa. 40:41; Psa. 46:1; Psa. 31:19, 20.)

OBJECT OF HIS COMING

"The Lord shall be king over all the earth" (Zech. 14:9). "Behold, a king shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1). "A king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and all Israel shall dwell safely" (Jer. 23:5, 6). "All Israel shall be saved; as it is written, There shall come out of Zion the deliverer" (Rom. 11:26). "The Lord shall set his hand again the second time to recover the remnant of his people" (Isa. 11:11). "I will gather the remnant of my flock out of all countries whither I have driven them" (Jer. 23:3; also verses 5-8). "At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it" (Jer. 3:17). (See also 1 Chron. 16:31-33; Isa. 25:8, 9; Jer. 23:7, 8; Dan. 2:44; Dan. 7:14; Psalms 95th to 100, inclusive.)

Now, dear reader, we have here unfolded the solemn truth that our Lord is coming back again, and the one question we would press upon you is, Are you ready? How would the announcement today that He would be here tomorrow affect you? Would it chill you with horror? Would you welcome the announcement? If you are a sinner, you know you could not greet Him. You would be terrified and be among the unhappy class who would call upon the rocks and mountains to fall upon you and hide you from His face. I beseech you get ready for Him. Now is the time for preparation. Use your precious opportunity to get ready for His coming so that you will gladly greet Him as your best friend and great Deliverer and King. God help you to be robed and ready that you may enter into His blessed fellowship to live and reign with Him.

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The Good Shepherd

(Continued from page ten)

mountains of Israel;" and then "lie down." What a picture of tranquility and plenty! of satisfied satisfaction! of abundance and safety! How it ravishes my soul with delight!

The Good Shepherd especially emphasizes the fact that He will not send an angel, or delegate some one else to do this for us, but says, "I even I,"—Himself will do all this for us. And when the angry wolves are prowling about us, He whispers so assuringly and so sweetly, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). Then who would not gladly abide in the fold with the Good Shepherd?

Fully Saved, How Kept

(Continued from page eight)

Praying into empty air is to no purpose, which we do when we do not seek to know the will of God from His Word. Some are making this mistake. I never received intelligent, abiding victory in prayer apart from the Word of God. I received it on my knees with the Word of God before me.

To pray just and only so many times a day, and to read just and only so much Scripture may lead one into legalism. We are not kept by praying, or even by reading Scripture of itself, but "by the power of God through faith." "For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." And then as "Faith cometh by hearing, and hearing by the Word of God," we must have the Word of God in mind with its commands and promises to have intelligent faith. Some pray to be kept from evil, but we must do as David did (Ps. 119:11), hide the Word in our hearts.

In my early experience (and so now) I have been most greatly profited on my knees with my Bible open before me, and searching it in connection with prayer. God has always given me some Scripture at such a time that has met the case, and solved my question and difficulty. I could give many instances, which to me were remarkable. I feel constrained to give one, because it means so much. I give it because it is of universal application:

When the Holy Spirit came in, He revealed the Son of God in and to me in a most marvelous manner; so that I knew Him, never to doubt that fact. After a time, with no one to advise me, and no particular instruction as to such an experience, and many all about me, even ministers doubting it, the vividness of the experience somewhat passed away. Then the devil at once sorely tempted me that, if I was all right, I would always have that clear, vivid sense before my consciousness, as at the moment of His in coming.

But I would rather have died than lose my experience. In my ignorance I did not know but I had lost out in some way. But I knew I would die rather than yield at any point: I was perplexed. I have discovered since, there is a vast difference between being tempted with mental questionings growing out of ignorance, and doubting God.

It is to be feared that some precious souls give themselves away to the adversary, or give up their experience, under temptation, because they have not a certain class of feelings, when, if they would think intelligently, they would know they had not changed their attitude of heart, purpose and choice before God.

But on this point I was tempted sorely by bugbears which the devil presented, that I would never have another appointment: so some preachers said; and that I had lost the experience of a full salvation, because I did not realize the full manifestation of the presence of Christ as at the beginning, and was thus tempted.

I went down on my knees in great perplexity of soul. I was on my knees four hours, virtually trying to have God repeat the same manifestation as at the first. In my despair, getting nowhere in my ignorance, I told the Lord I would put a knife to my heart if He told me to do it. I would do anything to know I was all in the will of God.

God knew that my spirit of obedience was perfect. I held my Bible closed in my hand: immediately it fell open, and my eye and finger rested on this, Isaiah 7:9: "If ye will not believe, surely ye shall not be established."

If Gabriel had walked into the room with a shining roll revealing to me the thing I

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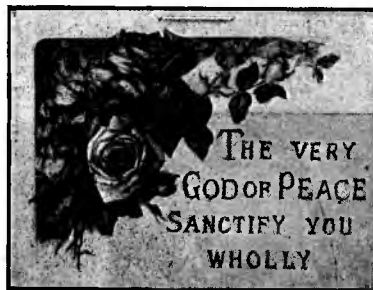


TEXTS:

1. He that sanctifieth and they who are sanctified are all of one.
2. It is written, Be ye holy, for I am holy.
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4. God hath not called us unto uncleanness, but unto holiness.

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TEXTS:

1. The very God of peace sanctify you wholly.
2. Worship the Lord in the beauty of holiness.
3. This is the will of God even your sanctification.
4. He hath perfected forever them that are sanctified.

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Jehoiakim's evil reign. II. KINGS, 24. Jehoiachin succeedeth him.

35 And Jē-hōi'-ā-kīm gave *the silver and the gold to Phār'-ādh; but he taxed the land to give the money according to the commandment of Phār'-ādh: he exacted the

B.C. 610.
* ver. 33.
2 Called Jehoiachin, 1 Chr. 3, 16.
Jer. 24, 1, and Coniah.

8 T Jē-hōi'-ā-qhīn was eighteen years old when he began to reign, and he reigned in Jē-rū'-sā-lēm three months. And his mother's name was Nē-hūsh'-tā, the daughter of

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desired to know, it could not have been clearer, more intelligent and definite. I saw it all: I saw all my ignorance and foolishness.

I sprang to my feet with a bound, exclaiming: "What a fool I have been!" I had allowed the devil, unwittingly, to do this. At once all my perplexity ceased, and all was peace. That principle of divine philosophy settled all my heart and mind in the will of God. Then I saw it was true, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth Thee."

What Must I Do to Be Sanctified?

(Continued from page seven)

Ghost is a sounding brass. Yes, the consecration must be real, and you will know it when it is. If a man says he is wholly God's "as far as he knows," he is not wholly on the altar. The Spirit bears witness when you are. You will know it.

To reach this dedication, you may have to come by the road that leads back to other days, and other things to be adjusted. Sins must be made right as far as God leads. God will show you. You will be surprised to see how little you were surrendered to His will! The shams of your life will come to the surface. When we seek, we "shall find," and, my friend, your "finds" will be largely about yourself.

Thirdly, you are now fully yielded to God. On the altar. You can do nothing more, and you know it. God must complete it. Sanctification is a divine work. In fact, now, as far as you are concerned, you are sanctified, though you feel nothing. "The altar sanctifies the gift." This helped me. Whatever is wholly on the altar (Christ is the altar) is holy!

Fourthly, let faith work. It is easy to believe when fully given to God. You are now on believing ground. Believe that God is now doing the work. Trust Him to do it. To accept by faith is the test. Rest on the simple word of God: "The blood cleanseth." It is upon Him now to do it. Trust and rest. Look not for feeling, or manifestation. Look for the Holy Ghost. Ignore feeling. Hold on by faith. The feeling follows faith. Faith holds till the witness comes; then the conscious manifestation will be felt in the soul. Keep saying, "the blood cleanseth me from all sin." As you hold on it will become real, and, when belief flames up into faith that touches God, you are sanctified. You know it.

Lastly, Never stop till you get the witness. God must say, "It is done." Then no doubt ever can enter. The witness cannot be given till the work is done. Don't confound the witness with the gifts and the fruit of the Spirit. This witness will be an inner assurance of profound peace, intense emptiness, or a shining purity. It may be one or all. To me it was a wondrous sense of cleanness or purity. I looked down at my garments to see if they were shining with the light that was radiant within my soul.

It was all so gentle, so quiet, that for three days I went on seeking for the Spirit to come in "manifestation." I did not know the sense of purity was the witness that the Spirit had come, and that I was sanctified. After years of struggle, upon a perfect yielding, and definite faith, the Comforter came into my lonely heart to forever abide. Praise Jesus! Friend, get this experience. It is for every believer. Get it now. Let us pray for it. "This is the will of God, your sanctification."

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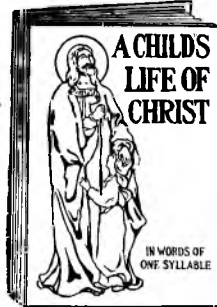
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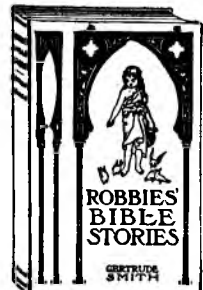


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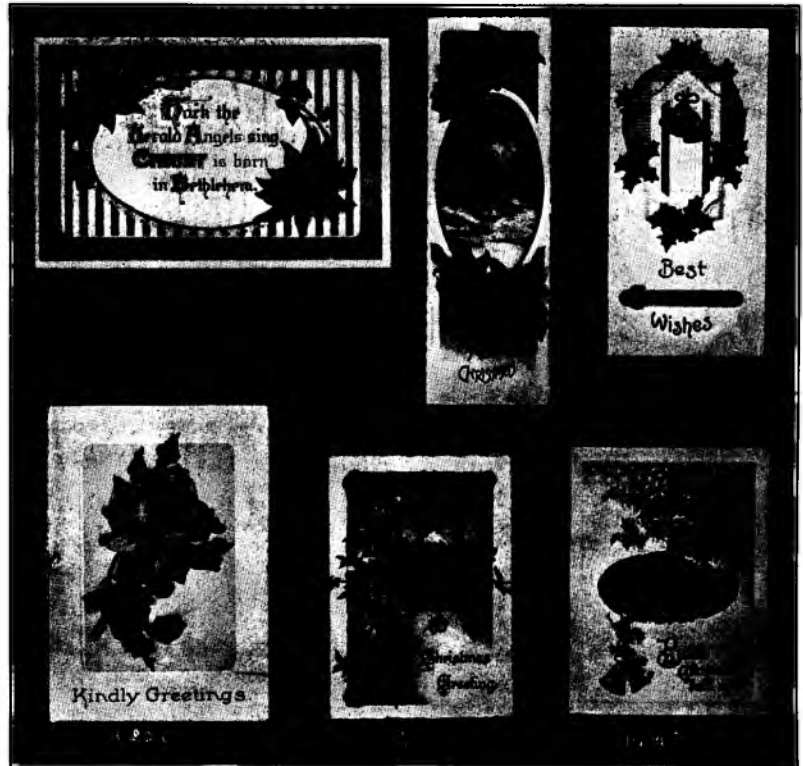
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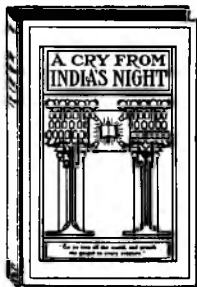
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