The First and Second Blessings

f. M. Lehman

The churchman cries his graceless creed, and spurns the blessed Holy Ghost: He leans upon this broken reed — world-wisdom marks his vaunt and boast. But we must stress two works of grace: for this the Prince of Glory died — Essentials for the human race — first, "born again"; then, sanctified.

Creeds atheistic, infidel,
Milled in the minds of men,
Can never break sin's awful spell —
"Ye must be born again!"

Scholastic quibbles can not ease
The conscience-smart of men;
And, though they for a moment please —
"Ye must be born again!"

The presses teem with faithless flings
That drip from skeptics' pen;
God's pendulum in tick-tock swings —
"Ye must be born again!"

Rebellion everywhere is rife
Among the sons of men;
But hark! I hear above the strife —
"Ye must be born again!"

How beautiful, first work of grace
Wrought in the hearts of men!
We give this Bible doctrine place —
"Ye must be born again!"

With Death's cold hand upon our brow,
We'll need a Savior then:
Then why not heed this message now?
"Ye must be born again!"

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

Matthew 11: 28, 29, 30

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Editorial

THE SENSE OF SIN

NO SADDER feature of our times can be conceived than the fact that the sense of sin has so largely depopulated. Even the professed church of God has largely lost this sense of sin in its true character. Sin is not thought of or written or preached about with that seriousness and deep concern which its enormity and tragic nature demand. It is generally considered as a misfortune, as an untoward incident or circumstance of the race’s history, which will ultimately be turned to man’s account for good. It is no longer regarded as dire moral perversity, which, without the counterpointing power of the gospel will end in man’s hopeless and endless ruin.

To give the very words in which is couched this modern and widely popular heresy, we quote: “There is something in sin which can be preserved and utilized for the divine purpose.” This is some of the spawn of the theory of evolution which has so largely modified or destroyed the church’s once scriptural views on many points of vital truth. This view holds that this incipient misfortune of sin by the process of evolutionary law will sooner or later disappear; that the race will slough off this encumbrance like the snake sheds its old skin when the new skin develops beneath. This is, and always has been, a prominent part of the belief of Unitarianism. The adoption of the unfounded evolutionary hypothesis by so many churches has opened the way for this skepticism of Unitarianism to enter and modify or really emasculate of nerve and vital truth the preaching of numberless Trinitarian pulpits. We have the natural fruit in the widespread dissemination of Unitarianism in all the great denominations of the country, and a consequent decline of evangelical fire and success, and the entrance of worldliness like a flood.

What a contradiction of God and His Word for sin to be conceived of and treated by His called and commissioned churches and ministers not as hideous, costing the suffering and death of the divine Son of God for a remedy; not as hateful to God and damming to men; not as deceitful and desperate and dangerous to the last degree; not as abominable and horrid, calling down the vengeance of God—but as having something in it “which is due to the divine purpose, and may be incorporated in the great recompense.”

This blasphemy parades thus in the guise of honoring God by exaltations to Him of such power as utilizing and overwhelming even sin so as to make it useful to Him in His infinite purposes and helpful to His lost race in their struggles for betterment.

Scarcely beneath the surface the blasphemy and insensibility red infidelity appear all too plainly to deceive the ordinarily intelligent. It is bold and defiant and insulting and anti-scriptural. It is contrary to the whole trend of Bible teaching and truth. It destroys the groundwork of the atonement, and mocks Christ, and destroys vicarious sacrifice for sin altogether. It destroys moral responsibility likewise, for if sin be merely a misfortune, man is no more accountable for his perversity of conduct than he is for a birthmark on his face, or for having been born blind. This fits in well with the destruction of the divinity of Christ and of vicarious atonement, as man has no guilt or defilement to need forgiveness or cleansing.

This blasphemy fertilized the soil for the growth of Christian Science, so-called, for Theosophy, New Thought, and diverse forms of Liberalism and Rationalism. It is absolutely incomprehensible how ministers of the leading denominations could so readily and heedlessly surrender to this hydra-headed monster of evil, which is hidden under this Unitarian view of sin. Strange they did not detect its ramifications and fatal correlations in so many directions. Now they are paralyzed in the presence of many evils for which this false view of sin has prepared the way. No wonder they drove out their rapid sermons from Sunday to Sunday to empty pews, while just across the street immense crowds fill the Christian Science churches and lecture halls and Sunday theaters. The people, hungry for soul-food and failing to find their hearts’ longing for it, turn to anheur which promises them either entertainment in the way of so-called religious instruction, or sheer amusement. They have lost faith in the churches as soul-guardians, and turned to these new cults for trial; and, deceived by them, their next turn will naturally be to absolute disbelief in everything religious.

What a fearful harvest looms in sight from this view of the matter! How diligent should be those who still hold to the faith once for all delivered to the saints! How they should seek to reach the unreached, the deceived, the misled, the discouraged; those who have lost faith in churches and religion! Such heroic faith as these teachers possess, and such heroic consecration to right propaganda, and such blessing as God will put upon such work will be the surest and indeed the only means for the recovery of multitudes now overwhelmed in confusion of doubt and disbelief.

May God help us in this crisis of so many souls! May infinite wisdom and patience and tact characterize the labors of God’s people in reaching those in need of their message of whatever class or condition! May God’s power and special blessing attend the labors of His true followers in this glorious work of declaring the true and the whole counsel of God!

WHY WILL YE DIE?

SINNER friend, if your eyes fall upon these pages, I have a message for you. Why, will ye die, when there is such rich provision made in the blood of the Crucified One for your ransom? Why will you longer turn a deaf ear to the voice of Mercy and Love, and to the appeals of those earthly friends who love you most tenderly and deeply, and press your way on recklessly in the broad road that leads to everlasting destruction? How can you exercise so little reason and judgment in matters of such momentous importance, when about things of infinitely less moment you are wise and considerate and provident?

Perhaps you are influenced by the example of indifference and unconcern of others who say, or try to think, that after all there is not such danger as they were taught to believe, in neglecting these matters of the soul. These persons have been influenced by the prevailing skepticism of the age, or of their surroundings, which seeks to discredit these great verities of religion, in the interest of the selfish lives they live, and the selfish interests they are pushing which would be interfered with seriously by heeding these appeals to seek first the kingdom of God. A man can not serve both God and Mammon, and many, unwilling to surrender their service of Mammon, refuse to obey God, and seek to construct a theory of unbelief to fit their selfish and selfish neglect of these weightier matters of the soul.

What, I would ask, has the opinions of these people to do with the clearly revealed verities and facts of the Word of God about your own soul, and its destiny for an eternity of woe or blessedness after this life ends? Does not your intuition corroborate this inspired teaching? Do you not feel your own immortality — that there is a vast chasm between you and the horse you drive? Is there not an innate sense of eternity of destiny in you? As long as you have tried to hag these discrediting theories of others to your bosom, in justification of your directing or refusing attention to these demands of the soul, has there not been a secret dissatisfaction with them? Has there not been a fear that, after all, may be you are wrong in having allowed yourself to be influenced by these unbeliefs? Are you really happy over this postponement of your
soul's need of the blood of your Savior! Does not conscience assert itself ever and anon, and seek to turn your thought to divine things?

Let these questions press themselves upon you for an honest answer. Do not, as you value your eternal happiness, allow the example of others who are immersed in money-getting and neglect these vital interests of the soul, to influence you longer to neglect them. Heaven is a reality. It is a glorious place for the eternal residence of peace and joy of the finally saved, where will be enjoyed the companionship of the purest, the noblest, the loftiest, the cleanest, and the most delightful beings of God's universe. Hell is an order of the跟随's unaltered, and black with despair, horror, remorse, suffering, embittering memories, and the association of devils and malignant spirits. I care not how短短music you have heard the wicked and selfish jest at this awful truth. It matters not how fallen preachers may have theorized away this fearful truth of God's inspired and eternal Word. All this has never altered or done away God's eternal order of things, as revealed in His inspired Word. God says the unrepentant will be turned into hell, with all the nations that forget God. Can you afford to be longer careless in the face of these transcendent facts?

God made, redeemed, and preserves you from day to day, and at this moment, through this pen, asks you, "Why will ye die?" Jesus Christ, who paid the ransom for you with His own blood, asks you at this moment, "Why will ye die?" The Holy Spirit, who has these years tried to woo and win you from sin to the sin-pardoning Savior, asks you, "Why will ye die?" Will you not answer now these questions thus insistently pressed, and judge the heart of your mother, your sister, your wife, your loved ones who have so long prayed and waited for your return to God?

Sinners, turn! Why will ye die? God, your Maker, asks you why? God, who did your being create. Made you with Himself to live—He the fatal cause demands, Ask the work of His own hands, Why, ye thankless creatures, why Will ye cross His love, and die?

Sinners, turn! Why will ye die? God, your Savior, asks you why? God, who did your soul retrieve, Died Himself that ye might live, Will ye let Him die in vain? Crucify your Lord again?

Sinners, turn! Why will ye die? God, the Spirit, asks you why: He who all your lives hath strove, Won you to embrace His love; Will ye not His grace receive? Will ye still refuse to live?

Sinners, turn! Why will ye die? God, ye ransomed sinners, why Will ye slight His grace, and die?

COME TO JESUS

Do YOU ask why we say, "Come to Jesus"? We answer, Because there is none other to whom we can invite you. Jesus alone has the words of life; He alone purchased your ransom, and can bestow saving power upon the returning sinner. To whom else can you go, let me ask? Will you turn to any of the relics of effete philosophies of panspermism and atavism, like Christian Science or other cults which are deceiving their thousands today? These resorts will be vain, and, sickened with despair in a coming crucial time, you will turn and call upon the mountains and rocks to fall upon you and hide you from the face of Him you insulted by such rejection in this life, and whom you can not face in that great day.

Will you turn to education and trust to it to evolve out of you the Christian character which God demands at your hands? Dear friend, sin lies deeper than this. Sin is not what modern religious fakirs would have you believe—a mere misfortune, an incident in the history of the race, a something which may yet be turned to the divine use in "the great reconciliation." Such teaching about sin is folly, is falsehood, is devils' lies for your ruin; is from the pit and not from heaven—is of the essence of the deadly and devilish thing which it would counteract—SIN. I beg you not to think for a moment of sin as other than dire, deadly, inward as well as outward, damnable and dreadful, something which God hates, and which cost the death and resurrection of Christ to provide forgiveness for and reconciliation to God. Come to this same Jesus, if you would be forgiven and saved truly.

Have you come to the church for salvation? It is all right to come to the church at the right time and for the right purpose. You need not come to the church for pardon. The church is for the pardoned and the really saved, but it is not its province to bestow or to procure forgiveness and salvation. Friend, let me entreat you, if you are in the church without an experience of salvation, that you will come to Jesus just now, and seek of Him the forgiveness of sin and renewal of your nature and the witness to this great change of heart. Rest not until the great transaction is done, and you can say, "I am my Redeemer's and He is mine." This is your privilege. This will be your joy and strength in life's conflicts. This will be your prop and stay in many a crisis when earthly theories and fancies and false religions would mock your misery by their and your utter helplessness.

We urge this direct invitation to Jesus because He, himself, invites you. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He says, He stands at the door of your heart, and that if you will but open to Him, He will come in and sup with you and you with Him. You have a right to come, therefore, because this rich gospel feast was prepared for you, and the invitation is repeatedly made to you. You are urged and entreated to come and enjoy the rich repast prepared for you in the blood of the Crucified One.

We urge this invitation "to Jesus" also, because there are so many jangling voices inviting you here and there and every where but to the right One for rest and peace and hope and heaven. There are so many false hopes held out in this degenerate age, that we pity sinners who are in danger of confusion and deception by the changling and contradictory calls made from so many directions. Business, pleasure, travel, the occult in science, religion made easy because false, the isn and sophistries, high-sounding in name and worldly in material, promises to catch the hungry for a few hours or personal benefits—all these invite to their refuge of lies. Oh, the misery and the bewildement of the hungry and restless millions of souls be-fogged and lost amid the mazes of these clouds and mists of the devil!

Sweep away these insistent urgings, and turn your eyes to Jesus, and by repentance and faith in His precious blood give your heart to Him, and find how freely He will forgive, and how precious is the blood which saves! Come to Jesus, we beg you! Come to Him now, while you read these lines! Come to Him, and by full surrender let Him come within your heart to live and reign and guide and guard and sweetly keep!

COVERED SIN

The six that is covered up now is the one that will bear deepest into the soul throughout all eternity. The unsanctified heart may put on its Sunday coat and say, "I am ready," but there is to come a day when all sin and uncleanness shall be revealed. How strange that men should fear man more than God! Some will dare to come before a holy God with the foul thing hidden in their heart, rather than face the personal benefits—You mortal and sinful like themselves. Sin hidden! No; sin is hidden, even in this life. It stamps itself upon the features; it becomes a part of the sinner, and on the street, in the shop, and at home it cries, "I am here!" Reader, yield yourself to the forgiving Savior, trust the cleansing blood, and be made whole and clean and free.
HOW MAN IS SAVED
Salvation is the greatest, the most wonderful, the simplest, the most mysterious, the most beautiful, the most glorious fact and truth in the whole universe of God. How such a transformation can occur is a question of momentous importance. The answer is that the transformation occurs as performed by the personal Holy Ghost upon the soul of the seeking penitent. There must be a direct interference and operation on the part of the divine with the lost human being, or there can be no salvation. The transformation is a conscious, personal, vital, real work, consciously witnessed to and apprehended by the saved, or there is no salvation. The Michigan Christian Advocate illustrates this act of the Holy Spirit coming to the aid of the assailant on his way for his music, thus:

I am sitting with others in a rail car. The speed is quickening; the car is rocking; we sweep round the curves and fly past the stations; the red light of the river glitters far below. Soon it is whispered that a man, and in his maniac fury, holds the bar of a engine. Each check pales with terror. We are all on that engine, not only as passengers, but as drivers, and on the very point of deviation. Give the engine, if you can, the power of intelligence and will, and send it on its way over the plunged, armed man, and how truly does this symbolize human conditions! I look at a man, gifted and cultured, mainly a saint, and I am conscious of his weakness. His soul is with bloodshot eyes, with profanity on his lips, foul in his person, weak in his body, a prime example of being swept away by the water. Brother Hoover, in company with a young man by the name of Mack, started out to "rescue the perishing." Through some misadventure the boat was upset, and young West became separated from the others. The demented, armed man, now stood in loyal consecration to God.

The backslider is a silent harp. How sad the case of this poor soul! To whom shall we deliver? Deliver? The invited power of the Holy Ghost comes to the aid of that enslaved person, by giving wings to the heart, and new powers to the soul, and now stands in loyal consecration to God.

SILENCED HARPS
What lack in the music of the kingdom of our God from the silenced harp which once made sweetest music for God and heaven.

The backslider is a silent harp. How sad the thought that a heart which was once responsive to the divine touch, and made sweet music under the fingers of the Holy Spirit, came now and again to be silent, to be dead, to be drowned in the sea of the world. What poverty of expression to note their vibrations, and an awful silence come where there was once such harmony and sweet concord! What pain from these silenced harps to the heart of our Christ, to whom they might make strange things in the orchestra of the skies! How His great heart yearns to bring them back, as He cries in the very desperation of holy envy of the devil's victory over them, that He is "married to the backslider!" Will not backsliders who read this, come and hear us as we plead with them? O wanderer, return! Thy Savior bids thy spirit live; Go to His bleeding feet, and learn how freely Jesus can forgive." Rev. Mr. Atcheson, in Central Christian Advocate, tell, perhaps, your experience of former superior happiness, in his narrative of one backslider he met:

While on the way to an outlying preaching appointment on my first charge, I was overtaken with a sudden need of refreshment, and sought comfort in the presence of my dear Lord. As we alighted, I saw a man in a large bag, here. I found another pilgrim who had also taken refuge from the storm. As we glaced hastily through the lines, but somehow, we knew he frequented the church. His life was sour and barbed.

"Brother," said I, "tell me candidly, are you happier in your present condition than when you were active in the service of your Lord?" "No," said the man. "There was a period of my life, when the enjoyment of my soul had been silenced because of his own sin, and that there was but one way to set it vibrating anew."

A RESCUE RESCUES
A remarkable case of personal salvation was that of Mr. Hoover, as related by the Religious Telescope. It is one of the brilliant gleams which illuminates that dark period of horror during the floods in Ohio last March.

Mr. Hoover is universally regarded as one of our most untoward circumstances, a man of deep and fervent piety, a tireless and laborious worker in overruling our adversities in bringing about often good to us. We ask the un­saver reader, especially, to read this incident, and then while life holds out and circum­stances are right, to turn to God in repentance and absolute surrender, and be saved. The facts of this remarkable case were as follows:

Last March, during the flood, a number of fam­i liar houses were threatened with destruction, and the water was being swept away by the water. Brother Hoover, in company with a young man by the name of Mack, started out to "rescue the perishing." Through some misadventure the boat was upset, and young West became separated from the others. Brother Hoover lodged in a tree-top, and remained there from two o'clock in the afternoon of the 23rd to two o'clock in the morning. An article written by himself, describing his experiences, but which is too lengthy to give in full, contains one paragraph which I give verbatim:

"It was in that tree, on that awful night, sur­rounded by those rolling waves, that I was made to feel my spiritual condition. I realized that I was lost. My sins came up before me like an im­possible mountain. I began to feel my sin, and to repent earnestly, and cried might­ly to God to forgive me of my sins, and to save my poor soul. I made an earnest effort to make peace with God, for it is said, 'Every knee shall bow and every tongue confess.' It was about six o'clock when I began to get in earnest about my soul's salvation, as you dear reader, who are reading this article, should do if you have not already received the remission of your sins. And are not now at peace with God. I continued to pray, and among other things I said, 'Lord, I am going to work with Thine assurance. Thine assurance is destruction it will be with a plea on my lips for the remission of my sins.' I confessed my wrongs, my prayers went up like the fire of the sun, but I was not able to break this stony heart of mine; and just then He was by my way, and spoke peace to my soul. I think this was about eight o'clock on the 23rd. On March 25th, and I continued to pray all night for God to come among me during the night and the re­mainder of my life."

This confession may have a mission to some un­savoured persons, and it is a solemn truth, that blood can save good."

Brother Hoover is going about the King's business with a zeal and faith that ought to inspire the most faltered heart.

A REDEEMED WRECK
It is beautiful to contemplate the power of our God to redeem and gloriously save the worst wrecks which sin can make. Satan deceives into the belief that the lost are beyond help, but that is not the case. Try salvation, and learn to redeem the lost, if only they will look unto Him from whom alone there is hope of rescue and salvation and peace. He can and will "save to the uttermost" all who come to Him, and come to Him by His dear love, and to His loving voice, feel His loving heart which was broken and shed its blood for you, and let Him come into your heart and life today while you read these columns. God bless and help and save you, is the prayer of the writer.
THE WAY OF SALVATION

Profit and Lose

By Rev. C. E. Cornwell

For what shall a man be profited, if he shall gain the whole world, and forfeit his life?

Matthew 10:26

The text is not written directly to sinners. Jesus is speaking to His disciples. The reading of the whole chapter will reveal that Jesus is endeavoring to impress His disciples with the seriousness of His mission. If Jesus, the impetuous spokesman, has just recently enjoined His disciples to give up everything and follow Him, what is the use of speaking of the way in which the world is to judge the man who goes forth to proclaim the kingdom of God? The text can be used in an

"For what shall a man be profited, if he shall gain the whole world, and forfeit his life?"

Matthew 10:26

It is going to be a Judgment of our thoughts. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will manifest the counsels of the heart: and shall then every man have praise of God" (1 Cor. 4:5)

It will be a Judgment of our words. "Say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment; for by your words ye shall be justified, and by thy words thou shalt be condemned" (Matt. 12:36,37). It will be a Judgment of our works (Rev. 20:12,13). Are you building on the sure foundation — on the solid rock, Christ Jesus? Will you be tried by fire? Will you stand the test?

It will be a Judgment of our deeds. "Who renders to every man according to his deeds" (Rom. 2:6). How about your deeds? Have they been to the glory of God and the advancement of His kingdom? Or for your own aggrandizement?

It will be a judgment of the secrets of men. "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel; (for He shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil)" (Ecc. 12:14). That unconfessed sin which you have kept covered and none but you and God know about, is going to be uncovered.

God will be the Judge. He will judge the world by Jesus Christ. The basis of the Judgment will be what you have done with Jesus. The purpose of the Judgment will be to honor Jesus. If you will not bow to Him here, you will there. For "every knee shall bow to him, and every tongue shall confess to God" (Rom. 14:11). It is for the rewarding of the righteous and the condemnation of the wicked.

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O sinner, save thy soul at any cost! Do not be persuaded to gain great earthly possessions and lose your soul—a beggar throughout the unnumbered ages of eternity. Hasten to the salvation of Cessus. There is none richer than he whose moth and rust doth not corrupt, nor thieves break through and steal! Lay up for yourself treasures in heaven. Let nothing deter you! Amen!

The Judgment

By Rev. Lewis R. Hopp

And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteous-

ness unto that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Acts 17:30, 31
“These shall go away into everlasting punishment: but the righteous into life eternal” (Matt. 25:46).

Two vivid Judgment scenes are given in the Bible: one in Matt. 25:31-46, and the other in Rev. 20:11-15. Let us note in the latter description that the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every free man will hide themselves in the dens and in the rocks of the mountains and say to the mountains and the rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb.

It will be final and eternal. The separation will be for ever and ever. Husband will be separated from wife, parents from children, brothers from sisters, to see each other no more.

Are you ready for the Judgment now? Without any more praying, without fixing up anything, without any settlements, are you ready for the Judgment? If not, you had better get ready and do it now. “For in such an hour as you think not, the Son of man cometh,” even when you least expect him.

**Why Should Men Seek the New Birth?**

By REV. R. T. WILLIAMS

_The subject of the new birth is one of profound importance, being a fundamental Bible doctrine, and the foundation principle in all Christian experience. It is the basic, chief, and forerunner of all other Christian experience. If a new birth is not in the life of an individual, then that person will never experience Christian growth or new life._

_People can be found everywhere who deny the reality of a change of heart, laugh at the idea of a genuine spiritual birth, ridicule the notion of a conscious, heartfelt religion. Again, we must face the sad fact that scores of souls are joining our Protestant churches who, though believing in real religion, have not experienced a change of heart, but are going into the church on a mere desire to do better and reach heaven at last._

_Peerless leaders who are motivating so many substitues are being offered by the devil, and being advocated by the spiritually blind, we should seek the more definitely the birth of the Spirit. A few tears, a bandanna, good motives, water baptism, and church membership are insufficient._

_Again, the new birth should be sought because all men must have a change of nature, and this is the only process by which a moral change can be wrought. The natural man, or rather the unnatural man, is dead in trespasses and sins; he is a slave of sin from God and an alien. Not only is the regenerate man spiritually dead: he has acquired great pollution by his constant sinning in addition to original sin. This death of soul, acquired pollution, has made him blind, has made the new birth an absolute necessity. His tendencies are downward. His will is perverted, his motives evil, his heart rebellious, and soul unsatisfied._

_The Spirit of God in the new birth does change the affections absolutely, and makes it possible for man to overcome. “If any man loves the world, the love of the father is not in him.” “Whosoever is born of God, overcometh the world.” These changes can not be wrought by all the powers of man’s own being._

_The new birth is necessary in changing one’s moral nature, so that he can enjoy the presence and companionship of God and the saints. Reader, has your nature ever been changed? Has your dead soul been made to pulsate with new life? Do you love God, the Bible, the companionship of saints, the prayer meeting?_

_Thirldly, the new birth should be sought as it should be necessary for membership in the visible church. No person has a right to apply for membership in a church, or to be accepted, unless he has been born from above. If only saved people constituted the church militant, what warmth, fervor, life, and power would characterize the work of Christianity! An unsaved man in the church is a burden birth up man can obtain full experience and life of holiness. It is the experience of every soul winner that the people who have received the new birth can be led, as a rule, into full salvation without great difficulty._

_Lastly, we should seek the new birth because we want to be saved. To say that it is impossible to stir the heart of humanity with praise and gratitude to God to learn the good news that divine life can be implanted in a dead soul! that one can be led from darkness to light, from the number of Satan to God! that the hungry soul can be fed with the bread of life, and the thirsty heart can be given the water of salvation? We can confess and forsake our sins, and cry to God for salvation, who promises to forgive sin, to give us a new heart, and to put within us the spirit of the living God, crying, “Abba, Father.”_
crimes that Manning was saved. A harlot from Jericho became a mother in the line of the Messiah's ancestry. The illustrations of the founders of the New Testament church were unlearned fishermen from the lands of Galilee. Hard of heart and slow of faith, no weaker set of men ever followed a leader.

A wicked Buynan, a degraded Newton, a contemptible, thieving Moorehouse, a polluted McCauley, many a Nellie Conway, a Blue Bird Bird, the Malt Grower, the Jew, George Clinton, or a Mable Grass, though not found on the tablets of Christian fame, have their names carved deep in the palms of His hands, and stand for ever as a monument of the cardinal principles of "hope for the hopeless."

For twenty-five years, when I have put my hand through the bars — whether the prisoner is male or female — I say "Brother, sister, there is hope. There is a better life for you. God loves and wants to save you." I know some who have been cast down and gloriously sanctified, after their hands have been dipped in human blood twenty times.

PARDONING TIME

When that is required, He is willing then and there to bestow the pardon. The victor is ours to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

"He that is without sin among you, let him first cast a stone at her" (John 8:7). The ardent love of God towards the sinners is not prosaic: "but whose confession and forsaking them shall have mercy" (Prov. 28:13).

"Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son" (Luke 15:21).

RESTITUTION

Of course, if the penitent had stolen from another, justice would demand that the stolen property should be restored, or made right. But if the reputation had been injured, this should be confessed to the injured party and made right as far as possible. Whatever could be done in rectifying the past, in one's wrong attitude toward his fellowman, should be done so as soon as possible. Where this could not possibly be done, or done at once, then God in His mercy will take one on credit, and then give grace to enable him to carry it out later.

"If I have taken anything from any man by false accusation, I restore him fourfold" (Luke 19:8). Here was a man that was so anxious to do the right thing, that he was willing to restore four times as much as he had taken.

To moral, spiritual repentance working in the heart and life of an individual, there need be no difficulty in making connection by faith and securing the pardoning mercy of God. Nor does repentance need take the time that it takes to read this article, necessary as it is for a man to consider the matter. But God will take the seeker on credit and give him help in that arduous task afterwards. When God sees in the heart of the seeker the determination to forsake all sin, and notes the humble confession, and the desire to do all that is required. He is willing then and there to bestow the pardon. Faith lays hold, and the victory is won. His doing is done, and he is saved by power divine.

Pope for the Hopeless

By Rev. Seth C. Rees

THE all-surpassing greatness of God is shown in the all-surpassing greatness of His salvation. The crimen of the cross procures salvation; who can take matter who, or how vile; no matter how aggravated the guilt, or how deep the depravity; no matter how black the record, or how wrecked and ruined the life; whether the highest morality or the deepest depravity; whether on the Bower, or on Fifth Avenue, or within the race track, or on End or on Beck Bay. God often takes the worst materials for His greatest triumphs. Jacob had to be placed between millstones to grind the meanness out of him, but became a shrewd dealer. Henry and Judah, the brothers, were both drunken bums. God used Henry to convert seventeen thousand drunks, and Sam saw twenty thousand bums seeking God in Water Street.

The worst boy in the Sixteenth Ward in New York had been converted in Jane Street in five years. A New York harlot, who at the age of twenty-six had been thirteen years in street life, was saved, and with five dollars went into Mulberry Bend and opened the most famous shelter ever given to the American drunkard. Andy Dollow was a hopeless drunken sot. More than once his long, unkempt hair was spread out on the sidewalk in the rain in the fore part of the night, and before morning it would turn cold and freeze him to the wall until he would have to be shaven bare with warm water; Jesus saved and sanctified him, and he has led twenty-five thousand souls to God.

There are no hopeless cases in the under-world. They only are hopeless who have sinned against light until they have crossed the deadline. Church members and professed religious may be eternally damned above ground; but harlots and drunkards are going into the kingdom by the thousands.

God is in these days taking men and women from the dancehalls, playhouses, wine rooms, and houses of shame, and saving, sanctifying, commissioning, and sending them back to the Malt Grower, the Jew, George Clinton, or a Mable Grass, though not found on the tablets of Christian fame, have their names carved deep in the palms of His hands, and stand for ever as a monument of the cardinal principles of "hope for the hopeless."

Many of the most effective messengers are those who have been saved from awful sin. Salvation is not the refining of the naturally good, but the transforming of darkness into light; a selfish soul into a living sacrifice. He who knows God takes peculiar delight in contradicting natural probabilities and tendencies. He took a shivering Jere-miah to be a bold and courageous reprover of Israel's prophets, priests, and kings. He made of a coward Peter the courageous and defiant apostle of Pentecost. He took a son of thunder and made him a gentle disciple of love. He has made that which was most against me to be my greatest benefactor. Many a man who has had a strong passion for drink, now, with a deep longing, groans this way or that, and the other way when passing a saloon door.

The great Augustine, one of the fathers of the Christian Church, when he was converted was a physical wreck. His blood was full of the virus of sin, and his frame was quite unable to bear his own weight. But grace saved him and restored his body, and gave him a half century of great usefulness.

There, is hope for the hopeless! God is Able! The Story of My Conversion

By Rev. B. F. Nevil

B EING raised on the frontier of western Tennessie, I have been brought up in a very poor opportunity religiously. Before my conversion, at the age of seventeen years, I had never attended prayer meeting nor read a chapter in the Bible. I went to church but few times in my life. Only one person had ever attempted to deal with the soul of my son before the time of my conversion; and that person was by rough means forced to desist.

The first thing that attracted my attention favorably to anything at church was hearing a man preach. He said, "As do we my wife in me, I love the Lord Jesus Christ more than I love her." This statement struck me with great force, and caused me to say that if I should ever become a Christian, I should like to be one of that type.

Before that, however, I had for several months been experiencing very some strange feelings, for which I was entirely unable to account. I had some very dark forbodings that disturbed me greatly, and caused me much to make up my mind by myself, that my heart a responsibility for my attitude toward God and His church, though I hated almost every professor of religion in the community, and took the preachers to be my personal enemies.

Finally, it happened one night that I went to a revival meeting, going just for the pleasure of the association with the young people. I had no thought of becoming interested in religion, and had no idea that the strange, uneasy condition of my mind was caused by the Holy Spirit. But on this night, sitting on the rear seat under the arbor, when the aged minister conclud ed his discourse by inviting those who [CONTINUED ON PAGE NEXT]
How Salvation Came to the Robinsons

By Mrs. Bud Robinson

Buddie had been working for the Unitarian, whose wife taught him to dance and play cards — a change from the young and exciting nature like Bud- diie's. This was after Mother had gathered her little (1) family of ten and moved to Texas. Like other families, they were found in just the kind of society one likes best, and while Buddie found the wild, unsaved ones, Mother found the kind of society one likes best, and while Buddie found the wild, unsaved ones, Mother found the kind of society one likes best. To be a campaigning, and persuading Buddie to go.

There was where he tried to get a game of "seven up," the young and exciting nature; where he tried to "spark" the little "redheaded" girl, and couldn't succeed at that either; where the old lady prayed for him until she dropped out through to victory. The little preacher in the "short coat" told how Jesus loves the sinner, and the old man was the one who helped him, who asked any one that wanted to meet him in heaven to come up and give him their hand. Then it was Buddie decided if ever he was going to do anything religious, "now was the time;" and he started down the aisle. His pistol — which he had taken along to shoot some fellow with, if he fooled with him — felt like it weighed as much as "a hale of cotton," and his deck of cards in the other pocket felt as heavy as a "mule.

When they said, "Fix a seat for this young man, he's mighty deep drugged," he could tell you all about it. He had crossed the "split log" mourner's bench on his face. Some one turned him over on his back, and when he screeched, he could have heard his heart in the quarter. He felt like he was "over hell on a broken rail." Mother then heard him screaming, and "Tarry by his side, and you'll hear that it was Buddie." Then the light of heaven broke in on his soul, and he began to climb the benches and tell folks he "had religion," though he had never "had any before," and had "seen very little;" but he recognized it when he got it. That night he lay awake until his wagon, too happy to sleep, while all the stars came out on "dress parade," and danced together.

The Lord came to him, and asked him if he would preach the gospel, and of course he was glad to do anything the Lord said. The Lord seemed very near and easy, and they were just a shining thing that served him; so to Buddie, just converted, laying on the soft bed (?) under the wagon, preaching for the Lord was easy.

Buddie went to Conference, and when his time came, they sent him out and discussed his case, and decided he couldn't preach. But one man got up and befriended him. He said that while he knew nothing, and no accounts of his brethren were expected in our church, that he was sick and afflicted; yet the little fellow might be discouraged, and couldn't do anything, but they decided to grant him a license. He took "them" home, the happiest boy that ever "had a pair of his," when he tendered "them" to him, and he used them. He drummed his own crowd, and preached in schoolhouses, private houses, brush arbors, anywhere, where that the gospel be preached.

Then under the life and preaching of Ben Clingman there was set apart for a holy and noble heart. One night he had preached on holiness, and with a friend had gone to the altar on his own clear call. The next morning he was working in the cornfield (the corn was in awash tassel), and preaching to himself on the text, "Pilgrime more with all the blood and holliness which no man shall see the Lord." When the Lord came down and so filled him with glory that it beat him to the floor. Like Paul so filled with a desire to pour in the glory until the cornfield seemed full, and the corn blades shook, and he was afterward told that the Lord had enough glory on him to "save Texas." He had to ask the Lord to stop or he would be dead in the night.

The first time I ever saw Buddie, to know who he was, was in the fall of 1891. There was a meeting of the old Indiana, and he was put in to preach. His hair was long and curled at the ends; his coat was faced brown on the top of his shoulders, and his trousers were cotton striped, much worse for wear. He had on a pink necktie, quite soiled. He had forgotten to take it off, and had forgotten to tie it. He was tall and thin.

There had been a standstill in the meeting, but when he had finished his experience he made a call for those who wanted to meet him in heaven. There wasn't a boy left of the four hundred students; they moved forward like a wave.

While I had been carefully trained by most careful parents, and had been a church member for some years, only a few years before had I been really saved. I was teaching a Sunday school class, and the parents said that I was a fine teacher, and they asked me to go to the Sunday school class. The text was, "Have you received the Holy Ghost since you believed?" I said, "Lord, I haven't received any Holy Ghost." Soon afterward Dr. Comer held a revival meeting. The first night of the meeting, when the altar call was made the Lord told me to go to the altar, and I "immediately arose and followed him." Many of our preacher friends and families of our family came to persuade me that pink necktie, quite soiled. He had forgotten to take it off, and had forgotten to tie it. He was tall and thin.

I was already saved; but the Lord said that I was not. They finally decided that I was contrary, and left me.

On the way to our house, somewhat between two old friends and our cottage, the Lord spoke peace to my soul. In my heart I began to sing, "Safe in the arms of Jesus." The Lord seemed very near and easy, and they were just a shining thing that served him; so to Buddie, just converted, laying on the soft bed (?) under the wagon, preaching for the Lord was easy.

By Miss Sallie

Buddie and I

The story found on this page is an extract from Mrs. Robinson's life story of herself and "Buddie." It is being published in a neat 64-page booklet, and will make an excellent tract for Christian workers' use.

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There Is Power in the Blood

Life Experience of John F. Sanders

I had many wrongs to right, and old debts to pay up. God was good and blessed my efforts to do His will, prospering me: I had many temptations, including the employment and enlarging my earning capacity, so that within seven years from the time of my conversion, I had straightened up all that was possible, with interest. During these years my dear, self-sacrificing wife, and kind connection has stood by me, encouraging and helping me in every way. Having been genuinely and truly regenerated,

I soon discovered my further need for heart purity, and under the light of the Holy Ghost and the faithful preaching and teaching of holiness people, I sought with great earnestness and desire the experience of holiness. I had never heard of sanctification before, and was deeply ignorant of the doctrine, and made many trips to the altar as a seeker; but God was faithful to show me the way into "the Holy of Holies." I

On the first Tuesday in August of the same year that I was converted, all alone in my room, I made a full and complete consecration to God, and the Lord was glorified by this. The day opened in a most different and glorious manner the Lord witnessed that my sacrifice was acceptable to Him, and I was sanctified wholly.

These ten and a half years following have been marvelous years of grace and glory and victory.

He has "restored the years that the locust had devoured," and I have been enjoying the grapes of Eschol and the corn and wine of Canaan. Hallelujah!

SHORTLY BEFORE HIS CONVERSION

John F. Sanders

I was born in St. Michael's parish, in the city of Chicago, several years after the big fire. While an infant I was taken by my parents and my mother, and reared and brought up in a distinct recollection of boyhood days of poverty, woe, and misery, all because of sin and the desire for sin, which I manifested from infancy. Inspired by evil environments, the sinful tendencies of my nature and soul were broken by the Holy Ghost born and became from the sinning through this life. In distinct recollection of boyhood days of awful misery because of my sinful life, I was born in the Bowery Mission, and was taught so to live my mind dis eased, but Jesus restored me and I have had most excellent life.

In January, 1863, my wife and I come to Spokone, Wash., and there I led a hard life, drinking and gambling and to deepest excesses. My poor wife was brokenhearted and discouraged. Both of us just about to determined to end our lives and end our troubles. At this time, one night, while in our deepest despair and discouragement, we heard a small band of people singing religious hymns on the street in front of the Pentecostal Mission (Church of the Nazarene), of which Brother and Sister DeLance Wallace were members. We went deeper into sin, disconsolate and disheartened.

Then followed eight years of sin and wicked life, and during this time I made many honest attempts to reform and quit, but always failed.

I was converted at the age of twenty-one I found myself involved in New York City, a tramp, homeless and penniless. Being hungry, I was directed to the Bowery Mission, and there was fed and heard for the first time in my life personal testimony — that Jesus loved the sinner, and could save from sin in this life.

I made up my mind, and tried hard, to live a better life; but not having been regenerated, and living entirely to my own strength, I made a dismal failure, and soon gave up in despair and went deeper into sin, discouraged and disheartened.

FIVE YEARS AFTER MAKING A FULL CONSECRATION, I RECEIVED THE BLESSING OF FULL SANCTIFICATION. BATTLES HAVE BEEN HARD, VICTORIES MANY, AND TODAY I FIND ME PASSING THE BATTLE FOR HOLINESS, WITH HIS PRESENCE ABIDING. HALLELUJAH!

BIBLE READING:

REV. D. GRANT CHRISTIAN—Justified the 15th day of February in my seventeenth year. The previous week I had spent at the theater, but was finally arrested by the Holy Ghost, who revealed to me the Son and introduced me to the Father, who spoke peace to my poor sinful heart. I was invited to the service on that night by a sister, heard a sermon by the pastor, invited to the altar by an uncle and prayed into the kingdom by the winds. Like the man in the Gospel, it took four to bring me to Christ. Sanctified about four years later in Cameronia Seminary, after hungering and thirsting for the blessing.

R. C. LANE — The Lord did wonderfully bless me when he saved me from sin, but I did not get until I felt a great need of being freed from external sin only. My temper was wrought right of way, and would not stay long in subjection. While attending the Kansas State Holiness campmeeting, the Engine broke out of the shaft. While attending the Kansas State Holiness campmeeting, the Engine broke out of the shaft. The Lord forgave me and I went to the altar never to return, but found God the wronged work He had wrought.

Mrs. A. T. Shingle—On Christmas Eve, in 1915, after giving up all and surrendering to the will of God, I was sanctified. The Word concerning that holiness right, I am proof to learn that others knew I was hungry, though I had not told it. I wondered if I could live the experience. Having done all, I claimed the blessing by faith, and the Holy Ghost came in, flooding my soul.

I. E. Goos—At 13 years of age, I was converted from my lost condition. I used the corn in the corncob as an altar, and alone, at night, confessed my sins, asked God to forgive, and He did forgive and adopt me into His kingdom.

FIVE YEARS LATER, AFTER MAKING A FULL CONSECRATION, I RECEIVED THE BLESSING OF FULL SANCTIFICATION. BATTLES HAVE BEEN HARD, VICTORIES MANY, AND TODAY I FIND ME PASSING THE BATTLE FOR HOLINESS, WITH HIS PRESENCE ABIDING. HALLELUJAH!

SHORTLY AFTER HIS CONVERSION

Tho' in shades of night to plains of light, Oh praise His name, He lifted me?

THE WORD OF THEIR TESTIMONY

Mrs. Phillip L. Spencer—At fifteen years of age I professed religion and joined the Baptist church; but three years later, while attending a first holiness campmeeting, I was saved. The following day I consecrated myself to God, and He sanctified me wholly. Since then, "there's no thrilling for life's pleasures." Through many home testimonies and trials I can say that the Lord has been with me and today I know "the promise is true and the glory holds."
ANNOUNCED

This is none other but the house of God, and all my bonds. My burden slipped away, peace was instantly assumed. It is the religion that saves from sin, the guilt of sin, the love of sin, and the being of sin. Any other religion attributed to Jesus Christ and His work in the human heart by the Holy Spirit is a slander upon His name. It is a marvel that the heart can be so depraved that even religious teachers can persist in teaching down the Gospel as to make the eternal Son of God a partial Savior from sin. Jesus said, "According to your faith be it unto you." But many do not receive their faith direct from the Word of God, but from religious teachers; and they from the theological church today. It belittles sin, and underlines and paralyzes the faith of the preachers and teachers, until the gospel preached is often a cold, bloodless, milk-and-water affair, that is incapable of producing conviction, to say nothing about a faith that saves from sin. This is the way and remedy for the salvation of this world. It is as old as Gethsemane and Calvary. There is, then, but one thing to preach, that is the gospel of the Son of God. When He went away He said to His disciples, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

On the basis of His atonement, this is the only way of salvation. The apostle says, "Whosoever will call upon the name of the Lord shall be saved. But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

The apostle Peter says, "The things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." Only is this gospel preached when it is so preached that it is so preached it produces the old-time results: conviction for and salvation from sin.

Not the many, of the so-called preachers of the gospel, preach this gospel. Whether a man preacheth the old-time religion is not to be decided by whether a man is an apostle or not. He is a preacher: who he is and what he is. If he has never felt conviction for sin, never repented, and been born again, consciously saved from sin, being filled with the Holy Spirit, he can not preach the gospel.

How can any man preach the gospel with any less equipment than Jesus appointed and provided? that is, with anything less than the apostles had and needed? No man has any right to lower this standard of equipment. If this hits preachers hard, then they must be hit. It is time they were.

If you want the "old-time religion," you must have the old-time gospel—the gospel of blood and fire "with the Holy Ghost sent down from heaven." Only that kind of gospel gives true faith to Jesus: a faith that receives just what the gospel promises.

The "old-time religion" is the religion of the gospel of Jesus Christ. It is conviction for sin, repentance and salvation from sin by a faith that receives the fulness of the Holy Spirit. Then the man loves what God loves, and hates what God hates. He then comes to the full knowledge of the Son of God (Col. 2:1-5, R. V.)

Who has faith, as tried by the gospel? The man who has will have what the gospel promises. The old gospel preached and received gives the "old-time religion." It is as sure as the law of cause and effect. Jesus said, "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water. When He said, 'Except a man be born anew, he cannot enter the kingdom of heaven,' He is not yet the 'gospel' faith."

Peter said, "Whom having not seen, ye love; in whom, though now ye see him not, ye believe, and are joyful evermore in the hope of glory; receiving the end of your faith, even the salvation of your souls."

This "joy unbreakable and full of glory" was an experience born of faith, and was a part of the "old-time religion." The faith which does not produce this joy is not intelligent faith in Jesus Christ as the eternal Son of God. And it gives this joy because of who He is.

The mass of professors believe to unlock this unbreakable joy. Then by so much they lack "the old-time religion."
The Revival and Sanctification
By Rev. E. F. Walker, D. D.

It may still be conceded that a genuine revival in its results means personal salvation through Jesus Christ, by the power of the Holy Ghost, according to the will of the Holy Father. Such revival is not a mere subscription to Christian doctrine, nor submission to Christian ordinances, nor endeavor at conformity to Christian ethics; but is a real, vital, personal work of God, on which God has placed no limitation as to time and place. The purpose of God in bringing such a work to pass is self-evident. The fact is, that nobody is saved, in fiction. Adoption and regeneration make us experience but is complete in itself. And this is done a actual work of God, our Savior, and is all of work of grace, and then finished up in this.

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Samosin is removed from the center of our being, all opposition to God is gone, and at the same time the love of God comes pouring in; "is shed abroad in our hearts by the Holy Ghost which is given unto us," so that there is not only nothing contrary to love within, but the whole life is saturated, and inspired, and impelled by love divine, all loves excelling; and this means walking in love as God’s dear child.

Sanctification in accordance with the above explanation, is an essential part of a genuine revival. John the Baptist appreciated his own ministry, but he confessed and denied not that he was deficient; and he was looking for the coming of One who would administer the baptism with the Holy Ghost and fire; and when this One made His appearance John cried, "This is He," and "Behold, the Lamb of God, which taketh away the sin of the world." Paul, the great exemplar in Christian ministry, was made a minister and a holy instrument in order that to those whom he ministered might have inheritance among them that are sanctified. And he himself testified that he labored that he might "present every man perfect in Christ Jesus.

The day of Pentecost, which is the sample for every other revival, was a time of refreshing from the presence of the Lord, in which the hearts of the dear disciples were purified from sin, and were filled with the Holy Ghost, resulting in fiery love and zeal, which made them to be efficient and fruitful laborers with God to the salvation of others. The one who presided at that meeting called sinners unto repentance in order that they too might receive the gift of the Holy Ghost. This day must be for us all the pattern of our life.

That movement alone which contemplates the true sanctification of the people, that they might be perfect and complete in all the will of God, is the scriptural revival. Sanctification must be the end of our labors. The sanctification that which we are not complete in God’s will, and “without which no man shall see the Lord.”

The Glory of My Sanctification
By Rev. C. J. Fowler, D. D.

The first day of January was on, less than two months after my conversion. Oh, that I would have been with Adonai! Glory be to God for this day in my life! I can not particularly mention what led me that day to make the record in my diary; but I now believe, and for years have believed, that this very day I entered into the grace of entire sanctification through the special baptism with the Holy Ghost.

I was not that day particularly seeking it. But God was leading and dealing with me, and getting me to see, for this question: “Will you preach My gospel?” This question has been ringing in my ears, day after day! Without a moment’s hesitation, or question, He enabled me to say “Yes.” Then the heavens opened, and such a glory filled the room, and particularly my heart.

While to me here my attention had been called to holiness, it was not definite, decided, and doctrinal, as I later came to see it, and I did not get the grace, as I now remember, by that name. I was not fortunate in my surroundings, and I did not keep the experi- ence that I had, as curiously to me, in the main, and always had religion of a high type in mind and practice — an intense kind — and preached a high form of consecration, and was a successful evangelist.

But later, the holiness movement, as such, came to me. I was attending a leading church in my conference — none more so — when a holiness convention was held in a church near mine. I was busy with a big pasto- rate, and, of course, found an excuse to give to the good people of my congregation who would have attended that convention. The excuse was a poor one, as all such excuses are. But, finally, one afternoon, I dropped in, and when entering I found them engaged in earnest prayer for some one in particular, who I later learned was myself.

I heard the preaching, saw the tests, and took in the altar call as follows: The leader asked “all in the experience” to stand; and I stood. I really told an untruth, though did not mean to. Oh, how deceitful is it to myself, “If the real inwardness of these people was on the surface, I would probably see that they have the
same trouble that I do; it is a matter of interpretation."

Like so many at such a juncture, I left the meeting. A few moments later, on the street, God said to me, and said it decidedly and clearly, "You have not that experience." I at once said, "Then I will have it!"

From that moment I was a seeker. This was on Thursday. That night we had at our church a general classmeeting. I was supposed to lead it. I opened it and turned it over to one of the classleaders to conduct, but not till I had confessed that I was a seeker of heart holiness.

To go to my home I had to pass the door of the church where this convention was being held. I walked in. I said, "Lord, I will go in." But she, distressed over me, urged that we go on home. Though not yielding any convictions, I consented. The next day found me among the holiness people as a seeker. I went to the altar. They did the usual (and I trust the unusual) things which I need not mention, for all know them. The unusual I will mention for they show what some may need to see. A good Baptist brother prayed for me thus: "O Lord, we are unworthy to pray for this young man. He is a persevering and prosperous pastor here. He has been successful in Thy work, etc. I know that this was not the way to pray for a soul in my need. He was a good man, and sensible, and he soon himself saw that he was not on the right road. He stayed out and taking a noticeable breath, said: "O God, cast the devil out of this fellow!"

Well! well! There I was on the floor with a Baptist deacon praying for me after that fashion, and it was, in several particulars, getting interesting. The devil said, "You going to stand that? Your people are here, from your leading church; many are here, and this will be in the papers tonight. Get up and show your disapproval by, at least, going away."

Well, I knew that was not the way to pray for me, or for any one in my state, I said, "If the devil is in me, I want that prayer answered; if he is not in me, I must not let him in now," and I stuck to it, and the Lord saw me through.

This was in a Methodist church in Haverhill, Mass., over which Rev. G. A. McLaughlin was pastor. A great holiness revival was on in that church. This continued all that winter and spring, and I was ghastly active in it. It reached into the ministers and laity, and we held conferences. Here began my holiness work, as such.

From that eventful day, I have, by God's continual blessing, been glad above expression to be associated with the holiness people as witness and advocate. As a pastor I kept holiness at the front, and saw the good people of my churches get in; as a field preacher, I have been encouraged to press the battle.

To God, blessed for evermore, be all the praise. 

How Can I Reach My Brother? By REV. ANDREW JOHNSON

HOW to win my brother! I must first realize that he is my brother, and that he needs to be won. "God has made of one blood all the nations of the earth." The common, natural ties of human kinship, the relation that we have to each other, all the nations, and all the peoples of earth should inspire us to work for the welfare of the human race, for the salvation of all men everywhere.

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