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## CARRADINE ARTICLES AND INFORMATION

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## INTRODUCTION

This file contains two articles by Beverly Carradine, some information about his  
authorship and his life, and a Carradine bibliography compiled by Duane V. Maxey.

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Article #1  
PENTECOSTAL SANCTIFICATION  
By Beverly Carradine

Article In  
"Pentecostal Wine From Bible Grapes"  
Published By M. W. Knapp

(Published January, 1898?)

### 1. God's Will

"This is the will of God, even your sanctification." -- I. Thess. iv. 3.

It would not only be wise, but our duty to find out the will of God concerning us at the  
beginning of a new year. One thing is certain, that God could not "fill" anything in regard to us that  
did not make for our happiness and best interest. All of us have found out that to go counter to the  
divine will means trouble, and to fall into line with God's desire and command is blessing. Happy  
the man who finds out the will of God, and blessed the man who does it. We are not left in doubt

here. The words are unmistakable, that God wills our sanctification. May we all say Amen to that will, and never rest until it is perfectly fulfilled in us.

## 2. Christ's Prayer.

"Sanctify them." -- John xvii. 17.

This was Christ's prayer to His Father for His disciples. He had another prayer for sinners--it was: "Father, forgive them." But here is a petition for His followers and servants, and there is no mention of forgiveness. It was not only a prayer for the disciples but for all His followers who were to come after them. Listen, "Neither pray I for these alone, but for all them also which shall believe on me through their word." This comes down to our times and touches us. Sanctify means to "make pure," to "set apart." If we are made pure we will certainly be set apart. Christ prays this for us. Shall we gladden Him in Heaven by allowing the prayer to be answered?

## 3. Unblemished

"Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. -- Eph. v. 25-27.

The Revised Version brings out the second work of grace very clearly here. It says Christ gave Himself for the church that "He might sanctify it, having cleansed it with the washing of water by the Word." The object of the second work is that the church might be a "glorious church," without "spot or wrinkle" or "blemish"; in a word, "holy." The world could never stand before such a church. So if we want to see men saved, let us pray first for such a church.

## 4. The Great Object of the Atonement.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." --Heb. xiii. 12.

So Jesus died that He might sanctify the people. This was why His blood was shed without the gate. How few Christians have dreamed of this. They thought Christ died for our regeneration, but this verse shows it was also for our sanctification. It stands to reason that He died that we might obtain the greatest blessing. How strange it is that with this provision, some of God's children are satisfied with a lesser blessing. How sad it is that some of God's people have not yet felt the full benefit of what was done on the cross for them.

## 5. An Exhortation.

"Let us go forth therefore unto him without the camp, bearing his reproach. -- Heb. xiii. 13.

If we want the crowning grace of our holy religion we have some things to do for its obtainment. There must be a "going forth" instead of growth to get this blessing. And it is a going

forth "unto Him." Jesus has the unspeakable grace for us. He is made unto us sanctification. It is a going "without the camp." Great is the loneliness and isolation of the life seeking the blessing of sanctification. It is to be found without the camp in a social and ecclesiastical sense known well to the seeker. It is found while "bearing His reproach." It was Christ's unbending holiness that caused Him such antagonism, reproach and persecution. Nevertheless let us go to Him.

## 6. Christ the Altar.

"Ye...blind: for whether is greater, the gift, or the altar that sanctifieth the gift? -- Matt. xxiii. 19.

The altar in the olden days stood for Christ, even as the priest and lamb typified the Saviour. It was the Lord's kindergarten way of teaching His people in the days of their spiritual childhood. Christ is our altar; the Bible says so: "We have an altar--let us go unto Him." If the Jewish altar sanctified, so will the Christian altar make holy. If a stone-altar had such power, what should we not expect of a man-altar and that man Jesus Christ? He is our altar; let us go to Him, and presenting ourselves a living sacrifice suddenly realize the acceptance of this life gift, feel the fire, and overflow with all the fulness of God.

## 7. A Second Work.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. -- John xv. 2.

In this chapter Christ recognizes four different kinds of branches in the vine: the no-fruit branch, the some-fruit branch, the more-fruit branch, and one that bore much fruit. The first is taken away, the second purged that it might become the third, while the fourth is just the kind that every keeper and owner of a vineyard would be glad to have abound. Four classes of Christians is the teaching of this parable. The no-fruit member who is finally taken from visible and actual fellowship with the Saviour, and is destroyed. The some-fruit Christian who seeks and obtains the divine work; of "cleansing" or "purging," and becomes more active, diligent, faithful and truthful than ever before. And this same man with Christ's words abiding in him, and he abiding in Christ, becomes simply loaded down with the fruits, graces and gifts of the Spirit. So we are confronted in the spiritual life with the words none--some--more--much: which one will you range yourself under?

## 8. Conditional.

"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. -- I. John i. 7.

Here is one of the strongest verses in the Bible teaching a second work of grace. The person spoken of is "in the light," and "walking" in it. He is also in the full enjoyment of Christian fellowship, the verse stating that there is "fellowship one with another." There can be no such agreement between light and darkness; the Bible says so, and life proves it. Now to this man while walking in the light, and in Christian fellowship with his brethren, suddenly the blood of Christ is

applied cleansing him from "all sin." All sin is not out of the regenerated heart. A new heart is not a pure heart. Inbred sin is left in the converted man, but, thank God, the blood of Jesus Christ can remove it all. What an experience of blessedness to be cleansed from all sin. This great blessing is for all who will come into the light, and walk in it to the point where the work is done.

#### 9. Purifying.

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness." -- Mal. iii. 3.

The work of sanctification is clearly brought out here. Christ is the one who does it, according to Malachi. It is wrought not upon sinners, but upon the servants of the Lord, the sons of Levi. It is not a pardoning, but a "purifying." It is not forgiveness, but a spiritual "purging." The work is done with fire. The fire is put not on base metal, but on "gold and silver" the people of God. The result is "offerings to the made in righteousness." The next verse says they will be "pleasant." All this takes place in the fire-baptized soul.

#### 10. Blessed.

"Blessed are the pure in heart: for they shall see God." -- Matt. v. 8.

New and pure are not synonymous. We get a new heart in regeneration and a pure heart in sanctification. One other verse in the Bible is strikingly similar to this: "Follow peace with all men and holiness without which no man shall see the Lord." Such verses mean something: they are not put in accidentally. Both say there is some kind of vision to be had of God that will be granted only to those who possess holiness or are pure in heart. What "seeing God" means may be understood differently by Christians; yet it means something, and we can not afford to cheat our souls out of some exalted privilege, intimate nearness, or face-to-face view of God on earth or in heaven, because of some prejudice or opposition to the words and works of our Saviour.

#### 11. Commanded.

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." -- Jas. iv. 8.

Here is a double injunction or command: sinners are told to cleanse their hands; the double-minded are exhorted to purify their hearts. The last command is for purification. There is but one being in the universe who can purify the heart, and that is God. The double-minded man is the man who has the carnal and spiritual mind warring together in him. The carnal mind can not be pardoned or regenerated, but can be destroyed by the Baptism with the Holy Ghost. The result will then be a pure heart. Then, whether sinners or double-minded Christians, let us draw nigh to God. The promise is that if we do so He will draw nigh to us. This promise He fulfills.

#### 12. Promised.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." --Ezek. xxxvi. 25.

There is a blessing promised God's people of perfect cleansing. Nearly every prophet spoke of it and the epistles in the New Testament addressed to the churches are full of it. Ezekiel says here, that it is a cleansing from "all filthiness," all "filthiness of the flesh," such as questionable habits give, and all "filthiness of the spirit," like fear of man, love of praise, spiritual vanity and pride and other manifestations of inbred sin, purged away. It is also a deliverance from "all idols." An idol is anything that arrogates a supremacy and position in the heart and life that belongs only to God. Some professors have them. Thank God, there is a blessing that cleanses us from all uncleanness and delivers us from every idol; the heart is clean and Christ is supreme.

### 13. A Divine Habitation.

"In whom ye also are builded together for an habitation of God through the Spirit." -- Eph. ii. 22.

In another epistle: Paul calls each Christian a temple of God. but here he makes the great body of believers a habitation of God. It is a wonderful argument for tolerance and agreement. It is not more necessary that different parts of a house be unified than that Christians be firmly joined together, And just as one part of a building should not despise another part, so with God's people who are different parts of His habitation. There is a difference in doors, windows, halls and staircases, while all are necessary, so there is a dissimilarity in religious people but God needs them all. May we all have the wisdom as well as grace to allow other Christians to differ from us in certain respects of language, manner and work. So long as God uses them, we might be satisfied. It would be a pity for a house to be all doors; and it would be unfortunate were everybody exactly like ourselves.

### 14. Experienced.

"And Enoch walked with God: and he was not; for God took him." --Gen. v. 24.

How can two walk together unless they be agreed? The agreement here was very delightful, for the walk lasted three hundred and sixty years. It also went so far that it resulted very happily. Enoch walked so far one day with God that he never came back. Doubtless he was so absorbed in the divine communion that he could not consent to break it off for a moment. Perhaps he obtained such a glimpse of Heaven, that he fairly sickened of earth. Anyhow he did not want to return home from his last walk with God; and so the Bible says, "God took him." May these same words be said of us when we are dead--"God took him."

### 15. Preserved.

"I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." -- Isaiah xxvii. 3.

God calls His people in this place "a vineyard of red wine." The promise is remarkable for its perfect provision and preservation. It is a divine keeping. "I the Lord" will do it. It is a constant care. "I the Lord do keep it." There is a continual refreshing of the soul. "I will water it every moment." Some Christians know what this means. As a lady once said, "My heart is like a pebble in the brook." Here the figure is that the dew and rain or moisture shall be always on the leaf. Then there is protection from day and night dangers. They are different and both are perilous. God promises deliverance in both seasons. The Spirit will apply these words where needed.

#### 16. Spiritual Hunger.

"Blessed are they which do hunger and thirst after righteousness" -- Matt v. 6.

According to the words of Christ it is blessed even to yearn after full salvation. The filling is to come but it is blessed to want it. Hungry and thirsty people are not critical and fault-finding at the table. It is the person with capricious appetite that is so difficult to please. The hungry man sits down without a word and helps himself until he is satisfied. Spiritually hungry people do not lose time in quibbling over words, theories or distinctions. They are not captious about methods and men. They are hungry and want all that God has for them. How easy it is to lead such people into the sanctifying grace of God.

#### 17. Filled.

"For they shall be filled." -- Matt. v. 6.

There is a filling blessing. There is a command for it in the Scripture. Sinners are commanded to repent, but believers are directed to be filled with the Spirit. We obtain a measure of the Spirit at our regeneration, but we get filled at sanctification. It was for this filling the disciples tarried ten days in the Upper Room. When it came upon them the Bible says "they were filled with the Holy Ghost." If the believer of today will tarry as did the disciples for this special blessing he will obtain what they did. Jesus has spoken the words that we "SHALL be filled."

#### 18. One.

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." --- Heb. ii. 11.

It is sanctification that brings perfect unity with Christ. It makes us "all of one." The very same thought appears in the seventeenth chapter of John where Christ prays for this very unity. The passage above also teaches us that Christ is not ashamed to call us brethren when we are sanctified. Some people are ashamed of us who claim the experience and do not conceal the fact, but thank God, Christ is not. So we breathe again, and hope and work on.

#### 19. Able.

"Now unto him that is able to keep you from falling." -- Jude 24.

Not only can Christ lift us up when we fall, but His power is still more wonderful -- He can keep us from falling. How a person can say we must sin after such a verse as this is a mystery. How any one can refuse to seek sanctification on the ground that they fear they can not keep the blessing, in the face of this Scripture passage, is another mystery. Could anything be plainer? "He is able to keep you from falling." This is the Gospel. Here is Good News indeed. Let us cease disputing and go to seeking full salvation.

#### 20. Witnessed.

"He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us. -- Heb. x. 14, 15.

Some tell us that there is no divine inward testimony to the fact of sanctification. But Paul in the verse above informed us that there is. Whom shall we believe, men uninspired, or a man inspired and who was caught up to the third heaven. Let no seeker cease his importunities and waiting on God until he obtains the witness of the Spirit to his sanctification. With the witness comes perfect assurance of faith, unruffled tranquillity of mind, abiding light and joy in the heart, steadfastness of life, and great boldness and power in the Gospel.

#### 21. Through the Blood.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." -- Heb. x. 19.

According to the Bible and experience there is a holy and holiest. A vail separates the two. It is possible to be in the first and not in the second. But the vail has been "rent," not torn down, and all believers can now, if they will, enter "into the holiest." From peace and love we can immediately pass into perfect peace and love. From alternate victory and defeat in the Christian, we can enter upon constant triumph and no defeat. This better experience and holier life we can obtain through the blood of Jesus. It is not by works, but by faith. And as Jesus has bought this blessed grace for us, let us come at once and with "boldness," and possess it.

#### 22. Shall Know.

"The heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes." --Ezek. xxxvi. 23.

The trouble today with the heathen world is that it is not confronted by a fire-baptized and holy Church. The type of piety we possess is not sufficient to knock down the walls of Pagan darkness. God says when He is sanctified in us, the heathen will then know the Lord. If we will "sanctify the Lord God in our hearts," that is, have proper conceptions of Him, lift Him up where He should be in our hearts and lives, He will then sanctify us. Then it is, that filled and fired with the Spirit of Holiness the Church will sweep on to victory and the nations go down before our shining faces, burning tongues and heaven-empowered lives.

#### 23. Sealed.

"In whom also after that ye believed, ye were sealed with that holy Spirit of promise." -- Eph. i. 13.

Here again appears the second work of grace. The verse says that AFTER we have believed, and the word of truth has become the Gospel of our salvation, something else is done to us by divine power. The apostle calls it a "sealing," and says it is a divine work, wrought by the Holy Spirit. This figure is full of suggestion. A letter is first written, then sealed, directed and delivered. So we first became epistles of Christ, next He sealed us. A sealed letter is a secret to the world, and is only known to two. Christ and the sanctified soul have a secret unknown to the world outside. Third, we are directed "To the New Jerusalem." Fourth, we will in good time get there. Fifth, we will be opened and read to the delight of multitudes.

#### 24. No Sunset.

"Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended." --Isa. lx. 20.

Here is a prophecy of the great Coming blessing that is to glorify the church. But as the whole is made up of parts, it is an individual experience as well as a general state of good. The verse above tells the experience of the sanctified soul. There is everlasting light in the soul. The Lord is that light. We do not walk now with eyes upon the suns of earth. God is our sun. He has risen upon us with healing in His wings. There is no sunset within. There may be dark days on the outside, but there is a sweet daytime inside. And the "days of mourning," the old-time fretting, repining, groaning, are all ended.

#### 25. Fullness of Joy.

"These things write we unto you, that your joy may be full." -- I. John i. 4.

What "things" was it that John was talking about? Let the reader read the seventh verse of this chapter and see one "thing," above stated, that should thrill every Christian heart. "If we walk in the light, as he is in the light," and have "fellowship one with another," right there in such a life the blood of Jesus Christ will cleanse us from "all sin." If ALL, sin is gone, inbred as well as personal, the heart is pure. This of course should make us glad, and if we obtain the blessing, "our joy will be full."

#### 26. Overflowing.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." -- Psalm xxiii 5.

This is a true description of the sanctified man. The anointing of the head with oil and the overrunning cup are unmistakable. Such a condition of soul known occasionally to the regenerated is a perpetual experience with the sanctified. We can not look in their bright faces and hear the glad exultant ring of their voices without a constant vision of the anointed head and overflowing

cup. A crowning description of the tranquillity and triumph of the life is the spectacle of the man EATING in the presence of his enemies. Nothing they can say or do spoils his appetite. Then there is the enjoyment of the one over against the impotent wrath of the others. And, blessed thought, God prepares the table!

#### 27. Defended.

"Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." -- Psalm xxxii. 7.

There are two thoughts in this verse. One is that our spiritual gladness will be a means under God of saving us from our enemies. We read in Chronicles that the Lord sent out His people to meet their enemies with the strange weapons of musical instruments and praising the beauty of holiness. The victory they obtained was overwhelming. Truly our gladness in God is a power. The Bible says, "The joy of the Lord is our strength." The other thought of the passage is that God will deliver us from our dangers and troubles, and we as a result will be compassed about with songs of deliverance. Saved from Pharaoh and the Red Sea, the rescued with timbrel Song and dance praise God on the seashore. Faith, confidence and joy is seen in the first thought; and joy, praise and gratitude in the second.

#### 28. Double.

"And Elisha said, I pray thee, let a double portion of thy spirit be upon me." II. Kings ii. 9.

Here was a prayer in the dark, for a man can not give his spirit to another; but it was a prayer for all that, and the man making it was moving upward toward the light. Elisha evidently saw that Elijah had something he did not possess. He wanted it. The prophet of Carmel told him he could have it if he saw him when he was taken up. This was a good answer. It is the upward look that gets this blessing, not the lateral glance of human discussion. It came upon Elisha. In the midst of wind and fire, the mantle of Elijah fell upon him. With it he divided Jordan. And as he passed over, the sons of the prophets looking upon the man cried out, "The spirit of Elijah doth rest upon Elisha." Something new had taken place. He crossed Jordan a religious man; he recrossed having something in addition. Moreover, everybody saw it. Hallelujah for the second work.

#### 29. Free Indeed.

"If the Son therefore shall make you free, ye shall be free indeed." --John viii. 36.

It is one thing to be pardoned and another thing to be free in the Christian life. If we are to go by what we see about us the two do not go together. Lazarus had life when Jesus raised him from the dead, but he was tied up with grave clothes. The second divine command was "loose him." Regeneration brings life, but what converted man has not felt the bonds and restrictions of man-fear, self-consciousness and other things of kindred nature? Sanctification makes us free. But some regenerated people say, "I am free now." Then to them we read the verse the second time and sanctification makes us "free indeed." Here is complete deliverance and perfect liberty. Who

would not be glad to possess such a blessing? Let them be still more glad to know that Jesus came to do this very work, and give us this very blessing.

### 30. Fixed Forever.

"He that is righteous, let him be righteous still: and he that is holy, let him be holy still." -- Rev. xxii. 11.

So there are moral grades among the redeemed in heaven. Just as there are ranks among the angels, so there are differences among the saved in heaven based on character, faith and life work. God recognizes here a distinction between righteousness and holiness. And He speaks of it as being in heaven. And He declares it shall be perpetual. He that is righteous, let him be righteous still; that is, forever. And he that is holy, let him be holy still, even forever. Thank God for a perpetuated and never-ending holiness. There will be no moral lapse or change in heaven. We will be holy forever. Let us seek for the best experiences while on earth, and the highest grades and rewards in heaven. "Let no man take thy crown" is the Word of the Lord.

### 31. Abundant Life.

"I am come that they might have life, and that they might have it more abundantly." -- John x. 10.

Christ has two gifts of grace for the souls of men, life and abundant life. The first is for the sinner dead in trespasses and sins; and the second is for the child of God panting for the fulness of God. Repentance and faith will secure the first; and consecration and faith with importunate prayer will obtain the second. We get "life" by falling down at the foot of the cross of a crucified Lord; we receive "abundant life" by tarrying in the Upper Room with one mind and one accord in prayer until the fire comes upon us from the ascended Redeemer. One blessing takes place on Mt. Calvary, the other on Mt. Zion. "Life" brings us into the kingdom of God, and "abundant life" purifies the heart and clothes us with invincible power for the conquest of the world. Lord, grant to all thy children this mighty, over-flowing, all-conquering life.

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Article #2 JESUS, OUR SHEPHERD By Beverly Carradine

An Article in Published In "Jesus Only" By M. W. Knapp

### 1. JESUS, THE GOOD SHEPHERD.

"The Lord is my Shepherd."--Ps. xxiii, 1.

Christ has likened Himself to many different things in order to illustrate what He is to us in the spiritual life. Hence He calls Himself a door, a vine, bread, water, the morning star, and the sun itself; each figure reveals the Savior in some new light and beautiful relation to the soul.

But among all the terms employed the Lord never used a lovelier and more heart-touching figure than that in which He compares Himself to a shepherd. Blessed and comforting to all, it should appeal especially to those who have any acquaintance with the nature and habits of sheep and the office of a shepherd. Several thoughts at once suggest themselves along the line of comparison. One is the fact of a faithful observation and supervision.

When I was in Palestine a few years ago, I saw many flocks of sheep with their attendant shepherds, and one of the first things which struck me was that the eye of the keeper was continually upon the sheep. Whether standing, leaning on his rod, or sitting on a rock, the eye was always directed toward and upon the flock. This quiet, steadfast gaze greatly affected me. So, the Bible tells us, that the eyes of the Lord are upon His people, as the hymn says:

"Thou art He who, never weary,  
watcheth where Thy people be."

Day and night, on land or sea, at home or abroad, at work or on the sick-bed, the faithful eye of Christ is on His followers.

## 2. NEEDS SUPPLIED.

"I shall not want."--Ps. xxiii, 1.

David says, "The Lord is my Shepherd. I shall not want," and then, in the next breath, speaks of green pastures.

As grass is the food of sheep, and bread is the provision for the human body, so truth is sustenance for the soul.

The avidity with which men read and listen shows this inner hunger. And as we see men straying over the barren fields of newspaperdom and light magazine literature, which, while posting us on the world's affairs and diverting the mind, yet utterly fail to satisfy the cravings and strengthen the faculties of the spiritual nature, we are made to think of sheep turned out on fields of barren rocks, a desert utterly without vegetation.

The Lord has pastures for us, rich, sweet, juicy, and heart-satisfying. They are green and abundant. We lie down contentedly in their midst, and marvel how we ever managed to live so long without spiritual grace and truth and ignorant of soul communion with God.

The Lord leads His people into the green fields of religious literature, unctuous sermons, the reading of His Word and meditations upon Himself. The difference in spiritual appearance of the man thus Divinely led and fed and the men grazing on what is strictly human will remind one of the contrast between sheep kept in a sun-baked lot and those kept in a meadow covered with richest verdure.

### 3. HE IS COME.

"The Son of man is come to seek and to save that which was lost."--Luke xix, 10.

It is said of a sheep that it has a tendency to wander, and that when it does go astray, will continually wander farther off. It seems to lack the instinct or faculty of self-recovery. This happily, is counterbalanced by the shepherd's practice of going after the wanderer.

It is this fact which Christ has so touchingly applied to Himself when He speaks of His going after the lost sheep in the mountains.

The proneness to wander is in the regenerated man; and in the sinful soul is the tendency to go continually farther and farther from God. If left alone to sin and in sin; if not followed by the Spirit of God and the ministries of the Church, men would be certain to land in hell. Fortunately for us, Christ is the Good Shepherd who comes after the straying ones. It is His voice which calls after us in the quiet hours of the night, on the sick-bed, in the strivings of conscience, and in the pleadings of the pulpit. It is His eyes that discover us in the depths of sin; it is His hand which lifts us up from where we have fallen down moral precipices; it is on His shoulders we are placed, and it is His strength which brings us back to God and heaven.

"But none of the ransomed ever knew  
How deep were the waters crossed,  
Nor how dark the night the Lord went through  
Ere He found His sheep that was lost."

### 4. THE LOST FOUND.

"I have found My sheep which was lost."--Luke xv, 6.

If the places and circumstances in which Christ the Good Shepherd found us all could be printed and pictured in a book, it would be a volume of matchless wonder. One was in a gambling den; another in a saloon; a third planning a robbery; a fourth was meditating suicide. Into every conceivable den of iniquity, into surroundings of every kind of moral degradation and horror, comes the steps of Christ, seeking those He would save.

A Mary Magdalene, an Augustine, a John Newton, and countless millions more, will praise Him in heaven for the seeking, finding, and saving.

Read Paul's description, where he speaks of fornicators, idolaters, adulterers, thieves, drunkards, revilers, and extortioners, and says: "Such were some of you; but ye are washed, ye are sanctified in the name of the Lord Jesus and by the Spirit of our God."

### 5. REJOICE.

"Rejoice with me, for I have found my sheep."-- Luke xv, 6.

It is wonderful that God should be glad over anything that happens to us; but it is so. There is not only joy in the presence of the angels over the repentance of a sinner, but the Savior, using the figure of a recovered sheep, shows His own gladness when He saves any one of us from sin and Satan.

As He hung on the cross, "He saw the travail of His soul, and was satisfied." He saw that, being lifted up, He would draw all men to Him. He saw them look toward Him, casting down their sins and falling broken-hearted, and won, at His feet. What a joy then, and what a joy now! Every moment, we doubt not, a sweet gladness rushes over the heart of Christ in heaven as He knows some other sinner or backslider has been found and redeemed by His grace.

## 6. KNOWN.

"I know My sheep."--John x, 14.

In Bible times the shepherd owned his flocks. and being ever with them and looking at them with the eyes of an owner, and not a hireling, the thought of a kind of individual acquaintance with each sheep is not surprising.

In the East the identity of shepherd and owner is still common, quite different from other parts of the world, where the owner of the ranch is one thing and the shepherds that are employed is another. All this is to throw light on Christ's words, "I know My sheep." He is Shepherd and Owner in one.

A few years ago a traveler asked an Eastern shepherd if he knew all the sheep of his flock, and his reply was, "Yes, every one." Being asked how it was possible, as there was such a common likeness his answer was, in substance, this: "To one who is with them day and night, year in and year out, there is usually seen to be innumerable differences. One has a limp from a fall on the rocks, another a scar from the teeth of a wolf, still another a mark received in a thicket of thorns, and so nearly all have what might be called individual brands."

The answer greatly affected the traveler, who was a religious man, and, bowing his head on his hands, he said: "Lord, is it possible that You may know us, your people, by our blemishes and wounds received in the thickets of sin and from the wolves of hell?"

It is a sweet thought that Christ knows us in another and more gratifying way. His omniscience, gazing through eyes of love, recognizes each and every one of His followers, and He says, "I know My sheep."

## 7. TRY THE SPIRITS.

"My sheep hear My voice."--John x, 27.

Here is a wonderful and blessed truth. God's people recognize the Divine voice. There are many voices and spirits in the world that would, with false promises, lead us astray. There are the cries of the hireling and the words of the deceiver and impostor. Many have gone out claiming to

be deliverers, and to be from Christ. Never more so than now. We might well be alarmed; but the Savior declares that we will hear His voice in the midst of all this confusion and babble, and be led by Him.

It is a voice not only in the Word, but incarnated in a human voice, and realized in providential dealings, and felt as a whisper in the very depths of the soul in times of great trial and perplexity. But whether it is from pulpit or on the street, whether in the night or in the day, Christ says, "They shall know My voice."

#### 8. OF THE, SAME FAMILY.

"I am known of Mine."--John x, 14.

After saying that He knows His sheep, the Savior declares that His sheep know Him.

Men may speculate as they will over the mystery, but the statement of Christ, and the fact itself that His people know Him, remains like a Gibraltar.

We have never seen Him, nor heard an audible voice, nor touched Him; but we know Him.

As knowledge, it is more real than any other to us. And different from other kinds which seem to depart from us as we grow older, this becomes stronger and more vivid with the years.

Names, faces, dates, and many other things, fade from our minds in spite of all we can do, but the knowledge of Christ grows brighter, clearer, sweeter, and dearer with every passing day.

#### 9. PERFECT REST.

"He maketh me to lie down."--Ps. xxiii, 2.

The whole of the second verse, from which we take a part, contains a very beautiful picture. It is a landscape of still waters on one side, and verdant fields on the other, with recumbent flocks, satisfied and resting in the midst of green pastures, in full view of the protecting shepherd.

In this scene and with this surrounding the sheep are made to lie down.

It is a picture of perfect rest, and it is just what God wants to do for every soul.

It is to the soul, not simply an occasional rest that all can claim, but a fixed condition of spirit, which remains calm when others are troubled, and abides when others are slipping, drifting away, and going to pieces.

This state is spoken of again in Ezekiel, where we read, "I will feed My flock, and I will cause them to lie down, saith the Lord God."

## 10. DIVINE PROVIDENCE.

"He leadeth me beside the still waters."--Ps. xxii, 2.

Sometimes the Divine Providence directs the child of God to posts of grave responsibility and peril. In the rush of busy hours there is anything but physical rest and mental quiet. But the same Lord, mindful of our needs, both of mind, body, and soul, calls us aside to rest with Him. This can be done by change of locality and, more wonderful still, by conditions of heart that a loving Omnipotence can produce. For days and weeks we have marveled at the soul stillness, the unutterable peace that fairly laved the spirit. We were beside the still waters. God made everything still. Galilee was rebuked. A great, tender peace was in the breast, in the home, in the heavens, and even seemed to be brooding on the earth.

## 11. FOLLOW.

"He leadeth me in the paths of righteousness for His name's sake."--Ps. xxiii, 3.

It is easy for God to give us raptures. But delightful as they are, they do not suffice to convince a watchful and fault-finding world. Men demand to see holiness of life as proof of an indwelling Christ. So we are led in paths of righteousness. The law is honored in the life as well as kept in the heart. The doctrine of Christ is adorned. Not only the fatherless and afflicted are visited and provided for, but the man keeps himself unspotted from the world.

Such a life honors God. It confirms His Word, and draws attention to the claims and demands of the character-transforming gospel.

As David's sin caused the enemies of God to rejoice and blaspheme, so the righteous, upright life puts them into confusion, and glorifies heaven.

## 12. SECURE.

"Neither shall any man pluck them out of My hand." --John x, 28.

This does not say that we can not take ourselves out of the hand of the Shepherd. This would be to deny our moral freedom. But, thank God, no outside power can do it. Neither devil nor man can pluck us from the keeping power of the Son of God.

If we fall who sin, that fall does not mean that some Satanic or human influence was greater than the Divine energy, but that we, by our own volition, put ourselves where evil took possession of us.

Let the child of God rejoice that there is no external force able to draw him from Christ through the inferior power of grace in Christ. The Son of God is able to keep us, and will do so if we desire it. If we leave ourselves in His blessed hands, no power in hell or earth can pluck us therefrom.

### 13. DELIVERANCE.

"They shall dwell safely in the wilderness, and sleep in the woods."--Ezek. xxxiv, 25.

This is a picture of such deliverance and safety, that it looks like it belongs to the millennium. In the same verse the prophet says that all beasts shall be killed, and so the sheep are safe in the wilderness.

Even if it does not refer to the devil and his followers being swept off from the earth, yet still it remains as a description of marvelous Divine protection.

Safe anywhere, everywhere, and all the time. We have seen individuals who had reached this point. They had come to such a place of religious attainment, such fixedness of character, and such fellowship with God, that even this side of the gates of pearl they were safe. We could trust them anywhere. They could be in the world, and eat with publicans, yet, like their Master, they would dwell safely. What is true of the individual should be of all. May that time come speedily!

### 14. REFRESHING.

"He restoreth my soul."--Psalm xxiii, 3.

All Christians remember the sense of spiritual exhaustion attendant upon long and trying religious work; and the feeling of emptiness and loss if too much in human presence.

Just as clear and distinct is the consciousness of spiritual renewal and restoration felt to come directly from Christ. Sometimes it is imparted suddenly, as by the touch of the Divine hand in answer to a heart-cry for help. Sometimes it comes stealing over the soul as gradually, and yet as sweetly and delightfully, as the breath of flowers over a quiet field.

With scarcely a thought of how relief is to be brought, here comes the blessed, healing, refreshing, restful presence of the Savior; the soul is strong again, the spirit laughs, the lips wreath in smiles, the light breaks out of the heart through the shining eyes, and all is well once more.

### 15. PLEASANT PATHS.

"They follow me."--John x, 27.

Who wonders that they do? His mercy was so profound, His deliverance so great, His love so satisfying, His words so gentle, His care so complete and perfect, they gladly follow Him, as they contrast the present with the past, as they see from what Christ has drawn them, and to what He is leading, they echo the words of Peter, "Lord, to whom shall I go? Thou hast the words of eternal life."

Very pleasant is this following. The paths are safe, the pasturage is good, the waters are still, the resting-places abundant, and the care and protection of the Shepherd all that the soul needs and craves.

#### 16. GOD'S WATCHCARE OVER THE LAMBS.

"He shall gather the lambs with His arm, and carry them in His bosom."--Isaiah xl, 2.

There never has been an age when the children and young people were receiving more attention in regard to their souls from the Church than now. Taught in the Gospel, yet it remained for Robert Raikes to apply the principle in a public sense. Since then the Church, which seemed to have been dreaming before then, began its ever-broadening work, which aims for the salvation of the young before they become seasoned and set in sin.

In some places the Leagues and special meetings for the children seemed loaded down with the entertainment and literary idea; but the Holy Spirit, we trust and believe, will correct this in time, and pure salvation will be presented and received.

The picture of Christ with the children in His arms, the lambs in His bosom, is not to be relegated to a condition of things in heaven alone, but is being seen, and will be seen, even more wonderfully in the Church in the years that lie out before us.

#### 17. SEEKING STRAY SHEEP.

"Other sheep I have, which are not of this fold."-- John x, 16.

Constantly are we rebuked for ecclesiastical and even religious narrowness. An intense denominationalism must be a very amazing and distressing spectacle to heaven. It would be ludicrous if it were not so belittling. The Egyptians would not eat with the Jews, the Jews had no dealings with the Samaritans and despised the Gentile world, and the denominations of the Gentiles proceed to rule each other out.

With great characters looming up like Melchisedec, Jethro, and Job; and with historical indications that God has never left the other nations before or since; and with the broad teachings of the gospel of God's love, Christ's death, and the light of the Spirit sent to every man, how can we ever be content to be narrow, selfish, and bigoted again?

Other sheep I have, says Christ, which are not of this fold. And we are finding them every day, in every nation, every Church, and every home.

What a wonderful flock it will be when gathered by the angels from the four quarters of the earth!

#### 18. GOD THE JUDGE.

"I will judge between the fat cattle and between the lean cattle."--Ezekiel xxxiv, 20.

There is no excuse for leanness if we have taken Christ for our Shepherd, and allowing Him to lead us into green pastures.

The Bible says that it comes from having our own selfish requests granted, and is a mark of backsliding.

There is a promise of marrow and fatness in the Bible, and the soul kept like a watered garden. People see the difference. A human judgment has gone out in addition to the Divine judgment. If people can see the difference between lean and fat souls, how much more can God do so!

It is needless for the lean cattle to put up arguments against joyful experiences, overflowing cups, and the hallelujahs of Spirit-filled people. The audience observes the prominent bones of the objector, counts the numerous ribs in his body, and then turns with a smile of pleasure to listen to one whose head is anointed with oil, whose cup runs over, and whose soul delights itself in fatness.

#### 19. CHRIST OUR SUBSTITUTE.

"I lay down My life for the sheep."--John x, 15.

In the Eastern world it is not only robbers, but wild animals, that the shepherd has to meet. So it is said of David that he slew not only a bear, but a lion, in the defense of his flocks.

What a tender, beautiful, and thrilling thought it all is! As we look on a pastoral scene of yore, and see the figure of the shepherd quietly leaning on his staff or crook, and looking on the grazing flocks about him, we say at the first sign of danger that quiet figure would suddenly be instinct with life, and instantly ready to be struck down, torn, mangled, and slain for the preservation and life of the helpless animals he is guarding.

This is just what Christ has done for us. As He said, "I give My life for the sheep." This is what the cross meant. On Calvary he met the wolves of hell, and poured out His blood to save us.

#### 20. FAITHLESS SHEPHERDS.

"Thus saith the Lord God: Behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them."--Ezekiel xxxiv, 10.

Here is a dreadful warning to ministers of the gospel who are not doing their duty in spiritual lines to their congregations.

In the second sentence the fearful announcement is made, "I am against the shepherds." It would be better for a man to have everybody against him rather than God. May we be saved from such a calamity!

The third sentence declares there shall be a removal of such men from the ministry. Many have gone out already, and more will yet go. It is done in various ways; but it is done.

The fourth sentence declares that the flock itself will be removed from the faithless shepherd's influence. This also, is taking place in many quarters. The hungry sheep are seeking those who will feed, and not abuse them.

## 21. GOD OUR CAPTAIN.

"I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."--Ezekiel xxxiv, 12.

One of the distressing features of the Church today is its divided and scattered condition. We not only have hundreds of denominations, but cliques, sets, and circles without number. There is not only disagreement about essentials, but endless differences in reference to non-essentials.

There is now in the camp dissensions over interpretation of Bible passages, and separations over the questions as to the true Sabbath-day, Healing, and the Second Coming.

A cloudy and dark day has come. But thank God in the words of the caption, or verse set for the twenty-first day, "I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

## 22. SIMILARITY.

"Behold, I judge between cattle and cattle, between the rams and the he goats."--Ezekiel xxxiv, 17.

There is a similarity and yet dissimilarity between a ram and a he goat. The shepherd knows thoroughly the difference.

So there is a likeness and yet unlikeness between the appetites of the religious and irreligious; between firmness and obstinacy, economy and stinginess, righteous indignation and sinful anger, and liberty and license.

He who knows what is in man, whose Word divides joints and marrow, soul and spirit, and is a discernor of the thoughts and intents of the heart, knows the exact difference, and judges between the cattle, and rewards or punishes the soul for its life even here, this side of the Great Judgment.

## 23. BROUGHT BACK.

"I will bring again that which was driven away."-- Ezek. xxxiv, 16.

While many are led off by the enemy from the fold, it is also true that numbers are driven away by hands that never should have done so.

They will cast you out of their synagogues, said Christ, and separate you from their company.

This was never more truly fulfilled in the past than today. The cries of the beaten sheep, driven from their lifetime places of worship, resound through the land.

Again the Lord speaks, and says, "I will bring again that which was driven away."

We may not know all that is in these words, but we see gathering, restoration, comfort, and protection in the future for all who love the Lord and belong to Him. "I will bring again." The Lord will do it. We need not fix our eyes or hopes on a man or set of men. The Lord is to do it.

#### 24. GOD OUR PHYSICIAN.

"I will bind up that which was broken."--Ezek. xxxiv, 16.

It is blessed to know that there is not a spiritual pain or hurt, not a single injury done us by evil men or devils, but the Lord has a remedy and cure for.

As He made the limbs, He certainly can heal a fracture. As He is God, He has all power. As He is greater than Satan, He can destroy and undo the works of the devil.

Let no one hurt by sin, the world, or the adversary think of despairing. Go at once to Jesus. He is the Physician; He has the Balm of Gilead; He knows how to bind up the broken heart. Better still, with a single touch He can make the mourner and sufferer leap to his feet restored and rejoicing.

#### 25. BEULAH HEIGHTS.

"Upon the high mountains of Israel shall their fold be."--Ezek. xxxiv, 14.

Here is a picture of safety, health, and pleasure. Far above the beasts, far above the malaria of the valley, and with a landscape unrolling before the eye from the rising to the setting of the sun.

There is a religious experience where we are safe, where we feel always well, where we are close to the skies, and have such views far ahead of the coming glory beginning with life's sunset, that pen can not describe, brush portray, nor tongue declare it.

#### 26. TWO GUARDIAN ANGELS.

"Surely goodness and mercy shall follow me all the days of my life." Psalm xxiii, 6.

Here the child of God is seen journeying towards the skies attended by two guardian angels, goodness and mercy; the one supplying every want, the other blotting out every sin. Sometimes, in tenderness, you call them Kindness and Pity. Anyhow, never was King more faithfully and royally attended. This escort of Goodness and Mercy cares for both soul and body.

The attendance is not simply for a day or a year, but all the days of the life. Let God's child put the whispers of the devil about starvation and the poor-house beside the faithful promises of God, and be glad and strong again. God's goodness and mercy shall go with you all the days of your life.

## 27. DEATH HAS NO TERROR TO THE SAINT.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me."-- Ps. xxiii, 4.

Many have a morbid dread of death, and many more an anxiety as to how they shall feel in that last struggle for breath and life.

God, through the lips of His servant David, floods the Dark Valley with light in the words, "I will fear no evil; for Thou art with me."

The Lord will be with us, and that is sufficient. His smile will scatter the gloom, His words will be like a rod and staff to us. His comforting presence will pillow the sinking heart, and His arms will so sustain the soul that sweet, joyous, complete victory will bubble up in the heart, shine in the eyes, and proclaim, with the last breath, "O Death, where is thy sting? O grave, where is thy victory?"

We have seen many Christians die. As Wesley said about similar scenes, "They died well." In a true, deep sense they did not feel nor taste death. It was victory throughout by our Lord Jesus Christ.

## 28. SEPARATION.

"As a shepherd divideth his sheep from the goats."-- Matt. xxv, 32.

This division is going on now. The Lord, under the preaching of the Word, by the battle of life, through the force of moral tests, and by the dealings of His providence, is showing who are true and who are false, who are with Him, and who against Him.

The verse above, however, shows the last great separation of the human race into two classes or bodies.

It will be final. In one way it is a thought full of deepest pain as we remember that some whom we knew and loved on earth will be among the lost.

It is also a thought of joy that the day is coming when the tares will be removed from the wheat; the wicked, who would not love and obey God, shall be taken out of the State and Church, and out from the world itself.

This division and eternal separation is certain to come. The mouth of the Lord has spoken it.

#### 29. REWARDED.

"He shall set the sheep on His right hand."--Matt. xxv, 33.

The right hand in court circles means the place of favor and honor. It also stands for security, for the right hand and arm of a man is his strongest. In due time we will be at God's right hand, honored and protected .

We may be mixed up with the multitudes of evil now, and may be overlooked and unknown in the rush of events and shock of daily battles. But we will be seen and recognized in the great crowning day.

Men may fail to honor us for Christian faithfulness and heroism; but God will. The reward may not be a public one on earth; but it will certainly be so at the last day.

Men may have doubted us on earth; but they will not on that day.

Human hands may have been raised to strike us while on earth; but no arm will be lifted at that hour when they see us on the right hand of God, and placed there by Himself.

#### 30. MANSIONS IN THE SKIES.

"I will dwell in the house of the Lord forever."-- Ps. xxiii, 6.

We go sometimes into very beautiful homes on this earth, but have not the assurance that we will keep them or remain in them for life. The rule is, that rarely is a mansion occupied for a score of years by the same occupants.

It is one of the saddest experiences in life to leave a beautiful home, made invaluable as well by a thousand precious, sacred memories. We look back from the gate, and from the neighboring hill, and, as the old mansion is hidden from view, partly by the trees and mainly by our blinding tears, we feel that the heart and better part of life have been left behind.

Thank God, this is not so when we enter heaven. We go in with the thrilling thought that we go out no more forever.

We will all have mansions in the skies. Christ has gone to prepare them. He knows our tastes, our temperaments, character, and all. The heavenly home will be just what we want and need.

We will be in the presence of Christ; we will have our loved ones with us; we will be reunited with our friends; we will hunger no more, neither thirst any more; we will never grow old; and there shall be no more pain nor sickness. There shall be no more death, neither sorrow or crying. The word good-bye shall never be heard. God will wipe away the tears from all faces, the Lamb shall lead us to fountains of living waters, and we shall dwell in the house of the Lord forever.

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CARRADINE INFORMATION  
(About His Authorship and His Life)  
By Beverly Carradine

Published The Year 1898  
In "Pentecostal Messengers"  
Edited By M. W. Knapp

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[Beverly Carradine was born in 1848 and died in 1931. In this autobiographical sketch, Carradine states first, facts about some of his publications, and second, a few facts concerning his life.]

My first pen production was a pamphlet on  
"CHURCH ENTERTAINMENTS."

I had been so grieved at the contemplation of this wrong financial method, together with the misuse and abuse of the house of God in these affairs, that first private protests, then sermons, and finally a small treatise called "Twenty Objections to Church Entertainments," came in quick succession from me in warning and condemnation of the evil.

"THE LOTTERY."

My second work was an illustrated pamphlet of 100 pages against the Lottery, which sin was ruling and cursing both the city of New Orleans and State of Louisiana. At this distance of

time, it would be impossible for people to realize the dreadful power of this institution, which not only had the city in its grasp, but owned the Legislature, Governor and courts. I delivered an address against this monstrous gambling iniquity when no one had a hope it could be swept away. The two addresses were illustrated by a gifted artist and published in pamphlet form under the name, "The Louisiana State Lottery Examined and Exposed."

"SANCTIFICATION."

My third book was on the subject of, and called "Sanctification." This volume was the result of having renewed the experience which I had promised the Bishop years before that I expected to obtain in this life and was then "groaning after." My soul was in a perfect flame when I wrote the book. The volume would have been larger, but the publisher was afraid it would not sell, and cautioned me against writing too much. I had actually to plead for every chapter when the book was only half finished. I remember until today how my fingers trembled and body shook as I flung on these pages the burning experience of my soul. This volume, in spite of the publisher's alarm, has reached the thirteenth or fourteenth edition.

"A JOURNEY TO PALESTINE."

My fourth book is a narration of a trip taken a few years ago to the Holy Land, and named as above. Much of the volume was written at the places described. I spent ten days in Jerusalem alone, and rode on horseback with a guide over a large part of the country, tenting at night in such sacred places as Bethel, the banks of Lake Galilee, plain of Sharon, and other Scriptural localities.

"THE BOTTLE."

This small work of an hundred pages, with illustrations, was the off-shoot of an address on Temperance, delivered at Oxford, Miss., before the State Convention of the Woman's Christian Temperance Union.

"THE SECOND BLESSING IN SYMBOL."

This book of 300 pages was written as a result of the discovery that the Gospel was embodied, and its deep and precious truths typified, in the Old Testament; that the second work of grace was clearly and unmistakably taught in the sprinklings, cleansings, rooms, services, and ceremonies of the Tabernacle and Temple.

"THE BETTER WAY."

This volume is a proof of the second work of grace, and is founded on what I call the argument of expressions. All through the Bible I found striking words and phrases, which taken together formed, according to my mind, a chain of unanswerable proof of sanctification being a work subsequent to regeneration.

"THE OLD MAN."

As the necessity of a second work of grace depends upon the fact as to whether there is anything left in the regenerated heart to work on; whether there is a sinful bias, principle or notion remaining after conversion, the reader will see the importance of such an investigation and discovery.

The book called "The Old Man" is the result of a long and faithful study, made of the human heart, the writings of the different churches, and the statements on this line of the Word of God. This book is now in the sixth edition.

#### "PASTORAL SKETCHES."

When I was a pastor of large city churches, a number of incidents occurred of a humorous and pathetic nature. Some of these events I recalled and embodied in a volume of over 300 pages under the title as above. It is now in the third edition.

#### "THE SANCTIFIED LIFE."

This book was written through a suggestion of Rev. M. W. Knapp. He wrote requesting me to send him for the Quarterly a communication telling "How to Keep the Blessing of Sanctification." In complying with his request the idea so grew upon me as I wrote, that I soon had a book of over 300 pages on my hands with the title, "The Sanctified Life." Next to my first work on sanctification, there is no book which I have written that will be more helpful to the spiritual reader.

#### "REVIVAL SERMONS."

Part of this volume first appeared in the Pentecostal Herald. Adding other sermons to the number, this volume of over 300 pages was published.

#### FACTS OF MY LIFE

Born in Yazoo County, Miss., April 4, 1848; went to University of Mississippi 1865-7; converted July 12, 1874; entered the ministry October, 1874; joined the Mississippi Annual Conference December, 1874; stationed in Vicksburg 1882; stationed in New Orleans, 1883; Centenary College Conference, degree "D.D.," 1887; sanctified, June 1, 1889; visited the Holy Land, 1890; stationed in St. Louis, 1890; became an evangelist, October, 1893. Have had "calls" from every State in the Union but two, and held meetings in thirty-one, besides the District of Columbia and Canada. Have written the following books: Church Entertainments, The Lottery, The Bottle, A Journey to Palestine, Sanctification, The Second Blessing in Symbol, The Better Way, The Old Man, Pastoral Sketches, The Sanctified Life, and Revival Sermons. Have several books nearly completed.

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#### A BIBLIOGRAPHY OF CARRADINE BOOKS ARRANGED CHRONOLOGICALLY

USING THE COPYRIGHT OR PUBLICATION DATE  
OF EDITIONS USED BY HOLINESS DATA MINISTRY

Compiled by Duane V. Maxey

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1889

THE LOTTERY, New Orleans; D. I. Mitchell, 1889; 59 Pages

1890

SANCTIFICATION, Syracuse, N.Y.; A. W. Hall,(Copyright 1890) 1892;  
222 Pages

1892

A JOURNEY TO PALESTINE, Syracuse, N.Y.; A. W. Hall, 1892; 489  
pages

1893

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1893; 236 Pages; Noblesville, In; Newby Book Room, 1968, 307 Pages

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1896

THE OLD MAN, Chicago; Christian Witness Co., 1896; 270 Pages

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Pages

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PEN PICTURES, Louisville, Ky., Pentecostal Herald Press (Pentecostal Pub. Co. Copyright 1900) Published 1901; 321 Pages

1901

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1907

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1908

LIVING ILLUSTRATIONS, Boston & Chicago, Christian Witness Co., 1908; 290 Pages

1910

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1911

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YAZOO STORIES, Chicago/Boston; Christian Witness Co., 1911; 244 Pages

DATE NOT KNOWN

BIBLE CHARACTERS SERIES David, Moses, Samson Philadelphia, Pa.; Pepper Pub. Co., (In the Spring of 1902, Pepper Pub. Co. stated in an advertisement page that the Bible Characters Series books, Samson, Moses, and David were to be issued later. As of 5-18-95, we lack information verifying that these books were published as planned. -- D.V.M)

HOLINESS AND ITS WITNESSES -- In the book, The Second Blessing In Symbol, published by L. L. Pickett in 1893, an advertisement page offered the Carradine book, Holiness and Its Witnesses, for sale at the price of \$1.00. As of 5-18-95, we have been unable to locate a copy of this book.

JESUS OUR SHEPHERD, Article in "Jesus Only" By M. W. Knapp

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THE END