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MISSIONARY REVIVALIST SELECTIONS

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GIVEN TO HER FOR GLORY
By Elbert Dodd

Scripture Lesson: I Corinthians 11:1-15. Text: "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." (I Cor. 11:15)

God created woman and gave her a sacred and holy place in His Divine economy. She is the bearer of human life and souls. Showing His appreciation for her taking this God-given responsibility, He gave her long hair on her head for her glory. This is a sacred trust and is protected and held sacred by all Christians, both men and women. A man that would be a party to a woman cutting the hair on her head is blinded by sin and becomes a partaker of her evil deeds.

God has placed a curse on enlightened women who cut their hair. "And it shall come to pass, that instead of, sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty." (Isa. 3:24) "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." (Isa. 4:1) God pity the church leaders who have encouraged this awful sin, by their own wives setting the example. According to God's word, they are blind leaders of the blind and are apostate leading their people to apostasy.

Long hair on a man's head is a shame. Long hair on a woman's head is a sign of subjection to God and His will and to the head of her home. This type of Christian woman is loved, respected and honored. It is wrong for a woman to cut the hair on her head because it is a sign of rebellion against God and her place in His Divine economy. No person can rebel against God and His law and order and be a Christian. The Bible teaches that we sin when we transgress God's law. "For sin is the transgression of the law." (I John 4:3) "Whosoever abideth in him sinneth not." John 3:6)

"He that committeth sin is of the devil." (John 3:8) "Whosoever is born of God doth not commit sin." (I John 3:9)

Next it is a sin for a woman to cut her hair because God has said, "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head,; for that is even all one as if she were shaven. For if a woman be not covered let her also be shorn." (I Cor. 11:5-6) God was not talking about a hat because one does not shear a hat off of one's head.

Also it is wrong because it is a shame for a woman to have short hair as it is a shame for a man to have long hair. (I Cor. 11:6) Jesus Christ did not wear His hair long, as He never did anything that God said was a shame for one to do.

Again God's Word teaches that it is wrong for a woman to cut the hair on her head because she is stating by the act of cutting her hair that she is not subject to God nor her husband and the Bible commands that wives must be subject to God and their husbands. When a woman cuts her hair she is saying by this act, "I am in rebellion against all authority,! desire to be boss and head of the home and am unhappy with the place God has given me!"

In my humble, unworthy opinion, this sin of a woman cutting her hair is the most: terrible sin a woman can commit, aside from rejecting Jesus or committing some immoral act. The reason I say this, is because God, has said the sin of rebellion is as the sin of witchcraft, which has been condemned by God across the ages. No Christian woman will knowingly rebel against God.

Preachers of the gospel, I beg you in Jesus' name, to warn all you preach to. Christian womanhood, I ask you to warn all you come in contact with, because this is one of the first steps toward open rebellion against God and will bring down His judgments.

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A VOICE FROM THE PAST

"I fear wherever riches have increased -- exceeding few are the exceptions -- the essence of religion, the mind that was in Christ, has decreased in the same proportion. I do not see how it is possible in the nature of things for any revival of true religion to continue long, for religion must necessarily produce both industry and frugality and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches. How then is it possible that the religion of the heart, though it flourishes like a green bay-tree (that is in finances) should continue in this state? For Methodists in every place grow diligent and frugal; consequently they increase in goods. Hence they proportionately increase in pride, anger, desire of the flesh, desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit swiftly vanishes away.

Is there no way to prevent this -- this constant decline of pure religion? We ought not to forbid people to be diligent and frugal; we must exhort all Christians to gain all they can and to save all they can; i.e., in effect, to grow rich. What way, then I ask again, can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under

heaven. If those who gain all they can, and save all they can, will likewise GIVE all they can, then the more they gain, the more they will grow in grace and the more treasure they will lay up in heaven." -- John Wesley

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EDITORIAL

By Spencer Johnson

COMING SHORT OF HOLINESS

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1)

In an age of speed, fast accomplishments and short cuts, carnal men would seek to reduce religion to minute prayers, sentence scriptures and sermonettes, resulting in Christianettes. They would bypass the cross and streamline salvation until the strong, stalwart soldier of the cross becomes a memory of the past and the shouts of victory no longer heard within the walls of Zion. But God has not changed, His requirements for regeneration and holiness are ever the same and He will not bestow the blessing of a pure heart until the terms of the gospel are completely met. The hope of the gospel has never been in the short ranges of time but rather in the long reaches of eternity. The sainted J. B. Chapman said, "It is the long run we are on now."

The greatest danger in the Christian life is that one will come short of holiness. Far too many fail to press on in their seeking until they know they are sanctified. The old man must die and the body of sin be destroyed before one is sanctified.

Some folk come short because they are not clearly justified. No one can be sanctified until he is first in a clear experience of born again regeneration, being justified by faith. Others have failed to get sanctified because they were in a backslidden state and in their seeking they found pardon but did not enter into the rest that remains to the people of God. Consequently, they do not bear the fruit of holiness of heart and life. Perhaps others have fallen short of the experience of perfect love by mistaking sentimentalism for the experience of heart purity. Just because one can cry over the death of loved ones, the misfortunes of neighbors, and the trouble and heartache in the world does not mean that he has died out to self and sin. Often sentimentality springs from self pity and self pity, "poor me," is an outstanding characteristic of carnality. Many well meaning people have missed the narrow way by substituting gifts of the Spirit for Grace. One might have all the nine gifts of the Spirit and not have the Spirit and one may lose the Spirit while retaining some gift. "For the gifts and calling of God are without repentance." (Rom. 11:29) It is well to remember that one can go to Heaven without gifts but never without Grace.

Multitudes have come short of holiness by substituting consecration for sanctification. Certainly one must be consecrated to qualify for holiness but there is much more. The child of God must be convicted of his need of a holy heart before he will seek earnestly enough to receive it. One must realize the dark depravity of his soul if he is to cry out for deliverance. John Wesley said, "And now for the first time do ye see the ground work of your heart, the depths of pride,

self-will and hell. And no marvel that ye did not see it ere this, else the spirit would have failed before him who made it." John Fletcher said, "He whose heart is still full of indwelling sin has no more truly repented of indwelling sin than the man whose mouth is still defiled with filthy talking and jesting has truly repented of ribaldry. The deeper our sorrow for and detestation of indwelling sin are, the more penitently do we confess the plague of our heart." Consecration can never take the place of confession. The only route of deliverance from the carnal mind is confession. The traits of carnality must be confessed just like our sins were confessed. Adam Clarke says, "Guilt to be forgiven must be confessed; and pollution, to be cleansed, must be confessed. Few are pardoned because they do not feel and confess their sins; and few are sanctified, or cleansed from all sin, because they do not feel and confess their own sore, and the plague of their hearts."

Many modern holiness professors are causing hundreds of honest seekers to come short of holiness by their shallow altar work. They rush the seeker through to a profession by a "shallow believism" and he goes out unsatisfied and concludes that he lost the blessing or that it never worked for him. He may go on and profess loudly but his heart keeps turning back to the world. Finally, like multitudes from the formal holiness churches of today, he may become weary of all this and decide he needs something that he has not found yet, so he goes off after spurious holiness and seeks "the baptism" and gets the tongues but still has carnality in his heart. On the other hand he may turn clear away from religion and become a bitter skeptic. The shallow altar worker did not give him time to die out but daubed him with untempered mortar and as a result he could not stand when the withering blasts from the storms of life hit him. The tragic climax is dark damnation in hell.

The children of Israel came short because of unbelief. They sought it by the works of the law but not being mixed with faith it profited them not. All human efforts alone are destined to fall short of holiness. Like an arrow shot at a target and failing to reach it, or like a man who seeks to leap the chasm over the rushing torrents who falls short and is dashed to pieces in the turbulent waters, so all human systems must end in despair and hell. An evil heart of unbelief keeps many from the blessing today. One cannot be sanctified until he has the appropriating faith. Appropriating faith comes from God and can only be exercised when complete submission and surrender pervade the heart. General faith starts the seeker after: an experience but appropriating faith claims the victory and brings the witness of the Spirit. One cannot have appropriating faith over unconfessed and unrenounced carnality. May God help us not to lose the battle at the altar! Singers can sing and preachers can preach sinners and believers under conviction, get them to the altar and then lose the battle by rushing the seeker through to a profession without a possession. Sometimes a promise of scripture, a verse of song or a word of encouragement may inspire faith but everyone must get to the end of himself before he can really believe God. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." (I Tim. 1:5) The effects of short cuts in spiritual things are always fatal. There has never been an easy road to holiness and sainthood comes by the rugged way of persecution, deprivation and suffering. What a tragedy it would be to come short of the prime requirement for Heaven. Thank God! We can be sure. We can know that we are sanctified holy. Charles Wesley wrote:

"What is our calling's glorious hope,
But inward holiness;
For this to Jesus I look up

I calmly wait for this.

"I wait till he shall touch me clean,
Shall life and power impart,
Give me the faith that casts out sin
And purifies the heart."

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REMINISCENCES OF VICTORY

By V. W. Anglin

In Luke 14:23 our Lord gives us the third and last call for sinners for salvation: Go into the highways and hedges and compel them to come, that my house may be filled. And when the last seat is taken, He will come. Glory! But this is the point we wish to observe. In Matt. 9:36 to 10:37, He gives us 16 points for a successful soul winner, in 9:36, "Moved with compassion." A dry-eyed feelingless heart will not do. We must have an anointing of compassion that will drive us to prayer, a yearning for and over the lost, that drives us to prayer and makes praying successful. We remember we went to the hospital to see a dear brother in Christ who had been injured in an accident, bloody and suffering. Our heart seemed to break for this dear brother and we felt led to lay hands on him and pray and invoke healing, which came instantly; he testified that he never had a bit of pain from that moment and in a few days was home, healed of God. Amen.

Verse 37 gives the second point: Vision. "The harvest is plenteous and verse 38 gives point 3, "Pray Ye." Beloved, a prayerless pastor and evangelist produces a prayerless church and meeting, though some success may seem to accompany the efforts. Such will eventually have to resort to gadgets and schemes to get crowds and results that leave no real lasting success. Paul gives the first principles of success, 1 Tim. 2:1, I exhort therefore that first of all, supplications, prayers, intercessions and giving of thanks. Dear ones, here and in Phil. 4:6 is the Lord's definition of praying through, praying until prayer is changed to praise. But so many have found an easier way to get by, with majoring in visitation and friendliness, which both have an important role and place, but remember first He says pray it through, this is success and turns the results over to the Holy Spirit to do the convincing, John 16:8, which are lasting. Otherwise I am continually resorting to plans and ways to hold the people from stampeding. Wesley had it, Spurgeon was backed up by a 200 strong praying band, Finney carried a praying band with him and often went weeks with no altar call until the agony of soul of the unsaved was unearthly, Paul had as many as nine in his party, Acts 20:4, 5. In Acts 6 the Apostles refused to be sidetracked by a secondary program of daily ministrations of material things, Acts 6:4, and stuck to the job of prayer and the ministry of the word, and we are as tried on this point today as they. We will meet it thus or resort to games and entertainment to hold the crowds.

In one place where we had stayed five years as pastor and had a fine call to stay on we were praying and said to the Lord, "What if I stayed and it should flatten out and the Lord reminded us that if we kept true in prayer it would never flatten out and this was in a place where we had had almost a five year revival, but the last or sixth year was the best. Dear ones, how can we neglect prayer when it is the only key to our success. Later I would like to tell you of this five year

revival, how it started, what it was and what kept it going. Beloved, our heart cry now in for the successful scriptural perpetuation of this Church.

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THE BLOOD

By C. A. Neuenswander

Scripture Text: "Behold the Lamb of God which taketh away the sins of the world." Once a great preacher was giving his charge to an ordination class, "Preach much on the blood" he said, "for if you don't preach on the blood, your church will fall apart like a lump of sand." In Leviticus the 17th chapter God said, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." All the old sacrifices were performed with reference to the Lamb of God. Let us search the Scriptures that we may behold the spotless Lamb: crucified, risen, at the right hand of the Throne, coming again! The Old Testament worthies believed in Him. We see the person and walk of Christ in type by looking at Abel's sacrifice; in the smoking furnace and the burning lamp of Abraham's sacrifice; in Elijah's sacrifice on Mt. Carmel; in the Passover; in the queen of Sheba's visit to Solomon; in the 53rd chapter of Isaiah; and in other places. "Come now let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool," though double-dyed in sin, the blood reaches deeper than the stain has gone.

There were several offerings of the Old Testament. One was the trespass offering. The guilt was transferred to the victim. Christ, the spotless Lamb, bears our sins in His body on the tree! In so doing He gives us not an imputed but an imparted righteousness. "There is a change in me, and it is a real change. The sin offering was for sin in general. A missing the mark, rebellion, crime, iniquity, all unrighteousness, inbred sin, etc. When we meet conditions, God does what He promised to do. "Behold the Lamb" which saves and sanctifies! The drink offering refers to a covenant or testament. The cup taken at the Last Supper seems to have reference to this offering. The burnt offering was consumed showing our all given to God. It proves that the fire of God never is to go out, kindled by the Holy Ghost, purchased by the blood, and is to burn in our hearts forever. He sanctifies. What we know as the continual burnt offering was a lamb offered every morning and every evening. Christ is our propitiation at the mercy seat. "They are covered by the blood." "From every stormy wind that blows, from every earthly voice of woe, there is a calm, a sure retreat, 'tis found beneath the Mercy Seat"! The peace offering shows that everything has been settled. Solomon offered a peace offering of 22,000 oxen and 120,000 sheep. The fact that turtledoves or young pigeons were sometimes offered proves that the poorest may come!

Christ suffered without the gate that He might sanctify the people with His own blood. Let us go forth with Him without the camp bearing His reproach. (Heb. 13: 12) He is the Mediator of a better covenant, founded on better promises. He made no provision for fallen angels, but took on Him the nature of man that He might be our Saviour. He is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. "His blood can make the vilest sinner clean, His blood avails for me."

Those Old Testament worthies believed in the Lamb of God. Abel's sacrifice was accepted because it consisted of life and activity, suffering and death and blood. Cain's was rejected because it consisted of none of these. It was merely a world religion without a sacrifice in it. Abraham offered a ram, a she-goat, a heifer, a turtledove and a young pigeon. He beat back the fowls until darkness came and God sent a smoking furnace and a burning lamp, and then God made a covenant with him. We may plead the blood, and with a club of faith beat back the vultures of hell from off our sacrifice made to God upon the altar, and then the fire will fall on us! Elijah believed in the blood when he rebuilt the altar, put the sacrifice on it, poured on the water, and then prayed, then the fire fell. "I never shall forget how the fire fell, when the Lord sanctified me." Read the 53rd chapter of Isaiah. He tells us, "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." It pleased the Lord to bruise Him, put Him to grief, and make His soul an offering for sin. He saw of the travail of His soul and was satisfied. He saw the ransomed of all ages, washed in His blood.

Moses believed God when He commanded that the blood of a lamb be applied to the side posts and upper door post of each house (Ex. 12) and God said "When I see the blood I will pass over you." The death angel at midnight slew the first-born of every house where the blood was not applied. Even Pharaoh's house did not escape.

God's people are identified. There is a world of significance in being identified. Why do we cry out against shows, T.V., nudity, worldliness, etc.? Also against formalism, legalism, selfishness, heartlessness, etc.? We want to be scriptural! We do not mind to be identified. A conductor asked a Salvation Army lass about her uniform. She said, "What about your own uniform?" I work for the railroad. "And said she, I work for the King of kings"! We had just as well get something in our hearts to make us hold up our heads and be glad. She believed, "The half has never yet been told, of love so full and free, the half has never yet been told, the blood it cleanseth me." She went home. While I am not a believer in eternal security yet if we continue to meet all of God's requirements, one day we are going home! We just must make it. "If I am cleansed from sin, they will have to let me in." She heard, came, saw, believed and went home.

Now let us compare the Old and the New Covenants. Under the old, the priest went into the holy of holies once every year, not without blood. Christ abides, He suffered once and is set down at the right hand of the Throne of God. The first covenant could not make him that did the service perfect. For then they would have ceased to be offered. His blood does make us perfect in our love to Him and man. "For by one offering he hath perfected forever them that are sanctified." Not at death, not in an imaginary purgatory, not gradually, but now, instantaneously, a second work of grace, by His offering. (Heb. 10:14). "Purifying their hearts by faith" (Acts 15:9) Christ is our great High Priest by a greater and more perfect tabernacle. He entered the holy place once with His own blood. His blood purges our conscience from dead works to serve the living God. "Without shedding of blood is no remission," (Heb. 9:22). We have boldness to enter into the holiest by a new and living way. He purchased the Church with His own blood. "Husbands love your wives, even as 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 unto himself a

glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." (Eph. 5:25:27)

I always like to sing at least one song about the blood in every public service, such as, "Power in the Blood," "There Is a Fountain," "Whiter Than Snow," "At the Cross," "Down at the Cross," "Hallelujah, 'Tis the Blood That Cleanseth Me," "The Old Rugged Cross," and others.

Now let us examine some New Testament texts. John 3:16 -- "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." Whosoever will may come. The Bible tells of His agony in the garden; His betrayal by Judas; how He was lifted up to draw all men unto Him; how He asked God to forgive His enemies; how He was crucified between two thieves, and other great events of the Cross. He bowed His head and said, "It is finished." Ephesians 2:13 tells us that we are made nigh by His blood. Then beginning at Romans 8:1 we read, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." The law could not deliver from the law of sin and death, but the Son of God condemned sin in the flesh. All who have ever gone to glory in Old or New Testament times have gone there because the blood atoned for their sins.

Christ gave Himself to sanctify the Church. Marriage is a holy and happy union, a life time agreement that is never broken by two faithful parties. His church is a glorious church. Our services ought to be knee deep in glory, a clear, sanctified glorious: crowd!

We are justified freely by His grace, through the redemption that is in Christ Jesus. He loosed the chains. He ransomed the slave. How about the elect? If some were born to be saved and others to be lost, then God would have had to put our name and address in His Word. He said, "Whosoever will." Election, eternal security and sinning religionist are fellow travelers. If one proposition of the three is false, the other two are false too. Whosoever will, being faithful to the end and being cleansed from all sin is God's way to that City. Romans 8:32 declares that God spared not His own Son but delivered Him up for us all. In the following verses he tells us that nothing can separate us from His love. These promises are for His sanctified people. (See Rom. 8:37). Who are the more than conquerors? We ourselves can break with God, but nothing can defeat us if we are determined to go through. Christ suffered without the gate that He might sanctify the people with His own blood. (Heb. 13:12) We are to go with Him without the camp bearing His reproach. The effort of some to popularize holiness has been tragic indeed!

1 John 1:7 -- "But 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," namely all committed sins and all of the inbred or inherited sin. Such men as Abraham and Moses mentioned in the eleventh chapter of Hebrews were good men who loved God and were under the blood. Our faith can certainly take hold of God's promises if we are all under the blood. People will be ransomed to God out of every kindred, tribe, people and nation. (Read Rev. 5:9). This is the reason that men and women will forsake all to heed God's call to missions. A church that refuses to support missions will eventually perish. There is a crowd which is to come out of great tribulation and

have washed their robes and made them white in the blood of the Lamb. These white robes are plainly declared to be the righteousness of the saints. It is a real, vital and: personal experience, "their robes," washed and made white in the blood. It is an imparted not imputed righteousness. He loved us and washed us from our sins in His own blood. We overcame by the blood of the Lamb and by the word of our testimony.

Blessed assurance! Behold the Lamb of God, behold Him now! Tomorrow may be too late. He taketh away the sin of the world. A song evangelist's wife told of her dear saintly father. Every night at family prayer he laid his hands on the head of each child and said, "Children, are you all under the blood"? Are you, right now, all under the BLOOD?

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CHILDREN'S PAGE

By Mrs. Paul King,
Box 382, Lima, Ohio

THE YEARLINGS

Kevin sat on the edge of the back seat and eagerly surveyed the lush green meadows and the beautiful rolling hills: of Kentucky. Every new turn in the road unfolded more beautiful and breath: taking scenery it seemed.

"Oh, Daddy!" Darlene said, clapping her hands together excitedly, "I just saw more of those pretty wild flowers. They're all purple or pink looking. Can't we stop and gather some? Please?" and a dreamy look came into her eyes as she continued gazing out the window.

"If we'd stop every time you and Kevin wanted to we'd never get to the Smoky Mountains," Daddy laughed.

"But these are so-o pretty," the blonde-haired child continued.

"I know, honey," Mother said softly. "I saw them too, and they really are beautiful, but we'll never get to where Daddy wanted to put up for the night if we keep stopping. We'll really take our time in the Smokies and maybe you can find some flowers there."

For a long time the children rode in silence. Every now and then Kevin stole a shy glance at his sister but said not a word, sensing too keenly her disappointment.

Upon rounding a bend and descending a long hill the children noted mile after mile of picturesque gray stone fences or gleaming white rail fences with stately mansions set far back off the highway.

"Daddy! Daddy!" Kevin shouted joyously. "Horses! See the horses?" and he pressed his face against the window.

"They're baby horses!" Darlene exclaimed, sitting erect on the edge of her seat. "Aren't they cute!" and she laughed with glee.

"See that shiny brown one run?" Kevin asked, pointing to the rolling hillside.

"Can't we stop?" the children asked together.

Father and Mother looked at each other and an amused expression played across their faces.

"Let's stop just a short while," Mother suggested as she gave the children an understanding smile.

"Wait till I find a good place to park," and Daddy gazed in the direction of the frisky colt.

"Look to your right," Mother said. "There are lots and lots of young horses. Why not stop under those large spreading oak trees? We could pull off the road there."

"Good idea," Daddy exclaimed as he slowly brought the car to a standstill beneath the mammoth trees.

Kevin and Darlene darted out and ran to the big, high, gleaming white rail fence.

"Aren't they sweet!" Darlene exclaimed as she looked between the rails.

"They're kind of wobbly," Mother answered with an amused smile.

Just then two of the long legged frisky yearlings let out a loud neigh and began nickering pitifully, casting anxious, lingering glances across the broad clear stream to where the mothers were grazing contentedly.

"Poor things!" Darlene said. "They want their mothers but are scared of the water."

Again the two long legged shiny yearlings let out a pitiful neigh and the sleek, shiny chestnut colored mothers stopped grazing for a brief moment as they gazed fondly in the direction of their young on the other side of the stream, then gracefully walked farther into the lush pastures, away from the neighing young.

"They're going away from their babies," Kevin gasped. "Just look at them!"

"That's all right," Daddy said. "Now watch those long legged babies. If they really, want to get to their mothers they'll cross the water," whereupon one of the young began very slowly and cautiously to wade into the broad stream. Immediately the other followed. The children laughed with glee and clapped their hands in great excitement. On and on the two ventured, very slowly and cautiously, a slow, deliberate step at a time. The water was up to the middle of their thin long legs and getting higher as they advanced. Presently, the one halted and, giving a long pitiful neigh

and a longing look toward his mother, he retreated quickly back to the shore from where he had stood before. The other colt halted, but only a moment; then, casting his longing eyes on his mother and the lush green pastures beyond, he walked rapidly through the water to the side of his mother. He kicked his long willowly legs in the air and ran happily around his mother; all the while the other yearling remained on the opposite shore, nickering and casting long yearning glances across.

"He's scared," Kevin said, with pathos in his voice.

"He's like so many, many people I know," Mother said sadly as all eyes were focused upon her sweet face. "They say they want to be sanctified and want to have a holy and clean heart but, like the little horse, they're afraid to wade in. God's spirit begins to deal with them and shows them the awfulness of carnality and, while they say they want to be wholly and entirely sanctified, they fail to cross over -- all the way. Yes, they're like the poor yearling -- looking over with deep yearning -- but fearful to go all the way across. See how happy and content the baby horse is that has gotten across -- a U the way? He's eating of the choicest grasses and is no longer neighing and yearning. He's happy; he's crossed over! This is how holiness works; and when once we're over in Canaan's wonderful land, we're happy and contented as we abide constantly in Him and He in us. Holiness is wonderful!"

Just then a loud neigh echoed across the stream. The contented yearling cast a look toward the other side of the water that seemed to say, 'Come over! It's glorious over here! The water's not going to drown you. Come over!' Then, kicking his lanky legs in the air, he frisked away over the rolling hills -- carefree and happy.

* * * * *

THIS I KNOW
H. A. Erdmann

I do not know why Jesus chose
To suffer and to die,
Why He should leave His blissful home
To rescue such as I;

But this I know, within my soul,
Salvation He did bring;
He gave to me a brand new song
And His praises now I sing.

I do not know just why it was
That Jesus loved me so;
That for my guilty, sin-stained soul
His precious blood did flow;

But this I know, that in His blood
My sins are washed away,

And on His love my hungry soul
Is feasting day by day.

I do not know just what it cost
My Savior and my Lord;
And just how much He did love me
To me His aid afford;

But this I know, the price was paid,
My soul has been redeemed;
With His own blood He purchased me,
O praise His holy name.

I do not know how much He groaned
When in Gethsemane;
How into blood His sweatdrops turned
'Tis more than I can see;

But this I know, that not in vain
Did Jesus plead that day;
The Father heard, the Spirit came
To lead me in the way.

I do not know just how He felt
When the thorns pierced His head;
When Him they scourged and spit on Him
Then mocking words they said;

But this I know, that Jesus bore
Those cruel things for me;
And through His love He did it all,
My guilty soul to free.

* * * * *

THE END