

LOST--IN SIGHT OF HOME.

"He that endureth to the end, shall be saved."
 The road lay straight before me,
 Joy bells rang in my heart,
 I knew Christ as my Saviour;
 I had chosen the better part.
 The light from Heaven shining,
 Shed radiance on my way;
 The Blessed Holy Spirit
 Led and guided me each day.
 The way grew dark and thorny,
 The light was sometimes dim;
 I pressed on through the shadows,
 They lead me close to Him;
 I felt His love and compassion;
 His power so strong and great
 And I found my strength renewed
 As on the Lord I d wait.
 The path so long I'd journeyed,
 Grew narrower all the way;
 But He sustained and kept me,
 With sufficient grace each day,
 I told the Gospel story
 Of his wonderful power to save
 And sinners came to Jesus
 Their sins freely He forgave.
 The way lies behind me in shadow
 And only the evening is light;
 The Journey is almost ended,
 Mine eyes see visions bright.
 Me thinks I see the city,
 My mansion home above,
 where I shall dwell forever,
 With Jesus, whom I love.
 The race is almost ended.
 See! I am near the goal.
 Hark! To me there comes a whisper
 Stealing softly o'er my soul,
 Rest awhile, You weary pilgrim.
 Backward glance, and view the
 way
 That your tired feet, have travelled
 Rest ere dawns the break of day.
 So I stopped and glancing back-
 ward
 Viewed the path my feet had trod
 But the way seemed to grow wider,
 And the path so strangely broad;
 That amayed I looked about me
 In the mist I could not see.
 Could not hear the voice of Jesus
 Saying sweetly, "Follow me!
 Hark to me amid the darkness,
 Comes the message clear and
 bright;
 The race is o'er. The Journey end
 ed.
 "God requires your soul tonight.
 Ch! what bitter pain and anguish
 has that summons, to my soul;
 Gods call has ceased forever,
 I am lost in sight of home.

J. BAKER.

Jesus Preached only to the Church and Preached Holiness.

Those who censure us so much for preaching holiness and preaching so constantly to the church should read their bibles and note the fact that Jesus preached only to the church and preached holiness all through His ministry.

He never preached to the Gentile world. The nearest He came to it was when certain Greeks came to the Passover, and said to Philip, "Sir, we would see Jesus." He replied, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." By this parable He signified that He was not to have fruit among the Gentiles until after His crucifixion. Then He commissioned His disciples to go beyond the pale of the Jewish church and preach to all the world.

In harmony with this fact He said when He sent out His disciples, "Go on into the way of the Gentiles and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." He came to "save His people from their sins." When Peter preached to the convicted church, he said, "Unto you first God, having raised up his Son Jesus, sent Him to bless you." Paul says to the Romans, "Now I say this that Jesus Christ was a minister o

TEMPERANCE

THE PASTOR'S DUTY.

The pastor who will coolly and pointedly talk political temperance into the hearts and minds of his congregation on the eve of an election is a motive power in the advancement of our temperance cause. No special eloquence need be his, for the plain and simple statement of the facts is a ringing denunciation of the great evil. And if that congregation be largely composed of Christian voters, they will surely be led to see that their real duty is to vote for principle and not for party. A Methodist minister, of Minneapolis, previous to the last campaign, told his large and intent audience of prominent Christian people, 'The liquor question is a question which so directly affects the Christianization of the nation, which has such fearful bearing upon the question of the reign of Jesus Christ in the nation, that you have no business whatever to vote with any party unless it is your solemn and prayerful conviction, that the party with which you cast your vote constitutes the most practical way to kill the liquor business.' Carefully considered and thoughtfully weighed arguments from the pulpit on the drink traffic are a vital part of the bread of life which should be administered from the pulpits of the nations.—Can. Voice.

Most of Crime is Due to Liquor

ONTARIO JUDGE SAYS 75 PER CENT, IS TRACEABLE TO DRINK
 London, Ont., Oct 14.—Mr Justice Teetzel, at the close of the fall assizes here in his address to the grand jury declared that he has found in his seven years experience on the bench that attempted murders, and other serious criminal cases, are directly attributed to liquor.

the circumcision for the truth of God to fulfill the promises made to the fathers." It was the Jewish church that Jesus came to minister to.

But still further Jesus preached specifically on the subject of holiness. In His first sermon He said, 'Blessed are they which do hunger and thirst after righteousness for they shall be filled.' 'Blessed are the pure in heart for they shall see God. He made a straight issue with the church man of His day on the subject of holiness declaring that they made the outside of the cup and platter clean, but within were full of ravening and excess. He insisted on heart holiness and said that because they lacked it they were whited sepulchres. He told the lawyer that the greatest commandment was to love God with all the heart. This is holiness and Jesus said all the commandments hung upon it. He considered holiness the main cord that bound all the other doctrines and commandments together just as holiness preachers represent it today.

He could not die in peace until he had prayed for his disciples—not for the world—that they might be sanctified through the truth. It is a significant fact that he never gave any commission to those disciples themselves had received the baptism with The Holy Ghost which sanctified them wholly. Who in the light of these scriptures truths can censure us for preaching holiness to the church or for believing that the ministry are not fully qualified to preach to the outside world until they have been sanctified wholly. —Selected.

Every political question which is also a moral question, is a part of the gospel. The minister who fears God rather than man will not hesitate to preach on it.

When a saloon-keeper and a minister vote the same ticket, how can any one reading the returns tell one from the other.

"Russellism, false and Misleading doctrine."

"No doubt n Herald readers have read Bro J E Her's articles in recent numbers of the Herald on 'Russell and Russellism.' Toy it may have been an unnecessary of time and space to further discuss subject, but since the signs of these prove beyond all question that we living in the age, when many Bistudents are looking for the blessed arance of Jesus again, it behooves us are His children to keep before ouris as much as possible the things that Bible says will come to pass in the ls days.

"It is not our purpose to attempt to discuss everythingt will take place just previous to his ad coming. There is but one thing tve will prove by the Word of God ats time; Namely, that Russell is a falsacher; that he is 'hand ling the Word od deceitfully' (11 Cor 4:2) and that hioctrine therefore can not stand the test the great judgment day.

"In all thingsd at all times we want to hold up to theord an impartial, living Redeemer w is 'not willing that any should peris but that all should come to repentant' (II Pet 3:9.)

"In reading a w of Russell's works and a number of s sermon we find him to be unsound in actically every phase of Christianity.

"One thing that stands out very prominent in practical all his writings is his many contradictions.

"Concerning the redemption of man, Russell says, 'In selecting the little flock, many are called, but all are called (Scripture Studies, Page 95.) The Bible says, 'For God so loved the world that he gave his only begotten Son that WHOSO EVER believeth in him should not perish but have everlasting life' (John 3:16) 'And the Spirit an the Bride say, Come, and let him that heareth say, Come, and let him that is athirst Come, and WHO SOEVER will, let him come and take of the water of life' (Rev 22:17) Russell says, 'The great mass of man kind saved from the fall as well as the angels of heaven will always be mortals,' also that nowhen in the scriptures it is stated that angels are immortal, nor that mankind restored will be immortal' (Divine Plan of the Ages, Page 186.

"The Bible says 'For this corruptible must put on incorruption and this mortal must put on immortality' (1 Cor 15:53) Showing that it is sown a natural body and is raised a spiritual body.' (V 44) Of angels it is said, 'Who maketh his angels spirits' (Psa 104:4) Heb 1:14 says they are 'ministering spirits.' Spirits are not mortal, hence angels were and never will be mortal. A to the everlasting existence of man, god or bad, read Matt 25:46.

"Russell says, 'Incrigible sinners will be blotted out,' and in speaking of the immortality of the sel, he says, 'It is based on the unscriptural theory that God created man imortal, that he can not cease to exist and that God cannot destroy him.' He say further, 'But God's word assures us that He has provided against such a perpetuation of sin and sinners, that man is nortal and that the full penalty of wilfulsin against full light and knowledge will ot be a life of torment, but a second eath' (Divine Plan of Ages, Page 187.)

"But what does Gd's Word say about the second death, 'both and hell were cast into the lake of fire. This is the second death' (Rev 19:20) If God has provided against everliting punishment as stated above, what meaneth such scriptures as the followi:

"He will gather h wheat into the garner, but will burn uthe chaff with un quenchable fire' Mat3:12.

"The wicked sha be turned into hell and all the nations at forget God' (Psa 9:17.) 'Whosoever as not found written in the book of li was cast into the lake of fire' Rev 20:1) 'But the fearful and unbelieving, and the abominable, and murderers, and whomongers, and sorcerers, and idolaters, and all liars, shall have their part in thake which burneth with fire and brimsto' (Rev 21:8.) 'And these shall go away ino everlasting punishment' Matt 25:46)

"Russell says that ter this life there

will be one hundred years in which God will give all the wicked dead a chance to repent.

"The Bible says, 'And the angel which I saw stand upon the sea and upon the earth lifted up his hand unto heaven and swore by him that liveth forever . . . that time should be no longer' (Rev. 10: 5, 6). If after this life an opportunity will be given all men to repent, why should the rich man in hell make such an ado? Let him repent in the hundred years which follow death. The absurdity of such arguments is evident when we follow the Bible call for 'all men everywhere to repent' (Acts 17:30). Russell further argues, 'The first man (who was a sample of what the race will be when perfect) was of the earth, earthy, and his posterity, with the exception of the Gospel Church, will the resurrection still be earthy and human' (Vol 1, Page 191).

"Such arguments is in direct opposition to 1 Cor. 15th chapter, and many other passages.

"To such a doctrine we would humbly take our place in the kingdom and say with Paul, 'Let God be true, but every man a liar, as it is written, 'That thou mightest be justified in thy saying' (Rom 3: 4).

"Jesus said when here on earth, Heaven and earth shall pass away (Matt 24: 35). Russell says, 'Heaven and earth did pass away at the time of the flood,' thereby contradicting the Lord Himself. "So we can see that it makes no difference what phase of Christianity we may compare with his explanation, his teachings are false, unfounded and misleading. In every fundamental principle of salvation Russell is side-tracked by the enemy.

"Russellism, like Dowieism, Eddyism and every other modification of the blessed Word of God will come to naught. It must fail because its foundation is built upon the sand. In our humble opinion we believe Russell has reached his zenith. His promises fail. They are 'broken cisterns that can hold no water' (Jer 2: 13). Jesus said, 'Beware of false prophets' (Matt 7: 15). 'Take heed that no man deceive you' (Matt 24:4). 'For many false Christs and false prophets shall rise and shall show signs and wonders, to seduce, if it were possible, even the elect' (Mark 13: 22). Paul says, 'Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them' (Rom 16: 17). 'Beware lest any man spoil you through philosophy and vain deceit (Col 2: 8). 'But there were false prophets also among the people: even as there shall be false teachers among you' (2 Pet. 2: 1) 'Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world' (1 Jno 4: 1).—Selected.

"That Sanctification."

Holiness or sanctification is used in several senses in the Bible.

I It is applied to observances and things. 'The law was holy, the Sabbath day, the feasts, etc.

II Ceremonial holiness or sanctification. The tabernacle, the temple, the priesthood, the sacrifices, etc.

III Sanctification is applied to persons. God is absolutely holy. He always was and always will be absolutely holy.

IV The angels are holy. Their holiness is not absolute but derived. They have received it from God' who created them. Their nature is limited for they are the creatures of his handiwork. They are not hampered by a mortal, weak body as is man.

V Holiness is ascribed to men. God calls his people His 'saints' (which means holy oness) in many places in the Bible.

The holiness of man is derived from God and hence is not absolute. It is circumscribed and hindered by man's infirmities and weaknesses. God is almighty and all wise, but omnipotence and omniscience are not his essence or nature. They are his attributes. His nature is holy. God is holy, 'God is love.'

We are not required to have his attributes but his nature. We are not

to be God-equal but God-like.

Hence we are to be 'perfect as he is.' It does not mean in our attributes but our nature. Someone says 'a drop of water can be as pure as the ocean though infinitely smaller.' We can never even in heaven be almighty or omniscient, but we can in this world be all love. There may be but little to us, but that little can be all love in spite of our weaknesses and infirmities. Sanctification as applied to man is used in two senses:

1 Initial sanctification. This is the sanctification that every Christian obtains when converted. It means that every Christian is holy in the sense that he has become a child of God and is a partaker of the divine nature, has a new heart, does not commit sin, and has separated himself from the world'

2 Complete holiness. Every Christian feels after conversion that there is a higher, richer experience for him. He realizes at times strivings against evil propensities which hinder the divine life within him. He has to wrestle with the 'Old Man' of sin at times, which hinders the divine life within him. Complete sanctification is the removal of these sinful tendencies and the filling of the soul with the Holy Spirit. This puts him in the place where he grows in grace as never before. It makes him fit for all of life's duties and ready for Heaven every moment. This complete holiness is the holiness of a pure heart. 'Blessed are the pure in heart for they shall see God.' This is the sanctification of which the apostle speaks in Hebrews 12:14; 'That sanctification without which no man shall see the Lord.' Some people dishonestly stop with initial holiness and say 'This is enough' But it is not the 'sanctification without which no man shall see the Lord.. These people allow the Old Man to dodge back and escape the stroke of the Sword of the Spirit which would destroy him, and thus they lose their crown.—Selected.

THERE IS A VAST DIFFERENCE

Between being sorry for sin and being sorry you are "caught."

Between confessing your sins and confessing some other fellow's.

Between seeing your own faults and seeing some other person's.

Between conversion of the head and conversion of the heart.

Between being led by the Holy Spirit and led by your own imagination.

Between being persecuted for righteousness sake' and being persecuted for 'foolishness' sake.

Between 'contending for the faith' and striving for your opinion.

Between preaching the word and preaching some other man's opinion.

Between real testimony and making a speech.

Between a 'heart' hallelujah and a manufactured one.—Exchange.

"The moment any soul is justified, it is free from the power or dominion of outward and of inward sin; and may hold fast that blessed freedom to the end. But supposing a person does this, such a one will feel a mixture of evil propensities, tempers, affections, and desires; which defilement is so rooted in our nature, that none but Jehovah Jesus can cast out 'the strong man armed and spoil all his armor wherein he trusted.' It is true we may mortify, resist, and keep under those evils, but Jesus alone can pluck up and destroy every plant and root which his father planted not. We may gradually grow in grace and holiness, and hereby increase in victoriously subduing the enemy within; but Jesus alone can slay the man of sin."—H. A. Rogers.

"Woe unto him that buildeth a town with blood and establisheth a city with iniquity."—Bible.