"Wildfire and Fanaticism."

"To every thing there is a season, and a time to every purpose under the heaven:

"A time to weep, and a time to laugh; a time to mourn, and a time to dance;"

(Ecclesiastes 3:1-3.)

It is the purported remark by an individual professing to be of this faith, concerning what they possibly termed a "dry service" in the meeting of a certain sect of people some years ago, that they had rather have a bit of "wildfire, than no fire at all."

Beloved, this movement has suffered much in times past, and is yet suffering today, on the account of the actions and conduct of the overzealous, and oftimes the real hypocrite, in both church services, and in private life. And by reason of such existing conditions, we desire to speak a few words, the Lord willing, on the subject of "Wildfire and Fanaticism," which seems to be the proper expression to use in referring to the activities and purely fleshly manifestations of many of those who are bringing a reproach upon God's good cause, and upon those of His true saints, for when something of a ridiculous nature is pulled off by some one in the flesh, the true children of God have to bear the reproach for the same. It is as the Bible says, "The reproaches of them that reproached thee fell on me." (Romans 15:2.) It is well enough that we be willing to suffer reproach of any nature, be it by reason of some act of some brother whose zeal for God and His cause is greater than his knowledge; or by the disgusting mannerisms of some genuine hypocrite; but that the world might know that we by no means endorse every manifestation that may be seen in services, we send forth these few lines in proper defense of the Gospel concerning the true and genuine manifestations of the Spirit in the lives of those who are clean, and sincere before God.

First, let us say that we firmly believe in old-time shouting and rejoicing in the Spirit. Men and women of old—Bible characters—have shouted the victory before God. There was Miriam, the prophetess, the sister of Moses and Aaron, who went out with the women with timbrels and with dances, rejoicing over God's deliverance of Israel from the hand of Pharaoh at the Red sea. (Exodus 15:20.) There was David, a man after God's own heart, who was so filled with a spirit of rejoicing at the bringing up of the ark of the Lord into his (David's) city, that he actually leaped, and danced before the Lord with all his might! Think of the king of Israel thus rejoicing before his God! Then think of a lot of the intellectuals (?) of today, who do not hesitate to brand rejoicing before God by shouting, and as David here rejoiced, as being the product of weak, emotional influences. If those intellectuals could be right, (understand us) then we say, Just give us some more of the same kind of influence! Amen. And possibly such intellectuals could also be properly referred to as present day Pharisees, or of the same type who complained when the disciples of old rejoiced and praised God with loud voices for all the mighty works which they had seen, as the Saviour was on His way into Jerusalem, and asked Him to rebuke His disciples, to which He replied: "I tell you that, if these should hold their peace, the stones would immediately cry out." (Luke 19:37-40.) Then David tells us in Psalms 149,

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."

"Let Israel rejoice in him that made him: let the children of Zion be joyful in their King."

"Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

"For the Lord taketh pleasure in his people: he will beautify the meek with salvation."

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"Wildfire and Fanaticism."
(Continued from front page.)

"Let the saints be joyful in glory; let them sing aloud upon their beds.

"Let the high praises of God be in their mouth, and a two-edged sword in their hand;
To execute vengeance upon the heathen, and punishments upon the people;

"To bind their kings with chains, and their nobles with fetters of iron;

"To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD."

Yes, we believe in old-time shouting, beloved: and in the words of David, as given in the above Psalm, David is endorsing shouting, as it were; rejoicing, dancing, praising, and so on. And that such form of worship is an honourable thing, and not a disgrace, (if in the Spirit, you understand—that is, If God gives you the shout) as some might wish to brand such, for David, in concluding this Psalm, tells us, "this honour have all his saints."

David's wife was not unlike many of today who frown upon the saints of God as they sometimes thus rejoice before Him, as they become so filled and thrilled with His presence and power—the very glory of God simply flooding their souls—as they are sometimes met together in services, or maybe off somewhere engaged in secret prayer and communion: with God. She looked in at the window and saw David as he was leaping and dancing before the Lord, and she despised him in her heart. And as a curse upon her, she was barren—having no children—the rest of her life. (See 2 Samuel 6:15-23.)

Then by way of prophecy concerning the time of the restoration of Israel, according to the words of Jeremiah, (chap. 31; vv. 4 & 13.) we find that God's people shall rejoice in the dance. And that the restoration of Israel is now under way, none can truthfully dispute, that is, no well informed Bible reader can do so—especially the spiritually minded person. Here are the exact words of Jeremiah's prophecy concerning praising the Lord in the dance:

"Again I will build thee, and thou shalt be built. O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." (v. 4.)

"Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." (v. 13.)

And again, in the parable of the prodigal son, (Luke 15:11-32.) we find that as the elder brother drew nigh to the house, he heard "music and dancing." They were rejoicing over the return of the prodigal. Now if it be a very despicable thing—rejoicing in the dance—why does the Saviour use such a type in His discription of the joy manifested at the return of the wonderer back to the fold?

Time and space might not permit us to go farther with this thought, suffice to say that without doubt, there are those of the old Pharisaical type; or those of the intellectuals(?); or possibly of just the honest hearted, yet unlearned, who will stoutly oppose the saints rejoicing in the Spirit according to the above Bible examples, but will possibly go to the ball game, or some other worldly sport, or place of amusement, and there stomp their feet, clap their hands, and sometimes fairly dance up and down for joy, and shout aloud their rejoicing at some one's physical feat, or clownish actions; but let the saints of God begin to leap and shout for real joy, or so filled and thrilled with power Divine, they begin to praise Him in the dance: or carried away in the Spirit until they may fall and lay prostrate under the mighty power of God (many an old-time Methodist, Baptist, Presbyterian, and possibly others, have seen this very thing in their meetings in years gone by); or the Baptized saints begin to speak in other tongues as the Spirit gives them utterance, and then hear the opposers begin to cry, "Away with such stuff!" And, "Master, rebuke thy disciples," as it were. They also may cry, "wildfire and fanaticism!" (There is the real "Wildfire and Fanaticism" kind, alright, and a description of which we hope to get shortly under the caption of our text; and whose actions have no doubt in times past tended to disgust the people to an extent, and thereby possess their minds against the real and genuine blessings; yet for all, some will despise even the real—and that possibly not a few, even as Michal, Saul's daughter, despised David, her own husband, in his rejoicing before God, as recorded above.)

And of the opposers mentioned above, there is also the class who will go to their church, and would be shocked and humiliated beyond compare, as they might say, if one of their members should happen to really get a touch from Heaven, and begin to leap and shout for joy, and dancing before the Lord as old king David did; but they would go home, and possibly the next night they would (Continued on opposite page.)

The eyes of the Lord are in every place, beholding the evil and the good. ---Prov. 15:3.
“Wildfire and Fanaticism.”

(Continued from page 2.)

invite a group of their friends—possibly members of their church—and the rug be taken up from the floor, the Victrola set in place, or else tune in on their favourite broadcasting station for such occasions, and there locked in each other’s arms—wives and husbands being in the arms of somebody else’s wife and husband, respectively—and there they whirl and glide in the dance until the hour arrives for the coffee and cigarettes, after which they take their departure, assuring their host and hostess of “a most enjoyable evening!”

Now to get to our thought:

We hope our readers will understand that by our assertion, “Wildfire and Fanaticism,” as used for our text, that we refer to an un-restrained line of manifestations, so often prevailing amongst those of the “hurrah” type, or those who do not seem to think they have had much of a meeting unless (as they express themselves) “the power falls,” and there is a shout in the camp—that is, there is much dancing, and other manifestations. Now beloved, if it is THE power that is falling, such is fine, indeed; but if the manifestations that are in evidence are of the kind that causes some of the women folks to act in a questionable manner, such as whirling and dancing right in amongst a group of the brethren, and in wildly flinging their arms about, they just all but hug some of the men; or, during their “wildfire” manifestation, they stumble, or in some manner, practically sit down in the lap of one of the brethren—such power is not coming down, beloved, but is rather “coming up”—it is from the enemy, and one of his purposes is to distort all whom he can, and thereby cause them to oppose all manifestations of the Spirit of God in the lives of those who are in reality worshiping Him in spirit and in truth.

We have seen the wonderful blessings of God manifested in the lives of sainted men and women—both young and old—...as they were rejoicing before Him, praising Him in the dance, shouting, speaking in tongues, etc., and such was like Heaven indeed—their faces shining with the very glory of God. Then we have seen the “wildfire and fanatical” type turn loose, and in that event, we would have to practically hang our heads for shame as the enemy got some one out in the flesh, going through a counterfeit manifestation. More than one time in our Christian life we would have (if you will excuse the expression) gladly taken a “header,” so-to-speak, into a scuttle hole, rather than to have had to face the congregation as some one was out on some wildfire, or fanatical line before that congregation. Laugh if you may, but upon different occasions have we dropped our head from the public view, and “tweeled” our fingers in our ears that we might not hear some one’s testimony as they were out on some fanatical line.

Upon two different occasions do we remember seeing persons in the altar in services, whose actions could best be described as a “bucking broncho.” And upon one of these occasions, there were saints of God present—in meeting at their own place—who seemed to be receiving the terrible manifestations of this poor soul as being that of the power of God upon him! Truly, we say, For Shame! (Mind you, this was not in a meeting that we were conducting. We were merely a visitor that night, and in connection with some other fleshly manifestations that were in evidence, we hold a regret for having gone there, by reason of having taken another party with wife and myself, whom we feared would get a bad impression of even the true way of holiness—they being of another faith—on account of the conduct of some that might. Though we must say this, that of those people, there are some real saints of God among them, and they teach the straight three-fold plan of salvation.) But we find some people of the movement, who have been affected by this “hurrah” spirit to the extent wherein they think the meeting a failure except there be an outward manifestation of what they call “power.” The power that some right in this movement need (or that is, profess in the movement) is THE power that will help them to clean up spiritually, and then for them to live the life! Amen. If saints of God—use the term generally speaking—would confine themselves to seeking the Blesser in all their meetings—try to know the will of the Lord, and to get from Heaven that which they really need in their souls—whether it cause them to shout, or cause them to weep—and that they might thereby be better Christians, and more in readiness to meet the Lord—if saints would do this instead of so often seeking the Blessing—desiring to shout—things would be in a much better condition, spiritually, among their band, and less danger of that wildfire, or “hurrah” spirit getting a hold on them, thus bringing a reproach upon the true cause of Christ, which in turn might be the cause of their missing Heaven, or keeping some one else from ever making the start. Amen.

When a band of saints think

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RESTORATION OF PALESTINE.

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

(Isaiah 61:4.)

Since about the year 70, A.D., when Jerusalem was delivered into the hands of the Babylonish king on the account of the Jews failing to accept the Saviour as Messiah, the Jew has practically been a wanderer on the face of the earth. His native country has almost become a barren waste. He has suffered much persecution, has been hissed, and became a by-word among the people. (Deut. 28:37; Psalms 44:13-14; Jeremiah 25:18; Lamentations 2:15-16. (And possibly some time in your life you have used this by-word, "Don't that beat the Jews!"

And in God's scattering the Jews, He also promised them that His anger would not endure for ever against them; but that He would again gather them from the nations whether He had driven them in His fury, and that He would again place them in their own land, (Ezekiel 36:16-24.) and that Jerusalem should again be safely inhabited. (Zech. 14:11.)

So the movement that is on foot today, and which has been in evidence since shortly following the World war—that of the migration of the Jews back to Palestine, where they are actively engaged in rebuilding their country, and that along modern lines—only fulfillment of Bible prophecy concerning them. They are enjoying a peace and safety in their homeland today that they have not known there since their dispersion among the Gentile centuries ago. All this surely means something. Amen.

The Jew is coming into a prominence today that is noticeable. They are being elevated to positions of honour and importance. They are to be found on the bench of the high courts of our land. Three were elected as governors in the late national election—of New York, Illinois, and Florida; and also eleven Jews have been elected to congress. They are ranking high in educational, political, and financial affairs. Truly a new day is dawning for the Jew. And the best report of all is that of those among them who are being converted to the Christian faith.

The following article from one of the daily papers gives us the thought that present day Jewish activities are at least worthy of note to the reading public; then how much more they mean to the saints of God, who realize such activities are further evidences of the coming of the Lord, for in such is seen, "the fig tree putting forth its leaves," which warns us that "summer is nigh—even at the doors." (Matthew 24:32-33.)

JEWISH YOUTHS LEARN FARMING

YOUNGER GENERATION HAS REHABILITATION PLAN FOR RETURN TO PALESTINE

Minneapolis, Jan. 12. (AP)—For generations Jews have organized and laid plans for a return to Palestine, their homeland, from which they were driven centuries ago.

A new generation of Jewish youth, taking over the purposes of their fathers, have added to them. They propose, besides rehabilitating Palestine as the homeland of the Jews, to return to Palestine to engage in some productive activity, and live a communal life. It is more than a "back home" movement, more than a "back to the soil" movement. But it is an enterprise which permits no parasites.

In the twin cities five young Jews have formed a unit of the International L'Mann Chalutz, all of whose members are pledged to go on call to Palestine to take their places there as members of the Youth Federation of Labor.

This organization, with some 31,000 members already, is at work there, carrying out the purposes of the group, at work on farms and in shops.

They plan in the near future to establish near the twin cities a farm, similar to the one now in operation near Baltimore, to train members for participation in the movement to Palestine. There physical instruction in farming will be combined with cultural studies.

Of the 150 members of the organization in America, 60 will receive certificates entitling them to go to Palestine during this year. (Tulsa World.)

"PROSPERITY IN PALESTINE"

Quoting from the PENTECOSTAL EVANGEL of Jan. 7, we find the following conditions now existing in Palestine:

"According to the December issue of the CURRENT HISTORY, the government of Palestine has announced that 4,500 Jews will be admitted to Palestine during the next six months. This easing of the immigration restrictions was made possible by the favorable economic conditions of the country. Palestine, it is claimed, has suffered less from the depression than any other country. There were no bank failures during the past year, and the export trade, particularly of the justly famous Jaffa oranges, is flourishing."

And another press report says: "Shipments abroad of oranges and grapefruit from Palestine in the last fiscal year broke all previous records and established the country as a factor in the world citrus fruit industry. Exports of oranges totaled 3,632,000 boxes and of grapefruit 150,000 boxes. Palestine is seeking new foreign markets for its increasing fruit production."

"And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them."

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos 9:14-15.)

For a small moment have I forsaken thee; but with great mercies will I gather thee. —Isaiah 54:7.
"IN THE DAYS OF THE TAXING."
(Luke 2:1-2; Acts 5:37)

The great period of taxation of today calls to our mind the Bible statement of that great period of taxation which was upon the entire world during the time of the birth of our Saviour. It was on the account of their having to go to their own native city to be taxed, that Joseph and Mary were in Bethlehem at that time. So we are just made to wonder if the great time of taxation of today has any significance in the preparations for the return of our Saviour. We would not say that it did not have a part in the signs of His return, since we read in Acts 3:21 concerning how the heaven must receive Him "until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Then in the "restitution of all things," then is it not strange if the great burden of taxation come again upon the people as in those days?

Any way, such thought might be worthy of our consideration.

GOD IS SPEAKING.

The migration of the Jews back to Palestine; every automobile that passes by; each earthquake that occurs; every pestilence that stalks the country in the form of disease or devastation; every report of a famine condition anywhere; nations at war; distress and perplexities of the nations in the great financial and unemployment situation—all these things, together with many more events which are transpiring daily in the way of Bible prophecy fulfillment, is just the voice of God, as it were, speaking to this old world, warning of the soon coming of Jesus. The question is, Are we hearing?

THE RADIO IN PROPHESY.

"Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." (Ecclesiastes 10:20)

Study the above verse of scripture for just a little while in the light of Radio development. Think of the airplane equipped with the radio—"that which hath wings shall tell the matter;" also of the "scout cars" of the police patrols in some of the larger cities being radio equipped; think of sound detectors being secreted in a room where gangsters or thugs are suspected of plotting. Then think of how that most plotting and "cursing" is directed against "kings" (or government officials) and the "rich." Think of the advancement of television, and of transmitting of photographs by air, in the line of radio achievement. Think of those things in the light of prophecy as possibly being connected with the above scripture.

We readily understand that the little feathered songster of the air is not the "bird of the air," as referred to in the above verse. It must be some other agent. Possibly the birds of the air appealed to the Preacher as nearest resembling that wonderful and peculiar means of communication which he, through inspiration, knew would sometime be in existence, even as Nahum prophesied of our automobiles, but to him they were just "chariots."

While, you will understand, we are not coming out with any positive declaration that the radio of today is the substance of the above scripture, but it gives us a thought, as the field of radio activity seems to come so closely in connection with the activities of that described in this scripture. Then when we think of the possible advancement of radio operation, whereas the human voice is now picked up through the medium of the microphone, how that it is possible that it, the course of time it will be developed to where it can pick up the voice out of the air without the aid of the present broadcasting apparatus, then it begins to dawn more forcibly upon us the possibilities of this referring to the radio.

Any way, we pass it on for your consideration.

A REASON FOR DOUBTS.

Saints of God ought to realize that when they are too closely associated with questionable people, that such will cause other straight saints in the movement to begin to have doubts concerning them.

A GOOD REASON.

It is said that George Whitfield preached over 300 times from the text, "Ye Must Be Born Again." And when asked why he preached so often from the text, replied—"Because ye MUST born again!"—Sel.

There is no wisdom nor understanding nor counsel against the Lord. —Prov. 21:30.
Editorial.

The World in Chaos.

That the world today is in a terrible condition, is beyond dispute. Never has been known the unsettled, confused, and perplexing condition among nations as exists today. There is truly distress of nations, as prophesied of in Luke 21:25. Men's hearts are failing them for fear, and for looking after those things which are coming on the earth, as stated in verse 26, of this same scripture. Many are taking the suicide route, because of the terrible financial condition of business. Also the great strain under which many are labouring today, trying to hold together their worldly possessions in the face of such trying times—the constant worry over their financial affairs—is wrecking their very lives. After a fatal stroke of some kind, it is usually pronounced heart failure, apoplexy, and so on.

Our statesmen, and leading men throughout the world, are trying to find a remedy for the awful condition the nations have gotten into. Some attribute the state of affairs to one thing, and some to another. Most generally, in our own nation, it is attributed to mismanagement of governmental affairs. Naturally, this would be the politician's cry. But how could this be the case, beloved, when practically the entire world is suffering the same condition of unrest, financial reverses, and perplexities? Our governmental officials do not control affairs in the foreign countries. But with many, such is the belief—that our troubles are coming from such source; and as a result of such opinion, relief is being sought through the power of the ballot-box, and the legislative halls. God, as it were, is left out of the question. There is a reason why both our nation, and the other nations of the world who are suffering such adverse conditions, are in such a state of affairs; but THAT reason is not because of misguided government; but THE reason for such is quickly explained with one little word, and that is, SIN! And since the world has gone so deep in sin, (and thousands of professing Christians reveling in sin today, and saying, "It's no harm") then what would you expect to be the remedy for theills, beloved, but that it turn to God? Such was the only thing that saved old Nineveh in the days of the preaching of Jonah. And a greater than Jonah has been on this earth, and has left us His gospel. Then think ye that the world can lightly receive such, or ignore it altogether, and then, when through their own sinfulness, they are brought to such a state of affairs as exists today, that they can recover themselves from their ills through their own power? Nay, verily, beloved. But if they WOULD find peace and rest again, it would come only through their coming down before God in true repentance as did Nineveh. But will the world do this? Right here we come face to face with the greatest of all questions concerning the world today—Will the world turn to God? Our feeble opinion is, No, it will not: neither do we expect any one nation to do so. Why? you may ask. Because it is only the fulfillment of prophecy that the nations of the world reach such conditions as now exist just before the coming of Jesus. And it wasn't prophesied of them that they HAD to inevitably reach such sinful proportions, but that they

(Continued on opposite page.)

Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. —Psalm 37:8.
WOULD reach such proportions by reason of their own acts. The world is therefore simply reaping at the hands of a just God, that which it has sown. You might call us a pessimist, or what you may: but one thing for sure, beloved, we can't be an optimist in the face of Bible prophecy fulfillment! Amen.

So we hope you will be able to understand our thought in these few remarks—that it is our opinion, based upon the teaching of the Bible as set forth in the 24th chapter of Matthew, the 21st chapter of Luke, and the first 7 verses of the 3rd chapter of Paul's second letter to Timothy, that the world is truly entering into upon that great period of tribulations, by reason of the fact that world conditions of today are plainly in evidence as set forth in these scriptures. And in substance, such conditions are only Bible evidences, or signs, of the soon coming of Jesus. This Gentile dispensation is almost closed. The Jews from all over the world are going to Palestine as fast as immigration laws will permit them to enter there. They are building up the waste places, and Jerusalem is being modernized. The Jewish nation in reality, is only a little ways out yonder in the future. And this event means the final closing of the Gentile age. In Luke 21:24, we read: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." So when we see Jerusalem so nearly ready to be controlled in reality by the Jewish people, and the initial steps having already been taken in breaking Gentile rule and oppression, as was done during the World war, when the Turkish authorities peacefully surrendered the city to Gen. Allenby, marching at the head of the British army, and Palestine has now since the war been under a mandate of Great Britian, and naturally just awaiting such time as they can become capable of self government, at which time they will take their place as one of the most wonderful nations of the world, and no longer trodden down of the Gentiles, we are only convinced of the fact that we are nearing the end of this dispensation indeed.

Then in conclusion let us say, were it not for the fact that the terrible chaotic, or confused, condition of the world was not so plainly outlined in the Bible in connection with the last days, we might try to be entertaining some hopes of a return to normalcy. But in view of this fact, together with it pretty plainly evidenced that the nations of the world do not seemed to be inclined to go before God in reality, seeking His favour, but to the contrary seem to be satisfied to try to work out their own problems, (for when do you ever hear of the big men in their conferences and parleys, open the same with impassionate, earnest prayer, seeking help and guidance from God?) we are more strongly convinced that conditions will grow steadily more worse until the coming of the Saviour. And if God sees fit, He can bring every thing to pass in mighty short order, and every thing yet be in Bible order, should He deem it necessary to hasten the coming of Jesus. In fact His word says in Romans 9:28, "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Then again in Matthew 24:21-22, we hear the Saviour say in connection with the signs of His coming, and the terrible tribulations just preceding the same, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

So viewing world conditions today in the light of prophecy, we are, concerning the chances of a return to normal conditions any more during this dispensation, as was the old Baptist minister whom we read of some time ago was in his opinion regarding prosperity, wherein he remarked that he believed prosperity was "just around the corner, but headed the other way!" Amen.

THANKING YOU.

Having failed to do so in last issue, and asking your pardon for the same, we desire to sincerely thank those of the conference session at Drumright in last month for the kind offering sent us as per the note in the Minutes. May the dear Lord bless, and reward you many fold. Amen.

Your unworthy servant and brother in the Lord.

O. H. Bond, Ed.

BE HONEST.

God forbid, beloved, that we should ever preach a doctrine that will help to populate that place of torment. Now to just be honest and frank about the matter, What else are those preachers doing who preach a sinning religion, or a gospel that one can go hand in hand with the world, and at the same time be a Christian!

Satan's trade mark: "No Harm."
manifestations than they are concerned about the possible faults and errors in their lives. So the preacher who can “bring the shout with him,” is often held in preference to the one who brings a message uncovering sin and errors, and telling Christians how they ought to live in order that they be worthy of the name, and that they might gain Heaven. (A brother once said that you could go some places and preach about the coming of the Lord, and the people would shout; but if you turned around and began to tell them how they had to live in order to be ready to meet the Lord, that they would take the “tuck-head” on you!)

Concerning the manifestations in the various ways of rejoicing as mentioned in this article, there are three classes of professed saints of God. There is the class around whom the theme of these few thoughts is woven—the “wildfire,” or the class who accept, or endorse, practically every manifestation in services as being of God; then there is the class who are strictly opposed to the manifestations of dancing, shaking, leaping, or shouting (as many a good old mother in Israel, as it were, has shouted all around the altar bench, and up and down the aisles of the church house, or the brush arbor, in the good old camp meeting days of long ago as well as today), and who are commonly referred to as being “power fighters.” So we take a position exactly between these two extremists in that we endorse the genuine manifestations of the Spirit, which will only be found in the lives of spiritually clean men and women of God; and denounce the “wildfire and fanaticism” brand, that leads so many to look for a “shout” instead of the necessity of their getting the thing from the teaching of the Bible that will lift them up to the standard of real Christian perfection.

You may now feel like asking, “Well Bro. Bond, how can one tell the difference between the real shout, and the “hurrah,” or wildfire manifestations?” To the natural man—the unconverted; or the professed Christian, who by reason of their former teaching are prejudiced against manifestations; and possibly often those who have not the Spirit in their lives—such difference might be hard to discern. (Here is one place where the gift of “discerning of spirits,” 1 Cor. 12:10, is a benefit to the church, or body.) And aside from the visible evidence of, “by their fruits ye shall know them,” and which the congregation might not on the spur of the moment be able to test them by, about all we could tell you would be that of the test of Christian fellowship—that of whether or not their spirit bore witness, or agreed, with our spirit, at that time. Sometimes even a good saint of God will, through an over zealous desire, make a mistake and get into the flesh. For this reason all should be very careful. “But if we walk in the light, as he is in the light, we have fellowship one with another,” (1 John 1:7) is the teaching of the Bible. And when one of the true saints makes the mistake of getting into the flesh along this line, during such period of time they are not in the light, or led by the Spirit, and therefore there would be no agreeing of your spirit with the spirit prompting their actions.

Then in substance, we might explain how the unprejudiced child of God could distinguish between the real manifestation of the Spirit, and the counterfeit, or wildfire “hurrah,” by also asking you to...
BETTER BE CHARITABLE

When the professed saint of God is indulging in something which is offensive to the brethren, and who refuses to abstain from that thing, they are not walking charitably before their brother, for Paul tells us in 1 Corinthians 8:13, "Wherefore, if meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." And again in Romans 14:15, he says, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." Then in 1 Cor.13:2, he also says, "and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

We understand that the "meat" here referred to by Paul might literally mean "flesh," (and not merely swine's flesh, as some might suppose, for he makes broad the assertion to cover all kinds of meats when he said "no flesh" in the scripture given above) or it could be construed as eating, or engaging in anything that was of an offensive nature, possibly, for he further tells us in Romans 14:21, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." And in the next verse he says, "Hast thou faith? have it to thyself before God."

When Paul said in the above scripture, "Destroy not him with thy meat, for whom Christ died," we might wonder just what is meant by such remark, or, that is, How could we destroy our brother with our meat? He gives us the answer in 1 Cor., the 8th. chapter, where he is exhorting to proper conduct, the brother who has faith to sit at meat in the idol's temple, and not be defiled thereby. He warns that person of the danger of a weaker brother beholding him partaking of such, and the weak brother's conscience emboldens him to also eat, and then doing so he is defiled. So the brother who had knowledge laid a stumbling block before his weaker brother, and as a result the weaker brother falls over such, or "perishes," as Paul states in verse 11; or in other words, he is "destroyed,"--spiritually--as mentioned above.

So beloved, if we are given to anything that is offensive to the brethren, or the movement in general, and especially if that thing is covered by Bible teaching, either by identical word, or by principle--if we would walk charitably before the brethren, we would quit that thing to the glory of God! and do so willingly, and not grudgingly: for charity doesn't do things grudgingly, but manifests itself in love. Then if if we really love the brethren in sincerity, let's prove it by our actions. And right here we can get into some pretty deep water, so-to-speak, if we are not careful, for we read in 1 John, 4:20, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Beloved, are we going to walk charitably before the brethren? Remember that Paul tells us that if he had not charity that he was NOTHING! Can we then get by wherein Paul could not? Of a truth, we cannot, beloved. Then consider for just a moment the example you might be setting before some weak brother or sister in doing something that is contrary to true holiness doctrine. Amen.

WASHED WHITE, OR JUST "WHITE WASHED"

Sometimes when difficulties have arisen between brethren, or when some brother walks disorderly, and the church has to take the matter up with that brother, in settling those things, sometimes the difficulties, instead of being washed white--cleansed, they are just merely "white washed"--or just "smeared over" as it were, in a manner that appears clean.

White wash in reality, is often just smeared on, alright: and after a short process of drying, it shines out beautifully for a while; and at a distance might be mistaken for white paint; but it is not durable, for after a period of time it peels off if exposed to the weather, and lo, there is that old surface exposed again! (The "surface," you understand, is the thing that was possibly rough, or unsightly.)

But not so, beloved, with the other process. If the "surface" is washed white--cleansed--it will not again, through the ravages of the weather--the trials or tests--expose that same old surface, for there is nothing "smeared over" to be exposed! Amen.

Some day those who've sacrificed time and money, and have travelled miles and miles--both day and night--in all kinds of weather, and suffered persecutions and hardships, trying to get professied saints of God who are missing the line, as it were, to measure up to the Bible standard of true holiness--if they will only stand true to God and His cause, they shall some day enter into rest, sweet rest, thank God. And those who heed not the warnings, will go into the hands of a just God. Amen.

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. -Ps. 29:2.
"Wildfire and Fanaticism."
(Continued from page 8.)

explain just how you feel when you feel good, and how you feel when you feel bad!

Yes, we believe in the manifestations of the power of God in the lives of His people as they rejoice in a Saviour's love. But we also believe in the words of the text of these few thoughts—that there is "A time to weep, and a time to laugh; a time to mourn, and a time to dance." But we do not believe that it will be "a time to laugh," nor "a time to dance," each time the saints meet together! The Bible says, "Let all things be done decently and in order." (1 Cor. 14:40.) And in verse 26 of this same chapter, we read: "Let all things be done unto edifying."

We do not mean to infer that in revival meetings alone is where we must expect the shout. Many times in prayer meetings is God pleased to bless His people. But the thought which we are getting at, is how so many have gotten into a serious error of thinking there must be a shout in the camp each service or else the meeting is a "dry one." (And possibly if you happened around when some of these "must shouters" was having family prayer, you might then and there be in another "dry one!") And when you get among a band of people, who, the moment the singing commences, they begin to maneuver in a manner that leads them into a "weaving way," so to speak, (if you will excuse the expression) you can just look out—somebody's wanting to shout, or possibly more often, dance. They are doing their best to induce a blessing. A real blessing from Heaven doesn't have to be "worked up," thank God; but they come down, and upon the lives of clean men and women of God. Just live right beloved, and wait upon the Lord, and your blessing will come in due season. You might not shout just like somebody else does—God doesn't bless everybody alike; but when the blessing does come, you will feel just as good in your soul as the other person! Amen. (And here is where some make a mistake—they try to shout like somebody else, and as a result, they get in the flesh, and again the Spirit of God is grieved.) So look out for those who are evidently trying to "work up" a blessing—where even the singing must be fast enough that in keeping time with it, they can work themselves into a manifestation. Such class are like those who get somebody down at the altar seeking for the Baptism, and get them to saying, "glory, glory, glory," and so on. faster and faster, until they get to where they can only say "glug, glug, glug," or something of a similar nature, and then call such speaking in tongues! The reason they get into this shameful form is, they are trying to get that person to begin speaking in tongues—seeking the evidence instead of the experience. We say, For shame on such rotten, fleshly, conduct perpetuated in the name of the Lord and the sacred experience of the baptism of the Holy Ghost. We denounce such practices, in the name of the Lord; and want the world to know that we do not endorse such, nor tolerate the same, in meetings under our control.

So in conclusion, let us say, that instead of rather having a bit of "wildfire, than no fire at all," when we are meeting, we had MUCH RATHER have "NO fire, and go on living by faith until God sees fit to own and to bless; and then one can feel good in their soul, and no reproach is thereby brought upon God's cause, nor a stumbling block laid before the world. Amen.

STILWELL, OKLA.

January 30, 1933.

Dear Bro. and Sr. Bond:

Just wanted to give the account of our meeting that closed last night. Bro. R. J. Smith from Muskogee, was with us two weeks at our new church, (Palome Mission) 8 miles northeast of Stilwell.

We had some fine services. The Lord wonderfully blessed—especially in the preaching of His word.

Three were saved; three sanctified; two received the Baptism of the Holy Ghost.

Bro. Jim Latta from Morrow, Ark., was with us the last night. The Lord gave a wonderful service.

Will close by asking the saints to pray for us, and our church, as the saints at this place are new in the faith—most all were saved in the revival we had in the fall.

Yours in the Master's service,
R. C. and Bessie Oneal,
Stilwell, Okla. R 5.

REQUESTS FOR PRAYER.

Sister Bradley of Pineville, Mo., is asking the saints to earnestly pray for her husband, Walter Bradley. Stomach in a terrible shape—acts like poison. Also for his soul. Once a devoted Christian, but Satan, through persecutions, etc., has overthrown him.

Sister A. O. Draper of Big Springs, Texas, requests prayer for healing for her husband. An affliction in his feet.

(And don't forget to pray for wife and myself in our feeble ministry in sending forth the little paper. We need your prayers in both the home life, and our weak efforts in His cause.)

The counsel of the Lord standeth forever, the thoughts of his heart to all generations. —Psalms 33:11.
The Beulah Railway.

God a great railway to Heaven has planned,
He staked it out with His dear, loving hand:
Away back in Eden the grant was first given.
On Calvary's cross the last spike was driven.
The road was surveyed with a special design.
To make it a practical Holiness line:
The grade was thrown up with the greatest of care.
Directly through Canaan, a country most fair.

Of fasting and praying the ballast was made,
The ties are as solid as when they were laid:
The crossings are guarded, not a curve on the track.
Trains never take sidings, nor ever turn back.
The streams are all spanned by bridges of Faith.
The last one we cross over is the River of Death.

Vestibule coaches, God's chariots they are;
"Holiness unto the Lord," is inscribed on each car.
Trains stop at all stations where signals are given,
And run to the Grand Central Depot in Heaven.
Conviction's the station where sinners get in,
Soon reaching Repentance, confessing their sin;
And Faith is the office where tickets are sold.
And baggage checked through to the City of Gold.

Regeneration comes next into view;
The heart is now changed, and all things become new.
God's Spirit bears witness with that of our own,
That we are His children, joint-heirs to His throne.
The gauge is quite narrow, with rails from above;
Salvation's the engine, 'is driven by Love.
Following the Spirit along in the Light,
The Old Carnal Nature now comes into sight.

"Inbred Sin," the porter calls out through the train;
"Put off the Old Man, he cannot remain."

But trusting in Jesus, and reading His word,
The all-cleansing fountain is seen in the Blood.
By faith we step in, and its waves o'er us flow;
We rise from the pool, and are whiter than snow.
What transports of rapture now sweep o'er the plain.
The music of Paradise filling the train.
Oh, ecstasy! Ravishing! Fountain of bliss!
Scenery celestial! Is Heaven like this?
Jesus the Heavenly Bridegroom is near,
Making perfect in love, and casting out fear.

Our hearts are made younger as onward we glide:
(Continued on last page.)

Blessed is every one that feareth the LORD; that walketh in his ways. — Psalms 128:1.
Our strength is renewed, our needs are supplied.
All glory to Jesus! Hallelujah! Praise God!
Travel is luxury on the old Beulah Road,
God's railway celestial, encircling the globe;
The good of all ages have travelled this road.

Elijah and Enoch by official request,
Ran in on a special without stopping at Death.
No accidents has this railway yet known,
The Despatcher is He who sits on the throne.
Trains only move at Jehovah's command,
He holds the throttle with Omnificent hand.
The Holy Spirit is the headlight so clear,
Revealing the track to the wise engineer.

The angels are brakemen, so kind and urbane,
Adding much to the comfort of all on the train.
Dying Love is a town in the Valley of Fear,
The backsliders' repair shops are located here.
Are your vows broken, have you been untrue?
Step into these shops and be cleansed anew.
Dear sinners, take passage for Heaven today,
Make haste, there is danger and death in delay.

The Spirit is calling, and so is the Bride;
Your train is now coming, and you must decide.
The road you are travelling will land you—well,
In anguish and torment with demons to dwell.
The fare is expensive, just think of the cost,
When Heaven and Jesus and all may be lost.
So many are taking the "Try Route" to Heaven,
When God's great Bee-line is the only route given.

His Word is the guide and its teachings are plain,
You'll surely be lost if you take the wrong train.
Then be not deceived in making your choice,
But follow the Word and the Spirit's small voice.
Take the train they advise, and then stay on board,
And you will ride home to an eternal reward.
I've a ticket for home, Hallelujah! Praise God!
My baggage is checked, I am now on the road.
I've said to the world and its honours goodbye,
My soul's on the wing, I'm en route to the sky!

(Sel.)

MULBERRY, KANS.

Dear Bro. and Sr. Bond:
I have been reading your little paper, and enjoy it very much. It is food to my soul. And I thought it would be good to publish how the Lord has been blessing here in Mulberry.

About four weeks ago, Bro. Bert Utter (Kersey, Colo.) and myself, arrived in Mulberry, and started an old time revival. The saints were hungry. The Lord began to bless, and souls began to get saved, sanctified, and filled with the Holy Ghost. The Lord blessed all the way through. There was about fifty saved, and several sanctified and filled with the Holy Ghost. We closed the meeting with a good old time baptising.

So I thank God with all my heart for this revival, because I know that in this day and time revivals like this one are far apart.

I ask the saints everywhere to pray for these young converts that they stand true to Jesus.

Loren (J. L.) Berryman,
Webb City, Okla.

WHERE GLORIFYING IS VAIN.

We fail to see how that any church, or band of saints, can as a whole, be conscientiously reported as being in a good condition, spiritually, if the very pillars (Gal. 2:9; Rev. 3:12.) of that body of people are not coming clean before God on the principles of true holiness.

There is danger existing for such people.

"Your glorifying is not good. Know ye not that a little leaven leaveneth the whole lump." (1 Cor. 5:6.)

Conference Meeting

The next Conference Meeting of the Church of God, of the Apostolic Faith, is called to convene at OKLAHOMA CITY, 501 S. E. 16th St., on Saturday A.M., APRIL 1st., 1933. COME.
Bro. E. A. Buckles, Gen. Chairman.
Drumright, Okla. Box 1446.

In the way of righteousness is life; and in the pathway thereof there is no death. —Proverbs 12:28.