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Editorials.

"Oh, give thanks unto the Lord, for he is good, for his mercy endureth forever" (Psalm 107:1).

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The people of the United States have been summoned by the President to observe Thursday, the thirtieth of November, as a day of national thanksgiving to God for all His mercies to the nation and its people. Appropriate services will be held in the Gospel Tabernacle at ten o'clock on Thursday morning, and we trust our readers will all find some opportunity of giving public expression to the gratitude we owe our heavenly Father for the blessings of the year.

In His proclamation, the President refers to the fact that while the year that has elapsed has been "rich in blessings to us as a people," yet "the whole face of the world has been darkened by war." He adds appropriately, "We cannot think of our own happiness without thinking of their pitiful distress." The President further appeals to the practical sympathy of our own people toward the helpless victims of this cruel war and calls upon them "to show their real attitude toward the present struggle of the nations by contributing out of their abundance to the relief of the suffering which war has brought in its train."

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The year which has elapsed since last Thanksgiving has brought great prosperity to the United States. Much of this is due to the special stimulus which the demands of the war have given to our trade and manufactures. Our nation has been preserved in peace, and a great political crisis has recently passed without seriously straining the harmony of the people. Christian and missionary workers have had much cause to thank God for the widespread spiritual awakenings which have been witnessed in this and other lands, and a marked religious movement among the soldiers and armed camps. Furthermore, it is a cause for sincere gratitude that the missionary operations of the various religious societies have not been seriously interrupted, and that the offerings of their constituencies have been, as a rule, sufficient for sustaining and in some degree expanding the work. We have had much cause for thankfulness in our own Alliance work, especially during the past few months. Our missionary receipts have been unusually generous, and our Board has been able to meet all current demands and send considerable reinforcements to our needy fields. A gracious spiritual blessing has rested upon our conventions and branches, and we are sure the coming Thanksgiving Day will overflow with love and praise. In our individual lives let us not forget that all His clouds have a silver lining; that our hard places are but opportunities for His providence and grace, and that "all things work together for good to them that love God."

The most encouraging aspect of our times to the thoughtful watcher is that all things are pointing more and more clearly to the one sufficient hope of the world, the coming of our Lord. The very failure of human civilization and human government which our eyes behold cries to the heavens for the promised King who will reign in righteousness. The helpless wrongs of whole nations and communities are an articulate appeal to Him who will deliver "the needy when he crieth, the poor, and him also that hath no helper." The moving of Israel's dry bones points emphatically to the restoration of the chosen people. And the great missionary movement, which is the one religious feature of current church history, is the Master's own token of the approaching end. Even the increasing apostasy of the church itself has a fringe of light upon the dark cloud. As these things begin to come to pass, let us look up, and lift up our heads, for our redemption draweth nigh.

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A member of one of our branches sends us the following suggestion:

"We, as members of the Christian and Missionary Alliance, believe that this work is of God; that it stands for the whole Bible, and all the fulness of Jesus. If in the providence of God a place is opened for meetings or a 'Branch' is formed, we, as individual members, should feel responsible for carrying on the work and supporting the workers. We may not be able to make large contributions, but whatever our gifts may be, we should see to it that our support is given regularly. In event of an absence from the meetings, a vacation or other absence, we should see to it that there is no lapse in our giving. Frequently have I heard testimonies, 'The Alliance means so much to me,' or, 'It was in an Alliance meeting that I received light and blessing,' etc., etc. If this be so, as it unquestionably is, should we not see to it that the meeting and worker are properly supported and that we be not negligent in this important matter?"

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The Philadelphia Convention closed on Sunday, November 19th, with largely attended supplementary meetings conducted by Rev. S. D. Gordon. The missionary offering followed Mr. Simpson's address on Friday evening and reached over four thousand dollars. The spirit of the entire convention was good, and the missionary response, loyal and enthusiastic. The work is in a good condition, and the meetings at their delightful Home, 560 N. Twentieth Street, are well sustained.

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We are pleased to note the anniversary services of the
(Continued on page 118.)

The Love Life of the Lord.

REV. A. B. SIMPSON.

"Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

I. A Great Love.

Love is the great romance of human life, the charm of poetry, and song, and story. And if you blotted it out of the world, you would eliminate more than half our literature, and the other half would lose nearly all its charm. Love runs like a golden chain through the Bible itself. Not only love, but romantic love, the love that speaks to our hearts with the same old eternal charm. Love inspires the songs of heaven and the most sublime poetry of the inspired Word of God. Someone has said,

"I have found the heavenly secret,
The love life of the Lord,
The golden chain that bindeth
The earth to heaven above.
Christ is the holy Bridegroom;
To seek His bride He came;
And this the consummation,
The marriage of the Lamb."

All earthly love is an alphabet with which to spell out the heart of God and the things of the unseen. God put into your heart and mine the Father's tenderness that we might know His Fatherhood. God put into our hearts the filial instinct that we might understand what it is to be the sons of God. And God gave that deeper, stronger passion of a love between two single lives in order that we might understand the great mystery of which He speaks here, Christ and His church, the union of a human heart with that strange tenderness in the heart of God that is incomplete without us.

But every human life is like a piece of broken glass reflecting the glory of the sun, but so much less than the glory it reveals. The sweetest human affection is a pure, broken, transitory thing and only gives the faintest type of the things that can never pass away.

We are told that "Christ loved the church." He did not pity it; He did not feel for it as you feel for the Belgian refugees and the poor we have upon the streets, but He loved it. Something deeper went out from His heart, and it found His satisfaction and response in the heart that He loved.

And He did not love the church in the abstract, but He loved you and me as individuals. It meant His personal love to you in the very same sense but in an infinitely higher degree than the tenderest and most sacred love that you have ever known in fellowship with a human heart. So He wants us to individualize ourselves and to understand that heavenly secret, the love life of the Lord. When we learn it, it becomes true of us

"My life is all transfigured
With the sweet touch of love;
On all around there shineth
A glory from above.
The waters of earth's pleasure
Are changed to heavenly wine,
And life like Cana's marriage
Becomes a feast divine."

Dear friends, it is your privilege and mine to know the Lord Jesus in that personal, that intimate, that tender, that unspeakable sense in which you can say, "He is my beloved, and

I am his." "Christ loved the church and gave himself for it."

We go back to Eden, and we find the story of redemption begins with that mystery of man's creation, and man's partner first taken out of his bosom, and then put back into his arms, the mystical type of your life born from the heart of Christ, and then betrothed to Him as His bride. We have the story of Jacob and his tender affection and his bitter disappointment and the toil that seemed but a few days because of His great love. We have that marvelous drama, the Song of Solomon, so strangely misunderstood because our imagination has not been true enough to lift it above the plane of earthly passion to the heavenly altitude. We find Solomon, the ideal prince, riding in his chariot through the northern valleys and beholding the beautiful maiden who won his affection and whom he addressed in vain from his higher social level. Then he put away his royal robes and left his chariot behind and went up to the northern valley and bought out the shepherd's ranch next to her father's. He became acquainted with her, won her heart, made her his bride, and then brought her home to his palace in Jerusalem. And so the great Bridegroom has sought us, and found us, and won us, and is waiting to bring us back to that strange, mysterious Love which He calls the marriage of the Lamb. "Christ loved the church."

II. A Great Sacrifice.

"He loved the church and gave himself for it." The original is a little stronger. "He gave himself up for it," "He gave himself away for it." To what did He give Himself? No tongue can ever tell; no language can ever make us realize it. It is a great black note of exclamation in the records of eternity, and all that the Father says about it is that "He spared not his own Son, but delivered him up for us all." Love always sacrifices, but it sacrifices without feeling the sacrifice. Jacob counted but a few days the seven years of his servile task to win his beloved Rachel. We find Paul saying in the passion of his love, "What mean ye to weep and break my heart? I am ready to die at Jerusalem for the name of Jesus." "The love of Christ constraineth me." It is like a great torrent that I cannot keep back. It bursts all barriers and scorns all sacrifices, for "He loved me and gave himself for me."

So human love is illustrated all through the story of life by sacrifice. We read of the negro slave in southern lands in the old, cruel days, who gave his own freedom that he might redeem the maiden he loved, and told her as they parted to remember what it had cost and to be true in heart and in affection to him. Frank Smith tells how when a prisoner in Andersonville, in the days of the Civil War, he had won his freedom, and was about to be discharged, when he met a man, an infidel whom he had been seeking to lead to the Lord Jesus Christ in vain. He looked bitterly at the ticket that was to set Frank Smith free. "Yes," he said, "that is the way your God always treats me, and yet you expect me to trust and love Him." And Frank Smith said, "Friend, I am going to ask you to take my ticket and my place, and let me take yours, and tomorrow morning just pass along the line of exchanged prisoners, and hand this in, and nobody will know the difference." And the man broke down and said, "If that is your Christ, I'll take Him." He went forth into freedom at the cost of the liberty of one that loved him and sacrificed for him. The other day, Frank Higgins, the Lumber Sky Pilot as they called him, after a marvelous life of sacrifice and soul-winning, passed to his reward.

As he went to that hospital a few days before his death, a great big giant walked beside him. "Frank," he said, "perhaps you need somebody to give his blood for you, or a bone, or a piece of skin. If you want anything I have, you can have it." They did graft the skin of this noble fellow on Frank, but in vain. He passed on, but he has left hundreds of hearts behind him that would have died for him because of love.

And there is One that died for you and me because He loved us. That is the meaning of this broken bread today. That is the meaning of that crimson cross of Calvary. "He loved me and gave himself for me."

This is not the gospel of the new theology, of human altruism, of ethical culture. Oh, no. It is the gospel of the cross of Calvary. "God forbid that I should glory save in the cross of the Lord Jesus Christ," "Who loved me and gave himself for me," and "by whom I am crucified unto the world and the world unto me."

III. A Great Purpose.

"He loved the church and gave himself for it that he might redeem it from all iniquity and cleanse it with the washing of water by the Word, and present it to himself a glorious church not having spot or wrinkle or any such thing." Dear friends, the story of human romance is almost always for some beautiful and blameless object, some fair maiden that never sullied her honor or left a cloud on her name. Little wonder that men in the days of chivalry should suffer and die for such as these. But here there is no fair maiden, there is no beautiful bride, there is no blameless object for this wondrous love, for it is for those who were sunk in pollution, and shame, and selfishness, and worldliness, and indifference, and at enmity with God. It was for people who, when He came, rejected Him, and nailed Him to a cross, and execrated His very name. It was for such as these He died, for the sinner, for the people who to this very age heap scorn upon the very mention of the Son of God. It was for sinners that Jesus gave His precious life. Ezekiel has told us the story of our shameful unworthiness. "In the day thou wast born . . . none eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. . . . And thou becamest mine." Ah, that is His love. The prophet Hosea has told us this story of the romance of love in the marvelous realistic figure of his own marriage to a fallen woman, that he might illustrate by this God's marriage to worthless, sinful men. Then he tells us how even this woman who was strangely rescued by a man's pure affection, became again a vile transgressor, and turned away from the man who had sacrificed so much for her. And yet he went back and won her once more by a love that could not be discouraged. And so God says, That is My love. He tells His people how in their unworthiness He received them, and then they failed Him and turned away from Him. But He still pursues them, and reclaims them. "I will allure her and I will bring her into the wilderness, and there will I speak to her heart. And I will betroth her unto me in faithfulness and loving kindness, and she shall call me Ishi (my husband) and she shall not turn away from me." Such is the love of the heavenly Bridegroom for an unworthy bride, for a fallen bride, for a polluted bride, for a faithless bride, for one in whom nobody else can see charm or hope of redemption, and yet as the miner beholds the gleam of gold in the midst of that filthy and rocky ore, and takes it and cleanses it and brings forth the precious treasure, so Christ somehow saw in you and me something that He could love and

could not let go, some opportunity for reclamation and restoration, and He set His heart upon us, and He loved us not for what we were, but for what we might be, His own vision, His own ideal of us, His own thought of us, and He has just loved us up to it with His strange and everlasting love. The Chinese have a wonderful translation of John 3:16. "God so loved the world that he loved it up to the giving of his only begotten Son." He loved it up to the sacrifice of Calvary. Christ has first loved us down to the depths of our unworthiness, and now He has loved us up to the height of His glory; and when He gets through with us, we shall deserve His love, we shall be as lovely as He, and He will look into our faces and say, "Thou art all fair, my love; there is no spot in thee."

IV. The Process by Which He Carries Out This Cleansing.

First, He cleanses us. "That he might sanctify and cleanse it with the washing of the water by the Word." In the true exegesis of this passage there is a very fine distinction brought out; "That he might sanctify it, having cleansed it with the washing of water by the Word." The cleansing precedes the sanctifying. The cleansing is a definite act that took place in a moment in the beginning. The sanctifying is a later process that brings complete glorification and purification. You will find it in the Revised Version, and it is the reading of the best scholars: "Sanctify it, having cleansed it in the bath of water by the Word." It is one bath that does the business. "Having cleansed it in the bath of water by the Word." It is just one plunge, not sprinkling, but immersion. It is a fountain filled with blood into which you plunge. It is the same figure exactly and the same Greek word that Christ used in the thirteenth chapter of John when He washed the disciples' feet. "He that is washed needeth not save to wash his feet, but is clean every whit." "Ye are clean through the word that I have spoken unto you." Now "Abide in me and I in you." You have been bathed, cleansed from your past guilt and made clean by believing the Word of God.

How does this come about? Listen. "He that heareth my Word." Oh, if there is anyone here who wants to be saved this minute, he can. "He that heareth my Word, and believeth on him that sent me hath everlasting life, and shall never come into judgment, but is passed from death into life." That is the bath of the Word. "Say not in thine heart who shall ascend into heaven, or go down to the deep," or go through some wonderful experience. You do not need that. "The Word is nigh thee, the Word of faith which we speak is nigh thee within thy heart, that if thou shalt confess with thy mouth Lord Jesus, and shalt believe with thine heart that God hath raised him from the dead, thou shalt be saved." There is the word of the gospel that you can grasp and accept and confess, and God is bound to save you; He cannot break His word.

You were cleansed by the water or bath of the Word. But after you have done that, there is a second word. Sanctification is more than cleansing. It is the complete removal of every lingering stain and the conforming of your heart and character and life to the mind and likeness of Jesus so that you will be "without spot or blemish or any such thing," fit to be His glorious bride.

You good women understand what you do on Mondays. You get the clothes washed and hanging on the clothesline. They are cleansed in the bath of the washtub, but that is only the beginning. You would be very much ashamed if your husband came to church with a shirt on as you took it off the clothesline. You want the laundry now, the hot iron, the heavy pressure, the gloss on it. God uses two words in a great many places to describe these two processes, the process by which a man is saved and then transformed, sanctified, and

fitted for the fellowship of the skies. We find Paul in the third chapter of Romans teaching salvation. In the fifth chapter he winds it up and says, "Being justified by faith, we have peace with God." You are saved. You have been in the tub. But in the seventh chapter we find Paul in the depths of pessimism and discouragement because he has found something in his heart that is not yet sanctified. He has been saved, but the evil is still lingering there. He says, I thought I was all right, but "when the commandment came, sin revived, and I died. When the law said, You shall do that, something within me said No, and I find a war in my members warring against my mind. Who shall deliver me from this corpse that I have inside me?" Ah, Paul, you are getting ready to be sanctified, getting convicted of the sin inside you, you are coming to see the deeper need. Then he gets a vision of Jesus the Sanctifier. "Thank God, through Jesus Christ our Lord." Three or four verses later we hear him saying in notes of triumph, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." He has come into a new life, a new love, a new power. The Holy Ghost in all His fullness has brought Jesus to live within him. Now he has a divine Sanctifier and a mighty Keeper, and the eighth chapter of Romans reads like a romance of victory and joy. Christ died for you, beloved, that He might put you into the bath of salvation and then that He might sanctify you wholly.

Then He works out this wonderful word "sanctify" by three other wonderful phrases.

1. "Without spot." That is what He is after. You have been saved, but there are spots on you. Some of you have only been saved in spots. That is His ideal, that Christians become without spot. That is the ultimate triumph of His grace—"Not having spot." Oh, these spots! They come from the world sometimes. "Unspotted from the world." They come from the inside, from the outside, from every side, but He wants you in that day "without spot."

2. "Or wrinkle." I like that word. How you hate wrinkles! How some of you massage, rub, diet, anoint to get rid of the wrinkles. What do the wrinkles come from? Sometimes from old age. But if you have the Lord in you, no one will see the wrinkles. You can keep off spiritual old age by the joy of the Lord. Do not get stale. You need not get old. The immortal Christ, thirty-three years old, is your life, and you need never be older than that. Sometimes wrinkles come from worry. Oh, how these cares plough their way over your fair faces! You must not worry. It is as wicked to worry as to swear.

Sometimes wrinkles come from crossness. Crossness, ill nature, slander, gossip, unkindness, will wrinkle your faces

faster than anything. Every time you hurt somebody, the devil rubs his brush over you and covers your face with wrinkles.

Sometimes they come from sickness. Thank God, we need not be sick! I do not want you to take that too hastily, or you may take it on someone's say so; but if you go to His Word, you will find He bare your sickness, and pain, and sorrow, and that He can give you an everlasting joy and the beginning of the resurrection life even here. Oh, let Him take out the wrinkles and let us have a heavenly housecleaning.

3. "Or any such thing." I like that. It is impossible to translate, but it speaks volumes. That is the "etc." that you sometimes put into your letters and on your invoices. There are a great many et ceteras. He does not say you must not go to the dime shows, but if you have Christian instincts, you will not go. He has not told you you must not use those foolish jests or use that doubtful speech, but it is one of the "such things." He has not told you not to read the Sunday paper or the yellow novel, that is "et cetera" or "any such thing." Your finer Christian instincts will keep you from it. You will be like a well-dressed lady in the street keeping her feet out of the dirty mud holes. We ought to have sense enough to do the same. God save us from "any such thing." God give us a sanctified intelligence to find out "such things."

V. A Great Celebration.

That He may present her to Himself on the wedding day a glorious church, "not having spot, or wrinkle, or any such thing." And it is because He is coming so soon that we want to be robed and ready. Dr. Gordon used to tell about his visit to his suburban home in Massachusetts where his family were spending the summer. He would send word that he did not know what day he could get out. His two little girls always wanted to meet him at the station. Early in the week they went to meet him, dressed in their white frocks. And they were cautioned by their mother not to get spots on them. They went down, but father did not come. They went day after day until Friday came, and oh, so careful of their dresses. He came, and he folded them to his heart, and noticed their little white dresses so clean and spotless. Shall we be glad when He comes? Or shall we be sad if we have to go back to settle something when the chariot of the Advent comes, and others are going, and we are not ready? It may be He will send us back to settle that quarrel, or to rectify that wrong, or to fill that empty lamp with oil, or to have Him cleanse away some sin. Therefore the apostle says, "Seeing that ye look for such things, let us give diligence that we may be found of him in peace, without spot and blameless."

Mysteries of the Faith.

PASTOR R. A. BELSHAM.

II. The Mystery of Iniquity.

Another "mystery" directly opposite to the "mystery of godliness" claims our attention today, and it is of supreme importance that every child of God takes pains to become well acquainted with it, especially at this present moment. It is named THE MYSTERY OF INIQUITY. A careful reading of II Thess. 2:1-12, specially noting verse 7, will help us. Here it is declared that "the mystery of iniquity doth already work."

Please remember that a mystery is not a thing in itself unknowable, but something hidden from the unregenerated and carnal mind, yet revealed to all those who have the mind of Christ; and that we are now considering the truth made

known about iniquity, lawlessness, or godlessness. Four things are clear:

I. Its Working in Apostolic Times.

"For the mystery of iniquity doth already work." We might say that lawlessness has been in the world from the fall of man, for I John 3:4 says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (lawlessness); and Rom. 5:12 declares, "by one man sin entered into the world." The story of past ages is the story of its development, man doing his own will in opposition to the will of God. Yet, doubtless, it is this spirit of

lawlessness working in the churches that the apostle is here referring to, for while the apostles were yet living "the enemy came and sowed tares." God gave them discernment concerning the wicked designs and actions that were concealed under the false show and pretenses. Their letters discover "lawlessness" working in three forms: (1) rejection of apostolic authority (see I Cor. 9:1, 2; II Cor. 11:13-15; Gal. 5:7-12; Phil. 3:2); (2) leading to the rejection of Christ as Head of the Church (see Col. 2:4, 8, 18, 19); (3) the final rejection of all authority of God over men (see Jude 9-16). The apostle Paul foretold in Acts 20:29, 30 what was seen in the risen Lord's letter to Ephesus in Rev. 2:1-7. Peter foresaw and wrote of it in his second letter (chap. 2:1, 2); and John says, "This is that spirit of Antichrist, whereof ye have heard that it should come; and even now is it already in the world" (I John 4:3): pride, ambition, self-interest, worldliness, and arrogance, seen in false teachers, pastors, and church rulers, were the early working of this "mystery of iniquity." This was to continue to develop until it would end in—

II. Producing the Apostasy.

Speaking of the "day of the Lord" being at hand, the apostle says, "Let no man deceive you by any means: for that day shall not come except there come (the) falling away first" (vs. 3). The article "the" points to some definitely expected apostasy of which these Thessalonians knew, of which doubtless he had told them (see vs. 5); there was to come a defection from sound doctrine, instituted worship, church government, and holy living. He wrote to Timothy about the same thing, saying, "Now the Spirit speaketh expressly (very plainly), that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." Yet more fully does he describe it in his second letter (chap. 3:1-5; 4:3, 4). Summed up it means the truth corrupted, the truth denied, and the truth absolutely rejected. This is Millennial Dawnism, Spiritualism, Christian Science, Unitarianism, Higher Criticism, and New Theology. The apostasy is here with us. Whom and what should we expect? A brief glance through the seven letters to the seven churches in Asia-Minor, that prophetic program of the Church's history and journey down this present age, will clearly show the leaven leavening the whole lump. Ephesus, with its loss of first love and neglect of first works; Pergamos, with its tolerance of false teachers; Thyatira, with its mingling with the world; Sardis, with its deadness and defilement; and Laodicea, with its lukewarmness and opinions of men, the living and written Word rejected, apostate, and finally spewed out of Christ's mouth (Rev. 2 and 3).

The first four kingdom parables of Matthew 13, a true picture of the whole of Christendom from the commencement to the end of the age, gives the same aspect of things, disclosing antagonism to the preaching of the Word from the world, the flesh, and the devil; the mingling of false professors with the true children of God; an abnormal development of Christian profession having within it evil workers of every kind, and a corrupting of the truth with the leaven of error, formalism, and worldliness. Instead of world betterment through the Church and her organizations, it is a story of decline and final apostasy ending in judgment. Read carefully verses 9-12 once again in the light of the unveilings of parable and prophecy. Yet once again we see lawlessness—

III. Culminating in the Lawless One.

"Except there come the falling away first, and that

man of sin (man of lawlessness) be revealed" (vs. 3). "And then shall that *Wicked* (Lawless One) be revealed" (vs. 8). That this is a person there can be no doubt, from all the language used to describe him, both in this and other passages. He is to be identified with the "Wilful King" of Dan. 11:36-39; the "Antichrist" of I John 2:18, 22; and the "Beast" of Rev. 13:18. Note briefly (1) What he is called. "The son of perdition." Suggesting that he will unite in himself the treachery of a Judas and the unbelief of the Jew (Rev. 11:7; 17:8). (2) What he will do. "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." This clearly indicates a blasphemous exaltation of himself, a making of his own will the supreme law of action, a claiming of divine honor and worship, and a most pretentious and insolent defiance of God, and this in the rebuilt temple at Jerusalem (Rev. 13:5, 6). "Whose coming is according to the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." He will be a superhuman, Satan's superman, his perfect instrument, the leader of all the enemies of God and His Christ, working miracles that deceive. (3) When he will come. "He who now letteth (hindereth or restraineth) will let, until he be taken out of the way. And then shall that *Wicked* be revealed." Who is this "He" that is hindering, and must be taken out of the way? Surely no other than the Holy Spirit indwelling the Church, which is the "salt of the earth," and the "light of the world." When HE ascends in the Church at the Rapture, what will any longer hinder the full development and manifestation of corruption and darkness? The Church must be caught away first, "and then" (Rev. 3:10). (4) What will be his end? "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Read carefully II Thess. 1:7-10 and Rev. 19:11-20.

Thus we see that the present antichristian, apostate, and lawless conditions, which are increasing with such rapidity in Christendom, will produce the Antichrist, before whose unveiled the watching saints who form the Body of Christ will be "taken up," like Him and with Him forevermore. The Lord is at hand; are you ready? This leads us to earnestly consider—

IV. Our Attitude in View of It.

"We shall find it in the same Epistle. (1) "Stand fast" (chap. 2:15). Be not moved away from the truth as it is taught in these Epistles. "Hold fast the faithful word." Yield not an inch to the enemy, and refuse to be drawn into any of his enticements. "Watch ye, stand fast in the faith; quit ye like men, be strong." Hold your ground in spite of all opposition. (2) "Pray" for all faithful witnesses (chap. 3:1, 2). Unreasonable and wicked men there are and always have been, who have not faith, and would hinder the means by which others may have and exercise it, the preaching and hearing of the Word of God: for "faith cometh by hearing, and hearing by the Word of God." Pray for their guidance, strength, support, fruitfulness, and usefulness. (3) "Obedience" to the will of God (chap. 3:4-12). As God reveals to you His will from day to day, in His Word and by His Spirit, so walk in it, that you may be well-pleasing unto Him in all things. (4) "Faint not" (chap. 3:13). "There were both idlers and busybodies among them, but be ye not like them," says the apostle. Be engaged in doing all the good you can, and persevere in it; yea, "abounding in the work of the Lord." You may weary in it, but do not weary of it. The strain may be great, the discouragements many, but keep going, and an eternal recompense will come.

Is Divine Healing Part of God's Program for This Age?

W. W. NEWBERRY.

Physical healing in the times of the Old Testament and of Jesus and the apostles is admitted by all Bible students. Some doubt, and others deny, that any such ministry is in God's program for this age or dispensation. We are shut up to the Bible for light on some things. This is one of them. The opinions of men or the decrees of councils cannot reverse what God has said nor keep Him from doing what He has promised.

It is clear from many scriptures that none of the blessings that came to Israel were based on works of the law, "for by the deeds of the law shall no flesh be justified." Their blessings, as gracious acts of God, rested on the foundation of the offerings. God acted with them mercifully because of the blood of the sacrifices. On account of these offerings, He passed over all of their sins and trespasses and extended favor to those thus seeking Him. All the benefits of His mercy came in this way. Would it not be strange for God to do more for a people who lived under the shadow of good things to come than He would do for the people who are blessed with the reality, of which the shadow was a prophecy? Would it not be strange for God to grant healing to people on the basis of the offerings, and then to refuse the same blessing to the people who live in the dispensation, of which those offerings were only types and shadows? Would it not be strange for God to grant healing to an Israelite who came with the blood of a lamb, and refuse it to a Christian who comes with the blood of the Son of God, of which the slain lamb was a type? Such a fact would place more value on the type than on the blood of Christ, of which the type spoke, thus attributing more virtue to the shadow than to the reality.

In Mark 16:15, 16 we read: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

This commission of Jesus is accepted as the basis for worldwide missionary activity, covering in its scope the entire age. The results of a true gospel ministry are also stated: "He that believeth shall be saved. . . . He that believeth not shall be damned." No one can escape the fact that Jesus here has given His will for this age and the results that will follow obedience to His will. When we accept this plain statement, we have obligated ourselves to accept a further statement connected therewith, or in refusing to accept it, prove that we are jugglers of the Word, or have a heart of unbelief that directs part of our thinking. Listen! "These signs shall follow them that believe." Follow them how long? To the end of the apostolic age? How long shall the results of faith in the Lord Jesus Christ for salvation last? How long shall the result of unbelief last? To the end of the apostolic times, or to the end of this dispensation? The same limit of time bounds both statements. If one belongs to the apostolic age, that limits the terms of the other and bounds it by the same age. If the Church has rightly understood Jesus that HE expects it to evangelize the world, then it has the right to expect the promised signs to follow to the end of the time of the evangelizing.

I Corinthians 12:8-11 contains a list of the Spirit's gifts to the Church, not simply to the local church at Corinth but to THE CHURCH. There is no hint that any of these gifts were to be confined to the local church. We accept the teachings of the Book regarding the Lord's Supper, marriage, and doubtful things as for us, and have no doubt that we are

rightly dividing the Word of God. There is no part of the Book that is more clearly for the entire Church than this list of the gifts of the Spirit. Among these is that of healing. Of course, unbelief in these gifts will grieve the Holy Spirit, so that such unbelievers will have no proof of their existence in the experience of the people of God. Even so, faith will cause the fruits to follow in the lives of those who do believe. There is an increasingly large company today who are assured of the interpretation here given because God has made the truth real in their experiences. There is no higher degree of human certainty than that knowledge which is the result of experience. The man who saw the man shoot and kill is the man whose testimony is weighty in court.

James 5:14-16 is, probably, the strongest scripture in the Bible to prove that healing is for this age. Any Scripturally organized church will have elders. Here healing is committed to the elders of the church. So long as the church is in the world, it will have elders. Some say that the oil was medicinal. If so, then the direction would have been for the sick to send for the doctors; for elders of the church are not by virtue of that office qualified to administer drugs. Anointing is a familiar Bible fact, and it is never a medicinal act. By no analogy of the truth can it be so construed here. Just as we are to baptize believers with water, we are here taught to anoint with oil those who ask for it. The water does not save, neither does the oil heal, but God in one case has commanded us to baptize with water and in the other to anoint with oil; and when we obey His word, the promised results follow.

These three scriptures certainly teach that the ministry of healing belongs to those throughout the dispensation who have accepted Christ. The fact that God is honoring their faith and healing their diseases is an argument that has no rebuttal. It is hard to silence a fact. God is present to heal today when we are present with faith to believe His Word and with obedience to walk in His ways.

Editorials.

(Continued from page 113.)

Eighth Avenue Mission, 290 Eighth Avenue, New York, Miss Sara Wray, Superintendent. Special meetings are being held all the present week, and the closing services will be led by Mrs. May Agnew Stephens, the founder of the Mission, next Sunday, November 26th.

* * *

Our dear brother, Rev. Harold L. Stephens, has just closed a most successful evangelistic campaign in the manufacturing city of New Glasgow, Nova Scotia. A special tabernacle was erected and thronged throughout the meetings with a congregation of about three thousand. Many hundreds professed conversion, and personal letters from the Maritime Provinces tell us of a most satisfactory work. We are glad to learn that the way is open for a similar campaign in the city of Halifax. We commend these meetings to our friends in these provinces, and trust that Mr. Stephens and his efficient party may find an open door in all the great centers of population. Mrs. Stephens is rendering most efficient service as Superintendent of the Ladies' Department in the Missionary Institute, Nyack.

The Crisis of the Church.*

W. B. RILEY.

It is singular that Jesus turned immediately from making His charge against the Pharisees and Sadducees in Matthew 16:3, "Ye can discern the face of the sky, but ye cannot discern the signs of the times," to the instruction of His disciples. Instruction is involved in the charge itself, and the Church should attend, since her interests are at stake; and "the last days" are her testing time.

This is true in many respects. Let me speak of four of them.

I. The Creed of the Church Is Involved.

You can take any creed adopted by an evangelical denomination, and the remark remains true. Every fundamental doctrine, framed by its authors, is now flouted! For a long time the teachings of Scripture concerning "sin" were undisputed; the world was sane enough not to deny its own experience; but alas, the time has come when teachers from the Church have told us that there is "no such thing as sin." Instead of "transgression of the law" of God, we now have, as one writer put it, "Failure to attain the ideal." Instead of "conviction of sin," we now employ "the pain of conscious imperfection."

This "doctrine of devils" must necessarily be succeeded by another, "the nonsense of the new birth." Dr. W. S. Rainsford, a progressive pastor, is quoted as absolutely opposed to conversion, or regeneration, saying, with appalling candor, "I never experienced it; neither did any member of my family. When I first began to preach I made the common mistake of compelling people to believe that they must be born again before they could become children of God." In other words, when first he began to preach, he was foolish enough to follow the Christ.

II. The Repudiation of the Supernatural.

Dr. Lyman Abbott goes the full length of the modern's logic and says, "The New Theology denies absolutely the old assumed distinction between the natural and the supernatural." And yet, as if they hesitated to part company entirely with the very terms of Scripture, Dr. Littlefield, in the Graded Lessons (now adopted by many Sunday Schools, and emanating from the erudite Religious Educational Association), identifies the new birth with "adolescence," taking the same to be "physically, intellectually, and spiritually the new birth."

III. The Christ Himself Is Questioned.

Beginning with an inoffensive speech akin to that which a recent writer employs in a volume on Christianity and the social crisis, the Man from Nazareth is made the youthful prodigy of His period, whose growth in physical stature and mental acumen marks Him as a man of unusual might, to conclude at last, as another does, with a mythical figure whose historical standing is little more substantial than that of "the modern Santa Claus." Here again is the fulfilment of prophecy—"false teachers" destined to arise in the latter times and bring in "destructive heresies," are even now "denying the Lord who bought them," and "many are following in their pernicious ways," forgetting the plain teaching of John that "whosoever denieth the Son, the same hath not the Father."

IV. The Course of Christianity Is Threatened.

The hour of "Lo, here I!" and "lo, there I!" has arrived. Men are declaring the second coming of Christ to be not "in person" as was prophesied and promised, thus fulfilling Peter's words (11 Peter 3:3 to). The Socialists, after having anathema-

tized His Name, are now claiming to embody His Spirit; the Millennial Dawnists, having derided His eternity, are now telling their deluded followers that "he is in the secret chambers," and they alone know of His hiding, but He will manifest Himself on a set date known to them.

Not long ago a "New Thought" woman came to me and said, "I am so glad you are looking for the coming of the Great Teacher, so am I," to which I was compelled to say, "I fear we are looking for very different teachers, and certainly for very different individuals." Bahá, with his three millions of dupes, is at once fulfilling prophecy and threatening Christianity, while the men and women of America who have adopted the phrases, "social service" and "social reconstruction" (ignoring the spiritual element, and seldom naming Christ Himself), are even more to be feared.

We are being told now that what men need is soup and sandwiches, not sermons and Scripture; and that to provide the former is a far more Christian act than to speak the latter; that the needs of the man are recreation not re-creation; and that the pulpit, supposed to be sacred to theology, would serve a more useful end if converted into a theatrical stage. Those who speak after this manner are in increasing demand at six o'clock clubs; and are cheered to the echo on after-dinner occasions! The old statement "The Son of man is come to seek and to save that which was lost" is well nigh laughed out; and the plain meaning of "As the Father hath sent me, even so send I you," is no longer interpreted into a soul-winning responsibility.

And yet the world is dying, and men and women with sin upon them are going before God to give an account for the deeds done in the body. It might not be a bad thing if some eloquent occupants of modern pulpits could have the experience of the late Charles Berry. You will remember the Lancashire girl, with a shawl over her head and clogs on her feet, who came to his door and asked, "Are you a minister?" "Yes!" "Then I want you to come with me and get my mother in." Thinking it was a drunken brawl, he asked, "Why do you not get a policeman?" "No, no," answered the girl, "My mother is dying, and I want to get her into salvation." "Where do you live?" "About a mile and a half from here." "Why don't you get someone nearer?" "We want you and you have got to come!" At first he was horrified with the thought of walking the streets at night in company with a girl with a shawl over her head, and he tried to dissuade her; but she would not be put off. At last he went. It was, as he suspected, a house of ill-fame, and the old woman was dying. Sitting down by the bed he talked to her of Jesus as a beautiful example. She answered, "Mister, that is no good for the likes of me!" It is too late for an example: I can't live to imitate Him and I am a sinner!" He tried other philosophies. They were equally in vain and unsatisfying to the perishing soul. Then he remembered his mother's faith and began to tell her the old story of God's love; of Christ who died for sinful men. She cried, "Now you are getting at it! Go on: that is what I want, and that is what I must have or be lost forever!" "And so," says Charles Berry, "I got her in; and while I was about it, I got myself in!"

"Except a man be born again, he cannot see the Kingdom of God."

"Marvel not that I said unto thee, ye must be born again."
John 3:3, 7

* From an address given at Chicago Prophetic Conference.

Missionary Department

The Compassion That Makes Missionaries.*

HENRY D. CAMPBELL.

"He was moved with compassion" (Matt. 9:36).

The compassion that makes missionaries is Christ, the great Missionary of the cross. Every Christian is a foreign missionary dealing with an alienated world. There are very many curious conceptions regarding missionaries and missionary work. May I tell you what a missionary is not?

Generally speaking, a missionary is not a man who cannot get a job here. Some people have the idea that missionaries are men who are not needed in the home field, and the Boards send them to the poor ignorant heathen who do not know any better.

A missionary is not made by a sea voyage. Some of you young people are thinking perhaps of going to the foreign field, and perhaps you have visionary notions about what you will do when you get there. If you are not now a missionary, you will not be one when you get to the end of your voyage.

A missionary is not a prestidigitator, the thing you see depicted upon the pages of the illustrated papers, not that funny kind of creature who is doing impossible and incredible feats. A missionary always sees the need, and the missionary is a missionary all the time. We come home on furlough, but I declare to you we missionaries do not cease to be missionaries for that reason.

Generally speaking a missionary is not a hero. He may be a hero. What is a hero? In the papers you read of heroic deeds, when under some strong and sudden impulse, a man is aroused, to do something heroic. Dear friends, we have men and women in this country, and men and women who have lived abroad year after year, toiling under hardship, sacrificing, and showing before God true heroism. Some missionaries are heroic. But generally speaking we do not regard missionaries as heroes at all.

The real missionary is one in whom the compassionate heart of Jesus lives. The real missionary is one in whom the Son of God dwells and makes His abiding place. My brother and sister, if you know anything about full salvation, if you know about this victorious life and this abiding life of which we have been hearing, you know something of the indwelling of the compassionate, breaking, aching heart of Jesus Christ, and if Christ be in you, how can you help being a missionary?

The compassion that makes missionaries is not the spurious kind. There are two kinds of compassion. One is counterfeit. This afternoon around on Broadway, some lady will take out a Madeira handkerchief and presently dab at her eyes and wipe away the tear drops, crying for the imaginary woes of some heroine that has been trapped by the villain of the drama. She wipes her tears and moves on to the nearest restaurant. The compassion that is Christ's moves us first to tears. I thank God that I could cry at this morning's service; and as I looked through the mist that came to my eyes, I saw some of you crying, and I said, "O God, I thank Thee that I am not too hard yet to receive impressions. I thank Thee that the appeal that comes this morning comes to my heart and moves me even as it did in the early days." Thank God for tears. But if they are the tears that come from the compassion of Jesus Christ, they will move you to something real. They will not move you as any mere emotion or sentiment, but to something that is real, earnest, divine, practical. For the

compassionate heart of Jesus Christ living in you will make you do what He has upon His heart for you to do. You may be able to support a missionary. You may not be able to give more than fifty dollars a year for the support of a native worker in the foreign field. Or you may not be able to give more than a few dollars. But may Jesus Christ move you to something real, definite, and move you to action and to action now.

The compassion of the Lord Jesus Christ makes missionaries of the "cannot help it" kind. There are two kinds of Christian workers in the world. The first class cannot help being workers because Jesus, the Son of God, Himself the very life and power of God, is impelling us to do it, and we want to do it. It would be a sacrifice for us to enter into the second class and become professional Christian workers, having a form of godliness but oftentimes denying the power thereof. O friends, what a difference there is between the professionalism of Christianity and the Christianity that comes from the abiding Son of God.

One argument for foreign missions is this, the tremendous need of the people. I remember one time I had been telling an audience about the west coast of Africa, and in the course of my address I mentioned the fact that the old heathen chiefs dressed themselves on state occasions in the second-hand clothes, Prince Albert frock coats that came from the various capitals of Europe. Immediately afterward the pastor got up and said, "Look, friends, what an argument this is for missions. See, the missionary is the herald of commerce, the pioneer of industry. We may dispose of even our second-hand frock coats on the western coast of Africa." The missionary is not the pioneer of commerce, but he is the pioneer of Christ. We do not go to shed the beneficent beams of civilization. Civilization on the west coast of Africa is a stench in the nostrils of the people. We go to shed the knowledge and light of God as He is revealed to us in the face of Jesus Christ. We go because we cannot help but go.

Many of you today perhaps think that Africa is about done for as a missionary field. Africa today is as dark as it was generations, yes, even centuries ago, away from the coast and waterways. It is true that the export of slaves has been stopped; cannibalism is not so rampant, and where the white man has congregated, these abominable things are not seen; but away from the main traveled roads Africa is dark and bleeding under the lash of a brutal taskmaster. Think of the comparative need in a continent five thousand miles long and four thousand miles across with one hundred and sixty to two hundred millions of people! Think of the unmentionable abominable cruelties that are going on today! We have in our church the wife of a good Christian man whose mother was murdered in a way simply indescribable in this audience. And yet we have people in this country who have no more regard for these heathen people in their awful, awful condition than for the very beasts that are under their feet.

Only a few weeks ago I saw a woman in Boston come down the steps of the Dudley Street Station with something in her arms, which was not a baby. I thought it was. It was one of those long-haired pups. When she reached the bottom of the steps, she arranged its neck ribbon, and I suppose it was covered with cologne to conceal its smell; and it was huddled up to her heart where a little baby ought to have been. Oh,

* Part of an address given at the New York Convention, Oct. 8, 1916.

the awful judgments that must be laid up for people for wasting their time and their substance, wasting what they call the affection of their hearts on beasts while still so many multitudes of people in every part of the world are without anyone to help them even to deliver them from these awful cruelties that are put upon them by the enemy. And oh, the many in this country who are selfishly going their own ways regardless of the claims of the Lord Jesus Christ upon them. And in too many cases Christian people do not regard the claims of the Lord Jesus Christ. If you want to enjoy full salvation, you have to be a missionary. If you want to enjoy the victorious life; if you want to live in abiding love, then you must be a missionary. There is no other way out of it. There is no royal road to this life. The way to this place of blessing is along the hard and thorny path; it is not a path of roses. The path of the missionary is one of sacrifice, of giving, and of living.

I want to call your attention to comparative statistics. Let us look over to the continent of Africa. In this country quite recently a little congregation made a report something like this: "Please pray for us that we may hold our own." Here is the significant thing in the report: "Church extension, None. Members added to the church, None. Gifts for home and foreign work, None. Salary paid to the pastor, None. Please pray for us that we may hold our own." Pray for us in the Congo that we may do a thousand times better in the few remaining months or years before the Lord Jesus comes.

We have on an average 18 missionaries and 71 native workers. There are 7 main stations and 70 outstations. Last

year 289 were baptized and since the month of April I have learned through letters from the field that 110 more have been added to this number. We have 1,600 communicants. I mean by that live ones, people who are living up to their profession and who are in touch with us and we in touch with them. We do not keep the dead ones on our list. And we sometimes have on our waiting lists catechumens who are waiting to come, as many as 300. When the missionaries get time, they go out and find out whether these people have really been born again or whether they are the stepmother kind. Did I ever tell you about the stepmother kind? A little Swedish boy came to a school teacher in Minnesota. "What is your name?" "John Petersen." "Well, Johnnie, how old are you?" "I don't know how old I bane." "When were you born?" "I don't bane born. I got a stepmother." I think some of the people I have seen in this country have got stepmothers and they are of the abusing kind who do not do much for their children. I thank God we have a waiting list, and we have to find out whether they are the stepmother kind, because if they are and come in they are bound to make trouble. The average attendance in our day schools is 2,265 pupils. We visited in the last year 2,226 different Congo villages. In these villages we tell them the simple story of Jesus Christ. We have nothing to sell. We want none of their goods. All that we want is to tell them of Jesus Christ. Our methods are very simple. We teach the Bible and preach in the villages.

The compassion that makes missionaries is the compassionate heart of Christ that reaches out to the heart of worldwide need.

Our Foreign Mail Bag.

ROBERT H. GLOVER.

Indo-China.

Annual Conference.—This meeting took place at Haiphong, Aug. 31 - Sept. 4. It was small, owing to the absence of those on furlough, and consisted of Mr. and Mrs. Cadman, Mr. and Mrs. Irwin, and Miss Russell, besides Mr. Jaffray, of South China, who is acting as temporary superintendent of this field in Mr. Hess's absence. But it proved a time of much blessing and profit and gave new stimulus and hope to the workers.

Stations and Workers.—Mr. and Mrs. Irwin and Miss Russell were assigned again to Tourane, in Southern Annam, while Mr. and Mrs. Cadman are expected to remove from Haiphong, the seaport of Tonkin, to Hanoi, the capital of the same province and the second largest and most important city in all Indo-China.

Prospects in Hanoi.—Upon the close of Conference the brethren made a trip to Hanoi, some fifty miles distant from Haiphong by rail, and found the outlook for renting premises very good. Many French residents have left for Europe in connection with the war, so that there are a good many vacant houses and rents are unusually cheap. We trust that already some suitable place has been secured and occupied and thus gospel work has been begun in this great new center.

Printing-Press Plans.—Arrangements are being made to purchase, either in Indo-China or in France, a printing press and initial outfit, with money specially provided, and to begin as soon as possible the important work of issuing and distributing gospel literature in this benighted land. The press will be in charge of Mr. Cadman, who is an experienced printer. Pray much for God's guidance and blessing upon these efforts.

Translation Work.—The almost utter lack of any portions of Scripture or other evangelical literature in the Annamese vernacular constitutes one of the most serious handicaps to the work at this initial stage. Mr. Hosler had begun translation work on the Gospels before coming home, and as a means of producing Christian literature as soon as possible, as well as stimulating language study, this Conference assigned certain translation work on the New Testament and the preparation of simple tracts to each of the missionaries on the field. It is also hoped that a small collection of hymns in Annamese can soon be prepared for printing.

Miss Russell's Health.—Our sister has been severely tested with weakness and nervousness, and we earnestly beseech for her the prayers of many at home, that the Lord will overcome these conditions and enable her to remain on the field and do efficient work. Pray, too, that the opportunities for her work among the native women, which as yet are limited, may steadily increase, and that the Lord will open hearts, like Lydia's, to receive the message of salvation.

Change of Governor-General.—From the secular press we learn that the present Governor has resigned and a new one has been appointed by the French Government. If this report is true we wonder how the change will affect the missionary interests. The present Governor, who has held the office less than two years, is said to be a Protestant, and his wife is an Englishwoman. He was very friendly to Mr. Jaffray, on the latter's visit to his palace, and gave assurances for the sanction and freedom of our work within restricted areas. Let us pray that these concessions may not in any way be curtailed.

China-Tibetan Border.

Annual Conference.—Reports are at hand of this gathering of our missionaries on this distant field, at Minchow, during the first week of September, and the joyful testimony is added that the occasion proved to be one of the very best of its kind ever enjoyed up there. How precious these seasons of Christian fellowship and united prayer are upon such isolated fields only those fully know who have experienced them.

A Record Year.—What a testimony to the goodness and power of God that in times of almost worldwide strife and disorder like these the report of this Conference states that "the year has been the most fruitful one in the whole history of the Mission." Let us not fail to give God grateful praise for this!

Some of the Figures.—We cull the following from the complete list—two new missionaries and six new native workers; thirteen regular preaching centers, ten of them with resident workers; 388 baptized Christian members; 155 baptisms during the year and over 100 probationers; three new primary schools opened; enrollment of 36 in Girls' Boarding School.

Progress in Training of Women.—Especially encouraging is the report that several women have completed the preparatory course of study for the Women's Bible Training School. The women of this field are much more illiterate and backward than in our other China fields, and it has been a great drawback to the work of our lady missionaries that they have not thus far had the help of any trained native Biblewomen. We rejoice in the signs of progress in this direction and the bright prospect of some trained helpers soon. Pray for those in training and those who are instructing them.

Central China.

A New Missionary Added.—We are glad to introduce to the Alliance family, at least in name, Miss Bessie E. Pike, who went to China two years ago in another missionary connection, and who has just been accepted into our ranks by the Board, on her application from the field and the hearty recommendation of our field Committee. Miss Pike was formerly connected with the church of Pastor D. M. Stearns, Germantown, Pa., and later was graduated from the Los Angeles Bible Institute. Her mother, brother, and sister have spent the past summer visiting her in China.

Sowing and Reaping.—Miss Axelsen writes of a five days' visit at the outstation to Hansheo, Hunan. This is a very wicked place, and the task of entering with the gospel was hard and discouraging. But already the seed sown has sprung up, and our sister reports a nice lot of women interested, six of whom are now enrolled in an inquirers' class. Miss A. visits them once a week for instruction.

Special Services.—The Annual Chinese Conference for this section of our field was fixed for the first week in November, at Hansheo, to be followed by a series of special evangelistic services. Prayer is asked for God's power to attend and follow these efforts.

Japan.

One Year's Results.—On our new station of Onomichi, Miss Wylie was left alone with a Japanese helper almost from the beginning, on account of Mr. and Mrs. Lucas' temporary absence in Korea. The work here is only about one year old, but Miss Wylie's report on her return from summer vacation is most encouraging. The Sunday School attendance has kept up to eighty all summer, and other meetings almost as well. Although none have yet been

baptized, the little company was already contributing half the rent and all the running expenses of the Gospel Hall. About a dozen were looking forward to baptism on Mr. Lucas' return. Surely this is encouraging.

Interest among Students.—Miss Wylie has begun a special class, which a number of students from the Commercial School are attending. The teachers of that school are very friendly, and one of them seems about persuaded to become a Christian. The principal of another school nearby attends services almost every Sunday. Pray for these promising inquirers.

Soudan.

First Baptism at Farandugu.—This is an interesting case. A young man named Brahma dreamed one night that fire was coming up over the world. He saw no way of escape. Instantly the song "What can wash away my sin?" came into his mind, and he began to sing it. Then he heard a voice saying, "You are saved." He sought the missionary soon after this and was really saved, and has since been baptized.

News from Parties En Route.

Good reports have reached us from a number of our outgoing missionary parties, from various ports of call on their journeys.

The first India party reported from Capetown and Durban, South Africa, having had a long but calm and restful voyage thus far.

The main China party had an unusually stormy voyage, and the new missionaries took serious exception to calling that ocean "Pacific." They reached Shanghai safely, however, Oct. 6th. We deeply regret that Mr. Schelander, for India, who traveled with this party, was quite ill with malaria on reaching Shanghai, and was compelled to lie over there for a time. We earnestly trust he has made a good recovery, and has been able to resume his journey.

The Chile party report a most comfortable voyage as far as Callao, Peru, where they arrived Oct. 23rd, and they expected very soon to reach their destination.

Mr. Prentice, who sailed alone for the Argentine on Oct. 21st, sends back word from a port of call in the Barbadoes. He had been seasick, but was well again.

Remaining Outgoing Parties.

For Soudan:—Messrs. D. C. Rupp and C. C. Ryan and Miss S. P. Botham sailed from New York Nov. 18th, and expect to sail from Liverpool Nov. 29th.

For China:—Mr. and Mrs. Birrel and two daughters, Mrs. G. B. Minter, Central China, all returning. Mr. and Mrs. R. S. Burris and child, Misses C. M. Garrison and M. E. Turley, all new missionaries for South China, are booked to sail from San Francisco, Dec. 2nd.

For Argentine:—The remaining new missionaries, Mr. and Mrs. S. T. Burman, and Miss E. G. Hanna, have expected to sail from New York, Nov. 25th, but on account of the recent return of Mr. Turner, Chairman of this field, for a brief visit made necessary by his father's death, it has been considered best to hold back the party a few weeks to give them the advantage of Mr. Turner's escort and help on the language.

On Furlough.

A party of four from the Soudan have just arrived in New York, Mr. and Mrs. Ray Custer, Miss Merriweather, and Miss Klopfenstein. Miss Merriweather was seriously ill on the field, and Miss Klopfenstein's health was also very poor. They were sent home as soon as the former's condition justified traveling.

"Even As Thy Soul Prospereth."

Our Nyack Schools have been almost unique in the long succession of years that have witnessed unbroken spiritual prosperity among the students and workers. God has richly blessed each passing session.

Who can measure the spiritual results that have emanated from the touch of God upon this consecrated hillside? Young men and women have come from all corners of America and distant lands to be trained, tested, and fired with love for God, and then thrust forth by the Spirit Himself into the darkest, loneliest, and most sin-smitten corners of the world. During the generation of the School's existence more than one thousand foreign missionaries have been equipped for service and actually sent to the foreign field. Hundreds of others are faithfully preaching the full gospel of salvation for spirit, soul, and body in practically every state of the Union. All who have visited the Hillside have been thrilled by the atmosphere of heaven that pervades the classes and home life of our Schools.

God has prospered the soul of the Nyack Schools. There have been growth, development, constant overcoming, life, and victory. No icy blast of criticism has ever swept across the souls of those who study here. Modern antisupernaturalism and unbelief have never deadened or benumbed the faith of those who come to these Schools to be trained as laborers in the vineyard. The Bible has been exalted, Christ has been revered as Lord and Master, and the claims of a lost world have been consistently urged.

The beloved disciple John wished above all things that Gaius might prosper and be in health even as his soul prospered. We are sure that all friends of the Nyack Schools echo the same sincere wish for this Institution.

The Nyack Schools have prospered amazingly in the sense of material welfare. We question whether any institution in America has maintained the same high standards of scholarship and comfortable home life upon such meager resources. The continued sustenance of these Schools has been a miracle of frugality. Other similar institutions have endowments or regular income through donations or the contributions of some society or denomination.

Many impartial observers have felt that we were attempting the impossible in financing such an enterprise, not only without any outside assistance, but even with a heavy financial burden. The donations to the Schools have been very small in proportion to the outlay. Last year a large number of friends responded to the appeal of the Dollar Fund and together with the Alumni and some special givers contributed over \$4,000.00. We thank God for this sharing of the burden, but something on a larger scale must be undertaken at once to put the Schools on a permanently satisfactory basis. All the workers at Nyack are as ready as ever for sacrificial service in such a worthy cause, but there is a strong and united conviction from the Lord that our Institutions should be free from any financial incubus that they might fulfil their high calling. We believe that now is the time for all who believe in the ministry of our Schools to unite in faith and practical effort to finally set them free for an enlarged future service.

God has given to America unprecedented prosperity. Money is flowing like water for all sorts of purposes. Many of God's stewards are sharing richly in the abundance of these days. Surely such an investment as is offered by the Nyack Schools should appeal to the wise-hearted. It is far from the writer's purpose to divert any funds that would otherwise be given into the Missionary Treasury. We might consistently appeal for a share in the missionary giving since the Schools

are a vital part of missionary effort. Practically all of our missionaries have received their training here and we must look to Nyack for the recruits of the future. This is the mobilization center for foreign work and its maintenance might properly be charged to the missionary funds. But it should be clearly understood that for many years our Schools have not received a dollar from the Missionary Treasury. They have stood entirely upon a separate basis of support.

There is urgent need of regular contributions for current expenses during the period of high prices which we are now experiencing. At the Institute we are still charging only \$4.50 per week for board, room, light, heat, etc., and but \$5.00 in the Academy. This price was fixed several years ago. In a recent number of Bradstreet's, figures were exhibited which showed how the prices of certain staples of food have soared during the past few years. The advance was as follows:

	1910	1916
Flour per bbl.....	\$4.65	\$8.40
Beans per 100 lbs.....	4.95	9.45
Potatoes per 180 lbs.....	1.50	2.75
Sugar per lb.....	.049	.0647
Lard per lb.....	.0105	.0153
Pork per bbl.....	17.77	30.00
Wheat per bu.....	1.06	1.69

It is added that living costs will certainly mount higher and higher while the war lasts. America is in effect paying a heavy war tax which affects all. Most families are affected in some degree by the raise in wages which has accompanied the rise of prices, but our Schools have to meet the increased cost of living upon the same income. In view of these conditions which are growing steadily more difficult we must look to friends of the work for special donations in order to make ends meet. To raise the price of board to any extent would mean the debarring of many students from the training which they desire. We invite all the friends who helped on the special fund of last year to make their contribution an annual one for maintenance, and we would urge all our readers to send something for this purpose.

Also there are some special needs which we would like to present. Gifts for the following purposes would immediately increase the School's efficiency and reduce the running expense:

1. \$3,000.00 will instal a central electric lighting plant which will furnish sufficient light for all the School buildings and would reduce the cost of lighting more than one-half.
2. \$1,000.00 will complete the instalation of our laundry plant enabling the School to handle all laundry in an economical way and effect a large saving each month.
3. \$500.00 will provide an up-to-date kitchen equipment that will lessen labor, eliminate wastage, and make the food more palatable.
4. \$750.00 will provide new plumbing which is urgently needed.
5. \$300.00 will secure some much-needed volumes for the library and thus greatly increase its usefulness.
6. \$200.00 will support a student in the Institute for a school year.

In addition to these special needs there is opportunity for investment for those who may be able to give large gifts toward the liquidation of the bonded indebtedness of the Schools. We shall be glad to furnish full information as to the work that is being carried on and we invite correspondence from God's stewards. W. M. FUNKHUSER.

International Sunday School Lesson.

December 10, 1916.

Faithful unto Death.

Rev. 2:1-17.

GOLDEN TEXT: "Be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10).

We have seen that the messages of Jesus to the seven churches describe the condition of the professing Church throughout the present age, from the first decline in the post-apostolic church through loss of "first love," to the Laodicean church of the last days which is rich and proud but which excludes Christ from its assemblies.

I. MESSAGE TO THE CHURCH AT EPHESUS (vss. 1-7).

The Lord speaks here as the ascended Lord. He asks the church to give Him His rightful place as the Head of the church. His hand holds them; His eyes are upon them in watchful love.

1. Commendation.

The Master had seen their works, that is, all their Christian activities. He had noted their unwearying labor in His service. He had recorded their patient endurance in the face of greatest difficulties (I Cor. 15:58). He endorsed their strict dealing with men who were evil in character (II Cor. 6:17) or unorthodox in doctrine. It is apparent that the leaven of false doctrine was very soon found in the church. Paul predicted that it would be so and warned the elders of the church of Ephesus against it (Acts 20:17, 29, 30). It is more evident in the later books of the New Testament (I John 2:22; II John 10, 11).

He especially commended this church because they suffered for His name and because they hated what He hates—the deeds of the Nicolaitanes. There has been much discussion and dispute as to what is meant by the "Nicolaitanes." The word in its derivation seems to mean conquerors of the people. It may refer to the beginnings of Popery by the raising up of a priestly caste who assumed authority over the church.

2. Condemnation.

Jesus had given the very highest praise to the church. It looked almost like a model church but there was another side. The Master's "nevertheless" should not be overlooked.

The authorized version would make it appear that the Master has only a little trifling thing to say against this church. The word "somewhat" is scarcely allowable—He rather says "I have it against thee." The loss of "first love" is not a light thing. It means that orthodoxy and earnest labor for Christ have taken the place of that love which makes Christ supreme in the heart. It is the beginning of a fall; very soon there will be less labor for Christ and less of loyalty for His truth. It may be necessary to keep our heads right and to employ our hands in useful labor, but it is more important to heed God's warning "Keep thy heart with all diligence" (Prov. 4:23).

3. Warning.

The danger has been shown. The word spoken by the Lord should be received with a hearing ear for it is the word of the Holy Spirit and not the word of man.

4. Encouragement.

It is possible for the believer to go against the current of public opinion and to be an overcomer (I John 5:4, 5). The overcomer at Ephesus is promised access to the tree of life.

II. MESSAGE TO THE CHURCH AT SMYRNA (vss. 8-11).

The Lord speaks here as the One who was the source and end of creation and the One who died and rose again. His

title is in keeping with His message for He is speaking to a church which is called to go to death for His name's sake that it may have the crown of life.

1. Commendation.

Like the church at Ephesus, they were commanded for their works and their tribulations. But there are added touches here. They were poor, yet rich in the things that count in eternal value. They were faithful in exposing counterfeit Jews—false teachers. They were especially noted for their sufferings. The phrase "tribulation ten days" reminds us of the ten persecutions under ten Roman emperors which followed the post-apostolic days.

2. Warning.

It should be noted that there is not a word of condemnation spoken of the church in Smyrna. A suffering church is usually a pure church. But they were warned by the Spirit in the same language as was spoken to the other churches.

3. Encouragement.

The Master said, "Fear none of those things which thou shalt suffer." He points them to life beyond the grave and a crown of life for the overcomer.

III. MESSAGE TO THE CHURCH AT PERGAMOS (vss. 12-17).

Again we have a title given to the Lord which fits His message. He is to speak strong words of judgment so He appears as the one who has the sharp sword with two edges (Eph. 6:17).

1. Commendation.

This church had a measure of faithfulness under difficult circumstances. They had held fast His name and had not denied the faith. There were martyrs even at Pergamos.

2. Condemnation.

They dwelt where Satan's seat was. This indicates that the church had lost its heavenly character and aspirations and was more or less rooted in the world. Christ's seat is in heaven. Satan's seat is here (II Cor. 4:4). This charge against the church at Pergamos is followed by a more serious one; they had walked in fellowship with the world, for this is what the doctrine of Balaam means.

3. Warning.

The Master's tone here is severe. He demands repentance. He threatens to fight against the church. He realizes that the condition is such that it will quickly lead to "the depths of Satan" which appear in the next church. Historically, this description fits the time when church and state were united in the fourth century.

4. Encouragement.

The overcomer may eat of the hidden manna in the sanctuary instead of the world's bread. He is promised the stone with the new name; that is, he may have intimate personal relationship with the Lord Jesus.

Practical Points.

1. If you would please Christ, work no less for Him but love Him more.
2. If you have lost the love that puts Christ first, retrace your steps until you find it.
3. If you would be warned of danger to your Christian life, "Hear what the Spirit says"—pay little attention to what you think or others think. Go to the Book.
4. If you would be rich, live above the earth (Jas. 2:5; Luke 12:21; Matt. 6:20).

A Child's Missionary Lesson.

(Continued.)

E. M. BRICKENSTEEN.

Since we began our missionary lesson last month, some "buds" have expanded into full-blown blossoms (representing dollars) in the Garden of the King. These are strong in their love for a lost world and anxious to spread the gospel as quickly as possible.

We shall now resume our study of Paul's missionary journeys. We left Paul at Athens in Greece. These ancient heathen worshiped idols taken from their mythology. Each god or goddess was supposed to have charge over some particular department of man's life. Jupiter was king of the gods, and Juno was his wife. He entrusted his brother Neptune with the rule of the sea, and his brother Pluto with the realms of the dead. Venus was the goddess of love and beauty. There were many other gods, as Apollo, Mars, Mercury, Diana, etc.

Among the Athenians there were also many learned men called philosophers, so it required great courage in Paul to preach to them about the lowly Jesus, His death, resurrection, and ascension, His glorious return with His saints, the judgment of the wicked, and the eternal state. But Paul never thought anything was too hard to do after his sight of Jesus and the voice from heaven.

Where did Paul go after he left Athens?

He went to another city in Greece called Corinth. There he had to work at his trade in order to buy food. He made tents. He told the people how Jesus had died to save them. The Jews would not believe that a crucified Saviour was their King. They treated Paul badly and said dreadful things about Jesus. But Crispus, the ruler of the synagogue, and all his house believed, and other Corinthians, hearing the gospel, also believed.

One night God told Paul in a vision not to be afraid. He said: "I am with thee, and no man shall set on thee to hurt thee." This encouraged Paul so much that he stayed in Corinth a year and a half. But the unbelieving Jews were always trying to hinder Paul. They brought him before Gallio, the deputy who took Paul's part and drove them from the judgment seat. Gallio said it was just a question of words, and names, and their law, so he would have nothing to do with it. He did not care for any of these things.

After Paul left Corinth, he went to Ephesus, where he remained only a short time, being in a hurry to go to Jerusalem to the Feast. He sailed from there to Cæsarea, and after he had saluted the brethren in that city he returned to Antioch in Syria where he told the Christians all about his second journey.

How many of you children can remember the names of the places which Paul visited during his first and second journeys? Let us repeat them in their regular order.

In the first missionary journey Paul started from

1. Antioch in Syria where the disciples were first called Christians;
2. Seleucia,
3. Salamis in the island of Cyprus,
4. Paphos,
5. Perga in Pamphylia,
6. Antioch in Pisidia,
7. Iconium,
8. Lystra,
9. Derbe,
10. Passing through Pisidia, Pamphylia, and Perga, returning to Antioch in Syria, the missionary center.

The result of the first missionary journey was that many received the gospel because the Holy Spirit witnessed through Paul and his companions.

In the second missionary journey Paul started from

1. Antioch in Syria;
2. Lystra,
3. Troas.

Then the Holy Spirit told him to let Asia wait and go to Europe.

4. He went to Philippi in Macedonia,
5. Thessalonica,
6. Berea,
7. Athens,
8. Corinth,
9. Ephesus. From Cæsarea he returned to Antioch in Syria.

Who went with him in these two journeys?

Barnabas in the first; Silas and Timothy in the second.

What places did Paul visit in his third journey?

1. Ephesus. There he found disciples whom he asked, "Have ye received the Holy Ghost since ye believed?" Their answer was, "We have not so much as heard whether there be any Holy Ghost." Paul then baptized them in the name of Jesus; and when he laid his hands on them, the Holy Spirit took possession of them.

What was the effect of Paul's preaching at Ephesus where he spent most of his time during the third journey?

Many believed in Jesus and threw away their idols.

What was the name of the great temple in Ephesus?

The Temple of Diana which was one of the seven wonders of the world.

When Paul told the people about the true God, and that there were no gods made with hands, Demetrius, who sold silver images of Diana, as well as many other Ephesians, became angry. They would rather lose the gospel than money, so they raised an uproar against Paul, shouting, "Great is Diana of the Ephesians!" The town clerk heard it and quieted them, saying Paul had done no harm.

2. Macedonia. From Ephesus Paul went to Macedonia, where he visited the places of his former labors.

3. Greece. Then he spent three months in Greece. He found a little company of Christians in Troas. They were very anxious to hear Paul who had so much to say to them that on the last day he spoke until midnight. A young man, named Eutychus, sat in a window and was overcome with sleep; he fell from the window and was taken up dead. Paul went down and fell on him and prayed to God in Jesus' name to raise him to life again. God answered Paul's prayer and raised Eutychus to life.

When Paul went to Miletus, he sent for the elders in Ephesus and told them that they would not see him again; that they must watch over the church, and God would take care of them. It was a very solemn farewell meeting of deep tenderness. He said that he wished to be in Jerusalem by the Day of Pentecost. He was going where he would be a great sufferer and even a prisoner for the sake of Jesus. But none of these things moved Paul, who only counted it a joy to witness for Jesus. Then he knelt down and prayed with them all, and they wept, and fell on his neck, and kissed him, sorrowing most that they would see his face no more.

To be continued.

The Alliance Weekly

A Journal of Christian Life and Missions

Editor

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Conventions on Irvona, Pa., Charge.

The Annual Conventions of the Irvona, Pa., Alliance Charge were held at McPherron Oct. 23-25 and at Irvona Oct. 29-Nov. 2. The convention party consisted of Miss Dost, of Africa; Miss Rolle, of China; Dr. Zimmerman, of Toronto, Canada, and Rev. A. E. Funk, of Nyack. The conventions were very well attended and the blessing of God was on the people. The missionary offering at Irvona was \$362.50, and at McPherron \$11.50, a total of nearly \$500.00.

Mahaffey and Burnside, Pa.

The Annual Missionary Convention was held in Mahaffey and Burnside Oct. 13-18. The party was composed of Rev. A. E. Funk, Dr. Zimmerman, Miss Rolle, and Miss Dost. The services were deeply spiritual and instructive, and much good was accomplished. The attendance was good and both branches received a real spiritual uplift. We were sorry the convention was so short, and we heartily say to the workers, Come again! The missionary offerings were about the same as last year.—J. V. KRALL.

Atlanta, Ga.

The Atlanta Convention, which was held October 15-22, was good all through. The speakers were Dr. R. H. Glover, Rev. F. H. Rossiter, Rev. R. A. Belsham, Rev. A. Forrest, Mrs. R. A. Forrest, and Mr. D. J. Fant. The missionaries were Mrs. Georgia Minter and Miss Elizabeth M. Lewis. The weather was good and the interest unflagging; the attendance was not so good as expected though many came who had never before attended. The best of all was the Lord was with us. The presence of the Spirit was manifest at all the services. The preaching was of the very best and helped and blessed exceedingly. There were six or seven services daily. Dr. Glover intensified interest every night by exhibiting stereopticon views taken by him in the different mission fields, and lecturing as he showed them. It was the concrete way of teaching the people facts about the foreign work, and

made lasting impressions. Enthusiasm crystallized the last day. The offering for missions was \$12,377.00, exceeding last year by nearly nine hundred dollars. We thanked God and took courage.

The teachers and students of Toccoa Institute were in attendance from time to time. The young people conducted some open air services in front of the Alliance Tabernacle. Mrs. Forrest taught the children each afternoon. She is gifted for that work.

The representation from the branches was not so good as usual, therefore many reports were lacking, but from information at hand the work in the district is doing well east of the Mississippi River. West of that river workers are badly needed.—ULYSSES LEWIS.

The Prayer Conference, North Pacific District.

The Seventh Annual Prayer Conference met in Portland, Oregon, Oct. 18th, 19th, and 20th, the following brethren reporting: Rev. A. B. Eddy, Seattle, Wash.; Rev. J. C. Baker, Olympia, Wash.; Rev. John E. Fee, Portland, Oregon; Rev. C. H. Chrisman, Spokane, Wash.; Rev. W. P. Kirk, Everett, Wash.; Rev. and Mrs. D. M. Carpenter, Hood River, Oregon, and Rev. O. J. Stone, Tacoma, Wash.

We also enjoyed the presence of Rev. E. J. Richards, Field Secretary, of New York. In honor to Brother Richards, he was elected to preside at the sessions. We were much blessed and edified by his counsel and encouragement.

Several changes were noted for the District, the principal one being the resignation of Brother Chrisman from the District Secretaryship. The Conference accepted this resignation with reluctance, as the work of our Brother has been much appreciated. Brother W. P. Kirk took up the work at Everett, Wash.; Brother Carpenter taking the Hood River work.

All the branches reported a year of much blessing, peace, and harmony.

Rev. J. C. Baker held a tent meeting at Aberdeen, Wash., this summer, and a very promising work is springing up. Four hundred dollars has been given already to foreign missions.

Much of the time was spent in prayer; and as we adjourned, all felt that God had undertaken for greater things for us than ever before.

Mary S. Fletcher was appointed Field Secretary for our District and doubtless will send items of interest from time to time.

A vote of thanks was extended to the Portland friends and especially to Brother and Sister Fee for their kind hospitality in ministering to the delegates.—O. J. STONE, Secretary.

Obituary.

Miss Adeline Cornwell passed on to be with the Lord August 16th. Miss Cornwell had been a member of the Tacoma Branch of the Alliance for some years, leaving Tacoma about a year ago to go to a sanitarium in Vinings, Georgia. She was in a serious state of health at that time; she afterward went to Jackson, Mich., but got no better, dy-

ing of paralysis at the latter place. She was loyal to the Alliance and attended our meetings quite regularly when her health would permit, often helping the work in many ways.

Indianapolis, Indiana.

"Oh, praise the Lord, all ye nations: Praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Hallelujah."

We desire to give praise to God for all His grace and goodness toward us as a little company of His redeemed ones, and speak of His blessings of the past and present. During the entire month of September, Rev. D. J. Davies, of Cleveland, Ohio, ministered unto us the Word of God in both love and power; and the blessing of our brother's godly life and faithful service will long remain fresh and fruitful. Many received a new insight into God's Word, and were fired with a new zeal for God, as he spoke so earnestly in each service. Souls were won for Christ Jesus and believers edified. Praise God!

Plans were begun in August for the opening of another mission, this time in the extreme northern part of the city, and a thriving mission has now been in operation for over a month. Regular services are held Sunday morning and evening, with Bible School at 9:30 a.m., and Prayer Meeting on Thursday evening. A similar schedule is followed at the mission on Concord St., with the exception that there is no morning preaching service. We rejoice greatly at the goodness of God in giving us the privilege of thus spreading the full gospel of our glorious Lord and Saviour, and also that God has supplied us as a branch of the Alliance with bands of willing, capable workers through whose faithful labors these various services are held weekly.

The regular services in the Gospel Tabernacle are being blessed, and a healthy growth and increase are manifest, both spiritually and numerically.

The Annual Missionary Convention is scheduled for November 26-29. Pray for us, that God may work unhindered in our midst, both then and continually.

Several of our most loyal members have moved from the city this year, or are planning to go, and we shall miss them all very much; but we are, with gratitude and joy in the Lord, counting on Him to fill the vacancies with a greater fullness of His own presence, and also to bring in other members to work and worship with us.

"Blessed be the name of the Lord from this time forth and for evermore."—ALFRED C. SNEAD, Pastor.

FOR SALE.

A stereopticon of Colt manufacture is for sale. The lantern is double deck style, with calcium dissolving light. One hundred slides will be sold with the outfit. Original cost was about three hundred and fifty dollars (\$350.00), but the owner will sacrifice for fifty dollars (\$50.00).

Address inquiries to: Rev. F. H. Rossiter, 106 S. Church Street, Winston-Salem, N. C.

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Meetings of the Christian and Missionary Alliance.

NEW YORK

Binghamton: Gospel Tabernacle, cor. Washington and Court Sts.; Rev. B. A. Coleman, Pastor; 30 Sturge St., Sunday School, 10:30 A.M.; Preaching 10:30 A.M.; School 12:00 Noon; Young People 6:30 P.M.; Prayer Meeting 7:30 P.M.; Sunday School 12:00 Noon; Young People 6:30 P.M.; First Sunday each month, Lord's Supper; First Thursday each month, All Day Meeting; First Foursquare Hall, 100 Laurel Ave., beside the school house, Sunday School, Preaching 3:45 P.M.; Tuesday, 7:30 P.M.; Wednesday, 7:30 P.M.

Endicott, N. Y.: Alliance Chapel, 3 Garfield Ave., Sunday, Preaching 10:30 A.M. and 7:30 P.M.; Sunday School, 10:30 A.M.; Young People 6:30 P.M.; Tuesday, 7:30 P.M.; Prayer Friday 7:30 P.M.; Bible Study.

Pleasant Valley: Union School, 10:00 A.M.; Preaching 11:00 A.M. and 7:30 P.M.; Wednesday 7:30 P.M.; Prayer.

Quagaqua: (See Binghamton).

Pleasant Hill (See Binghamton).

Schenectady: Second Chapel in Pittsfield, House in Coopers Hill, Sunday School in Hunt District, Bushnell, and Beach Ridge and Grange Hall in Little Westkill.

Post Creek (See Corning, N. Y.).

Lincoln Ave. and M. A. Chapel, Chace St. and Lincoln Ave., Rev. H. Barnard, Pastor; 13 Kirkland Road, Sunday, Preaching 3:30 and 7:30 P.M.; Sunday School, 2:15 P.M.; Thursday, 7:45 P.M.

Rome: C. and M. A. Chapel, Second Floor Goldingman Block, 107 S. James St., Sunday, Preaching 5:00 and 7:30 P.M. Wed. 7:30 P.M.

Saratoga Springs: Gospel Hall, Kearny Block, 209 State St., Rev. H. M. Miller, Pastor; Sunday, Preaching 3:30 and 7:30 P.M.; Sunday School 2:30 P.M.; Young People 6:30 P.M.; Tuesday and Thursday, 7:30 P.M. Friday, 7:30 P.M.

Mont Pleasant: Cottage Prayer Meeting, 7:45 P.M.

Syracuse: C. and M. A. Chapel, 347 Cortland Ave., William Montgomery, Pastor, 138 West Castle St., Sunday School 12:00 Noon; Children 4:00 P.M.; Young People 6:30 P.M.; Wednesday Evening Meeting 3:00 P.M.; Prayer, 7:45 P.M.

Troy: Fourfold Chapel, 3337 Sixth Ave., Miss S. M. C. Musgrave, Pastor; Sunday, Bible School 2:00 P.M.; Bible Reading 3:30 P.M.; Preaching 4:00 P.M.; Sunday School 12:00 Noon; each month, Lord's Supper at 4:30 P.M.; Prayer meetings, evenings; Cottage Meetings, Thursday evenings; Bible Readings, etc.

Utica: 908 John Street Rev. J. E. Allison, Pastor, 1009 Howard Avenue, Sunday, Bible School 2:30 P.M.; Preaching 3:00 P.M.; Wednesday, 7:30 P.M.

Watervliet, C. and M. A. Hall, 378 Broad St., Rev. M. C. Clemence, Pastor, 444 Watervliet St., Sunday, School 10:00 A.M.; Preaching 11:00 A.M.; Prayer Wednesday evenings; Cottage Meetings, Thursday evenings; Bible Readings, etc.

Clark Mills: Rev. J. D. R. Allanson, Pastor, 1509 Elmira Ave., Utica, N. Y., Sunday, Preaching 10:30 A.M. and 6:30 P.M.; Bible School 12:00 Noon; Tuesday, 7:30 P.M.; Wednesday, All Day Meeting last Thursday each month.

Maryville: Rev. J. D. R. Allanson, Pastor, 1509 Elmira Ave., Utica, N. Y., Sunday, Preaching 10:30 A.M. and 6:30 P.M.; Bible School 12:00 Noon; Tuesday, 7:30 P.M.; Wednesday, All Day Meeting.

Clark Mills: Rev. J. D. R. Allanson, Pastor, 1509 Elmira Ave., Utica, N. Y., Sunday, Preaching 10:30 A.M. and 6:30 P.M.; Bible School 12:00 Noon; Tuesday, 7:30 P.M.; Wednesday, All Day Meeting.

Cochecton: Tabernacle, Franklin St., Rev. W. F. McGarvey, Pastor, St. Ontario St., Corning, Sunday, Preaching 10:30 A.M. and 7:30 P.M.; Sunday School 12:00 Noon; Young People 6:30 P.M.; Tuesday and Thursday, 7:30 P.M.

Post Creek: School House, Friday, 7:30 P.M.; Covington, Pa.: All Day Meeting, first Wednesday each month.

Elmira, N. Y.: Sunday, 3:00 P.M.; Friday evening.

Dalaware County: (See Binghamton, N. Y.).

Endicott (See Binghamton).

Gaskells Corners: Tracey C. Miller, Temporary Pastor, Elm St., Owego, N. Y., Sunday, Preaching 10:00 A.M.; Preaching 11:00 A.M.; Sunday School 12:00 Noon; Young People 6:30 P.M.; Tuesday and Thursday, 7:30 P.M.

Hawatha, N. Y.: Preaching Sunday, 2:30 P.M.; Hawatha, N. Y. (See Gaskells Corners).

Hornell: Alliance Hall, 8 Church St., Rev. W. H. Webb, Pastor, 100 Myrtle St., Sunday, Preaching 10:30 A.M.; Sunday School 12:00 Noon; Young People 6:30 P.M.; Tuesday and Thursday, 7:30 P.M.

Ithaca: Gospel Hall of C. and M. A., 120 S. Tioga St., Rev. E. B. Jackson, Pastor; Sunday, Preaching 3:00 and 7:30 P.M.; Wednesday, 7:30 P.M.; Young People 6:30 P.M.; Tuesday and Friday, 7:30 P.M.; Women's Prayer Meeting, Thursday, 3:00 P.M.

Ilion: (See Boonville).

Johnstown: 145 Grand Ave., Church corner Grand Ave. and Harrison St., Sunday, W. Moore, Pastor, 176 Willow St., Sunday, Preaching 10:30 A.M. and 7:30 P.M.; Class Meeting 3:00 P.M.; Tuesday and Thursday, 7:30 P.M.

Windsor: Full Gospel Chapel, North Main St., Rev. W. D. Lord, Pastor; Sunday, Preaching 10:30 A.M. and 7:30 P.M.; Prayer, Wednesday, 7:30 P.M. in Home and Tuesday 7:30 P.M. in Chapel.

Thompson: Rev. Dr. Thompson, Tuesday, 3:30 P.M. in home of Mrs. Avery, Preaching Tuesday, 7:30 P.M. in home of Mrs. Anna Hubbard.

stage Prayer Meeting on Thursday, 3:00 P.M.,

Kenwood: Kenwood Heights Church, Rev. George B. Scripture, Pastor, Sunday, Preaching 10:30 A.M. 7:30 P.M.; Sunday School 11:45 A.M.; Children 3:00 P.M.; Young People 6:30 P.M.; Deacons and Elders 7:30 P.M.; Indian Church, Sunday, 2:30 and 7:30 P.M.; Lansingkill (See Binghamton).

Mont Pleasant (See Schenectady).

Odessa: Alliance Hall, Cayuta: Union Church, Rev. N. H. Hess, Pastor, Odessa.

Oswego: Services in W. C. T. U. Rooms, 26 Lake St., Mrs. N. H. Hutchinson, Pastor, 245 Main St.

Ossining: Sunday and Thursday, 3:00 P.M. at home of Miss Florence Cole, 31 William St.

Quagaqua: (See Binghamton).

Shelburne: Second Chapel in Pittsfield, House in Coopers Hill, Sunday School in Hunt District, Bushnell, and Beach Ridge and Grange Hall in Little Westkill.

Post Creek (See Corning, N. Y.).

Spring Brook: School House, Mr. K. O. Knutson.

Carcas Brook: School House.

Sulphur Brook: School House, Mr. Lewis E. Ryan, Pastor.

Elk Brook: School House.

Bushell Brook: School House. Mr. George Morris.

Readsburg: School House.

Tyler's Switch: School House. Student supply, Dr. M. J. Olson.

Boonville: Boonville, Alliance Chapel, Mrs. Alice Raynor Caswell, Pastor, 10 Montgomery St., Ilion N. Y., Sunday, Sunday School 2:00 P.M.; Preaching 3:00 and 7:30 P.M. Tuesday, 7:30 P.M.

Ilion: Gospel Hall: First Street, Sunday, 3:00 P.M.; Wednesday, 7:30 P.M.

Lislingford: Miss E. Haven, Sunday, 10:00 A.M.

Bethel Hollow: (Wing Centre, Pa.).

Buffalo: Gospel Tabernacle, 47 Union Street, St. Sunday, Preaching 10:30 A.M. and 7:45 P.M.; Class Meeting 9:30 A.M. Sunday School 12:00 P.M.; Tuesday, 7:30 P.M.; Wednesday, 7:30 P.M.; Thursday, 7:30 P.M.

Saratoga Springs: Gospel Hall, Kearny Block, 209 State St., Rev. H. M. Miller, Pastor; Sunday, Preaching 3:30 and 7:30 P.M.; Sunday School 2:30 P.M.; Young People 6:30 P.M.; Tuesday and Thursday, 7:30 P.M.

Mont Pleasant: Cottage Prayer Meeting, 7:45 P.M.

Willow Glen: Independent Church, Preaching Sunday, 11:00 A.M.

Schenectady: Alliance Chapel, 900 Albany St., F. C. St. John, Pastor; Sunday, Preaching 3:00 P.M.; Prayer 7:45 P.M.; Sunday School 3:00 P.M.

P. M. Saturday, 7:45 P.M.; Wednesday, 7:45 P.M.; German Service, Tuesday, 7:45 P.M.; Prayer Supply, 7:45 P.M.; Sunday, 7:45 P.M.

Albany: Union Evangelical Church, 4th Ave and 14th St. Sunday, Preaching 10:30 A.M. and 7:45 P.M.; Bible School 9:30 A.M. and 7:45 P.M.; Wednesday, 7:45 P.M.; German Service, Tuesday, 7:45 P.M.; Prayer Supply, 7:45 P.M.

Crandon, N. Y.: Room 3 Chronicle Bldg. Union Ave., Tuesday, 7:45 P.M.; Thursday, 7:45 P.M.; Children's Meeting 3:30 P.M.; Thursday, Young People's Meeting 7:45 P.M.; Friday, 8:00 P.M.; Sunday, 8:00 P.M.; Wednesday, 8:00 P.M.; Miss M. H. Crowell, 333 Walnut Ave.

Dover, N. J.: Swedish M. E. Church, Hudson St., Rev. R. R. St. John, Pastor; Cottage Prayer Meeting, Thursday, 3:00 P.M.; Prayer 7:45 P.M.; Sunday School 3:00 P.M.

Preaching 4:00 P.M.; Student Supply.

Harrison, N. J.: Gospel Tabernacle, 32 Central Park Ave., Sunday, Preaching 10:30 A.M. and 8:00 P.M.; Open All Night, 7:45 P.M.; Sunday School 2:30 P.M.; Tuesday, 7:45 P.M.; Thursday, Young People's Meeting 8:00 P.M.; Friday, 8:00 P.M.; Sunday, 8:00 P.M.; Wednesday, 8:00 P.M.; Miss H. Crowell, 333 Walnut Ave.

Jersey City, N. J.: Gospel Chapel, Hudson Boulevard, 1000 Avenue A, Sunday, Preaching 10:30 A.M. and 8:00 P.M.; Wednesday, 7:45 P.M.; Thursday, 8:00 P.M.; Friday, 8:00 P.M.; Saturday, 8:00 P.M.; Sunday, 8:00 P.M.; Wednesday, 8:00 P.M.; Thursday, 8:00 P.M.; Friday, 8:00 P.M.; Saturday, 8:00 P.M.; Sunday, 8:00 P.M.; Miss H. Switzer, Pastor, 322 Central Ave.

Jersey City, N. J.: Gospel Chapel, Hudson Boulevard, 1000 Avenue A, Sunday, Preaching 10:30 A.M. and 8:00 P.M.; Wednesday, 7:45 P.M.; Thursday, 8:00 P.M.; Friday, 8:00 P.M.; Saturday, 8:00 P.M.; Sunday, 8:00 P.M.; Wednesday, 8:00 P.M.; Thursday, 8:00 P.M.; Friday, 8:00 P.M.; Saturday, 8:00 P.M.; Sunday, 8:00 P.M.; Miss H. Robertson, 2163 Hudson Boulevard.

Morrisstown, N. J.: Gospel Mission, 54 Speedwell Ave., Sunday, Preaching 3:30 and 7:45 P.M.; Wednesday, 7:45 P.M.; Prayer and Testimony, 7:45 P.M.

Mr. R. H. Johnson, 100 Morris Street.

Newark, N. J.: 8 North Ninth St., Sunday, Newark School 2:00 P.M.; Preaching 3:15 and 8:00 P.M.; Young People's Meeting 7:30 P.M.; Wednesday, 7:30 P.M.; Prayer Meeting 7:45 P.M.; Thursday, 8:00 P.M.; Bible Reading 8:00 P.M.; Rewing School, Saturday, 2:30 P.M.; Rev. W. Newberry, Pastor, 80 Broad St., Newark.

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Pleasitney, N. J.: 10 North Dover, Alliance Chapel, Sunday, Preaching 11:00 A.M.; Bible Study, Sunday, 10:00 A.M.; Student Supply.

Plitman, N. J.: Christian and Missionary Alliance, 100 Broad St., Union Park, 945 S. Broad St., Sunday, 8:00 P.M.; Preaching 10:30 A.M. and 7:30 P.M.; Wednesday, 7:30 P.M.; Prayer and Praise, 8:00 P.M.; Mr. J. H. Missey, 80 Broad St., Newark.

Plainfield, N. J.: Union Church, Broad St. and Craig Place, Friday, Preaching 3:30 and 7:30 P.M.; Sunday, Bible Class, 3:30 P.M.; Rev. F. Y. Lininger, 15 Mountain Ave.

Port Republic, N. J.: Union Mission, Property care, Mrs. C. Johnson, 14 Clinton Ave.

Port Washington, N. Y.: Mission Property, care N. J. Miller, 12 N. Maryland Ave.

Taylortown: Presbyterian Chapel and Meadowtown Union Chapel are supplied by Nyack Students.

Trenton, N. J.: 100 Broad St., St. Martin Post Office, Sunday, Boys' and Girls' Meeting, 2:30 P.M.; Preaching 3:30 P.M.; Friday, 7:45 P.M.; Rev. A. L. Thompson, Pastor, 233 Lewis Ave., Brooklyn.

Assistant, Mr. John Gray, 63 Colonial Ave., Trenton.

(Adv.)

NEW JERSEY, including STATEN and LONG ISLANDS.

REV. T. P. GATES, Assistant District Superintendent of New Jersey, 31 South Main St., Asbury Park, N. J.

Itasca: Gospel Hall of C. and M. A., 120 S. Tioga St., Rev. E. B. Jackson, Pastor; Sunday, Preaching 3:00 and 7:30 P.M.; Wednesday, 7:30 P.M.; Young People's Meeting, Tuesday and Friday, 7:30 P.M.; Women's Prayer Meeting, Thursday, 3:00 P.M.

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Asbury Park: 100 Myrtle St., Sunday, Preaching 10:30 A.M. and 7:30 P.M.; Class Meeting 3:00 P.M.; Tuesday and Thursday, 7:30 P.M.

Thompson: Rev. Dr. Thompson, Tuesday, 3:30 P.M. in home of Mrs. Avery, Preaching Tuesday, 7:30 P.M. in home of Mrs. Anna Hubbard.

Astoria, N. Y.: Gospel Tabernacle, Remsen St. near Grand Ave., Prayer Meeting 8:00 P.M.

Jersey City: 145 Grand Ave., Church corner Grand Ave. and Harrison St., Sunday, W. Moore, Pastor, 176 Willow St., Sunday, Preaching 10:30 A.M. and 7:30 P.M.; Class Meeting 3:00 P.M.; Tuesday and Thursday, 7:30 P.M.

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