

styles, for the Holiness movement is being dwarfed by it and Holiness people should not conform to the worldly fashions. But if a group of young people claim to have the blessing of sanctification, even if their outward appearance does not quite conform, let us be patient in instructing them in the right way. The spiritual life is one of development. We could not stand it if God made us do everything at once. A boy cannot become a man all at once; neither does he learn his arithmetic tables the first few weeks of school. Young people are either going to conform to instruction which is backed up in their hearts by the Holy Spirit or else lose their experience.

The reason young people are not holding out in the christian life is that their experiences are not deep enough. They are not entirely sure whether they want to forsake sin or not. Their conversion is just as deep as their conviction. The greater their sorrow for sin, the less will be the desire to ever go back to it. The church's place is to pray greater conviction upon them. Too often they are coaxed to an altar of prayer and made to believe when they have no faith and no grounds for faith. Too often they are rushed and sung through in a hurry. A convert who will stand is one who has decided for himself that he will forsake sin. He always knows when his sins are forgiven.

Although we do not believe it, oft-times our attitude would say that everything is accomplished when a soul is saved or sanctified. If we prayed for God to save it, we should increase our prayers for God to keep it. Where it took real warfare on the part of the church to win the soul from the enemy, it is going to take careful teaching and proper influence to hold it. There are many snares and pitfalls for a young convert to be made aware of. There is many an up-hill climb where a helping hand is needed. Jesus' charge to Peter was, "Feed My Lambs."

If the Holiness movement of today is to advance it will have to advance all forces at once. If ever the forces of evil were arrayed against it, it is now. If there ever was a time when a revival of old-time religion was needed, it is now. If ever the fields were ripe unto the harvest, it is now. The challenge is before us. Do we accept it? Jesus said "Go—and I will be with you."

HARVEY J. S. BLANEY

WOMEN DYING FASTER

According to the Chicago Daily News, there is now an excess of deaths among women over that of men between the ages of 22 and 32. It is said that never before has such a condition existed in this country.

This condition has been creeping upon the women during the time they have been discarding their clothes and taking to cigarette smoking. Sleeveless dresses, transparent hose, low cut, thin-soled shoes, very short skirts, waists with low cut necks and cut-out backs and everything made as thin as possible, may be in accord with the fashions decreed by the most immoral class of an immoral nation. But they do not conform with the dictates of Mother Nature. Between the fruits of immorality, which such dressing often leads to, and the breaking down of health from the physical standpoint, and to this adding the lessening of vitality because of the cigarette-smoking among women, we have the inevitable consequences, namely the shortening of her life and the robbing her days of the joys that should be hers. But we must remember the inexorable law of Almighty God, namely, "The wages of sin is death."—*World Evangel*.

THE GIPSY SMITH BOSTON MEETINGS

The Gipsy Smith Boston revival campaign closed in the Boston Garden Sunday night, March 24th, with twenty-one thousand people crowding that vast auditorium to hear the Gipsy tell his wonderful story, "From gipsy tent to pulpit." We heard him in the afternoon give his address on "Three and one-half years in France and Flanders with the Boys in the Mud and the Blood," to as large a crowd.

For three weeks and over four Sundays Gipsy has been preaching twice each day, with one day off for rest. It is conservatively estimated that at least two hundred and eighty thousand attendants have waited on his ministry in Boston.

His has been a ministry of winsomeness and power. I heard the Gipsy on an average of once a day, and never have I heard a man that could move me as he did. He exalted Jesus as a Saviour from sin. His sermon on "In this the children of God are manifested and the children of the devil" was radical and most Scriptural. He said, "If you have not been born of God you are a child of hell and the devil, no matter how well-behaved you may be. If those by your side could see your black heart they would flee from you. Don't be ashamed of your father, the devil, if you serve him. Here are some birthmarks. He that is born of God doth not commit sin. It is a moral cannot. I could get drunk and paint this town red if I wanted to, but God has taken the want-to out. The child of God overcometh the world. God puts the dance in my soul; the devil puts the dance in some of your heels. He that is born of God loveth the brethren; he loves the Bible and the prayer meeting."

How he did flay the perfunctory dapper parson who is nearly all collar and dignity. I was crowded out of the Temple one noon hour on account of being late, and went into a historic church and heard a young parson preach. He told the small congregation that his subject was "Teleology," and explained that it was not psychology nor sociology, but belonged to the realm of soteriology. No wonder the people looked sleepy and mystified, even in cultured Boston. Gipsy did laugh at the modern stuff. He says some of the highbrows call real old-time religion "psychological neurosis," and then they wipe their alabaster brow and think they have said a lot when they have said the quintessence of nothing.

Time and again he told the people that some of them would vote Jesus out if he came to their church. Godless officials tie the hands of the preacher. "They freeze him in the vestry and wonder why he does not sweat in the pulpit." He said, "I let down my bucket deep and it stirs the mud. It is my bucket, but it is not my mud." One old colored lady was asked how she liked Gipsy. She said, "I liked him fine when he preached and did not begin his meddlin'."

The preacher seemed continually under the Divine anointing, and the most spiritual of those who heard him felt the Divine pull upon their hearts. There was no solo singing in the services by anyone but Gipsy. As a man of sixty-nine he amazes us by the sweetness of his voice and the vigor of his whole personality. He seemed to diffuse radiance and joy from the time he came on the platform till the last word of benediction had been pronounced. He did nearly all the praying, and such sweet unctious simple heart-melting prayer I never before heard. He was so unctious, sweet and persuasive that one felt they would like to kneel at his feet and have him put his hands on their head in apostolic benediction.

But when we have said all this, you may ask how deep did the revival go? I do not know. Only God knows. I think that many took a definite move towards God. But we missed the definite teaching of the need of a second work of grace to sanctify the heart and the incoming of the Holy Ghost as an abiding guest. All Gipsy preached was Regeneration and then a getting little nearer to Jesus.

He said nothing about his denominational relationship, but I have been informed that he is a Wesleyan Methodist. He praised John Wesley and General William Booth to the skies, and yet both of these were second blessing holiness preachers, and taught that the work of God prepares only in so far as the complete cleansing is declared. Gipsy is Calvinistic in his theology, and so is more in sympathy with George Whitefield than with Wesley as to doctrine and experience.

We all know that Whitefield and Wesley differed radically in their views of entire sanctification. The former believed that not till death could the "Old Man" be destroyed. Wesley preached complete sanctification here and now by faith. In spite of their differences they loved each other. Wesley preached a memorial sermon on Whitefield, in which he called him one of the greatest soul-winners of the ages, and also one of the most godly of men.

Once during the meetings, Gipsy slapped the "second blessing" in an incidental way. He had been attacked by a crank. But he might have made reference to the many thousands he has met in his long ministry who have adorned the doctrine and the experience of the double cure. I think he could come to any camp meeting, however, and sweep the deck.

I praise God for the ministry of this man, and yet I feel that God has called us as holiness people to preach and experience a far larger gospel than he proclaimed. He is the mighty Appolos of modern times who has never seen the need of knowing the way of the Lord more perfectly, or if he knows it, of making it plain to others. I came back to my little church from the great throngs, glad of the privilege of telling people that Jesus does not merely pardon and regenerate, but that He died for the purpose of killing out the moral carnal nature that lies dormant in the heart of the justified believer. If Gipsy Smith preached this plainly and definitely and souls came through with a shout, his popularity would soon wane and he would not get the Boston Garden or Tremont Temple for his meetings.

But on the whole, he is the most spiritually popular evangelist we have ever heard. In spite of all his popularity and the recognition he has received from those of high station, he seems as humble as a child, willing to do anything to serve his fellowman.

I call the Boston campaign a great meeting, but not a great revival. When the great revival comes it will be less popular and the devil will be stirred as he was in the early days of Methodism and at the rise of the Salvation Army. It will be a holiness revival. I do not believe that the movies and the theatre, the prize fight and the wrestling match will suffer much as the result of the past meetings. Most of the churches will be putting on their pageants and worldly programme as of yore. And we have never failed to see a popular revival followed by the worldly entertainments that grieve and insult the blessed Holy Ghost that had been working in the hearts of the people. How blinding is the carnal mind in those that call themselves the children of God.

W. EDMUND SMITH.