

Holiness Camp Meeting

The members of the National and State Holiness associations are aroused and the board of trustees of the Central Holiness university have compelled Geo. Shaw, professor of philosophy, to resign his position. The trustees claim that Prof. Shaw is not teaching the doctrines of religion as outlined in the articles of incorporation. Over two hundred students of the University and the majority of the faculty, including Pres. B. W. Ayres; threaten to leave the school, provided the board of trustees does not repeal its action.

The trouble which has just come to a head has been in existence for the past two years, in fact, since Prof. Shaw has been connected with the institution. The board of trustees have had Prof. Shaw before them several times and have been investigating the conditions at the university and the influence which the Professor exercised upon the students. The board of trustees asked Prof. Shaw to resign, but he refused on the grounds that he was teaching the religious doctrines as outlined in the articles of incorporation of the Central Holiness university. At the open meeting at University Park in the tabernacle Friday afternoon, at which time the interests of the university was to take precedence, Pres. C. J. Fowler, of the National association, of Boston, Mass., in behalf of the investigation made by the board of trustees, openly condemned the doctrines of Prof. Shaw and explained the situation as viewed by the members of the Holiness associations. He occupied the rostrum for over an hour, laying the foundations of the committee's investigation, and stating that the doctrines, as taught by Prof. Shaw, were erroneous as to the doctrines outlined in the articles of incorporation, and that the said Prof. Shaw should not remain at the head of the theological department.

Many of the students of the university are opposed to the action taken by the board of trustees and have circulated a petition asking that the board reconsider their actions. Over two hundred students of the institution and influential members of the faculty have either signed the paper or signified their intention of leaving the school if the board compels Prof. Shaw to go. Several meetings have been held by the students and the majority seem to favor Prof. Shaw and his teachings. They say, "If Shaw goes, we go; if Shaw remains, we will also remain."

In his address Pres. C. J. Fowler, of the National association, said, speaking in behalf of the board of trustees: "The situation is fraught with great peril and humanity speaking there is nothing but disaster for the morrow of this school. Nobody but God can extricate us from this difficulty. It is not at all strange that the devil should tempt you, should insult you, and should be after you. Here is a splendid institution. None has had such a marvelous history. No institution in this country has had such blessings and so much to show for it. But the devil has attempted to destroy it. He is after the school and the organization. It isn't anything new. No holiness school has trouble but what they are made stronger by it. Education shakes our destiny. Some people have neglected to fit and some have neglected the thinking power of their upper story.

"Over what is the division of this school? From the standpoint of the trustees it is over that for which the school stands—Holiness. It is not over church government, it is not over the cut of a man's coat or the make of a woman's hat; nor is it over the capabilities of the teachers. It is over the question of Holiness and the Holiness movement. It is a vital issue and a heated question and the holiness people should go with me prayerfully and sympathetically through the question.

"In the name of the trustees, who is responsible? An investigation has been made by members of the trustees in the theological, pastoral and philosophical department and here is where they found the trouble. A cause is at stake and a school is at stake. What did the board find and how did they find it?

"They found that the head of this department was not a Holiness man and is not and has not been in his influence representative of the Holiness movement. His influence has not been on the side of Holiness.

"This young preacher says that he preaches a doctrine which we can't understand. Where is the value in a theological professor that the people can't understand?

"This young professor has not represented the holiness movement and the holiness people. Holiness people are unsatisfied and after they have heard him preach two weeks they ask, 'Is he straight on holiness?'

"The board of trustees have dismissed this young professor; and how did they do it? Having made certain distinctions they delegated one member to see the brother and see if they had not been betrayed on his influence. Prof. Shaw did not care to talk with the delegate and before the trustees took action they asked to again talk with Shaw, but he refused. The board was under no obligations to do this, according to the articles of incorporation."

After Rev. C. J. Fowler's talk, M. L. Haney, one of the oldest workers in the Holiness movement, gave his sentiments, and expressed himself favorable to Dr. Fowler.

Pres. B. W. Ayres, chairman of the afternoon, then asked for a few minutes for remarks, but was refused after he had begun, Dr. C. J. Fowler stating that it was wholly out of order, and not arranged for on the afternoon's program.

Pres. A. S. Cochran, of the I. H. A., possibly the most sincere member of the Holiness movement, stated that this was the time for prayer and the people should get in communion with God over this matter rather than talk about it to others. When he had finished his eyes were filled with tears and he sat down.

After the meeting a Herald reporter saw Prof. Shaw and asked him if he had anything to say. He said the scripture as contained in Romans viii-28 expressed his sentiments.

Central Holiness University fared well by the camp meeting and, by the presence in person or in spirit of good friends of the institution. M. M. Snider, of Des Moines, presented the interests of the school to the great assembly on Friday afternoon, and as a result gifts in cash amounting to \$1,000 were made. Good securities worth about \$17,000 were turned over to the school, and it was announced that at least \$10,000 in addition to that heretofore reported would be left the institution in wills of Holiness people. Other gifts are being considered and may be forthcoming.

Sunday, the last day of the ten days' session of the National and Iowa Holiness associations, held at University Park, was a great day and the spirit moved many of the people in attendance. From the early meeting at 6:00 a. m. until the last meeting in the evening at 7:30, there was much rejoicing. People seemed to be unable to express their emotions.

During the day several prayer meeting services were held at this time. The people prayed, shouted, sang and yelled, because they had the spirit of God in them, their names were written upon the Glory Book. They could hardly express their feelings of contentment.

At the meetings several people shook their heads and those who looked on the prayer services which were held in the open, looked on with doubt and wondered if these prayerful people were really getting any good out of this service. To the calm the services would have meant nothing. While they were in session you would not have known who was doing the praying, for all were lifting their voices heavenward, some screaming, some clapping their hands, some shaking their heads until one might have thought that they would lose them, and they possibly did.

It was a great day, Sunday, at the camp and all are happy over the results. The altar service during the day was crowded and people here rejoiced. Many might have thought by the actions of some that they were demented, but the Holiness people declare that they were only enthusiastic over the doctrines which they preach. Before reaching the tabernacle for long distances you could hear the shouting and yelling of these people, what they said could hardly be distinguished. "Oh, Glory; Hallelujah! Praise the Lord!" were the only thing understandable.

Sunday Services.

In the morning Rev. C. J. Fowler preached a remarkable sermon on Sanctification. He used as his text, First Thessalonians 4:3. "For this is the will of God, even your sanctification, that ye should abstain from fornication." This text has an emphatic word in it and that word is "That." An emphatic doctrine is sanctification. Regeneration is the vantage ground of sanctification and it is the means to the end rather than the end in itself. He showed the low morals of the people during the time that Paul wrote this epistle. Even the church was immoral. "There is more light in the American church today in regard to the tobacco habit than there was in Corinth in regard to the sin of fornication." He closed his discourse in the morning with some very graphic illustrations of the sanctified life, that produced telling effect upon the audience.

Afternoon Services.

In the afternoon the tabernacle was well filled and a most excellent and strong appeal was made by Rev. G. A. McLaughlin, who had charge of the preaching services. He took for his text First Epistle of John 3:3, "And every man that has this hope in him purifieth himself, even as Christ is pure." The church has seen its greatest time of victory when its doctrines have been pure, but it always meets defeat when it becomes corrupt. False doctrine is like poison, it may taste sweet but is fatal. Jesus always antagonized false doctrine. He spoke of the two aspects of hope; first is that of desire, second is that of expectation. This hope is an incentive to holy living. The Bible does not say much about getting ready to die, but its messages of warning are to us to be prepared for the coming of Christ. After this address an altar service was conducted. Crowds of people gathered at the foot

of the rostrum and consecrated their lives to the Lord.

The evening service was preceded by the raising of money for Rev. Isaiah Reid and wife. The funds were solicited by Mrs. J. M. Harris. Over \$200 was secured. Mrs. Iva Vennard then sang a beautiful solo, "Give Me Jesus." A "holy hush" fell on the audience under the gentle influence of this song.

Rev. C. W. Ruth had charge of the preaching services and took for his text Revelations, 12:12. "And they overcame him by the blood of the Lamb and the word of their testimony and they love not their lives unto the death."

"There is no Christian experience in which we may expect to be exempt from temptation. Satan is not dead, as you will find before you get many miles from these camp grounds; but there is a way of victory for every soul. The devil is a vanquished foe; Jesus has met him and defeated him. There are three things that are essential to a victorious life: The intense consecration which is made once and for all. This is a pledge of an eternal yes to the whole will of God. Too many fall to live out their consecration.

"We must be obedient and we must be faithful in testimony. God has undertaken the contract to take us through and he will do it if we will be true. Sanctification will make you equal to any circumstance or condition in life. This is God's plan for you, that you may stay on top in spite of you conditions.

"There are three reasons for consecration. First, because it has been commanded. Second, it is a reasonable service. Third, for our highest efficiency in his service. This is a guarantee of victory. If Jesus can save you from the sins of your life, He can also cleanse you from the sin of your heart-life.

"What breath is to the body, faith is to the soul. Keep on believing. God has given us the air and the lungs and power to breathe; yet God won't do this for us, so we must breathe ourselves. This is a gift of God. Likewise with faith. You can believe if you will."

The sermon closed with some very timely and helpful instructions for the young converts. There was a large altar service following this very clear discourse on the doctrine of Holiness.

Saturday was missionary day at the camp meeting and at this time election of officers for the new Foreign Missionary Society, auxiliary to the National Holiness association, took place. A missionary board composed of nine members was also named and will have supervision over the work in this department. The officers for the ensuing year are:

Rev. C. W. Ruth, president, Indianapolis, Ind.

Rev. A. S. Spaulding, first vice-president, Los Angeles, Cal.

Rev. Geo. Sharpe, second vice-president, Eidenburg, Scotland.

Rev. Iva D. Vennard, secretary, Chicago, Ill.

H. F. Kleitzing, treasurer, Chicago.

The members of the board of the Foreign Missionary Department of the National Holiness association are: C. W. Ruth, Indianapolis, Ind.; C. J. Fowler, Boston, Mass.; Mrs. Iva D. Vennard, Chicago, Ill.; H. F. Kleitzing, Chicago, Ill.; Geo. Sharpe, Scotland; Mrs. Crossley, Manchester, England; A. S. Spaulding, Los Angeles, Cal.; M. M. Snider, Des Moines, Ia.; Mrs. Jennie Kinkaid Smith, Meridian, Miss.

A great need was seen along the missionary line and in order to spread the doctrines of Holiness into all lands the members of the National association believed that a Foreign Missionary Society should be organized. At the business meeting of this body on Saturday of last week a committee was named to look after and report the latter. They report that such an organization should be an auxiliary society of the National Holiness association, and that the missionaries who have asked for assistance and who are on the grounds should be sent into the foreign fields.

The afternoon program on Saturday was turned over to the Missionary movement, and in the front of the congregation hung a large map illustrating the country in which the four missionaries to be sent out, have been laboring. The four missionaries are not handicapped like some are because they have been on the field before and have worked among the people. Mr. and Mrs. Cecil Troxell and Mr. and Mrs. Cowman are the two missionary teams who will be sent out this year. Mrs. Troxell and Mrs. Cowman are sisters.

The afternoon meeting was attended by 1500 people and was opened by C. W. Ruth, president of the new society, who explained the advantages of having missionaries on the foreign fields, and what it meant to the National association.

After the address by C. W. Ruth, Paul Lawson, who was born in India and who graduated from C. H. U. last year, spoke concerning the missionary work. He is intending to return to his father and mother in India. They have charge of the India Industrial Evangelistic Mission. Mr. Lawson is very enthusiastic for the missionary work and spoke very encouragingly for the work.

Cecil Troxell, a returned missionary from China, spoke a few minutes concerning the work in the foreign fields. He said that the sending of missionaries meant a great deal in the evangelization of the world, as one converted foreigner would go out and be influential in bringing nine others. Rev. Troxell asked that the prayers of the people go with them

to the work in China and that each one here act as a missionary in this way. Assist the missionaries in doing the work by helping to provide means for them.

Rev. Cowman, a member of the Oriental Missionary Society of Japan gave a brief address. He said that he wanted to help spread the blessings into the foreign fields. He and his wife have been in Japan and have learned the language and the customs of the people and are well prepared to fight the sins of this world.

After the two missionaries had talked upon the subject Rev. C. W. Ruth asked that the two men with their wives stand on the rostrum that all may get a good look at them and see the missionaries who will be sent to China to promote the doctrines of Holiness.

Pres. C. W. Ruth took charge of the closing part of the program and efforts were made for the raising of money to be used in the support of the four missionaries. Several hundred dollars were raised.

The afternoon meeting was closed by singing "Praise God from whom all Blessings Flow."