

gling through years with an attendance of half-a-dozen to a dozen up to six years ago, when the thirst after holiness struck that church in earnest, and then the class leaped from a dozen to a hundred or more, and there it stands to-day. If the preachers who are trying to revive class-meeting would try Mr. Wesley's plan and "spread holiness," the class-room would no longer be empty. This is one meeting that has never yet been run with full efficiency without holiness, and I don't believe it ever will.

Holiness will fill the prayer-meeting. The church above referred to ran a prayer-meeting for three years, that ranged from 150 to 300 in attendance. Nothing helps a pastor to lift the experience of his church members to a higher plain like holiness, and nothing begets a greater thirst after it than a holiness meeting. I need it in my church—need it always—but especially this centennial year. As Dr. Watson said in Macon, I do want, during this year, "church intension as well as church extension." There is one thing we need worse than we do more religion, and that is, PURE religion.

Gainesville invites the Spring Convention to meet here. I don't think we will have a fall session this year.

A. J. JARRELL.

CRANKS.

There are cranks and cranks. Yours and mine are very different. My saint is your crank, and your beau ideal is my crank. Ingersoll is the good man's crank, and in the mind of the street bummer, Moody is as crazy as a loon. Gallileo was a crank, and was persecuted by cranks who wanted to de-church him because he taught the diurnal motion of the earth. Luther was pronounced a crank for teaching that "the just shall live by his faith;" and he was hounded to the grave by cranks in the name of the Christian religion.

Paul was a crank (see Acts xxxi. 24); and so was our Lord, if the dominant Churchmen of His day were judges (see John x. 20).

Every man who agitates things—who rises up early and paddles around in the placid sea of carnal security—who disturbs the lazy "conservatism" of them that are "at ease in Zion," is a fanatic, a crank. To the scoffer the formal believer is a crank. To the formal believer, the professor of holiness is a crank.

The word "crank," as modernly used, is simply an uncharitable expression towards some one who wants to reform us. A real crank is to be pitied, not hated. Consider carefully before harshly denouncing any one a crank—it may be you.—*Words of Faith.*