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## REFINING CO. 775 WERE LARGE

(Associated Press Wire.)  
YORK, March 12.—The Sugar Refining company profits of \$8,508,163 in the investment income and in 1923, of which \$5,552,000 was income from sugar production, was the annual report today.  
The company's inventory fluctuating as much as \$2,500,000 in a single day. In disorganized post-war prices sugar went to greater extremes than any other commodity, the report stated. Compared with average prices of 1910, sugar's fluctuation since the armistice is shown to have been greater than the combined fluctuations of wool, rubber, coal and copper.  
Women comprise about half the company's 26,781 stockholders.

Babst, president, estimated 1923 was unprofitable for sugar refiners. The price of sugar changed 115 times, he said. Extreme fluctuation caused a loss of \$1,693,070 and for depreciation, bond and preferred dividends and other charges of \$4,452,631, which he added to strengthen the refining facilities in New York.

Two hundred and twenty-two carloads of broccoli have been shipped out of the Umpqua valley up to the present time, according to figures announced today. Cars are moving rapidly at the present time, and the season has practically reached its peak. Roseburg has shipped 169 cars. Green 19, Edenbower 15, Hillard 10 and Riddle 9. The shipments are now moving chiefly to the eastern markets, and the demand is very good.  
It was reported today that the market is growing steadily stronger, and that the price is somewhat better. The market price is now around \$1.25.  
Foster Butler, of the Umpqua Broccoli Exchange, stated today that he has at last succeeded in placing a carload of broccoli in his own home town of Lexington, Kentucky. He has been trying for the last three years to place a car there, but has not been able to make carload shipments. He is today consigning a car, however, to the firm conducted by his father and brother, The Butler Produce Company, and this concern will distribute the shipment to the other produce houses of the city. He expects that with a market once established in that city, Lexington will become one of the good shipping points in the future.

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## A STORY OF THE MISLED

(By B. L. Eddy.)

About one year ago, some of the people of Roseburg and vicinity entered upon a strange religious adventure. One C. S. Price and his party came to our city to hold revival meetings. It would doubtless be only justice to say that most of the people who were responsible for his coming did not know beforehand of the peculiar teachings and practices which he sponsored. He was an avowed follower of Mrs. Aimee McPherson, of Los Angeles, Cal., a sort of "pentecostalist" and he proceeded to introduce "McPhersonism" or "pentecostalism" to Roseburg people. The great drawing card of Price was the alleged "healing" of the sick. It is not the purpose of the present writer to deny that God in all ages has, in answer to prayer, healed the sick. But "McPhersonism" teaches that all may be healed, that "healing" is included in the atonement, and if we are not healed it is because we have not faith. This, of course, affords people like Price a fine excuse for failure. It has often been remarked that of all the unfortunate cripples who were carried to Price's meetings none went away cured. To have obtained from the Lord the healing of the withered limb of one little child would have been a palpable demonstration that none could have gainsaid. Those who were prayed for were told to believe that they were cured, whether they felt the evidence of cure or not. Incited by such admonitions and the contagion of strong emotional excitement, many testified of "cures" which soon vanished. The raising of false hopes in the breasts of suffering ones of course resulted in bitter disappointment, but the most serious offense was in making believing Christians doubt their faith because of the claims made that healing was denied because of lack of faith. Those who read the New Testament carefully know that many of the cures wrought by Jesus were of people who showed no faith. Again, the New Testament healings were practically instantaneous, complete and plain to the sight of all men. When we remember that Jesus and the apostles also raised the dead, we realize how immeasurable the gap between the power of the Lord and the apostles and the power of the latter-day "healers."

But the Price meetings were not only a dismal failure in the matter of healing. They left behind them false and fanatical teachings which will rankle as poison in the religious life of our people for an indefinite time to come. Christian people were taught that they might be Christians without having received the baptism of the Holy Spirit, and that to fit them for enjoyment of the Christian life and for the service of the Lord they should pray to the Lord for this baptism. "Tarry meetings" were held for this purpose, and were continued after the departure of Price. People were taught to agonize and travail in prayer for the baptism of the Spirit. At these meetings some would fall to the floor and lie prone for long periods, in a peculiar state of coma, similar to that which came upon many who sought healing at the public meetings at the armory. This was called "going down under the power," and it was represented that it was the work of the Holy Spirit. The larger proportion of those who participated in this experience were women and girls. Some would go under this strange influence night after night. These meetings were characterized by strong emotional excitement, and those who took part in them lost all regard for the religion of Christian people who did not participate. In fact many of the devotees came possessed of an uncharitable, self-assertive disposition wholly foreign to the "fruits of the Spirit" as set forth in the New Testament. Now and then one would claim to have received the coveted baptism, and at once certain peculiarities of disposition became more pronounced than before. Some, while under this strange influence, indulged in incoherent mumblings, which they asserted, was "speaking in tongues" after the manner of the disciples on the day of Pentecost, but nobody could understand what they said.

There is a true, scriptural baptism of the Holy Spirit. In fact it is because there is the genuine that counterfeit exists. It is my purpose now to write here brief extracts from the writings of eminent Bible scholars bearing upon these lamentable teachings, called "fruits of the Spirit" as set forth in the New Testament. Now and then one would claim to have received the coveted baptism, and at once certain peculiarities of disposition became more pronounced than before. Some, while under this strange influence, indulged in incoherent mumblings, which they asserted, was "speaking in tongues" after the manner of the disciples on the day of Pentecost, but nobody could understand what they said.

The inspired apostle Paul, writing to the Galatians, tells us that the fruit of the Spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith," when "pentecostalists" are tried by that standard they are usually found wanting. F. F. Bosworth, a pentecostal, "healing" evangelist, has written a pamphlet, published by The Christian Alliance Publishing Company, in which he makes some frank and many admissions as to his sect. For example, he says: "The Scriptures tell us that Jesus is the author and the finisher of our faith," and He never taught the doctrine that He should speak in tongues. Then why should we? Not one of the inspired apostles or prophets ever taught, and not one of the world's great soul winners ever taught it, so it is clear that this doctrine is not essential to the greatest success. On the other hand it greatly circumscribes our usefulness by shutting out those who are so well versed in the Scriptures that we can not convince them of our unscriptural theory. It will split any church on earth wide open, separating equally devout Christians unless we can make them all believe it.

There is no doubt that pentecostalism scoff and sneer at the teachings of the ripest and most devout Bible students and scholars, while they themselves are, with few exceptions, people who are unacquainted with the Bible, and also unacquainted with the fact that the peculiar ideas which they cherish as something new are very old, and have in past ages played havoc in the church just as it is now being done. More than a century

ago Edward Irving, the great Scottish preacher, ruined his ministry and did untold harm to the cause of Christ by adopting these vagaries. At his meetings people fell down under the "power" just as they did in Roseburg more than a hundred years later. Dr. A. C. Dixon tells us of Robert Baxter, an English lawyer, who was misled by the Irving movement, and became a zealous adherent. The "power" came upon him and for a year or more he was a leader in speaking with strange tongues and predicting coming events. But Mr. Baxter noted that the "power" sometimes contradicted itself and made predictions which were not fulfilled. Says Dr. Dixon: "The sickening conviction grew upon him that the whole movement was a counterfeit of the Spirit's workings. Baxter wrote a book, describing his extraordinary experiences with the 'power,' and telling of his delivery from this Satanic influence. He wrote: 'The work is a mimicry of the gifts of the Spirit—the utterance in tongues—a mimicry of the gift of tongues—and so of the prophecies and all the other works of the power. It is Satan as an angel of light, imitating as far as permitted, the Holy Spirit of God. According to the degree of unfaithfulness of the individuals or congregations with whom it is present, so am I persuaded, is the degree of power and consequent deceit which is put forth.'

People who seek after "signs" and physical manifestations open the door to Satan's wiles. God expects his children in this dispensation to walk by faith, not by sight.

Under the preaching of Edwards, and Finney and Wesley these manifestations appeared and though for a time those great preachers were misled, they all finally rejected the whole as Satanic deception. It is said by Dr. Dixon that in the great revival of 1827 and the greater revival under D. L. Moody, in which hundreds of thousands were converted, these extravagances were not in evidence.

Dr. W. Graham Scroggie, noted Scottish Bible teacher, says: "The craving today, on the part of many believers, for sensational signs, is most unhealthy; it is destructive of sober Bible study, and invariably leads to pitiful extremes of belief and conduct. These certainly are the 'later times,' if they are not the 'last days,' and Satan is busy counterfeiting spiritual realities and warping the judgments of believers." Dr. Scroggie also points out that the tongues "sign" was not intended to be permanent; that signs of this kind are no more a part of the Christian witness than the Mosaic ritual is the form of Christian worship. Again: "The desire to speak with tongues is manifest in large numbers of persons whose Christian life and service would hardly single them out to be the recipients of special grace, whereas thousands of God's choicest people, among who are all our greatest spiritual leaders, have no desire whatever for such a gift."

Dr. Scroggie again: "But there are not a few authenticated instances of the up-breaking of homes, of lunacy, of immorality, not to speak of fanatical displays, and of impropriety in public, which have been directly associated with the unscriptural claims of which I have been writing. . . . God only knows how His church needs revival, and it is encouraging to know that an ever-increasing number of His people, also, are realizing this need, and are praying and working for it, but when that blessing comes, it will be with the full and indisputable sanction of Scripture, and will be authenticated by spiritual fruits, and not by psychical or sensational signs."

The teachings of Price and McPherson and their deluded Roseburg followers have been denounced by Dr. W. B. Hinson, the eminent Baptist minister, and by Dr. W. P. White, both known in Roseburg as devout and scholarly men, sound in the scriptures. Some who were misled have now gotten back to solid ground again, but others are still bogged down, and are persistently refusing light.

Do we realize that the great thirteenth chapter of First Corinthians was written primarily to show to those who had sought after the lower order of gifts, including "tongues," a better way? How striking the fact that the inspired apostle should see that what that class of people most needed was love, and to be admonished to seek after the best gifts, which do not include "tongues!" "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal." (R. V.)

Dr. Mark A. Matthews, eminent Presbyterian minister, formerly moderator of the General Assembly of that church, says:

"There is no scriptural authority for the statement that people talk in 'tongues' at the present time. There is no scriptural authority for the saints to agonize for the baptism of the Spirit or go down under the power."

Mrs. Hannah Whitall Smith, in her famous book, "The Christian's Secret of a Happy Life," says:

"In the same epistle which tells us that we are seated in 'heavenly places in Christ' (Eph. II. 6), we are also told that we shall have to fight there with spiritual enemies (Eph. VI. 12). These spiritual enemies, whoever or whatever they may be, must necessarily communicate with us by means of our spiritual faculties; and their voices therefore will be, as the voice of God is, an inward impression made upon our spirits. Consequently, just as the Holy Spirit may tell us by impressions what is the will of God concerning us, so also will these spiritual enemies tell us by impressions what is their will concerning us, disguising themselves, of course, as 'angels of light' who have come to lead us closer to God."

Many earnest and honest-hearted children of God have been thus deluded into paths of extreme fanaticism, while all the while thinking they were closely following the Lord. God, who sees the sincerity of their hearts, can and does, I am sure, pity and forgive; but the consequences as to this life are often very sad. It is not enough to have a 'leading'; we must find out the source of that leading before we give ourselves up to follow it. It is not enough, either, for the leading to

Mrs. Mary Diefendorf



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be very remarkable or the coincidences to be very striking, to stamp it as being surely from God. In all ages of the world evil and deceiving agencies have been able to work miracles, foretell events, reveal secrets, and give 'signs'; and God's people have always been emphatically warned about being deceived thereby.

It is essential, therefore, that our 'leadings' should be tested by the teachings of Scripture. But this alone is not enough. They must be tested as well by our own spiritually enlightened judgment, or what is familiarly called 'common sense'."

When Price was at Roseburg he said he would return. According to the newspapers he is again at Albany, and some say no will come here. Roseburg needs to be concerned.

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## WASHINGTON, D. C. IS DECLARED AS WET CITY

(Associated Press Wire.)  
WASHINGTON, March 12.—An effort to settle the question of the effectiveness of prohibition enforcement in Washington has been ordered by President Coolidge as a result of the charge by Rear-Admiral Charles P. Plunkett, commander of the Brooklyn navy yard, that the capital is "the wettest city in the United States."  
The president upon learning of Admiral Plunkett's statements during a police trial in New York, summoned Prohibition Commissioner Haynes to the White House and instructed him to find out if the Brooklyn commandant had been correctly quoted, and if so, to ascertain the basis of his information and initiate an investigation looking to correction of the alleged condition in the capital.

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