

CAMP MEETINGS AS FRONT TRENCHES
AND TRAINING CAMPS.

By Rev. J. H. Smith

We seem unable of late to dismiss the warfare aspect of the holiness ministry. True, there are other aspects. Great and good aspects, as of the ministry of consolation, and of peace and of joyful hope to the saints; but we all also recognize that perilous times are upon us. "Grievous wolves have entered in, not sparing the flock." And of all the devastations we see about us in society, both as to morals and material things, there is no realm that seems to have suffered more nor to be menaced as much as the realms of religion, of orthodoxy and of spirituality. Participation in the fight that is now on against essential Christianity and preparedness for the combats and the sieges which seem surely to be ahead are the call of the hour. Perhaps as never before in our generation we may sincerely take up the song:

"Sure I must fight if I would reign,
Increase my courage, Lord:
I'll bear the toil, endure the pain,
Supported by thy Word."

As never before those words of Peter seem sounded all along the line, "Arm yourselves with a mind to suffer." For truly from now on, orthodoxy, spirituality, and holiness may expect to pay higher tribute on this pilgrim road than we in our day have had exacted of us before.

The ministry of holiness has to grapple with that which is the root of the church corruptions of our time, as well as that which is the cause of earth's panics and woes and wars, and wastes, and money madness, and shame and crime. These all have one source. That source is the carnal mind. This is no more truly enmity against God than it is destruction toward man, defilement of the sanctuary, and desolations in the earth. Nor did it ever seem more virulent, more arrogant, nor more aggressive than now.

Ecclesiasticism cannot cope with the situation. This for two reasons. It moves too slowly. And it is in too close alliance with the world in general and with mammon in particular. The situation calls for immediate action and for fearless and, if must be, iconoclastic advance. This for three reasons. The time is short, for the coming of the Lord draweth nigh. Many have already been slain. The lives and souls of our own children are salted with dense clouds of the enemy's poisonous gas, from the morning the high school opens its doors to them. And indeed not

infrequently these gas bombs are let loose from the hand of their Sunday School teacher and even some of their preachers. Holiness must therefore put on its aggressive as well as its defensive armor. "The fight is on!"

Our holiness camps and evangelists for 1922 should, we think, have this aspect of the situation steadily in view. Our evangelists and other leaders should come prepared to press the battle against these three. The intrusion of destructive criticism into our pulpits and our church and Sunday School literature; the exclusion of holiness meetings and ministries from our bulletins and budgets; and the omnibusing of unregenerate and impenitent men and women into church membership. And, withal, we should raise a loud voice of protest and give currency to telling slogans against the desecration of our churches with pool tables, movie shows, and the fashions, and against yoke bond combinations of Christians with the world. We must war against these pests which eat out and prevent spiritual life and fruitage in the churches.

And not only so, but we must war also against barnacles that would cling to, and other issues that would divert from, the cause of holiness. Ours is the work of the specialist. A holiness camp meeting is not for jacks-of-all-trades nor for the exploiting of a number of other good prospects. We cannot afford to devote the time or thought or means of these camps to a variety of worthy objects. If not exactly "hobbyists" we confess to be "hubbi-ests" for holiness is not a spoke but the hub of the wheel of truth.

These camps the coming summer, we say therefore, should be front trench engagements, in day and night assaults upon the substitutes for holiness that are flooding the land and deluging the churches with modernism that would substitute banquets for fasts, and gymnasiums for mourners' benches, and dependents upon secret societies for dependents upon secret prayer, and service for salvation; the fanaticisms that would magnify gifts—spurious or genuine—above grace, and demonstrations above holy living, and legalistic Seventh Day Sabbatarianism against that "rest that remains to the people of God."

And besides this we will give renewed attention and care to straight forward doctrinal statements and expository teaching of the (Wesleyan) Bible doctrine of entire sanctification. Some trumpets are not now sounding a clear enough note for the soldiers to prepare for battle. Some who are too sanguine about an all denom-

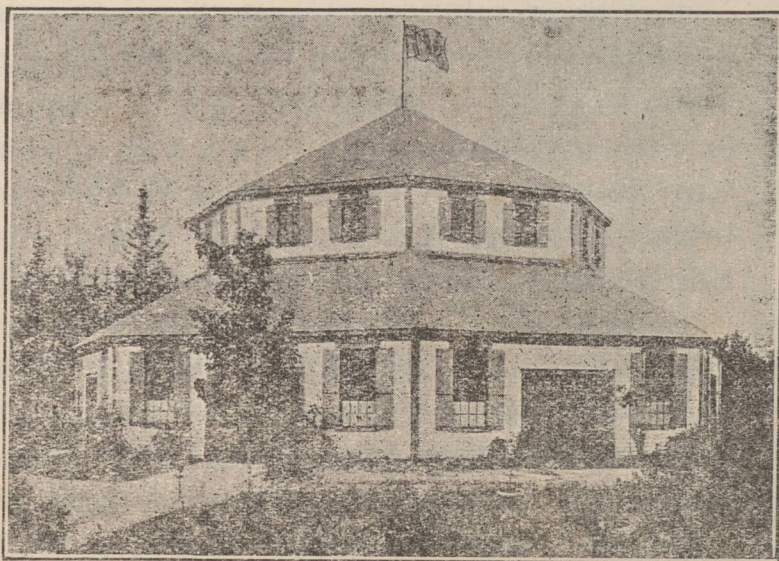
inational representativeness in the work of holiness are adopting errors and leaning toward theories which stop short of the "death indeed unto sin" and the destruction of the carnal mind. In a word we must now war a manful warfare against the things in our churches which hinder holiness and all spirituality; against the things which would attach themselves to the holiness movement, but which the holiness movement does not stand for; and against teaching and teachers that would seek to draw the holiness ministry into compromise on the sin question.

And besides this, since the warfare is to go on all the year (if Jesus tarries), and that with increasing violence and in multiplied forms, our camps should be training camps for recruits. From these great Feasts of Tabernacles hundreds will go out both to their homes and their churches, to stand well-nigh alone against the tides of formalism, and modernism, as well as of sensualism and fanaticism, which war against the soul. They need not only the food and refreshments of the camp but they need also ammunition and skill and strength for the fight that is ahead. And this not only on the defensive for their own souls' protection, but also on the aggressive for the help and deliverance of other souls. Let our preachers and people take full cognizance of the fact we are now living in a day of warfare against the Holy Ghost and we are to stand and fight not merely for a doctrine nor for an experience even, but for the honor of the Person of the Holy Spirit. His work of inspiration of scripture is fought; his immaculate conception of Jesus is assailed; the whole range of his office in the believers's soul is discredited and discounted. His prophecies are scorned. And his ever closing of this age of mercy and grace is laughed at or ignored. We must use the opportunities of the camp meeting as never before to prepare every one there for his or her return to the home battle front.

And blessed be God, the Spirit is going to help us do it! And we are not going forth to a losing fight!—Christian Witness.

"Everybody should be busy, but no one should be a busybody."

"Censure and criticism never hurt anybody. If false, they cannot harm you, unless you are wanting in character; and if true, they show a man his weak points, and forewarn him against failure and trouble."



BEULAH TABERNACLE

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JULY 1-10, 1922REV. A. L. WHITCOMB, EVANGELIST
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