

chief saying that Mbana Ngoyi had killed the child.

In the morning, the parents of the child said, "Our child died by himself. He wasn't killed by anyone." The women who had been treated, said, "If that oil kills people, why hasn't it killed all of us?" When they heard those words, all who hated me and had wanted to report me as a murderer were very much ashamed for they knew that they had lied.

At that time the villagers began to hate Matumba, a new convert who had confessed his sins. They kept saying, "Matumba has accepted the words of God. Has everybody accepted those words?" Matumba's sister called him to sacrifice, and to pray to the spirits of the ancestors, that the squash and potatoes might bear well. Matumba replied, "I will clear my plantation and plant it only in the power of God. If the squash bear, it will be only in the power of God."

When Matumba's brother saw that Matumba had begun to refuse to participate in their customs and to transgress their taboos, he was greatly angered. One day he threw him to the ground and beat him. Matumba came to me for advice. I asked, "Did you hit him?" When he answered in the negative, I replied, "Ponder what Jesus said, 'Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.'" Matumba quieted his heart. He brushed the dust from his knees and wiped the blood from his wound.—The Alliance Weekly.

ALTAR CONSCIOUS

C. W. Butler, D.D.

Some of our evangelists appear to work with an altar consciousness that makes them very restless and unhappy unless they see filled altars continually. This altar consciousness issues in evangelists discounting the work of the Holy Spirit in building the congregations which sit before them, making unfavorable comparisons between past and present in our work, and disparaging the experiences of the people, thus creating an atmosphere in which it is very difficult to work.

Some of our men begin their meetings with a demand for a spiritual response before they give the people anything to feed them and bless them and awaken a spiritual response. The method sometimes used reminds me of the incident related in one of Stanley Jones' books, where an aunt took her niece and nephew to see a circus. The young lad became greatly frightened in the presence of the elephant, and began to scream and cry; whereupon the old auntie shook him severely and said, "I brought you here to enjoy yourself. Now enjoy yourself." Some of our workers want the people to be shouting happy before they set the table of the Lord in a way to even give them, spiritually speaking, a bowl of hot soup. Instead of this method, if our men could be freed from the consciousness of the altar, and would intelligently send forth God's Word in a ministry deep and rich, they would feed and build the saints, and would soon win a true spiritual response and create an atmosphere in which saints would be burdened, in prayer and joyful in testimony.

To demand these results of people without meeting the conditions for precipitating them, is one of the gross inconsistencies which make some of our meetings a genuine bore to intelligent people, and which discounts our people and all of our work in the eyes of those who

do attend, who are not in the experience.

I often hear disparaging comparisons between the present and the past, together with criticisms of the holiness people and holiness work, which are really destructive rather than constructive in their results. If all our evangelists and pastors and camp meeting committees could get the vision of sending forth the Word of God, and trusting the Holy Spirit for results, giving the Word and the Spirit time to precipitate conviction, and to stir to needful activity the holy people, it would greatly advantage our whole movement at this time. There is need of a teaching ministry, and a strong preaching of the deep things of God from the Word. When this is done and the altar results are not hurried, they always come in a very substantial and lasting manner. If a man has a true Bible ministry, and sets forth the Word of God, anointed by the Holy Spirit, he ought never to say at any time in a meeting, "Nothing has happened here yet," because he has not had altars filled with seekers. Something does happen in the hearts and lives of people who listen to the pure Word of God under the anointing of the Holy Spirit.

If time is given to follow this method, something will happen by the way of altar crisis, to those who need it, before a ten-days' meeting is over. The restless desire for apparent success causes men very often to pull to the altar people who have nothing to do after they come there, except to pick up the confidence which they cast away when they came. An intelligent measuring of the history of our work, and being satisfied to serve the present age and its need, will bring about genuine results more quickly than the direct effort simply to get people to the altar without the kind of preparation that Bible preaching and spiritual burden bring.

The writer has worked in a camp meeting where in a given year there were two hundred altar seekers. Returning to the same camp another year, with the same congregation present, numbering not more than four or five hundred people, the altar work was not like the year before, which was really a compliment to the thoroughness of the work done previously. However, a co-worker who had not been present the year before, was restless, unhappy, and censorious, declaring that we ought to have two or three hundred people at the altar. On this occasion we had witnesses present instead of seekers. To be sure there was work to be done, and work was done; but to have two or three hundred people out of the same congregation at the altar each of the five years I served that camp, would simply have meant threshing the same straw over, destroying the confidence of the people, or it would have meant that the work was superficial, and that experiences supposedly obtained were lost in the interim of each year's camp.

It is the false standard of measuring every meeting by what happens at the altar, regardless of the history of the work in the community, or regardless of the people you have to deal with, which I deplore.

It is my judgment that throughout our entire movement today we need strong Bible preaching and the wholesome singing of hymns, with an absence of any cheap effort at excitement, and a waiting upon God for the deep moving of the Holy Spirit, satisfied to take such apparent results as accrue from the use of the most intelligent and wholesome methods.

The opposite of this means to keep burning over ground until many are discouraged, and the people lose their power to lift, and their

faith to believe, for anything aggressive in the work.

I am well aware that men who fill the altars are counted "evangelistic, whereas those who do a much more substantial work are often discounted because of the false standards which I have sought to discover to my readers in this article. I am deeply convinced that God is building saints today who are as truly the product of His divine grace as in any day of the past. Let us recognize this fact, and while seeking to be thorough and to avoid dangers, let us not discount our true witness, nor seek to destroy their confidence in order to fill our altars.

HOLINESS CAMP MEETINGS

The first national camp meeting for the special promotion of entire sanctification as a second, definite work of Grace, was held at Vineland, N. J., in 1876.

In the preface to a volume of holiness camp meeting messages published by the Christian Witness Company in 1887, Wm. McDonald gives this interesting bit of history concerning it:

"The first suggestion in regard to holding such a meeting was made by Rev. John A. Wood in 1865, while on his way to a meeting in New Jersey. The suggestion was made to a Christian lady of means, who at once, such was her deep interest in the subject, promised, if such a meeting could be arranged for, that she would become responsible for half the expenses. Brother Wood, while at the meeting, made mention of the sister's promise to Rev. W. B. Osborn, who, with his usual enthusiasm, entertained the suggestion, and during the following winter named the subject to Rev. John S. Inskip, then pastor of the Green Street M. E. Church, New York City. The idea seemed to take full possession of this, if possible, more enthusiastic man, who was all on fire with his new-found experience of perfect love. After earnest prayer it was agreed that such a meeting should be held during the following summer, if only two tents were erected on the grounds."

This beginning, which brought considerable persecution down upon the heads of the men promoting it, evidently opened the gates for a flood of holy zeal for during the next ten years no less than eighty-four holiness camp meetings sprang up across the nation.

Only a few of these early camps have continued through the years but hundreds of new ones have been added. This summer as for years past the land will be dotted with holiness camp meetings. Thousands will hear the message of full salvation and many of them, we trust, will find victory in Jesus.

THE MOVIE BUSINESS

Of the movie business the Christian Advocate says: "Prostitutes are being glamorized; rakes are made to appear respectable; little or nothing can be undertaken without the aid of a cigarette; all social recreation must be saturated in alcohol; the marriage vow is nullified; domestic relations are made a mockery; nudity is applauded; jungle ethics are paraded before our children; decency is made to appear dull; Protestant clergymen almost without exception are made to appear simpletons; sacred things are made common; and sobriety is ridiculed." Question: What business has a Christian in the movies?—Selected.