

ALTAR WORKERS PLEASE READ THIS

If improvements are suggested, consider them. Altar Work needs very wise workmen.—Ed.

Much has been said and written about the altar service, but like many other things we need to have line upon line and precept upon precept.

We have always believed that the altar work has the most difficult part of Christian ministry. In many meetings Satan no doubt does his best work around the altar. A few thoughts may help some one on this line:

1. There are usually some self-appointed workers there that ought to be seekers instead of helpers.

2. There is usually too much talking at the altar and with the seekers.

No doubt many seekers are talked clear out of salvation, rather than helped into it. The seeker has come to settle matters with God and needs to pray and talk to God and God needs and wants to talk to the seeker. Argument is always wrong; it is sure to drive conviction away.

We have sometimes seen souls get in earnest and begin to pray, then some good meaning person would come and begin to talk to them and break the connection, and after the talker went away, the seeker would begin to pray again, and then another person would come and begin to talk to them and they would let go again and listen and the connection is broken again, and thus by and by conviction is driven away and the seeker is discouraged and leaves the altar. In this way the devil often does his best work in a meeting.

Sometimes when these talkers are spoken to they get miffed and say we are not letting the Spirit have His way. But the leader who is responsible for the meeting ought to see to it, even at the displeasure of these folk, that the seeker gets a fair show at the altar.

We offer a few suggestions that have been tested by the writer and have proven helpful:

1. Pray for divine guidance before you try to do anything at the altar.

2. Never try to instruct a seeker until you know what he needs.

3. Urge the seeker to pray and tell God the desire of his heart; the seeker never gets very far until he gives up his voice in prayer.

4. Don't interfere when some one is dealing with a soul; let them alone; better spend your time in prayer.

5. Don't try to rush souls through; many seekers have much to repent of, and often restitution to make. Give them time to settle things with God.

6. Never say anything to make a seeker laugh; deal seriously with him. The laugh will come when conditions are met.

7. Never lay your hands on one of the opposite sex. Your hands can do them no good, but may do them much harm.

8. Don't be too anxious to labor with the opposite sex. Remember that some one is looking at you and will watch your actions.

9. Remember that you can do more good at the altar with your eyes closed and your heart engaged in prayer than in any other way. I would advise all to try

this plan first anyway.—Herald of Holiness.

KEEP THE STANDARD HIGH IN TEACHING AND LIFE

When Jesus went up into the mountain to preach the Sermon on the Mount—that Magna Charta of the Christian life—the multitudes were there but we are told that "His disciples came unto Him: and He opened His mouth and taught them." Why did He not teach the multitude? They were there!

In these days there are many who say that holiness preaching is all right for the prayer meeting and for the less public services but that we ought only to preach the initial things to the crowd. I wonder sometimes if we have heard so much of this that we have been influenced and the preaching has been put on such a low plane that it is not as effective as it should be. If we preach holiness we will find sinners getting under conviction for sin. And when unconverted people hear such preaching we hear them say, "I want that kind of religion."

Beloved, people will not get into Canaan without knowing where they are going. You cannot have the abiding Holy Spirit without knowing you are meeting the conditions of His indwelling.

There is no easy way in. Souls have to make up their minds for themselves and be willing to step up and pay the price if they are to get anywhere.

So Jesus taught His disciples and there were doubtless scribes and Pharisees among the multitude who listened as He taught, but He knew no bondage and gave His message to the disciples, laying the foundation for the highest New Testament standard.

It is well to call to mind the illustration of the color-bearer who, during a battle, got so far ahead of his company that he was called to "bring the colors back to the company." The dauntless color-bearer replied, "Bring the company up to the colors." Let us keep our ranks up to the highest standard.

The fight itself has shifted to a lower plane. Since my first memories of great camp meetings and my first work as a young evangelist I have seen the fight shift. There is as much real, deadly opposition to the doctrine of regeneration in these days as there was to the doctrine of holiness when I entered the evangelistic field. Today it is as difficult to get a sympathetic audience to listen to a message on regeneration as it was then to get a sympathetic hearing for a message on holiness.

There is too much belief prevalent that if we get the children into the church, and active in the work of the church, they are all right and in no need of conversion. People are even getting away from the knowledge about conviction for sin, old-fashioned, godly sorrow and conviction for sin. It is one of the signs of the times. It points to the condition of apostacy.

Men are so strong and so increased in goods, so complacent and self-satisfied, with no vision about the needs of the world and of poor lost souls. How many church people are a self-deceived multi-

tude with no burden or travail for souls? They are pictured in the Third of Revelation in the letter to the Laodicean church. It reads: "Thou sayest I am rich and increased with goods, and have need of nothing; knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

We are in the midst of such a situation. To get into such a church and try to have a revival it becomes necessary to draw out your own soul for them until the burden becomes almost more than can be borne. It is because this old rugged preaching has been so generally discarded that our people have become so satisfied with themselves and their condition. You may take the best church we have, in any of the denominations, and you will find there the need to get back to the realization of the damnable element of sin. Oh, that the Lord would visit the people of our churches with a mighty conviction for sin; not that I want them to suffer, but because I know when they get there they are started on a good road.

"Blessed are the poor in spirit." Jesus had in mind a condition of spirit just opposite to the Loadiceans of today. Those who recognize their own poverty of spirit and dependence upon God are indeed blessed.—Heart and Life.

KEEP LOVE BOILING.

How can the warmth of love be maintained against the chilling influence of:

Ingratitude,
Indifference,
Inattention

toward us and our efforts upon the part of the one we would help?

By deeper burial of self, to where our own sensitiveness at not being appreciated does not cause us to drop folks.

By consideration of a mother's unwearying love toward a child though it is unmindful, unthankful and even unruly and impudent.

By reflecting upon the other's need of love, and that this need is further shown by this ungratefulness.

By recalling our own former indifference ingratitude and irresponsiveness and how love at length won us.

By close association with those whose hearts are ever burning with love for the lost, and avoiding, as far as possible, those who are ever giving excuses for ceasing to do for folks.

By fresh study of the love of Christ toward thoughtless crowds, forgetful disciples and hateful and hating Jews.

By fresh supplies of the Holy Spirit in our own hearts.—Heart and Life.

THE GIFT.

That which God offers us with outstretched hand,

It is not ours to plead for, but receive; Oh, doubting heart, why longer waiting stand?

Reach forth, and but believe!

—Alonzo Rice.

"There is a bridge over the darkest waters—prayer."

God toward thee hath done His part, do thine.—Milton.