

A DAY AT BEULAH

It is 6.00 a. m. The stillness of the summer morning is broken by the ringing of the Tabernacle bell calling the people to prayer. As we wend our way toward the hill-top, we drink deeply of the beautiful surroundings. The surface of the Saint John river is shimmering under the brilliance of the morning sunlight and the early mists are rising like a magic blanket from the rolling, wooded hills. The fragrant scent of blooming flowers, the sweet notes of bird song, and the gleaming shafts of the morning sun piercing the maples and birches to make the old Tabernacle a beautiful picture of light and shadow, these indescribable glories of nature move us to exclaim: "O Lord, our Lord, how excellent is thy name in all the earth!"

The voice of prayer is heard from the hill-top, and as we join those who "seek God early," we sense something even more heavenly than that which we have left without, it is now the presence of the Creator Father who "comes down our souls to greet" as we join hands around the blessed mercy seat. There is an inward assurance that the Lord will be a very present help throughout the busy day, and that services preceded by such fervent petitions from so many will surely be fruitful.

Leaving this morning tryst, we take up the duties of an intensely active day. A multitude of tasks are performed about the grounds, hotel, and dormitories by cheerful and capable workers. Preachers lay aside their "robes of office" and don overalls or plain working clothes to cut down a tree, repair a pipe line, attend to the comforts of the dormitory dwellers, assist in numberless duties in management of the hotel, etc. A large staff of young men and women serve the large number of patrons who meal at the hotel, attend to washing and drying the dishes, etc. A wholesome atmosphere pervades the hotel, and very often there is a spontaneous outbreak of song preceding the meal.

Prayer and praise ascend to God throughout the day. In cottages, hotel, and dormitories, individuals and groups are heard waiting upon the Lord. Each morning at 9.30 the people gather for "Love Feast," an informal fellowship meeting. Ringing testimonies to God's saving and sanctifying grace characterize this service. At 10.30 we enter into the morning preaching service when the evangelist, under the anointing of the Spirit, opens to us the scriptures. How the soul is fed in this meeting! At 1.00 o'clock there is a daily meeting for the children, and perhaps ministers' meetings, board meetings, business sessions of the Y. P. A. run simultaneously. At 2.30 p. m. there is preaching service again, the speaker being one of our own ministers or a visiting preacher. The appreciation of our people toward the ministry of their own pastors is evidenced by the attendance and the attention at these services. At 4.00 o'clock the Tabernacle platform is crowded to capacity with a fine group of young people who sing, pray, speak, and testify in a manner which provides convincing proof of their devotion to their Lord and Saviour. Hope for the future of the work of holiness is high as one listens in on this young people's meeting. At 7.30 in the evening a large congregation gathers for the closing service of the day. The sound of many hundreds of voices joyfully singing the songs of Zion, re-echos throughout the camp grounds and the sur-

rounding area, making one think of the great day when the redeemed shall sing the song of Moses and the Lamb. The evangelist pours forth the simple message of the Gospel to the people, and the Holy Spirit broods over the hearts of the listeners. The sinner is called to repentance, the backslider to restoration, the believer to holiness, and then, while a hymn of invitation is sung, all who are needy are invited to come to the fountain of cleansing. And how the soul is thrilled as we see young men and women, fathers and mothers, penitently and humbly bowing at the altar of prayer and calling upon God! Very soon the voice of mourning is turned into singing, and the face so recently marked by sorrow and wet with tears takes on the radiance of heaven. The heart overflows with joy as those who have found grace from God testify of the Spirit's witness and their peace of soul.

It is with reluctance that we leave the hill top to seek the place of rest, but as nature draws the curtain of night, and the weary seek refreshing, from hundreds of happy, thankful hearts, arises a volume of praise to God. This is a day at Beulah Camp.

HOLINESS IN FRAGILE PACKAGES

By Rev. Harold Tjepkema

It hath been said that if you have "holiness" you will not know that you have nerves; and another has asserted that if you partake fully of the atonement, you will enjoy full health of body—that healing is in the atonement; but a greater than these hath said that "we have this treasure in earthen vessels [fragile pots], that the excellency of the power may be of God and not of us."

A good experience in holiness and subsequent trust in the Lord should help our nerves tremendously; and there is no doubt that God is sometimes pleased to heal our broken bodies and has even left promises to that effect. But nerves and the accompaniments are no sure proof of carnality.

The little woman labored strenuously over the wash tub all morning; her husband was in the hospital with a crushed leg; the baby had colic; the clothesline broke and let the fresh, clean clothes into the mud. The little woman sat down and cried. She was a professor of holiness and went to prayer meeting. Some big man, saved or unsaved, who never knew what nerves were, may say that her religion did not work; but please excuse us. We will continue to have confidence in her testimony. Be careful that you do not despise one whom the Lord approves and don't wound one whom the Lord would have you comfort.

The nerves are physical organs, and as such are subject to disease. Carnality does not reside in the nerves, whether they are healthy or diseased. We live in a highstrung age, and holiness does not warrant our going out of the world as the ascetics tried, only to find their passions increased. The apostle Paul himself never rode a jerky, clanging, crowded street-car for an hour each morning and night; yet he had a thorn in the flesh which God was not pleased to remove, and he had insight into our pressures and strains, recognizing these fragile packages in which our souls reside.

As for healing in the atonement, thank God for His glory revealed in those who are healed and live consistently; but our bodies will not be fully redeemed until the resurrection when we leave behind these bodies of our humiliation. We groan for that day; but in this world the most we can demand of salvation is a

clean heart. We have all known some of the best of saints who were sorely afflicted in body, and some of them even died. The Psalmist declared that before he was afflicted he went astray, but after that he was afflicted he kept the word of the Lord. Also recall those afflictions which "work for us a far more exceeding and eternal weight of glory," and forget not the chastening of the Lord.

Why consider the human side of religion? Surely not to make excuse for sin or to allow for carnality; but simply because Satan gains the advantage over too many over whom he has no right to gain an advantage.

The holiness which comes from above is in fragile packages that the more glory may be reflected back to God.—Free Methodist.

THE DEADLY PLATEAU

A plateau is a plain, high but level. One must climb to reach it; but once on the plateau, progress is easy. A plateau is good fortune for one who wants an easy road, but there is nothing there to challenge a mountain-climber. He does not want to level off—he wants to go on up and up.

Psychologists have discovered what they call a plateau in the learning process. One who is learning a new skill improves rapidly for a time, and then levels off to a plateau, keeping his attainment, but making no further improvement. The less ambitious learner is happy to be able to hold the skill he has attained. The more ambitious one considers this plateau a deadly thing, an enemy to his progress and growth.

There are plateaus, too, in Christian living. We strive to enter, and succeed, but camp just inside the gate. We want to become acquainted with Christ and His Word, but do not particularly care about abounding more and more. We feel that we have already attained, and so do not need, like Paul, to "follow after." We fall into an easy self-satisfied complacency, when we ought to "press toward the mark." We find ourselves, at the end of the year, no farther along in our Christian experience than we were at the beginning. Perhaps after years of Christian service we are still babes in Christ.

There is a plateau in Christian service. There are preachers who do not grow in the knowledge of the Word, and in the efficiency of their ministry. There are Sunday school teachers who do not improve in their service. There are missionaries who dig nice little ruts for themselves in which they run back and forth year after year.

The mountain heights call. The snow on the peaks both defy and beckon us. There is something better farther on! The present good is the enemy of the possible best.

"Lord, lift me up, and let me stand,

By faith on Heavens table-land—

A higher plane than I have found;

Lord, plant my feet on higher ground.

—Holiness Banner

THE PREACHER

The preacher who deals with the great truths of holy character must impersonate those truths. There is power inherent in truth; but it is often like electricity, needing a conductor to develop it. The preacher who best commends the truth of the Gospel to his hearers is he who has translated that truth into his own life, until his life is full of it and redolent of it.—Anonymous.