

## DEALING WITH SEEKERS

John Paul

The altar service is a method that has been developed within the last century for reaping results in revival meetings. It is somewhat parallel in character with the policy under the Wesleys in the revival of the 18th century, excepting that instead of designating a front seat or chancel rail they resolved the whole house into an altar. To a class of souls who are earnest and intense, whose convictions are deep, and who are brought up to care little for conventions, the altar service has proved to be the most effective method for bringing on the issue, for making the sale, as commercial men would put it, or for helping souls to take the step of faith and find victory in pardon or cleansing. The holiness revival and the old-fashioned Methodist revival have found their fields largely among the class of people above described.

A good fraction of those who participate in our revivals habitually volunteer their service as altar workers. Considering the matter from the ideal standpoint, altar work is skilled labor and should call for training; but when we come to real experience there can be but few trained altar workers; and we would probably defy providence and go contrary to the mind of the Holy Spirit if we would not let others, untrained, assist in the altar services.

There are natural reasons why an untrained or even uncouth soul may plunge into an altar service and be used of God for greater results than could be secured by the evangelist himself. We have certainly had it demonstrated that the untrained altar worker has a field. Souls who have but recently received their blessing sometimes have more influence with other seekers than the veteran workers in the revival. I have found it advisable in some meetings to clear the inside of the altar and invite all souls who have been blessed in the meeting to come and kneel in prayer for others and be ready to give their help and suggestions. Sometimes their coming in advance of the general call promotes a freedom in the mind of the unsaved and makes it easier for them to obey the invitation and come and kneel at the altar.

In standard camp meetings and in centers where Christian workers assemble, our evangelists and pastors should find time to give brief suggestions to educate people in the proprieties of altar work. They should be advised as to what would more likely appeal to a soul at the altar. They should be armed with suggestive phrases and useful promises. They should be cautioned against argument and long conversation. They should be taught to foster a style that is stimulating rather than tedious. There is a right time and a wrong time to insist upon a seeker's praying aloud. A flat rule requiring all of them to look up and raise their hands or do some other thing is not a wise rule. We have heard altar workers command individuals to raise their hands and look straight up, telling them that no one was ever blessed looking down; whereas people have been blessed with their faces in the dust. Altar workers should know when to use a commanding or rebuking tone, which is very seldom, and when not to do so. If a soul is broken up, it has better effect to tell him that God loves him than it does to assure him of his condemnation. Nothing less than the illumination and wisdom which comes from above can help us to sense the needs of every seeking soul and give to him his portion of counsel, help, and encouragement.—*Christian Witness.*

## 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 preceeded 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-echoes throughout the camp grounds and the surrounding 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.

Abbreviate your gossip, and enlarge your influence.

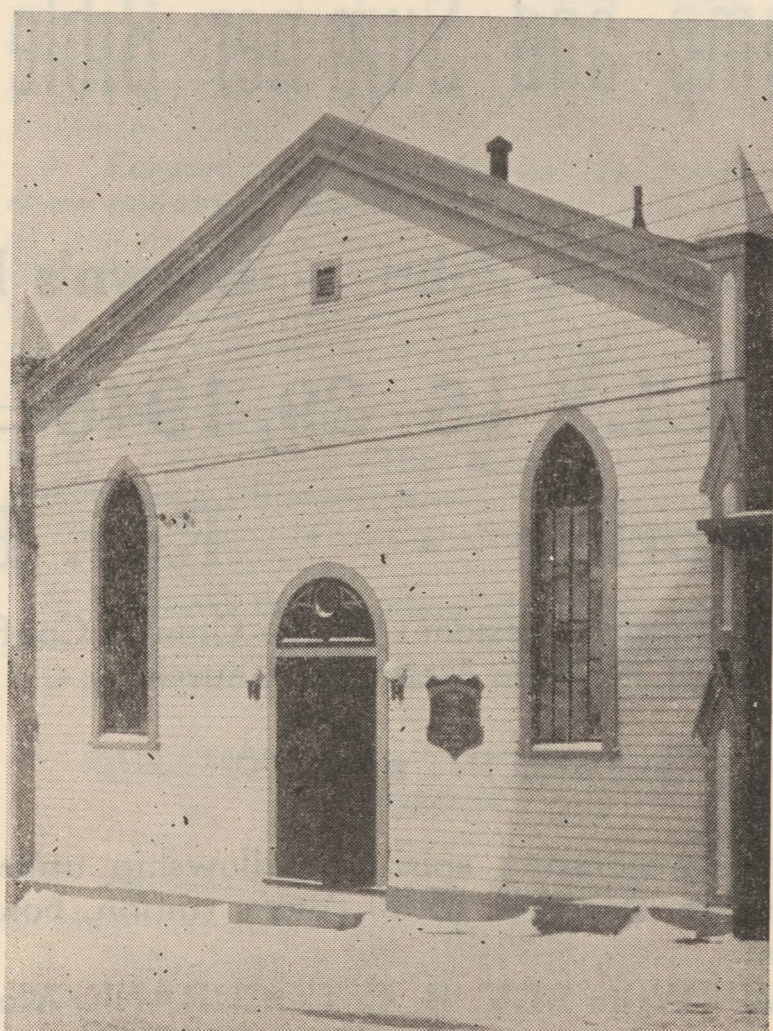
When God denies a Christian anything, it is with the design to give him something better.

## Getting Acquainted with Our Churches

On Oct. 22nd, 1888, a meeting was held at Brother Wm. Lawson's, 41 Exmouth St., Saint John, N. B., to consider the matter of the Free Christian Baptist Denomination disfellowshipping the Holiness people. On Dec. 30th, 1888, a Reformed Baptist Church was organized by Revs. G. W. McDonald, W. Kinghorn and B. Colpitts in Dr. Christie's Building, Charlotte St., with forty members. Rev. Wm. Kinghorn was the first pastor. Charter members now living are Mrs. Susie Whitman, Saint John, N. B., and Mrs. Wm. Stanley, Saint John, N. B.

Members at present in the active ministry are Rev. E. R. Watson and Rev. Raymond Parks.

The church is still pushing the battle for souls and full salvation. Rev. G. A. DeLong is our present pastor.



Church at Saint John, N. B.

REPORTER