

Camp Meeting Soliloquies

O. B. Henderson
in "Gospel Banner" (1906)

I am not here merely for an outing; not merely to breathe the fresh air or to get rest from household duties or home cares. I have come here to fill an appointment with God and to be used of Him in the salvation of souls. If I neglect any moment of this time which God has set aside, and appointed me, for the above named purpose, God will hold me to account for it. I must be found "redeeming the time."

If I am not in good working trim, so He can use me, I will need to see to that at once, for we have only a few days in which to do the work that must be done now.

I must bear fruit if I would know God and be known of Him, for "every tree that bringeth not forth good fruit is cast into the fire."

If an ordinary "king's business requires haste" surely I need to be "fervent in spirit" at this time when souls hang in the balance, and my King of kings demands my best service.

In order to be my very best for God I will, in the beginning of this camp meeting, plan my work so as to avoid ruts I have fallen into that helped to unfit me for service in other meetings.

I have resolved that, God helping me, I will not use any portion of this time in mere social visiting among the saints, but will seek to occupy all my spare time between meetings in prayer and the ministry of the Word to some hungry soul, and seeking to interest those who are indifferent to their eternal privileges.

If people come to visit me in my tent I will treat them courteously and friendly, but as soon as I discover their visit to be a social one, I will convert my tent into a prayer room, and encourage them to pray with me for those lost and that need help from God. After prayer we will have a praise service.

I will devote a certain portion of every day to secret prayer and see that it be not less than one hour, and, since we are to work as well as pray, I will see that as much time is devoted to private conversation with those who need to know the Lord.

I will not let my soul be defiled by anything that is foolish or vain or contaminating. I will seek only the heavenly and think on things in which there is virtue and that pertain to eternity and tend to godliness.

I will not run away as soon as the sermon is preached and leave the individual and altar work to others, unless I am excused by God, and will never go at any time without asking Him first if outside duties are of more importance than this work.

I will not let an opportunity go by, either in public or in private, to tell of the goodness of God.

I will seek by my prayers, and such words of encouragement as I have opportunity to give, to help every one that comes seeking the Lord in this meeting.

I will invite and "compel" as many as I see outside of Jesus to come to this "feast" both while outside of the grounds and in, and especially while the general invitation is being given.

If I cannot work with souls at the altar I must pray for them while they seek, unless I am excused from this duty by God each time, for to fail in this would be sin.

I will take my rest at the appointed time, and not visit in the nights, after meetings, to the annoyance of all those in the other tents around me and thus hinder the work of the Lord.

The King's Highway

I will not allow myself to think that because we pray so much in the services and between the same that it is not necessary to have family devotions.

I will never absent myself from the early morning prayer services unless my Lord says to me, "We will excuse you this morning."

I will seek earnestly to be led of the Holy Spirit at all times and endeavour to do all things in the love of God and wisdom of God and expect results.

I will not let the devil tempt me to lose this confidence in unsaved souls, that back of all their indifference there is a desire to be right with God, for I feel that with this gone I could no longer serve them.

I will seek to put in all my time in God's service, during these ten days, and seek only His glory.

I will have a copy of this outline printed and take it to the meeting, keep it in my Bible, and look over it daily, as I do the plan of my day's work in the office. And when committing myself to God for camp meeting service, I will ask Him to help me to a fuller understanding of my obligations to Him and my fellow creatures in this camp.

Beulah Bonds

By B. C. Cochrane

The name "Beulah" is both sacred and significant. As related to our Alliance and Camp Meeting site, its connotations are most interesting.

Occurring but once in the Bible, in Isaiah 62:4, the word means "married". It prophesies a blessed and fruitful union of the people of Israel to their Land and to their God.

"There is a double employment of the analogy with marriage here (Isaiah 64:5). The land, Judaea, personified as a female, married to her people, regarded (in this connection) as a male. The people, regarded as a female, as also married to Jehovah and recognizing Him as her Bridegroom". Pulpit Commentary.

Our people are united in holy bonds to Beulah Camp. And through Beulah, our spiritual union with God and each other is enhanced. Many have come to know Christ in saving grace and sanctifying power around Beulah's Tabernacle altars, and for that reason it is a place most sacred. And these who delight to return to their Bethel in annual pilgrimage, are joined by a host of others who have discovered Beulah to be a place of spiritual renewing and refreshing.

Loyalty to truth is tested and strengthened at Beulah. Here we examine and re-examine the tenets of our faith. Here we listen to able ministers of the Word expound the great doctrines of the Gospel. Here the ministers are called upon to affirm and reaffirm belief in the statements of faith to which our Church is committed; here lay people who have been living under the pressures of worldliness and evil are challenged to new victory and renewed spiritual vitality.

Beulah is the base from which denominational projects are launched. Here our officers are elected; here our plans are made for activity at home and abroad; here the inspiration and enthusiasm so necessary for the promotion of denominational enterprises is born. Here differences are discussed, decisions made, directives issued. And here threats to denominational unity meet their doom in an atmosphere of prayer, love, and understanding.

Everything about Beulah seems to have been touched by a Presence Divine. All is sacred. The towering trees,

(Continued on Page 8)