

BEULAH PARK CAMPMEETING,
RICHLAND, N. Y.

This campmeeting closed a most successful session Aug 12th. I had the joy of being present four days and enjoyed the inspiration and exhilaration of the splendid gathering.

The interdenominational Holiness organization has been running for nearly fifty years. Some forty-five years ago I had the privilege of attending its meetings, and in those days the fire did fall. All these years second-blessing holiness without any side issues has been the theme. Thousands have been blessed at its altar and the end is not yet.

I was glad to find that in spite of the passing of old-time leaders, in spite of war and the general decline of spiritual life and power in the churches, the God who answers by fire still lives today. He came to honor the truth and to bless his people.

The preaching by Revs. Mantern and Castevens, Pilgrim Holiness, was scriptural and unctuous. If not the greatest preaching I have heard at Campmeetings, yet it was very effective. I did not see a single barren service during the last four days. No true holiness campmeeting, in which the Holy Ghost is honored in faithful and importunate prayer, ever runs on a dead level. We sometimes talk about high pressure as if it were an evil to be dreaded. Before I left the old home I bored 1750 feet of fir logs and laid an aqueduct up a steep hill and back to what we called the bluff. When the connection was made the water came pouring into the great tub set in the milk house. Had a hose been attached we could have torn the shingles from the roof. That was high pressure. But it was merely the effort of the water to rise to the level of the fountain head. It would have risen several hundred feet had a hose of sufficient length been attached.

So, too, when the blessed Holy Ghost comes into the hearts of men there is a mighty pressure. Praise and joy and gladness rise towards the great source at the throne of God. There are times of refreshing from the presence of the Lord. We saw this at Beulah Park. There were seasons of melting tenderness, and those of joyous praise. The climax came on Sunday morning at the love feast. We felt the power of God wonderfully present. Popcorn testimonies were not called for. The Holy Ghost was honored and was given time to bless. When it came time for preaching the glory was on so I inwardly hoped that God would have the right of way. The evangelist felt that preaching would be out of order and the love feast ran on. The saints got down their umbrellas and I saw one of the sweetest demonstrations of the power of the Spirit I have seen in all my fifty years of campmeeting experience. There was no wild fanaticism. But the saints marched and wept and laughed and shouted the praise of God. Women embraced one another and strong men hugged one another. Without any exhortation the long altar was filled with seeking souls. What an uplift of soul it was! It was sweet to be there. But back of it there had been much supplication. The spirit of prayer was on the saints.

It was a great joy for me to get back to the old stamping ground. I met old friends from several states, some whom I had forgotten, reminded me that I had held services in their churches. Several whom I had met in Florida were there. I met an old classmate of mine of the great Central New York Conference of

the Methodist Episcopal Church. He and I knelt together forty-five years ago and were ordained to the ministry by the eminent Bishop McCabe. He has the fire at 77, and his fourth wife. At the Camp were Methodists (there are no Methodists Episcopal now), Free Methodists, Wesleyan Methodists, Reformed Methodists, Nazarenes, Pilgrim Holiness, Holiness Standard, Holiness Movement, Independent Holiness, Evangelicals, all professing and enjoying the same experience. All was harmony and love.

The National Holiness Missionary Society, that has some hundred missionaries in the foreign fields, was represented by Rev. Wentgatze of Africa. He has a great message and has written a great book, "Miracles in Black." I left after the afternoon meeting Sunday with two of my old-time parishoners, and that evening I had a delightful time preaching in one of the Wesleyan Methodist churches in Syracuse. I spent the next day with my wife, whom I found to be much improved in health, looking fine at nearly 73.

I reached home Tuesday in time to hear the President's announcement of the Japanese surrender. After riding two nights on bus, spending four days at a campmeeting, attending all the services, and some time in social visitation, I was tired indeed. But we went that same night to a praise meeting in gratitude to God for the ending of the war. That night, Boston, like many another town and city, went wild. I was glad to go to rest. Next day I attended another praise service in the Park Street Church. Yes, the war is over with Germany and Japan, and millions of men and women will soon be discharged from the services. But there is no discharge in this war. I feel that holiness campmeetings mean more for the preservation of our country than all the noisy demonstration that was greatly accentuated by rum. He is the greatest patriot who glorifies God in his body and spirit which are His.

Yours for Holiness,

W. EDMUND SMITH

SCRIPTURAL SECURITY

B. C. Cochrane

The Bible indicates very plainly that we may be saved and kept, redeemed and preserved. A careful study of the scripture reveals that the will, plan, and redemptive provision of God, is to the end that all who are born again live forever, that all who begin the Christian life finish their course with joy, and that all who are justified be glorified.

In John 6:38-39 Christ declares: "I came down from heaven, not to do mine own will, but the will of Him who sent me. And **this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing**, but should raise it up again at the last day."

In John 17:14-15-20 our Lord prays for the preservation of His followers. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. **I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil (evil one, R. V.)** Neither pray I for these alone, but for them also which shall believe on me through their word."

Respecting the provision for the working out of the will of the Father of which He speaks and for which He prays, Jesus says

in John 10:27-29: "My sheep hear my voice, and I know them, and they follow me: and **I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.** My Father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand."

On the basis of this provision, the Apostle Paul speaks with great confidence: 2 Tim. 1:12: "I know whom I have believed, and am persuaded that **He is able to keep that which I have committed unto him against that day,**" and Rom. 8:35-39: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For **I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor death, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.**"

From these Scriptures, but a few of the many that could be marshalled to depict God's will and provision for the safe and victorious pilgrimage of the believer, we learn that there is a security the Christian may know, and travelling heavenward he may joyfully sing:

"There's a place in the secret of His presence,
Where the warring sounds of earth cannot annoy;
There the soul rests securely in His presence,
And the charms of earth cannot our peace destroy."

(To be continued)

CHRISTIANITY IN WARTIME JAPAN

A young Korean theological student escaped from the Japanese Army and reached Chungking late in January, 1945. He brings the most detailed picture of the fortunes of Christianity in wartime Japan that has yet come to us. He reports that church membership has fallen off as much as two-thirds. This is due in part to the fact that Christianity is no longer a real spiritual force because of the surrender to a government-fostered unification movement, and in part to the fact that Christianity, carrying the stigma of being foreign, is no longer popular. Kagawa was thrown into jail in October, 1943, because of his opposition to war. Numerous leaders of the Holiness Church and the Seventh-day Adventists, because of their refusal to compromise, are also in jail. Roman Catholics seem to have shown the least decline of numbers, work, and influence. It is the opinion of this young student that the plan of union among Japanese Christian churches carried out in 1940-1941 has been a failure. The picture today, he says, is one of individual churches and individual pastors running things for themselves. He believes there is hope for a revival of Christianity in a defeated Japan, but fears that Japanese soldiers will never forgive their enemy combatants.—Gospel Herald.

There is no delight like the delight of cleanness. There is no strength like the strength of purity. There is no beauty like the beauty of whiteness. And this cleanness, purity and beauty come from no spring of earth. Wash me, and I shall be whiter than snow.—War Cry.