

TEMPERED TRUTHS

Beulah is as nearly an assured success as any part of our denominational work. I cannot recall hearing anyone speak of a Beulah defeat. It is an easy place to do things. People like to co-operate. Unity and good-fellowship seem a very part of the place. Prayer is spontaneous, and the very atmosphere makes it conducive to faith. I think our evangelists find it an easy place to preach, and our altar services prove that conviction of need is deep and genuine in every service. I know of no place where sinners yield more readily and the unsanctified seek more earnestly than at Beulah. There is no such a thing as a "hard meeting," or a "dry" service. God is very near, and His blessings are very great. Our expenses are heavy, and the work is far from easy, but no one seems to care. I have no thought of boasting. God forbid that aught but humble thanksgiving should move me to thus speak. I can only say that God in His great mercy has bestowed signal blessings upon that hallowed spot.

I am looking for a great camp this year. I had the pleasure of hearing Rev. Treavor last year, and I know we are in for something unique by way of preaching. The Bible School, following the Camp, is sure to lend impetus, and if Beulah, this year, does not score an all time high, I'm going to be surprised and disappointed. I think the Bible School is one of the finest things our people have undertaken. The Committee has engaged a splendid staff of workers, and our denomination should get behind this project a hundred per cent. Some of you parents can afford to make real sacrifices to get your sons and daughters to this Summer Bible School.

If a bit of constructive criticism is permissible, relative to the Beulah of other years, I would say that we have not made our Alliance a place of sober, deliberate, planning for sacrificial, faith-testing enterprise. At least we have not majored in this enough. Surely the Alliance is the place for discussing Big Things. I regret that so few of our strong laymen get to the Alliance meetings. I believe a larger vision of the general need, and an appreciation of our possibilities through a united effort would result. It would be a heart-warming experience to see some twenty or thirty of our upstanding laymen attending the Alliance, ready to co-operate in a real honest-to-goodness program of Extension work. If we leave it for the ministers to carry Beulah enthusiasm back to the churches, so much will be lost in transport that nothing of any moment will come out of it. Come on, laymen! Don't you believe that the coming years can be made to result in a growth, surpassing anything we have yet seen? And if this is but a possibility, can we afford to just let things slide? Our denomination has never yet been harnessed to its maximum ability. If it ever is, what God will do for us and through us, will surprise the most hopeful.

I'm expecting a number of preachers and Christian workers to come out of this harvest of young people that God has given us. If we remain true to the doctrine of second blessing holiness, and refuse to compromise to the few who would have us be just a bit "broader," our future is assured. Brother Dow was right in his last editorial. There are some folk who look pretty good, but if holiness doctrines, and holiness standards don't set good with

them we had better try and manage without them. Thank God for the ones who come in, because they find spiritual help, and grace. May their tribe increase. Ours is the task of ploughing the furrow straight, and thus remaining worthy of our glorious calling.

Soon we will be singing again, "I've reached the land of corn and wine." Here's hoping it will be the greatest Beulah ever.

FRASER DUNLOP

A REVIVAL OF THE HOLINESS REVIVAL

Dr. Z. T. Johnson

Why cannot we have a revival of the holiness revival? About twenty-five or thirty years ago the nation was set aflame with a great, sweeping holiness revival which reached from coast to coast. It was led by some of the outstanding preachers of the day who went about filled with the Holy Ghost and seeking to know nothing save the will of the Father carried out in the hearts of men.

As these men went everywhere preaching the Gospel in its simplicity and fullness, their messages were freighted with power. As a result, there came a great holiness awakening which caused men's thoughts to turn toward the church anew.

The camp meetings took on new life; dozens of new ones were formed. God's people in many states banded themselves together to spread Scriptural holiness over the land and found that the annual camp meeting of ten days, held sometime during the summer, was a most effective agency in carrying out their desires. Throughout the years these camps have been a gracious influence in keeping the fires of holy devotion burning bright in the hearts of Christian people in every church.

The days of swift travel have reached us. It is easier now to attend the camp meeting than it has been in a generation. Automobiles, trailers, trailer homes, and the increased ease of providing for campers have given the holiness camps a great opportunity. It is true that the same conditions have a hurtful effect in that people can now spend week-ends away from home for pleasure much more easily than ever before; and it is possible that many devout Christians have fallen into the habit of taking a few days for pleasure from time to time and leaving no other period of the year for the ten-day camp.

It is apparent that we are facing a great spiritual need. No one will deny the fact that our greatest hope is in a renewal of the old-fashioned revival. It is the writer's opinion that the greatest hope for such a revival is to be found in the ranks of the holiness people. If we can revive the holiness revival, if we can set our holiness camps aflame with the fires of holy devotion, and importunate prayer rising higher and higher, it is possible to see thousands of people converted and sanctified. Christians everywhere are hungry for the settling experience of entire sanctification. It is up to the holiness people to take advantage of such opportunity and give them the pure and unadulterated Gospel in its simplicity and power.

If the scores of organized camps with the hundreds of officials would band themselves together this season to pray for a revival, not only for the fervent preaching of holiness, but for a revival of the holiness revival itself, results would be astonishing. The church needs the unsaved people who would be reached through the products of the holiness meetings; the people need it; the ministry needs it;

the Holiness Movement itself needs it. Let us pray that it may come to pass, and let us pray that it may begin in us.—Pentecostal Herald.

EVANGELISTS AT BEULAH CAMP

1894—1944

- 1894—Rev. Joshua Gill, Dr. J. D. Collins.
- 1895—Rev. Dr. Barker.
- 1896—No special worker.
- 1897—Rev. Beverly Carradine, D. D.
- 1898—Rev. H. C. Morrison, D. D.
- 1899—Revs. H. C. Hartt, G. B. Strouse.
- 1900—Rev. C. D. Strouse.
- 1901—Rev. E. M. Trevey, Rev. W. H. Hoople, Deacon Morse.
- 1902—Rev. and Mrs. H. F. Reynolds.
- 1903—Rev. Beverly Carradine, D. D.
- 1904—Rev. C. J. Fowler.
- 1905—Rev. W. H. Hoople.
- 1906—Rev. D. Rand Pierce.
- 1907—Rev. Beverly Carradine, D. D.
- 1908—Rev. H. C. Morrison, D. D.
- 1909—Rev. C. W. Ruth
- 1910—Rev. E. F. Walker, D. D.
- 1911—Rev. E. F. Walker, D. D.
- 1912—Rev. C. W. Babcock, I. N. Fogg.
- 1913—Rev. A. P. Gouthey.
- 1914—Rev. A. C. Zepp.
- 1915—Rev. Joseph Smith, D. D.
- 1916—No special worker.
- 1917—No special worker.
- 1918—Rev. Andrew Johnston, D. D.
- 1919—Rev. Joseph Owen.
- 1920—Rev. G. W. Ridout, D. D.
- 1921—No special worker.
- 1922—Rev. A. L. Whitcombe.
- 1923—Rev. A. P. Gouthey.
- 1924—Rev. Bona Fleming.
- 1925—Rev. E. H. Rowe.
- 1926—Rev. J. B. McBride.
- 1927—Rev. C. F. Wimberley, D. D.
- 1928—Revs. Thomas & Gilbert Laite and Rev. W. E. Smith.
- 1929—Rev. E. E. Angell.
- 1930—Rev. John Hewson.
- 1931—Rev. Dr. Jarrett.
- 1932—Rev. C. W. Butler, D. D.
- 1933—Rev. Dr. Peter Wiseman.
- 1934—Rev. C. W. Butler, D. D.
- 1935—Rev. John Owen.
- 1936—Rev. C. W. Butler, D. D.
- 1937—Rev. E. H. Stillion.
- 1938—Rev. J. S. Lambert.
- 1939—Rev. Dr. John Brasher.
- 1940—Rev. E. W. Tokley.
- 1941—Rev. C. H. Hardy.
- 1942—Rev. E. W. Tokley.
- 1943—Rev. Wm. Shields.
- 1944—Rev. D. E. Wilson, D. D.

—Prepared by H. C. Archer

MEDITATION

Meditation is a pausing on truth already discovered. It takes it home to the mind, and dwells with it, and makes it a familiar friend. It is the process by which truth is made our own, incorporated with the principles and moral affections of the soul. * * * Devout meditation is to the soul what the dew and sunshine are to the earth. In such meditative hours we are in the presence of the Most High, and the power of the world flees before "the brightness of His coming." The truths of religion become realities. The spiritual world is unveiled. The soul is opened to divine influence.—Selected.