SPECIAL CAMP MEETING NUMBER

THE APOSTOLIC FAITH MESSENGER

"Earnestly contend for the faith which was once delivered unto the saints." —Jude 3.


FRONTIER CAMP MEETINGS

By Clara M. Benson

In these days it is hard to think of Americans traveling a hundred miles to a religious meeting, particularly a meeting that centers about preaching. But, our forefathers did that, and much more, when the camp meeting was in its prime.

Gatherings similar to camp meetings were held in Virginia and North Carolina before the Great Revival, but their highest development came in what is now Kentucky and Tennessee just after the turn of the nineteenth century.

In that section a revival of great significance had begun in 1799. When the growing attendance at such meetings called for a new scheme for providing for those who came, the answer was found in the Camp Meeting.

It was in July, 1800, that the forest was hewed at Gasper River, Ky., to make ready for the first planned camp meeting. A great company of people came in wagons that were loaded with provisions, on horseback and on foot. A regular encampment was arranged in the form of a hollow square. Trees were felled in rows for pews, and a preaching stand was placed in the center. The walls of this meeting house were the tall pines and the roof the open sky.

By far, the most memorable of the camp meetings, and the most spectacular single phase of the whole revival was the meeting at Cane Ridge, Ky., in August, 1801. Extensive preparations were made and about 20,000 persons assembled from all parts of the section, as well as the territory north of the Ohio.

Ministers of all denominations were there; at one time there were seven preaching at once, some on stumps, others on wagons, and one standing on a tree which had lodged against another in falling. To one eye-witness, James B. Finley, the "vast sea of human beings seemed to be agitated as if by storm." If frenzy subsided in one stand and a piercing shriek were heard from another, the crowd would hasten there.

The scene was peculiarly stirring at night—the tents, the campfires reflecting light through the branches of the trees, the stars, the dark, hundreds of beings moving to and from, the preachers—all these presented a spectacle not soon to be forgotten.

Many blessed things happened in the meeting which had the effect of miracles on unbelievers. One minister placed the number of happily and powerfully converted at between 1,000 and 2,000 persons.

The widespread acceptance of the camp meeting as an evangelistic method was evidenced by the fact that Methodists and Presbyterians, and often the Baptists, united in general meetings. However, within a few years, the camp meeting fell into disrepute among the Presbyterians and Baptists; it was left for the Methodists to develop camp meetings in their most distinctive form.

Once each year, in almost every Methodist district, the camp meeting replaced the fall Quarterly Conference. On the day appointed, the roads leading to the meeting place were thronged with people on horseback, in coaches, or in spring wagons, taking with them such furniture and cooking utensils as were needed for their stay on the camp grounds. Crops were left half-gathered; cabins were deserted; towns were depopulated. It was not uncommon for people to come 100 miles or more.

The part of the woods in which the meeting was held assumed the appearance of a military cantonment. A large space, either circular, or quadrangular, and sometimes comprising an acre and a half, was cleared for the assembly. Rows of benches or seats were made out of felled timber, and out of the same material a rostrum, large enough to accommodate a dozen or more
preachers was constructed. Around the clearing tents of every description were pitched. Behind them were the wagons or other conveyances; back of these, tethered to the trees or to the wagons and carriages, were the horses.

The most remarkable part of the camp was the enclosure which some nicknamed, not irreverently, the “glory pen.” Here, separate from the rest of the assembly, the newly converted or the “anxious” could be found. Other names—“penitents’ pen,” “anxious seat,” and “mercy seat”—were given this space. Where there were no altar rails to separate the crowd from the “anxious,” the ministers joined their hands, forming a circle to keep the congregation from intruding. Thus formed, this was known as the “circle of brotherly love” or the “ring circle.”

Camp meetings usually began on Friday and lasted until the following Wednesday or Thursday, although meetings of seven, eight, or more days were frequent. Day and night were given over to the services of the revival. The order of worship in the preaching services was more or less indefinite, but it was sure to include singing, prayer, sermons, and exhortations.

Camp meeting preachers were adept in exhortation, as distinguished from more formal and homiletically correct sermonizing. In the night meetings the exhorting became more urgent and impressive as the night wore on. If the spirit ran high, the meeting continued until dawn, and the number in the “penitents’ pen” increased as the meeting rose to an emotional climax.

While untold good was accomplished through the camp meeting, it is only honest to add that not all who came were seeking religion. The large crowds contained many undesirables who indulged in mischief under cover of darkness. To the credit of the preachers, it may be said further that the worst offenders were often converted. They came to scoff, but remained to pray.

The basic theological tenet of the camp meetings was that full and free salvation was open to all who would acknowledge Christ. Out of this belief came the popular camp-meeting notion that salvation must be experienced in some extraordinary way. This accounts for the unusual physical manifestations reported from many camp meetings.

The most common forms of physical and emotional phenomena were falling to the ground, the jerks, rolling, barking, laughing, and dancing.

The falling exercise was the earliest and most usual. So common did falling become that it grew to be a regular feature of the meetings and many, though by no means all, preachers estimated their success by the number who fell.

In addition to strange physical phenomena, trances and visions were common. Some persons professed to be carried to the spirit world; others imagined themselves in the holy city, where they rejoiced in the heavenly glory.

Great excitement followed the appearance of these physical and emotional phenomena, and sharp were the differences of opinion regarding their value. Some attributed the manifestations to God and others to the devil. Many confused spirituality with excitement. The Methodists, on the whole, favored the revival movement, but many frowned on the excesses mentioned.

Not only in the Western settlements and the South, but also in New England and other Eastern states, the camp meeting gained favour. Either in the original or the modified form (protracted meetings), they dominated Eastern revivalism for the first four decades of the nineteenth century.

Protracted meetings, held in chapels or meetinghouses, were becoming increasingly common as the nineteenth century neared the halfway mark. With the growth of population and erection of church buildings, the era of extreme frontier revivalism passed, and camp meetings remained in only a few places as memorials of former days.

The camp meeting had not been deliberately planned; it grew spontaneously out of the religious conditions on the frontier. It offered nothing by way of worshipful environment except the simple, natural beauty of the outdoors. Compared to present-day customs of worship, it may seem inadequate and ineffective, but in its day, it was a powerful force for good. To the sparsely settled sections of the country it brought the advantages of Christian fellowship and made spiritual unity possible. It has taken its place among the religious methods that have profoundly affected American life.

—The Christian Advocate.

In “Bible times,” it was the custom to go to Jerusalem for the feast of the passover. No doubt but this occasion gave opportunity for God’s people to meet together who possibly had not met in some time, and thus enjoy sweet fellowship with each other. In part, at least, such occasion was to them, what a Camp Meeting is to His people today!

“And when he was twelve years old, they went up to Jerusalem after the custom of the feast.”

PRESENT DAY CAMP MEETINGS

We recently heard a preacher over the radio speaking under the auspices of the Federal Council of the Churches of Christ in America, saying concerning people shedding tears at the old-time altar bench, that "We have progressed away from that!" which, if we understand the religious group he represents—an affiliation of leading denominations—gives answer to WHY the old-time Camp Meeting spirit has disappeared from among us to so great an extent—they have found a more modern way!?

While we admit that the Camp Meeting of today is not the scene of soul saving as in years gone by, and this not due to it's being outmoded in God's plan, but to the spiritual condition of a fast receding Gentile world—few, indeed, wanting God, in reality, in their lives—hence, not the general burden being carried by saints of God for the lost, as in days gone by. But to many, Camp Meeting Days of TODAY, are yet a blessed privilege. With our much more modern conveniences, both on the grounds, and means of travel, such opportunity of saints meeting together is something to be thankful for. While we are afraid some are hardly as willing to sacrifice—possibly leave work undone at home, that they might attend—yet God is still present to bless His people, when they meet with one heart and one soul to worship Him.

We like the foregoing article, "Frontier Camp Meetings," for its historical, and brief descriptive value. Taken at its underlaying value, and making allowance for the author's (with all respect) modern Methodist's seemingly skeptical view point concerning manifestations on the whole, it lends good proof of the pre-existence of the power of God that was so commonly evidenced amongst us in the more early days of the Latter Rain. If, as termed by "moderns," the manifestations of today, are the works of the flesh—fanaticism—(of course, we have the counterfeit class to deal with today, just as true saints of all ages have had to suffer) then that would be the same as saying that God wonderfully blessed fanatical efforts—a most preposterous thing to think—for their wonderful meetings of old were of this very order! But true, THEY have "progressed" away from such, and PRIDE, incidently, has been the chief motive power to help them on their way!

I wish we had the time, space, and really existent "copy" material on hand, to give you a graphic, spiritual description of some of those wonderful "backwoods" meetings the author mentions. As best we can, from memory of reading here are just a few incidents described of this power of God attendant upon Camp Meeting days of old—possibly one of the very times referred to by the foregoing author:

Upon the occasion in question, the presence and power of God was so great, that a lad of a boy began to exhort the people, and the throng so pressing around, two men lifted him to their shoulders, getting him above the crowd that he might the better exhort the people. At last, when he could no longer find words to express the appeal of his soul for the lost, he drew his handkerchief from his pocket, threw it into the air, shouting to the people as it fell back to the ground, "Sinner, except you repent, so shall your soul sink into hell!" The effect was so wonderful, the power of God bringing sinners down!

Another occasion, coinciding with the author's description, was that of a "bully" character who was going to race his horse through a group of praying people; but God suddenly stopped the animal, the rider falling to the ground as if suddenly struck dead, and lay there apparently lifeless for hours, and finally came out of it shouting the praises of God! Another who "came to scoff, but remained to pray!"

So Camp Meetings of today, may not be serving the same purpose as of old; but they are yet serving a wonderful purpose in God's cause. Aside from giving the sinner a chance to seek God, or the already saved an opportunity to seek for the deeper experiences, it affords God's people a wonderful privilege of meeting together once a year, to enjoy sweet fellowship, the wonderful songs of Zion, the good testimonies, and preaching of the Word. An occasion where we are often made to sit together in heavenly places in Christ Jesus! May such gatherings continue until Jesus comes; yet, we have grave doubts that we shall much longer be afforded this privilege, by reason of the fast encroaching beast power into the world. And therefore, if such "meetings" are estomed in the minds of the more "refined", yet is God going to have a people who are going to praise Him with the old-time shout of victory! Praise His good name for ever. Amen.

As of old, going to Camp Meeting for a blessing, you may find it; but going there for the purpose of seeing things that are unlike God, you will find them, for Satan yet goes to Camp Meetings. But in all, God bless the good old Camp Meeting Days!

In all, the terrible conflict now raging one, at time a good and bloody struggle of all time, is only in the light of prophecy, after all but the foundation for the re-building of the old Roman empire, the head of which is to rule the world in absolute dictatorship—beast power—for the Biblically allotted time of three years and six months.

Good Fellowship Meeting

Though the attendance was not so large [due to various reasons], yet the Fellowship Meeting at Mt. View church, east of Cassville, Mo., was a good meeting after all. The presence of God was manifest in song, prayer, testimony, and preaching. A good noon hour, and a good dinner. Saints and friends there from W. O., near Harrison, Urbanette, Lead Hill, and Oakgrove, Ark.; Cape Fair, Monett, and old Nauvoo, Mo.; and incidently, one from Dennison, Tex.; one from near Chicago, Ill.; and two, in passing, from Wichita, Kans.

The meeting was Sunday, July 13.
**Doctrine**

We preach Christ, His birth, baptism, works, teachings, crucifixion, death, burial, resurrection, ascension, and His soon coming. We teach the personality of the threefold Godhead; and contend that the very same Gospel in it’s purity and fulness as was delivered by Paul, and the other apostles, to the early church, is the only Gospel for us today.


**JUSTIFICATION**—Justification is that act of God’s grace whereby we receive forgiveness of sins. It comes through repentance toward God, and faith in our Lord Jesus Christ.


And when we receive the experience, we also receive the same sign, or Bible evidence, as did the disciples on the day of Pentecost [Acts 2:4], at the house of Cornelius [Acts 10:46], and at Ephesus [Acts 19:6]—that of speaking in other tongues [or languages], as the Spirit gives utterance. Note also Mark 16:17; 1 Cor. 14:21, 22.

**HEALING FOR THE BODY**—The Bible teaches divine healing for our physical bodies, just as it teaches salvation for our souls. Divine healing was purchased for us in the Atonement.


**THE SECOND COMING OF JESUS**—The return of Jesus will be just as literal as was His going away. Acts 1:9-11. John 14:3. Preparation for His return was the message He stressed to His disciples. Matthew 24:44; and such event was that which Paul looked forward to, and points us to. 1 Cor. 15:51-53. 1 Thess. 4:15-18.

**WATER BAPTISM**—Water baptism by immersion [single], in the name of the Father, and of the Son, and of the Holy Ghost, being preformed as the answering of a good conscience toward God, is unmistakably the form set forth in the Bible. The word “baptize,” is taken from a Greek word meaning, “to dip.” Jesus was baptized of John [1 John 1:5]. Matthew 3:15, 16: 26, 15:19. Acts 2:47, 43. Mark 16:16. 1 Peter 3:21.

**THE LORD’S SUPPER**—Jesus instituted the sacred ordinance, the Lord’s Supper, that we might thus “shew the Lord’s death till he come.” 1 Cor. 11:23-26. Luke 22:17-20.

**WASHING THE DISCIPLES FEET**—Jesus said, “If I then, Your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.” John 13:14, 15. Teaching us humility.

**THE TRIBULATION**—Jesus prophesied a great tribulation period, such as was not from the beginning of the world. Matt. 24:21, 22, 29. Rev. 13th. and 16th. chapters. Also note Daniel 12:15-12; 11:20-45, and 12:1. Isaiah 26:20, 21.

Upon authority of Matt. 24:6-8, by virtue of recently past, and now current events, the world has already entered into the “beginning of sorrows,” as the great tribulation period, which is to be climaxed by the three years and six months reign of the beast power prophesied to us in Rev. 13.

**THE MILLENNIUM**—The Bible teaches a 1,000 years peaceful reign on earth. Isaiah 2:2-4; Matthew 5:5-9; Zechariah 14:20; Matthew 25:1-5.

**THE GREAT WHITE THRONE JUDGMENT**—All nations shall be gathered before the great white throne of God for eternal judgment. Here both small and great among men will have their works examined. Daniel 12:2. Matthew 25:31-46. Rev. 20:11-16.

**NEW HEAVENS AND A NEW EARTH**—The Bible teaches that this earth, which is polluted with sin, shall pass away, and that there shall be new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3:12, 13. Rev. 21:1-3.


**RESTITUTION**—The Blood of Jesus will never atone for any sin that we can make right. We must have a conscience void of offense toward both God and man. Restitution means—to make right. Whereby we have wronged our fellow man—taking back, or paying for, stolen articles, settling for goods obtained by fraud, etc.; paying debts, or removing things borrowed, etc. Ezekiel 33:14-16. Luke 19:8, 9. Other confessions sometimes have to be made.

**WAR**—It is our firm conviction, supported by the Word of God, our conscience bearing us wise, that we cannot take up arms against our fellow man, however great the provocation or however just the cause might seem: it being the teaching of the spirit of the Gospel presented by Christ in His Sermon on the Mount. Matthew 5:23-48. Also Rev. 13:10. Luke 18:14-20. Heb. 12:14.

We maintain the highest regard for our legal and teach law regulating the lives of the citizens of the city and the laws and ordinances of the country according to Romans 13:1-7. 1 Peter 2:13, 14, as long as it does not violate our conscience, for “We ought to obey God rather than men.” Acts 5:29. We hold the unalienable right to worship God according to the dictates of our own conscience.

**TITHING**—Tithing is an ordinance of God. Malachi 3:7-12. Some claim that tithing was under the law, and hence, it is not a requirement today. This is an error in teaching. Men paid tithes long before the law was given. Gen. 14:20; 28:22. Then under the law the paying of tithes was imposed as the support of the priesthood and singers, who did the work (Nehemiah 8:10-14), which answers to the ministry of today. Now under grace, Jesus and Paul both speak of tithing. Matthew 23:28; Heb. 7:8.

And again, IF tithing was did away with at the end of the law, WHY is the penalty still being imposed upon the nations for robbing God? We say the very things happening today in the way of crop destruction that God promised through Malachi to rebuke, if His ordinance was kept. When a law is repealed, the punishment for violation is thereby automatically repealed. Think.

**THE CHURCH**—The Bible teaches that Christ’s body is the church, and that we are members in particular. Ephesians 1:22, 23. I Cor. 12-27. We get into heaven through a spiritual birth. Ps. 87:5, 6. Acts 2:47. Note also Acts 2:47. This is not an organized institution—man-made organizations divide God’s people, as clearly seen in the denominations different denominations today. God’s plan is not for a divided and sectionalized Christendom, but that there should be but one group, and all working in harmony. “There is one body.” etc. Eph. 4:1-4.

**Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.**—I Timothy 4:16.
The Apostolic Faith Messenger
(Unorganized.)

O. H. Bond, - - Editor & Publisher.
Mrs. O. H. Bond, - - - Assistant.
Oakgrove, Arkansas.

Devoted to the interests of the Church of God, of the Apostolic faith.
"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord, both their's and ours." — I Cor. 1:2.

We stand for, and endorse, the three-fold plan of salvation—that is, Justification by faith; Sanctification through the Blood (a second, definite, work of grace); and the baptism of the Holy Ghost and fire, with the Bible evidence of speaking in other tongues, as the Spirit gives utterance. Teaching for doctrine, those principles taught by the people of the Apostolic faith since the outpouring of the Spirit in the beginning of the latter rain dispensation (Topeka, Kans., 1901; Los Angeles, Calif., 1906).

Our creed: HOLINESS.

Published at no specified time; but an issue each month, possibly, the Lord willing.

PUBLISHED FREE

Supported through tithes and free-will offerings of any who thus feel led of the Lord to use their means for the spreading of the Gospel in this manner.

Pass Them On!

If we are sending you more than the required number of papers, please pass them on to others, thus, we shall both be "sowing beside all waters." Do this—Please.

If you receive a copy of this little paper, and desire it sent to you regularly, just send us your name and address, and we shall be glad to add you to our mailing list.

"Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually."


Editorial Comment

Quite a spirit of "sing song" has struck the country—in fact, has been here for some time: and as a result, like the world, many holiness people are more interested in song, than in prayer, or in the preaching of the Word. A certain well known music company is now featuring an annual All-Night Singing Convention of the Air, held at Dallas, Texas; business firms are employing Gospel singers on the radio to advertise their merchandise; Gospel meetings, on the whole, are given more to song than to any other part of the service (it's easy to sing, whether you've prayed through lately or not!); "specials" are a chief attraction, with four-part harmony a leading feature. Therefore, from outward appearance, it would seem that God has called in the old-time Gospel preachers, and now sending out the Message in song! But we hardly think so, by virtue of the Saviour's command and promise set forth in Matt. 28:19-20. Now don't "fall out" with us too quickly—facts are facts. About twice the time is given to song in services now, as used to be. True people like good singing; but when the time comes they are more interested in song than in the preaching of the Word, our conviction is, that God is not going to switch to their desires—He is not sending out entertainers for a class of people who could hardly sit for thirty minutes under the sound of the Gospel, but who could possibly give rapt attention for an hour or so to good singing. And to prove something to you, D. V., singers don't have to be saved people to attract the ear; neither does their song have to contain a spiritual message—just so the harmony, "split time," fancy leads, etc., is there! Now don't think we are "fighting" singers, for we are not—-we, too, love good singing; and may God bless every one of them in our midst; but we would have you know, beloved, that neither have we lost our "taste," if you please, for the Gospel message from the pulpit, nor for some of those good songs of old, that were freighted with the power of God in their theme of our Lord's return to earth again! Remember any of them—real, inspired, Latter Rain songs? Some songs today, are more "beautiful" than they are scripturally true. One, a possible favourite with many, has for it's closing verse, this thought—-that when we get to Heaven, "we'll sit down at the foot of the Cross, and talk it over with Him." Try to imagine God inspiring a poet to write of a CROSS in Heaven! Yet many think the song wonderful. So a good song service is often the life of a meeting; but let's also remember that if there ever was a time when the message of preparedness needed to go forth, it is today; and this can't be accomplished every time in a proper manner, when the song service, and "specials," often crowd the praise service over into the preaching time!

Might As Well Have Gone!

There's the true story of two young women (as told us) in eastern Oklahoma several years ago, who, when there was to be some kind of an entertainment given in the little town in which they lived, went upstairs in their home, and taken a cry, because they were "holiness" and couldn't go! (No doubt but they have some silent "relatives" today. For Shame!)
THE APOSTOLIC FAITH MESSENGER

CALLED HOME

Charles Cullen Thrasher, son of Benjamin and Louisa Thrasher, was born near Anderson, Mo., on June 28, 1886; passed from this life suddenly, but not wholly unexpectedly, on July 3, 1941, to be forever with the Lord, the victim of a heart attack, suffered near his home in the Pleasant Grove community, northwest from Anderson, Mo.

On July 7, 1907, he was united in marriage to Miss Della Slagle, to which union was seven children born, four of whom survive. They are: Loyd and Jack, of Anderson; Dale, of St. Louis, Mo.; and Mrs. Roy Vancil, of Augusta, Kans. On December 23, 1924, his dear wife preceeded him to the Glory world.

Then on August 30, 1929, he was united in marriage to Miss Mary Ruth Durham. To this union was born four children: Billy, Georgia Marie, Waneta, and Velma Ruth, all of the home.

Besides his devoted wife, and his children, he is also survived by four grandchildren; three brothers; Lyford, of the home; Virgil, of near Gentry, Ark., and Pete, of Zinville, Okla.; and a sister, Mrs. Rhoda Sprague, of Colorado; also many other relatives, and friends, and many among the saints of God who mourn his sudden passing.

Bro. Charley, as he was so familiarly known, was converted to God many years ago; and later on, was sanctified, and received the baptism of the Holy Ghost; and was devoted to his Saviour.

He had felt for some time that the end was probably near, and had testified several times recently that he was ready to go. On Sunday, June 1, at the Young People's Convention, near Fairlaid, Okla., he requested Bro. Henegar to conduct funeral services in the event of his passing.

He is going to be greatly missed by his loved ones, among the saints, and his friends. May God bless his memory to all whom he was so dear.

Funeral services, conducted by Bro. J. F. Atchley, of near Morrow, Ark., were held at Pleasant Grove church, at one o'clock, on the afternoon of July 7, in the presence of such a concourse of those who came to pay their last respects, that only about two-thirds of the congregation were able to get inside the building. The presence of the Lord was felt during the service, and such a sweet spirit seemed to hover over his friends.

Three quartettes sang. They were: The Shaver Family; Pleasant Grove; and Lone Star, nearby.

We'll miss you, Charley; But this we know, If we will be true to God, Our souls can be At home with thee, When our body's Neath the sod.

Contributed.

We join with all others in extending to Sr. Ruth Thrasher, the children, the brothers, sister, and others who mourn, our deepest sympathy in the passing of this devoted husband, father, brother, friend, and fellow saint of God. May the dear Lord bless and comfort their hearts in their great loss, which is, in this event, only Heaven's gain. We had personally known Bro. Charley for many years. It was in a prayer meeting that we, with others, were conducting in his sanctified mother's home, years ago, near Goodman, Mo., [just preceding the revival held at Goodman, and referred to by Sr. Johnson, in her letter elsewhere in this issue] that we saw him wonderfully sanctified; and have heard him shout the victory many times since. As we understand it, he had been suffering a heart ailment for some time previous to the fatal stroke. And we presume that he was buried in Bethel cemetery, near his home community, having relatives interred there. So another of God's dear children has outstripped us in the race--has gotten the final victory, and gone on before. Somehow in Bro. Charley's passing, we are reminded of that scripture--in part, at least--found in Isaiah 57:1, which reads: "The righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come." So we may be tempted to wonder, some times, just WHY some are called away, when, seemingly, they are so badly needed in the home. That being the case, dear ones, possibly the answer is found in this scripture--God is taking them on--taking them "away from the evil to come." God remembers our frame, that we are but dust; and has possibly called many of His dear children home, lest, being left here, evil might overtaker them, and they would fail to stand. Any way, dear ones, let's always remember--God's ways are best. And though we sorrow at his going, yet let us rejoice in the assurance that Brother Charley has gone to rest--safe--all danger now past--the victory won!--at home with the Saviour whom he loved, for ever more. Amen. --Ed. and wife.

OFFICE NOTES

JULY 12, 1941.

A good article from Sr. Pierce, of Forsyth, Mo., are we having to carry over until next issue. Sorry.

One entire day at the Camp Meeting--possibly Monday or Tuesday--will be given over to Young People's services. [A definite date should have been set.]

Since last issue, Bro. Ussery and family, of Lead Hill, Ark., have been in a short revival at Center Mission, near Coweta, Okla. Some good services, with a few professing experiences.

Bro. Wheeler's meeting at the little Mission, near Lampe, Mo., closed July 2, after almost three weeks of effort. Much interest from time to time; but only some three or four claiming experiences.

Sisters Ruby Steele and Isabella King, pastors at New Hope church, near Inola, Okla., closed a meeting at the Van Buren, Ark., Mission, on July 3. Some three, at least, saved, with two of them being sanctified.

Bro. Atchley was in a recent series of revival services at Shamrock, Okla., wherein five or six saved; one sanctified. Bro. Henegar was with them the first week.

At present, Bro. Ussery and family, are at the church in Newkirk, Okla., for a meeting of a few days, at least; and Bro. Wheeler at the Mission near Ramona, Okla.

Bro. Moon, pastor at Stillwell, Okla., with others, have been to the Three Rivers, Tex., country for some services. They are back home now. Understand a few claimed to pray through.

Don't expect too much from us, beloved, by way of reporting meetings, when possibly no suitable report has been given us. Just a nenny post card would often give much desired information, and lend appearance towards the true results of YOUR services. --Ed.

"... Let me die the death of the righteous, and let my last end be like his!" Numbers 23:10.
Goodman, Missouri

June 8, 1941.

Brother and Sister Bond; 
Greetings in Jesus’ name: 
With God’s help, will try to 
write you a few lines. Don’t feel 
that I have very much to say; 
but want to say that I yet love 
God and old-time holiness. I love 
the “old paths, where is the good 
way.” In fact, I don’t know of 
anything better this side of Heaven 
to talk about this evening, for the 
Lord has been so good to us; I 
don’t know what I would do with­­
out Him. But O, it seems that I 
am such a failure! feel so little in 
His sight. But I expect it is bet­­
ter to feel that way, than to think 
we was something “big!” 

If I know my heart this evening, 
I love the Lord above every thing 
in this world. He is a friend in 
every time of need; One on whom 
we can depend in these evil days; 
and can find Him a Friend in every 
trying hour.

I am so glad I found the Lord 
when I did, for I do feel that if 
I had turned Him away when He 
spoke to me that night at the 
little Mission at Goodman, that it 
would have been my last call. O, 
how dangerous it is for people to 
turn the Lord away, for they might 
be turning Him away for the last 
time! for God has said, “My spirit 
shall not always strive with man.”

Oh! I wouldn’t exchange the 
deep settled peace I can feel right 
now in my soul, for all this world, 
for some time heaven and earth 
shall pass away; but God said His 
Word would stand for ever!

I scarcely ever get to be with 
any of the saints here in this life; 
but praise the Lord, if I can just 
hold out a little while longer, I 
feel the saints can all be united 
together for a meeting that will 
last throughout all eternity; where 
we will never be separated from 
each other; no devil to tempt us; 
no sickness, nor death, can enter 
there. Amen. It will be truly 
worth living for, though we don’t 
know what we may have to suffer 
this life in order to gain Heaven; 
but we do know that Heaven is 
real; and that this life will soon be 
over.

Do pray for us. Am sending a 
dollar to help with the expense of 
the little paper. It has been a 
great help to me. I love to read 
it.

May the dear Lord bless you all, 
is my prayer.

Mrs. Lula Johnson; 
Route 2; 
Goodman, Missouri.

(Sr. Johnson received the blessings 
in a meeting conducted by 
Him and myself. Assisted by old 
workers, at Goodman, Mo., many 
years ago; and we are surely glad 
to note how she is yet standing 
for the Lord, and able to report 
victory in her soul, as the above 
letter indicates. And, incidently, 
wouldn’t it be fine if EVERY soul 
whom the Lord has blessed in this 
present generation had only 
stood true to Him! Would have 
been wonderful. Amen. ---Ed.)

WE FAILED--HE DID NOT!

Our mind at this time runs to 
an experience we had several years 
ago in southeastern Colorado, 
where we had gone for a meeting. 
We lived at Tahlequah, Okla., at 
the time; and our trip out there, 
is a story within itself.

After having been there (a little 
way-side postoffice named Andrix, 
about 90 miles s. w. of Lamar) in 
services for about two weeks, 
during which time the Lord blessed 
our feeble efforts, thought no one 
yielded to the convicting power of 
the Lord, we felt it God’s will to 
return home. The matter of 
finance arose, and Tahlequah, 
Okla., was some few hundred 
miles from there! the bus fare 
from Lamar to Tahlequah being 
about $12.00, if we remember 
correctly; and there we were, 90 
miles further on than Lamar, on 
the morning of our departure, the 
mail truck to be along in a few 
hours, and our cash balance about 
$3.00--and worse yet, apparently. 
Sorry to say, no faith in a God 
who had made a way against ob­­
stacles of another nature for us to 
get out there without having to 
lay over two nights and a day, 
when toward the latter end of our 
journey, which was made by bus 
as far as Lamar.

So as the time was drawing 
nearer for us to leave, the question 
of bus fare was an outstanding 
one with us. And, again, we are 
sorry that our story is not one of a 
victorious battle of “last minute” 
faith: but it is, thank God, one of 
a report of a Father’s love! In 
our perplexing situation we had 
practically “mustered” the nerve, 
or grace, which every you desire to 
call it, to ask the man of the 
home where we were staying 
(which people were responsible 
for our being there) for a loan of. 
I think it was, of $10.00, and had 
followed him out to where he was 
to milk his cow, and imagine my 
joyous surprise when he pulled out 
TWO Ten Dollar bills, and hand­­
ed them to me, before I got to ask 
for the loan! Of course, we felt 
immediately in our soul, as light 
as that Colorado air, even if partic­­
ularly speaking, there was our 
ticket home, and some to spare! 
And the storekeeper-postmaster 
handed us a dollar before leaving.

So, it is beloved--again proven, 
that, though we sometimes fail, 
yet He NEVER DOES---Praise 
His good name forever! Amen.

“Little foxes” are as destructive 
today, as in Solomon’s time!

Some people’s sin has already 
found them out--but they go on 
professing just the same.

It has been well said that there 
are two times when we ought to 
testify—one was, when we felt 
like it; the other, when we didn’t!

We thought the sister expressed 
a good thought in her testimony 
last night, when she said to this 
effect: “God doesn’t want us to 
just be GOOD--He wants us to 
be GOOD FOR SOMETHING!”

“... for he hath said, 
I will never leave thee, nor forsake thee.” ---Hebrews 13:5.
CAUSE FOR WONDER

We are surely made to wonder when we see so many things perpetuated in the name of holiness these days, whereas, a few years ago, saints of God were taking a stand against such—they feared God to the point they would not indulge themselves, nor allow their children to partake.

It seems useless, any more, so far as results are concerned, for the minister of the Gospel to take the pulpit against modern styles, pride, fashion, etc., for the majority of professed saints are going to do just about as they please, anyway—wear whatever they want to, and dress their children likewise, utterly ignoring what was one time accepted as a Bible standard among us along these lines—possibly now get offended at you for mentioning some of the things which they, themselves, once stood against!

Mothers today, will go forth, professing the fullness of the blessings of old-time salvation, and at the same time turning out their daughters, even up to the age of young womanhood, adorned with short sleeves, anklets (leg ornaments), and ungodly, short dresses, and seem to think nothing of it! And as for long hair—have, in too many instances, made what we would call a “joke” of plain Bible teaching along this line, by yet holding to the fact that it would be SIN to bob young daughter’s hair! but at the same time allow her to “fuss” and “friz” (see Webster) it in a manner that is as wholly contrary to God’s Word according to 1 Tim. 2:9, and 1 Pet. 3:3, as is bobbed hair condemned by 1 Cor. 11:13-15—but get some holiness people to believe this, if you can! Most amusing (if corrupting Bible teaching could ever be called such) to note how some mothers will stoutly declare for long hair—“both” for themselves, and their little girls—and then turn right around and make both her own, and her daughter’s dresses just as short as short as she feels that she dare to! and, again, there’s the woman who would have nothing but condemnation for the sister who appears in public with even three-quarter length sleeves, and possibly she, herself, at the same time, wearing a merely three-quarter length skirt—one barely reaching below the knees! Is EITHER style in conformity to the teaching of old-time holiness, in the light of such scripture as mentioned above? If not (and if we speak the truth in our hearts, we KNOW they are not), then some out to be honest enough to quit calling it old-time holiness, for of a truth, holy women of old did not adorn themselves in such garb; and, moreover, their sisters in the Lord on down into the early day of this present Latter Rain dispensation, when the power of God was mightily falling, and people were shouting the victory practically every night in their services, they feared God too much to lower the standard in any such way—with them, holiness meant HOLINESS!

So we are many times made to wonder when we see people who ought to be examples along these lines, but who are, to the contrary, going the other way—setting a poor pattern for others to follow, and making it harder on those who are trying to bring their own children up in a way pleasing to God. Real charity will not do this, but would first believe the Bible, and then have respect for others along the way. Amen.

Hebrews 13:8.

Jesus being the same yesterday, today, and forever, we are quite sure, beloved, He would have you and I to be the same, figuratively speaking—living the same clean life, and doing God’s will, day after day; with no thought of turning back, or reproaching His good cause.

The Lord may not come during a revival—the day of freedom in worship is soon to yield to the beast power, any way. Therefore, “preparedness” is the biggest text in the Bible, at the present, for God’s people.

Last Call!

CAMP MEETING

Location: 7 Miles East From STILWELL, OKLAHOMA

JULY 25 - AUGUST 3

(TEN FULL DAYS)

At Least Three Services Daily. As usual—Free Meals to All; But Bring Own Bedding, Etc. Freewill Offerings Will be Taken. Bro. P. A. Henegan, and Bro. J. F. Atchley, Preachers in Charge; Bro. R. C. O’Neal, Singing Leader. A Beautiful Location; Shade, and Fine Spring Water. Stilwell is the County Seat of Adair County. Border Line of Eastern Oklahoma; and Situated on State Highway 51, and U. S. Highway 59. At Stilwell, Inquire for “Oakgrove Community.” If From Points in Arkansas or Missouri, Inquire at either Evansville, or Dutch Mills, Ark., on Arkansas State Highway 59.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:16.