Another Good Camp Meeting ...

Another Camp Meeting has become history—but with many, an occasion long to be remembered. The sweet fellowship of the saints of God; the good songs, prayers, testimonies, and the many good sermons sent down from Heaven, being delivered through the clean lips of sainted men and women of God—both young and old—made it a Heavenly place in which to sit. If you were not there, you surely missed a blessing; and from these few lines you will get but a feeble description of the Meeting in general. To experience the spiritual blessings, you would have had to been present, and known for yourself. God surely met with His people again in a wonderful way. Those who remained throughout the entire ten days, found the latter part to be the best—and isn’t this according to the Bible!

For the most part, about five services daily, were held in the big, spacious Tabernacle, which was much improved in outside appearance over that of last year, by the application of imitation brick siding, and bordered in dark green. First would be morning prayer, and then Bible study, while breakfast was being prepared. These lessons were led by various ones from time to time, and was an occasion for deepening of thoughts, and source of Bible light, on different scriptural subjects. Then following breakfast, came the general day services, which usually lasted until “dinner” time—possibly two o’clock. This was the best service of the day, for the saints in general, being attended, for the most part, by just those camped on the ground—some from the immediate community coming out for day services; but not too many. In these services, saints were made to feel they “had the day before them”—at liberty to spend as much time as they choose, in song, prayer, and especially in testimony, or praise service, following which different preachers would bring the message from time to time. In this, the Lord did bless, and through some wonderful testimonies, and preaching, went forth, which was food and strength to hungry souls. Next, following the dinner-supper hour, the Young People would convene for their services. This would often be another good time in the Lord, during which some “young” up into the 60’s, or more, were most sure to take a part! Their services were conducted much along the same lines as the morning services, possibly featuring more specialities in song, and maybe a longer, and better altar service! Some one of their number would always bring a message at the close of their praise service, thus maybe affording two good sermons for the day meetings.

And as we remember, one of the highlights of their services was on the last Saturday of the Camp, wherein it had been pre-announced that the time would be given over to an “experience meeting.” This surely proved to be a blessing in the Lord. It was both interesting, and edifying, indeed, to hear some of those dear young people tell how they had been lead into the way of salvation; or, how that God had dealt with them in various ways, since they had been saved. Some of those experiences sounded real. (And here let us pause to remark, that saints—young and old—who have not done so, should put forth an effort, at least—make a sacrifice, if necessary—to attend some of these good meetings while they can—-we
won't have this privilege always, therefore we should be doing our best to store up in our hearts, all the good spiritual food that we can, while the "season" is on, just as the housewife has to put up fruit for the family's winter use when that season comes on.) The time was too short for this good service, so they were to continue it the next afternoon, but our leaving the afternoon of the next day, kept us from again enjoying this good feature. Hope they had a good one. Then following the Young People's service, would come Children's Meeting. This service was for the little folk from under Y. P. age, on down to tiny tots. With possibly two or three teachers working together in the same service, there would be little songs, some of them motion songs, Bible stories, an illustrated lesson, Bible verses, questions, etc., pos- a "special" number or two in song from among their own talent; and always prayer. These were both interesting, and instructive services. And it is surprising how some little folks can answer Bible questions. Now to the night services— This would be the time for the largest crowd—the big Tabernacle would often be filled to overflowing; the platform almost filled with singers; and, as in the day service, different ministers would bring the message from night to night. The testimony meeting would continue for an hour, or longer, and then only a minor portion of the great concourse of people would get to testify; and at that, they had to be brief, that all possible might have a chance to speak a word for the Lord. Then after some special songs, the message would go forth, followed by an altar call (the night services being directed along evangelistic lines), during which time many would often come, seeking the Lord—some for salvation, but the majority for deeper experiences. Just how many prayed through during the course of the Camp, we do not know. Many were also prayed for, for healing.

So in all, it was a wonderful time of refreshing for God's people. Saints shouted the victory; enjoyed the good singing; feasted on the good testimonies; and drank in the Word of God. An inquiry was made during one of the day services, as to how many had come to the Camp Meeting with some kind of a heavy burden, or feeling low spiritually, and had gotten the victory, or been helped? At this, a multitude of hands went up, signifying how the Meeting had been a blessing to them! Many parents were in attendance who had precious boys in the armed forces. Though their hearts were no doubt heavy, yet doubtless some of them got a touch from Heaven during some part of the Camp. The parents of that dear boy in faraway Australia, who wrote home, requesting his mother to keep sending him the little paper (an unsaved boy), of whom we made mention in last issue, were there for a portion of the Meeting; and how it rejoiced our soul to see that father, bearing the burden that those dear saints are bearing, get a blessing right down from Heaven in his soul, as he was upon his feet, testifying to the wonderful goodness of God! No wonder we have that good song, "The Love Of My Redeemer Covers The World!"

(Con't. on Page 10.)
HOLD FAST TO THE RIGHT
By Sr. Benefield.

Let us hold fast to the right, and never forsake the way of salvation. God has said, "I will never leave thee, nor forsake thee." (Heb. 13:5.) I believe this to be one of the most comforting promises in the Bible. He has promised never to leave nor forsake us; then knowing His promises to be true, why should we forsake Him?

When we are tempted and tried, and it seems that our friends have all forsaken us, let us remember that we have One Friend who yet "sticketh closer than a brother." (Prov. 18:24.) And He knows our every need; and is ready to help us at all times. So let us not forsake such a Friend, but hold fast to His promises in every trying hour.

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)" says Paul in Heb. 10:23. So if ever the time we should "hold to the right," that time is now. There is so much sin and wickedness in the world. As we look around, we see many souls so deep in sin—some, no doubt, who were once in the straight and narrow way, but having forsaken it, are now on the downward road that leads to destruction. So if you have started in the way of salvation, dear one, do not turn back—just think of the many souls you may be the means of being saved, for people are watching our lives. If they see that we can live a Christian life in the midst of this world of sin, it may encourage them to take their stand for Christ. But if they see that we are careless, and unconcerned, they may think differently. We often hear people say, "There is no use in my trying to live a Christian life, for if 'That Person' can't live it, neither can I." And again, too often we hear an unsaved person remark concerning some one who is professing, "I live just as good a life as 'So and So' does; he indulges in worldly pleasures, then goes out to church on Sunday, and professes to be a Christian." So let us not be as "So and So;" but let us be a wholehearted Christian each day, that people cannot say of us, "If that person has what you call religion, I don't want it." But the rather let us live in such a way that they will say of us, "I want the kind of religion that person has, for if any one ever lived a Christian life, he (or she) does." Would it not make each of us feel so very bad to think we had been the cause of a soul being lost forever, just because we were careless of our life, and giving no thought that others were watching how that we lived?

There comes a time in this life when most every young person leaves home. And quite often this is a very lonely, and a discouraging time to them. Many of our dear boys now in army camps, or overseas, will be thinking of the few faithful Christians back home, who have stood true. In this, we are sure it will help them as they remember those earnest saints are praying for them, daily. So not for our own sake, but for the sake of others, we should be true to God. Let us not be ashamed of Christ, for if we are ashamed of Him, He will also be ashamed of us. To think, that we can be saved from sin, and find favor in the sight of God! Let us remember how that the Psalmist David was always praising and blessing God; and how that God in return, richly blessed David.

In Psalms 57:1, he (David) wrote: "Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."

This is a very comforting scripture, especially in times such as we are now experiencing. So beloved, Let us hold fast to the right.

A sister in Jesus,
Mrs. Ben Benefield,
Box 1192.
Bartlesville, Oklahoma.

MOMENTOUS TIMES

That we are facing one of the most momentous times in the history of the world, surely goes without questioning. Yes, this terrible war will some day cease, through battle-fought victory, or weary-worn compromise. From its inception, and up to the present, it is without parallel in the matter of destruction, and loss of human lives. But what of the future—what will follow this war? That is the time we are looking forward to with great apprehension. Though the intentions of man may be good, apparently, yet the Word of God—the Bible—lies before us, sure of fulfillment. And if any upon earth are capable of discernment, their only verdict would be, that, by virtue of the spirit in the world today, as viewed in the light of the Bible, that the era of the beast reign, or time of the antichrist, is at hand. It would be fine to know, were such God’s will, that a lasting peace could follow this war; but such can never be until the coming of the Prince of Peace—until the
DEATHS

CHARLIE HENRY HARWOOD

C. H. Harwood was born at Sweet Home, in Lavaca county, Texas, on Aug. 8, 1867; passed from this life at his home in Simons, Tex., on July 21, 1943, at the age of 75 years, 11 months, and 13 days.

He had lived in Live Oak county (his home at Simons) for eleven years; and was a faithful member of the Baptist Church, having been converted in early life.


(Sister Harwood was converted from Catholicism at Simmons, Tex., in 1931, under the ministry of Bro. Ben Moon.)

Funeral services and burial was at Three Rivers, Tex., conducted by Bro. James Moon, and assisted by Bro. Foster, of the First M. E. Church.

Sr. Harwood has been on our mailing list for the little paper, for some years. —Contributed.

REBA MAXINE OSBURN

Mrs. Reba Maxine Osburn was born May 16, 1923, at Dyer, Ark.; passed from this life at Fort Smith, Ark., on Aug. 6, 1943. Age, 20 years, 2 months, and 21 days.

Survivors include the young husband, R. B. Osburn, and little daughter, Patricia Ann; her father, James Chitwood; five brothers: Gilbert, Bobbie Gene, and Jimmie Don, of Fort Smith, J. D., of Fillmore, Calif., and Eldon, of Little Rock, Ark.; two sisters: Mrs. Claudine Wilson, of Fort Smith, and Mrs. Eugene Holland, of Van Buren, Ark.

On Thursday, July 22, preceding her death, the result of a lingering illness, as saints from the Church of God, of the Apostolic Faith, of Van Buren, gathered around her bedside in earnest prayer, she was wonderfully converted to God; and left her last testimony to that effect.

Funeral services, conducted by the Editor, in the absence of Bro. Norton, pastor at Van Buren, were held in the chapel of The Fentress Mortuary, in Fort Smith, at 10:00 A. M., Monday, Aug. 9, with interment in a most beautiful spot in Forest Lawn cemetery.

CHARLES A. CLARK

Grandpa Clark, as he was commonly known, aged and feeble husband of Sister Anna Clark (formerly so well known as Mother Buckles among us, and mother of our late beloved, Bro. E. A. Buckles), passed away at their home south of Mulberry, Kans., on August 5. Simple funeral rites (his request) were held on Saturday, Aug. 7, at the Smith Funeral Home in Mulberry, conducted by Mr. Otis Smith, Funeral Director. Burial was in Rosebank Cemetery, at Mulberry.

SISTER KING

Funeral services for Sr. King, of Ramona, Okla., aged mother of Sr. Isobel King, co-pastor with Sr. Ruby Steele, at Webb City, Okla., were held following her death on August 14. Obituary in next issue, D. V.

To the all the bereaved in each instance herein reported, we extend our sympathy in their time of sorrow. May God bless and comfort each sad heart among them.

The Editor and wife.
AN ABOMINATION

If Pride be an abomination before God (and the Bible plainly teaches it to be so, according to Proverbs 6:16, 17), then there will be multitudes from this generation, who will some day land in torment by reason of such; and of that number, professed holiness will have no small representation, as the percentage runs in such case! One time, outward appearance counted for much by way of identification among us; but any more it is not so easy to "guess" just "Who is Who." so far as profession is concerned! You might follow that female creature who just passed by, dressed in her finery—a big brooch at the throat of her low-neck dress, three-quarter length sleeves, superbly pointed and polished finger nails, "slightly" arched eyebrows, toedless shoes, "nude" hose, knee-length skirt, and with her hair done up in the latest fashion of some movie star, and maybe even a ring or two on her fingers—yes, just follow some such creature some time, so-to-speak, and you might find them turn in at a holiness Mission, somewhere, and next hear them testifying to the fullness of an experience of old-time salvation, and taking an active part, unmolested (maybe, apparently welcomed!), in the services. (If it concerned Methodist, Baptist, or of some other group of so-called Pentecostal people—or just of the world, unreservedly, we would call such sin—pride—an abomination in the sight of the Lord; but too often we—among US—greatly modify the term, and call it "missing the line"! For Shame.) Be it "missing the line," if you will have it that way—to be "off" the line, might cause us to miss Heaven some day, for after all, its a line—the Bible line—that leads us there, is it not? Now we are fully aware that possibly not a few—both preachers and lay-members—do not like to hear us, or anyone else, speak along these lines; and again, we are as quite fully aware just WHY they don't appreciate a message of this nature—it is because of guilt in their lives, or else on the compromise, having an ulterior motive in view! Personally, if it be God's will, we would often rather speak on some other line— We would love the more pleasant endorsement of the majority of the professed saints, just as possibly YOU do; but this line of thought is as much a part of the Gospel as any other part of the Bible, and probably affects more professed saints than any other part of the scriptures, so far as daily living is concerned; yet, it is a portion as badly, if not worse, neglected in ministration, and execution, as any other line pertaining to a holiness standard. We would not long tolerate drinking, gambling, adultery, fleshly fornication, and such like, in our midst; but somehow, spiritual fornication, or worldliness in the form of pride, seems to go unrestrained among us, and of the which we are afraid is greatly having an Achan-like effect upon us. We will have to confess that we are not seeing results in our midst—the genuine results of prayer—the obtaining of things promised us in the Bible—as we one time did. And such hinderances can't always be laid to the credit of sinners—in Joshua's time, the trouble lay right WITHIN the camp! Sorry to say, but it is becoming more a burden, any more, to attempt to pray for the sick—we mean the really afflicted—and expect a case of genuine healing, as compared to days gone by—days wherein holiness was considered a sacred thing, and saints walked, talked, and acted, in the fear of God. Back in those days, the ministry was more solidly united in declaring ALL the counsel of God; we had a common enemy to combat—opposition from both the world, and the nominal churches. over the teaching of holiness, or a life free from sin; but now the scene has so greatly changed—the devil seeing he could not stop this thing from without (and too, the day of grace for the unsaved just about over), he has moved his scene of attack to right within the ranks of holiness, and now waging a harder battle than before, for it is no longer a fight against sin in the world, but against MUCH of the same things now in the lives of God's people—or professedly so! Yes, instead of preaching to the world against pride and immodesty, we have that thing to combat now right within our own ranks. Whereas, we one time preached to the world against the wearing of jewelry, short dresses, artificially curled hair, feathers, dead birds, and artificial fruit on women's hats, and such like, now seemingly good holiness people, or their children, are indulging in just such things, thus making it harder on the man or woman today, who stands in the gap, and declares the old-time Gospel in its purity, as of old. (If not mistaken, we have seen the preachers children of these late years, wearing little "dog images" in their hair by way of ornamentation; and other forms of jewelry, and outward adorning, that Holy Ghost filled men and women of a quarter of a century ago, were preaching to the world, or unsaved, as being wrong in the light of the Bible) Now we preach that God does not change—which is right; but according to the actions of some today, or the stand they take, God has either changed, or else those sainted ministers of the Gospel in the early days of this latter rain outpouring, were not preaching with the Holy Ghost sent down from Heaven, but that they were narrow, fanatical—labouring under the product of their own imagination. But we are glad, thank God, that such is not the case. First, the Bible reads the same now as it did then; and next, if we know ANYTHING about the witness of the Spirit of God now, the feeling was the same back in those days; and finally, the all-around fruit in the lives of those who accepted the way, back there, confirmed Heaven's approval on
the doctrines taught, thank God. So it is to those principles we are yet clinging. Amen.

Now beloved, we hope that none of you will think that we are trying to unChristian the honest-hearted, or unsuspecting, who may have been spiritually brought up in an atmosphere of these surroundings—worldliness as referred to above; but we do speak freely of conditions existant today, within the ranks of holiness, though not representative of it in all its entirety, thank God; but of some conditions, not only grievous to many of God's sincere people of today, but assuredly grievous to God Himself; and a condition saddest of all, upon earth, one time known by some of the older saints to be wrong in the sight of the Lord, but now, themselves, effected by this compromise! And for concluding proof of the stand herein taken, think on this—whereas, the world one time persecuted saints for preaching such against them—threw eggs (not necessarily good ones, either!), rocks, green tomatoes, etc., at the preacher, now the persecutions are coming from within—guilty, but though professed saints, or their sympathizers, "throwing" slurs, treating you coldly, or indifferently, just because you are yet trying to lift up the standard of old-time salvation in its purity—something that rejoices the soul, and will keep us out of torment some day! If you don't think this should be zealously preached—and observed—along with the rest of the Gospel, then note again the heading of this article; think on its contents in the light of Proverbs 6:16, 17; then seriously consider the following verse of scripture, giving thought to what the word, "abominable" means, and possibly you may eventually get the idea that the man or woman who stands for the truth of this old-time Gospel, though it may "hurt you all over," so-to-speak, is, after all, your best friend! May God bless you. Amen.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8.
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." — 1 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.

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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.
some respects for us in our declining years, for which we praise His great name, yet the battle is not over for us by any means; and if we know our hearts, we stand ready to suffer for our Lord, that we might some time praise Him in glory for the path o'er which He has lead us—the way that for us, leads Home. So now, after having spent over half our lives in the good service of the Lord, we can look back across the way we have came, and gladly testify to the surety of the promises of God—that He will never leave us, nor forsake us; and that He can, and will, supply ALL our needs. We have seen Him proven in sickness, in poverty, in spiritual trials and temptation, and when the enemy was on our trail, bent on inflicting bodily harm. Yes, we've seen the God of Heaven make a way in different avenues of life, when to us, all around was dark—we could see no way. So preacher—young ministers, especially (older ones should already know better) ---let not the enemy "bluff" you from moving out and obeying the Lord over the matter of finances. God knows the path before you---He will never call without having paved the way. First, be sure of your call, then launch out, leaving the rest in His care. We can't preach faith, except we live it. He may give you a few trials along the way, to see if you really intend to stand; then some tests may come our way some time, to let us realize our weakness before God—that we are not as "great" before Him, as the enemy, on the other hand, might trick us into thinking that we are—we need to always feel our littleness before God—our constant need of Him. So if the trial comes, and it seems that God has forgotten you, don't get scared—He hasn't—just "stand still and see the salvation of the LORD," as you have possibly been preaching! Remember this, that God does not always come in a hurry; but He always comes in time. He never gets "excited" as we sometimes may—He knows the way out for us. Amen. The old colored brother's philosophy

is good—that if the Lord calls us to jump through a brick wall, its our business to "jump," and the Lord's to "make the hole!" So we should not stagger at the promises of God. If we should have to have assurance of financial backing before we are willing to go forth carrying the Gospel, we couldn't preach it in all its purity after we got there! While we believe the Gospel should be supported, and all that; yet if some fail God along this line; or if for some other reason, sufficient funds are not coming in—if the preacher loves the Lord as he says he does, and has a burden for the work, as he will have if actually called, he will be willing to get out and labour with his own hands toward his own support, or until the Lord said it was enough, rather than fail God himself, or see the work go down. A few tests along this line might determine the individual's sincerity of purpose ---do they actually have the call, and with a willingness to obey at any cost! And just a word here, in good measure, concerning a pastor, believing the spirit of Bible teaching will bear us out in the matter—that the pastor's time between services be profitably employed---that if not compelled to be engaged in labouring toward his own support, he should give ample time to prayer, and to a study of the Word, that he might be the better qualified to feed the flock when he takes the pulpit; to visit the sick, or call in the homes of the saints with a word of encouragement, and prayer. Just plain idleness is not good. So the first thing—and the last thing—beloved, is to be willing to go for God, though it means to suffer a few privations—Paul did just that—he left no evidence of having had any "financial system" backing him up—just faith in his God. Are we better than Paul? Amen. 

While holiness has to put up with some of the worst things in the world, so-to-speak, yet on the other hand, it also has some of the BEST things to enjoy! 

In that the Bible plainly condemns the wearing of gold in the form of outward adorning (1 Tim. 2:9), just what about the modern wrist-watch—anything about such that has its "ornamental" value? Wonder what the argument in its favour would be? With many, no doubt, no argument at all—just laughed off such 'foolish idea,' or with a "tilt" of the nose, go on wearing them! Wonder how they would go about explaining such scripture to the Lord! The manufacturers are getting them down to about finger-ring size. Won't that be fine—for some holiness professors who haven't as yet quite the nerve to wear just a plain, ordinary, finger ring---if and when such takes place! We note, however, some are "mustering up" just a little nerve, though, along this very line, regardless of any Bible teaching relative to such. For Shame. 

The parent professing salvation, and yet, furnishes son or daughter with money or means to go to shows, or other places of worldly amusements, is doing wrong in the light of the Bible. If you feel that YOU, personally, could not go to such a place on the account of its sinful, or worldly, appearance, how could you conscientiously send YOUR representative there in the person of your own dear child! If I could not accompany the child without endangering my own salvation, we would just both stay at home, and seek a more godly form of diversion—I wouldn't want to be hypocratically guilty of second-handed sin! 

Every church maintaining a parsonage, should keep such in a comfortable and presentable state of repair. Then the pastor, in turn, should be careful of such, endeavoring to assist in this, in every way possible. A neat, well-kept, place of worship, or pastor's residence, speaks well of that church. Holiness typifies cleanliness; yet we have seen some cases wherein the outward example was poor, indeed!
THE OWL “SYSTEM”

Time was when holes appeared in women’s shoes, they had to be mended, or else replaced with a new pair; but now, new shoes with “holes” in the toes, are beginning to be had in preference for dress wear by some within the ranks of holiness!

And so it is—one by one, that which formerly constituted a standard of old-time holiness among the saints of God, is gradually being relegated to the background, and the more fashionable taking the place—all of which makes us think of the system employed by the owl in taking a hen from her perch, or roosting place. The owl will first alight on the perch beside the hen, and then begin to crowd, or push, the hen off her roost. Then as the hen loses her grip, and starts to fall, the wise old owl grabs her in his great claws, and sails away for a feast! The reason for this system of inch-by-inch crowding the hen until she is pushed from her perch, and then grabbing her for the sail-away, is because this thieving bird of the night wouldn’t have the strength to pounce upon the hen and pull her squarely from the roost—she would maintain too firm a grip on the perch with her own toes for that! Now doesn’t this make you think of Satan—how, when he chooses a victim, that he will “alight beside” them, and just gradually “crowd” them with temptation—“there’s no harm in this—see, others are doing the same thing;” or, “don’t be an old foggie,” and such like persuasions, until the poor soul lets go their grip on the former standard of old-time holiness, and “fall” from their steadfastness, and sail-away in the grasp of their captor!

And not only in the one thing mentioned above—but in many things the enemy “crowded” saints of God from their once good hold on the standard of holiness, and has “sailed away with them!” So gradually have many been “pushed off” until now about all that is left by way of a standard is, just so long as men don’t wear a necktie, or the women bob their hair—but free to dress it in a bob-style, or any other way of ornamental fashion, regardless of what the apostle Paul says in 1 Tim. 2:9, on this very subject!

Now in this thought, the poor hen is a helpless victim—but not so with God’s people—nothing is able to pluck us out of the Father’s hand, as teaches the good Word of God—unless we are willing to be “plucked,” as many seem inclined these days, for we have the good promise in Jas. 4:7, “Resist the devil, and he will flee from you.” Amen.

God never called a person to teach a doctrine that could not bepublicly preached from the pulpit. For a preacher to secretly teach things in the homes of the saints, that, for some reason, they would not preach publically (and this more often involves the “visiting” preacher), is for such person to be acting dishonestly. Jesus ever spake openly to the world; and in secret He said nothing. This is His own testimony, as recorded in John 18:20.

The sifting time is on. Those who are genuine will stand the test; whereas, those who are not solid, will fall through—backslide outright, or be gradually led away through compromising with the world, or crooked preachers.

HARRISON, ARK.,

Rt. 3. August 6, 1943.

Dear Bro. and Sr. Bond:

As it has been some time since I sent in a testimony for the little paper, I feel impressed to write once more.

I am praising God today, for His sweet presence which I can feel in my soul, and have felt all day. Praise His dear name!

As we see the spiritual darkness that is settling down on this world, it seems we can more plainly see the Light which gleams from the Cross. We have possibly all seen a stream of water glisten in the sunlight—especially so in winter time, when all around looks so bare—just so does the highway of holiness gleam amid the darkness of this old world; and as we press on towards the goal, how glad we are to know our feet are on that glorious Highway—saved, sanctified, and baptized with the Holy Ghost; and a child of Heaven’s King!

We thank God because He permitted us to enjoy a portion of the good Camp Meeting; for the messages, testimonies, and songs; and for the dear children of God. May the Lord bless and keep each one until we meet in that final CAMP MEETING, where all the true children of God will be gathered, to part no more. We, for one, hope to be in that number. So beloved, let’s press the battle on until the Master sends the call for us.

I desire your prayers.

A sister in Jesus,
Mrs. Goldie Sanders.
(White Oak Band.)

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.” 1 Jno. 2:15.
to give that much on top the tithes they were paying—until he finally told the Devil, that if he didn't quit bothering him over this, that he would double that amount—that he would make it ten percent! Said the enemy let him alone after that. (Yes, Bro. Maston is about that firm in his convictions for the Lord.) Then, again, he told of an experience he had some time after he had salvation (presumably many years ago). Said that when he would get down to pray, he could hear an old turkey gobbler, "gobble" so plain. Said this kept up, until he drove sixty five miles, and paid for the turkey, and that he hadn't heard him "gobble" since! (Instances on this order was nothing strange years ago; but it seems that not so much is heard about restitution in these days; yet it is Bible just the same. A good "sermon," was this.)

Thurs. and Fri. "forenoon," and Y. P. services (July 29-30), were given over to Conference Meeting. The first day, and opening of second, were devoted to business, affairs, discussions, etc., and then the remainder of the second day's session was turned over to the Ministers present, for each one to just take the pulpit, and speak the thought that God might be laying upon his or her heart. This surely proved to be a blessing from the Lord, as some real messages, coming directly from Heaven, that proved food to the soul, were delivered by various ones; and especially will some surely remember the good message by Bro. Tom Walkingstick (part Cherokee Indian)—not just that the platform was hardly large enough to contain him, as he could feel the anointing on his soul—but for the real spirit—the truth—of his message, as it went forth in reproof of how some (professed holiness) were living today; lack of faith, etc. (Of course, some may not have gotten so much from it! Amen.) In all, this part of the Conference Meeting was assuredly one of the good times in the Lord of the entire Camp Meeting.

Then one day, Tuesday, July 27, was given to the Young People, for their Convention. Of that day, we quote from their paper, Christian Youth:

"The Y. P. had charge of both morning and afternoon services. A good spiritual song service started the day's activities. Bros. Bobby Minnick and Forest Miller led the singing. It is a pleasure to hear this group of Y. P. sing the praises of God. Bro. Dal Abshire led a short but good testimony service. Bro. L. L. Wheeler, Y. P. Leader, preached a timely message which was greatly enjoyed.

"The preaching service was brought to a close with an altar service. This was one of the best altar services of the entire Camp Meeting. One young man was converted. Many of the young saints were at the altar renewing their strength in the Lord.

"The afternoon services were given over to the young ministers to speak. Also some time was spent in a business session." Their next Convention will be in Wichita, Kans., on Sunday, October 31, at Rainbow Tabernacle. Bro. Bennie Heritage, who formerly lived at Stilwell, Okla., is pastor at that place.

The response to all offerings taken for various purposes during the Camp, was liberal; indeed, the people showing a most generous spirit. The Meeting closed free of all indebtedness. Two good meals were served free, each day.

"Visiting" from camp to camp, on the grounds between services; meeting old acquaintances, and making new ones, was a most enjoyable time for many. The tie that binds in Christian love, is a blessed one, indeed.

One of the Young People's services was dedicated to the boys away from home. Scores of names were read, and a special song was sung in memory of them.

The aggregate number of Ministers present, was about thirty.
We hope, that should the Lord tarry, and otherwise permitted, that our Camp Grounds can be made one of the beauty spots of the country. Step by step, with a little co-operation on the part of all, and this can be accomplished. Plenty of natural resources are already at hand. We have shade that is increasing each year; so with a little more orderly arrangement of camp sites, some nice driveways, and walks properly laid out, together with continued improvement of buildings and grounds, we will have a place of which we can be justly proud, and none the less to the glory of the Lord. We hope this spirit of improvement catches on!

FUND CONTINUED

Conference voted to allow the sisters to continue their Fund toward the upkeep of the kitchen and dinning hall on the Camp Ground. For this coming year, they would like to get awnings for the windows, to keep out the hot sunshine during meal time; and also, to have constructed, some concrete waste containers. So they are requesting all who can, to send an offering at once, for these needed improvements, that such be accomplished during the cool weather of this fall, and before the busy season of next spring. Send all offerings to—
Sr. Della Atchley,
Morrow, Arkansas.

Let us insist that attention be paid the two appeals made on this page, for Funds toward needed improvements for the Camp Meeting Grounds. Both are worthy and needful projects. Am sure, that to make our Camp Site as inviting as possible, would, in no wise, be displeasing to the Lord, but the rather, to His glory. So let us all respond as we can, beloved.

AN APPEAL FOR BETTER REST-ROOM FACILITIES

An appeal is hereby being made for funds to construct a more suitable and sanitary Men’s Rest-Room for the Camp Ground. This is a badly needed project, and one that should be given particular attention. Send in your offerings as soon as possible, that this much needed improvement be accessible before next season. Direct your offerings to—
Bro. R. C. Oneal,
R. 2. Stilwell, Okla.
(Bro. Oneal is one of the C. M. Committeemen.)

A “HINT” TO THE Y. P.

Wouldn’t a nicely constructed Rock Garden, as far as possible without running water, be a nice memorial on the Camp Grounds, from the Young People of the Movement?
<table>
<thead>
<tr>
<th>PRAYER LIST</th>
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<td><strong>Boys In The Service</strong></td>
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Edwin A. Buckles
Frank McManis
Charles McManis
Walter Ede
James E. Ede
Everett Ede
Harold Wynne
Clayton Wynne
George Lacore
John B. Milligan
Roy Milligan
Frank Watson
Hoy Anderson
James Harvey McAnally
Elmer Scaggs
James Edward Harper
Aurum C. Johnson
John Dangerfield
Thomas Myers
Preston Myers
Elmer E. Emmert
Cleva Sparks
Melford Boren
Waitie Hembree
Monroe Hembree
Frank Russell
Leonard Center
Lonnie Hopkins
Luther Parker
Leonard McMain
William Collins
Golden White
James Claunch
Milford Kulp
Elmo Ingenthorn
Roy Lee Combs
Jack E. Mantooth
Woodrow Mantooth
Billy Emmert
James A. Locke
James T. Cross
Dal Allison
Marvin E. Dunlap
Raymond Lee Blewins
Leonard Wilson
Ralph Shupe
Jerome Gleason
Edward C. Evans
Edwin I. Maston
Leon Ledlow
Walter Wagner
Kirk Wagner
Jack Wagner
James Money

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John Sullivan
Arthur McDonald
Onal J. Philpott
Marvin Philpott
Eugene Burdine
Jim Baker
Talmage Baker
Warden Davis
Everette Davis
Claud Tenneson
Eldon Farmer
Oral Pollard
Theron Pollard
Elmer Pollard
Roy Clawson
Ray Clawson
Calvin Clawson
Ray Clawson

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The Prayer List for the soldier boys is steadily growing, as you will note; and we are glad to carry the names of your loved ones in these columns; only remember, let us confine our requests to those for whom we feel a special interest—a relative by blood or marriage, or a very dear friend—you understand—not just "think up" names to send in, that they may be seen in print. For that matter, saints in general are praying daily, or should be at least, for all throughout the entire world, who are in this terrible conflict—but as you will understand, space will naturally limit us to sincerity in this effort; and with our cooperation in daily prayer, we hope that fruit may come of this endeavor that will redound to the glory of God in the Day of Judgment. If our united prayers should result in no more than one precious soul reaching Heaven in a last minute appeal from dying lips, on some far-flung battlefield; or in some mother's boy reaching home safely; or in some one enduring whatever persecutions may be coming their way, and coming through this thing still saved, then our combined efforts will not have been in vain, thank God! So beloved, let's continue in prayer. Amen.