Beloved, if we have a thought upon our heart at all at this time, it seems to be one that surely is suitable for saints of God everywhere—and that is one concerning measuring up our lives to God’s word. A life that comes short of our understanding of the Bible, will never gain for us a home in Heaven.

Now to begin with, the thought comes to us in the form of an expression often heard in these days, which is, “Balancing the budget.”

You understand that “balancing the budget,” means in a literal way, having sufficient means on hand to take care of the running expenses of the home, or the government, etc. “Balancing the budget” of our national government, or that is, raising sufficient revenue to meet governmental expenses, has been one of the chief concerns of our president and congressmen for some time past.

Then in a spiritual sense, have we sufficient “means” on hand in the form of grace, charity, faith, patience, temperance, godliness, obedience, etc., to “balance the budget” of our Christian life—or, to meet the requirements of living a life pleasing unto God? This is the thought we wish to imply, the Lord being our helper, in the few words of this very brief article, in which we shall try to present a mental picture, and you can enlarge upon it, placing your self as the chief one in the illustration, until it becomes a sermon of sufficient length and clearness within itself to help you fully realize your standing before God in the light of His word.

Possibly the most of us have seen a pair of balances—a weighing device wherein a certain weight is placed in a receptable of some sort suspended on one end of a balancing beam, and sufficient amount of that which is to be weighed is then placed in a like receptable on the other end until a balance is struck. This is being “weighed in the balance.” So figuratively speaking, we are going to place a professed Christian on the one side of the balance, and a copy of the Bible on the other side, and if that individual is walking in all the light they have of that Book, a “balance” is struck—their life is measured up to the Bible requirements, and in a spiritual sense, the “budget” is then nicely balanced.

But if they fail to pull the balance to an even standing, they are falling short of the Bible requirements of a Christian life in some respect. And don’t forget, beloved, that if we are placed on one side of the balance, and God’s word upon the other, that a just and exact weight is going to be recorded!

We have a Bible example of one’s failure in measuring up to God’s standard in the experience of that wicked king, Belshazzar, who saw the handwriting on the wall during his drunken, and idolatrous feast, which in part was, as Daniel interpreted the same, a stern rebuke from God in these words: “Thou art weighed in the balances, and art found wanting.” (Dan. 5:27.)

So in this respect, we get our thought beloved. If our daily life is such as being all that we know God requires of us, the “budget” is nicely balanced; but if we are NOT walking in the light, we then know what that means—“WE are weighed in the balances, and are found wanting!” Can we afford to meet the Judgment in such a condition, beloved?

Then to get our thought in a few words, let us place ourselves in God’s great Balances, dear ones. Then let us step back and take a look at the scene—our daily life on one side of the question, and God’s commandments on the other. Do they strike a balance? or, Are we on the light side—wanting?

May the dear Lord help us to see ourselves in the “balances,” and to fully realize that it is going to take a life harmonizing with, or that is, on a balance with the Bible, if we would reach Heaven.

“For if we would judge ourselves, we should not be judged.” (1 Cor. 11:31.)
possibly you have heard that old saying about a dog, that “he is just anybody’s dog that will hunt with him.” Did you ever hear a professing Christian make a statement that made you think of the story about the “anybody’s dog?” If not, the next time you hear the remark, “oh, i can just worship with anybody,” just stop and think how the two sayings seem to blend in meaning.

you know about what kind of a dog one is that will just hunt with anybody. They are apt to be a regular “run about,” with no certainty about them. When the real owner wants him, he is apt as not to be off with somebody else—and possibly running rabbits, which is sometimes a bad trait in a good hunting dog, and a practice that is against his owner’s wishes—especially in vermin hunting of a night; or in bird hunting.

of the individual who says they can just “worship with anybody,” we would like to know how they would manage it peradventure they believed in a born-again experience, and they should happen to go among a group of people who did not believe in a heart-felt religion? Or, possibly they believe in the doctrine of sanctification as a second work of grace; or the baptism of the holy ghost, with the Bible evidence of speaking in other tongues, and they should go among those who did not believe that way—we wonder just how they would make it in actually worshiping God WITH those people, and at the same time honour God in the experiences he had given them? The Bible says, “can two walk together, except they be agreed?” (amos 3:3.)

now beloved, when we refer to “worshiping” God, as in this instance, we refer to actual worship—entering into the spirit of the service with them. we do not mean to merely be a visitor at their services, is entering into worship with them. Neither do we mean to infer that there are no christians among them, for we have repeatedly said that we believed there was christians among all protestant denominations. But we do not believe that different groups of them, holding divergent views on the scriptures—especially on doctrinal points—can meet together in a harmonious worship—that is, in that spirit of worship as advocated by that person who says they can “worship with anybody.” They might “meet together,” alright; but to carry out the saying of the “just anybody” worshiper, means that somebody is going to have to lay aside their doctrinal views for the time being. And as for ourselves, we feel that it would be acting the part of a hypocrite for us to go amongst those of another faith, and there cover up, or fail to own, an experience that we had received from the Lord, just because it didn’t suit them, or for the sake of “worshiping” with them. And it looks like that is just about what that class does who are such “free” worshipers—they must keep mighty quiet about their experience!

and for another thought showing how impractical it is for one to actually, and sincerely, enter into a real spirit of worship with those of another doctrine, as the “anybody” worshiper claims to do, and at the same time not act hypocritical about it, we’ll say for instance that the person who does not believe in infant baptism goes to church where such is practiced. When the pastor of that church takes the little babe in his arms, and goes through a ceremonial of water baptism with it, taking it into the church, do you sit back and enjoy such, endorsing it with a hearty “amen”? Come on now—you said that you could just worship God with “anybody,” and those people claim they are worshiping God in practicing the doctrine of infant baptism!

then again, suppose you have been taught, and have received the blessing of sanctification as a second, definite work of grace, subsequent to the baptism of the holy ghost, and you go among a people who do not believe in sanctification as a separate work, yet they believed in the baptism of the holy ghost as you did—with the evidence of speaking in tongues—suppose you attend their meeting, and in the altar service there is the individual who claims to have gotten saved, and who, without seeking first an experience in sanctification, or Bible holiness, goes directly to seeking for the baptism of the holy ghost—could you get in that altar, and honestly, conscientiously, and sincerely, in the light of your own personal experience, and your teaching on the Bible, pray for that individual to receive the baptism of the holy ghost without them first having the evidence of sanctification in their life? Now again—Come on; stand for you argument: you said you could worship God with “anybody,” and those people claim they are thus worshiping God!

beloved, we are not directing these few words to those of some faith contrary to ours—God bless the sincere and honest hearted of all christian faiths; but again, to those of every faith—those of them who are imbued with such a
Worshipping With

"Just Anybody."

(Continued from opposite page.)

"lovey" spirit as to try to "fit in" every where, but who, as a matter of fact, are a decided "misfit" in the ranks of sincere Christianity---who are, if you will excuse the expression, "just anybody's dog that will hunt with them," by virtue of their unscriptural allegation that "they can just worship God with anybody"---to THAT class are these few remarks directed; and surely the sincere of ANY faith would not endorse, nor feel themselves honoured by having such class operating among them.

Jesus told His disciples upon a certain occasion, "Take heed and beware of the leaven of the Pharisees and of the Sadducees," explaining afterward that He was referring to the doctrine of the Pharisees and Sadducees, and not to leaven used in the bread of these religious people. But had the Saviour been of that spirit, "worship with anybody," there would have been no warning of this kind gone forth to His disciples. And don't forget but what there are false doctrines today---yea, many more---to be avoided by God's people just as there were in that day and time. But possibly some of our "anybody" worshipers of today, if they had been there at the time, would have went right ahead and "worshiped" with those whom the Saviour warned against, since they can "worship with anybody," for the word, "ANYBODY," undoubtedly includes Pharisees and Sadducees! Do you get our point?

Now beloved, we do not mean to infer that we should be "close communions" in our worship. Please do not misunderstand us. The Bible says, "where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17.) We have been in the service of those of a different doctrine when the Lord blessed us in testimony, but we were not worshipping with them in the sense of the spirit referred to by the "anybody and everybody" worshiper. We was in the meeting---present at their services---but NOT OF the meeting. We respected their services, testified to the glory of God, and never tried to make people think we were "one of them," but conducted ourselves as we would have wished them to have done in our meeting. We do not believe in going among people of a different belief, and trying to be one of them. We believe in people being just what they are, wherever they are. We have lots more respect for, and can have more confidence in, the individual who makes no compromise, but stands for their religious convictions both publicly and privately, than we do for the "wissy, washy" person who can as the proverbial dog hunts with anybody, just "worship with anybody." As the story goes, "Be a pig or a pup, one." We have heard the story, which goes about like this:

A pastor had taken over a new charge. He called at the home of one of the elders. The elder decided to make the pastor a present of a nice little pig. They placed the pig in a sack, and laying it down in the yard, went back into the house for a few moments. The elder had some mischievous boys. (Not much of a mark for the elder ---and none for a Bible elder!) These boys saw a chance on the spur of the moment for some fun. They made a quick transfer, taking the pig out of the sack, putting a puppy in its place. The unsuspecting pastor came out, picked up the sack, and upon reaching home, called his wife out to see the nice little pig Bro. So-and-So had given them, and imagine his surprise when he opened up the sack, and out rolled the pup! Of course he sacked up the puppy, and goes back to the home of the elder to try to solve the mystery, knowing of a certainty that it was a pig that was originally placed in the sack, and NOT a pup! Upon reaching there, he again laid the sack down, and stepped into the house to inform the elder of the mysterious circumstance. The mischievous boys are on the job. While the pastor is in the house, they make a hasty transfer, taking the puppy out, and putting the little pig back into the sack. The elder is puzzled as well as the pastor. They step out, and the pastor opens the sack to show the elder, and just imagine his greater surprise when out rolls the little pig! The pastor then said, "Now if you're going to be a pig, BE a pig; and if you're going to be a pup, why BE a pup!"

Worshipping with just "anybody" wouldn't work in the church at Thyatira. (Read Revelation 2:18-29.) Neither will it work today. Amen.

FOLLOWING SCIENCE.

There are many intelligent people today---professed Christians---who seemingly take the opinion of scientists in preference to the Bible. According to Bible chronology, the earth is nearing 6,000 years old. Some scientists claim it to be millions, and others billions. Now if you are going to take the opinion of science in preference to the Bible, just which "scientist" are you going to follow, since they are so divided in their opinions?

Blessed are the undefiled in the way, who walk in the law of the Lord. —Psalms 119:1.
What We Need

Standing beside the grave of the unknown soldier, former President Coolidge said:

"We do not need more national development;"
"We need more spiritual development;"
"We do not need more intellectual power;"
"We need more spiritual power;"
"We do not need more knowledge;"
"We need more character."
"We do not need more government;"
"We need more culture."
"We do not need more law;"
"We need more religion."

— O F.S.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble. — Psalms 9:9.

VAN BUREN, ARK.,

May 6, 1933.

Bro. and Sr. Bond;

Greetings to you, and to all who may read this, in the name of Jesus:

I am glad this finds no condemnation on my soul, and I give Him the praise, for within my self I know I could never overcome the snares and pitfalls; but my God whom I serve is able to deliver us out of temptation. And I thank Him for it, for without His help we could do nothing, for it's by grace we are saved; and that not of ourselves: but the gift of God. And I thank Him for His Son whom He gave because He "so loved the world," and how He (Jesus) therefore came and died for us while we were yet sinners. Oh, I am so glad that I accepted Him, and my only regret is that I never accepted Him sooner, for there is no one who can and will stay by us as He does; and One who knows and understands our hearts. Oh, I love Him, and I want to love Him better each day, for He is a present help in every time of need. But I love Him best for saving my soul, and for sanctifying me with His own blood, and for the Comforter He sent us after He went away. Thanks and praise to Him for it just now—the filling of the Holy Ghost.

I don't see why people do not, and will not, accept Him after all He has suffered for them. Oh, if I could make them see as I do! They are on such dangerous grounds! But you can't make them see it. All we can do is to pray for them. And people have become so hardened in sin that they go right on over prayers and everything, it seems; and the powers of darkness on every hand until it takes the children of God praying for themselves the most of the time—it does me, I know, and most every one whom I talk to.

I love God's cause; I love His people; and I know its a trying time for the ones who are trying to make the landing. So dear ones, do pray for us. We are a large family—nine in all; and I am the only one who is is trying to serve the Lord. It seems to me if I had some one in my home to help me, I could live this life more easily. We have only a very few saints here of the faith. So if any straight preacher is led this way, we will be glad. Such a few of us, we always need help. Our regular services are on Wednesday night, Saturday night, S. S. on Sunday, and Sunday night. At present we have services in a dwelling arranged for that purpose on 3rd St., in Riverside addition.

Pray for the church here; and I want to be remembered also, for I sure stand in need of prayer. How I would love to see all the saints of our acquaintance. But if we never meet here again, I want to be among the overcomers on the other side of life.

Your sister in the Lord, and for His great cause,

Mrs. Alma Graham,
219 No. 15th. St.,
Van Buren, Ark.

NOTICE OF MEETING.

Bro. Lee Wheeler of Haskell, Okla., Route 3, expects to begin a brush arbor meeting, August 6, about 7 miles southeast of Haskell, on Highway 62, between Muskogee and Boynton, the Lord willing. This location is about 3 miles south of junction of Highways 62 and 64, (Jamestown).

All are invited to attend.

OLD-TIME SALVATION.

In these days of "modernity," wherein it is quite the popular thing to belong to some church, you do not find many of that class who seem to know very much about the principles of genuine, old-time salvation. The plain old preacher of the Cross, who warned the congregation to actually flee the wrath to come, and pointed out to them the evils of the day, has been supplanted in the majority of cases by the college-bred type, who evidently know more about psychology, sociology, "bugology," etc., than they do about God.

Beloved, the route to Heaven is still the "knee route," thank God.
SOMETHING REAL.

Old-time salvation truly makes new creatures out of the vilest of sinners. It takes pride out of the heart; delivers from the filthy habits and appetites of this world; causes people to adorn themselves in modest apparel; takes the love for shows, entertainments, etc., out of their life and gives a desire for the services of the Lord; and makes one willing to straighten up their past life wherein they may have wronged their fellow-man.

It will do for the gambler, the drunkard, the thief, the hi-jacker, and the murder, what the law of the land cannot do—it can make them respectable citizens. It can change the life of the harlot, and the whoremonger, into one of purity, thank God. It can cause the out-law to surrender, whereas he possibly would never have given up to the authorities.

Men and women have faced the prison bars in presenting themselves to the authorities to atone for crimes committed when they were in sin. And God has come on the scene, and delivered them at such time—touching the hearts of the officials, who set them free, refusing to prosecute, but rather commending them for their honesty and for their spiritual convictions.

Do you think, beloved, that merely joining a church, or just a cold profession of religion, will work such a change in a person's life as to tame the out-law, stop the thief, sober the drunkard, deliver the dope fiend, lift up the fallen woman, and cause the individual to go over his past life, straightening up with his fellow-man, where possible—even face a possible life-time prison sentence, or maybe execution? Nay, verily. But old-time salvation really does something for people. The way to Heaven is a clean way; and it's going to take a clean people to get there. Amen.

The world is full of shams today. And with that respect due to all, we wish to say, that churches are crammed with members whose lives you couldn't by their fruits tell from the rest of the world, as well as the ranks of holiness is well populated with those who are not living the life; (and like it or not, a holiness hypocrite is the biggest hypocrite of them all!) but in spite of all this, there is a real, thank God; and the person who is willing to go down before God and pay the price, can have the blessing. But so many are not willing to meet God's first requirement for the experience—that of forsaking sin. Beloved, you can live here below with sin on your life, professing salvation, if you choose, but it will stop you at the Judgment, barring you forever from Heaven.

Salvation is of God. Salvation is of the Lord, and not of the preacher. Possibly this accounts for the fact of so many who seem to “backslide” sometimes after the preacher leaves at the close of the revival meeting!

“... Salvation is of the Lord.” (Jonah 2:9.)

Remember that victory is better than vengeance, beloved.

The Blood of Jesus Christ will never atone for the sin that you can make right. If you have wronged your fellow-man, you must go to him (where possible) and make right your wrong. The Bible teaches restitution.

“THINK IT STRANGE!”

Some may think it strange when saints of God do not want to partake of things of the world. The reason is, that “want to” is gone; they are new creatures in Christ.

“For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquets, and abominable idolatries: “Wherewith they think it strange that ye run not with them to the same excess of riot, speaking evil of you?” (1 Peter 4:3-4.)

THOUGH MANY HAVE LOST THE VISION, YET—

Jesus Is Coming Soon.

“And, behold, I come quickly: and my reward is with me, to give every man according as his work shall be.” (Rev. 22:12.)

ARE YOU PREPARED TO MEET HIM?
Speaking Plainly—

"Too Much Salute."

The story is told of the Indian boy in the training camp who became disgusted with what he thought was too much formality, and not enough of real service, and finally expressed himself thus:

"Too much salute, and not enough shoot!"

From this bit of philosophy, be it of truth, or just a "story" sure enough, we gather a thought in connection with the Gospel work.

There is a portion of the Gospel (the greater portion) which is to be preached unto the people, and the results to be left in the hands of God; but there is also a portion to be preached wherein it falls to the duty of Christians to carry it out. This is best referred to as executing the Gospel. We refer to those portions found in Matthew 18:15-17, and 2 Thessalonians 3:6, and also verse 14 of same chapter, which is telling us how to deal, first with a brother who shall trespass against us; then how to deal with the brother who is just generally walking disorderly: and last, with any person who will not unite with the action of the church in dealing with the disorderly brother according to verse 6 of last chapter named. We might preach these portions to the church all our lives right in the very face of guilty parties, and unless the church takes action, or guilty ones themselves moved out to straightening up, it would not do a bit of good in the world. And here is where we get our thought in connection with the purported philosophy of the Indian soldier boy: there is entirely too much of just preaching—"saluting"—along this line, and not enough real action—"shooting!"

Amen.

Now somebody might want to fall out with us along the line, saying that we are too hard, or too straight. Beloved, those of you having children would not want them to play or associate unnecessarily with other children who possessed bad habits, or set bad examples before them, would you? If you are the right kind of a parent you would not. Well then, had you ought not to be just as concerned about the spiritual welfare of your brother or sister in the Lord, or even your own son or daughter in the faith?

Remember that one disorderly person in the church is liable to exercise the wrong influence over over some one else, just as one ill-mannered child is liable to cause the well-behaved child to begin to act rude. Maybe you are careful about the conduct of the children of your home—maybe you do not always just "salute," but actually "shoot" as well, but if you are not equally concerned about the spiritual welfare of the saints of God—especially if you are one in authority—you are just missing the Bible line, that's all, and standing in great danger of letting some one slip through your hands, so-to-speak, right into torment, for remember that it is not altogether for just the protection of the others of the church that the disorderly brother should be dealt with, but also for the benefit of that disorderly one himself—if he has not gone beyond redemption. Possibly going after him in this manner might have a lasting effect upon him, whereas just merely "saluting"

(Continued on opposite page.)

Through thy precepts I get understanding: therefore I hate every false way. —Psalm 119:104.
SPEAKING PLAINLY--
(From opposite page.)

about it, might embolden him to continue on in his line of disorderly conduct. You know how that just continual threatening a child, and never properly correcting it, is most sure to induce more and more of a bad disposition in its life, and it soon gets to the place where it has no fear of the threats, and subsequently it loses respect for its parents, and about all the way they can have peace with it is to just let it have its own way about everything—if you would call that peace! So it will, in a sense, turn out with the brother who might be missing the line and all he ever gets is merely being preached to, whereas, if the Bible teaching was followed out when he refuses to come clean—and the brethren withdraw themselves from him until he does so, and in case he is a preacher, let ALL the churches stand together as ONE, and let NONE of them grant him the pulpit until he honoured God's cause by coming clean—it would teach him a lesson worth something to him, and at the same time possibly serve as a warning to others. But as long as guilty ones can find a little sympathy here, and a little sympathy there, the rebuke they get from some one certain church may not be very beneficial to them. Did you ever see a child receive a correction at the hands of one of its parents, and then as soon as it got lose it would run to the other parent for sympathy—and sometimes get it? For Shame! Possibly a good way to start an out-law into life. If we then view such tactics in the family life with both horror and disgust, just how do you suppose God looks upon the scene when those with whom He has entrusted His word are just as slack in carrying it out as are parents who are raising their children in disobedience and disrespect?

While it is no joyous thing to do, and strange as it may sound to some, yet the Bible commands us to withdraw ourselves from every brother that walks disorderly. If this part of the Bible was actually carried out in every place where guilt was found, you can just imagine for yourself the difference there would be in the presence and power of God upon the services. To Israel, God one time said, "neither will I be with you any more, except ye destroy the accursed from among you." (Josh. 7:12.) Today He is commanding a separation of us from those who walk disorderly. Now the question is, Will we obey?

Jesus says, "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matthew 5:29.) Here the Saviour is showing us by way of illustration, that though it be one of the cherished members of the body, it is better that that member perish than for it to be retained, and as a result the entire body be lost. You will understand that He is here referring to conditions in the church. In the verse following this one, He refers to the "right hand." While it might seem grievous, indeed, to have to give up members of the band who are in comparison to us as the right eye or the right hand is to our physical body, yet rather than have them be the cause of the whole body (or band of Christians) being lost, it is better that they be severed from the good members.

It is as with those who know nothing about trusting God for their healer. For example, they contract blood poison in their hand. Now they realize such a serious thing, and if not checked immediately it means an amputation of that hand, or else death. While they hate to part with their hand, and maybe it is the right hand—or most useful—yet to save their life they will go upon the operating table and give up their hand.

So it is in God's cause—we hate to have to give up one of the saints of God; but if they become offensive—walking disorderly—and refuse to come clean (yield to treatment), it is better to withdraw from them, than to retain them, thus letting them be the possible cause of the whole hand being lost. Then there is the chance of that severed member of the Christian body recovering themselves, possibly, from the enemy, and again becoming once more a useful member. So if a brother must needs be dealt with, let it rather be done because we love him, and in a spirit of sorrow as you would give up a member of your own body, than to do so in any spirit of rejoicing. It is a sad affair.

Then in view of the fact that the Bible gives us the warning of the danger along the line, and further, commands us to take action in such cases—understanding of course that guilty parties have first been properly approached in regard to their misbehaviour, and it is fully determined that they are not going to measure up otherwise —don't you, to, beloved, think it best to do less "saluting," and do some more "shooting," along the line? Amen.

"And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

Order my steps in thy word: and let not any iniquity have dominion over me. --Psalms 119:133.
WILMA E. GRAY.

Wilma E. Gray, daughter of John W. Thompson, was born near Ramona, Okla., January 31, 1897, and died at the Memorial Hospital in Bartlesville, Okla., May 22, 1933. Age, 26 years, 3 months, and 22 days.

Wilma was united in marriage to Benjamin Gray, of Ramona, on December 24, 1924. To this union was born 4 children: Marjorie, Nadine, Wanda Lee, and Wilma Louise, an infant daughter.

On March 24, 1928, she gave her heart to God, and began living a Christian life, and as she often said, she was ready to go at any time her Saviour thought best to call her home. Her only regret was in leaving her husband and little children. On May 9, two weeks previous to death, she wrote her earthly farewell to her children:

In the Book of Life, by an angel penned,
May your names, my dears, be written;
By the grace of God, may we meet again,
On the peaceful shores of Heaven.

She leaves to mourn for her, the husband and 4 children, her father, John W. Thompson, of near Ramona, 4 sisters and 1 brother, besides other relatives, and friends.

Funeral services were conducted Wednesday, May 24, in the Baptist church at Ramona, by Bro. E. A. Buckles, of Drumright, Okla., assisted by Bro. P. A. Henegar, near Ramona. Interment was in Ramona cemetery.

We weep not as those who have no hope.
For we know that our loss is her eternal gain.

And that if true and faithful we remain,
In Heaven we'll meet dear Wilma again.

JOHN R. FIDDLER.

Join Riley Fiddler was born in Buchanan county, Mo., November 14, 1866, and passed away at the home northeast of Ramona, Okla., after a very brief illness, on May 5, 1933. Age, 66 years, 5 months, and 22 days.

Mr. Fiddler came to Oklahoma in 1893, and for 36 years was a resident of what is now Washington county.

In 1895 he was united in marriage to Laura May Wharton, at Wapanuka, Okla. To this union 12 children were born, of whom 11 yet remain.

Left to mourn his death are his wife and eleven children, three brothers, and two sisters, with other relatives, and a host of friends.

Funeral services were conducted by Bro. P. A. Henegar, of near Ramona, at Tyner school house on Sunday, May 7, in the presence of an enormous concourse of people, and interment was made in the Tyner cemetery.

To the members of each of these bereaved families, we extend our sympathy in their sorrow. May the dear Lord bless and comfort their hearts in this time of grief.

The REAL CAUSE.

The reason of the world's condition as exists today, is not because of mismanagement of national affairs, "over-production," "under-consumption," and so on; but it is on account of sin.


"Therefore if thou bring thy gift to the altar, and there remem-berest that thy brother hath ought against thee;"

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

If one should view the above scripture in the light as some possibly do, it might take considerable time for preachers, especially, to go back and forth across the country, trying to become "reconciled" to those of the brethren who had "ought" against them!

Had you never noticed the first verse of the above scripture real closely, beloved, how that it reads—"Therefore if thou bring thy gift to the altar, (or when you go to prayer) and THERE REMEMBERST that thy brother hath ought against thee"—how that the Saviour is here teaching the disciples what to do in case when they approach the throne of God's grace, and then and there is brought to their mind the fact that a brother had something against them, that they must needs first go and be reconciled to that brother, and then they could get somewhere in prayer!

It isn't the spirit of the Saviour's teaching here, that we run at the complaint of every one, for you might be in the right, and the brother in the wrong—all "puffed" at you. (Some get terribly offended at the straight gospel sometimes.) But if something is brought to your memory, especially during prayer sometime, and you can't get anywhere in prayer by reason of that thing upon your mind, you might as well say "Amen" to the fact that YOU have now run up against Matthew 5:23-24, in reality, and that it is not merely some "whim" on your brother's part, but YOU'VE MISSED THE LINE, and your gift, or sacrifice in prayer, will not be acceptable with God until you become reconciled to your brother.

So Matthew 5:23-24 refers to a "remembrance" when in prayer—and NOT upon some one's "whim!"

Precious in the sight of the Lord is the death of his saints. —Psalms 116:15.
In Time of Trial.

Many times will the saints of God, in the midst of a trial, or test of faith, find themselves in a like manner as Job here describes concerning his "feelings" when seemingly, he could not get hold of God in prayer. (verses 1-9) But in verse 10, he expresses his faith and confidence in God, knowing, in spite of the fact that he can't at this time pray through to victory, that everything is going to work out alright, and that the test which he is now going through will in the end prove to be a real blessing to himself after all. He knows he shall come forth of it as gold! He then goes ahead to recount his life before God, (v v. 11-12) how that he had lived the life—which thing on our part ought to give us the same assurance, and will do so, if we view the situation as Job did. Then in verses 13 and 14, he ascribes unto God His steadfastness of purpose to accomplish that which He has determined. Then Job concludes with his testimony of his fear of God, etc., which thing ought to also be the testimony of every true child of God.

We love the 23rd. chapter of Job, and we are passing it on to you in this manner, hoping that if your case might be as was ours when going through a trial some months ago, that you will get the same comfort, or blessing, from verse 10 as we did; and possibly you may see your experience in verses 1-9, as we saw ours to a great extent. So beloved, if you are going through a hard test of

faith, and all around seems dark as the night, so-to-speak, and you just weep and pray, but you can't pray through, just think of Job's experience here, and meditate closely on the wonderful promise held out to Job in verse 10, which promise is to you and I today, if we have so lived before God as Job did—an upright life (1:8), for we read in Acts 10:34, that with God there is no respect of persons:

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**Job 23.**

1 Then Job answered and said, I have erred above the stars of the morning; I am upheld, yet I go not astray. I have nothing to reproach my soul with. I knew none as old as I am; I am as old as mountains that cannot be passed. Job 10:19, 20, 21

2 Even today, my complaint is bitterness rather than my groaning. This is as the day when I set my heart in my compassions. For he is in my right hand, and shall fill my days with good things. Job 13:14, 25, 35

3 Oh, that I knew where I might find him! that I might come even to his seat! I would speak with him face to face, and handle his strength. Job 14:11

4 I would be set before him, and I would speak on his behalf with full arguments. Job's prayer was full of arguments.

5 I would know the words which he would answer me, and understand what he would say unto me. Job 10:10

6 Will he plead against me with his great power? No; but he would put strength in me. Job 39:24

7 There the righteous might dispute with him; so should I be delivered forever from my judge. It is written, "The Lord is my refuge; I will trust in him." Psa 27:3

8 Behold, I go forward, but he is not there; and backward, but I cannot perceive him: I do not find him. Job 5:6

9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: Job 11:10

10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. Job 24:21

11 My foot hath held his steps, his way have I kept, and not declined. Job 26:11

12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food. Job 35:31

13 But he is in one mind, and who can turn him? and what is his soul desireth, even that he doeth. Job 31:33

14 For he performeth the thing that is appointed for me: and many such things are with him. Job 9:12

15 Therefore am I troubled at his presence: when I consider, I am afraid of him. Job 34:9

16 For God maketh my heart soft, and the Almighty troubleth me: Job 36:4

17 Because I was not cut off before the darkness, neither hath he covered the darkness from my face. Job 37:17

Another thought we get from this chapter is in verse 2, wherein Job says that his stroke (affliction) was "greater than his groaning." Wonder which is the greater with us sometimes—our trial (affliction), or our groaning, or "taking on," over our affliction which might not be hardly worthy of comparison with that which Job suffered!

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." (James 5:11)

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**FIERY TRIAL.**

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:" 1 Peter 4:12

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter 4:12-13)

Pity the preacher who begins to think pretty highly of himself!
IS THE LORD MARRIED TO THE BACKSLIDER?

Some may try to advance the theory that the LORD (Jehovah) is married to the backslider, basing their idea on the thought expressed in Jeremiah 3:14, using such teaching to try to offset the doctrine of the impossibility of one's getting back to God after having wilfully gone back into sin after having received the baptism of the Holy Ghost in their life. (Remember the article in issue before last—Apr. & May — on “Sinning Against The Holy Ghost,” wherein we announced to bring a thought the following issue, finding out that to literally backslide, and to fall away, means the same thing; that the LORD IS NOT married to the backslider; and that BACKSLIDING, and BACKSLIDDEN, does not mean the same thing. So not bringing the thought in last issue, we shall try, the Lord being our helper, do so at this time. These thoughts have important bearing on the doctrine of one's being eternally lost who backslides from the genuine baptism of the Holy Ghost.)

First, let us emphatically say beloved, (but in respect to any one's belief to the contrary) that the LORD (Jehovah) IS NOT married to the BACKSLIDER; and that the Bible NO WHERE makes any such assertion! In Jeremiah 3:14, we read the following:

“Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.”

From the assertion in this verse, “Turn, O backsliding children, for I am married unto you,” some are teaching that the LORD is married to the backslider, thereby trying to establish a doctrine that people who have backslidden from the Holy Ghost can get back right again by reason of the fact that the LORD is MARRIED to the backslider, as they interpret this scripture. But right here is where we wish to make an emphatic denial of any such doctrine, for the Bible plainly reads that the LORD is married to “BACKSLIDING” children—those in the act of going back, and NOT to the “BACKSLIDER”—one who has actually GONE back, or fallen away!

There is quite a difference, beloved, in a real backslider—one who has given up the Lord and gone back into the world, and the one who is merely backsliding, or drifting away from God, but who hasn't as yet taken the final step that takes them from the kingdom of God back to the kingdom of the world. With some, the act of going back to the world might be a very quick, decisive action; with others, it might mean a rather long, drawn-out period of time— they are in the meanwhile referred to as being in a "backsliding" condition, and need to do as the verse above says— "Turn," or that is, change their course.

A good example of the difference between "backsliding" and "backslider," might be had in this illustration: Let the scene be laid in the church building, with the inside of the building representing the kingdom of God, and the pulpit as the place of God's throne (spiritually speaking); the minister representing person in question; and all without the building the world. We will consider the hour as night time, it being then light within, and dark without, as is typical of the two kingdoms. Now the minister begins to lose interest in the surroundings of the pulpit, for some cause, and is attracted by something just without the door. We'll say that he then begins a movement toward the door, and to make it more realistic, say that he is travelling backwards—his face yet towards the pulpit, alright, but with an occasional glance over his shoulder in the direction of the door, and maybe a brief halt now and then to converse with a member of the congregation—yet step by step this man is backsliding—he is slowly but surely drifting away from God. He continues in this direction until he finally reaches the place where it takes only one more step to land him completely without the door of the church building into the darkness of the outside world again—completely separated from God; he finally takes this last step; he is no now more a "backsliding" child of God, but having completed the act of backsliding—having taken the final step that separates from God and lands one back into the world—he is now a "backslider" in every sense of the word, and of

(Continued on page 11.)

Notice.

THIS LITTLE PAPER IS PUBLISHED FREE, AND TO THE GLORY OF GOD. JUST SEND US YOUR NAME AND ADDRESS, Plainly written, AND WE WILL PLACE YOU ON OUR REGULAR MAILING LIST.

Have Faith In God.

Truly God is good to Israel, even to such as are of a clean heart. --Psalms 73:1.
Is The Lord Married To The Backslider?
(Continued from opposite page.)

such we read in Proverbs 14:14: "The backslider in heart shall be filled with his own ways: . . ." He has now given up the Lord entirely—or, in other words, he has fallen away.

"Fall."
"To descend in character or reputation; to become degraded; to sink into vice, error, or sin; to depart from faith or from rectitude."

"Backslide."
"To fall back or off; to apostatize; to turn gradually from the faith and practice of Christianity."

"Backslider."
"One who backslides, or falls from the faith and practice of religion; an apostate; a renegade."

(The above definitions are from Webster's Unabridged.)

The term "backslidden," refers to the condition of the person who has completed the act of "backsliding."

"Backsliding" means the act of going back.

The "backslider" is one who has completed the act of "backsliding," or who has gone back.

The person who is growing cold in their soul, or that is, who is drawing away from God, doing things which a Christian should not do, such as leaving off prayer, losing interest in services, becoming worldly in dress, careless in speech and manners, etc., is referred to as "backsliding;" but when they turn all holds loose, so-to-speak, and go back to the world in earnest—give up the Lord, they are then no longer considered as in a "backsliding" condition, but are now a "backslider"—one who has "backslid," or fallen away.

Now for just a few words concerning backsliding from the Holy Ghost.

There are no doubt many who have the blessing, who have in times past grown cold in their soul, and did things which they ought not to have done; or maybe upon the spur of the moment they were provoked to do that which was wrong, (there is the sin of provocation, and there is the willful sin) but which act was not the product of the real, or basic desire of the heart, who have gotten the victory over the thing, and have gone on with the Lord. Then again there are others who have deliberately—wilfully, or premeditatedly—have committed sin, choosing such in preference to the blessing—of this type of sin does the Bible refer to as it being impossible to get forgiveness for, if committed after we have the experience referred to in Heb. 6:4-6; 10:24-29.

So those who are merely "backsliding," have not as yet went beyond redemption; but the "backslider" is the one who has in such case, sealed his doom.

And to those who are going to hold to the theory that the Lord "is married to the backslider," just let us say, that IF such be the case, then those who are living good Christian lives, surely have some brothers and sisters in Christ who are liars, adulterers, whoremongers, fornicators, thieves, murderers, drunkards, gamblers, and such like, because if the Lord is really married unto such, they are undoubtedly related to them in the Spirit! And such class would be "backsliders," alright, if they one time had known God.

Look at your Bible again, beloved, and see if the Lord is married to "backslidden" Israel—Israel who had entirely fallen away from God; or does it just say that He is married to "backsliding" Israel—Israel that is drifting, or, in other words, who is merely in the act of going back, but who had never as yet taken the final step that completely separates from God? So look again dear ones, and if still convinced that the Lord is married to the "backslider," then pray tell us just how much difference there is in that kind of doctrine, and the doctrine of "once in grace, always in grace!" Amen.

REQUESTS FOR PRAYER.

Sister Marie Cox, of Arcadia, Kans., has suffered an ailment in her body for over a year. Feet and limbs swell. She is asking the saints to pray for her healing.

Drumright, Okla., July 2, 1933.

Dear Bro. and Sr. Bond, and readers of the paper:

I feel like writing a few words this morning to the saints.

I am so thankful for the blessings of God, which I received several years ago, about nine miles north of Waldron, Ark. It is wonderful to think of. I am saved, sanctified, and baptized with the Holy Ghost. Praise the dear Lord, who is worthy of ALL praise.

I remember it was wonderful to give up sin. The Lord hung upon the cross for all.

I suffered a stroke of paralysis while we were living in Cushing, Okla., in January, 1932. So I desire the prayers of the saints for the healing of my body.

Mrs. C. B. Draper.
Drumright, Okla.

for I am the Lord that healeth thee." — Exodus 15:26.
GOD WITH US YET.

Beloved, we have our trials and tests of faith just as you do. And the same Lord who is over all, and who is rich unto all that call upon Him, has so often came to our rescue in time of need. Praise His wonderful good name for ever. Amen.

Early in this month, as it was time for us to begin work on this issue of the paper, we found ourselves without means to buy the print paper for this edition. We were walking along the side walk in town, and we'll confess feeling none too cheerful over the situation. Wife had suggested that we go ahead, setting type for the first page any way. So while walking along, meditating, the thought came to us of the story we had heard (and which we had related possibly a few times in preaching) of the old colored brother's version of faith and obedience toward the Lord in even that which from the natural, looked well nigh impossible.

As the story goes, the colored brother's opinion was, that if the Lord told him to jump through a brick wall, that it was his place to jump, and the Lord's business to make the hole!

That was enough for us! Right there we purposed in our heart to act upon wife's advice when we got back to the house—that we would begin work on the little paper, going ahead as far as we could until the time should come when we could get the paper.

So when we got back to the house, we began some preliminary work connected with the paper—we made the leap—and before we got to the work of actually setting type, (this being only an hour or so since our experience along the side walk) the postman came, bringing us a letter containing money enough to buy the print paper (the paper you now hold in your hand) for this issue! Amen.

To some, an incident like this might sound foolish; but to many a saint of God, has some similar experience been their's in some time of need, or trial of faith in their lives. To us, this little incident served as an encouragement, thank God. More than one time has the dear Lord manifested Himself to us in our labor in publishing the little paper by supplying our needs in the very time of need; or by a word of endorsement or appreciation from some dear saint of God right at a time when we was feeling mighty "blue" and discouraged over what we felt was such a failure on the spiritual part of the paper—that it was not of any worth, so-to-speak, so far as our efforts were concerned, in producing anything worth reading. One of our trials in connection with the publication of the little paper has been, "What's the use?" But God has so often manifested Himself in our behalf in this work, that we are convinced that He is with us yet.

Many incidents could we relate of the wonderful goodness of God in coming to our rescue in time of need during our eighteen years, the first of last January, of living for Him. He is truly a present help—both soul and body—in every time of need, to all those who fully trust Him.

So we praise God for all His wonderful promises, and thank Him for a faithful helpmeet in this work, as well as in life generally—one who is always an encouragement to us in the Gospel work, and never a discouragement. Amen.

"But my God shall supply all your need according to his riches in glory by Christ Jesus."

(Philippians 4:19.)

Humble yourselves in the sight of the Lord, and he shall lift you up. ---James 4:10.