

THE FREE WILL BAPTIST GEM

ORGAN OF THE MISSOURI STATE ASSOCIATION OF FREE WILL BAPTIST
FOR FREE WILL BAPTIST EVERYWHERE

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The Mission of the Holy Spirit in the World

By Mrs. McAdams

In Col 1:13 we read where the soul is translated from darkness to light. In the third chapter of John we read of a great man coming to Jesus by night. This man was a ruler of the Jews, Nicodemus by name. Something moved him to go to the Son of God at this hour of the night. What could it have been?

Let John speak and tell us in his gospel. *No man can come to me, except the Father which hath sent me draw him.* (John 6:44). We see here the first work of the Spirit. Then as the Spirit continues to strive with sinful man there comes a desire upon his part to repent. The great Jewish ruler did not understand the working of the Holy Spirit in conversion, for a new dispensation was dawning, in which Christ was coming into hearts and lives to live forever. The miracles that Jesus was doing were convincing to the people that a great salvation was nigh. This learned man was inquiring what to do, and Jesus told him that a man must be born again, or from above, showing that a change must come, but he still did not understand and said, "How can a man be born when he is old." No doubt his vision was small concerning the great subject of regeneration. We all know what a birth is. It means a deliverance, or a coming forth, a giving life to. Paul says in his letter to the Corinthians, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17.)

Now "the getting into Christ" is the thing that is such a mystery to thousands, but we will take the different scriptures along, and perhaps it will be made plain.

Jesus said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." There are a great many things that we do not understand, and yet we enjoy them and possess them. First, we must have faith in God, and the mission of Jesus in the world. Our part is to have faith first. Second, repent or become sorry for sin; then ask God for Christ's sake to pardon our sins. Then believe He does, and the very minute we believe the great transaction is done. The invisible process is complete in us according to

Romans 5:5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost. After all the Spirit applies the blood to our guilty souls. We can't tell how it is done. Just as Jesus illustrates with the wind, we can't see the wind, but we can feel it, and so is old time salvation. It is heartfelt and experimental—a gift from heaven and we can surely tell when it comes. The new kind comes on gradually, and you can't tell when you get it or when you lose it. God help us to preach the blood and Spirit! "Without the shedding of blood there is no remission of sin." Another splendid scripture is found in Titus 3:5. "Not by works of righteousness which we have done; but according to his mercy he saved us by washing of regeneration and renewing of the Holy Ghost. Some believe they can work themselves into salvation, but according to the word of God we are saved through His mercy.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph 2:8.) Our Lord holds out eternal life to us, and causes us to see the gift by the convicting power of the Holy Spirit. We can accept or reject. We are all creatures of choice. We can accept Christ and be saved, or reject Him and be lost. *(To be continued)*

Studies in the Book of Romans

By B. F. Brown

Romans 1:8-17

Good Report of the Roman Church: Paul not ashamed of the Gospel.

Paul has blessed the Roman Christians in the name of the Lord. Now he tells them how he thanks God for them, and how full his heart is of them. Seven of his Epistles open with such thanksgiving, which love rejoices to give. Nor is it only to "the Lord," but to "My God," a phrase used in the New Testament only by St. Paul, except that one instance of Eli, Eli, by his dying Savior.

The true believer grudges his Lord to none. But at the center of all true joy and love is this—"My God; Christ Jesus, my Lord: who loved me, and gave himself for me." This is not selfish, but is a holy intimacy, with its action in thanks and petition, and it is all the while "through Jesus Christ, the Mediator and Brother. The man knows God as "My

God," and deals with Him as such, never out of that Beloved Son who is equally One with the believer and with the Father, the living point of unity

Paul was moved to thanksgiving because the report of their faith was carried as tidings over the whole world. Go where he would, he met believing strangers from Rome, announcing that at the great center of this world the things eternal were proving their power, and that the Roman Church was remarkable for its strength and simplicity of faith, and its humble reliance on the Lord Jesus Christ.

Paul appeals to the Divine Witness for He knows how much they are in his prayers, and here he says in substance, "For God is my witness of this, the God whom I serve with adoration and obedience in my spirit in the gospel of His Son. Paul "serves God in the Gospel of His Son," the Gospel of the God who is known and believed in through His Son." He serves him with his whole love, will and mind, working in communion with his Lord, and now to this eternal Friend and Witness he appeals in behalf of his brethren and friends and kindred named in Romans 16:1-16.

The prayers of St Paul are a study in themselves. See examples in Eph. 1:15; Phil. 1:3; Col 1:3; 1 Thes 1:2. Their topic is always the growth in grace of the saints to their Master's glory. In his prayer he grapples, he wrestles. He calls his prayer in Col. 2:1 a great wrestling. Learn here how to deal with God for those for whom you work, as shepherd of souls, as messenger of the Word.

In this case Paul's prayers have a very definite direction; he is requesting, if somehow, now at length, his way shall be opened in the will of God, to come to Rome. Little did he foresee how his way would be opened; that it would lie through tumult in the temple, the prisons at Jerusalem and Cesarea, and the cyclone of the Adrian Sea. He had in view a missionary journey to Spain, in which Rome was to be taken by the way. He had hope for that he saw not, yet he "did with patience wait for it." His heart yearned for this Roman visit—he was almost homesick to see "the brethren." Such is the Gospel, that its family affection throws the light of home even on unknown regions where dwell "the brethren." In this case the longing love has a very practical purpose, "That I may impart unto you some spiritual gift, to the end ye may be established. His desire was to be a helper of their joy; he wished to do good, to instruct and be instructed. As the Lord's messenger he pines to convey to them some new development of spiritual light and joy.

It would seem that the Apostle here means that he had made many plans that came to nothing, or he may have been hindered in some other way. Anyway he included in all his plans, "If the Lord wills."

Perhaps the chief fruit he desired was to help

all Christians, of every nationality to live a fuller life in Him, but no doubt he anticipated an evangelistic work at Rome, a preaching of the Gospel where there would be a temptation to be ashamed of it. Edification of believers may be his main aim, but conversion of pagan souls to God can hardly be dissociated from it.

Paul is not only homesick for the saints at Rome, but feels his obligation is to all alike: to Greeks and to Barbarians, to the wise and to the unwise. He says, "I am debtor to both (all). Mankind is on his heart, in the sorts and differences of its culture. To the Apostle all these were impartially his claimants, his creditors; he "owed them" the Gospel which had been trusted to him for them. The Christian man, and the Christian Church delivered from the world, is yet its debtor. Woe is to him and to it, if that debt is not paid, if that Gospel is "hidden in a napkin."

Thus Paul is ready, and more than ready, to pay his debt to Rome, and speaks as if to say that the hindrance, whatever it is, is not in him, but around him. The doors have been shut, but the man stands behind them, ready to pass when they shall open.

Paul in his eagerness to visit Rome, was not insensible to the awful greatness of a summons to Rome. He had seen too much of both the real grandeur and the harsh force of the imperial power, not to feel a sense of genuine awe when he thinks of meeting that power in its gigantic center. There is that in him which fears Rome. Yet he is the very man to go there, for he understands the magnitude of the occasion, and will the more deeply rely upon the Lord for peace and power.

Thus realizing that the Gospel is a stumbling-block to the Jews and foolishness to the Greeks, Paul is ready for Rome. He has a message which, though Rome looks as if she must despise it, he knows is not to be despised. He despised the shame, for he knew "the Gospel of Christ is the power of God unto salvation to every one that believeth," and God so honored the message that he sent his power with it to save every soul that embraced it

This Gospel, this *glad tidings*, is, in its essence, Jesus Christ. It is supremely "He, not it." Person, not thing, and in it God's righteousness is revealed (unveiled) from faith to faith, "as it is written, The just shall live by faith." This message of power which is the righteousness of God, is power in the energy of our eternal life, an almighty Will, an infinite Love. God's Righteousness is God's Justification; He shall be just and the justifier of men who are unjust. God says to guilty man, "I thy Judge lawfully acquit thee, lawfully accept thee; lawfully embrace thee." "The just shall live by faith." This is the Gospel way of "Life by faith." It means our taking God at His word and trusting Him for all things. It is the opening of a mendicant

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Organ of

THE FREE WILL BAPTIST CHURCH



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Editorial**Our First Duty Toward God**

And he builded an altar there. Gen. 26:25.

These words were spoken of Isaac, and much more is said of him, but we just want to notice who and what he was, why he was blessed, and get the application to ourselves; for Isaac was a representative man.

Isaac was the ordinary son of a great father, and the ordinary father of a great son. Isaac was the necessary link between Abraham, the root of the Israelitish nation, and Jacob, the father of the twelve sons, whose posterity constituted the nation.

In Gen. 26:25 Isaac's gratitude to God is shown in a fourfold way: 1. *He built an altar*, which tells of worship. 2. *He called upon the name of the Lord*, which tells of testimony. 3. *He pitched his tent*, which tells of pilgrimage. 4. *They digged a well*, which tells of supplies. These four factors are in every true life.

By erecting altars in the land, these fathers began to take possession of it. It is not said that they built houses for themselves, but that they built altars unto God. If you build your home around an altar, God will bless you. Each church is made up from the homes, and no church can have any more spiritual strength than is found in the homes composing it. Most Christian homes have no altar for family worship, so many of our churches are nearly dead spiritually.

When Isaac called upon the name of the Lord in prayer, it was not in private, but in the midst of his family. In Isaac's day the father was the priest of his home; can the father be considered less in his home today, and if he does not lead his family in prayer day by day, what right has he to expect the divine blessing? Fathers, mothers, God expects you to bear testimony with your families at home, if you neglect it, you can give no excuse to God.

The tent signifies pilgrimage—an unsettled state. The children of God are "strangers and pilgrims" in the earth, and strangers because pilgrims. Each night we pitch our tent one day nearer our eternal Home.

God has promised to "supply all our needs according to His riches in glory," and He does so out of "wells of salvation." The water which He gives us is in us, "a well of water springing up into everlasting life."

If we erect an altar; and call upon the name of the Lord; and build the home around the altar; and provide to have our needs supplied in the God given way, the Lord will bless us and prosper our way.

Isaac obeyed God and when he sowed, he reaped an hundredfold, for each measure of seed he sowed he reaped a hundred measures. The Lord expects us to be that fruitful. If we get only sixtyfold, or only thirtyfold, it is because we are not fully trusting God.

FROM THE FIELD

Plattsburg, Mo., Mar. 23, 1929.

To the Free Will Baptist Gem;— I have been appreciating the Gem very much. I think it the best paper by far, that we have ever had. It surely is an inspiration to every one that reads it. The many encouraging reports, the sermons, and every thing therein should lure us forward in the Master's service. To have a paper containing so much of the greatness of God, to read and think about these long wintry days is wonderful, and I do hope that every one will support it, that it will ever be the pride of our denomination as it now is.

This has been a hard winter on all of us, especially on the churches. Such a stormy winter makes it impossible sometimes to have our monthly services at all. Sometimes just one service a month, and that to just a few, makes it hard on the pastors, and also on the churches, the darkest hour is just before day, and we are hoping and praying that with the coming of spring, with its new plant life, we will come forth with new spiritual life and zeal to put our churches on their way to greater life. The pastors will come with greater power, I am sure, and in turn the church will have a desire to see visible results—a real Spirit-filled church with the old-time power. "Let us not be weary in well doing; for in due season we shall reap, if we faint not" (Heb. 6:9). "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised), and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching (Heb. 10:23-25).

Eld. W. R. Rush.

Soper, Okla., March 25, 1929.

Dear Readers of the Gem: Just a few lines from the field. We are still in the evangelistic work, doing our best to get sinners saved from sin, backsliders reclaimed, and the children of God built up in the most holy faith. I have held meetings since I last wrote to the paper at the following places: Cushing, Cisco, Valliant, and have preached at several other places.

We are now in a revival at our Shiloh Church, near Lindsay, Okla. My singer, Prof. E. M. McGee, joined me again in this revival. He is a fine boy and a good singer. We are glad to have him with us in the evangelistic work. If you are wanting a singing school, be sure and get in touch with him. He is representing the Hartford Music Company of Hartford, Ark. This meeting will close the last of this month. God is still saving souls and the meeting is moving along nicely, with large crowds and fine interest, and lots of conviction. Miss Rose Hearron is playing the organ for this meeting. We are proud of her.

The people of this community surely know how to make a person feel at home. Our next revival will begin the 4th of April, at Vance Chapel north of Drumright. This is a community church. Sister Hattie Newman is preaching at this place once a week. She will help us in this meeting. She is a power in the service of God. We are expecting a great revival. We need your prayers while we are out on the battle field for God and against sin.

Eld. M. M. McKee,

Okla. State Evangelist.

Green Forest, Ark., Mar. 19th.

Dear Editor and Gem Readers.— We have received the third issue of the Gem, and sure do enjoy reading it, especially some of the articles from people I am personally acquainted with. I will tell of the revival at our new church, Mt. Olive, at Blue Eye, Mo. Our pastor, Bro. Winford Davis, and Bro. Lem Water-

man held the meeting. In spite of the bad weather there were large crowds most of the time and God's Spirit was greatly manifested and seventeen souls were wonderfully blessed. There were thirty-two additions to the church, which means a great strength. This makes the total membership about one hundred twenty-five. My earnest desire is to see many more souls born into the kingdom of God and help keep a house for the Lord. We have a fine Young Peoples' League, also a good Sunday school and a prayer meeting.

May God bless all is my prayer.

E. O. Collen.

388 So. Nelson Road, Columbus, Ohio, March 27, 1929.

Dear Readers of the Gem, Bros and Sisters in Christ Jesus: I am truly thankful for this privilege and opportunity of getting acquainted with brothers and sisters all over our country through the Free Will Baptist Gem. I have read two copies of the Gem and am indeed proud of it. As I haven't the opportunity of brothers and sisters, as I desire, I am glad to hear from them through the paper.

I had letters from our Bros. in Glenray, Jackson Co., Ohio. The revival was still going on with more than thirty saved and three still at the altar on Monday, March 18th. Bro. A. F. Delawder was in charge. I am glad for victory in the meeting. Bro. Will Shepherd held a meeting in Pike Co., three miles from Wakefield, with upward of one hundred thirty-five (135) saved and reclaimed. Bro. Shepherd has wonderful success in the ministry.

Our Pinecreek Q. M. will be held at Antioch Church, on Pinecreek, the fourth Saturday and Sunday in May.

I read a letter in the Gem from the Q. M. clerk of Flat River, Mo. Mrs. Chas. Huey, asking four very important questions.

No. 1—When the soul and body of the believers separates, the soul goes into paradise, called Abraham's

bosom, an intermediate state where the soul is at home with the Lord, where it rests until the resurrection of the body, when the soul and body will be reunited and receive a crown of eternal life. The human life is divided into three periods: 1. From birth to death. 2. From death to the resurrection, without a body. 3. From the resurrection, with a glorified body, throughout eternity in that Celestial City.

No 2. Paradise and heaven are not the same. Paradise, we might say, is the vestibule to heaven, and the abode of the soul till the resurrection. Heaven is the eternal home of all the saints of God.

No. 3. Children are not lost before reaching the age of accountability. Jesus said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

No. 5 Not an essential question, but one we should settle in our own minds. The human soul is the breath of life God breathed into the body and man became a living soul. I would be glad for an answer to this letter from some able minister.

"Now unto him who is able to keep you from falling and present you faultless before the presence of his glory to the only wise God our Savior be glory, majesty, dominion and power both now and evermore."

Now may the blessings from God the Father and the sweet communion of the Holy Spirit rest and abide with all of God's Israel now and for ever. Amen.

Joseph Dean.

611 Rutger St., St. Louis, Mo.

Dear Editor and Readers of the Gem: Will say with the greatest of pleasure that the people of S. E. Mo. are at the battle front, trying to advance the cause of Christ.

Being elected as one of the State Evangelists, at the State Association last fall, I was obliged to give up my churches; Aulsbury Chapel being one which I had pastored since the beginning of my ministry. The new church which I organized last August, being my last one to

give up. Brothers and sisters, I must say that I had a taste of what that old soldier, Paul, had when he bade the Ephesian brethren good by. I don't believe I ever met, or ever expect to meet a better people than will be found in and about Mill Creek, Mo. But I expect to find a much greater when the redeemed go marching in.

Have held four baptismal services two of which were held when there was considerable snow on the ground with ten or twelve added to the church. Sunday being my last service, I was presented with a real and expensive Bible—a gift that will stand for ever. God bless people that really feel the ties of God's eternal love, and show such love and courtesy for each other. We called Bro. M. Henderson as pastor for the remainder of the year. I am thankful that Bro. Henderson would accept the church, as he has proved himself to be a real man of God.

We had a real spiritual feast last Thursday night at Fredericktown F. W. B. Church. It was prayer meeting night, but there being a number of preachers present, each one had to make a talk, in which God's Spirit was manifested. I stayed all night with an old soldier of the cross, Bro. John Miller, who is one of the deacons.

I am now in St. Louis, at the home of Eld. W. C. Hill, pastor of our church at 611 Rutger St. He has already asked me to preach tonight, and also to hold them a meeting. Brethren, if you ever have the privilege of meeting Bro. Hill, you will agree that he is a man of God. I learned to love Bro. Hill many days past, and will say that he is a God fearing minister of our Christ. Am glad to report other ministers here who are up and about the Master's work.

Will go from here to Stahl, Mo.

Would be glad to hear from the churches that want help in revival meetings. Being one of the State Evangelists, I await your request.

Eld. Mike Cleaver,

Mill Creek, Mo.

Boost The Gem!

Dear Friends: Let us make a grand effort to get subscriptions for our Free Will Baptist Paper. "Cast thy bread upon the waters; for thou shalt find it after many days."

We have not more than forty members, including children. I believe there are possibly twenty-one getting our paper, although probably one-third of these are my own family and friends.

Wouldn't it be a good investment to adopt such a plan as this (a suggestion)? For instance, if my church should set aside a certain sum, or was creating a building fund (such a fund belongs to the members), why not a church of 400 members vote an offering of One Hundred Dollars (\$100.00) and put the Gem into 100 more homes.

I make this suggestion upon good grounds, for instance some of our churches in the St. Louis Conference provided for the "Word and Way," a Baptist paper, published at Kansas City, Mo., by putting the expense of supplying each home with the paper in the annual budget, so that it was at once taken out of the realm of chance. Boost the paper.

Edward Hilliar, Pastor

Macedonia Gospel Tabernacle
Free Will Baptist.

Monett, Mo., April 15, 1929.

Dear Readers of the Gem: I will write a few lines and let you know that I am still in the fight for God.

I am just at home this morning from my appointment at Blue Eye. We had some good services, and on Sunday, they set a basket dinner for one of the good old mothers of our church at Blue Eye. It was talked of some having to be taken to White river to be stood in the water, but I think all escaped safely.

Bro. Brown of Tecumseh, Okla., Bro. Hollars of Blue Eye, Mo., and Bro. Noel Turner of Jones Chapel church and myself just recently returned from a trip to Flat River, Mo., where we went in the interest of our paper and in the interest of our

League movement. We had a wonderful visit with Bro. and Sister McAdams in their friendly home, and with others also; and we feel that the Lord prospered our way. While we were going a part of us stopped at the Union Association Quarterly Meeting, held at Mt. Grove, Mo., and stayed for the Friday night service. The Lord was with us in power and we had a real spiritual service. We certainly enjoyed being with those good brethren: it was a real God given treat, and we received a number of subscriptions for the Gem.

On our return home, we came by Blue Eye, and Bro. Brown preached for them there on Friday night, and I am glad to say that he made a number of close friends.

Well I must close or my remarks will grow too lengthy. May the Lord help us all to stay on the battle-front for the "Gem," and let us not be "weary in well doing; for in due season we shall reap if we faint not." Gal 6:9.

Yours for Jesus,
Eld. Winford Davis.

Suggested Co-operation

By Elder R. F. Haskins

Dear Brothers and Sisters in Christ;—It is indeed a joy to feel that the General Baptists and the Free Will Baptists are standing for the same precious Bible truths. There is certainly a desire on the part of both churches for a better acquaintance with each other, and for more co-operation in our labors. A great many in both churches hardly think an attempt at organic union feasible, as it would tend to weaken both churches, unless this could be done in such a way as to unite both denominations entirely, to form a separate denomination calling them General Freewill would doubtless leave a part of both standing as they are, and we would have three weaker denominations instead of two reasonably strong ones. While the General Baptists have a general association in which

most of the associations are represented, and have just one church paper, (The Messenger) and one college that is as good as the best, the Free Will Baptists have several state associations, and several papers to maintain. Now to support these institutions, we all find it a task to get support sufficient to keep them going, and rather than weaken our institutions by dividing them up, it seems to me that our cause could be strengthened by closer co-operation, and each church retain its name, organization and institutions, and I think I can show a plan provided for in the constitution of the General Association which follows:

Article 1. The name of this Association shall be the General Association of General Baptists.

Art 2. The objects of this Association are to unite in one organization all the local associations of General Baptists for the promotion of all general interests and to bring into more intimate and fraternal relations and effective co-operation the various bodies of Liberal Baptists.

Art 3. The General Association shall be composed of the duly appointed delegates of the various local associations of General Baptists admitted to its membership, and the representatives of Baptist bodies that harmonize generally with the doctrines and usages of the associations now constituting this body, who may be admitted from time to time on their own application.

Art. 4. The officers of this Association shall be a moderator, a vice moderator and a clerk.

Art. 5. The moderator, vice moderator and clerk shall be elected at the first regular session after the adoption of this article, and thereafter the vice moderator and clerk shall be elected at each annual session, the vice moderator of the previous year becoming moderator of that session. All officers shall perform the ordinary duties, and shall serve until their successors are elected. The vice moderator

shall represent the General Association during the year following his election, and shall be an ex-officio member of the General Board.

Art. 6. In the letters from the different bodies shall be expressed their several churches in fellowship, those received, and those dismissed since the last session of this Association, and the times and places of holding their respective annual meeting together with statistical reports of their financial strength.

Art. 7. All bodies shall be entitled to one member and one for every two hundred members, and one for each fraction over two hundred.

Art. 8. Any article in this constitution may be altered or amended by a majority vote at any regular meeting, except articles one and ten, if the proposed amendment shall have been presented at the last regular meeting, and approved by that body, and published in the minutes, with notice that it would be acted on at next meeting. Articles one and ten shall never be changed.

Art. 9. Each session of the General Association shall determine the time and place of holding the next session.

Art. 10. Three-fourths of the Trustees of this Association shall be members of the General Baptist Church in good standing.

If the kind editor will give this space, I think it will benefit both churches. If our F. W. B. brethren send a petitionary letter and delegate to the General Association they will be received with all the rights and privileges, with only the proviso in article ten.

This petition may be sent either by a local or state association. The General Association meets somewhere in southwest Missouri in November, 1929, (The Messenger will publish time and place later.) In the meantime, let us keep up the correspondence between our local associations, trusting this may be beneficial to all concerned.

Galt, Mo., March 27, 1929.

Dear Editor and Wife, and all Gem Readers:—Just got my "Gem" today, and sure enjoy reading it; it is like a letter from home. I know many of the writers, but I have been away from my dear Free Will Baptist brothers and sisters for so long that I feel like the lost sheep, but I am so thankful to our dear Savior that He always hears our cries

We are now at home in Galt Mo. We moved two weeks ago and have met people here that make us think of our dear old Tecumseh College Church where every one was so friendly, kind and affectionate; of course that is no more at Tecumseh, but it is so at Galt, Mo. No Free Wills live here, but think a lot of these good people—they have the old time religion and I enjoy being with them. We do praise God for leading us this way. Mother is with me but she is poorly, yet God will take care of us all.

I am sending \$1 00 to help move the press, hope it proves a success. I sure like the Gem; it makes me think of the Star as it came to us when we lived in Nebraska.

Well I must close and, if this does not go to the waste basket, I'll write again sometime.

May the Lord wonderfully bless, is my prayer. Pray for us.

Your sister in Christ,

Mrs Zona Reger.

Myrtle, Mo., April 3, 1929

Dear Editor and Gem Readers:—I have just returned from our Fifth Sunday Meeting, of Cave Springs Association, held with Pleasant Valley Church, seven miles west of Mammoth Springs, Ark., where the Lord wonderfully blessed our gathering. Pleasant Valley Church is a new church, but it is a live wire.

I do not think that the Free Will Baptist are the only good people there is in the world, but I have given my life's work for this cause and I thank God that our cause is getting up to a level with other good

people so as to push our part of the work to the front.

I think our people are waking up to know that our cause is just what we make it. Brethren, let's all subscribe for the Gem and make it a success. It is a feast to my soul to read those wonderful reports and messages I find in the Gem. They bring us nearer together.

I want to say to the public that I have met Bro. Brown, our editor, and think him a true man of God.

We wish the prayers of all God's people.

Yours for the kingdom,

Eld. T. J. Dunkin.

Tecumseh, Okla., Apr. 13th.

A further report of Eld. T. C. Ferguson, Mo. State Evangelist. After leaving Ft. Worth, Tex. where I preached a few nights in the nice new F. W. B. Church in that city, I went to Wanette, Okla. and helped Bro. Dearmore in a Bible school he was conducting at Box F. W. B. Church, near Wanette. Then I had the pleasure of attending the 5th. Sunday Meeting at Box Church. A good delegation was present and we had a fine time. I had the pleasure of meeting many of our preachers and workers, whom I had often heard of but had never met. Then I went and preached a few nights at the Methodist Church in the town of Wanette. I was glad to meet again my old friend, Eld. W. E. Dearmore, and his friends whom I hadn't met for years. Bro. Dearmore and his good family sure know how to make one feel at home.

I am now at Tecumseh to hold a few nights meetings. I was very sorry to find the College is gone, where my daughter Jewel went to school so long. In its place stands, on the old College foundation, a fine new brick church house almost as large on the foundation as the old College was. I am preaching in it now. I am told by some of the people here that it is the finest church house in Tecumseh.

I have been informed that the

property that belonged to Tecumseh College has been bought by Elder A. B. Epperson of Tecumseh, and that he has resold the church house with several lots to the Free Will Baptist Home Mission organization of Drumright, Okla., and that it will be theirs when paid for.

Eld. T. C. Ferguson, Ash Grove, Mo

Don't Care-ish-ness

By Eld. T. C. Ferguson

After reading Bro. Adams' favorable comment on my first article on the subject of "Don't Care-ish-ess," I am coming again with my third article on the subject. This time I am going to write on "Don't Care-ishness in reference to the way some of our churches take care of our church property.

We have many splendid up-to-date church houses, kept nice and clean and up to date, for which we are proud and thankful, but we have a lot of church houses that are in a deplorable condition. In the first place we have a lot of churches that could build church houses of their own, but instead of them building a church house of their own, they will use a school house, or try to get a day to preach in some one else's church house. Arrangements like this are never very satisfactory, for there is no home like your own home.

Then, often in many places, if they do build a church house of their own, they will not keep it in repair. We have church houses that look as if there had been no repairs made on them since they were built years ago. Sometimes when I go to hold meetings at some of our churches, I have to fix up an old tumble down stove, or buy a new one; then get window panes to put in the windows, fix the roof and doors, then sweep and clean the church house, so it will be fit to worship in, for I do not believe in worshipping God in dirt. Some people will put themselves into a palace, and they would like to put Christ in a pig pen, and then they wonder

why the people don't come to their church, or will go to other churches. A congregation must be comfortable if you are going to do them any good with the Gospel. I know of some towns where the Free Will Baptists were the first ones to build and organize a church in the town. Other churches have sprung up around them, and have built beautiful church houses, but the F. W. Baptists are worshipping in their old church house that is hardly fit to keep chickens in, and if you talk about fixing the church up so it will be fit to worship God in some of them will get mad at you and say you are too stylish and stuck up.

Say, folks! Let's clean up and fix up our church houses so that they will be nice looking and clean and comfortable, if we expect people to come to worship in our church houses. All this "don't care-ishness is non-progress on our part. Let us wake up, and clean up, and fix up, and push ahead and take the world for Jesus, for we will never get anywhere by dragging along behind.

I will close for this time, and if this article don't find its way into the waste basket, I will come again with article number four on this subject.

Ash Grove, Mo.

Believers Ripening Through Sorrow

The oak grows to lusty, sturdy strength by buffeting the baffling winds that seek its overthrow. The emperor moth becomes a thing of shining, surpassing beauty because it must struggle to break forth from its enclosing cocoon. And God permits his children to face the winds of adversity and to struggle against the enclosing network of imprisoning circumstance—of sore trial and vexatious defeat, of bereavement piled on bereavement till each succeeding one repeats the shock and pain of all preceding

with accumulating force, of bitter disappointment in life's plans—that so He may draw His own to closer walk with Himself and mold them into the likeness of His beloved Son and ripen them for eternal fellowship with Himself in the mansions of glory.

How often does the bright prospect exist alongside of the saddening present, and men and women go on with sinking hearts even though their trust in the Lord is clear and strong. They seem unable to overcome the tendency to let their sorrow weigh them down. The remembrance of old bereavements, renewed under the pressure of fresher griefs, the sense of smaller achievement than life's early dawn promised, the dread apprehension of one's life purposes ending in apparent failure or defeat, with the facing of daily pain of body added to all this, makes life for some even of the Lord's own servants a long day of regret or of sad depression. Such experiences, as one nears the ending of one's years, may lead to the flooding of the eyes with tears that deepen desire for earth's final deliverance and the Lord's glorious triumph. Pastors and Christian teachers, saddened with the sense of unaccomplished service, need the comforting assurance, "I will restore to you the years that the canker worm hath eaten." Then that word is full of tender comfort, "God shall wipe away all tears from their eyes."—*Jewish Missionary Magazine*

Gems From Ohio

Contributed by Rev. M. B. Hutchinson

It pays to pray. Elijah could reach up by faith and take God's hand. The fire fell when Elijah prayed.—Paul Rader.

Charles G. Finney tells of an elder who was filled with the spirit. When some one asked him, "When did you get filled with

the Spirit of God?" he replied, "When I stopped lying to God in prayer."—*The King's Business*

Small souls are disturbed over the success of others. He has no victory who will not rejoice over the spiritual victories of others.—J. W. Lee.

The Holy Spirit's first work with a prayer-warrior is to bring him to Calvary, that he may there by faith, and the deliberate choice of his own will, take his place with Christ on the cross. It is there you and I must come for the power that wins the victory over self, and the further victory over Satan. What is that power? On His side it is His death. On our side it is our yield- edness to the Spirit.—*Gordon Watt*.

I tell you, man, when sin gets a grip on a man, it is an awful grip. When women, booze, hell, pride and lust grip you, and some of the "big covet" for a million or half a million controls you, then you'll do what the devil tells you. You'll want the world's popularity. It is a grip, and an awful grip. The devil told me there was no power to shake me loose. But, thank God, after the Holy Ghost filled me I said to the devil: You're a liar. I'm out.—*Paul Rader*.

"But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ" (Eph. 2:13) He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25.

Yours in Him,
M. B. Hutchinson.

We often praise the evening clouds,
And tints so gay and bold,
But seldom think upon our God,
Who tinged these clouds with gold.
—*Sir Walter Scott*.

CHILDREN'S DEPARTMENT

"Uncle Charley," Editor.

SHEP.

Last evening, while sitting in my office conversing with a gentleman, his little boy came in, and addressing his father asked, "Papa, have you a dollar, or will you have one by tomorrow morning?" When asked why he replied, "I know where I can buy a black and white spotted puppy for one dollar. His papa and I both laughed, and his father replied, "What does a boy want a dog for?"

The earnestness with which the little fellow asked for the dollar, and the interest he manifested appealed to me, and long after they were gone Uncle Charley sat in his office and lived over again those days of childhood when he used to play with Shep, and the many hours we spent together. You see, Shep was my dog and I think a better dog never lived. And right here maybe I had better tell you about Shep.

To begin with, Shep was a Newfoundland and Shepherd, and was therefore large with a black shiny coat of hair, except a white nose and breast, and a few white hairs on the tip of his tail. I secured Shep when he was a little puppy and trained him to do many tricks. Also he was trained to go for the cows, to watch the stock, and to hunt.

When just a little puppy, a man stole a bee hive from the home of Uncle Charley's papa, and ever after when a certain man came to our home we had to fasten Shep up in order to keep him from biting the man. You could leave any thing out and tell Shep to watch it, and he would stay there until it was removed and he was called away.

One time he came to the house away along in the night, and scratched on the door and barked until we got up and went out, then

he ran towards the barn barking and when we got there, we found one of our best horses lying on his back in the manger. Papa sent me to the house to get the ax, so we could chop him out and save the horse.

Often he would let us know when stock would break into the field. He was a great squirrel dog, and enjoyed hunting opossums, coons, minks and rabbits. He would always come to school in the evening in order to go home with us children, and to protect us. We used to call him Faithful Shep, and he died at his post of duty. Some bad boys shot him one night while passing along the road. We buried him in the garden and erected a little marker at the head of his grave.

A good dog is a faithful friend, and can be taught many useful things. President Hoover has a dog that brings him the morning paper each day. A dog will stick by you thru poverty as well as riches, and will protect you until death.

I wonder just how many of the Gem Family have a dog. If a dog is considered a faithful friend, I am wondering if the boys and girls can not be called a loving friend, and when properly trained can do so many useful things, and can bring such joy and comfort to the home.

Well, children: Here comes Uncle Charley with a proposition for the boys and girls. You have read Brother Ferguson's, Brother Miller's, Brother Davis' and other letters stating the number of subscriptions they have taken for the Free Will Baptist Gem. All these we are glad for but I am sure the boys and girls of the Gem Family can do a great deal, possibly more than some of the older ones. Here is Uncle Charley's proposition. I am going to give to the boy or girl who secures

the most subscriptions for the Gem between now and the first of July a fine Bible. This Bible would cost you five or six dollars at the store. Of course we are going to count on you putting forth an effort because it is a prize worth working for, and one many of the older people would appreciate. Just send in your subscriptions to the Gem, and tell Brother Brown to list your name as one who is trying for the Bible.

Since our last issue of the paper we have received a nice letter from Edna Lee Butler of Blue Eye, Mo. and it is just too good to keep, so we are going to publish it for you.

Dear Uncle Charley;—For the first time in life, I am going to write you a letter. I take the Gem, and am certainly proud of it. I like to read the Gem, and especially the Children's Department. I am eight years old, and I go to school. I was in the fifth grade, but my school closed March 29th. I have one brother ten years old. I have no sisters. My father and mother are members of the Free Will Baptist church at Blue Eye, Mo. Elder Winford Davis is our pastor. We have Sunday School every Sunday, League every Sunday night and prayer meeting every Thursday night. I am a member of the Junior League.

I'll remain as ever your friend,
Edna Lee Butler.

Uncle Charley sure enjoyed your letter, Edna, and hope you will write again.

West--Smith Nuptials

Miss Mabel West of Iantha, Mo. and William F. Smith, eldest son of Mr. and Mrs. John Smith of Verdella, Mo. were united in marriage at the Baptist parsonage at Hannon, Mo. by Eld. W. H. York, March, 1929.

We predict a bright future for these young people. As they have taken God's word for their council, and to "Seek first the kingdom of God and His righteousness," all else that is needful shall be added.

A friend.

International Sunday School Lessons

Comments by B. F. Brown.

(Second Quarter, 1929.)

Lesson V. May 5, 1929.

What Hilkiah Found in the Temple.

Text.—2 Chron. 34:14-16, 29-34.

2 Chron. 34:14-16

14 And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

2 Chron. 34:29-33

29 Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem and the priests, and the Levites, and all the people, great and small; and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

31 And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God, And all his days they departed not from following the Lord, the God of their fathers.

Golden Text.—Thy word is a lamp unto my feet, and a light unto my path. Psalm 119:105.

Practical Truth.—The real Word of God can be lost in a land of Bibles.

Topic.—The Bible in National Life.

Outline.—I. Josiah institutes a national reform. II. The book of the law found. III. The king hears the Book read. IV. A public reading of the law.

Time.—About B. C. 641 to 630.

Introduction.—Jewish tradition says that kings Ahaz, Manasseh, and Amon had destroyed all the copies of the law except this one, which was hidden, but I can't believe that there were not other copies of the law. When Elijah thot he was the only one left of the prophets, God said, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." God had many true people in Israel, who prized the Word of God as they did their own lives, and would risk their lives to save the Book.

The people were led in evil ways and away from God for 73 years, during the reigns of Ahaz, Manasseh and Amon; so such a reform as Josiah brot about was their supreme need. Altho the good King Hezekiah reigned for 29 years between Ahaz and Manasseh, he could not put down all the evils that had become established in the nation. Though Josiah was earnest and sincere in his attempt to restore the worship of God, he could not bring the people to consecrate themselves to the Lord, and in twenty-five years they were carried into captivity.

Continued instruction in God's Word is necessary, not only to reform and to bring revivals, but to guide God's people. The Bible is a great guide-book; it makes plain our duties to God and to one another. But the Bible is lost to all who do not read it or believe it, yet it may be found by every one. We should know what God has told us in the Bible. Do we read it daily before we read the newspapers or stories?

Commentary.—JOSIAH INSTITUTE A NATIONAL REFORMATION (vs 1-13).

Josiah began his reign when but eight years old and reigned for thirty-one years. At sixteen he began earnestly to seek the Lord. At twenty he began to destroy the places of idol worship. At twenty-six he gathered money to repair the temple.

Josiah walked in the ways of his father David. David was a man after God's own heart, and purposed to please God. No greater commendation could be spoken of anyone than that which the Holy Ghost gives, and He said of Josiah, *And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.* And He said of the workmen, *And the men did the work faithfully.*

II. THE BOOK OF THE LAW FOUND (vs 14-16). When men set their hearts to seek the Lord and to do His will, He always gives them an opportunity to learn the truth (John 7:17). God also calls men according to His purpose and works with them. Now as workmen cleared away the rubbish which had accumulated in the temple during the preceding 57 years, Hilkiah the priest, who seemed to be overseeing the work, found the book of the law.

III. THE KING HEARS THE BOOK READ (vs 17-28). The words which Shaphan the scribe read before the king caused the king to rend his clothes, because the words of the book showed him the sins of his nation and the calamities that should follow because of the sins.

The prophetic word of God was at once sought for and Huldah the prophetess was found. God said by the mouth of Huldah that the judgments written in the book were

sure to come, but that, since Josiah had humbled himself and had desired to know the will of God that he might obey Him, the calamities would not be in his day.

A PUBLIC READING OF THE LAW (vs 29-33). Josiah the king made an earnest effort to gather all the people subject unto him together at Jerusalem, that they might hear the words of the law when it was read. Then Josiah entered into a covenant with God to be faithful, and he caused his people to stand to it; so they honored God and were blessed of Him all the days of Josiah.

Lesson VI.

May 12, 1929

The Early Ministry of Jeremiah

Texts.—Jer. 1:1-10; 6:10, 11; 8:18; 9:2; 26:1-24.

Jer. 1:6-10

6 Then said I, Ah, Lord God! behold, I cannot speak: for I am a child

7 But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak

8 Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord.

9 Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to plant.

Jer. 26:8-15

8 Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he has prophesied against this city, as ye have heard with your ears.

12 Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you.

14 As for me, behold, I am in your hand; do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.

Golden Text.—We ought to obey God rather than men. Acts 5:29.

Practical Truth.—To be a true teacher of righteousness requires a high type of moral and physical courage.

Topic.—Fidelity in the Face of Difficulties.

Outline.—I. Jeremiah's call. II. Jeremiah's burden. III. Jeremiah threatened with death. IV. Urijah's martyrdom.

Time.—About B. C. 629 to B. C. 607.

Place.—Jerusalem and Judah.

Introduction.—In our last lesson we saw how King Josiah was stirred by the words read to him from the book of the law found by Hilkiah the priest, and noted the reforms which followed. Having, in large measure, succeeded in a number of efforts to turn his people back to worshipping the living God, Josiah held the greatest Passover ever held in the history of God's chosen people. After earnestly seeking God, he destroyed the idols and idol worship throughout the land. He repaired the house of the Lord, after which he held the Passover.

In the midst of Josiah's activities for God and for his people, Jeremiah began his ministry. He was a son of the priest who found the book of the law, and was, perhaps, a close friend of the king. Jeremiah was a great prophet. He began his ministry when young and prophesied in Judah for about forty years, from the thirteenth year of Josiah's reign until the captivity of Judah

God had compassion on the people and sent His prophets unto them to plead His cause, for a prophet is God's representative with the people. His business was to reprove the people for their sins, call them to repentance, and to foretell future events.

Jeremiah's message was from God to the nations, but was especially for Judah. He denounced their sin and warned them of impending danger, and prophesied that the nation would return from Babylonish captivity after seventy years. His messages to the king and to Judah plainly charged them with grievous sins and wickedness, and plainly warned them of coming judgments. He was fearless in giving his messages, and ready to die for the truth. He faithfully delivered his message and left himself in the hands of his hearers, trusting God to deliver him.

Commentary.—I. JEREMIAH'S CALL (Jer. 1:1-10). Before the birth of Jeremiah God knew him and set him apart for a certain work (v5). Likewise Paul's work was appointed before his birth (Gal. 1:15, 16). God knew others before their birth and appointed their work: Isaac, Jacob, Samuel, John Baptist, etc. God appointed king Cyrus' work and called him by name more than two hundred years before his birth. So God appointed Jeremiah a prophet unto the nations.

God knew what He was about, but the young prophet knew he did not have the natural ability to meet the situation. He felt keenly the sins and injustice of his times, and was sure the people would not accept his message. He was made to understand that the one God chooses is to go where the Lord leads, and is to speak what the Lord says, and that He is with him. When God commands us, He makes us able. The Lord touched the prophet's mouth and said, *Behold, I have put my words in thy mouth.*

II. JEREMIAH'S BURDEN (Je. 6:10-11; 6:18; 9:2). 6:10-11—Jeremiah felt that he must warn the people of

coming judgments, but their hearts were hardened. They could not obey because they would not hear, yet the blame lay wholly on the people; they considered the word of the Lord a reproach, so had no delight in it.

8:18—Jeremiah could not comfort himself because of the great suffering that impending judgments must bring upon his people, for they were very wicked.

9:2—The prophet felt like hiding away in the wilderness to escape the responsibility of preaching to a people who would not hear.

III. JEREMIAH THREATENED WITH DEATH (Jer. 26:1-19) God commanded Jeremiah to go and stand in the court of the Lord's house, so that he might speak unto all the people of all the cities of Judah, when they came to worship, every word that God commanded him and not leave out a word. He must deliver his message and leave the results with the Lord. His message made it plain that if the nation failed to heed God's word, Jerusalem and all the cities of Judah would become desolate like Shiloh, which was already reduced to desolation.

When he had finished speaking all the words God had commanded him, to all the people, the people took him, saying, *Thou shalt surely die*. The accusers could give no proof of their charges, but they would rather have the prophet put to death than to accept his message. The prophet declared that he had spoken only what God commanded, and called upon them to mend their ways and return to God,

IV. URIJAH'S MARTYRDOM (vs 20-23). Urijah had prophesied as Jeremiah did. And when they sought to lay hands on him to put him to death, he fled into Egypt, but the king had him brought back and slew him at Jerusalem. Jeremiah was about to suffer the same fate when Ahikam the son of Shaphan the scribe saved him from the hand of them who sought to slay him.

Lesson VII.

May 19, 1929.

Jeremiah Calls to Obedience

Text.—Jeremiah 7:1-26.

Jer. 7:1-11

1 The word that came to Jeremiah from the Lord, saying,

2 Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not in lying words, saying, The temple of the Lord. The temple of the Lord. The temple of the Lord, are these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods ye know not;

10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

Jer. 7:21-23

21 Thus saith the Lord of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices:

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it might be well unto you.

Golden Text.—Obey my voice, and I will be your God, and ye shall be my people. Jer. 7:23.

Practical Truth.—No form of worship is acceptable to God when obedience is lacking in the life.

Topic.—Obedience Essential in True Religion.

Outline.—I. A call to repentance. II. A warning against insincere worship. III. Disobedience reproved.

Time.—Early in Jeremiah's ministry which began about B. C. 629.

Place.—The temple in Jerusalem.

Introduction.—Jeremiah lived during the tragic period which marked the closing days of Judah, and, with them, experienced the humiliation of the captivity. Judah was about to go into captivity for her sins just as the ten tribes had gone nearly 150 years before. God sent His prophet to give them warning and to call them to repentance, but they rejected God's mercy.

Just as a violated law in nature must be followed by its penalty, so disobedience to God must be punished. "The soul that sinneth, it shall die." Death has come to individuals because of sin, and many nations have perished because of sin. "The wicked shall be turned into hell, and all the nations that forget God."

The first commandment: "Thou shalt have no other gods before me," the people of Judah had grossly violated. Whenever God does not come first and above all else, this commandment is broken. People have, ever since God gave man His law, drifted away from God in unbelief and disobedience, and lives which were once blessed with the glory of God, may lose all trace of His presence.

People still need preaching to as much now as in Jeremiah's day. The faithful preacher will preach all the words God commands him without diminishing a single word. Those who will not be subject to the commands of God make themselves subject to the curse of God. Where God and His truth are rejected by the people, especially the leaders, danger lurks for the man who will be a faithful mouthpiece for God. A man may be a true prophet of God and prophesy the destruction of Zion. It is a poor policy when a city is on fire for the people to rush to the fire house to smash the bell and hang the man who rang the bell.

Commentary.—I. A CALL TO REPENTANCE (vs 1-7). This is the third message which Jeremiah received from the Lord. The first and second messages were to backslidden Judah; the third was for all who came to worship, but it seemed that all were backslidden in heart and needed to repent.

In order that he might have an opportunity to speak to all the people, Jeremiah was instructed to take his stand at the gate of the Lord's house "and proclaim there this word." The message was not what the prophet thought about the situation, but was the word which God sent to all the worshipers who came to the temple, and the message was a call to repentance. They were about to be sent into captivity, yet God said unto them, "Amend your ways and your doings, and I will cause you to dwell in this place."

Some, it seems had trusted in the words of lying prophets and were comfortable in their sins. To them the temple itself was a guarantee of God's favor and a protection against calamity. The temple was God's dwelling place, yet He would not remain in it to bless the people after they had forsaken Him to live in sin. The people would come and stand before God in His temple, while their actions showed that they were extremely wicked and sinful. They must thoroughly repent and learn that "to obey is better than sacrifice"

II. A WARNING AGAINST INSINCERE WORSHIP (vs 8-20). By trusting in the vain repetitions of verse four and in the traditions of men they were trusting in "Lying words, that cannot profit." They were openly breaking the commandments, burning incense unto Baal, and walking after other gods, yet they would come and stand before God and say, "We are delivered to do all these abominations."

Though God had chosen Jerusalem as the place of His abode for ever, He could not wink at the sins of His people and abide in their midst, showing forth His glory as He had formerly done. The tabernacle was

at Shiloh during the period of the judges, but Shiloh had long since been destroyed, and its destruction is given as a testimonial to succeeding generations of God's wrath and displeasure at the immorality, idolatry, and wickedness of the people.

In verse 18, God speaks as if the people engaged in idolatry, and in all their sinful ways, that they might provoke Him to anger, but in verse 19 it shows that they did not simply provoke God to anger, but that they "provoked themselves to the confusion of their own faces." In verse 20, God states the judgment that must shortly fall upon Judah.

III. DISOBEDIENCE REPROVED (vs 21-26) When people are determined to go in their own way, God permits them. Balaam was permitted to go but God limited his utterances. Amos (4:4) urged the people of the Northern Kingdom to continue in idolatry because it pleased them. God permitted Israel to have a king like other nations because they desired it (1 Sam 8:7-22). Obedience is the key-note throughout the law. God says, "Obey my voice," and promises that through obedience His people shall have every good thing that they need. When God said, "Put your burnt offerings unto your sacrifices, and eat flesh," He meant that He did not approve their sacrifices because they were no longer offered in faith and obedience.

When God called His people out of Egypt He did command them to offer sacrifice, but to hearken to His voice, and He did not mean that this form of worship should supersede nor overshadow faith and obedience. Jesus did say (Mt. 10:34), "I came not to send peace, but a sword," yet He did come to bring peace to every one that accepts Him; often when one accepts Jesus trouble begins. Paul did say that he was not sent to baptize, but to preach the gospel (1 Cor. 1:17). Paul did baptize, but the emphasis was to be on his preaching the gospel. We are saved that we might follow good works (Eph. 2:10), but we are kept alive through faith and obedience.

Lesson VIII.

May 26, 1929

God's Law in the Heart

Texts.—Jer. 31:1-40; John 1:17; Heb. 8:7-13,

Jer. 31:29-34

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord.

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity and I will remember their sin no more.

John 1:17

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Golden Text.—Thy word have I hid in mine heart that I might not sin against thee. Psalm 119:11.

Practical Truth.—A love for the right is the only guarantee of its performance.

Topic.—God's Law in the Heart.

Outline.—I The promised restoration of Israel and Judah. II. A new covenant promised. III. The surety of God's promises concerning the future. IV. The new covenant described.

Time.—About B. C. 600.

Place.—Jerusalem.

Introduction.—There was a threefold giving of the law in the Old Testament. First, it was given orally (Ex. 20:1-26). This, with judgments and other directions, Moses communicated unto the people. Second, Moses was called up into the Mount to receive the tables of stone which God had written (Ex. 24:12-18). Third, the second tables of stone were made, and the law was again

written by Moses in the presence of God (Ex. 34:1, 28, 29).

The law (Mosaic Covenant) was given in three divisions: The Commandments, which expressed the righteous will and demands of God (Ex 20:1-26); the judgments, governing the social life (Ex. 21:1-24:11; and the ordinances, governing the religious life (Ex. 24:12 to 31:18). These three elements form what is known as "the law." The Commandments were a ministration of condemnation and of death (2 Cor. 3:7-9). The ordinances provided for worship and communion; in the high priest the people had a representative with God; in the sacrifices they had a cover for their sins until Christ should come (Heb. 5:1-3; 9:6-9). Christians are not under the conditional Mosaic Covenant of works, but under the unconditional New Covenant of grace.

The law made nothing perfect; it was weak through the flesh, but the New Covenant of grace makes perfect because God, through His Son, condemned sin in the flesh (Rom. 8:3; Heb. 7:19). Under the law God said, "If ye will" (Ex. 19:5); under grace He says, "I will" (Heb. 8:10). Under grace His law is not for the hands, feet and mouth only but for the heart also.

The New Covenant of grace, expresses the kindness and love of God toward man, and personally reveals the Lord to every true believer. The law (Rom. 3:19, 23) condemns all men, "for that all have sinned." The New Covenant rests on the sacrifice of Christ, and guarantees eternal blessedness, under the Abrahamic Covenant of promise (Gal. 3:13-29), "to every one that believeth."

Commentary.—I. THE PROMISED RESTORATION OF ISRAEL AND JUDAH (Jer. 31:1-28). The prophecy in chapters 30 and 31 relates to both Israel and Judah and, looking to the distant future, promises their restoration as one nation to their own land. God promises to gather His people "from the north country, and gather them from the uttermost parts of

the earth." It is stated that, "He that scattered Israel will gather him and keep him as a shepherd does his flock." As the Lord watched over Israel to pluck up and break down, on account of their sins, so He will watch over Israel to build and plant again. When Israel and Judah return they will worship the Lord with great joy and happiness, and in the midst of prosperity they will dwell in quiet contentment; "they shall not sorrow any more at all," and shall never more be moved out of their land. This prophecy has not yet been fulfilled. It will be when He who is "our righteousness" has appeared for His thousand-year reign, when Satan, the deceiver of the world, it cast into the bottomless pit. Then Israel and Judah shall be called a "habitation of justice" and a "mountain of holiness" (v 23).

II. A NEW COVENANT PROMISED (vs 29-34; John 1:17). After Israel's punishment has been completed, and they again enjoy the blessings of God, the proverb used among the exiles' children, in Babylon, to express that they suffered the evil consequences of their fathers' sins rather than their own, will be heard no more; for every one shall die for his own sins, and the children will not have to suffer for the sins of their parents.

The covenant which God made with Israel at Sinai was fleshly and temporary. It was given as a schoolmaster to bring Israel to Christ (Gal. 3:24). The covenant which God promises here is of a spiritual nature. The subject of this prophecy is the restoration of the Hebrew nation, so this covenant is directly for that nation, and they will fully realize its blessings when God shall take away their sins and restores to them the Holy Land, Palestine.

John 1:17 identifies these two covenants.

III. THE SURETY OF GOD'S PROMISES CONCERNING THE FUTURE (vs 35-40).

Sooner would the sun fail to give light by day, and the moon and the stars to give light by

night than that God should fail to keep His promises concerning Israel and Judah and the New Covenant, nor shall He fail to rebuild Jerusalem.

THE NEW COVENANT DESCRIBED. (Heb 8:7-13) If the first covenant had been perfectly adapted to the needs of all time, no New or Second Covenant would have been provided. In the wisdom of God the Law Covenant needed to precede the Covenant of Grace. The Law Covenant served its purpose for hundreds of years, but man failed under it. The New Covenant is different in that it involves a change of heart in which there arises a love to do what God requires.

"Happiest of all"

"Blessed are the poor in spirit"

The "poor in spirit" not only shall have, *they already have*, the kingdom. "For theirs *is* the kingdom of heaven. The words, "*in spirit*" definitely designate those who in the deepest sense realize their entire need. The fact that it is generally the *poor of this world* who are *rich in faith*, partly explains why God's people are called oppressed, afflicted, miserable, poor, hungry, naked, etc., while it is often the ungodly who prosper in this world. Those rich only in this world's goods make a "vain show," and walk in darkness—the world is unreal to them, and the view they have of themselves, and of things about them is false. The *poor in spirit* are rich, being enriched with the fullness of Christ. They are heirs of the kingdom, and may have abundant entrance. This first Beatitude is, perhaps, best explained by considering it the result of all the others. By mourning, by hungering and thirsting after righteousness, by being meek, and all the rest the child of God becomes *poor in spirit*.—The Editor.

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"Lift up Your Eyes."

By Eld. S. M. Crawford

This morning, as it is drizzling rain, I am moved to write upon this wonderful theme, and if I had the power to awaken the sleepers and cause them to see, as we who are trying to preach God's word to a dying world can see, there would be a great revival started.

As I was walking over my wheat fields last week, and these words came to me, I got a vision of the world and lost men and women. To further explain, I want you to see the wheat as it is at this time of the year. We have had a dry spring, and field after field would almost burn as dry stubble, when our first rain came this spring. So just a few late fields and patches that held up will make a little wheat.

Now Christ was talking to his disciples and said, "*Lift up your eyes*" I wish you could see the wheat fields as they wave, and think how short the time of the harvest will be, and how short our harvest will be this year, and there is a cause.

The cause for our short harvest of wheat here this year is on account of lack of rain to produce the grain. The cause for the small harvest of lost souls is seen by looking upon the world and seeing the great drouth in Christian lives, or in other words, a *spiritual drouth*.

The Christian life should be an outstanding invitation to sinners to come to Christ. Can you say, "I know I have lived so I can go to the lost and say, 'Don't you want to be a Christian?'" Or do you feel that maybe some one else could do better than you could?

It is not words that draw the lost to God, but deeds of love that cause men to look above.

Now, in the great balances of time my life should be laid, my work on one end, and my words on the other. Which end goes up? Which end goes down? I, no doubt, would judge my words, but the world will judge my works.

The world has been drenched with dogmas and doctrines, instead of giving the great invitation.

This reminds me of a man giving a traveler directions thru a country that he himself had never traveled. Christ said, "*You are the light of the world.*" Now if you were to go thru a great dark cave or tunnel, and there stood at the mouth of it a bunch of men with lanterns, and you could choose your guide, and some of them had little old smoked and dim lanterns, and some had large bright lights with bright reflectors on, which would you choose? Of course I know—the brightest one there. So it is, my Christian friend, the lost man or woman will choose the brightest Christian life as a guide. So this is the reason that the harvest is so scant, with such dim lights.

Then too, it seems to me, the different churches have turned their little lights on one another, trying to show the other fellow the way. Christ said, "If the blind lead the blind, they both shall fall into the ditch." The things that Jesus taught I know are true. The life he lived should be a high standard for you and me. The songs that have been written of Jesus we should sing, "As we travel life's pathway thru; Jesus is true, faithful and true. Others may faithless be, but Jesus is true." This Jesus said, "Lift up your eyes. Behold, the harvest is white already." Your life is needed. Your lamp should be trimmed and burning. You should be enlisted as a volunteer. My friends, Christ has no conscripts working for him. His entire forces are robed in white washed in the blood of the Lamb.

Christ said, "Come, follow me." Are you following him, or do you go where He would not go? Tell me how many dances Jesus went to? Where was he when his father and mother found him? Said he not, "Wist ye not that I must be about my Father's business?" Should we not be in the same business—reasoning with the lost?

The church members that are coasting along in ease with the world, partaking of all worldly pleasures and amusements, are like unto those men with the small lanterns with the dim lights, they are in the way of other good bright lights; they have become stumbling-blocks, the blind leaders of the blind. Look! Look! The pit is just ahead. No way around? No, there is but one remedy: Get the light. "*Lift up your eyes.*"

This is a message to you, my brother or sister. If you have a coaster, you ought to drag it out of the way, and put on the whole armor of God. Get under one end of Christ's yoke; there is work for the Christian, and no loaf for the loafer, so lift up your eyes, see what God has for you to do, then do it and rejoice with the other reapers, as you see the great ingathering of lost souls. Hallelujah! Bless the holy name of the Lord. Amen.

Religion With "No Shirt"

Once upon a time, according to an ancient legend, the king of a great realm fell sick with a strange disease. Other remedies having failed, all the wise men were called together in solemn conclave to determine what should be done. Only one thing, they said, could save the king. Search must be made for a *perfectly happy* man. The shirt of such a man, if worn by the king, would cure the terrible disease.

At once the hunt began for a perfectly happy man, through cities and villiages and to the uttermost borders of the kingdom. For a long time the quest seemed vain, but at last far up on the mountain side, alone in a humble cabin, they found an old man who said he was perfectly happy. But, alas, he had no shirt.

"Modern" religion is like the old man on the mountain side. It has no shirt. It has no remedy for the disease of a world which is stricken unto death.—*The King's Business*.

Obituary

King—

Erma Lee Bashford, daughter of A. L. and Effie Bashford, was born September 16, 1896, and departed this life March 10, 1929, at the age of thirty-two years, five months, and twenty-two days.

She was united in marriage to Wm King, August 30, 1912. To this union one son, Donald Smith, was born, who preceded her thirteen years ago.

She was converted under the preaching of Eld. W. H. McKown, and united with the Free Will Baptist Church at Carlow, Mo. in January, 1914, to which she remained a faithful member until death. She was always faithful in Sunday school and church work, ever ready to lend a helping hand in sickness or anywhere she could be of service to her friends and neighbors.

Too much praise can not be said of this good woman. The community joins us in saying, "Surely a good woman has gone to her reward."

Funeral was conducted by Eld. E. T. House, using John 14:1-3.

God Speaks to Moses

Now therefore let me alone—Ex. 32:10

By Eld. Edward Hilliar

(Continued from April issue)

What a vain show do we now see in many churches today. Are there not many of our ministers around us who, like Aaron, are compromising with the world, and in many ways are as spiritually dead as was the golden calf which Aaron made.

Many homes are without a family altar, many fathers and mothers are deifying their children, luxurious homes, autos, the dance, shows, almost everything but God. I know there are those who are willing to, and do use their autos to bring folks to church, and are ever ready to take people home, but we see many who

have not yet trained their "cars" to keep holy the Lord's day. One family under our own eyes wrecked three autos taking the family or children out Sunday.

Peter defines the church of Christ (1 Peter 2:9). "But ye are a chosen generation, a royal priesthood, an holy nation, a 'Peculiar People,' that he should shew forth the praises of Him who hath called you out of darkness into his marvelous light"

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken. (Deut. 18:15) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:18-19). It is hard to leave the scene of such a wonderful history of God's chosen people. God most assuredly called Moses, and Moses learned in that marvelous way God's great Character of Holiness and Mighty Power, so manifest in the thrill of his soul, as expressed in his song of Exodus 15:1. "I will sing unto the Lord, for he hath triumphed gloriously.

Again we look at the man that God was pleased to say of him in the Book of Joshu 1:2, "*Moses my servant.*"

Hark back to Deut. 9:21-25. Ye have been rebellious against the Lord from the day that I knew you. Then in verse 25, "Thus I fell down before the Lord forty days and forty nights, as I fell down at the first; because the Lord said he would destroy you. (verses 26 27 and 29.) "I prayed therefore unto the Lord, and said. O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and

Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin. Yet they are thy people and thine inheritance." The closing thot and his closing plea. Has there been so mighty a man among the prophets as an intercessor? Is there a man today so mighty as Moses outside of heaven?

The meekness of Moses is shown in his feeling of helplessness. (Ex. 33:15) "And he said unto him, If thy presence go not with me, carry us not up hence. (16) For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. Beloved, here do we see God's divine plan. What a plea! What a conception! (2 Cor. 6:17, 18) Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In the above quotation we see God's plan is the same in the present dispensation of *grace* through faith, the gift of God. (2 Cor. 5:17.) "Thirefore if any man be in Chrtst, he is a new creature: old things are passed away; behold all things are become new." God, the same yesterday, today, and forever. Why then, should we not pray as never before? Why should we not determine as never before to live the separate life, that the world may see Jesus in us. May God help us to imbibe the real spirit of Romans 12:1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." *Is the Church living up to its highest privilege as measured by the teachings of Christ?* I do not believe it is. For instance, can we separate ourselves and find justi-

(Continued on page 18)

TYPES AND SHADOWS OF THE HOLY GHOST

Recorded in the Old Testament:
Umfoling in the New Testament

*The Ark of Safety with its
Power of Life Eternal
Genesis 6th Chapter*

By Ora Mae McKinney Davis

(Continued from last issue)

Soon the graves will hold us no longer. The top story is almost full. Are you in this ark? Have you come by the way of the Door? Christ is the Door, for he said, He was the door and that He could open and no man could shut it, and could shut it and no man could open it. Soon the door of mercy will close. You cannot get into this ark of safety then. It will be too late. Amid all the generations *Christ* has shut the door as each one has entered this ark.

Noah was very particular about the *three* story ark, because as the floods came this ark was to rise above its waters. Ah! dear reader, this three story Ark of Salvation, Father, Son and Holy Ghost that God has builded and construced, is to rise above the angry billows of fire that will envelope the world in God's wrath *when the King shall claim His own*. It will rise above God's anger, and be caught away to glory. *"As it was in the days of Noah; so shall it be also in the days of the coming of the Son of man"*. Have you made ready? If not, why not? Jesus is coming soon. The door of mercy will close forever.

When Moses had led the children of Israel out of a land of bondage into a land of freedom by the *power of God*, they were clothed with knowledge and wisdom that taught them right from wrong. A cloud hovered above them as a token of God's protection and guidance to them, and they had the sign of the fire as their guide. And so have we the same *signs*—the cloud and the fire—to guide us; but remember!

Those who fell in the wilderness were inexcusable. They had no excuse; for *disobedience* was the disease with which they were marked. God marked those who heedlessly disobeyed his voice. God has now, floating above the black clouds of warning, the signal of the times, and *danger* flashes out across the sky written plainly with an unseen hand—danger, wrath, doom impending (The cloud of Mercy). And we have fire also. The *executive* of the God-head, (the Holy Ghost) is abroad in the land, seeking out a "bride" for Christ, but he must have a holy people, with clean hearts, Spirit-filled, with robes free from sin, free from disease, (disobedience) which spotted the garments of those who fell in the wilderness. Oh, that disease was contagious! poison! Disobedience, murmurings, envy, fornication, it meant death. These were the symptoms of this disease, but each and every one which was subject to the disease fell in the wilderness. Dear old Moses almost took this dreadful disease—impatient, angry, provoked—but God was merciful and said, "You shall *view* the Land of Promise, but shall *not* enter into it. But Moses was permitted to climb upon the beautiful mountain of Nebo with God, and with a cherished hope Moses looked away across a great gulf, over into the Land of promise. This gulf, (the Valley of Death) was filled with darkness, sorrow, grief, and a wail arose from its depth of loneliness, a sob—"Father, forgive them, they know not what they do."—Dear old Moses saw the bridge spanning the gulf from heaven to earth, and from earth to heaven. *"He saw the bridge which was builded securely from Genesis to Revelation*, the bridge that reached from his day to our day, the day of the *promise*.

Moses viewed the "Land of Promise," for lifted high, across this great gulf of suffering and agony was a cross, the cross of Calvary, and written across this cruel cross, tree were letters dipped in heaven's

gold, "Behold I send the Comforter." Moses, the great leader of God was permitted to travel into our day with the dear old apostles and "Jesus the Messiah" when he viewed the Land of Promise. Oh, there are none of us ignorant! We are living in the land. God let Moses see afar off. We are tasting of the luscious grapes of the harvest of Canaan was to yield; and the pomegranates with their fatness of the Holy Spirit, to make us strong and healthy, without any "disease," such as they had when they, through disobedience and the spirit of error, fell in the wilderness. God has permitted us to see the land of *Promise*.

There was dear David and Samuel; and the other prophets who through faith subdued kingdoms and lived lives of righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, and out of weakness were made strong. Others had trial of cruel mockings, and scourgings with imprisonment. They were stoned, tempted, slain with the sword, they wandered about; being destitute, afflicted, tormented. These people wandered about in deserts, mountains, caves and in dens of the earth, (Heb. 11th chapter). And these all, having a good report through faith received not the promise. But God having provided something better for us, that they without us should not be made perfect.

These people did not so much as have homes, for the scriptures give a description of dens and caves, with *no provision*, only the simple clothing of rough sheepskins, and goatskins, and the scriptures farther say that the world was not worthy of them. What a sweet privilege it has always been to suffer for the sake of Jesus! They had no home, but were persuaded and embraced the hope of life eternal, and they "looked for a city whose builder and maker is God." They confessed that they were strangers and pilgrims on earth. (Continued in next issue)

God Speaks to Moses

Continued from page 16

fiction for it by claiming that the day of miracles is past? I answer emphatically, no! We find the mission of Christ is of a three-fold character; preaching, teaching, healing.

One word—in the Foreign field this very thing has been found, that where there have been missionaries who possessed medical knowledge the people have flocked to their stations, and thru ministry of helping the sick and afflicted ones, many of their hearts have been drawn to the preaching services, and souls have been gloriously saved.

Now a word, beloved, of heart to heart talk. (James 5:14-18). "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Then to encourage his children, or the true church he tells them of Elias, (Elijah). Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." As we review in brief, we see that God is calling his children (the born again) to ask and to appropriate the power that is in his great plan. There is the same mighty dynamic in the Gospel of Jesus Christ today as there was in the days that he trod in old Judea. May we live, dearly beloved ones, so close to Him, that we can feel the divine touch of His matchless hand on ours, as we seek by His grace and in His strength to minister unto the needs of others.

The Bible and Literary Culture

By Eld. W. C. Hill

There is a vast difference between knowledge and power. One may have knowledge, and still not be able to use it. What is needed is knowledge and power, and an opportunity to use it.

The Bible is a book of knowledge, because we learn from its sacred pages lessons we can not glean from any other book. It is a book of power, because its teachings transform the life, and cause us to live in a higher spiritual realm. Paul says "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

Again, "The word of God is quick and powerful; and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." The Bible, therefore, as literature is stimulating and creative to the last degree. Dr. Theo L. Cuyler says, "Nothing else so sinues up the intellect, so clarifies the perception, so enlarges the views, so purifies the taste, so quickens the imagination, so strengthens the understanding, and educates the whole man as does the Bible." Daniel Webster said that he did not think himself prepared to deliver his lecture before the United States Senate until he had taken as a tonic the eighth Psalm, and read the fortieth chapter of Isaiah. And he said further, "If there is aught of eloquence in me, it is because I learned the Scriptures at my mother's knee."

John Ruskin, the supreme master of English prose said, "Whatever there is of merit or power in anything which I have written, it is due to the fact that when I was a child, my mother made me acquainted with the English Bible.

Coolidge calls the Epistle of Romans, "The profoundest writing in

existence, and Renan pronounces the Gospel by Luke, "The most beautiful book in the world."

Charles Dickens, when asked to name the most touching story in literature, said: "The Prodigal son."

We will close this writing with a quotation from President Schuman of Cornell University. He says, "The Bible is the most important document in the world. No man can be wholly uneducated who really knows the Bible, nor can any one be considered a truly educated man who is ignorant of it." We have quoted from a number of our most noted statesmen and scholars, who pay a golden tribute to the precious word of God.

What do you think of the little shallow-brained Eighth-grade fellow, who will rear back on his dignity, and say, "I have no use for the Bible. It is a bunch of lies" We hope such ones will be saved by faith in Christ, or by special provision of the atonement for infants and lunatics. Men like these show their ignorance.

In view of these facts and testimonies the inference is inevitable: To shut such a book as the Bible out of our public schools is to rob the rising generation of their best and greatest source of knowledge. I hope to see the day when the Bible will be taught in our high schools as a classic, while Darwin's Theory of Evolution shall be thrown in the junk pile. God hasten the day!

Modern Educators find no place for the Bible in their course of instruction. The Bible is ruled out of our public schools and, in its place, Evolution and modern ideas are substituted. The results are seen all around us, even in our churches; "As the twig is bent, so is the tree inclined." Because of these modern influences, many are trusting in doctrines of devils; so are not making preparation to meet God, some even believe they will have a chance to repent after death. Yet others are diligent for God and the Truth—Ed.

(Continued from page 2)

hand to receive the gold of Heaven, the opening of dying lips to receive the water of life. It is that which makes a void place for Jesus Christ to fill, that He may be man's Merit, man's Peace and man's Power. Christ is all. Faith is man's acceptance of Him as such. 'Justification by Faith' is acceptance, not because faith is a valuable thing but because of Jesus Christ, whom man, dropping all other hopes, receives.

So the Gospel "unveils God's righteousness;" it draws the curtains from His glorious secret, and as each fold is lifted, the glad beholder looks on "from faith to faith." He finds that this reliance is to be his part, first, last and always. He takes Jesus Christ by faith; he holds Him by faith; he uses Him by faith; he lives, he dies in Him by faith.

According to the pattern set up in these verses, what manner of persons ought ministers of Christ to be? If fully subject and dedicated to Christ, must they not feel themselves to be debtors to all people? Will they not tremble because of the glory they feel to be in their message, yearning over all the faithful, (churches) finding strength and refreshment in their fellowship?

Truths brought out here should be the devout study of all who preach it, and guide the views of all who hear it. It is the "Gospel of God" as a message from heaven, not new, but the fulfillment of the Old Testament promise, with Christ in the nature of God and in the nature of man. Christ, invested with all power, is the righteousness provided of God for justification of all who believe in Him. In this glorious Gospel, when preached as such, is the very power of God to save all who embrace it. Christ is the ordained channel of all grace from God to man. While salvation is by faith, this faith is God's own gift.

Christian fellowship, as all fellowship, is a mutual benefit; and it is not possible for saints of Christ to impart any refreshment and profit to their brethren, and not receive a rich return to their own bosoms. So just in proportion to their humility and love will they feel the need of it and rejoice in it.

Instant in Season and Out of Season

By W. H. Hunt

I once read of a minister of the Gospel, who, on a certain occasion spent the evening with a number of pious friends. Among the number that were present, was a gentleman who was seventy-two years of age, and apparently in perfect health; but was without hope in Christ. The evening was spent in devout conversation, and was continued till a late hour. The old man listened attentively, and seemed to be interested. The minister observed this, and felt impressed several times during the evening to

speak to him personally about his soul's salvation. But with each impression came the thought that it would hardly be proper to do so before the company. So he let the evening pass away without speaking to the old man about his eternal interest.

The next morning the old man died in his room. The minister got there just in time to see him pass away. To the minister it was a solemn scene; and as soon as they were certain that the old man was dead, he called the whole household together and kneeling down, offered a most affecting prayer, and gave a solemn exhortation. But he was greatly distressed, and spent a large part of the day wandering in the woods; his heart burdened with sorrow, and his eyes moist with tears. He said to a friend; Oh, how God rebukes me! I know now what St. Paul means by being instant in season and out of season. Had I spoken to that old man last night in urgency, I might have seemed "out of season" to human eyes; but how seasonable it would have been!

Now, Dear Brethren, it is so with all of us. We let many opportunities slip by when we could urge some lost soul to accept the dear Savior and be saved, just because the time and place where these opportunities present themselves, seem to us to be 'out of season.' Let us be *instant in season and out of season*. That means that there is no time nor no place where it is not perfectly in order to speak, even urging words, to lost and dying men and women about their eternal welfare.

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If after kirk ye bide a wee,
 There's some would like to speak to ye,
 If after kirk ye rise and flee,
 We'll all seem cold and stiff to ye.

—Lines found in an old Scotch church

Information

The Gem office is well prepared to do your job printing, and that at prices that are right.

We do minute work in first class shape, and want your work.

We print letterheads, envelopes, cards, circulars, posters, etc

Ask us for samples of any work you are interested in, and get our prices; perhaps we can make you better prices than you can get elsewhere. Give your publishing house a chance to do your job printing; it will help us to meet our expenses.

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—o—

Treatise

Treatise of the Faith and Usages of the Free Will Baptist, 25c each, postpaid.

ANNOUNCEMENTS

The 220th Session of the St. Francois Q. M. of the Southeast Mo. Y. Meeting will convene on Wednesday night before the 1st Sunday in May at 7:30 o'clock at the Desloge Park View Free Will Baptist Church. Eld. J. L. Yancey to preach the introductory sermon followed by Eld. P. B. Hilderbrand.

To the Free Will Baptist of Missouri.

At the State Conference last fall it was voted to begin the printing of the Free Will Baptist Gem at Tecumseh, Oklahoma, and to locate it in the State of Missouri by July 1, 1929.

It will take a month, or the month of June, for the packing, crating, shipping, and getting the press in running order. This leaves only two months for gathering of funds for moving the plant. Inasmuch as the State Meeting has voted to meet the expense of removal, let's be true to our agreement.

As secretary of the Publication Committee, I have only received one offering, that from Stahl Church. A number have expressed their intention of making an offering, so let us get busy, as we have only sixty

days to work. As soon as moneys are received a receipt will be mailed to each one who donates, and your money will be immediately deposited in the bank.

If our young people of the churches, and older ones as well, would respond equal to the Ever Ready Class of Stahl Church, we will soon have the money to move the Gem to Missouri.

I hope I may receive a number of donations within the next month, then by the authority and direction of the board, moving will begin

C. E. Mann,
Greentop, Mo.

St Louis, Mo., April 13, 1929.

Dear Brethren: Sunday, Apr. 7th was a good day for us. At our evening service we had four conversions and one reclaimed, and three added to the church. We have had several conversions the last month.

Our Sunday school is doing good work and making a steady increase. Our Young Peoples' Union is growing in numbers and power for good. We expect to organize a gospel team of personal workers soon; we have some splendid personal workers already.

Eld. Mike Cleaver is here and will hold us a few nights meetings. Bro. Cleaver is a good strong young preacher who is giving his full time to the gospel ministry. He is one of our State Evangelists, and has done a great work in Southeast Mo. He has been preaching about two years and around 250 have accepted Christ under his ministry. Any church needing help in a revival will do well to get in touch with Bro. Cleaver.

Sister Barrows, our organist and efficient leader of our young people is sick. Pray that God will heal her; we miss her so much.

We are expecting to have a baptizing tomorrow.

Eld. W. C. Hill, Pastor
First F. W. B. Church,
609 Rutger St., St. Louis.