

Mrs S. S. S. S.

THE FREE WILL BAPTIST GEM

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

Vol. 1. No. 6.

Tecumseh, Oklahoma, June, 1929.

\$1.00 per year.

The Parable of the Vineyard in Song.

(Isa. 5:1-7)

By Eld. Edward Hilliar

Beloved ones in the Lord, Greetings in His matchless service: Before attempting to enter into our subject, I believe it will be very helpful for us to have a little time of personal examination, regarding our relation to the "person and character" of the one "Central Figure" around which this story centers and is built, a building not made with hands, Christ.

Let us make it a personal question: For instance, what do we mortals know about Christ? What do we know of Him? Have we a real knowledge of Him, or is what we know just hearsay?

Let me illustrate my meaning. A man in the ministry—a D. D.—who was known to reject the Bible account of the resurrection of Jesus Christ from the dead, was asked this question: "Why did you enter the Gospel ministry if you do not believe that Jesus Christ was raised from the dead? The Apostle Paul's desire was to know Him in the "power" of His resurrection. This D. D. (deaf and dumb) "ape," excuse the term please, answered, "I entered the ministry as an experiment." Therefore we conclude that he possessed no vital relation with Christ whose promise to send another Comforter from the Father, after He went away, was so wonderfully fulfilled in the person of the Holy Ghost on, and after, the day of Pentecost. We now come back to our own personal standing in relation to Christ. Have we felt the touch of His hand on ours? Has He answered our prayers? Have we His ever-abiding presence? Is my knowledge of Christ such that thrills and fills my soul with joy unspeakable and full of glory, empowering me to mount up with wings as eagles, to run and not be weary, to walk and not faint? (Isa. 40:31) Is the Savior more than life to me? Am I sitting at His feet to learn of Him as Mary did? Does He in spirit and in truth possess me? It is not so much a vital matter what we have of Him, as what He has of us. If He has all, then we are in Him, and we are new creatures. (2 Cor. 5:17) When we are willing to be clay in the hands of the potter, He will mold us according to His divine will and pleasure. He—Christ—is the true Vine; we are the branches, and if we are truly in Him we will bear fruit, if not we are cast forth.

"Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes."

Text, Isa. 5:2. "And it brought forth wild grapes." If we hark back to the Song of Moses, (Deut. 32:1) we read as follows: Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew. (6th verse) Do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee? Hath he not made thee and established thee? Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders and they will tell thee. (verses 8-10) "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." Open your Bible and read Psalms 32:8. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye"

The Song of Moses, Deuteronomy 32. Let us get a vision of the Eternal Desire, the Eternal Conception of the "Mighty God" as portrayed in the Parable of the Vineyard. (Isa. 5:4) Shall we read it together? Such beseeching, such fatherly reasoning! I must confess, friends, it seems to me as I am writing these lines that God is talking to a group of his own dear children. How touching are those words! For instance, "What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, it brought forth wild grapes." Can we now, as children of the redeemed, lightly pass over such entreaty? How much more right to the very best that we can do, has the God of Israel to expect from each one of his blood-bought children today; purchased by his only begotten Son, Christ Jesus our Lord and

Savior, to whom we fly for refuge in every time of storm.

Let us visualize while traveling. We will commence with Joseph, whom his brethren sold to the Midianites for twenty pieces of silver, and they in turn sell this same Joseph to Potiphar, an officer of Pharaoh and captain of the guard. Is not this transaction a type of Jesus being betrayed by his own people, the Jews, a repetition of the same Satanic influence as ruined our first parents? Now the God of Abraham brings Joseph into favor with Pharaoh in a mighty and miraculous way, famine brings Jacob and his sons down to Egypt where he can be nourished, and Israel eventually, after being under discipline, can be brought to the place of their inheritance, without cost, or loss of a man where they can become a nation and a peculiar people of His own choice. God's watchful eye was ever open, and when the time was ripe, He redeemed them. We rapidly pass through the period of Moses and Joshua as leaders, continuing on until it is recorded in Judges 21:25, "In those days there was no king in Israel, and every man did that which was right in his own eyes. This is the more deplorable because they were now established in the land of promise. They had turned completely away from serving God, and had brought forth wild grapes.

Again, the same spirit of uneasiness takes hold on the people, and they desire a king. (Samuel 3:4, last clause) "Make us a king to judge us like all the nations."

Samuel, displeased, (verse 7.) "And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." We pass on, as we well know only once in a while did Israel or Judah have God-fearing kings, until at last God sent them into captivity to save them from themselves. Isaiah, Jeremiah, Ezra and Daniel, all in their turn were used in a mighty way to preserve even a remnant of His chosen people, until the time when God would turn the whole world into a Vineyard with an imperishable Vine, which coming by a new and living way, should make of all nations one blood; that all might be saved. But as we all know, Christ, the true vine, came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believed on his name.

"Yet I planted thee a Noble Vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." (Jer. 2:21-22)

In the first chapter of Isaiah we find that "the ox knoweth his owner, and the ass his master's crib, but

Israel doth not know, my people doth not consider. Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." It brought forth wild grapes.

They would get into a desperate condition, and cry out in their helpless state, and the Lord would come to them. "Turn us again, O God, and cause thy face to shine; and we shall be saved. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbors: and our enemies laugh among themselves." Is it not so when they who profess to be Christians and live worldly lives become a laughing-stock and a by-word among their neighbors, and a hindrance to the cause of Christ instead of being fruit bearers to His glory? "And it brought forth wild grapes."

Do we not see the trend of the times, leading entirely away the thought of the masses toward the eternal things, just to the things of this life only, luxurious homes, in many instances far beyond the reach of the people, even the ordinary necessities of life are almost beyond our means. The tendency is toward crowding out the spiritual desires and the ever-growing allurements and attractions all tend to distract the mind from God.

Now there is another very important point in this Vineyard Song that we will do well to take note of. If we turn to verse eight in this Vineyard Song of Prophecy, for instance the woes pronounced by God upon certain iniquitous people, "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth." The Great Mergers of our day are certainly narrowing the chances of our people in making a livelihood. That the rich nobles of Israel had ruined many of the small Jewish farmers through their system of mortgage and interest is true, for Nehemiah compelled them to restore back to the people their lands and money also, that they (the rich) had wrongfully taken from them by their system of usury or exorbitant rates of interest.

Another class on which God pronounces woe is that class of people that are wise in their own eyes. (verses 21-23) "Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the

(Continued on page nineteen)

THE FREE WILL BAPTIST GEM

Organ of

THE FREE WILL BAPTIST CHURCH



Published monthly at Tecumseh, Oklahoma.

Eld. B. F. Brown, *Editor*.

Entered as Second Class Matter, January 4, 1929, at the Post Office at Tecumseh, Oklahoma, under the act of March 3, 1879.

TERMS:

\$1.00 per year, cash in advance. Paper will be discontinued when subscription expires.

Your time is out if a pencil mark appears here  

Advertising rates given on application.

We are always glad to receive letters or articles for publication from our readers along any line that will help the cause.

MISSOURI STATE ASSOCIATION

OFFICERS

Moderator,	Eld. T. C. Ferguson,	Ash Grove, Mo.
Ass't Mod.,	Eld. H. M. McAdams,	Flat River, "
Clerk-Treas.,	Eld. Winford Davis,	Monett, "
Ass't Clerk,	Eld. E. T. House,	Santa Rosa, "

EXECUTIVE BOARD

Eld. Jas. F. Miller,	Greentop, Mo.
Eld. R. T. Langley,	St. Louis, "
Dea. P. R. Henderson,	Purdy, "
Eld. O. T. Allred,	Monett, "
Eld. T. C. Ferguson,	Ash Grove, "

EXTENSION BOARD

Eld. Lem Waterman,	Star Rt., Lebanon, Mo.
Miss Anna Reed,	Flat River, "
Dea. P. R. Henderson,	Purdy, "
Bro. E. L. Brewer,	Myrtle, "
Eld. C. E. Mann,	Greentop, "

STATE EVANGELISTS

Eld. T. C. Ferguson,	Ash Grove, Mo.
" Winford Davis,	Rt. 1, Monett, "
" G. W. Scott, Sr.,	Mt. Grove, "
" Willie Rush,	Plattsburg, "
" Mike Cleaver,	Mill Creek, "
" H. M. McAdams, B44,	Flat River, "
" Lizzie McAdams, B44,	" " "
" R. E. Winfree,	Mammoth Springs, Ark.

EDITORIAL

The Forward Look

As we are busy with the June number of the "Gem," many thoughts come to us. Knowing that the Publication Committee and the Executive Board have both unanimously agreed to purchase a building at Leadwood, Missouri, in which to house our printing plant, we were feeling quite sure that, if our plans to move to Missouri, received proper support, at the proper time, we would soon be moving to Missouri. But a letter came from Bro. McAdams stating that we must have something like \$400.00 to pay down on the Leadwood building, besides what it will take to move the press to Missouri.

The building at Leadwood is a modern three story frame building about 40x64 feet, with a basement. The lot (about 100x100 feet) and the building was valued at close to \$3200.00 when the Second (Missionary) Baptist Church bought it about four years ago. They have paid something over \$1600.00 and, on May 16, 1929, there was a balance still unpaid of \$1529.63. The Second Baptist Church was paying for this building at the rate of about \$25.00 per month, but they stopped paying more than a year ago, so there is \$351.10 delinquent, the amount we must pay before the Lead Co. will consent to the transfer of the title. This would leave a balance of \$1178.53, which we can pay off at the rate of \$25.00 per month. The Second Baptist Church agreed with us that they would deed us the property if we would finish paying it out, and that we maintain a Free Will Baptist church in the building, as it is now used by them. It just means that we must raise \$351.10 (for fourteen months) instead of \$25.00 (for one month) to begin with.

All that is needed now is the money. It will only take between \$500.00 and \$600.00 to make the down payment and pay the expense of moving the press to Missouri. Bro. McAdams pledges his people for \$100 and there is now about \$75.00 raised for moving the press, which leaves only about \$400.00 to raise. Whether we buy the Leadwood building, or some other building, or build a print shop, we will need the money and it should not be hard to raise the amount we need among our thousands of Free Will Baptists.

But a place to move and the money to pay the expense of moving is only part of this moving program. The Editor must move. All we have of this world's goods is tied up in our home and our printing plant. This is our home, and we must leave it. But we are willing to go; if we can't sell, we can rent it out. We have promised to do our part, and we mean to do it, for we feel that the Lord wills it.

I have just stated the facts as I know them, now let's put up the money. A little from each one and the money is soon made up. Now is our time to provide for our paper; let's do it and be glad.

Send money to Eld. C. E. Mann, Greentop, Mo.

FROM THE FIELD

To Move Our Press

To the Free Will Baptist Gem Readers:

Dear Co-workers:—In the last issue of the Gem I made a request in regard to getting together the necessary funds for the removal of the press to Missouri. I am not so much interested in your sending the amounts to me, as I am in getting these various amounts collected and in shape for use. If you send the amount of your offerings to Brother Brown it will suit me just as well, because Bro. Brown will report the amounts to me, and then I can make a full report to the State Meeting next fall.

I am herewith publishing the amounts received together with names of the donors.

The first amount received was from the Ever Ready Class of the Stahl, Mo. Church the amount of which is..... \$23.60
Bro. Ellis Reger, Galt, Mo. 1.00
Eld. T. C. Ferguson, Ash G., Mo. 1.00
H. M. Workers, Flat River, Mo. 25.00
Total receipts to date..... \$50.60

We were in hopes to have moved the press before the next issue of the paper, but unless the contributions come in more rapidly, the moving will be delayed. Friends, please attend to your offering for this fund as soon as possible, as Brother Brown has made his arrangements for removal, and only awaits our action.

Sincerely yours,

C. E. Mann, Greentop, Missouri.

Flat River, Mo.

Dear Brothers and Sisters in Christ Jesus: I will write a few lines to you through the paper, which I have found to be the most wonderful paper I have ever read. I just thank God for the wonderful sermons, encouraging letters, and the great work that is being carried on in the Lord's name. Brethren, it is

great to have a paper like this, so we can hear of the great work that is going on everywhere.

We are having a two weeks' revival here. Bro. and Sister McAdams have charge, and are having wonderful success. Souls are being gloriously saved.

Just a word about the Young People's League. I am praising God for the interest that is shown in this great move we have on foot. We have great interest here in our South East Mo. Association. Our Leagues are doing wonderful work, and doing all they can to win young people into the work.

I am thanking God for our new League at Oak Grove Church at Leadington, Mo. It was organized April 29th with seventeen members and now has a membership of thirty-five, and doing all they can in the work. Bro. Hildebrand, the pastor of this church, is showing a great interest in behalf of this work. We are hoping to be one hundred per cent strong in this Association by the time of our State Association next November.

Bro. Winford Davis has his Association organized, and is doing a wonderful work among the young people. I would like to hear from each Association that would be interested in this work. I have written to some, but have not received an answer as yet, but am hoping to hear soon. My earnest prayer is that every one will become interested, for there is a great work to be accomplished among the young people.

May God bless every effort put forth in His work is my prayer. Pray for us.—Wm Reeves, B. 277, Flat R.

Niangua, Mo., May 8th

Brief report of work of past month done by State Fvangelist Eld. Mike Cleaver.

Dear Brothers and Sisters in the Master's cause: I am sending in a few words to my fellow-brethren, to let all know that God is still saving precious souls.

Was privileged to preach two weeks at our Free Will Baptist church, 611 Rutger Street, St. Louis, Mo., in which nine souls claimed Christ as their Savior. Eight additions to the church. The Mississippi River being at flood stage there was a baptizing in the street, at the same place where Bro. T. C. Ferguson baptized in 1927. Will say that any one passing through St. Louis should stop off and pay this church a visit.

The greatest reason why this church is increasing, is because they are interested in fallen man. When God's people become interested in the salvation of souls, then souls will be born into the Kingdom. If we look back over the apostolic age we will find that God reached men and women *through* men and women. God reached the children of Israel through Moses; Nineveh through Jonah. To reach *whom* is God using *you*?

From St. Louis I changed my course, and in place of going north, came southwest. Was privileged to stay all night with Bro. H. M. Cope, a Free will Baptist minister, which I enjoyed very much, also met Bro. Elmer Waterman of Lebanon. Came on down to this place next day, and am in a meeting here now. Will close Thursday and go to Springfield, Mo. Have been here one week today. Witnessed one conversion. Hoping and praying for this church a bright future as there is a spiritual drought in this town, not only with this one church, but the other four also.

Brethren, let's still fight the devil, for he knows he has but a short time. (Rev. 12:12)

Churches desiring me to hold meetings, let me hear from you. I don't think it right for a man to be sent out to do evangelistic work, and then have to run all over the country and beg people for a meeting. If you want me, I am at your service. My permanent address is Mill Creek, Madison Co., Missouri.

Yours for Christ,
(Eld.) M. Cleaver, State Evan.

Monett, Mo.

Dear Gem Readers: I want to drop a few lines in regard to our State minutes of last year. Some of the churches have been complaining because they have failed to get their State minutes. We had eight hundred (800) minutes printed, and I mailed them out to the clerks of the nine different Associations, which compose our State Association; and more than that I wrote a personal letter to all the clerks, except one or two, urging them to be sure and distribute them among their churches, as much important business was transacted last fall, and knew our folks needed to know about it. So if you failed to get your minutes, don't blame me; your clerk failed to mail them to you. I know that 800 is far too few, for out of that number there could be only a few sent to each church, but folks, let's scatter what we do have. I hope next year to have twice that number printed, if we can get the folks to distribute them. I wish our folks would wake up to the importance of advertising. Let's scatter our literature and let people know what we are and what we are doing. Clerks, let's work together and distribute our minutes.

Have you sent your donation to Bro C E. Mann yet, to help move the press to Missouri? All we need now in order to move is the money; a little from each one will soon raise it. All the necessary steps have been taken in order to move, so all we need now is the money. Get your May number of the Gem and read Bro. Mann's appeal again.

We have just closed a two-week's revival meeting at our Northwest Picher Church. The church was helped wonderfully and about nine precious souls were saved. Elder Ronald Hollars of Blue Eye, Mo. was with us in the meeting.

Yours for Jesus,
Winford Davis.

Have you subscribed for the Gem?
Have you asked others to subscribe?
Co-operation means success.

Bristow, Okla., May 10, 1929

Dear Readers of the Gem: As I haven't seen a letter in the Gem from this church, I will write one. I want to say that I sure like our little church paper, the Gem, and I am boosting for it at this place.

Our pastor, Bro. W. H. Carter, filled his appointment with us the first Sunday and preached three soul-stirring sermons. We are planning for a revival meeting in July and we feel that we need the prayers of God's people. We had a fine time last year--twenty-seven saved and I was one of them. Pray for me that I may keep in the strait and narrow way.

J. H. West.

St. Louis, Mo.

Sunday, May 12th, was a day of spiritual thrills for us of the First Free Will Baptist Church. At eleven o'clock we listened to a fine discourse by our dear young brother, George Miller. George is a brother to Eld. Jas. F. Miller of Greentop, Mo. Bro. Charles Miller of this city is also a brother to James and Geo. Brothers George and Charles are members of our church here, and are licensed preachers. Bro R. T. Langley is an ordained preacher and is doing some good preaching here.

We have had baptizing for the last three Sundays and are expecting to baptize again next Sunday, May 19th. We have had seventeen additions to our church during the last quarter. God has wonderfully blessed us in our work here. Our Sunday school is still growing; our Young Peoples' Union is doing good work and is gaining in membership.

I am more than pleased with the Gem and do hope that every Free Will Baptist in Missouri will subscribe for it. It fills a place long needed to be filled. I will close by asking the editor and readers of the Gem to pray that God will continue to bless us in our work here.

Yours in Christ,
Eld. W. C. Hill, 609 Rutger St.

Sulphur, Okla., May 9, 1929

Dear Gem Readers: I am proud of the Free Will Baptist Gem: it is a newsy paper, and others I hear talk think the same thing. It shall have my support as long as it remains true to the F. W. B. doctrine, because I think that doctrine is established by the Bible. For forty-five years I have been a F. W. B. and now, since I have grown old, I am firmer in that doctrine than ever before. The Word tells us that we should grow in the knowledge of the truth, and this way is so plain that "the wayfaring men, though fools, shall not err therein." Yes, the word of God, in a nut shell, just means trust and obey, and without the obedience there is no sound faith. James says, "For as the body without the spirit is dead, so faith without works is dead also." John tells us that this is the love of God that we keep His commandments. St. John also tells us that, if we love Him, we will keep His words. Paul tells us that we are his servants to whom we yield servants to obey. Then are we saved by works? No, "For by grace are ye saved through faith; not of works, lest any man should boast." Then in Titus it says, "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration." So it is by the grace or gift of God, and not by works, but there are conditions whereby sinners are saved from their sins, and there are conditions whereby Christians might keep under the blood. Christ tells us to take His yoke upon us. Paul tells us to offer our body as a living sacrifice. Paul tells us in the 8th of Romans that we are debtors, not to the flesh, to live after the flesh. For if we live after the flesh we shall die; but if we through the Spirit do mortify the deeds of the body, we shall live. To keep under the blood we must die to self and go on to perfection. God saves "by grace through faith;" and works is the evidence of faith. A faith that will not move us to Christian works

will not save us.

So brethren, I think we should all rally to the support of the Free Will Baptist Gem. I am proud of the Missouri brethren that they have taken this step. I fully believe it will be a success; and my prayers, and some of my time and money shall stand for the Gem. I believe we should stand loyal to our press and literature, and all of the helps of the Free Will Baptist Church. One evidence that this is right is that all the leading churches do this thing and that should be evidence that it is right, if there was no other evidence of the fact.

Pray for me and mine.

An unworthy servant of God,
R. H. Emerson.

Purdy, Mo.

Dear Brothers and Sisters:—We are trying to pen something to help advance the work of Jesus.

As we think of all kinds of offerings that we could offer, we think of *prayer* and *life*. These two offerings are great offerings. I feel that I need the prayers of you Christian people. Please offer a prayer for me.

The next offering is life. While we are just a little girl, trying to be a messenger for Jesus, we don't know of any young girl anywhere in the state in the work that we are in. So we feel very lonely in this world sometimes.

But we read in our dear Bible that God was with Noah, and Abraham had great faith in God. He offered up Isaac, his son. You and I read how God sent an offering, so he didn't take his son's life. Oh, we think of Jesus, who offered his dear life for us! His life was pure, and he loved the people of this earth.

I wish that we had more pure people in this world. What I mean, those that have pure love. We think of Jesus on the cross, and Jesus' mother offering her Son for the people to have life. Oh we all love to think of the risen Lord as he is now in heaven!

We think of Mary Magdalene. Jesus called her by name. We read of different calls in our Bible. I believe in a divine call.

The call that is so sweet to me is the angel's call. We read of so many angels' calls in the Bible. As we study and pray we think of the voice. The angel of God named our blessed Jesus. I am so glad my name is written on the record in heaven. We read in the Bible that "A good name is better than precious ointment."

We read in the Bible that the day on which Jesus arose was a day of victory. As we think of the soldiers that died in the World War, and how mothers offered their prayers to God for their sons, as Jesus' mother did, and how the people of the nation all offered their prayers, we feel that the prayers were offered in love, and as one prayer. But when we get to Heaven we will be through praying. We will praise Jesus and we will see him face to face. Just think what a victory! Oh, I love that song, "Victory Ahead!"

As we are on this life's journey, we are praying that God may help, so that we may help some mother's daughter or son to a better life. We see sin on every side. Oh, so many young people are selling their pure lives to Satan! He has many things to offer us. We must watch our company, and keep a clean character.

Now Jesus offers a beautiful home above, where there is no sin, and life forever with loved ones who have gone to be with Him. I have a dear little sister over yonder, and many loved ones. I am not satisfied in my journey, for I want others to go with me to this beautiful home which Jesus has prepared.

Miss Merl Robberson.

One More at Tecumseh

It is plain that we must remain at Tecumseh at least one more month, and print at least one more paper here. We had thought that, in

June, we would get our stuff all ready and ship to Missouri, but we see now that we must continue to print the "Gem" at Tecumseh until money is raised to pay the expense of moving the press to Missouri.

We can print our paper just as well here as elsewhere, but we are expected to move, and we have promised to move, and we expect to move, and our paper ought to be published in Missouri. The supreme need of our paper is more subscribers and better support, and we are persuaded that it will receive far better support in Missouri than where it is. As our paper succeeds and grows, our denomination will be benefitted and be able to accomplish more for the Lord.—The Editor.

A Prophet Among Them

A writer in "The Christian Age" commenting on Amos 7:15 tells of a farmer's wife who, after hearing Dr. Alexander Maclaren preach at a little village kirk, said, "I never heard anything like his prayers and sermon; I can hear him now, and the strange thing was I never, at the time, thought about its being Dr. Maclaren. It just seemed like listening to a message from God." "That's good," said the preacher when it was reported to him, and his biographer adds, "His look was radiant." Preaching which earns such a tribute fulfills the Old Testament ideal: "Whether they will hear or whether they will forbear, they shall know that there hath been a prophet among them" (Ezek. 2:5).

Don't Care-ish-ness

By Eld. T. C. Ferguson

Well, here I come again with another article on the sin of "Don't Care-ish-ness." This time I am going to get after the *preachers*, for some of our preachers, I am sorry to say, are tainted with the sin of "don't care-ish-ness," as well as some of our laymen I believe, that as a class, the Free Will Baptists

(Continued on page 18)

The School of the Bible

BIBLICAL, FUNDAMENTAL, TRUE TO THE WORD

INSTRUCTORS:

REV. JOHN H. WOLFE, Dean, Pawnee City, Nebr. REV. G. S. LATIMER, Haddam, Kans.

DIRECTORS:

JOHN H. WOLFE - G. S. LATIMER - M. L. MORSE

31st Year

REMEMBER:

That in all these studies, the Bible is the ultimate and indispensable Guide and Authority in order to rightly interpret and apply that which may be learned or taught.

CORRESPONDENCE DEPARTMENT

--Courses--

I. DOCTRINAL:

1. Systematic Theology. Butler-Dunn, \$2 00.
We should KNOW the DOCTRINES of the BIBLE, and thus be able to give a reason for the HOPE that is within us.

II. HISTORICAL:

1. History of the Bible. Copp, \$1.10.
Written to establish the faith in the Grand Old Book, the Bible.
2. Outlines, Old Testament History, Hurlbut, 45c.
In order to fully understand the New Testament, we need to SEE the Old Testament World and God's people in those times.
3. Outlines, New Testament History, Hurlbut, 45c.
The culmination of all prophecy and the Church which Christ established, are the two subjects in the New Testament with which every follower of Christ should be thoroughly acquainted.

III. PRACTICAL:

1. Practical Theology. Wolfe, \$1.00
These Outlines have been prepared by the Dean of The School of the Bible out of his 40 years experience as pastor and teacher. They cover the whole practical work of the Minister.
2. The Ideal Ministry-Homiletics. Johnson, \$2.00.
Never has there been a book written with such a spiritual tone as this one, covering the qualifications of the ministry and the whole pulpit work.

IV. DEVOTIONAL:

1. Studies in Old Test. Characters, White, \$1.35.
This book stands alone in its wealth of Bible

Study in Character. A Master-hand worked out these wonderful and helpful studies.

2. The Book of Revelation. Baldinger, \$1.60.
No other book of the whole Bible is so little understood as this one. These studies are for ordinary people, easy to understand, on safe, spiritual, and satisfying grounds.
3. Discipline in Christ's School. Marshall, 50cts.
4. Christ's Battles with the Pharisees. Marshall, 50cts.
5. How Christ Labored in Palestine. Marshall, 50c
6. Christ the Master Soul-Winner. Marshall, 50c
All of the Marshall books are so unique, practical and helpful from a personal knowledge gained on the ground where Christ lived and did His most Wonderful Work, that we are putting them in our School of the Bible, knowing that they will be a real Gold Mine to our students.

Certainly our young preachers will do well to avail themselves of this splendid opportunity for Bible study. Bro. Wolfe needs no introduction to most of us.

For further information, write
Rev. John H. Wolfe, Pawnee City, Nebraska

Program

The Fifth Sunday Meeting of the Church of God, denominated Free Will Baptist, will convene at

Strong City, Oklahoma

Friday night before the fifth Sunday in June, 1929.

FRIDAY NIGHT

- 7:45 Introductory Sermon.....Rev. G. W. Nichols
Music.....Rev. J. E. Bean
Devotional Service.....Bro. Chester Ezelle

SATURDAY

- Conference Moderator.....A. D. Skelton
11:00 a. m. Sermon, "Sin".....Rev. A. D. Skelton
3:00 Sermon, "Origin of the Church" Rev. J. W. Abbot

SATURDAY NIGHT, 7:45

- Sermon, "Ordinances of the Church" Rev. J. E. Bean
Musical Number.....Rev. J. E. Bean
Devotional Service.....Sister Ella Tate

SUNDAY MORNING, 11:00 o'clock

- Sermon, "Sanctification".....Rev. J. T. Reel

SUNDAY NIGHT, 7:45

- Sermon, "Revival Service".....Rev. W. L. Bean
Musical Number.....Rev. J. E. Bean
Song, Effie Lee Davis, Mattie Kendall, Leon Young,
and Rena Strange.

Devotional Service.....Bro. C. Tate

Soper, Oklahoma

Dear Brother Brown and Gem Family:—Hope all are well and enjoying life. We are on time's side of eternity. I believe I wrote in my last letter about our revival at Bryant Church, which was a great success. Several conversions and additions to the church. Bro. Martin McGee led the choir, Sister Rose Hearron was organist. Was glad to have these co-workers with me in this meeting.

After leaving Bryant our next revival meeting was with Vance Chapel Church, seven miles north of Drumright. This is a community church, and, believe me, we had a real revival meeting at this place. seventy-nine conversions, organized a church of fifty-three members and baptized thirty-six. I am proud of this new church, and looking for great things to be accomplished by this bunch of people. They all have a mind to work. Sister Hattie Newman was a great stay in this revival, preached four times, Rev. J. L. Waltman one time, and Rev. E. A. O'Donnell once, and I tried to preach the rest of the time. This meeting lasted a little over three weeks. The co-operation was fine. Would love to make mention of each one and call their names, but don't have space, but will just say they did their best, and we surely did appreciate the help from each one. The people there surely do know how to make an evangelist feel at home. The oil men were good to us, and helped to make this meeting a success.

Sister Hattie Newman was called to take the pastoral care of this church. She has a full-time work here. Bro. Lindsay was elected Church Clerk and Treasurer, Bros. Cline, Markley, Bresheres, Lane and Faust, deacons. These people are all willing to work. I never heard any one say, "I can't" but all seemed to work any place that they could.

Some places in Oklahoma we are moving along nicely, and other places not doing much for God and

the great cause. Where you find people paying and working, you will find people getting along fine, financially and spiritually too. And where they are not paying or working either, they are just about dead spiritually. Take this at what it is worth, and travel as I have, and see if I am right? Show me a person that is paying, and I will show you a person that is enjoying life, and working, too. The same is true of a church. The reason we have so many dead churches is because they have quit paying and working, and so they have gone down. God hasn't promised to bless such people or churches. I hope that people who have made pledges will pay them, and make somebody else happy, and really get a blessing themselves. We must pay this side of the Judgment, or pay it there.

I must close before some one will say, "He is throwing that at me." Now, if you are guilty, you are the one I am talking about. If you are not guilty, just pass it on. If you can't pay off, just pass on to the Judgment.

Hoping for each one great success in the Master's Vineyard. Let us all do our best to advance the great cause.

Have been called to Wilson, Okla. on account of my brother-in-law being seriously ill with pneumonia. He is dangerously sick tonight, so I am at his bedside. Pray for us.

M. M. McKee, Okla. State Evan.

Ash Grove, Mo., May 15th.

A further report of Eld. T. C. Ferguson

After leaving Tecumseh, Okla. where I preached a few nights at the Free Will Baptist Church there, and had the pleasure of a visit with Bro. and Sister Brown and others, I started out to hold a few nights booster or get together meetings with our churches, as I usually do during the spring months.

The first few meetings I held were with our Fairview Church, near Cheyenne, Kans. We were glad to meet with the good people at this place

once more. Then I went to Hannon, Barton Co., Mo. and preached a few nights for our church there. Then I went and preached a few nights for our Verdella Church. This church has no pastor at present, but they are hoping and praying that they will get a pastor soon. From there I went to our Macedonia Church in Barry Co., Mo. to meet two other members of our Mo. State Association Executive Board in reference to moving the Gem printing plant to Mo. and securing a building to house it in. The papers have been sent by mail to the other members of the board to look over and sign. We hope and pray that the Gem can be moved to Leadwood, Mo. soon. Every one that can send some money to help move it, send it as soon as you can, to Eld. C. E. Mann, Greentop, Mo.

While I was at Macedonia church I preached a few times for them. Then I went with their pastor, Eld. Winford Davis, to his appointment at Blue Eye, Mo. This is a nice little town in the Ozark hills of South Mo. Bro. Davis and Bro. Lem Waterman have done a great work here and, as a result of their work and the work of others, a Free Will Baptist church was organized, and they now have a fine new church house in the village to worship in. While their church is quite a large one, it was crowded with people at every service, in spite of the bad weather. Bro. Davis baptized thirteen happy people Sunday afternoon.

At night I had the privilege of preaching to this good people, and at the close of the preaching, we had an ordinance meeting. It was said that more than thirty people engaged in the ordinance of feet-washing, most of them for the first time.

I am now at Ash Grove, Mo. My boy, Johnny, graduated here yesterday from the eighth grade in school, which I was glad to be able to attend.

Eld. T. C. Ferguson,
Missouri State Evangelist,
Ash Grove, Mo.

CHILDREN'S DEPARTMENT

"Uncle Charley," Editor.

SMILES

The other day while Uncle Charley was busy in his office with some of the problems which confront the business world, the door opened gently and in stepped a little girl of possibly ten years of age, and approaching me with a smile, asked a favor

As I gazed into her smiling face, whose lips seemed to have been touched with the morning dew, whose eyes revealed the beauty of heaven's blue, and whose locks appeared to have been blended with the gold of the setting sun, I thought, How pure and innocent, and yet, how great is childhood. As each of her requests were granted she replied with a toss of her golden locks, and a smile, "Thank you."

I have often watched the life of this little girl, and the "Thank you" and the smile appeared to be as naturally a part of her life as it is for her to breathe. There seems to be so many things that are natural with her, and one of them is the kindness she shows to all, and the politeness with which she greets every one. Another part of her natural qualities is the delight with which she takes part in the services at the house of the Lord. She is always present in her Sunday school class, a regular attendant of the Junior Endeavor, and present during the hour of preaching service.

Many are the times she has gladdened the heart of her pastor and other ministers, and cheered hearts in the congregation with her sweet voice, as she stood there in all her purity and rendered those beautiful solos of sacred song.

Yet, she is only one of the many little folks who are gladdening the hearts of people, and making the world better. I am sure that Uncle Charley has many nephews and

nieces who are doing just as great a work in the communities in which they live. My, how I would like to have the whole family of boys and girls together for one big day.

There are so many beautiful things to see, so many kind words to be spoken, so many smiles to be given, and so many kind acts to be performed, that it seems to me one could be busy all the time—

Doing deeds of kindness,
Speaking words of cheer,
Spreading smiles and sunshine.
Through out the whole year.

Here comes a letter from one of Uncle Charley's nephews, and I think it is just fine and, as a result, I am passing it on to the Children's Department, so you may know that Uncle Charley's nephews are remembering him too.

Dear Uncle Charley:—We take the Gem and think it is the best paper there is. I like to read it, especially the Children's Department.

I am ten years old, and a member of the Junior League at Jones Chapel Church. We have Sunday school every Sunday morning and League every Sunday night.

My father, mother, two brothers, and three sisters are members of the Free Will Baptist church at Jones Chapel. Elder Winford Davis is our pastor.

Rupert Turner.

Macedonia Gospel Tabernacle
F. W. Baptist—Eld. E. Hilliar, Pas.

Dear Readers of the Gem:—We have had much bad weather during the past month or more, and our Sunday School and church services have suffered in consequence. But we did better last Sunday. We had forty in attendance.

Bro. and Sister Hilliar attended the Quarterly Meeting at Desloge,

and they sure had a good time. Sister Hilliar is now a licensed minister, and by request she gave a talk on her former life in the home field. She certainly gave us some very thrilling experiences of a varied character in the saving of souls, and restoring of families by making peace among them—we all enjoyed it.

Our Young People's League is doing fairly well, and will do better as we get settled weather. Sunday night was communion service. Bro. Joe Dillon, deacon, and Sister Bertie Martin, deaconess, assisted the pastor in carrying out the ordinances of the Lord's Supper, after which we girded ourselves with towels, following our Lord's example in the washing of feet. We closed a truly blessed day of fellowshiping one with another. Praise the name of the Lord!

Mrs. Verna Summers, Church Clerk.

From the Deaconesses

We are happy to know that Bro. and Sister Hilliar had a good time at Desloge with the Quarterly meeting.

We are organizing a Circle, and have eight already. We are hopeful of doing a good work in the community.

We believe that our pastor's idea of a combination of Deacons and Deaconesses will prove to be of great value to our church.

We have a few live wire Bible students, and Bro. Hilliar surely intends to make leaders, as he is giving us an opportunity of leading meetings, whereby we will be able to develop latent talent among us, and so become powerful in the Christian life.

Some of us will begin to feel like life is worth living. We took care of the meeting while the others were away.

You can help your paper to do a greater work for the cause of Christ by sending in subscriptions to the Gem

International Sunday School Lessons

Comments by B. F. Brown.

(Second Quarter, 1929.)

Lesson IX. June, 1929.

Later Experience of Jeremiah

Text.—Jer. 20:1-6; 37:1 to 38:28; 43:1-7.

Jer. 38:4-13

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but to the hurt.

5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

7 Now when Ebedmelech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebedmelech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city.

10 Then the king commanded Ebedmelech the Ethiopian, saying, take faom hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon before he die.

11 So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebedmelech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

Golden Text.—Blessed are ye, when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake. Matt. 5:11.

Practical Truth.—All that will live godly in Christ Jesus shall suffer persecution. 2 Tim. 3:12.

Topic.—Forms of Modern Persecution

Outline.—I. Jeremiah put into the stocks. II. Further troubles of the faithful prophet. III. Jeremiah's message. IV. Jeremiah cast into prison. V. Jeremiah counsels surrender. VI. Jeremiah carried into Egypt.

Time.—Up to about B. C. 606.

Introduction.—From the first Christians have been different from people of the world. The unbelieving world often shows strong opposition against Christians who reject and condemn the pleasures and vices of the world. The stocks, the raging mob, the dungeon, the fiery furnace, the sword, the arena, with its half-starved animals, the flaming torch, and the burning at the stake have made martyrs of a great many faithful Christians

One of the most common methods of dealing with unwelcome truth is to mistreat the messenger, but it is evident that such mistreatment does not change the truth; it only shows the wicked heart condition of the persecutor. The persecutor may call himself a Christian, but a real born again Christian will not persecute his brother

Forms of persecution change, but the spirit of persecution remains the same. Misrepresentation is a common form of persecution. Jeremiah was accused of being a traitor; Nehemiah of rebellion; Jesus of casting out devils by devil power.

Today a large portion of the civilized world is called Christian. The large majority are called nominal Christians (in name only), and are seldom, if ever, persecuted, but they

are often found among them that persecute. It was the prophets and the worshipers that persecuted Jeremiah. It is the twice-born, Spirit-filled Christian that suffers persecutions; others suffer for their own meanness. The true Christian will always stand true to God, and the Christian who stands true amid persecutions shall stand before God.

Commentary.—I. JEREMIAH PUT INTO THE STOCKS (Jer. 20:1-6). Pashur, the son of Immer the priest, who was chief governor of the temple, heard the word of God which Jeremiah spoke. The truth which Jeremiah spoke was unwelcome to Pashur and contrary to the lies which he had prophesied, so he struck Jeremiah and put him in the stocks in a public place in the gate of Benjamin. When Pashur came to release him the next day, Jeremiah boldly spoke to Pashur, saying that God had given him a new name which meant, *Terror on every side*. He furthermore predicted that Pashur and all his friends would be carried captives to Babylon and die and be buried in that strange land.

II. FURTHER TROUBLES OF THE FAITHFUL PROPHET (Jer. 37:1-21). The reign of Zedekiah marked the darkest hours of the kingdom of Judah. The messages which God sent by the mouth of Jeremiah continued to be ignored, the king and his people going contrary to the word of the Lord. Nebuchadnezzar invaded the land and besieged Jerusalem. The Egyptian army Zedekiah had secured to help him against the Chaldean army was met and defeated by the Chaldeans. This temporarily raised the siege and gave the people of Jerusalem a chance to procure food. As Jeremiah went toward his home to collect rents from his inheritance one of his enemies saw him and ac-

cused him of treason, so he was again cast into prison.

JEREMIAH'S MESSAGE (Jer. 38:1-3). As Jeremiah was kept in the more comfortable place in the court of the prison, the word of the Lord came unto him and he spoke unto the people, saying, "He that remaineth in the city shall die by the sword, by famine, and by pestilence;" as he urged his fellows to go forth and join themselves to the Chaldeans, that they might live, for the city was sure to fall into the "hand of the king of Babylon's army."

IV. JEREMIAH CAST INTO PRISON (vs. 4-13). These last words of the prophet were misinterpreted by the princes and considered words of treason against the city, and they insisted that the prophet be put to death. Wicked people often consider God's faithful servants their enemies. The king was weak and feared his princes, so left the prophet in their hands. So they let Jeremiah down into a well, called a dungeon, with cords. There was no water in the well, but plenty of mud. Jeremiah was let down into the mire and left to die. The well must have been quite deep so that he could in no wise get out, and Josephus says that Jeremiah sank in the mire up to his neck.

God knew what had happened to His prophet and, perhaps, He sent the Ethiopian eunuch to the king to intercede for Jeremiah's release. And, perhaps, God prepared the king for the eunuch's coming, for he suddenly became very bold on Jeremiah's behalf and ordered the eunuch to take thirty men and go at once and take the prophet up out of the dungeon. So God used a black man with old rags and cords to carefully and tenderly relieve His faithful prophet. The rags were placed under arms as a protection from the ropes.

V. JEREMIAH COUNSELS SURRENDER (vs. 14-28). Before the Chaldeans returned again to the siege of Jerusalem, after the repulse of the Egyptian army, King Zedekiah privately asked Jeremiah what the outcome of the siege would be. The king promised Jeremiah that he would

not put him to death nor allow him to fall into the hands of his enemies, but would not agree to obey the words of the Lord. Jeremiah said unto him, "If thou wilt assuredly go forth to the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house." Zedekiah would not obey the word of the Lord, and finally tried to make his escape, but disaster overtook the Jews as God's prophet had foretold. Zedekiah was taken; his children were slain before his eyes, then his eyes were put out, and he and his were carried to Babylon, and the city was burnt with fire.

VI. JEREMIAH CARRIED INTO EGYPT (Jer. 43:1-7). After the capture of Jerusalem and the deportation of the people, Jeremiah was permitted to stay with remnant in Judah. He counseled the remnant to remain in the land and make peace with the king of Babylon, but they became afraid of being carried to Babylon as slaves, so went into Egypt and forced Jeremiah to go along.

Lesson X **June 9, 1929**

The Story of the Rechabites (Temperance Lesson)

Text.—Jeremiah 35:1-19.
Jer. 35:5-11

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters:

9 Nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebu-

chadnezzar king of Babylon came up into the land, that we said, Come and let us go up to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we dwelt at Jerusalem.

Golden Text.—We will drink no wine. Jer. 35:6.

Practical Truth.—A temperate nation is a lighthouse in the world.

Topic.—The Benefits of Total Abstinence.

Outline.—I. The Rechabites tested. II. The Rechabites' abstinence. III. The Rechabites' example commended.

Time.—About 600 B. C.

Place.—Jerusalem.

Introduction. In our last lesson we saw how God's prophet, Jeremiah, struggled with his people to get them to give heed to the word of the Lord that they might remain in their land. We saw how Judah disobeyed God, lost on every hand and left them in their last struggle with the Chaldeans. The events of the lesson we study today took place in the reign of wicked king Jehoiakim, just before the first ten thousand were carried captives to Babylon.

The Rechabites were Kenites (1 Chron. 2:55), and were probably descendants of Jethro, the father-in-law of Moses. They take their name from Rechab who, it appears, was slain at David's command for his attempt to destroy the house of Saul (2 Sam. 4:12). Jonadab the son of Rechab must have been a faithful, God-fearing man, who endeavored to teach his children the way of life as God commanded in His law. He had a great influence upon his own household, and his descendants continued to do his bidding for 300 years or more after his death.

The good king Josiah having died, Jehoiakim, noted for his evil doings, was king and evil days were upon Judah. Lawlessness prevailed and a general disregard for God and His messenger, Jeremiah. Jehoiakim's wicked reign lasted eleven years. The land was put under tribute to Egypt and the king became servant to the king of Babylon. "And the Lord sent against him bands of Chaldees, and bands of the Syrians, and bands of the Moabites, and bands

of the children of Ammon, and sent them against Judah to destroy it (2 Kings 24:2).

The Rechabites would not compromise when principle was at stake, and when Jeremiah tested them they showed forth an example of steadfastness for which they were highly commended—a pattern of genuine temperance, self-denial, obedience and purity. True Christians may be considered as successors of these ancient Rechabites.

The abstainer saves money, promotes health, and lives longer.

Commentary.—I. THE RECHABITES TESTED (vs. 1-5). The Rechabites were not Israelites, although they were descendants of Abraham and Keturah. They were worshipers of the true God and remained true to God. The Lord purposed to use the loyalty of the Rechabites to the ideals of their father as a rebuke to the unfaithfulness of Judah to their God. So Jeremiah was instructed to go to the house of the Rechabites and to bring them to the house of the Lord to a certain room. Then in the house of the Lord and in the presence of God's prophet, yielding to a temptation to drink wine would seem to have the sanction of everything that was good and holy, when God's man was furnishing the wine and urging them to drink it. They were not told that the Lord was testing them that He might rebuke faithless Judah, and might have reasoned that it would be right for them to drink wine, but we'll see directly that they did not drink.

II. THE RECHABITES' ABSTINENCE (vs. 9-11). The Rechabites considered themselves bound by a great principle, so there was no hesitancy on their part in giving their answer. Jonadab their father must have performed the duties of a really consecrated father to his children. He realized the curse of the drink habit and commanded that none of his family should ever drink wine. His descendants were very strict in their obedience, so were ready to say, "We will drink no wine."

Jonadab must have also realized that with wealth comes luxury, ease, and indifference to God and duty. To guard against the deceitfulness of riches he commanded that his descendants should not follow such pursuits as would accumulate wealth. They were not to build houses, till the soil, nor have a vineyard, all of which they obeyed.

Lest they should seem unfaithful to their principles by living in Jerusalem, they stated that they were there for protection from the Syrian and Chaldean armies.

III. THE RECHABITES' EXAMPLE COMMENDED (vs. 12-19). The word of the Lord came unto Jeremiah and directed him to go unto his people and show unto them the loyalty and obedience of the Rechabites. There was marked contrast between the faithful loyalty of the Rechabites to the instruction and light they had and the disloyalty and disobedience on the part of the men of Judah who had enjoyed such marvelous blessings from God. If men give heed to their earthly fathers, much more should they give heed to the words of their heavenly Father. God used the faithful Rechabites to rebuke the unfaithful Judahites. But Judah would not harken unto God and Jeremiah His servant, therefore judgment, war, and captivity came upon them.

Lesson XI.

June 16, 1929

Judah Taken Captive

Text.—2 Kings 25:1-21

2 Kings 25:1-12

1 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden; (now the

Chaldees were against the city round about;) and the king went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him to the king of Babylon to Riblah; and they gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nabuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

Golden Text—Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 13:34.

Practical Truth—Judgment for sin may be slow, but it is certain.

Topic—National Accountability to God.

Outline—I. Jerusalem besieged. II. Jerusalem destroyed. III. The Jews deported. IV. The sacred vessels seized. V. The priests and officers slain.

Time—B. C. 586.

Places—Jerusalem; Riblah; Babylon.

Introduction.—From David to Zedekiah Judah was on the decline. King Solomon's reign was a glorious one outwardly, but powerful forces of evil were working within, separating between God and His people. Idolatry, intemperance, foreign customs and relationships, turned the people away from God and His holy worship. All these degenerating influences continued to increase until Nebuchadnezzar destroyed Jerusalem and carried the people captive as we learn in today's lesson.

God continued to send His prophets to show the people their sins, to call them to repentance, and to warn them of the evil that would come upon them if they did not turn from evil and amend their ways. Nearly 900 years before this Moses predicted the doom described in today's lesson (Deut. 28:49-50). Isaiah (3:1-8); Amos (2:4-5); Hosea (6:11); and Micah (1:3-9), gave faithful warning. As the day of destruction drew near, God's prophets cried out more earnestly, and Jeremiah was on the job right up to the final siege.

Asa, Jehosaphat, Hezekiah, and Josiah kings of Judah each did their best to bring the nation back to God. During these four periods the people did, in large measure, turn back to God, but when these godly men passed to their reward the people turned again to sin and wickedness; for man, in his natural state, is not willing to retain a knowledge of God in his life. Physicians tell us that some diseases are incurable. God gives the only cure there is for sin; if that is rejected, death and destruction are certain.

A marching army, keeping step, can shake a bridge to pieces. A nation that allows itself to go on in wickedness, greed, luxury, pride, etc. goes to sure destruction. Sin sets up a vibration which in time shakes the body, mind, and soul down to destruction. "Though hand join hand, the wicked shall not be unpunished" (Prov. 11:21). Some things in heathen nations God overlooked (Acts 17:30), but Judah had light, and was responsible; America has light, and is responsible, and can fall as truly as Judah fell.

Commentary—I. JERUSALEM BESEIGED (vs. 1-5). The siege began on the tenth day of the ninth month, B. C. 588, about our Christmas time. The tenth month of the Jewish year included the last half of Dec. and the first half of Jan. of our year. Nebuchadnezzar had appointed Zedekiah king in Judah nearly nine years before this and made him his servant. But Zedekiah was rebellious and when he had reigned eight

years, nine months and ten days, Nebuchadnezzar came with a great army to take the city. God was delivering all nations and kingdoms into the hands of Nebuchadnezzar and there seemed to be no escape for backslidden Judah. God did promise Zedekiah that if he would surrender to the king of Babylon, he and his house should live, and the city would not be burned (Jer. 38:17). There is no escape from the judgments of God except His own appointed way of repentance, and Judah rejected this only way.

The purpose of the besiegers was to starve the defenders of the city into submission. As the siege continued, suffering in the city increased as want and disease seized the people. The siege continued for 18 months, when "the famine prevailed in the city." A breach was made in the wall and Zedekiah and his army fled toward the plains of Jordan. Zedekiah was overtaken in the plains of Jericho.

II. JERUSALEM DESTROYED (vs. 6-10) Zedekiah was taken to the king of Babylon; his sons were slain before his eyes, and his own eyes were put out. Thus prophecy was fulfilled, that the covenant breaking king should be carried to Babylon and die there, but should not see it (Ezek. 12:13).

A month after the capture of Jerusalem, Nebuzaradan a servant of the king of Babylon came on his mission of destruction. He burned the temple, the king's house, and all the houses of Jerusalem, and he broke down the walls round about—the ruin of the city was complete.

III. THE JEWS DEPORTED (vs. 11-12) Of the people which Nebuchadnezzar left, Nebuzaradan carried all of them to Babylon except the poor, which he left to be vinedressers.

IV. THE SACRED VESSELS TAKEN (vs. 13-17). All of the vessels used in the temple service were carried to Babylon. These were the very vessels that were so disgracefully used by Belshazzar when he made a feast to a thousand of his lords.

V. THE PRIESTS AND OFFICERS SLAIN

(vs. 18-21). Seventy-two prominent men, including priests and officers, were taken to the king of Babylon at Riblah and slain.

Lesson XII

June 23, 1929

A Psalm of Praise

Text—Psalm 103:1-22.

Psalm 103:1-13

1 Bless the Lord, O my soul: and all that is within me, bless his holy name.

2 Bless the Lord, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who redeemeth thy life from destruction: who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

6 The Lord executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep his anger for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11. For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

Golden Text—Bless the Lord, O my soul. Psalm 103:1.

Practical Truth—Praise is a vital exercise in the spiritual life.

Topic—The Habit of Thankfulness.

Outline—I. Praise for spiritual and physical health. II. Praise for God's mercy. III. Praise for God's knowledge of our needs. IV. Universal praise.

Introduction—The psalmist says, "Praise is comely for the upright." Praise gives a graceful appearance to the upright—it is a proper expression of his character. Praising the Lord keeps His blessings fresh in our memory. God supplies us with life, food, water, health, clothing, the air we breathe, and many other temporal blessings, but it is not for the temporal benefits that we have the greatest reason to praise Him, but for the blessings of the spiritual life.

It has been said that, "Soul music is the very soul of music." Our worship and our praise unto God must be sincere, and must come from the heart, if God will hear us. Praise comes from the heart, but is expressed through the lips and is called "The fruit of the lips" (Heb. 13:15). God's relationship to us as Father guarantees to us every good in His power, and all things are His. The Father's daily benefits call for our daily praise, and the praise should be sincere and hearty. Jesus called the Pharisees hypocrites because the heart sincerity had gone out of their religion.

It is natural for the real child of God to praise Him. Words of praise flow as naturally from a heart that is right with God as water runs down hill. To silence the voice of praise would be to destroy the noblest impulse of the heart. As we catch a vision of God and of His holiness and love, our hearts are inspired to be holy and noble. We are lifted above temporal things to realize spiritual things. We are made to feel our duty, and receive strength to do our duty.

Commentary—I. PRAISE FOR SPIRITUAL AND PHYSICAL HEALTH (vs. 1-5) The psalmist here certainly strikes the key-note when he stirs up his real self, his immortal nature, to bless and magnify the Lord.

All the works of God praise Him, but His saints shall bless Him. Let each one of us arouse his own heart with every faculty, emotion, and capacity, to praise God and bless His holy name. "His holy name" stands for all the nature and attributes of God.

David's worship was not all ceremonial: the repeated statements here and elsewhere in his writings show that he laid the emphasis on the spiritual side of worship. Only full submission to the indwelling Christ can preserve us and enable us to really bless God.

David recognized the tendency in man to forget the many favors God so generously bestows upon man, and demanded that his own soul

should not forget them. God being the source of all good, He is the One to be worshiped and extolled.

Every blessing and every benefit we have comes from the Father above. "All His benefits" include every blessing and benefit bestowed upon man, and they are without number, yet the psalmist calls upon himself to bless the holy name of God for every one of them—he calls all that is within to remember all the Lord's benefits. God's all cannot be praised with less than our all.

Some out of "all His benefits" are named in these verses, beginning with spiritual blessings: He forgives all our iniquities. Then follows physical blessings: He healeth all our diseases. Then temporal blessings are mentioned: He filleth the mouth with good things. So the Lord meets and satisfies every need of man. God removed the sentence of death from us by redeeming us from destruction, and has crowned us with lovingkindness and tender mercies. Shall God crown us and shall we not crown Him? No one but a child of God has ever been filled to satisfaction and only God can satisfy even him.

II. PRAISE FOR GOD'S MERCY (vs. 6-13) God administers justice and relieves the oppressed. Mercy to God's saints demands vengeance on their persecutors, and He will repay it.

Moses was made to see the manner in which God deals with men, and God had a special work for him. Israel saw the Lord's miracles but they didn't know His methods as Moses did. We know the ways of His covenant grace, and see the acts of His mercy toward us. Mercy pardons sin, and grace bestows favor: in both of these our Lord abounds. Our Lord is longsuffering and rich in mercy toward all men.

The Lord rebukes and chastens men for their profit and not for His own pleasure, and will cease as soon as men cease from their sins. God has not punished us as much as we deserved or we would have been cut off long ago. Then let all that is within us praise His holy name

The Lord's mercy toward us is boundless; no more to be measured than the height of heaven. No man can measure the utmost bounds of the starry universe, yet so great is God's mercy. When our sins are removed from us by a miracle of God's love, it can no more return to us than the east can meet the west—both are impossible; for God actually forgets our pardoned sins.

To those who truly reverence His holy name, the Lord is a father and acts as such. His pity never ceases to flow, and we never cease to need it.

III. PRAISE FOR GOD'S KNOWLEDGE OF OUR NEEDS (vs. 14-18). The Lord knows how we are made, for He made us. Corn is but educated grass, and man, who feeds on it, partakes of its nature. But they who are born from above have in them an incorruptible seed which liveth and abideth for ever. As for man in this life, "His days are as grass." Only a little wind and the grass and the flower thereof is gone; so man dies and is gone. But by the mercies of the Lord His children shall never perish.

IV. UNIVERSAL PRAISE (vs. 19-22). God's throne is in the heavens and His kingdom is over all. Let us all unite in praising Him; for we are all subjects of the Great King. All the works of God praise Him; let us bless His holy name.

Lesson XIII June 30, 1929

Review: Prophets and Kings of Judah's Decline.
Reading Lesson: - Thes. 2:10-20.

Golden Text—I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Jer. 31:8.

Practical Truth—God's true prophets are never popular with the world.

Topic—God's True Prophets.

Time—B. C. 700 to B. C. 586.

Introduction—In our reading lesson Paul speaks of how the Jews had killed the Lord Jesus and their prophets (1 Thes. 2:15). Jesus in His lamentation over Jerusalem, addressed the place as a city which had killed the prophets, and stoned

them which were sent unto her (Matt. 23:37). During the quarter we have gone right back to the times of those prophets and studied their lives, and their messages, and how the messages were received. Two of the kings, Hezekiah and Josiah, were godly and did all they could to lead the people back to God and during their reigns the people respected and obeyed the messages God sent through His prophets, but all the other kings were wicked and the people, with their king, rejected God, so their record, for the most of the time was just as Jesus and Paul described it.

God said to Jeremiah, "Whatever I command thee thou shalt speak" (Jer. 1:7). A God-called prophet has a God-given message and it is his sacred duty to deliver that message. God called unto the people, "Amend your ways and your doings" (Jer. 7:3). The way we go and what we do makes up our record in this life. If we profess to be Christians and are "conformed to this world," we cause that, "the way of truth shall be evil spoken of."

Summary of Lesson Topics:

Lesson 1. Topic: Obedience to the Heavenly Vision. Isaiah was in the temple attending to his religious duties when a great vision of God's holiness and his own uncleanness came to him. He received cleansing symbolized by the coal of fire taken from the altar and placed upon his lips. Then, in response to God's call for messengers, Isaiah was ready to say, "Here am I, send me." God could, and did cleanse the prophet, but the prophet must take God's message to the people.

II. Topic: The Influence of Good Rulers. Hezekiah honored Isaiah as a prophet sent of God, and was greatly influenced by him. As a result he repaired the house of the Lord, destroyed the places of idol worship, and reestablished the Passover, so the people worshiped God all his days.

III. Topic: The Source of True Comfort. After warning Judah con-

cerning her sins and coming judgment upon the nation, Isaiah comforted the people with promises of a restoration from captivity and of a coming Messiah who by His sufferings would make atonement for sin. Only those who know the Lord can know real comfort; but Israel shall yet know the Lord and rejoice.

IV. Topic: The Suffering Savior. Seven hundred years before Christ's coming, Isaiah saw Him as One despised and rejected of men, a man of sorrows and grief, smitten of God, a bearer of the iniquity of us all. Christ, the innocent, suffered as if guilty, that we, the guilty, might be rewarded as if innocent.

V. Topic: The Bible in National Life. Josiah, when he was about twenty years old, began to destroy the places of idol worship and gathered money to repair the temple. As men cleared away the accumulated rubbish in the temple, Hilkiah the priest found the book of the law. The king made a covenant to obey the law which they had found and caused all the people to stand to it: so they honored God and were blessed of Him all the days of Josiah. There would be more revivals if we had more Bible-reading consecrated leaders.

VI. Topic: Fidelity in the Face of Difficulties. Jeremiah is called the weeping prophet. No other prophet of Israel or Judah suffered such bitter persecution as this faithful man of God. His task was not a pleasant one, yet his conscience would not allow him to shirk duty. Amid all the opposition he remained faithful and true to God, and delivered every message which God gave him, and diminished not a word.

VII. Topic: Obedience Essential in True Religion. God sent Jeremiah to go and stand in the gate of the temple and speak unto all them that came to worship that they amend their ways and their doings and be obedient unto the voice of God. God promised His people that He would be their God and they should be His people, if they would obey His voice.

VIII. Topic: God's Law in the Heart. This new covenant is to be written upon the heart; the old one was written on tables of stone. While it is under this new covenant that we Christians receive salvation and live for God, it is not said that Christianity fulfills the new covenant. This new covenant is to be made with the whole house of Israel and Judah when they are restored to their own land and live as a united kingdom under Christ as King.

IX. Topic: Forms of Modern Persecution. Jeremiah was persecuted with almost every form of punishment the false prophets, they that came to worship, the kings and the princes could bring upon him, yet he stood true to God.

X. Topic: The Benefits of Total Abstinence. God used the loyalty of the Rechabites to their principles to rebuke Judah's disloyalty to God. The world would be far better off today if all men would stand true to their convictions under all conditions and circumstances.

XI. Topic: National Accountability to God. God repeatedly promised to save the king and his people and their city if they would obey His voice, but by disobedience they lost all. God's attitude toward wickedness in national life has not changed and, as Judah fell, so will any nation fall that ignores God in the administration of its affairs.

XII. Topic: The Habit of Thankfulness. David called upon all within him to praise and worship God because God is the One who supplies all the needs of man daily. He also called upon his heart to worship God because He redeems his soul from spiritual and eternal death. God's faithful children give Him thanks and He will give them eternal life.

IF you feel impressed to say something for the good of the cause, or something that may help some pilgrim along his journey, say it through the "Gem"

TYPES AND SHADOWS OF THE HOLY GHOST

Recorded in the Old Testament:
Unfolding 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)

These people wandered and roamed about over the hill-sides and in the valleys; they had nothing, yet they were willing to suffer and bear the reproach of Christ, even at the cost of their own lives. Yet we who have good comfortable homes, plenty of clothing, shelter, some of us have nice little bungalows and cottage,—our very own—abundance of supplies, all we need. We are not compelled to suffer because of improper ways of living, and yet, after all, we have not a moment to spare for the Lord, the "King of Glory" who had no home, no place but a rough cold manger to place the helpless, baby form of Jesus. We who have good homes, our automobiles, plenty of comfort, forget those who were unfortunate, who groaned under the load of torture, poverty and misery. We forget the Son of God, (the Jewel of Heaven) who left his home in glory—a home of riches—he left all and came to earth, poor, no home; *nothing but swaddling clothes, and the rough shelter of a stable awaited him.*

We who can enjoy plenty and *forget all but ourselves*, some day we who have no time for God and others will *wake up* to a lonely, sad, horrible moment, to know that God will have no time for us. You, dear reader, have *you* time for Jesus? Death is coming and he in the hour of death will be the only comfort to your soul!

Think of those who suffered, even Jesus! We have not been so unfortunate as they! They sowed the Harvest of God's goodness *toward us*, and passed on before. We

are gathering in the golden grain of love and toil they suffered to prepare. The large thriving grape vines that are now yielding abundance of grapes for us, were only tender bulbs, twigs and shrubbery then. The orchard now bearing fruit, was then only tender plantings. We have plenty—they had nothing—still it was their labors and sufferings that has enabled us to gather in abundance of God's riches. Will we forget them? Our cross has not been so heavy as theirs!

We are living in the "Land of Promise." (Heb. 12:2-5). Disobedience "marked" them which fell in the wilderness, for it was the hand of God which placed the "mark" upon them, and it was for being *disobedient* that he placed it there. God was not pleased with them and so he allowed disease and pestilence of death to break out among them. They had started for the Land of Promise, but *fainted* by the way-side.

And so it is with so many people today. They start out with the Lord Jesus and say, "Lord, fill me with the Holy Spirit. God says, "All right now, brother, sister, will you present your body a living sacrifice? Will you forsake all and follow me? And then you begin to figure things up. You begin with God. Why not do His will? But the problem has got you. "Oh, I can not turn loose of this, that, or the other. I want to live for you, Jesus, and I know I will be saved. I love the Lord, but I will hold on to worldly possessions, and Jesus also.

But does it pay when God has whispered to you? You get discouraged, perplexed, disappointed—then murmurings, disobedience—you did not respond to the sweet voice of the Holy Spirit to begin with. God has placed a mark upon you, a *mark of disobedience*.

Have you received the things you asked for? "No." Why? Because you were disobedient. Oh, so many ask God to fill them with the Spirit without even grasping the meaning

—to have "*heavenly treasure*" in earthen vessels of clay. Are you worthy? Have you given your body, a clean temple, a living sacrifice, without the slime of sin upon you?

Thanks be to *Jesus* that we have been permitted to live in the land of "Promise," but we are compelled to live holy lives if the Holy Spirit has come to abide, ere we receive a "mark" from God, in which disease and pestilence of death will overtake us, and we fall by the way, as did those in the wilderness.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken, cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh," Are you willing to bear the reproach of Jesus? Are you willing to be delivered unto death for Jesus' sake? Are you willing to die daily? Will you heed the warning Moses gave to *all*? He was provoked at those who "disobeyed," yet *he* viewed the land of Promise afar off. But a span of years must bridge the gulf of sorrow and suffering from that day to our day, *now*. Moses gave the warning, David sounded a trumpet, Jesus answered the call, and the gulf of sorrow and death was crossed.—It is night, the guns of war are stilled, there is a hush—*Jesus is coming!* You want your garments to be clean, don't you?

I am sure that none of us want to be lost. We don't want the "mark" that Moses warned us about to be

placed upon our soul. Have you disobeyed God? The "mark" of God upon you means *death*, sorrow, tears, agony, suffering, despair, perplexity, a lost soul, a wail, sobbing, no time for God, and then—then you fall by the wayside.

Oh, the night has been so dark since Jesus went away—but soon it will be morning. Jesus is coming! Out yonder across yon eastern sky the bright tints of morning are beginning to appear. Soon it will be morning. The dark purple hues of midnight's gloom have begun to disappear; and the glory of the resurrection morn is painting in all its beauty the "coming of Jesus" when the graves will hold those whom Jesus loves no longer. Oh, we can thank God that Jesus had a grave! Will you stop to realize for one moment the beauty of the empty tomb of Jesus? Go out to a graveyard where some loved one is buried, brush away the leaves and withered grass, lay aside the wreathes of drooping flowers, and then listen for the voice that is stilled; then as the hot tear-drops fall upon your cheeks, lift your face heavenward with a prayer thank God that Jesus had a grave. Then thank him most of all for the resurrection of the *risen Lord*, for some day when Jesus comes again, the graves will have no power to hold those who belong to Him. Thank God for the *power* which was in Jesus, that traveled all the way from the cross of Calvary into the tomb, sealed. The first day dawned, the cold lifeless form of Jesus lay still, pale and without life; the second day, there was no sound at the tomb except for the keepers of the grave, those who kept securely the silent watch, saying that some of his disciples would carry away the body of Jesus by night and say, "He is risen from the dead." The third day dawned—that was to be the day that they would know the truth. His disciples eagerly waited, waited, waited. There was not a stir in the tomb—the keepers watched, waited. This was the *third* day. Would the

Devil really be defeated? All was still, but out into the realms of earth came two angels—hush, stillness, silence. Heaven and earth was waiting for a *risen Savior*! And then suddenly there appeared two angels at the tomb. The keepers fell as dead, in the presence of these heavenly beings. There was a rustle in the tomb, and the angels were taking away the stone that had been *sealed* by the Romans.

A smile of glory and victory must have encircled the sweet face of Jesus. The pangs of death had been tasted, and the grave had been swallowed up in *victory*! And there Jesus stood in the presence of two angels. He was slain, killed in the presence of two thieves. He died bearing the reproach of them that sinned. *Our* shame was upon him. The sin of the whole world was upon His dying soul, and our cares and perplexities encircled his innocent head amidst the wreath of cruel thornes. Such a death of shame and sorrow, but *now* the *victory*! He had made a way for them that slept and for those who would fall asleep, even afterwards, for Jesus is coming for those that remain. Will you hear His voice, tho your body has moldered back to earthen clay? Our journey through life will lead by "the way of the cross" if we follow Jesus, for his led that way, then over life's rough hill-top of sorrow into the grave—the day of rest. We fall asleep in death's embrace—so did Jesus—but he went before us, *the grave opened*, and when he comes back again, the *graves* will open. No place on land or sea will have power to hold those who fall heirs to life eternal through the blood of Jesus.

Jesus traveled over the hilltops of sorrow, into the valley which led through the grave, then upward to the throne of glory. If we are his, we will travel the same route, *for he went before us*. He made a way for us. He cleared away the weeds and briars of sin, that we by his *power* might be able to struggle through. We will cross many

valleys deep with trials and trouble. Many mountains may be steeped with difficulties and afflictions, but Jesus went before us. The world will hate us, but it hated Jesus also. Have you overcoming power? Are you willing to climb and struggle, bearing the reproach of Jesus? He bore our sin and reproach.

What we need is *power*. Power in the church, in the home, in our place of work, the power of Jesus, *the resurrected Jesus*, the power of God which raised his body and quickened his being. This is the power we need, the power of the resurrection of life, to quicken us. We are deaf to the spiritual things of God. Some of us lie dormant, dead, yet we are the salt of the earth, something to salt down a decaying world of sin and sorrow. Only God's children hath he quickened; yet many of them are scattered about, dead, dormant. Many are trees with leaves only, but where is the fruit?

We need a spiritual awakening. We need a latter rain of God's love and power to fall upon us, and when we receive a real down-pour of the *rain of Salvation*, we will spring forth with a face of glory saying, "Praise the Lord," and a sorrowing love for lost souls will bring us to our knees for others.

The *Executive* of the God-head is here, (the Holy Ghost) the third dispensation. Will he execute you with righteous judgement in winning souls to God? Or will he execute death upon you; for if God has called you, and you heedlessly do not obey his voice, and care not for the lost and dying, there is a "mark," greivous, black as night, dipped in blood, destructive, a mark of disobedience (Jer. 11:7).

Have you set apart your body a "living sacrifice" to God? It is only "reasonable service" to do so. You will escape this contagious disease *disobedience* if you are fully consecrated to God; but if you are not, in this "day of trouble" you will fall by the wayside. This disease with deadly clutches

will reach out and grasp within its power, your life and *soul*. The resurrected power of Jesus and his Word will overcome for us, for the Holy Ghost is the *Executor* of judgment, a divine being, not an imagination, or an influence, but a real being, who can think, feel, is grieved when you disobey God. (John 16:13) "Howbeit when he, the Spirit of truth is come, He will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. (John 16:27) He shall glorify me, for he shall receive of mine, and shall shew it unto you." (John 16:27) "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. This Holy Messenger the unseen being, "the angel-form of Jesus" is watching you. He is seeking to be clothed with a mortal frame. He needs a *house*, a shelter in which to abide, and it is the tenement of clay, *our body*, he wishes to live in, and move about, and work in, for God. But he is very particular that the house in which he is to live be a clean, holy place. "Ye are the temple of the living God.—2 Cor. 5:15. We must set our house in order, and sweep down the cobwebs of sin and evil, and then with the *light* of Christ to shine within our lives, and a welcome to this Holy Messenger of the Covenant, he will come in to abide and live with us. Think for just an instant of the Angel form of Jesus standing, waiting, watching pleading, saying, "Will you clothe me with the body which I have given you?" But you will be required to make ready for him, *You must set your house in order!*" You will be required to let go of every sin which defiles your life, or hinders the cause of Christ. Can you pay the cost? Are you willing, even at the cost of your life, to give up all you ever had; worldly possessions, those who are near and dear to you, anything you have which is of value, to help cover the cost? If so, *Jesus died for you*. He loves your

soul, and he gave his life a ransom, his all, his breath, his strength, anguish, a wail, then death with chilly wings of suffering and torture spread their sting of weakness and dying agony upon the white, deathly frame of Jesus; and the *price* was paid—for you. Have you anything to give in return? The Angel form of Jesus, the Holy Ghost, stands waiting waiting to be housed.

Don't Care-ish-ness

(Continued from page 6)

have many of the best and most consecrated preachers in the world. Many of them have sacrificed their all to follow the Christ, and to work for the salvation of souls. But we have some preachers that have fallen into the rut of "Don't care-ish-ness. Some of them don't seem to care whether they keep their appointments or not. They will go if the weather is fair and the roads are good, but if not they stay at home, and I have known many instances where the people went to church, but no preacher came. When people get disappointed like this they soon lose interest, and don't go at all. Deals like this will soon ruin any church. Brethren, let us do our best to keep our appointments, and if we can't go, be sure to send the people word why we can not.

Then we have some preachers who, when they pastor churches, don't seem to care whether the church prospers or not. They never try to have revivals in their churches and try to build their churches up. They never seem to be able or try to visit the membership of the churches they preach to. They don't even try to visit the backsliders or the cold members of the church, or even try to visit the sick. I have heard many of our good members complain and say, "When our folks were sick, that their pastor would drive past their house and have no time to stop and see their sick folks; and never was in the house till called in to conduct a

funeral, but had time to go hunting and fishing and do other things." Brethren, these things ought not to be, for there is more to the pastor's work than just going and preaching on the Sabbath day at the church, and getting their money and going home.

Then some of our preachers will keep on preaching—or trying to—when their usefulness to the church is gone, and stand by and see the church go down, and do not seem to realize that they ought to quit till the church is ready for the grave. Just as long as they can have a select business meeting, and get a few of their friends there to call them back to pastor their church, they will stay on, until the church is gone. Say, Brother Minister, when our usefulness is gone with a church let's quit and get out of the way and let some one else come on that can do more to build the work up.

Then I know some Associations that are going down every day. Just two or three preachers left in these Associations, and they are worn out with the people. Yet, while they do nothing themselves, they will oppose any one else who comes in to try to do anything to build the work up. About all the preaching they do is when they go to their Association once a year. Then they will go home and do nothing for the Lord until the next Association meets. At an Association like this once, some of the pastorless churches began to lay plans to get pastors for their churches from other Associations, and the old preachers present got up and said they opposed getting outside preachers to preach to their churches, for they said that they could furnish all the gospel to the people that that part of of the country needed. Now this is wrong, Brethren. If we can't do anything let's not oppose others, but get out of the way, and try to get some one to come into our Association that can do good, and get behind them, and boost for them, and pray for them, and help to make the work grow, and get souls saved.

The Parable of the Vineyard in Song

(Continued from page 2)

wicked for reward, (bribers) and take away the righteousness of the righteous from him! "And it brought forth wild grapes."

Today, beloved, it is given to those whom it has pleased the Lord to choose from among those which he has called out to take care of his precious vineyard—just to be a chosen vessel of the Lord, meet for the Master's use. Do you call Him Master? If so, ye do well. Are you a minister, pastor, preacher or are you part or all? Speaking from the depth of my soul, if there were but one thing for me to do, I would prefer ministering to the sick and needy. If we have found the great human heart of Christ as it went out to the helpless ones, we have reached the seat of His miraculous and glorious power. Am I an integral part of His vineyard? I must of necessity be an abiding part of Him, for without Him I can do nothing.

Are you a teacher? What a wonderful opportunity is yours! what a peculiar privilege, for if you have been chosen and set apart for that purpose it is an eternal heritage, sealed by being born again. Just to be permitted to mold the young minds, and to lead them to the feet of Jesus to be saved, you will then bring forth (grapes) fruit. As a branch in the True Vine, which is our Lord and Savior, much depends upon the teacher as to the success or failure of the church. In ordinary times, and more especially in times of revival, it is the foundation laid in the Sunday School that strengthens the pastor and the church.

Too much can not be said in regard to the value of the Y. P. U. This should be a source of strength and vitality to the organization. Each branch working in harmony will by faithful co-operation grow. "And He looked that it should bring forth grapes."

Beloved, I am changing the text, using the desirable part of it. In our different fields of labor, we may not be able to use the same methods. I am going to adopt what might seem to some a new departure, but upon careful examination and consideration, it will be seen as a move in the right direction. It is utterly impossible for me to put missionaries in the field. We just can't get them, neither can we pay them. Now I have chosen three good women (I may add to this number) for the official staff as deaconesses. These dear sisters are mothers. They will in due course be exceedingly valuable to our church. It will be their duty to assist in every way with, and also to co-operate with, the deacons in all the services and ordinances. It is my firm conviction that they will grace our church, and accomplish among the young women of our community that which is impossible for the men of the church to do. Since we ordained our brothers and sisters, I have found one church in our city that has a board of deaconesses in a residential district with

many high school girls. This church sees the wisdom of having women to work side by side in the mighty work of preserving the purity of our young folks. May we all be blended in our efforts to honor, exalt and glorify the True Vine of which we are the branches, that when he looks upon us he may find us bringing forth grapes in His vineyard.

The Grace of Apology

Jesus said a thing one time that we are likely to forget. He said that when we come to the altar to worship God and remember that we have grieved or wounded or wronged a brother, the first thing to do is to go and apologize and be reconciled.

What Jesus said was not incidental nor accidental, but fundamental. It goes to the root of things. It is a major Christian virtue, this willingness and promptness to apologize for wrongs done to others.

Life is full of strained relationships. In our shortsightedness we offend and injure others unthoughtedly. Our absorption in our own affairs causes us to neglect sometimes those who have a claim to our care. Misunderstandings arise most naturally. An inflection of the voice sometimes carries a meaning we did not want nor intend to convey. Our actions are often not a true index of our motives and heart. And out of these unintentional wrongs to one another grow most of the quarrels of life.

How many of these would disappear if we would hunt for our wrongs to others and apologize for them rather than hunt for the wrongs done by others to us and hug the ghosts of offended feelings!

Some people in their spare time spend many minutes fretting over the wrongs others have done to them. It never occurs to them how much they may have wronged others. We can tell just about what our state of grace is by how our thoughts turn in moments of leisure. Is there a burden over the wrongs done to others? Test yourself out and see which stirs you most.

It is harder to apologize than it is to accept an apology. To accept an apology means that we were right and the other person now acknowledges it. But to apologize means to confess that we were wrong. No one likes to admit that he has been wrong, especially if he intended to do right. But no matter how hard it is there is the divine command to do it. And there is no use going to the altar to worship, no use to carry your head high, no use to tramp down that inner feeling that you ought to acknowledge your fault—for God will not accept you till you go and be reconciled.

All through the Bible this same fundamental truth is emphasized. Forgiveness is a duty, and so is confession of fault. James says: "Confess your faults one to another." "Go and first be reconciled," said Jesus. All right. The Lord wills it. We will obey and we will pray that we may have sufficient grace to apologize.

The Community Herald.

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.

Letter Heads

Printed on Hammermill Bond

Size $8\frac{1}{2} \times 11$ inches

100	\$1.25
200	1.50
500	2.25
1000	3.50

Official Letter Heads

Missouri State Association

\$1.00 per hundred, prepaid.

*

Envelopes

Good envelopes printed as ordered

Size $6\frac{3}{4}$

100	\$1.25
200	1.50
500	2.25
1000	3.50

10 inch Size

100	\$1.35
200	1.70
500	2.75
1000	4.50

When letterheads or envelopes are ordered sent by mail, 25 cents for each 1000 should be added for postage.

Letter Blanks

Letter from a Church to a Q. M., Y. M. or Association. Letter from Y. M. or Association to State Association, 5c each, 6 for 25c, postpaid.

Blanks

Size $8\frac{1}{2} \times 11$ inches

Suitable for framing

Minister's Ordination blanks, 10c
Minister's License blanks, 10c
Deacon's Ordination blanks, 10c
Evangelist's Cert. of Election, 10c
If less than 5 blanks are ordered.
5 cents should be added for postage,
5 or more, 10c each, postpaid.

Minister's Annual Certificate of Standing, 5c each, book of 50, \$1.00, postpaid.

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.

Cardin, Okla.—Ora Black, B642
Chetopa, Kansas—Chas Shipley, R5.

Clifty, Ark.—Elbert Lynch; G. W. Stafford.

Douthat, Okla.—Eld. Wes. Martin, Ottawa Co.

Edina, Mo.—J. W. Adkins

Greentop, Mo.—Oscar Peterson; R2.

Gravelly, Ark.—J. A. Wilson.

Graff, Mo.—John Greenlee.

Galena, Kansas—Mrs. Jerry Simpson, R4, B153.

Liberal, Mo.—Grover Lewis, R3

Monett, Mo.—Fred McPhail

Novinger, Mo.—C. E. Sevits, R1

Nrowood, Mo.—Lee T. Goolsby, L. A. Butcher.

Picher, Okla.—Luther Mayberry; 701 S. River St; Eld. B. Cassatt, 1136 Second St., Rev. T. E. L.

Curry, 427 S. Main.

Pryor, Oklahoma—Miss Verna Williams, Star R.

Sulphur, Oklahoma.—Eld. R. H. Emerson, 1222 McAllister Ave.

St. Louis, Mo.—J. L. Newhem, 1937 Gravois St.; Eld. Henry Buchanan, 1326 Lascalle St.

Springvalley, Ark.—Eld. George Been.

Strong City, Oklahoma—G. W. Wright.

Trece, Kans.—Walter Kennedy

When God Forgets

There are some things that God does not remember. This is not because of any limitation of his; he wills to forget. Under his new covenant with man, made possible by the shed blood of the Lord Jesus Christ, God has pledged himself to remember confessed sin no more forever (Heb. 8:12; 10:17), and to blot it out as a thick cloud (Isa. 44:22). Man's standard of forgiveness comes far short of this. The former dean of a well known Bible school used to emphasize the difference between man's forgiveness and God's. When we forgive some one, we often say we will forget the offense, and we do,—for a time. But let that person wrong us again, and instantly we seize upon the remembrance of all former offenses and pile them on top of the new wrong, making as large and imposing a heap as we can. But God puts our iniquities from us as far as the east is from the west (Psa. 103:12). He buries them in the depths of the sea (Mic. 7:19). He remembers them no more forever. Shall we not ask him to teach us how we also may forget those sins that others commit against us, that our Lord's prayer may be literally fulfilled in our lives and God may forgive us our trespasses as we forgive them that trespass against us? Already God has done his part. Are we willing to have him enable us to do our part?—*The S. S. Times*