

THE FREE WILL BAPTIST GEM

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

Vol. 1. No. 9.

Tecumseh, Oklahoma, September, 1929.

\$1.00 per year.

Joseph a Type of Christ

By Elder Edward Hilliar
(Continued from the July issue)

In the July issue of our Gem we find that Joseph is brought before Pharaoh as an interpreter of dreams; but before entering into the heart of this marvellous masterpiece of God's divine plan, I believe it will be well to refer to the confession of the butler in his approach to Pharaoh (Gen. 41:9), to-wit: "Then spake the butler unto Pharaoh saying, I do remember my faults this day."

In this, beloved, we find a good moral lesson. There is a redeeming feature in the life of man or woman who after having received grace and help at the hands of another, and time swiftly passing by forgetting they who have befriended them; when suddenly the thought flashes before their mind: "How ungrateful have I been! I might have spoken a good word for that man. I do remember my fault this day."

The butler with great joy then recites the dream to Pharaoh, telling him of the young Hebrew who was servant to the captain of the guard, and how he interpreted the dream to him, and how it was so, as the young Hebrew did interpret, and how the butler was again reinstated to his office, just as the Hebrew said he would be.

There are prisons and prisons. Joseph was in the *king's* prison. It is not a hard matter to understand the difference, as only men of rank would be found in the "king's prison," the chief butler, the chief baker. Men might be there just as the butler and the baker, whose cases called for investigation, even

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Studies in the Book of Romans

By B. F. Brown
Human Guilt Universal
Romans 2:1-16

The apostle has in the last half of the first chapter of Romans given a tremendous exposure of human sin and guilt, showing that those who are without the pale of revealed religion are under condemnation. Now he turns to the self-righteous Jews, who are within the pale, and shows that they are under a like condemnation. The Jews are under a like condemnation with the Gentiles. Deeming themselves secure, they looked down upon the Gentiles as unworthy of God's mercies. Their confidence was false, for they were guilty of doing the same things they condemned the Gentiles for doing.

"Therefore thou art inexcusable, O man, whosoever thou art that judgest." The Apostle would seem to mean that this tendency of man to an easy condemnation of others in his own favor must be reckoned with and be shut off. Our Lord must have agreed in the same idea when he pictured the Pharisee praying with himself, and saying, "God, I thank thee that I am not as other men are."—Luke 18:11.

We need not suppose that Paul writes as if such states of mind were expected to be found in the Roman mission; though it was quite possible that this might be the attitude of some who bore the Christian name at Rome. Perhaps they would not need the Epistle; but he could arm those who would read it, and show them how to reach the conscience even of the

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Hope

By Miss Linnie McCoy

Hope is a desire for good, with a belief that it is obtainable. If we desire eternal life, and believe in our heart that it is obtainable, we have that hope within us, and "hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Heb 5:5). "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" Heb. 6:19. "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it? (Rom. 8:24, 25). Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19)

The doctrine of the Second coming of Christ is called "The blessed hope of the Church." "And every man that hath this hope in him purifieth himself, even as he is pure." (1st John 3:3)

Peter in writing his first epistle says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1st Pet. 1:3) "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is within you with meekness and fear" (1 Pet. 3:15).

The salvation of Jesus Christ is the only hope of the world today. The source of this stream of hope is God himself, from whence it flows

"forth to grow deeper and deeper, and add flow on to bless all nations. We do not read of any tributaries to this stream. Its increase comes only from its source."

"The hope of the righteous shall be gladness; but the expectation of the wicked shall perish." (Prov. 10:28)
"Blessed is the man that trusteth in the Lord, and whose hope the Lord is." (Jer. 17:7).

I have a hope serene and sure,
That acheson's pass the veil;
In all the storms his holds secure,
No nail will ever fail.

I have a hope that doth not fear
The silent grave to view,
Nay, doth not shrink though death
appear,
For he shall live anew.

There are some rays of hope divine,
To cheer the dark despair;
Around the cross they ever shine,
Where life new may start.

Despondent, lo, can you not see
Hope gleams from above?
Oh, lo, once more to Calvary!
And know that God is love.
—E. D. D. Padó, Kansas

Studies in the Book of Romans (Continued from page one)

Pharisee of the Dispersion. He could show him how to save his soul by shutting him from his dream of being able to judge others, while he himself is under condemnation. The undertone of this whole passage is a warning to this man who esteemed himself an assessor of other men's penalty, for his high right will will prove his greater fault if he does not use it. He has not used it, so his ruin is already.

All this points to the Jewish conscience. If the conscience might only be heard! Paul brings to reach first for the man's belief in his own sin, the heathen's belief in the new way of condemnation into the religion of self-righteousness and love. A new way for his importance

that the spiritual pride of the Jews should be conquered, or at least exposed for the sake of converts already won. Paul would bring these stiff-necked Jews to say, "God be merciful to me a sinner!"

Wherefore you are without excuse, O man, every man who judges. When you judge the other party, you pass judgment on yourself; for you practice the same things. For we know this is a granted point between us, "that the judgment of God is according to truth; it is a reality, in awful earnest, upon those who practice such things." Now is this your calculation, O man, you who judge those who practice such things, and do them yourself, that you will escape God's judgment? Do you surmise that some byway of privilege and indulgence will be kept open for you?

In following Paul's argument in these first three verses of chapter two, do we get the idea that all these people whom Paul shows under condemnation have been converted, or in some way have ceased to be sinners? How many occupy a like position in the church of today? This class has not passed away. Satan is still using them in our churches in many places. Paul in his Epistle to the Romans is not thinking altogether of the sins of some men, but of the *sin of man*. He describes with tremendous force the many symptoms of one disease—the corruption of man's heart. What man is, as fallen, corrupted, gone from God, is shown in the teachings of Paul, by what bad men are. As we consider the evidence, realizing that the penalty is condemnation and death to every one that doeth evil, what shall we say? "Except our lives are hid with Christ in God," we are no better off than they. What shall we do? Turning our case over to Him, let us live to make sure of the promise in verse seven: "To them who by patient continuance in well doing, seek for glory and honor and immortality; eternal life." Je-

sus said, (Matt. 7:14) "Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Are we, are you, am I among the *few*? I pray God it may be so.

"Or despisest thou the riches of His goodness . . . not knowing that the goodness of God leadeth thee to repentance" (verse 4). We despise God's goodness when we fail to see that His goodness is designed and adapted to lead to repentance. Have you repented, or do the awful words of verses five and six still apply to you? "But after thy hardness and impenitent heart treasure up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." O wretched enemy of God, wrath shall come upon you in the day of wrath. It is awful, but after their hardness of heart men treasure an ever-accumulating stock of divine wrath to burst upon them in the day of God's righteous judgment, and this is not said of the wicked and reckless but of those who boasted of their purity of faith and life.

The substance of verses seven to ten is that the final judgment will turn upon character alone. Yes, character determines destiny. "By patient continuance in well doing" men keep in good and honest hearts the word which they have heard, and bring forth fruit with patience (Luke 8:15); denoting the enduring and God-like character of the new life. "But unto them that are contentious and do not obey the truth," God visits "indignation and wrath, tribulation and anguish," all these "upon every soul of man that doeth evil." In the heart of every man is wrought the character that determines his destiny. (Prov. 4:23; Acts 18:6; 2 Thes. 15:17).

"For there is no respect of persons with God" (verse 11). There is no favoritism in God's court. He regardeth not persons, nor taketh

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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.

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Editorial

Neglect Brings Failure and Death

Neglect not the gift that is in thee. 1 Tim. 4: 14-16.

Here Paul says to Timothy, "Neglect not the gift that is in thee." In 2 Tim. 1: 6 he says, "Stir up the gift of God which is in thee." This was a spiritual gift and was of the Spirit which qualified him for the work of an evangelist. Dear reader if you are saved, God has called you to service, and has endowed you with a gift. "Neglect not the gift, but stir it up," for the gift is to enable you to do what God wants you to do—without it you can do nothing.

Neglect is one of the greatest foes to spiritual health and Christian service. A thousand people here because of neglect, to one because of willful sin. People do not intend to reject the Gospel, they simply neglect to accept it. Neglect begets the feeble, weak, half-dead Christians, by whom the mission of the church is hindered. They are too busy or too lazy to press toward the mark for the prize of the high calling of God in Christ Jesus. (Phil. 3: 14-16). So daily communion with God, the study of His Word, and attendance at the house of prayer, does not appeal to them. Their life droops, their strength withers, their powers decay. Yet the Master calls to them, "Remember, therefore from whence thou art fallen, and repent" (Rev. 2: 5).

The Unchanging God

"Just and right is He" (Deut. 32: 4).

Some people question not only the wisdom, but the justice of God. The evolutionist says, "I began in a mudpuddle, but I can now correct things that God overlooked." Some modernists accept 80 per cent of the Bible, some 80 per cent, some less, some none of it.

Some modernists, who call themselves Christian teachers, tell us that it makes no difference what we think of Christ: "it is our lives that count." But what one thinks of Christ is the all-important thing if He is not the life, and all—everything—that a person needs to do some praying and consecrating. God is "just and right." "He is the Rock; His work is perfect." God couldn't be anything less, and "He changes not" and man don't really live until his life is hid with Christ in God." Wisdom and knowledge have so increased among men that many things God taught our fathers have been discarded. The family altar, the mourners' bench, and many other things have no place with modern Christians. But listen! If you would really know that "He is just and right" get that knowledge through an old-fashioned conviction for sin and turn to the old-fashioned God in the old-fashioned way when you can walk with God as Enoch did and be known as the friend of God as Abraham was, and know that His grace is sufficient for you.

FROM THE FIELD

Flat River, Mo.

Dear Editor of the Gem: I have been thinking that Bro. and Sister McAdams would send in a report of the great revival meeting which they are now holding here in Flat River, but I suppose that their time is so taken up with the meeting, that they have overlooked all other work. They are sure working hard.

If I could write as well as Sister McAdams can preach, the world would hear from me at once. I happened to drop into the meeting a few nights back while Sister McAdams was preaching. She had taken "Flat River" for her subject. I am confident that she had been in and about Flat River quite a bit, and seen and heard a great deal that many others had never seen nor heard. She was telling of the sins of the town, and in less time than I can tell it, she seemed to have them piled up mountain high, and a very dark picture it was indeed. While we were thinking of the awful scene before us she gently uncovered an awful burning pit that seemed to be unquenchable fire in the very midst of the camp; and the smoke from the pit, and the sulphurous gases that rose up in our very midst seemed to be more than anyone could bear. Tears flowed from many eyes, and moans and groans, and weeping, and praying could be heard from all parts of the tent. Some seemed to be trying to hide, some were pleading for mercy—the very ground seemed to be sinking under us, and darkness covered the earth and all seemed to be lost. Sister McAdams, seeing the situation before us, changed the scene. She gently covered the pit over, while many seemed to be hanging over the very brink of the burning.

She then lifted up before us an Old Rugged Cross, all stained with blood, on which was written in letters of gold, "The blood of Jesus

Christ His Son cleanseth us from all sin."

Sister McAdams then pointed to that Old Rugged Cross and assured us that there on that Old Cross our blessed Savior died in order that we might escape the awful horrors of the burning pit, that had so recently rose up before us.

While our attention was fixed on the glorious Old Cross, Sister McAdams seemed to rend the skies and a way appeared whereby we could see the gates of heaven open, and the very glories of the celestial city were opened up before us. Then she showed us an hundred forty and four thousand souls under the throne of God, that had gone up through great tribulation and had washed their robes and made them white in the blood of the Lamb.

Then she brought before us an innumerable host of the redeemed of earth, that had come up by the way of the Old Rugged Cross, that had been washed and made clean in the precious blood of Jesus. They were walking the golden streets of the celestial city and were drinking from the river of life that flows from the throne of God, and were eating of the delicious fruit from the trees of life that grow on either side of the river, and they were all with one united voice singing that wonderful old song that belongs to both heaven and earth: "Praise God from whom all blessings flow." Our fathers and mothers and loved ones were there, and with outstretched arms, seemed to be beckoning us to come.

Many more glorious scenes appeared before us, but at this point, the shouts of the congregation, and the praises of them that had been saved, and the prayers of the penitent ones, were so great that we were drawn back to earth and, at the same time, someone started that good old song: "I'm Going Home to Die No More."

And with shouts and praises and greetings of brotherly love, the meeting closed and we wended our way home, feeling that Flat River

was a better place than it ever was before.

The meeting is still going on, and will continue indefinitely. Much good is being done and many precious souls are being saved. Glory to His name.

W. H. Adams.

Tecumseh, Okla.

Dear Editor and friends of the Gem:—I wish to report to our paper at this time in regard to the work here in Tecumseh.

After spending three weeks among the good people here, the writer finds that there is a big task ahead. But, thanks be to God, there are people here in Tecumseh that love Him and are willing to do anything for his cause.

At a called covenant meeting last evening (August 7th) the church elected a clerk, a treasurer, a deacons and a pastor.

I desire, and I am sure we have, the prayers of all Free Will Baptist, especially from you that have been led this way in the past.

Cecil E. Horner, pastor.

A Word By the Editor

We are getting the Gem out a few days earlier this time so the editor can attend Associations in Missouri, Arkansas, and Illinois, Aug. 21st to Sep. 8th. We will not miss getting the Gem out—there will be a paper each month.

In order to get the paper out in good time, so we can be at our Association when it starts, we had to do our work before much manuscript came in; so some good manuscript, just received, must wait till next issue.

We are giving time and money, and making an effort to build our paper up because it is so needful that it become self-supporting. We can double our subscription list during the Association season if each subscriber will become a booster and get at least one new subscriber. Then the money received for subscriptions will just about pay the cost of publication; can we depend on you to get one new subscriber?

Opportunity is knocking: God has given us the Gem and He is blessing it; therefore we, as His children, are responsible to honor our Father and work for the success of that He has given us.

Myrtle, Mo., August 8th:

A further partial report of Eld. T. C. Ferguson, Mo. State Evangelist:

After leaving Ash Grove I went to Mt. Grove, Mo. where Eld. Mike Cleaver, another state evangelist, was preaching. He had been with me in meetings nearly all spring. We were in meetings in Okla. and Kans., and in Missouri. I love to be with him in meetings: he is good company, and I believe him to be a consecrated man of God, and he is a strong preacher. Get him to hold your revival for you, if you can.

While at Mt. Grove I preached one sermon. I also had the pleasure of meeting another of our State Evangelists, Eld. George Scott, Sr.

I went from there to the town of Myrtle, in Oregon Co. and began a meeting at the Free Will Baptist Church, where, by the help of God, I had held a revival meeting last fall, and a lot of people were saved, and baptized, and joined the F. W. B. Church, and as far as I know the converts are still holding out for the Lord. The meetings this time started out fine. In a few days Brother Cleaver joined me, and a little later I left him with the meeting, and I went over to our Bethel Church, that worships in the Pleasant Grove school house, and began meetings. The most of the time we had very large crowds attending the meeting. They do lots of shouting and praising God at this place; God blessed and more souls were saved. I baptized three. Elder Dunkin is the faithful pastor of this church.

After I left our church at Myrtle, and Bro. Cleaver went on with the meeting, a lot more were saved and baptized and joined the church. Our church at Myrtle seems to be in fine shape. Eld. Crase has been the faithful pastor of this church. No doubt a full report of this revival meeting will be sent in by Brother Cleaver. Bro. Cleaver and myself have secured several subs for the Gem during these meetings.

I am now holding a few nights meeting with our church at Billmore, Mo.—Eld. T. C. Ferguson.

The Crucifixion of Jesus

By Mrs. Ora Mae McKinney Davis.

Greeting to Wortham, Missouri:

Upon your request, I am writing this message, which was delivered at Wortham, Mo., at our quarterly meeting, Free will Baptist, August 1st at Wortham Chapel. We wish to extend our thanks of gratitude to the people of Wortham, Mo. who were so good to us during Conference. May the Lord bless all who were represented, and may we as Workers and Laborers together for the Lord strive to attain favor with God, that we as *his* workmanship not "need be ashamed, rightly dividing the word of truth." We need to *study* more, and *pray* much. (Rom. 5:3-6; 8:16-23) The message is, "The Crucifixion of Jesus."

In the King's glad service,

O. M. M. D.

Christ and Him Crucified—
I Cor. 2:2.

Three Voices from Heaven.

1. How startled they must have been that day, over there by the River Jordan, when they heard a sound from heaven. Every eye was lifted heavenward; all ears heard the sound!

Was it a trumpet they had heard? or was it thunder? What was this strange sound that filled heaven and rocked the earth with its power, and set them all looking upward? "This is my beloved Son," and then these words followed: "In whom I am well pleased." The voice died out, but I am quite sure the memory never died while those people lived.

2. God's voice again came to Jesus. (Matt. 17). As he stood on the Mount of Transfiguration, His face did shine as the sun, and his raiment white and shining. The *three* disciples which were with Him, fell on their faces to the ground, as Jesus stood before them—glorious, beautiful, and, behold, a bright cloud hung low over the mountain, and in it was *the presence of God*. A voice came out of the cloud which said, "This is my beloved

Son. Hear ye him." Oh, can we catch the echo of those words? Earthly voices lose their attraction, but the voice of God has been handed down from generation to generation, and those words are burning in my very soul. "This is my beloved Son. Hear ye Him."

3. The third time a voice from heaven spoke while Jesus was here on earth is recorded in John 12:28. It was during the triumphal ride into Jerusalem. He knew he was going to Calvary. Through the ringing cheers and the glad hosannahs of, "Behold the King cometh!" He heard another sound. Through the shouts and hallelujahs He heard the dull thud of hammer blows upon spikes, with the crunching of blood and bone and wood as a man should be crucified. Through the waving palm branches Jesus could see a *cross*, lifted high on Calvary's hill. Among the garments thrown in front of him He saw a crimson trickle of *blood* flowing down into the fountain, opened in the House of David—for sin and unrighteousness. Through the glad shouts of, "On with the King" Jesus heard another cry—Away with him, crucify him! Crucify him! Others were skipping along, happy and carefree, rejoicing; but as Jesus rode into Jerusalem he knew his hour had come. Well He knew the suffering that should follow.

The heart of Jesus being heavy with sorrow, he prayed and said, "Father, glorify Thy name." And there came a voice from heaven which said, "I have both glorified it and will glorify it again." Some who stood by said, "It thundered." Others said, "An angel spake to him."

A voice from Heaven! When shall we hear it again? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel." "With a shout!"—The voice of the Lord himself!

Jesus was going up to Jerusalem for the Passover. Well he knew that death, with its anguish and

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EXAMPLE

'Twas a sheep, not a lamb, that strayed away,
 In the parable Jesus told;
 A grown up sheep, that had gone astray,
 From ninety and nine in the fold.

Out on the hillside, out in the cold,
 'Twas a sheep the Good Shepherd sought,
 And back to the flock, safe into the fold,
 'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,
 And as earnestly hope and pray?
 Because there is danger. If they go wrong,
 They will lead the lambs astray.

For the lambs will follow the sheep, you know,
 Wherever the sheep may stray;
 When the sheep go wrong, it will not be long
 Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
 For the sake of the lambs, today;
 If the lambs are lost, what terrible cost
 Some sheep will have to pay!

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

Move Forward

By Elder T. C. Ferguson

In Exodus 14:15 Moses, by the command of God, said unto the people of God, "Go forward." They were hesitating, and seemed to be afraid to go forward into the waters of the Red Sea. They were in a tight place: mountains were on either side of them; the Egyptian army behind them; and the Red Sea before them. Something had to be done; so they finally obeyed the command of God and went forward into the sea—as soon as they were ready to obey the waters rolled back by the power of God, and the people of God went over on dry land. God came to their deliverance and performed one of the greatest miracles in history.

We ought to listen to the commands of God now, and go forward. Many of our churches and Associations are going forward and building up, and souls are being saved, but many of our churches and some of our Associations are on the back ground. Some of our churches that are going back haven't tried to have a revival and revive their churches, and get souls saved for several years, and some Associations have gone for years without trying to have a revival in a church in the entire Association for years. The result is that these churches and associations are going down, and losing out and, if they don't do something soon, they will be gone. They won't do anything themselves and seem not to want any one else to come to the rescue and help them out.

Now, that the revival season has come again for the fall and winter, let us wake up and try to do something for God and the salvation of souls, and the building up of our churches before it is too late.

Let us listen to the command of God and go forward. Let's get in and move forward for the salvation of souls and the building up of the work of the Lord this fall and winter as never before. I have already promised some of these churches that haven't had a revival for years that I would try to hold them a meeting this fall or winter.

Already the fire is falling in places and souls are being saved. Let us do our best and leave to God the rest. Let us move forward, and don't forget to move forward and get subs for the Gem; for it is well worth the dollar you pay for it. Elder Cleaver's article in the last issue of the Gem was, alone, worth more than the dollar you pay for the paper.

Move forward now!

Ash Grove, Mo., August 4, 1929.

Springfield, Mo., Aug 8th.

Dear Gem Readers: Here I come with a short report of my work for the Master for the past month. I was at Mt. Grove, Mo. at last report. Preached one night at the Mt. Grove Church, then four or five nights at one of our churches ten miles southwest of Mt. Grove.

Brother George Scott, Sr. is the faithful pastor of this church. Met some fine people; the attendance was good and the interest was excellent.

Leaving there I went to our church at Myrtle Mo., seventeen miles east of Thayer, in Oregon Co., Mo., in Cave Springs Association. Here I met a number of our preacher brethren, also Bro. E. L. Brewer, Clerk of this Association. Wish space would permit me to speak of each one separately. Eld. T. C. Ferguson had just started a meeting here, but other places demanding his immediate help, he began a meeting at Pleasant Grove Church, four miles from Myrtle, and I continued the meeting at Myrtle. Must say that it was at Myrtle that I had the best co-operation, by both old and young, saint and sinner, that I've ever had since I've been in the Lord's work. The order was of the best, and one can sure feel the touch of love and friendship from the people around Myrtle. The boys and girls treat the Lord's work with respect. May God ever bless a good people like this. Sure was large crowds and the best entertainment that any people could ever offer the ministry will be found at and around Myrtle—one place a minister will not have to stand around waiting for some one to ask him to go home with them. Had the privilege, through such co-operation, to witness nineteen professing faith in the Lord Jesus Christ Baptized ten, and thirteen united with the church.

Leaving Myrtle, I started on my way to meet with other good people up the line. Stopped off at Willow Springs and stayed over one day with my father and his family and my sick brother who has tuberculosis.

Then I went Ft. Scott, Ks. where I met one of my brothers whom I had not seen for nearly three years.

Returning to Liberal, Mo., I went out and preached Sunday and Sunday night at our Verdella Church. Here is another place where you will find some good people who respect the ministry. Sure enjoyed my short stay with them. Bro. Earl Phillips took me to Liberal, and I left for Springfield on my way to Eldridge, where I was supposed to begin a meeting. Staying over night at Springfield, the following day I went by train to Lebanon, and from there by auto to Eldridge, 16 miles north of Lebanon. Taking the situation under consideration I decided to return to Springfield.

I am now at the home of our dear Bro. Ben Dinny. Was in prayer meeting at our F. W. B. Church. Brother Walter George is the faithful pastor of this church. Today, at the Springfield hospital, Bro. George is undergoing an operation for appendicitis. We hope for his speedy and complete recovery, for he is loved by a wide circle. I will remain here this week, then expect to return to Oregon Co. again.

Brethren, let's all urge our friends to take the Gem. I am sure proud of our paper; each issue seems to be better than the one before it.

Received a letter today from our editor, Elder B. F. Brown. (Continued on next page)

Springfield, Mo.*(Continued from page 7)*

I'm so glad to hear from my friends. I do hope that people will be more prompt to answer letters requesting and desiring information. People have, in many places, requested me to write. Often, when I make my promise good by writing, I never get a reply. Now, brethren, let's be more prompt along this line in the future. Slackness along this line often causes inconvenience.

Asking your prayers in future work, I pray God will bless you all.

Eld. Mike Cleaver,

Mo State Evangelist,

Myrtle, Mo., Aug. 12th.

Dear Readers of the Gem: Bro. Ferguson arrived in our midst on Thursday before the second Sunday in July and began preaching at the Mill Creek Church. Bro. Mike Cleaver arrived a few days later.

Bro. Ferguson went with pastor T. J. Dunkin to Bethany Church and Bro. Cleaver remained with us for several days. Both meetings were a very good success.

Additions to Mill Creek Church were seventeen, one by recommendation, and sixteen by experience and baptism. Several were converted at Bethany.

We are extremely glad to have these evangelists with us, and appreciate their labors for the Lord and the upbuild of our churches, and we are still praying that God will bless their efforts and labors in the future.

I am glad also for our official organ, the Free Will Baptist Gem, and am hoping for its success. I think we ought to push our paper to the best of our ability.

This is my first writing to our paper.

I am wishing the editor and the readers of the Gem success and happiness.—Eld. J. R. Harbeson

Clerk of Mill Creek Church.

The Crucifixion of Jesus*(Continued from page 5)*

struggle was waiting for him.

The chief priests and scribes feared the people, and seeking how they might kill Jesus, they promised Judas Iscariot money to betray Him unto them, in the absence of the people.

Travel with me, if you will, to a large upper room. There they have made ready the last supper. The room was *furnished*, as recorded in Luke 22:12. "There they made ready the Passover." When the hour had come, and everything was ready, Jesus sat down to supper, the twelve apostles with him, and he said unto them, "I have desired to eat this Passover with you before I suffer: For I say unto you, I will not eat any more thereof, until it be fulfilled in the kingdom of God." (Luke 22:15-16.)

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

Feet-Washing. Then we find in John 13:4 that Jesus "riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet." Dear Jesus, the meek, gentle Lamb of God: He wanted to show his disciples the plain, humble lesson of love and humility. After he had washed their feet and had taken his garments again and set down, he said unto them, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:13). Then he further said, "If ye know these things, happy are ye if ye do them."

Jesus Goes to the Mount of Olives. After the last supper Jesus went with his disciples over

the brook Cedron, where was a garden (Gethsemane), for He was troubled: his heart was full of sorrow, because He knew the hour was fast approaching when He must leave his disciples. Jesus wanted to get alone. But look! there is Jesus with only eleven disciples. They have entered the garden. I wonder why Jesus looks so pale and burdened? But the shadows are falling and darkness enfolds the Savior with sorrow and grief. Oh, His *soul* is exceeding sorrowful, *even unto death*. But out yonder in the gloom is one who is getting ready to betray the Son of God. Well did Judas know the place where Jesus went to pray with his disciples, and he is gathering a band of officers from the chief priests, and the Pharisees; they have lanterns, torches, and weapons. While out yonder in the lonely darkness of the night the frame of Jesus trembles with horror: He shudders and prays, shedding great drops of sweat as that of *blood*. The disciples sleep on. Out of the stillness comes a cry—a trembling voice of despair, "O my Father, if it be possible, let this cup pass from me."

His Betrayal. Oh, the cross was so bitter. But as Jesus prayed, behold, the soldiers and the priests came forth upon them with lanterns, Judas Iscariot being among them to give them the sign. Jesus went forth unto them and said, "Whom seek ye?" They said, "Jesus of Nazareth." Jesus said, "I am He." They went backward and fell to the ground. Then they asked him a second time, and he said, "I am he" (John 28:6). Then they took Jesus and bound him and led him away to Annas, then to Caiaphas which was the high priest. Peter followed Jesus afar off. When they had entered the house of the high priest they kindled a fire in the midst of them, for it was cold weather, and sat down. Peter sat down among them. A maid stood watching Peter and said, "This man was also among

(Continued on page 16)

WHY not use the Gem to report meetings, and the work you are doing for the Lord?

CHILDREN'S DEPARTMENT

"Uncle Charley," Editor.

Greatness

Not long ago some one asked me why I enjoyed being with children, why I took part in their games and why I tried to be so child-like. And I replied, "The Master said, 'Except ye become as little children, ye can not enter the kingdom of heaven,' and I sure want to go there. And again, I want to be young, I like young-old people, but I don't like old-young people. There are so many great things about the child life, and I enjoy studying those great things. One of those great things is the possibilities of the expansion of the life into a field of usefulness and greatness. And I don't always mean by greatness the things men term great.

When the Master was here the men called his attention unto the temple remarking about the greatness thereof, and no doubt gave a historic account of the amount of time it took to build it, and the life of Solomon under whose directions it was constructed. Jesus replied, "you destroy this temple, and in three days I will build it again." And of Solomon he said, "Did you notice the lilies? Why Solomon was never clothed like one of them."

I wonder how many of you ever noticed, while reading the Bible, how many of the things the world calls little, that Jesus took time to notice. It was the lily that attracted his attention, rather than the temple Solomon built. It was the little lambs, rather than some of the larger animals, to which He compared his children. It was the five loaves in the possession of the little boy, that attracted his attention, and from which he fed the multitude. It was the poor man without friends who lay by the pool that Jesus took time to talk to, rather than the

great doctors of the law. It was the tears of Mary and Martha that caused Jesus to weep, and the lack of faith of the people. It was the little children that Jesus took up in his arms, put his hands upon them, and blessed them. It was the little grain of mustard seed unto which He likened his kingdom. It is the little smile, the kind word, the helping hand, that makes the day go by so pleasantly and quickly.

The other day a traveling salesman came into my office, and during the conversation I remarked something about the weather, and he replied, "Yes, it has been very bad getting around, the roads are so muddy and it rains so much." Then he smiled and remarked, "We had a great lesson taught us Monday." We boys assembled at the office Monday morning ready to begin the week's duty. Our faces were long, and we were sour because it rained so much. The boss noticed it and said, "Boys, you are going to work for me today. I want you to stack your grips and go home, and as you go I want you to look and act just as cross as possible. I want you to speak to every boy, girl, man and woman you meet, and when you speak I want you to speak just as cross as you look, and I want you to notice how they reply. Then in the morning I want you to come back, and before you leave home I want you to put on the broadest smile, and be just as cheerful as possible, and as you meet the boys and girls, men and women on your way here I want you to speak to all of them as you smile, and notice how many smile and speak in return." When we returned the next morning the boss asked, "Well, how about it, boys," and we replied, "Every one we spoke to crossly replied in like

manner, and those we smiled upon and spoke cheerfully to smiled and spoke in like manner. And then the boss asked, 'Which pays?' We then smiled and the boss remarked, 'Now, boys, you may go.'

Did you ever get a birthday present?

If you have, you know how Uncle Charley felt when he received a nice letter from Lee Roy and Anna May Miller, a couple of our little friends. Possibly Lee Roy and Anna May didn't know it was my birthday when they were writing, but I am proud of the birthday offering just the same. I am sure a lot of the boys and girls would have written had they known it was my birthday, but we will be just as glad to receive your letters even tho they come too late for a birthday present.

Here is Lee Roy and Anna May's letter.

Dear Uncle Charley:—We have been wanting to tell you how much we enjoy the Children's Page in the Free Will Baptist Gem. We love to read Uncle Charley's letters and the letters from the children. We live away up here in northeast Missouri. Our papa is a Free Will Baptist minister. We go with him often to the churches where he is pastor, and we know lots of boys and girls and love them very much. We have one little sister and a littler brother who are not old enough to go to school. We love the church and Sunday School. We like Uncle Charley's stories, and just want a lot of boys and girls to write to him, and in this way we can get acquainted through the paper.

With much love to all, we remain,

Your nephew and niece,

Lee Roy and Anna May Miller.

Not long ago we received a letter from Bro. and Sister Brown in which they stated they liked the Children's Department of the Gem. We sure are glad they do, as this will insure a continuance of the Children's

(Continued on page 16)

International Sunday School Lessons

Comments by B. F. Brown.

(Third Quarter, 1929.)

Lesson IX] Ezra's Return to Jerusalem [Sept. 1, 1929

Text--Ezra 7:1 to 8:36

Ezra 7:6-10

6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him.

7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the Lord, and do it, and to teach in Israel statutes and judgments.

Ezra 8:21-23

21 Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him: but his power and his wrath is against all them that forsake him.

23 So we fasted and besought our God for this: and he was intreated of us.

Ezra 8:31-32

31 Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

Ezra's training in the law of his God turned out to be one of the greatest blessings that ever came to Israel. When God wants a work done He selects a man who is trained to do it. One of the best ways to put our children into God's hands is to give them the kind of education that God can bless and use later on. "The hand of our God" is the great power for guidance, strength, and protection, to all who will pray as Ezra prayed.

Commentary—I. EZRA DETERMINES TO GO TO JERUSALEM (Ezra 7:1-8:20). Ezra's ancestry can be traced back to Aaron, and includes many names well known in Jewish history. He was a descendant of Hilkiah the priest who found the book of the law; of Seraiah the high priest who was put to death by Nebuchadnezzar at Riblah when Jerusalem was destroyed in B. C. 586. Ezra was a priest, but because of his knowledge of the Scriptures and his zeal in enforcing God's law, he became known as "the scribe."

vs. 6-10—The term "scribe" may not mean that Ezra was a penman, but it does mean that he was rabbi, or doctor, learned in all the Mosaic Law, and had great authority and influence. The king respected him and granted all his request. This returning company of 6,000 or more left Babylon on the first day of the first month of the seventh year of king Artaxerxes, B. C. 458, and came to Jerusalem in the fifth month. It appears that twelve days were occupied in prayerful preparation, and about four months to make the journey. Ezra's chief desire in this return was that he might teach his people in the "statutes and judgments" of God's Law.

vs. 11-28—King Artaxerxes' de-

Golden Text—The hand of our God is upon all them for good that seek him. Ezra 8:22.

Practical Truth—A Spirit-led life grows out of a life of prayer.

Topic—Prayer and Providence.

Outline—I. Ezra determines to go to Jerusalem. II. Fasting and praying for protection. III. Gifts of gold and silver.

Time—B. C. 458.

Places—Babylon; Jerusalem.

Introduction—In our last lesson we learned how God stirred the spirit of king Cyrus, also the spirit of the Jews, and the first of the captives returned to Jerusalem to rebuild the temple. This first return under Zerubbabel was in B. C. 536, and twenty years later, in B. C. 516, the new temple was dedicated.

Fifty-eight years after the new temple was dedicated at Jerusalem another company returned under

Ezra, in B. C. 458. A new king, Artaxerxes, was reigning, and it was during this fifty-eight year period that we have the story of Esther; and this Artaxerxes is the Ahasuerus of Esther. Only the younger ones of the first return, and their children, were living at Jerusalem, and those who returned with Ezra had never seen Jerusalem. Religious reform was surely needed and Ezra was the man "to do it."

The heart of this lesson is Ezra's prayerful preparation for the great undertaking. The real Christian is a praying individual in communion with a personal God, with whom he prevails in prayer; but prevailing prayer does not mean that we get God to do our will. It does prepare us to do His will; and when we pray, "Thy will be done," we acknowledge that God knows what we need.

cree provided very liberally for every need of the returning Jews, and the king and his counsellors "freely offered unto the God of Israel whose habitation is in Jerusalem." For their return they were provided with about \$200,000 in silver; about 1,000 bushels of wheat; about 800 gallons of wine; about 800 gallons of oil; and as much salt as needed. Ezra discerned the hand of God in all this, and blessed the Lord for putting such a thing into the heart of the king.

8:1-20—Here are numbered above 1700 adult males who volunteered to return to Jerusalem. Adding women and children, the whole number would be 6,000 or more. During a three days' halt at the river Ahava Ezra completed preparations for the temple service by enlisting Levites and others to help.

II. FASTING AND PRAYING FOR PROTECTION (8:21-23). By prayer and fasting Ezra and his returning people would commit themselves to the Keeper of Israel, and "seek of Him a right way." All this expressed

their strong confidence in God, which confidence Ezra had boasted of to the king; so being ashamed to appeal to the king for an armed guard they appealed to God for protection. True prayer is never offered in vain. Ezra's praying made his way to Jerusalem as safe as though walls had been built on both sides of the way.

III. GIFTS OF GOLD AND SILVER (vs. 24-36). Particular care was taken to safe-guard the sacred vessels and the gold and silver, all together valued at something like \$4,000,000. But the hand of God was upon them; so all ended well. For a large body, composed as that of Ezra—of some thousands of men, women, and children, unaccustomed to travel, untrained to order, without military strength, and with so large an amount of treasure so tempting to robbers, with which the desert was infested—to accomplish a journey so long and so beset with dangers in perfect safety, is one of the most remarkable events recorded in history. Nothing but the care of God could have brot them safely thru.

Introduction—We have seen how Ezra gathered some thousands of his fellow captives and conducted them to Jerusalem, that he might bring them and people of Judah and Jerusalem back to God, teach them the "statutes and judgments" of God, and be a governor over them. About fourteen years after Ezra went to Jerusalem, word came from there to Nehemiah that Jerusalem was practically a heap of ruins and the people sorely afflicted. These words greatly moved Nehemiah and he went to God in prayer on behalf of his people, and petitioned for favor with the king, that he might be sent to Jerusalem.

Nehemiah was the king's cup-bearer and shrank from appearing in the king's presence with a sad countenance. He prayed and meditated, and afflicted himself because of the condition of the holy city and of the afflictions of his people until his sorrow of heart showed itself in a sad countenance. This may have continued for four months, from the time he received word of the conditions at Jerusalem, until he made his request to the king.

Nehemiah appears to have been a man of wisdom and influence, and was held in high esteem at the Persian court. The king readily gave him power and authority to do all that was in his heart to do. But the queen mentioned in Neh. 2:6 might have been Esther, who would naturally do all she could to help her people.

Nehemiah seemed to have no self-interest to plead for, but an all-consuming concern for the city of his fathers' sepulchers (Neh. 2:3). He must have had great wealth, for for twelve years he had more than one hundred fifty men eating at his table, and he bore the whole expense (Neh 5:14-18). He gave up a high salaried, comfortable position at the Persian court that he might give his strength, his money, and time for the cause of his God and His people. Building the wall was a stupendous task and beset with difficulties; by cooperation it was built.

Lesson X]

[September 8, 1929

Nehemiah Rebuilding the Wall of Jerusalem

Text—Nehemiah 2:1 to 7:4

Neh. 4:6

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

Neh. 4:15-21

15 And it came to pass, when our enemies heard that it was known to us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

17 They which builded on the wall,

and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18 For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

Golden Text—The people had a mind to work. Neh. 4:6

Practical Truth—Organization coupled with zeal can do what zeal can not do alone.

Topic—Co-operation in Religious Work.

Outline—I. Nehemiah goes to Jeru-

salem. II. The people encouraged to build the city wall. III. Opposition by enemies. IV. An economic reform. V. Continued opposition and the completion of the wall.

Time—B. C. 446.

Places—Babylon; Jerusalem.

Commentary — I. NEHEMIAH GOES TO JERUSALEM (Neh. 2:1-10). Nehemiah, a Jewish officer in the Persian king's palace, heard from visitors from Jerusalem of the broken down condition of the city's walls and of the distress of the returned Jews. He prayed that he might be sent by the king to Jerusalem to render such service as he could for his people. His prayer was answered and Nehemiah arrived in Judah escorted by officers and men from the king's army and carrying letters to the governors in the territory commanding them to render him such help as he might require.

II. THE PEOPLE ENCOURAGED TO BUILD THE WALL (Neh. 2:11 to 3:32).

2:11-20—After his company had been three days at Jerusalem, Nehemiah spent a night inspecting the broken down wall. Having purposed in his heart to build the wall, Nehemiah called a council of the elders and leaders, to whom he explained his purpose, presented his credentials, and exhorted them to join with him in building the wall to take away their reproach; and they said, "Let us rise up and build." But there were those who had, thru greed and usury, seized the land of the Jews and reduced many of them to poverty; these, knowing that they would have to make restitution, opposed the work.

3:1-32—It appears that the people were very zealous to build the wall and finish it but zeal alone could not accomplish the work; so there was organization. The workers were organized into groups, and each group was assigned a certain part of the wall to build. I count forty-two of these groups in chapter three.

III. OPPOSITION BY ENEMIES (4:1-14). When the Jews began to build it brought only madness to Sanballat and Tobiah, who stirred up their brethren and the army of Samaria to oppose the work. They mocked and ridiculed the Jews, but Nehemiah prayed to God and went on with the work. So they built the wall; and joined it together, and finished it to half the height it was

to be: "for the people had a mind to work."

The rapid progress the Jews made on the wall stirred the Samaritans to lay plans to come stealthily into the midst of the workers and put them all to death. Nehemiah continued to pray unto God, further organized his men and armed them, and encouraged them to trust in God for protection.

vs. 15-23—When the purpose of the Samaritans was fully known, Nehemiah withdrew half of his force to bear arms continually, while the other half labored with a trowel in one hand and a weapon in the other. The workmen labored from daylight until dark, having the assurance that God would fight for them.

IV. AN ECONOMIC REFORM (5:1-19). The mass of the people were poor and were compelled to borrow from the small, wealthy class who took advantage of the national crisis and charged unreasonable interest rates. They had mortgaged their small holdings and were on the point of pledging their sons and daughters to the rich brethren to obtain food; so they appealed to Nehemiah for relief.

Nehemiah rebuked the greedy offenders in such a manner that they took an oath to restore all that they

had taken, and to require no more interest.

In order to make the people's burdens light, Nehemiah accepted no pay for his work. Besides he supported more than one hundred fifty men, who ate daily at his table for twelve years, and Nehemiah bore the expense. It is not strange that such an unselfish leader should succeed in getting things done.

V. CONTINUED OPPOSITION AND COMPLETION OF THE WALL (6:1 to 7:4)

6:1-14—Nehemiah's enemies saw that he was a strong leader and was sure to succeed unless they could, in some way, put him out of business. Five times they tried to induce him to leave Jerusalem to engage with them in a supposed conference on the plains of Ono; but to all their propositions he said, "No." Then they bribed one of the false prophets in Jerusalem to persuade Nehemiah to shut himself up in the temple: he saw their trick and that plot also failed.

6:15 to 7:4—Truly the building of the wall was in troublous times (Dan. 9:25); it was happily finished in fifty-two days. Such rapid execution can be accounted for only in the fact that the men were very zealous because they knew they were employed in the work of God.

Lesson XI] Teaching the Law of God [Sept. 15, 1929

Text—Nehemiah 8:1-18

Neh. 8:1-3

1 And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

Neh. 8:5, 6

5 And Ezra opened the book in the sight of all the people; (for he was above

all the people;) and when he opened it, all the people stood up:

6 And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground.

Neh. 8:8-12

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

9 And Nehemiah, which was the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet,

and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

Golden Text—The entrance of thy words giveth light. Psalm 119:130.

Practical Truth—The Word can not be expounded by those who do not know it.

Topic—The Call for Trained Teachers.

Outline—I. The congregation assembled. II. The law read and explained. III. A day of rejoicing. IV. The Feast of Tabernacles restored.

Time—B. C. 445.

Place—Jerusalem.

Introduction—Nehemiah, the new governor of Judah and Jerusalem, wealthy and self-supporting, as we have seen, after finishing the city wall, was moved to gather and number his people. According to chapter seven, etc., about 50,000 had returned to Jerusalem and, while so many of them were very poor, the people had turned large sums into the temple treasury.

But our lesson today is "Teaching the Law of God." God's law is always reasonable and states just what the nature of things always requires in order to true happiness. Man's highest well-being has always depended upon his obedience to the "Commandments" of God. Man, being what he is, must keep the first commandment, "Thou shalt have no other gods before me." Likewise every moral law is founded in absolute necessity; and the purpose of Bible is to reveal God and the duties He requires of men.

The Jews were made recipients and preservers of the written law and, while God's people, through disobedience, have been driven into exile and threatened with destruction, both the people and the Book are preserved.

Many have tried to destroy the Bible and have failed. Now they

are offering us a shortened Bible with vital parts left out because they do not fit the modern, man made religion. Leave the Man of the Book out and there is no way to get to God, for He is "the way, the truth, and the life." Some Christians have a very short Bible: for your Bible is no longer than what you use of it. This is why so many know so little of the program of God, and why there is so much confusion among Christians.

In the Lord's work there has always been a demand for trained teachers. Without trained teachers the reformation under Ezra would never have occurred. There is still a great need of teachers who are trained and capable, and in some of our churches it is a real problem. Pastors, Sunday school teachers, and other Christian workers need a teachers' training course, then continue to study as long as they teach. Every teacher should be well enough educated to not only read well, but to know the meaning of the common words and understand the language in which the Bible is now written. What Paul said to Timothy should apply to every one of us: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Commentary—I. THE CONGREGATION ASSEMBLED (VS. 1, 2). On the first day of the seventh month, our October, the walls being finished and the people being settled in the small cities round about Jerusalem, the Jews were all assembled at Jerusalem. The important thing is not that they came together "before the water gate," but that they came together "as one man." It is a great thing for the people of God to be united in heart and soul as one man. The early church at Jerusalem was of one heart and one soul, and witnessed with great power (Acts 4:32-35). Paul exhorted the Ephesian brethren to give diligence to keep the unity of the Spirit in the bond of peace (Eph. 4:3).

The people in Ezra's day asked

for the reading of the Book, and found joy in hearing God's Word. If we really love God, we too, will find joy in His Word. So Ezra "brought the book of the law of Moses, which the Lord had commanded to Israel."

II. As Ezra stood upon a wooden pulpit with six men on his right and seven on his left, he read unto "all that could hear with understanding," from morning till noon. We are not told just why the thirteen Levites stood up with Ezra; perhaps they assisted with the reading and explained the word to the people. Prayer was offered before the reading and the people answered, "Amen"—May it be thus. With lifting up of hands the people prostrated themselves before God in worship. God put prayer bones in our knees, why not use them?

III. A DAY OF REJOICING (VS. 9-13). Nehemiah the governor, and Ezra the priest and scribe, and the Levites, said unto the people, "This day is holy unto the Lord your God." No doubt the Spirit used the words they had heard read to bring conviction to their hearts, and they wept because they knew they had sinned. They were commanded not to mourn and weep, but to go home, and eat and drink and send portions to others, and be merry: then they rejoiced because they had understood the law.

IV. THE FEAST OF TABERNACLES RESTORED (VS. 14-18). "And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month." So they gathered branches of olive, pine, myrtle, etc. to make them booths and kept the feast of tabernacles, "and there was very great gladness."

BECAUSE of the fact that we will be away from our work for two or three weeks, attending Associations, and because we will need extra time for minute work, we have decided to use the ready-to-print S. S. Lessons for the next three months.

Lesson XII] Malachi Foretells a New Day [Sept. 22, 1929 Text—Malachi 1:1 to 4:6

Malachi 3:1-12

1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

Golden Text—Behold, I will send my messenger, and he shall prepare the way before me. Mal. 3:1.

Practical Truth—The way of the Lord is prepared when all sin is renounced and an faith is exercised toward God.

Topic—Preparing the Way of the Lord.

Outline—I. God's love for Israel. II. The sins of the priests. III. The sins of the people. The day of the Lord.

Time—About B. C. 432.

Place—Jerusalem.

Introduction—It appears, from our study of God's people and their city, that Zerubbabel had built the temple; Ezra the priest, several years later, had performed the inner work of purifying the nation; and Nehemiah the governor had performed the outer work of building the wall, etc. And it appears that, while Ezra and Nehemiah were still working to better conditions in Israel, Malachi appeared as a prophet at Jerusalem. Malachi, "my messenger," was the last inspired messenger of the Old Testament, announcing the Great Messenger, and

6 For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

8 Will a man rob God? Ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

His forerunner, of the New Testament. The burden of Malachi's message is, the love of Jehovah, the sins of the priests and of the people, and the day of the Lord. The old dispensation was about to close, and a new day would soon begin.

Commentary—I. God's LOVE FOR ISRAEL (1:1-5). Malachi was burdened with the word of the Lord for Israel; and God would say to Israel, "I have loved you." God had loved Israel above other nations. Jacob standing for Israel whom God loved; Esau standing for other nations whom God hated; i. e., God did not choose Esau as the object of His favor as He did Jacob. God's love for His people puts them under special obligations to remain true to God: "The border of wickedness (Edom), God has doomed to perpetual desolation: but 'the border of Israel,' He will restore.

II. THE SINS OF THE PRIESTS (1:6 to 2:9). "A son honoureth his father, and a servant his master." The priests professed to regard God as

their Father and Master, but in reality they despised His name. They offered polluted bread, and animals that were blind, lame, sick or otherwise blemished, when they knew that their sacrifices must be without blemish. A cheap religion is rejected of God and is worth nothing. God despises not the widow's mite, but He does despise the miser's mite. God rejected both the priests and their offerings, and informed them that He would not be without worshippers; for His name should be great among the Gentiles. God made the priests contemptible and base before the people because they kept not His covenant. But priests (ministers) cannot sin and suffer alone: they draw others down with them if they fall.

III. THE SINS OF THE PEOPLE (2:10 to 3:18). 2:10-17—There was treacherous dealing, "every man against his brother," notwithstanding God was the Father of all. There was also sin in the family, husbands being untrue to their wives and divorcing them. God ordained that the Jews should be a people separated from the other peoples of the world: to intermarry with the heathen would defeat this purpose of God. God was seeking for a godly seed.

3:1-12—The messenger of verse one is John the Baptist, and the "Lord whom ye seek" is Christ "the messenger of the covenant," who will suddenly come to fulfil God's promise, and the "suddenly" marks His second coming rather than the first. His mission, as affecting the people of earth, is from the first to the second advent, and the refining which began with the first advent will continue till He comes again.

Some people seem to think that God is afar off, and live as if He doesn't know their lives: but God is near, and sees, and hears, and He knows all about them. People who do such things as are mentioned in verse five must think God takes no heed of what they do, but every sin must be punished.

Ourselves and all that we are and all that we possess belongs to

God. No man ever lost anything by serving God with a whole heart, nor ever gained anything by serving Him with half a heart. We may compromise with our conscience to pay only part of the price, but God will not accept the compromise—Remember Ananias and Sapphira. If we would have God "open" His treasury, we must open ours.

vs. 13-18—Many in Malachi's day said, "It is vain to serve God," and many of their descendants are

doing that now, and even worse. But, as it was then so it is now, in nearly, if not all churches, we find a faithful few who love and obey God.

IV. THE DAY OF THE LORD (4:1-6). The Lord says that there will come a day when He will come in a judgment as of fire against the wicked, but in gracious healing and blessing to them that fear His name. This refers to the second coming of our Lord when wickedness shall be subdued.

which forbade him to pray, knowing it meant the the lions' den for him. His strong faith assured him that whatever man might do to him, it worse for him if he failed to pray.

VII. Topic: Historic Significance of the Return. At the end of the seventy years of captivity, foretold by Jeremiah the prophet (Jer. 29:10) the Lord stirred up the spirit of Cyrus, king of Persia, to send all the Jews back to Jerusalem who would be stirred in spirit to go. The king returned the gold and silver vessels that had been carried away from the temple, and urged the Jews everywhere to assist those who would return.

VIII. Topic: Builders of God's House. From the time that God said, "Let them make me a sanctuary, that I may dwell among them," until now, God is pleased to have his people worship Him in houses built for His glory. It took these Jews under Zerubbabel about twenty years to build the temple, but they didn't wait. They erected the altar, kept the feasts, some of them, and when religious services were established they gave attention to building the house of the Lord.

IX. Topic: Prayer and Providence. About fifty-eight years after Zerubbabel's temple was dedicated, in B. C. 516, Ezra the scribe led another company back to Jerusalem. This company carried millions of dollars in money, the temple vessels, provisions, etc. God was their Protector and Keeper because they had trusted all to Him through fasting and prayer.

X. Topic: Cooperation in Religious Work. About fourteen years after Ezra returned to Jerusalem, Nehemiah returned to build the city wall. Thousands of people cooperated in the work and it was completed in fifty-two days.

XI. Topic: The Call for Trained Teachers. When Ezra, assisted by others, read the book of the law to the anxious people, they all rejoiced.

XII. Topic: Preparing the Way of the Lord. Malachi rebuked the priests and the people for their sins and prophesied the first and second coming of Christ.

Lesson XIII

Review

[Sept. 29, 1929]

Significance of the Exile and the Restoration

(For Reading Lesson--Romans 11:1-12)

Golden Text—The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. *Psa. 103:17.*

Practical Truth—Chastening does not mean God's rejection.

Topic—God's Providence in the Exile and the Restoration.

Time—B. C. 595 to B. C. 397.

Introduction—After a history of about 800 years in their own land, the Jewish nation became so rebellious and so given to idolatry that they were carried away into captivity for a period of seventy years to cure them of idolatry. Their history during the period of captivity and during the later period of reconstruction in their own land is given to us in the lives and messages of Ezekiel, Daniel, Esther, Ezra and Nehemiah, which we have studied during the last three months.

Summary—Lesson I. Topic: A Prophet Pastor. Israel's bitterness against their captivity would make hard work for any prophet, but God made Ezekiel a pastor and a prophet unto them. Because of their hardness the Lord made the prophet's forehead "harder than flint" that the rebellious people might not be able to look him out of countenance. He was commanded to speak all the words of the Lord, "whether they will hear, or whether they will forbear."

II. Topic: Individual Accountability to God. Ezekiel taught the

people that each person stood on his own footing before the Lord. Each could repent and be saved individually. A father could not transfer his guilt nor his innocence to his son; neither the son to the father.

III. Topic: The Cure for the World's Ills. Ezekiel saw the healing waters as they flowed out from the temple, increasing and unceasing as they flowed. It is a type of God's blessings to His obedient children; the more they give themselves to Him the more He gives to them. This river brings life and prosperity to all the territory it reaches.

IV. Topic: Character and Career of Daniel. By Daniel's constant communion with God in prayer he received revelations from the Lord which enabled him to direct important affairs in the Babylonian kingdom.

V. Topic: Reveling and Ruin. On the night that Belshazzar the king engaged in drunken revelry with a thousand of his lords at the royal palace, Babylon's cup of iniquity became full. As a warning God sent forth a hand and caused a strange writing to appear on the wall. Daniel interpreted the writing as meaning that the king was rejected by the Lord, and that his kingdom was divided and given to the Medes and Persians, and should come to an end at once.

VI. Topic: The Courage of Faith. Daniel dared to ignore the decree

Children's Department

(Continued from page 9)

Page. It is just nice of Brother Brown to let us have this part of his paper, (or rather ours) but he seems to think more of the boys and girls ought to write letters to Uncle Charley. We hope Brother and Sister Brown will feel free to write an article or story for us some time.—Uncle Charley.

Win A Bible

Well children, Uncle Charley's proposition about winning a Bible still stands. Here it is. I am going to give to the boy or girl who secures the most subscriptions for the Gem between now and some time in the future, (the date will be given later) a fine Bible. This Bible would cost you five or six dollars at the store. Of course we are going to count on you putting forth an effort because it is a prize worth working for, and one many of the older people would appreciate. Just send in your subscriptions to the Gem, and tell Brother Brown to list your name as one who is trying for the Bible. Address your letters to Elder B. F. Brown, Tecumseh, Okla.

WE APPRECIATE the helpful spirit of all who have contributed to the success of the "Gem." The articles, reports, letters, etc. which readers have sent in for publication are very much appreciated by the editor, and we know they are appreciated by all who read them.

We wish to call attention to the little poem, "Example," on page 6, sent in by Mrs. O. T. Fast. Parents and teachers, should read this poem.

We, the editor and wife, could never have made the Gem what it is without your co-operation. We are thankful for the co-operation we now have, and hope and pray for it to continue, and that others may be led to join with us in this work of the Lord, that we may soon have a bigger, better paper with, not hundreds of subscribers, but thousands.

The Crucifixion of Jesus

(Continued from page 8)

them." But Peter said, "Woman, I know not the man." Why did Peter deny the Lord? Because he failed to *watch* and *pray*, is the best answer.

Peter went to sleep. And after awhile another said, "Thou art also one of them." And Peter said, "Man, I am not" (Luke 22:55-60).

About the space of an hour after, another said, "Of a truth this fellow also was with him: for he is a Galilean." And Peter answering said, "I know not what thou sayest." And the Lord turned and looked upon Peter, and Peter remembered the words of Jesus, "Before the cock crow, thou shalt deny me thrice." Peter had said, "Lord I will go both with thee unto prison and unto death." But now he stood facing the Lord, *guilty*, he had lied, had denied the loving face of pity and sorrow that stood before him.

There was Jesus bound with cords. his hands were tied, and he looked at Peter as if to say, "Oh Peter, will you deny me in my dying hour that is casting its shadows of suffering about me? Something from those piercing, loving eyes of Jesus fastened themselves upon Peter, and he went running away from the Presence of Jesus.

Listen! There is a voice of weeping, the voice of a man saying, 'Oh, why did I deny my Lord! Oh, Jesus, you told me to watch and pray, and I was so sleepy, I just went to sleep. Oh, Jesus, if I could only let you know I am sorry! Oh, why did I, why did I deny you, Lord.

The Scriptures plainly say that Peter went out and wept bitterly. (Luke 32:62.)

But look! what are the men doing in the house of the high-priest? They have blind-folded Jesus! One man is slapping him in the face, and they are mocking him. Oh, see! they are striking the Lord in the face, saying, "Who is it that smote thee? Poor Jesus! while they tortured him, the sun in the

eastern horizon is beginning to tint the sky with daybreak. Oh, such a night of torture and misery!

At Daybreak. (Luke 22:66-71). As soon as it was day, the elders of the people, and the chief priests and scribes came together and led him into their council saying, "Art thou the Christ? Tell us." Jesus at that saying gave them no correct answer. Then they said, "Art thou the Son of God?" And he said unto them, "Ye say that I am." Jesus knew he was dealing with a heady, high-minded, self-willed people, and so he let them answer their own questions. Well he knew they would not let him go, for they would have their own way, regardless of the answer he would give them.

(Continued in the next issue)

The Press Fund

Previously reported.....\$75.60

Received since last report:

Lola Brown.....	.25
Ollie Mathews.....	1.00
Bert Elsea.....	1.50
Mt. Zion Church	
By Georgia D. Everett	10.00
P. S. Peterson.....	1.00
Mrs. Olive Coberly.....	1.00
Eld. R. H. Emerson.....	1.00
Mr. & Mrs. G. E. Wade.....	5.00
Total to date.....	\$96.35

We desire to express our thanks for those who have contributed to the press fund. Yet we still wonder, what has become of all those who were so desirous for the Free Will Baptist to have a church paper. We are still in need of funds to move the press, and your contribution would be so much appreciated. May we gather enough funds to move the press before the State Meeting.

Sincerely yours,

C. E. Mann, Sec'y-Treas.
Publication Committee.

THE EDITOR suggests that each Association take steps, while in session, to do their part in providing for the needs of our press.

Joseph a Type of Christ

(Continued from page one)

the case of Joseph for instance. We close with James 5:16. "Confess your faults one to another, and pray for one another that ye may be healed."

Fact of "Man's extremity, God's opportunity." Pharaoh sends in haste for Joseph. We walk together to the prison, yea, well we might say to the grave, of the many who had been sold, condemned, banished, slain, borne the sins of their enemies, cast into a tomb bearing the sins of many. God's ministering angels have rolled the stone away, God has changed his raiment, given him a glorified, princely, majestic dignity that at once captivated the king, who himself was quick to grasp the situation, and as Joseph unfolds to him his dreams and interprets them, he also instructs Pharaoh to appoint a man to undertake the gathering in and storing of all the grain in houses during the years of plenty to stave over the famine period that was to follow. Five times Joseph presents God as giving warning and showing him what he is about to do.

"Let Pharaoh do this, and let him appoint officers and take up the fifth part of the land of Egypt in the seven plenteous years and let them gather up all the food of those good years that come, and let them keep food in the cities." Joseph no doubt ordered the building of great granaries. God was with him.

Pharaoh's gracious reception of Joseph. "Can we find such a one as this is, a man in whom the spirit of God is?" (Gen. 41:38.) "Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou."

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold

chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, "Bow the knee: and he made him ruler over all the land of Egypt."

The Lord is now in power. "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son (revised version) shall not see life, but the wrath of God abideth on him." Pharaoh's declaration unto Joseph, "*I am Pharaoh*, and without thee shall no man lift up his hand or foot in all the land of Egypt."

Joseph was thirty years old when he stood before Pharaoh, king of Egypt, and Joseph went out from Pharaoh, from his presence to the task he cheerfully undertook to save the land. And at thirty years of age Jesus went out from the Eternal Presence of God, when the voice from the Excellent Glory declared Jesus to be the beloved Son, "in whom I am well pleased." Jesus came unto his own, and his own received him not. Joseph was rejected by his own brethren, but God gave him a great nation to rule over, and a place where his brethren might learn how to become a disciplined people, under national subjection and government.

The Famine Begins. Necessity compels Jacob to send his sons down to Egypt to buy food that he and his whole family may live. His deep-seated love for the sons of Rachel, (his first love) is here seen by his keeping back Benjamin from going with them, lest some mischief might befall him. On their arrival in Egypt they find themselves face to face with their brother whom they had (or thought they had) gotten rid of, although they knew him not.

Joseph remembers the dream he dreamed, and being the governor over the land, he it was that sold to all the people of the land. And Joseph's brethren came and bowed themselves before him, with their faces to the earth. Joseph brands

them as spies, speaks roughly to them. "Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies."

Joseph further challenges them "Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not."

Again are they branded as spies. Joseph has them put in ward (prison) to prove them. One is to remain bound until their youngest brother be brought unto Joseph to prove their statement. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul." But like the Jews did with Jesus they said, "Away with him! Away with him!" Now do they see their own nakedness, now they are helpless as before God they stand. The picture is now brought back to these men in all its fearfulness. It haunts them. Joseph's anguish of soul is mercilessly gripping them. "When he besought us, and we would not hear, therefore is this distress come upon us." "Be sure your sin will find you out."

Reuben answered them saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? Therefore, behold, also his blood is required. And they knew not that Joseph understood them, for he spake unto them by an interpreter."

A touching scene followed in private. "And he (Joseph) turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Then Joseph commanded to fill their sacks with corn, and to restore every man's money in his sack, and to give them

provisions for the way; and thus did he do unto them." "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

Their asses being laden, they start for Canaan to their father and home and their kindred. To supply a need a sack is opened and he sees his money. "Behold, my money is restored." Their hearts now fail them. Stricken with fear they cry one to another, "What is this that God hath done unto us?" These men are undone. Only can their peace of mind be brought back to them by the great redeeming love of their brother whom they knew not.

Back at home with Jacob their father. Simeon is not with them. "The lord of that country demands our youngest brother or we can't go back for more food," Jacob is afraid, because of the returned money. He said, "We have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."

Reuben offers his sons as security. "Slay my two sons if I bring him not to thee. Deliver him into my hand, and I will bring him to thee again." Friends, is there anything accepted from us by the Lord God that has not really meant a real, personal sacrifice? It must be at some cost to us. The spirit of Reuben is now utterly broken. Hear the Psalmist David: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise," Jacob is obdurate, but starvation is staring them in the face, and it is for him to submit to obey God or die.

God's messenger is ruler of Egypt. Now Jacob must bow to God's rulings, for his ways are past finding out. Once we are ready to obey, the course is clear. This Egyptian lord must be appeased. "Therefore take of the best fruits of the land in

your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds. And take double money in your hand: and the money that was brought again in the mouth of your sacks." How like weak human nature to buy or bribe in order to escape judgment of God.

God's mighty, redeeming love.

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,

Lose all their guilty stains.

—o—

In my hand no price I bring,
Simply to Thy cross I cling.

Now, willing to add unto the presents already stated, Jacob says, (Gen 43:13) "Take also your brother, and arise, go unto the man." Distressed in mind, body, soul and spirit, he had been weighed down by the weight of woe, but now the heavenly command is to arise and go. "Take up your cross and follow me." Beloved, I believe, down in their hearts, there must have come a sense of relief to Joseph's brethren in their return journey, as he had demanded of them to bring their brother with them. They had been stripped of all pride, driven almost to desperation, and were almost ready for anything in order to get the load lifted from their torn and bleeding hearts.

Joseph was overwhelmed at the sight of his brother Benjamin, and he said to the ruler of his house, "Bring these men home, and slay, and make ready; for these men shall dine with me at noon." Again his brethren are fearful because of the money that was returned in their sacks. And the steward said to them, "Peace be to you, fear not."

And the steward of Joseph's house brought Simeon out unto them, they wash their feet, and their asses are fed. They made

Jacob's present and brought it to Joseph in their hand into the house, and bowed themselves to him to the earth. Joseph now with a pure heart of mutual love asks them of their welfare and said, "Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. Joseph looks upon Benjamin, his mother's son and said, "is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son."

Joseph is compelled to retreat in haste, being moved to the breaking point. He sought a place to weep, entered into his chamber alone and talked to God. His soul's depth was poured out in gratitude to Him for His tender mercy and loving kindness. And they sat before him in their order (Jewish custom), the first-born according to his birthright and the youngest according to his youth. His brethren marvelled at this, as they were now in Egypt. Benjamin received a large "mess" five times as much as the others, and they drank and were merry with him. The feasting over, the steward is commanded to fill the men's sacks with food, and put every man's money in his sack's mouth. He (the steward) did according to the word that Joseph had spoken, even to the putting of the silver cup (Joseph's cup), in the sack's mouth of the youngest, with his corn money.

Joseph's brethren seriously tried. As soon as daylight appeared, the men were sent away. When they were gone out of the city, and not yet far off, Joseph sent his steward after them. "Wherefore have ye rewarded evil for good? Is not this it (the cup) in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing." Joseph's brethren attempt to reason. "Wherefore saith my lord these words? God for-

bid that thy servants should do according to this thing." Their defense: "Behold the money, which we found in our sack's mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it is found, both let him die, and we also will be my lord's bondmen." And the steward said, "Now let it be according unto your words: he with whom it is found shall be my servant: and ye shall be blameless." The sacks of every one were opened and searched beginning with the eldest, and left at the youngest; and the silver cup was found in Benjamin's sack. Terribly shocked and humiliated they rent their clothes, and "laded every man his ass and returned to the city."

(Continued in next issue)

Studies in the Book of Romans

(Continued from page two)

reward (Deut 10:17). God says, (Ezek. 18:4) "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." "But in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts 10:34). Rich and poor, wise and unwise, learned and unlearned, those under the law and those without law, all men stand before God with a chance of salvation, for the Lord says, "Whosoever will may come."

Paul has had the Jew in mind all thru this chapter, and here in verse twelve he actually points him out. He has named him twice; in verse nine he is first in perdition if unfaithful; in verse ten he is first in salvation if obedient to the truth. Now he really says, "Whosoever is found in sin at the judgment will be judged without the law if he knew it not; but will be judged by the law if he knew it."

The Jew has a great historical position is the plan of God. He has been given an official nearness to God in the working out of the

world's redemption. But this Jew is none the less for this a poor sinner, fallen and guilty. His position gives him no room to excuse, but rather more reason to condemn himself; hence he is the last person in the world to judge others. Wherever God has placed him in history, he is to place himself, in repentance and faith, low at the foot of the cross of Christ. What was and is true of the Chosen Nation is now and forever true of all communities, and of all persons who are in any sense favored by position or circumstance. It is true of the Christian church, and of every Christian family, and of every Christian man or woman.

Verses thirteen to fifteen seems to be a parenthesis thrown in to make clear the Apostle's meaning. For not hearers of the law are just in God's court: nay, but doers of the law shall be justified: for law is never fully satisfied with anything short of full and complete obedience. For whenever any people, not having law, by nature do the things of the law, observing the eternal difference between right and wrong, these men not having the law are a law unto themselves; showing in moral intercourse one with another the work of the law.

Verse sixteen finishes verse twelve. God and Christ know the secrets of men and their depth of hypocrisy (Eccl. 12:14; 1 Cor. 4:5).

In summing up this passage (vs. 1-16) we note important lessons of accountability, and observe that the judgment of God is plainly set forth. The Jew is reminded that his possession of the law, instead of relieving him of responsibility and giving him favor in the court of God, only brings to him a sacred responsibility. The Gentile is shown that he is by no means exempt from accountability simply for his lack of revealed law. He possesses, as all men possess, that moral consciousness without which the revealed law would be useless, for it would correspond to nothing. Man being made in the image of God,

has that mysterious sense which sees, feels, and handles moral obligation. He is aware of the fact of duty. Not living up to what he knows is right, he is guilty. This means all men, "The Jew first and also the Greek."

My Prayer

By Verna Williams

In this world of trouble,
Sorrow, sin and strife;
Where gossiping and greed
Are always rife:

A prayer to my Maker
Will never cease:
Grant me as my portion
Understanding and peace.

In this world—not riches
Nor honor I crave,
But peace and contentment,
Unto the grave.

I'm often in error,
While doing my part,
Oh, then, for this blessing!
An understanding heart.

If we could but see
How the motive begins,
We would still love the sinner,
While hating the sins.

May I ever be ready
Along this life's road,
To help my brother,
To bear his load.

That trouble and sorrow,
And strife may decrease,
'Till we shall reach home,
And a beautiful peace.
—Pryor, Okla.

Most people today are willing to show kindnesses and favors if they can get something in exchange.

—o—

Far too many do their work to be seen of men, forgetting that it is to God we must give an account.

—o—

The purpose of service is to bring blessings to others,

Information

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

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

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

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

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100	\$1.25
200	1.50
500	2.25
1000	3.50

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Size 6¾

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200	1.50
500	2.25
1000	3.50

10 inch Size

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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.

Blanks

Size 8½x11 inches

Suitable for framing

Minister's Ordination blanks, 10c
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Deacon's Ordination blanks, 10c
Evangelist's Cert. of Election, 10c

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5 or more, 10c each, postpaid.

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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 announcement of your Association, Quarterly Meeting, or 5th Sunday meeting should appear here. Send in your announcement so it can be printed in the August issue of the Gem.

ASSOCIATIONS

INDIAN CREEK Association will convene with Blue Eye church, Blue Eye, Mo beginning at eight o'clock p. m. on Wednesday before the first Sunday in September, 1929.

Eld. Winford Davis, Moderator.
Mrs. Emma Henderson, Clerk, Purdy

The Co-operative General Association of Free Will Baptist will meet in Special Called Session with Macedonia Free Will Baptist Church, a few miles east of Purdy, Mo., and a few miles south of Monett, Mo., beginning at 7:30 p. m. on Tuesday before the second Sunday in December, 1929.

This meeting is called for the transaction of any business that may come before the body, and the election of officers. Let us make this a booster meeting for our denomination.

Done by direction of the Executive Board.

Eld. A. B. Epperson, Chairman,
Tecumseh, Oklahoma.

MISSOURI STATE Association will convene with Flat River Church Flat River, Mo., beginning on Wednesday night before the third Sunday in October, 1929. Introductory sermon by Eld. E. T. House, Eld. Winford Davis, alternate.

Eld. T. C. Ferguson, Moderator
Eld. Winford Davis, C. Monett, Mo.

Want Ads

One cent per word, each insertion.
No ad received for less than 25 cents.

For Sale—Suburban Grocery.

Now doing a good business,
Reason for Selling, poor health.
For information, write the owner,
O. A. McMahon, Tecumseh, Okla.

For Sale—Seven Room House,
garage 16x24 ft., four lots. A bargain
For information, write the owner,
B. F. Brown, Tecumseh, Okla.

Subscriptions Received

July 23rd to Aug. 12th.

Ashville, Ala.—H D O'Donnell,
R3; D J O'Donnell, R3
Beeville, Tex.—A L Baker
Elm Store, Ark.—A J Hall
Elizabeth, Ark.—Rev. Carl Davis
Hartville, Mo.—J D Jones, R3;
Mrs. Geo. Owens, R4
Idabel, Okla.—Eld. H W Finney
Lexington, Okla.—Starling Ingle
Mammoth Springs, Ark.—Mrs.
Alice Whitehead, R1
Monett, Mo.—Mrs. V H Marbut, R1

Myrtle, Mo.—Mrs. M B Cockman; L A Carroll, R1; Claud Bryan, R1

McLoud, Okla.—Eld. E A O'Donnell

Pryor, Okla.—A H Land, Star R
Pattonsburg, Mo.—Charley R. Williams, R5

Sulphur, Okla.—Mr. & Mrs. Seaburn Boone, R3

Santa Rosa, Mo.—Mrs. Lurana Cain

Tecumseh, Oklahoma—Mrs J A Williams

Yates Center, Ks.—F L Parsons