

THE FREE WILL BAPTIST GEM

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

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Responsibility of Christians

By Eld. Winford Davis

(2 Kings 4:38-41)

We find in verse thirty-eight that "Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets."

Here is a people that were starving on account of the drouth or famine in the land, and Elisha was trying to devise some plan to prepare them food. How sad it is to think of the spiritual drought that is over our land today. So many churches dead—even whole Associations dead—and the people starving to death for the true gospel and a heart-felt, soul-thrilling salvation.

This is a cold age spiritually. Some will stand up and tell us that the world is growing better and better, because there are more church members than ever before. True there are more people with their names on the church roll than ever before, because there are more people in the world, but in my mind that is one of the ways the world is growing worse and worse, because so many churches are being filled with unregenerated people. We are fulfilling the prophecy of Paul: "Having a form of Godliness, but denying the power thereof." Let me say again, there is a spiritual famine over our land. People are starving, perishing, *dying* for the want of food for the *soul*.

Elisha said, "Set on the great pot." Listen! Every church should
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Joseph A Type of Christ A Beautiful Story of Love

By Eld. Edward Hilliar

(Continued from the September issue)

Just to look behind the scenes a little, we seem to get a vision of the brethren, as they stand bewildered before their brother Joseph. After they had been in prison three days he said unto them, "This do and live; for I fear God."

If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

And 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."

"Be sure your sin will find you out."

Again we see the brethren as they sit at the table with their brother Joseph according to the Hebrew custom, "The firstborn according to his birthright, and the youngest according to his youth," each of them with well-laden dishes of good things, but Benjamin's portion was five times greater than that of his brothers. What a
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The Crucifixion of Jesus

By Mrs. Ora Mae McKinney Davis.

(Continued from September issue)

(In order that our readers may more fully get the connection of Mrs. Davis' splendid article, "The Crucifixion of Jesus," we reprint the "Introduction" which appeared in the September issue of the Gem.)

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.

Then they said, "What need we any farther witness? We have heard from his own mouth. Then the whole multitude led him away as a prisoner to Pilate. And they began to accuse him saying, We find this fellow forbidding us to give tribute to Caesar, saying that He himself is a king."

Then Pilate asked Jesus saying, Art thou king of the Jews? And Jesus answering said, Thou sayest it.

Then Pilate sayeth unto the

chief priests and the people, I find no fault in the man. The mob was the more fierce saying, He stirreth up the people from Galilee to this place. As soon as Pilate heard this he asked if Jesus were a Galilean. Just as soon as Pilate knew he was of Herod's jurisdiction, he sent him to Herod who was at Jerusalem. Herod was exceedingly glad to see Jesus, for he had heard of the wonderful works of the Lord, and had hoped to have seen some miracle done by him.

Then Herod questioned him with many questions, but Jesus answered him not, while the chief priests and scribes stood by to accuse him. Then Herod with his men of war arrayed him in a gorgeous robe and mocked him, and sent him back to Pilate.

The same day Pilate and Herod were made friends again, for before they were at enmity between themselves" (Luke 23). Oh, dear Jesus, the *Peacemaker*, between the rulers and Governors of this world, even in the hour of death and mockings and whippings at the post of suffering and shame! And now he is before Pilate the second time. And Pilate answered the people, you have brought this man to me as one that perverteth the people, but I find no fault in him, even as touching those things whereof ye accuse him. No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him.

But the angry mob cried out saying: Away with this man! Away with him! Crucify him, and release unto us Barabbas.

Now this man Barabbas was a murderer, who was at this time in prison. And Pilate said unto them the *third* time, why, what evil hath he done? I have found no cause of death in him.

But the people were instant with a loud voice saying, "Crucify him! Crucify him!"

And their voices prevailed. Pilate gave sentence that it should be

as they required. Then, at their command, Pilate released unto them the murderer Barabbas; and he delivered Jesus to their will—that was to kill him. *Then Pilate washes his hands.*

We see Pilate as he runs and fills a basin of water. He is very nervous. It seems as if he cannot get his hands washed quick enough to satisfy his feeling of sorrow and regret. Now everything is ready, and as he washes his hands, he is saying, "My hands are free from innocent, guiltless blood. May His blood not be upon my hands."

But washing his hands did not clear his sin. Regardless of position as Governor, and rulership concerning honor and tribute to Caesar, he could far better have given up his job, than his soul. Better could he have given up all honor, *his head*, his all; better could he even have been nailed to one of the crosses with Jesus, than to have lost his *soul* to please the mob of sinners and high priest. Just at the last moment, when the great decision was at stake, Pilate *failed*, and they led Jesus away to the cross of Calvary.

Judas Iscariot. Pilate had no more than got his hands washed until there came a man running, frantic, saying, "Oh, I don't want this money! I have betrayed innocent blood. I can't stand to look at this money. It bespeaks innocent blood, it tells of suffering, it groans out the awful anguish and death of Christ—the *Son of God*." And he threw down the money, which was thirty pieces of silver, being in our estimation about \$15.92. Think of such a thing as only fifteen dollars and ninety-two cents being a price paid to betray the innocent blood of the spotless Lamb of God. As Judas ran away frantic the chief priests said, "What is that to us? See thou to that."

But Judas did not hear them. His heart was breaking, his whole being was in agony. Out yonder on a high cliff he could see a deep cavern, a dark abyss. Oh, he could

not get there quick enough! There is a groan. "Oh, I have betrayed innocent blood, I can't live! I don't want to live. Jesus is no more to heal my broken heart. Jesus is gone. He is not here to heal me of this agony. Oh, I have betrayed innocent blood!" Judas is coming nearer the place of the tragedy. He is running frantic—he sees not how near he is. Look! Over he goes. He craved death. He was running from the sight of that money. He had sold his own *soul*, and the Scriptures unfold the awful truth to us of what happened. "And falling headlong, he burst asunder in the midst, and all his bowels gushed out." Listen! What was that groan? Just one terrible wail of agony—all is silent.

But, low in a deep, dark ravine there lies the mangled, crushed, broken Judas Iscariot. Oh, such a sight, the death of Judas Iscariot, because he betrayed the innocent blood of the Lord, for fifteen dollars and ninety-two cents (Acts 1:18). Jesus had prayed for Peter (the one that denied him) but not for Judas, for he it was, that craved the *money*. Peter loved the *soul*.

They have led Jesus away, up the hillside of Calvary. Look! they have come to the place where he is to be slain. Yonder comes Pilate with a writing in his hand. Oh, what can this mean? Look a little closer and read the inscription, "*Jesus of Nazareth the King of the Jews*." That really is Pilate—why he had respect for Jesus, there was love for the Man of Galilee in the heart of Pilate.

But the chief priests and Jews are talking. They do not want that writing and they say to Pilate, "Write not 'The King of the Jews,' but that he *said*, 'I am king of the Jews.'" Pilate answered, "What I have written, I have written." This made them angry, and we see the agony of death on the white face of Jesus as they lead him forth "as a Lamb to the slaughter, yet He opened not his mouth."

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

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Editorial

Dear Brethren and Friends of the Gem: Because the paper is so nearly full of letters, reports, and articles contributed by our friends, I will give a brief report of my visit to different parts of the field.

I left home August 20th and was gone just four weeks, visiting Associations and my folks in southeast Indiana.

First I attended my own Association, the Central Western Missouri and Southeastern Kansas Association, which met with Wagoner church, in Cedar county, Mo. All our nine churches represented by letter and delegates, each church paid its full quota for Association expenses. Deacon W. H. Potts of Stockton was elected Moderator, and I was elected Clerk. All the usual business was transacted, and Bro. P. B. Barker of Warrensburg, Mo. was ordained to the Gospel ministry. We were a little short on preachers, but every devotional period was well taken care of.

On Sunday I went with the ElDorado Springs delegates to ElDorado Springs, to the home of Bro. John La Ccoarse, where we enjoyed a good visit and a good dinner, then we all went to the church for their regular Sunday afternoon service and had a blessed time. A number of us visited at the home of Sister Mary Snidow and ate supper there, after which I went to Nevada. Monday morning I went down to Hannon where I lived so many years. I visited Bro. York who lives there. His wife was bad sick but I am glad to report that she was getting better. Then I went down to Liberal, Mo. where my son-in-law, Carl Williams, met me and I went out with him to visit my daughter and my three grandchildren.

Then I attended the Union Association, which met with Oak Grove church, near Norwood, Mo. Forty odd churches were represented, with more than thirty preachers present. The large house was filled at each business session, and overflowed at the preaching services. Dinner was served on the ground each day. There was lots of good preaching, and everybody rejoiced because the Lord was there to bless. Eld. Selph Jones of Mansfield was elected Moderator, and Emmett Jones, Hartville, R3, is Clerk. After the Association business was finished I went with Bro. Gearing to Mt. Grove and stayed until Monday morning. Enjoyed worshipping with the good people of Mt. Grove.

From Mt. Grove I went to Flat River, Mo. and had a nice visit with Bro. and Sister McAdams and Miss Anna Reed, which I enjoyed, and I had the privilege of being with them in their tent meeting at Desloge one night. They are doing a great work.

From Flat River I went, via St. Louis, to Johnston City, Illinois to attend the Illinois Yearly Meeting. Again we rejoiced to be with God's people; heard some good preaching, and enjoyed every minute of the time I was there. The Ill. Y. M. will be represented at our Mo. State Association, and at our Co-operative General Association.

At each of these meetings I got a number of subscriptions, with a promise of more to follow. Each of the Mo. Associations made pledges to do their part to get the press moved and established in Missouri, and Union and Indian Creek Associations have appointed committees to raise funds and look out for a location, etc.

From Illinois I went to S. E. Indiana to visit my mother and my brother and sister, and other relatives. I only got to stay one week, but I certainly enjoyed that week. I had not seen my folks for six years, and I hadn't had a vacation for four years, and I'll always be glad I made the visit.

On my return trip I stopped at Nashville, Illinois for a few hours' visit with wife's brother and two sisters.

The Christian Sabbath

By Elder C. E. Mann

In writing on the subject of the "Sabbath," it is necessary to consider the origin of the Sabbath day, and the purpose for which it was ordained.

In the beginning it was known as the "seventh day" (Gen. 2:2) and was observed by the Lord as a day of rest, in memory of the completion of the program of creation and as such it was observed by the Israelitish people.

In giving His law unto Moses, it was imbedded in, and became a part of the law (Exod. 50:8-11). In Ezekiel 20:11-12 where the Lord is addressing the elders of Israel he testifies, "I gave unto them my Sabbath."

The Mosaic law embraced the Ten Commandments, a part of which was the law of the Sabbath. Jesus testified, "The law was given by Moses." The Jews were possibly more careful in regard to keeping the law of the Sabbath than any other part of the Mosaic law, and was one source of their objections to Christ—"He healed on the Sabbath day." "His disciples plucked corn on the Sabbath Day" (Luke 6:1). Notwithstanding Israel's strictness in keeping of the Sabbath, the Lord declared He would cause them to cease (Hosea 2:11). Israel's Sabbath ceased when the law ceased.

In Luke 16:16 the Master informs us that the law was until John, and in Matthew he declares, "I come to fulfill the law." If the law is fulfilled, then it is complete. Paul tells us that "The law was a school-master to bring us to Christ (Gal 3:24-25). The law having brought us to Christ, is completed in Him. Therefore we are taught that "Christ is the end of the law to every one that believeth" (Rom. 10:4). Therefore to believe Christ, is to believe Him to be the end of the law. Today we are not living under the law but under grace, and grace came by Jesus Christ.

It is not God's intention to take from the Sabbath any of the sacredness, but to give unto us a more perfect day. Under the Mosaic law, a Sabbath day's journey was one mile. If the same ruling was observed today, many would be deprived of worship. The Master said, "It is right to do good on the Sabbath day." It matters not whether I journey one or a dozen miles to the house of worship on the Sabbath, so long as my object is to worship God, and to do good.

We are taught "The Son of Man is Lord even of the Sabbath." If the Lord of the Sabbath, He is author of the same. After Jesus' resurrection he no longer met with the disciples upon the seventh day (because it was complete in Him) but upon the first day of the week (John 20:19) "and again eight days after" (John 20:26).

The disciples met upon the first day of the week (Acts 20:7). John while banished on the island

of Patmos declares, "I was in the Spirit on the Lord's day" (Rev. 1:10). The Jewish Sabbath, which was kept in memory of the completion of creation, was ended in Christ, because he became the end of the law, and instead thereof He instituted a new day, The Lord's day, or the Christian Sabbath, or the Sabbath of the Christ upon the first day of the week. We today keep it in memory of the resurrection, which is the foundation of the Christian hope. We are taught by Paul in 2nd Cor. 5:17, "Old things are passed away; behold, all things are become new." The order of worship having passed, and a new order instituted, the old law having passed and a new order of worship given; the Jewish Sabbath having passed, and a new one given, we are living in a new day when men do not remember so much the order of creation as the completion of the plan of salvation, and the hope of eternal life, which hope is in the resurrection, and for which we keep the Christian Sabbath in memory of.

"Yo-Yoing"

By Elder S. M. Crawford

Set your affection on things above, not on things on the earth—(Col. 3:2).

My dear friends and readers of the "Gem." I have for discussion a new subject, one that I think will fit the present day.

Wherever you may go, you will see boys and girls, and grown up men and women, with the yo-yo, and a few old, gray-headed men and women trifling away their golden moments with this wonderful little thing, the Yo-yo. Oh, yes, I know there is no harm in the Yo-yo. That is why we took this subject. If the Yo-yo had had a criminal record, and was degrading, so that the good people of our land would rise up against it, and pass laws forbidding people using them then it could be classed as a sin. Now, as such is not the case, there being no law forbidding the Yo-yo, it is a harmless thing the Devil is using to capture his prey with.

The Devil has always used cunning things to blight and spoil the Christian's life. Our Lord said, "Ye are the light of the world." Now, if the Devil can withhold the Christian light, or blur that light with things that are harmful to Christianity that are called "harmless amusements," he has gained more than we can realize.

Some of the things that we wish to call your attention to is the Yo-yoing church member. First, we want to see if we can give a good definition for this subject. What is a Yo-yo? Think of its construction and how it is made, and the simplicity of this little plaything with only two parts, the string and the Yo-yo

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FROM THE FIELD

New Edinburg, Ark., Aug 29th

Dear Editor and Gem Readers: Just a few words from a little band of God-fearing Free Will Baptist down here in southeast Arkansas.

I am happy to say that we who worship at Old Macedonia Church are on the very mountain top for Jesus. I'm thanking God, and praise His name for ever, for the best revival we've ever had here—God's children were revived and sinners were converted. Many precious souls were saved—I say saved for we had the happy privilege of seeing them stay at the altar, calling upon God's dear name 'till they found Jesus precious to their never dying souls. There were 41 conversions and 38 additions to the church, of which 25 were baptized.

Some may wonder who stirred up such a revival as that. Well, Bro. T. H. Dixon of Hector, Ark. and Bro. W. M. Guinn of Booneville, Ark., and God's children around Old Macedonia prayed this revival down from heaven. Thank God. You who know Bro. Dixon know that he preaches, "Thus saith the Lord," and stands four-square on the Free Will Baptist doctrine. Bro. Guinn led the singing.

We can never thank God enough for sending these men of God down our way. Bro. Guinn, who has been our pastor the past two years, has been very faithful. We can never repay him for what he has been worth to our church. I'm just praying God, as Bro. Guinn goes out and Bro. Dixon takes his place, that Old Macedonia will still shine for Jesus. And I am praying God that these precious souls that have just enlisted in the great cause of Christ, when their way grows weary, will go to Him who will strengthen them by His mighty power. Help them Lord, to so live that their lives will so shine for Thee that others, seeing their good works, may glorify Him which is in heaven.

I realize there are many of today

to lead us away from the love of God, but when trials overtake me, I go to God in prayer, for I know His grace is sufficient to keep me.

I'm so glad this morning that my soul has been redeemed and made white in the blood of the Lamb, that I am determined, by the grace of God, to see the end of a Christian life.

I thank God for that hope that, "Life will be sweeter some day." No pains, no heart ache, and where God will wipe all tears from our eyes.

I'll close by asking all who read these lines to pray for me, that I may ever keep humble at the foot of the cross. My sincere prayer is for lost souls.

Your sister in Christ,
(Miss) Iva Mae Thompson.

Flat River, Mo., Sept. 20, 1929.

Dear Gem Family: As it has been some time since you have heard from us, we thought we would write again and give a report of our summer's work. Our first tent meeting was at Leadwood. Sister Tommie Franklin of Denison, Texas, assisted us in this meeting, and did a great work. We had over fifty conversions, and a good spiritual meeting.

Our next meeting was at Flat River. We had a splendid meeting there with over seventy conversions and a number added to the church.

Our work here is growing. Our mission work is wonderful, and we are taking in new members all the time.

We are now in our last tent meeting here in Desloge, and have had several saved already. We ask prayers for a great revival. This Lead Belt is a great mission field and numbers of unsaved ones to work on all the time, and it keeps the preachers busy all the time.

We have had splendid quarterly meetings and our Yearly Meeting was spiritual and uplifting. We are expecting a great time at the State Association which meets at Flat River, beginning Wednesday night before the third Sunday in October. We expect a large delegation from

over the state. Come on brethren, let's have the best State Meeting we have ever had. Those who come by train from the south can come to Bismarck on the Mo. Pacific. Those from the north via St. Louis can come by the M. R. and B. T.

Those who come by auto can come on state highway No. 32 and on national highway No. 61, as they intersect at Flat River. We are expecting a large delegation and are prepared to take care of them. We are looking for a great Association.

There are good bus connections from St. Louis, Bismarck, and from other points to Flat River. The Picwick, Grayhound, Mo. Pacific, and other buses make Flat River every day.

God bless the Gem and its readers.

Yours for Jesus,
Lizzie McAdams,

Monett, Mo., Sept. 4, 1929.

Dear Readers of the Gem: As I enjoy so much the many articles and reports from the brethren in the work, I am made to wonder if I am a little selfish in this, as there probably are readers of the Gem, in different places, that would like to know what I am doing, or endeavoring to do; so I will give a brief report of my work for the past month.

On Aug. 9th and 10th I attended the Old Mt. Zion Association, which convened with Clifty Church in Carroll county, Ark. Sure had a good visit with those brethren, this being the association with which I was affiliated before coming to this state.

Following the Association Elder Winford Davis and myself held a two weeks' meeting with the New Hope Church, in Benton Co., Ark. We had large crowds from the first. Three claimed Christ as their Savior, and three united with the church, and were baptized the last night of the meeting.

Last week we attended our Indian Creek Association. Had a large delegation, and a real good spiritual feeling during the entire meeting.

We were called home on Saturday to attend the funeral of Bro. Sherman Medlin.

I have accepted only one church for this year, our Hannon Church, at Hannon in Barton Co. Mo.

While I haven't had much to say through the Gem, I am a conscientious booster for it. I am praying that it will grow and glow; if it does, you must help make it so.

May God bless the editor and all readers of the Gem.

Eld. O. T. Allred.

Billmore, Mo., Sept. 9, 1929.

Dear Editor of the Gem: We received our first issue of the Gem, and we all appreciate it; for real reading I feel that we get it out of the Gem. We especially enjoyed the report from Flat River, by Bro. Adams; it brings our mind back to the many sins of the world, and how people are mistreating our blessed Savior.

We have been in two revivals, one closed out last Tuesday night. The last account we had there were seventeen conversions. The meeting was conducted by Elds. Will Rodgers, H. C. Crase and Naith Combs. Yesterday, Sunday, Sept. 8th. Bro. Rodgers baptized twenty and Bro. Combs ten. This seems to be a great ingathering for the Lord.

Bro. E. E. Winfree, one of the Mo. State Evangelists, has been preaching for the Billmore church. He is a great power for the Lord; he gives out the good old Gospel. No one will make a mistake by calling him to hold their revival.

Perhaps some may wonder what kind of a church there is at Billmore. Eld. E. E. Winfree held a revival in Sept., 1928 which resulted in quite an interest being manifested to organize a Free Will Baptist church. A list of names was secured for the church, and the church covenant was read and adopted. The class is small but in good shape. Eld. H. C. Crase, will be our pastor for this year.

Wishing God's speed to all our ministers.—Mrs. Della Bryan.

Monett, Missouri

Dear Readers of the Gem:—I Will write a few lines for the paper this beautiful sunlit morning;

You know I am always glad to tell of the good things that are happening. We have just closed one of the greatest associations that Indian Creek has ever known. Every active church was well represented by both letter and delegates, and we also had some of the good brothers with us as corresponding messengers from the Union Association of United Baptists, and also Sister Allred of Larue, Arkansas was with us as corresponding messenger from the Old Mt. Zion Association of Free Will Baptists.

Much important business was transacted. A few of the many things done were the organizing of our Leagues by electing an Associational League President and Sec., three Sunday School Evangelists were elected, twenty-seven dollars raised to help move the Press and a committee was elected to raise more, two deacons were ordained, and two ministers were licensed. The peaceable spirit of Christ prevailed throughout the entire session.

Our Association will be held with our Macedonia Church next year.

Well, it will soon be time to be traveling toward Flat River to attend the annual session of our Missouri State Association. A number from this part are planning to attend. Folks, let's do our best to be there, and make it the best State Meeting we have ever had. And if you will do your part, God will open the way for you to go. It is a great blessing to have the privilege of coming together in these associations. It broadens our minds and gives us a greater zeal for God and His cause, and we receive a greater inspiration for the work that is before us. Paul realized the benefits of such when he said for us to "Forsake not the assembling of ourselves together." Let us all meet at the State Association.

Winford Davis.

Purdy, Mo., Sept. 14, 1929.

Dear Editor: I am thankful for our dear paper; we find lots of help through reading it.

We sure had a wonderful trip to our Association, and had a real spiritual feast while there. We had the privilege of meeting a number of preachers, but I was the only young girl preacher present.

Bro. Winford Davis is our pastor for the coming year. I am thankful for such young men as Bro. Davis, and wish we had more young preachers like him. He took me into the church, baptized me, and helped to ordain me. I believe in giving the flowers while living.

While we don't know if we can help any one or not, we are trying to help. We are the baby of the Association, just starting to walk. We wish you all to remember us in prayer, and we will try to remember all of you. We are planning to take the care of a church this year.

Yours in His service,

Miss Merl Robberson.

Enon, Ark., Sept. 11, 1929.

Dear Readers of the Gem: I just feel in my soul this morning that Jesus wants me to write my testimony. I was just thinking of the good sermons, songs, and prayers I heard at the Association. I'll never forget the faces I met there that I have no hope of ever seeing again on earth, but have hopes of seeing in heaven. Bro. Posy's song, "Jim and Me," applied to me as my home use to be sinful, and everything we talked about was worldly instead of Jesus; but this morning, I am so glad to say, is a house of prayer.

It is wonderful what our dear Lord can do for us, if we only let Him. I feel very weak sometimes, like I'm the weakest of His children, but I am trusting God for more Holy Ghost power to overcome everything that the devil can bring up; for God says His grace is sufficient for us, and He will carry us through.

May God help us Christians to keep out of the way of sinners; for

we are leading others one way or the other. Dear unsaved soul, if you are reading this, take warning today before some great calamity comes upon you, for when God makes His last and final call, He means come! I know because I have rejected God many times before I was saved. I had a dear sister and brother-in-law who were killed, and in sin so far as we know and, Oh God, if we had only been Christians then, and could have talked and prayed with them; how much better we would have felt. I have four brothers out in sin, and six children for whom I am praying. There are not many Christians in this place that can work together—they are of so many different doctrines. I am praying that God will send some one to preach His word with such power that all conflicting doctrines will disappear and all will come to worship God in the unity of the Spirit.

A Free Will Baptist sister trying to serve God.

Nellie Badley.

Hemphre, Mo., Sept. 16, 1929.

Dear Brothers and Sisters: I will try to give you a report of what we are doing in Northwest Missouri.

Our Association was held at Center Point Church, near Santa Rosa, Mo., August 22 to 24, 1929.

Eld. W R Rush was elected Mod. Eld. E T House, Ass't Moderator. Miss Melba White, Clerk.

Four of our five churches were represented.

Motion prevailed to send a donation to help move the press. The amount received was \$6.30, which has been sent to Bro. C. E. Mann.

Delegates appointed to the State Association: Sisters E. T. House and Miss Melba White and Brothers Will Lewallen and George Brown.

Our Association will meet next year with Mt. Zion Church, in Clinton county, beginning on Thursday before the 4th Sunday in Aug., 1930.

Our Mt. Zion church closed a wonderful revival just before our Association at Center Point. Eld.

E T House is our worthy pastor. Eld. W R Rush was in charge of our meeting. He delivered some good old time gospel sermons and the Lord gave blessings. Bro. House was there most of the time to assist in the meeting. There were twelve precious souls saved. Four others came in for membership, and all the sixteen were baptized. All the converts were young people.

Do you wonder now why Mt Zion church is run principally by the young people?

Mt. Zion has lost six of its members by death. Bro. Willis McKown another of our deacons has passed away and gone to his reward. And Sister Nan McGanghey has gone to her long home.

May the Lord bless you all is my prayer.—Miss Melba White.

Myrtle, Mo.

Dear Editor and Friends of the Gem:—I wish to report to the paper at this time the work that is being done here. I witnessed thirty that were baptized yesterday (Sept. 8th) and we felt that our meeting was a great success. The meeting was held under a brush arbor about three miles from Pleasant Grove and lasted a few days over two weeks. The meeting was conducted by Brothers H. C. Crase, N. Combs, and Billey Rodgers, and believe me, we had a real revival at this place. I pray for and am looking for great things to be accomplished by these people. They have a mind to work, and where you find people working, you will find people getting along fine both financially and spiritually.

Brethren, I think we should rally to the support of the Free Will Baptist Gem. I am proud of the Missouri brethren, that they have taken this step. I fully believe it will be a success, and my prayers and some of my time shall stand for the Gem. I believe we should be loyal to our press and literature and all of the helps of the Free Will Baptist Church. Brethren, let

us live on for Jesus. Whenever we do this God will remember our trials, and there will be joy after the race is run. I want to live for my Savior, and tell his goodness too.

And I now appeal to you, worldly sinners,

Oh, think what you are doing,

And where your soul will go;

Just put your trust in Jesus,

He'll wash you white as snow.

As our paper succeeds and grows our denomination will grow and be benefited, and be able to accomplish more for the Lord.

Pray for me. I need the prayers of God's people.—Mrs. M. B. Cockman.

Treعه, Kansas

Dear Editor:—I am no pest, nor am I very literary, but I am just so enthused over the Conference at Blue Eye, Mo. that I just want to tell everyone that did not attend the Conference how wonderful it was.

We, (two cars from the South Picher Church) left Wednesday morning, and arrived late that afternoon. We went directly to the church, which is a beautiful little place, and prepared for the service that night.

There was a large gathering the first night and every one said it was the largest crowd to ever attend the opening service. After the splendid sermon by Bro. Hollars, we were assigned to homes. The people were all wonderfully kind.

We stayed until Saturday night, and for myself I enjoyed all the services, business meetings and all, just fine. I could have just stayed on and on. In fact they just about had to drag me home, and I can't yet realize it is all over for another year.

I just want to say that although this was my first time to attend conference, it will not be my last, and if the Lord wills, I will be right on hand at Macedonia next year.

(Continued on page 14)

Eldorado Springs, Mo. Sep. 11

Dear Readers of the Gem: I certainly want to thank the editor for such a paper as the Gem. I find it to be the best paper I have to read. I love to read all the good things the people of God write to our paper. I want to add a word of praise in this paper. I praise God for victory in my soul. And I want to praise the Lord for the privilege I had of being at our Association, held with our Wagoner Church, beginning on Wednesday night before the fourth Sunday in Aug. I want to thank God for the good meetings we had and for the way He blessed His people that were there, and for the fellowship we had together while we were at the Association. I hope and pray that we will have many more just as good or better. I want to thank the good people where I stayed for their kindness to me; may God bless every one of them.

Bro. B. F. Brown came from the Association to Eldorado Springs and preached for us at our church at our regular service, on Sunday after the Association. We sure did enjoy the meeting, and hope and pray that the Lord will send Bro. Brown back to preach for us again.

Bro. T. C. Ferguson came last Sat. evening, Sept. 7th, to preach for us a few nights. He preached four sermons and the Lord blessed in the meetings. After preaching on Monday night he called the church in a business session that we might call a pastor. Bro. P. B. Barker, who has been our pastor the past year, was elected for another year. We believe Bro. Barker is a real man of God, and full of the Spirit of God. Pray for him that God will wonderfully bless him in his ministerial work with us. Bro. Ferguson went from here this morning, rejoicing and praising God, but requesting the prayers of God's people for him in his labors elsewhere.

The few of us that are left here at Eldorado Springs are doing our best for God. We have prayer meeting every Friday night, and preaching or prayer meeting every Sunday.

The interest is pretty good, and we hope and pray that God will send some good preacher to Eldorado Springs to hold us a revival meeting before long.

I want to ask all you people of God to pray for Eldorado Springs Church, and pray for me that I may always be found humble and submissive to the will of God.

Your sister in Christ, saved and satisfied with the way.

Mrs. Mary Snidow, Church Clerk.

Ft. Scott, Kans., Sept. 15, 1929.

Dear Gem Readers and Friends: The following is a brief report of my past month's activities for the heavenly Father. At my last writing I was at Springfield, Mo., intending to go to Oregon County, Mo., but my steps were directed to Grove Springs, Mo., in the northwest corner of Wright county.

Here I met Eld. E. N. Delcor, the faithful pastor of a newly organized church. Plans were at once made for an arbor meeting, which plans were soon accomplished in Jesus' name. Bro. Delcor and myself, acting prayerfully with the people of the surrounding community, who were feeling the weight of mortal souls, moved forward in His ever blessed name, and by the close of a two weeks' meeting there were fourteen with happy, smiling faces because they had found peace with our ever-blessed Savior. We baptized fifteen, most of them being heads of families.

Then I attended Union Association one day. It was there I met our editor, Eld. B. F. Brown, and many of our dear brothers and sisters and friends.

I had the privilege to visit some of the beauty spots of God's footstool, one of which was the Smittle cave, just off highway No. 5, fourteen miles south of Lebauon, Mo. Friends, if you ever be near this place, don't miss the chance of seeing one of the great wonders of God's handiwork. It is well lighted with electricity, and some of the most marvelous scenery mortal eye ever

beheld can be seen there.

Leaving there I went to our Black Oak Church, where I met Bro. Selph Jones their faithful pastor and enjoyed a visit with him. I preached at the evening service in which God wonderfully blessed. The next day we went to Springfield. From there I went to Eld. Clarence Ussery another able minister. Then I went to Mansfield, Mo. and joined the family circle of Eld. Selph Jones for the rest of the week. Went with Bro. Jones to his appointment near Grove Springs and heard him deliver a wonderful message. Being invited, I filled the stand at 11 o'clock Sunday, God wonderfully blessing.

After being made acquainted with these good people, we started to go to Hannon, Mo., in Barton Co. where Bro. Jones was to begin a meeting Sept. 8th. Leaving him at Liberal, Mo., I came on to Ft. Scott, Kans. in which place I am now, at the home of one of my brothers, Mr. and Mrs. August Cleaver.

Dear friends, pray for me and for the salvation of souls.

Let's boost our dear paper, the Gem, wherever we go.

May God bless you all.

Eld. Mike Cleaver,
Mo. State Evangelist.

An Invitation

I take pleasure in giving, thru the paper, a broad invitation to the called session of the Co-operative General Association of Free Will Baptists, which is to be held at my home church, Macedonia, the week before the second Sunday in December. I am sure I can speak for the Macedonia Church in giving you all a welcome. We will promise you will be taken care of. We have plenty of good spring water and good homes, and last but not least, we will try to have plenty to eat in spite of the dry weather, so come.

Anyone coming by rail, let us know the particulars, and we will have some one to meet the train. Winford Davis, Pastor

Briefs from the Field

Splendid reports from the different Associations have been coming in from all directions.

Elder Mike Cleaver has been holding a meeting in an arbor near Grove Springs, Mo. He reports good crowds, and a number of souls being saved.

Elder E. T. House of Santa Rosa, Mo. writes: Bro. Rush and I have just closed a very successful revival with our Mt. Zion church of which I am pastor. Twelve conversions, sixteen additions to the church and sixteen baptized.

Revs. H. M. and Lizzie McAdams have just closed a meeting at the Flat River church with something over fifty conversions, and they have begun another meeting at the Des Loge church. Bro. McAdams is pastor of the Flat River Church and Sister McAdams pastors the Des Loge Church, the two churches only being a few miles apart.

Sister M. B. Cockman of Myrtle, Mo. sends in a new sub. and writes that she is working for the paper. Thank you, Sister Cockman. The interest you, and other friends of the paper, are showing, with the Lord helping us, will surely make it a success.

Evangelist's Report

A further report of Eld. T. C. Ferguson:—When I last sent in my report, I was at Billmore, Oregon County, Mo. After leaving that place I went with Elder J. R. Harbeson to hold meetings in two churches that he was pastor of. One was the New Home church in Ripley County, Mo. The other one was Liberty Church in Oregon Co., Mo. God gave us fine meetings, and souls were saved and baptized and joined the churches.

Down in that part of the country, the people sure believe in going to

church. There was no place down in that part of the country (Ripley and Oregon counties) where I held meetings, where the buildings were large enough to hold the crowds that came to church. There was always a lot of people outside the building, and the people down there certainly believe in shouting and praising God. They will shout so much some times, that the preacher will have to quit preaching and let them shout it out.

The most of the people down there are poor people, but they know how to make you feel at home in their homes. This is one part of the country where a preacher does not have to stand around after meeting is over, waiting for some one to ask him home with them, for every one acts like they want him to go, and about the first thing they do when church is over is to ask him to go to their homes. This makes a preacher feel fine, and like his work is appreciated.

There are a great many Free Will Baptists in that part of the country, and the work is growing. I attended their association, the Cave Springs Association, and we had a fine time. I met a lot of fine preachers and Christian workers and fine singers at their Association. I had the pleasure of working with Bro. Harbeson in these meetings. He is a fine preacher to work with. I believe him to be a consecrated man of God who does not compromise with sin, and is highly respected in the churches that he preaches to. He has a great deal of influence with both saint and sinner.

Well, it will soon be time to go to our Missouri State Association. It meets in the town of Flat River with our church there, beginning on Wednesday night before the 3rd Sunday in October. Flat River is sixty-seven miles south of St. Louis, Missouri. I am expecting the greatest gathering of Free Will Baptists this year at our State Association, that has ever met in the state of Missouri. I have heard more

people talking and planning about going than I ever have before.

After leaving Oregon Co. I went to Ash Grove, Missouri, then came and preached a few nights in our church in the town of El Dorado Springs. Elder Barker is the faithful pastor of this church. Tomorrow I will leave here to go to Northwest Mo. to begin a meeting near the town of Gower about thirty miles from the city of St. Joseph. In the meetings I have been holding I have been able to get quite a lot of subscriptions for the Gem.

Your Brother in Christ,

(Eld.) T. C. Ferguson;

Stahl, Mo., Aug. 14th

To the Readers of the "Gem":—I will write a few lines for our little paper. It is a feast to my soul to receive the Gem once a month.

Bro. J. E. Miller has been our faithful pastor for the past five years, and it almost breaks our hearts to think about him leaving us this fall. We all think so much of him and his dear family. We could give him up so much easier if we had any assurance of another pastor, but I pray God's blessings on him and his family. And I just ask God to send us some one that we will think of as we do Jim.

We surely do need some more Free Will Baptist ministers in Northeast Missouri.

We have a good Sunday school, average attendance this year about sixty-one.

Bro. Ferguson has held meetings for us, Bro. C. E. Mann was our faithful pastor for two years before Bro. Miller came. We would sure love to hear Bro. and Sister McAdams preach once more.

We gave Bro. Miller a farewell dinner at the church Sunday. We surely had a grand and glorious meeting, one that will always be remembered.

From a Free Will Baptist sister at Stahl, Missouri:

Mrs. Ora Gates.

Improved Uniform International

Sunday School ' Lesson '

(By REV. P. B. FITZWATER, D.D., Dean
Moody Bible Institute of Chicago.)
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Lesson for October 6

RECOGNIZING OUR DEBTS TO OTHERS

GOLDEN TEXT—Look not every man on his own things, but every man also on the things of others.

LESSON TEXT—Mark 12:28-34; James 2:14-17

PRIMARY TOPIC—Helping One Another.

JUNIOR TOPIC—Helping One Another.

INTERMEDIATE AND SENIOR TOPIC—What Do We Owe to Others?

YOUNG PEOPLE AND ADULT TOPIC—Fulfilling Our Obligation to Others.

The sum total of human duty as set forth by Christ in Matthew 22:34-40 is love to God and one's neighbor. This comprehends every conceivable relationship and responsibility of life. The measure of love to God is the whole capacity of man to love. The measure of love to one's neighbor is one's love for himself.

I. Loving God (Mark 12:28-30).

Man's first duty is to God. The word which sums up his duty to God is love. By loving is meant a sincere desire for and a delight in the welfare of the one loved, and a willingness to do everything possible to further it. Love is not a sentimental emotion, but an ardent passion which absolutely sways the one who loves. When one is swayed by the passion to please, honor and glorify God, he is loving Him with his whole heart, strength and mind. To fail to render full obedience to this, the first and great commandment, is to be guilty of committing the greatest sin. By this test we can readily estimate our freedom from sin. Determined by this standard, all are guilty before God. We should put God first in all of life's relationships.

II. Loving Our Neighbor (Mk. 12:31-34).

This obligation is like unto the obligation to God in that it centers in love. The measure of love is not the same. The measure of love to God is the absolute limit of human capacity. That unto our neighbor is "as thyself." Our neighbor is a finite being, therefore the love is not absolute. Who is my neighbor? This is answered by the story of the good samaritan in Luke 10:30-37. Our neighbor is one who is in need of our help. It is not a

question of where he lives, but of his need of help. Some of the ways we can love our neighbor, as suggested by the texts selected by the lesson committee, are:

1. By co-operation (Neh. 4:16-23).

The walls of Jerusalem needed to be rebuilt. The task was great and the enemies strong. Nehemiah could not have done it alone, though working all the days of his life, but "everyone unto his work" made the walls a reality in a short time. Racial solidarity is a reality. "No man liveth unto himself," therefore human life is lived at its best in co-operation with one another.

2. By the strong bearing the infirmities of the weak (Rom. 15:1-7).

By this means we build up each other. We are given strength, not to use for ourselves, but that we may help sustain the weak. We are not to please ourselves. Our supreme example in this is Jesus Christ. If He had pleased Himself, He never would have come down to earth, taken our nature and suffered the shame of the cross. The rich are to help the poor. Indeed, some are made rich in order that they may intelligently render helpful service to the poor.

3. By rendering lowly service (Phil. 2:1-9).

The supreme business of life is to serve, not to be served. Christ came not to be ministered unto, but to minister (Mark 10:45). Christ, though equal with God, humbled Himself to become the servant of men. The human mind is naturally selfish, therefore the only way man can possibly render lowly service to others is to have the mind of Christ. The only way this mind can be in us is as Christ is in us, the Lord of our lives.

4. By rendering justice to everyone (Col. 3:12; 4:1).

All our fellows have rights which must be recognized to accomplish which the elect of God must put on a mind of mercy and kindness (Col. 3:12). This kind of treatment finds illustration in our home relationships—wives and husbands, parents and children, masters and servants. Failure to render justice is a source of discord and confusion.

5. By giving to others (Jas. 2:14-17).

Christianity shows itself in practical living and charitable giving. To profess to have faith and be destitute of practical deeds is to give the lie to our profession.

Brothers All

During the World war a desperately wounded German and an equally desperately wounded Englishman were lying on the field side by side. They heard each other murmur "Mutter" and "Mother," and through ignorant of each other's language they found

in "mother" a word that made them brothers. They made each other feel that they must pray together, and together they prayed "Unser Vater der bist im Himmel" and "Our Father which art in heaven."

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Lesson for October 13

KEEPING FIT FOR THE SAKE OF OTHERS

Temperance Lesson

LESSON TEXT—Dan. 1:8-20, 1 Cor. 9:19-27, 1 Tim. 4:7-12.

GOLDEN TEXT—Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price; therefore glorify God in your body.

PRIMARY TOPIC—Taking Care of Our Bodies.

JUNIOR TOPIC—Keeping Fit.

INTERMEDIATE AND SENIOR TOPIC—Self-control for the Common Good.

YOUNG PEOPLE AND ADULT TOPIC—Temperance Essential to the Highest Usefulness.

In the use of this as a temperance lesson it must be borne in mind that it is temperance in the sense of self-mastery rather than indulgence in intoxicating liquors.

1. The Self-mastery of Daniel and His Companions (Dan. 1:5-20).

These young men were wrenched from their homes and country in the tender years of youth and carried away as captives to a strange land.

1. Their trials (vv. 5-7).

(1) The test of conscience (v. 5). By the appointment of the king, a portion of the king's meat and wine was provided daily for the captives. This being contrary to the Jewish customs, the young men could not conscientiously partake of them. Conscience is the groundwork of human character.

(2) Changed name (vv. 6, 7).

Among the Hebrews, names were given to children which were most significant. Daniel means "God is my judge." The significance of this name was that all the problems of life were submitted to God for His decision. This was the secret of Daniel's successful life.

(3) Their religious life (v. 8).

This involved their refusal to eat meat and to drink wine. In the case

of Daniel at least. It also involved his praying three times a day. Daniel purposed in his heart that he would not defile himself with this food and drink.

2. Their courtesy (vv. 8-13).

Daniel seems to have been the spokesman for the company. Although his heart was fixed, he did not forget to be a gentleman. He requested that he be excused from this meat and drink in order not to be defiled.

3. Their triumph (vv. 14-21).

(1) Their physical health (vv. 14-16).

A test was made for ten days which showed that they were fairer in countenance and fatter in flesh than those who indulged in the king's meat.

(2) Their mental growth (vv. 17-20).

Daniel and his companions were found to be ten times better than their comrades in wisdom and understanding.

(3) Social and political preferment (v. 19). They stood before the king.

(4) Their temporal influence (v. 21). All were advanced to positions of influence, and Daniel became president of the college of wise men, and the prime minister of the nation.

II. Paul Advises the Corinthians as to Self-control (1 Cor. 9:19-27).

The Corinthians were an intemperate and a dissolute people. No city in the world perhaps exceeded them in vices of all kinds. The surest and most effective way to combat vice is to inculcate virtue.

1. Paul's own life and example (vv. 19-23).

Though free from all men, he made himself servant unto all.

2. The Isthmian games (vv. 24-27).

Paul uses these popular games to illustrate the need of self-control.

(1) Life is a race (vv. 24, 25). In order to win a prize there must be self-denial and definite exertion. The Christian obtains life by contact with Jesus Christ through faith (John 3:16; 3:36; 5:24). While he gets salvation (life) at the beginning, God places before him definite rewards as incentives to exertion. The Christian believes for life, but works for rewards.

(2) It is a fight (vv. 26, 27).

The Christian's efforts are not mere beatings of the air. He has a deadly struggle with his carnal nature.

III. Paul's Advice to Timothy (1 Tim. 4:7-12).

A minister needs to have control of himself. He is urged to exercise himself unto godliness. He needs to train himself for his work as a teacher and a minister.

Doing Good

Doing good is the only pleasure that never wears out.—Confucius.

Bring God into Your Heart

Bring God down into your heart. Embalm your soul in Him now make within you a temple for the Holy Spirit; be diligent in good works make others happier and better.—Amiel's Journal.

Power and Providence

No one can contemplate the great facts of astronomy without feeling his own littleness and the wonderful sweep of the power and providence of God.—Edwards.

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Lesson for October 20

USEFUL WORK A CHRISTIAN DUTY

LESSON TEXT—Gen. 2:15, Ex. 20:9, John 5:17, John 9:4, Acts 20:33-35, II Thess. 3:10.

GOLDEN TEXT—This we commanded you, that if any would not work, neither should he eat.

PRIMARY TOPIC—Doing Our Work Well.

JUNIOR TOPIC—Doing Our Work Well.

INTERMEDIATE AND SENIOR TOPIC—Honest Work Essential to Success.

YOUNG PEOPLE AND ADULT TOPIC—The Gambling Spirit Hurtful to Business and Morals.

I. The First Man Set to Work (Gen. 2:15).

Work was God's primal thought for man. Even in the state of innocence man was to have useful employment. With the coming of sin, new burdens were added.

II. The Time to Work (Ex. 20:9).

"Six days shalt thou labor and do all thy work." Six out of seven days should be devoted to work. Idleness on any of the six days is as great a sin before God as working on the seventh day. Let it never be forgotten that the fourth commandment is an ordinance of labor as well as rest; in fact, there can be no rest unless there has been work. The idler and the Sabbath breaker are equally guilty before God.

III. The Working of the Father and the Son (John 5:17).

The God of the Bible is a working God. It is true that God, when His creative work was done, rested; that is, desisted from creative work, but there is other work besides that of

creation. There is no such thing as inactivity in the divine kingdom. God is in His ceaseless activity everywhere. To be godlike is to be active.

Jesus had healed an impotent man on the Sabbath day. The Jews sought to kill Him for this good deed, and when He linked Himself with God in this, they more earnestly sought to kill him, because He made Himself equal with God. The special points of equality with God were:

1. Giving life to the dead.

Only God had shown Himself able to raise one from the dead.

2. Judging mankind (John 5:22).

His claim to being the judge of all mankind was His supreme claim to Deity.

IV. Urgency of the Work (John 9:4).

"I must work the works of God while it is day; the night cometh when no man can work."

These words were uttered in connection with the appalling need of the man who was born blind. Delivering lost men and women from their sins is the work of God which must be done. The night is coming when no work can be done. The night therefore for the world is when Jesus is withdrawn from it.

V. Paul an Example of Working (Acts 20:33-35).

Paul did not work to hoard up money, but to support himself while preaching the gospel. A truly great preacher is the one who preaches not only in word but in deed.

VI. The Man Who Will Not Work Should Not Eat (II Thess. 3:10).

Growing out of Paul's teaching concerning the coming of the Lord, a tendency to idleness developed at Thessalonica. They reasoned that if the Lord's coming was so near, work was useless. The true teaching concerning the coming of the Lord is, "Occupy till I come." Earnest attention to present duty is the scriptural attitude toward the second coming of Christ. Those who will not work should not eat. This is the right principle upon which to base all works of charity. It is the efficient cure for pauperism. It exhibits the right economic order and should apply to all classes.

VII. The Object of Work (Eph. 4:28).

This text sets forth the only three ways by which to get money or possessions of any kind.

1. To steal.

Theft was common among the heathen. It is common today, even in civilized countries. Many ways of obtaining money can be designated by theft.

2. To receive as gifts.

3. To work for.

To have possessions which have been stolen is, of course, wrong. To

have that which benefactors have given is right, even though it may not bring a blessing. To have that which we have earned is not only honorable, but gives personal satisfaction in that it has come through toll.

Master of the Situation

There is always the unknown quantity, always the equation we cannot solve. It would seem that it is not the will of God that we should in our toll for Him feel ourselves masters of the situation. It must be enough to know that He is Master of it.—P. C. Ainsworth.

God Always Answers

God always answers prayer, but sometimes in His infinite wisdom He says, "No."—Baptist Record.

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Lesson for October 27

THE CHRISTIAN'S VIEW OF RECREATION

LESSON TEXT—Jer. 31:12, 13, Zech. 8:15, Mark 2:18-28, Mark 6:30-32, John 2:1-11.

GOLDEN TEXT—I am come that they might have life and that they might have it more abundantly.

PRIMARY TOPIC—The Right Way to Play.

JUNIOR TOPIC—The Right Way to Play.

INTERMEDIATE AND SENIOR TOPIC—What Play Does for Us.

YOUNG PEOPLE AND ADULT TOPIC—Recreation in Community Life.

In the last lesson we saw that work was God's primal law for man. In work there is a certain breaking down of cells which needs constant repair; therefore, in order that work may continue there must be recreation. Recreation means re-creation. Failure to discern this truth has made of recreation dissipation. In this light let us view the salient points in the scripture selected.

I. The Coming Golden Age (Jer. 3:12, 13).

Though Jeremiah was the weeping prophet, and presented dark pictures of Israel's condition, God gave him a view of Israel's golden age. He made known how that through the mighty hand of God the chosen nation should be delivered from bondage and

brought into their own land where peace, prosperity and gladness should prevail. The source of all real recreation is right relationship with God. God is the source of all joy. Nothing so powerfully affects the physical organism in its renewal as joy in God. In this coming age the streets of the city will be safe for old people and children (Zech. 8:4, 5).

II. The Christian's Relation to Fasting (Mark 2:18-23).

1. A question asked (v. 18).

The very joyfulness of the disciples of Christ in contrast with the disciples of John and the Pharisees, moved an inquiry as to the reason. The law of Moses only required fasting on the Day of Atonement. John the Baptist was in prison, therefore it is clear as to why his disciples were fasting.

2. Christ's answer (vv. 19, 20).

He declared that the children of the bride chamber could not fast as long as they had the bridegroom with them. The joy of present companionship with Christ prevented their fasting. This shows that Christ is the real source of joy. He recognized that when the bridegroom was absent, there was occasion for fasting. Christ is now away, therefore fasting is permissible. In times of great need the early church fasted. Before sending out the first missionaries they fasted and prayed (Acts 13:1, 2). More fasting and less feasting would be helpful today in the ordination of Christian workers.

III. The Christian's Relation to the Sabbath (Mark 2:24-28).

The disciples were charged with lawlessness because they plucked ears of corn as they walked through the fields on the Sabbath day. In Christ's defense against this charge, He

1. Cites a precedent (v. 26).

It was the case of David, their great king, who in time of need ate the shewbread which was only lawful for the priests. The principle set forth is that the higher law of human need warranted David in doing this which was out of the regular line of duty.

2. Showed the nature of the Sabbath law (v. 27).

The Sabbath was made for man, therefore its right use is determined by what it contributes to man's good. The Sabbath should not be man's cruel master, but his helpful servant.

3. Jesus is Lord of the Sabbath (v. 28).

It was He who instituted it when creation was finished; therefore He had the right to use it as it pleased Him for man's good.

IV. The Need of a Vacation (Mark 6:30-32).

The tragic death of John the Baptist had just occurred, and the disciples had just returned from a strenuous missionary tour. Christ, per-

ceiving their need, invited them to come apart with Him for rest.

V. Jesus Attending a Wedding (John 2:1-11).

This is a striking sidelight on the spirit of Christ. A marriage feast was graced by His presence. In this act He set a mark of honor upon marriage, which is the most joyous of earth's occasions. In this act man's holy Redeemer lifted the holy ordinance of marriage into its dignity and beauty. In the course of the feast, when the wine was exhausted, He wrought His first miracle rather than have its festivities marred.

Glorious

Earth has not a spectacle more glorious or more fair to show than this—love tolerating intolerance; charity covering as with a veil even the sin of the lack of charity.—F. W. Robertson.

Overcoming Obstacles

An easy life is not likely to be a very valuable life to itself or to others. Strength comes by overcoming obstacles, and it is the strong life that can best help those about it.

St. Louis, Mo., Aug. 15th

Dear Bro. Brown:—I am glad to report that the Lord is still blessing us. Since our last report, we have had several conversions, and two additions to the church. Our Sunday School and Young People's union are holding up fine for the time of the year, and the interest in both are just fine. Our prayer meetings are well attended and several people have been saved in them. We conduct our prayer meetings on the evangelistic style, and believe that the aim of every service of the church should be held with the view of reaching the unsaved.

Bro. Geo. Miller, one of our young preachers, will be ordained to the full work of the Gospel Ministry Sunday (Aug. 18th).

Our Yearly Meeting will be held with the Fredericktown Church September 5-7, 1929. Sister McAdams will preach the introductory sermon. Pray for us.

Yours in Christ,

W. C. Hill,

Pastor, Frst Free Will Bap. church,
611 Rutger Street, St. Louis, Mo.

Obituary

McGanghey—Nancy Jane Moore was born in Dekalb Co., Missouri, September 20, 1854 and died at the home of Mrs. Lee Carter Aug. 5, 1929 aged seventy-four years, ten months and sixteen days.

In early life she united with the Missionary Baptist church, and later with the Free Will Baptist church at Mt. Zion.

At the age of eighteen she was married to Wilson McGanghey. To this union two children were born, Mrs. Benjamin McPheters and Mrs. Lee Carter.

She leaves to mourn her loss, two daughters, fourteen grandchildren, and twenty-five great grandchildren, besides a host of friends.

Myrtle, Mo.

I will write a few lines thru the paper, which I have found to be a wonderful paper. I just thank God for the wonderful sermons, encouraging letters, and the great work that is being carried on in the Lord's name. It is great to have a paper like this.

Bro. Ferguson held a two weeks' revival meeting at Pleasant Grove Church, and he preached some wonderful sermons. Some of our dear friends were saved, and quite a renewing of the spiritual condition among the Christian people, and we thank God for his presence with us today.

Beloved friends, it is given to those whom it has pleased the Lord to choose from among those whom he has called out to take care of his precious vineyard. My heart is filled with sincere longing to live a clean and pure life, a life that is useful to the Father of Love. The Bible is full of wonderful promises, and the world is full of people who need to know the truth about these promises of love.

As this is my first letter, I want to tell you that I do enjoy reading

the "Gem," for I am lonely on this life's journey, for on the 16th of last April the Lord saw fit for some purpose unknown to me to take my sweet little girl to live with Him. Though I miss her here, still I feel that my loss of her here in this world is her gain, in a home where no sorrow nor sin can ever enter. She was a sweet little Christian, and had lived it for several years before she fell asleep in the Saviour's arms. I hope this will be printed, for when I get my paper I will look for it, as I'll be a reader of the Gem, anxious to get the paper. Bro. Ferguson gave me one of the papers to read, and I am taking it now.

Pray for me, brothers and sisters.

Mrs. M. B. Cockman.

La Rue, Arkansas

Dear Editor and Friends of the Gem:—I will try in my weak way to write a few lines to our much loved Free Will Baptist Gem. My daughter takes the Gem, and we are always glad to get the little paper. I always read it from cover to cover. I think that more of God's children should take the Gem, and then we could learn more of our brothers and sisters in Christ.

We have had a revival meeting at New Hope church near La Rue, Arkansas, held by Rev. O. T. Allred and Rev. Winford Davis, both of Monett, Mo., beginning Aug. 11th and closing the 25th. Had three conversions and three joined the church and were baptized. Those boy preachers surely did deliver some wonderful sermons. Eld. O. T. Allred has been our pastor for the past year, and Eld. Everett Bland is our pastor for the coming year.

I attended the Indian Creek Association at Blue Eye, Mo. beginning Aug. 28th and continuing to the 31st. We had a large delegation, and lots of good preaching. It surely did my heart good to see so many of those young men, and one young lady answering the Master's

call. And those people around Blue Eye were so good and kind to us all. We certainly did feel at home with them.

We don't have so many young preachers in our Old Mt. Zion Association in Arkansas as they do in Missouri, but my prayer is that the Lord will lay hands on more of the young men of Mt. Zion Association to go forth and preach His Gospel. We have a good Sunday School and League for which we are thankful.

Well, as this is my first attempt to write to the Gem, will close asking all brothers and sisters in Christ to pray for me and my family.

Mrs. J. W. Allred.

An Old-time Revival

Deal Editor:—If you can furnish space in your good paper, I would like to report a wonderful Revival Meeting at Rocky, near Sims, Montgomery County, Arkansas, conducted by Elders W. M. Guinn of Boonville, Ark. and the writer C. C. Kitchens of Gravelly, Arkansas. Rev. Guinn had preached to these good people at this place twice previous to the beginning of the revival, once in June and then in July, and then arranged for a revival meeting and called the writer to assist him. Our meeting began Sunday night, Sept. 8, 1929, with good interest which continued to grow from day to day until the close, Sept. 15th. Christians from different churches came together and worked hard for the salvation of the lost, especially the Church of God, at Sims, Ark. We can never forget them! Also, dear Bro. Brooks and wife from Glenwood, Arkansas, they were a power in these services, both in song and prayer. I want to say they are workers.

As best I can describe the meeting, it was like the Pentecost we read of in Acts, just like fire set in the middle of dry stubble which burned in every direction. It went by leaps and bounds. People

came from far and near to attend these services. There were from two to twenty-six saved at each service, except two. It will take eternity to tell all the good that was done in that meeting. I never saw just such a meeting before, and on Friday night, the 13th, we had the most wonderful meeting I ever witnessed. When the altar call was made, it seemed to me that all heaven fell. It was wonderful to see the Christians rush into the congregations, get their friends and loved ones, bring them to the altar, and pray with them until they were saved. I believe there must have been more than two hundred Christians there, and I think they all were shouting and praising God at once. At the close of that service, we lined up the ones that were saved in that service, and the number was twenty-six souls. Well, Glory!

Then, on Saturday at the eleven o'clock hour, three were saved. At the close of this service, we, (Eld. W. M. Guinn and the writer) extended the privilege of the Free Will Baptist church of God and fellowshiped thirty-six, and having present with us Bro. Jim Summit, a minister of the Church of God, from Sims, Ark., he also extended the privilege of his church jointly with us, and fellowshiped thirty-three for which we are glad. After giving to them the right hand of fellowship, we (Eld. W. M. Guinn and the writer) organized a Free Will Baptist church of God at that place (Rocky). Then on Saturday night, the 14th, the good Lord manifested His mighty power in a second Pentecost. Nineteen souls saved at that service, all shouting and praising God. At the close of this service it was announced that we would attend to the order of baptism in the Ouchatau River, near the low water bridge, at 2 o'clock p. m. At that service the writer had the privilege of speaking on the subject of "Baptism" to a congregation which was estimated at one thousand or more people. We

again extended the privilege of the church and fellowshiped three more, after which Eld. Ira Jones, a minister of the Church of God, and Eld. W. M. Guinn, a minister of the Free Will Baptist Church of God, administered baptism to fifty-two. This reminded me of John the Baptist in the Wilderness (Matt. 3:5-6). At the close of this service it was announced that the writer would preach at 7:30 p. m. at Rocky, closing our meeting. At that service the good Lord wonderfully blessed us. One more reclaimed, and three more additions to the Free Will Baptist Church, and one more to the Church of God. I want to say, you who do not believe in the old-time shouting religion, better never go down to Old Rocky, for you would be a back number, in a class to yourself.

The meeting closed with seventy-five saved and many reclaimed, and every Christian happy and praising God for his wonderful love and mighty power.

The writer promised, with the help of God, to serve these good people the second Sunday, and Saturday night before, in each month this year, also Eld. W. M. Guinn has promised to give them all the service he could spare.

Yours for the blessed Master,
(Eld.) C. C. Kitchens.

The following Editorial appeared in the "Free Will Baptist," published at Ayden, N. C., date of August 28, 1929. We read the "Free Will Baptst," and can say as much for it, as they say for the Gem. We, too, believe that the Free Will Baptist people of the different parts of our nation should be more closely united; so we pass it on to our readers.

"The Free Will Baptist Gem"—"This is the name of a monthly Free Will Baptist publication, published at Tecumseh, Oklahoma. It is a well arranged paper issued in magazine form. The

paper has twenty pages. It is well edited by Eld. B. F. Brown. The price of the paper is \$1.00 per year. Bro. Brown carries in the Gem an exposition of the Sunday School lessons, a young people's department, and also has some able contributors. The comments on the Sunday School lessons by the editor, show that he is a real Bible student. We hope his publication may be of vast good in the great South West, where there are a large number of our people. There should be a closer union between the Free Will Baptist in the different parts of our nation. Consolidation and cooperation would make us a mighty power for God in our land and nation. We are all listed in the government report as one. We are one in a great measure, and yet we are not as closely united as we should be. God grant that there may be greater efforts put forth for a more perfect union among all our people. Let every state have its State Convention, and let these state conventions and delegates to our General Conference that meets next June in Alabama. Do we not realize that in union there is strength and in disunion there is weakness and a greater liability to decadence and death.

Treeco, Kansas

(Continued from page 7)

I advise anyone who wishes to be kindly received and beautifully treated to go to Blue Eye.

Well, I have taken up too much room in the paper now, so I will close, hoping to see you all at Macedonia next year.

Edyth Muriel Kennedy.

St. Louis, Mo., Aug. 15th

Dear Readers of the Gem:—The following is a monthly report of our Young People's Union.

Since our last report to "The Gem" we have had an election of officers, which are as follows:

Our dear Bro. Leonard White whom we re-elected as president.

one of our most spiritual and best qualified young men, and is always ready and willing to do anything in his power for the advancement of the Lord's cause and kingdom. Miss Nellie Langley, one of our efficient young ladies was elected as our secretary, and Bro. Harvey Hill was elected as our treasurer. We are planning several new features of work for the incoming year.

The spiritual condition of our work is good, but there is still room for improvement, and we are hoping to accomplish greater things for the cause of the Master in the future than ever before.

Since sending in our last report to "The Gem" we have received two new members in our union, a young man and his wife who are splendid personal workers.

At the present time a revival is being conducted at this church by Bro. George Miller who is one of our young licensed ministers. Three souls have been wonderfully saved during this week's meetings. Bro. George Miller will be ordained August 18th.

Pray for the success of our work,
Chesley A. Hill, Correspondent,
Young People's Union,
611 Rutger Street, St. Louis, Mo.

The Penny Limit

By W. H. Adams

Old Uncle John was one of those good old fellows that had belonged to the church so long, and his whiskers and face had grown so long that the younger ones of the church called him "Deacon John." Uncle John could stand (and most invariably did) for thirty minutes on the Conference floor, telling the Conference all about the faults and failures of the church, generally ending his speech with the cry of money, money, money!

Uncle John would sometimes tell the story of an old German lady telling of her son John. "My son Shon bit hisself mit a Rattle snake, and he lay six weeks in the hot month of August, and his whole

cry was vater, vater, vater!" Uncle John in comparing the story to the church would say "that her whole cry was, money, money, money!"

Uncle John had money that had never been, nor never will be spent, yet he would dig deeper in the ground for a nickle than would the poorest man in town.

When the collection plate was passed around, Uncle John would sometimes throw in a penny. He was always dissatisfied with the workings of the church, always saying that he never got anything out of it, yet at the same time the old grunter was getting a thousand times more out of it than he had ever put into it.

Brothers, let us try old Uncle John's plan for a while. Let us build us a "Penny Church House," Let us employ a "penny preacher," then let us start "a Penny Sunday School." Let us run "a Penny Church Paper," and let everything be run on a "penny" basis. Then let us go about continually singing that old threadbare song, "I'm glad Salvation's free." If any man wants us to put in more than a penny for the support of our Church Paper, just call him money mad, and tell him at once that "his whole cry is money."

If our preacher comes to us to preach, with his breeches patched and his shoes run down, just laugh at him for being so shabbily dressed and, if he says anything about his wife and children at home living on half rations of beans only, just tell him that his whole cry is money. Tell him that Paul said that he that wont work shall not eat.

If the Sunday school needs supplies, just put in a penny, then grumble because it takes so much money to run a Sunday school.

If the church house needs repairing, give a penny, then kick about having to give so much money for the support of the church.

If a member of the church is sick, or in distress, send them a penny and be sure to remind them that

there are poor houses all over the state for the benefit of such people.

Let us remember that a penny is the limit, and when our preacher is compelled to leave us, and our church and Sunday school run down, and our church paper goes broke, and our mission band disbands, and their good work is no more, and the cry of the poor and the needy rises up around us, and our children begin to go astray, and sin and wickedness begin to predominate in our homes, let us not forget to cry out against the church, accusing her of wasting our money and neglecting her duty. And when it is all over, let us go to God in earnest prayer, not forgetting that, "Whatsoever a man soweth, that shall he also reap."

W H Adams, Flat River, Mo.

Getting People to Church

An old farmer who was attending a church convention chuckled to himself as he read over the subjects on the program.

"See here, parson," he said to his pastor, "there's one thing always amuses me about the way you church people go at the business.

"You've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmer's convention on how to get cattle to come to the rack. We put all our time on the best kinds of feed.

"I sort of have a notion that if you put more time on discussing what to put in the rack you wouldn't have to spend all that time discussing how to get your folks to attend."

Selected.

"There is no surer path to spiritual death than spiritual pride."

—o—

"Nothing but grace can keep a gifted man from falling in love with his own head."

—o—

"The pastor's preaching never makes anybody want any more religion than the pastor possesses."

"Yo-yoing"

(Continued from page 4)

When rigged up, you are ready to perform the wonderful stunt, "Yo-yoing." Dear friends, I haven't yet learned to run one, and if I could run one, I couldn't find the time or the place that would fit.

I remember that I once preached on the subject, "There is a time for all things." But the writer seemed to leave out, "There is a time to Yo-yo, but if there is, it is in the year 1929, for I see so many people Yo-yoing."

Now we want to tell you what Yo-yowing *is* from a true sense and explain our views.

When you Yo-yo, you are doing the nearest *nothing* that you can do, and still be doing something. You unwind, and you wind up.

Now we have a large bunch of *church people* that are Yo-yoing. They do not have to own a toy Yo-yo, they haven't got that much energy. They are doing nothing without a string or a Yo-yo.

We ask the question why so many people are converted and join some church, then drift along without any work—without any care for the lost? All you ever see of their Christian life is when the preacher asks for all Christians to rise, or to hold up their hands. You do not know them by their everyday life. I call this a number one, Yo-yoing Church bunch. The Christian mind should be set on things that are above. A Christian *must* have his mind on things that are above, for there is a reason for our thoughts, and, my friend, if you *think* about your eternal destiny, and "where I am going to spend the great hereafter," you will feel like being busy about the Master's business. You know there are only two places for you to go. Think on your way. Are you thinking about the things above, or are you thinking of something upon the earth? This earth must pass away, and every visible thing of this old world shall be no more one day.

Come with me, and let us look into the things that are everlasting, with joy forever! All of God's promises to his people are true. Now, think of God giving you an eternal home in heaven, prepared for happiness, where there is no pain, no tears, no sorrow, but all is joy and happiness. Oh, my dear friends! How can people that have come to know God and their Savior be so careless and thoughtless of their eternal, heavenly home as some seem to be, going along Yo-yoing their lives away, so unconcerned about the lost of this world! May God help us to realize these things.

Pray for me.

Subscriptions Received

Aug. 12th to Sept. 20th

Antlers, Okla.—Eld. J H Coffman.

Alton, Mo.—J P McCullough R3

Archie, Mo.—Lloyd Warren, R1

Blue Eye, Mo.—Denver Hollars

Bronaugh, Mo.—L C Wade, R 2

Bonnie, Ill.—Rev. W R Spurlock

Couch, Mo.—W W Bennett, R 1; Elmer Frey, R 1; Adren Jenkins, R1; Mrs Lucy Coner, R 1

Carterville, Missouri—Mrs. Belle Hawkins, 220 North Pine St.

Chetopa, Kans.—Glen McCarty Route 1.

Enon, Ark.—Fred Badley; Miss Vera Blevins.

Fredericktown, Missouri.—Isaac Jemes, R 3

Gatewood, Mo.—T L McDonauld, R 1; Mrs. M E Baker, R 1

Green Castle, Mo.—Mrs. D J Polletto, R 2.

Greentop, Mo.—Sherman Sevit, R3; J L Newcomer, R2; Miss Bessie Fowler, R4; Rev. J F Miller R4; P S Peterson, R2; J D Fowler, R4; Eld. C E Mann.

Girdner, Mo.—J M Rippee.

Greenfield, Mo.—G B Manis.

Hurdland, Missouri—Sampson Boyland, R3.

Hartville, Mo.—S H Hickman, R1; C D Findley, R3

Herron, Ill.—Rev. C. E Lowry,

1601 W. Adams. Rev. I C Ladd
1409 W. Oak St.

Johnson City, Illinois—Rev. J C Doering, R1; J W Huffman, R1; Willie Huffman, 1106 Burgess St.; J T Willhite, R1; Mrs. Della Harris, R1.

Kirksville, Mo.—R M Dudgeon, 701 E. Hickory St.; Mrs. J C Young, 205 E. Illinois St.

La Rue, Ark.—Mrs. H P Boydston; Mrs. G C Bland; Rev. Everett Bland; John Knox; H R Neely; Miss Velma Boydston.

Liberal, Missouri—Mrs. Emma Thomas, B85; "The Liberal News"

Myrtle, Mo.—Eld. J R Harbeson, B. 63; Stiglar Fraley; Billey Badgers, R1

Moundville, Mo.—Mrs. T M Duncan.

Novinger, Mo.—H H Filkins, R 1; James Hardin, R1; Mrs. Louise Natto, R1; Mrs. Mattie Filkins, R1; Daisy Sevit, R1

Norwood, Mo.—Elisha Owens, R2; Troy Preston, R2

Niangua, Mo.—Levi Jemes, R1. Pacahontas, Ark.—Ralph Staten, R1, Box 72.

Pattonsburg, Mo.—John Mann, Route 5.

Pittsburg, Ill.—J H Powell R1
Stahl, Mo.—Velma Summers, Route 2.

Springvalley, Ark.—Eld. Elmer Lawson.

Springfield, Mo.—Mrs. Walter Marshall, 1336 Sherman Ave.

Stahl, Mo.—Archie Cooper, R2.
Stuttgart, Ark.—Miss Mildred Bland.

Stockton, Mo.—W H Potts; W H Whistance, R6; W L Douglas, R6, Box 25; Fred Bean, R4, Warren Cross, R6; T W Lewis, R 4, C A Hendricks.

Seymour, Mo.—Mrs. J H Claxton, R 2

Sesser, Ill.—Rev. A E Bunton.
Treece, Kans.—Mrs. Elsie Dunn

Thompsonville, Illinois—Rev. W M Jones, K 5; Van Rogers, R3

Vernon, Ala.—B G Taggart.

Warm Sp'gs, Ark.—A M Blackwell

Warrensburg, Mo.—Eld P B Barker

The Crucifixion of Jesus

(Continued from page 2)

Here they come, careless, mocking, blaspheming. Soldiers with spears and weapons, to bruise and mangle the precious clay-form of the Son of God. Oh, how Jesus loved us!

Barabbas was to have died (as a murderer) but they released him and killed Jesus. The cross is ready, and in humble submission with no faltering or flinching Jesus, helpless, is waiting for them to drive the nails. Here come the chief priest and scribes. Oh, surely they cannot do that, surely not drive into *His* hands those big spike nails. But, listen! More than the thud of one hammer you can hear. Oh, surely not! But yes, the soldiers are at his head and his feet—they are driving the nails in his hands and feet. Around his suffering head are the piercing thorns.

There is a silent hush, except for a slight moan to break the silence. Look! they are lifting up the cross between heaven and earth.

There are three crosses; the cross of Jesus is the one in the center, marked with the title that Pilate wrote, "Jesus of Nazareth the King of the Jews." Yes, that cross—the middle one—identified itself as that of Jesus.

The hand of the Father must have trembled as *He* gave this great gift to the world.

Though he was rich, he became poor.

Though he was high, he became lowly.

Though he was mighty, he became weak.

He stooped to conquer, that he might lift us up.

The hands of the Lord reaching out in pity, from the cross of Calvary, gentle hands, that were wounded for us, that death might lose its sting.

Jesus had served the *last supper* to those he loved, but now he was *dying*; the hour of struggle

had come. Those with faltering steps, who had followed Jesus, stood by, helpless, weeping. What could be done?

Jesus in his humility shrank from going to that bloody cross, with all its misery and suffering. On Calvary was fought the greatest battle of all ages. The King of Glory unlocked the gates for the sinner, and He made a way for the whole world to be saved.

It was on Calvary that Jesus placed his heel upon the serpent's head. Oh Calvary's hill they crucified him.

The Cross-tree stands as a blood-stained petal of suffering, plucked from the reddest rose that ever bloomed in the world's crimson garden of shame. Oh, the struggle, the anguish, and torturing death for the whole world that Jesus bore! Crowd's going to Calvary's hill where three crosses are erected, three men to be slain—but see the *middle* cross!

There *He* hangs in agony and pain, his brow is fevered and his tongue parched and swollen, while his tired chin rests upon his chest. We bow before the cross as we see Jesus hanging there—Jesus so sensitive and gentle that he felt the touch of a woman's hand upon his garment. Jesus with a heart so tender that he wept over a wicked city, he who suffered and died that we might go free. Dear Jesus! Our hearts bleed as we catch sight of his dying face.

Look! Many people stand beneath the cross. Some are uttering oaths, breathing out threatenings, with wrath upon their faces. Gamblers and soldiers were they, casting lots for his clothes. Those who loved him stood in helpless horror, wondering what could be done.

His garments—there they lay in a little heap at the foot of the cross, the garments he had worn, though blood-stained by the angry mob they were the garments of a King. In their folds were purity, while in silence the soldiers divided them in four parts, and gazed

wonderingly at the pale white frame on the cross that had worn them.

His hands, loving hands, beautiful hands, reaching out in protection from the cross. Near the cross stands a woman weeping at her post of love. Grief, with its lines of suffering is written on her face—the mother of Jesus! Beside her the soldiers, careless, indifferent, scoffing. Others stood curiously watching. "Perhaps he might come down from the cross! Hadn't he turned water into wine at the wedding in Cana of Galilee? The disciples stood around the cross, sad and helpless,

The sun hid itself in the black heavens of darkness. It seemed that all the hosts of heaven, and all the demons in hell, were gathered to look upon a scene more terrible than man or angels could even bear to witness. The disciples, and those who loved Jesus, stood, helpless, despairing, not knowing what to do.

The doom of eternal death and woe hung on a dead-line just above our heads, ready to fall at any moment. But Jesus took our place, and died for us! "And he made his grave with the wicked (the two thieves) and with the rich (Joseph of Arimathaea) in his death; because he had done no violence, neither was any deceit found in his mouth. (Isa. 52:9)."

The struggle was over, and death with its chilly touch had wrapped the mantle of peace and rest around the lifeless clay-form of our Lord and Savior.

Then came one of the soldiers and pierced his side with a spear, and "forthwith came there out blood and water" (John 19:34).

And after this came Joseph of Arimathaea, who besought Pilate that he might take away the body of Jesus, and Nicodemus, which came to Jesus by night, bringing spices for the burial. They took the body of Jesus and wrapped about his precious frame of clay fine linen, with spices and laid him away in the new tomb of Joseph of Arimathaea.

These men loved Jesus, and what a blessed privilege to wrap so carefully his body, and gently place it away to rest. Jesus! the one who had loved and cared for others, the same Jesus who washed the feet of his disciples and smoothed out the care-worn wrinkles of their tired feet—but now, others loved and caressed the precious, lifeless frame of the Lord.

After they had taken a last farewell look upon his pale, sweet face, the stone was placed against the sepulcher. Jesus was sweetly resting, away from the world with all its pressing throngs, away from the scoffings and mockings of his foes, away from the cruel mob that killed him. The tomb was the personal property of Joseph of Arimathea, but we find that some of the cruel Jews demanded a Roman seal to be affixed upon this precious sepulcher, saying that Jesus would be stolen away by his disciples, and they would say that he arose from the dead. The seal was placed upon the tomb, but the Devil was not yet entirely satisfied, and so he suggested to Pilate that there be keepers at the tomb to watch. "So they went, and made the sepulcher sure, sealing the stone and setting a watch." (Matt. 27:66)

(Continued in next issue)

Responsibility of Christians

(Continued from page one)

be as a great pot set on the fire, to seethe pottage for the hungry world. Is your church a saving-station for souls, a city set on a hill, a resting place for weary pilgrims, a cure for sinsick souls, a place where people love to come because of the spiritual food they receive; or is there death in the pot?

We see them there at Gilgal as they went out to gather herbs to cook, pure, tender herbs. Here is one fellow who finds a bunch of wild gourds, swinging up on a vine, easy to gather no doubt, and he says, "I will just gather these. They are so handy, and will fill up fast." So he

gathered his lap full, and took them and shred them into the pot. Just think of a man going out to gather herbs, tender herbs for food, and bringing in a lap full of old, hard gourds, not fit to eat, couldn't possibly be digested, would cause a severe case of indigestion—possibly an operation might have to be performed. I wonder if this man really expected those starving people to feast on such food. So they poured out for the men to eat, and behold a great cry went up, "O thou man of God, there is death in the pot!"

If more of our people would quit gathering gourds, and go to gathering the tender digestible herbs, our cause would progress much faster than it does. When we gather gourds, instead of the church being a place of life, it becomes a place of death.

When you talk evil about your neighbor, you are gathering gourds; when you talk evil about your brother or your sister, you are gathering gourds; when you knock on your brother preacher, you are gathering gourds, and when you are soured on everything, you are gathering gourds.

There are many different ways to throw a gourd into a pot. What are you gathering, herbs or gourds?

I once held a meeting at a place, and we labored hard for about two weeks and a half, and a number of good Christian people did the same. But there were two families in the community that would not speak. They would both come into the altar, but turn their backs and wouldn't shake hands. Finally one family confessed out, repented and shouted victory, but the other side just gripped that old grudge like it was a priceless jewel. Not a soul was saved in the meeting. Why? "There was death in the pot." Who will be responsible for the failure of that meeting? Who was responsible for the thirty-six lives lost when Israel made an effort to capture the town of Ai?

It surely was Achan who stole the Babylonish garment and the golden wedge in the taking of Jerico. (Joshua 7) When we entertain such a spirit as those people did in that meeting, we are certainly throwing gourds in the pot.

So Elisha brought meal, and cast into the pot, and the Bible says there was then no harm in the pot. It was not the meal that did the cleansing—so much as it was the power of God that accompanied the meal. The only thing that will take the death out of a church, a meeting, or our lives is the Word of God accompanied by the power of God. When trouble and confusion arises, the only thing to do is to bring the Word of God, and that rightly applied, backed by God's spirit will usually do the work.

Joseph a Type of Christ

(Continued from page one)

strange sight to behold, "and they all drank and were merry."

Mirth is turned into sorrow. The dawn of day finds them busy preparing for the homeward journey back to Canaan. On this occasion they were laden down to the very limit, abundantly supplied with many good things, more than they had need of.

But something was yet to trouble them of which they little dreamed. Let us hark back a moment. *Joseph's blood-stained coat, Jacob's broken heart.*

The silver cup in Benjamin's sack. Joseph claims his brother. This brings his brethren prostrate at his feet. Judah is overwhelmed, broken and contrite. "And Judah said, What shall we say unto my lord? What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found."

Still yet another test awaits them. Joseph said, "God forbid that I should do so: but the man in

whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father."

Judah pleads with pathetic tenderness for his younger brother Benjamin, the only hope of his father, the "child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

And thy servant my father said unto us, Ye know that my wife bare me two sons." Beloved, is there not something peculiarly pathetic, touching, tender in those words of Jacob, "my wife." Joseph and Benjamin, born of Rachel and Jacob's love for her was born of God. His union with Rachel, in the plan of God for the world's redemption is truly marvellous and far-reaching and we will speak of this later on, God willing.

"My wife bare me two sons, and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since, and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

Judah, now, like a father, shoulders the whole responsibility for Benjamin, and continues to inter-

cede with Joseph for him with a tenderness and persistency that won for him the mighty redeeming grace of Joseph his brother, for Judah was willing to sell him to the Ishmeelites, but unwilling to hurt him. It is "Judah now, before Joseph" Judah surely reasoned with the brethren, as for instance, "He is our brother," and our "flesh," continuing in his pleading with Joseph, "Now therefore when I come to thy servant my father, and the lad be not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave."

Judah becomes surety to his father. Judah's final plea, "Now therefore; I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren; for how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father

Judah becomes victorious.

The plea of the penitent rewarded (Isa 55:7). "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Joseph is overwhelmed, and could no longer refrain himself. "And he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud; and the Egyptians and the house of Pharaoh heard." Wondrous grace! Redeeming love!

But drops of grief can ne'er repay

The debt of love I owe;

Here, Lord, I give myself away,

'Tis all that I can do.

"And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come

near to me, I pray you, And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt."

I heard the voice of Jesus say;

Come unto me and rest;

Lay down, thou weary one, lay down

Thy head upon my breast.

I came to Jesus as I was;

Weary and worn and sad;

I found in Him a resting place,

And He hath made me glad.

"Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."

"I am come that they might have life, and that they might have it more abundantly," said Jesus.

Yes indeed, to preserve life did God send Joseph down before them and moreover the Angel Presence of Jehovah went before him and left him not. Yes, "these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest." Is the day approaching us, when there will be a famine in the earth, not of bread and water but of the Word of God? "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. (Amos 8:11)

Joseph said, "God sent me before you." Jesus said, "I came down from heaven, not to do mine own will, but the will of Him that sent me." Yes, beloved ones, we can praise God that He sent Joseph down into Egypt "to preserve life." O that Christians might awaken to the solemn fact, that these seemingly Old Bible stories contain precious food for our comfort and guidance. The spirit of Christ our blessed Redeemer permeates the whole atmosphere of God's great Book, the Bible from Genesis to Revelation. O that the scales may fall from the eyes of professed Christians, till all may come to see "Jesus only."

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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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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

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.

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.

JOSEPH A TYPE OF CHRIST

(Continued from page 19)

"God makes the wrath of man to praise him."—Psalms 76:10

"So it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt."

Joseph commands, "Haste ye and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not."

God had appeared unto Jacob and blessed him, telling him to "be fruitful and multiply, that a nation and a company of nations shall be of thee, and kings shall come out of thy loins." This was great indeed and Jacob believed God:

God now speaks to Jacob through Joseph, "Come down unto me, tarry not; and thou shalt dwell in the land of Goshen, (no plagues there) and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou and thy household, and all that thou hast, come to poverty. And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither."

(Continued in the next issue)

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No ad received for less than 25 cents.

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For information, write the owner.

O. A. McMahon, Tecumseh, Okla.

For Sale—Seven Room House.
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