

THE FREE WILL BAPTIST GEM

ORGAN OF THE MISSOURI STATE ASSOCIATION OF FREE WILL BAPTIST
AND OF THE CO-OPERATIVE GENERAL ASSOCIATION—FOR FREE WILL BAPTIST EVERYWHERE

Vol. 2. No. 8.

Purdy, Missouri; September, 1930.

\$1.00 per year.

A Little Cake

By Eld. S. M. Crawford

I come, after a long delay, giving you all a rest, not because I didn't want to write, but I thought others could do you more good.

"And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not: go and do as thou hast said: but make me thereof a little cake first."

Now folks, listen to what the old prophet said to this poor widow woman, when that country was in an awful shape. Every body had "the blues," and had eaten up most everything they had. Now think of this woman out gathering a few sticks to bake the very last dust of meal for herself and that only child. I know a mother's love. She had, no doubt, gone from the table hungry many, many times, so that boy could have more to eat. You know a boy is always hungry, and they seem to need more to eat. And we know that there was not the abundant supply of wild grapes, haws, plums, and such things as nuts, for him to fill up on, as we had when we were boys. Oh yes, we can go back and live over our boyhood days, when our pockets had something in them most all the time; maybe it was acorns or nuts, if not, it was parched corn; and I always carried some corn in my pockets. Some people thought it was to keep the geese off but I knew better, and you do too if you were once a boy.

But this poor boy had run out of corn, or at least I think his mother thought he had; so I can see him in my mind's eye, "pale and skinny," as we used to say.

Now we would call an old man a low-down impudent hound that would come up to our widow woman neighbor and demand of her to give him a drink and to go cook for him a little cake out of the last handful of meal she had. But here is where we Free Will Baptist have failed, by not giving God the first little cake.

God has always asked for the first and that without blemish, and if we give Him the first, our barrels and cruses will never waste. This woman rushed in and did as she was bidden, and God blessed her; and if we will do what God asks us to do, we will be blessed too.

God always asks for the little cakes, then He blesses with full measures. When your supply is small, when it is as the widow's meal, just a small handful, if you will dish out of it to God first a little cake, then God will supply your every need. We are often afraid to try out what we know to be true. Jesus is true, faithful and true; and every promise God makes to man, He always makes good.

Now folks, let us make God a little cake first, and send in to Bro. Brown one dollar on that linotype. And, if your barrel is half full, send in \$20.00; if it is full, send \$100.00, or more, and God will bless you.

If your pastor is hungry, make him a little cake. If some poor family is in reach of you, make them a little cake. Feed the hungry, clothe the naked, administer to the needs of thy brother; in so doing you are

making God a little cake. Then the Lord will bless you, and your barrel will never run dry.

God bless you all, is my prayer.

Synopsis of a Sermon

By Rev. R. T. Langley

Text—Luke 14:18, "And they all with one consent began to make excuse."

As we go into the depths of this subject, I wish to have the prayers of all who love God.

Excuse No. 1, Church Crutches. Before going into the discussion of this subject, I wish to acknowledge my indebtedness to Dr. Lofton for much of this subject matter.

To hear some people talk, you would think they were only fit for the poor house. They never have anything to give for the glory of God, but they can buy autos, radios, furniture, fine clothing, in fact anything they want, but if you mention paying the pastor, or church expenses, they begin limping on their poverty crutch until they can hardly get along. I believe that the old time religion will make the heart rejoice, and open up the pocketbook and bring the eagles out. Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal, for where your treasure is, there will heart be also" (Matt. 6:19-21). The apostle Paul tells us to abstain from all filthiness of the flesh, evil communications, etc. If I hear a man using vulgar language, I know at once the state of his heart. If I see

him chewing and spitting, or puffing at a pipe or cigarette, I know at once what his idol is. A vulgar speaking, tobacco chewing, cigarette smoking Christian never has anything to give for the cause of Christ.

II. I see another class of excuse makers. These are always crying out against the "hypocrites" in the church. But they themselves make moonshine booze and peddle it out to others, drink and gamble, and throw out insulting insinuations at every lady they meet, and keep crying out against the "pesky hypocrites." Do you know what I would do if I was a lady and had such a husband as that?

I would go to the hardware store and buy him a little red wagon and a tin horn and put him out on the sidewalk to pulling his wagon around and blowing his tin horn. He is a very small fellow.

I have before me a picture. It is a very very sad picture. It is the picture of a man that once was the dearest idol of his mother, but now he is the very picture of wretchedness and crime. Once a follower of Christ but now a blear-eyed bloated whiskey sot, with no home, no friends, none to love him. Could anything be more heartrending? He has made rum his god. All that he is and has been is laid on the altar of darkness. I see him when he comes home. The children run and hide, and the mother gets between her drunken husband and the children and receives blow after blow until she is overpowered. God pity a poor mother and children that must suffer at the hand of a drunken maniac. For Christ's sake and your soul's sake, quit making excuse and get right with God. When you are right with God, you are right with your wife and children and every one else. Quit going to theaters, road houses, places of worldly amusements, drop your excuse crutches, quit crying, "poor, broke, hard times." Take up your cross and follow the Christ. Will you do it? Listen to the voice of God and reason. Throw down your old

crutches, and join the happy band of the redeemed on their march to glory.

Mine La Motte, Mo.

Dear Gem Readers: I have never written an article for the Gem before, but I certainly enjoy reading it. It is a wonderful little paper. I can feel the Spirit of God when I read it. You know dear friends that the most we can do for God is very little compared with what He does for us.

What's the matter with our churches today? Too many of our church members are visiting the places that Satan has set up to allure more people into his ways. Be ye therefore unspotted from the world. When we were converted Jesus forgave us of our sins. We promised him we would work for him, and that is what we should do. It is better not to make vows if we do not keep them. We should never be ashamed of Jesus, because we do not want him to be ashamed of us before our Heavenly Father.

When we speak to people about their soul's salvation they often say, "I cannot hold out."

We do not have to hold out. We should just hold on to God, and He will do the "holding out."

We cannot live the Christian life alone, but we should let Jesus be our guide in everything. Prayer is the key that unlocks heaven, and there are things impossible with man, but there is nothing impossible with God.

We have a nice church and Sunday School at Mine La Motte. So let us all work harder, think less of our own welfare and more of others and help build up the kingdom of God.

A sister in Christ,

Blanche Barker.

Notice

We, the undersigned Free Will Baptist, hereby give three months' notice by publication in the Gem, that it is proposed to change Art. I.

of the Constitution of the Missouri State Association, to read: "This Association shall be called the Missouri State Association of the Church of God, denominated Free Will Baptist," so as to conform to many places in our Treatise where it reads, "Church of God," and to conform to the wording of the "Preacher's Annual Certificates," issued to our preachers in many places in the State of Missouri and in other states, and to give us a legal Bible name.

Signed:

Eld. T. C. Ferguson, Ash Grove, Mo.
 „ W. C. Hill, 1026 S. 8th., St. Louis.
 „ H. T. Langley, „ „
 „ P. S. Cox, 1844 S. 11th, „
 „ W. E. George, Springfield, Mo.
 „ W. F. Millard, Buffalo, Mo.

New Hand Book

Rev. A. B. Talbert, superintendent of Mission Work in Oklahoma has just published a new Hand Book for Workers. Book gives references where to find Miracles, Parables, Prayers, Ten Commandments, Beatitudes, Lord's prayer, Great Commission and many other Scriptures besides. It has Paul's Life Outlined and many other helps. Price 50 cents.

Will send supply of books to any Church or Free Will Baptist minister, to be paid for when sold, also allow a good commission for selling.

Order from A. B. Talbert,
 Box 947, Drumright, Okla.

Prayer

I believe God answers prayer,
 For He has promised to;
 And I know He always does
 As He says He'll do!

I am sure God answers prayer,
 Sure as sure can be.
 Why, and how, you ask? Because
 He has answered me!

I have proved God answers prayer,
 Proved it o'er and o'er,
 He is absolutely true,
 Now and evermore.

Selected.

THE FREE WILL BAPTIST GEM

Organ of

THE FREE WILL BAPTIST CHURCH

Published monthly at Purdy, Missouri.



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

Entered as Second Class Matter, June 4, 1930, at the Post Office at Purdy, Missouri, under the act of March 3, 1879.

TERMS:

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

We will be glad to change your address for the Gem, if you notify us. Please give both the old and the new address.

Your time is out if a pencil mark appears here  

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

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Editorial

The Call of God

All men are called of God. There is the call to repentance, to salvation, to holiness, to service, and to final judgment.

All men, whether they are great sinners or good moral men, are lost except they repent and are born of the Spirit. Nicodemus was a good man, a ruler of the Jews, but Jesus said to him, "Ye must be born again" (John 3:7). And Jesus said, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). Yes, "all have sinned and come short of the glory of God" (Rom. 3:23); and God calls "all men everywhere to repent" (Acts 17:30). All are called to repentance.

Jesus came to "seek and to save that which was lost." He did not come that men should minister unto Him, but He came to "minister and to give His life a ransom for many." Paul says in Titus 2:11, "For the grace of God that bringeth salvation hath appeared to all men." God sent His Son that through Him He might call all men to salvation. All are called, but few are chosen [accepted].

Since the Gospel is the "power of God unto salvation to every one that believeth," God calls all who believe to holiness. Wherefore He saith, "Come out from among them and be ye separate." Brethren, if we live the life to which God has called us, we'll not be found in places of worldly amusement that are provided and maintained to satisfy restless lives that know not God. God calls us to follow "holiness, without which no man shall see the Lord."

All Christians are called to service. Jonah was called to service, and was severely punished because he tried to escape that service. We are told of a great many in the Bible who had definite calls to service. So is every Christian called to service. Some are appointed to give full time to Christian work while others may have secular employment; but it is the first business of every child of God to advance the kingdom of God. His other business is to pay his own expenses and the expenses of the kingdom.

The call to Christian service is universal. You must either go down into the well to save the drowning child or you must hold the ropes for those who do go down. You must either bear the message to them that perish or pay the expenses of them that do bear it. If each Christian's reward is measured by the amount of support given to Christian work, some will be rich, but many will be poor indeed.

Those who respond with whole-hearted obedience to the Lord's call to repentance, to salvation, to holiness, to service, need have no fear of the Judgment. But salvation is not reward: reward is something added unto the faithful builders.

FROM THE FIELD

Report on Linotype Fund

Cash Received to Aug. 15, 1930

Blue Eye, Mo.

John Scott,	\$2.00
W N Dodgen,	5.00
Alma McMonigle,	1.00
Arvilla Fultz,	1.00
Gladys Taylor,	1.00
Milo Butler,	1.00
Blue Eye Mission Circle,	25.00
" " League,	6.25
Larue Arkansas	
Lloyd Bland,	5.00
Eld G C Bland,	1.00
Eld J W Allred,	5.00
Mrs J W Allred,	5.00
Granby, Mo.	
Doris Turner,	5.00
Monett, Mo.	
Pollie Marbut,	1.00
B F Henderson,	1.00
Niangua, Mo.	
Willie Blackwell,	2.00
Lucy Deckard,	1.00
Purdy, Mo.	
A B Cox,	10.00
Anna Niskern,	2.50
Verona, Mo.	
Stella Stark,	4.00
Iantha, Mo.	
R H Paige,	5.00
Willie Bowman,	2.50
Liberal, Mo.	
Amy Thomas,	1.00
Ida F Ball,	3.00
Emma J Thomas,	3.00
G C Lewis,	2.00
O T Fast,	10.00
Hannon, Mo.	
Martha Ricketts,	5.00
C W Ricketts,	10.00
R R Thomas,	1.00
Ina Bicknell,	2.00
Stroud, Okla.	
B C Medlin,	10.00
Paden, Okla.	
C H Goode,	5.00
Ash Grove, Mo.	
T C Ferguson,	1.00
Farmington, Mo.	
WA Mount,	2.00
Anderson, Mo.	

Cooper Dawson,	.50	Eld Everett Bland,	5.00
Stella, Mo.		Don Boydston,	5.00
Jones' Chapel League,	5.00	H E Boydston,	15.00
Purdy, Mo.		Picher, Okla.	
Macedonia Mission Circle,	25.00	South Picher Church	20.00
Liberal, Mo.		South Picher Sunday School,	10.00
C. I. C. Sunday School Class		South Picher Ladies' Aid,	10.00
by Mary Fast, Secretary,	10.00	Bro. North,	10.00
Following is the amount pledged to		Mrs. North,	10.00
be paid by Oct. 1, 1930:		H Gillam,	10.00
Monett, Mo.		W H Thomas,	5.00
B F Henderson	\$4.00	Douthat, Okla.	
J W Marbut,	5.00	Enoch Jones,	10.00
Finis Marbut,	10.00	Wann, Okla	
Sanford Davis,	10.00	Luther Mayberry,	10.00
Julia Davis,	8.00	Treece, Kansas	
Winford Davis,	25.00	Walter Kennedy,	10.00
O T Allred,	25.00	Howard Cohen,	3.00
Purdy, Mo.		Lee Anderson,	2.00
Troy Henderson,	12.50	Cardin, Okla.	
G E Davis,	10.00	Eld. W B Tipton,	10.00
Artie Robberson,	10.00	Winford Davis, Treasurer.	
P R Henderson,	10.00		
Cassville, Mo.			
Floyd Inman,	12.50		
Blue Eye, Mo.			
Blue Eye League,	3.75		
Ronald Hollars,	10.00		
John Pasco,	5.00		
R Garrett,	2.50		
Daphna Hollars,	1.00		
Pansy Hollars,	1.00		
Green Forest, Arkansas			
Lewis Hayhurst,	5.00		
Ves. Shipman,	5.00		
Sister Caudill,	2.50		
Oak Grove, Arkansas			
Ray Waterman,	5.00		
Hannon, Mo.			
R R Thomas,	2.50		
Liberal, Mo.			
G C Lewis,	2.50		
G E Wade,	2.00		
Mrs. E S Barnes,	10.00		
Bronaugh, Mo.			
L C Wade,	5.00		
Iantha, Mo.			
Earl Phillips,	2.50		
Stella, Mo.			
San Turner,	10.00		
Edna Eaton,	5.00		
G A Garner,	10.00		
Jones' Chapel League,	5.00		
Granby, Mo.			
Joe Turner,	10.00		
Noel Turner,	10.00		
Larue, Arkansas			

Drumright, Okla.

Dear Brother and Sister Brown:—
Just borrowed one of the Free Will Baptist Gems from our pastor, Bro. Talbert, and in reading it found that you live in our home town where my husband and I were born and raised. Our homes were out in the country. I was raised four miles east of Purdy, and my husband about six miles south, so every one is acquainted with us there. My husband's father lives there yet, and my folks live in Monett, so in reading the paper, it was just like reading a letter from home, seeing many of our neighbors, school mates and friends take the paper. And when we go home on a visit we will stop and visit you folks, as we have never forgotten you, and hope you have not forgotten us.

Our church in Drumright is doing fine. We have bought a larger building in town, and used the other building in repairing it. So our church is one block north of Post Office. Bro. Talbert is our pastor. We have a good Sunday School and our attendance at prayer meeting is about one hundred each week.

We are still trying to lift our Savior up to a dying world. Our

mission work is still going on. Would be glad if every one that can would come to the Camp meeting which begins the second Sunday in August at Vance's Chapel about five miles north and three west of Drumright. We are planning on a great revival there. Everybody is welcome.

Mrs. B. H. Perkins.

Sulphur, Okla.

Dear Bro. Brown:—Received a copy of the Gem today, and as I looked over and read its contents, my dear, precious husband came so vividly before me, so natural, as I have watched him so often when his religious paper would come in. He would bury himself, so to speak, and read so earnestly every word, and oftentimes re-read some of it. When he was through, he would look up and talk of the many good things he had found in his paper, and often would say, "Well, if the Free Will Baptist preachers would only take more interest in our paper and the building of church work, and do more teaching and preaching on the importance of these things, the laymen would naturally take more interest and get more out of the church work, as they would see the preachers and their brothers and sisters subscribing and writing for the paper. Their zeal for knowledge would increase, and the joy of their salvation would shine out with more power, till the light thereof could not be hidden.

I went on last night to the meeting that Bro. O'Donnell is conducting at Sulphur now, and Bro. Brown, as I sat and looked at Bro. O'Donnell standing on the same spot, at the same table as my dear one, Rev. R. H. Emerson, had stood so many times do you wonder that the tears ran down my face like rain, and my entire being was shaken with emotion, as I also know that my husband was the first man that ever preached in that house? Oh, I was too full for words, as Bro. O'Donnell so earnestly poured

out from his soul the gospel with no uncertain sound. I could almost hear my husband say, "Amen!"

Bro. O'Donnell is a solid, strong preacher. The kind of preacher my husband admired so much was the preacher that was loyal, solid, sound and true to his God.

Brother Brown, I ask you and all true faithful ones to pray for me that Jesus will lead and help me more and more to lean on His everlasting arm in my loneliness. Again I say, pray for me, a lonely wife of a preacher.

Mrs. R. H. Emerson.

God bless you, Sister Emerson. It almost seemed, when I read your message, that it was from our faithful Brother Emerson himself. We know you miss him very much, for we all miss him and his encouragement.—The Editor.

A Protest

Written at Fredericktown, Mo., as directed by the Madison Co. Q. M., for publication in the Gem.

We, the Free Will Baptists, composing the Madison County Quarterly Meeting, which was held at Fredericktown, Missouri, July 31 to Aug. 2, 1930; oppose and protest change of name: "Free Will Baptist" to "Church of God," as set forth in the Gem.

We also oppose and protest the "Budget System," as it now stands, as we feel that the State Association has no right to usurp authority over the individual.

Done by the order of Madison County Quarterly Meeting of Free Will Baptist, this 3rd of Aug., 1930.

Chas. E. Wood,

Clerk of Madison Co. Q. M.

The editor is sorry that some of our people do not understand the nature, need, and purpose of our "Budget System." It is not a compulsory tax or assessment on individual members, but each church is asked to give an amount equal to ten cents per member of its membership for our State work. This

system supported will mean financial success for our State work. Is it a success now?

We are sorry that some misunderstand the meaning of the proposed change in our Constitution. It is not intended to do away with our name, nor even to change it. We are one member of the great Church of God, and our name is Free Will Baptist. We intend to keep the name, but we want to acknowledge the Church of God as the body to which we belong. We shall not change our name, but shall be one member of the great Christian Family, and we shall be denominated (named) Free Will Baptist.

Beeville, Texas

Dear Bro. Brown and wife:—As I never have written before I will write a few lines." As our dear old Bro. Mansker used to say, "I know that my Redeemer liveth." I have never forgotten our sweet Association that we had at Paden, Okla

I want to say, I thank God for such men and women as you and wife. After the trouble that came on our paper, I feel that you had a courage like Joshua, and I am glad we have as good paper as it is now. Bro. Brown, I believe that work is one of your callings, and the Lord will prosper you in it. I am praying that He will.

Well, I am now a South Texas pioneer. We live eight miles from any church, but there are a few families that live here, and we have Sunday School. I haven't met a Free Will Baptist since I came here, and I enjoy the Gem, so enclosed is check for two dollars to extend my subscription to the Gem and for a year's subscription for J. R. Morris.

A. L. Baker.

Niangun, Mo.

Dear Gem Readers:—I am going to try to write a few lines by the help of God, in whose presence I am writing. I am one of God's redeemed (Continued on page 19)

St. Louis, Mo. (611 Rutger St.)

Dear Readers of the Gem:—It has been quite a while since I have written from our church, but we are having fine services every Sunday. Bro. Jim Miller was up and held a two weeks' meeting, and he is a fine preacher, but he had to close services on account of sickness.

We had our Sunday school picnic June 29th and we had a fine time. Bro. Hill, pastor of the church, gave the discourse and made a fine talk. Our Sunday school is getting along fine. The attendance is not as good as has been on account of vacation and visiting and warm weather. Bro. Charley Miller was chairman of committee, and Charley, Will and Bro. Morris made fine arrangement for our picnic, and everybody enjoyed their outing, and the school appreciated the good time they had.

Brother Sweney passed away July 10th after a long sick spell. He will be buried down in the country and Bro. Hil will preach his funeral. Bro. Sweney will be sadly missed. Sister Sweney has been our Sunday School secretary for a long time, and in behalf of our Sunday School we extend our heartfelt sympathy in her hour of sadness, and may she lean on the everlasting arm of our big Elder Brother, who is able to carry us through.—F. L. McCauley,

S. S. Supt., 611 Rutger St. Church

Rocky Comfort, Mo.

Dear Gem Readers:—Just a short report: I am in a meeting at present south of Stella, Mo., or northwest of Rocky Comfort, Mo., in McDonald County.

The meeting started August 4th. We are having large crowds, and I never met with nicer people. There have been two conversions up to the present time. Prospects for a good revival meeting.

Your sister,

Merl Robberson.

Flat River, Mo., (July 28th)

Dear Gem Readers—Just a "good morning," and "How do you do!" We are very busy in a glorious revival here. Haven't run quite two weeks yet, and have had twenty-eight souls saved. Pray much for us. Bro. Jim Miller is helping in the meeting, and is doing some powerful preaching.

Our church here at Desloge is sending in its budget, which is \$15.00. That is a little more than our membership, so dear brother preachers, come on, let's do our best to get our churches to respond to this worthy cause and call to help build up our State Work. God bless all our people. Pray for our meeting here.

Yours for Jesus

Lizzie McAdams.

Flat River, Mo. (Aug. 13th)

Dear Gem Family:—Just a few words to let you know that we are having a glorious revival in Flat River. Have had ninety-six souls saved, and over twenty-five baptized last Sunday, and will have another baptizing next Sunday.

The meeting will run several week yet. Pray much for a great victory.

Bro. Jim Miller from Fredericktown, Missouri is with us, and he preaches one night and we preach one night. Bro. Miller is a strong gospel preacher, and has a wonderful influence wherever he goes, and souls are being touched in a wonderful way.

Yours for Jesus,

H. M. and Lizzie McAdams.

Granby, Mo.

Dear Gem Readers:—"Lift up your eyes and look on the fields; for they are white already to harvest"—John 4:35.

We found the field white already to harvest in the Pilgrim Rest community near Springdale, Arkansas. Bro. O. T. Allred and I went there July 21st and stayed until the 1st of August.

There were lots of good praying Christian people there, and they live so close to God that they don't have to go to church service to shout, but will praise His name in the home, fields, or on the highways.

There was a good spiritual feeling among the people all the time, and conviction was deep, in fact it was so deep that a lady, who was unable to get into the house because of the crowd, came from the outside of the house and was gloriously saved.

There were seventeen conversions and renewals, and some of them started to work right there, before they left the altar.

The pastor, Elder George Been, opened the doors of the church, and there were ten additions and eight baptized. Bro. Allred assisted the pastor with the baptizing.

On July 31st we met about forty-five minutes before time for service and organized a Free Will Baptist League with twenty-six members, and prospects for more. We feel sure that the League will be a success, for we felt that the Lord was leading all the time.

We will begin a meeting at the Pleasant Grove Church near Anderson, Mo. tonight (Aug. 4th) if the Lord doesn't lead differently. Bro. Winford Davis will help in this meeting. We will send a report of it when it closes. Don't forget to pray for us, for we need your prayers.

The meeting at Pilgrim's Rest was the first I ever helped in.

Yours for the cause,

Eld. Noel Turner.

Forward

There's a work for Jesus

Ready at your hand;

'Tis a task the Master

Just for you has planned.

Haste to do his bidding,

Yield him service true;

There's a work for Jesus

None but you can do.

Selected.

International Sunday School Lessons

Comments by B. F. Brown.

(Third Quarter, 1930.)

Lesson X Sept. 7, 1930

Josiah

2 Kings 22; 23:1-3, 21-25; 2 Chron. 34; 35.

Topic.—The World's Debt to Reformers.

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

Practical Truth.—True reformers are sent of God.

Outline.—I. Josiah the repairer.

II. Josiah and the new-found book.

III. Josiah a reformer.

IV. The death of Josiah.

Time.—About B. C. 640 to B. C. 601.

Place.—Jerusalem.

Introduction.—Josiah began his reign when he was only eight years old, and under very unfavorable conditions. His father, who had been a wicked king, died when Josiah was only eight years old. Because of his youth, Josiah was forced to share the work of governing his people with officers who had been trained with his wicked father and his people were backslidden from God and steeped in idolatry. But the young king did not long depend on his wicked helpers and advisers: "for in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father." Because he took all his problems to the Lord, the power of other forces was broken, and he came forth from his unfavorable environment as a lily rises from the swamp. The secret of Josiah's great life was his early, humble seeking after God, and then enforcing the standards of righteousness which God taught him. While he reigned but thirty-one years as king, he brought about many great changes for the better in Israel.

Whether one's life be long or short it is a great advantage to begin early in life what one wishes to do. Those who are going to begin their work at some future time usually never begin at all. The young need not follow example or custom, they may lead: for the unspoiled vision and strength of youth may accomplish things that age cannot.

The king and his people were greatly moved by the message of the Book that was found, and were greatly blessed when they did as the Book required them to do. Every one should know more of the great value of the Word of God, and read some portion of it every day. When the Bible is lost through neglect, all kinds of evils appear; but we keep the Bible and gain much good by reading it every day.

Commentary—I. JOSIAH THE REPAIRER (2 Kings 22:1-7; 2 Chron. 34:1-13). During the period of about 278 years, from the close of Solomon's reign to the captivity, Judah had twenty-one kings, of which Josiah was the seventeenth. Some of these kings were good and some were evil. Josiah was the last good king. His father, Amon, was an evil king and was slain by his own servants, having reigned but two years. At that time Josiah was only eight years old but, being the natural successor to the throne, he was crowned king at the tender age of eight and reigned thirty-one years.

Josiah's mother, Jedidah, must have been a good woman who led her boy in the right way, for he did not follow his wicked officers and helpers, but went in the ways of David, "and declined neither to the right hand, nor to the left." And when he was sixteen, he set himself to "seek after the God of David."

When Josiah was twenty, he began and purged Judah and Jerusalem, and destroyed all the places of idol worship, then he cleansed the region and cities round about.

When he was twenty-six, after he had purged the land, and the house, he sent faithful men to receive the money which the Levites had gathered and put it in the hands of the workmen, to repair the house of God, which the kings of Judah had so nearly destroyed.

II. JOSIAH AND THE NEW-FOUND BOOK (2 Kings 22:8-23:3; 2 Chron. 34:14-32). In repairing the house of the Lord, the book of the law was found. When Shaphan reported the work to the king, he also presented the book and read it before the king. When the king heard the words of the book, he rent his clothes, and sent Hilkiah and others to Huldah the prophetess, to enquire of the Lord concerning the words of the book. The Lord said that He would bring evil upon the king and his people because they had forsaken Him, and had burned incense unto other gods; but Josiah should not see the evil that would come upon Israel because he had humbled himself at the words of the book. After this Josiah read the law to all the people, and they made a covenant to follow God and keep His laws.

III. JOSIAH A REFORMER (2 Kings 23:21-25). Josiah was not content to put down idolatry, and all evil; but was zealous to reestablish the worship of God according to the Book. They kept the passover, put away evil, and served God faithfully.

IV. THE DEATH OF JOSIAH (2 Chron. 35:20-27). When the king of Egypt passed thru Josiah's country to fight against Babylon, Josiah, without the approval of the Lord, tried to prevent him, and lost his life.

Lesson XI Sept. 14, 1930 Jeremiah

Jer. 1:1-10; 14:7-22; 31:27-34.

Topic—The Responsibility of the Individual.

Golden Text—Every one of us shall give account of himself to God. Rom. 14:12.

Practical Truth—It is impossible for one man to take another man's place in salvation.

Outline—I. Jeremiah's call to be a prophet. II. Jeremiah's intercession for Judah. III. Jeremiah preaching personal responsibility.

Time—About B. C. 629 to B. C. 607.

Place—In Judah.

Introduction—God sent His prophets to plead His cause with His people because He had compassion on them (2 Chron. 36:15). Their business was to reprove the people for their sins, call them to repentance, and foretell future events. Jeremiah began to prophesy when he was young, in the thirteenth year of the reign of King Josiah and, no doubt, his work had much to do with the reign of that splendid king. He was fearless in delivering his messages, and continued until after Judah was taken into captivity.

Jeremiah preached against the great social and national sins and called upon his government to renounce its sins. He saw the mass sins of the people and worked with King Josiah to accomplish great national reforms. The failure of these reforms to turn the nation from its progress toward doom brought to the prophet's mind the hope and responsibility of the individual.

Individuals could be saved and live for God even if the nation was destroyed. So many of Jeremiah's messages were to the men of Israel as individuals. He proclaimed personal guilt and responsibility and urged individual repentance. Since the individual sinner is the foundation of sinning society, men are lost or saved as individuals. Likewise every Christian has a responsibility in the service of God which cannot be evaded. The success of a church depends upon the faithfulness of its individual members.

Commentary—I. JEREMIAH'S CALL TO BE A PROPHET (1:1-10). Jeremiah was a son of Hilkiah the priest, and began to prophesy in the thirteenth year of the reign of Josiah king of Judah, about the time Josiah was beginning to purge the land of idolatry. The word of the Lord came often to Jeremiah and he prophesied, which continued until after Israel had been carried into captivity. Before Jeremiah was born God set him apart for prophet, but when the word of the Lord came to him and he saw the great responsibility of a prophet, he felt that he was not fit, that he was but a child without experience. But the Lord assured him that he should go wherever He would send him, and should speak whatever he was commanded to speak. The Lord knew the fierce opposition His prophet would meet and, as He assured Moses, He assured Jeremiah that He would be with him. God cleansed Isaiah's lips with a live coal from off the altar, but He touched Jeremiah's mouth with His hand and gave him power to speak, and he was appointed to plant and to build up as well as to pull down and to destroy.

II. JEREMIAH'S INTERCESSION FOR JUDAH (14:7-22). Because the people had forsaken God and turned to other gods, a famine was sent upon the land, and Jeremiah confessed the sins of the nation and pled for a manifestation of God's presence among the people by sending rain to relieve the famine. He called on God as Israel's Savior in time of trouble. But God told Jeremiah that the people had become habitual wanderers from Him, and that their punishment must continue, and He said unto Jeremiah, "Pray not for this people for their good." Jeremiah knew that false prophets were leading the people away from God, so he continued to plead for the people. The Lord recognized the false prophets and pronounced judgment upon them, but He held the people responsible because they followed such false prophets, and

announced even greater punishments for them. Jeremiah further confessed the sins of the people and pled with God to send relief from the famine.

III. JEREMIAH PREACHES PERSONAL RESPONSIBILITY (31:27-34). God caused His prophet to look into the near and the far future and see that his land, soon to be depopulated by the captivity should again be populated. God would cause both men and beasts to increase to great multitudes. God not only watched over the people to pluck them up, to throw down, to destroy, etc., but He watched over them to build and to plant them again in their own land. The hand that corrects and punishes is also the hand that blesses.

After the captivity they would not blame their backslidings on their fathers, but would realize their own responsibility, and that every one should die for his own iniquity. God had made a covenant with Abraham (Gen. 15:18), it was a covenant of promise by which all believers should be children of Abraham by faith; a covenant with Moses in which God gave the law (Exodus 20 to 40); a covenant with David which perpetuated the throne in the family of David (2 Sam. 7:14-17), fulfilled in Christ; but there was to be a new covenant based upon the sacrificial death of Christ.

Just as the prophet's responsibility was personal and definite, so the responsibility of each individual is personal and definite: for God calls each one individually to repentance for his own sins. And our golden text reminds us that each of us must give an account of himself unto God. If we are to gain the reservation of that incorruptible, and undefiled inheritance in heaven, we must be pure in heart, and must do something for God. It is impossible that social or national reforms or religious movements should reach individuals for Christ, except as individuals are led to seek for themselves. No one can repent for you, accept Christ for you, or do your personal work for you.

OUR SUNSHINE CIRCLE

YOUNG PEOPLE'S FREE WILL BAPTIST LEAGUE

Ora Mae McKinney Davis, Editor

(Third Quarter, 1930.)

Our Motto:—"The Kingdom of God First."—Matt. 6:33.

September 7, 1930

Our Plans For the Year

Exodus 33:12-15

DAILY READINGS

- Sept. 1. Finding our Needs Neh. 2:9-16
- Sept. 2. Consider our Surroundings Lk. 14:25-35.
- Sept. 3. Choosing our Objects. Exodus 33:12-16.
- Sept. 4. Enlist our Helpers. Nehemiah 2:17-18.
- Sept. 5. Select our Materials. Neh. 4:15-20.
- Sept. 6. Plan our Procedure. Neh. 3:28-32.
- Sept. 7. Follow our Plans. Neh. 4:20-23.

Monday—Finding our Needs (Neh. 2:9-16). What are the greatest needs of the young people of your group, or class? What are your own greatest needs as a Christian? Do you need to know more of the Bible? its origin? its nature? its power? its contents? Do you need to know more of its history? its teachings? Do you need to know how to win others to Christ? Do you need to know more of the principles of Christian living? Are you familiar with the ideals of Christian stewardship, and do you practise the right way of living? Find your greatest weakness in life and plan your program to meet the obstacle which may be a hindrance to your Christian living.

Lord, help us to be honest when we look at ourselves. Help us to be fearless when estimating our success or failure, as Christians and workers. Help us to know that we cannot cure our faults until we intelligently and frankly recognize them. We must consider our ways of living before God can use us in real service.

Tuesday—Consider our Surroundings (Luke 14:25-35). There are far more goals to reach than we

can reach in one year, and there are far more activities than can be engaged in at one time. Study them well. Know what plans are available. Determine the activities that seem most desirable, with the equipment at hand, and the workers who are willing to help with the work you may select. How you can get the things that will mean success will depend largely upon one thing—PRAYER. May we not think of ourselves more highly than we ought to think, knowing that the "Gospel is the power of God unto salvation."

Wednesday—Choosing our Objects (Exodus 33:12-16). Make your program specific. If it is Bible study choose certain topics, and courses of study to be mastered in a certain time. Choose a definite course of action and a time to keep sacredly for it, and do it. If it is evangelism, determine how you will prepare for it, when you will do the work, and how. So with every goal. Do not choose too many; if you aim at nothing definite, you will hit nothing in particular. May we appreciate the truth, O Lord, that our Christian work is the most important thing we do.

Thursday—Enlisting our Helpers (Neh. 2:17-18). Work with others, your pastor, your Sunday school teacher, or your Christian friends. If you are a leader, set to work those under your care. Each group of workers should be composed of two kinds of people: those who can do a particular work, and those who most need what that particular work will bring. May we all, dear Lord, learn to work together as Christian people in order that we may better work for thee.

Friday—Select our Materials (Neh. 4:15-20). Nehemiah with all his helpers could not have rebuilt the walls of Jerusalem if he had failed to furnish the materials with which to build, or if the people had failed to see the need of the tools given to them, or had failed to use the weapons that were provided. Always be loyal to your leaders, and true to God, using the means provided by the larger organizations of the church body, using the very best to be obtained.

Saturday—Plan our Procedure (Neh. 3:28-32). The best Young People's meeting, the best organized class, the best church, is the one in which there is a job for every member, and every member has a job. The success of the whole enterprise depends on how each one does his or her part. May we never blame or criticise another, especially if we have not fully done our part.

Sunday—Follow our Plan (Neh. 4:20-23). It is easy enough to begin with enthusiasm, but to continue until the task is finished is sometimes hard. Nehemiah had but little trouble getting the people to begin on the walls of Jerusalem, but when the sun shone out, when the enemy gathered round and sneered and jeered, and when part of the helpers deserted and lied on those who were faithful, it was a test to prove who would be loyal to God, and who would be failures. Are you a quitter? When results are meager, when your friends betray you, then with steadfast faith will you go on with Jesus? Can He depend on you?

BENEDICTION—The Lord watch between me and thee when we are absent one from another.

September 14, 1930

How Increase Our Membership?

Acts 2:42-47.

DAILY READINGS

- Sept. 8. A worthwhile Purpose. Acts 2:29-41.
- Sept. 9. An Interesting Program Acts 3:1 to 4:4.

(To page 10)

Sept. 10. A Friendly Spirit Acts 2:44-47
 Sept. 11. A Truthful Representation.
 Acts 4:5-12.

Sept. 12. A Loyal Consecrated Life.
 Acts 2:42-43.

Sept. 13. A Definite Attempt. Acts 10:
 42-48.

Sept. 14. Attractive Results. Acts 4:
 13-20.

Monday—A Worthwhile Purpose (Acts 2:29-42). "We are His witnesses" (v. 32). What is the purpose of your life? Many organized classes of young people in the church are little more than social groups. Do you represent the life Christ lived? It is true that we can not be as good and pure as He was, but we can reflect something that will closely resemble the influence and longsuffering, with meekness and patience which He bore. Determine exactly what is to be the purpose of your life. Ask the Lord to decide for you, then show you what to do. Consecrate everything on the accomplishment of that purpose. May we be so devoted to our supreme purpose of witnessing for Christ and the things of His kingdom, that others will wish to have a part with us in building that kingdom on earth.

Tuesday—An Interesting Program (Acts 3:1-4). Young people always want to go where there is something doing. They like to be a part of a moving concern. They will join in a program of activity that seems worthwhile. They will not listen to a religious service that is not worth listening to. Are your meetings well planned? Is each part well done? Lord, give a spirit of earnestness and an honesty that will cause us to prepare for our religious meetings, at least as thoroughly as we prepare for our classes at school or college. May we realize that the young people's school of God's work is more precious than any work we can do.

Wednesday—A Friendly Spirit [Acts 2:44-47]. Our young people like to go where they feel their presence is appreciated. Be sure to always welcome new attendants, then give them something to do.

Be sure that relationship between the members of your own group and the various parts of the organization are cordial and happy. Good friendly fellowship attracts. May we be so filled with the Spirit of Christ that our associations together will be happy, cordial, and helpful to others.

Thurs.—A Truthful Representation [Acts 4:5-12]. Do not advertise yourself, but advertise your work. If your church group is doing something worthwhile, it is offering something the people really ought to have: if it has the work and results that it should have, let others know about it. Do not promise what you cannot deliver to the people, but promise and deliver exactly what you tell them to expect, even if it takes extra work and effort to produce what is expected. Lord, thou hast committed unto us, as Christians, the most valuable possession ever entrusted to men. May we never think it ours alone, but help us Lord, to share it with all those to whom it belongs.

Friday—A Loyal Consecrated Life of Service [Acts 2:42-43]. "They continued Steadfastly in fellowship" [v. 42]. We cannot persuade others to join an enterprise in which we, ourselves, do not believe. The first requisite of a good salesman is belief in his own goods. So we must have faith in God first, then the work in which we are engaged. We cannot convince others that our church group and classes deserve their affiliation, if we don't support its meetings with our presence and its work with our efforts. May we keep everything in its proper time and place.

Sat.—A Definite Attempt [Acts 10:42-48]. "He charged us to preach unto the people" [v. 42]. When Peter understood that God wanted the Gentiles in the Christian church, he immediately went to work to win them. Although he was placed temporarily as a servant to the Gentile world, he worked faithfully. Peter stood bold, Paul worked later. The work blended

well between these two lives; because Peter obeyed the Lord. He went where the Gentiles were; he told them what he knew about God, then he told them how they might be saved. The people obeyed because Peter made the way attractive. Find those who ought to join your group of religious worshipers and workers, and use every honest attractive means to get them to do it.

Sunday—Attractive Results (Acts 4:13-20). All the enemies of Christianity might deny the power of God, they might deny all that the early Christians did or said, they might argue against their teachings but can never say aught against the results. The healed man was an unanswerable argument for the truth of all they proclaimed as to the power of God. A healthy soul is more attractive than a healthy body. Has the work of your group classes transformed for good the character of your members? If it has, others who are looking for the best, will want to join.

BENEDICTION—

September 21, 1930 How Improve Our Church, Classes, and Team-Work?

Acts 6:1-7

DAILY READINGS

Sept. 15. Consider Suggestions. Acts 6: 1-7.

Sept. 16. Realize Needs. Rev. 3:1-6.

Sept. 17. Recognize Unity. Rom. 12:3-8

Sept. 18. Plan Definitely. Acts 1:15-20.

Sept. 19. Select Carefully. Acts 1:21-26

Sept. 20. An Unselfish Spirit. 1 Cor. 1: 10-17.

Sept. 21. Support Leaders. Acts 6:1-15.

Monday—Consider Suggestions (Acts 6:1-7). May we be generous-minded in all our work for the Master. May we be willing to listen to others, willing to always correct a mistake "in Jesus' name."

The Apostles thought the new church was going fine until they heard complaints. Everything did work splendidly until persecution arose. They did not ignore the half-uttered criticisms. No offense or neglect of anyone had been intended, but prejudices and divisions

may easily spoil the spirit of a work, and even the work itself. The Apostles immediately took steps to stop the misunderstanding, and to bring about harmony and confidence. May we, with the same mind, be "peacemakers" for Jesus' sake.

Tues.—Realize Needs (Rev. 3: 1-6) Even in the Christian Church it is possible that the Greek-speaking Jews and the Hebrew-speaking Jews were at enmity with each other. The Hebrews looked down upon the Greeks, therefore the leaders in the different groups were not in close contact for this reason. They knew not the needs of some as well as others, because of this difference, but the leaders (the consecrated leaders) generously recognized that if the charges were not true, at least conditions were not as they should have been or the unkind rumors would not have arisen. Where there is much smoke there is always some fire. Lord, help us to live and act so that we shall avoid every appearance of evil, yet always willing to make right every error or mistake, which might cause others to stumble by our actions or deeds.

Wed.—Recognize Unity (Rom. 12:3-8). The Multitude of the Disciples (Acts 6:2). The leaders of the early church recognized its unity, even though it was composed of those who brought about distinctions and indifference. The whole church was called together to consider the matter and to take action. The Apostles assumed no authority over the church, except the authority of justice and right. The whole church was asked to have a part in the matter. Our Father, may we know that all thy people are one people. No matter what language we speak, or what distinctions others may make, may we realize and know we are one body in Christ.

Thurs.—Plan Definitely (Acts 1:15-20). The Apostles had too much to do in the early church. When a group of leaders try to do everything, something is sure to be left undone. So they suggested that the work of the church be di-

vided. The administration of the benevolent funds of the church required so much time that the Apostles asked that certain men be put in charge of this definite service. The plan was adopted. Lord, help me to find my task in the church life, and if no one else finds it for me, may I find it myself by earnest prayer. May I do something definite because it is my job—committed unto me.

Friday—Select Carefully (Acts 1:21-26). Not every one can do the same things equally well in the church, any more than in the world outside the church. In Acts 6:3 we find they selected seven men of good report. These men were to handle the money of the church, they were to be men of good report and practical intelligence. They must be men of deep religious character and true religious motives. They must be selected by the church itself, by the whole church, and not by the Apostles. The first officers of the church were chosen because of their ability to do the work that needed to be done. When, after prayer, we are chosen for a task, may we consider seriously if it be not the call of the Spirit of God.

Sat.—An unselfish Spirit (1 Cor. 1:10-17). The seven special officers who were chosen to administer the funds of the church, were elected by the entire church. Every man of the seven chosen had a Greek name and without doubt they belonged to the Greek-speaking Jews; the ones who were always complaining. What a generous spirit the majority showed! What an obligation and responsibility now rested on the new leaders! In all our work together, may we always think of the welfare and feelings of others, and not merely of ourselves.

Sun.—Support Leaders [Acts 6: 1-15]. The church followed the suggestion of the apostles and elected special workers and set them apart. God approved the plan and it was a success for the word says, "The word of God increased; and the number of the disciples multiplied in Jerusa-

lem greatly." May we support thy work by supporting thy workers, and may we be loyal to those chosen to be our leaders.

September 28, 1930

How Would I Spend \$1000000 on Missions?—Luke 10:25-39.

The multitudes gave heed. Acts 8:6.

DAILY READINGS

- Sept. 22. Evangelistic Missions. Acts 8:1-13.
- Sept. 23. Educational Missions. Acts 26:16-18.
- Sept. 24. Medical Missions. Luke 10: 25-37.
- Sept. 25. Industrial Missions. 1 Thes. 4:9-12.
- Sept. 26. The Need of Equipment. 1 Kings 5:1-6.
- Sept. 27. The Need of workers. Matt. 9:36-38.
- Sept. 28. The Need of Supporters. Phil. 1:3-11.

Monday—Evangelistic Missions Acts 8:1-13. The message of the angel at the open tomb was, "Go and tell." The first commandment of the risen Lord was, "Go tell." The last commandment of the ascending Christ was that those who knew Him should bear witness of Him. There are millions who do not know Christ, nor His message. The time for preaching the Gospel is not passed; will you tell others about Jesus? Will you proclaim His message that "His blood cleanseth us from all sin?"

Tues.—Educational Missions—Acts 26:16-18. Education opens the way for the Gospel, and makes the new converts efficient. It puts them in places of leadership. Education prepares native leaders to take the place of missionaries sent from other lands. Apart from this it is of inestimable value to people who have always lived in ignorance, superstition, and fear.

Wed.—Medical Missions—Luke 10:25-37. "He came to him and bound up his wounds"—v. 34. Jesus said His mission was to save men, and give them abundant life. The physical life is an important part of the life of man, and anything that brings good health, comfort, and happiness belongs to Christian-

ity. We could not be human if we did not wish to relieve suffering. May we have a part in helping others, relieving pain and suffering.

Thurs.—Industrial Missions—1 Thes. 4:9-12. Industrial missions not only help multitudes to care for themselves, but improve conditions to promote religious work and success. In Rangoon the mission press finds that a book, costing more than fifteen cents will not sell. Pastors and religious leaders cannot afford a paper that costs more than fifty cents a year. Good sermons, well equipped Sunday schools, and wise leadership cannot be had on a three cents a day basis. May we serve that we may save.

Friday—The Need of Equipment 1 Kings 5:1-16. Most of our Christian schools are handicapped by lack of buildings and equipment. In foreign mission fields hospitals are overcrowded. Thousands are turned away from hospitals and schools for lack of room and equipment. Our mission churches are inadequate. In many places there is no building and many leaders are without provision to preach the Gospel.

Sat.—The Need of Workers—Matt. 9:36-38. "The laborers are few." Many hundreds of young people wish to enter Christian schools to fit themselves for Christian work, and cannot for lack of funds. Many consecrated ministers are forced to seek other employment because the salary will not support them. Many offer themselves as missionaries, but can't go because of empty treasuries. We should be ashamed to spend more for pleasure than we do for preparation and support of Christian workers.

Sunday—The Need of Supporters Phil. 1:3-11. He who supports a missionary is as much a missionary in the sight of God as the one who is supported. They who remain at are under as much obligation as the one who goes across the sea, if they work for Christ. When our young people leave all to be missionaries, can we be Christians and deny them our prayers and our support?

October 5, 1930 Developing Goodwill Through the Home Ruth 1:6-10, 15-17.

DAILY READINGS

- Sept. 29. Goodwill Between Peoples
Ruth 1:6-9
Sept. 30. The Closest Relationships
Ruth 1:10-18
Oct. 1. Kindness Between Strangers
Ruth 2:1-13
Oct. 2. A Happy Marriage Ruth 4:13-17
Oct. 3. Kindness Between Nations
Luke 7:2-10
Oct. 4. A Friend of Another Race
Luke 10:30-37
Oct. 5. What are the Causes of War?
James 3:13-18

Monday—Goodwill Between Peoples—Ruth 1:6-9. There are very few people we would not like if we knew them well enough. Of course not every one attracts us in the same way or to the same extent. Doubtless there are some people we could never love as we love others, but is there anyone in the world for whom we have not a friendly feeling of goodwill? May the Lord prosper everyone in good things.

Tues.—The Closest Relationships Ruth 1:10-18. "Thy people shall be my people"—v. 16. The closest relationships are not of blood but of spirit. There are people of different races and colors who are closer drawn together in things that really make life worthwhile than some others who belong to the same family. Jesus said His real brethren were those who do the will of His Father which is in heaven. Then we should be like Him in Spirit: it is His love that binds us together.

Wed.—Kindness Between Strangers—Ruth 2:1-13. In the early stages of civilization one was surprised at being treated kindly by one of another race, but now we know that the whole human race is one. The Spirit of God makes the world realize its kinship. The greatest need is a better understanding of the Spirit of Christ, of fellowship, of unselfish service; this and nothing else, can solve the world's great problems.

Thurs.—A Happy Marriage—Ruth 4:13-17. "Boaz took Ruth and

she became his wife"—v.13. May the Lord help us to realize that the choice of a life companion is the most serious and important choice we shall ever make. People who choose to live in the same home should be of the same spirit, they should see in each other certain desired qualities, and there must be love. There can be no happy marriage where these things do not exist. The very essence of religion is love; and it is love that makes the home.

Friday—Kindness Between Nations—Luke 7:2-10. The relations between nations are carried on by ambassadors. Too often these men have been chosen because of wealth or position; and too often they have but little sympathy for the people they represent. The Spirit of Christ demands that sympathy shall be limited only by the extent of human need. Only when human need is met can organizations be set up and plans worked out to make the principles of peace and goodwill effective. May each of us be a messenger of peace for Christ's sake.

Sat.—A Friend of Another Race Luke 10:30-37. If one is a stranger and far from his native land, he needs our kindness, our love, our respect. When we have love for others, as we should have, family or position, or even nationality does not matter so much. May we be Christians first and always, with the real love of Christ for others, regardless of race or color: for Christ died to save them all.

Sunday—What are the Causes of War?—James 3:13-18; 4:1, 2. Jealousy and suspicion! Wherever hatred is cultivated the seeds of war are sown. Many wars have been fought because of religious oppression. Children of the white, black, yellow, brown races play peacefully together until hatred is planted in their hearts by their elders. French, German, English, and Russian have no fear of one another until hatred has been cultivated by selfish, ambitious men, trading for gain or prestige on the rights of others. May we seek welfare instead of wealth.

Lesson XII Sept. 21, 1930**Jonah**

The Book of Jonah

Topic—Patriotism and World Brotherhood.

Golden Text—Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. Acts 10:34, 35.

Practical Truth—True internationalism depends on the missionary spirit.

Outline—I. Jonah fleeing from duty II. Jonah's punishment. III. Jonah evangelizing Nineveh. IV. Jonah's complaint.

Time—About B. C. 800.

Places—Israel; the Mediterranean Sea; Nineveh.

Introduction—The prophet Jonah prophesied about B. C. 800, about the time of the reign of Jeroboam II, and contemporary with the prophets Amos and Hosea. Nineveh was not only wicked but powerful in the time of Jonah. Perhaps Jonah hoped that Israel would be saved by the destruction of wicked Nineveh, for Israel feared Nineveh. He was willing to be a prophet in Israel but was too patriotic (falsely) to preach in Nineveh. He feared that his preaching would be effective, that Nineveh would repent, and that God in His mercy would spare the city.

Some Bible critics treat Jonah as a piece of fiction, and refuse to believe the story of Jonah and the whale, but overlook many other miracles of the Book of Jonah. But the Word says, "Now the Lord had prepared a great fish to swallow up Jonah—Jonah 1:17.

Instead of constantly harping on the whale incident, would it not be more profitable to consider some of other miracles of the book: How did the Word of the Lord come to Jonah in the first place? Who designated Jonah as the cause of the storm? What quieted the sea when Jonah was thrown overboard? How could a gourd grow in the desert? Who planted the gourd seed? Whence the worm that cut down the gourd vine? Why did the Lord try so hard to get Jonah to go to Nineveh when

others might have gone?

Jonah's disobedience caused the storm before which the ship was about to be destroyed. If the ship had gone down it would have been the ruin of Jonah, which might have seemed just, but many others would have perished with him, though not guilty with him. Then the Ninevites would have suffered too, because their preacher did not come. But God knew that Jonah was the man to go, and that he would go when fully convinced, yet Jonah suffered much for his disobedience.

Commentary—I. JONAH FLEEING FROM DUTY (1:1-10). It is probable that Jonah's selfish love and patriotism for Israel caused him to take a ship to go to Spain to get as far away as possible from Nineveh when God called him to go to that city and cry against it: for he considered Nineveh a dangerous enemy to Israel, and he was afraid they would repent and God would spare the city. He rather hoped that God would destroy the Ninevites. But he didn't fare so well in his cowardly act of running from duty: for the Lord sent a great storm into the sea which was about to break the ship in pieces. The sailors suspected that Jonah was the cause of the storm, for he had told them that he fled from the presence of the Lord, a thing he couldn't do.

II. JONAH'S PUNISHMENT (1:11 to 2:10). Jonah knew that he was the cause of the great tempest, so when they asked him what they should do unto him, he said, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you." The sailors hesitated to do this and tried hard to outride the storm. Finally, after praying to be forgiven for their deed, they threw Jonah overboard; "and the sea ceased from her raging." "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights."

Jonah's experience in the deep and in the belly of the fish was as

being in the grave. To the Ninevites Jonah was not merely a prophet, he was a wonder in the earth, as one who had tasted death, yet had not seen corruption, but had returned to witness among them for God. Guilty Jonah saved from the jaws of death gave a ray of hope to guilty Nineveh. When Jonah's soul fainted within him, he "remembered the Lord," renewed his vow, and prayed. God heard his prayer and delivered him somewhere upon the shore of the sea.

III. JONAH EVANGELIZING IN NINEVEH (3:1-10). "And the word of the Lord came unto Jonah the second time." Not every one who has run away from God and duty has a second opportunity to be called to duty and sent on a mission. Both Peter and Jonah had that chance.

Jonah's punishment for running from duty was sufficient: he was now ready to do anything God asked of him. So Jonah went his way to Nineveh and, as he entered into the city, he cried, "Forty days, and Nineveh shall be overthrown." This was what God told him to preach, and it had the effect Jonah feared it would have. Perhaps the Ninevites recognized Jonah as one of God's messengers, and recognized the living God also. They called a great fast and put on sackcloth, and called mightily unto God, and every one was asked to turn "from his evil way." This included not only all the people, old and young, but all their animals. God saw that their repentance was real and sincere, and His wrath gave way to mercy just as in the case of every repentant soul.

IV. JONAH'S COMPLAINT (4:1-11). Jonah was exceedingly vexed because the people repented at his preaching, and God would not destroy them. He sulked without the city, waiting for the end of the forty days. He was glad when God prepared a gourd vine to shelter his head. But when God prepared a worm and destroyed the gourd vine, he was greatly grieved, caring more for the gourd than for all of Nineveh.

Lesson XIII Sept. 28, 1930**Review: The Greatness of the God-fearing**

For Reading Lesson: Heb. 11:32-40; 12:1, 2.

Topic—An Estimate of the Characters Studied During the Quarter.

Golden Text—The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever. Psalm 111:10.

Practical Truth—No life is complete without God.

Time—The time covered from Abraham to Jeremiah is about 1400 years, from about B. C. 2000 to about B. C. 600.

Introduction—Because passing events center around persons, we must know biography in order to know history. If we would know God's dealings with His people Israel we must know something of the lives of the men and women of the Old Testament. The lives of the fourteen persons we have studied this quarter show God's attitude toward sin, His willingness to save men from sin and lead them, the power of a life surrendered unto God, and the value of service unto God.

Abraham, who prevailed in faith; Jacob, emptied of self and filled with God; Moses, who learned obedience and was chosen for a great work, were three great leaders.

Saul the first king of Israel, who made shipwreck of his life because of his self-will and his neglect of God; David and Jonathan, with their covenant of love and friendship and their beautiful lives; Amos, the fearless farmer-prophet, were four great examples.

Deborah, the brave woman leader and prophetess; Naomi, whose godly life won Ruth from heathenism to serve the living God; Ruth, whose steadfast love was rewarded; Hannah, who prevailed in prayer for a son, and blessed mankind by giving her son Samuel to be used of God, were four great women.

Josiah the boy king, who was a great blessing to his people because he yielded his life unto God; Jere-

miah, called the weeping prophet, who preached personal salvation to all who would hear him; Jonah, who was willing to be a prophet in Israel, but because of his patriotism, refused to preach to the Ninevites, were three great servants of God.

Each one of these men and women whose lives we have studied was great in some way. Let us see if we can find how each was great.

Summary—Lesson I. Topic: A Man Who Found Friendship with God. Abraham was a citizen of a country that worshiped idols. But God called him to leave his country, his people and all that he had and go into a land He would show him. And God promised to make his name great, to make of him a great nation, to bless him and make him a blessing, and that in him all the nations of the earth should be blessed. He believed God and obeyed, and God has kept His promise.

II. Topic: A Selfish Man Transformed. God purposed a great place in life for Jacob, and made it known to his mother. Instead of waiting for God's time he tricked his brother and deceived his aged father to gain the birthright and the blessing. This brought trouble and caused him to flee from his brother, but he met his match in his uncle Laban, whom he served twenty years for his two wives and his flocks and herds. Finally he got right with God and his brother, and prospered.

III. Topic: Leader, Liberator, Lawgiver. Moses, after spending forty years in training at Pharaoh's court, had to spend another forty years of training in the wilderness, as he herded his father in law's sheep. Then God called him to lead his people from Egyptian bondage.

IV. Topic: Woman's Influence in Community and National Affairs. When Israel's enemies of northern Canaan oppressed them, God raised up Deborah as prophetess-judge and leader. She not only called Barak to lead the army, but went with him, and a great victory was won and Israel delivered from oppression.

V. Topic: The Way to World Brotherhood. Naomi, of Bethlehem by her godly life, while she sojourned in Moab, won Ruth the Moabite from heathenism to serve the living God. Ruth returned with her to Bethlehem, married Boaz of Bethlehem, and became one of the ancestors of David, and of our Savior.

VI. Topic: The Value of a Godly Home. Hannah was a deeply religious, prayerful woman. She lived so much for God that when she prayed for a son, that she might give him to the Lord for a life of service, the Lord heard her prayer and granted her petition.

VII. Topic: How to Profit from Failure. Saul started out with every advantage, but he failed by disobeying God. God showed him the right way, but he refused to obey, so went to his ruin, knowing he was wrong.

VIII. Topic: The Friend who Does not Fail. Jonathan loved David so much that he gave up his own prospects for the throne of Israel in favor of David. David and Jonathan made a covenant of friendship, and they never broke it.

IX. Topic: Work that Serves God. Amos was a farmer, untrained for the work of a prophet, yet God called him to that work, and he prophesied at Israel's seat of government.

X. Topic: The World's Debt to Reformers. Josiah was only eight years old when he was made king. He had a wicked father, and wicked counselors, yet, because he sought God while young, he brought about great reforms in Israel.

XI. Topic: The Responsibility of the Individual. While Jeremiah was a prophet to the whole nation, he saw that each individual was responsible before God, and preached that each one should repent.

XII. Topic: Patriotism and World Brotherhood. Jonah was selfishly patriotic toward Israel, and thought other people were not entitled to salvation. By his experiences in Nineveh God showed him that the Lord has compassion and love for all people.

The Last Crossing

By Merl Robberson

I have been led by Jesus to write on this subject. I have never heard anyone use this subject, but my humble prayer is that it might be of some use to some one.

There are a number of us who are lined up at the last crossing. We are standing where Moses stood—the narrow sea divides, the Jordan is rolling between us and Canaan. You are my companions in the tribulations that we all must pass through before we come to the Beautiful River, where we lay our burdens down, and where

"Grace our spirits shall deliver,
And provide a robe and crown,"

How Noah toiled, day after day, building the ark to get ready for the flood that was coming to destroy the earth! The people laughed at Noah, but after he got the ark built he loaded it, and all the people that were saved was just Noah and his family. Here was the last crossing for the world, but Noah, God led safely across, and the ark landed on Mount Ararat. God placed a beautiful rainbow in the sky. This was a sign that the earth would not be destroyed by water any more, and we think of those that made their last crossing to the home of the lost.

Dear readers, how will your last crossing be? When we read in the Old Testament of so many faithful ones, how beautiful were their last crossings! Elijah went up in a chariot by a whirlwind into Heaven. When we come to a place that is hard for us to cross over, we must be like our father Abraham, have faith," and like Joshua be full of courage, but not be like Jonah the runaway prophet, have to be swallowed by a great fish before we will take up our cross and follow Jesus.

Then we think of our Savior, how he helped Mary and Martha when they were in trouble. Their brother Lazarus had come to his last crossing, but after he had lain in the

grave four days Jesus came and said to him, "Lazarus, come forth," and he that was dead came forth bound with grave clothes, and his face was bound about with a napkin. "Jesus said unto them, Loose him and let him go."

We think again of Jairus, a ruler who fell at Jesus' feet, saying his daughter had come to her last crossing. But Jesus went to that home, taking with him Peter, James and John, and with the little girl's father and mother, went to the child and took her by the hand and said to her, "Talitha cumi," or, "Little girl, I say to you, rise up." Instantly her spirit came back, and to her parents great joy and wonder the child rose up and began to walk, for she was about twelve years old. Jesus helped the little girl and raised her up after she had come to her last crossing.

Again, we think of our Savior who chose the twelve, and how they came to their last crossing. Peter was crucified head downward at Rome, Andrew was crucified, James beheaded by Herod, A. D. 44 at Jerusalem, John the beloved disciple banished to Patmos, A. D. 95, recalled and died a natural death, James the Less (or younger) crucified in Egypt or thrown from a pinnacle, Jude was martyred in Persia, Phillip died a martyr at Hierapolis in Phrygia, Bartholomew flayed to death, Matthew died a martyr in Ethiopia, Thomas shot by arrows while at prayer, and Simon crucified, Judas who betrayed Jesus committed suicide. Jesus was betrayed and sold for thirty pieces of silver and crucified. Before he came to the last crossing, while he hung on the cross he spoke seven times. He forgave the penitent thief, put his mother into the care of John the beloved disciple, and prayed for his enemies that crucified him, "Father, forgive them, for they know not what they do." When Jesus died the veil of the temple was rent, and there was a great earthquake. On the third day he

arose. We read about his resurrection in the 20th chapter of St. John. After he arose he staid about forty days instructing his disciples. He explained that he suffered and died, and the third day arose, that repentance and remission of sins should be preached in his name to all nations beginning at Jerusalem, and that they were to be his witnesses. He would send the promise of his Father upon them, but they were to remain in Jerusalem until they were clothed with power from on high. Jesus then led them out for the last time till they were over against Bethany on the Mount of Olives, and there he lifted up his hands and blessed them. And when he had blessed them he was parted from them and was carried up into Heaven. As they were looking steadfastly toward Heaven as he went up, two men stood by in white apparel who said, "Men of Gallilee, why do you stand gazing into Heaven? This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into Heaven."

Then the disciples returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. The last crossing had no terrors for them.

God's Love for Man

By Ruby Brown

"Greater love hath no man than this, that a man lay down his life for his friends"—John 15:13.

Nature and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonderful things of nature. Think of their marvelous adaption to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain that gladdens and refreshes the earth, the hills and seas and plains, all speak to us of the Creator's love. It is God who supplies the daily needs of all his creatures. In the beautiful words of the Psalmist, "The eyes

of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing."—Psalms 145:15, 16.

God made man perfectly holy and happy; and the fair earth as it came from the Creator's hand, bore no blight of decay or shadow of the curse. It is transgression of God's law—the law of love—that has brought woe and death.

"God is love," is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green—all testify to the tender, fatherly care of our God, and to His desire to make His children happy.

God has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, he has sought to reveal Himself to us.

Satan led men to conceive of God as a being whose chief attribute is stern justice, one who is a severe Judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that he may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.

In describing His earthly mission, Jesus said, "The Lord hath anointed me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—Luke 4:18. Love, mercy and compassion were revealed in every act of His life. His heart went out in tender sympathy to the children of men.

Such is the character of Christ as revealed in His life. It is from the Father's heart that the streams of divine compassion, manifest in

Christ, flow out to the children of men. Jesus, the tender pitying Savior, was God "manifest in the flesh"—1 Tim. 3:16.

It was to redeem us that Jesus lived, suffered and died. He became a "man of sorrows," that we might be partakers of everlasting joy. God permitted his beloved Son, full of grace and truth, to come from a world of indescribable glory to a world marred and blighted with sin, darkened with the shadow of death and the curse. He permitted him to leave the bosom of his love, the adoration of the angels, to suffer shame, insult, humiliation, hatred and death. Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless Son of God took upon himself the burden of sin.

The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which he could pour out his infinite love upon a fallen world.

In the agony of Gethsemane, the death of Calvary, the heart of infinite love paid the price of our redemption. None but the Son of God could accomplish our redemption. Nothing less than the sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity.

Such love is without parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God.

"Greater love hath no man" than to lay down his life that a world of lost sinners might be saved.

Cassville, Mo.

Be Not Deceived

By Stella Stark

Dear Reader, do you realize that there are scores of people over our land that are being deceived, or who fail to understand the truths of

Christianity? It is true that they are seen in regular attendance at church and they do acts of charity; their moral life is irreproachable; they are people of kind dispositions, and very generous with the poor, yet, with all this they have never seriously asked themselves, "Am I truly a Christian?" They think they are better than others confessing God publicly, and no one can accuse them of moral wrong. In consequence their conscience is at ease. They have a good opinion of themselves and hope that nothing more than strict morality is required of them to become good Christians sooner or later. No one can live in a worse state than this, and the saddest part of it is, such people are not in the least alarmed, so glide smoothly along until they slip into eternal ruin. They think themselves on the road to heaven, and never realize their error until they fall into hell.

To live thus, "Almost a Christian," and to die in this condition, means to have your lot among the lost, for before God there are only two classes of people—those who are in Christ and those who are not. Those who are in Christ are saved and those who are not are lost.

When God sent His judgments on the earth in the days of Noah, each one was found in one of two places—either he was in the ark or he was out of it. A man could be very near it, but if he was not in it, he was lost.

Also when the judgments of God fell upon Egypt, all the inhabitants of the land were in one of two conditions—either under the blood of the lamb or they were not. If the angel of death saw not the blood on the door posts the judgment of death fell upon that house.

Now, dear reader, apply these examples to yourself. Are you still exposed to judgment? Are you in the Ark of salvation, Jesus Christ, or out of the Ark? There is no half way place: there are no half-way Christians, but one can believe in
(Continued on page 19)

Mary and Martha

(Continued from last issue)

dwelling (the place where John first baptized), and many believed on Him there.

"A way sought out to rescue the unbelieving Jews:" for Jesus has said, "Them also I must bring, and they shall hear my voice."

But, look! Yonder comes some one, running as though something is wrong. They are looking for the Master. It is a messenger ("Oh, Jesus, we want you: he whom thou lovest is sick!"—John 11:3). When Jesus heard these words, He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." For the Jews had sought to take Him because He said, "I am the Son of God." Jesus had fled from the cruel hand of the Jews and was dwelling beyond Jordan, and when He heard Lazarus was sick, He abode two more days in the same place where He was.

Just a moment! What is Jesus saying to His disciples? They are gathered around Him, listening: eager faces are bent to catch every word of the Master. Listen! "Let us go into Judea again." His disciples are startled and confused, saying, "Oh Master, surely you don't mean to go back where the Jews dwell: for you know they sought to stone thee?" But Jesus said unto them, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world."

Take special notice to this: Jesus knew and understood for what intent God had permitted this thing to come about as it had; therefore He said unto His disciples, "I go that I may awake him out of his sleep: for he sleepeth." His disciples eagerly listened, then said, "Lord, if he sleep, he shall do well." They thought that Jesus meant he was taking rest in sleep: that he being sick, a sleep would be a refreshing for his sick body. Jesus, knowing their thoughts, said plainly

unto them, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that ye might believe." He was not speaking of the Jews which He knew would not believe—the Jews that had taken up stones to stone him.

Thomas was anxious, eager, and he said, "Let us go also, that we may die with him."

Jesus with his disciples make ready to go. Will Lazarus really awake out of a death sleep? This question has fastened itself upon each disciple, and they gaze wonderingly upon the dear face of Jesus, as they travel across the hill country into Judea.

Near Jerusalem is Bethany. But listen! There are voices of weeping. Look! There hangs something on the door, at the home of Mary and Martha. There comes a voice of sorrow and mourning—"Oh, brother, if Jesus had been here, you would not have died! Oh, Jesus, we need you! Oh, poor brother, our only brother is gone. If Jesus was only here now, he could bring our brother to life again." It is the voice of Mary weeping. But they have opened the door. The yard is full of people. They are carrying from that home in Bethany a form clad in white, cold and breathless.

Why, could that really be the only brother of Mary and Martha that had died? I hear Mary saying as she weeps, "Oh, brother, if Jesus had been here, you would not have died!"

Gently they carry the body of Lazarus away to a quiet resting-place in the graveyard.

In those days a cave was used for burial, with a stone placed firmly against the place of rest. The Jews have wrapped the body of Lazarus in linen (as was the Jewish custom) then when Mary and Martha have taken a farewell look upon the face of their brother and others have said goodbye as they gazed upon the cold, lifeless frame of Lazarus, then a napkin was placed gently over his face, and they lay him in a tomb (a cave) to

rest. A large stone is rolled against the front of the cave.

Mary and Martha go back to their lonely home in Bethany. Oh, their loss was so great! The bread winner was gone. What would they do now? Their only brother was dead, but their home was crowded with Jews who had come from Jerusalem to comfort them concerning the loss of their brother.

Look! Someone is talking to Martha. "Be of good cheer, Martha, Jesus is coming to see you and Mary. He can heal your broken hearts. You will not have to go hungry when he gets here—but Martha was gone. She was running up the road. Jesus was coming, and she must run to meet him.

Before, when Jesus had come to their home to visit, Martha had served and made ready for the Master; but this time Martha thought not of the housework, but all she needed was Jesus.

The Scriptures unfold to us that Martha, as soon as she heard Jesus was coming, went to meet him, (John 11:20). But Mary sat still in the house. Had she really missed her sister? Oh no, poor Mary's eyes were too blurred with tears, and her heart was broken, as over and over she said, "Oh, Jesus, if you had been here our brother would not have died!"

While Mary sat and wept, away out yonder in the hill country of Judea, Martha had met Jesus and said unto him, "Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Then Jesus said unto her, "Thy brother shall rise again."

But Martha doubted as to his temporal resurrection, and she said, "Yes, Lord, I know that he shall rise again in the resurrection at the last day."

Jesus then said unto her, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." And

then he farther said, "And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:26).

Jesus always compared the death of the saints as a *sleep*. One time before Jesus had said, "She is not dead but *sleepeth*."

Martha said, "Yes, Lord, I believe that thou art the Christ, the Son of God, which should come into the world."

But Martha had got a new vision. Jesus was the resurrection and the *life*. And Lazarus was only asleep? He was resting but now—*Martha had new hopes!* Could it really be of a truth that Lazarus would be awakened to live again? The Lord had said, "Your brother shall live again."

Martha sprung into action. She must go get Mary as quick as she could! She had found Jesus, the only one who could awake their brother that he live again

Mary sat still in the house, but as she wept and prayed, Martha came running into the house. "Oh, Mary," she whispers, "I just want you. Don't tell the Jews who sought to stone Jesus! I just want you. *The Master is come and calleth for thee.*"

Mary jumps to her feet at the one word "Jesus." That was the name she wanted to hear. He had raised the dead! Her brother was dead, her only brother! Oh how Mary loved that name "Jesus." She knew and could understand this beautiful man of Galilee. She had sat at the feet of this man long enough to learn of him, how he had healed the lame, the halt, the blind and the sick and sinful. She had learned his *power* and meekness, and now—*he had called for her.* The Scriptures say that Mary arose up hastily and went out.

The Jews had noticed the eagerness, the quickness, the impulse of action on Mary's part, and they say, "She goeth unto the grave to

weep there" (John 11:31).

Jesus waited for these two girls, Mary and Martha, in the same place where he was.

There are footsteps—quick, fast steps. Mary sees Jesus, and running to him she falls at his feet weeping. At last she could pour out her sorrow to one who could understand, one who could heal the broken-hearted. At last she could talk to Jesus and tell him her loss. She is sobbing, "Oh, Jesus, if thou hadst been here my brother would not have died!"

But, listen! Other footsteps can be heard. There they come! Faces of the same Jews that sought to stone Jesus. They have followed Mary—she had left the house running, and Martha running after her breathless—surely there was something unusual, and there was. Jesus had drawn the multitude "to the glory of God," to the intent that all might believe that Jesus was the Son of God (John 11:4).

The Jews also were weeping who came with Mary, and Jesus was moved with compassion as he looked on the multitude which wept, and he groaned in his spirit and was troubled (John 11:33).

And he said, "Where have ye laid him? They said unto him, Lord, come and see."

Jesus wept with them. (John 11:34-35). The Jews gazed wonderingly on the face of Jesus and said, "Behold, how he loved him." As they looked upon him they loved him and believed on him saying one to another, "Could not this man who opened the eyes of the blind have caused that even this man should not have died?"

They are coming towards Bethany, the weeping multitude. Was Jesus really coming to see the place where Lazarus was resting peacefully? They had said, "Lord, come and see." Yes, Jesus had wept at these words. His heart was touched, for even the Jews had said, "Lord, come and see."

Mary had at last found Jesus, and he was going to the grave of her only brother. Now, everything would be all right!

Martha had never believed as Mary, because she had not the patience that Mary had, to sit at his feet long enough to learn how he had raised the dead, and healed the afflicted.

Oh, so many of us would learn more about Jesus, if we only had patience to be still long enough. The Master would love to talk to us often, if we had only time to sit at his feet, and hear his voice.

Jesus groaned in himself as they came to the grave of Lazarus. It was a cave, and a stone lay upon it (John 11:38).

The weeping multitude stood breathless, waiting, watching—to see what Jesus was going to do. Lazarus had been dead four days. Would Jesus really call him to life again? Had He power to perform a miracle like that? Surely not. But if he did have power to do that, he must be the Son of God!

Others said scoffing, "Rediculous to think of such a thing! Why he just came to see where we laid Mary's brother to rest."

Some said, "Why, does this man, who claims to be the Son of God have power to call a man out of his grave, after he has been dead four days?"

Martha clung the more closer to the Lord of glory. Never before could she understand why Mary had so much time for Jesus, but now, now, she too wanted to learn more about the Savior.

And Jesus said, "Take ye away the stone." What! What did Jesus say? All eyes are fixed on Jesus! Did he really say, "Take ye away the stone?"

Yes, Martha is saying, "Why, Lord, by this time he stinketh, for he hath been dead four days" [John 11:39]

Jesus rebuked Martha and said unto her, "Said I not unto thee, (To be continued)

Two New Song Books

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(Continued from page 5)

ed children. I love to read the Gem. I am not taking the paper, but have read the last copy of your paper and have been helped much by reading it.

I have been a servant of the Lord for only one year, but can say that has been the happiest year of my life. I want to try to please God, and haven't the least desire to go back into the world. Dear readers, let us hold fast to God's hand, for I know he is able to make us stand.

Pray for our church at Pleasant Hill, that it may be a church without spot or blemish, and not only for that church but for all churches. I have been attending a meeting at Prospect and have heard some good sermons and I enjoyed two good sermons preached by Bro. Selph Jones at Amity the second Sunday. I pray that the dear sinner friends may see their condition and turn to God before it is too late. And we as Christians, may we ever let our light shine out in this dark world for Jesus, for He said, "Ye are the light of the world." I pray that our meeting this fall may be a great success.

I am sending you one dollar to help buy the Lynotype, and to help advance the great cause of Christ.

I am your sister in Christ,
Lucy Deckard.

Be Not Deceivsd

(Continued from page 16)

Christ as the Son of God without giving him their confidence or their heart. One can hope to be a Christian, yet that time may never come.

To become a real Christian, you will not be content with a hope or intention. You must have known your danger, and have taken refuge in Christ.

You may ask, "How can I *know* whether or not I am a Christian?"

First. A Christian is one that has peace with God through our Lord Jesus Christ,—Romans 5:1.

Second. A Christian loves God,—John 4:10. He believes that God so loved him that he gave his Son to be the propitiation for his sins; so he loves God.

Third. A Christian is one that is born of God—John 1:13. He is a new creature. He has new interests and affections. His heart goes out to sinners, longing to bring them to God.

May this help some reader to see their true position before God, and "be not deceived."

Loyalty to God's Word

By Mrs. M. E. Towner

In reading Luke 5:4-6 we learn that Jesus said unto Simon, "Launch out into the deep and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake."

This, to my mind, is just what is needed to be done today. Brother preachers, launch out into the deep of sin and wickedness, and let down your Gospel nets and enclose a great draught of souls for the Lord, and as the disciples did, beckon unto your partners which are in other ships, (denominations) and they will come and help, and, Oh, what a harvest for your labor!

Some will say, "Brother So-and-so must get some one to hold the revival, because he can't tell them the things they need to know." God help a minister who is out preaching the Word of God, and is afraid to tell his hearers the things needful for their soul's welfare!

Is there trouble in the church? Who should be better qualified to bring peace and unity than the pastor? If they are afraid of their congregation, they should not be pretending to be following Jesus, for He was not afraid to tell the people they were hypocrites. And John the Baptist even called them "a generation of vipers."

I say, Brother Preacher, preach the whole truth, and let it hit whom it may. Be 100 per cent loyal to God.

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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of the Free Will Baptist, 25c each.

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ciation, 5c each, 6 for 25c, postpaid.

ANNOUNCEMENTS

The announcement of your As-
sociation, Quarterly Meeting or
5th Sunday Meeting should ap-
pear here. Send in your announce-
ment so it can be printed in the
August issue of the Gem.

THE TEXAS STATE CON-
VENTION will be held with
North Zulch Church in Madison
County, Texas, beginning Tuesday
night November 4, 1930.
T. D. Ross, Clerk, Clayton, Texas.

MISSOURI STATE Association
will convene with Norman Church
near Alton, Oregon County, Mo.
beginning on Tuesday night before
the third Sunday in Oct., 1930.
Eld Winford Davis, Clerk-Treas.
Monett, Mo.

NORTHWEST BRAZOS Asso-
ciation will convene with the First
Free will Baptist Church of Ver-
non, Texas, September 11th to
14th, 1930.

For information, write Rev. R.
L. Cotnam, P. O. Box 263, Vernon,
Texas.

ARKANSAS ASSOCIATION
will convene with Brooklyn Church
near Ratcliff, Arkansas, beginning
on Friday night before the first
Sunday in September, 1930.

Eld. O. C. Hunt, Clerk,
Waldron, Arkansas.

EASTERN OKLAHOMA Asso-
ciation will convene with Felker
Church, three and one-half miles
north of Valliant, Okla., beginning
on Saturday night before the sec-
ond Sunday in October, 1930.

Eld. H. W. Finney, Clerk.
Idabel, Oklahoma.

THE CO-OPERATIVE GEN-
ERAL Association will convene
with Tulsa Church, Tulsa, Okla. on
Tuesday night before the third
Sunday in November, 1930.

Eld. M. L. Sutton, Clerk, Fort
Worth, Texas.

INDIAN CREEK Association
will be held with Macedonia
Church, about four miles north-
east of Purdy, Mo. beginning on
Wednesday night before the first
Sunday in Sept., 1930.—Mrs. Em-
ma Henderson, Clerk, Purdy, Mo.

THE SOUTHEAST MISSOURI
Yearly Meeting of Free Will Bap-
tist will convene with Flat River
Church, Flat River, Mo., on Thurs-
day night before the second Sun-
day in September, 1930.

Introductory sermon by Eld. W.
C. Hill of St. Louis, Eld. P. B. Hil-
derbrand alternate.
O. B. Womack, Clerk, Leadington.

Butler-Dunn Theology

The Butler-Dunn Systematic
Theology, the standard book on
Free Will Baptist faith and doc-
trine, is now reprinted, and every
minister and Christian worker
should have a copy. This is an im-
portant book in the SCHOOL OF
THE BIBLE, conducted by Rev.
John H. Wolfe. Ministers and
Christian workers, wishing to bet-
ter prepare themselves for Chris-
tian work, should have this book,
and should take the correspond-
ence course offered by the "School
of the Bible." The book is well
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paid.

Send orders to the F. W. B.
Gem, Purdy, Missouri or to Rev.
John H. Wolfe, Pawnee City,
Nebr.

Our Revival Meeting begins on
Friday night before the 5th Sun-
day in August and our SALENE
ASSOCIATION meets with this
church on Thursday night before
the first Sunday in Sept., 1930.

Mrs. Iva Mae McClellan,
New Edinberg, Arkansas.