

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. 9.

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\$1.00 per year.

Help is Needed Quickly!

(Rev. 12:12)

*Seven years of trouble confront us! How many will pray?
Seven years of want is before us!*

By Ora Mae McKinney Davis

People are needed in the ranks of prayer. How many will enlist now? Famine and pestilence, with hunger and suffering, are before us! No way to get around it, the situation is getting serious, and will continue to grow more serious and grave, unless people fall on their knees and cry to the great God of our nation to help us! The wrath of God, with horror and destruction hangs just above us, the rain is locked up in the clouds of heaven, while people sleep in sin, but halt! people are going to awake in a nightmare of war, famine, desolation and destruction! Something had better be done quickly! Only one thing will unlock the clouds which hold the rain. When the cries of God's children begin to reach His ears, when we all get in earnest enough, when we are willing to pay the price on our knees, even though it might take fasting. But what of that? we are going to fast and cry for bread if something isn't done quickly! People are not alarmed so much—they seem to be lulled to sleep by Satan; it is only a dream. People who have plenty do not suffer so much as those who have nothing, but look! just ahead are the battle lines, people are fighting for their lives, angry, furious, red-blooded Americans at the front! Back home they had no work, the home cupboard was bare of food—it did not rain, the food went up so high that the few pennies daddy could make here and there did not pay the price

required for bread. His starving family must have food! A wild panic of terror and despair seized him, something must be done! With frantic appeal of hunger and pity for his crying children, and maddened with rage the dark clouds of fighting, mobbing, stealing and killing began to gather together. Listen, a picture of horror is even now being painted on the canvas of time. God's wrath is tied up with mercy now, for the sake of His own elect and for the sake of precious little children who know not their right hand from their left. God is merciful, yet He has proclaimed, saying, "As is my mercy, so is my wrath." Are you willing to join the ranks of prayer? It is the sins of the people that has grieved God. Help us all, dear Lord, to get on our knees and say, "O God, Save us from our sins, save our nation, and forgive our iniquity. Unless, O God, you send us rain, we shall perish. Pardon us, O God, of our transgressions and open up the windows of heaven and give us rain that there be food on the earth. Dear Heavenly Father, we know we cannot live without food and water, but help us to realize that our sins will destroy both soul and body in hell. We need the Bread of Life which is Christ, and we need the Water of Life which He said He would send, that we never thirst again. Heal our souls, O God, and save us, lest we perish."

Go is a merciful, loving Father and will not withhold from us any good thing, yet the sins of the whole world have grieved Him. He gave to us His only Son to die for us; the blood of Jesus was shed on Calvary, but people have neglected and rejected the Savior, God's only Son.

Starvation, with death and destruction, causes people to halt. There comes a seriousness which brings before them the soul life. They realize that the grim reaper of death is abroad in the land. Their loved ones die and go from them, where have they gone? Death is a cruel monster, yet after all, "It is appointed unto man once to die, and after this the judgment." Where will you spend eternity?

Jesus is coming; God is getting things ready! It may take sorrow and suffering to bring people to Christ, and Christians must sacrifice and pray. Will you join the ranks of prayer? How many really will? Your prayer may help to save a soul; it may help to bring down rain; it may be the cause of your husband getting a job of work to do. Your prayer may be the means of bringing food to your home, and water to drink; it may be a wonderful help to others. Will you, in the name of Jesus, join the prayer ranks?

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:13-14).

Seven years of famine, sorrow, trouble, perplexity of nations, shortage, great need of every description (including raw materials), distress on land and sea, destruction, desolation, torture and suffering, with violent fears and unrest, to mark the days and months which go to make up a period of seven years

(including this year). We now face this awful condition of helplessness and despair. Will you join in the ranks of prayer? The only thing we can do is to call on the name of the Lord. Prayer has power to unlock the doors of the rain cloud. How many will pray? A day of calamity and suffering is at hand. While others suffer and cry for bread, how many are willing to suffer and pray? The earth is in distress, with the sea and the waves roaring: the waters are groaning with perplexity because of the lifeless bodies which have found a watery grave. Many are drowning, others are taken captive by the cruel hand of Satan and plunge to death, the waters with perplexity, embracing their lifeless bodies. How many are willing to pray? God have mercy.

Jesus was mocked and scourged, crucified, and put to death on the cruel cross-tree of suffering untold. We are living between two storms, one is past, the worst is yet to come. God's wrath is going to be poured out without measure on all them that forget God. Does not the very atmosphere tell of the approach of the Master? Is not the fig tree putting forth her buds? The people of the earth are disturbed and in distress. God help us to wake up and make ready: Behold the Bridegroom cometh! Why did the World war stop so suddenly as it did? Why have the cannons ceased to roar? Why have the war-guns of our nation come to silent hush? Jesus answered these questions many centuries ago when He was on earth. He said, "And ye shall hear of wars and rumours of wars: . . . for nation shall rise against nation, and kingdom: . . . and this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come" (Matt. 24:6, 7, 14).

Is anyone doing this? Yes, Bible students are breaking forth all over the world with God's word. God's people are to serve notice on the world of a coming Savior. People are without excuse. They have no

excuse to give, because of the fact that the blessed Gospel of Christ has claimed its precious trail of warning throughout the world.

"Woe to the inhabitants of the earth, and of the sea" (Rev. 12:12)!

In the year of our Lord, 1924, June 14th, I saw in a vision, and Behold there stood seven fat cattle. Before them stretched thousands of acres of fine pasture lands, fresh and green with clover and grass. But, Lo and Behold, I looked again. The pasture lay parched with brown withered grass and clover, and the hot, scorching sun burned down on seven dead cattle [the same fat ones I had seen], while all the brooks and streams were dry, and people walked restlessly by, looking at the dead cattle. Mothers carried restless children to and fro: there was milk for them no more.

Then I said, "Lord, reveal to me the meaning of this vision." God heard and answered me saying, "The seven fat cattle mark a season of seven years, six years of plenty, with fruits and grain in abundance, with rain and sunshine on both the just and the unjust, with pastures for herds and swine, yielding grass and clover, and streams of running water, but alas! the great day of God's wrath shall be poured out at the end of this season, because man will forget God during these years of plenty, and turn every one to his own way, in planting and building, buying and selling, making large profits, not considering that from the bountiful hand of God came the rain, the sunshine and showers which brought forth the fruit and grain, at the hand of nature.

When six years are finished, June 14, 1930, the cattle shall stand as you saw them, before green pastures, but in just one year from then, marking seven years, the pastures shall dry up and burn up, and all the streams shall go dry, and when the year is finished, June 14, 1931, all cattle shall have perished (that have not been killed). Children shall cry for milk and mothers shall weep with breaking

hearts, unless people fall on their knees and cry out for mercy. There shall be only one remedy—Prayer! Men must repent and call on the name of the Lord."

Six years have expired, the seventh year with drouth and the loss of grain has gripped the land! What will the end of the seven years bring? The time will soon come to a close which will have gripped in the hand of famine and death, our nation. June 14, 1931! There is only one thing to be done. Unless the nation comes to realize the price of sin, unless the people all come to prayer and call on God for mercy, the heavens shall hold the rain that should fall. One thing caused it all, the conditions which exist among men—SIN! Only one thing shall bring rain—PRAYER!

God is always on time, and He never reveals to us one thing which He does not bring to pass. God has given me another vision, placing a great link of horror into the chain of famine and pestilence already being woven into the threads of time. Unless people repent there are seven years of destruction, starvation, desolation, sorrow, death, war, distress and anguish just ahead of us. The dark clouds of God's wrath are already gathering. Unless people fall on their knees and repent, saying, "O God, unless you come to our rescue, we perish. Be merciful unto us and save us from our sins. We are tired of fighting, tired of being selfish, tired of crime and killing, tired of making money while the poor cry for bread, we are tired of saying peace and safety when we know that preparations for war are being made on every hand. O God, have mercy on us and save us with the blood of Jesus. Save us from our sins." Unless people repent a time of serious trouble is at hand: Earthquakes, pestilence, tornadoes, disease, starvation, distress of nations, perplexities, death and war. It will be better to weep and cry and pray now than to wait until war has taken our loved ones away and de-

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

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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

A Great Darkness

Matt. 27:45, 46

As Jesus hung on the cross, dying for the sins of the world, "there was darkness over all the land from the sixth hour unto the ninth hour." It is evident that the darkness was supernatural, but what was it? why was it sent? and what did it mean? are questions we may not fully answer, but we want to discuss them.

The sun is God's appointed source of light for all the earth, but this darkness could not have been caused by a natural eclipse, because the moon was at the full, and it lasted far too long to be an eclipse. Perhaps this darkness was a sign sent from God to clothe the darkest of all tragedies with a gloom expressive of its real character. Spiritual darkness in the earth had reached its deepest gloom, and the words of Isaiah, "Darkness shall cover the earth, and gross darkness the people," certainly fit the scene. Tradition says that the largest crowd that ever assembled at Jerusalem witnessed the crucifixion. People in "gross darkness" could look upon the greatest tragedy of earth and justify the deed, but God would not permit His sun to shine on such a scene.

The darkness then was a sign from God, but why was it sent? Perhaps it was a last sign to the Jews; as it commenced at the sixth hour, the time of the second Jewish hours of prayer, so it continued till the ninth hour, the hour of the evening sacrifice. But it was more than a sign to the Jews. About the ninth hour Jesus cried, "ELI, ELI, LAMA SABACHTHANI," interpreted, "My God, my God, why hast thou forsaken me?" Just after this Jesus cried, "It is finished," then, as we read, "He bowed His head, and gave up the ghost." This came to pass when the gloom of darkness was deepest, and when the flame of the great Jewish sacrifice was burning fiercest. The Jewish sacrifice which could not take away sin, had long been a type of the sacrifice of the Lamb of God which could take away sin. To continue to trust in the Jewish sacrifice, means to continue in darkness; but to trust in the Lamb of God, sacrificed for our sins, means to "walk in the light."

Jesus cried to the "Father" in His first utterance from the cross, for matters had not reached their worst. "Father" was the cry of His last prayer, for matters had passed their worst. But at the crisis of His suffering, when the gloom was deepest, when the light of the Father's countenance was hid, when the Father's presence was not felt, "Father" did not escape from His lips. Jesus' cry, "My God, my God, why hast thou forsaken me?" is a question the lost cannot utter. They are forsaken, and know why. Jesus had no sin, yet He was forsaken, and asked to know why. Yes, the Father's presence was withdrawn from the Son for a short time. He must drink the cup which He prayed might pass from Him, and He must taste the bitterness of the wages of sin, that we might not have to taste it.

FROM THE FIELD

Monett, Mo.

Dear Editor and Readers of the Gem:—Greetings in the Lord: As it has been some time since I have written anything for publication, I will give a brief report of the revival meeting which Eld. Noel Turner and I were in at our Clifty Church, Carrol County, Arkansas.

We began this meeting Aug. 11th and continued until Aug. 24th. During this time there were twenty-eight souls saved. All of them united with the church and were baptized. Two others also united with the church, making a total addition of thirty members.

God's power was demonstrated in a wonderful way during these meetings. One night (Aug. 18th) there were ten in the altar praying to God for salvation, and after four of them had received God's blessing and the others continuing in earnest seeking, the service was continued until the midnight hour. Then God placed his approval on the service by blessing the other six and giving his children a real feast of spiritual blessings.

We also had the pleasure of organizing a F. W. B. League at this church. Elder Geo. Been of Springfield is the faithful pastor of this church, also of the Pilgrim Rest Church where we were in the revival in July.

May God bless the work and workers everywhere.

Eld. O. T. Allred.

Thompsonville Illinois

Dear Bro. Brown and the good readers of the Gem:—Just a few lines from southern Illinois.

We arrived home July 30th from a trip out through Missouri, Kansas and Oklanoma, visiting with some relatives and friends on the way. Will mention only a few of the happy visits.

Dropping into Iola, Kansas June 14th I had a nice visit with an aunt that I had not seen since I was a small boy, about forty-three years ago. I met a number of relatives there that I had never seen. On my way home I came by Miami, Okla. and visited with an uncle there, then to Picher, Okla. and there visited with another aunt that I had not seen since I was a small boy. There I had the happy privilege of visiting the South Picher F. W. B. Church and meeting Bro. Martin the pastor. He is sure a fine man. While there the folks wanted me to hold a meeting so we preached for them two weeks and the Lord surely did bless. There were eight saved, and eight added to the church, and we baptized Sunday afternoon.

We then had a few days' visit with our folks at Baxter Springs, Kansas. Then we visited with relatives in Springfield, Mo. and St. Louis and returned home.

We received bad news the next day, when we were called to assist in the funeral services of our beloved brother, Rev. J. N. Allen of Bonnie, Illinois. Rev. Allen was the oldest, and probably the best posted minister in our Yearly Meeting and will be sadly missed in our Quarterly Meetings and Yearly Meetings. Bro. Allen met with an accidental death. While helping to move a building, a part of the building fell on him, and he only lived about four hours.

I was not present at our last Q. M. held at the Providence Church, but understood they had a good meeting.

Our next Q. M. should have been held with our C. Prairie Church, but the church burned down last week. Our Q. M. will begin on Friday night before the 5th Sunday in August, and our Yearly Meeting will convene with the Bear Point Free Will Baptist church on Thursday night before the 2nd Sunday in September, lasting over Sunday. We welcome visiting brethren from Yearly Meetings and Associations.

May the Lord bless the Gem

and all its readers.

Yours in Christ,

C. A. Curry

Evangelist's Report

My health gave way this summer for a while. I was just dragging around, hardly able to be out of bed. Bro. Ben Denny, a member of our church in Springfield, Mo., and his family, were going to Arkansas to visit his wife's folks, so I went along with them in the car.

We went over the Ozark Mountains in south Missouri and over the Boston Mountain in Arkansas and on down to Yell County, Arkansas not far from Plainview. We had a fine trip, and my health soon got better. I just got to feeling fine again, while I was there.

There was a Missionary Baptist Church (the New Bethel Church) in the neighborhood where we were. The church was badly run down and somewhat divided and they had no pastor. The church asked me to preach a few nights for them, and I did. God gave us the victory from the start. Soon the crowds were so large that there was said to be more people outside the church than there was inside.

I preached twelve days at this place, and there were about sixty people professed faith in Christ and others have professed faith in Christ since I left.

I did all the preaching in the meeting while I was there. The last night of the meeting a Missionary Baptist preacher was present, and took a large number of people into the church. The following Sunday he baptized thirty-five. Others will join later. Quite a number of people gave their names who wanted to go into a Free Will Baptist church as soon as one could be organized somewhere in that part of the country. They intended to get a Free W. Baptist preacher to baptize them as soon as they could. I could not stay longer, as I had to return to Missouri with the people I

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North East Missouri Yearly Meeting

The North East Missouri Yearly Meeting of Free Will Baptists met in annual session with the Hazel Creek Union Church, August 21-24, 1930. The following churches being represented: New Harmony Hazel Creek Union, Stahl, Jewel, Bethel, Green Grove and Welcome Home.

Rev. C. E. Mann was elected Moderator; with Rev. Charles A. Phillips as assistant. Miss Bessie Fowler, clerk.

Several items of business were transacted, among which was the unanimous decision against the notice given in the Gem in regard to changing the name of the Free Will Baptist church. By a unanimous vote our delegates to the State Meeting were instructed to work and vote against the proposed change.

Rev. C. E. Mann delivered the address of welcome on Thursday night. Friday Morning Rev. George Miller and Miss Berger filled the stand and delivered two interesting sermons. Friday night Rev. Charles Phillips and Rev. C. E. Mann filled the pulpit with a soul stirring sermon on the subject, "Ye must be born again." Saturday morning services were conducted by Rev. C. E. Mann. Saturday afternoon the Women's Missions and Young People's societies gave us a very interesting program. Rev. Winford Davis of Monett, Missouri arrived just in time to conclude the afternoon services with one of his soul stirring solos. Saturday night Rev. Winford Davis filled the pulpit and brought us one of those soul feasting sermons that Bro. Davis is known to deliver. Sunday morning Rev. George Miller and Winford Davis filled the pulpit and proved to us what two young men can do when God leads. The messages were those to be long remembered on account of being accompanied by the Spirit. Sunday evening the Men's Chorus of Queen City gave us a very interesting program in the way of sacred songs, after which Rev. C. E. Mann delivered the closing sermon.

Rev. Winford Davis' visit was surely a treat to our Association, and while here he gathered close to one hundred dollars toward the linotype machine for our publishing house, besides securing several subscriptions for the Gem.

Yours,

C. E. Mann.

Report of Elder E. E. Winfree and Wife

I am sending report in for five weeks work.

We went to our church at Pleasant Valley, twelve miles from our home, held a two weeks meeting with three conversions and four additions to the church. Baptized two.

We then came back to Union Hill, a mile and one-half from our home, held a weeks' meeting, three

conversions, six additions to the church, five baptized.

We went from there to Many Islands. Had two weeks meeting, thirty-two conversions, organized a church with thirty-four members, baptized twenty-six making a total of forty-four members received into the church and thirty-two baptized.

I did not get to go to our Cave Springs Annual Association as I was in this revival, I thought the brethren could hold this Association without me as they have held so many without my presence. I have not been able to attend the Association since I have been a member of it for the past two years, as sickness and death in my family last year kept me from attending and the revival this year; but we were having a wonderful time watching the folks from fifteen years up to sixty-five hit the trail, fall at the altar, pray a hole through the skies, getting up shouting God's praises, face shining like the noonday sun. They looked as though they had turned a somersault into a barrel of honey. Say, that's worth a thousand dollars a minute!

Our next battle is at Rose Hill, Missouri. We have our artillery planted at Rose Hill. Every gun is trained on the Valley of Sin, charged and surcharged with prayer, and grape and canister of the Gospel.

We have just had a message from the General Commander to forward march, and the victory will be won.

We are asking the prayers of all the Gem Family that God's blessings may rest upon us, for it is through Him that all victories come.

Your brother and sister in Christ,

Elder E. E. Winfree and wife.

Red Bay, Alabama

The F. W. B. Gem:—I am writing a few lines to your paper in order to let the readers know about some of the things that the Free Will Baptists are doing here in Alabama.

I came from our church in Bryan, Texas last November to take the pastorate of our church here in Red Bay, Ala. I found a very wide awake people at this place, that were very anxious to go forward. We only had services two Sundays in the month last year, but the church has made such rapid progress that they are putting on a full time pastor for another year with the entire budget already subscribed. We have a real working Ladies' Aid that is doing a wonderful work for the church. We also have a fine Sunday School and F. W. B. League that is helping in a wonderful way to push our church forward.

The State Conference of Alabama convened with our Red Bay Church September 3rd and 4th. We had

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Blue Eye, Mo.

Dear Gem Readers:—Will write a few lines this morning to our little paper. I am thankful that we have this little paper that is so full of God's blessed word. I feel there are many Christians today that are neglecting God's word and His work.

How can we forget God, when he has done so much for us? He has a work for each one of us to do.

It may be that God would want you to preach or pray, or lead the singing or the prayer meeting, or speak to some one about their soul's salvation. Whatever it may be, let us be willing to do the little things God has for us to do. What we need is father and mother, boys and girls who will consecrate their lives to God and say, "Here am I, Lord, take me and use me to thy glory." Then we could see our churches, prayer meetings and Sunday Schools on fire, and going over the top for God. I find by experience the more we do for God the more we want to do. If we want to enjoy the blessings of God, we must get up and work for him.

We had a good prayer meeting last night. God was with us in Spirit. Good attendance.

Oh, how I thank God for our little church at Blue Eye. My prayer is that God will always be with it, that it may always be a shining light and a saving station for lost souls.

LOVE

Love is the best thing in the world,
So tender, so strong and true;
And though you cannot see it,
Yet you know it's a part of you.

It gives your hands good work to do
And makes you kind of heart,
It sends your feet on errands true,
Makes you ready to do your part.

To know God's love is over you,
And will forevermore abide,
Makes you content to work away,
And with your lot be satisfied.
Gertie Butler.

Report of Indian Creek Association 5th Sunday Meeting

The Indian Creek Association met with Fairview Church near Chetopa, Kansas, Aug. 31, 1930 in a 5th Sunday Meeting. Bro. Charley Mayfield was elected moderator.

Opening song, "What a Fellowship! Prayer by Bro. Chas. Mayfield and Sister Elda Crain.

Sister Elda Crain filled the stand at eleven o'clock, her text being found in Daniel 3:17. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. All enjoyed a good feast from the Lord.

Brothers H. Gilliam, W. J. Mayfield, and L. Mayberry were elected as program and pulpit committee for the ensuing services.

Dismissed by Bro. W. B. Tipton for lunch until 1:30

Called to order at 1:30. Opened by song, "He's coming again." Prayer by Bro. J. A. Posey. Special song by Bro. and Sister Posey, and another one by three girls, Margaret Tipton, Elda Crain and Mae Bryant.

Testimony service led by Bro. W. B. Tipton. All enjoyed the presence of the Lord. The stand was filled at this time by Bro. W. B. Tipton and Bro. J. A. Posey. Each delivered a soul stirring message which was enjoyed by all.

No moderator was elected for next meeting which will be held at the Blue Front Church at Treece, Kansas, Nov. 30, 1930. Every one is invited. Basket dinner on the ground.

Dismissed by Bro. W. P. Wright.
Chas. Mayfield, Moderator
L. Mayberry, Clerk.

Report of Indian Creek Association 5th Sunday Meeting

The Indian Creek Association met with the south Picher F. W. B. Church, at Picher, Okla. in a Fifth Sunday Meeting, June 29, 1930.

Opening song, "Bring them in."

Scripture reading, 19th Psalm by Bro T. E. L. Curry, assistant moderator. Prayer by Sister Rose Bond and Bro. T. E. L. Curry.

The stand was filled at eleven o'clock by Bro. Chas. Mayfield. The message was enjoyed by all and it was a feast for the hungry soul. After this service, all enjoyed a good prayer and testimony service.

Dismissed until 1:30 o'clock by Bro. Wesley Martin.

Called to order at 1:30 o'clock by moderator. Opening song, "Meet mother in the skies." Prayer by Bro. Gilliam and Bro. Jones, and song, "Ring out the message. Prayer by Sister Elda Crain and Bro. Crain. Prayer and testimony service led by Bro. Martin.

The stand was filled at this time by Bro. Martin, his text being found in Paul's writings to the Thessalonians, "Pray without ceasing; in all things give thanks.

About fifteen minutes was given for business session.

The next 5th Sunday meeting will be held with the Fairview Church near Chetopa, Kansas. Each church is to furnish something for the evening program. All enjoyed a good hand-shake with the closing song, "Tis the old time religion." Dismissed by Bro. W. B. Tipton.

J. A. Posey, moderator,
T. E. L. Curry Ass't Mod.
L. Mayberry, Clerk.

Cavespring Quarterly Meeting

Cavespring Q. M. met in its first annual session with Pleasant Valley Church, Fulton County, Arkansas on Saturday before the 5th Sunday in August, 1930, being the 29th day.

Rev. H. C. Crase was elected moderator, Rev. E. E. Winfree, assistant moderator. The clerk not being present Mrs. E. E. Winfree was elected clerk pro tem, Elmer Frey assistant.

On account of disappointments, the delegation was small, but God's
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International Sunday School Lessons

Comments by B. F. Brown.

(Fourth Quarter, 1930.)

Lesson I October 5, 1930 Zacharias and Elizabeth

Luke 1:5-80

Topic:—What Makes a Home Christian?

Golden Text—And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless. Luke 1:6.

Practical Truth—God has often done marvelous things for the human race through a godly home.

Outline—I. The character of Zacharias and Elizabeth. II. The birth of John the Baptist foretold. III. The angel's announcement to Mary. IV. The birth of John. V. Zacharias outlines the child's future.

Time—B. C. 6.

Place—Hill country of Judea.

Introduction—One would think that after the lapse of 400 years, from Malachi to the birth of Christ, that real, vital, spiritual relationship with God would be almost unknown. The period was indeed dark but God had some true children among His people. Joseph and Mary, Zacharias and Elizabeth, Anna, and Simeon were types of those who kept in touch with God and lived pure, blameless lives.

Zacharias and Elizabeth were both of the priestly tribe and could trace their ancestry back to Moses and Aaron. John the Baptist therefore had the best advantages that heredity could give. The godly home of Zacharias and Elizabeth suggests the topic of today's lesson: "What Makes a Home Christian?" The home is what its members make it, just as the church is what its members make it. If the parents and children are truly Christian, the home will be truly a Christian home. There should be daily family worship as well as private devotions, for parents are responsible to pray

and to work for the salvation of their children, and God's Word should be read and honored. Homes of prayer are the hope of the church, the protection of society, and the safety of the nation. John the Baptist came from a home where they worshiped God and honored His Word.

God deemed it important that we should know these and other facts about the parents of John the Baptist; so He gave Luke "perfect understanding of all things from the very first." The Greek, *anotthen*, translated "from the very first" in Luke 1:3, is translated "from above" in John 3:31; 19:11; Jas. 1:17; 3:15, 17. So Luke had his knowledge by revelation as well as from eye witnesses; Luke's knowledge, then, was first-hand, not traditional. While other accounts of "these things" have not survived the wreck of time, this and the other Gospels live, and shall live, the only fitting vehicles of those life-giving facts which have made all things new.

Commentary—I. THE CHARACTER OF ZACHARIAS AND ELIZABETH (vs. 5, 6). In the year B. C. 6, when Herod the Great ruled Palestine for Rome, Luke introduces us to Zacharias and Elizabeth who were both of the house of Levi. "They were both righteous before God." Morally they were right, for they kept the commandments. In service they were faithful, for they kept all the ordinances and were blameless. Zacharias belonged to one of the twenty-four courses of the priests, so his course would serve for one week at the temple each year.

II. THE BIRTH OF JOHN FORETOLD (vs. 7-25). Zacharias and Elizabeth had no child and were old, yet they prayed for a son. It pleased God to

answer their prayer, so one day, as Zacharias burned incense in the temple, while the multitude of people prayed without, the angel Gabriel appeared to Zacharias and told him that a son should be born unto them, that they should call his name John, that the child should be great and be filled with the Holy Ghost from his birth, and should go before the Lord to prepare His way before Him. Zacharias didn't believe the word God sent by the angel, and was stricken dumb until the child should be born. This was a punishment for his unbelief, and a sign that the words of the angel were true.

III. THE ANGEL'S ANNOUNCEMENT TO MARY (vs. 26-56). Six months later the same angel visited the virgin Mary at Nazareth and announced that she would be the mother of Jesus, the Son of the Highest, and would become a great King. Mary believed and was greatly blessed, and she praised God and shouted for joy.

IV. THE BIRTH OF JOHN (vs. 57-75). The words of the angel to Zacharias were fulfilled, and there was great rejoicing when the child was born. As the law required, they came together on the eighth day to circumcise and name the child. Zacharias' mouth, which had been closed for nine months as a punishment and a sign, was opened and he said "His name is John." The Holy Spirit came upon Zacharias and he praised God and prophesied.

V. ZACHARIAS OUTLINES THE CHILD'S FUTURE (vs. 76-80). As Jesus would be "Son of the Highest," John would be "Prophet of the Highest," going before Jesus to prepare the way by preaching repentance as God directed him.

Lesson II Oct. 12, 1930

Mary, the Mother of Jesus
 Luke 2:15-19; John 2:1-5; 19:25-27.

Devotional Reading--Psalm 67

Topic--A Mother's Influence

Golden Text--But Mary kept all these things, and pondered them in her heart. Luke 2:19.

Practical Truth--Next to God, a good mother has the greatest influence in building good characters.

Outline--I. Mary and the child Jesus. II. Mary and the commencement of Jesus' ministry. III. Mary at Jesus' cross.

Time--About 33 years beginning in Dec. B. C. 5, or Febr. B. C. 4.

Places--Bethlehem; Cana in Galilee; Jerusalem.

Introduction--In this lesson we study about Mary, the mother of Jesus, considered under the topic: "A Mother's Influence." Mary lived at a time when her people were oppressed by the Romans who ruled over them, it was a time when very few of them loved God, but God knew her to be righteous in His sight and in the sight of men. It had been nearly 400 years since God had sent a prophet to Israel, in that time the Jews had become quite formal in their worship, and had largely discarded the word for the traditions of men, yet they were very zealous in their worship, and looked for the coming of Messiah who would be a great leader and king.

It was understood that Jesus would be born of a woman, and it was the hope of many a noble woman that she might be the favored one. While Mary is held up as a woman of prayer, it is not stated that she ever prayed that she might be the favored one, but her ready response to the angel indicates that she was ready for any place the Lord wished her to occupy. It is written that "Mary kept all these things, and pondered them in her heart" Meditating and praying over these messages from God enabled Mary to become the best kind of a mother. A mother's influence over a young child is very great.

She is responsible not only for its physical and intellectual development, but for its moral development, and to teach it the right ideas about God and religion, and to teach children about Jesus and lead them to accept Him as Lord and Savior is the greatest good any mother can bring to her child. Mary lived in touch with God: she was not afraid of His leadings. She understood something of what her son was to become, and was inspired to help him. When the extreme suffering came to Jesus on the cross, Mary stood close by. Her every thought had ever been for His good, and His wish for her as He died on the cross was for her good and consolation, so He appointed John, His beloved disciple, to be a son to her and to give her a home. A mother's confidence is a great strength to their sons and daughters who really care to be noble and useful.

Mary, the mother of Jesus, measured by any rule, stands highest among the highest and noblest of women, yet she never received when on earth, nor should she now have, the worship that belongs to God. Because of her faith she was highly honored of God, and became the mother of the child Jesus, but we cannot say, "She was the mother of God."

Commentary--MARY AND THE CHILD JESUS (Luke 2:15-19). The words of the angel and the chorus of the heavenly host greatly impressed the shepherds: such news as they had received impelled them to learn more about this new born Savior. When a message is accepted as from God, and seek Jesus, He is always found. Like as the shepherds made known the good news, so all true converts want to tell of the new found Savior and the joy He brings to all who receive Him. All the words that Mary heard, what she saw, and the impressions she received concerning her child, she kept in her heart and meditated and prayed over them. She didn't understand everything, but she did

know that her son would be great.

II. MARY AND THE COMMENCEMENT OF JESUS' MINISTRY (John 2:1-5). Three days after the calling of His first five disciples: Andrew, John, Peter, Philip and Nathanael, Jesus and His disciples and His mother attended a marriage at Cana of Galilee. Some one has said that the Man of Sorrows came to increase earth's joys as well as to remove its grief. His first miracle was at a wedding. The wine from some cause failed, which must have been distressing, and the mother of Jesus said unto Him, "They have no wine." Jesus' answer, "Woman, what have I to do with thee," was not disrespectful, though it might have been a rebuke. By the expression, "Mine hour is not yet come," Jesus meant that He would do something, but at His own time and for the right purpose; and so Mary understood it. Perhaps Mary wanted to see Jesus perform a miracle, anyway she wanted Him to meet the need; so said unto the servants, "Whatsoever He saith unto you, do it."

III. MARY AT JESUS' CROSS (John 19:25-27). Many were present at the crucifixion to "rail on" Jesus, but there were those present who had loving regard for Him. The three Marys are mentioned by name and other women were present, and a great multitude stood about the cross. The mother of Jesus and His disciples stood by the cross. Jesus said to that disciple (John) whom He loved, "Behold thy mother." And He said to His mother, "Woman, behold thy son." What unselfish love, and to the "mother" and "son," what parting words! John took Mary to his home from that time on. John probably had a home of his own, but his parents were both living. Mary had other children, but they seemed to have no part with Jesus, perhaps that is why Jesus committed His mother to John and not to her own children. Mary was, no doubt a widow.

[See page 13 for lesson III].

OUR SUNSHINE CIRCLE

YOUNG PEOPLES' FREEWILL BAPTIST LEAGUE

Ora Mae McKinney Davis, Editor

(Fourth Quarter, 1930.)

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

October 12, 1930

Christianity and Physical Needs

Matt. 5:9; Gen. 13:1-9

DAILY READINGS

- Oct. 6. The Son of God. Heb. 1:1-9
- Oct. 7. Heroes of Faith. Heb. 11:32-40
- Oct. 8. How to Live. Matt. 6:19-34
- Oct. 9. Humble Prayer. Luke 18:9-14
- Oct. 10. Enduring Temptation. James 1:1-8
- Oct. 11. Healing Many. Matt. 9:27-38
- Oct. 12. Leaving All. Mark 10:23-31

Monday—Jesus Helping People (Heb. 1:1-9). The mission of Christ into the world was Spiritual and physical. He came to reveal God, to forgive sin, to make a way of salvation, to lead to heaven. But as he went through life he cared for the entire human; his physical and spiritual needs. Jesus knew the weakness of the clay-frame of humanity, and when he saw the hungry he fed them, when he beheld the sick, the maimed, the halt, he had a heart that was touched by feeling of sympathy, and he healed them. He revealed a God who can care for the minute need of the daily life. Jesus carried with him forgiveness, sunshine, and help for others. He is our life, our hope, the Savior of the entire life of humanity.

How does the Savior help us in our daily lives?

Tuesday—Heroes of Faith (Heb. 11:32-40). Jesus always commended the life of helpful service. Among the apostles were men of varying capacity and bent of mind. Not all were equally efficient in the same line. Moses was slow of speech but he was a leader who was dependable. Aaron, his brother, was eloquent in words, but weak in character. Stephen was a man of ability, yet Apollos surpassed him in

eloquence of speech. To every Christian is given the capacity and opportunity to do some task that will remain undone unless performed by the one to whom it is given.

What opportunity for useful work is given to every Christian?

Wednesday—How to Live (Matt. 6:19-34). Jesus lived his life of purity day by day, but the principles on which his life was erected were fixed and formed from the beginning. Let us imitate him in lowly service, honesty, fidelity, purity, humbleness, holiness, principle of love and helpfulness to others, and the practice of godliness. These will be its foundation-stones! Let Jesus Christ be the architect of your life, the molder and shaper of your character and conduct.

Can a Christian imitate Christ when indulging in worldly amusements?

Thurs.—Humble Prayer (Luke 18:9-14). In our country the influence of every person counts. It would be the greatest of all ages, if all nations should walk in the light of the Lord, if all homes were homes of prayer! When Jesus enters a man's life he will get hold of his will, his affections, his loyalty. In the makeup of Jesus' character, there was kindness, reverence, devotion, love, and practice of godliness, and in his followers there will be the same begotten qualities. They will not come into our life by accident, but God will plant them in our nature as a necessity. The same Holy Spirit that dwelt in Jesus dwells in the Christian. The intelligent believer is one who prays the humble prayer, as did the Lord, "Not my will, but thine be done." Jesus was submissive to the

will of God. We too must be, if we would pray the humble prayer which is most effective. Christ lived as he counseled, for prayer encircled him.

If we would pray the humble prayer, to whose will must we be submissive?

Fri.—Enduring Temptation (Jas 1:1-8). Believers must now pray more earnestly, "Thy Kingdom come." Three thousand years ago Solomon wrote of the disastrous results of strong drink. Temptations come at the most sacred times. A man who has been drinking for years may be kneeling at the mourner's bench, away out in the cornfield, or in the woods, alone with God! The tempter will come and say, "Not now, some other time." Temptations come to the holiest men. Jesus was tempted. It is not sin to be tempted; the sin lies in yielding. Temptations arise from bodily appetites, as in Esau's case, for love of popularity, as seen in Pilate, from fear of physical injury, as in Peter's case. Usually temptations come disguised in the shape of good motives. A temptation may be a weight to hold one down, or wings with which to mount. The sailor uses head-wings to help forward him on his journey, so temptations have their benefits. Luther said three things are needful for the Christian life, "prayer, temptations, meditation." Christianity centers about Christ. He overcame the devil and the world, that his disciples might overcome also. Our victory is through Christ Jesus.

How become stronger Christians?

Sat.—Healing Many (Matt. 9:27-38). The coming of Jesus into the world made no great stir, but it was a turning point in the world's history! Christian civilization, healing, the church! All were born with Him. He who is the Savior of men and the Ruler of the universe was once a babe in his mother's arms. In China, the defective child, crippled or maimed, is thrown away as an incumbrance. But it was Christianity that established the child-

ren's hospital, and now pays special attention to the blind, the incurable, the helpless! The child of Bethlehem is blessing the world, for in Him is the highest ideal of living and the comfort in dying. He is Savior, Redeemer, Healer and coming King.

What has Christianity done for suffering humanity?

Sun.—Leaving All (Mark 10: 23-31). Jesus, in the parable of the mustard-seed, indicates the outward visible growth of his kingdom. With only the smallest beginning, it has grown to be the greatest force in the world. We have many advantages over those who lived in the days when Jesus walked on the earth. They saw his humble origin, his fisherman associates. We see his resurrection and ascension, his Rulership of the universe! His command is, "Follow me." How many are willing to leave all to follow him?

What does it mean to follow Jesus?

Benediction—

October 19, 1930

Christians and Sunday

Matt. 12:1-8

DAILY READINGS

- Oct. 13. The Sabbath Not a Burden.
Matt. 12:1-8
- Oct. 14. The Sabbath For Our Good.
Mark 2:23-28
- Oct. 15. The Sabbath For Worship
Luke 4:16-20
- Oct. 16. The Sabbath For Religious Teaching. Luke 4:21-32
- Oct. 17. The Sabbath For Rest. Exodus 23:10-13
- Oct. 18. The Lord's Day For Works of Mercy. Matt. 12:9-13
- Oct. 19. The Lord's Day and Happiness
Luke 13: 10-17

Monday—The Sabbath Not a Burden (Matt 12:1-8). "For the Son of man is Lord even of the sabbath day." One day in seven was set apart by the Lord for rest of the body and cultivation of the soul. We miss its whole value when we forget its positive purposes, and we so hedge it about with our own desires and cares that it becomes a burden instead of a help to us. We make it a day to be dreaded instead

of a day to be enjoyed. Teach us, dear Lord, how to make the sabbath day a real blessing to ourselves and to others. May it be for us the gladdest day of the week. Make us useful on this day Lord, for thou hast taken unto thyself only one day and hast sanctified it unto thy glory; yet thou hast granted unto us six days in which to work. Make us to know that in this one day we are to worship and give thanks unto you, dear Lord. We thank thee for the sabbath day.

What should Christians do on the Sabbath day: and what should they not do?

Tuesday—The Sabbath Day for Our Good (Mark 2:23-28). "The sabbath was made for man" (v. 27). Everyone should observe the sabbath day in the way it is meant to be observed, not for the sake of the day, but for his own sake. That the sabbath was made for man does not mean that he may do with it as he pleases. It was made for rest and worship. We need a day in which these shall not be interrupted and spoiled. The divine commandment concerning the sabbath day is like every other divine commandment, an expression of a positive human need, and is for the good of those to whom it is given. O Lord of all life, help us to understand the divine laws of the human life, and to fashion our own lives in accordance with them. May we recognize in all thy commandments revelations of thy will for our good. Teach us and instruct us according to thy will, in thy way. Mold us and shape our lives, O Lord, in right ways of living.

How can one realize the most good from the sabbath day?

Wed.—The Sabbath for Worship (Luke 4:16-20). "As His custom was . . . on the sabbath day." Jesus realized the need of this day in His own soul. How much more do we need it! He who is most conscious of God, loves most to worship. As a rule he who does not attend church does not worship: he soon loses the inclination and the

power to worship. Our Father, because we know thee as our greatest need, help us to understand that to worship thee is our greatest privilege. We thank thee for one day set apart in seven for worship.

What should a Christian do when he doesn't love to worship?

Thurs.—The Sabbath for Religious Teaching (Luke 4:21-32). "He taught them on the sabbath days." The place of religious instruction is still in the house of God, on the sabbath day. Business is suspended, the world is quiet, people are clean, well dressed, and free from care. They are ready to listen while the Scriptures are read and the meaning explained—we need the Lord's day for teaching. Lord, may we not miss the religious teaching we might receive on the sabbath day, because we become indifferent and do not consider our own good, and when we have learned, may we not miss an opportunity to tell others.

Why should the whole family attend Sunday school?

Friday—The Sabbath for Rest (Exodus 23:10-13). "On the seventh day thou shalt rest." The primary purpose of the sabbath, according to the law of Moses, was for rest from labor. The sabbath should not become a burden, even to Christian workers. We may attempt to do many things on the Lord's day, so that body, mind and soul are tired out at the end of the day. If we use Sunday merely as a holiday we'll return to our work on Monday more tired than when we left it Saturday. May we, refrain from pleasures that mar the sabbath day.

Which should Sunday be, a day of rest or a day of worship? Why?

Sat.—The Lord's Day for Works of Mercy (Matt. 9:13). "Do good on the sabbath days." Jesus discovered the need of the suffering woman as He worshiped in the synagogue on the sabbath day, thus He was able to help her. During the week we are so busy with the affairs of this life that we have little or no time to think of the needs of others,

but on the sabbath we learn of the needs of others, and find there is opportunity to give of our means and go to those in distress. For these things the sabbath was given.

Does the Christian who is always active in service need to seek opportunity to do good to others?

Sunday—The Lord's Day and Happiness (Luke 13:10-17). "And all the people rejoiced." True happiness comes with the spirit of helping others. There is a vast difference between happiness and pleasure. The person who spends his sabbath days at picture shows, base ball games and the like may have a good time but no real happiness. Those who sleep till noon on Sunday and spend the rest of the day joy-riding, etc. may have pleasure, but no real joy and happiness. The soul that does not worship and serve God is robbed of real joy and happiness.

How must we live and what must we do to be truly happy?

BENEDICTION—

October 26, 1930

Making America Christian

Mark 5:1-20

DAILY READINGS

- Oct. 20. Property or Men? Mark 5:1-20
- Oct. 21. Glory or Life? John 11:47-53
- Oct. 22. Money or Spiritual Appreciation? John 12:1-8
- Oct. 23. Fellowship or Show? Luke 10:38-42
- Oct. 24. Helping the Foreigner. Matt. 15:21-28
- Oct. 25. Winning the Children for Christ Matt. 19:13-15
- Oct. 26. Preaching the Truth. Luke 3:2-14

Monday—Property or Men? (Mark 5:1-20). "And they began to pray Him to depart." So the Christ went away. How much they lost! The people cared more for the swine than for the health and welfare of the poor fellow who had been healed. They did not want anyone in their community whose work would hurt their business. This is our greatest danger today. We must learn to judge values in accordance with the Spirit of Christ. Our Father, we pray for thy will to be the

law of each life. May we never put property before people, nor money before righteousness.

What if you should come to the end of life with nothing but money?

Tues.—Glory or Life (John 11:47-53). "That they might put him to death." Why would they put Him to death? In a vain hope to preserve the glory of their nation. But what they did has become the shame of their nation. The backbone of every nation and civilization is the men and women who quietly do the world's work and rejoice in doing it. Jesus went about doing good, healing all manner of disease. He said, "The works that I do, they bear witness of me." We thank thee, dear Lord, that we may be co-workers with thee, to carry forward and help to finish the work you left for us to do.

Can Christians desire the praise of the world and be right with God?

Wed.—Money or Spiritual Appreciation (John 12:1-8). "Why was not this ointment sold for three hundred pence?" America is not a nation for greed of money making, but many would make it so. We need to learn that material things are of value only as they minister to the needs of life. They are of the most value when they minister to the highest and noblest needs of humanity. Mary's attitude toward the Christ governed her very actions and even her relationships with every one else. She loved Jesus more than all others. She probably did more to help the poor than Judas ever did. Judas' attitude toward money had already caused him to betray the Christ in his own mind and heart.

Will one always work for that which is most desired in life?

Thurs.—Fellowship or Show? (Luke 10:38-42). "Mary hath chosen that good part." Martha wanted a fine meal: Mary wanted a fine fellowship. Martha thought the rule of giving was the successful way: Mary knew it was the giving of herself. Martha thought the best

thing she could receive from Christ was praise for her work: Mary believed that the best thing she could receive from Him was an explanation of the truth He knew and an interpretation of the ideals He cherished. Lord, may our relationships not be spoiled by material things. May we cherish one another for what we are.

Which should be sought first, God or the things this life requires?

Friday—Helping the Foreigner (Matt. 15:21-28). The foreigners! They have been coming to us, sometimes at the rate of more than a million in a year. We are spokesmen of humanity, the ambassadors of Christianity: what will we say to these people? They have come to our country to better their living conditions, to educate their children, to find a more healthful environment, to escape military service forced upon them, and to find freedom and liberty in religious worship. We should find in every needy foreigner who comes to our land, an opportunity for friendship and neighborliness, with true service to Christ to be ministered unto them.

Does God expect us to win people for Christ, regardless of race or color?

Sat.—Winning the Children for Christ (Matt. 19:13-15). "Suffer the little children to come unto me." More than half of the children of our land are untouched by direct Christian influence; they are not under the blood of Christ. If we would win the coming generation for Christ, we must win the children now! and win them to the old fashioned way of salvation; this is the greatest work of the nation.

In how much are League Workers responsible in winning the children?

Sun.—Preaching the Truth (Lk. 3:2-14). The greatest need of America is to hear and believe the message of "repentance unto the remission of sins." Our greatest danger is in the misuse of our greatest blessings. Help us, O Lord, to live, act, and speak so that all who come to know us will know thy power and wisdom in a human life. O God,

who breathed into us thy Spirit and made us in thy image, preserve in us the reflection of thine only Son who loved us and gave Himself for us, that we might live unto thee.

In what sense are all Christians preachers of the Truth?

BENEDICTION—

November 2, 1930

**Jesus an Example of
Stewardship**

Luke 2:49; John 17:1-7

(Fourth Quarter)

DAILY READINGS

- Oct. 27. A Divine Business. Lk. 2:41-51
Oct. 28. A Divine Work. Matt. 17:24-27
Oct. 29. A Divine Purpose.
Matt. 20:20-28
Oct. 30. A Divine Opportunity.
Matt. 25:14-29
Oct. 31. A Divine Privilege.
John 12:20-28
Nov. 1. A Divine Obligation.
John 9:1-5
Nov. 2. A Divine Reward.
John 17:1-7

Mon.—A Divine Business (Luke 2:41-51). "My Father's Business." The very first principle of stewardship is the admission and the proud claim that we and God are partners, and that God has a work he wants us to do, and which will not get done unless we do it. Lord, help us to find the work thou hast prepared for us. Help us to do it as gladly as we breathe and as reverently as we pray.

'Tis not enough that Christ was born
Beneath the star that shone,
And earth with glory set that morn,
Within a golden zone;
He must be born within the heart
Before he finds his throne.
To bring that day of love and joy—
The reign of Christ alone.

If all Christians did the work God gives them to do, would any Christian be overworked? Why?

Tues.—A Divine Work (Matt. 17:24-27). No work can ever be lost that is for Christ and fulfils his will. "Christ has no hands but our hands, to do his work today." To represent Christ is the greatest honor that ever comes to mankind. Lord Jesus, show us thy purposes

and our tasks. Because thou dost trust us, may we be dependable. "Is your place a small place? Tend it with care. He set you there. Is your place a large place? Guard it with care. He set you there. Wherever your place is, it is not yours alone, but His who set you there.

What kind of a Christian does God use?

Wed.—A Divine Purpose (Matt. 20:20-28). True service to God is loving service to man. May we give our love, our patience, our help, to those around us. Let us be quick to hear the voice of God, wherever we are, and whatever we are doing. We should choose our calling in life in consultation with God. The history of the world shows on its records that people were made for fellowship with one another. Fellowship! This was God's divine purpose for mankind. Personal liberty ended when the first two people agreed to live together in the world away back yonder in the garden of Eden. No one has a right to do as he pleases. Our Father, may we not forget that our first obligation is to tell others the way of life.

Does God expect each Christian to be a soul winner?

Thurs.—A Divine Opportunity (Matt. 25:14-29). We are not all endowed with the same ability, neither can every one do the great thing, but the avenues of service are far more than we travel. There are opportunities waiting for everyone. Lord, give us the courage that is never afraid, faith that never falters, and confidence that never wavers; because thou art our helper. Thou wilt require the blood of others at our hands, if we do not help to save them.

Does the Lord expect us to be our brother's keeper?

Friday—A Divine Privilege [John 12:20-28]. "For this cause I came." The supreme purpose of God in the world is to make men and women in His own likeness and reflection. The privilege of every Christian is to be a worthy child of

God; a desirable citizen for His kingdom. No one of us may be able to transform the world, but every one of us, with God's help, can make one person what he ought to be, at least a better citizen: Give us our task O Lord, with sufficient grace to do thy will.

Are you thankful for your privileges, and do you use them?

Sat.—A Divine Obligation [John 9:1-5]. "We must work." The Bible is the record of what God has done for man; but the Bible most read in your community is your life. No one by untactfulness should make himself a nuisance, but every Christian should find it the most natural thing in the world to tell others about a Savior who is able to save, to heal, and to keep them. Lord, may we do our duty; they are watching us, waiting, if we do not tell them, no one else can. May the name of Christ never be blamed by anything that may be seen in us who are called Christians.

What happens when a Christian fails to live a blameless life?

Sun.—A Divine Reward (John 17:1-7). "Having accomplished the work." Everyone can have a work, and a part in building up a holy temple in the Lord. I will keep my lips sweet with words of kindness, my heart pure with ideals, my body sacred and my soul free. I will strive to be rich in love, strong in gentleness, untiring in patience, abundant in hope, and I will serve God better by helping some of His children. Teach us Lord, to find our greatest joy in doing the things for which we get no pay, which is our greatest reward. At the close of each day may we have the consciousness of having done our part in the building of God's kingdom.

Should we serve God for reward or should we serve because of love?

BENEDICTION—

These Lessons will be sent to any League, postage paid, at 30 cts per dozen sheets, each sheet containing all the lessons for the month.

Lesson III **Oct. 19, 1930****Simeon and Anna**

Luke 2:25-39

Devotional Readings—Psalm 84:1-7**Topic**—How Wisdom Depends on Character.**Golden Text**—Blessed are the pure in heart: for they shall see God. Mt. 5:8**Practical Truth**—True wisdom is from God, given in answer to prayer.**Outline**—I. A man with a pure heart. II. What Simeon saw in Jesus. III. A woman with a pure heart. IV. What Anna saw in Jesus.**Time**—Early in B. C. 4.**Place**—Jerusalem.

Introduction—God sent His Son, not to destroy but to fulfil the law, and Jesus obeyed the law; and Joseph and Mary did for Him according to the law. He was circumcised and named on the eighth day according to the law. At the time of this lesson, Jesus was being presented to the Lord in the temple to be redeemed according to the law. The law required that every first born son, except of the tribe of Levi, should be redeemed from service of the priesthood by the payment of five shekels of silver, about three dollars in our money, but poor parents were only required to bring an offering of two turtle doves or two young pigeons. Jesus was presented at the temple and all that the law required was done for Him.

Simeon waited for the consolation of Israel, that is, he waited to see the Messiah. Simeon's waiting had an end just as every trusting, hopeful Christian's waiting is rewarded. Eyes made keen and clear by the Holy Spirit in the cleansing of the heart do see God, as Simeon saw Him in the person of His Son. Persons indwelt by the Holy Spirit are both just and devout, and they receive wisdom which is denied to others. The Holy Spirit brought Simeon and Anna to the temple at just the right time to see the Christ, and He will time our arrival at places of opportunity, if we are prepared and willing to go, and He will have things ready for us when get

there.

Anna is the last prophetess named in the Bible. She was very old, and a widow, "but served God with fastings and prayers night and day." I believe she was led by the Spirit to the temple to see the Babe. How her heart must have leaped with joy and praise! How glad she was to see the Baby boy for whose coming she had looked and prayed! What joy Simeon and Anna must have had when they actually saw Jesus! They could not keep the glad news to themselves, but must tell others, especially those who looked for redemption.

Commentary—I. A MAN WITH A PURE HEART (vs. 25-28). What is told here is all we know of Simeon. He was called "just and devout" because he was right with God: he was just because he was righteous in the sight of men, and he was devout because he walked "in all the commandments and ordinances of the Lord blameless." Simeon was devotedly waiting, praying, trusting and hoping till the Lord should make His promise good, for He had revealed unto Simeon that he should see the "Lord's Christ" before he died. The Holy Ghost was given to many in Old Testament times, but in Ezekiel's time He withdrew from Israel. The Christian dispensation was about to begin among men, when the Spirit would be the active agent; so He came upon Simeon and others beforehand. The Spirit was upon Simeon and led him into the temple just as Jesus was brought in and, as he had been divinely led to the temple, so he was divinely enabled to know the Lord's Christ.

II. WHAT SIMEON SAW IN JESUS (vs. 29-35). Simeon the servant addressed his Lord as Master, and rejoiced because he had seen the promised Messiah, awaiting only his Master's command to depart. Simeon expressed great faith when he said, "Mine eyes have seen thy salvation." Many others saw the Child, even the full-grown Christ, who never saw in Him "God's Salvation." As

men view it, God had taken a long time, thru sacrifices and ceremonies to "prepare" the way of salvation and send His Son, "the Lamb of God, which taketh away the sin of the world." Simeon saw in the Child, "A light to lighten the Gentiles, and the glory of Israel;" and his words caused Joseph and Mary to marvel. "And Simeon blessed them," but with all the blessings that came to Mary there came also sorrow and distress. Christ is the test by whom men rise by faith or fall by unbelief. The Jewish nation fell; the apostles, the church, the believing Gentiles rose.

III. A WOMAN WITH A PURE HEART (vs. 36-37). The prophetess Anna was another evidence that "the last days" in which God would "pour out His Spirit upon all flesh" were at hand. Perhaps Anna was an instructor in holy things rather than a foreteller of future events, yet she did prophesy concerning the work of Christ. She was of great age, she had been a widow for eighty-four years, so must have been more than a hundred years old, yet she "served God with fastings and prayers night and day," and never departed from the temple. Many modern day Christians can't spend one hour at the house of God once in seven days: they ought to be ashamed, but they only make excuse, I wonder sometimes about their entrance at the Gates of Glory.

IV. WHAT ANNA SAW IN JESUS (vs. 38-39). As Simeon finished his testimony to the blessed Babe, Anna was there to take her turn and add her testimony. By the help of the Holy Spirit she knew that all the expectation of the Jews was wrapped up in the Babe. This didn't happen at the hour of prayer when a great crowd would be there, but it seems that "all that looked for redemption in Jerusalem" were there. God must have brought them there to hear Anna's testimony. If all Christians were filled and led by the Spirit our preachers would always have a full house to preach to.

Lesson IV October 26, 1930**World's Temperance Sunday**

Galatians 5:13-26.

Devotional Reading Rom. 14:13-21**Topic:**—Making Prohibition Effective and Permanent.**Golden Text**—Every man that striveth for the mastery is temperate in all things. 1 Cor. 9:25.**Practical Truth**—Righteous gains cannot be made without effort, and we must strive against evil.**Outline**—I. Liberty controlled by love. II. Walking in the Spirit. III. The works of the flesh. V. The fruit of the Spirit.**Time**—About A. D. 56 to 57.**Place**—Galatians was probably written at Corinth.

Introduction—Paul had gone to Galatia and preached the Gospel of grace which he received from God by revelation, and the people believed and churches were organized. Many Jews who professed Christianity thought that they must still obey the law of Moses. Their teaching had two forms. The first, that obedience to the law mingled with grace was ground for the sinner's justification; the second, that the justified believer was made perfect by keeping the law. When Paul heard that the Galatians had believed these things and were turned away from the Gospel of Christ, he wrote them the letter which we call the "Book of Galatians." The Gospel of grace which Paul preached was a revelation from God, and is the power of God unto salvation to every one that believeth.

A real Christian enjoys doing whatever he wants to do, but he wants to do only what is lawful. Paul preached Christian liberty to the Galatians, but he was careful to define its bounds, for he well knew that as long as evil existed among men, laws will be necessary which say, "Thou shalt not." The secret of victory over the flesh is walking after the Spirit.

Just now the liquor interests are fighting the greatest battle of history to discredit prohibition and for the repeal of the Eighteenth Amend-

ment. The great newspapers are with the wets are filled with lying propaganda to gain their end. It is a time for every Christian to stand firm, doing everything in his or her power to realize for our nation the topic of today's lesson: "Making Prohibition Effective and Permanent." To do this we must have a strong dry majority in both houses of Congress, and see to it that every officer elected to any office is dry, at least we should push the matter all we can: if one really has the love of God in his heart it must act for the good of others. Prohibition cannot be effective if its enforcement is in the hands of those who wish the law to fail, or who wish to profit by violating it. If all good people, both men and women, will always vote for dry candidates and never for a wet one, the liquor issue will die in politics. I will never vote for a candidate if I know he is wet or if I know he is a Catholic.

Commentary—I. LIBERTY CONTROLLED BY LOVE (vs. 13-15). Christians are called from the bondage of the external things of the flesh to a new experience where service is not bondage, because love is the controlling motive. Liberty consists of three things: freedom from the yoke of the law, from sin, and from slavish fear. While Christians have liberty, they are bound by love to love and serve one another, having obtained that precious faith which works by love.

Every true Christian abides in Christ, and He is love: love fulfils the law; therefore Christ is the "end of the law for righteousness to every one that believeth"—Rom. 10:4. Under the Gospel all Christians are united by love in a relationship with God as Father and are bound to love one another. Real Christians, then, do not bite and devour one another, they cannot and remain Christians.

II. WALKING IN THE SPIRIT (vs. 16-18). Paul repeats what he means in v. 13 when he says, "Walk in the Spirit" in v. 16. The best way to keep evil out of your heart is to keep it filled with the Spirit. The

lusts mentioned here flow from the natural man. The lusts of the flesh will come to us, but we're not to fulfil them. Since the Spirit strives against the flesh and evil influence, and the flesh against the Spirit and His good influence, we cannot accomplish what the Spirit desires until we wholly yield ourselves to "walk in the Spirit." The law was made for the fleshly man, and for the works of the flesh, but the righteous man is not under the law, for he is free from it by the "Spirit of life in Christ Jesus."

III. THE WORKS OF THE FLESH (vs. 19-21). The hidden fleshly spirit or principle betrays itself by its fruits, seventeen of which Paul names in these verses. The evil things manifested in any life are only the fruits of the evil nature within. Jesus said, "By their fruits ye shall know them."

IV. THE FRUIT OF THE SPIRIT (vs. 22-26). Here Paul names nine graces which he calls the fruit of the Spirit. In all true believers who are fully yielded to God, love, joy, and peace are manifested and express the inward state; love, longsuffering gentleness, and goodness are manifested toward their fellowmen; love, faith, meekness, and temperance are manifested toward God. The meaning of verse 25 is that what we practice should correspond with what we profess to be, and that the Christian should really be separated from sin, and live continually under the influence of the Spirit as He sends forth the love of God from the hearts He fills: if the Spirit is not in the heart, there is something there that is not of God.

If we are led by the Spirit, we will not seek our own good and advantage, but will seek the good of others, and love our neighbors as ourselves. Paul tells us in this lesson that the drunkard, along with other sinners, shall not inherit the kingdom of God. Since this is true, it is unwise and unchristian to legalize an institution that makes drunkards by the thousands. "By love serve one another."

CHILDREN'S DEPARTMENT

Eld. C. E. Mann, "Uncle Charley," Editor.

Greentop, Missouri

Two to One

I am wondering if the children missed Uncle Charlie's stories in the Gem for the past two or three months, or if they failed to see the absence of them. Herein lies the message I want to bring to the boys and girls for this month.

How many of the boys and girls have taken time to consider why the Lord made us with two eyes, two hands, two ears, two feet, and only one tongue and mouth?

The Lord gave us two eyes to see with, but only one tongue to talk with, two ears to hear with, but only one mouth to speak with, two hands to toil with, and only one tongue to talk with, two feet to walk with, but only one tongue to talk with. You may think Uncle Charley funny in speaking of *tongue* so many times, but I want you to see that the Lord wants us to *see* twice as much as we talk, *hear* twice as much as we repeat, labor with our *hands* twice as much as we speak of, and be twice as careful how we *walk* as we boast of our uprightness.

Jesus knowing the spirit of man to boast said, "Let not thy right hand know what thy left hand doeth," because "the tongue is a little member and boasteth great things."

If we were to speak of only half the things we see, or half the things we hear, or report half the things we have done, or speak less of our effort to walk uprightly, I am wondering if our message into the world wouldn't carry a greater power than it otherwise does.

There are two classes of people in the world, yet from nature they look very much the same. Both have two eyes, two hands, two ears, two feet and one tongue. One uses his eyes to see the unpleasant things,

and his tongue to tell of the same, his ears to hear the bad, and his tongue to herald it, his hands to uncover the unpleasant things, and his feet to swiftly carry the news.

The other uses his eyes to see the good, the beautiful, the joyful things and his tongue to speak of the same, his ears to hear the good, and his tongue to commend it, his hands to do the deeds of kindness, and his feet to carry the messages of love.

If, in our conversation, we could only remember to speak of the good we see, the pleasant things we hear, the kind deeds being done, the path of righteousness that leads to victory, I wonder if our conversation wouldn't be shortened, life made more pleasant, and heaven brought just a little nearer.

Uncle Charley

Blue Eye, Mo.

Dear Uncle Charley:—I am writing to tell you how very much disappointed I am that the Children's Page has not been coming. I hope that every boy and girl who reads this will write to Uncle Charley. I sure enjoy reading the Children's Page. We Juniors should all write and show Uncle Charley how much we appreciate him.

I think the League is doing fine work, and every boy and girl should belong to the Junior League. It teaches us to love God, and those who do not know Him it teaches them how to find Him.

I am ten years old. My school will begin soon, and I will be glad when it does.

I will close hoping that I will be able to read many letters from the boys and girls in our next Gem. Pray for me, Uncle Charley, that I may always live for God, and

do what He would have me do.
Your friend,

Edna Lee Butler,

We are glad for this nice letter, Edna. We will surely remember you in prayer, and hope some day to see you and converse about the church, the league, the Sunday school and those things that will help us to be just a little better.

Yours,

Uncle Charley

Indian Creek Association

Indian Creek Association of Free Will Baptists met with Macedonia Church September 3-7, 1930. Introductory sermon delivered by Elder O. T. Allred. Officers elected as follows:

Eld. Winford Davis, Moderator
Eld. Geo. Foust, Ass't Moderator
Mrs. Emma Henderson, Clerk
Eld. Noel Turner, Ass't Clerk

The following churches were represented: Macedonia, Jones Chapel, Pleasant Grove, South Picher, Northwest Picher, Blue Eye, and one new church was taken into the Association, namely; Merl's Chapel.

The stand was filled as follows: Thursday morning at 11 o'clock, Elders Noel Turner and George Foust; Thursday evening at 7:30, Elders B. Clark and J. A. Posey; Friday morning at 11 o'clock, Elders George Garner and F. E. Crain; Friday evening at 7:30 Elders Henry Finnemore and Erancis Goodnight (a Methodist minister) Saturday morning at 11 o'clock, Sisters Merl Robberson and Elda Crain; Saturday evening at 7:30 o'clock, Elders W. B. Tipton and Sister Myrtle Ferguson; Sunday at 11 o'clock, Elder B. F. Brown; Sunday afternoon Elder Stoughton of Oklahoma, and Sunday evening at 7:30 Elder C. A. Fly. Words fail us, should we try to tell you of the wonderful preaching we had. The Gospel was truly dealt out with power, and the Lord approved us with his Spiritual Presence in such a wonderful way that you would have to have been

there, in order to know the realities of it, because you can't fully get it by reading it on paper. Communion and feet-washing was observed on Friday night, and if we had a climax to our Association, I guess that was it. We kept staying around there, finishing up feet-washing, testifying, singing, praying, until the power fell and then, Oh! You'll just have to draw on your imagination for the rest.

Eld. Noel Turner was licensed to the ministry, and the following were ordained: Eld. G. A. Garner, Eld. F. E. Crain and daughter Elda.

Our League Association had two very interesting sessions, one Friday and one Saturday, under the leadership of Noel Turner, president and Edna Eaton, secretary. The same officers were elected for another year. A number of our League workers were present, and glad to say our Leagues look promising.

A number of special songs were rendered throughout the Association by the Stark Quartet, Macedonia Choir, Clarabelle Roberts, Sister Myrtle Ferguson and others which were enjoyed by all.

And, say! While the inner man was being fed, don't get the impression for a minute that the outer man was being neglected. Three meals a day were cooked and served on the ground under a tent. We had one chicken day, and about three beef days, and what happened but a good outside brother stepped up on the last day and paid the cook, so now the cash we had collected to pay the cook, we can place somewhere else.

One of our ministers said he had attended thirty-seven associations and this was, in his estimation, the best of all.

We voted to come together next year at our South Picher Church at Picher, Okla.

May God bless us all.

Winford Davis.

CAVESPRING Q. M.

[Continued from page six]

loving Spirit was felt throughout the meeting.

General business disposed of Saturday. At night a new church was organized with 31 members, denominated Many Island Church. Then came communion and feet-washing service, and while engaged many were made to rejoice in the hope and glory of the Lord.

Our next conference will convene with Billmore Church, Oregon Co., Missouri, Elder E. E. Winfree to deliver the opening sermon on Friday night before the 5th Sunday in November, 1930. Everybody come. Come praying for a glorious revival.

Rev. H. C. Crase, Moderator

Rev. E. E. Winfree, Ass't Mod.

Rev. J. R. W. Harbison, Clerk

Mrs. E. E. Winfree, C. pro tem.

The Way that Seemeth Right

By Mrs. E. G. Tharp

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Proverbs 14:12.

Dear reader, had you thought on this subject? Had you thought how utterly wrong we could be? It takes a lot of religion, and a lot of courage too, for us to confess that we are wrong. You know it took a whole lot to convince Saul of Tarsus that he was wrong. I hope we will not have to be stricken blind, but if we have to be to convince us, when we are wrong, may God send it on us, then help us to be like that great apostle to the Gentiles, after the scales had fallen from his eyes, and not, shun to declare the whole counsel of God. Know that God is pleased with his servants when they proclaim the things He lays upon their hearts.

When the word of the Lord came to Jeremiah, the old prophet felt so small that he said, "Oh, Lord God, behold I cannot speak; for I am a child." But listen to what God told Jeremiah:

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

shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord,"—Jer. 1:7-8. So, if the Lord puts forth his hand and touches the lips of our prophet (pastor) and he tells us some plain facts, let's not be like the children of Israel were, just keep on sinning until we are carried away beyond Babylon.

We find by reading the book of Jeremiah, that the old Prophet got into a lot of trouble with the princes and the king, and was cast into prison. But the old Prophet kept delivering God's message just the same.

The children of Israel chose the wrong way. How many of us are choosing the strait and narrow way? Oh, how sad to think of this, and consider how many are crowded into the broad way. Some have fathers and mothers in the crowds, some dear children, others have brothers and sisters, and we all have friends and neighbors who are in this broad way. May God help us, and lay the burden of the worth of immortal souls on our hearts, that we may pray the Lord of the harvest to send more laborers into his harvest, for the harvest truly is great, but the laborers are few. May God lay his hand on his people and lead them into the light and help them to reconsecrate their lives to him and work while it is day; for when the night comes we will have no more opportunity to work. I feel sure we are living right up close to the closing up of the Gentile Age.

Our Savior told us to learn a parable of the fig tree; when her branch is yet tender, and putteth forth leaves, ye know that summer is near; so when we look around and see how many of the prophecies have already been fulfilled, we know the time must not be so very far distant. We must stand before the Judge and receive his approval or his condemnation. Let us not think we can hide our sins, and get by with them. There is nothing hid that will not come to light.

so let us strive to be every-day Christians, and let our light so shine that others may glorify our Heavenly Father.

We might turn to Ezekiel and read the eighth chapter. We'll find that God is able to reveal a whole lot of things through a hole in the wall.

May God bless us all, and keep us from presumptuous faults, that they may not have dominion over us, but that the fruit of our lips and the meditation of our hearts may be acceptable to our God, that we may be in the right way—not the way that *seemeth* right,—and that we may be able to lead others to the Lamb of God.

Help is Needed Quickly!

(Continued from page 2)

stroyed the real beauty and glory of our nation of freedom. The unseen unknown forces of Satan have gathered about us, and the curtains of trouble and distress are closely drawn around our beautiful flag of freedom, while the demons of crime and killing and destruction have cast a gloom of horrible blackness around the purity and honesty of our land and nation. O God, have mercy upon us. See our nation as she really is within the bounds of justice and peace. Let the people see with wide-awake eyes that their sins are a reproach to their Maker, and a snare to lower the flag which unfurls its beauty over a land of freedom.

In the sixth year of the first vision given me, there was given to me a vision: I saw and behold, a great Dragon (the old Devil in the form of a great animal). He carried behind him a large net full of black, noisy rocks which he beat up and down on the floor. Although he was in the form of an animal, he had no legs, but moved along like a tortoise, only he was almost as large as an elephant. He was in a building and, as he beat upon the floor with the net full of rocks, it jarred the building until it shook mightily.

The whole building quaked and trembled and, as he tore loose a side of the building, he went out and, as he went, it sounded like many horses running to battle. Then I saw another beast, an image of the first one (for it looked like the first one), rise up in the same building, and it said to me, "Say thou not, Seven more years." It seemed that the second beast wanted to buffet me, that I should not tell what the first one meant in his angry approach.

Then I said, "Lord, reveal to me what this means, and He said unto me, "The beast is a signal of satanic power and destruction. The rocks are the warning of death and sorrow: their noise denotes the noise of trouble and the wrath of Satan to be on the earth, and upon those who serve the Lord of Glory who died to save them. Then the beast which talked to you is the false prophet which is to be ushered in with the days of trouble which shall come in the next seven years."

The mark of the beast with famine and pestilence which John foretold in the record of the Bible's history is at hand. "Watch and pray, for the great day of his wrath is come, and who shall be able to stand?" [Rev. 13:15-17]. We are facing seven years of great trouble and distress, with death and anguish. How many are willing to pray? God help us.

This vision was given me October 1, 1929, which would make a total of seven years October 1, 1936. Six more years of sorrow will only tell the horror and distress that shall mark off days of desolation and death. There is only one remedy—PRAYER! We stand helpless O God, but we plead, in Jesus' name, have mercy on us and save our nation from sin. The coming of Jesus draws near. He is coming back as King, in the presence of the holy angels. Will you be ready when He comes? "Rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea for the devil is come

down unto you, having great wrath, because he knoweth that he hath but a short time" [Rev. 12:12].

What will the year 1936 bring to us? Should Jesus tarry, what sorrow may be ours to share?

Miami, Okla., Sept. 14, 1930

Dear Readers of the Gem: This is my first time to write to the Gem, but I have felt for some time that the Lord wanted me to write.

I suppose some of you will wonder who I am, so I will tell you. I am a Free Will Baptist: have been saved about four years, but haven't belonged to the Free Will Baptist very long, but am glad I do belong.

I attended the Indian Creek Association this year, and must say that I enjoyed it, but most of all I enjoyed the presence of the Lord. This was the first Association I ever attended.

I am glad this evening for old time salvation, for I realize that it is what it's going to take to stand when the world's on fire. It seems today that old time salvation has almost gone out of style, but it is going to be very stylish at the Judgment.

We find so many people today who are taking "the new-fashioned way" and will ignore the old-time altar in the churches. And I want to say there are many so-called preachers who are describing the easy way of getting saved, who haven't a bit of the fire of God in their lives. And, as a rule, there is but very little fire of God in the church, if the preacher behind the pulpit hasn't got the fire of God in his life. The word of God today is being soft soaped, instead of being handed out to the people in its purity. May God help us preachers to preach the Word. We are greatly in need today of God-fearing men and women who are not afraid to declare "the whole counsel of God." We are in need of God called and God sent preachers who live so that the fire of God really flies when they get behind the pulpit.

(Continued on page 19)

Obituary

Clark—Dear Editor of the Gem: It is with a sad heart that I wish to announce the death of our beloved little Baby Earl, whom God called home to Him. He was born July 3, 1928, died June 16, 1930, making his stay here on earth twenty-three months and thirteen days, which seemed so short to us. He was a most obedient and loving child, and was dearly loved by all who knew him. His death was a great shock to all, having been seriously ill only four days.

He leaves to mourn his loss, a broken-hearted father, mother, two sisters and a brother. Funeral services were conducted at Sulphur, Oklahoma, our former home, after which he was laid to rest at Coleman, Oklahoma by the side of a little sister who passed away sixteen years ago. May God in his tender mercy bind up our broken hearts, and help us to be fully prepared to meet him in heaven.

Sleep on, dear baby, take thy rest,
We miss you most who loved you best;
God took you home,—it was His will,
But in our hearts you are living still.

Dearest baby, thou hast left us,
Your sweet face no more we'll see;
But in heaven we hope to greet you,
There to spend eternity!
Father, mother and children.

Niangua, Mo.

Dear Readers of the Gem:—I just feel in my soul this morning that God wants me to write a few lines before my paper runs out. I have been taking the paper almost a year. It will run out the first of October, and then I will miss my paper. I am going to keep every

one I get and make me a book out of them. Remember Bro. Selph Jones subscribed for the paper for me, and I think it is the best religious paper I ever read. I sure do enjoy reading those good letters from the brothers and sisters in Christ.

Through God our prayers have been answered. Bro. Selph Jones is going to preach at Amity another year. "Whosoever will be great among you, let him be your minister." Bro. Selph Jones has been our faithful pastor for six years, and has done a lot of good in our church.

Remember me in prayer,
Mona Johns.

REPORT OF CASH RECEIVED ON LINOTYPE FUND

From Aug. 15th to Sept. 20th
Monett, Mo.

J W Marbut	\$ 4.35
Winford Davis	10.00
O T Allred	10.00
Anderson, Mo.	
Mrs. Dawson	1.00
Granby, Mo.	
Noel Turner	10.00
Kansas City, Mo.	
Dixie Montgomery	.20
Stockton, Mo.	
Walter Jones,	1.00
Greentop, Mo.	
W S Swanson	1.00
J F Mikel	2.50
John Peterson	7.50
Monnie Peterson	1.00
C E Mann and wife	6.00
John M Peterson	1.00
J T Newcomer,	2.00
A A Hays	2.00
Cassie Hays	1.00
Oral Buchanan	1.00
Mrs. Chas Swanson	1.00
P S Peterson	1.00
Alfred Peterson	2.50
Kirkville, Mo.	
J W Adkins	5.00
John Adkins	1.00
A M Eggers	1.00
Novinger, Mo.	
James Hardin	5.00
Mrs. P C Bell	1.00

Grant Zimmernan	5.00
Mrs. William Sevits	1.00
Stahl, Mo.	
Goldia Elsea	5.00
S H Lewis	1.00
C A Phillips	2.50
Wilbur Casey	1.00
Fredericktown, Mo.	
Chas. E Wood	2.00
Huggins, Mo.	
Dora E Koch for No. 1 Church,	2.40
Pawnee City, Nebr.	
John H. Wolfe	2.00
Gower, Mo.	
B Square Class, Mt. Zion	
Church by Anna Mae Musser,	5.00
Blue Eye, Mo.	
Daphna Hollars	1.00
Ves Shipman	5.00
Pansy Hollars	1.00
Climax Springs, Mo.	
Mrs. Z. Warren	1.00
Larue, Arkansas	
Mrs. J W Allred	5.84
Winford Davis, Treasurer.	

Spencerville, Okla.

To the Gem:—I am a member of the Free Will Baptist Church at Spencerville. We have a very good church. Elder J. A. Davidson of Sobol is our pastor. We have prayer meeting each Sunday night.

We had a two weeks' revival meeting, conducted by Elder Jim Coffman and Elder Jim Davidson. There were thirteen saved and reclaimed, and our church greatly revived.

Dear Readers, it is such a needy time with us. I believe God is visiting the earth with droughts because of our disobedience. I believe "The coming of the Lord draweth nigh." Since the harvest is white and the laborers are few, let us pray that God will send more laborers into the harvest fields.

Satan will never be able to overcome us for the Lord has said, "My grace is sufficient," and he will never leave nor forsake his own. I go, not in my own name or my own strength, but as David said, "In the name of the Lord of hosts."

Yours for the Master
Mrs. Willie Wall

Red Bay, Alabama

(Continued from page 5)

splendid session, one of the best the writer has ever attended. We had sixty-eight ministers and delegates in attendance. Harmony prevailed from the beginning to the close, and all the visitors seemed to enjoy their stay with us so much and we can not find words to express the joy that their presence brought to us. We hope that they may come back to see us some time in the near future.

Our Association (the Jasper) convenes with the Shady Grove Church, near Phil-Campbell, Ala., on Saturday before the first Sunday in October.

The writer began revival work the fifth Sunday in June at Brilliant, Alabama. We continued here for two weeks, and had a most glorious meeting closing with twenty-three additions to the church, and since the close of the meeting I have filled two of my appointments and taken twenty-one others into this church, making a total of forty-four new members for this church this summer. The Brilliant Church is growing rapidly and really doing things for the Lord in a big way.

I went from Brilliant to Red Bay Church where I am pastor, for a two weeks battle, and the good Lord blessed our labors here in a wonderful way. We have a large house here that seats 950 people, and there was not a night that the house would accommodate the people that came to the services, and the day crowds ran from 150 to 500. We closed with twenty-eight additions to the church here.

We went from Red Bay to Guin, Alabama for a ten days' meeting where I am pastor also. We closed with thirty-one additions to this church.

From Guin we went to Steens, Miss. where we held a weeks' meeting with eight additions to our church there.

From Steens we went to Mt. Harmony Church which is located five

miles south of Vernon, Ala. Here the Lord blessed us in a great way. We only had six days at this place and during that time received nineteen new members into that church.

From there we went to Smithville, Miss. for a weeks' battle, during which time eight were added to our church there. I am back home for a week's rest, after which time I will begin another meeting, if the good Lord is willing. Pray for me and my work that the Lord will continue his blessings on my labors, that more souls may be saved.

Find inclosed check for one dollar for which please send me the Gem for one year. Also please send me a few sample copies.

Yours for the cause of Christ,
M. L. Hollis.

Evangelist's Report

(Continued from page 4)

came with. I may go back later.

Elder Guinn of Booneville, Ark., a Free Will Baptist preacher, was in the meeting one night and sang for us. I was surely glad to meet Bro. Guinn. I had never met him before.

This meeting was one of the best meetings I ever was in for the short time it lasted. I sure enjoyed my trip to Arkansas, and I was glad to meet the good people of that State. They treated me fine. I hope I will have the pleasure of meeting them again. I never had preached in the state of Arkansas before.

I am now holding meetings at a place called Ellis in Vernon County, Mo., six miles west of the city of Nevada. It is raining a lot, and the roads are so bad that so far the crowds have been small and but little interest taken in the meetings. But we hope that the weather will settle soon, and the interest in the meetings will pick up.

Your brother in Christ,
Eld. T. C. Ferguson.
Ash Grove, Mo.

Miami, Okla.

(Continued from page 17)

Some people seem to think that the day of old-time revivals are over, but I will declare unto you that those who believe that are just simply fooling themselves, because God is the same yesterday, today and forever. If we, as preachers, all of us, would really get our messages from above, and preach under the anointing, and if Zion travail truly, we would have old time revivals. Men and women would fall in at the altar and cry out, "Men and brethren, what must I do to be saved?" We would get to see some Felix's tremble. May we all go in for real "old time" revivals.

It is a fact that the churches seldom live closer to God than the preacher does, especially the pastor, and let me say right here that the churches have a job on their hands as well as the preacher. Why? Because the Bible says when Zion travails, sons and daughters shall be born. We can plainly see that we all have something to do.

Some may say that they don't know what the Lord wants them to do. Well, if the Lord hasn't called you out in the field to work, you can pray while the preacher is preaching.

I am going to say that I am really proud of the Free Will Baptist, and may the Lord help us to hold for the old paths that our forefathers trod. I pray that we will always keep the old-fashioned altars in our churches, and really live where we are worthy of the visiting of God from the Glory world.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein"—Jeremiah 6:16.

Information

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

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

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

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

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

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Letter from a Church to a Q. M.,
Y. M. or Association. Letter from
Y. M. or Association to State Asso-
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.

How to get to Mo. State Ass'n

Alton is not on the railroad but
is on highways 19 and 42.

Norman church is a short distance
off highway 19, a few miles south-
west of Alton. You will come to a
store on one side of highway 19, and
a blacksmith shop on the other side.
Bro. Moore lives in the house near
by. He is a member of Norman
church. Stop and see him: he will
welcome you, and will direct you to
the church.

Those from the east should go
via Poplar Bluff to Alton. There is
an all-weather highway all the way.

Those from the west should go
via Springfield to Thayer, and get
on highway 19 there.

Eld. T. C. Ferguson,
Chairman Ex. Board.

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.

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.

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
bound, has 476 pages, \$2.50 post-
paid.

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

"Awake, Thou That sleepest"

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it all for the paper, how shall we buy
"bread?" But if any of you know of a
F. W. B. who is less able to pay for the
Gem than we are to furnish it, send us
the name and address, and we'll send
the Gem to them for one year "free."

"Awake, thou that sleepest," and do
what you know what you ought to do,
and see "our paper" grow.—Editor.