

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

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TWO BOOKS

Visitors of high ideals are always welcome in my schoolroom. A number of years ago I invited an editor of a newspaper to visit my school and favor the pupils with a talk. He was an elderly man and had seen much of life and realized much happiness from living, because he had as his constant companions, two books.

He talked for about an hour, telling us how the Bible and the dictionary had brought happiness to him. It was a wonderful address for he showed us how the Bible and the dictionary had brought happiness to him. It was a wonderful address for he showed us how much one can realize from the reading of God's Word and the use of the dictionary.

All Christians can testify that the reading of the Scriptures often brings consolation, joy and peace, but some may say: "Why is the dictionary a book of bliss?"

A short while ago I was talking to a preacher about inspiring chapters in the Bible and he said, "I don't like to read Paul's books because he uses so many big words that I do not understand." I asked the brother if he used a dictionary in his reading and he replied that he did not. On account of this friend's not using the dictionary, the key to the language, he has been missing much inspiration that he might have got from the writings of Pauls, one of the greatest

men of all time.

Often I have had pupils complain that they could not get anything out of a particular paragraph in the lesson. On investigation I would find that they did not know the meaning of the key word of the paragraph. After getting the definition of this important key word they would comprehend the entire paragraph.

Synonyms are words that have about the same meaning but are spelled and pronounced differently. However synonyms have a slight difference in the shade of meaning. It is important that we understand differences.

It is said that the French Ambassador once appeared before President Andrew Jackson and said: "France demands that the United States"—The Frenchman did not get to finish his sentence because the impetuous President Jackson jumped over the table and stood beside the French official, roaring: "France demands!" When the ambassador changed to "France requests," the President again became calm.

Words have decided the fate of individuals and the destiny of nations.

We read in Proverbs, "A word fitly spoken is like apples of gold in pictures of silver."

It was the study of words that enabled the unschooled Abraham Lincoln to write the Gettysburg Address that is considered by some authorities as the greatest piece of literature in the English Language.

J. M. Doughty, Purdy, Mo.

FOLLOWING JESUS

By Ora Mae McKinney Davis

(Continued from January issue)

Now Saul was back in Jerusalem. How beautiful everything was to him! Faces he despised, he now loved. Those whom he had persecuted, he wished to be with. He wanted to join with the disciples in the Master's work but they were afraid of him. I can almost hear them saying, "Have nothing to do with that man Saul, he will have us killed." Can't you almost hear the voice of Saul, pleading tenderly, "Forgive me for being so cruel: Oh, I do so much want you to know how much I love Jesus. I have met the Lord Jesus, and He has called me for a work. The anointing of the ministry has been poured out upon me, and I am preaching the Gospel. Jesus has passed by and I heard his voice." But with all the pleadings of Saul, the disciples could not believe; they were still afraid of him. Then Barnabas took him and brought him to the apostles and explained that of a truth Saul had met the Lord, and had become a disciple. "Oh, the lesson of Saul was so bitter! Others had doubted him: scarcely could they believe him.

Now there was in the church at Antioch certain prophets and teachers" (Acts 13:1). As they ministered to the Lord and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And when they had fasted and prayed, and laid their

hands on them, they sent them away.

At last Saul had gained their confidence: at last he had proved to them that he had been with Jesus. The Holy Ghost had witnessed the divine presence of God with Saul.

Paul and Barnabas were sent forth of the Holy Ghost to do the Gospel work of the kingdom: but the old devil met them in the Isle of Paphos. It was there that a certain sorcerer, a false prophet, being a Jew; came with the deputy of the county (Sergius Paulis) because he desired to hear the word of God. He had heard of this man Paul whom God had so wonderfully called; and he believed. But this certain sorcerer (called Elymas), withstood Paul and the deputy, to turn away this man's faith. Then Paul, filled with the Holy Ghost, set his eyes on him, and said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:9-12)? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking someone to lead him by the hand. Then the deputy, when he saw what was done, believed. The devil didn't want the deputy to believe what Paul said. "Way once," thought the devil, "that man Saul was working for me, but now look at him. He is taking from the ranks of my army, and placing them on the Lord's side." But God had given Paul a power over the devil in this particular meeting in the Isle of Paphos. God wanted the deputy to believe, and he was captured at the hands of Paul. When God has planned a thing it cannot be uprooted. If He has planned your life or mine to His glory, He will not permit the devil to trap us. The devil may trip us and cause us to stumble, but God will lift us up. Paul had drifted with the angry waves of time until he was nearing dangerous rapids, just below in the stream of death and slaughter, but God

stretched forth His hand.

Paul the chosen light from God unto the Gentiles! Oh, how that light was marred and scarred by the cruel hand of Satan—blurred by sin and the cruel killing of God's chosen ones. But Paul received the Holy Ghost and his eyes were opened. Now he could see his wrong. At the church at Antioch where were assembled prophets and teachers; a work had been growing for one year, but look if you will, there were four men who were Spirit-filled; men who went up to Antioch from Jerusalem. Paul and Barnabas, Peter and John Mark. Then a group of prophets and teachers, if you please! "Spirit-filled" people constructed this church at Antioch! It was at this time that they were "first called Christians at Antioch" (Acts 11:26; 11:27).

The Gentiles heard Paul gladly, but the devil came with a swarm of lively hornets of persecution and torture, causing the chief men of the city to bring trouble against Paul and Barnabas. There stood Paul preaching the word, and saying, "For so hath the Lord commanded us, saying, I have set thee to be a light unto the Gentiles, that thou shouldst be for salvation unto the ends of the earth" (Acts 13:46, 47).

Paul and Barnabas had waxed bold: they cared not what men might think of them, for they were preaching the will of God. They could not please God and man. The Jews and chief men of the city rose up and cast them out of their coasts. But Paul and Barnabas arose and said, "We will just shake the dust off our feet against them and go down to Iconium," and they did. As they preached the word in Iconium, the disciples were filled with joy and the Holy Ghost.

But look! a multitude of people are gathered together: what are they doing anyway? looks as Paul is in the group. They seem to be angry with him. (They were now at Philippi, which is the chief city of Macedonia). Just another brief glance at these people who have gathered around Paul and Silas. There is a stir!

I wonder what has happened! Some are angry, others seem helpless, others are running, but Paul and Silas look undisturbed, as though nothing was taking place. Yonder comes another crowd of people. Yes, there are the magistrates, and there comes the jailer. O surely they are not going to put Paul and Silas in jail? Why, those men have been preaching the old-time religion, and miracles of healing have been wrought by them! I wonder what is the matter with those people, anyway? But look at the angry magistrates! They are tearing the clothes from Paul and Silas! Paul looks as though he is perfectly satisfied with his surroundings. Why, he is not one bit disturbed. Paul and Silas step out boldly to receive a beating. The command has already been given to beat them (Acts 16:22). There is a noise, the lashing of a large whip can be heard, with only a dull groan here and there. Each stroke left a stripe, their bodies were bruised with many stripes. Then they cast them into prison. Oh, their bodies were so sore and broken! There was no one to wash the bleeding cuts upon them but there was only one thing to be done.

Some had probably said, "Look out Paul, if you keep preaching about the fire of God and the Spirit-filled life, they are sure to get you and put you in jail." But remarks like this only made Paul all the more determined. And now that he really was in prison, he heard them give orders to place them in the inner prison, and make their feet fast in the stocks. The devil knew that Saul was a chosen vessel, and while he had him, it would be well to place him safely inside the very innermost space that could be obtained in the prison. Had not Peter been put in prison, and he escaped? So they were placed in the inner prison (Acts 16:24). Now the one thing there was to do was to pray and sing, and so they did. Listen! somewhere there is a solemn striking of a clock: one, two, three, four, five, six, seven, on to twelve o'clock! It was midnight, but what is that I hear? Singing,

[Continued on page 17]

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

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Your time is out if a pencil mark appears here 

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Editorial

PROHIBITION DOES PROHIBIT!

National Prohibition is, perhaps, the most important question confronting the American people just now. Congress has the matter under consideration: some members want Prohibition to continue as it is, under the Eighteenth Amendment; some want the Amendment repealed; some want it modified so as to legalize the manufacture and sale of light wines and beer; some want the States to handle the liquor question, and so on. Even in our State Legislature Prohibition is one of the questions under discussion, and some of our legislators advocate the repeal of the Eighteenth Amendment. Our lawmakers tell us that the Prohibition law is lacking, that it does not prohibit; it is a failure and should be done away with, etc.

Just what is Prohibition? Is it a success under the Eighteenth Amendment? Is it likely that the Amendment will be repealed or modified? What should be every Christian's attitude toward Prohibition and the Eighteenth Amendment?

By Prohibition we mean a law (known as the Eighteenth Amendment to our Federal Constitution), forbidding the manufacture and sale of alcoholic drinks throughout the United States. To prohibit a thing is to forbid it, hinder it, oppose it, prevent it. Prohibition comes as near prohibiting as any other law we have. It is true that alcoholic drinks are made and sold contrary to law; but it is also true that we have a law which forbids murder, yet many murders are committed every day. If the Prohibition law is a failure and should be repealed, the same should be true of the law which forbids murder, and many other laws we could mention. True we have difficulties in enforcing the laws under Prohibition, but to legalize the manufacture and sale of alcoholic drinks would multiply the difficulties. The liquor traffic in our land is a giant evil, which we are trying to control by forbidding the manufacture and sale of all intoxicating liquors. If we can't control it by Prohibition, we surely would do much worse to legalize and license the evil, then try to control it by law. The fact is we can't legalize evil then control it by law. Prohibition is a success and does prohibit, and every good citizen should stand firm for Prohibition, and accept no compromises. I am certainly glad that we have a president who stands firm for Prohibition.

Many of our lawmakers are opposed to Prohibition, and some of them hope for the repeal of the 18th Amendment. It isn't likely that our Prohibition law will be repealed, but the dry forces must be active and stand firm, or we'll lose ground.

All are not Christians who support Prohibition. Every Christian should stand firm for Prohibition, but I am sorry to say that many Christians (so called) have believed the devil's lies and are not for Prohibition—indifferent, if not against it.

FROM THE FIELD

GRANBY, MO., Jan. 13, 1931.

Dear **GEM** Readers: We are now entering into another year, leaving behind us all the past and launching out into the New.

No doubt we have made mistakes, said and done things, that we can now see were out of place; and we've left undone and unsaid things we should have done and said. Of course we can never recall those opportunities and adjust the errors, but we can go forward and profit by the lessons we have learned by those experiences.

The future holds too many opportunities and possibilities for us to waste our time mourning over the past and wishing we had done more. The thing for us to do is to grasp every chance to do service for Jesus, so when we look back over another year's work we will feel that we've spent our time profitably.

It's possible for us to become discouraged and sit down, fold our arms and do nothing. But we will never grow in grace, nor be of benefit to any one. Even if we go to church and hear the gospel message, and don't act, we are not doing our share of the work.

James 1:22 says, "Be ye doers of the word and not hearers only." Then we must act, or do the things we hear, and the things God reveals to us.

"Whosoever shall confess me before men him shall the Son of man also confess before the angels of God" (Luke 12:8). What a promise to us! Jesus has said he would confess us before the angels of God, if we will confess Him before men. Then why is it that some people refuse to confess Him? Those who refuse now will some time realize the full meaning of Matt. 21:7, where

Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my father, which is in heaven." We all know it isn't the Lord's will for us to sit idle, but we must be up and doing. Let us be about our Father's business, confessing not only in words, but also in works.

There are multitudes of souls still out in sin, waiting for a word or an act of encouragement from some one, is it you? Will you act now, so that those souls may be saved? or will you let the opportunity pass, miss the blessings which are in store for you, and let the poor lost souls go down to eternal woe?

Jesus bids us work for Him and also says, "If ye love me, keep my commandments" (John 14:15).

Yours in the service of Jesus,
Eld. Noel Turner.

Leadings of the Holy Spirit

By Stella Stark

It means much to be led by the Holy Spirit in all things. "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). There are many things to lead the soul astray, to turn the Christian from the path of duty and, if the command to "watch and pray" is not carefully heeded, we are apt to lose our way. There are many who profess to be Christians who never think of asking the divine guidance of the Lord in their every day life, but lean on their own understanding. This however is a sad mistake, because God has promised to lead us if we will trust Him: He led men of old and He will lead us too.

Leadings of the Holy Spirit in Doctrine:—"If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself" (Jn. 7:17). Every man who is led of the Spirit speaks sound doctrine. A man who propagates a doctrine contrary to truth is not led by the Holy Spirit.

Things in which we are led of God, we all see and understand alike: and the things on which we differ are those things which we try to fathom by human wisdom. A man who contradicts himself or is continually shifting from one position to another is not following the leadings of the Spirit, but is leaning to his own understanding.

Leadings of the Spirit in Gospel Work: Pastors, evangelists and Gospel workers, of every description need the Holy Spirit's guidance in detecting evil spirits and coping with the craftiness of men. Workers who depend on their own understanding exclusively, and choose the easy places or go where they get the most money, need not be surprised if they find their work superficial and their own souls void of spirituality, but those who are guided by the Holy Spirit in their work not only find it a pleasure, but also profitable.

Ministers of God, would you be successful and happy in your labors of love? Then wait upon God until you know what he would have you do; and when the Spirit whispers "Go!" you can go with the assurance that God is with you. If you go certain places before you know that God says "Go," when trials and adverse circumstances befall you you may feel like giving up the battle; but if you know that God sends you, the hardest battle will be sweet, because you will know that God's approval is upon you.

The Secret of Divine Guidance:

Dear reader, are you desirous of being led of the Lord? If you are, the first question for you to settle is, Has God promised to lead me? If you are His child, He most certainly has, therefore, "Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6).

The all important thing is a full surrender to God, and in all things to gladly say from the depths of your heart and concerning your dearest treasures, "Thy will be done."

FROM THE FIELD

Revival at Cushing

By Oscar Taylor

Dear Readers of the Gem: If space will permit, I want to tell you some of the things which have been going on at the Cushing Church. In November brother G. H. Johnson of the Liberty church conducted a series of meetings which, to my mind, was one of the greatest revivals ever held with the Cushing church. I say the greatest because some of the hardest sinners in this part of the country were converted, and I believe they mean business and are going to work for the Lord.

If there was no mistake, twenty-three were converted or reclaimed. Bro. Johnson preached with a power unusually forceful and which touched the hearts of both old and young. His messages made the audience think of their condition with the result that many took now courage, while others were added to the army of workers for God.

He made the statement that he knew of a better cure for drunkenness than the Keely Cure. In advertising his sermons in the city paper an error, typographically, occurred in which, instead of the Keely Cure, it read something like this: "Kill 'r cure." Thank God from whom ALL blessings flow, it cured some in this neighborhood.

Our little church audiences are growing under the leadership of brother Ben Perkins of Drumright. Our Sunday school is growing and the Home Mission is alive and doing its best under existing conditions. Sister W. H. Walker is president of the Home Mission here. Our hearts and prayers are for every one

throughout the earth, and for all churches and individuals who are trying to build upon the Rock of Christianity. May God bless all who wish to know Him who ruleth all things well and may they stand unitedly behind the fundamental and the spiritual needs of all mankind everywhere.

Yours for the spreading of the Gospel of Right.—Oscar Taylor.

The Revival at Blue Eye, Mo.

I will make a final report of our revival at Blue Eye, Mo. We began on Thanksgiving night and closed on New Year's night. 76 were saved, 52 joined the church, and 32 were baptized. Then I went back to fill my appointment a week later and 3 more were saved, 4 more joined the church, and 7 more were baptized.

The real power of the Lord was wonderfully manifested; you should have been in some of our old-time, shouting services. Large crowds attended continually the entire five weeks: some nights it was thought there were 500 people present. Folks of almost all ages, sizes, dispositions were saved. About fifteen of the high school students were saved, and Bro. Wilson their principal co-operated with us wonderfully, and made us more than welcome in the school to work with the students. Then there were some real old fathers and mothers gloriously saved, who had lived an entire life in sin. We are just thankful that God has magnified His name in that community.

Pray for us.

Winford Davis.

RED TOP, MO.

A Short Report

From the State Association I came by home, then on to North Missouri, up where Eld. House

and Eld. Rush live. I held two meetings up there, one for Bro. House. Had quite an interest in the church, with three additions to the church.

Then I held a meeting for Bro. Rush, resulting with three additions to the church. We had large crowds at both places.

Then I came home and held a meeting at a school house close to where I live. We had nineteen conversions and will have baptizing next Sunday, January 25, if the Lord wills. I have been in meetings most of the time.

Any one wanting me to hold meetings address me to Red Top, Mo., R2.

Eld. W. F. Millard.

MIAMI, OKLA., Jan. 23, 1931.

Dear Editor and Gem Family: I will send a report of the revival at Notch Mound. My father and I started the meeting January 3, assisted by Bro. J. A. Posey and wife, and closed January 21st.

The meeting was a success from start to finish. There were eleven saved and thirteen baptized. 111 attended the baptizing. We also organized a Free Will Baptist church the last night of the meeting, with ten members and three additions. They also have the promise of more coming in later on. Those saved were all married men and women except two boys of about fifteen and seventeen years old.

There were three at the altar at the close of the meeting that didn't pray through. God's power and presence was great throughout the meeting. Most everyone said that it was the best meeting they ever attended.

Remember that the name of the new church is the Notch Mound Free Will Baptist Church.

Yours for Jesus and His cause,
Miss Elda Crain.

FROM THE FIELD

Tulsa, Oklahoma

Dear Gem Family, and Free W. Baptists everywhere:—As this will be the last letter I can write in 1930, I take the pleasure of writing to the Gem, and letting you all know that Tulsa Church closed a very prosperous year, and looking forward to a greater year.

Yet we haven't forgotten the spirit of the Co-operative Association. Since it convened we have had fifty-four conversions and forty-seven additions to our church.

We were very glad to meet Bro. B. F. Brown, Bro. Winford Davis, Bro. Noel Turner and Bro. T. C. Ferguson from Missouri, and other brethren from Oklahoma. The great Holy Ghost fell with power while they were here. We have conversions at prayer meeting, as well as at our Sunday and Sunday night services.

We have our twenty-foot addition on our church, and are sure proud of it. I was down in the city yesterday, and the Tulsa Undertaking Co. gave us \$30.00 on our church. Stanley and McCuen promised a donation. We surely appreciate those who contribute to us.

To the many Free Will Baptists everywhere: If you have folks who live in Tulsa, I wish you would write me their address. I will visit them and try to get them to go to church. Father and mother, you may have a child here who is unsaved. I will do my best for you. I will visit them and pray with them, so don't fail to write me.

Wishing the Gem and its many readers a happy, prosperous New Year,

Your brother in Christ,
Melvin Bingham,
705 N. St. Louis St., Tulsa, Okla.

Bristow, Oklahoma

Dear Bro. Brown and Gem Readers:—In the January issue of the Gem, Bro. O. T. Allred had a fine letter on Sunday School Work. He sure told the truth about some people. We have a dandy Sunday School here, for a country School, but there are just about enough Christians that come to make teachers, and the rest sinners. We have a Free Will church here with fifty-nine members, but I have decided that Free Will folks don't believe in Sunday Schools around here. The most of them are going to "start next Sunday," or they "are about sick," or "have no clothes," and one man, (a Free Will) has been afraid his car would freeze up in the summer time. A preacher told me the other day that an excuse, as a rule, is "a lie dressed up."

Now, brothers and sisters, we are all going to meet our Lord and Savior some day, and our clothes will be all right too. Brothers and sisters, let's all get up a little earlier next Sunday, and get out to Sunday School *on time*.

Bro. Brown, I think the Gem is sure fine and getting better. May the Lord bless you and all the Gem Family.

J. H. West

Greentop, Mo.

Dear Editor and Readers of the Gem:—I will write a few lines once more. I don't know whether I can do anyone much good or not, but I like to hear from you all, and perhaps some one would be glad to hear from me.

I am still trying to live just as close to my Savior as I can. I don't see how anyone can read the blessed Word of God and do any other way. We have to even love our enemies, and pray for them that spitefully use us. But if we will pray the Lord to keep us sweet all the time, we won't have any enemies, for whatsoever we ask in

faith believing, we will receive. I want you all to pray for me.

You will find enclosed \$1.00 to pay for the Gem one year. I surely love our little paper.

Mrs. J. D. Fowler.

Hackett, Arkansas

Dear Editor and Readers of the Gem:—As this is my first time to visit with the Gem readers, I will try to make my visit short.

I have been reading the Gem for about ten months, and surely do enjoy reading the letters from the brothers and sisters in Christ. I am praying and trusting for the time when we will meet one another face to face, clasp the hands of our dear ones who have gone on, and shout God's praises around the great white throne; where we can say (as Paul said) "I have fought a good fight." Let us all search our hearts and see if we are living the Christ-like lives that God would have us live, or are we a stumbling-block for some sinner.

Let us begin, as the New Year begins, to dedicate our lives to God and his cause. Wherever we are, we must let our lives speak out for us. The Bible teaches, "By their fruits we shall know them. The tree that beareth corrupt fruit is hewn down and cast into the fire."

Let us watch our own lives and see if we are one of the corrupt ones, and cast the mote out of our own eye before we try to pick it out of our brother's eye, and try to live closer to God in the future than we have in the past.

Pray for me that I may ever be at my post of duty.

Mrs. Ola Moore.

Sermon Notes

By Elder W. G. Merritt

"Subject, Cross-bearing"

Text, Luke 9:23—And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

The more holy, resolute the life, the greater the antagonism. "Who goeth a warfare, without first sitting down and counting the cost."

All good must grow through battle. The Christian life is a continual struggle to overcome.

A religion that lays hold of the deepest depths of thought, that is real, that is beyond all rites etc.

Three conditions: 1st. *Let him deny himself.* How simple, yet what wise man can define its meaning? What *is* yourself? We are not our own, bought with a price.

2nd. *Take up his cross:* The world asks for a religion that is unselfish, that takes into consideration the spiritual and temporal condition of the human family.

3rd. *Follow me.* The path is plain. Keep in touch with the Master

News From Vance Chapel

(Near Yale, Oklahoma)

As I have been enjoying the reading of the many good letters from the different writers, I thought I would give a brief sketch of the work at Vance Chapel.

Our church here is about eighteen months old. We have eighty members, and about 139 regular attendants in Sunday School and church. We have two prayer meetings a week, one at the church and one in some home.

We are having conversions in our cottage prayer meetings right along and we have good crowds at all our services. We have the most men workers in our church that I know of anywhere. Of course our women are always ready to do their part.

We also have a fine bunch of young folks. Our Mission is doing a good work.

I have been the pastor of this church for one year, and the preacher's salary is paid up in full.

Now, brother preachers, if I understand the teachings of the Bible, and the signs of the times there is great trouble ahead. So let us as

pastors begin to admonish our members to stand in their places with their faith in God as our great captain, for He never lost a battle. May God bless you all in my prayer.

Your brother in Christ,

Rev. W. L. Bean.

What We Believe About Religious Discussion.

By Mr. and Mrs. Cleve Bowden

We very often hear people say, "I don't believe in debating, and I have known it to be with some who make such remarks that they never attended a religious discussion, and, too, have never been molested with false doctrines. Well, if that be the case, how do you know whether you believe in it or not?"

Just think for a moment: If you should live among people who taught false doctrine, and you knew it was false, and they were leading your children and your neighbors' children away and challenging you or your church, saying you were all going to torment if you did not come their way—what would you do? Sit still and let them lead many souls to destruction? Or would you, if you were able to defend what you really believed to be true, do so, and if not get some one who was able to defend it for you, and show their false doctrine to the ones they were leading wrong?

I heard a person remark that they believed if God ever frowned, it was when two were in a religious discussion. I do not believe such. God intended for his true workers to stand firm for his true gospel. All who have been truly converted know that just being baptized in water, or keeping the Sabbath Day, and paying the preacher is not salvation, and will not take any one to heaven. Christ says, "Except a man be born again, he can not see the kingdom of God. We must have the baptism of repentance before 'water bap-

tism," and I have heard so-called Christians really make fun of heartfelt religion. But that is the only kind that will take us to heaven.

I say we, as true soldiers for Christ, should guard closely against every false doctrine that will lead souls away from God. We attended a six-days' discussion at Checo'ah, Okla. last August between Elder Thomas H. Dixon of Hector, Ark., a Free Will Baptist, and Elder Bynum Black of Oklahoma City, Oklahoma, a Campbellite. Elder Black is one of their greatest debaters but we are happy to say that Elder Dixon won a great victory for the Free Will Baptists. At the close, the love of God was greatly manifested, and shouting was heard all over the tabernacle. Elder Dixon left wearing all honor badges which numbered about fifty. He is well versed, and is able to defend our true doctrine anywhere and at any time. His church, Association and his many friends look upon him as a true, clean Christian gentleman, and a worthy minister of the Gospel. The discussion was attended by hundreds of people, and it was a very interesting and educational affair, but would have been more so if Elder Black had held himself more on the Bible. We feel greatly benefitted by hearing it, and are very sorry that more of our friends were not granted the privilege of attending it also.

We do not believe in going about hunting debates, but do admire the ones who will stand firm and hold up the true Gospel, and if it takes a discussion to down the false doctrines, hand it out to them in a true, clean, spiritual manner.

Russellville, Arkansas.

THE HOUSE OF GLASS

The house you live in may be built
Of marble, brick or stone;
The walls both solid and compact,
And you may live alone,
Thinking no one your deeds may know,
Nor neighbors see who pass,
How'er opaque 'tis to the world,
To God your house is glass!

S. S. Times.

FROM THE FIELD

Report of Cave Spring Q. M.

Cave Spring First Quarterly M. of Conference Year 1930-31 convened with Billmore Church on Saturday before the fifth Sunday in November, 1930, being the 29th day.

Regardless of the rain and the disagreeable day, we had a fine delegation. Though the rain caused some to be belated, yet we had a fine meeting.

Elder E. E. Winfree and E. Hodges were elected moderator and assistant moderator for the day, and Elder J. R. W. Harbison clerk, and Bro. Adrin Jinkin assistant.

The regular routine of business was followed, the receiving of three new churches, the ordaining of a board of deacons for Cane Hill Church, and one for Pinie.

Elders T. J. Dunkin and E. E. Winfree delivered soul stirring messages at night, after which the Lord's Supper was set and foot-washing was engaged in, and while the rain fell without, the Spirit fell within, and many were made to rejoice in the hope and glory of God.

Minister's Conference Sunday with Moderator E. S. Brewer presiding. A fine meeting was reported throughout the Conference.

Much hospitality was shown us by the people of Billmore, and we extend our thanks for the same, and are hoping and praying for the enjoyment of many more such meetings.

Our next Conference meets with Many Island Church on Friday night before the 5th Sunday in March, 1931, being the 27th day, eight miles south of Mammoth Springs, Arkansas.

Brethren, we are praying for a good meeting, and the visiting of many friends, brothers and sisters in Christ.

Elder J. R. W. Harbison, Clerk.
Adrin Jinkins, Assistant Clerk.

ROSE, KANSAS

A Farther Report of Elder T. C. Ferguson

Last August when my home Association, the Central Western Missouri and Southeastern Kansas Association, (in which I hold my membership) met at the Independence Church, I was not present, but I was elected as their evangelist for the coming year I was told, with the understanding that I should visit the churches of the Association, especially the weak and posiorless churches. This I have been trying to do. I visited our Wagoner and Independence churches in Cedar County, Mo. and preached a few times for them. The last I heard from them they still had no pastor. The Independence Church has a good Sunday School.

I also visited our Fairview Church near Chetopa, Kansas and preached a few times for them. They have no pastor. The Verdella Church in Barton County, Mo. has secured Elder W. H. York of Hannon, Mo. as their pastor.

I also visited our Eldorado Springs and Sylvandale churches and preached some for them. They also have no pastor, but while I was at the Sylvandale Church we took a member into the church by the name of Elder W. Ireland. He had ordination papers granted him by a F. W. B. Association in Oklahoma. He, I understand, has now moved to Eldorado Springs Mo. and has started to preach for our churches at Eldorado Springs and Sylvandale.

I am now holding meetings at our Pleasant Valley Church near Rose, Kansas. They also have no pastor but a fine Sunday School and Young People's Meeting has been started, and they are wanting some one to preach for them.

I am going from here to our Union Valley Church near Chanute, Kansas. They also have no pastor. They have lately built a fine new church house which they expect to

dedicate soon. We have a lot more Free Will Baptist churches with fine church homes scattered over the country out west that have no pastors. I wish we could get pastors for these churches, but our preachers usually live a long distance from them, and they feel like they can not pay a preacher's expenses and make his time good to come and preach for them, and many of them have set an educational standard. The churches out here in Kansas do not believe in asking a preacher to come and preach for them, unless they are able to pay his expenses and make his time good. I have been coming to two churches here (the Pleasant Valley church near Rose, Kansas and the Union Valley near Chanute, Kans.) and preaching for them off and on for about thirty years, but I have not visited them of late years. The two churches are about twenty miles apart.

Pray for me—Elder T. C. Ferguson, Evangelist, Ash Grove, Mo.

Neosho, Mo.

Dear Gem Family:—With God's help, I will again try to write to our much appreciated paper.

As I sit by the window this evening, and watch so many cars go by, I just wonder how many of these people are going to church.

It seems as though it is on the Sabbath day (when people should be worshiping God) that most people are seeking worldly pleasure.

So many people, when asked why they don't attend Sunday School, or church, say, "I have nothing to wear."

Now in my mind, that is no reason. It is only an excuse. For if they have the price, they will go to the show or a dance regardless of what they have to wear.

I believe God wants us to dress decently, but He isn't going to judge us by our dress, but by what we are.

There was once a boy, very poorly clad, who entered a church house and took a seat in the back of the house.

(Continued on page 20)

International Sunday School Lessons

Comments by B. F. Brown.

(First Quarter, 1931.)

Lesson V February 1, 1931

Jesus the Great Physician

Luke 4:31 to 5:39

Topic: Power over Disease and Demons.

Devotional Reading: Isaiah 53:1-6.

Printed Portion: Lk. 4:38-44: 5:12-16
Luke 4:38-44

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him: and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

Luke 5:12-16

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and

great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

GOLDEN TEXT—Surely he hath borne our griefs, and carried our sorrows. Isaiah 53:4.

PRACTICAL TRUTH—Jesus is the Master in every phase of life.

OUTLINE—I. Jesus heals many. II. The great catch of fish. III. A leper healed. IV. A paralytic forgiven and healed. V. Jesus explains the new order.

TIME—Probably May and June A. D. 28.

PLACES—Capernaum, other towns and villages, and in Galilee.

INTRODUCTION—As we learned in last lesson, Jesus was led immediately after His baptism into the wilderness to be tempted of the devil. After His temptation Jesus returned to the Jordan where John was baptizing, where He received His first two followers, then, after admitting three others to discipleship, they attended a wedding at Cana of Galilee where Jesus turned the water into wine. After this Jesus returned to Judea where He spent several months in what is known as His Judean ministry. About Dec. A. D. 27 (four months before harvest) He returned to Galilee by way of Samaria. Then after attending the Passover in the spring of A. D. 28, He returned to Galilee, which marks the beginning of the great Galilean ministry.

The events of today's lesson occurred a year or more after His baptism and temptation. It seems that Jesus recalled His disciples and increased their number. They were now called to service and from henceforth they should "catch men."

COMMENTARY—I. JESUS HEALS MANY (4:31-44). Because of the opposition of the people of His home town, Nazareth, Jesus left there and went to Capernaum where He preached in their synagogues, healing in-

firmities and curing diseases. Jesus' preaching with authority and His power over all manner of sickness and disease and over evil spirits astonished the people and many believed on Him.

When Jesus' townsmen rejected Him, Peter's Capernaum home welcomed Him and received the blessings that Nazareth lost. What a calm and peace must have reigned in that home while Christ abode there. How heavenly it must have been to have Jesus Himself there to lead in the family worship and to answer questions about the mysteries of the kingdom. Then, when a great illness came to bring suffering, to sadden the home, and to threaten death, how wonderful to have Jesus there! The great need in every family is Jesus. Jesus is sorely needed in its worship, its training of children, its business, its social affairs, its blessings, its sicknesses, its bereavements; is He welcome and honored?

Sunset means the close of the day, but it was at that hour that they that had any sick with divers diseases brought them unto him: and he laid his hands on every one of them and healed them. Jesus seemed to have worked as long as there was one to be brought. It is not a question of the day's work being over, but, "Is there yet one to be brought?" It is our duty to keep bringing the lost ones to Jesus: the Lord will gladly lay His hand of healing on every one we bring in faith. The setting sun should remind us that if we have any loved ones needing to be brought to Jesus, we should hurry to bring them.

Jesus' urge to preach "to other cities also," should rebuke "our province" and "our crowd" attitude. The degree of our disease of sin is not a question with God, but the degree of our faith. So long as our bodies are temples of the Holy Ghost, God is concerned about our health.

II. THE GREAT CATCH OF FISH (5:1-11). Up to this time Peter and

Andrew, James and John had spent a part of their time at their old vocation of fishing, and on this particular occasion they had spent a whole night on the lake and had caught nothing. Perhaps they were weary and discouraged. When Jesus asked Peter to launch out into the deep and let down his nets, Peter reminded Him of their long night's toil with no results, but added, "Nevertheless at thy word I will let down the net." The result was wonderful and when Peter saw it he fell down at Jesus' feet, saying, "Depart from me: for I am a sinful man, O Lord." But Jesus had come to call them to service and He said to Peter, "Fear not: from henceforth thou shalt catch men."

III. A LEPER HEALED (vs. 12-16). The man was "full of leprosy." He was nearly gone. It was an unusually hard case, but Jesus was full of power to heal all manner of disease. The leper seemed to know that Jesus had the power to heal him, so he came with an active faith and said unto Him, "Lord, if thou wilt, thou canst make me clean." Jesus never denied the prayer of faith, and here was true faith, so He said unto him, "I will, be thou clean." The man was told "to tell no man," but whether he told or not a great multitude came to be healed. And Jesus "withdrew himself into the wilderness and prayed."

IV. THE PARALYTIC FORGIVEN AND HEALED (vs. 17-26). Certain of the Jews were always watching Jesus for something that they could condemn Him for, so when the palsied man was let down through the roof by four of his friends, they were on hand, watching and listening. In the presence of Pharisees, doctors and lawyers Jesus forgave the man's sins and healed his body. He told the men watching Him that He healed the man to show that He had power and authority to forgive sins.

V. JESUS EXPLAINS THE NEW ORDER (vs. 27-39). After Matthew was called to discipleship he made a feast and invited Jesus and His disciples, and many of his publican friends. When the scribes and Pharisees saw it they found fault, saying, "Why do ye eat and drink with publicans and sinners?" In Jesus' reply He told them (1) that His work was to save the lost and not the self-righteous; (2) that useful fasting depended upon circum-

stances and not upon orders and programs; (3) that the Gospel He preached was not a patch upon Judaism but a new interpretation of God to man—a Spirit that required not the old forms and ceremonies but the renewed hearts of men to contain it.

Lesson VI February 8, 1931

Jesus the World's Teacher

Luke 6:1-49

Topic: The Standards of Jesus
Devotional Reading: Prov. 3:13-18.

Printed Portion: Luke 6: 27-42.

27 But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you,

29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

30 Give to every man that asketh of thee: and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have you? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

38 Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull the mote that is in thy brother's eye.

GOLDEN TEXT—As ye would that men should do to you, do ye also to them likewise. Luke 6:31.

PRACTICAL TRUTH—The standards of the Kingdom require grace to meet them.

OUTLINE—I. The Sabbath standard. II. Twelve apostles chosen. III. Blessings and woes. IV. The standard of love. V. The standard of sincerity.

TIME—Summer of A. D. 28.

PLACE—The region west of the Sea of Galilee.

INTRODUCTION—When Jesus came He interpreted the law and explained its meaning. As the Jewish teachers had put their own construction upon the law and had interpreted it to conform to depraved human nature, it was cold and strict, lacking the expression of love. Jesus interpreted and explained the law, taking from it the mask that human meddling had put upon it, revealing its love and beauty, and brought new obligations to men.

Jesus brought new standards for all them that will obey Him. Human acting and human thinking under grace are not what they were under law. The standards of worship, service, life, love, charity, etc. which Jesus taught are perfect because they are founded in pure love. There can be no revision of these because their motive is love, and love is pure. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (Rom. 13:10). Keeping the letter of the law does not fulfill it, it is doing more than the law requires that fulfills it. This is what Jesus meant when He said, "Whosoever shall compel thee to go a mile, go with him twain." The law compels us to go a mile, but

it is the things in which love goes beyond the legal demands, and we go the second mile, that brings us to the desired destination. Christian character comes from going beyond legal requirements in a love that gives more than is required.

The things which Jesus taught show that He was more than man; men would hardly accept the things He taught, much less would they be apt to originate them. There are many who recognize Jesus as "The Great Teacher," but they deny that He is the Son of God. They say that it doesn't matter what we think of Jesus, it is how we live that counts. But what we believe about Jesus makes all the difference in the world. We must believe in Him as the Son of God, who loved us and gave Himself for us, or be lost. Jesus said in John 3:18, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

COMMENTARY—I. THE SABBATH STANDARD (vs. 1-11). It was on a Sabbath day soon after the Passover of A. D. 28 that Jesus and His disciples were found in the corn (barley) field rubbing out the grain and eating it. The act of taking the corn as they did was lawful (Deut. 23:25) but it was on the Sabbath day, so the act was considered "servile work" which was prohibited on the sabbath day, it was regarded as sinful. Jesus justified the act of His disciples and said unto them, "The Son of man is Lord even of the sabbath day." When Jesus knew the thoughts of the Pharisees who watched to see if He would heal the man with the withered hand on the sabbath day, He spoke to the state of their hearts. And by the questions of verse nine He taught a great principle: "to neglect any opportunity of doing good is to incur the guilt of doing evil."

II. TWELVE APOSTLES CHOSEN (vs. 12-19). The work with which Jesus began the day after spending the whole night in prayer probably shows what had been the burden of of the night's devotions. Jesus' praying all night before appointing the twelve apostles gives us a standard of supplication for divine wisdom and help before entering upon any important undertaking.

III. BLESSINGS AND WOE (vs. 20-26). Jesus seemed to have in view here "the poor of this world,"

rich in faith, and heirs of the kingdom of God which God hath promised to them that love Him." Jesus here teaches that humility of spirit, hunger for righteousness, mourning because of failures, bearing persecutions for the Son of man's sake, are the steps to great blessings. He also teaches that riches relied upon for consolation, physical gratification, worldly pleasures, and worldly honors are the steps to great woes.

IV. THE STANDARD OF LOVE (vs. 27-38). Jewish teachers had perverted the law and taught for commandment, "Thou shalt love thy neighbour, and hate thine enemy." They got it by quoting in part and adding their own words. See Lev. 19:18 and Matt. 5:43. Jesus removes the mask and shows the true meaning and spirit of the law. "Love your enemies"—this was the spirit of the law, as shown in Ex. 23:4, "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again," and in Proverbs 25:21, "If thine enemy be hungry, give him bread to eat." "Do good to them which hate you"—Jesus here interprets a law in force from the beginning, and the best commentary on this matchless counsel is the example of Him who gave it. To "bless them that curse you, and pray for them which despitefully use you" are things pretty hard to do, but Jesus commands us to do so, and He left us an example, showing us that the Christian can do them, through Christ. "Offer also the other" and "forbid not to take thy coat also"—Jesus Himself did not act on the letter in these things, nor does He expect us to, but to do more than the thing required, using love, not force.

Precept follows precept down to verse 35 where Jesus groups them all together and says, "Ye shall be children of the Highest." Those who are born of God are able to keep these precepts, and shall have great reward for so doing. Verses 36 to 38, "Be merciful, judge not, give"—Be subject unto God, obey Him in all things, "and it shall be given you"—Give, expecting to receive nothing in return, and not that you may receive something in return.

V. THE STANDARD OF SINCERITY (vs. 39-49). Those who would point out and correct the faults of others must first be thorough in correcting their own faults. The dis-

ciple is to emulate his Lord by growing in grace and a knowledge of Him, so that his fruits may be of the proper kind, and he is admonished to have his faith in God and to build his house on the sure Foundation, Christ Jesus.

Lesson VII February 15, 1931 Jesus the Friend of Sinners

Luke 7:1-50

Topic: Jesus Transforming

Sinners

Devotional Reading: Romans 5:1-8.

Printed Portion: Luke 7:36-50.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment.

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss, but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst

not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven: for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he saith to the woman, Thy faith hath saved thee; go in peace.

GOLDEN TEXT—This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. 1 Tim. 1:15

PRACTICAL TRUTH—Jesus alone has power to save from sin.

OUTLINE—I. Jesus helping a Roman officer. II. A widow's son raised from the dead. III. Jesus assures John the Baptist. IV. Jesus' testimony concerning John. V. A sinful woman saved.

INTRODUCTION—Our lesson title; our lesson topic; the golden text; and the practical truth are four high points in this lesson: they should be carefully considered before taking up the lesson outline.

"Jesus the Friend of Sinners."—Friendship means good will, and Jesus came and manifested "good will toward men" (Luke 2:14), that He might bring men into friendship with God, and God hath reconciled us to Himself by Jesus Christ" (2 Cor. 5:18).

Becoming new creatures in Christ we have peace with God. We are His children, led by His Spirit, and all our needs are supplied by our loving heavenly Father. Once we were enemies of God, and aliens: but Jesus was a friend to sinners, "He loved us, and gave Himself for us," so we rejoice because we are dead in Christ's death, and alive with Him in the new life of His resurrection.

"Jesus Transforming Sinners."—It was Jesus who transformed Saul the persecutor to Paul the sweet spirited Christian. There were many sinners in Jesus' day who were transformed by the power that was in Jesus: the woman at the well, Zachæus, the woman in today's lesson, and many others whom Jesus transformed.

One would think from hearing modern teachers and preachers and

reading religious literature of today that there were no sinners these days, but sinners lived in Jesus' day. Now, as then, all men are sinners by nature and must repent or perish. For nearly 2000 years Jesus has been transforming sinners who accept Him as Lord and Master. Jesus came and provided the way of salvation for every one that believeth, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"Jesus came into the world to save sinners." Since all, every person in the world were guilty before God, and under the penalty of death, Jesus must take upon Himself the sins of the human race, and die in their stead, to save man from death.

When we accept Jesus as Savior and Lord, He takes away our sins and gives us His righteousness, what a wonderful transaction! Jesus gave up everything, even died on the cross that we might have life. So must we give up everything for Him, if we are to always live with Him. We must be dead in His death, and alive with Him in the new life of His resurrection.

Jesus is the only way unto life: He is the "only foundation," on which we can build for eternity. Jesus said, "I am the way, the truth, and the life." If Jesus doesn't save you you are not saved at all.

COMMENTARY—I. JESUS HELPING A ROMAN OFFICER (vs. 1-10). There was at Capernaum a centurion whose servant was sick. This Roman officer loved the Jews and had built them a synagogue at Capernaum; and they counted him a worthy man. It was the Jewish elders who brought Jesus for the sick man. Jesus went with them but He didn't get to the centurion's house, for he sent his friends to urge the Lord to just say the word and the servant should be healed. This man had men under him who obeyed his commands, and he believed in Jesus, that He had power over demons, evil spirits, sickness, and death, so he sent, requesting that Jesus just speak the word and his servant should be healed. This was a great faith and it was wonderfully rewarded.

II. A WIDOW'S SON RAISED FROM THE DEAD (vs. 11-13). This widow, like many others in Israel, was perhaps poor and oppressed by those who had power: and her only

son was perhaps her only support. A great crowd of people were following the bier. When Jesus met them He did not pass by with indifference, but He had compassion on the poor widow. He stopped the procession, then touched the bier and commanded the young man to arise. When the people saw him that was dead sit up and begin to speak, "there came a fear on all: and they glorified God."

III. JESUS ASSURES JOHN THE BAPTIST (vs. 19-23). John was shut up in prison and had no newspaper, telephone, or other modern means of knowing what was happening among his people but he heard in some way concerning Jesus and His work, and how His enemies sought to take Him. John's disciples must not have forsaken him, for two of them were at hand when he needed them to send unto Jesus to inquire of Him, "Art thou he that should come? or look we for another?" Jesus directed them to go and tell John what they had seen: "How the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

IV. JESUS' TESTIMONY CONCERNING JOHN (vs. 24-35). When John's messengers had returned, Jesus testified unto the people concerning John, that he was not as "A reed shaken with the wind," neither was he numbered with the rich, nor found in the courts of kings. He said that John was more than a prophet: he was a messenger sent to announce the coming Messiah, and He said, "Among those that are born of women there is not a greater prophet than John the Baptist."

V. A SINFUL WOMAN SAVED (vs. 36-50). "One of the Pharisees desired him"—perhaps it was not for fellowship, but that he might find something against Jesus; and he had the opportunity, according to his estimate of spiritual things, for a certain sinful woman of the city when she knew that Jesus sat at meat in Simon's house, brought an alabaster box of ointment. As she stood behind Him weeping, she "began to wash his feet with tears, and did wipe them with the hairs of her head." She also "kissed his feet and anointed them with the ointment." As Simon watched the woman as she ministered unto Jesus, he was filled with indignation, for he knew the woman was a great sinner, yet the Lord, his guest, had allowed her to touch Him.

Simon could not understand the Lord but the Lord could understand him. Jesus attended many feasts and He dominated every one of them: this was no exception. The woman was saved and Simon was rebuked. Jesus, by the parable, caused the accusing Simon to appear as witness against himself. Simon professed himself to be holy, but he was shown that the woman he considered far below him had received great blessings and was forgiven and saved from her sins while he had failed not only in common civilities, but had despised and rejected the "Lord of Glory."

Lesson VIII February 22, 1931
Jesus Bearing the Good Tidings
 Luke 8:1-56

Topic: Four Kinds of Soil

Devotional Reading: Isa. 61:1-3, 10-11

Printed Portion: Luke 8:1-15.

1 And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bear fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be,

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The

seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are they which when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

GOLDEN TEXT—He went through-out every city and village, preaching and showing the glad tidings of the kingdom of God. Luke 8:1.

PRACTICAL TRUTH—Hard, stony hearts, like hard, stony soil may be prepared for the reception of the seed.

OUTLINE—I. Parable of the sower. II. In a storm at sea. III. The demoniac healed. IV. Two great miracles.

INTRODUCTION—Jesus' method of teaching and His use of parables was new to the people, and they marvelled at His wonderful powers, and because He spoke with authority.

The reason Jesus taught many things by parables was partly to cover up the truth before wilful rejectors and thus avoid casting pearls before swine, and at the same time make the truth so clear to earnest, honest souls that they would desire to know more of His meaning: this is why the disciples asked Him to explain certain parables.

Jesus' messages fell on the ears of all kinds of people—the gospel seed fell on all kinds of soil—but He found some good soil everywhere He went. The gospel messenger cannot wait to select what to him seems good soil, but must sow the gospel seed among all classes of people. The messenger is responsible for the sowing, but the hearers are responsible for the reception and growth of the seed.

Most soil is good when broken up, and the stones, rubbish, weeds, etc. are cleared away. We must keep the soil clean and well cultivated, if we

expect to reap a good crop.

Fruit bearing is the all important thing in agriculture; and it is the all important thing in a Christian life. Idleness, following after pleasures, evil associations, etc. bring small crops of fruit or none at all. Some take life so seriously that they would not waste time on even legitimate pleasures, but cares often get these serious folks. Duties and cares sometimes so use up the time and strength that there is no time nor desire for prayer, meditation, worship, nor service—the life becomes so "choked" that no fruit is brought forth.

We must bear much fruit if we glorify God: and the "branch" that doesn't bear fruit is taken away --- and burned. (John 15:1-6).

COMMENTARY—I. PARABLE OF THE SOWER (vs. 1-18). Jesus went from place to place over Palestine, "preaching and showing the glad tidings of the kingdom of God." The disciples were with him, helping Him as they were able, and learning the things they would need in their ministry when they should be left alone. Many women also accompanied Him and ministered unto Him: some of them had wealth and they gave of their substance. No life is so empty but that it holds something, some talent or possession, that God wants to bless and use in His service. There is a place in God's building for every one of us to fill, but we must submit ourselves to the Master workman to be shaped and fitted into that place: it may be a little place, but it must be filled as God chooses and prepares. It was so with Jesus and them that followed Him; it is so with us.

"And when much people were gathered together," Jesus spake the parable of the sower. Some of the seed fell by the way side where it was trodden under the feet of man and beast, "and the fowls of the air devoured it." This way side soil was hard, so hard that the seed found no covering, it was not received into the soil. So in every community there are people who are not favorable to the church; they will not support it, and seldom attend its services; they make light of the Gospel messages, and laugh at them that believe, and even ridicule the Bible—this is way side soil.

"Some fell upon a rock," where the soil was very shallow. The seeds soon sprang up in such shallow soil, but they soon used up the little mois-

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Obituary

BECK—Harry Edward Beck, a member of our Fairview F. W. B. Church near Chetopa, Kansas, passed away in death January 24th at his home near Fairview Church, aged sixty years, eleven months and six days. He leaves to mourn his loss a wife, three children, one step-son, five grandchildren, three sisters, one brother and a host of friends.

He was a faithful member of our Fairview Church till his death. He also was a man that was always ready to help every good cause that came his way. He was a kind and loving father and husband, and will be greatly missed by his family and loved ones, his church that he loved so well, and the community at large.

The funeral sermon was preached by the writer to a large crowd of sympathizing friends in the Methodist Church at Melrose, Kan. He was laid to rest in the Fairview Cemetery.

Elder T. C. Ferguson.

How Man Fell

When Adam was created,
So many years ago,
His heart was pure as heaven,
No sin did Adam know.

God placed him in a garden,
Which had been made most fair;
And in his care and keeping
He placed all that was there.

He gave a wife to Adam
To help him on his way,
But in a careless moment,
God's word they disobey.

'Twas Satan came and told them
A wicked wicked lie,
That if of sin they tasted,
God knew they'd never die.

But they would be enlightened,
And know things strange and new
Thus Satan talked in Eden,
And told them them things to do.

When Satan had ceased tempting,
And there was planted in
Their hearts once, pure as heaven,
That cruel monster, *sin*:

They knew that God would punish,
And knew they'd disobeyed,
They hid within the garden,
For they felt so afraid.

When God came there that evening,
He drove them out the gate.
He told them of the future,
And what would be their fate.

No more the ground should yield
them
Its fruit without hard toil;
For it should bring up thistles,
And thorns from out its soil.

Their children should inherit
Vile sin, which caused the fall,
And thus the sin of Adam
Was passed upon us all.

God sent another Adam
Down from his throne above;
His own dear Son, *our Savior*.
Who brought redeeming love.

And as the sin of Adam
Brought death to every one,
Just so, the death of Jesus,
Eternal life hath won.

List of those responding to the "Proposition" outlined by Elder Winford Davis.

Following is the list of those who have already pledged to get in on the "God's Acre Plan" in the Spring. A list of their crops and amount will be given later:

Mr. Joe Turner and son, Elder	
Noel Turner,	Granby, Mo.
Eld. G. A. Garner,	Stella, Mo.
Eld. O. T. Allred,	Monett, Mo.
Eld. Winford Davis,	Monett, Mo.
Mrs. B. F. Brown,	Purdy, Mo.
Clarabelle Roberts,	Aurora, Mo.

Kenneth Turner,	Monett, Mo.
Johnnie Swaffer,	Purdy, Mo.
Mrs. Lizzie Turner,	Cartersville, Mo.

Write us at once so we can get your name on the list in the March issue of the paper. If you are situated so you can not plant a crop, or had rather give money instead, then just let us know how much you will pledge, to be paid in by October 1, 1931. This way we can all get in on one or the other.

Write us at once, and help us put the plan over the top.

Yours for the great cause,
Winford Davis.

God's Love For Us

By Miss Hazel Robberson

Dear Gem Readers:—Will try to write a few lines to our paper, as I have never written before. I feel weak and very small, but I was thinking of God's wonderful gifts to man, and I thought of the love that God had for man.

I am persuaded that love is the greatest thing that ever has entered the heart of man. Because it came from God, it is not of ourselves, but is the divine gift of God, for God *is* love.

As I write I recall the day when God, for Christ's sake, forgave me of my sins, and altho it has been a number of years ago, yet it is as tho it were yesterday. How great that love was in my heart! Something wonderful to me, something I had never known before, for "Every one that loveth is born of God, and knoweth God." I am striving and asking God each day that I may be more like Him, and I know that we cannot be like Him unless we have that love for every one. "Beloved, if God so loved us, we ought also to love one another" (1 John 4:11). Just think how wonderful this old world would be, if we as God's children had more of this great gift in our hearts! Paul said, "And now abideth faith, hope, charity, these three; but the greatest of these is

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FREE WILL BAPTIST LEAGUE

John Swaffar, Correspondent

Dear Leaguers:

Many, no doubt, have watched for a line from me, but many things have hindered, causing my report to be neglected. Many of you know of my appointment as reporter, for which I feel very weak and incapable; but am willing and glad to be of help in any way in the service of God, and in any place of the blessed work.

Leaguers, there is no height that may not be reached, and Oh! how many of us realize the good that may be done? How may we make the League better, and how can we do our part better than by doing our part, whatever it may be, cheerfully and willingly through love for the great cause of our dear Savior.

Dear Leaguers, how wonderful our lessons really are, and many of us feel we are so wonderfully blessed, but as our hopes in the devoted Christian life, even so in the League work, our hopes and real desire and great benefits are in the future.

Do we fully see, and are we studying, working and earnestly praying that great good may be accomplished, for which our League is intended?

Dear Leaguers, as in everything in life we wish to attain or accomplish, we *must study*. Devote ourselves and time, and how but by study, prayer, and a real consecrated effort can we each one put most into the League, and rejoice in seeing it grow, and receive the great lessons in study, to strengthen us in our individual Christian lives, to make us stronger soldiers in the great cause so greatly neglected, and church members from whose lives flow the Christ-like spirit that men and women of the world like to see in us, and that causes men to see the unfruitfulness of a life in sin, and seek a real experience with the Lord.

Dear workers, let us do more. Let's live a more separated, Christian life, remembering our Lord has said for us to take up our cross *daily* and follow *Him*. Leaguers, let's prepare our hearts and lives for the service of God, that when we are needed in the work of our Master and the church of tomorrow we will be ready.

Leaguers, let's hear from every League. Elect a reporter, or have the Secretary send in a report each month, a brief report and condition of each League and what the League is doing is all that is really necessary.

I am always willing and ready to help any League or be of use in any way.

Yours for the blessed cause,
John Swaffar, Reporter.

Get Your Name on the "Honor Roll"

Dear Leaguers:

We have been thinking and planning for some time about an "Honor Roll" for the League, and after talking with some of the leading leaguers, have at last decided to have the names of all the leaguers who meet the requirements printed in the "Gem."

To do this you must:

Have a perfect attendance record.

A studied lesson.

Always be able to give your topic of the lesson without reading it.

Always read *all* the Home Readings.

This will probably seem hard to a few, but if you are really interested in the League work, it won't be hard at all. The secretary of each League must keep a record of all members, and at the end of each quarter send the names of those who have a perfect record to the League reporter, John Swaffar, Purdy, Mo. for publication. This is to begin the first Sunday in March and continue until the last of May.

Send in the record and names between June 1st and 20th, then the next Honor Roll will begin the

first Sunday in June and continue until the last of August etc. How many will be able to get on the Honor Roll, which will be printed in June number of the Gem

This is open to any member of the F. W. B. League of Missouri, and those of adjoining states which have been organized through or by members of the Missouri State Association.

Yours for better Leagues,
Eld. Noel Turner, Pres. Mo. F. W. B. League Association.

Report of Macedonia F. W. B. League

As there has never been a report of our League sent in, I thought I would write a brief report to our paper, that other leagues, and the readers of the Gem may know how our League stands.

I think our League is doing as well as can be expected, while there is much room for improvement. We are trying to carry on our League work in a way that will please God, and will strengthen and benefit the young people, and make them more efficient in the great cause.

Our League has two departments, the junior and the senior, with one group each. But I hope to report soon that we have two or more groups in each department.

Our junior enrollment is 18, with an average attendance of about 10. This department is made up of boys and girls fourteen years of age and younger, with an excellent sponsor, Miss Oleta Davis. We should encourage and help our younger folks all we can, because they are the men and women of tomorrow.

The senior enrollment is 19 with an average attendance of 16. This is an able and active group, sponsored by an efficient and faithful group of officers:

Miss Lucele Davis, group captain.

Herman Finn, quiz leader.

Miss Lena Opalka, Secretary and Treasurer.

These officers were re-elected for

another six months; the league is proud of them, and their faithful efforts, and glad to have them continue as officers.

The leagues of our Association should co-operate and help each other's progress, and forward the Lord's work with our very best service and ability.

Kenneth Turner,
President and Reporter,
Monett, Missouri

God's Love For Us

(Continued from page 14)

charity" (1 Cor. 13:13). If we live as close to God as we should we will have that love for our fellow-men and a well-wisher for every one. Then we would see the cause of Christ prosper and sinners come home to God, and receive this great love for God and man, because, "He that loveth not knoweth not God; for God is love" (1 John 4:8). So let us continue in our first love. For love is something that will last forever: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:38-39).

I will close, asking an interest in your every prayer.

Hazel Robberson.

SUNDAY SCHOOL LESSON

(Continued from page 13)

ture, so the plants soon died. Many people are attracted by the Gospel message and lightly start to live a Christian life. They haven't counted the cost nor consented to give up the world for Jesus in a serious way; so fall away when persecutions come, or they are forced to meet the conditions of a Christian life—this is the soil upon a rock.

Cares, riches, pleasures, modernism—these are the things which "choke" spiritual life now a-days, bringing spiritual death, just as they have always done. Too much of the world field, spiritually speaking, is allowed to grow up to weeds, to be uncultivated, leading to sure death, spiritually, simply because Christian people put these things first in their hearts and lives, instead of putting God first. When professed Christians dote on the show, play cards, dance, drink booze, and do many other

things just as bad, they are putting these things first and God is left out—these are the thorns which choke the Christian life, bringing spiritual death.

"And other fell on good ground." There is some good soil everywhere, and it is bearing fruit. The thorny ground is good soil, but it is cumbered with the wrong kind of growth. It needs to be grubbed and cleaned up. The way side ground was good ground, but it was too hard. It needed to be broken up. Even the stony ground might have been redeemed by taking out the stones or by supplying water to it. Since salvation is for "whosoever will," we should hasten to tell others of the grace of God, for God is waiting to save every one we can bring unto Him, to change the hard way side soil, the rocky soil, the soil cumbered with thorns, etc. into good soil, bringing forth fruit unto Him.

REPENTANCE

"The Lord is not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

By Eld. Winford Davis

When this Scripture is rightly looked into we very readily see that man is going to do one of the two things, repent or perish, just as Jesus said in Luke 13:3, "Except ye repent ye shall all likewise perish."

Repentance is not a godly sorrow for sin, but arises from a godly sorrow for sin: "For a godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Cor. 7:10). There are plenty of folks who become sorry for sin because wife has found it out, or because husband knows it, or a neighbor knows it, or the preacher knows it, or has heard it: which is nothing more than a worldly sorrow; but how many become sorry for sin because they realize that their God knows it? This is the only kind of sorrow that will ever bring a man to repentance toward God. We might be sorry for sin and fail to take the matter up with God, and so still be void of saving grace, therefore this earnest repentance is the all important link in the chain, connecting between sorrow and salvation.

Paul said that he rejoiced that

the Corinthians sorrowed to repentance (2 Cor. 7:9). We are taught repentance throughout the word. The prophet Ezekiel preached repentance (Ezek. 14:6). John the Baptist preached repentance "Repent ye, for the kingdom of heaven is at hand" (Matt. 3:2). Jesus preached repentance, "I came not to call the righteous, but sinners to repentance" (Mark 2:17). Repent was Peter's bold directions to a heart-pricked, inquiring people on the day of Pentecost (Acts 2:38). Paul preached repentance (2 Cor. 12:21; 2 Tim. 2:25). Jesus through John told five of the seven churches in Asia to repent. There is no question but that, in this 20th century age of living, this true doctrine of the word is being much neglected. We need ministers who will tell people to repent of their sins, and will give that direction as a true route to the gate of deliverance from sin, who will give that as a prescription which, together with faith, will obtain the true remedy for the dreadful disease of sin that is preying upon our people today. We can't afford to hold out any way to men but the Bible way; eternity is too long, heaven and hell mean too much, the judgment is too sure, life is too short, a soul is too valuable for the Bible to be substituted, easy plans held out, the sinner deceived and led to destruction.

God is pleased with a repenting spirit. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psa. 34:18). "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psalms 51:17). In my mind we can't please Him without it; we are very dependent creatures upon an independent God, and we must show that before we are acceptable in His sight. A genuine repentance brings genuine salvation, as in the case of Paul the apostle (Acts 9th chapter). We find him there in the city of Damascus, fasting and praying for three days and nights, and when he arose from there he arose a changed man, a

(Continued on next page)

singing! The prisoners are awakened! Some one is praying! Sounds as if they are closely kept is a small room inside the jail, the praying can be faintly heard—then singing again. It sounds as if brother Paul is real happy; he surely enjoys being in prison. The prisoners listen: Hark! the prisoners spring to their feet. Oh, the jail is shaking, the foundation is trembling; Crash! bang! open go the doors! Out steps Paul and Silas, shouting, "Victory!" No one remained bound. Every one's bands were loosed. The angel of the Lord was passing through the jail house! The keeper of the jail sprang to his feet—"Where is my sword?" "Oh, I am so frightened, the prisoners are getting away, Look at all the doors! They are all gone this time! I shall kill myself, for they told me to safely keep those men! But just as he was ready to use his sword, Paul cried with a loud voice, saying, "Do thyself no harm; for we are all here." So much as to say, "Why, no one is gone; the Lord has come." Jesus had made a visit to the prison house. He could see inside that inner prison.

And the keeper of the prison sprang in as he called for a light and came trembling and fell down before Paul and Silas, then brought them out and said, "Sirs, what must I do to be saved?" Jesus was in that prison house. And Paul and Silas answered and said, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house" (Acts 16:25-34).

But look! there is rejoicing. I can almost see the keeper of the jail as he pours water into a wash basin. Clean white cloths are prepared and standing before him are the sore bleeding bodies of Paul and Silas. Are these the men who had been singing the beautiful songs of Jesus and of heaven? Surely they could not have sung with these sore cuts upon them? Yes these are the two men who were singing. Jesus had made a visit to the home of this man. He brought pity, love, and mercy with him. This man was gently bathing the stripes of Paul and Silas. As soon as they are made comfortable, there is another stir. Three men are very

busy filling a large pool with water. Why, how strange at the hour of midnight! There was to be a baptizing, if the keeper of the prison did have to help make arrangements. Then he would wade right out into the water and be baptized. He had found Jesus! He wanted to do whatever the Lord would have him do. It was a time for serious planning and thinking. There had been an earthquake under the jail house. The dear Lord had walked through the jail opening doors and cutting loose the bands which held securely the prisoners, then calling all to follow him, which would come. And so the keeper of the prison and all his house were baptized, straightway. All his house had been converted. It was a time for rejoicing and he brought Paul and Silas into his house and set meat before them. They had been thrust into prison that day, had they any supper? These serious questions fastened themselves to the heart of this man, and he was sorrowful for these men; he loved them now. Paul had constantly confirmed the souls of the disciples, and exhorted them to continue in the faith, reminding them that always "we must, through much tribulation enter into the kingdom of God" (Acts 14:22).

Paul was a genuine soldier for Christ. His consecrated life was wrought by experience. He was on his way to heaven, and could tell others how to get there. It would not be an easy way. It takes a real soldier to fight the devil. Paul had said, "Of the Jews five times received I forty stripes, save one; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft" (2 Cor. 11:25). "Thrice was I beaten with rods, once was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness, painfulness, and watchings, often in cold and nakedness, in hunger and thirst, and fastings often. In one city the governor

was desirous to apprehend me; but through a window in the basement was I let down by the wall and escaped his hands" (2 Cor. 11:32-33).

Paul had said to those who had gathered around him, "If I must needs glory, I will glory in the things which concern mine infirmities" (2 Cor. 11:30). Paul had a thorn in the flesh to buffet him, some peculiar trial or affliction, sent by Satan, under the permissive will of God. It was a constant source of pain and handicap. This thorn in the flesh made Paul humble, for well did he realize his insufficiency. He depended on God's grace and strength. Why this constant buffeting? Why the need of this discomfort? Why the need of this "something" that assails one's soul, like a storm from the north? Handicaps, trials, sufferings, tortures, tests, troubles, necessities, unpleasant surroundings, how we bemoan them! Why this affliction? How we wish we were better situated and could live in better circumstances. Why cannot life be calm and peaceful? Why should the great apostle Paul be subject to such things as he was.

(To be continued)

REPENTANCE

(Continued from page 16)

fit vessel in which the Gospel could be, and was carried to the Gentiles. He was first convicted on the road to the city, then came his bitter seige of repentance, and then the transforming Spirit of God did the changing.

We need the kind of repentance that David, the murderer at heart, was going through with when he said, "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels" (Psalms 22:14). "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears" (Psa. 6:6). Finally he had to confess the thing he had done and cried out, "Deliver me from blood-guiltiness, O God" (Psa. 51:14).

Let me beg you as sinners to come to repentance, for God now commandeth all men everywhere to repent.

GREEN FOREST, ARK., R3

Dear Bro. and Sister Brown and all the Gem Readers: As I am renewing my subscription, just thought I would write a few lines, as I have never written to the Gem before. I sure do enjoy reading the good letters from the brothers and sisters from different parts of the states, who are trying to hold up the banner of our Savior who died for our sins. I am truly thankful this morning that Jesus ever made the way clear for me and saved my soul from a devil's hell. I am thankful for the old time religion that our fathers and mothers had.

My dear old mother has been gone now for 23 years, but I can hear her small voice saying, "Come on children," and by the grace of God I am going to meet her on that bright shore. My temptations seem great sometimes and the road gets almost blocked, but a small voice comes from above saying, "I will not allow you to be tempted more than you can stand."

I am praying that God's children will do more this year to lead the lost to Christ than ever before. I think the biggest drawback in our churches today is God's children failing to live Christlike lives. Did Christ lay down His cross five or six days out of each week and live for the devil? No! Did you ever read where Christ sat at a table playing cards, or drank all kinds of drinks? No, indeed! If we, as God's children, would take up our cross daily and follow after our Lord, we wouldn't have time to work for the devil. I want to live an every day Christian life, that my children and my neighbors can see that I have faith in my Savior.

Pray for me, that I may ever be found doing just what God wants me to do.

Your sister in Christ,

Martha Head.

BRENTWOOD, CALIF., Jan. 29, 1931

Dear Readers of the Gem: I just wish to tell you how the Lord leads in some ways. I have been trying to find a good Free Will Baptist paper for a year. I wrote to Bro. A. B. Talbert to tell me where there was one, but he couldn't tell me about one that was any good. Well, I surely was glad to read about Bro. Talbert and Bro. Epperson. I know them well. They visited in our home when we lived at Calvin, Okla., and the Lord sure blessed us. Many times I think about the good times we used to have talking on the Bible, and how the Lord did bless us all. I hope Bro. Talbert takes the Gem and sees this letter.

My mother still lives with me and loves the Lord: He still blesses her. We have moved so far off, out here in California, that it seems like it is a wilderness as regards God's work. I have been here almost a year and have not seen many of God's people. The devil has most all of them. You

can't get them to stop and talk about the Lord: everything is sin on every hand. Sure hard to serve the Lord out here—no church to go to, but style and high head—no salvation at all. They stand and pray and that don't look like humbling yourself in the sight of God. It makes me feel bad to see them do that. I want to be like Paul of old, be faithful and strong in the Lord, and live by faith, knowing that I am a child of God. Paul said that he had a desire to depart and be with the Lord, which was far better, but if the Lord wills for him to do His work, he was willing. Paul was a faithful servant for Christ. I love to read about him and his life; how he trusted the Lord at all times.

Sometimes I am so lonely out here that I feel about like Elijah did when he said they had all forsaken the Lord and turned away, and I am now left alone. But the Lord said to him, "I have seven thousand that have not bowed the knee to Baal." That made Elijah feel better about the way. When I read the Gem, it makes me feel that there are more that love the Lord. I sure am glad of that thought, that I can serve the Lord in the same old way. Yes, I believe like Sister Lizzie McAdams, that we all ought to live a consecrated life every day, or sanctified life, as some call it. We need not think we will be too good, just try to get better every day, and live close to the Lord.

Yours for Christ, from one who loves the Lord,
Mrs. E. R. Heyne.

PAY YOUR PASTOR

Dear Gem Readers: I am coming to you with a subject that has been on my heart for some time, and I know of no other way to remove it than to write it to you through the Gem; so here we go:

It is the support of the ministry.

The cause of Christ is suffering from the lack of financial support. We have the brightest prospect for the Free Will Baptist church to thrive I have ever known, if our ministers were furnished with financial aid so they could go forth and preach God's word, but they are not, consequently they are so handicapped that they are not able to get away from their homes and families.

We sometimes hear the remark made by some, "He's just after the money, he has plenty to eat." Well, I suppose they get enough to eat, but in 1st Tim. 5:18 we read, "Thou shalt not muzzle the ox that treadeth out the corn," and, "The laborer is worthy of his hire." But the financial side of the question; he doesn't perhaps get enough to get him to his appointment and back to his home. No doubt he will sometimes start to his appointment with little or no money and, if he owns a car, perhaps just barely enough gas to get him there, supposing (according to promise), they will help him out and, if they fail, to do so, he may have to leave the old flier by the roadside—maybe it's gone wrong in some way or out of gas.

Now that makes me think of a man whom I know very well. A few years ago when cars were not so much used as they are now, and ministers went in buggies or on horseback, sometimes in a

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OUR SONG BOOKS

Our 1931 Song Book, "Crowning Hymns No. 11," is now ready to ship. It contains 224 pages and retails at 35c per copy; \$3.50 per dozen; \$7.00 per 25; \$24.00 per 100 postpaid, 30 or more at 100 rate.

Our new Church and Sunday School book, "Sing Unto Him," is also ready to ship.

We think it the greatest achievement of our whole career as music publishers. In its preparation we have associated with us such well known men as Charley D. Tillman, H. N. Lincoln, Jas. C. Moore, and L. E. Edwards, who have published and sold millions of song books.

The book is well bound in heavy manilla, contains 350 songs, price 45c per copy; sample 35c; \$4.50 per dozen; \$8.50 per 25; \$30.00 per 100, postpaid, 30 or more at 100 rate.

"Our Little Evangel," bound in heavy manilla, contains 118 songs, at 15c per copy; \$1.75 per doz.; \$3.25 per 25; \$10.00 per 100 postpaid, 30 or more at the 100 rate.

We also have Quartet and Duet books, Sacred and Comic, at 25c per copy; 5 for \$1.00 postpaid.

Our "Paradise of Praise," a well bound book, containing 201 songs suitable for religious services of any kind. Because this book is printed with round notes, we are offering it at 15c per copy; \$1.50 per dozen; \$10.00 per 100 postpaid, 30 or more at the 100 rate. This is a bargain for those who like round notes.

THE OZARK MUSIC CO., Purdy, Mo., Box 94.

PAY YOUR PASTOR

(Continued from page 18)

wagon; this man, then a boy, was called to preach the Gospel; so of course he fought the call as so many do. One thing that would come up before him was that the preacher drove the shabbiest buggy and the poorest old horse of any one. Well, the reason the preacher didn't drive a better looking outfit, he didn't get enough support from his pastoral charges to own a better looking buggy and a fatter horse. But he had to be away from home, out of his crops too much to make enough feed for his family, much less for his horse, but, nevertheless on he went to his calling, regardless of the looks of the old horse and buggy.

We can learn what a preacher and his family has to go through with, if we will ask the preacher's wife. I was talking to one of them a short time ago and she told me how it was with them. She said her husband had to quit preaching because he didn't get enough financial support. She said that sometimes when he would get ready to start to one of his appointments, she would say, "What will we do? we are about out of supplies." He would say, "You'll have to buy on time," thinking that maybe he would get some help while gone. So she would go to the store and get the necessary things on time. Well, maybe he would get fifty cents and, of course it wouldn't pay the bill; and finally he just had to do something else to make a living. Of course there are some who have no wife,

but you can find out how they are getting along by just talking to them. Perhaps they would tell you that they couldn't get a living for themselves, so couldn't support a wife.

In 1 Cor. 16:1, 2 it says, "Upon the first day of the week let every one of you lay by him in store as God has prospered him." Notice that it says, "every one," not just a few of the members, or one or two. Let us get into the habit of giving, then we will grow accustomed to it and we won't miss it.

I think a church with a membership of thirty could pay \$15.00 per month, and a church with one hundred members could pay \$50.00 per month, and so on. Then the ministers could devote more of their time to the work and so accomplish a greater work. Now let us see if something can be done, pledge ourselves for more then stay with it and not hold back any. We read in the fifth chapter of Acts what befell Annanias and Sapphira for holding back a part of the price of the land they had sold. This can be done very easily if we will just go at it in earnest, with the love of God in our hearts. We should have some system in the way we present our offering. Sometimes some of us just hand the money to the pastor, which is all right in a way, but the church don't know how much the pastor has received unless he tells someone that he isn't getting what he is supposed to get, when he, perhaps, isn't getting half as much as has been pledged, so how is the condition to be bettered? I am not saying that all churches do that way. Some see to it that their obligations are paid. We think the best way is to give the money to the clerk and when there isn't enough money to pay the pastor, just let the clerk tell the members, then let them get busy and raise the balance.

The writer is not a preacher, but has been impressed to write on this subject, so I have prayed and asked God to lead me as to what to say.

May God bless all is my prayer.

Joey Turner,

Granby, Missouri.

A FIFTY CENT BOOK FREE

We have arranged with Eld. A. B. Talbert of Drumright, Oklahoma for a supply of his HAND BOOK for Christian Workers, which we will give free with each yearly subscription to the Gem. This book gives valuable helps for Bible readers, with reference to Miracles, Parables, Bible Prayers, the Ten Commandments, the Beatitudes, the Lord's Prayer, the Great Commission, and many other helps to Bible study. The book retails for 50 cents, postpaid.

During February and March we will give this book as a premium with each yearly subscription to the Gem, new or old, to all those who subscribe, using the blank below, or saying they want the book. We give the following blank for the convenience of those who send in subscriptions:

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If less than 5 blanks are ordered,	
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Treatise

Treatise of the Faith and Usages

of the Free Will Baptist, 25c each.

Letter Blanks

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

ANNOUNCEMENTS

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

Butler-Dunn Theology

The Butler-Dunn Systematic Theology, the standard book on Free Will Baptist faith and doctrine, is now reprinted, and every minister and Christian worker should have a copy. This is an important book in the SCHOOL OF THE BIBLE, conducted by Rev. John H. Wolfe. Ministers and Christian workers, wishing to better prepare themselves for Christian work, should have this book, and should take the correspondence course offered by the "School of the Bible." The book is well bound, has 476 pages, \$2.50 postpaid.

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

To the Churches of the First Mission Association

Please remember that our Quarterly meeting convenes with Cushing Church on Friday night before the 4th Sunday in February.

We hold our Quarterly meetings in November, February and May, so as the Associational Year will be equally divided. Since we have changed to this plan, several others have told me they have also adopted this plan, as 5th Sundays come sometimes just before or just after

the Association, and many times comes in mid winter.

The Tulsa and Cushing churches have just closed wonderful revivals. Bro. Bingham, pastor of Tulsa Church, wrote me that they had enlarged their church building since we were there in November.

Yours in the Lord's work:
A. B. Talbert, Clerk of Association.

Cavespring Q. M.

The next session of the Cavespring Quarterly Meeting will be held with Many Island Church on Friday night before the fifth Sunday in March 1931.

MEOSHO, MO.

(Continued from page 8)

When the altar call was made, a young man went back to ask him if he wouldn't like to be a Christian. He was greatly touched, and tears began trickling down his cheeks. He said he would, but he wasn't well enough dressed.

The very next night the same boy came back all dressed up.

Again the altar call was made, and the same man went to talk to the boy. But he said the Spirit of God had taken its flight.

It is a serious proposition. Are we going to let a little bit of dignity cheat us out of the mansion Jesus has prepared for us?

Let the world do as it may, but I am going to serve the Lord as long as I have a being in this old world.

Yours for the cause,
Doris Turner.

THE CHRISTIAN'S 'GOOD-NIGHT',

"It is said: The early Christians were accustomed to bid their dying friends Good-night, so sure were they of their awakening on the Resurrection Morning."

'Until the shadows from this earth
are cast;
Until He gathers in His sheaves
at last;
Until the twilight gloom be over-
past—
Good-night! Good-night!