

O. D. Crafts

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THE FREE WILL BAPTIST GEM

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

Vol. 1. No. 1.

Tecumseh, Oklahoma, January, 1929.

\$1.00 per year.

FOUNDING A PAPER

*"Commit thy way unto the Lord, trust also in Him;
and He shall bring it to pass"*—Ps. 37:5.

Dear Editor and Readers of the Gem: Greeting in the matchless service of our blessed Redeemer.

It gives me pleasure to know that our hopes for a Free Will Baptist paper will soon be realized. Now just as the Holy Bible is the oracles of God (God's Word to His people, and the whole world)—a channel through which we can learn of Him, and is the "Foundation" upon which alone, Christian character can be safely built. So also is a good denominational paper that is founded upon those holy teachings, for the purpose of bringing its churches and its work and the cause of Christ, which it represents, into a closer relationship and fellowship, one with the other, so that the beliefs and doctrines for which we stand, which are truly those which our Lord enunciated, may be broadcasted thru our Free Will Baptist Paper.

Its Mission— The mission of our paper shall be to develop a spirit of desire to know each other better, by each church bringing its reports of the work done in its respective field, stimulating energy for continued advancement (for we cannot stand still).

Your church may be Africa so far as that is concerned, but thru a paper all our own, we will become neighbors and be able to talk or commune with each other thru its columns. Your trials will be my trials, your problems will also be mine. Our perplexities can, by co-operative prayer, be taken to the throne of grace where we cast our cares upon Him who careth for His own. Thereby a relationship infinitely closer than ever before existed will be the result, and the desire of our hearts will be realized.

Its Purpose— Dear friends, a paper all our own, will prove the faith we have in the message we are prepared to present to the world, and must win the respect of many friends outside of our denomination, and will eventually bring people into our ranks.

Let us consider the great command, "Go ye into all the world." Has the Gospel done anything for you? You say, "Yes." Then tell your neighbors. Are there no yet fields of ripened grain? Does your field need an awakening? Send word to your paper and let us all

know about it. When we know each other better, the distance will not be so great between us; we'll be listening in on the radio.

Finally brethren, the purpose of this, our paper, will be fully realized only by the united co-operation of every member of our Free Will Baptist church groups, that can possibly subscribe for it themselves, and also enlist the interest of their friends outside of church circles, in order that our joy may be shared by others also, and the cause of Christ advanced.

May the blessings of God abide on our efforts. Amen

Eld. Edward Hilliar,

4301 N. Broadway, St. Louis, Mo.

AS OUR CLERK SEES IT

Well, I'm proud of the privilege of sitting down with pencil and paper to write a letter to a newly born Free Will Baptist paper. I traveled several miles, and spent several dollars this past summer and fall in the interest of this very thing, and when I see it all on foot, it makes me feel well paid.

Bro, Lem Waterman and I were riding up a little narrow road in northern Arkansas one day last Spring, and were just conversing about the "needs of our Denomination," a Publishing House and Paper, an Orphans' and Old Ministers' Home, the uniting of the General and Free Will Baptists and so on; and I said, "Bro. Lem, I would give my life for that," and I feel yet that I would be willing to give my life's work for it. You know, I hope this paper will be a kind of firstfruits of a lot of good things.

I am wondering how all are prospering in getting subscriptions for the paper. I am very much pleased with the way our people are taking it in these parts. Let's pull hard, folks, for the 1200 mark. Every one be a solicitor, and that will put it over the top.

I feel that I must say a few words about the Committee which was chosen at our State Association to get the paper established. I can say I never worked on, or ever saw, a committee before that was more agreeable. Everything was done, and our editor elected, without one word of opposition. Bro. Brown's proposition for editing the paper was unanimously received. The fact of the matter is, we had an agreeable Association all the way thru.

I think the State Minutes will be out by the time this is in print. I hope every Association Clerk will co-operate with me, and let's get the Minutes well distributed among the churches. You see that every church in your Association gets its portion of the Minutes. We had an interesting and important Association, lots of business transacted, and I would like for every one possible to get a Minute so they could see just what was done.

I want to say, folks, if you read this and you are not a subscriber, let me urge you to take the paper. One of the best ways for you to help your denomination now is to subscribe for the "Gem." We cannot expect the editor to make the paper a success unless we all do our "bit." Whatever you do, don't hesitate to subscribe. I am sure we have an editor that we can rely upon, as he has been tried before.

I am in a meeting, here at Macedonia, our home church. Bro. Allred is helping me, but we have just started Bro M. M. McKee came thru a few weeks ago and gave us one sermon. He was on his way to Flat River to begin a series of meetings. His sermon was greatly enjoyed here, and he made many friends. We don't want you to make it your last visit, Bro. McKee.

I want to say in closing that I would like to have a Minute of every Association in the State that had your Minutes printed, as they will be a great help to me.

I ask an interest in the prayers of the good Free Will Baptists everywhere. May the good Lord bless you all.—Eld. Winford Davis, Monett, Mo.

Studies in the Book of Romans

By B. F. Brown

Romans 1:1-7

We are told right here in this first verse that Paul was the writer of the messages we are about to study. They come to us thru the mental and spiritual being of this wonderful man, whose sensibilities, with all else he had and was, had been given to Christ. It was probably the month of February in A. D. 58, in a room in the house of Gaius, in the City of Corinth. Paul dictated this letter to the converts of the mission at Rome, and it was written by Tertius in the fourth year of the reign of Nero. Paul had never been at Rome, (Rom. 1:11, 13) but his purpose was to visit Jerusalem, then Spain, and on his way to Spain would stop at Rome for a short visit. (Rom. 15:23-28) It seems that this letter was written during his third and last visit to Corinth, and was sent by the hand of Phoebe, a deaconess living at Cenchrea a suburb of Corinth (Acts 20:2, 3; Rom. 16:1).

Paul had for some time had in mind to visit Rome, the City of the World. Not many months before he had said, when he purposed in the Spirit to visit

Jerusalem, "I must also see Rome." (Acts 19:21.) He felt that his work was finished in the Eastern Roman World. (Rom. 15:23) And yonder in the great Capitol resided many of his beloved brethren. (Rom. 16:1-16) As he heard of the faith of his brethren at Rome, he prayed for them, and made request for himself, that the way might be opened for him to visit them. (Rom. 1:8-10.) Now he is writing to encourage the brethren and tell them of his intention to visit them.

"A servant of Jesus Christ" Paul was indeed Jesus Christ's bondservant, fully surrendered to the Son of God to do his will. This is the relationship God requires of his servants. (1 Cor 7:21-23) To be a bondservant unto man would be terrible. To be Jesus Christ's bondservant is Paradise—when it is surrender to "The Son of God, who loved me and gave Himself for me" (Gal 2:20.). It is the bright home-coming of the soul to the place of abundant life and power.

"Called to be an Apostle," This bondservant who is now before us dictating, is called to faith and apostleship (Acts 26:16-18.). He saw the Lord, an apostolic qualification (Acts 22:14) This bondservant-apostle, because he is under authority, carries authority. His Master has spoken to him that He may speak (Gal. 1:11-12.). He writes to the Roman brethren as a man, as a friend, but also as a "Chosen vessel to bear His name" (Acts 9:15.).

"Separated unto the Gospel of God." "The Gospel." What is it? It is the announcement of Jesus Christ, Son of God, Savior of men, in whom God and men meet in joy. The origin of the Gospel in the Father's love, the eternal Hill whence runs the eternal stream of the work of the Son and the power of the Holy Spirit. "God so loved the world, that he gave his only begotten Son" The stream of love runs up to the Mount. "Hereby perceive we the love of God." (1 John 3:16) In the Gospel, and in it alone, we have that certain knowledge, "God is love"

"Which He had promised afore by his prophets in the holy scriptures. Since God had promised beforehand, through his prophets, as recorded throughout the Old Testament, the coming of Christ should not have been an abrupt, unlooked-for event. Since the world began (Luke 1:70) from the dawn of human history, the predictive word and multiplied preparatory work had gone forth. And He sent his messengers out into the world, carrying as their voucher that old God given literature which is yet one Book, our Old Testament, so the Roman brethren, in embracing our Christ, had not cast off Moses and the prophets, but had more fully yielded to them, both Jews and Gentiles. (Acts 13:32-84). The burden of prophecy was "Concerning his Son, Jesus Christ our Lord." What

Continued on page 24.

THE FREE WILL BAPTIST GEM

Organ of

THE FREE WILL BAPTIST CHURCH

Published monthly at Tecumseh, Oklahoma.

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

TERMS:

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

Advertising rates given on application.

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

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purpose to set forth here the mission or purpose of paper, and how and why it came to be started.

Some of our brethren, connected with the Free Will Baptist work in Missouri, impressed with the idea that an Orphanage, an Old Minister's Home, and a denominational paper were needed in Missouri, sent a circular letter to Free Will Baptists over the State, asking their co-operation in getting the matter before the Missouri State Association for consideration.

This Association convened with Mt. Zion Church near Platteburg, Missouri, October, 17-20. At this State Association of Free Will Baptists the business committee offered a resolution recommending that a Free Will Baptist paper be published in Missouri, not for Free Will Baptists of Missouri only, but for Free Will Baptists everywhere. After considerable discussion, motion carried to adopt the resolution. A committee of nine was appointed composed of the following: Elders B. F. Brown, C. E. Mann, J. F. Miller, H. M. McAdams, E. T. House, Winford Davis, H. C. Crase, and Sisters Anna Reed and Mary Snidow. The committee agreed and recommended that a monthly paper or magazine be published at \$1.00 per year, and that it be called "The Free Will Baptist Gem." The editorship was offered to Eld. B. F. Brown of Tecumseh, Oklahoma and he was asked to state on what terms and conditions he would take the work. Bro. Brown offered to accept the work on condition that he receive all the income from subscriptions, job printing and so on, the Missouri State Association to guarantee him an income of \$1200.00 per year if expenses should run that high, above that he would ask nothing. It was agreed that the paper shall be published at Tecumseh, Oklahoma until such a time as the plant shall be moved to some point in Missouri, Bro. Brown agreeing to move by July 1, 1929. When such move is made the State Association agrees to pay the cost of moving the machinery and furnish a room for housing same. This is the substance of the committee report which, on motion, was adopted by the Association.

This first issue of the paper contains twenty-four pages. Subsequent issues will contain not less than sixteen pages and as many more as the support will justify, but judging from the attitude of its friends and the spirit of those who had a part in arranging for this publication, there will be friends who will write articles for publication, get subscriptions, and do whatever they can to make our paper worth while.

Editorial

ANNOUNCEMENT

With love and gratitude toward those who have made this paper possible and called us to service, we take real pleasure in giving you this first issue of our new paper, "The Free Will Baptist Gem." It is our

After reading the above editorial announcement through, will you join with us to help boost our circulation by getting from one to ten to take the paper?

Of Greatest Importance

"Seek ye first the kingdom of God."
Matt. 6:33.

The all important thing is the right condition of the heart as regards heavenly things. To seek and find God's kingdom and His righteousness will insure that treasure is above, that the life is one with God. The two key-notes of this great sermon—"the kingdom" and "the righteousness" of the kingdom—if we obtain them and follow (after them) as the Spirit leads will bring to us all the needed things for this present life. Tomorrow need not trouble us. Trouble there must be in this world, but none of us need have more than each day brings: "Sufficient unto the day is the evil thereof"—v 34. The exact sense of every word of this golden verse should be carefully weighed. "The kingdom of God" is the primary subject of the Sermon on the Mount—the kingdom which the God of heaven is erecting in this world of fallen men, within which are all the spiritually born and inwardly subject portion of the family of Adam, under Christ as its divine head. "His righteousness is the righteousness of God which is imparted to all true believers. The "seek ye first" means to make the kingdom of God, and His righteousness the object of our supreme choice and pursuit; putting them before and above all else. The "all these things" are the "all these things" of verse 32. "Our heavenly Father knoweth that ye have need of all these things." And when our Lord says they shall be "added" He means that seekers after the kingdom and its righteousness shall have them as their proper portion: the "all things" being their reward for not seeking them.

We Are Glad

For so many good letters and articles for this first issue of our paper. Plenty of good manuscript is the editor's greatest encouragement. If your article doesn't appear this

time, it will appear later. It will be on hand to help fill the next issue. Just keep us supplied with good manuscript and, if we can do our part, we feel sure of a paper you can be proud of. Thank you.

We are glad that God is still blessing our evangelists and workers, Bro. J. E. Burney reports a good meeting at Pleasant Hill Church, near Hartville, Mo., with 32 professions and 20 added to the church. Bro. Ferguson reports good meetings from several different points, especially from south Mo. Bro. Davis reports a good meeting at Macedonia, his home church. Bro. and Sister McAdams report that God has wonderfully blessed their labors with the S. E. Mo. Yearly Meeting. And Bro. M. M. McKee has held some good meetings there just lately.

IT CAN BE DONE

Our goal of 1200 subscriptions can be reached by next Oct., when the Association meets at Flat River; but we must believe it can be done, and work as those who have faith. We now have 200, why not make it 600 by March 1, 1929? Jesus said, "According to your faith be it unto you." If we think we can, we can; if we think we can't, we can't.

We shall do our best to put out a paper our people will not be ashamed of. We are sending this number forth with a prayer that it will be appreciated, and that each reader will be interested enough to ask others to subscribe.

Showmen, business men, and others, draw attention to their business, why not draw attention to our business, and all be boosters for the success of our paper; it is a God-given channel through which we must accomplish for His Name.

We are glad for the many who have written words of encouragement; and for the many who promise to be boosters as soon as they can have a copy of the paper. If we fail to send extra copies to any who

want them, we will be glad to supply them if they but let us know.

We are glad that God has blessed us during 1928, and we are glad we can begin the New Year knowing that He is still with us. May our lives and service for God be richer and fuller for the year 1929.

Every F. W. B. A "Little."

A certain pastor, taking up his work on a new charge, discovered that one large family always had time to attend all the church services. They seemed to be prosperous and gave liberally for the support of the church.

The pastor became so interested about this family that he drove out to their farm to see if he could discover the secret of their success. Arriving at the farm, he found Mr. Little busy near the house, and said to him, "I came out to see if I could find out the secret of your success." Mr. Little, pointing out several of his children, busy at this and that, said, "Every Little helps."

Every F. W. B. is a "little" part of our great Family and, if every "Little" helps, we'll surely succeed.

DEEDS

'Tis not by words you lay the strong foundation
On which you build the temple of your life:
'Tis not by words you sway and mold the nation,
Or quench the fire of hate and hush the strife.
Words may be good and fair, like frieze and gilding,
But they are always weak; your deeds must lie
Beneath them all, like granite sure and lasting,
Or you will never build into the sky.
Build well, and when the pitiless storm descendeth,
And round you ruin's fiery darts are hurled,
You shall stand firmly, safe and unaffrighted,
With hands made strong to help the trembling world.

FROM THE FIELD

Flat River, Mo.

Dear Ones in Christ:—We are so glad it is our privilege to report our work to our new paper.

When God led us on this field of labor, it was badly run down, but with the co-operation of the good Christian people here, the work is moving rapidly, and numbers have been saved from sin, homes have been made happy and one new church organized. Also, our mission work is one important factor in our work here. The Mission was organized last April, and we have fed hundreds of hungry men and women, girls and boys, also provided clothing for numbers, and given \$1000.00 on the new church in Flat River, and still have \$100.00 left to help feed the hungry. We recommend the mission work to every church. We believe every run down church could be built up, with a band of Mission workers to help pull the load. We also have two splendid Leagues here, and they go out in bands to needy places to hold services. So we recommend that our young people get together and organize, and use our League papers from Ayden, N. C. How nice it would be to have a State League and a State Mission, and have them meet a day at our State Association. So, Preachers, let's work to that end, and see what we can do for the Mission Work and the League Work by the time the State Association meets.

The State Association meets with the Flat River Church. We hope to have the new building complete by that time, so let us all work and pray for a great year in the Master's service. God bless all who read this.

Yours for Jesus,
Lizzie McAdams
Flat River, Mo.

Hemple, Mo.

Dear Brothers and Sisters in Christ:—I am glad that we are going to have "The Free Will Baptist Gem" in our homes to read. We need a paper, so we can keep in touch with each other and become better acquainted with the work that is being carried on in each locality.

Our State Association was held in north Missouri this year at Mt. Zion Church north of Plattsburg, Mo. I am a member of this church, and will say in behalf of the church, we enjoyed meeting every one that was present. We were glad to get acquainted with our other Free Will Baptist brothers and sisters. We had a glorious meeting and the Lord blessed us. We enjoyed hearing the good Gospel songs, and messages of the Christ.

Brother E. T. House, formerly of South Missouri, is our worthy pastor. He is now pastoring six churches. Our churches are all in fairly good condition. Sunday School is conducted in most of the churches.

I am in hopes this paper will find its way into every Free Will Baptist home. May the Lord bless each and every one.

Yours for Christ,
Melba White

St. Louis, Mo.

Macedonia Gospel Tabernacle Free Will Baptist is very much alive. Our school has two competitors within one and one-half blocks. Our prayer meeting is especially good—both instructive and spiritual. The pastor has been called upon to anoint, and pray for healing several times recently, and in one instance, to pray for recovery of sight, and God is gloriously answering our prayers.

Our Y. P. U. is making a heroic effort, while they are but few, we hope soon to see it flourishing. Our God is able.—*Mrs. Chas. Johnson, Church Reporter.*

Ash Grove, Mo.

Nov. 7th—I wish to make my bow to our new church paper, "The Free Will Baptist Gem." I hope and pray that it will have many readers and subscribers. I will do all I can for it, in every way I can, and not only "The Gem," but the other church papers we have.

After leaving our Missouri State Association, which I think was one of the best we ever had, I stopped and preached on the way at several places. I held a few nights meetings with our church in Eldorado Springs, Mo. God blessed, and there was one profession, and one added to the church. I also assisted the pastor and others to ordain another deacon in the church, Bro. Bacus. Elder Barker is one of our young preachers, and pastor of this church. Elder Bybee, one of our old pioneer preachers nearly ninety years old, lives here. He and his good wife are getting very feeble, but Bro. Bybee never fails to go to church whenever he is able to go, and he still preaches to the people. We are glad Bro. and Sister Bybee have been spared of the Lord so long for the work of the Lord.

I am now visiting my children here a few days. My next meeting will be held at Myrtle, Mo. in Oregon County. Any one wishing to write me, address me at Ash Grove, Mo. That is my permanent address. pray for your Bro. in Christ,

T. C. Ferguson.

Thayer, Missouri, Nov, 26th—Dear Bro. Brown and Readers of the Gem:—I wish to report a ten days' meeting I held, with the help of God and others, at the Free Will Baptist church at Myrtle in Oregon Co., Mo. I found a fine people here, although I have never been here before. They treated me fine in every way.

I was glad to meet Elders Dunkin, Harberson and Trace, and be in their homes, and I was glad to meet several of our other preachers and workers and good Christian people

who helped us in the meetings. We had a fine union spirit in the meeting and God gave us the victory right from the start. Elder Trace is the faithful pastor of this church. We were very sorry that he could not be in the meeting much, on account of his wife being sick. One man converted in this meeting was past 82 years old. The result of the meeting was 16 professions, 7 baptized, and 12 added to the church. Plans were made to start a Sunday school.

While here I secured 9 subscriptions for the Gem.

My next meeting will be held at our Norman Church, east of Thayer, Mo.—Eld. T. C. Ferguson.

Greentop, Mo.

Dear Bros. and Sisters in Christ:-

I am truly glad for the opportunity of writing to my brothers and sisters in Christ. How truly each of us should thank our heavenly Father for the blessings of a state paper for Free Will Baptist.

Now I am praying that each one of us may do our part to make this paper one of God's messengers to the outside world.

I am so thankful that God has so wonderfully saved me from sin and, Oh how I want to be in His great work.

Now, friends, I am praying that each Free Will Baptist in the state does his or her part to make this a great success. Do each of you realize that there is something for you to do to help it to become what it should be? Would not a paper that gives the news from the different churches and Associations, and helps on the Sunday school lessons be something to be proud of? Do you think the editor can do this all by himself? No, he cannot do it without help and assistance from others. I have often been in the printing office at Tecumseh and know something of the work it takes to put up a paper and get it to the readers. Why can't we Free

Will Baptist do our part and trust the Lord to do His part? It is the only way to success.

I am truly glad that the Mo State Association made plans for an orphanage. God grant that those plans may be carried out and prove a great blessing to the poor little orphans. If there is any child my heart goes to more than to another, it is an orphan. If we all worked as hard for the advancement of this great cause as we do to gain our own selfish ends, great things would be accomplished.

If there ever was a time on earth when God's people ought to be up and doing it is now. One can't be in many places without hearing cursing and swearing. It seems that few people think anything about where they are going to spend eternity—just rushing on, not heeding anything, intent on what they call a good time. Oh, where will they go if we do not get busy, living such lives and being so close to the Lord that we can reach many of them by our lives, our service and prayers?

The Northeast Mo. Association met Sept 27-30 with our Welcome Church. Rev. C. E. Mann was chosen Moderator, and Miss Bessie Fowler, Clerk. Everything was done in peace and harmony and we had a good meeting.

Ministers belonging to our Association: J. F. Miller and C. E. Mann, Greentop Mo.; Chas. A. Phillips, Stahl, Mo, R2; J. F. Duckworth, Hazel Park, Mich; W. D. McFarland, Livonia, Mo

Rev. Willie Rush of Niangua Association was with us. Bro. Rush was a great blessing in our meeting. The Church was dedicated on Sunday.

I have been so broken up over the sickness and deaths in our family that it seems I can't write anything fit to publish, but my heart is in the work and I want, so much, to do just what the Lord would have me do. I ask all who read this to pray for me, that I may be just what He would have me be.

And may I live such a life that I may win lost souls for Him.

When I see so many that are so unconcerned about their souls it just makes me shudder. Then I begin to study why a'l this is and I believe one great trouble is with the professed Christians. The world knows when we side-track and that sometimes before we realize it ourselves. If every professed Christian lived a consecrated Christian life, it would not be so hard to get sinners saved. If the world could see Jesus in our lives how much more could be accomplished! I feel that my life has been so short of what it might have been that as far as I can see it is a failure.

Now, may God bless all who read this, and may each of us get busy and do our duty.

And may this paper grow and bring sunshine into many homes.

Your sister in Christ,

Bessie Fowler

Heaven Below

In the rugged hill country of Northern Scotland lived an old man, Roland Macdonald, of whom a writer in "The Watchman" says, "He never saw a railway train, never heard an organ play, never owned a five pound note and never doubted a word of the Bible." Yet "in his humble cottage with its peat fire he was extremely happy in the Lord."

How many people today are traveling in palace cars and limousines all over the country, having heard the finest music and listened to the world's most renowned singers, and have money by the millions—all to make them happy, if possible, but yet are not happy!

Why? Because they lack one thing, faith in the Word of God. Without Christ a palace can not make the owner really happy. With Christ a humble cottage is Heaven below. After all is said and written of this world's beautiful things it yet remains true that "Christ is all, and in all."—*The King's Business*.

Phenix, Mo.

To The Free Will Baptist Gem Readers:—I had the privilege of attending the Missouri State Association of Free Will Baptist, held with Mt. Zion Church in Clinton Co., Mo., which I enjoyed very much.

Eld G. W. Wilhoit and myself went as corresponding messengers from the Missouri Association of General Baptist.

I was delighted to meet these good people. I knew some that were present, had known Bro. McCall for years, also Elders J. W. Silvey and T. C. Ferguson. I formed acquaintance with others I had known only by reputation: Eld. McAdams and others, but the one of the brethren that I was especially interested in was Eld. B. F. Brown; as it was decided to have a Free Will Baptist paper published in this state, and Bro. Brown is to be the editor. No church can thrive without such a medium of correspondence. Nothing can take the place of personal preaching as a means of extending the kingdom of God, but this cannot take the place of a good church paper for the exchange of thought and for a knowledge of the affairs among the churches. In apostolic times this need was met by the various letters, written chiefly by Paul, to the various churches. Those letters, it is true, were written by inspiration and were dogmatic and ethical, but were the chief means of information, and we read them with great interest now. A newspaper cannot fill their place, but as a medium of information serves a like purpose. A church paper as a means of information is indispensable, if we keep in touch with church work and this means is the cheapest and best way yet known. Even the radio cannot take its place. While I am not in the Free Will Baptist church, I intend to take the paper, so I can keep in touch with these godly people that are so near to us as a denomination.

I don't see any reason why the Gem should not be in every Free

Will Baptist home in Missouri, and especially be sure that *you* take it and encourage it. I think brother Brown is a Christian gentleman that we all ought to be proud of. Don't talk about the paper being a failure; if it is, it is because the Free Will Baptist people make it a failure.

I hope to see this in the first issue of the Gem, if thought worthy, and if permitted to do so, I may write occasionally for its columns.

Respectfully yours,
Eld. R. F. Haskins.

Vernon, Texas

Dear Bro. Brown:—I received your letter some days since, and seeing the need of a church paper, and believing that you will do your best to give us the much needed paper, I am sending you two names as per your cards. Will get more as soon as I get the first issue.

Now, I am a Free Will Baptist: First, because the Bible teaches it to me from Genesis to Revelation, and it is the only doctrine I can preach, and I take my Bible as it is. I would have gone to some other church, owing to our many shortcomings, but the thought comes to me, "To whom shall we go, thou hast the words of eternal life;" therefore I expect to remain loyal to the church of my choice. Some of our great needs are men of great faith; men of piety; men strong of courage; men full of the missionary spirit; those who love the lost of mankind; and more loyalty to our brethren. If these principles were put in practice, we could in a great measure, take the world for Christ.

Now, Bro. Brown, I pray that the Lord will lead and direct you in printing the paper. May it go into many states, bringing the Gospel to thousands of people and be the means of leading many to Christ. May it bring love, fellowship and union among our people. And may the paper soon become a weekly instead of a monthly.

Eld. J. A. Edmonson.

Eldorado Springs, Mo.

Dear Readers of the Gem:—I will try to write a few lines for our new paper.

I am glad I got to attend the Mo. State Association I certainly enjoyed being there with the people of God, and was glad to meet so many good people from different places. I want to thank God for the Christian fellowship I had with God's people while there, and the way He blessed my soul. God blessed in the meeting each day, and I sure enjoyed the preaching.

Now I want to thank God for the good meeting we had at Bro. Barker's on Tuesday night. Bro. Ferguson and the two preachers and a deacon from Arkansas and several others besides myself, were there. Brother Ferguson preached and the other two preachers made good talks. The Lord came in convicting power and Bro. Barker's son and daughter and her husband prayed through to victory and we had a wonderful meeting, and we had another good meeting there as we came home. Brother Ferguson came and preached on Wednesday night, then he and Bro. P. B. Barker came on to Eldorado Springs, and on Thursday night Bro. Ferguson began a meeting which run for over a week, with one reclaimed and added to our church.

We have our prayer meeting every Friday night, and meeting every Sunday afternoon at half past two. Bro. P. B. Barker is our pastor. He preaches on Saturday night before the third Sunday and on Sunday and Sun. night following He sure is full of the Spirit of God

May God bless all the dear ones everywhere that read this. I ask the prayers of all the saints of God that I may keep the victory in my soul.—Mrs. Mary Snidow,
Church Clerk, Eldorado Spr'gs, Mo.

I shall not be a stranger,
I shall not be alone,
When in the golden city
I stand before His throne.

God's Bread

"The bread of God" (Jn. 6:33, 35).

Have you noticed that Jesus is called the "Bread of God" before He is called the "Bread of Life"? It suggests that God was first satisfied in Him before His creatures could be. For this reason Jesus first vindicated the divine righteousness, met all the claims of heaven's throne, satisfied God's heart by living a perfect life. In Him the Father was "well pleased" (Mt. 17:5). Having fulfilled in every detail the Father's law, He then bore its penalty to the full for us and the God-man was a perfect substitute for all men.

Therefore to the believer He is "made righteousness" (1 Cor. 1:30). We are "the righteousness of God in Him" (2 Cor 5:21). Because His righteousness is accepted, "we are accepted in the beloved" (Eph. 1:6). "We are complete in Him" (Col. 2:10). His righteousness is our answer before God. If righteousness with God depended upon the best five minutes of my life, it could not admit me to heaven. The gravest mistake a man can make is to think his own righteousness will be acceptable with God (Rom. 10:3-4). Drop every thought of human merit and find shelter in what Christ is and has done. He will be the Bread of Life to you because He is first of all the Bread of God. In Him, not only is righteousness imputed, but it will be imparted.—*The King's Business.*

PROHIBITION has not failed, will not, cannot. In the language of Nolan R. Best, "It is the law and it is a good law." Laws do not enforce themselves, albeit for a few months after February 16, 1920, this one almost did work that miracle. Would-be violators knew that the law could be enforced and many of them assumed that it would be enforced. They early discovered their expensive error and at first cautiously and then more boldly undertook to resume operations under the kindly eyes of indulgent and perjured officials. Officers of the law

have failed; too-easily discouraged public opinion has failed; moral and religious teachers in vast numbers have failed; society has failed—Prohibition has never failed. The press has failed, the bar has failed, the bench has failed, legislatures and congresses have failed; presidents, governors and mayors have failed—all because they have not adequately tried.

All these failures seek a scapegoat, so they say "Prohibition has failed;" and a few even of the sincere friends of the law have been misled by this specious clamor—not many. These have been more than counterbalanced by former open-minded foes who are now convinced that "Prohibition at its worst is better than license at its best."

Contributed by Mrs. O. T. Fast.

If I Were the Devil

If I were the devil, I would speak highly of Jesus Christ. I would admit in certain circles that His blood cleanseth from all sin, and that without holiness no man shall see the Lord. Then I would confuse the issue and bewilder the serious part of mankind by inducing one bunch of preachers to preach it straight and live it crooked and another bunch to live it straight and preach it crooked. I would employ irresponsible parties, easily swerved by appetites, tempers, ambitions or covetous desires, and induce them to wax eloquent upon the subject of holiness, as when one of old, indorsing Paul's party, said, "These men are servants of the most high God," then I would pick men bearing all the marks of saintliness, who could be induced to put the standard so high that no human could rise to it. I would encourage them to imagine themselves exempt from the ordinary behests and limitations of human nature; to suppose themselves in possession of lofty feelings and exalted relations which were not real. Thus would I make it hard for the

middle-of-the-road messenger of full salvation, and hinder the work of God.—From "The Way of Faith"

God Will Provide

"Man shall not live by bread alone."

Matt. 4:4

These are the words of our Lord when Satan said, "If thou be the Son of God, command that these stones be made bread." Satan says in substance, "You are intrusted with special powers for your work as Messiah; should you not use them?" It was all in vain. He had taken His place among His brethren. They could not command stones to be made bread; He would not cease to be their brother. He answered and said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." True the Son of God is able to turn stones into bread; that is not the question, but what is man's duty under want for the necessaries of life? As man, therefore, He would await the Divine supply, not doubting that at the proper time it would arrive. So He teaches us to have faith in God. Israel spent forty years in the wilderness where there was no food, not starving, but divinely provided for, proving to every age that human support depends not upon bread, but upon God's unfailing word of promise and pledge that all things needful will be provided. Moses said to Israel, "The Lord led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only."

God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise
Guidance and strength for the way.

GEMS FROM OHIO

Contributed by an Ohio Christian

The name of the Lord is a strong tower; the righteous runneth into it, and is safe.—Prov. 18:10.

Little Mamie was saying her evening prayer, "Now I lay me down to sleep." After completing this she added: "God bless Mamma and Papa, and Auntie, and Maggie, and poor Jake, and good Miss Lucy and"—the curly head was nodding—"Lord, if you know any folks that I don't, please bless them too.—From "The Way."

Twenty-five years ago there was not a single Protestant church, preacher or teacher in the Philippine Islands, while today there are approximately 450 Protestant Churches, 400 ordained preachers, 1000 Sunday Schools and about 100,000 church members.—Eld. A. E. Bigelow.

Repentance is not conviction of sin. I have seen men under such deep conviction of sin that they could not sleep at night. They could not enjoy a single meal. They went on for months in this state, and yet they were not converted—they did not repent. Do not confound conviction of sin and repentance.—D. L. Moody.

Self-righteousness is natural to our fallen humanity. Hence it is the essence of all false religion. Let them be what they may, they all agree in seeking salvation by our own good deeds.—C. H. Spurgeon.

It is a perfectly natural thing to glory in something. Some glory in their wealth, some in their learning, some in their ancestry, some in their power over other men, some in their own righteousness, and some in their sins. It is often true that men glory in that which should be their shame. But the Christian can say with Paul, "God forbid that I should glory save in the cross of our Lord

Jesus Christ."—Selected

Charles Lamb and a company of friends were discussing together what they would do if certain of the world's famous dead were to suddenly appear in their midst. They decided they would ask Homer in which of the seven cities that claim to be his birthplace he was actually born. They decided they would ask Shakespeare whether he wrote his own plays or whether Sir Francis Bacon wrote them. At last one said, "But suppose that Jesus Christ should enter?" Instantly Lamb's manner changed from playfulness to seriousness. He replied: "That would be different. You see if Shakespeare came in we must all rise, but if He came in we must all kneel."—William McDowell.

The world did not want Jesus. It took Him and put him to death. Many do not want Him in their hearts today. But if you will make room for Him here, He will make room for you up there—D. L. Moody.

God always keeps His promises. Heaven and earth shall pass away but not one word of His shall pass away. Who will trust Him? The damning sin of the world today is unbelief. Among men it is one of the greatest insults to say a man is a liar. But unbelief says that Jehovah is a liar.—D. L. Moody.

Jesus has gone through the grave and today is victor over death. The distance across the chasm of death has been bridged by His resurrection, and all may use the bridge who will.—Paul Rader.

We extend greetings to the editor of the Free Will Baptist Gem, and pray that the new paper may be a great blessing to our people in Missouri and elsewhere. We pray also that love and harmony may prevail everywhere among us, and all of God's people. There is much

carelessness in the world today, much lukewarmness which Jesus hates, and much false doctrine to guard against. There is much in Gem No. 8 to think about just now.

Yours in Him.

M. B. Hutchinson, Zaleski, Ohio.

Prohibition Will be Abandoned

When wives enjoy having husbands who spend their pay checks in saloons.

When children prefer a drunken abusive father.

When railroads decide to employ drinking men as engineers.

When banks advertise for clerks who are habitual drinkers.

When superintendents post the sign, "Tipplers and Drinkers Wanted."

When credit men class "rum hounds" and "boozers" as better risks than sober men.

When life insurance companies prefer to write policies for steady drinkers rather than total abstainers.

When great automobile corporations are willing to assist in placing a saloon at every crossroads.

When athletes who train on beer and wine are more proficient than those who abstain.

When doctors say that a hard drinker has a better chance to pull through a serious operation than a total abstainer has.

In short, when roses bloom at the North Pole, fish swim through the sands of the desert and elephants roost in trees.—Mrs. O. T. Fast.

GOD HATH SAID IT:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 2 Chron. 7:14.

CHILDREN'S DEPARTMENT

"Uncle Charley," Editor.

Greetings from Uncle Charley

Dear Children: Mr. Brown, the editor of our paper, has given us this department for the children, now isn't that good of Mr. Brown? That is just like Brother Brown. Now he expects us to make good. He has seen fit to elect me as editor of the Children's Page, and I am just counting big on you helping me. I wonder how many of you are going to write me and tell me how you like the stories, and the things which may appear on this page. Just address,—Uncle Charley, in care of B. F. Brown, Editor of The F. W. B. Gem, Tecumseh, Okla.

To ALL The Nephews and Nieces

I like the little boys and girls,
With eyes of brown or blue:
Who sure reflect the sun's bright rays
And who in life are true.

I clasp their gentle hands in mine,
And draw them near my side,
Behold the smile upon their face,
Then I in them confide.

If I could have a great big house
All loaded down with toys:
Just send along a lot of girls,
And forty-seven boys.

A Meeting of the Flowers

Once upon a time—now this is a nice way to begin a story, isn't it, children?—the flowers had a jubilee meeting. There were gathered flowers of all sizes, big flowers, little flowers, flowers of all descriptions.

The meeting was held in the big woods pasture of Deacon Brow's right down by the singing brook, where the shade of the big elms afford the most comfort. Just why the brook was called a singing brook no one knows unless it is because it is

always busy, and did you ever notice how happy little children are who are busy?

Mr. Rose was chosen chairman on account of his height and the attractiveness of his new red coat, and too there was such a sweetness accompanying his voice. I wonder how many children notice how sweet the roses are.

Miss Blue Bell was made secretary because she was the belle of the wild flowers, and she too had on a nice new blue dress, just given her by Him who made the flowers.

Each of the flowers was given an opportunity to speak, and you would have enjoyed seeing how eager they were to make the meeting a success.

Miss Daisy spoke in her modest way of how eager the children were in seeking her in the spring, and hailed her as one who spoke of the beautiful, and the summer days.

Miss Lily spoke of her beautiful white garment, and compared it to the lives of little boys and girls who live pure and clean lives.

Sweet William was always sweet, just like a lot of little boys and girls we know.

The meeting was given plenty of pep by little Johnnie Jump-up who was always bobbing up just here and there and every where. It was just funny to see how many places he could fill, and how many he made glad, and yet every thing he did was just right. Did you ever notice how many loved him, not because he was so little, but he was so happy and never complained.

When all the flowers had expressed their joy and had told how glad they were for the meeting, Mr. Rose closed the meeting by all the flowers singing, "What a meeting, what a meeting."

You see they had been sleeping along, long time, but the beautiful sun and the warm showers had called, and they had answered, and how glad they were, and how they tried to express their joy to Him who made it possible for them to live again.

I wonder how many boys and girls have learned the beautiful story from the flowers, and how many are going to write me something you have learned.

Yours,
Uncle Charley.

THE TRIUNE MAN

What is man that thou art mindful of him? and the son of man, that thou visitest him?—Psalms 8:4.

Man is a compound being. He is composed of a material body, and a thinking rational soul.

1. A material body.—The Lord gathered from the earth the multiplied millions of particles of dust, of which the human body is composed, and formed them into a temple into which he imparted life (a portion of His divine being) and man became a living soul.

(a) The natural body having been formed of the earth, the earth yields her strength in order to protect, preserve and clothe that which is a part of it. Therefore, when the natural man hungers, the earth gives forth her strength and the acreage of wheat, corn, fruits, vegetables and numerous things necessary to strengthen and develop the natural man are produced, and the teeming millions are fed.

(b) When the blasts of winter come, or the storms of spring arise, the forest yields up her grandure, the clouds their blessing, the earth her dust, and the lumber is sawed, the brick and tile are made, and the houses are constructed, and the body is protected.

(c) When man discovered himself he was in need of raiment. The cotton plant gives forth her product,

2. A thinking rational soul.

(a) The soul is one's self. It is that which man became when the Lord breathed into the tenement of clay and "man became a living soul." As God is eternal, the soul is eternal. And as the natural man is in need of those things by which he is strengthened, protected and clothed, the soul stands in like need. As the natural man hungers, so likewise the soul hungers. Therefore, Jesus says to the hungry and famished soul, "I am the bread of life. I am the true manna. He that eateth of my body shall never hunger," and "If any man lack wisdom let him ask of the Lord." The hungry soul will find in Christ those things necessary to strengthen and satisfy his hunger.

(b) The soul needs protection. Those who realize how necessary it becomes to protect the soul will find their consolation in Psalms 46:1 "God is our refuge and strength," or in the words of Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and "Ye shall find rest unto your souls." When Satan besets on every hand, and temptations arise and persecutions abound and "hell hath enlarged herself," then I find in Him my refuge, yea, even more, I find in Him my strength and my all, for "He has become my strength and my salvation" and "A very present help in time of need."

(c) The soul needs to be clothed. The Lord exhorts to put on the garment of righteousness, and by a virtuous life deliver unto the world the pattern of garment by which the Lord desires the human family should be clothed.

As the Godhead is a triune (Father, Son and Holy Spirit), man is a triune being, being composed of a natural body, a soul and a spirit.

1 The natural man came from the earth and will return to the same. *Dust thou art and unto dust shalt thou return*--Gen. 3:19. The natural body must become a spiritual body in order to inherit the spiritual kingdom. If man had

never sinned, possibly there would have been no death, but there would have been a change in order to have entered a spiritual realm. The process of the change from the natural to the spiritual man, we cannot comprehend because the natural man cannot comprehend God. The natural man is subject to natural laws and in violation of one or all of them the penalty must be paid. There are five different means by which the natural man may be governed: Hearing, seeing, smelling, feeling and tasting, and much depends upon the use one makes of these.

2 The soul is the self. The soul eternal and therefore cannot be annihilated. The soul dwells within the body. Notice when sudden news, of either joy or sorrow arrives, where you feel it first. Is it in the head or somewhere in the bosom? The soul is endowed with five attributes: The mind, the will, judgment, reason, and consciousness, which may be influenced here, which influence may be a blessing or a curse. The soul that sins must pay the penalty of a violated law. *The wages of sin is death* (Rom. 6:23). In the twelfth chapter of Luke we are told of a man who tore down his barns in order to build larger ones, but God said unto him, *Thy soul shall be required of thee*. In Matt. 16:26 Jesus asks, *What is a man profited, if he shall gain the whole world, and lose his own soul?* Jesus said, Matt. 26:38, *My soul is exceeding sorrowful, even unto death*. He was sorrowful because man had sinned and, in the face of His death, the world was still unbelieving, yet He was willing to be an offering for sin, Isa. 53, and to suffer the death of the cross that, *He might destroy the works of the devil*. The soul was lost and for that cause Jesus came into the world; He said, *I came to seek and to save that which was lost*. We are taught in James 3:20 that it is the *soul* that is saved from death, and also in Heb. 10:31 that it is the *soul* that is saved. The soul is saved by faith. "Receiving

the end of your faith, even the salvation of your soul." The soul will stand alone in judgment.

3 The spirit dwells within the soul. Every soul is inhabited with a spirit, which may be good or bad as the will of man may choose. In Hebrews 4:12 and 1 John 3:24 it speaks of the soul and spirit being divided. If it is possible to divide them, they necessarily must not be the same. We read in John 14:17 "The Spirit dwelleth with you and shall be in you." Also David cried out, "Renew a right spirit within me." "His spirit beareth witness with our spirit that we are the children of God." Here the children of God are addressed. His Spirit beareth witness with the spirit that is in me, that I am a child of God. We read that the spirit returns to God who gave it, the spirit that dwells within the believer. This may have reference to the time of death, or through our neglect of the use of the spirit imparted unto us when we exercised saving faith in the Son of God. If in this life the spirit of Christ departs, it is true we become possessed with another spirit, the same dwells in the children of disobedience. The term "Spirit" is often used figuratively by sacred writers, and its import may be generally determined by its connection. No where do we read of the spirit sinning, but "The soul that sinneth, it shall die." Neither do we read of the spirit being cast into hell. "The wicked shall be cast into hell, and all the nations that forget God." Man was made like unto God. And as God is an holy God, a God of Love and a God of Mercy, we should be like unto Him, our life should be an holy life, our heart a heart of love, and our life one of mercy. May God help us to reflect Him in the life we live.

Yours for Christ,
Rev. C. E. Mann.

International Sunday School Lessons

Comments by B. F. Brown.

Lesson I.] Our Heavenly Father [Jan. 6, 1929.

Printed Portion of Lesson Text: Matt. 6:24-34.

24 No man can serve two masters: for either he will hate the one, and love the other. or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these,

30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he much more clothe you O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, what shall we drink? Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Golden Text. - Like as a father pitieth his children, so the Lord pitieth them that fear him. Psalm 103:13.

Practical Truth. - The spiritual fatherhood of God implies a spiritual birth into sonship.

Topic. - The Fatherhood of God.

Outline. - I. The mercy and justice of the Father. II. The Father's lovingkindness. III. The Father's care. IV. Spiritual sonship. V. The righteousness of the Father. VI. The love of the Father.

Introduction— The Sunday School Lessons for 1929 begin with a three months' course in the most important teachings of the Christian faith. There is far too little knowledge of the foundation teachings of the Christian faith, even among Christians.

God is presented in these lessons as the heavenly Father. As our Father, He can and does do everything necessary for our well-being; for we are His children, if we have been born of God. Some say, "God is the Father of all and all men are brothers, and Jesus Christ the elder Brother." This is a comforting doc-

trine; also a dangerous one to trust in, for it won't stand up. Fifty-nine years ago I was born into this life. Besides myself, my brothers and sisters have a right to call my father and mother their father and mother because they were born of the same parents. Twenty-one years ago I was born of God. Since then I have known God as my Father and all who have been born as I was as my brothers and sisters. Whatsoever family one belongs to he was born into it. The sinner's father is the devil. (John 8:44.)

Commentary—I. THE MERCY AND JUSTICE OF THE FATHER (Ex. 34:4-7; Ps. 103:10-14). Our God is "merciful and gracious, longsuffering, . . . keeping mercy for thousands," but He will "by no means clear the guilty." In the administration of the law God announced thru Moses, mercy was mingled with justice. God also shows us here that the sinful lives of par-

ents will affect the children from generation to generation "As the twig is bent, so is the tree inclined." Because of what Jesus has done, the Father can justify the unjust and He Himself be just. When our heavenly Father forgives our transgressions, He removes them "As far as the east is from the west." "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Truly the Lord does favor and bless His own

II. THE FATHER'S LOVINGKINDNESS (Ps 103:1-5; Isa. 40:27-31) The Father's lovingkindness is shown by giving benefits, forgiving iniquities, healing diseases, redeeming life, granting mercy, satisfying the mouth with good things, renewing youth. We may never know all of His benefits to us, but we should be sure we don't forget all of them. Do we daily acknowledge the Lord as the giver of all these blessings, and do we thank and praise Him? Isaiah says, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Our strength may fail us and we may utterly fall, if we go in our own strength; "But they that wait upon the Lord shall renew their strength." What a wonderful Father we Christians have! He furnishes us with everything we need, and He enables us to "run and not be weary."

III. THE FATHER'S CARE (Matt, 6, 24-34). "No man can serve two masters." The two masters here are God and mammon, and mammon is any thing of this world that takes the place of God in our affections. If the two exactly agreed in their demands the servant would get along fine, but there is conflict. When we have

opportunity, we should provide food and raiment, honestly gaining and laying in store of temporal things that in days to come, the needs of this life may be supplied. "Take no thought" here means that our minds should not be distracted regarding the future—we should not worry and be anxious about the future. God said thru David, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." With our minds, our hands, & etc., applying our physical strength we "do good" in supplying the temporal needs for ourselves and others. God feeds the fowls of the air, "Are ye not much better than they?" Do you believe that God will do as much for the faithful Christian? You can not by taking that add "one cubit" (one step) to the length of life's journey any more than you can add to your height, why take thought? The Lord said that Solomon, in all his greatness and glory, was not arrayed so beautifully as the lilies of the field. If God makes the vegetation to be of surpassing beauty when it is so short-lived, what will He do for man who is created in His own image and likeness, when he is yielded to Him in obedience? The Gentiles and all worldly minded people seek earthly things as their chief good, yet man's highest duty is to seek "first the kingdom of God, and His righteousness," esteeming them above all things, then "all these things shall be added." They will not be added because they were sought, but because God and His righteousness were sought. Our Father knows what we need but He wants us to ask Him to supply our needs, then be thankful. Each day may have its evil (trouble); it will be sufficient, but not more than we should have to strengthen us, why borrow trouble by worrying about tomorrow?

I. SPIRITUAL SONSHIP (Jn 3:3-6; 4:20-24; 8:40-47; Rom 8:14-17). Jesus' words to Nicodemus show that true sonship is only by the process of the new birth by the Spirit. To the Samaritan woman Jesus explained

that God is a Spirit and can be truly worshipped by only those who have become spiritual sons and are able to worship in the Spirit. Jesus said to the Jews, "He that is of God heareth God's words: ye therefore hear them not because ye are not of God." Paul says that sons of God are led by the Spirit of God, and the Spirit bears witness with their spirit, "that they are the sons of God." All such are joint-heirs with Christ—heirs of eternal glory with the Father.

V. THE RIGHTEOUSNESS OF THE FATHER (Rom. 2:2-11). God does not judge

between the righteous and the evil as man judges. There is no respect of persons with God; and rewards and punishments are rendered to every man according to his deeds—eternal life, glory, honor and peace to them that doeth righteousness and tribulation and anguish to everyone that doeth evil.

VI. THE LOVE OF THE FATHER (John 4:7-16). "God is love." Whosoever is born of God loveth the Father. The Father sent the Son to be the Savior of the world. This is the measure of the Father's love to us.

Lesson II.]

Sin

[Jan. 13, 1929.]

Printed Portion of Lesson Text: 1 John 1:5 to 2:6.

1 John 1:5-10

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Golden Text. - If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:8, 9.

Practical Truth. - What we have lost through sin may be regained through Christ.

Topic - Sin and its Consequences.

Outline - I. The beginning of sin. II. The heart, the seat of sin. III. God's attitude toward sin. IV. Sin as universal. V. Deliverance from sin through Christ.

Introduction—In our last lesson we learned something about God as our heavenly Father. God is not only our heavenly Father; He is Governor of the universe.

Disobedience to God's laws in the natural world is punished: disobedience in the moral realm must be punished also. Since all power in

1 John 2:1-6

1 My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

heaven and in earth is committed unto Christ, perfect happiness can be found only in obedience to Him. But men are disobedient; they transgress God's law; they commit error; they do iniquity; are given to unbelief; they have departed from right—all this is sin. Sin separates from God and brings forth death.

God cannot look upon sin with the least degree of allowance, but men have different views of sin. Many accept a modified definition of sin, and say smooth things about it. Evolutionists regard sin as a trace of animalism left over to us in the process of evolution. Some modern teachers see no essential

difference between a Christian and a sinner, though he be a criminal, and argue that every person is compelled to do as he does, and that the criminal should not be punished for his acts. With such false teachings and ideas of sin as are abroad in our land, it behooves us to contend for the Bible definition of SIN. Let us know that sin is extremely sinful. God would have us to know that, *The wages of sin is death* (Rom. 6:23); and that, *The sting of death is sin; and the strength of sin is the law* (1 Cor. 15:56).

Commentary—I. THE BEGINNING OF SIN (Gen. 3:1-24; 6:5-8). Sin originated with Satan when he said, "I will" (Isa. 14:12-14), and entered the world thru Adam (Rom. 5:12). Sin was and is universal, Christ excepted, and incurs the penalty of death.

The good that is in the world today did not come by the process of evolution from a vile beginning. The first pair were innocent and pure and had fellowship with God. Sin entered thru yielding to temptation, when Satan persuaded mother Eve to disobey God. Sin always brings shame and fear, and that is what Adam and Eve realized at once. They were driven from the garden to win their bread by the sweat of the face; for it was better for man to battle with a reluctant earth for his living than that he eat of the fruit of the tree of life and live forever in sin. Abel's experience shows that God taught fallen man how to approach Him with sacrifice and thus regain and retain His favor, but the large majority went deeper and deeper sin till God sent the judgment of the flood to destroy man from off the earth, only Noah and his family being saved.

II. THE HEART, THE SEAT OF SIN (Mark 7:14-28) Jesus makes it plain here that man is defiled by the evil thoughts and motives of his heart. Every wicked word or action of man is evidence of what is in the heart. When we see apples on a tree we know it is an apple tree.

If the heart is sinful the words and actions will show it. Jesus said, *Wherefore by their fruits ye shall know them* (Matt 7:20)

III. GOD'S ATTITUDE TOWARD SIN (Rom 1:18-32). The light and truth God left with and in man, was held down or hindered because they stifled the light and chose to continue in unrighteousness (v 18). Sinful man is without excuse; for the created things about him testify of the *eternal power and Godhead*. The temporal things we see help us to understand eternal things which are not seen. Nothing prevents men from being saved but their stubborn will and sinful refusal.

Men have lost what God left with and in them because they have not yielded to Him, and have fallen from a higher to a lower conception of God, and for the guiding light they once had only darkness remains. The light was to lead them to God, but they rejected it - v 21-23.

Because men did not wish to retain God in their knowledge, *God gave them up*, and left them just where they had placed themselves, where nothing from any region higher than themselves can ever reach them to fill the blank where God should be but is not (v24-32).

IV. SIN AS UNIVERSAL (Rom. 3:10-18). *There is none righteous . . . they are all gone out of the way*. By nature all men are sinners; the blood of Christ, if applied, will save them every one, but some will not have this, so many fall so low in sin that what comes from their hearts, in speech and action is as the breath of the grave

V. DELIVERANCE FROM SIN THROUGH CHRIST (1 John 1:5-2:6). First John is a family letter from the Father to His *little children* who are in the world. John's Gospel leads to Father's house; his first epistle makes us at home there. John shows us here that the sin of a Christian is treated as a child's offence against his Father, and is dealt with as a family matter (1:9; 2:1).

As the Son declared the message He heard from the Father, so the

Son's apostles declared what they heard from the Son. Nowhere does John use the term *Gospel*, but the *witness, or testimony, the word, the truth*, and here the *message*.

The Christian, if he would grow and prosper, must know that *God is light*, for all spiritual life and growth depends on God, just as all material life and growth depends on light. There is *no darkness at all* in God, neither is there darkness in the person whose life is surrendered to God. John knew this, not only because he heard it from Christ, but because he saw in His sayings, doings, and sufferings, *Him who is light*.

Fellowship with Him is the essence of the Christian life. As the branch united with the vine is partaker of the vine, so the Christian in fellowship with God is partaker of the life of God. The branch united with the vine has life and is fruitful; so man in fellowship with God has life and is fruitful.

We walk in darkness and do not the truth when we fail to walk in the light that is given us; the fact is we have no light at all, if we don't use what is given us. Being obedient to do all that God shows us to do, is to *walk in the light as He is in the light*; then it is that *the blood of Jesus Christ His Son cleanseth us from all sin*.

In the first chapter John shows that all have sinned and that sins must be confessed, if God forgives and cleanses from unrighteousness. Here he is writing unto the children of the household of God, that they sin not at all, but he knows that there may be sins and that sins may be committed, and he includes himself when he says, *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous*. John knows the meaning of the atonement and declares (v 2), that Christ atoned for *the sins of the whole world*. He was crucified between two thieves; but His cross was a Judgment-Throne, and on His right hand and on His left were the two separated worlds of belief and unbelief.

Lesson III.] Christ the Savior [Jan. 20, 1929.**Printed Portion of Lesson Text: Luke 15:3-7; Rom. 5:6-10**

Luke 15:3-7

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Rom. 5:6-10

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

son is given (Isa. 9:6). Now turn to Rom. 1: 3, 4 and that the child was born and that the Son was given, and declared to be the Son of God. When the angel said to the startled shepherds, *Fear not; . . . For unto you is born this day in the city of David a Savior, which is Christ the Lord*, he declared that the child was already Christ the Lord. Micah 5:2 says the Son was *from everlasting*. God announced the birth of His Son to the shepherds, to Simeon, to the prophetess Anna, and to the wise men, and He was spoken of *to all them that looked for redemption in Jerusalem*.

II. JESUS AND THE LOST (Luke 15: 3-7; John 3:14-17). Jesus, in this parable of the lost sheep, shows that men will do in temporal things what He is doing in spiritual things. So the points employed in this narrative of the lost sheep indicate the many ways God uses in saving sinners. The ninety-nine sheep represent those who are saved and belong to the Church of the First-born, but there is more rejoicing in heaven over one sinner that repents than over all the just ones.

John 3:14-17—Just as the venom of the fiery serpents spread death throughout the camp of Israel, so sin spreads death among men. In both cases the remedy was divinely provided. In both the way of the cure very much resembled the way of the disease. The brazen serpent resembled the fiery serpents by which the people were bitten. Our Savior was sent *in the likeness of sinful flesh*, and was in appearance like other men. Both were lifted up that man might look and be healed. In the brazen serpent was none of the venom from which the people were dying, neither was there any sin in "the Second Man," who took our sins upon Him and died to save us from death by sin. It is hoped that each reader will study this paragraph together with John 3:14-17, remembering that here is the measure of God's love to us.

Golden Text—And thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1:21.

Practical Truth—Jesus can save only those who come to Him in faith.

Topic—Christ, the World's Redeemer.

Outline—I. Jesus' birth. II. Jesus and the lost. III. Jesus, the Good Shepherd. IV. Jesus' power to heal. V. Jesus died for our sins.

Introduction—It was *in the fullness of time* that Christ the Savior came into the world—a time when the Jews, the only people in the world who knew and worshipped God, were in sad spiritual need, and their worship had become only a form. For four hundred years the voice of God had not been heard. All peoples of the world were in sad need of a Savior, so God prepared the world and the people and sent forth His Son, that all through Him might be saved.

Some may say that it just happened, but I believe that God prepared the world for the coming of the Savior. The Greek language, known and used everywhere, was ready to receive and carry the messages of salvation, and it was in this language that the New Testament was written. The Roman law, universally adopted and recognized as over all peoples, permitted religious toleration which helped in the spread of the new Gospel. The Romans had built splendid roads

which were a great help to the messengers who carried the Good News.

God waited a long time after man became a sinner that man might show what man became when he became a sinner, then, when man was ready for Him, God sent forth His Son to save man from his fallen condition. On the day that man fell God promised a Savior, but it took about four thousand years for God to prepare a lost and ruined race to receive a Savior, because men were not willing to retain God in their knowledge. At first God dealt with the whole human race then, in the call of Abraham, He dealt thru His chosen people. The call of Abraham was like drawing off a tiny rill from the great muddy river, that He might in time purify the whole. For two thousand years the history of the Jews is the miraculous story of their divinely planned preparation to receive the Christ

Commentary—I. JESUS' BIRTH (Luke 2:11, 30-32) The Gospel record shows that Christ was born just as God, thru the prophets, said He would be. *Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel* (Isa. 7:14). Now compare Matt. 1:21-23, and notice that the name means *God with us*. *For unto us a child is born, unto us a*

III. JESUS, THE GOOD SHEPHERD (John 10:9-11, 14-16, 27, 28). Truly Jesus was the Good Shepherd that gave His life for the sheep. He was and is truly God, yet He gave His life for us. He is now our "Great Shepherd, brot again from the dead" by the "God of peace." (Heb. 13:20) Let us not fail to trust our lives in the hands of this Good Shepherd who died for us and now pleads our case before the throne of God.

IV. JESUS' POWER TO HEAL (Acts 3:1-18). As Peter and John, going about their Father's business, went up to the temple to pray, they found there a man who had been lame all his life. This man looked to them for an alms and they, looking on him said, *Look on us*. Here was something for them to do, so seeing that the man expected something of them, Peter said, *Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk*. When Peter saw that the people marveled at the man being healed he preached another great sermon in which he declared that the man was healed because of his faith in Christ, and, *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved*.

V. JESUS DIED FOR OUR SINS (Rom. 5:1-11; Phil. 2:5-11; 2 Tim. 1:9, 10). In Rom. 5:1-11, seven results of justification are given: (1) Peace with God; (2) access into grace; (3) hope of the glory of God; (4) ability to glory in tribulation; (5) the love of God shed abroad in our hearts; (6) the gift of the Holy Ghost; (7) received the atonement. There is nothing else that we can reach that will bring such rich rewards as being justified by faith. Then think of the wonderful peace of God and the multiplied blessings which we enjoy when we have met the conditions and have the *love of God shed abroad in our hearts*. It is as if Paul had said, "And how can this hope of glory put us to shame, when we feel God Himself, by His Spirit which He has given unto us,

drenching our hearts in sweet sensations of His wondrous love to us in Christ Jesus?"

Phil. 2:5-11—Our Lord did not seek His own, but *humbled Himself*, taking the form of human flesh, and He still further humbled Himself when He suffered death for us. He was afterward exalted, and we may be axalted if we are willing to humble ourselves and to suffer (Lk. 24:11), but sometimes it is pretty hard

for us give up what we think is our own, that we may be what God expects us to be.

2 Tim. 1:9, 10—Our Savior has broken the power of death for us and has brought life and immortality to light, thus manifestng how God has saved us *with an holy calling according to His own purpose and grace*. We were once sinners and enemies to God, but He has called us to a life of holiness.

Lesson IV.]

The Holy Spirit

[Jan. 27, 1929.]

Printed Portion of Lesson Text: John 16:7-11; Rom. 8:12-17, 26, 27.

John 16:7-11

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

Romans 8:12-17, 26, 27

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the flesh, ye shall live.

Golden Text.—For as many as are led by the Spirit of God, they are the sons of God. Rom. 8:14.

Practical Truth.—When welcomed and honored, the Holy Spirit accomplishes all that Jesus promised concerning Him.

Topic.—The work of the Holy Spirit.

Outline.—I. The Holy Spirit prophesied. II. The Holy Spirit promised as Comforter. III. The Holy Spirit's work. IV. The Holy Spirit given. V. Walking and praying in the Spirit. VI. The gifts of the Spirit.

Introduction.—To some the Holy Spirit is just an influence; some say that it is the word of God (the Bible); and a great many do not so much as know that the Holy Spirit has been given. To take either of these views is to deny the person-

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

ality of the Holy Spirit: and to deny His personality is to deny that the Bible teaches that our God is a triune God—Father, Son and Holy Ghost. The Holy Spirit then, is a person and we should not speak of Him as "it," but as "He." Some evidences of the personality of the Holy Spirit found in the Bible:

In Job 33:4 He is omnipotent; in Psalm 139:7, 8 He is omnipresent; in 1 Cor. 2:10, 11 He is omniscient; in Heb. 9:14 He is eternal. Thus we see that the Holy Spirit is all-powerful, everywhere present, all-wise, and eternal. He is God.

The works of the Holy Spirit prove His personality and divine authority; let us note some of them:

He serves as Comforter (John 14:16-17); teaches and brings all things to remembrance (Jn. 14:26); testifies of Jesus (Jn. 15:26); makes us witnesses for Jesus (Jn. 15:27; Acts 1:8); imparts power to believers (Acts 1:8); draws multitudes (Acts 2:6); convicts of sin (Acts 2:37); frees from the law of sin and death (Rom 8.2); sheds love of God abroad in our hearts (Rom 5:5); bestows gifts (1 Cor. 12:7); makes all Christians one body in Christ Jesus (1 Cor. 12:13); prays thru us (Rom 8:26-27); seals us (Eph. 1:13); fills our hearts (Eph. 3:19); gives us a foretaste of heaven (Eph. 1:14).

Commentary—I. THE HOLY SPIRIT PROMISED (Joel 2:28-29). God said thru the prophet Joel, "I will pour out of my Spirit upon all flesh." Not merely drops on just a few, but a copious pouring out upon *all flesh*. The Spirit proceeds from the Father and the Son and, at the same time, is One with the Father and Son. Peter tells us (Acts 2:16) that this prophecy was fulfilled at Pentecost. But it was not fully fulfilled then, for as Peter tells us (Acts 2:39), it was *to all that are afar off*.

II. THE HOLY SPIRIT PROMISED AS COMFORTER (John 14:16-17, 26, 27; Luke 11:9-13). Jesus promised to send another Comforter. He must go away but the Spirit would take Christ's place in His absence. The Son came in the Father's name, so the Spirit came in Christ's name, speaking not of Himself but of the Father and of the Son.

Luke 11:9-13—It seems from this language that that the Lord expects us to *ask* for what we wish; *seek* for what we miss; *knock* for that from which we feel ourselves shut out; "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." If fallen man has a father's love for his children, what must the Father of all fathers have for His faithful, praying children?

III. THE HOLY SPIRIT'S WORK (John 3:5-8; 16:7-15). In John 3:5-8, Jesus

explained to Nicodemus that no one who has not been born of the Spirit can ever see or enter the kingdom of God. *Ye must be born again* applies to every one of us. We can not understand just how the spiritual birth takes place, but when it does take place, we know it.

John 16:7-15—Three things the disciples understood: They were to lose their Lord; they were to be left alone; they were to bear witness; so they were perplexed and troubled. They seemed not to understand that it was expedient for their Lord to go away.

Since the Spirit reveals Christ, He (Christ) must finish His work before the Holy Spirit begins His ministry. The head must be anointed before the body.

The work of the Spirit is through the church and is revealed in a three fold way: A conviction of sin; of righteousness; and of judgment, each necessary to regeneration. There must be a conviction of sin, or the sinner will not seek the Savior. There must be a belief that righteousness is possible, or the convicted sinner will die of despair. There must be assurance that sin is doomed, and shall be vanquished, or the baffled sinner will give up the conflict as hopeless.

The Savior has gone to the Father and has been accepted. We cannot see within the veil, but the Holy Spirit comes and proves that Jesus went where He said.

IV. THE HOLY SPIRIT GIVEN (Acts 2:1-21, 32-33). Just before the ascension Jesus told His disciples that they should tarry at Jerusalem until they should be endued with power from on high. They tarried ten days in prayer when suddenly the Holy Spirit fell on the whole company of 120.

On the day of Pentecost the Holy Spirit came upon them that believed as had been promised. Since then He has been in the world convicting of sin and filling the hearts of them doing all that is

V. WALKING AND PRAYING IN THE HOLY SPIRIT (Rom. 8:1-17, 26-27; Eph. 1:13-14; 3:14-21; 4:1-6, 30).

Rom. 8:1-11—We cannot keep the law in our own strength, neither would it save us if we could. We must become new creatures in Christ, being born of the Spirit. Then it is that *the Spirit of life in Christ Jesus* frees us from the "law of sin and death," and we are able to *walk after the Spirit*.

Romans 8:12-17, 26-27—We are debtors to the Holy Spirit because He gives us power to live right. We must all die physically and, if we live after the flesh, we must die eternally; but the Holy Spirit is given unto us that we might kill the deeds of the body and live eternally. If you don't kill sin it will kill you.

In verse 14 Paul speaks of the Holy Spirit as a gracious, loving guide, whose "leading"—enjoyed by all in whom is the Spirit of God's dear Son—shows that they also are the *sons of God*. Then from our own hearts, by the power of the Spirit, *we cry, Abba, Father* (v15).

Eph. 1:13-14—The Christian's way is no uncertain way; for every true believer is *sealed with the Holy Spirit of promise*. This is assurance that God's word and promises are true and that He has accepted us in believing. What we have received is but the *earnest*—the first payment on our inheritance and the assurance that the rest will come to us, if we are faithful.

Eph. 3:14-21—May not all true believers pray as Paul prayed here? Any way each of us can, in this four-fold way pray: (1) To be strengthened by the Spirit; (2) to be indwelt by Christ; (3) to be rooted and grounded in love; (4) to be filled with the fulness of God.

Eph. 4:1-6, 30—Lowliness, meekness, longsuffering, forbearing in love are fruits or marks worthy of of one walking in the Spirit.

GIFTS OF THE SPIRIT (1 Cor. 12:1-13) The Holy Spirit uses a variety of gifts in carrying on His work. These gifts are distributed to the saints as the Spirit wills.

THE TIME OF THE END

By Mrs. Ora Mae McKinney Davis

Dan. 12:4-12

Dear Reader: Oh, that the words I am going to say were graven with iron upon the rocks of time! (Job 19:23-27) Oh, that the hand of God might print them with His finger dipped in the blood of His dear Son over every door of the nation

Jesus is Coming.

This signal overshadows the world! "As it was in the days of Noah, so shall it be also in the days of the coming of the Son of man." (Matt. 24:37, and Luke 17:23-30). And we read again, "Likewise as it was in the days of Lot, they builded, they planted, they bought and sold, but the same day that Lot went out of Sodom it rained fire and brimstone." (Luke 17:28-29.)

These were four conditions that existed during Lot's day. Take very special notice that these conditions of living carried no direct sin with them so long as people lived honestly or builded and planted honestly, but the fact was that man gave his time, talent and mind to other things than that of God.

What about conditions existing today? People are wide awake with interest to the fact of a new home, with the planting of flowers and fruit trees. Real estate men are building and selling. Others buying. People are wide awake and enthused over earthly possessions, worldly pleasures and treasures, but they are fast asleep to the day in which we live. A day of darkness and sorrow, with distress, is fast closing in upon us. This earth is fast crumbling. Jesus said in his own blessed word there would be great afflictions, such as was not from the beginning of creation. (Mark 13:19.) We find today large dark structures looming up in towns and cities; where surgeons prepare knives and scissors for defeat

against the enemy of affliction. Groping in the shadows of sorrow, there lingers the Death Angel, waiting, watching. Disease and pestilence is abroad in the land and the hospitals are full of people suffering in distress. *Why do these conditions exist? It is the time of the end.* God said to His prophet Daniel, "Shut up the words, and seal the book, even to the time of the end. Many shall run to and fro, and knowledge shall be increased." (Dan. 12:4)

Dear old Prophet Daniel heard, but understood not. And then he said, "O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel, for the words are closed up and sealed *till the time of the end.*—Dan. 12:8-9

Dear Prophet Daniel, in his day he could not understand, but we can understand *now*, since the bands that bound this Book, with the seal of God, have been loosed, and its pages are an open history to us. We can plainly see what was hidden away on its pages of time that has marked the days from Daniel until now. It has been revealed to us what God meant when He told Daniel to go his way, the same as to say, "Don't worry, Daniel, at the end of thy days *thou shalt rest*, and then, on the resurrection morn, thou shalt know all the mysteries of the Kingdom. Daniel believed God and went his way, knowing that God had a purpose in speaking to him in such a way as that. (Matt. 24:14-15)

God foretold through his dear old Prophet Job, three thousand years ago, the wireless and the Radio. Job did not understand; although he was aware of the inspiration Spiritual, that God would do what he had said. In Job's day he did not and could not understand, no more than could Daniel, what these words of prophecy meant.

The book of knowledge and wisdom was to be closed up and sealed to *The time of the end.* Had we lived in Daniel's and Job's day

we could not have understood the meaning of those things spoken, but since we live in a day when the seals of this Book have been loosed and the book opened, there has run from its pages *knowledge*. Did not God say that knowledge would be greatly increased? We find in the word of God that *wisdom* shall run to and fro in the earth. Awake! thou that sleepest and shake yourself from the slumber that has kept you from seeing the time as it really is in the days in which we live. The day of the preparation of our Lord is at hand. From the time Jesus went away to heaven, and for many centuries, darkness covered the earth, but in recent years, that is in the last one-half century, there has come to light great inventions. Say, dear people, Wake up! Did our grandfathers know anything about the great ocean-liners we have to ride on? Did people centuries ago have the privilege of riding on a railway train moving at the speed-rate of ninety miles per hour?

Did our foreparents ever have the privilege of running about in their own private automobile? Did they ever dream of a flying machine? Did they so much as grasp or realize the mystery of the Radio? Could they so much as even have thought of voices floating above us, as with an unseen hand of lightning? *No.* Our forefathers were men of profound learning, but did they see these things? People in the past had clearer thinking, with sounder bodies and minds than we. Surely it is not due to greater wisdom of men in our day? What then is the correct answer? *It is the time of the end.*

Do we not find wisdom in the material world, and that also of *heavenly wisdom*? Wisdom is running to and fro, and the "Holy Spirit of God" is being proved out. Those that have had a taste of this heavenly gift have increased in knowledge. They are watching "the budding of the fig tree. The true

children of God are awake to the fact that the fig tree is putting forth her leaves. Jesus said: "When ye see all these things, know ye that it is near, even at the door (Matt. 24:32-33).

Jesus said again, the righteous would understand, but the wicked would do more wickedly. Those of *earthly wisdom* are awake to the facts of invention: with a knowledge of *fear*, their hearts failing them as they see that great day approaching.

The Lord spoke through Job and said "Canst thou send the lightnings that they may go and say unto thee: Here we are? (Job 38:35—*Wireless and Radio*).

We find in the Scripture recorded in Nahum, There shall be chariots without horses running in the streets, their lights as torches, running like the lightning; with jostlings and rubbing together in the road ways. This is the automobile prophesied. Lord have mercy on those who sleep! *Behold, the bridegroom cometh?* The day of preparation is upon us.

The earth is in distress, with the sea and the waves roaring, the waters groaning in great perplexity. Why? In Prophet Daniel's day he could not understand why, he knew not why—but we do *now*.

The large ocean liner, with its supply of food materials, buying and selling from state to state, traveling from city to city and from coast to coast. God foretold through his Prophet Isaiah centuries ago. The airships, (Isaiah 60:8). This prophecy probably referred to the monstrous dirigibles we now have, when Isaiah said, "Who are these that fly as a cloud, and as the doves to their windows?"

Dear Reader, have you ever stopped long enough to catch the beautiful strain of music from the angel band in glory, moving out over the Radio singing, *Jesus is Coming Soon!* While others listen in, have you caught this beautiful message, and have you meditated

long enough to catch a real vision of dear old Job, and Daniel, and Isaiah, concerning *the time of the end?*

Have you ever stopped to grasp the prophecy of faithful Enoch, the man who walked with God and found favor in-so-much *that he was not*, for God took him? Enoch was a dear man of God, the seventh from Adam, who prophesied saying "Behold the Lord cometh with ten thousand of his saints." (Jude 14)

The cup of the Gentiles is now full, and the Jews are marching back to Palestine—their homeland. Why? Because *it is the time of the end* Jesus said the Jews would be trodden down until the time of the Gentiles be fulfilled, and then God's favor was to turn again to the Jews, bringing them back home. In 1918 the world war was stopped, and there was a reconstruction of the Jewish home in Palestine. For nineteen centuries the Jews have wandered without a home, and killed by the thousands,—most pitiful of all *one* of them being the Son of God. He was mocked and crucified, scourged and put to death on a cruel cross. Is not the fig tree putting forth her leaves? Does not the very atmosphere tell of the approaching of the Master.

We are living between two storms; one is past, the worst is yet to come. God's fury is going to be poured out without measure on all that forget God.

Jesus said "there would be great distress *with perplexity* of the nations. The League of Nations is manifesting fear and perplexity, and the people of the earth are disturbed and in distress. God help us to wake up and make ready! Behold, the bridegroom cometh. Why did the world war stop so suddenly? Why have the cannons ceased to roar, why have war guns come to a silent hush? Jesus answered this question many centuries ago when he was here on earth. After wars and rumors of wars, and nation should rise against nation, then the

Gospel of the Kingdom must be preached for a witness unto the whole world. And Jesus further said, *And then shall the end come* (Matt. 24:14). Is any one doing this? Yes. Bible students all over the land are breaking forth with God's word. Why? *Because it is the time of the end.* God said in the latter days he would pour out his Spirit upon all flesh—they are to "serve notice" on the world of *a coming Savior!* People are without excuse. They have no excuse to give, because the fact is that the Gospel has claimed its precious trial of power to the uttermost parts of the earth!

Today is the day of salvation—tomorrow may be too late. The warp and the woof upon the loom of life is weaving the last threads of the pattern of time. This earth is crumbling fast, the day of grace is closing, and the coming of the Lord draweth near. *Are you ready? It is the time of the end!*

In the King's glad service,
O. M. M. D.

The Book in the Land

God's Land needs God's Book. The Book was born there. The "holy men of God" who "spake as they were moved by the Holy Ghost" lived in the Land as they received and wrote the God-breathed words. So the Land that God gave to Abraham and his seed forever was the first to possess this only Book on earth that is made up wholly of God's words. Because that Land turned away from God and His Book, God turned away from it, and it has been a desolation for millenniums. But the signs given in God's Word that indicate the Lord's return to his own Land and his own people are now appearing and multiplying, not only throughout the world and in the Church, but also in the Land (Palestine), to which Israel is actually returning, nationally, for the first time in the Christian era. In view of (Concluded on page 22).

Will Baptist Church everywhere. Now that we feel the need of such literature, there is just one way to make this paper a success, and that is to say, "This is our paper—not his nor theirs, but OUR paper. If it fail it is *our* loss. Then say, "By the grace of God, we will loyally support the work by our subscription and by our influence. Come now, folks, let's all work. In all kinds of weather, let's all work together and put the Free Will B. Gem into every home. That is possible. Remember the editor in your prayers, write him a word of encouragement, let him know you appreciate his life and work.

Some one may want to know about the place of publication. Just for the present the 'Gem' will be published at Tecumseh, Oklahoma. However, by July 1, 1929 we expect to have the press located some where in the state of Missouri. Locating a place and getting moved all takes time, so let us all be patient workers. Hoping every one will be much in prayer, and feel that the coming of the new paper will be a blessing to every reader we are,

Yours for the Master,

James F. Miller, Greentop, Mo.

THE GREAT RESISTER

And Satan standing at his right hand to resist him.—Zec. 3:1.

I am not trying to convince you that there is a personal Devil. If you know anything about the Bible, you already know there is a personal Devil. And if you have tried to be a follower of the Lord Jesus Christ you are acquainted with the resisting power of Satan. Imagine an high priest standing, and Satan standing to resist him.

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Now you may well remember that when you begin to do something for God, you will be

resisted by the enemy, as Martin Luther was, or Jerome, Prague, John Huss, Zwingli, Calvin, Knox, Paul Parmer, or Benjamin Randall, and as others of like type, and the great Apostle to the Gentiles, St. Paul, who escaped many times when he was surrounded by the enemy. And our dear Savior, when he had fasted forty days and nights was an hungered. The devil came to Him and said, "If thou be the Son of God, command that these stones be made bread. Jesus said it is written." So we should say to the devil, "It is written." I realize that "The Free Will Baptist Gem" will perhaps receive much opposition, but we may well expect some, as other good things have had it. We think of the Apostle Paul when he was making his departure. He said, "Men of your own selves will rise up, speaking perverse things to draw away disciples." I do not look for any one who understands the situation concerning the condition of the State work among the Free Will Baptists of Missouri to oppose The Free Will Baptist Gem. Almost every home that we have asked to sign up for the paper have readily responded to same, and when I stood on the floor in our St. Francois Co. Quarterly Meeting at 611 Rutger Street, St. Louis, Mo. the first week in November of this year, it would have stirred your soul within you to have seen the glow of enthusiasm come among the delegates and ministers present when I introduced the new "Gem." And some, especially Eld. W. C. Hill and Eld. Edgar Hilliar, readily reached for the pledge cards and started then to get signers.

We have had Eld. M. M. McKee for the last four weeks engaged in meetings at our Flat River church which resulted in twenty converted and reclaimed, and several additions to the church, and now he is in our new church at Desloge, Missouri with a good interest.

(Eld.) H. M. McAdams.

Satan Tries to Deceive

"All these things will I give thee."

Matt. 4:9

Satan had shown Jesus all the kingdoms of the world, and the glory of them. Now he says, "All these things will I give thee, if thou wilt fall down and worship me." Luke (4:6) adds, "for that is delivered unto me; and to whomsoever I will I give it." Our Lord called Satan "the prince of this world." Paul called him "the god of this world." It is written that Christ came to destroy "him that hath the power of death." Satan's words are not void of truth, but how does he deliver these things "to whomsoever he will?" No doubt men are voluntary subjects of the wicked one while they live, and in death meet all the terrors of the wages of sin. "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." (Ps. 92:7) "If thou wilt fall down and worship me." This was the sole but monstrous condition. Satan seemed to have despaired of success as an angel of light, so he threw off his disguise and stood forth as the rival of God Himself. The whole nation was looking for the coming of King Messiah, ready to hail Him and make Him king. He was born "King of the Jews," why not take advantage of the favorable conditions and accept the kingdom? It would be bowing down to the prince of this world—it would be to fall down and worship him in exchange for the kingdoms of this world, and the glory of them. The Lord knew Satan was trying to lure Him from the appointed way, and said, "Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him shalt thou serve." God has appointed a way for us in which, if we obey Him, we shall gain a rich inheritance. Trust and obey Him, Jesus, through obedience to the Father, shall inherit the kingdoms of this world. (Rev. 11.15)

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THE BOOK IN THE LAND

Continued from page 19

these pregnant facts, the action taken by a little group of Christian men in Toronto this month has a thrilling significance. It was the annual meeting of "The Gideons," that organization of Christian commercial travelers who use as their badge the pitcher and lamp of Gideon's three hundred who won the victory over the formidable armies of Midian and Amalek. These present-day Gideons have for years been rendering a service of eternal value by sowing the seed of the Word of God by their unique ministry of placing Bibles in hotel rooms. And now the Toronto Camp of Gideons announces that it will undertake to supply the first five hundred Bibles for hotels in Jerusalem. The Toronto Globe comments editorially: "There is no other 'Guidebook' to the country of Palestine that will be so frequently consulted as this. The Holy Land, the Holy Word, and the Holy City are inseparably linked together. It is passing strange that this book that came out of the East and brought light and life to the civilization of the West should today be sent by the West back to the East."—*From The S. S. Times.*

A Real Ford Story

World Service News, a secular periodical, carries the following story:

Most Ford stories are jokes, but this is no joke. One of our home missionaries in Nebraska was driving across country when he came to a man who was having trouble with his car. The missionary stopped and offered to help, but the troubled brother, who happened to be a Bohemian farmer, did not have much faith in the proffered assistance. He accepted it, however, and, not knowing that the tinkering mechanic was a Christian minister, watched as the balky Ford was put once more into running order.

"How much do I owe you?" said the man.

"Nothing."

"Well," countered the man, "you might at least tell me who you are."

"I happen to be," was the reply, "the Methodist preacher over in town."

At that the would-be traveler extended his hand and said "I am certainly indebted to you and would like to pay."

"Well," replied the preacher, "you can pay me by coming to church."

Now, the story relates that the man not only was not a church attendant, but had never attended church in his entire life. As a result of this chance meeting on the highway he ventured to go, brought his entire family, and in due course of time they were all baptized and those old enough, including the husband and

wife, were received into the church. This is quite a story in itself, but in order to be altogether truthful we have to add that the new church member, who had his cellar full of jugs containing unauthorized liquid contents, carried them out, one by one, and poured their contents upon the ground. The story is not yet completed, for other families have become interested in the church as a result of these recent events, and there are likely to be still further increases in church attendance and membership.

The Preacher's Wife

By J. T. Connett, in The King's Business

A preacher's wife, to be ideal,
Must be a woman who is real;
Not too large and not too small,
Not too short and not too tall;
Her face and form must be just fair,
She must not be at all too rare;
In dress she must be considered sane,
And yet not altogether plain.

Her house must be in perfect grace,
With everything in its proper place;
Her family must not be large or small,
'Tis wrong to have no child at all,
But six or eight will never do.
'Tis just as bad to have too few;
Her children, the precious darling things,
Must each one have at least two wings.

She must lead in all the women's work
And from no task will she ever shirk;
To the church's task she must be always true;
Though to her no salary is ever due;
Oh, the wedding fees are hers, perhaps,
If her husband's memory does not lapse;
But if her husband gives her all,
Her salary alas! will be quite small.

If God in heaven has prepared a place
Above the average for the race,
A mansion built in heaven's center,
Into which no one else can ever enter,
It is for the devoted preacher's wife,
When she is done with this world of strife;
A place of quiet, helpful rest,
In a mansion that is the very best.

WE are sorry the Gem is later in making its appearance than we expected, but we could not foresee that the "Gem" force would have the Flu and be unable to work.

TO MAKE SURE

That each subscriber gets the paper, we give here a list of all subscriptions received to Dec. 13th. Please notify us if you see any error that would cause the paper to go astray.

- Ash Grove, Mo.—Eld. T C Ferguson
 Blue E, e, Mo.—Tommie Martin; R E Garrett; E G Tharp; W N Dodgen; Mrs. Frank Adams; J T White; Julia Carpenter; Ora Fanning; Mrs. J W Scott; Earle Rhodes; Birtie Youngblood; Johnie Johnson; Mrs. W M Watkins; Alma McMonigle.
 Denison, Texas.—P H Coffman, 123 W. Texas St.
 El Dorado Springs, Mo.—Mrs. Mary Snidow, B502
 Elvins, Mo. Mrs. Peet Wann; Roy Sirclum.
 Esther, Mo.—Willard Lackey.
 Flat River, Mo.—Eld H M McAdams, B44; Miss Anna Reed, B574; Mrs. Chas. Huey; G C Hovis; Frank Johnson; Chester Barth; John Bess; J E Puckett, B808; B H La Brott, B853; O D Crepps; J C Dorris; H T Bowling, B2; L A Ferguson, B712; Mrs. Emma Henderson; J R Gammon; Allen Shaffer; Eld Bart Wright; C E Brown; S A Hand; George Hamblen, B838; Mrs. Mildred Hilderbrand; Norman Gammon; H N Brooks, B877; Mrs. Harley Polete.
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 Farmington, Mo.—Percy Hensen, R4; Wm. Pirtle, R4
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 Thayer, Mo.—G W Moore, Star Route
 Tecumseh, Okla.—Mrs. Maggie McMahon
 Vernon, Texas—R B Judd, B604; Eld. J A Edmonson, B263
 Weatherby, Mo.—G A Brown, R3; Cecil A Brown
 Winston, Mo.—Odessa Reid.
 Washburn, Mo.—Arle Inmon.
 Zelaski, Ohio—M B Hutchinson, R1

Studies in Romans—Continued from page 2.

ever the prophets themselves knew, or did not know, of the meaning of their records and the things they spoke, they knew it was of Christ that they spoke and wrote, and they had insight above nature, and they knew it, as when David "In the Spirit called him Lord," and Abraham "saw His day"

In verse 3 Paul speaks of our Lord in His human nature, and in verse 4 in His divine nature. In His human nature He is made (born) of the seed of David according to the flesh. So the New Testament begins (Matt. 1:1) and so it almost closes (Rev. 22:6). In His divine nature He is "declared to be the Son of God with power. Not made (born) but given and declared. The child was born (made) but the Son was given. (Isa. 9:6; Micah 5:2; Luke 1:35)

Christ on the one hand is distinct, personally distinct, from Him whom He calls Father, and whom He loves, and who loves Him with infinite love. On the other hand He is so related to the Father that He fully possesses His nature. This is the teaching of the Gospels and Epistles; Jesus Christ is God; He is Divine, truly and fully—He is the eternally satisfying object of man's trust and love. (Eph. 3:19; Phil. 3:21). Christ is openly called "God in his own presence on earth (John 20:28), yet He is always preached as related Son-wise to another, so truly the mutual love of the Two is fully set forth as type and motive for our love. In His human nature, by the door of becoming, He became Son of man that He might *do all things.*" This He did, and thus He is, "according to the flesh," yet He never for one hour ceased to be the Son of God.

"By whom we have received grace and apostleship for obedience to the faith among all nations, for His name. Here it is as if Paul had said, "The Son was the channel through which the Father's choice and call took effect. He laid hold on me, (Phil. 3:12) and joined me to Himself, and in Himself to the Father, and now through that union They will move me. They will move me to give me grace and apostleship." And it is through Christ that "the grace of God, which bringeth salvation hath appeared to all men" (Titus 2:11) Apostleship was given to Paul that he might make known the grace of God to all men, and God still calls men and women to service that that "grace" might be published. Then note the words, "for obedience to the faith among all nations." What is this faith? It is personal trust in God, that trust which gives up the case to the Lord, as the only possible Giver of pardon and purity—into His hands we should commit all the affairs of life. It is submission to the righteousness of God (Rom 10:3). Blessed is the man who thus obeys, stretching out hands empty and submissive to receive Jesus Christ.

A few years before this Paul would have held it highly unlawful "to keep company with, or come un'to one of another nation," but now his whole heart in Christ is blended in personal love with hearts belonging to many nations. In spiritual affection he is ready for contact with all hearts in "all nations."

Let us notice the last clause of verse 3, "for his name." Paul had come to really know that Name and seemed to live only to win for it more insight, more adoration, more love. "That name" deserved that great soul's entire devotion. Does it not deserve our entire devotion in these perilous times?

"Among whom are ye also the called of Jesus Christ." Among them at Rome are those who heard and understood, and believed indeed. To them "Christ was God's power and God's wisdom." They were "The called." (Rom. 1:7; 1 Cor. 1:9; Eph 4:4; Col. 3:15).

To all that be in Rome, beloved of God, called to be saints: grace to you and peace from God our Father, and the Lord Jesus Christ." At Rome were "beloved ones of God." "In Rome," the capital of universal paganism, material power, the iron empire. It was the Rome of Nero, "even where Satan has his seat" (Rev. 2:13). Yet faith, hope and love could breathe there. They could much more than breathe, for soul regeneration means not only new ideas and likings, but an eternal Presence, the indwelling of the Life itself. That Life could live at Rome; and, therefore, "God's beloved ones in Rome," could live there also, while it was His will that they should remain there.

"Called to be saints" is applied to all Christians, supposing them to be true to their profession. Whatever else the word "saints" means, its use gives the thought of dedication to God, blessed of God, united with Him, separated to His service. The saints are those who belong to God; His personal property—they are the holy ones who do the will of God, a position we should desire and strive for above all things. We should take heed lest we bear the title and possess not the qualifications of a saint. The title might leave us bound to "examine ourselves, whether we be in the faith" (2 Cor, 13:5).

Now Paul blesses his Christian brethren at Rome in the name of their Father and of their Savior, praying that "grace and peace" might rest upon them. "Grace;" what is it? The grace of God is His favoring will and work for us, and in us. Grace is for us, grace is God in us, grace is God's sovereign protection over us. "Peace;" what is it? It is the holy repose within us, and around us, which comes of our acceptance with God, and our abode in Him. The God of Peace hath made peace for us through the cross of His Son, and is peace in us, "by the Holy Ghost which is given unto us" (Romans 5:5).