

THE FREE WILL BAPTIST GEM

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

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Tecumseh, Oklahoma, August, 1929.

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Unity

By Eld. Thomas H. Dixon

Dear Editor and readers of the Gem:—I have received one copy of your paper. I like it fine. If Arkansas and Oklahoma *won't* have a paper, Missouri *will*.

The editor said, if we had anything that would be good for the cause, hand it to the "Gem." I desire to offer a few Bible facts that I think will be good for us if heeded.

First Thessalonians 5:13 says, "Be at peace among yourselves." If we Free Will Baptists would carefully study this subject, we would get nearer together. I do hope and pray, that if men differ on the great subject of the Bible, and write their views to the good editor to print, that their differences will be friendly.

We can reach folks through the paper that we can not reach in any other way. Writing will touch some people when nothing else will touch them. I remember when I was in my 17th year I left my old home state. I did not run away from father and mother however, but like lots of young men, thought I would run around some. Mother would very often write me a letter, and not one of Mother's letters could I ever read without shedding tears. They seemed to sink deeper than words from her lips. So it is with some when they get a real Gospel sermon. They sit down quietly and read it and ponder over it and get great good out of it.

We Free Will Baptist preachers could not do anything better than to get our heads together, and walk hand in hand, heart and heart. We

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Down to the Well of Salvation

By Mrs. Ora Mae McKinney Davis

Genesis 24th Chapter

Continued from last issue

Time to listen to Satan. Time to pay the cost. Oh, how much did it mean when one—just one—soul had made its decision *wrong!* Man and beast and everything which was good and pure became a failure. Even the lion became furious and dangerous. God, with one stroke, brought a curse upon everything because of *disobedience*. From Genesis to Revelation this *one* thing has left its trail of death and sorrow. This *one* thing became a disease, leaving upon human existence pestilence and death, stamping upon its victims a mark, grievous, black as night, with its horrors of suffering—*death*.

Six thousand years ago, when the evening clouds curtailed the setting sun with crimson glory to hide its mourning, the voice of God came to Adam and Eve, hiding in the garden: "Adam, where art thou?" His voice echoes down through the ages to this present hour, "Where art thou?" You, with gray locks and eyes grown dim, living in the sunset of life—*Where art thou?* Have you made ready to meet God? You soon must take the unknown steps into the grave. You may laugh and scoff at the Bible, or defy God, but I solemnly warn you, *Don't trifle with God*. It is dangerous. You may reject him once too many times, and the door of mercy will close forever;

God's spirit will not always strive with man, for his days are flesh.

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Consider Your Ways

By Eld. S. M. Crawford

My Friends, many times has God sent his prophets with this simple message to his people, but not always these words, tho at last the message that He sent was on the selfsame line.

Here our brother, Haggai came to his people with this message, "Now therefore thus saith the Lord of hosts; Consider your ways." What have you people been doing? Have you been building houses for yourselves of fine cedar, "ceiled houses?" You have organized home beautifying clubs, you have contrasted city with city, home with home to see who could build the most beautiful home and the most comfortable home with all the latest model fixtures.

But what have you done for the Lord? What interest have you had in the beautifying of the Lord's house? None, of course. This is the thing for the priest and the prophet to see to. Here, my friends, the prophet says, "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it in a bag with holes. Thus saith the Lord of hosts; Consider your ways."

I am made to believe that God is dealing with his people today in a like manner as of those old days that stand as a witness to us people of today. We go forth and sow plenty, but the harvest is scant. We are thinking so much of the comfort to ourselves that we spend our time

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Studies in the Book of Romans

By B. F. Brown

Man Given up to His Own Way: The Heathen.

Romans 1:24-32

Because men dis'iked to retain God in their knowledge (vs. 54, 26, 28), God gave them up (gave over) to do those things which were not convenient. Because man deserted God, God deserted man. To these heathen, "who changed the truth of God into a lie," God did not give His law, nor send His prophets. God left them to do as they pleased under human laws, following human philosophers to the lowest depths of degradation and depravity, that those who do not honor God might dishonor themselves.

"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good" (Psalm 14:1). And the folly, even though it does not deny God, degrades, and always gives its sure contribution to such corruption. The individual atheist or polytheist may be counted a virtuous person on the human standard, but it will not be because of his creed. Let his creed become a formative power in human society and it will lead to moral disease and death. Because man is a moral personality, made in the image of a holy God, the vital air of his moral life must be fidelity to his God. Let man think of God as less than All, and he will think of himself less worthily; not less proudly perhaps, but less worthily, because he is not in that true and wonderful relation to the Eternal Good. Wrong in himself will tend surely to seem less awful; and right will seem less necessary and great. And nothing, literally nothing, from any region higher than himself can ever come to supply the blank where God should be, but is not.

"God gave them up." So say the Scriptures elsewhere: "So I gave them up unto their own hearts' lust" (Ps. 81:12); "Then God turned and gave them up to worship the host of heaven" (Acts 7:42). So agree verses 24, 26, 28 of this first chapter of Romans. It is a fearful thought, but the inmost conscience, once awake, affirms the righteousness of the thing.

So He gave them up in their desires of their hearts and left them there where they had placed themselves, "in" the fatal region of self-will, and self-indulgence; "unto uncleanness to dishonor their bodies," the intended temples of the Creator's presence, "among themselves," or 'in themselves;" for the dishonor may be done in a foul solitude, or in a fouler mutuality. They perverted the truth of God in the falsehood of polytheism and idols; and "worshiped and served the creature more than the Creator, who is blessed for ever. Amen."

As if animated by the word of benediction, the apostle returns to denounce "the abominable things which God hateth" with still more terrible plainness,

words on which we will make no comment. God gave them up to passions of degradation: He handed them over, self-bound, to the helpless slavery of lust; which indicates how the man who will have his own way is all the while a sufferer, though by his own fault.

May we listen, not as those who are sitting in judgment on paganism, but as those who stand beside the accused and sentenced, to confess that we too share the fall, and stand, if we stand, by grace alone.

And now let us withdraw every outward look, and calmly and in a silent hour, look in. Do we, do you, do I, stand outside this first chapter of Romans? Are we definitely prepared to say that the heart which we carry in our bosoms, whatever our friend's heart may be, is such that under no circumstance could it, being what it is, possibly develop the forms of evil branded in this chapter? Who can understand his errors? Who has so encountered temptation in all its typical forms that he can say, with even approximate truth, that he knows his own strength, and his own weakness exactly as they are? A chief of the Reformation, seeing a murderer carried off to be executed, exclaimed, "There goes John Bradford but for the grace of God."

Shall There Be a Oneness Among Us

As a Denomination?

By Eld. R. H. Emerson

My judgment answers yes. Why? Because it will save criticism and will give us a better influence as a religious body. I wish to call attention to a few things as I understand the Bible to teach, and how the Lord's Supper and feet-washing should be conducted to be Biblical, if the Gem will give me space.

I think there is a Bible ruling on this subject, and that Christ was careful to give us an exact example, and, if it is not followed, it is not pleasing to the Lord.

The Lord's Supper was instituted by the Lord while eating the Paschal Supper (Matt. 26; Mark 14; Luke 22), and the feet washing was instituted after eating the Lord's Supper (Jn. 13). "And it was night." In such a church service as this what should be first?

1. The table should be nice and clean with two nice clean tablecloths, with the emblems between them. The bread should be specially prepared without leaven, and the wine should be unfermented grape juice. The table should be prepared and set in front of the stand before preaching begins. God says everything should be done in decency and in order.

2. The seats should be arranged before preaching; as many as possible of those who expect to join in the service to occupy the seats as they come in. The Bible states that God is not the author of confusion, and it saves confusion in the congregation after preaching. Thus seated they are ready for the sermon on the subject. After the sermon is over the preacher conducting the service should read or quote 1 Cor. 11:23-30.

(Continued on page 19)

THE FREE WILL BAPTIST GEM

Organ of

THE FREE WILL BAPTIST CHURCH



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

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

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Editorial

Receive That You May Give:

Give That You May Receive

When we stop giving, God stops giving to us. If we fail to use what He gives us we lose it. But like Peter and John, we may not have gold and silver to give; but, like them, we should have something else to give. The reason why so many have so little today is because they sit down to enjoy alone what the Lord gives them. Jesus said to His disciples, "Freely ye have received, freely give." Paul said (Acts 20:35), "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Solomon said (Prov. 11:24), "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." If we do not know God as our All and acknowledge Him as the Giver of all that we possess, we are apt to allow Satan to persuade us that we have little or nothing we can spare, and will never know the blessedness that comes from giving freely unto the Lord for the advancement of His cause. Since God has given us what we have, tho it may be little, we should give it or use it as He directs; for in no other way will our possessions prove to be a real blessing. One may possess millions in money or what money will buy and live in poverty. It would be awful to come to the end of life with nothing but money.

We know that our bodies must have food if they grow and have strength. If we are to grow and be strong spiritually we must have spiritual food. We must eat and grow: also we must eat and go. We should just take what God gives us and give it out as He directs. Mountaintop experiences are fine, but there is always something to do in the valley; so the all-important thing is what we do when we get warmed up. Surely God has a place for every one who will hear and obey the word of the Lord.

God has a message for every one, and whosoever listens long enough to God has a message for men. God uses men to speak His messages to men, but only a few listen long enough to hear what God has to say. A painter looks longer and deeper than other people do, then he puts what he sees in a picture. A poet looks and thinks deeply then writes what he sees. A messenger for God receives the words of God into his heart, and hears them with his ears, then he tells them to others. The word of the Lord cannot be successfully preached until it has been received and digested by the preacher. If the word of the Lord is sweet to the preacher he can make it attractive to others. But how shall one who does not know the Lord introduce Him to others? "The husbandman that laboureth must be first partaker of the fruits."

From The Field

Program

*Indian Creek Association of Free Will Baptist
to be held at Blue Eye, Mo., Aug. 28 to Sept. 1st.*

Wednesday, Aug. 28th, 8:00 p. m.

Introductory Sermon..... Eld. Ronald Hollars

Thursday, Aug. 29th

8:45 a. m. Called to order by Moderator. Open by singing, Scripture reading, and prayer.

9:00 a. m. Receiving of church letters, seating of delegates, call for petitionary letters, and election of officers.

10:00 a. m. Appointment of committees, call for corresponding letters, call for partial report pulpit committee.

11:00 a. m. Preaching

12:00 m. Noon

1:30 p. m. Devotional

1:45 p. m. Reading of minutes of morning session call for report of Executive Board

2:15 p. m. Ordaining Council proceed with work, if there be any on hand.

3:00 p. m. Call for report of committees.

3:30 p. m. Call for partial report of pulpit committee.

4:00 p. m. Adjournment

8:00 p. m. Preaching

Friday, Aug. 30th.

8:45 a. m. Call to order by Moderator. Devotional

9:00 a. m. Reading minutes of previous session, call for report of committee on Sunday schools, discussion of Sunday schools.

10:00 a. m. Call for report of committee on "Home Mission Work;" discussion of missions.

10:50 a. m. Enrollment of ministers and deacons

11:00 a. m. Preaching

12:00 m. Noon

1:30 p. m. Devotional

1:45 p. m. Reading minutes of morning session.

2:00 p. m. Call for corresponding letters, call for report of committee on Free Will Baptist Leagues, discussion of leagues.

3:45 p. m. Call for report of committees in general

4:00 p. m. Adjournment

8:00 p. m. Preaching, the observance of the ordinances of communion and feet washing.

Saturday, Aug. 31st.

8:45 a. m. Call to order by Moderator. Devotional

9:00 a. m. Reading minutes of previous session, election of delegates to State Association to be held at Flat River, Mo., Oct. 16 to 20, 1929.

10:00 a. m. Call for report of outstanding committees

11:00 a. m. Preaching

12:00 m. Noon

1:30 p. m. Devotional

1:45 p. m. Reading minutes of morning session

2:00 p. m. Call for reports of ministers and granting of credentials to same.

3:00 p. m. Final call for committee reports and the considering of all other necessary business.

4:00 p. m. Reading minutes and adjournment.

8:00 p. m. Preaching

Sunday, Sept. 1st.

10:00 a. m. Sunday School

11:00 a. m. Preaching

8:00 p. m. Preaching

Be sure your church is well represented, both by delegates and plenty of finance for printing the minutes, and to send to the State Association.

Flat River, Mo.

Dear Editor of the Gem: In the June issue of the Gem I see but very little from Flat River, for why I cannot tell.

I think that every reader of the Gem will agree with me that Flat River is the center of attraction for Southeast Missouri. The great magnetic needle is attracted to Flat River from all parts and points of the world, so far as news is concerned: in Flat River the very streets are overflowing with news. There are more automobiles on the streets of Flat River every day than in any other rural town in the state. There is a greater volume of business of all kinds in Flat River every day than in any other town in S. E. Missouri. There is more prosperity in Flat River than can be found in any other part of the state. Flat River is the money center of S. E. Missouri and her daily cash expenditures are counted by the millions. People come to Flat River from all parts of the world to transact business: they come here to live and to die, and to be buried here.

Yesterday, June 30th, Sister McAdams preached, at the Free Will Baptist Church, the funeral of an old man who had come here to live and die. He was laid to rest in one of the great cemeteries of Flat River.

At Oak Grove Church, an annex to Flat River, June 30th, was held one of the most interesting Sunday School Conventions ever held in S. E. Missouri.

There are ten churches in Flat River all of which are filled at nearly every service, and the great cry is "More room."

Three leading papers printed are in Flat River: "The Lead Belt News," "The Sun," and "The Daily Reminder," and, yet there is room for the Gem to become a great paper for good, if it only had its headquarters in Flat River. The people of Flat River do things that count. Flat River also has a Y. M. C. A. that is conducted on a strictly Christian basis, and is a great power for good throughout southeast Missouri.

Flat River can boast of more fraternal orders than any other town for many miles around and their motto is "Brotherly love, relief and truth." No one ever

comes to our town in distress or trouble that does not find immediate help in time of need.

It would take volumes to tell of the greatness of Flat River, but I can not close this article without making mention of the Christian League and the Christian Mission of the Lead Belt. They are a wonderful power for good in this country and many are the precious souls that have been made happy by and through their work of love and kindness. They feed the poor, clothe the naked, care for the sick, bury the dead and plant flowers on their graves, and many there will be that will rise up in the judgment to call them blessed.

With love to all,
W. H. Adams,

Stahl, Missouri

Dear Friends:—We take the Gem, and think it the best church paper yet. As I am sending a new subscription, thought I would write a few lines and tell you a little about our church.

This is the Bethel F. W. B. church. We hadn't had a pastor for some time, until Elder Miller started coming every Thursday and Friday night before the third Sunday in the month. He is pastoring other churches every Sunday, so could not come any other time. We surely appreciate his interest in us at Bethel. He brought Eld. Ezra House over to hold services for us Monday night. He gave us a *real* sermon.

We need more preachers in this part of the State. Bro. Miller is the only one here giving full time to the work. It surely keeps him busy, and he can not cover all the territory. He is leaving us in September, and we shall surely miss him.

We have Sunday School at Bethel. Bro. Ferguson comes once in a while and holds a series of meetings for us. We appreciate his services, and enjoy his articles in the Gem. He writes just like he

talks, so it is almost like having a short visit with him.

Bro. Charlie Mann is coming to hold services for us on the second Sunday in July.

Hoping the Gem success I remain,
Your sister in Christ,
Mrs. Wilber Casey.

Greentop, Mo.

Dear Gem Readers:—I will try once again to write to the paper. I think the paper a good one, and sure do wish it was in every Free Will Baptist home, at least, and all others would be blessed by it.

Dear readers, I wonder how many of us are doing all we can to win the lost to Christ. I feel like I do less than any one, but, oh, how I do want to be busy in the service of my blessed Savior.

I often think how many times I have grieved the heart of him who has done so much for me. Oh, can not we see, when we fail to do just what he wants us to do, that it makes another scar on His dear heart?

It surely makes my heart ache to see so many that do not care about their souls. Just where lies most of the trouble with the world today? I am afraid a great deal of it is because we are not living Christ every day. I believe that if every professor of religion was living as close to the Lord as they should, we could see souls coming to Christ at every service. I ask all those who read this to pray for me that I may live so close to my dear Savior that I can help bring the lost to Christ. I feel that my life has been such a failure. It seems like I never get anything done, and oh, I want to be in His great work all the time!

The Northeast Mo. Association held their Fifth Sunday meeting at the Hazel Creek Union Church. All but two of the churches were well represented. There was a large crowd there. Eld. E. T. House of Santa Rosa, Mo. was with us. Eld. House preached at eleven o'clock,

subject, "Relief through prayer." Wish every one could have heard his sermon.

Had a talk by Eld. C. E. Mann in the afternoon, and a testimony meeting. The Lord was there and that to bless. Best of all, one young mother gave her heart to God,

Eld. House was to preach Sunday night, but it was not my privilege to be there, so can not report the service that night.

May God bless all who read this, and may each one of us strive to make the world better by our lives.

Bessie F. Fowler.

Northeast Mo. Association

(Received too late to classify)

THE NORTHEAST MISSOURI Association will convene with the New Harmony Church, two and one-half miles west of Greentop, Missouri, beginning on Thursday night before the 4th Sunday in August.

Miss Bessie F. Fowler, Clerk,
Greentop, Mo., R. 4

Greentop, Mo.

Dear Bro. Brown and all the Readers of the Gem, Greeting: I am sitting here wondering if any of you would be as glad to hear from me, as I am to hear from you. I sure love the Gem!

I don't get to go to meeting much any more, as we have no way to go only to walk, and it is too far to walk. But I surely do love to hear our dear pastor preach. Bro. J. F. Miller is our pastor, and I don't think he can be beat.

I want to do all I can for the Free Will Baptist Gem and the cause of Christ.

I think the Children's Department is fine. Would like to hear from more of the young folks. I am personally acquainted with "Uncle Charley," and we love him too. I wish some of you children here at New Harmony would write to the Department. I like to hear from all, but it surely makes my heart

rejoice to hear from some one I know, so I thought I would write, and if this escapes the waste basket will write again.

One of God's children,
Mrs. Isabel Fowler.

Hartville, Mo., July 17th.

Brother Editor and Gem Readers: I certainly do enjoy reading the Gem; and think it the best paper we have ever had. I will try to get more subscriptions. I don't understand why all Free Will Baptist don't take the "Gem."

May God's richest blessings be yours to enjoy, and may God bless you all in this great work.

Mrs. Lina Claxton.

St. Louis, Mo., July 16th.

Dear Readers of the Gem; The following is a report of our work for past quarter: Members received into the fellowship of the church, 17; baptisms, 12. Our finances are in the best shape they have been in since our organization.

Our Sunday school is doing fine work, and is holding up fine during the hot weather.

Our prayer meetings are well attended, and a number have been saved in them.

Sunday, July 7th was a good day for us: three baptized. And one new member received July 14th. This makes four on our last conference qr. before the Yearly Meeting.

Sister Barrows who has been our organist and leader of our young people died on Monday, July 8th. We bow our heads in submission to God's will. The church, perhaps, miss her more than it would miss me as pastor, if I were called away. She was organist, taught a class in Sunday school, was the leader in the Young People's Union, and gave music lessons once a week. May God give us some one to take her place. She was sick for several months, and bore her suffering patiently. She always met her friends with a smile.—W. C. Hill, Pastor,

Free Will Baptist Church,
611 Rutger St., St. Louis, Mo.

St. Louis, Mo., July 16th.

Dear Readers of the Gem: The following is a report of our Young People's Union. At present we have forty-six (46) members in our Union and every one of them a soul winner for Christ. We have many soul stirring meetings, and every member will testify and pray in public. Our attendance has been steadily increasing and, in the last three weeks, we have added four new members. We are doing much toward the upbuilding of the Lord's kingdom here in this church.

At the present time our hearts are filled with sorrow because of the death of our dearly beloved sister, Elizabeth Barrows. She was dearly loved by every one and her smile, and her words of encouragement will be sadly missed by every member of our union. She did much toward organizing our Young Peoples' Union and, at its organization, she was chosen as our leader. She was an accomplished musician, understanding both instrumental and vocal music. She was the organist for our Union as well as for the church. In her death our loss is great, but we submit our wills to the will of God.

Bro. Brown, we like the Gem fine, and think it fills a place long needed to be filled in the ranks the Free Will Baptist denomination.

Charley A. Hill, Secretary,
Young People's Union,
First F. W. B. Church,
611 Rutger St., St. Louis, Mo.

Subscriptions Received May 23rd to July 23rd.

Alton, Mo.—D L Blankenship, R4
Bonne Terre, Mo.—Odelia Rice, R1
Blue Eye, Mo.—Mrs. W N Cornelson;
Gladys Taylor
Bryant, Mo.—Mrs. Sarah Hall
Cardin, Okla.—W B Tipton, B83
Douthat, Okla.—Enoch Jones, B95
Denison, Tex.—Miss Tommie Franklin
Box 518
Enon, Ark.—Miss Ellen Riley
Farmington, Mo.—G W Rosener, R2
Ft. Cobb, Okla.—Eld. S P Pitts, R4
Gravelly, Ark.—Eld. C C Kitchens;
P F Robinson; Mrs. Augusta Yeates
Galena, Kans.—Eld. Geo. Foust
Huggins, Mo.—N E Snyder

Hannon, Mo.—R R Thomas; O G Bicknell

Hector, Ark.—Eld. T H Dixon
Hartville, Mo.—Mrs. Lina Claxton;
Wm. Nickle

Mansfield, Mo.—Wm. Shelton, R1
Miami, Okla.—W L Sloan, R4
Macomb, Mo.—J H Findley, R1, B27
Mt. Grove, Mo.—O L Claxton, R7;
W M Ballard, R4

Niangua, Mo.—Percy Sell
Norwood, Mo.—W A Pope, R1; Mrs. Sarah McCall

Novinger, Mo.—Mrs. Wm. Elsea
Oak Grove, Ark.—Mrs. Monroe Butler
Picher, Okla.—C H Ballinger, 326 N. Vantage; Mrs. Clara Slaight, 400 College St; Mrs. E C Whitehead, 419 Emily St

St. Louis, Mo.—Ora Mae McKinney Davis, 909 S. Sarah St.

Santa Rosa, Mo.—Mrs. Eliza Minor
Seymour, Mo.—J L Silvey, R5; O L Claxton, R2; Harry Johns, R5; Eld. John W Silvey, R5

Springfield, Mo.—J A Mustain, B42, R11

Treece, Kans.—L M Rowden; H M Savage, B685; J W Harmon; J H Cohen
Van Hill, Tenn.—Rev. W H Morelock

The Northwest Missouri Association will convene Thursday night before the fourth Sunday in August, 1929. at our Center Point Church, near Santa Rosa, Mo.

Eld. W. R. Rush, Moderator.
Miss Melba White, Clk., Hemple, Mo.

Notice

The Annual Home Coming at Mt. Zion Church, north of Plattsburg, Mo. (in the Starfield neighborhood), will be held the first Sunday in August, 1929.

Following the Home Coming, the Church will hold its revival meeting

THE last of June the editor had the pleasure of being for a short time at three 5th Sunday meetings: two in Union Association and one in Indian Creek Association, of the Mo. State work. We enjoyed very much to meet with these good people, and 25 of them subscribed for the Gem.

We will be pushing the work on the Sept. issue of the Gem so we can attend Associations the last of Aug. and the first part of Sept.

CHILDREN'S DEPARTMENT

"Uncle Charley," Editor.

Here is a nice letter received from Loreda and Loraine Mann and brings an invitation for a big play, as well as the sad note in regard to the loss of their church. It will be remembered that the Philadelphia Church is the place where the Missouri State Conference was organized, as well as the Co-operative Association. We are having their letter printed in order that you may become interested in writing Uncle Charley too.

Pattonsburg, Mo.

Dear Uncle Charley:—Our Daddy takes the Free Will Baptist Gem, and we always like to have the story section read to us; so we are asking him to help us write you. We go to the Philadelphia Sunday School every Sunday except when it rains. Our papa is superintendent, and we have good times at Sunday School.

Bro. House is our pastor and preaches once a month at our church, only we don't have any church now because it is burned down, so he preaches at the school-house, but they are going to build a new church house before long.

We wish you could come and play with us some time. We have a swing out in the grape arbor, and playhouse out there too. We have a baby brother too, only he is not big enough to play very much. His name is John Charles, but most of the time we call him John boy.

Your little friends

Loreda and Loraine Mann.

Children's Department

Owing to the fact that we are unable to move the "Gem" at the present time, Elder Brown has suggested that we extend the time of giving away the Bible to the winner of the boys and girls in the contest of securing subscribers for

the Gem. Therefore we have decided to extend the time until some time in the future, but the Bible will be given away just as sure as there are boys and girls who are willing to work for it. Send your name to editor B. F. Brown and tell him you are trying for the Bible. Address your letters to Elder B. F. Brown, Tecumseh, Oklahoma.

Win A Bible

Well children, Uncle Charley's proposition about winning a Bible still stands. Here it is. I am going to give to the boy or girl who secures the most subscriptions for the Gem between now and some time in the future, (the date will be given later) a fine Bible. This Bible would cost you five or six dollars at the store. Of course we are going to count on you putting forth an effort because it is a prize worth working for, and one many of the older people would appreciate. Just send in your subscriptions to the Gem, and tell Brother Brown to list your name as one who is trying for the Bible. Address him at, Tecumseh, Oklahoma.

5th Sunday Meeting a Success

The Hazel Creek Union F. W. B. Church enjoyed one of the best days in the history of the church, Sunday June 30, 1929. The program was as follows:

Sunday S. opened at ten o'clock with Supt. Bro. H. H. Filkins in charge. This being review day, the quarter of lessons was reviewed by Eld C. E. Mann.

At the close of the S. S. hour, Jas. F. Miller, pastor of the church took charge, and made a few remarks and extended a welcome to all. After the address of welcome Eld. C. E. Mann read a Scripture les-

son and offered prayer.

We were very fortunate in having with us on that day a number of men from Queen City, Mo. who are well trained singers. This Men's Chorus then rendered two numbers, as good as the best. Rev. W. B. Sterns, their instructor, did a fine job leading the chorus, and the singing was enjoyed by all.

The church again was fortunate to have with us one of our leading pastors, Eld. E. T. House of Santa Rosa, Mo. who broke to us the bread of life, using as his theme, "Soul Relief through Prayer." We were soon lost to everything around us, and as Bro. House so ably dealt with his subject, we saw nothing but the love of a Savior. Every one must have been blest by the message.

Then came noon, and with the great crowd of people you would wonder—and then the baskets and boxes began to be unpacked, and as fine a dinner as any one ever saw was spread, and we found an abundance of food for all.

After noon the service was called to order with singing by the congregation. The Men's chorus from Queen City then took charge and sang several numbers.

Again the pastor made a few remarks.

Among other good numbers we were favored with a solo by Scharlene Miller. This little girl whose life is so sweet and pure just carried us into the very presence of God with her number.

Then Bro Mann came again with a message, not so long but right to the point, and led an old-fashioned praise service. Surely, it was fine.

After the blessed hours of the day, and just in the closing of the afternoon services, the sweet spirit of the Lord moved, and God sealed the day with the conversion of a precious soul.

Sunday night service was fine. Bro. House brought the message and we all enjoyed it very much.

J. F. Miller, Pastor.

"Stop! Look! Listen!"

By Eld. M. Cleaver

Well, Brethren, I come to you this time with a short message that I have had under consideration for some time, that is, "Stop! Look! Listen! You will find a text for this subject in the Gospel, according to St. John, 19th chapter and 14th verse. These are the words Pilate spoke to the Jews in regard to our long-suffering Master, Jesus, "Behold your King! "Behold" being the foremost word of this text I will endeavor to use this word for what few remarks I shall make, not because of its singleness, but because of its depth.

I come to you with this great word, "Behold," considering it from three angles, "Stop! Look! Listen! I find, you may find, and all others may find that when this word is mentioned, God in his eternal goodness is trying to call our attention to something of great importance.

Some of you brethren may have heard me speak on this subject, some have not, but in God's goodness to man, there isn't anything that man, poor mortal man, can exchange to his God, until he can see himself in God's looking-glass, and will begin to use the means of grace God has given him. God's ways and our ways are so contrary to each other, but when we, as mortal men and women begin to see ourselves as God sees us, it is then our talk, our thoughts and our minds are carried off of our fellow man, and centered on ourselves. All of our great men in past history, even in the Apostolic Age, were men that saw themselves and their weakness in the presence of the great Jehovah.

Daniel who was announced by the Angel Gabriel as one well-beloved, in that great vision, cried out in anguish of soul and said, "My comeliness was turned in me into corruption, and I retained no strength." (Dan. 8:10). Yes, he saw himself in God's looking-glass.

David tells us in the 51st Psalm

just how he felt, and whom he had sinned against: "Against thee, and thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold I was shapen in iniquity: and in sin did my mother conceive me."

Isaiah tells us in the 6th chapter and 5th verse just how he felt when God revealed a part of His majesty unto him in that great vision: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

When the prodigal son saw himself, he confessed his sins and that he was not worthy.

Peter fell at the Master's feet and said, "I am a sinful man O Lord."

The publican that prayed in the temple smote his breast and said, "Lord, be merciful to me a sinner."

God has used his followers of the past to brighten the paths of others. The life of a well beloved brother of mine, and others, just yesterday was laid to rest in the Bethel Cemetery, Barry Co. Mo. No doubt God in his still, small voice has told many, by this incident, to take warning and be prepared. This brother was a brother of our beloved minister, Winford Davis, Mo. State Evangelist. But, thank God, for the hope he had in his heart! Death is only swallowed up in victory. Read the 3rd chapter of Revelations, God is talking to a church that have said in their hearts, "We are wealthy, cultured, do not need for any thing. But God in his tender mercy and sympathy speaks to them and says, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

But the next "behold" we come to is that of the Gospel. "Behold, I bring you good tidings of great joy." Preaching the Gospel is something I really love to do. It is

always a comfort to me if I can help my poor fallen brother in flesh or in spirit.

Imagine a case in Jerusalem, nearly two thousand years ago, of a man sentenced to a cruel death on a cross. They have him in the jail. His people are visiting him, comforting him and doing any and all things in their power for him. His family is there to see him. No doubt, when he would grasp one of those sweet babes in his arms he would draw them to his breast and wish them well. Alas! That trying hour comes. The great lock is loosed and there comes a voice from the distance ringing out, "Barabbas, you are free." Go on back home." But Barabbas cries out, "What? Free?" The jailer says, "Yes, you are free. Jesus is going to take your place on the cross." How sweet this must have sounded to Barabbas!

Well, friends, this is just what the Gospel means to us! It is God's message of pardon. He is speaking to you and me saying, "Stop! Look! Listen!" Then we find Him talking to us. Let's listen to what He has to say, for when He speaks all the ends of the earth should bow their heads to listen. So what say you? That you and I decide that from from this time on, we will never hunt for popularity, fame or honor, but just listen to the last prayer in the book by our Master, "Surely I come quickly, Amen. Even so, come, Lord Jesus.

Brethren, pray for me, and God's eternal cause.

Hoping what I've said will be a source of comfort to some one, and will help lift in place of cast down.

We can never heal the needs we do not feel.

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The people who fear God most are least afraid of men.

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It is as easy to run an engine without fire, as to keep up a church without a prayer meeting

International Sunday School Lessons

Comments by B. F. Brown.

(Third Quarter, 1929.)

Lesson V]

Belshazzar's Feast

[August 4, 1929

(Temperance Lesson)

Text.—Daniel 5:1-31

Daniel 5:17-28

17 Then Daniel answered and said before the king. Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down,

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE, God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES: Thy kingdom is divided, and given to the Medes and Persians.

It appears that, while Nabonidus went out with an army, Belshazzar was left to manage the affairs of the city. No doubt he felt secure because of the great walls that surrounded the inner city, yet it is said that the Medes and Persians had found a way into the outer city at least three months before they took full possession on the night of Belshazzar's Feast.

Belshazzar knew that the God of heaven was all-powerful and ruled in the kingdom of men, and that he was lifting himself up against Him, yet he dared to dishonor God.

Many critics have rejected the Book of Daniel as unhistorical and unreliable, but since many writings have been found that positively support it, we can be sure that it is the very Word of God.

Commentary.—BELSHAZZAR'S IMPIOUS FEAST (vs. 1-4). The army of Cyrus was encamped about the city but the youthful king Belshazzar, with a thousand of his lords, (princes his wives, and his concubines, feeling themselves secure behind the great walls, feasted and drank wine. And when inflamed with wine they brought in the sacred vessels which Nebuchadnezzar had taken from the temple of the Lord at Jerusalem and drank wine in them. When that which is consecrated to God is prostituted to secular or profane use, God interferes. The feasters also gave honor to the gods of Babylon which also deserved severe rebuke.

II. THE WRITING ON THE WALL (vs. 5-16). In the midst of this profane revelry, when their hearts were merry and their senses dulled by wine, the king and his guests were startled when there appeared the "fingers of a man's hand, and wrote

Golden Text—Be not drunk with wine wherein is excess. Eph. 5:18.

Practical Truth—Dissipation and prosperity do not go together.

Topic—Revelling and Ruin.

Outline—I. Belshazzar's impious feast. II. The writing on the wall. III. Belshazzar reproved. IV. The writing interpreted. V. The writing fulfilled.

Time—About B. C. 538.

Place—Babylon.

Introduction.—The scene of this lesson is the banqueting hall of Belshazzar who was joint-king with his father Nabonidus king of Babylon. A great company was present, including the king, his princes, his wives, and his concubines.

According to Heroditus the city

of Babylon was an exact square, fourteen miles on each side, enclosed with a great wall eighty-seven feet thick and three hundred fifty feet high, with a vast ditch just outside proportioned in width and depth to the height and thickness of the wall. The wall contained one hundred massive gates of solid brass, and two hundred fifty towers on top of the wall. The Euphrates River ran through the city, so the great ditch was filled with water round about the city. The city was also wonderfully built, which was proof of the greatness and power of Nebuchadnezzar, and was probably the cause of his temporary insanity (Dan, 4:30-37).

over against the candlestick upon the plaster of the wall of the king's palace." It was the hand of the Unseen One signifying Babylon's doom before the eyes of the king and his guilty fellow-revellers. When the world is least expecting it the Lord Jesus will suddenly descend from heaven to catch up His saints out of this sinful world and begin His judgments upon the world.

The king neglected God and His prophet Daniel and cried, "Bring in the astrologers, the Chaldeans, and the soothsayers." The king's wise men could neither read the writing nor tell its meaning. But the queen came in and told the king about Daniel, and said, "Now let Daniel be called, and he will show the interpretation." Daniel was immediately brought in and the king offered him, as he had the wise men, that he should have a chain of gold about his neck, and be the third ruler in the kingdom.

III. BELSHAZZAR REPROVED (vs. 17-24). Daniel would not declare the interpretation for reward, but would declare it because God willed it and had made it known unto him. But he did accept the reward afterward.

Daniel briefly reviewed Nebuchadnezzar's "kingdom, and majesty, and glory, and honour," who he took the honor to himself, and ignored God. It took him seven years to learn his lesson, and to know that Jehovah is "the most high God." Then Daniel showed Belshazzar that he had not erred through ignorance, but through de-

liberate contempt of God. Nebuchadnezzar was deposed because of his pride; Belshazzar because he was wilfully stubborn. God always resists the proud, but giveth grace to the humble.

IV. THE WRITING INTERPRETED (vs. 25-28). Daniel affirmed that "MENE" signifies, "God hath numbered thy kingdom, and finished it." "TEKEL" means, "Thou art weighed in the balances, and art found wanting." "PERES" means, "Thy kingdom is divided and given to the Medes and Persians."

Babylon was taken when the king and his people were in a drunken revel. The walls were so high and thick, and the gates so strong, and so much provision had been stored, and it was thought that no army could reach them; then, why should they be watchful? On with the feast! The gods are with us! Sinful men, drunken men, are never conscious of their real danger. When we had open saloons, drink led young men to ruin before the eyes of the public. Does any one want that condition to return?

V. THE WRITING FULFILLED (vs. 29-31). Immediately Daniel was clothed in scarlet, and a gold chain was put about his neck, and he was proclaimed the third ruler in the kingdom. This was not an empty honor, as one might think, for Daniel was left in a position of power and authority and was permitted to remain there. He became prime minister at the Persian court, and was used of God.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

23 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me: and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

Golden Text—The angel of the Lord encampeth round about them that fear him, and delivereth them. Psalm 34:7.

Practical Truth—The best and the wisest persons sometimes fall into deep trouble.

Topic—The Courage of Faith.

Outline—I. Daniel's position. II. A wicked plot devised. III. Daniel's steadfastness. IV. Daniel's deliverance from the lions. V. Darius' decree.

Time—About B. C. 538.

Place—Babylon.

Introduction—God had fixed the number of years for the Babylonian Empire and, when that number was complete, the hand of God appeared and wrote their doom upon the wall. The cup of that nation's iniquity became full on the night of Belshazzar's feast. On that very night Belshazzar was slain and the nation fell into the hands of the Medes and Persians.

When a nation falls, the statesmen usually fall with it; but Daniel was an exception. For about sixty-five years he had been a ruler in Babylon. And under the Medes and Persians Daniel was retained and made chief of the three presidents to whom the one hundred twenty princes must report.

Daniel was a man of victorious faith. Through faith in God he refused the king's meat and wine; the king's dream with its interpretation was revealed unto him; he had courage to stand before kings and tell them of God's judgments

Lesson VI] Daniel Among the Lions [August 11, 1929

Text.—Daniel 6:1-28

Dan. 6:10, 11

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God,

Daniel 6:16-23

16 Then the king commanded, and they brought Daniel, and cast him into

the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 Then the king went to his palace, and passed the night fasting; neither were instruments of musick brought before him: and his sleep went from him.

upon them; and through faith the mouths of the lions were stopped.

We notice that Daniel was not among the guests at Belshazzar's feast. He lived so openly for God, separated from the world, that they knew better than to invite him to the feast or to the dedication of the golden image, etc.

Men of courage, who were not afraid to be faithful to God were needed in Daniel's time, and they are needed now. God does not have a chance these days to deliver people from lions' dens and fiery furnaces, for they turn from the path of duty when they see it will lead them there.

Daniel was a sweet-spirited man, yet he had an unflinching courage. Though he knew he would be cast into the lions' den for praying unto God, he continued to pray three times a day. Taking time to pray will never cause any man to lose anything he ought to keep. Many have compromised religious principles to retain some worldly place or thing and lost both. Beware.

Commentary—I. DANIEL'S POSITION (vs. 1-3). Darius, the new king of Babylon, quickly recognized Daniel's wisdom and ability and promoted him until he was next to the king in authority, being the first of the three presidents who were over the hundred twenty princes which were over the whole kingdom. Daniel was preferred above all others because an excellent spirit was found in him—his spirit was completely under the power and influence of the Spirit of God; therefore his was more excellent than the spirits of his unregenerated fellow officers.

II. A WICKED PLOT DEVISED (vs. 4-9) Daniel had gained favor with the king. Therefore jealousy was aroused in the hearts of his unregenerated fellow officials. Perhaps Daniel's rigid policy of justice prevented them from making a profit by dishonest dealings; so they sought occasion to put him out of the way. They could find no fault nor error

with his administration of the kingdom affairs; so they decided that they must find occasion "against him concerning the law of his God," for they knew that Daniel's religion was above all things to him. "Then these presidents and princes assembled together to the king," and petitioned him as if their request was that of all the officers of the empire, as follows: "That whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, shall be cast into the den of lions." The king, not suspecting any treachery, but being flattered by the request, unthoughtedly granted the petition. Instead of bitter complaints against his enemies, Daniel prayed. Though very busy with the affairs of the empire, he found time to pray three times a day.

III. DANIEL'S STEADFASTNESS (vs. 10-15). When Daniel knew that this decree was signed, though it was aimed directly at him, it made no difference with him. God was enthroned in his heart and life. He knew that he would be cast into the lions' den as soon as it was known that he continued his prayers to God, yet he went to his accustomed place three times a day, and kneeled and prayed to God, with his windows open toward Jerusalem. Perhaps, if he had been less devoted, he would have prayed in secret or left off praying. But Daniel was bold and fearless because he had the assurance that his God would deliver him from the lions.

IV. DANIEL'S DELIVERANCE FROM THE LIONS (vs. 16-23). The king, being unable to deliver Daniel and at the same time obey the unalterable decree which he had signed, ordered that Daniel be cast into the lions' den, but said as he did so, "Thy God whom thou servest continually, he

will deliver thee." Perhaps the king had heard of the deliverance of the three Hebrew children (chapter 3), and had hopes for Daniel's deliverance.

The decree was executed, a stone was laid upon the mouth of the den, and the entrance was sealed with the king's own signet, and with the signet of his lords. The king's seal guaranteed that Daniel would not be killed by his enemies if he should escape; and the seal of the lords guaranteed that the king should not release Daniel secretly.

The night that Daniel was in the lions' den was a sleepless one for the king. It appears that the one night was considered ample time to finish Daniel's time on earth, for very early in the morning the king hastened to the den hoping, no doubt, that his beloved Daniel was still alive. He cried with a lamentable voice, hoping that Daniel would hear him and answer, but feared that he would not. Daniel's reply, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me," must have greatly cheered the king, for it says that he was exceedingly glad, and commanded that Daniel be taken up out of the den.

V. DARIUS' DECREE (vs. 24-28). Imagine the dismay of these men who thought to destroy Daniel when they saw him alive and unhurt, and heard the command of the king to cast them and their families into the den of lions. And they were all quickly devoured. Then the king sent his decree throughout his kingdom that the God of Daniel should be feared, and declared that "He is the living God." It is further stated that "Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

Lesson VII] The Return From Captivity [Aug. 18, 1929

Texts—Jer. 29:10-14; Ezra 1:1-11; Psalm 126:1-6.

Ezra 1:1-6

1 Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of

Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heaven hath given me

all the kingdoms of the earth; and hath charged me to build him an house at Jerusalem, which is in Judah.

3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem.

5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem.

6 And all they that were about them strengthened their hands with vessels

of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

Psalm 126

1 When the Lord turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them.

3 The Lord hath done great things for us; whereof we are glad.

4 Turn again our captivity, O Lord, as the streams in the south.

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Golden Text—The Lord hath done great things for us; whereof we are glad. Psalm 126:3.

Practical Truth—God's mercy provides redemption for souls in bondage.

Topic—Historic Significance of the Return from Captivity.

Outline—I. Jeremiah prophesies the return from Babylon. II. Cyrus' decree and preparation for the return to Jerusalem. III. A psalm of deliverance.

Introduction—One hundred fifty years before king Cyrus began to reign, B. C. 550, God, through His prophet Isaiah, called Cyrus by name and designated him as His "shepherd" and as His "anointed," and foretold the rebuilding of Jerusalem and the temple, in which Cyrus should play an important part. This is the only instance of a Messianic title being applied to a Gentile. God spoke of Cyrus as "His anointed" and as "My shepherd," which mark him as a Gentile type of Christ. Both are irresistible conquerors of Israel's enemies; both are restorers of the holy city; through both the name of God is glorified.

Thus Cyrus was set apart as king by God's providence, to fulfil His special purpose. Josephus says that Cyrus knew of this prophecy by Isaiah and by it was induced to aid the captive Jews in rebuilding their city and temple.

The return of the captives to their city and temple was God's doing. Through Jeremiah He foretold their return after seventy years, and at the proper time He raised up and moved upon king Cyrus to carry out the matter, just as He had made it known so many years before.

Commentary—I. JEREMIAH PROPHESES THE RETURN FROM BABYLON (Jer. 29:10-14). This passage of scripture is part of a letter God had Jeremiah to write to the captives in Babylon. false prophets were prophesying at Jerusalem and among the captives, and writing letters, telling the people that they should not settle down and build houses, or in any way make provision to stay in Babylon, for they would soon come back to their own land and city. Some believed these things and some could not see how deliverance could come to them at all; so there was confusion and despair among the captives.

Jeremiah wrote that they should settle down, build houses, plant gardens, marry and give in marriage; for they were to be there seventy years, then God would visit them and bring them back to their own Palestine. All that God speaks and plans for man is for his good, and God still has plans for Israel.

II. CYRUS' DECREE AND PREPARATION FOR THE RETURN TO JERUSALEM (Ezra 1:1-11). God's promise to release His people from captivity and return them to their own land at the end of seventy years fell due to be accomplished in the first year of Cyrus king of Persia. Cyrus was God's anointed whom He would use in restoring Israel to her land. Thus at the right time God stirred up the spirit of Cyrus to issue a proclamation that would cause the Jews to assemble and prepare to return to Jerusalem to rebuild their city and the house of God. As God stirred the spirit of the king, so He stirred the spirit of His people and moved upon their hearts to give them a holy longing to rebuild the house of God at Jerusalem. It is estimated that only about one in six of the Jews returned to Jerusalem, but enough returned to accomplish the work.

God gave these responsive hearts favor with their friends and neighbors, who gave them vast treasures for the erection of the house of the Lord at Jerusalem. And Cyrus turned over the vessels of the house of God, that they might return them to the temple at Jerusalem.

III. A PSALM OF DELIVERANCE (Psa. 126:1-6). A heathen king had proclaimed deliverance to the captives, and perhaps they sang this psalm as they went up to Jerusalem. The psalm appears to be a prophecy of the joy in their hearts because of the privilege of going to Jerusalem to worship. While great things are mentioned with reference to their deliverance, Jewish history abounds with "great things" the Lord has done for them.

This psalm may have received a fulfillment in the events following the captivity, but it awaits a more complete fulfillment in the gathering of the Hebrew people from among the nations.

If there were no sowing in tears, there would be no reaping in joy. As there is no end of weeping here; so there will be no end of joy afterward—to the faithful.

Lesson VIII] Rebuilding the Temple [August 25, 1929**Texts--Ezra 3:1 to 6:22; Psalm 84:1-12.**

Ezra 3:10-13

10 And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with symbols, to praise the Lord, after the ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the

foundation of the house of the Lord was laid,

12 But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Golden Text--I was glad when they said unto me, Let us go into the house of the Lord. Psalm 122:1.

Practical Truth--Building the house of God in the soul is man's most important work.

Topic--Builders of God's House.

Outline--I. The worship of God restored. II. The foundation of the temple laid. III. The rebuilding hindered. IV. The work resumed. V. The temple completed. VI. The blessedness of God's house.

Introduction--From the time that God said, "Let them make me a sanctuary, that I may dwell among them," until now, God is pleased to have His people worship Him in suitable buildings erected to His glory. It is very important that we have churches in which to worship God, but we should always worship God in the home, and we should be just as glad to have a place to worship in as we are to have homes to live in.

Three temples were built in Jerusalem in Bible times. The first temple was built by Solomon and is spoken of as Solomon's temple. His father David planned this temple and gathered much of the material, but was not permitted to build it because he was a man of war and had shed much blood. This temple was not remarkable for its size, but for its beauty and glory. It served its purpose for about 400 years.

The temple of today's lesson is called Zerubbabel's temple. Solomon's temple had been destroyed by Nebuchadnezzar at the time of the third and last deportation of the people of Judah, about twenty years after the first of Judah were taken captive. About fifty years after the destruction of Solomon's temple,

at the end of the seventy years of captivity, a company of Jewish exiles (said to number 42,360) came from Babylon to Jerusalem to build the city and temple as we study in today's lesson.

The third temple at Jerusalem was called Herod's temple. It was the temple of our Lord's days on earth. This remarkable building was erected by Herod the king. It is said that it was 48 years in building, the main part of which was finished in B. C. 18.

The house of the Lord today should be built after the pattern of the Son of God. It should be a place where the Lord is manifested to men. A place where God's people assemble in His name, and realize His presence. A place where we gain a "knowledge of our Lord and Savior."

Commentary--I. THE WORSHIP OF GOD RESTORED (vs 19). When the children of Israel had been back in their own land seven months they came together at Jerusalem. They had no established place of worship but felt that they should worship God: so they set up the altar and offered burnt-offerings unto the Lord. "From the first day of the seventh month began they to offer burnt-offerings unto the Lord." When religious services had become regularly established, they at once turned their attention to the work of rebuilding the temple.

II. THE FOUNDATION OF THE TEMPLE LAID (vs 10-13). The ceremonies which attended the laying of the temple foundation appear to have been very impressive. And there was great rejoicing because there was to be a visible dwelling place of the Lord in their midst once more.

Sorrow and joy were closely mingled on this occasion, and both in consequence of what God had done for His people, past and present. The elderly ones among them realized that "the glory had departed from Israel." They might build a house that would satisfy the younger ones, but to the older ones there would be something lacking.

III. THE REBUILDING HINDERED (4:1-24). Hardly had the work started on the new temple when Israel's adversaries (Samaritans) sought to hinder the work. They sought in three ways to accomplish their purpose: (1) by seeking to draw the Jews into an unreal union, v. 2; (2) by "weakening the hands of the people of Judah," i. e. by withholding supplies, etc., v. 4; (3) by accusing them to Darius. So effective was this opposition that nothing was done on the temple for fifteen years.

IV. THE WORK RESUMED (5:1-17). The leaders in charge of the work at Jerusalem were finally moved to again take up the work by the inspiring, soul-stirring messages delivered by Haggai and Zechariah, two prophets of the restored remnant. It was Zechariah who declared, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

V. THE TEMPLE COMPLETED (6:1-22). Under the inspiring influence of the two prophets the work went on to completion. Darius ordered that the expense of the building be paid from the king's tribute, and furnished the Jews with animals for sacrifices. The temple was finished twenty years after the work was started, and was dedicated in the midst of great rejoicing and the offering of many sacrifices.

VI. THE BLESSEDNESS OF GOD'S HOUSE (Psa. 84: 1-12). One can judge the sincerity of one's approach to God by the degree of his longing "for the courts of the Lord." To support the house of the Lord in a material way as well as by moral attitude is clearly a Christian's duty and obligation. An example of faithful attendance upon the house of the Lord is like a refreshing stream to dry land.

Obituary

Gone but Not Forgotten

Davis—C. W. Davis, living near Monett, Mo., was instantly killed Monday morning July 1st, while repairing his binder to cut oats.

He was trying to get a rod out of the machine, and for some reason the machine fell on him across the shoulders and breast, crushing the life out of him. The wife hearing the noise, and the screaming of his two sons that were with him, rushed to them, but he was already dead when she got there. Help was immediately summoned, and Dr. West was called, but all was too late to save his life.

He was a son of Mr. and Mrs. S. A. Davis, and a brother of Rev. Winford Davis. He was born October 18, 1889. On Feb. 27, 1912 he was married to Julia Bayless, and to them were born five children, three girls and two boys: Oleta sixteen, Lucile fourteen, Dayel thirteen, Austin ten, Edna Mae two. He is also survived by his parents, Mr. and Mrs. S. A. Davis, his three brothers Sanford Davis, Ewin Davis, Winford Davis; and one sister Mrs. Marvin Frazier, all of whom were present to pay their last respects to their loved one.

He was a member of the Macedonia Free Will Baptist church, and was held in the highest esteem by his friends and neighbors. He will be sadly missed by all.

He was president of the School Board, one of the road commissioners, marshal of the A. T. A. Lodge and a dear, loving, devoted husband, father, son and brother.

Funeral services were held Tuesday afternoon at the Macedonia Church, conducted by Revs. C. E. Henderson, O. T. Allred and O. M. Ennes. Interrment was made in the Bethel Cemetery. A large crowd gathered to pay their last respects to one who was loved by all.

O, dear Daddy, how we miss you!
Your voice we love is stilled,
A place is vacant in our home,
Which never can be filled.

O, dear Daddy, how we miss you!
So very very much,
We long to hear your whispers;
We long to feel your touch.

Dear Daddy, our home is so lonely,
But Jesus knows what is best,
How can we give you up, Daddy,
Tho we know you are now at rest.

Dear Daddy, we know you are resting
In that mansion so fair and so
bright,
Where there never will be any
sorrow;
Where there never will be any
night.

Oh, how sweet to think of heaven!
And our blessed, happy home,
And our Savior who entreats us,
From him never more to roam.

I ask the prayers of all the Gem
readers that God will comfort our
home, and help us through our sad
hours.

Written by a heart-broken family,
Mrs. Julia Davis and children.

In Loving Memory

In memory of our departed friend
who was taken away one year ago
tonight (March 10th). Written by
a friend who tried to lead him to
the fold.—Miss Niskern.

Just one year ago tonight,
Dear Wilmar's soul took its flight.
God called this dear young soul away
While he was happy, young and gay.

He has missed many a heartache
and trial.
But his loved ones miss him all the
while.

And, oh, we miss him here and
there,
At church, and at our evening
prayer.
He is missed by young and old,
How mother misses him cannot be
told.

From her dear child she had to part,
May God comfort her broken heart.

He was so loving to mother dear,
And all her sorrows he tried to
cheer.

He was faithful to his father too,
And to him he was always true.

To Wilmar's friends I wish to say,
You may be called just any day;
If you are called in day or night,
Be sure your heart with God is right.

Phillips—Sister Norah Phillips,
wife of Vete Phillips of Verdella,
Mo. passed away June 20, 1929, at
her home. The funeral sermon was
delivered by Rev. Stuckey of the
M. E. Church at the house, and the
text used was, "She hath done what
she could." The lovely casket was
banked with beautiful flowers, to-
kens of respect from loved ones
who tried to express their sympathy
with flowers.

She leaves a loving husband, five
daughters, and one son, and we
trust the circle will be unbroken in
heaven, and each link be made
stronger by the mother crossing
first.

When our loved ones leave us, there
need be no shadows,

If their faith is fixed on Jesus as
their Lord,

For they go to be with Him who
died to save them,

To be with the one they have long
adored.

Shadows, no need of shadows,
When at last we gain the victor's
crown.

A friend,

Mrs. Nellie Fast.

Ash Grove, Mo., July 15th

Dear Gem Readers: Since I last
reported my work in the Gem, I met
Eld. Cleaver at Springfield, Mo.,
and from there we went to our Mac-
edonia church neighborhood, in
Barry Co., Mo., where we preached
some at the church and picked
strawberries the rest of the time.

From Macedonia we went to our

South Picher church in Picher, Okla. and held a few nights meeting, then we went to our Fairview church, near Chetopa, Kans. and preached a few times. While there we worked in the harvest field.

Then we took our Association tent and put it up at our Blue Front Church in Treece, Kans., just over the state line in Okla. We held a short tent meeting, then we took the tent to O. T. Fast's, of the Verdella Church, and stored it in his barn, where it was stored before. We held services over Sunday at Verdella Church. In these services quite a number professed faith in Christ, and were made to shout the praises of God.

We had the privilege of attending the Fifth Sunday meeting at our South Picher church. We had a wonderful time, and many were shouting the praises of God. There must have been ten or twelve preachers present. We were glad to meet Eld. B. F. Brown at this Fifth Sunday Meeting and clasp his hand again; and we were glad to have him with us in the tent meeting some.

While we were picking strawberries near our Macedonia Church, there were three of our Mo. State Evangelists picking berries at the same place; and only a short distance from us were three more Free Will Baptist preachers picking berries at three cents a quart; and so were many preachers of other denominations picking berries. In the harvest fields are hundreds of preachers, going thru the harvest and threshing season; also husking corn in the fall months. I know that preachers should never be above working at hard labor: it is just as becoming for them to work as for other people. The sad part of it is that the evangelists have to give up holding meetings, and pastors have to neglect their churches to go, sometimes hundreds of miles, to get work to make a few dollars to get by on, and to pay their debts so they can get out to preach again. Brethren, this should not be so: we

ought to support the ministry better. Now I do not mean that all so called preachers should be supported. The preacher that can't preach, or the unqualified preacher should not expect to be supported. The qualified preacher, who is an able, God called preacher ought to be supported, so he can devote all his time to God's work and the salvation of souls; so he won't have to worry, when he gets up to preach, whether the folks back home have enough to eat, or how he is going to pay his debts when he gets back home.

Let us support with our prayers and brotherly love and our finances our consecrated, God called preachers, so they will be able to do their best.—Eld. T. C. Ferguson,

Mo. State Evangelist.

St. Louis, Mo.

MACEDONIA GOSPEL TABERNACLE

We are glad to report favorably our work for the past month.

In spite of the vacation season we have continued to hold all services both on Sunday and the two evenings during the week. Our Sunday School attendance has kept up splendidly. Our average weekly attendance this quarter to date is about ten per Sunday over the corresponding quarter of last year.

Our prayer meetings are really spiritual in character, and while we are having only a few comparatively speaking—for instance, one of our big Baptist churches with a roll of 980, don't have more than about thirty-five, while we through this summer weather have from six to twelve or more out of about forty members.

We are still struggling with the Young People's League, but will win out yet.

Our average weekly attendance at Sabbath School is thirty-six. We are expecting to increase this splendid attendance, although we have two competing schools within a block of our church.

I wish to state that Mrs. Ora Mae McKinney Davis, who contributes to our splendid F. W. B. Gem, is a member of our church, and preached for us last Sunday under difficulties. We will ask that she be given ministerial license to preach the Gospel of Jesus Christ at our coming Quarterly Meeting.

Elder Edward Hilliar, pastor.

A Question

By Eld. T. C. Ferguson

"Who is a denominational man or woman?"

This is a question that I have often been asked in different parts of the country by people who want to know, so I thought I would try to answer this question to the best of my ability through the Gem.

I believe that a man or woman who is to be considered as a denominational man or woman should be loyal and true to the doctrines and practices of the church and the denomination to which they belong and be loyal to all their denominational enterprises. Loyal to Home and Foreign Missions, the Church Schools and Colleges, and the Church Papers. A person that does not boost for Denominational Enterprises, and don't even take any of their Church Papers, can not be considered a denominational man or woman. I know people who claim to be loyal, true blue Free Will Baptists, who will not take a Free Will Baptist church paper, but will take daily papers, magazines and story papers that are full of love stories, murder stories and tragedies of all kinds that are degrading to the young people and others who read them. For our own sake, and our children's sake, and for everybody's sake, let's burn all the trashy literature that comes into our homes, and take a good, clean church paper that tells us about Jesus and His work, for if you fill your head with nonsense, there

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Neither Cold Nor Hot

By Eld. Winford Davis

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. 3:16.

According to this verse of Scripture, the person that is in a lukewarm condition is in a very dangerous condition. Christ said in verse 15, "I would thou wert cold or hot." Why had He rather an individual would be entirely away from Him than to be in a lukewarm condition? Because the man that brings a reproach upon God's cause is the man that claims himself a Christian, but there is no divine image to be seen in his life. God would rather we would not profess at all than to profess and not possess. A wicked sinner, in my mind, is dealt with in a more lenient way than the man who has once tasted, and is asleep on the job. Our responsibilities to God depends largely upon the light we have had, and He deals with us largely from the same standpoint.

You have no doubt seen the person, or the church, that was seemingly at ease, and didn't feel the need of anything. When the Christian or the church gets to where they don't feel the need of God, or the help of brothers and sisters, they had better begin to make a self examination. Christ says in verses seventeen and eighteen, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayst be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." The prophet Amos said, "Woe unto them that are at ease in Zion!" It seems that our churches today are running over with easy going people, feeling no responsi-

bility or weight resting on them.

Lukewarm water causes nausea, or a dull sickly feeling, almost to the stage of vomiting. Is there any feeling worse than that, when you just feel such a need of vomiting, but seems you just can't? How sickening those Laodiceans were to God! So sickening He couldn't stand them in his mouth.

How sickening to God are the lukewarm churches, Christians and ministers of today! God wants a people that are on the firing line, filled with His dynamic power. I once read a poem entitled, "The Dynamite of God."

Was it lukewarm water that inspired James Watts to invent the first steam engine? No; it was water hot enough to make steam. As he sat by the stove, watching the steam come pressing out of the old fashioned teakettle, there it was he received the first shot of his great invention.

Neither is it the lukewarm Christians that inspire the sinners to come to Jesus; but those whom he knows not only professes, but possesses, those in whom he can see Jesus. Never do I remember, while I was in sin, of seeing an army of God's people flock to the old altar, there to rejoice in God's Spirit, but that I wanted to go too. Why? Because they showed themselves to possess something I was void of

Listen! One reason there is such a spiritual coldness over the world today, is because so many ministers are filling the sacred stand in a lukewarm condition. My mind goes to Proverbs 29:18. "Where there is no vision, the people perish." Every minister that fills the sacred stand should have a vision from God. A good way to have fire in the audience or in the church, is to first build one in the pulpit. So many times we see the minister filling the pulpit, with perhaps a lecture and that written on paper. No unction of the Spirit, and the church in a lukewarm, backslidden state, always in a fuss and a wrangle, can't get along with each other or agree

on any thing. Why? Because a lukewarm Christian is the most miserable person on earth, and you take that person, they are no satisfaction to themselves—much less to their family, neighbors and church. God's Spirit makes us pleasant, agreeable, forgiving, loving, and gives us a burning zeal for God and His cause.

You say, "Oh, how may I get out of this lukewarm stage? Listen! Rev. 3:19 says, "Be zealous, therefore, and repent." Go to God on your knees. Go to work.

The story is told of a man standing on a high knoll, leaning against a tree with an ax in his hand one cold, wintry day. The wind was blowing a gale from the north. A party passing by asked, "Why don't you go to work?" His answer was, "I intend to when I get warm." Listen! That man never would have raised a sweat without first beginning to lay the ax into the tree; otherwise he would have stood there and froze to death. So many times we want God's blessings, but don't want to work for them. Growth only comes by exercise; strength only comes as a result of activity; God only blesses in duty.

A Question

By Eld. T. C. Ferguson

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will be no room in your head for common sense. Subscribe for the Gem. Let us not be so selfish as to think that there is nothing to be done for Jesus and the salvation of souls outside of our own neighborhood. Be loyal, not only to your home church and all its work for God, but be loyal to your 5th Sunday meeting and your Yearly Meeting or Association, and the State Association and the General Co-operative Association. Let us, by God's help, be loyal to the work everywhere, for that is the way to fulfill the command of the Great Commission, "Go ye into all the world and preach the Gospel to every creature."—Mark 16:15

Down to the Well of Salvation

Continued from page one

He shall pass away as the grass of the field. (Gen. 6:3) "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

✂ "For all flesh is as grass; and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever.

The Scriptures plainly teach us that the rich and the poor become equal before God. (James 1:10) "But the rich, in that he is made low; because as the flower of the grass he shall pass away." The hand that puts the blush on the cheek of the rose, can take your tangled lives and make them straight—"Go down, down to the well of *salvation*.

From the day of innocence, down to the day in which we live, there has ticked away on God's great time-piece six thousand years. It took God *six* days to form this old world of sorrow, for God says that a thousand years are as *one* day with him. The seventh day was the day of rest. Six days have ticked away (six thousand years). We are living in the sunset of the sixth day, and then—then *the day of rest*—the Seventh Day.

Have we sufficient proof that we are living in the last days? The people are entitled to an answer that is supported by the Bible. Even the disciples were keenly interested about this subject, and for this reason they approached Jesus privately and propounded to him this question, "Tell us, when shall these things be? and what shall be the sign of thy coming' and of the end of the world." Matthew 24:3.

Bible prophesy focuses on the "last days," at which time fulfillment is to be expected. Dear old prophets who sleep in the dust of the earth foretold through the in-

spiration of the Holy Spirit of God things that must come to pass. We can look all around us and see the great day of God approaching. Prophecy is being fulfilled. There is a *hush* in the land. God is getting things ready, while *the battle of Armageddon*, with its horrors of death and despair, is looming and lingering in the shadows of destruction—ready at the appointed hour of God to break forth upon the nations of this earth.

God is waiting, watching, depending on us to be His true witnesses. Are we willing to go forth into the fields of withering, perishing grain *for God*?

Are we willing to bind the golden sheaves while it is day? The night shadows of the *sixth day* are falling, and then—then *the day of rest*, the Seventh day. Brother, Sister! You had better go down *down* to the well of *salvation*. Why is there so much wickedness in the world? The correct answer is, Because of *sin*.

Adam violated God's law, and all his children were born in *sin*, and shapen in iniquity as the result thereof. (Psalms 51:5).

How can the peoples and nations of this old sin-cursed earth ever be relieved of sin; but by the innocent, spotless blood of Jesus? The Scriptures plainly declare that *only through Christ* has this provision been made. Those who forget the picture of agony; those who care not for the cruel, cutting thorns of torture that were placed securely around the head of glory; those who live unmindful of the nail-prints; those absorbed in business and pleasures, blinded by sin—heed not, know not, care not. But, Oh, dear reader, and lost sinner! Only those who are safe in the powerful, *fire-proof* ark of God, with the blood of Jesus shading its doorway, will escape the flood of *fire* that is coming upon the world.

Oceans of liquid fire rained down from above, will belch forth to mingle with floods of fire beneath.

Tragic scenes of the flood of water will be re-enacted, this time with a flood of fire—a complete overflow. An appalling world catastrophe is approaching, when fire and brimstone shall be rained down upon this rotten, decaying, old world of sin and misery! Only the *Rainbow of God's promise* will wrap itself securely around the storm, and hide under its shelter those who love the Lord and obey. When God speaks you had better listen. The world has been making History, but God is keeping Record—*a day of reckoning is coming!*

Some day before the great white throne the death sentence will be pronounced by the Lord God Almighty, our Maker and Redeemer. This sentence will be followed by its immediate execution. A wild angry torrent of flame will envelope all who have rejected the dying blood of Jesus. No way of escape for the wicked, for it will be a seething "lake of fire" until the very globe shall melt with "fervent heat." Floods of fire and brimstone will descend from above to mingle with the molten, smothering fumes and flames that are released from the depth beneath.

No human tongue can picture the tragedy of that awful scene, when the wicked, and those who forget the suffering of a dying Savior, will stand agonizing, despairing, guilty before God. In that tragic hour, every being will surround the throne of God. No one will be missed. None can escape. The wicked will stand before the Judgment Bar, charged with crime and treason against the *government* of God. The pronounced punishment is death. This second death will be the executive death of the soul, *eternal death*.

This is to be a day of judgment. Will your name be on the books which contain the names of those who are to be judged? Or will your name be found written in the Lamb's Book of Life, where there will be no need of judgment? The wicked dead, and the fallen angels

who sinned against God, and the wicked who now live, must be judged from these books by the stated law of God. God forgets nothing; and judgment will come by comparing the life inscribed on these books of record with heaven's standard.

If men will *not* have *mercy* in this world when it is offered them, they must have *judgment* before the throne of God.

The believer in Jesus shall not come into condemnation. (John 5:25) His or her sins have already been forgiven by the blood of Jesus *beforehand*. Dear reader, have you sought the blood of Christ to cover your sins? If not, why not?

Jesus is coming. God never smites without first warning, that men may repent and escape. The Jews had ample warning from a strange man in Bible history as to the fall of Jerusalem. Every word brought forth a danger signal, "*Woe, Woe, to Jerusalem!*" At last they spurned him as crazy, and the woe fell on all that despised the warning.

God *always* warns before He smites. Don't forget it! And now, "*as it was in the days of Noah,*" God is warning a second time *before He smites*.

The people of Noah's day and time deliberately chose death through *willing ignorance*. They called Noah crazy. Dear old Apostle Peter warns us that in the last days people would willingly be ignorant. We don't have to question as to the *signs*, do we?

Today there comes a voice from the four quarters of the earth, a voice telling of the doom that *impends*, a voice of pleading to a dying, bewildered world of sorrow and distress, and a voice of *woe* upon an age about to close. There is one whose sleepless eyes take in the ages at a glance, and when he speaks, it is well for men to listen! God is calling by judgments and calamities. Thoughtful men recognize a fearful crisis impending. The gray clouds of wrath and sorrow,

rolling and tumbling one upon another, are now gathering, forecasting the coming storm.

As the waters of a river approaching, first rapids, then falls, so with world conditions in the stream of time. True to the forecast of Bible History, "wars and rumors of wars" were to punctuate the passing years, and they have come. We have come to a time when the nations with intensity, bend under the strain of perplexity; unknown to former generations.

Perplexities, international in scope, clamor for a hearing, a solution, an understanding.

Human Government is at stake. What will be the outcome? Since the World War, statesmen have been groping in the dark, straining against insuperable odds.

Humanity stands at the crossroads, facing a tragedy of complete shipwreck of the world.

The epidemic of *unrest* has jumped in leaps and bounds, from one part of the globe to the other; leaving a trail of fear, trouble, perplexity, distress, crime, sin, sorrow and misery of every description and pattern of life.

Thrones are tottering, nations are falling and kingdoms face a terrible crash—due to the fact that this *general condition* will not, and shall not, cease until the end of this *age*.

The churches are wabbling like a top that is spent, and spiritual standards have been lowered until a frantic appeal goes out from the Church as to the loss of spiritual standing and power.

Grater even than the political calamity is the rising, angry tide of discontent. Human authority is crumbling; and the nations are afflicted with a fatal disease. The symptoms differ in various nations, but the disease is the same—*unrest!* Why so? Because this age is about to close, and then *the day of rest, the seventh day!*

Brother, Sister, you had better go *down down* to the well of Salvation, and get "filled up," for it is only

those who hold a "full pitcher" of the Spirit, that shall have on the robe of righteousness, the Bridal Robe, adorned with the precious jewels of *service*, that shall be found worthy to look upon the face of a king, Jesus! For remember! We are to be the bride of Christ.

Jesus is coming! Are you ready?

Unity

(Continued from page one)

have the same God to serve, and the same Bible to read, and the same Spirit to lead us. Why not get together? Jesus prayed for his disciples to be one. Isn't it possible for us to be one in doctrine? I think so, if we preachers would do the right thing. The different doctrines that are being taught are hindering the unsaved. They wonder over the matter, and think if we as ministers cannot agree on the Bible, they will make no effort.

One may say, "We have peace." If we have let us "let this peace be multiplied." "Let the peace of God rule in your hearts, to the which also ye are called in one body." Brethren, when we do this, we will be at peace among ourselves. If we differ, we can be in peace. Jesus Christ said, "My peace I give unto you." He left peace on earth with his disciples, and we can be ruled by His spirit, "which searcheth all things, and brings to our remembrance whatsoever He said," so said the Apostle John. Brethren, we must be one, for "by one Spirit are we all baptized into one body."—1 Cor. 12:13. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. 4:5 6. We *must* be one in Christ. "If any man be in Christ, he is a new creature. Old things are passed away. Behold, all things are become new." Thank God for the new things we find *in Christ!* They are so much better than the old things.

Hector, Arkansas.

Shall There Be a Oneness Among Us As a Denomination?

(Continued from page 2)

Then the preacher with his helpers should take the bread and give thanks and break it (1 Cor. 11:24), and by all means the church should be seated. Matt. 26:20; Mark 14:18; Luke 21:14; John 13:4 all state that they were sitting. To complete this joint ordinance the Lord gave us an example (John 13:4-5) "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that He poured water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." After He had washed the disciples' feet, as I understand it, Christ took His garments and put them on again, then He taught the disciples the meaning of the service, and said unto Peter, "Thou shalt know hereafter." After all this they sang a hymn and went out (Matt. 26:30; Mark 14:26; John 13:30). I understand that this song dismissed the congregation; and I believe that all announcements and every other arrangement should be made before the sermon is preached and, when the service is finished, a song should dismiss us, and we should leave the church with our hearts filled with the love of God and love one for another. What shouting and great joy I have seen at the breaking up of such a service; and I believe it should be done in the Bible way, just as Christ has showed us.

I fully believe that if all our preachers would conduct their business meetings in the same way, we would show forth a brighter Christian light; that our church would grow faster, and we would have more intelligence in our churches.

Brethren, I have not written this to criticize any one, but am praying that it may be helpful, and that we might study up on our rulings and doctrines and the perpetuity of our church work.

I may have left something out in giving this outline of this service,

but if I have, I will thank our editor or any Bro. if they will correct it, for I am very particular in teaching in the services of the Lord. Many a time in my 45 years in His service I have hung my head, being embarrassed because our cause was mistreated. I think it best to follow the rules laid down in the Bible, being of one mind, and speaking the same things. We should conduct conferences alike, instruct the young and correct error. I need instruction myself; and am reading, studying, and praying that I may grow in grace, and God will help me in my efforts to lead others.

Bro. Brown, find enclosed a check for \$1.50. The dollar is to help to move the press and the 50c is to finish paying my sub. to the Gem.

Pray for me, an unworthy preacher.

Consider Your Ways

Continued from page 1

building houses of pleasantness, and neglect our Lord's house.

My good people, you can see church house after church house owned by every denomination, dedicated to the Lord as the Lord's house, with the windows broken out, the doors bursted, and some with holes in the roof, and with church yards grown up in weeds. Consider your ways. Is this a true picture of some church you know about? I say so, and even some town churches are much neglected.

But on the other hand, there are some that have gone beyond the sacred plans of our Lord, and have builded kitchens and banquet halls, furnished with costly furniture, tables and such things for card parties. We would call to every creed and individual "Consider your ways." Reflect upon your own doings. What have you done? and for what purpose did you do as you have done?

To build a nice church building is a fine thing for a band of Christian people to do. And after it is built, to keep it up and see to the many

repairs that will be needed is one of the greatest things, and a thing that will speak louder for a community than any human voice could speak.

Then the consideration of the real church, the material of which the church is builded, is always in need of skilful care. That is, the individual members, the leaders or pillars of the church, get out of order sometimes. They should not lean; they should be supporting; they too should consider well their ways, look back into their lives, and as our Lord said, "Come, follow me." they also ought to ever be found following Jesus.

Then the whole family of the church should consider their ways. for there are many duties for even the small children to do, and they are as important as most any duty that God has placed on any servant. I believe that God requires of his children according to their talents. So we, as we consider our ways, let us consider our talents, as well as our opportunities.

We are passengers on this highway but once. We are carrying a banner high unfurled to a dying world. They will be inticed to follow us, so we should consider our ways. Will I lead as God would have me lead, those poor lost boys and girls. Or will they point me out and say, "I'm better than he." God help us to do our duty, and consider our ways, bring service or money or both to help repair the Lord's house and cause "Thy name, O Lord" to be glorified in our poor efforts to do His will. May God bless all who read these words.

You can't tell how much a preacher is doing for the Lord by the size of his salary.

The time to pray for a revival is all the time.

A good sermon will always outlive the preacher.

Information

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

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

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

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

Letter Heads

Printed on Hammermill Bond

Size 8½x11 inches

100	\$1.25
200	1.50
500	2.25
1000	3.50

Official Letter Heads

Missouri State Association

\$1.00 per hundred, prepaid.

Envelopes

Good envelopes printed as ordered

Size 6¾

100	\$1.25
200	1.50
500	2.25
1000	3.50

10 inch Size

100	\$1.35
200	1.70
500	2.75
1000	4.50

When letterheads or envelopes are ordered sent by mail, 25 cents for each 1000 should be added for postage.

Letter Blanks

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

Blanks

Size 8½x11 inches

Suitable for framing

Minister's Ordination blanks,	10c
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Deacon's Ordination blanks,	10c
Evangelist's Cert. of Election,	10c
If less than 5 blanks are ordered,	
5 cents should be added for postage.	
5 or more, 10c each, postpaid.	

Minister's Annual Certificate of Standing, 5c each, book of 50, \$1.00, postpaid.

Treatise

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

ANNOUNCEMENTS

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

ASSOCIATIONS

INDIAN CREEK Association will convene with Blue Eye church, Blue Eye, Mo. beginning at eight o'clock p. m. on Wednesday before the first Sunday in September, 1929.

Eld. Winford Davis, Moderator.
Mrs. Emma Henderson, Clerk, Purdy

CENTRAL WESTERN MO. and SOUTHEASTERN KANSAS Association will convene with Wagoner Church at Wagoner, Mo., about eight miles nearly north of Stockton, Mo., beginning on Wednesday night before the 4th Sunday on August, 1929. Introductory sermon by Eld, W. H. York, Eld. Barker alternate.

W. H. Potts, Moderator.
W. H. York, Clerk, Hannon, Mo.

ARKANSAS Association will convene with Pleasant Grove Church near Charleston. Logan Co., Arkan-

sas, beginning on Friday night before the first Sunday in September, 1929. Eld. C. C. Kitchens was selected to preach the introductory sermon, C. G. Askins, alternate.

J. S. Lovett, Moderator,
O. C. Hunt, Clerk, Waldron, Ark.

CANADIAN Association will convene with Paden Church, Paden, Oklahoma, beginning on Thursday night before the second Sunday in August, 1929. Introductory sermon by Rev. W. D. McCrady, Rev. Arthur Reed alternate.

Rev. W. D. Carter, Moderator,
C. H. Goode, Clerk, Paden, Okla.

GRAND RIVER Association will convene with New Canaan Church near Choteau, Oklahoma beginning on Friday night before the third Sunday in August, 1929. Introductory sermon by Elds. F. C. Jones and W. M. Watson

Eld. J. N. Musgraves, Moderator,
Mrs. G. Green, Clerk, Mounds, Okla

MISSOURI STATE Association will convene with Flat River Church Flat River, Mo, beginning on Wednesday night before the third Sunday in October, 1929. Introductory sermon by Eld. E. T. House, Eld. Winford Davis, alternate.

Eld. T. C. Ferguson, Moderator
Eld. Winford Davis, C., Monett, Mo.

The Co-operative General Association of Free Will Baptist

will meet in Special Called Session with Macedonia Free Will Baptist Church, a few miles east of Purdy, Mo., and a few miles south of Monett, Mo., beginning at 7:30 p. m. on Tuesday before the second Sunday in December, 1929.

This meeting is called for the transaction of any business that may come before the body, and the election of officers. Let us make this a booster meeting for our denomination.

Done by direction of the Executive Board.

Eld. A. B. Epperson, Chairman,
Tecumseh, Oklahoma.