

THE FREE WILL BAPTIST GEM

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

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OUR LORD'S GRACIOUS PROMISES

By W. H. Hunt.

Peter, in his 2nd epistle, speaks of *exceeding great and precious promises* (2 Pet. 1:4). There are many promises in the Bible, and all of them are exceeding great and precious; but we particularly have one in mind just now, of which we wish to speak, that is found in Heb. 13:5, which says: *For He hath said, I will never leave thee, nor forsake thee.* What an exceeding great and precious promise this is; for it assures us that the Lord will never leave us, nor forsake us. And the Holy Spirit could not have used stronger language in which to assure us of the abiding presence of the Lord.

Let us now examine this promise, and learn something more about its preciousness. Now every one knows that the worth, or value of a promise depends largely on the character of the one who makes it. Considering then that this promise is made by the Lord Himself, of how great value it should be; because we know that the Lord is amply able to fulfill all of His promises, and that He is so honest and truthful that He will not fail to do it. Peter, in speaking of the faithfulness of the Lord to fulfill His promises says, "The Lord is not slack concerning His promises" (2 Pet. 3:9). How exceeding great and precious then is this promise; because we know that the One who made it will not fail to fulfill it.

This same exceeding great and precious promise that we read in Heb. 13:5 supported the heroes of faith in olden times. There was Jacob, for instance. He had left home and friends, and felt very lonely and afraid; but God promised to go with him (Gen. 28:15). And so are we often in the same straits; but we have the same exceeding great and precious promise that Jacob had, for the Lord says to us, "I will never leave thee, nor forsake thee."

Then, there was a time when Moses, the leader of the Israelites, could not go before them any longer, and the way before them was an unknown path. But Moses in words of encouragement, told them that God would not fail them, nor forsake them (Deut. 31:6). So with us, there are times in our lives when we feel that we are setting out in an untrodden track; the way before us seems uncertain, and we know not which way to go. But praise the Lord, we can look up and trust God for guidance at all times, for He has promised to never leave us, nor forsake us.

Then there is Joshua. His friend Moses had departed, and he was called upon to assume great responsibilities. But the Lord promised him saying, *As I was with Moses, so will I be with thee* (Josh. 1:5). And so with us, for there are times when cares and trials weigh upon us, and it seems that there is none to help. But we have a Divine Helper who has promised to be with us in all our trials, and that He will never leave us, nor forsake us. Praise His Holy Name for such an exceeding great and precious promise.

How supporting is this precious promise; for it is a promise of the Lord's continual presence with us—"I will by no means leave thee."—so no matter what the circumstances may be—joy or sorrow, health or sickness, home or abroad; we have the blessed assurance at all times and under all conditions and circumstances that the Lord is ever present with us.

This is also a promise of help; for after saying in Heb. 13:5, that He will never leave us, nor forsake us, He says in verse six, *So that we may boldly say, The Lord is my helper.* So then, if the Lord is present with us, He will help us. How comforting to know that we can trust God at all times to help us, and that He will not at all fail us. Some friends fail us when we need them most; but not so with the Lord, for He is the friend spoken of in Prov. 18:24, that sticketh closer than a brother.

Surely then, brethren, after realizing how wonderfully precious the Lord's promises are, we will not fail to trust in Him continually. And since the Lord has promised to be with us, and that He will never leave us, nor forsake us, we should believe His word, and act in a way to prove that we do believe it. There should be a sense of helpless dependence upon Him moment by moment. What a difference it would make in our lives if we did not depend so much on things material, which is not of faith, but would look to the One who is unseen, yet real through faith.

Brethren, a full realization of the fact that the Lord is ever present with us as a helper under all conditions and circumstances, and that He will never leave us, nor forsake us, should revive our hope, and put a spark of cheerfulness in our hearts that would disperse every feeling of loneliness and fearfulness; turn the darkest night into a day of continuous sunshine, and make our souls sing with joy, even though the material things of this world around us be sad and gloomy.

The Time of All Times

By Eld. S. M. Crawford

The great Judgment Day, the Time of All Times! Dear readers of the Gem, this is the greatest subject in many ways that man has ever had to confront him, yet man as a whole, or speaking of the subject collectively, considering the whole population of the world, is giving this subject very little thought, while almost every one of this enlightened age will admit it if you ask them, "Do you believe there will be a judgment day?" the answer will be, "Yes." My dear people, they answer correctly, but I am made to doubt that they believe it by their everyday lives.

I will say right here, that the carnal man will truthfully answer many questions concerning himself, trying to hide himself from his brother, while he well knows that there is One who can see into every heart, and will admit that God knows every secret, even the faintest thought of the one that is in the most secret hiding place. Men may commit murder and hide from the law, they can disguise themselves and pass the best trained detectives and shun justice courts of any nation. They can plead, "Not guilty," and get the sympathy of the court and jurors and be set free, altho they are guilty. But there is one court, my beloved friends, that you and I or whoever it be, cannot come before and get by on any grounds but the *truth*. The great Judge that will sit on the throne that day will hear nothing but the unvarnished *truth*. The witnesses that will appear against each of us will be *our deeds, our works*. Let us look now at what we have done as tho our lives were a great picture reel, and time a great white sheet on which the picture is thrown. My dear friend, this is true: you are reeling off day by day things that you will meet at the Judgment Day. There is no way for you to get around having to meet the things

you do that day.

I am sure that there are many who would give anything if they could get around having to meet that day. We are told they will cry for the rocks and mountains to fall on them to hide them, but there will be no hiding place, no refuge but in Christ our Lord. There is but one way, and that is to give up to the Chief of all Law, Jesus Christ the Redeemer of fallen man.

Now, dear friends, why should we be so careless and unconcerned about our everyday life. We believe and know that this day will come. That is what God has said. I, or some one else, have not started this about the Judgment Day.

I find that the second coming of Christ is mentioned in the Bible three hundred and eighteen times. Is not that enough? And Jesus said that the Son of man would come, and we must be ready, for the day would come as a thief in the night. Oh, if I could just picture to your minds this great coming! Could you just see the picture as my Savior has pictured it in the Bible! What would you think if you had a great friend and leader in church work that always was right and you loved him, and had been with him for years and had seen him as he had healed the sick, as he had given sight to the blind, as he had forgiven sin and cast out devils and had fed the hungry thousands and turned water into wine and raised the dead, cured the lame, restored the withered hand, and stilled the angry waves of a stormy sea. And as he took his leave of his disciples, up, up into the unknown heavens, would you not be found gazing up into heaven also? Then what if some one would say to you, Why stand ye gazing? This same Christ will in like manner come back again to earth to judge the quick and dead. Would not the picture be a great one to look at? Yes indeed!

But let us look at the great Day just ahead, for every eye shall see that day, every knee shall bow to

the great King of all kings and every ear shall hear his or her doom, be it "Well done," or "Depart." I can see in my mind's eye two great gatherings or throngs of people as they will be on the eve of that great day. Turn your eyes to the right and look! There, robed in white are the happy redeemed of every nation, and generations of every age, with crowns and harps, praising God for ever and ever. Then look on the left. There you can see the horrors of all crimes and smoke as black as midnight. And, Oh, the wails and cries of torment, mixed with the gnashing of teeth and groans. So sad it is, that it is unspeakable with tongue or pen. This will be the end of the wicked. Oh, do not let this be you, dear friend.

Discouragements of the Evangelists

By Eld. T. C. Ferguson

Many people wonder why so many of our Evangelists quit, or why they don't do more than they do. The reason is often the many discouraging things they have to contend with. They are a very sacrificing class of men and women, cutting loose from everything, home, family, children and everything, to do the Lord's work. And some of them have a hard time to get anything to do, some of them have given up good jobs, and some have made sales, sold off everything, left the farm and moved to town to devote their whole time to the work, after people have plead with them to do this and get out in the work and have elected them as evangelists. Then when they write letters to the churches telling them they are ready for the meeting—never get any answer to their letters. One of our evangelists, after making a sacrifice like this, wrote over twenty letters to churches, saying he was ready now, to hold those meetings, and never

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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**Our : My : : Our : Your**

Now that the "Gem" has made its appearance and come into the hands of several hundred readers, it is but the earnest (first payment) of the desires and heart felt need of many loyal Free Will Baptist who really want to see the Lord's cause prosper.

Now, dear readers, the GEM is *our* paper; our God has given it to us. It is *our* paper; *your* paper; *my* paper. Not one of you would be selfish enough to say "It is my paper; I have worked for it," any more than the editor could say, "It is my paper; I have printed it."

We are all one family in Christ Jesus. God is our Father; He is your Father; He is my Father. Some of you are not Free Will Baptist, but you have been born of the Spirit of God, and are members of the family.

Now, that God has given us the GEM, we have opportunity—we have responsibility. Our paper will grow and fulfill its mission when we each one realize our responsibility and use each opportunity as it comes us, to work and pray, and to pay.

What Readers Say About the Gem:

"The Gem is a very creditable paper to the Church. Twelve hundred is a small subscription list for such a worthy paper."—M. B. H.

"You are getting out a very nice magazine, and it is really a credit to our Meadowbrook M. F."—K. C. Paper House.

"I sure am proud of the Gem. I am not just talking either, for I think it one hundred per cent."—W. C. D.

"I like the paper fine."—W. L. Y.

"I am going to support the paper. I like it just fine."—W. H. H.

"Sample copy of Gem received today. It is all right, so am sending one dollar for my subscription."—J. H. W.

"The paper is worthy of its name."—J. R. G.

"I think the paper is just fine."—T. C. F.

"The Gem is a fine little paper."—Mrs. W. B.

"We sure did hate it when you discontinued the New Morning Star; now we are glad you are back in the editor's chair."—G. H. J.

WE are sorry the paper is small this time, yet we are glad that, in spite of the flu, we have been able to give you sixteen pages. As it happens sixteen pages just about uses up our manuscript.

Letters and articles for publication should reach us by the first of the month and, if received after the fifteenth, may have to wait until next issue.

FROM THE FIELD

Floydada, Texas, Jan. 11, 1929.

The Free Will Baptist Gem, and Editor, One and All: I wish to come with a few words of congratulation.

Dear brethren, I sure enjoyed reading every letter and article in the first issue of the "Gem."

I feel so encouraged and so hoped up over our prospects. Now you church people who have such great privileges, do your best to raise the subscriptions. See if some church can't report that every member in your church is taking the Gem. What church will be the first to report with a total enrollment?

I wish we had a church out here, I would do some great begging to get every home to take the Gem. We have no church, but I am going to try for at least two or three subscriptions; so come on, one and all; this is the way to draw in the net full of fishes. Just cast the net on the right side with mustard seed faith, and pull for the shore with all your might.

I will close with a prayer for our good editor, and for all.

Eld. S. M. Crawford.

Flat River, Mo.

Editor the Free Will Baptist Gem:

I have just received the first copy of the Gem, and it seems that I can see a great improvement over the old; even over the New Morning Star. I feel proud of the improvement and advancement that has been made, for I feel assured that it will prove a great blessing, not only to the Free Will Baptist Church at large, but to all who may read its pages.

I want to congratulate our faithful editor, Bro. Brown, together with the committee and others that have worked so hard and have prayed so faithfully, and have paid so liberally, in order that the public at large might be blessed and benefit-

ed by the reading of such a paper.

In conclusion I want to say to the Free Will Baptist at large that the faithful brothers and sisters who have made the Gem a possibility, have accomplished a great work for the cause of our blessed Savior, and for our blessed Church, and for all who may read its pages. And now, Christian friends, it is up to us to keep it coming and going on its mission of wisdom, love, and mercy. It has now become our indispensable duty to work, to pay, to pray, and to co-operate in every way that we can, that the Gem may be able to accomplish that for which it is intended.

Brothers, sisters, and friends, let us pull and work and pray and pay all together, going forth in the strength and power of Israel's God, who never knew defeat or failure.

Bro. Brown, you have been a faithful soldier in the Free Will Baptist Church, and in the cause of Christ; you have never known defeat, and now you are launching out in the greatest work of your life—a work that will add many stars to your crown in the sweet by and by.

Lord help us live from day to day,

In such a self-forgetful way,
That even when we kneel to pray,

Our prayers may be for others,

Your brother in Christ,

W. H. Adams.

Hannon, Mo., Jan. 11, 1929.

Dear Bro. Brown and Gem Readers: It makes me rejoice as I read the "Gem." Have read my copy over several times, and every time I read it, the more I realize that it is the beginning of a real paper.

My experience in receiving the Gem, reminds me of the man who had lost interest in everything and everybody. He worried over his sad state until he lost his appetite: tired and sleepy he sat down by the roadside, nodding himself into peaceful dreamland.

An old lady who had been spending the afternoon with a daughter-

in-law, happened to pass that way. Seeing the man asleep by the wayside, tried to awaken him by calling and shaking him, but to no avail. Now her daughter-in-law had given her some nice fresh apple pies, so taking one from her basket she held it down close to the sleeping stranger's nose. Quickly at the smell of fresh apple pie he awoke and was surprised. The old lady gave him a pie which was his favorite pie. Once more, being fully awake, he realized that life was really worth while after all.

Now, apple pie is my favorite, and so is the "Gem." It gave me a good waking up, and after all I fully believe things are worth while.

The Gem just suits my appetite and is somewhat strengthening thereto. I will try to contribute something along to help make up the paper. Am glad to know that many others are interested. I have not helped out much in the last moves for denominational advancement, but have often prayed that the things now on foot might be a real success, and I praise God for their beginning. I can't see any reason why folks would not be willing to subscribe for a paper like the Gem.

May the Lord bless all.

Eld. W. H. York.

Saint Louis, Mo.

Macedonia Gospel Tabernacle, Free Will Baptist.

Our Christmas Entertainment Sunday School was the best we have ever had.

We held a Watch Night service on New Year's eve, and sure had a nice quiet time, each one taking some part.

We have suffered considerably for the last two months from sickness in a number of families.

We are having very instructive Bible studies in our prayer meetings. Our aim is to divide the time, song, prayer, study and testimony. We believe that by patience and perseverance through constant

teaching and preaching the Gospel, pure and plain, we may yet get a larger share of the church going community than hitherto. Altho it is almost impossible for us to grow in the same measure as the Rutger St. Church can; they have a tremendous field to draw from. Our territory lies along a manufacturing district and is about seventy per cent migratory, mainly of the flotsam and jetsam character.

We own the building (my wife and self). I have no salary; it is maintained by freewill offerings.

Our place has been, a boon and a blessing to many—a real haven of rest to some. Praise the Lord for evermore.—Eld. Edward Hilliar, 4301 North Broadway.

I cannot find words to express adequately my delight at receiving our own Free Will Baptist Gem, and my folks are just proud of having—shall I say—a meeting place for our neighbors, a "get together" on paper. It just seems as though we really have a being. It must, it will, it shall be a means of a general awakening throughout the entire State, and give an impetus to the extension of new field work.—Eld. E. H.

Greentop Mo.

I feel that the new "Gem" is a blessing to me. Being shut in and not having the privilege of attending services, it does me good to hear of so much being done for the blessed Master's cause, and read the splendid reports, soul stirring articles and note the spirit of unity prevailing throughout.

There is certainly much to do, and we that cannot "go" can do much in our own homes.

What a blessed privilege to carry the great work, our many kind friends, and all the needs to the throne of grace.

There are golden opportunities every day, and tho it may be no more than giving a drink of cold water in the name of the Master, our lives are not failures.

Sister McAdams, you have the best report of any. That is just like her tho. We just have one Lizzie McAdams. Her untiring efforts to keep on in all circumstances, and her faithfulness is an inspiration to me. Now the rest of you must not get jealous, for there are many that I would like to speak words of praise, who have stood by us in sickness and need, and I shall never forget the many kindnesses done us during my husband's awful sickness in Oklahoma.

Sister Brown's kindly visits and smiling face shall never be forgotten by me, because they came at just the time I needed them. Thank God, for so many good kind friends.

Now as the New Year is ushered in, let us forget the failures, mistakes and sins, and "not worth while things" of the past, and go forth with a purpose true to add our part to the glad New Year, to know God's will, to do God's will and to love God's will

"But once I pass this way,

And then, no more.

But once, and then the silent door
Swings on its hinges, opens,
closes,

And no more.

I pass this way,

So while I may,

With all my might,

I will essay.

Sweet comfort and delight
To all I meet upon the Pilgrim's way.

For no man travels twice

The Great High way

That climbs thru Darkness up to
Light,

Through Night to Day.

—Cora Mann

Bro. and Sister Bybee Gone

We had heard that Bro. and Sister Bybee had both passed away. It was sad news, yet we were glad for the assurance that God had just called His children home. They were both living on borrowed time, but living for God.

We have the following from Sister

Snidow, a member with them of El-Dorado Springs Church: "Sister Bybee passed away December 15th, and Bro. Bybee passed away December 24th. It is sad, for they will sure be missed here, and we will sure miss him at church. We will miss his prayers and testimonies and his preaching. He would preach and pray and sing as long as he could talk. He urged his children and grandchildren to prepare to meet him in heaven. Sister Bybee said all was well with her, and she was ready to meet the Lord."

Bro. Locke is real poorly, and Bro. McGovern has been real bad, and is now just able to be out again."

Flat River, Mo.

Dear Readers of the "Gem:" This splendid wintry morning finds me just filled up with good things for the paper. Yesterday was the Sabbath and praise the dear Lord, we had a wonderful day! Christmas morning we had a sunrise prayer meeting in our Desloge Church and all received such a wonderful blessing that we felt that the Lord would be pleased with a prayer meeting at sunrise every Sabbath morning. So, since, our church has begun every Sabbath day with a sunrise meeting. It seems like real music to hear the bell ring out at 6:30 o'clock.

Yesterday was an unusual day in all of our churches. The sick folks are getting better now, and many of them were back in service, both in the Sabbath school and preaching too. At eleven o'clock the old time power fell, and a number were shouting at once. And the most beautiful sight I think I saw, was an old lady, when she had finished shouting, fell at Sister Anna Reed's knees, and lingered there for several minutes. Sister Reed was sitting on the piano stool, but on account of the great outpouring of the Holy Spirit, she had ceased to play and was in tears of joy herself, when the

old mother of Israel so humbly knelt. Oh, praise God for the old time power!

Then at night at Leadwood, we had three souls saved and one addition to the church. We invited Bro. Hildebrand to preach for us here last night and he had one precious soul saved—a glorious service!

The work here is moving out. Our Mission workers are doing a great work for the poor, and we will write more next time concerning missions, and may God bless all who read this,

Yours for Jesus,

Lizzie McAdams.

ST. LOUIS, MO.

Macedonia Gospel Tabernacle, Free Will Baptist

Eld. Edward Hilliar, Pastor

We have passed through a serious time the last two months. There has been much sickness among us, particularly with the children: Our Sunday school has suffered much sickness among the teaching staff. We are still crying out for consecrated teachers who will make a sacrifice for the cause of Christ.

We sure had a rejoicing time last Sunday; it was a home coming to some of our folk (who had been quarantined for the past months) to be back again. Our hearts were rejoiced to see the little ones coming down the aisle followed by their kin folks.

Look out for a writeup on the founding of our F. W. B. Church number two of St. Louis. A get together meeting will be held on the fifth day of Feb., the sixth anniversary of the dedication of Macedonia Church. We wish that some of our friends from the country churches could be with us on that night. We are looking forward to a new beginning. We expect to have an ordination council to meet with us to ordain our deacons. We are praying for and looking and watching unto prayer for larger things to the glory of God in the near future.

Mrs. Verna Summers, Church Clerk.

FLAT RIVER, MO.

Dear Brothers and Sisters in Christ Jesus, and Readers of the Gem:—It is truly a pleasure to me to take pencil in hand to write a letter to this wonderful paper of our Denomination. I am praising God for the good Christian brothers and sisters who helped to get this wonderful paper started, and my earnest prayer is that each one of us as Christians will help to support it.

I have just been reading the January issue of the Gem, and it is fine to read of the wonderful work that is going on. It makes us want to do more, to do our part.

I was just reading the letter from our State Clerk, and, brethren, it makes me praise God more and more to see young people standing out for God and his cause. We see the need of more to take the same step.

I have been corresponding with Bro. Winford Davis, our State clerk, to try to organize a state-wide Young People's League. We are making an effort to organize a League in each church, for we need something of God's work to interest the young people. There are so many that start out for God, but find nothing to keep their minds and hearts interested, and they fall by the wayside. I am talking from experience. We need something that will help to keep the young people in God's work.

We would like for each Association to organize as many as they can in their Association, then all report at the State Association next fall. For further information write Bro. Winford Davis, Monett, Mo., or myself, and we will try to advise you as best we can.

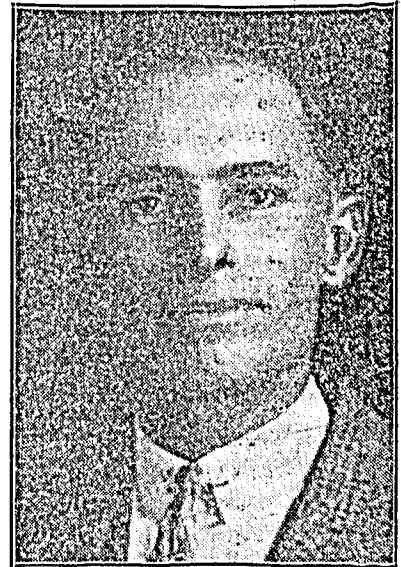
We would like to hear from any one having any suggestions or help in any way. I feel that God has called me to this work, and with the prayers of the Christian people and the help of God, I mean to do God's will as best I can.

(Eccl. 12:1) "Remember now thy Creator in the days of thy youth," and now is the time to remember

Him, and again, (1 Tim. 4:12) "Let no man despise thy youth, but be thou an example of the believers" so God wants the young to work as well as the old.

I ask the prayers of the Christian people to assist me in God's work and may His richest blessings rest and abide with you is my prayer.

Wm Reeves, Flat River, Mo., B277



Eld. M. M. McKee,

State Evangelist for Oklahoma.
Soper, Okla., Jan. 15, 1929.

Dear Readers of the Gem: I am hoping that these few lines will find all of you enjoying life. I am sorry to report that everywhere I have been or have heard from there are many cases of flu and pneumonia and many deaths, but at present it seems to be giving away some in this part of the state. I am hoping that the time will speedily come when each one of us can be out on the field doing our best to advance the cause of Christ.

I will give a brief report of my work on the evangelistic field. After closing my three years of pastoral work at Drumright, on the third Sunday in Sept., 1928, we attended the First Okla. Association at Spring Hill Church, near Lexington, Okla. Had a wonderful time there.

Next we preached at Pleasant Hill Church, near Norman, Okla.

(Continued on page 12.)

Select Gems

The first issue of "The Free Will Baptist Gem," was worthy of the name. May it be a real blessing to the denomination. May God bless all our papers, and stir up our people to support them.—M. B. H.

Grandpa used to wind up the old tall clock in the hall. Who winds the clock in your home? Maybe that isn't important,—but this is: What winds you up? Where do you get the power to keep on going? Prayer is that winding up power in a Christian's life. Resolve that you will not allow so much running down as last year. Prayer will make all your resolutions come true.—*Paul Rader.*

There have been some good Quarterly Meetings in Ohio during the past three months. Some of our ministers are awake, others drowsy and some asleep.—M. B. H.

There is a difference between sin and temptation. I tell you temptation is common to every believer. Jesus Christ, who knew no sin was tempted, and if he experienced temptation how much more shall we who are shapen in sin expect to have to deal with the devil.—*L. G. Broughton.*

The writer heard a preacher (?) say that he never knew of anyone being helped in the Christian life by a religious tract, book or paper. How would you classify him,—as an ignoramus or a wilful liar?—M. B. H.

"Give us this day our daily bread," says the Lord's prayer. What then is our daily bread that God gives us. It is Jesus Christ our Lord. "I am the bread of life that came down from heaven and giveth life to the world." Therefore let no one be deluded. Whatever sermons

and instructions do not exhibit and make known Jesus Christ, cannot be daily bread and nourishment for the souls of believers.—Martin Luther.

The writer once heard a minister say in a sermon that the people of Nineveh were so ignorant they did not know their right hand from the left. He was talking on Jonah 4:11. The brother was mistaken, as Nineveh was a very progressive city for its time. The 120,000 mentioned here were small children, not adults, according to Bible scholars.—M. B. H.

At a careless glance we might say that the New Year contains very little—just 365 days. Days in which to live, eat, sleep and make money. But are these all that are contained in the New Year? Surely we are not so selfish and narrow-visioned that the material things are all that we see. We are saved to serve, not to drift and dream—Eld. Henry Melvin.

Last month, not far from land on a pleasure boat, a very pitiful and heart-rending accident sent many helpless souls to a watery grave. They screamed, they struggled. Only those were saved who got hold of, or got on something that could float in water.

The sinner likewise can only be saved by getting hold of One who can and does float in death. Jesus alone "arose." He alone can save. All our good works are useless struggle. We believe Him to be the Son of God, slain for our sins, and resurrected for our life. Get a hold on Him, and let Him get a hold on you.—Paul Rader.

Yours in Him,

M. B. Hutchinson, Zaleski, Ohio.

The need of a Publication

By Eld. O. T. Allred

Just a few lines on the need of a Free Will Baptist publication in the State of Missouri.

We have some good publications

being printed in the interest of the Denomination, but we would like to have a good Free Will Baptist publication in our own State. We have enough membership in this State, with the help of each one, to put this over in a big way, and we are living in an age when the true Gospel must be carried through the printed page, as well as delivered from the sacred stand, and in the Sunday School. Intelligent minds are going to read something, and whether it is something that will create a desire for the things of life that are noble and uplifting, or the things that are low and degrading, depends to a great extent on what is placed before them, especially so with the boys and girls. Parents, are we going to sit idly by, not providing our children with reading matter that is worth while, and let the enemy place poison in our own homes?

And again, a good church paper is a great source through which a closer union is formed, and a broader acquaintance is formed by the reading of some one's success in God's work. Many times we are caused to take renewed courage in this great fight for the principles inaugurated and set in order by our Elder Brother, Jesus Christ.

May God bless the editor and all who read this.

Yours for the cause,

(Eld.) O. T. Allred.

Sentence Sermons

If the hand of the Lord is withheld, the hand of the strongest man is paralyzed.—Theo. Cuyler.

Let the Christian know that the ridicule of some is more to be desired than the praise of others.

"The superior man studies righteousness; the small man, advantage."

From *The King's Business*

International Sunday School Lessons

Comments by B. F. Brown.

Lesson V.]

The Holy Scriptures

[Feb. 3, 1929.

Texts: Deut. 6:4-9; Josh. 1:8-9; 2 Kings 22:8-20; Neh. 8:1-8; Psal. 119:7-14; Luke 24:25-32; Acts 17:10-12; 2 Tim. 3:14-17.

Golden Text—Open thou mine eyes, that I may behold wondrous things out of thy law. Psalm 119:18.

Practical Truth.—The Scriptures must be studied in order to realize their saving power.

Topic.—What the Bible is for.

Outline.—I. The Scriptures in the home. II. The Scriptures neglected and restored. III. Jesus in the Old Testament. IV. Searching the Scriptures. V. The value of the Scriptures.

Introduction—When Jesus in His ministry, mentioned the Scriptures, He meant the Old Testament. When Paul said, "All Scripture is given by inspiration," he included all the Bible. If there exists an inspired record of divine truth it is the Bible. And we have abundant proof that the Bible is the inspired word of God. We will just mention one proof here: All real Christian experience is according to the Bible and prove it to be the Word of God.

The sixty-six books of the Bible were written by some forty writers who were Jews, who "spoke as they were moved by the Holy Ghost." These wrote over a period of some 1500 years, yet we have one Book, with a well connected plan, from Genesis to Revelation.

The theme of the entire Bible is Jesus Christ, the Savior of men, in the Old Testament He is foretold and in the New Testament He is set forth. We may not know all that He did and said but we can know the One set forth.

The one purpose or object of the Bible is the redemption of fallen man from sin—in the Old Testament this is in type or symbol, in the New Testament it is realized,

The Bible is unlike any other book. No other book has such effect upon the lives of men, causing multitudes to give up cherished sins and pleasures and even valued possessions, that they might devote their lives in service to Him of whom the Scriptures testify.

The Bible is adapted to all times, ages, and conditions of men, and makes known a God who satisfies every need of all who believe.

The Holy Spirit is the best teacher of the Bible (John 16:13-15). If He is our guide and helper when we study, and we teach or preach, saints will be edified and sinners will be convicted and converted. Study your Bible, freely using its key, which is prayer, and you will be able to detect and reject all the modern theories and doctrines which are not of God.

If God, by the Holy Spirit, sends His word thru us, as we teach or preach it will not return unto Him void. But if we speak in our own wisdom, will it gain anything for God?

Commentary—I. THE SCRIPTURES IN THE HOME (Deut. 6:4-9; Josh. 1:8-9). Deut. 6:4-9—The great purpose of God with Israel was to form a religious people who would understand the unity of God and realize the love of God in the heart. To help in keeping a sense of religion in their hearts and lives, they were commanded to associate their religion with all the affairs of life, especially in the home; they were to carry the principles of their religion about with them, and to write them at the entrance to their

houses.

We see here what God required of those who were parents in Israel when Israel was under the law, do you not think that even more is required of fathers and mothers now, since we are under grace? Just think what a difference there would be, in so many ways, especially among the young people, if every home had its family altar where a portion of the Bible is read and prayer is offered unto God every day. You who are parents, do you think that you can neglect your family worship and escape punishment at the hands of God?

Josh. 1:8-9—Joshua was to know that his courage and hope of victory depended upon his never-ceasing study of the Scriptures, to do according to all that is written therein.

If he would do this, God would be responsible to prosper him and give him good success.

II. THE SCRIPTURES NEGLECTED, AND RESTORED (2 Kings 22:8-20; Neh. 8:1-8). Following twenty-nine years under good king, Hezekiah, Israel suffered fifty-seven years of bad government under kings, Manasseh and Amon. So the boy king, Josiah must have found things in bad condition, such conditions as prevail when God and His law are all but forgotten. During the years of neglect and misrule, until the eighteenth year of Josiah's reign, much had, perhaps, gathered about the temple, the Book of the Law was lost, and the temple needed repair. When this rubbish was cleared away, the Book of the Law was found. By the law is the knowledge of sin, so sin was discovered to this young king and his people and they heard the word of the Lord through

the prophetess Huldah and made a covenant to obey the law.

Neh. 8:1-8—When Nehemiah and Ezra came to Jerusalem during the captivities to rebuild Jerusalem and the temple and restore the worship of God they found conditions very bad, due to neglect of God's law. Ezra read the law and the people were made to understand. This led them to confess their sins and acknowledge the mercies of God.

III. JESUS IN THE OLD TESTAMENT (Luke 24:25-32). The disciples did not understand the propesies concerning the sufferings and death of Christ, but on the day of the resurrection, as two of them journeyed to Emmaus, a stranger fell in with them and explained the Scriptures to them concerning Christ. These things filled their hearts with longings upon which they meditated till Christ revealed Himself to them.

IV. SEARCHING THE SCRIPTURES (Acts 17:10-12). As Paul endeavored to prove that Jesus of Nazareth was the Christ promised in the Old Testament, and that He must needs have suffered, the Bereans searched the Scriptures daily to see whether those things were so. Not only ministers, but all believers are

entitled and bound to search the Scriptures.

V. THE VALUE OF THE SCRIPTURES (Psalm 19:7-14; 2 Tim 3:14-17).

Psa. 19:7-14—The law of the Lord is perfect, sure, reliable, right, pure, holy, and true. A knowledge of His law dispels doubts and makes wise the foolish or unskilled; it brings joy to lovers of the Truth and by the grace of God brings a rich reward. But we need God's grace to show us what we are and what we ought to be.

2Tim. 3:14-17—Timothy is an example of one reared in a Christian home where the Bible is read and taught to the children, and where the parents pray unto God. Boys and girls brought up in this way receive impressions that never leave them. If you are a Christian father or mother, God holds you responsible to teach your children the way of Life out of the Book He has given. The Bible is from God and it is given for an important purpose. The Scriptures are able to make thee wise unto salvation. All Scripture is given by inspiration and is profitable. The Scriptures teach, reprove, correct, and instruct, to each person as their need may be.

hands toward heaven in pretended prayer, nevertheless they were evil-doers, and their hands full of blood. Yet God calls them to cease from evil and says unto them. *Come now, let us reason together . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* If men would but heed and consider what God hath spoken, they would find Him merciful and loving. Scarlet was the color of Christ's robe when bearing our sins. Rahab's thread was scarlet. The rabbins say that the fillet placed on the head of the scapegoat was scarlet, and that it turned white after the high priest had confessed his own sins and the sins of the people over it. They say that the miracle ceased forty years before the destruction of Jerusalem—exactly when Jesus was crucified.

The word scarlet in Hebrew means double-dyed, red refers to blood. God can restore the snow, and the wool to their undyed whiteness. What can be whiter than a soul made white in Jesus' blood: what can be purer than a heart made right?

Lesson VI.] Repentance and Faith [Feb. 10, 1929.

Texts: Isa. 1:10-20; Ezek. 18:20-23, 27-32; Mark 2:1-12; Luke 3:1-14; 15:11-24; Acts 2:32-39; Heb. 11:1-10.

Golden Text.—Repent ye, and believe the gospel. Mark 1:15.

Practical Truth.—Repentance and faith are the essential elements in regeneration.

Topic.—The Way to Forgiveness.

Outline.—I. Israel exhorted to repentance. II. John the Baptist preaches repentance. III. Jesus forgives sins. IV. The case of the prodigal son. V. Three thousand repent. VI. Faith defined and illustrated.

Introduction.—All have sinned and come short of the glory of God (Rom. 3:23). God . . . comandeth all men every where to repent (Acts 17:30). Jesus said, *Except ye repent, ye shall all likewise perish* (Luke 13:3). So all must repent or perish, God has sent His servants in all periods

of history to call the people to repentance. Good works, sorrow for sin, making restitution are all very good in their place, but these of themselves can never save from sin. *By grace are ye saved though faith* (Eph. 2:8). It is faith in Christ that saves from sin. It was faith in the Savior yet to come that saved people in Old Testament times.

Commentary.—I. ISRAEL EXHORTED TO REPENTANCE (Isa. 1:10-20; Ezek. 18:20-23, 27-32). Although Israel in Isaiah's day offered a multitude of sacrifices, brought oblations, burnt incense, kept the new moons and Sabbaths, spread forth their feasts, stretched forth their

Ezek. 18:20-23, 27-32—*The soul that sinneth, it shall die.* Not some other soul, but the one that sins shall die. God does not lay on any one the penalty of another's sins. Every one that continues in sin shall die because of his own sins. He that repents and receives the righteousness of God shall abide for ever (1 John 2:17). If the righteous turns from his righteousness and commits iniquity, "for his iniquity that he hath done shall he die. All his righteousness that he hath done shall not be mentioned." God has no pleasure in the death of the wicked, but calls unto them to repent and turn from their transgressions. When men repent and return to God, they manifest outward fruits of repentance, and show that God has worked something in their hearts. Our God is able,

II. JOHN THE BAPTIST PREACHES REPENTANCE (Luke 3:1-4). When John the Baptist was about thirty years old, the word of the Lord came to him in the wilderness. Just how long John had been in the wilderness, alone with God, we do not know. Nor do we know just what God said to him. Any way John understood what God wanted him to do and was prepared for his work.

He was, "The voice of one crying in the wilderness, Prepare ye the way of the Lord" John preached the "baptism of repentance for the remission of sins," and baptized in water, all them that repented, declaring that One mightier than he was coming after him. Whether John understood or not that the One coming after him must taste death for every man, and that His blood shed on Calvary, would wash away the sins of all who repented and believed in Him, he did know that He would baptize with the Holy Ghost. Otherwise none could be saved, for "without the shedding of blood is no remission" (Heb. 9:22).

III. JESUS FORGIVES SINS (Mk. 2:1-12). That this man sick of the palsy had faith to be healed we know, because Jesus proclaimed his forgiveness. The four had faith also, for "Jesus saw their faith." Every one could see that the man needed to be healed in body, but perhaps no one but Jesus saw his greater need. Jesus saw that his greatest need was forgiveness of sins, and the man had faith to be healed, so Jesus said unto him, "Thy sins be forgiven thee." Afterward, being criticised by the Scribes, He said unto the man, "Arise, and take up thy bed, and go thy way into thine house."

IV. THE CASE OF THE PRODIGAL SON (Luke 15:11-24). This father of two sons represents God. The younger son, true to human nature, became impatient of paternal control, and desiring to be independent, sought to be his own master. So the "father divided unto them his living." Thus God allows man to engage in

the thing that he thinks is better than serving God, but the man soon finds that he has exchanged a light yoke for a heavy one.

Perhaps it didn't go so bad with the prodigal so long as his money held out, but "when he had spent all," it began to go bad with him. His money was gone and so were his friends. He must do something, so he hired to a farmer "of that country," who "sent him into his fields to feed swine." It got so bad with him that he was glad to "eat of the husks that the swine did eat." But "he came to himself." Multitudes of sinners today are just as bad off as this boy was: what a blessing it will be to any of them when he shall "come to himself." The Father longs to welcome His wandering children home.

V. THREE THOUSAND REPENT (Acts 2:32-39). Peter, being filled with the Holy Ghost, understood that the "Holy One" spoken of in Psalm 16, was none other than Jesus Christ, the One whom God raised up. The resurrection proves that Jesus is Lord and Christ. David died and his body saw corruption, but he died looking for that "blessed hope."

"Christ the first fruits; afterward they that are Christ's at his coming." Peter so preached Christ and salvation by Him that "three thousand souls received his word and were baptized."

VI. FAITH DEFINED AND ILLUSTRATED (Heb. 11:1-10). Faith gives substance to the promises of God which we hope for, making them real to us. By faith we are sure of eternal things; by hope we are sure we shall have them. Since revelation deals with things spiritual and invisible, faith is "the evidence of things not seen." Such faith is illustrated in the lives of Abel, Enoch, Noah, Abraham, etc.

Plain Teachings—Repentance is not wholly a New Testament doctrine: it is fundamental in the Old Testament. No person can turn to God unless he turns away from sin. God never intended that any should live in sin; sin is always the "far country" to the soul. The promises of good which sin makes are never fulfilled. True repentance leads to acquaintance with God. All true repentance must be toward God because all sin is against God.

Lesson VII.]

Prayer

[Feb. 17, 1929.]

Texts:—Gen. 18:23-33; Ex. 32:31-32; Neh. 1:4 11; Dan. 6:10; Matt. 6:5-15; Luke 18:1-14; John 17:1-26; 1 Thes. 5:17; 1 John 5:14-15.

Golden Text.—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15:7.

Practical Truth.—Power in the Christian life is measured by the understanding and the practise of prayer.

Topic.—The Christian's Prayer Life.

Outline.—I. Intercessory prayer illustrated. II. The habit of prayer. III. Acceptable prayer. IV. Importunate prayer. V. Jesus' prayer of intercession. VI. Confidence in prayer.

Introduction.—We may believe that the form of prayer Jesus taught His disciples was the very best. It was short, simple in language, and humble in spirit. In Old Testament prayers God is not addressed as Father, but generally as "O, Lord." In Old Testament

times God was revealed as merciful, gracious, etc., and prayer was based on covenant with God. The Christian's prayer is based on a relationship. The believer is a child of God through the new birth (Jn. 3:3). It is just as natural for the child of God to talk to his heavenly Father, asking for what he feels the need of, as it is for the child to talk to his earthly father, asking for what he desires. Prayer then is the child's worship and petition to the Father: it is the sincere desire of the heart, uttered or unuttered. Right prayer begins with worship; puts God's cause before personal interests; and petitions for present needs, leaving all to the Father's will.

Commentary—I. INTERCESSORY PRAYER ILLUSTRATED (Gen. 18:23-33; Ex. 32:31-32; Neh. 1:4-11).

Gen. 18:23-33—Abraham's intercession here was very earnest, yet was most unselfish. Six times the Lord yielded to his prayer and said, *I will not destroy the city for ten's sake.* This was not for Abraham's sake, but for Lot's sake.

Ex. 32:31-32—When Israel sinned in their worship of the golden calf at Sinai, and were about to be destroyed by the Lord, Moses prevailed in prayer for the people who had sinned, asking God to blot his name out of His book, if the people could not be spared.

Neh. 1:4-11—Nehemiah hearing of the sad condition at Jerusalem, prayed and fasted, confessing his own sins and the sins of the people, even reminding God of His promise when the dispersed people should turn unto Him. God answered his prayer by putting it into the heart of the king to send Nehemiah to build the walls of Jerusalem.

II. THE HABIT OF PRAYER (Dan. 6:10). When Daniel knew that the writing was signed, and that he could have no power to change it; with his windows open toward Jerusalem, he kneeled upon his knees three times a day, and prayed. To Christ in the heavenly Temple let us turn our eyes in prayer. Daniel's prayer life proved to the Babylonians that it gave him power and protection, even against lions.

III. ACCEPTABLE PRAYER (Mt 6:5-15). The disciples had understood that prayer was necessary, but because of what Jesus had said concerning prayer, they were confused. They were not to pray at the street corners; making long prayers to be heard of men, but to retire to a secret place and pray to the Father which is in secret. We live too much in the presence of others to either think or pray well.

Luke states that the disciples asked of Jesus; *Lord, teach us to pray.* Jesus, who knew the thoughts and desires of their hearts, knew also

their need. The form of prayer He gave them is a model for all prayer. It begins with worship (v9); petitions for present temporal needs (v11); asks forgiveness as we forgive (v12); petitions for pardon, cleansing and guidance (13). The unforgiving heart shuts out God's forgiveness (vs14, 15).

IV. IMPORTUNATE PRAYER (Luke 18:1-14). Luke 18:1-8—This parable of the unjust judge shows us that if hard-hearted, ungodly men will yield to the cry of the needy, a loving heavenly Father will much more hear the prayers of needy, sincere hearts which cry unto Him. Their accounts with the Father may be sadly out of balance, yet Jesus says *He will bear long with them.* I think this parable refers to the Church (the bride) in her widowed, oppressed condition during the absence of her Lord (the Bridegroom). The parable begins "Men ought always to pray and not to faint." A very fitting exercise for the Church. It closes "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Does He mean that, in large measure, hope of deliverance and faith in Christ's coming

will nearly die out?

Luke 18:9-14—The Pharisee boasted of his merits, holding himself above other men; he was not seeking justification, and felt no need of it. The Publican felt that, if there ever was a sinner, he was one. In his sense of shame and guilt he sincerely prayed: *God be merciful to me a sinner.* The Lord heard the Publican's prayer but not the Pharisee's.

1 Thes. 5:17—In order to rejoice evermore we must pray without ceasing.

V. JESUS' PRAYER OF INTERCESSION (John 17:1-26). In one respect this wonderful prayer of intercession is unlike our prayers—Jesus had no sin to confess. It contains four petitions for His disciples, and for us: (1) That we might be one with Him; (2) that we might be kept from evil; (3) that we might be sanctified; (4) that we might be with Him finally to behold His Father's glory. Something to live for.

VI. CONFIDENCE IN PRAYER (John 5:14-15). When we pray in the Spirit, we have confidence that God hears us; and if we know that God hears us, we know that we shall have the thing asked for.

Lesson VIII.]

Christian Growth

[Feb. 24, 1929.]

Texts:—John 1:40-42; Matt. 16:15-18; John 21:15-19; Luke 2:40, 52; Eph. 4:11-16; Phil. 1:6, 9-11; 3:12-16; Col. 1:9-11; Heb. 6:1-8.

Golden Text.—But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. 2 Peter 3:18.

Practical Truth.—Constant increase in the knowledge of Christ and growth in the graces of the Spirit should be the rule in every Christian life.

Topic.—Conditions of Christian Growth.

Outline.—I. First introductions to Jesus. II. Peter's confession. III. Peter's love for Jesus. IV. Jesus' increase in stature and wisdom. V. Teachings concerning spiritual growth.

Introduction.—Before there can be any growth in the Christian life, the Christian life must begin, and begin with Jesus. The natural man has no understanding of God in his heart, but at the new birth Jesus

comes into his heart and he becomes alive unto God.

First of all we must receive the element of Christianity into good soil, then we must cultivate the plant. We must pull up the weeds of worldliness in the life if the things of the Spirit are to grow. As weeds choke out the wheat, so a love for worldly things will choke out the Christian life.

Our golden text bids us *Grow in grace.* We must grow in grace or die spiritually, so to grow is to live. Growth in grace may be slow, but be patient, God doesn't hurry. It takes four years for a horse to mature; twenty-one years for a man;

one hundred years for an oak. The horse began as a colt; the man, as a tiny baby; the oak, as an acorn. The great church of today began with a dozen fishermen who believed in Jesus.

It is the privilege and duty of every Christian to grow in grace.

All true Christian life begins with Christ in the heart and growth in grace continues as long as Christ remains in the heart.

One cannot continue in fellowship with Christ and not grow in grace. As well talk about living in the torrid zone without being warm, as about associating with Him without growing in knowledge of Him.

Commentary.—I. FIRST INTRODUCTIONS TO JESUS (John 1:40-42). John and Andrew were the first disciples to follow Jesus. The first thing Andrew did was find his brother, and bring him to Jesus. To bring others to Jesus is one of the first marks of a Christian. All real teaching and preaching is introducing others to Jesus.

II. PETER'S CONFESSION (Matt. 16:15-18). The Lord would have an expression from His disciples as to their conception of Him, so He pointedly asked them. Peter's answer, *Thou art the Christ, the Son of the living God, and the Lord's Blessed art thou*, are rich in meaning. A knowledge of Christ comes by the teaching of the Holy Ghost; and such a knowledge is a real blessing to the one possessing it.

III. PETER'S LOVE FOR JESUS (John 21:15-19). It says here that Peter was grieved because Jesus said unto him the third time, *Lovest thou me?* Peter had wept after denying his Lord three times. Here he is three times commanded to feed the Lord's sheep. Then after showing Peter by what death he should die, He said unto him, *Follow me*. Peter did love Jesus and became His true disciple. Peter's life as a servant of Christ shows us what we might be in the service of God by making full surrender to Him.

IV. JESUS' INCREASE IN STATURE AND WISDOM (Lk. 2:40, 52). Jesus' growth in stature and wisdom is a symbol of a Christian's growth in grace from his conversion to the end of life.

V. TEACHINGS CONCERNING SPIRITUAL GROWTH—The Lord provided for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; and gave helps. These include apostles, prophets, evangelists, pastors and teachers. God intends that Christians shall "grow up into Him in all things" (Eph. 4:11-16).

Paul was sure that He which had begun the work of salvation in the soul was able to finish the work. He prayed for them, that they might increase in love, knowledge, and judgment. Might this be for us too?—(Phil. 1:6, 9-11).

Paul committed himself to one thing, forgetting all else that he might reach the goal set for him and win the race for eternal life. (Phil. 3:12-16).

Paul prayed for the Colossians that they might be filled with knowledge, wisdom, and spiritual understanding; and walk worthy of the Lord. This was necessary for them: it is necessary for us today. (Col. 1:9-11).

The doctrines and principles necessary to the beginning of the Christian life must be left behind as we go on unto perfection. Heb. 6:1-3.

Peter's last written word *Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ*, must be our experience if we are to receive a crown of life (2 Peter 3:18).

VERNON, TEXAS, Jan. 15, 1929.

I wish to say to the many readers of the Gem that I am delighted with our new church paper, the "Gem," I think that it is just fine, and I hope that every Free Will Baptist will subscribe for it.

I am now away out in Northwest Texas, holding meetings. I have been holding meetings in the town of Vernon and near to the town of Vernon for some time. We have had a hard pull of it in the meetings, on account of bad weather and lots of sickness. The flu and measles and smallpox, and other diseases are raging in this part of the country and there has been many deaths

It has been almost impossible to get people to come out to church, but we have been preaching to the few that did come, yet we have had some good meetings and some professions.

Vernon is quite a large town. I held the meeting in a community church house. The Free Will Baptist have no church in the town, but we expect to organize in the near future. We now have quite a list of names of people who want to go into a Free Will Baptist church, and as soon as this wave of sickness is over and we can get the people out, we expect to meet and organize and elect officers. A lot near the main part of town has been bought to build a church house on. The lot will cost \$800.00 and is half paid for, and quite a lot of money is pledged to build the house.

I came here on the invitation of Eld. J. A. Edmonson who lives here at Vernon. I was glad to meet with him and be in his home. I have been well treated by him and his good wife in their home. They are both fine Christian people. Bro. Edmonson has done a great work for the Lord in this part of the country and many souls have been saved through his efforts. I found him a fine man to work with in the work of the Lord. Eld. Edmonson has been a faithful Free Will Baptist preacher for many years.

Yours for Christ and the church,
Eld. T. C. Ferguson, Mo. St. Evangelist
Ash Grove, Mo.

Soper, Okla.

Continued from page 6.

Eld. Deskin is the faithful pastor. I was indeed glad to meet him and his church.

Then we preached at Paden, Okla. Had a good service. Was glad to meet with this church and their faithful pastor, Eld. E. A. O'Donnell. I am well acquainted him, as I have held revivals with him, and know he does his best in the service of God.

We then visited a revival meeting at Pleasant Valley school house, near Beggs, Okla., conducted by Eld. Howard and Eld. Carver. Made an attempt to preach that night. Had a fine service. The revival spirit was in the service, and God was saving souls. Was glad to meet these dear brethren as well as their congregations.

(Continued next month)

CHILDREN'S DEPARTMENT

"Uncle Charley," Editor.

THE SINGING KING

Many, many years ago there lived a little boy in a very humble home with his father, mother and brothers. He was a very beautiful, happy child, and always did his work willingly, and in a cheerful manner.

When he became old enough, his father appointed him the care of the sheep, because they were shepherds, and too, one must be kind, gentle and careful in order for sheep to do well—you see, they are so much like people, the more kind and gentle you are, the more they love you and respond to your call.

One day a lion came to destroy the flock, and the boy caught him by the long hair on his chin and slew him. Another day a big bear tried to kill some of the sheep, and the boy managed to kill the bear. For these, and possibly many other reasons, his father loved him dearly.

He spent much time in the open with his sheep, amid the green grass, the flowers, the trees, the stars and the singing birds. By the side of singing brooks, the lakes or the sea, he caught the spirit of the birds, the flowers, and the things which surrounded his life and these enabled him to enter into the spirit

of song. Later he became known as the sweet singer of Israel, or The Singing King.

When he became older his father sent him to visit his brothers who were with the army. While there he slew the leader of the enemy and won a great victory.

Many times he played upon his harp to help people who were in trouble, and often he played for the king. He would play upon his harp and sing of the flowers, the grass, the brooks and the rivers, of the mountains and the trees, about the good people who were living, and those who had passed away.

He would sing of the stars, the sun and the moon. He became so happy one day while singing that he called upon the people to sing and to praise the Lord with the voice, and with all kinds of music. He finished his song by saying, "Let everything that hath breath praise the Lord."

When the king died this boy became king, and the people learned to love him dearly.

Lovingly yours,

Uncle Charley.

P. S. I would like to hear from all the children.

Address, Uncle Charley,

Box 186, Tecumseh, Okla.

THREE ROADS TO HELL

By Eld. C. E. Mann.

Therefore hell hath enlarged herself and opened her mouth without measure.

I want it distinctly understood in the beginning of the discussion of this subject that I firmly believe in a hell, a place created for the devil and his angels (Matt. 25:41), where angels who kept not their first estate are reserved in everlasting chains unto judgment (Jude 6), and into which the wicked will be cast until

the day of judgment, and all the nations that forget God (Ps. 9:17).

I understand that it is not popular to preach on the subject of hell, and too, some people don't like to hear the term used, it is too much like home. I am sure it is better to hear the term now, and heed the warning than to live eternally in the presence thereof. In discoursing upon the subject at this time, I desire to point out three roads that lead to hell.

1st. I invite your attention to Mt. 7:13, "Broad is the way that leadeth to destruction" Here I find that the entrance, and the way, is broad enough to admit any cargo one wishes to pass with, or carry on the way. If I understand the term broad properly, it would permit the entrance of any life, unrestricted, and to begin a career of vice, sin, degradation and crime that would lead to the destruction of the life and the damnation of the soul. For example, one might engage in gambling, drink the bitter cup to the dregs, or engage in dancing until they pass the last stage, the red light district, or in stealing until everything he comes in touch with becomes his. In the broad way one may engage in one or all sins, start down the road to eternal death and never put on the brakes.

2nd. I want to invite your attention to a narrower way. "One thing thou lackest" (Mark 10:21). Here, I desire you to notice one puts on the brakes until he narrows the way to just one path; whose end is sure death. The moral life is a dangerous life. One may not only fool others, but he fools himself. Hundreds of men profess to be moral men, and hope their morality will atone for their one or more sins. Jesus said, "One thing thou lackest," and I read that "he that is guilty in that which is least is guilty also in much." A moral man will not steal. A moral man will not lie. A moral man will not swear. A moral man will not break the Sabbath. A moral man will honor his father and mother, and yet this is not all of the moral law, but men will break these daily and still profess to be moral men. In the foregoing scripture we have a young man who professed to have kept the moral law coming to Jesus and asking, "What must I do to inherit eternal life?" In the first place this young man was mistaken in his idea of Christianity. He wanted to do, but God wants us to live Christianity, and then we will do because we are living. (Continued on page 15.)

Discouragements of the Evangelists

(Continued from page 2)

got an answer to a single letter he wrote, and he was waiting all this time, not knowing what to do. Some of your preachers have been elected year after year as evangelists, and never get a call to hold a meeting, or get an answer to any letters they have written to any one about holding meetings. Now this is not treating a brother evangelist right. Is it any wonder they quit? Now I want to say this; If you don't want these evangelists to hold your meetings for you, don't elect them. And if they write you a letter, be man enough to answer it yes or no, and then they will know what to do.

Then some of our churches, instead of getting one of their own evangelists that they helped to elect, to hold their meetings, will call a preacher from another denomination to hold their meetings. Or they will pick up a tramp preacher to hold their meetings for them, and pay them a big salary to do it. And they will go away, often in disgrace, and leave the church divided and in bad shape. Then they will send for one of our own evangelists to straighten things out again, but they will hardly pay his car fare to come and do it. It seems like some of our churches will pay more for a preacher to come and tear up their churches than they will pay for a preacher of their own to come and build them up. This ought not to be. Let us be loyal to our own men and our own people.

Then some of our pastorless churches would rather die than ask one of our evangelists to come and preach for them and help them out.

I am not complaining of the treatment of myself, but I am thinking of the other fellow, for I know that some of my brother evangelists have been treated shamefully along this line.

I hope this article will cause us to be more considerate along this line than we have been, and encourage our evangelists more. Let us treat them better, pray for them and lend them a helping hand, and perhaps we can get them to do more.

Ash Grove, Mo., Jan. 10, 1929.

Hold Fast That Which is Good

(First Thess. 5:21, last clause)

By Eld. Edward Hilliar

I believe we should always go to the root of things in order to have a sound basis upon which to build eternal facts. For instance, a wise Master Builder never attempts to erect "Piers for a bridge or a Sky Scraper," until he finds perfectly solid rock. We must first find the source of Good. (Gen. 1:31) We read these words, "And God saw everything that he had made, and, behold, it was very good." "Hold fast that which is good."

Was not man included in the "very good" things that He made? Certainly he was: So also are these words of Scripture from the same source, given for our admonition and guidance and instruction by the Holy Spirit, the gift of God. Therefore, may we not conclude that it is impossible to find anything whatever on the face of the earth that is good except it originated from the Eternal Father?

Christ himself sets up a standard. Jesus was once approached by a certain ruler who asked him saying, "Good Master, what shall I do to inherit eternal life?" And Jesus said unto him, "Why callest thou me good? none is good, save one, that is, God."

Such a declaration should at once cause every believer to meditate seriously and earnestly upon all things pertaining to life, as Jesus only and alone knew the truth about things eternal.

"Hold that fast which thou hast." —Rev. 3:11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown (crown

of Life). The 3rd verse of Jude says, "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Beloved, this raises a question: Is it not possible for saints to lose ground by withholding testimony through lack of faith, or fear of personal loss, or danger, even of life? Take for instance the case of Queen Esther when Mordecai requested (also gave Hatash a copy of the decree given out to destroy the Jews in all the provinces) her to make supplication to the king for her people. She, fearing for her life, (for except the king should hold out the golden scepter, either man or woman approaching the inner court was liable to be put to death) sent a demurrer to Mordecai at which Mordecai sent Esther an answer, to wit; "Think not with thyself that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:13-14) Such loyalty, imperishable faith, and clearness of vision! Surely the angel presence of Christ the Lord, our Righteousness had spoken to him, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." Mordecai walked and talked with God, and God upheld him by His omnipotent hand. He had learned the lesson of holding fast that which he had, and became a mighty intercessor and prevailed with God. He also found favor with the king, and was great in house. The Jews were saved, and Mordecai spoke peace to all his seed.

Let us analyze the teaching of Christ, and compare the conception and statement of Mordecai to Esther. Jesus made a declaration

to his disciples: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."—Mark 8:35. Mordecai's faith saved Israel complete, including the life of Queen Esther, whereas God would have saved Israel—but Esther and her father's house would have been destroyed through unbelief.

"Hold fast that which is good." We have been dealing with the "Children" until now—but if we turn to the "Unregenerate" we stand amazed, dumbfounded, for we find in Romans 3:10 that there is none righteous, no, not one. (11) None that understandeth, none that seeketh after God; (12) all have gone out of the way, together become unprofitable; none doeth good, no, not one. (13) Their throat an open sepulchre; their tongues have used deceit; the poison of asps is under their lips; (14) mouths full of cursing and bitterness; (15) their feet are swift to shed blood; (16) destruction and misery are in their ways; (17) the way of peace have they not known; (18) there is no fear of God before their eyes; (23) climaxing with verse 23, "For all have sinned and come short of the glory of God." (24) "Being justified freely by His grace through the redemption that is in Christ Jesus." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works; lest any man should boast (Eph. 2:8).

As we review the fearful arraignment of man in the flesh, in his carnal state, as graphically described by Paul we feel as he when, from the depths of his soul he cried out, "O, wretched man that I am, who shall deliver me from the body of this death?" Through sin we were dead. Through the new birth we are restored to sonship, and can sing:

O, safe to the rock that is higher than I;

My soul in its conflicts and sorrows would fly;

So sinful, so weary, thine, thine would I be;

Thou blest Rock of ages I'm hiding in Thee.

Three Roads to Hell *Continued from page 13.*

A moral man is a great hindrance to Christianity because a lot of folks will hide behind a moral man, who would not think of taking a real broad way sinner for an example. Whatever your idea of morality is, Jesus says it is not enough, and "Thou lackest one thing," the acknowledgment of Christ as Savior, and the receipt of His leadership.

3rd. The third way I desire to call your attention to, is that of good intentions. Hell is being populated with people of good intentions. I don't believe it is the intention of any one to die and go to hell, but they have put off accepting Christ until the last call is sounded, and they awake to a realization that "procrastination is a thief of time," and their last opportunity has passed. Pilate (Matt. 27:24) had good intentions and washed his hands of the blood of "This just man," but the blood spots remained, and I am informed that he continually washed his hands

until his dying day. In Acts 24:25, Felix's intention was no doubt good when he addressed Paul and said, "When I have a more convenient season," but I do not read where the more convenient season was his. God had said, "Today is the day of salvation," and Felix failed to take advantage of "Today." Agrippa is quoted in Acts 26:28 as saying, "Almost thou persuadest me to be a Christian," and Paul replies, "I would that thou were not only almost but altogether as I am." Paul knew that "almost persuaded, a convenient season, a good intention," only meant to be lost.

There are people here tonight who have good intentions, they are just fine, they would set this community on fire for God, they would mean the life of the church, but they will die, and the church and souls will suffer unless you are willing to act tonight.

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Napoleon and the Conscript

There is a well known story told of Napoleon the First's time. In one of the conscriptions, during one of his many wars, a man was balloted as a conscript who did not want to go, but he had a friend who offered to go in his place. His friend joined the regiment in his name, and was sent off to the war. By and by a battle came on, in which he was killed, and they buried him on the battle-field. Some time after, the Emperor wanted more men, and by some mistake the first man was balloted a second time. They went to take him, but he remonstrated.

"You cannot take me."

"Why not?"

"I am dead," was the reply.

"You are not dead; you are alive and well"

"But I *am* dead," he said.

"Why, man, you must be mad. Where did you die?"

"At such a battle, and you left me buried on such a battle-field."

"You talk like a madman," they cried; but the man stuck to his point that he had been dead and buried some months.

"Look up your books," he said, "and see if it is not so."

They looked and found that he was right. They found the man's name entered as drafted, sent to the war, and marked off as dead.

"Look here," they said; "you did not die; you must have got some one to go for you; it must have been your *substitute*."

"I know that," he said; "he died in my stead. You cannot touch me; I died in that man, and I go free. The law has no claim against me."

They would not recognize the doctrine of substitution, and the case was carried to the Emperor. He said that the man was right, that he was dead and buried in the eyes of the law, and that France had no claim against him.

This story may or may not be true, but one thing I know is true: Jesus Christ suffered death for the sinner, and those who accept Him are free from the law.—D. L. Moody.

Blessed Ones

"Blessed are the poor in spirit"
Matt. 5:3.

The poor in spirit not only shall have—they already have—the kingdom: for theirs is the kingdom of heaven. The words, in spirit, definitely designate those who in the deepest sense realize their greatest need.

The fact that it is generally the "poor of this world" who are "rich in faith," partly explains why God's people are called oppressed, poor, afflicted, hungry, naked, etc., while it is often "the ungodly" who "prosper in the world." Those rich only in this world's goods make a "vain show," and walk in darkness—the world is unreal to them, and the view they have of themselves, and of things about them is false.

The poor in spirit are rich, being enriched with the fulness of Christ. They are heirs of the kingdom and may have an abundant entrance. This first beatitude is, perhaps, best explained by considering it the result of all the others. By mourning, by hungering and thirsting after righteousness, by being meek, and all the rest, the child of God becomes poor in spirit.