

THE FREE WILL BAPTIST GEM

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

Vol. 1. No. 4.

Tecumseh, Oklahoma, April, 1929.

\$1.00 per year.

The Short Bed

By Eld. S. M. Crawford

"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than he can wrap himself in it.—Isa. 28:20

This prophecy is to Israel or God's chosen people, and very applicable to this very time and people and of today. Now God's people back in old Prophet Isaiah's time had conceived great ideas of their own. They had manufactured to themselves 'a bed,' or rather we would call it a creed.

Now read Isaiah 28:9-19, then our text. We see this people had made themselves a covenant to themselves. They had declared a doctrine of their own as the bed, and they were using their lies for their covering to cover up themselves, but Isaiah said, "Your bed is so short, you cannot stretch out upon it. You are all drawn up and cramped."

I see the picture that Isaiah saw; a man on a very short bed, with his knees cramped up and a very narrow covering that the man's knees would raise up so high, like a tent pole, that the body would be uncovered, or naked. That applied to the people that rejected God's prophecies, and had made themselves covenants of their own. I hear men preaching doctrines of denominations, and taking here a little and there a little, and proving their self-conceived ideas, and they always lack some width in their covering to cover themselves with. I have followed preacher after preacher on one certain subject, and have never heard one preach as many as three sermons on the impossibility of apostasy that they did not cross themselves some way on it.

I believe that the deepest man, or the best learned man in the Scriptures and doctrines of churches, cannot broaden out his own theories wide enough to cover himself, neither can he stretch himself out on his self-built bed. When man lies down on his own patterned out plans, he will be cramped so he cannot stretch out in a comfortable way. When he takes a little point here, and a little there, he will find that a word of reproof will always bob up. He then must hunt up a line to cover up that line of reproof, so on and on he goes, trying to stretch his covering on this side and on that side. When he pulls it over this side, he pulls it off from the other side, so man may stretch and scramble with his bed and cover, but he

cannot find rest in his own doctrine, which can never save a soul.

Why should a man that believes in the Calvinistic doctrine always bring in something about it when he preaches? Now if I believed that half as strong as most of them preach it, I would never say a word about it, for if "a man once saved cannot be lost," and I knew it, I would do all I could to get men saved and let that alone. For if he can't, to believe he could, wouldn't damn him or cause him to go to hell; neither would his believing in a possible chance of apostasy cause some one to be lost. I do not believe in apostatizing or falling from grace; I believe in living in such a way as not to fall, or cause others to stumble at some of my doings. And if we are led by the Spirit we will not fall, but if we break away from God's leadership, we are already fallen. So long as the Spirit is your leader you are a son, and your bed is plenty long, and your covering will cover you from all sin, for Christ is our covering, and He has atoned for all our sins. If we are in Christ and Christ in us, led wholly by the Holy Spirit, we are heirs of God, and joint heirs with our Lord and Savior Jesus Christ.

Now, dear friends, I will close this little article by begging you to read God's Word, and apply it just as it is without taking here a little and there a little. And if your bed is shorter than you can stretch yourself on, get off, and pallet down on God's whole word, and wrap up in the unvarnished truth. Now close your eyes and let us pray, "Our Father which art in heaven, give us this day our daily bread, and forgive us our sins, as we forgive others. Thy will be done, not mine, for thine is the glory forever. Amen."

Extracts from a Baccalaureate Sermon delivered before the Graduation Class of the Greentop Mo. High School, May, 1928

By Rev. C. E. Mann

"When I was a child I thought as a child, I spake as a child, I understood as a child, but when I became grown, I put away childish things.—I Cor. 13:11.

The child mind lives in the field of imagination. He sees things in pictures. He imagines himself a great professor, a doctor, a minister, a lawyer, a farmer. He is always building—ever onward and upward. Who would take away the child age of life? It is the hope

of the people of the world. Destroy this and you remove the germ of life, and the nations perish.

You, my young friends, have passed the child stage of life, and are now stepping forth to face the reality. No longer are you to travel with the myth on the wild goose back from the land of snow to one of sunshine, flowers, laughing brooks and singing birds (or vice versa), but you are to enter a field of building. Building with all the strength of character those monuments of eternal wealth and beauty.

Unless you take another step forward in the field of school work of possibly one, two, three or four years, you will have stepped from under the guiding hand of tutor, but you have not stepped from the field of learning. No matter how much you may have disliked English, you will see it and study it where ever you may go in life. You will see it in the active and passive voice, in the masculine, feminine and neuter gender, in the past, present and future tense. You will see it walking along the streets, traveling along the highway, or flying through the air. You will not study mathematics from books, but will learn how to put those principles into use as you study the great problems of life. Every day will bring its problems of addition, subtraction, multiplication or division, and these you must use to solve the great scientific problems which confront you. The science of teaching, the science of medicine, the science of law, the science of farming, the science of the ministry, the science of the home. And may I add, the last two of these are the largest fields of science in all the world.

A young man desirous of becoming a lawyer approached the aged professor, and with a smiling face said, "My parents have at last consented to my completing my long desire of becoming a lawyer." The aged professor asked, "When you have completed your course, what then?" The young man replied, "Then I will graduate with the highest of honors." "What then?" "Then I will begin the practice of law, will have a number of noted cases, and will win a great victory" What then? "Then I will settle down for life and become a man of wealth." What then? "Then I will become old" What then? "Then I will die" And what then?" The young man hung his head in silence for a few minutes and then retired from the room. My young friends, while planning for the future, may I exhort you to plan for the eternal.

My young friends, you are wanted. Everywhere, over all business places, is the advertisement, "Young men, Young women wanted." The voice of progress calls for young men and young women of character, resolution, a determination, who are willing to fight for, to sacrifice for, and to win those principles which means the salvation of the world.

With the majority of young people the question is, "What will be my position in life?" and what will I be

worth? The position you occupy in life will largely depend on what you are determined to make it. Your wealth will be determined by the service you render unto humanity.

Dr. Henry Steenbrook, professor of science of Agriculture, University of Wisconsin, recently discovered a process whereby he could add to the Calcium producing qualities of food. A large cereal corporation desirous to corner the benefits of the discovery offered two million dollars for the discovery. Dr. Steenbrook said, "For once I was tempted," but he refused the offer, turned his discovery to the University of Wisconsin, and the benefit of humanity. Who can estimate the wealth of Dr. Steenbrook as his discovery concerns the welfare of humanity. Who can estimate the wealth of Benjamin Franklin as concerning the value of his discovery of electricity, or Fulton, the power of steam, or Morse on telegraphy, or Edison, the telephone. You will be worth just what you are worth to God and humanity in service, nothing more.

My young friends, we are proud of you. May our pride continue, as we view your progress in the field of service.

God Speaks to Moses

By Eld. Edward Hilliar

Now therefore let me alone.—Ex. 32:10.

Beloved ones, I realize very deeply how inadequate the finite mind is, with its limitations, to fully grasp its wonderful meaning, in its vital relation, when measured by its vast importance concerning the future of God's chosen people Israel, and ultimately the success of our labors in this dispensation of "Grace" through Jesus Christ our Lord.

Why so? For instance, if God was willing to listen to the pleading of Moses for the children of Israel, how much more will He be pleased to hear the prayer of the "saints who have been born again, and washed in the blood of the Lamb, the "Christ," God's only begotten, the spotless One?

Moses, a man of Vision. - Where there is no vision the people perish—*Now therefore let me alone.* We stand in awe and amazement, dumb-founded. O that we could just get a vision of that scene! There seems the hush of silence as we approach. We hear the words: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" Was there silence in heaven? Did the seraphims cover their faces? Did the birds hush their singing? Did the angry waves cease to roar, as the great God of all creation spake to man? *Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them.* Had such a course been carried out, it would have entirely wiped out the Patriarchal promises and plans

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THE FREE WILL BAPTIST GEM

Organ of

THE FREE WILL BAPTIST CHURCH

Published monthly at Tecumseh, Oklahoma.

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

Entered as Second Class Matter, January 4, 1929, at the Post Office at Tecumseh, Oklahoma, under the act of March 3, 1879.

TERMS:

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

Advertising rates given on application.

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

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Editorial**Ambition**

Alas! The modern spirit which, entering into all things, is calling men to human greatness, and winning them over to seek to be something in a world where Christ is nothing, ever seeking the applause of a world which hates Christ. What an evil thing it is! How contrary to Him and to His service, this self-seeking, this ambition to have a name.

As the believer is yielded to the Lord, he obeys the word of God. As he is occupied with Christ, walking in the Spirit, the Spirit of God fills his heart.

What do you Want?

"Covet earnestly the best gifts."—I Cor. 12:31

If you could have one wish, and could have the thing wished for, what would it be? Tell me what you would have above all things, and I will tell you something about your soul. If you would know a man, keep your eyes upon the things he is striving for.

Beware what you want, for you will get it. We get what we want in this world, and nothing more. John Burroughs said, "If you have a thing in mind, it is not long before you have it in hand."

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Jesus said this was true of spiritual things, and it is true of material things, too.

What we want we will work for. If we want our church and Sunday School, or auxiliaries, to grow we will work for them. We will show our faith by working for the things we have faith in. It has been said of the Gem, "It is fine, but will it continue so? Do we want it to continue so? Are we willing to work in order that it may continue so?"

St. Louis, Mo., March 22nd

Dear Brethren, Greeting: We have just started revival services at our church, with Elder Cox, our Yearly Meeting Evangelist. We ask all the dear readers of the Free Will Baptist Gem to pray earnestly for us. We sorely need your prayers, that our Heavenly Father will bless the efforts of this godly brother in his faithful messages.

Macedonia Gospel Tabernacle of Free Will Baptists.
Sincerely,

Elder and Sister Hilliar.

FROM THE FIELD

Flat River, Mo.

The following little poem was read at the Yearly Mission meeting, March 8th, held at the Flat River F. W. B. Church in honor of the offering of one of our F. W. B. preachers on that occasion: he having given a penny for each pound in weight, inch in height, each year of age, and waist measure—totaling \$3.56. (You may guess who he was).

In eighteen hundred seventy-nine,
I saw the light of day.
I've reached the age of forty-nine,
And so I came to stay,
A few short years in this old world,
This world of sin and woe,
But I'm ready just at any time,
The Savior bids me go.

Like all the other children,
My business was to grow,
I measure just sixty-nine inches,
From my head down to my toe.

My girth it has increased
Until in inches I'm thirty-nine,
I have a splendid appetite,
Almost all the time.

My averdupois I confess to you,
Is one hundred ninety-nine,
A very good advertisement,
For the Texas clime.

So \$3.56 that is my bill,
I'm in a sorry plight,
But I will gladly pay it,
For I want to do what's right.

Yes, I gladly give it to the Mission;
It's a worthy cause we know;
We want the hungry children fed,
And a new church begin to grow.

We're asking for some of your
dollars and dimes,
Let's make it very snappy,
That the cause of Missions may
spread and grow,
And our Sisters be made happy.

—Miss Anna Reed

Flat River H. M. Report

With this issue of the Gem will be found the Financial Report of the Home Mission workers of Flat River, ending March 8, 1929.

Our report will only be a partial report, as during the first months of the year we were not careful to keep a strict account of all charitable work done. Many times grocery showers which were donated were not estimated, and reports sometimes lost or misplaced. We did not think the work would grow as it has, nor the finance be adequate to minister to the sick, poor and needy, that it was been our privilege to do. It has gone far beyond our expectations. Not only have physical bodies been warmed and fed, but hungry souls have been blessed, as the workers would visit and pray with the dying and broken hearted. The Lord has blessed in wonderful ways, and really the work, we believe, has just begun. New members are coming in, and the old ones who have already proved their love for lost souls and suffering humanity, stand ready with plans and suggestions in the interest of the work, ready to go the second mile when necessary.

Mrs. Lizzie McAdams will be at the head of the organization again this year, so we predict another great year for the Mission Workers of Flat River.

We ask our readers to pray that there may be a great gathering in of souls throughout the Lead Belt, that the cause of missions may spread and grow until our whole denomination becomes saturated with the Mission Spirit; then may it reach farther than Mo., Okla. or N. C. Even across the great ocean and thru our denomination may the Gospel of the dear Son of God be carried to those who are still in heathen darkness. Can we hope for such a thing? Let's pray it may be even so.

Yours for the Master's service,

Miss Anna Reed, Sec'y.

Financial Report of the Home Mission Work of Flat

River for the Year, ending March 8, 1929,

Membership.....	206
Meetings held.....	283
Families helped.....	70
Sick calls made.....	242½
Conversions in home.....	70

General Fund Receipts

General Receipts.....	\$1675.02
From Circle Treasurers	424.18
Total amount received.....	\$2100.05

Expenditures

Groceries.....	\$447.49
Clothing.....	198.84
On Mrs. McAdams' expenses	180.00
B'd'g fund Flat River Ch....	1030.00
Miscellaneous help given.....	105.82
Total paid out.....	\$1962.15
Balance in General Fund.....	\$137.90

Lizzie McAdams, President.

Anna Reed, Secretary.

—*—

Christianity Only Cure for Crime

At the annual meeting of the Chicago Bible Society recently the topic of law enforcement and the situation in Chicago came up for discussion. Bishop Edwin Holt Hughes, of the Methodist Episcopal Church, who spoke before the gathering suggested placing in the advertising columns of the Chicago newspapers an appeal to bootleggers, to "stop such business for all time and give themselves to God."

"Such an advertisement would appeal to men in danger of being shot down as victims of the warfare among bootleggers in Chicago," the bishop said, as reported in the Chicago Daily Tribune. "We may do something to better the situation by legal pressure but the pressure of evangelistic Christianity is the only sure cure for the evils infesting the city at the present time." The Chicago Bible Society, which is made up of clergy and laymen of many denominations, with the purpose of distributing Scriptures, reports that in 1928, 201,915 Bibles were circulated in fifty languages in Chicago and Cook County, given to hospitals, jails, penitentiaries, missions and individuals.

By Mrs. John H. Wolfe.

Flat River, Mo.

Dear Editor of the Gem:—I want to say in regard to Bro. T. C. Ferguson's article in the Gem of Feb. 29, that Bro. Ferguson is right in saying that our own evangelist's elected by our church, and sent out into the field to work for the Lord and for lost humanity, are generally men that cut loose from the world and have put their all on the altar for God. The church elects them because they believe that they are men of God, and send's them out to do a work for the church that otherwise would never, nor could ever be done. They send them out into the field with their Bible and credentials and a good letter of credit from which, as a general rule they are expected to get their support.

Our church needs men and wants good men, in the evangelistic field all the time, yet the church has never adopted a financial system whereby, that they can keep good men in the field. Consequently, as Bro. Ferguson hinted in his letters, a great many of our very best evangelists are forced to quit the pulpit and go back to manual labor in order to support their families. I have seen more than once the very best of preachers pitching hay in the hot July sun, or sawing saw stocks in the bleak chilly winter, when they should have been doing the God given work that God had called them to do. As Bro. Ferguson again hinted, the church elects our evangelists and starts them out with their Bible, and letter of credit in their pocket, and they immediately begin to apply for work only to find that the jobs have all been taken up, sometimes by some tramp preacher, that very often does not belong to our church and a great many times without any credentials from any church at all, and without any recommendation save only what they themselves give out through their own horn. They generally set their tent on some church lot and call the

meeting, and their first announcement is that they are not wanting any financial pledge from the church, that they will be perfectly satisfied with gate receipts and the private donations, but the very first blats that comes from their horn is money to bear expenses. They have a book of printed sermons that will last if the gate receipts are good, about twenty days. They know that the time has come when men will not endure sound doctrine, so they heap up large congregations of people with itching ears. Their sermons are highly flavored to suit the fancy of the largest crowds. They count every one a convert that holds up his hand for prayer or says amen to some funny joke. Their book of sermons is preached out, the last available dollar is collected for expenses. A vast number of mushroom members is added to the church, a great report is written up concerning the great revival meeting that has been conducted in the town of Blank by the Rev. Evangelist Blowhard from Hornville, stakes are pulled and Bro. Blowhard is gone to parts unknown, and our own good Evangelist is still raising potatoes for a living and our church is in a worse condition than was ever known before, all to the credit of our tramp preacher.—the Rev. Blowhard of Hornville.

W. H. Adams

When fear knocks at the door,
send faith to answer, and you will
find nobody there.

—o—

Kindness is a language the dumb
can speak and the deaf can hear
and understand.—Bovee.

Saint Louis, Mo.

Macedonia Gospel

Tabernacle, Free.

Will Baptist Church

Eld. Hilliar and wife attended the
Quarterly Meeting at Flat River of

Saint Francois County Association, and we hear they had a wonderful time. Bro. Hilliar gave them a message of love and inspiration, he told us of the sweet spirit of harmony that prevailed throughout the entire conference. We are glad sister Hilliar took the trip. You all know them, they are just old fashioned folks. Bro. Hilliar is just full of fire. Sister Hilliar says the fire flashes out of his eyes at times

On Sunday we had an inspiring meeting; Tuesday, Feb. 5th was the 6th. Anniversary of the founding of our Church. Several talks were made and we all had song and prayer service.

Eld. W. C. Hill, Eld. Langley and Bro. Hughes joined us and after the usual greeting we commenced the business meeting. Bro. Hilliar Moderated. There were 3 deacons to be ordained, also 3 deaconesses:

Samuel Staser, Son of a Baptist	
Preacher	Senior Deacon
Robert A. Cleaton	Deacon
Joseph Dillon	Deacon

Deaconesses

Mrs. Bertie Martin, President
Mrs. Verna Summers, Deaconess
Mrs. Cleaton, Deaconess

The service was certainly a very solemn one, everybody was impressed.

We are to entertain an intensive campaign in our locality in the near future. We have recognized our Sunday school and will work hard to get results.

In a moment of silence Eld. Hill and the pastor were seen together and Eld. Hill, breaking the silence, stated that he wished to recommend Sister Luella Hilliar (the Pastor's Wife) to preach the Gospel of Christ. It was unanimously agreed upon.

Our Pastor has long felt very keenly the need of consecrated help in order to reach the families of the neighborhood especially the girls, there being so many allurements to take them from the church; and for that reason has

sought women who are sound in the faith and true in their heart, and that is why he determined to have a woman's board of deaconesses. We all feel that he has taken a step in the right direction, for he believes, and rightly too we feel, that they will and can do a work and reach those that he can't possibly reach, so in this spirit, as "Co-workers-together," we feel heartened and a sense of real discipleship is gripping us. Our anniversary service, full of inspiration, closed with that impressive song "God be with you 'till we meet again."

Our work in general for the past month has been encouraging. We had two good services on Feb. 10th, especially the evening service. It was the night of the Lord's Supper or Communion service. Eld. W. C. Hill and his wife paid us a visit, and Bro. Hilliar invited him to bring us a message, which was instructive and admonishing also. Then we drew nigh unto him who loved us and gave himself for us, and partook of the elements, emblematic of His broken body and shed blood. A most solemn service indeed. Our pastor then took a towel and girded himself and became obedient in the example which Christ our Lord and Master showed us and said we should follow, with the grace and modesty of a true disciple of Christ.

Signed by the Clerk of the Church,
Mrs. Verna Summers

Phenix, Mo.

To the Readers of the Free Will Baptist Gem: I received two copies of the first issue of the Gem, I read one with a great deal of interest and gave the other copy to a friend, thinking perhaps he might subscribe for it. I am sending herewith my \$1.00 for a year's subscription. It is a good paper, and I think Bro. Brown will do well if he can give us such a paper once a month for one dollar.

I was surely glad to read letters from so many I meet at the State

Association, I received a letter recently from Eld. T. C. Ferguson, he was down in Texas holding meetings. He wanted to know about coming to Phenix to hold a meeting, and I have been talking with others about it. I am sure a lot of the people here would be glad to have an old time meeting, where sinners would come to an altar of prayer and pray through to salvation and I am sure I can work with Bro. Ferguson. I don't know what the preacher in charge here will say about it; he has asked me to preach next Sunday, but he is not much of a Revivalist, and I have never heard him call for an expression from anyone, but we will hold a meeting if it is under a brush arbor next summer if Bro. Ferguson comes.

I am intending to visit some in Oklahoma next summer and attend the Center Association if I live and we keep well. Pray for us and our children and grandchildren. May God bless all the Gem readers and its worthy Editor is my prayer,

R. F. Haskins

Hempfle, Mo., Feb. 27, 1929,

Dear Readers of the Gem:-

It is with pleasure I seek to enter your presence again through the door of the "Gem".

I like to read the good letters from our brothers and sisters telling of their work. Some of the brothers and sisters I have met personally at our last two State Associations. The others I feel like I know for I have read their letters or have heard of them through somebody else.

A "League" was suggested by Brother Wm. Reeves, from Flat River, Mo in the last issue of the "Gem." I am glad to report that our "League" at Mt. Zion Church where the last State Association was held, is already organized and will start their meetings as soon as the literature is received. We have 18 members enrolled and hope to have more before long.

I feel that a "League" will help

solve some of the problems the young people of today have to face. We help to reach them this way when other ways may fail. They will feel that the young have a part in the church work and will work to that end. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them," (Excl. 12:1). If we do as this verse says, we will surely think of it in later years and with pleasure if we have lived up to its teachings.

May we think of 2nd. Timothy 2:15) "Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word by truth." I think this verse is wonderful as a motto.

I ask the prayers of all of God's people. May he bless you all is my prayer.

Melba White

Ft. Worth, Tex., March 12th.

After leaving Vernon, Tex., where Elder Edmonson and myself held meetings and organized a church, I went to Buffalo Springs, Texas and held a few night's meetings with the F. W. B. Church there. There was so much sickness and bad weather that it was hard to get people out to church, but God gave us some fine meetings just the same. Eld. Hodges of Ft. Worth, Texas is the faithful pastor of this church. I was glad to meet with the good people at this place and have the privilege of preaching a few nights to them. I was glad to meet with and be once more in the home of Eld. Newsom who lives near here. He is one of our beloved preachers that I hadn't met for many years. He is teaching school at the present time.

After leaving there I went and held a few nights meetings with our New Salem Church near Decatur, Texas. We ran into more sickness

(Continued on page 7)

CHILDREN'S DEPARTMENT

"Uncle Charley," Editor.

THE STORY OF LONG AGO

A few days ago as Uncle Charley was walking along the street he saw, peeping through the snow, something clothed in a cloak of green. Upon examination it proved to be a flower plant just peeping forth from a long, long sleep. As I gazed upon those plants, a story of long ago came to my mind, and I thought, how like the Maker of the flowers is He who gave to the dead hope of men a new life, and clothed it with the promise of another spring time.

The story of long ago was the story of the Babe that was born in the city of Bethlehem, over whose cradle the angels sang, and whose music reached the ears of the shepherds, and caused hope to again spring up into their lives, like the little flower plant that apparently was dead but was now living again.

How eager were the shepherds to hasten to the city in order that they might see Him, and join the angel band in singing the song: *Peace on earth, good will to men.* No doubt they watched the growth of the Christ child as He became a boy, then a man. How glad they were when He began to preach and to tell the people that God still remembered His promise, and had sent Him (Jesus) to bring hope again to the world, and to establish the true worship which should never end.

As He traveled from place to place teaching the people, healing the sick, raising the dead, and feeding the multitudes. Great crowds of people followed Him until sometimes His life became endangered. Once they put Him upon a mule, and then began to sing, "Blessed is he that cometh in the name of the Lord." There were some men who heard them sing, who became jealous and began to plan how they might get rid of Him, who was

drawing the people after Him because He was kind and good to them, and loved them. So great was their anger that they took Jesus and nailed Him to the cross, while He was suffering and dying they sat down and watched Him. After Jesus died His disciples put Him in a new grave and rolled a large stone before the door. How the bad men rejoiced when they knew that Jesus was dead, and yet how they feared when they remembered that He said, "I will live again." So they got some men to watch the grave.

The angels who had sung the cradle song, and who had fed Jesus in the wilderness, were still watching over Him, and came and rolled the stone away so Jesus could come from the grave. He then sent word to His disciples that He was living and would meet with them, and when they saw Him they were glad.

As God has given to the flowers the assurance of another spring-time, so Jesus has given unto us the assurance that we shall come forth from the grave and live again. When we awake again, may we come forth to a life of usefulness and beauty.

While traveling over life's long span
Of trials, toils, aches and pain;
I find some flowers blooming there
Amid the sunshine and the rain.

And while I cannot understand
Why life cannot one blessing be;
I know that thru His guiding hand
There is a victory for me.

Oh, Thou who knows and comprehends
The inward longing of the soul;
Reach Thou to me thy guiding hand
And lead me safely to the goal.

Ft. Worth, Texas

Continued from page 4

and bad weather, but we had good meetings, and closed with a fine interest for a revival. We had mourners and lots of sinners coming and giving their hands for prayer. Some of them were men getting well up in years, but the farmers were so far behind with their work that it was best not to continue the meetings longer at the present time. Eld. John Brooks of Weatherford, Tex. is the faithful pastor of this church. I preached at this church many years ago, and was sure glad to meet many of my old friends again. I was glad to meet Eld. S. L. Morris' daughter, Mrs. O. J. Meador, and her husband once more. They live at Alvord, Texas.

I am now holding meetings with our F. W. B. Church in the city of Ft. Worth, Texas. Eld. M. L. Sutton is the faithful pastor of this church. He preaches every Sunday. This church has not been organized very long. They have a nice new church house. The meeting started out with a boom. I have preached twice and we have mourners and professions already. Last night every one in the house came to the altar of prayer but one. I am glad to meet many of my old friends that I use to know when I was here years ago. I was glad to meet with Eld. Hodges and his good wife and be in their home once more. I was also glad to meet Eld. Tatum of Bryan, Texas, who dropped in on us at Buffalo Springs Church.

I got two subscriptions for the Gem at Buffalo Springs and two more while I was at our New Salem Church.

The Fifth Sunday Meeting will be held with our church in Ft. Worth. If anyone knows of any Free Will Baptist in the city, please send their name and address to Eld. J. C. Hodges, 2345 Edwin Ave., Fort Worth, Texas.

Everybody subscribe for the Gem.
Eld. T. C. Ferguson, Evangelist,
Ash Grove, Mo.

International Sunday School Lessons

Comments by B. F. Brown.

(Second Quarter, 1929.)

Lesson I. April 7, 1929.

The Ministry of Isaiah

Texts—Isa. 6:1-13; 7:1-17; 20:1-6 38:1-22

Golden Text.—Then said I, Here am I; send me. Isa. 6:8.

Practical Truth.—God needs workers; but they must first have their iniquity all taken away.

Topic.—Obedience to the Heavenly vision.

Outline. I. Isaiah's vision, and call. II. The prophecy concerning Syria and Ephraim. III. The prophecy concerning Egypt. IV. Hezekiah's ministry extended from about the year 758 B. C. on through the reigns of Jotham, Ahaz, and Hezekiah, Kings of Judah, about 60 years.

Introduction.—Isaiah was the greatest of the writing prophets. He gave testimony to the people of own time and told of coming judgments. He had a vision of the coming Messiah and testified of Him and His sufferings, and of great blessings to the Gentiles through him. Just what the Man Isaiah was, and the extent of his work, before his anointing for service as recorded in chapter six., we are not told, but the Lord knew what he needed and gave him a vision of God; a vision of self; a vision of salvation; and a vision of opportunity.

What a man knows and thinks about God is of great importance. What we think and know about Christ is of very vital importance. We must get a vision of Christ as the all-sufficient Savior, crucified for us. We get a vision of God in nature, in His care for us, and in the Scriptures, and obedience to the vision God gives of Himself to man is his great life asset.

No man knows himself until he has a real vision of God. When the holiness of God is revealed to us, we

see ourselves as undone, vile, and sinful.

As the seraphim took the live coal from the altar, Isaiah got a vision of the atonement and its application to himself; his iniquity was taken away and his sin purged. A true vision of the crucified Christ shows us that He paid the full price of our redemption. God accepts the price Jesus paid and forgives our sins as we believe on Him.

When God asked for volunteers, Isaiah remembered that many others were still in a perishing condition and answered, "Here am I; send me." He realized that God needed a messenger. A realization of the blessings of salvation, and of God's longing to save, gives us our opportunity to do something for God and man. God is still calling for helpers, and has something for every one to do.

Commentary.—I. ISAIAH'S VISION AND CALL (Isa. 6:1-13) Whether Isaiah saw God the Father, as some think; or God the Son, as some think, he saw the Lord Supreme. Isaiah's vision taught him that individual and national security and greatness did not depend upon kings, but upon God. God and holiness entered into all his work as statesman and preacher. For the rest of his life he knew God as "the Holy One of Israel." If all professed Christians knew God as "the Holy One of Israel," and all officers from constable to President were Christians, wouldn't this old world be a happy place for us all? This condition will be realized during the kingdom age.

When Isaiah saw the "King, the Lord of hosts," he could then see him-

self and was filled with uncontrollable grief. In Isaiah's vision of God he saw purity and power; in his vision of self he saw impurity and weakness; so his heart cried out for purity and power that he might be and do what God required of him and God heard his prayer.

Being cleansed and purged from sin he could hear and know the voice of God. So when the call came to him, there was, ready response from the heart. The seraphim could cleanse the prophet, but the prophet must take God's message to the people.

II. THE PROPHECY CONCERNING SYRIA AND EPHRAIM (Isaiah 7:1-17.) King Ahaz and the people of Jerusalem were much moved when they knew that the armies of Syria and Israel were coming to make war on them, to overthrow Judah and set up a king of their own. God did not approve the movement and sent Isaiah to Ahaz to comfort and encourage him, and assure him that, if he trusted in God, God would take care of him. And God said, "It shall not stand, neither shall it come to pass." But Ahaz would not believe, and God said unto him, Ask thee a sign of the Lord thy God. "Ahaz would not ask a sign, and the Lord answered, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." From the first chapter of Matthew we learn that this prophecy was literally fulfilled.

III. THE PROPHECY CONCERNING EGYPT (Isa. 20:1-6). Again there was great concern at Jerusalem when the Assyrians went against Ashdod and took it. The Lord sent His prophet out; walking naked and barefoot.

Isaiah continued to prophecy for a term of three years, being nude and barefoot, as a sign against Egypt and Ethiopia, indicating how the Egyptians and Ethiopians would be led away captives to the shame of Egypt. All evil doers should beware.

IV. HEZEKIAH'S ILLNESS AND RECOVERY (Isa. 38:1-22). Hezekiah was sick with a fatal sickness and would have died had it not been that God heard his prayer and had compassion on him. God is always touched with the infirmities of His people and, in Hezekiah's case God rebuked the disease and added fifteen years to the king's life; and to confirm the king's faith that he would be healed and his life lengthened, the Lord caused the sun's shadow to recede ten degrees on the dial. This was a great miracle. The God who created the heavens and the earth can make the sun's shadow go backward ten steps to confirm the faith of His children.

Lesson II. April 14, 1929. Hezekiah Leads His People Back to God

Texts.--2 Chronicles 30:1-27.

Golden Text.--The Lord your God is gracious and merciful, 2 Chron. 30:9.

Practical Truth.--There would be more revivals if there were more consecrated leaders.

Topic.--The Influence of a Good Ruler.

Outline.--I. All tribes called to the Passover. II. The response to the call. III. The Passover kept. IV. The feast prolonged seven days.

Time.--About B. C. 726.

Place.--Jerusalem.

Introduction.--When Hezekiah came to the throne of Judah, the people had forsaken the house of God, and the worship of God. The good prophet Isaiah had, no doubt, been active and faithful through the reigns of Jotham and Ahaz, as he was during Hezekiah's reign. Nevertheless there was great religious decline and apostasy.

Jotham began to reign about the time Isaiah received his special call, and reigned sixteen years. It is said that he did that which was "right in the sight of the Lord," but it is said that he "entered not into the temple of the Lord." "And the people did yet corruptly." He built cities and castles and towers; he prevailed in war and obtained much riches, and became mighty. While these sixteen years brought success in temporal things, they brought failure in spiritual things, because the house of God was neglected. (2 Chron. 27).

Then Ahaz reigned sixteen years; and he did evil in the sight of God. He burned incense to idols and did all the abominations of the kings of Israel, and of the heathen. He even failed in war, and Israel, the northern kingdom slew one hundred and twenty thousand in one day, and they carried away two hundred thousand as captives. Ahaz robbed the house of God of most of its vessels, etc., and shut up the doors. Just a little thought on these lines will show us what Hezekiah found on becoming king at the end of Ahaz's reign.

Commentary.--I. ALL TRIBES CALLED TO THE PASSOVER. (2 Chron. 30:1-9). When Hezekiah came to the throne the temple doors were closed and the temple itself was in very bad condition, and robbed of most of its vessels. They had failed to keep the Passover, but Hezekiah was determined that it should be kept. He opened the doors of the temple and prepared it for use, then he wrote letters to all Judah, Israel, Ephraim and Manasseh. "from Beer-sheba even unto Dan, . . . saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you. He admonished the people to yield themselves unto the Lord and not to be stiffnecked as their fathers had been and were given up to desolation, and he said moreover; "For the Lord your God is gracious

and merciful, and will not turn away his face from you, if ye return unto him." This Passover had to be held in the second month (May), instead of the first month (April), because the priests had not sanctified themselves.

II. THE RESPONSE TO THE CALL (vs. 19:14). Many in the Northern Kingdom "laughed them to scorn, and mocked them." They would not recognize Jerusalem as their place of worship. Besides, they had neglected Jehovah so long that they had lost interest in worship. However a great many humbled themselves and went to the Passover. Judah must have responded well for there was a very great congregation. The power of God must have reached them, for they took away "all the altars" they had erected in their false worship. Perhaps their hearts were hungry for the true worship of the only true God.

III. THE PASSOVER KEPT (vs 15:22.) At the appointed time a great company of people assembled at Jerusalem "to keep feast of unleavened bread." The temple was cleansed and made ready, and the Passover was killed on the fourteenth day of the second month. It seemed that only a few of the priests and Levites were sanctified, but as the feast went forward, "the priests and Levites were ashamed, and sanctified themselves, yet did they eat the Passover otherwise than it was written." But the king prayed that "The good Lord pardon every one." The Lord heard his prayer and healed the people, thus their hearts were prepared to seek the Lord. So they "kept the feast of unleavened bread seven days with great gladness." When the hearts of the worshippers are prepared to seek the Lord, there is always "love, joy and peace" to the worshippers.

IV. THE FEAST PROLONGED SEVEN DAYS (vs. 23-27). The people had enjoyed the feast so much that they decided to prolong it another seven

days. We can get some idea of the number of them, for the king furnished 1000 beeves and 7000 sheep to feed them one week. Such joy had not been known in Jerusalem since the days of Solomon, who ruled Israel about two hundred years before this

Lesson III. April 21, 1929. Comfort For God's People

Texts.—Isaiah 40:1-11.

Golden Text.—As one whom his mother comforteth, so will I comfort you. Isaiah 66:13.

Practical Truth.—Only those who know the Lord can know real comfort.

Topic.—The Source of True Comfort.

Outline.—I. Isaiah's new message. II. Preparing the way of the Lord. III. Man's weakness and God's strength.

Time.—About B. C. 700.

Introduction.—From Moses to Samuel the people worshipped God thru sacrifices and offerings, but in Samuel's time God chose prophets to represent Him with the people. As the priest pleads the people's cause with God, so the prophet pleads God's cause with the people.

God's prophets were holy men called and commissioned of God to bring the people to God and inspire them to a sense of their duty, they all witnessed of the coming Messiah; they were often hated by them to whom their messages came; yet they testified because they belonged to God, and were moved by the Holy Spirit.

For about forty-eight years Isaiah prophesied to Judah. God spoke by the mouth of this great prophet through the reigns of three kings, urging the people to return unto Him. For obedience they were promised blessings, protection from enemies, and temporal and religious prosperity. For disobedience they always suffered because all these things were taken from them; and they were warned of punishments that must be sent upon them for disobedience. But the people continued in their own way until God, thru Isaiah, foretold their captivity.

Chapter forty begins the second part of Isaiah's prophecy. The first

part, while always offering pardon, peace and protection to all who would return unto God, gave prophetic warnings of judgments and captivities. The second part looks beyond the captivities and sees the personal appearance of the Son of God upon the earth: at His first coming in humiliation, at His second coming in glory and power.

Commentary.—I. ISAIAH'S NEW MESSAGE (vs 1, 2). During Isaiah's long ministry Judah had declined from a condition of great prosperity under Uzziah to one of terrible sinfulness and suffering in the latter days of Hezekiah. Judah has suffered for her sins, now comes the message of comfort, with promise of deliverance. These prophecies concerning the coming of Christ contain visions of God's grace and are always comforting. God will bring the judgments of the Great Tribulation upon Judah and Israel, together with the whole impenitent world, to bring His people back to Himself. Isaiah, looking into the future saw the time when the Tribulation is over and Jerusalem's warfare is ended. Then she will be pardoned and have blessed fellowship with God.

II. PREPARING THE WAY OF THE LORD (vs 3-5). It is clear from the context that the messenger is proclaiming that the Lord is about to make His personal appearance upon the earth. This has been fulfilled as to His first advent, in humiliation, and is recorded in all the Gospels. But the context also shows that His second coming, when He shall come with glory and power, is meant rather than His first advent.

MAN'S WEAKNESS AND GOD'S STRENGTH (vs 6-11). Man is weakness; God is strength. Human greatness is only a bubble; God is real. The second speaker (vs 6-8) proclaims man a transitory being and compares him to the flowers and grass of the field. Man's life and all connected with him, apart from God, is uncertain and changeable—man's life is but a vapor (James 4:14). But the life that is yielded to God is beautiful

and manifests power because He that is all-powerful is in that life. Like a good and faithful shepherd the Lord provides for the comfort of His flock, and glorious things shall be unto Zion in the future.

Lesson IV. April 28, 1929. The Suffering Servant of Jehovah

Text.—Isaiah 52:13-53:12.

Golden Text.—With His stripes we are healed. Isaiah 53:5.

Practical Truth.—Christ suffered in our stead in order that we might escape sin's penalty.

Topic.—The Suffering Savior.

Outline.—I. A prophecy of Christ as Jehovah's servant. II. The rejected Christ. III. The suffering Christ. IV. The triumphant Christ.

Time.—About 700 B. C.

Introduction.—The second part of Isaiah's prophecy, chapters 40-66, might be called the "Book of Comfort," and the passage for this lesson the center of the book. This prophecy concerning Christ was literally fulfilled, as to His first advent, as recorded in the Gospels. He is called a servant here. A servant is a person at the disposal of another, to carry out his will, to do his work, to represent his interests. The greatest service that we can render to God is to witness for Him and to declare His truth by both precept and example. God ordained that the nation of Israel should be His servant, but because of her unfaithfulness God's work fell upon the few who were faithful, and later upon Christ at His coming.

Christ said to His disciples, "As my Father hath sent me, even so send I you." Our hands are the only hands to minister and work for God; our eyes are the eyes that see for God; our ears to hear for Him; and our feet are the only feet He has on earth to go for Him. It is through men that God reaches men for His kingdom.

If we understand the sacrifice and sufferings of Christ it reproves our sin and wins our love for Him. We see that our salvation was purchased at a great price, even the death of Christ. We are appalled

as we think of what our salvation cost, but are too apt to think that all we have to do is to enjoy it. If the church of Christ, which has been redeemed by His blood, is to have any part in saving the world, it must do so by manifesting to the world the same spirit of sacrifice and unselfishness that He manifested. Only as the church and individual Christians enter into this sacrificial spirit will they be able to win the world to Christ.

Commentary.—I. A PROPHECY OF CHRIST AS JEHOVAH'S SERVANT (Isa. 52:13-53:12). This Servant of Jehovah is none other than Christ the Son of God. His sufferings are spoken of as being so great that His face and form became so greatly marred that men became astonished at Him, for He appeared less than human. When we suffer let us remember that He suffered that we might have peace. We may suffer greatly, but our hands have no nail prints: He had the nails, we have the peace. On our brows are no thorns: He had the thorns, we have the peace. And so we might mention other things He suffered for us.

The more we suffer, the more we will appreciate what Christ's sufferings mean to us.

II. THE REJECTED CHRIST (vs 1-3). Few, it seems, believed the prophet's message about the coming Redeemer; and few there were to whom the "arm of the Lord" was revealed. Because they looked for a powerful One who would be their king, and Christ came in humiliation, they would not believe the report nor accept Him as their Savior. "He came unto His own and His own received Him not" (John 1:11). The "Arm of the Lord" symbolizes Christ who hath "power on earth to forgive sins." His Gospel is the "power of God unto salvation to every one that believeth."

As "a tender plant" He grew up silently—a sprout from a root that was nearly dead (the house of David was in a decayed state). "He is despised and rejected of men." Men rejected Him as the lowest of men.

Because He suffered and His face was marred, men rejected Him as a thing before which a man covers his face in disgust.

III. THE SUFFERING CHRIST (vs 4-10). Christ took on Himself all our infirmities, so as to remove them. *Surely He hath borne our griefs*, i. e., pains of the body. *He carried our sorrows*, i. e., pains of the mind. He was stricken for our sins: not His own, for He had none. Our sins caused all His suffering. He took on Himself our chastisement whereby the peace of the children of God was accomplished for us.

We have turned every one to his own way. By nature we wander from God, going swiftly to destruction; in Christ we enter into life.

He bore the *infirmity of us all*, and became *sin for us*. Thus the innocent suffered as if guilty, that the guilty might be rewarded as if innocent. He paid our debt and made us free. When we know that Jesus suffered all these things for us and in our stead, it ought to fill our hearts with gratitude and lead us to active service.

IV. THE TRIUMPHANT CHRIST (vs 11-12)

He shall be satisfied by the fruits resulting from His sufferings. The "satisfaction" in seeing the full fruit of His travail of soul in the conversion of Israel and the world, is to be realized in the last days (Isa. 2:2-4). Many shall He justify—treat as if righteous. He becomes the sinner's substitute, and His righteousness is imputed to every sinner who believes on Him.

As a conqueror the Father will give Him a place and a portion with the great and strong, and above them all. He has conquered all, and in pouring out His soul unto death, He has paid the price required to redeem man from the penalty of sin, which is death. He was treated as a transgressor and crucified with thieves, yet He made intercession for them, and is still our mediator and intercessor. We shall have a place with Him and share with Him His glory, if we accept and obey Him as our personal Savior.

Don't Care-ish-ness

Don't careishness is one of the curses of Christian work at the present time. People act as if they don't care whether their souls go to heaven or to hell; and so-called professed Christians don't seem to care whether our church papers live or die. They will take story papers and Sunday papers, but they can't take their church paper. They don't seem to care whether their Association lives or dies, or whether their church lives or dies; and it don't seem to worry them a bit, even if their children go out in sin and their soul down to hell. They let the prayer meetings die out; they are never ready for a revival in their church, and when a member dies or moves away or backslides there is no one to take his or her place; so the church is soon dead. Some of our Associations are going down every day, and the "Don't Care-ish" folks don't seem to care. All some of them seem to want is eating the other fellows grub, then go home and do nothing for another year, but criticise and kick other folks that tryes to do something.

Many of our churches that use to have two or three revivals a year, haven't had a revival nor tried to have one for years. It is always too cold, or too hot, or too much sickness, or they have too much work to do to have a revival meeting. But the devil goes on with his revival meetings all the time, night and day. For God's sake let's wake up and do something before Gabriel's trumpet sounds and we all land in hell. All you have to do to backslide is to do nothing, and all you have to do to go to hell is just do nothing. Any old rotten chunk can float down the creek, but it takes a real live fish to go up stream. Think about this, and pray over it and don't forget it; for if this article finds the waste basket, I am coming again on the same subject.

Eld. T. C. Ferguson
Mo. State Evangelist

Obituary

Abbott—Little Merideth Abbott was born April 23, 1928, died, February 20, 1929, age nine months and two days old. He was the grandson of Eld. and Mrs. A. B. Epperson of Tecumseh, Oklahoma. His little life on earth was short, but, Oh, how sweet! He was the little twin son of Mr. and Mrs. Byrum Abbott. He leaves a sweet little twin sister here for us, also a great host of kinsfolk to mourn his loss; but heaven is dear, and that's where he is, a little flower for Jesus.

Written by his grandmother,
Mattie Epperson.

Barker—Lula May Barker, born March 15, 1921, departed this life February 25, 1929, being seven years, eleven months and ten days old. She was a granddaughter of Bro. J. W. Davis of Seminole County. Bro. Davis is one of our ministers.

Her illness was short. The rider of the pale horse came for her, and all that could be done for one was surely done, but the Lord knows best. She died in the hospital at Shawnee. Her funeral was conducted by the writer, at the Twin Oak Church, a Missionary Baptist church near her home. The family was the most heart-broken family you most ever saw. Her teacher and her room of school mates were there.

Her remains were deposited in the Little Cemetery. She is gone, but not forgotten,

(Eld) A. B. Epperson.

Mansker—Elder D. T. Mansker was born in Johnson Co., Arkansas, June 4, 1847, departed this life March 6, 1929 at his home in Paden, Oklahoma. He would have been eighty-two years old his next birthday.

He was married to Miss Martha Stewart. To this union was born nine children, six girls and three boys. Two sons and three daughters are yet living. He lost his wife some years ago, and was married again April 11, 1923 to Mrs Sarah Ashby. She is still living, and surely gave him the best of care in his illness.

Bro. Mansker had twenty-two grandchildren, nineteen great grandchildren, and friends without number. He came nearer being loved by everybody than any man I ever knew.

He had been preaching some forty years. Came to Oklahoma in an early day. He was as faithful to his church as he was to his family. You can't say too much for him as a man or as a minister—the best pastor I think I ever saw.

He was a Mason, and they too had a part in the funeral.

The funeral was held in our church in Paden. The house could not accommodate the crowd. Several preachers were there. Funeral conducted by the writer and others. To make it plain, it will take eternity to tell all about Brother Mansker. We know where to find him. Oh, I could say so much, but he will tell us all about it over there. —(Eld) A. B. Epperson

Whitehead—Eld. E. C. Whitehead passed away February 8, 1929 at his home in Picher, Okla., being at the time of his death sixty-two years, eleven months and two days old. He was born March 6, 1866.

He was converted early in life, and entered the ministry at the age of nineteen.

At the age of twenty-four he was married to Rachel Turner, and to this union seven children were born, three having preceded him to the better land, and four are left with their mother to mourn their loss.

Bro. Whitehead was a faithful and true servant of God, and neither bad weather nor ill health ever

stopped him in his untiring efforts to spread his great Christian influence among his neighbors, and in the community in which he lived. He laid the plans and helped to build the Pleasant Grove Church, and was its pastor and leader for many years. He never tired of helping the needy and the sorrowful, and his plan of living has been an inspiration to all who knew him.

A dear one from us has gone,
His presence is not there
A vacant place is in our home,
And there's a vacant chair.

We know that he is resting,
But Oh, how can it be!
The dearest friend we ever had,
No more on earth can see

Father passed from earth to Heaven
With a smile upon his face,
'Twas a smile so sweet with
gladness,
That nothing could erase.

He has crossed death's dark river,
Safely on the other shore;
That sweet smile came to show us,
That his suffering all was o'er

Broyles—Rev. Ambrose Lafayette Broyles died on February 2, 1929, in the home of his son, Ulysses Broyles, in Lebanon

Funeral services were held Monday morning at 11 o'clock in Hough Chapel, conducted by Rev. C. A. McAlister and Rev. Robert Reed. They took for their text Job. 14:14, "If a man dies, shall he live again?" The choir sang Nearer My God, To Thee, The Old Rugged Cross, Face To Face and Sweet Bye and Bye.

There were many beautiful floral offerings from relatives and friends and the Modern Woodman Lodge, Royal Neighbors Lodge and the Lyons Farm Club.

Burial was in the cemetery near by. The pallbearers were Modern Woodmen—Homer Layman, Willie

Light, Willie Pendergraft, Olan Light, Arthur Schneider and James Buster.

Ambrose Lafayette Broyles was born December 19, 1865, making him a little over 63 years old at the time of his death. He was converted thirty-five year ago. He was baptized and united with the Free Will Baptist Church. He has been a minister for about thirty years.

He is survived by his wife and five children. Ulysses, Ange, Zora, Ferd and Reuel; three sisters, Mrs. Laura Soward, of Webb City; Mrs. Nettie Trulinger and Mrs. Mattie Calton, of Aurora; three brothers, Arthur Doty, of Caldwell, Idaho; R T. and J. A. Broyles, of Oakland.

He was preceded in death ten years ago by a son, Charley.

He lived a devoted Christian life and died in that faith. He was a kind and loving husband and father and was loved by all who knew him. His death leaves a vacant place in the home that cannot be filled. He has gone to rest; and may the family be unbroken in that celestial home.

A FRIEND

TYPES AND SHADOWS OF THE HOLY GHOST

Recorded in the Old Testament:

Umfoling in the New Testament

The Ark of Safety with its

Power of Life Eternal

Genesis 6th Chapter

By Ora Mae McKinney Davis

If there is a subject that needs to be preached upon in the world today, it is that of the old-time *power* of the Holy Ghost.

The need of the hour in this day and "time of trouble" in which we are living is *power*. We have the churches, the organs, the singers and all kinds of music; but what we need so much is the old-time power of Pentecost, that we may win *souls* to Christ.

Lord help us to get back to the old apostolic days of praying, back

to feet-washing, back to the old-time mourners bench—on our knees for others.

In the sixth chapter of Genesis we read of Noah and the ark. We read of *three* stories being built, without perhaps realizing for a moment the significance and beauty of its building. There are *three dispensations*, as there were *three stories*. The first story (the lower story) is recorded from Genesis to Malachi, *being the dispensation of God, the Father*. The second story of this ark is recorded in Matthew, Mark, Luke, John, and we find the first chapter of Acts describing it in every angle and corner. The entering into the upper story is described just as this second story (the Son dispensation) came to a close. "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight." (Acts 1:9) We find the apostles, those whom Jesus loved, and his mother and others then, "in the upper room." (Acts 1:13) The Holy Ghost dispensation (the third story) was ushered in, and there they were *waiting* in the upper room—the top story of this Ark of Salvation, the story that had in it *the window*. It was out of this window that the *dove* went out from Noah, because God shut the *door* of this ark himself, and no man could open it. But now they were waiting for the dove to return. There was a fluttering of wings—a great spiritual cyclone filled the house with a mighty wind, and showers of blessings were falling—a real downpour of God's love and power came upon them, and that top story of the ark was to be filled with Holy Ghost people. To begin with, the apostles and the mother of Jesus were the first to enter into the upper story of this beautiful Church Ark.

Brother, Sister, wake up! the Ark is almost full—*Jesus is coming*. The top story is almost full, but remember it is those who are "Spirit-

filled that will occupy the space of the upper story. Only those who are Spirit-filled in this day and age of trouble will be found worthy to enter into the Holy Ghost apartment (the upper story).

From the 2nd chapter of Acts is recorded the time and seasons, the signs and happenings; up to the time when Christ shall catch away His *waiting bride* (the church). "The *three* story ark they had in the days of Noah" was a type of the of the "*Salvation Ark*" of God. Away back yonder, through other generations are those whom God loved. Some lived in the first dispensation: dear old Moses, Abraham, Isaac, and Jacob, Daniel, and Elisah—these different men are safely kept in the first story of this wonderful ark of safety.

We find in the second dispensation, others: John the Baptist, the martyrs who were beheaded for the Jesus' sake, Lazarus, Mary's brother, and Martha. These are safely kept in the 2nd story of "ark of time." And dearest and most blessed of all it is when we come to realize and know that in our very presence in this upper room are the lives of those whom Jesus loved so much, those men He walked with, those that He ate with, and Peter is in this upper story, the one who told Jesus to wash his head also; if it must needs be, that he might be with Him. The broken-hearted Mary, the dear mother Jesus is in the very story we occupy. I can almost hear her speaking with a sobbing, choking voice, and can see her with tears dropping down a beautiful face of sorrow, as she, in sadness, points away out yonder to a lonely hill, and then a wail, and she tries in vain to tell the story, for the sobs which crush the mother voice within her. Oh, the bleeding heart of the mother of Jesus! But amid her sobs and sorrow the tears are brushed away. *Jesus is coming soon!* Oh, is my Son, my precious sinless Son really coming soon! Listen! Away in the distance there is singing! (*To be continued*)

Go a Little Farther

We will find in Matthew 26:39 a few words that will do each and every soul some good; namely, "Go a little farther." I would like very much to say, if folks would use this text, we would be much better men and women, boys and girls. If there ever was any more sorrow and shame approached me at one time than another, it is when I read this chapter, and my memory drops back to the days when I trampled the mercy of an all-wise and infinite God under my feet, as well as the prayers of God's people at large.

We note in this chapter that the Lord had left eight of his disciples at the gate, and had taken Peter, James and John away with him, and after warning them to "watch and pray, lest ye enter into temptation," he went a little farther and fell on his face.

Oh, what sorrow was piling upon him. Mary and Martha's home had been visited for the last time in that blessed body. He had been anointed for death. He had eaten the last supper with his followers, who were to carry his everlasting gospel to the children of men. He was soon to go through the sheep's gate, and be led "as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isa. 53:7. He was soon to be God-forsaken. God was drawing from him, and oh, how my heart goes out to those who spurn his presence, manifest in the Spirit, until they are left to a fatal destiny. (Gen. 6:3) "My Spirit shall not always strive with man."

It was always the hardest struggle for the soldiers just before the first battle. You may ask me where was the most startling time of our Lord's life before He hung on the outward side of the cross. I would never say it was when he entered the temple and found them gambling in His house, or when he was face to face with lawyers, Jews and Pharisees, nor when he was standing in the presence of Pilate and the Sanhedrin Court. But I must say it was in those trying moments; namely, when he "went a little farther."

Many a man would not have gone off into perdition, if they had gone a little farther toward the Savior. Many a follower of Jesus Christ have been kept from receiving blessings, simply because they have disobeyed. Because Moses disobeyed he was prohibited from leading the children of Israel into the land of Canaan.

If Agrippa had gone a little farther, it would have been the means of saving his soul. If Felix had listened to Paul when he was reasoning of righteousness and judgment to come, when he began to tremble under the mighty power of God, and had gone a little farther, he would have been cleansed from a guilty conscience.

One of the thieves, crucified on the cross, went all the way, while the other one just like many men and women, boys and girls today, start and then

stop. God wants to manifest his love through you and through me. We should be in such a state of happiness that we can say just what He said, "Father, thy will be done." Oh, how we should desire to go farther with Him! What a happy country we would be living in if we would go farther toward the Christ when the impression comes to speak to the lost, in place of sitting still, and expecting that some one else would speak.

The apostles, no doubt were dreaming of throne of salvation, while the Master was agonizing, and was going to be the one to erect it.

May God help us all to set a full determination to go farther in the Lord's work in the year 1929 than we did in the year 1928.

To go half-way is one of the most pitiable sights that human eye can witness. Many a man and woman have gone to the altar of God, but through lackings on their part have gone the last time. If they had gone and agonized like the Master did, they could today claim promises beyond this vale of tears.

Brother, sister, may these few words fasten on our minds to such an extent that, by our efforts, God's working through us will bring many souls to Christ.

—Rev. Mike S. Cleaver, Mo. State Evangelist.

Subscriptions received from Feb. 12th to March 23rd.

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(Continued from page 2)

which God had sworn He would do.

Moses' thoughtfulness, present and future—Moses, quick to think and to act, loses sight of himself, and all that of personal advancement or glory pales into insignificance, in comparison to the fulfillment of the eternal promises and future glory, yet to be, of God's chosen people Israel.

"And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people."

Does God repent? God was pleased with Moses, that mighty intercessor, because of his unselfish character, his loyalty to God's people, and jealousy for God's holy promises, that he would prefer death, rather than one iota of God's word of truth should fall short of fulfillment.

With God "sin is sin." There can be no compromise. God in his mercy did forbear to execute judgment because of Moses' pleadings for forgiveness, God stayed his hand—but God is unchangeable, immutable, cannot change. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1:13.

Shall we for a moment turn to Exodus 32:7; "And the Lord said unto Moses, Go, get thee down: for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves." Now turn, please, to the 10th verse. "Now therefore let me alone that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." What a temptation! What a testing! What an offer! Praise God, it all fell upon deaf ears. Moses' temptation, as it were, in the wilderness was met in just the same manner as was the temptation of Christ in the wilderness. Christ met his temptation with, "As it is written." Moses met his temptation with an imperishable determination to carry out the promises of God to the Patriarchs to the letter, that Israel might be saved. He was dead to all personal ambition or worldly glory, a type of Christ, rejecting the kingdoms of this world by temptation, which by obedience were "His by divine right," as well as the redemption of His own people.

We must not be unmindful of the fact that God

saw the affliction of Israel in their bitter bondage, and in sympathy delivers them in His own way. For instance, they are to make an offering, as it were, of blood in their act of sprinkling the door posts and lintels, and then closing themselves in on that memorable night, hiding in Him under the blood; but ready at a moment's notice to depart. On their departure they were loaded down with presents of jewelry and ornaments. The Egyptians who had been their oppressors now strip themselves, making the Israelites rich, but alas, how different it was with them after they became rebellious and stubborn and made the golden calf to be their God. They must be stripped of all worldly baubles, and stand before God naked, humbled, humiliated. He heard their cry in all their afflictions, but now that they had turned from him in base ingratitude, He must bring them low, to save them from themselves and sin.

"And Moses took the bones of Joseph with him—Ex. 13:19. If we turn to Genesis 50:25 we find that Joseph took an oath of the children of Israel saying; God will surely visit you, and ye shall carry up my bones from hence. We see that there was an imperishable, an indissoluble, indivisible and indestructable bond between Moses and his brethren, that linked him up with God as Christ is linked with the Father of all mercies, so that Moses could cry out in despair (Ex. 32:31) "And Moses returned unto the Lord and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold mine Angel shall go before thee; nevertheless in the day when I visit I will visit their sin upon them." Moses had found grace in the sight of God. He had followed God from his first visit to Pharaoh in every detail in the working of God, and had never failed to do as God would have him. When Moses saw and realized what a mighty deliverance God had given Israel, he broke forth into ecstasy and excessive joy, "Who is like unto Thee O Lord among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?"

(Continued in May issue)

Search the Scriptures

"Prove all things: Test all things. Don't be hornsogged; don't be "pulled in," but prove all things. We hear them speak of a class of people in Scripture called Bereans. It says of them that they searched the Scriptures daily, whether these things were so (Acts 17:11) They would go to the Scripture. All right. If it is in the Scripture, we can put it to the test with God's consent, nay, even His command."—Paul Rader

Information

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

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ANNOUNCEMENTS

The 220th Session of the St. Francois Q. M. of the Southeast Mo. Y. Meeting will convene on Wednesday night before the 1st Sunday in May at 7:30 o'clock at the Desloge Park View Free Will Baptist Church. Eld. J. L. Yancey to preach the introductory sermon followed by Eld P B. Hilderbrand.

Select Gems

Contributed by Eld. M. B. Hutchinson

Nahum - One - Seven

Without any exaggeration of language, prayer may be considered the most powerful weapon which which God has put into our hands for the fight against evil. Success in the struggle depends on our ability to use it to the best advantage. Gordon Watt.

I believe sane people test things. Here is a car. It may look all right, it purrs well, looks fancy, but you take it on the road and it does not do the business. It spits back; it may cough as if it had consumption, and act as if it needed an operation. If you take it in spite of the test, the first thing you know it is a wreck. One fellow said of his car: "I have had this car for a year, and have never had a wreck." The person riding with him said, "I think you have had this wreck for

a year, and have never had a car." Paul Rader.

If you have difficulty in praying in public, try praying more in secret.—H. C. Fulton.

Now without Christ you will never have life that will stand the test. God is willing to submit to a test. He is not experimenting with the human race. He has worked out a salvation for them which He is willing to submit to every test. There is all the difference in the world between an experiment and a test. You can't experiment with God and get anything out of Him, but you can test him and his word.—Paul Rader.

Prayer lifted Moses from the back side of the desert to the front side of all creation.—John Wesley Lee.

You have no right to test my car that I give you as a flying machine, unless I tell you it is a flying machine. If I give it as a car, you must test it as a car. The same is true of God's great salvation and everything God promises. I have a God that does things, and he is willing to have you put his promises to the test. You don't have to be hoodwinked by anybody. You must not let men pull the wool over your eyes. You can know for yourself when you test God's promises for yourself. You can know "whom you have believed"—Paul Rader.

Every manifestation of the flesh grieves the Holy Spirit; every exhibition of the carnal nature causes Him pain. All heat and passion, all worry and anxiety; hurry that is unseemly, hast that is unnecessary; the sins of envy, jealousy and pride; hatred, malice, and grudge-bearing; bitterness, wrath, anger and temper; contentions, lust and impurity, gossip, criticism and backbiting; spite and unforgiveness; envy, evil thought and unholy imagination; all such sins grieve the Holy Ghost.—Oswald J. Smith.