

Eld. Kenneth Turner 1-34
Route 2, Box 58.

THE FREE WILL BAPTIST GEM

ORGAN OF THE MISSOURI STATE ASSOCIATION OF FREE WILL BAPTIST
AND OF THE CO-OPERATIVE GENERAL ASSOCIATION—FOR FREE WILL BAPTIST EVERYWHERE

Vol. 5, No. 9

Purdy, Missouri, September, 1933.

50 cents per year.

JOHN THE BAPTIST

By Elder Winford Davis

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11).

Let us study for a few minutes this wonderful character of whom Jesus gave such a great testimony.

The birth of John the Baptist, like that of Jesus, was very miraculous. His father, Zacharias, was a priest in Israel; his mother Elizabeth was of the daughters of Aaron. "They both were righteous before God, walking in all the ordinances and commandments of the Lord blameless." Religious activities and religious purity had been at a very low ebb, especially since the days of Malachi the last of the minor prophets. They who were living true to God at that time were few; but this man and his wife were among the few.

It came to pass while he was executing the priest's office before the Lord in the order of his course, according to the custom of the priests, his lot was to burn incense when he went into the temple of the Lord; there appeared an angel standing on the right side of the altar, the side of good omen. Zacharias became fearful; he saw that character stand there and wondered why he didn't fall dead, for no one except a priest could stand by the altar and live.

The angel said, "Zacharias, thy prayer is heard, and thy wife shall bear thee a son and thou shalt call his name John. He shall drink neither wine nor strong drink, but shall be filled with the Holy Ghost from his mother's womb." or in other words, "He like Samson, must be a Nazarite" (be a separated character from his birth). Zacharias asked for a sign and was stricken dumb, and remained so for three-fourths of a year, or until these things were

performed.

Elizabeth had been reproached in Israel all these years because she had never born children. This was considered a reproach to an Israelitish woman; how unlike the women of our present day, so many of whom have denied their real purpose in the world!

In due time the little fellow was born into the home. The neighbors said, "This being the first child born into the home, let us name him Zacharias after his father." But the mother who was acquainted with the true law of her God, said, "No, he shall be called John." No one in the Old Testament was ever named after their own father. They asked Zacharias what to name him, and he wrote on paper and said, "His name is (already) John;" and they all marvelled.

This boy had his beginning in that priestly, righteous home with all that a home means, which is one of the greatest features in character building. He wasn't left with the nurse while mother went out to attend bridge parties. This boy knew he had a mother. Then I think of him as having free access to all that Hebrew literature and manuscript of his priest father, and I can almost hear that father instructing him in the same.

"The child grew and waxed strong in Spirit, and was in the desert until the day of his shewing unto Israel." This boy, like Moses, spent years back there in the desert country, not a desert, barren and sandy, like the Sahara; these deserts were thick with undergrowth, the surface irregular with high mountains and deep ravines; there he heard the screams of the panther, the howls of the wolf, the vicious chops of the wild boar, the screams of the old eagle, etc. Like David, he perhaps had many encounters which took great faith in God, of which the Bible gives

no account. There he would read, study and reread the Pentateuch and the prophets of Israel, which told him of the Messiah which was soon to appear. All this was John's schooling. Oh, how close he lived to God there in the very heart of nature! He was no candy, cake, and beer fiend. He did not spend his valuable time under the bright lights and up and down the side walks in idleness. He knew nothing of this driving up to the curb and honking for curb service, then eat and drink, drink and eat, then ride and ride, and finally die a premature death from luxury and lack of exercise.

His food was simple; locusts and wild honey, and his raiment was that of camel's hair. He lived a simple secluded life; and say, when he came out of that country and began his preaching along the banks of the Jordan, he had a message of inestimable power; and the people took knowledge him, that he had been with God. The word says, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized in Jordan confessing their sins."

It was customary in those days when a king was planning a journey through his realms, that a herald was sent ahead commanding the people to clear the way, remove all obstructions and hindrances, pull down the mountains, fill up the valleys, make a straight smooth way for the king to travel. This, exactly, was John's task; and there were some real mountains in the way too, in the hearts and practices of the Jews; but John had the godly tools or the qualifications to meet every situation. We hear the young preacher crying out to the great multitudes, "Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked

shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

About that time John saw coming, a band of priests, Levites, and doctors of Israel, clothed in their robes of dignity, with their shining phylacteries. Now John had seen many times in the desert the poison, sleek, and deceptive serpent as he would crawl so sneakingly among the rocks. So John began to illustrate; which is one of the most powerful ways of preaching. He said, "Oh, generation of vipers, who hath warned you to flee the wrath to come? Who told you to come down here? Let me tell you right now, don't begin to compliment yourselves in that you have Abraham to your father; you need not be exalted just because Jewish blood is rushing through your veins. I know you are descendants of faithful Abraham, but as to his God, you are far from Him; as to Abraham's faith there is no resemblance. I say God is able to take the stones at your feet, hard as they are, and raise up Jews with truer hearts and softer than the hearts which beat in your breasts." John had also seen the woodmen in the forest, hence the words: "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. Bring forth therefore fruits meet for repentance, or show by your fruits that you are amending your ways."

Then comes the iron hearted, rugged soldiers down to the young preacher, saying, "John, what must we do? your preaching makes us think of our old fathers and mothers in Israel; makes us think of the old prophets we have heard of and read about." John says, "Do violence to no man, neither accuse any falsely, and be content with your wages." Also the publicans said, "John, we want to get ready too, for the Messiah to come, even though every body does hate us. You are the first one we have heard speak in a long time that we felt like cared anything at all for us; what must we do?" "Exact no more taxes than that which is appointed you. After you have procured that amount exacted by the Roman government, then quit taking so

much more from the poor people and filling your own pockets." You remember Zacchaeus, the little man, was chief of the publicans and he was rich.

Such doings makes us think of our being overtaxed today. Now John says, "To prove that you really mean to do better and so make it easier for the Messiah when He comes, just let me bury your bodies here in the Jordan as a public sign. I know you have never had baptism in your religious rites before; but this is unique, peculiar to my own introduction. There is no power in this water to save you, I admit, and you might be baptized over and over; but unless there is sincerity and a real repenting spirit in your heart, it will mean nothing with God; but this being baptized does show a willingness on your part."

Now we can imagine we hear John saying, "Look! look! yonder He comes now, Behold the Lamb of God!" All eyes turn to this wonderful personage, the center of attraction. We hear Jesus say, "Cousin John; I have walked about sixty miles down here to get you to baptize me." "Why, Jesus, I could not think of so doing; I am not worthy, it ought to be exactly the other way, you ought to baptize me." "Yes, that is good, John, for you to feel that way; but it will be fitting and becoming, and will look well on the part of both of us: we ought to do it to fulfill all righteousness. While I have no sin, that's true, but I want to show myself fully submitted to the Father's will, and down on a level with the rest of these folks as far as my own feelings are concerned." So the Bible says, "He suffered Him." Then comes that precious Spirit in a bodily shape like a dove and rested upon Him; and we can hear the Father as He bends low toward the earth and speaks out in thunder tones, "This is my beloved Son in whom I am well pleased."

My, what a scene at that time! The multitudes on the hill sides and slopes of the Jordan; the great Son of God in the act of baptism, and God Himself speaking directly out of Heaven!

From that time John began to decrease and Jesus to increase. Finally John was cast into prison

for his plain preaching, and then was beheaded as a result of the deceptive working of Satan. This dispensation of John, inserted in between the old and the new, was short in duration, but great in the plan of God, and powerful in its time and purpose.

May the Lord bless all the Gem family. —Winford Davis.

IS THE SOUL IMMORTAL?

By Elder Noel Turner

"If a man die, shall he live again?" (Job 14:14).

If each of us would stop and consider for just a few minutes we need no greater proof that the soul is immortal than the every day happenings of the world. But there are people in this world who claim to be religious, and yet say that the soul is not immortal. Just a few days ago, as I was riding on the bus, the driver began to talk of various things, and finally drifted to the subject of religion. After finding that I was going to my appointment, knowing then that I was a minister, he began to ask what I believed about certain scriptures and, of course, I made answer to the best of my knowledge as to what the Bible says about each subject. But during the conversation I found (for he told me so) that he didn't believe the SOUL is immortal. Perhaps that is the reason I have been thinking so much about the IMMORTALITY OF THE SOUL.

Even the triumph of the wicked and the oppression of the just is enough proof, if one will only consider it. For a thing so strange would make us look for the cause of it, and we say, "We do not cease to exist after life: but everything resumes its natural order after death."

Of course we all acknowledge the existence of two different substances, and it is plain that, during this natural life, what we can't find out with our senses must be a mystery. When the soul and body must be separated, we see that one may be dissolved, and the other must be preserved. Why should the dissolution of one necessarily bring on the other? When God made man he was only a lump of clay until God breathed

Continued on page thirteen

THE FREE WILL BAPTIST GEM
Organ of
THE FREE WILL BAPTIST CHURCH

Published monthly at Purdy, Missouri.


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

Entered as Second Class Matter, June 4, 1930, at the Post Office at Purdy, Mo., under the act of March 3, 1879.

TERMS

75 cents per year, cash in advance. Paper will be discontinued when subscription expires.

We will be glad to change your address for the Gem, if you notify us. Please give the old address with the new.

Your time is out if a pencil mark appears here 

We are always glad to receive articles, letters, reports, etc. from our readers for publication in the Gem, along any line that will help the cause.

MISSOURI STATE ASSOCIATION

OFFICERS

Moderator,	Eld. E. T. House,	Santa Rosa, Mo.
Ass't Mod.,	Eld. G. W. Scott, Jr.,	Mt'n Grove, Mo.
Clerk-Treas.,	Eld. Winford Davis,	Monett, Mo.

EXECUTIVE BOARD

Eld. B. F. Brown,	Purdy, Mo.
Eld. G. W. Scott, Jr.,	Mt. Grove, Mo.
Bro. J. P. McCullough,	Alton, Mo.
Eld. T. C. Ferguson,	Ash Grove, Mo.
Eld. Jas. F. Miller,	Flat River, Mo.

EVANGELIST

Serving without salary
Eld. G. W. Scott, Sr., Mt. Grove, Mo.

GENERAL CO-OPERATIVE ASSOCIATION

OFFICERS

Moderator,	Eld. W. E. Dearmore,	Wanette, Okla.
Ass't Mod.	Eld. Winford Davis,	Monett, Mo.
Clerk-Treas.,	Eld. B. F. Brown,	Purdy, Mo.
Ass't Clerk,	Eld. O. T. Allred,	Monett, Mo.

EXECUTIVE BOARD

Eld. G. W. Scott, Jr.,	R4, Mountain Grove, Mo.
Eld. Winford Davis,	R1, Monett, Mo.
Eld. Melvin Bingham,	1023 N. St. Louis St., Tulsa, Okla.
Eld. H. M. McAdams,	307 N. Ohio St., Drumright, Okla.
Eld. E. A. O'Donnell,	523 W. Texas St., Denison, Texas.

EVANGELIST AND FIELD AGENT

Endorsed by the Association
Serving without salary

Eld. T. C. Ferguson, R2, Weatherby, Mo.

MYSTERIES OF THE KINGDOM OF HEAVEN

Parable of the Sower

Matthew 13:1-9, 18-23

By B. F. Brown

In chapter 12 Jesus had stated the great relationship existing between Himself and the members of the great Christian family, which many could not understand. Then on the same day, when the multitudes thronged Him at the sea shore, He sat in a boat out on the water and taught the multitudes as they stood on the shore. He had performed miracles which many malignantly ascribed to Satan. But now He speaks to them in parables. His parables were simple, plain and complete, and the people could easily understand what He said about these common things, yet only the spiritually minded could get the spiritual meaning and application. Those who were insensible to spiritual things would be entertained by the parables and would perhaps remember them as so many tales or stories, and some might see the spiritual meaning after a while, but at the time their real meaning was hidden from them. If Jesus had spoken out plainly what He meant by the parables, they would have tried to mob Him (vs. 11-16).

The seven parables of Matthew 13, Jesus called the "mysteries of the kingdom of heaven" (v. 11). The first of these is the "Parable of the Sower." There are four things which we will consider in this parable:

THE SOWER—It is not mentioned here who the sower is; because every one that scatters that precious seed, which is "the word of God," must be a sower. Jesus Himself preached "the gospel of the kingdom" (Mt. 4:23); then He sent His disciples to preach, saying, "The kingdom of heaven is at hand" (Matt. 10:7); then the eleven disciples were commissioned to preach and teach (Matt. 28:19-20), and through them all who are qualified and will be commissioned to preach, teach or publish the "gospel of the kingdom." All those who proclaim the "good news" are sowers.

THE SEED—The seed is "the word of the kingdom" (v. 19), it is the Gospel, and is all good. In all the conditions of the parable, the sower is the same, and the seed is the same.

THE SOIL—There are four different kinds of soil which represent the different states of the human heart.

THE RESULTS—The great lesson taught by the parable of the sower is, That however faithful the sower (the preacher or teacher), and no matter how pure the seed (message), the effect of the sowing depends upon the condition of the hearer's heart.

THE WAYSIDE SOIL—The seed which fell by the wayside not only fell on the hard unbroken ground, "it was trodden down" (Luke 8:5), then was picked up by the birds. Hearts unbroken and hard are not fit soil for saving faith. Truth lies but lightly on the unbroken heart, so that Satan can easily turn the thoughts and desires to frivolous, if not to sinful things, and the impression made there by the word is gone.

THE ROCKY GROUND—In Matthew, "upon stony places"; in Mark, "on stony ground;" in Luke, "upon a rock." This does not mean ground with stones in it where the plant roots could strike downward, but ground where the rock is covered by only a thin layer of earth or soil. Seed sown on such soil springs up quickly, but there is lack of moisture, the roots cannot penetrate, so the

Continued on page twelve

TUSKEGEE, OKLAHOMA

To the Editor and Gem Family: It has been some time since you heard from us; but we're still in the fight for our Lord, and against sin and the powers of Satan.

I will give a report of the ten days' meeting I held at Clemseot, Oklahoma. There I met their good pastor, Brother Maynard. He is a wonderful man and I love him, and pray God's blessings upon him. God wonderfully blessed and gave us a good meeting. There were eleven saved, and eight were added to the church.

They have a good church and a real mission circle, and are doing much good leading souls to Christ, and caring for the sick and distressed; and that is a wonderful work—the work that Jesus said for us to do.

They also put on a Temperance program for us, showing what intoxicating drink will do in a home. How it brings sadness, loneliness, hunger, and leaves broken hearted mothers to care for the family in sickness and trouble, alone. I think strong drink brings more heart aches and ruins more homes than any other sin. It not only hurts the one who drinks it, but all he comes in contact with, even causes them to kill their best friends. It's too bad that it is in existence. After the program they served refreshments, which were enjoyed by all.

We certainly found some good people there, and they gave us a nice donation, which we appreciated. Salvation is free, but it costs money to go and tell the world about it. The last being Sunday night, we took the Lord's Supper and washed feet, in which thirty-seven took part. Last they sang, "God Be With You Till We Meet Again," and one by one they told us good by. May God bless and keep them all and may they be overcomers is our prayer.

I am now at Liberty church, twelve miles east of Drumright, Okla., holding a revival. I ask the prayers of God's people. The fight against sin is great, but let's battle on against it for the sake of the lost.

Yours for the cause of Christ and the up-building of His kingdom. —Rev. W. H. Carter and Wife.

REPORT OF FIFTH SUNDAY MEETING

Mountain Grove, Mo., Aug. 6, 1933.

Dear Brother Brown:

Will now take pleasure in writing you in regard to our last quarterly meeting, which was held with Faith and Hope church.

Every one said it was the best meeting they had ever attended, and, as you know, we have had some good meetings in the past years.

The Lord was with us from the first sermon to the very last one, and I am sure some lasting good was accomplished at this meeting. Eight souls were saved and I baptized four of them before coming home Saturday evening. Was sure glad to have Sister McAdams with us and am glad to report that she was able to organize a league during her stay with us.

As pastor of the church I am extending her and

any others that might care to visit us a cordial invitation.

On Saturday of the meeting there were five noble hearted young men and women stepped out and acknowledged their call to the ministry. May the Lord bless them in their work. Sometimes we grow discouraged, but when we can see the Lord calling more laborers into His vineyard, it ought to be an inspiration to us.

I am in a meeting at this time with Bro. Kent at the Prior church and so far four souls have been saved. Pray for us, that God will bless our efforts.

I am looking forward to the State Association, which will meet with Oak Grove church, and, as this is my home church, I am praying for a grand meeting. We think we have a fine church, with Bro. Selph Jones, whom we all love, acting as pastor.

May the Lord bless you in your work, Bro. Brown. I certainly do enjoy reading the Gem and think all loyal Free Will Baptist should take it.

Hoping to see you at the State Ass'n, I remain,

Your brother in Christ,

O. L. Allen.

PROGRAM

For the Wright County Quarterly Conference, to be Held With Mountain Grove Church Friday,

Saturday and Sunday, October 27, 28, 29

From 2:00 p. m. Friday to 11:00 a. m. Sunday

Introductory Sermon by Elder Clarence Ussery.

1. Explain Romans 8:22. Opened by Elder Neal Moore.
2. Explain 1 Samuel 19:23, 24. What was Saul's condition at this time? Opened by Elder O. L. Allen.
3. Explain Luke 17:3. Opened by Eld. D. S. Jones
4. Explain Luke 17:37. Opened by Elder Clifton Harrison.
5. Explain the difference between an Apostle and a Disciple. Opened by Elder N. E. Snider.
6. All around talk on Gal. 5:2-4, led by Eld. T. L. Koch.

At the close of program Elder Homer Smith will conduct League.

Committee	Eld. G. W. Scott, President,
	Eld. Elmer Snyder, Member,
	Eld. Jeff Postelwait, Member,
	Eld. John Ratterree, Member,
	Eld. Ben Owens, Secretary.

YUKON, MISSOURI, August 2, 1933.

Dear Editor of the Gem: I am enclosing a little poem I copied, thinking it might be some encouragement to some one. We have only been taking the Gem a short time, but like it and look forward to its coming already. The poem in the July number "The Only Way," was worth the price of the paper.

We had the happy privilege of attending the Quarterly Meeting at Faith and Hope church the last of July: it was truly "good to be there." The preaching was good, and a good spirit of brotherly love prevailed. And many were made to rejoice and praise God; also eight souls were saved.

Although this was the first Quarterly Conference they had ever had at this church, they really knew how to make folks feel welcome, and we enjoyed being there

May God bless and keep His believing children everywhere; and pray for me, one of the very least.

Your sister in Christ,

Annie Kaighin.

INFINITE RICHES

Contributed by Annie Kaighin

He giveth more grace when burdens grow greater,
He sendeth more strength when the labors increase:
To added affliction, He addeth His mercies;
To multiplied trials, His multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.

His love has no limit, His grace has no measure,
His power no boundry known unto men;
For out of His infinite riches in Jesus,
He giveth and giveth, and giveth again.

—Annie Johnson Flint.

BRISTOW, OKLAHOMA, July 17, 1933

Dear Christian Friends:

This is my first time writing to the Gem. I enjoy reading the letters from so many other churches.

We have a small church, just eighteen members, at Olive, Oklahoma. Bro. G. H. Johnson of Drum-right is our pastor. Our church isn't quite a year old, but things are moving along nicely. We own the small building we are in now and have the lots purchased for a larger building. We are hoping and praying for greater things in the Lord.

We have a good Sunday school and a mid-week prayer meeting, and preaching Sunday and Sunday night twice a month. I suppose many of you know Bro. Johnson. He was seriously injured about three weeks ago. We want your prayers for him. He is recovering slowly, and is certainly loved and respected by all who know him. About twelve years ago he and another minister held a union revival in adjoining community and 117 people were converted, and we were in that number. That was one of the finest meetings we ever attended. There were 700 people counted there one day. It made one think of the great throng no man could number, all dressed in white. I just pray that we can all be in that number.

I've heard Bro. Johnson speak of Bro. Brown as editor many times, saying, What a fine man of God he is. I want to thank you Bro. Brown for working against beer and liquor. I thank God for the few we have who are willing to stand out against sin.

My letter is getting too long, so I'll close, wishing you all great success in God's work.

Your sister in Christ,

Mrs. P. E. Lacey.

MANSFIELD, MISSOURI

Pleasant Ridge Church

Dear Gem Readers:

It has been some time since I wrote to the paper, but we are still enjoying the good letters from all the writers.

Our little church at Pleasant Ridge is coming along fine. We have Bro. George Scott, Jr. for our pastor for the coming year, for which every one is glad.

We are having a good Sunday school and every one in the neighborhood taking a part. And I want to say we were proud to have Sisters McAdams and Lucy Deckerd to visit in our home and take a part in our Bible study, and we enjoyed their visit to the church, and listening to their wonderful sermons and prayers; we cordially invite them back at the first opportunity. We are looking forward for a revival to be held soon.

We are proud to see so many boys starting out in the ministerial work. I say boys because I have known some of them from babies up to men. We are thankful to have such workers in our church, and not only in ours, but in other churches, for there is plenty of work for all to do.

Hear the reapers as they labor in God's field;
Go ye forth, ye Gospel workers, souls are out in sin.

We ask the prayers of all who read this, that we may continue in the work for our Lord and Master.

Your sister in Christ,

Mrs. Lula Crippen.

Report of Zion Hope Association No. 2 Free Will Baptist Quarterly Meeting, held with Lone Elm Church, near Rudy, Arkansas, beginning Friday, July 28, 1933.

The meeting was called to order by the acting moderator, Elder Ben Pixley. After a brief song service the moderator read the rules of order and declared the conference open for business. Nominations for a moderator were declared in order, and the following brethren were placed in nomination: Ben Pixley, E. W. Simpkins and Arthur Joslin. Bro. Pixley received twelve votes, Bro. Simpkins four and Bro. Joslin three. Bro. Pixley was declared to be moderator and Bro. Simpkins assistant moderator.

Nominees for clerk were Brothers John Atwell and Ray Purdom, and on vote, Bro. Purdom received twelve votes and Bro. Atwell five.

After this the service was turned over to Elder T. E. Conyear who brought a fine message from Psalm 23.

The Saturday morning session was called to order by the moderator at 8:30, by reading the twelfth chapter of Hebrews, after which Bro. Conyear led in prayer.

Letters were read and the delegates were seated in the usual manner. Churches representing by letter: Lone Elm (SS) church, S1 church, and First Free Will Baptist church of Ft. Smith. Churches represented by statement: Kinner Chapel, Hackett church, Yoestown church, Harmony and New Prospect.

Motion carried that Brothers Ples Mullen and Barnes be seated as visiting brothers.

The moderator then appointed the following committees:

Divine Service—Sister Francis, Bro. Overstreet and Bro. H. M. Pickering.

Sunday Schools—Sister Nora Cluck, Bro. Don Bias and Bro. S. A. Smith.

Obituary—Brothers L. D. Coatney, Jack Thompson and Sister Bertha Perdue.

Arrangements—Brothers E. W. Simpkins, Chas. Graham and T. P. Pixley.

Brief talks on the benefit of the Sunday school were made by Brothers Ben Pixley and Ray Purdom.

Report of Arrangements Committee received, read and filed, and committee dismissed with thanks.

Several interesting talks were made on the question: "Is the mark of the beast in progress now?" After which the business was adjourned until 1:30 p. m. Then Bros. Tommy Robinson and E. W. Simpkins each brought a fine message.

The afternoon session was called to order by the Mod. Scripture reading the 5th chapter of 1 Peter. Prayer by Bro. C. M. Church. Routine business was transacted and reports were received from the Sunday school and Obituary committees. Sunday school committee report—

School	Condition	Members
Fort Smith	good	141
Fl	good	64
Lone Elm	good	60
Ycestown	good	86
Kinner Chapel	fine	50
Harmony	good	80
Ketcher	good	65

Hackett City—No Sunday school

New Prospect—No Sunday school

Obituary committee reported deaths as follows:

Sister Clara Ponton of Ft. Smith church, and Bro. S. A. Hall of the same.

Sister Ruth Arnold of 88 church, age 75, member six years, Christian 25 years, died December 15, 1932.

Sister Doelia Graham, wife of Bro. Chas. Graham, member of Kinner Chapel church, age 32, died April 24, 1933.

Report received with appropriate memory paid to the deceased members.

Several very informative talks were made on question No. 2, "When was the church Jesus spoke of in Matthew 13:18 built?"

On petition by letter from 81 church the presbytery was called to ordain Bro. N. C. Goldsmith, Brothers Chas. Graham, Tommy Robinson and S. A. Smith acting on the presbytery, and Bro. Goldsmith was regularly ordained.

Motion carried to adjourn until 8:00 p. m.

At the evening session the divine service made final report, which was approved and filed.

The bill of thanks was returned by Bro. Conyear.

A vote Ycestown gained the next 5th Sunday meeting.

Evening sermons by Brothers Charlie Graham and C. M. Church were a real feast of the Gospel, after which the sacrament was taken, followed by feet washing.

Sunday morning services at eleven o'clock, sermons by Bro. Tom Nolan, concluded by Bro. Ben Pixley.

This was the finest association meeting we have had in a long time, as the Spirit of God was ever present.

The Yearly Conference will meet with Ft. Smith church on Thursday before the third Sunday in September, that is, September 14 to 17, 1933.

Ray Purdom, Clerk.

MISSION REPORT

Plattsburg, Missouri, Aug. 8, 1933.

Dear Mission Workers: You will see by this that we are not in the Ozarks. We have visited a number of churches since we last wrote. The last report was sent from Amity church, one of Bro. Jones' churches. We had a glorious time with these dear people, was there nearly a week, and we received in all \$4.00 on state work. This church has given more for state work than any other; so let's all do our best and catch up.

We went from Amity to Macedonia, one of Bro. McClanahan's churches. This is a small organization, but fine people. Sister Lucy Deckard, one of our young preachers, joined me at Amity and we came to Macedonia together, as she had an appointment there for Saturday night and Sunday. We made our home with her sister Mrs. Cleveland Hightower. They live with his parents and we sure did have a splendid time with these dear old people; they all made it so pleasant for us.

We next went to Black Oak, another one of Bro. Jones' churches. We had several good services while there and organized a new league and a mission. We made our home with Bro. and Sister George Clift, this is indeed a fine family. We want to make mention of the Sunday morning service. Sister Deckard preached and the Spirit of God was poured out and she was so happy I had to finish the service. That night we went three miles away and preached under a large elm tree where the people had a lot of seats, and it was an old time service. God bless these dear ones is our prayer.

We then went to Hartville (Monday) and ate dinner with Aunt Lina and Uncle Jim Claxton, as we all call them. We certainly had a delightful time with these dear people, only the visit was too short; God bless them.

Bro. and Sister John Pryor came late in the afternoon and took us to Wolf Creek church for two nights' services. We had some real meetings and organized a mission there. We were in several homes while at this place and enjoyed them all. Bro. Moody then took us to the Ashley church. Bro. Scott, Jr. is pastor of both these churches and is loved by them. He has some live members in both places. We had two splendid services at Ashley, and were in Bro. and Sister Smith's home, one of our young preachers.

Then on Friday a good man and his wife took us to the highway where Bro. and Sister Moody picked us up and we were soon off to the Wright County Quarterly meeting. We stopped on the way and ate dinner with Bro. Scott, Jr. and we enjoyed the stop and the good dinner Sister Scott prepared. The Scotts are fine people. After visiting them for some time after dinner, we were off to the Faith and Hope church for a real good time in the Lord. We reached there about four o'clock. Supper was served on the grounds. The Spirit of the Lord came down from the first and during the meeting. We had seven precious souls saved, seven said they were called to preach, one was licensed, and we organized a league and another district mission. The league and mission workers will have Sunday afternoon for a program next time. The next Q. M. will be at Mt. Grove. Bro. Allen is pastor of Faith and Hope church and he sure made every one feel welcome. We left Sunday afternoon, spent Sunday night with Bro. and Sister D. S. Jones. It is not necessary to tell you we had a good time; if you ever go to their place once you will go again. God bless them.

We started Monday morning for Springfield. We reached

there in the afternoon and spent the night with Bro. and Sister Walter George. We found them canning beans, but they sure made us welcome. Bro. George is not well, let's all remember him in our prayers. They have a sweet Christian home and may God bless them.

We left Tuesday for Verdella church. Bro. O. T. Fast was right at the train to meet us, and we found a hearty welcome in the Fast home. We have been visiting in their home for over twenty years and the old family altar was there the first time we were there and thank God they have never taken it out. Just before breakfast the Bible is read and prayers are offered for guidance through the day. We had a splendid service that night.

Next morning Bro. and Sister Fast took us to Hannon. We stayed with Bro. York the pastor. Here we met another hearty welcome. Bro. York has a dear wife and two sweet children. We were only there one night, but oh, it did do our hearts good to see a large crowd when it was a rainy night. We met many old friends, but many have passed on to their reward. Thank God for the sweet spirit we felt in the service. We also met Sisters Mayfield and Thomas, two more of our preachers which we hadn't met since they began preaching. Sister Deckard left us at Hannon. We will say she is a fine young woman, all on the altar for God.

We left Thursday morning for Hickory Grove church, and we just can't tell you how we enjoyed the two nights we were there. It was like old times, and yet some were gone. Bro. and Sister Moul are still there, with open doors for the preachers.

We left Friday night after services and made it in to Plattsburg Saturday. We are now in the home of Bro. and Sister Matt White, and have had three fine services. Sunday was their home coming day. We had dinner on the church grounds and a Temperance lecture in the afternoon. Pray much for us here.

Now it is just a short time till State Association time and all you district secretaries should send in your reports to Sister Franklin right away, and where you don't have a district secretary, why just as a mission circle, send in your report so Sister Franklin can make up her yearly report. The mission women, as many as can be at the State Association, bring your uniforms, for we will all dress in them one afternoon or night. I have plenty of badges, send and get them, they are five cents each. We are again asking our pastors and Sunday school superintendents to help. Let each Sunday school raise \$1.00 mission money. This will be a wonderful help. Let's do our best between now and the Association. Send your funds to Miss Tommie Franklin, Desloge, Mo. It will be a wonderful thing to teach the children the spirit of missions in the Sunday school. Anyone reading this that would like to send an offering for missions, can do so, and it will be appreciated.

Pray, for us here, that many souls will be saved.

For State work: Amity \$3.60
Black Oak20
Wolf Creek10
Yours for Jesus,

Lizzie McAdams.

LA RUE, ARKANSAS

Dear Brother and Sister Brown:

I feel impressed this blessed Sunday evening to write a few lines to our much beloved paper.

This leaves husband and myself as well as common, but in our declining years. But I am so thankful this evening that surroundings are as well with us as they are, truly God is good to us in these trying times.

I am just so glad I have taken this way by choice, and the Lord has never failed me; I have found Him an ever present help in time of need, and a wonderful comforter in sorrow. I am glad for every step of the way. Jesus is dearer and heaven is nearer this evening than ever in my life.

I just want to say to God's children: Be true to God, the toils of the road will seem nothing when we get to the end of the way, and you will be so glad you took the way; He will never ask you to quit or give up anything that will be good for you. Keep prayed up and keep your eyes on the prize, for the home in the skies, that is the most important. All earthly things perish, but that home over there lasts for ever.

I would to God that all might know
The change of heart is real,
If only we will pay the price,
His blessings we will feel.

And we can be a witness,
For the Christ of Galilee,
When He has pardoned every sin,
And from their bondage we are free.

When Christ makes up His jewels,
For that long eternal rest,
I want a home with Him for ever,
In the haven of the blest.

—Mrs. J. W. Allred

LIBERAL, MISSOURI, July 18, 1933

Dear Friends of the Gem Family:

As it is about time to procure pastors for our different churches, I would like to see discussed in the Gem, "Duties of Pastors." I would like to know what a church should expect of its pastor. We have had one sermon this month, and no revival for two years.

We need showers of blessings spiritually, as we are now having abundance of rain for the crops, for which we are very thankful. We have just elected our delegates to our Association which meets at Fairview August 24th, but haven't called a pastor as yet.

Mrs. O. T. Fast

HERMITAGE, MISSOURI, Aug. 7, 1933

Dear Brother and Sister Brown and Gem Family:

I have been thinking of writing to the Gem family for some time, so here I am. I like to read the Gem, its many good letters revive me and lift me to a higher plane of life.

I belong to Pleasant Ridge church, near Urbana, Mo. I have been a member of that church for something like fifty years, never belonged to any other church. I was eighty-five (85) years old in January, 1933. I want to read the Gem as long as I live, and I am sending one dollar to renew my subscription for one year, and for one new subscription.

Your sister in Christ,

Mrs. Harriet Walker

TULSA, OKLAHOMA

Dear Gem Readers:

I have been intending to write a short letter to the Gem readers for some time and have neglected it.

I started preaching August 15, 1932, it will soon be a year, and it has been the happiest free life I have lived. I had fought the call for six or seven years and was ailing and unhappy, but when I obeyed the Lord my health became better.

I held my first revival meeting this month, closed it Sunday night, after it had been going on for three weeks. We had forty-three conversions. I was wonderfully blessed. Bro. Harry Staires and Bro. Othal Staires assisted in the meeting, both real preachers and men of God. Bro. Melvin Bingham and Bro. Bob Corner helped a little also. Was glad for all the help. Several said when we started that we couldn't have a revival with any success, but we went in the name of the Lord, as did the little David when he defeated the Philistine army. It was a community mixed with all kinds of people, but we treated them so well that they had to like us, and all denominations prayed and worked; never worked in a mixed people where we had better co-operation. I have been preaching there Sunday and Sunday night once a month for about six months. We had a wonderful attendance most every night. All that were saved were grown people except one boy 13 or 14 years old. One man who was saved is 65 or 66 years old. I really got some blessings and I never heard any one that attended say they didn't enjoy themselves. I have preached 54 sermons since I started to go all the way and never Jonah again, so I want all the Gem readers that read this, who are praying people, to pray that I'll ever stay humble at Jesus' feet where He can use me. I don't care to be a big preacher, but just a soul winner for Jesus; and I want my life to always be a living testimony for Jesus.

They are now holding a meeting in our Old Ministers' Home, they lately bought on the Sand Springs road, which I plan to attend tonight. It is being held by Brothers Harry Staires and Boyd Williams.

Our church on Utica and Jasper Streets is doing nicely. We have Bro. Melvin Bingham again for pastor. This makes four years he has pastored the church, and he has done a wonderful work there. He has lots of faith

for everything he starts to go over the top. He has enlarged the building and put in new seats since he came.

We have organized a church four miles this side of Bixby, at the Shellberger school house where we had the revival, have 16 charter members. We feel that we are going to have a real church there. We miss being away from our home church on Utica and Jasper in Tulsa, but when God calls away to do a work for Him, we owe our lives to Him and then don't make the sacrifice that He did for us when He left Heaven and came here and bled and died for us.

Well I have written enough I am sure, so aim to write once in a while if I can find time.

Your sister in Christ,

Mrs. J. R. Pruitt.

Report of Fifth Sunday Meeting held at the South Picher Free Will Baptist church, July 30, 1933.

Saturday night services opened by moderator, Elder T. E. L. Curry. Followed by prayers and singing.

The appointed minister, Bro. Paul Pursell, was unable to attend, and Bro. Curry read Psalm 135. Brother H. Gillium was in charge of the praise service. No business was taken up. Adjourned till Sunday morning.

Sunday Morning—Sunday school at 9:45. Eleven o'clock service immediately after singing and prayers. Bro. Curry read the 5th chapter of Eph. Brothers Mayfield, Gillium and Jones, the appointed pulpit committee, appointed Bro. Bishop to preach the eleven o'clock sermon, with Brother Hutchinson concluding.

Dinner at twelve o'clock.

Afternoon Service—Singing and prayer. Bro. Schooley preached the sermon, with Bro. Curry concluding. Bro. Jeffries conducted praise service.

Next fifth Sunday meeting to be held at Fairview church.

Elda Crain to preach opening sermon Sunday night.

Services began at 7:30 o'clock with singing and prayer, Bro. Gillium in charge. Bro. Bishop brought a wonderful message, taking his text from Matthew 24th chapter. Benediction by Bro. H. Gillium.

A wonderful time was enjoyed by all.

Will close, hoping to see you all at Fairview church October 29th.

Miss Maxine Bond, Clerk.

Fifth Sunday Mission Meeting

Stahl, Mo., Aug. 14, 1933.

Dear Mission Workers:

I will send in a report of our fifth Sunday meeting of our Mission circles, which convened at the Martinstown church, July 30, 1933.

At eleven o'clock Bro. Sam Marcum brought a soul-stirring message to a large congregation.

After a delicious dinner was served to our temporal bodies at the noon hour, we open our afternoon services by singing, "On Jordan's Stormy Banks," and were led in prayer by Bro. George Miller. President read the sixth chapter of Romans.

Song, "The Old Fashioned Meeting," by the congregation.

Reports from the different Mission circles were read by the secretary.

Song, "Welcome," Martinstown
Song, Bethel
Reading, Sylvia Sebits
Song, Lowground Mission
Reading, Ollie Matthew
Song, Shibley's Point Mission
Song, New Harmony Mission
Song, Stahl Mission
Duet, Velma Gates, Alberta Novinger
Song, Martinstown Mission
Reading, Elder Sam Marcum

Letter from Sister McAdams read. The election of new officers as follows: Pres., Sylvia Sebits, Novinger, Mo. Vice Pres., Cora Casey, Stahl, Mo. Sec.-Treas., Bessie Fowler, Greentop Ass't Sec., Alberta Novinger, Stahl, Mo.

Adjourned to meet with Shibley's Point church in October.

Your sister in Christ,

Grace Lawson, Sec'y.

HUGGINS, MISSOURI

Dear Readers of the Gem:

I feel this morning that I am still serving the Master. I have been trying to live until my life will be a blessing for nearly five years. I have not yet grown tired, but just try to live closer to Jesus each day. I have trials and temptations to overcome, but you know Christ wants a tried people. If we don't overcome these things we won't ever get anywhere in a Christian life. I have done as Elijah of old, I have put my God to the test, and for this reason I am not ashamed nor afraid to recommend Him to others. Some times the way looks dark, but I find if I'll only go to God in prayer and there remain until I am sure He has heard my prayer, then the dark clouds are rolled away and the sun shines

brightly. I believe that we bring many trials and temptations on ourselves by being enticed and drawn away by the cares of this life. Many people around us are working for beer and, no doubt, they would get mad if you would tell them they were in favor of beer. "Wherefore by their fruits ye shall know them" (Mt. 7:20). I believe I can drink the beer just as easy as you can cut or haul the timber, but listen, dear friend, we would both be in the wrong boat and in the broad way which leadeth to destruction. Some may think they have to do this to keep something to live on, but I don't believe it at all, for we are told in Matt. 5:48, "Be ye therefore perfect even as your Father which is in heaven is perfect." Now how can we be perfect and still hold up for such stuff as beer? "For where your treasure is, there will your heart be also" (Matt. 6:21). "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves" (Mt. 10:16). Just listen at the howling of the wolves all around us today.

"But rather seek ye first the kingdom of God, and all these things shall be added unto you" (Luke 12:31). Have we laid down all for Jesus? if not, let's start the walk with Him today. Where He leads me, I will follow.

Pray for me, that I may ever live true to Jesus.

A sister in Christ,
Mrs. John Ratterree.

OLD MT. ZION ASSOCIATION

By the Editor

The ninety-second Annual Session of Old Mt. Zion Association has met and adjourned, and another glorious time it was. This year's session was held with Pilgrim Rest church, about ten miles east of Springdale, Ark. For almost 100 years this Association has met about this time of the year and its record or history is interesting.

I think all their churches but one represented by letter and delegates. There was a good delegation, and about a dozen preachers were present. All regular business was taken care of and the eleven o'clock and night services were spiritual feasts. The house was always filled with an attentive audience, and even when the house was crowded and many standing, the order was splendid. On Saturday night a large number partook of the Lord's Supper and washed feet.

I was glad to note the whole hearted

stand taken for Temperance and the Eighteenth Amendment. I can't understand how any Christian can vote for Repeal, but many who call themselves Christians either have voted or will vote for the repeal of the Eighteenth Amendment. If all who call themselves Christians stood firm for our Prohibition Law, it would be safe, but many are voting with the wets; so it looks like prohibition is doomed.

Another encouraging thing about this Association is the number of young men who have accepted the call to the ministry. Some of them reported successful revivals recently held, and two revivals were to start on Monday night following the Association. Bro. Noel Turner is helping Bro. Geo. Been at Pilgrim Rest, and Bro. O. T. Allred is helping his father in a meeting about eight miles from Pilgrim Rest. This Association is not only holding its own, it is growing.

Indian Creek Association had six representatives at Old Mt. Zion Ass'n. Sisters Doris and Ernestine Turner, and Brothers Noel and Kenneth Turner, T. O. Hutchison and myself. And they elected messengers to our Indian Creek Association which meets at Blue Eye, Mo., August 30 to Sept. 2, 1933.

We received a nice list of subscriptions at this Association, which we appreciate. We hope our friends will remember their paper when they have opportunity to tell others about it.

REPORT OF CAVESPRING Q. M.

The fourth Quarterly Meeting of Cavesprings Association convened with Union Caneyhill church, Friday night.

Preaching by the pastor, assisted by Rev. Elmore Hodges.

Saturday morning conference assembled at call of clerk at 9:30 o'clock. Routine of business was called until time for worship at eleven o'clock.

Committee on divine service chose clerk and moderator to supply stand. After messages were delivered adjournment was taken.

A sumptuous dinner was served at the noon hour which all seemed to enjoy.

Conference again assembled at two o'clock and finished the day by receiving one new church (Pleasant Ridge), and ordaining deacons for it.

Committee on divine service report Elders B. H. Woodring and Milo Stanly to preach Saturday night and Elders T. J. Dunkin and Jess Ralten to fill the stand at 11:00 o'clock Sunday

Our next meeting will convene with Pleasant Ridge church, six miles east of Alton, Mo., near Lula, on Friday night before the fifth Sunday in October, 1933.

After returning our heart-felt thanks to Cave Hill church and vicinity, the conference closed, peace and harmony prevailing. Prayer by Elder E. E. Simpson. Everybody come praying, and may God's blessings rest on our new church and vicinity. May God keep us in His love until we meet at the place and time mentioned.

H. C. Crase, Moderator,
J. R. W. Harbison, Clerk.

THE BEGINNING OF A NEW ASSOCIATIONAL YEAR

With the month of September begins a new associational year. Throughout our Free Will Baptist ranks will be, no doubt, many changes, which we all pray will be for the best in advancing the cause. Pastors will change fields, some taking up evangelistic work, some evangelists becoming pastors, etc. It is a time when we should review the past year's work, and by a careful study of the past we can, no doubt, enable ourselves to do a much greater work the coming year. It looks very much like the coming year is going to be more severe than ever on the church work because of the economical and immoral conditions; but, seeing that, we should start the year with renewed courage and renewed faith; we should pray God for a greater supply of grace to face the battle: we are living in a time of testing and sifting of God's people.

Our church people are going to have lots to do this coming winter in administering to the needy in a temporal way, as well as in a spiritual way. It will be well for us all, as we start the coming year's work, to sit down and count the cost. We should begin the year with much prayer and consideration.

There will be great opportunities this coming fall and winter for our ministry to reach the souls of many, from both the pastoral pulpit and the evangelistic field, because these severe times are causing many to think of their Creator and of their indebtedness to Him.

If you will count it of any value, I will offer a few suggestions for the beginning of the new year as follows:

To the pastors I would say, Let us start with a determination to give our people something more fresh and ap-

petizing, because of much hard study of the word of God and much time spent on our knees. Let us start the business activities of our churches right, so they will be right when the year comes to a close. One change I intend to make is in collecting the church budget; I intend to start that immediately, perhaps with this month of September so that it will be sure to be raised by next Association.

To the church clerks I would say, Start the year by keeping an exact account of everything in detail: minutes, finance, etc., so that at the end of the year you can fill out your statistical blanks and church letters with out unnecessary trouble.

To the laity, Let an earnest effort be made, that the ministry be supported the coming year, so they can stay in the work; let every member do at least a little. Many ministers are having to quit the field on account of a lack of finance. The support of this, the greatest of all work, should be considered first; it is the churches' duty to unite their efforts in this matter.

Many things could be suggested for the beginning of the next year's work; but I am going to close with this thought: Above all let us start the year with a greater passion for lost, suffering humanity, and a greater love for one another, because Jesus said, "By this shall all men know that ye are my disciples."

Yours for the cause,

Winford Davis.

OBJECTIONS TO CHURCH ENTERTAINMENTS

By J. B. Rollins

To the Free Will Baptist Church:

Hundreds of years before the Law was given to Moses on Mt. Sinai, God laid His hand on a plan that He has blessed ever since—that of man giving to God. Abraham practiced giving a tenth of all he possessed, and God thought enough of this thithing plan that he incorporated it in the Law. If God ever manifested indignation, it was when he spoke through his prophet Malachi, "Ye have robbed me . . . in tithes and offerings. Ye are cursed with a curse: for ye have robbed me." God wanted to bless the people, and said, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts;" and what a blessing He would give! (Mal. 3:8-11). On the other hand God's approval was just as distinctly marked when in David's time, the people offered to Him with glad and willing hearts. An angel told Cornelius that his alms had gone up as a memorial

before God, which goes to show that our heavenly Father still loves the plan. The Holy Ghost inspired Paul to say, "Upon the first day of the week," then Paul leaps from the old tithe law to a freer, nobler, higher law expressed in these words, "Let every one of you lay by him in store, as God has prospered him" (1 Cor. 16:2).

Everything proclaims the divine interest in the matter of giving. It is felt by both man and God. We love to give to those we love; it is unnecessary to exhort a parent to give good gifts to his children. God, our Father, loves us and loves to give to us, and when we show our appreciation to God for His wonderful love and the gift of His Son, by giving to Him with glad and willing hearts, not only of our means as God has prospered us, but our lives also, the attention of the Celestial Realm is gained and the divine smile of God is felt in the soul. We can begin to comprehend why the Savior's loving heart was touched when He sat watching the people cast their gifts into the treasury, and a poor widow put in "even all that she had."

Of late years there has been a rapid, wide-spreading growth in our churches, OUR Free Will Baptist churches, of a contemptible practice that we choose to call "Church Entertainment," which is undermining and discouraging the plan and practice that God has blessed from the dim beginning—that of man giving to God. There are three classes of people who are enthusiastic about the Church Entertainment:

1. True Christians who want to do something for Christ, but know not where to spend their energies, and are ignorant of the evils incurred in the new way, because they do not receive pulpit instructions. Brother preachers, what have we to say, now? Can we say that it is *their* fault? May the Lord awaken us!

2. Thoughtless people who plunge into anything and everything—monkey-show, or revival, it makes no difference

3. Worldly Christians who want to flirt with the world; therefore they jump at the idea of the church granting them a license for that purpose.

I have twenty objections at my command but I shall discuss only a few of the most important ones:

No. 1. Church Entertainment brings into the church that most agitating and disturbing of all things—*money making*. God has asked the church to do a great many things for Him—visit the sick, relieve the poor, remember the stranger, go to the prisoner, clothe the naked, preach the Gospel—but never has He asked us to make money for Him. "The love of money is the root of all evil" (1 Tim. 6:10). The rush, the confusion, and bickering and bartering on the streets and in the market-place is the result of the struggle after money. One of the great efforts of the Holy Spirit is to wrest from men the thoughts of their business life and understandings, to entice their thoughts from trade and traffic while they sit in church during

the hour of worship. When a man labors honestly for six days in a secular field, which is right and honorable, he is ready to leave the rush and whirl of a money-making life in the world outside as he crosses the threshold of the church door. If we will lay by in store as God has prospered us, and God gets to needing money, He will prosper some of His children. God wont furnish money for church picnicing and dress parades, but for real Gospel warfare against the world and the devil. Let the church see to the salvation of the people and God will see to the money. The plainest and most straight-forward conclusion is "the church sells the souls of men to the devil for a few dollars and cents to go into the church treasury."

No. 2. Church Entertainment is a desecration of the house of God. I will have to admit that as far as my knowledge of the Free Will Baptist reaches, they always go into the yard to engage in this contemptible practice, but nevertheless, it is in the name of the church. Jesus said, "It is written, my house shall be called a house of prayer." Furthermore, when Christ cleansed the temple, so Bible scholars tell us, the money-changers were not in the temple proper, but were in the Court of the Gentiles, which was a part of the temple, therefore they were in the temple. The church can move to the yard if they want to, they are still on church property. Putting a wrong thing off at a distance doesn't change its nature.

A Free Will Baptist minister said to me, "I don't see any harm in going down to the church in a quiet, Christian manner and selling articles that we have manufactured, together with ice cream, pop, and candies and have a Christian social and make some money for the church." I'll just let Jesus answer, "*Make not my Father's house an house of merchandise*" (John 2:16).

No. 3. There is no warrant or example for it in Scripture. God has laid down the principles of giving, of which church entertainment is a downright avoidance. God has told us when, where, how, why, and what to give, and the spirit to give it in. When Moses called upon the people to contribute for the building of the tabernacle, he did not call for church suppers, fairs, festivals, grab-bags, fishponds, theatrical representations, etc. to *make money* to build a tabernacle, but he said, "*Give*," and they *gave*—and continued to give until Moses signaled, "Stop." The Philippians church composed mainly of poor people, was called upon to bear some heavy expense connected with the Gospel. Why didn't they have pie supper? No! The people refused to dodge their duty, and Paul said of them, "In a great trial of affliction the abundance of their joy and deep poverty abounded unto the riches of their liberty" (2 Cor. 8:2).

No. 4. It is an open humiliation of Jesus Christ that places His cause, or

church as a mendicant, or beggar, at the feet of the world. Whenever a church entertainment is given it is felt by the outside world to be an admission upon the part of the church of its inability, or disinclination, to meet its obligations. That it either cannot or will not, and I believe it is the latter. Its members refuse to meet its just debts and fasten the humiliation upon it of making it a beggar before the public. Think of a banking institution whose stockholders would beg alms of other institutions rather than go into their own pockets to meet business expenses. Now, think of the church, an institution of heaven, claiming divine support and filled with people claiming to love God, sent to earth to rebuke, teach and save the world, and is found stooping at the feet of that world begging alms! As if to say, "O world, help us eat this pie! Give us some money, will you, please?"

A news clipping from the Cassville Republican reads, "An ice cream social at.... Free Will Baptist church onnight, August..... Everybody Invited." Notice, everybody invited—black man or white, saint or sinner, as much as to say, "We want your money to pay our budget."

I am leaving this message with you, with a prayer that it lodges in good and honest hearts, and brings forth fruit to God's glory. Some call me old-fashioned, cranky, so goodie-good, so different. I know I'm not perfect, but I consider the above titles compliments—the devil and the world hate me, and they have nothing on me, therefore it's their only tool. Let the church grow in the GOSPEL WAY. The world is absolutely disgusted with us and the way we do, and I don't blame them. Men with keener personalities and with broader influences may "prophesy smoother things," but I have told you Bible Truth: "Choose ye this day," Truth or Deception. Personalities and influences will not take you to Heaven, it takes the Truth, "God's word is Truth." Jesus said, "I am the Truth."

May the Lord bless, is my prayer.
A Free Will Baptist, Purdy, Mo.

ACCEPT HIM NOW

By Mrs. I. B. Leonard

Jesus our Savior came to seek and to save.
Got victory over death and arose from the grave,
According to the Scriptures His mission did fill,
Then gave up His life on Calvary's hill.

Whosoever believeth, oh come while you may,
Whosoever believeth, accept Him today.

The dear Christ of Glory came to seek and to save;
According to His promise, He arose from the grave.

He brought true salvation to those that believe,
Oh do not turn from Him, His dear heart to grieve.
His voice still is pleading, Oh come while you may,
Oh hasten, my brother, accept Him today.

Now heed you this warning before it's too late.
Before the death angel has shut mercy's gate.
While life still remaineth, do make Him your choice;
At last up in Heaven, with Him you'll rejoice.

We DO NOT Want the Eighteenth Amendment Repealed, But We DO Want the Law Enforced.

Dear Brothers and Sister in Christ:

In reading the word of God, which is our waybill from earth to Heaven, we find this little word "DO"—just two letters, but it means it all to us, as it tells us things to DO: and things NOT to DO.

"Therefore all things whatsoever ye would that men should DO to you, DO ye even so to them: for this is the law and the prophets" (Mt. 7:12). DO we try to DO this? DO we practice this in our everyday life? I am wondering if the leading men of our nation ever think how they are treating the W. C. T. U. who labored so hard and prayed so earnestly to God for help, and He heard them and answered them, and gave them the Dry Law, that the poor women and the little children might have food and clothing and books, that they might go to school, and learn about the goodness of God. Gladstone, the greatest man perhaps that England ever produced, says that strong drink is more destructive than wars, famines and pestilences. Strong drink is raging, and whosoever is deceived thereby is not wise.

Our nation is called a Christian nation, and yet our leaders are trying to force us to vote it out, being a Christian nation.

"I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). We all know that the Prohibition law has brought forth the greatest blessings to America of any law that we have ever enacted.

"Depart from evil, and DO good: seek peace, and pursue it.

"The eyes of the Lord are upon

the righteous, and His ears are open unto their cry. The face of the Lord is against them that DO evil, to cut off the remembrance of them from the earth. The righteous cry and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh and saveth such as be of a contrite spirit.

"Righteousness exalteth a nation, but sin is a reproach to any people.

"DO not err my beloved brethren."

Remember our church covenant, "Abstain from all sanction of the use and sale of intoxicating beverages; and to provide things honest in the sight of all men."

"Jesus' mother saith unto the servants, Whatsoever he saith unto you, DO it."

"Whosoever shall DO the will of my Father which is in heaven, the same is my brother, and my sister, and my mother" (Matt. 12:50).

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that DOETH the will of my Father which is in heaven."

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh: for the flesh luseth against the Spirit, and the Spirit against the flesh: and these are contrary the one against the other: so that ye cannot DO the things that ye would.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, DRUNKENNESS, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which DO such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (Gal. 19-23).

"If you know these things, happy are ye if ye DO them."

"Even every one that is called by my name: for I have created him for my glory, I have formed him: yea, I have made him."

"Behold, I will DO a new thing; now it shall spring forth: shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to

my people, my chosen" (Isa. 43:19-20).

"Verily, verily I say unto you, He that believeth on me, the works that I DO shall he DO also; and greater works than these shall he DO, because I go unto my Father. And whatsoever ye shall ask in my name, that will I DO, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will DO it."

And we ask you, dear Jesus, at this hour to bless our dear president of the W. C. T. U., Mrs. Nellie Burger, and who oppose the repeal of the Eighteenth Amendment, to help them to put on the whole armor of God, "that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. . . . Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace."

Brothers, sisters, friends, we DO not need beer and strong drink: we need bread, the staff of life: we need clothing and a shelter to protect our bodies, and you seldom know of a man who follows strong drink, and is a drunkard, to have these comforts for his family; but his little children cry for bread and are sent to bed hungry. Oh God! hear your children, as we believe the good people all over our land are asking you for help in this great time of need give the victory as you have done in years past.

"But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

We DO not want intoxicating liquor, but we DO want bread and water.

"If thine enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drink; and the Lord shall reward thee."

"As cold water to a thirsty soul, so is good news from a far country." We would love to get the good news that all states in the Union would vote dry. "DO that which is good and thou shalt have praise of the same. But if thou DO that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon them that DO evil." "We DO not want intoxicating drink in our beautiful land, but, dear

Lord, give us pure water, clear as crystal, proceeding out of the throne of God and of the Lamb.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness."

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward."

"But to DO good and to communicate forget not: for with such sacrifices God is well pleased."

"The rich man cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.' It is water and bread we DO want, but we DO not want beer and strong drink: DO give us help from trouble, dear Lord: for vain is the help of man (Psalm 108:12)."

DO help us, dear Jesus, to overcome evil with good. DO vote dry, dear Christian friends, and DO pray to the One who is able to help in this time of need, DO pray for us, that we may DO His will. "Blessed are they that DO His commandments, that they may have right to the tree of life, and enter in through the gates into the city."

May God help all who may read this poorly written letter. As ever,

A member of the W. C. T. U.

Mrs. Lina Claxton, Hartville, Mo.

DARE TO DO RIGHT

Dare to DO right! Dare to be true!

You have a work no other can do;
DO it so bravely, so kindly, so well,
Angels will hasten the story to tell.

Dare to DO right! Dare to be true!

Other men's failures can never save
you;

Stand by your conscience, your honor,
your faith,

Stand like a hero, and battle to death.

PARABLE OF THE SOWER

Continued from page three

sun soon scorches and withers the plants. This shallow soil represents shallow hearts, hearers that know or understand but little of the truth. Such hearers are apt to receive the truth readily, and even with joy; but the heat of tribulation or persecution which arises because of the word, soon dries up their relish for the truth. Such hearers manifest life and give

promise of fruit; but their new profession brings trials upon them, and because they have no root in themselves, they are soon offended and give up their profession.

THE THORNY GROUND—The trouble here is neither a hard nor a shallow soil—there is softness enough, and depth enough; but the soil has not been cleansed of the thorns, weeds and other growth which take the moisture and richness of the soil from the plant, so it starves. Now the things which choke the word are just as common among us as thorns and weeds are common in the fields of the farmer. Reading the three Gospel accounts, the following are named: "The cares of this world, and the deceitfulness of riches, and the lusts of other things, and pleasures of this life." These choke or smother the word; claiming so much of one's attention and interest, and using up so much of one's time and strength that very little strength or fitness is left for spiritual things; so that finally all that is left is a heartless, lifeless formalism in the worship of such persons. Notice that all the "thorny ground" hearers are "unfruitful . . . bringing no fruit to perfection." What a vivid picture this is of the mournful condition of so many in the churches (kingdom of heaven) at the present time!

THE GOOD GROUND—The good soil is soft and moist, has depth, and is free from thorns and noxious weeds. The seed is properly received and cherished; its depth allows plants to take firm root; there is plenty of moisture and plant food; and because of its cleanness, the good soil gives all its strength and nourishment to the plants. In such soil the seed "brings forth fruit," in all the different degrees up to one hundredfold, which is perfect. A heart soft and tender, stirred to its depths on the truths pertaining to eternal life, and thoroughly cleansed from the love of the world and worldly things, such only is the "honest and good heart" (Luke 8:15), which "keeps the word" and brings forth fruit just in proportion as it is such a heart. Hearers which bear no fruit will be "taken away," and destroyed, those that bear fruit will be enabled to bear "more fruit," and they that bear "much fruit" shall glorify God (John 15:1-5). This parable is for all who want to hear Him and desire to know Him, as verse 9 indicates, "And he said unto them, He that hath ears to hear; let him hear."

IS THE SOUL IMMORTAL?*(Continued from page 2)*

into his nostrils the breath of life, then he became a living SOUL. When the soul is separated from the body the body must go back to dust from whence it came and the soul to the God who gave it. Naturally when the soul, which has been the life of the combination, ceases to be united with the body the body must then be subject to decay, but the soul is still in existence somewhere, just as active as ever before, with all the powers it had before it was separated from the body. J. J. Rousseau has said, "Alas! my failings make me but too sensible that man is but half alive in this life, and that the life of the soul commences at the death of the body."

If a thing is made up of two or more things, it is subject to being separated or dissolved, but if any thing is only of one part it can not be dissolved or separated. So the soul, having no parts, must be indissoluble in its nature, by anything that does not have power to destroy or annihilate it. Then, since it has no natural tendencies to dissolution, no finite power can destroy it. It must remain a perceptive substance, without fear or hope of dying through eternity. Des Cartes has advanced a theory like this: "That all thinking substances are distinct from matter, from whence it necessarily follows that the soul of man is a spirit, or a simple individual being and consequently immortal."

We have often heard that nothing can be destroyed, that it only changes in form; the parts remain the same, not to be annihilated by any means or power. Surely, if material things cannot be destroyed, much less the soul whose substance is a stranger to composition.

Men of all ages have held to a belief that the soul of man survives his body. Most all historians, poets, and all writers, even in ancient times, have made mention of rewards and punishments here after, and all testify that even the heathens believed their souls would survive their bodies. Of course they had, and still have, various ideas and superstitions about the true God, or Controller of the elements of the universe, and souls of men.

When we see violence rule, or

artifice prevail over sincerity and justice, or see other great wrongs done, we feel that something must be done to right the wrong, but often we find that we can do nothing to help in the matter, then we naturally appeal to heaven, in hope that the Father will execute, hereafter, what all the principles which He has given us for the direction of our lives and conduct, prompt us to attempt even here; that He will complete the plan He has, in this way, taught us to begin; and will in the life to come render to every one according to his works which he has performed in this world. In this way we are led to the belief of a future state, not only by the weakness, by the hopes, and fears of human nature, but by the noblest and best principles belonging to it, by the love of virtue and by the abhorrence of vice and injustice.

As Benjamin Franklin, the renowned American philosopher, neared the close of his life, he reasoned with a friend in this way: "Death is as necessary to the constitution as sleep; we shall rise refreshed in the morning. The course of nature must soon put a period to my present mode of existence. This I shall submit to with the less regret, as, having seen, during a long life, a good deal of this world, I feel a growing curiosity to become acquainted with some other, and can cheerfully, with filial confidence, resign my spirit to the conduct of that great and good parent of mankind who created it, and who has so graciously protected and preserved me from my birth to the present time."

There are many different opinions as to the substance of the soul, and as to where it is situated. But it seems to me that all our inquiries concerning such should be bound over to religion, for otherwise, we are subject to many errors. We do know the soul was not derived from the masses of heaven or earth, but immediately from God; then why should we try to gain a knowledge of the soul from philosophy? It must be drawn from the same place whence it first came.

It seems that the human soul is unlike any other thing in this world which is only another proof that it is immortal. For instance, an animal, it reaches the height

of its understanding in just a few years, and should it live for hundreds or thousands of years after, it could get no more perfect. If the soul were the same as an animal, we might say it too, may fall away, insensible, and then go into a state of annihilation. But we can see at a glance that there is a vast difference, because the soul of man begins to grow more and more like its Creator and advances in everything it undertakes, but never yet has it reached the place where it is impossible for it to advance still farther. Surely the God we love, and who has loved us so that "He gave His only begotten Son," would not allow such a thing, which would seem so cruel. We are even forced to see the soul is immortal, because man only prepares in this life to live in the next life, and to grow more perfect, instead of being stopped in the middle of progression.

If the egg of a butterfly can be changed into a different state, yet it is the same, then from the larve to the pupa, and so on to the adult butterfly, it is no more extraordinary that the soul will be changed from this state which it is now in, into a state of perfection.

If we lived in the sea, at the bottom, and had never seen the land nor the surface of the sea, but had heard of it, we would have an idea as to how it would be, but yet, when we would in reality see with our own eyes, how much different it would be from what we had imagined. So it must be concerning our spiritual being, we have an idea of what heaven is like, as we look upward toward the skies, just as the one at the bottom of the sea would, and wonder what is just beyond. Our souls long for it, and after an individual has had an experience with God in the regeneration of the heart, he will have the assurance that, if he keeps faithful, that sooner or later, immortality will be no longer just a name, but will be a reality.

There are numbers of scriptures to prove that man will live again, in fact that is what the Bible is, a proof that the soul will go back to God who gave it, and the way in which we are to conduct ourselves in order to gain the reward that is promised to the faithful.

Paul said, "For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53).

RISE OF THE FREEWILL BAPTISTS

By the Rev. B. M. Briggs

EDITOR'S NOTE—This article is copied from the "Morning Star," published at Boston, Mass., dated June 20, 1901.

Continued from August issue

The old records of churches and towns abound in votes to employ a "learned minister." The result of this was that many were found in the ministry who were devoid of experimental piety. George Whitefield recorded in his journal while traveling in New England that "the reason there were so many dead congregations was because there were so many dead men preaching to them." On his third visit to New England twenty clegymen in the vicinity of Boston acknowledged they were unconverted till he came among them.

The errors of the Puritans did not consist in their carrying religious principle into political action, but in their reliance on civil and political action to support religion. This was carried to an extreme by the Pilgrim Fathers. In 1633 an order was passed that none but church members should be admitted as freemen. Thirty years later this law was so modified that all freeholders twenty-four years of age might have the right of suffrage though not church members, providing the minister of their town would certify that they were "orthodox in principle" and not "vicious in practice;" but this law made no substantial charges as none but the well effected could obtain the required certificate.

The settlement and support of the ministers was not left to the zeal of the churches, but laws were passed requiring the town to support the minister, and the burden was laid upon all, whether in the church or not. The church would give a minister a call, and then the town, at a legal meeting, would concur in the call, and vote the required salary. They not only voted the salary but assessed and collected the same as taxes.

These laws passed through several changes, but always the Puritanic principles were prominent. Every man, if he was a good citizen, was in duty bound to attend meeting, and he must support the minister.

About the time of the rise of the Free Baptists the laws of New Hampshire were so amended that a man need not help support the State church, provided he attended, and could prove he attended, some other church on the Lord's day. Satisfactory evidence was not always at hand, and taxes were assessed; and when these were not paid the collector has been known to enter the dwelling of honest poverty and take away pewter platters, tables, chairs, and other articles, and to sell at auction the cow of the poor laborer. Men thus compelled to build meeting-houses they never entered, and to support ministers they never heard, became hard and prejudiced against religion itself. Indignation ran high, and it was not until after our fathers resisted compul-

sory support of religion for thirty-nine years, that the "toleration act" swept from the statute book the last of these obnoxious laws.

Prior to the rise of the Freewill Baptists the people were faithfully indoctrinated in the tenets of personal, unconditional election and reprobation, the perseverance of the saints, and the dogma that "God ordains whatsoever comes to pass." These doctrines were presented in all their naked deformity and urged over and over again upon the people. Baptist churches were decidedly Calvinistic, but while laboring for the salvation of sinners they had little occasion to present the skeleton of Calvinism; yet they always had it with them, and when the religious interest declined, or the truths of free salvation were taught by others, then the bare bones were brought forth and held up to view. Benedict, a Baptist historian, says, when discussing "the three great evils among the Baptists," the second is "Hyper-Calvinism"—or as Robert Hall denominated it, "thick-skinned Anti-nomianism." This was the bane of the denomination for two hundred years. Hall, speaking in 1848 of the great change during the previous fifty years, failed, as a true historian should not have failed, to recognize the mission of the Free Baptist in the working of the great change.

The doctrine of infant baptism was of almost universal practice in Congregational churches. It was considered so essential that the first opportunity was sought for the christening ceremony. In some towns almost the entire population had "received baptism in infancy"—and only occasionally one would be baptized when admitted to the church. The Baptists were right on this question; but over against it might be set their close communionism. A return to the old landmarks of Bible truth was strongly demanded, and in the doctrine of our fathers, the demand was fully met.

This scheme of receiving into church membership all persons sprinkled in infancy and "not scandalous in life," though not pious was mainly the result of civil authority and was called the "half-way covenant." Large numbers were so received. Men were urged to unite with the church though unacquainted with experimental religion. Can we wonder at it when so many ministers were strangers to grace? Revivals were few in number and limited in scope. But in 1735, 1740, 1741, and 1742, the interest became so general that it has usually been called "the great awakening." Whitefield was on his first tour through New England. Others caught his spirit and were converted. But while the Spirit wrought Satan also wrought. Turning himself into an angel of light, he led many to delusions. Pulpits were closed against the "New Light" preachers, and the old Puritanic intolerance was revived.

This was the state of things when

the Spirit of God strove with the soul of Benjamin Randall. The Congregationalists were ten times stronger than any other denomination. The Baptists were planted in all the colonies. The Presbyterians, Episcopalians, and Quakers had each a few churches, but not one of them presented salvation full and free on the simple condition of repentance and faith, so as to meet the wants of the masses. No Methodist had made his circuit of New England. Calvinism still held undisputed sway. The love of God was but faintly seen, for it lay obscured behind the clouds of election and reprobation. The sinner continued in his sins, and the professor clung to his old hope; for both had been taught that nothing could be done till God should be pleased to move them to action. Wrath rested on all, but there was no salvation for all; or, if there was, the will of man was not free to choose the way of life.

But deliverance came from an unexpected source and from an eventful period of our country's history. The issues of the Revolution were pending and the fires of freedom were burning on almost every hearthstone, but men came from the "hill country," from Maine and New Hampshire—men clear in mind and with warm hearts—and declared the freedom of the will and the fullness of the Gospel. And the common people heard them "gladly," for they had been more oppressed by the doctrines of ultra Calvinism than by the injustice of British oppression and taxation. Providence sent those godly men into the field, and we cannot doubt that He who called Abraham and Jeremiah, the twelve apostles, and Paul, also called the fathers of the Free Baptist denomination. He put his spirit into their hearts, his word into their mouths, sent them forth to preach a free and full salvation, unencumbered with the forms of worship, the doctrines of men.

I have thus tried to give, in outline, the salient facts concerning the movement which has resulted in the building of our present conditions—in the Church, and, in a measure, in the State—and our own denominational interests, we need to know more about the principles that stirred the hearts of our fathers, to know more of our work, as well as to know more and more of the truth that has come into the world, until all lovely and bright the truth shall stand perfect and complete before us and the throne of God.

A HILL COUNTRY CHURCH

By W. J. Edens

Many years ago there stood among the wooded hills of Southeast Missouri a quaint old building where the hill country folk for miles around met for worship. An aged Free Will Baptist preacher organized a church there some time in the eighties. He served the church as its first and only pastor, ceasing his labors after several years of service when, following a brief illness, he was gathered to the fathers. Pilgrim Home was chosen as the name of the church, and the membership, regardless of rank or attainment, met in common fellowship at its shrine.

Soon after the church was established an evangelist named W. B. Alsbury conducted a revival there. The meetings resulted in the greatest outpouring of the Spirit I have ever witnessed. Hardened sinners came to repentance, backsliders returned to the fold, new converts were added to the church and shouts of rejoicing literally echoed from the surrounding hills. Notwithstanding the severe winter weather and the fact that the community was sparsely settled, there was not standing room in the house at the services.

Though the unpretentious structure has long since crumbled in ruins, and the church has disbanded, and many of the faithful now sleep beneath the wild flowers and brambles in a neglected plat, the influence of those sturdy Christians is still felt in Southeast Missouri. And their sons and daughters are keeping the faith and preserving the tenets of the old time religion even in this apostate age.

Some years ago while touring S. E. Missouri I visited the spot where that primitive church once stood. How things had changed! A dense forest had grown up on the site and erosion had almost removed the landmarks. As I viewed the meager ruins in silent meditation there passed before my mental gaze the familiar faces of those with whom I had worshipped a score or more years ago. In my fancy I could hear the voice of old Brother Ferguson as in the days gone by, preaching of sin, of righteousness and of a judgment to come. My visit was the occasion of a gathering of old friends and kindred. How my heart gladdened when I met with associates of long ago! But mingled with the joy was a touch of sadness, for among the absent were loved ones who will attend earthly reunions no more.

Pilgrim Home has fulfilled its mission as a pioneer church and passed out. The few surviving members are scattered abroad. And it is now certain that it will not be long until they will join their brethren on the other shore. Though the Scriptures do not seem to bear out the thought, somehow I suspect that they may be privileged in that great day to hear their former pastor preach an old fashioned Gospel sermon beyond the boundry of time.

Baxter Springs, Kansas, Aug. 6, 1933.

THE WORK OF THE HOLY SPIRIT

By Miss Linnie McCoy

The experience by which the Holy Spirit enables us to become holy is usually described in the following terms: Calling, Enlightenment, Repentance, Saving Faith, Regeneration, Justification, Adoption, Sanctification, and Christian Perfection.

1—Calling—The Holy Spirit calls us when, through the Gospel message, He invites and enables us to come to Christ.

Read John 6:44; 1 Tim. 2:4; 2 Thess. 2:13, 14; Eph. 1:18; 2 Peter 3:9; Rev. 3:20.

2—Enlightenment—The Holy Spirit enlightens us when, through the Gospel message, He enables us to see our sinfulness and lost condition.

Read Acts 26:17, 18; Rom. 7:7; 2 Cor. 4:6; Eph. 1:17, 18.

3—Repentance—The Holy Spirit enables us to repent, when He makes us to be sorry for our sins and helps us to renounce and forsake them and turn to Christ for deliverance.

Read Psalms 32:5; 51:17; Isaiah 55:7; Ezekiel 18:21; Luke 15:18, 19; 18:13; 19:8; 24:47; 2 Cor. 7:10; 1 John 1:8, 9; 2 Peter 2:25.

4—Saving Faith—The Holy Spirit helps us to have saving faith, when He enables us to believe and have the assurance, that for Christ's sake, God has pardoned all our iniquities and forgiven our sins.

Read John 1:12; Acts 16:31; Rom. 8:15, 16; 10:9, 10; Gal. 2:20; 3:26; Eph. 2:8, 9; 4:30; Phil. 3:8, 9; and 1 John 5:1.

5—Regeneration—The Holy Spirit regenerates us, when through saving faith in Christ, He is able to bring to birth in us the divine life, and begets in us thoughts, desires, loves, determinations, and attitudes that are Christlike. This is called the New Birth.

Read John 3:3-5; Rom. 12:2; 1 Cor.

4:15; 2 Cor. 5:17; Eph. 2:1, 4, 5; Titus 3:5-7; James 1:18; 1 Peter 1:23; 2 Peter 1:4.

6—Justification—We are justified, when, because of saving faith in Christ, we are treated by God as though we had never sinned.

Read Psalm 32:1, 2; Rom. 3:22-26; Gal. 2:16; Titus 3:7; Jas. 2:14, 18-24.

7—Adoption—We are adopted when, for Christ's sake, God makes us to be and treats us as His children, and through the Holy Spirit makes us conscious that we are His children.

Read Rom. 8:15-17; John 1:12, 13; Gal. 3:26; 4:6, 7; 1 John 3:1.

8—Sanctification—The Holy Spirit sanctifies us who believe by separating and cleansing us from that which is sinful, by filling our hearts with the love of the pure and clean and good, and by leading us into Christlike living, and Christlike service.

Read John 17:17; Acts 26:18; Rom. 6:19-22; 1 Cor. 1:30; 2 Cor. 6:17; 7:1; Eph. 4:22-24; 5:25, 26; Col. 1:21-23; 1 Thess. 5:23; 2 Thess. 2:13; Heb. 12:10-12, 14; 2 Peter 3:18.

9—Christian Perfection—The Holy Spirit leads us into Christian Perfection as He enables us to grow in the grace and knowledge of our Lord Jesus Christ and become mature in Christian character and living.

Read Phil. 3:12-14; 2 Peter 3:18; Eph. 4:12-15; Heb. 5:14; 6:1; Col. 1:28.

These constitute an experimental unity, being phases of the experience of becoming holy.

Phillipsburg, Missouri, R2.

MORALITY

By Miss Ruby Brown

We speak of morals as something pertaining to conduct, in respect to right and wrong, the rules by which actions should be governed, or we might say the moral law, the rules of ethics.

Morality is a part which is lacking in the hearts of the young people today. While morality alone will never save the soul from sin, yet we do like to see folks with good morals, whether they are Christians or not. It is sad when we see some professed Christians with worse morals than some who are in the world.

Lack of morality is largely a lack of thought. We are given power of choice to choose for ourselves right or wrong. Just a few moments' meditation, when the necessity of choosing presents itself, would give us a clear vision of how we should choose.

What can be finer, more superior, than that character which has developed its moral habits to perfection? There is an old saying, that practice makes perfect; and whether one is a Christian or not, they can develop their moral habits simply by practice. While it is much easier for the Christian, if they will but use that helping power that God has placed within their breast, and they are the ones that can reach the higher standard.

Good morals is good citizenship, and a man of clean morals is always acceptable in any community.

In my mind morality, as well as spirituality, should be taught to our young people, just the same as book knowledge. Strict moral rules need to be observed more than ever before, since the nation is facing such difficult circumstances, and since beer has been legalized in so many places. What a sad thing to think of so many clean characters being led astray by the influence of beer and other intoxicants, simply because it is legal; when it is just as harmful as it ever has been.

Now let us keep in mind that our morals come from our ideas or thots, and that character develops from morals, because "as a man thinketh in his heart so is he." Evil is not mind; but evil comes from evil thots which originate in the heart.

A character is like an acrostic or an Alexandrian stanza—read it forward, backward, or across, it still spells the same thing. In this pleasing, contrite life which God allows us, let us record day by day our honest thoughts without prospect or retrospect, and we cannot doubt, it will be found symmetrical, though we mean it not and see it not.

After all, virtue and morality combined is the governor, the creator, the reality. "All things real, are so by so much virtue as they contain."

It is easy to see that a greater self-reliance—a new respect for the divinity in man—must work a revolution in all the offices and relations of men—in their religion, in their education, in their pursuits, their modes of living, their associations and in their speculative views.

Nothing can bring more peace to the soul than that God given virtue which enables us to triumph over principles.

REMEMBER

That the Gem office is well prepared to do your job printing.

That we do minute work in first class shape, and want your work.velopes, cards, circulars, posters,

That we print letterheads, envelopes and most anything that you may want printed, and the price is as low as you can get anywhere.

Ask us for samples of any work you want done, and get our prices. We will appreciate your work and need it. If we can do your work cheaper than you can get it done elsewhere, we will both be ahead; so don't fail to REMEMBER us.

Blanks

Ministers' Ordination blanks, 10c
Ministers' License blanks,10c
Deacons' Ordination blanks,10c
Evangelists' Cert. of Election, 10c

Letter from a Church to a Q. M., Y. M. or Association. Letter from a Y. M. or Association to State Association or General Co-operative Association, 5c ea., 6 for 25c.

All these blanks are 8½x11 in. and the Ordination and License blanks are suitable for framing. All sent postpaid at prices quoted.

The Treatise of the Faith and Usages of the Free Will Baptist:
1 to 5 copies at 25 cents each
6 to 12 copies at 20 cents each
12 or more copies for resale, per dozen \$2.00

We pay the postage

Butler-Dunn Theology

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

The book is well bound, has 476 pages, at \$2.00 postpaid.

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

ANNOUNCEMENTS

The announcement of your Association, Yearly Meeting, Quarterly Meeting 5th Sunday Meeting, or any other important meeting should be announced here. If your announcement is not here, send it in so it can be printed in the Gem.

ASSOCIATIONS

UNION ASSOCIATION OF UNITED BAPTIST will meet with Camp Ground church, beginning on Friday before the fourth Sunday in September, 1933. Eld. C. C. Matthews, Moderator, Green Forest, Arkansas.

MISSOURI STATE Association will be held with Oak Grove church, about eight miles north of Norwood, Mo., in Union Association, beginning on Tuesday night before the third Sunday in October, 1933. Elder S. H. Marcum to preach the introductory sermon, Eld. O. T. Allred alternate. Eld. Winford Davis Clerk Monett, Mo.

HOPEWELL Association No. 2 will be held with Weaver Chapel church, about six miles east, and two miles north of Comanche, Oklahoma, beginning on Thursday night before the second Sunday in September, 1933. Stella Nall, Clerk, Graham, Oklahoma.

A NEW BOOK

We have just printed a little book written by Eld. A. B. Talbert of Sand Springs, Oklahoma.

The book, "The Preacher's Friend," gives a sketch of a sacrificing preacher's life in the first part, and the last half of the book sets forth **Tithing** as a Bible doctrine.—It is good.

This little book is intended to pave the way for an Old Ministers' Home.

The price of the books is 25 cts., 15 cents of which goes into a fund to help Dependent Ministers, the other 10 cents goes to pay postage, printing commission, etc.

Bro. Talbert has part of these books and part are at the Gem office. Those in Oklahoma should send orders to Eld. A. B. Talbert, Sand Springs, Okla., and those in Missouri should send orders to Eld. B. F. Brown, Purdy, Mo. Others send to either place.

Preachers who will help sell these books will get five (5) books for \$1.00 postpaid.

"To talk with God,
No breath is lost, talk on;
To walk with God,
No time is lost, walk on;
To work with God,
No strength is lost, work on;
To thank our God,
No good is lost, thank on!"

The Gem, one year, 50c; 2 years, \$1.00