

THE FREE WILL BAPTIST GEM

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

Vol. 1. No. 3.

Tecumseh, Oklahoma, March 1929.

\$1.00 per year.

MY MOTHER'S VOICE

Tonight, I hear my mother sing

Across the bridge of years;
And down Time's long, lone corridors
The tones return through tears:
"Hush, my dear, lie still and slumber,
Holy angels guard thy bed:
Heavenly blessings without number
Gently falling on thy head."

Again it comes—that echoed voice,
With other tones to me;
It is the shadowy Vesper time,
When loved ones bend the knee;
"The day is past and gone,
The evening shades appear,
Oh, may we all remember well,
The night of death draws near."

'Tis Sabbath morning, still and fair,
The light falls o'er the hills:
And from the "family altar" band
Her voice my spirit thrills:
"This is the day the Lord arose
So early from the dead;
And shall I keep my eyelids closed,
Or waste my hours in bed?"

I heard her dear voice, even in death,
Close by the river, sing;
A chord of triumph thrilled the tones,
For "Death has lost its sting."
"While I draw this fleeting breath,
When my eyes shall close in death,
When I rise to worlds unknown,
And behold Thee on Thy throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee."

And then faith takes its upward flight,
I hear her sing once more,
But now, beyond the bounds of Time,
"On Canaan's happy shore,"
With the unnumbered multitude,
That blood-washed, holy band,
Who bear their harps and sing the song,
"Of Moses and the Lamb."

—Contributed by Mrs. O. T. Fast.

The Mission of the Holy Spirit in the World

By Mrs. McAdams

We have a subject before us of vast importance and far-reaching. It embraces a work unde every dispensation, beginning with the first chapter of Genesis.

We speak of the mission of Jesus in the world. We speak of the mission of the apostles, and all who have been called of God; but to do justice to each one in his place we must make a study of their lives. So it is in the life and mission of the Holy Spirit. We like to study carefully His great work, assigned to Him by the heavenly Father.

Gen. 1:2, 3 says: "And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." Again in the same chapter, verse 26, God said, "Let us make man in our image," addressing the Son and the Holy Spirit. The first chapter of Genesis is like fertile soil in which seeds have been planted. God has His work; Jesus has His work; the Holy Spirit has His work. We watch the work of each one, starting as a seed cast into the earth, that soon comes up and begins to grow. The plant puts forth branches which bear real fruit. As time goes on, from generation to generation, more is said of the Holy Spirit, but He, like Jesus, was not made manifest until a set time by the God of heaven. As we are under the dispensation of the Holy Spirit, we should make a study of His mission. The first work of the Spirit was to assist in the creation. Second, He assisted in the creation of man. The third work of the Spirit is to reprove the world.

God said thru the prophet Joel, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh" (Joel 2:28). All flesh will be convicted of sin but all will not be saved, for many will reject. On the day of Pentecost this scripture was fulfilled. We are told that about three thousand souls were saved on that day but, no doubt, many were turned away from the great reproofing power that had so suddenly fallen upon them. Another splendid scripture will be found in John 16:8. "And when He is come, He will reprove the world of sin and of righteousness and of judgment." No wonder we feel our guilt before God, when the Holy Spirit flashes across our minds, showing us our life of sin that we have tried so hard to cover and keep hidden from all who know us. But this great person of power begins His mighty work on our guilty conscience

and proves to us that we are lost without hope, and unless we repent we will be eternally lost. We could never see ourselves as we are if it were not for the great work of the Spirit. Men have been known to go for years under conviction. The blessed Holy Spirit striving and pleading to get them to forsake sin and turn to God. Just picture in your mind a soul arrested by the Spirit of God pulling back and saying, "I will not let God save me through the blood of his Son." while on the other hand we can see the poor sin-wrecked souls, ruined by the fall, crying for mercy, when the Spirit has shown them the horrible future that awaits them, unless they forsake sin. We must remember that the Spirit does not compel, but shows the lost their condition, and if the soul is willing to be saved, how readily the Spirit passes them from one kingdom to another; namely, the kingdom of darkness, to the kingdom of God's dear Son.

In the next issue of the Gem we will talk on the regenerating power of the Spirit.

(To be continued)

THE BEAUTY OF A HEAVENLY LINK OF SERVICE

Found at the Macedonia Gospel Tabernacle

Free Will Baptist Church

By Ora Mae McKinney Davis

"Let us run with patience the race that is set before us."—Hebrews 12:1.

"Precious links of service for God," that now encircles the 6th Anniversary of Macedonia Gospel Tabernacle, the Heavenly Link having been woven into "the chain of time" at 4301 North Broadway, a Free Will Baptist Church in St. Louis, Mo. A precious, holy, consecrated link of the "Gospel chain" forms itself around the past six years of time for God.

Within the beauty and glory of this "Link" which entwines itself around Feb. 5, 1929 we find the lives of Eld Edward Hilliar and his beloved wife.

Dear Bro. and Sister Hilliar, known of me for the past seven years, as side by side we worked in Cottage Prayer meetings, winning souls to God. Seven years ago Brother Hilliar worked faithfully as a "servant of the Lord" in the mission work, hospital work, out in the by-ways and hedges and abroad, everywhere the voice of the Lord bid him go. He is a consecrated man of God, worthy of the calling wherewith God has called him.

His wife, dear Sister Hilliar, is a sweet, consecrated, motherly woman. She too worked faithfully by his side to save souls, and they both gave all they had to the cause of Christ. Jesus passed by and said to them, "Come follow me, and I will make you fishers of men," and having answered the call, they gave all—their home, earthly possessions, all they had

to follow Jesus, and He has made them fishers of souls.

They sold their home, and in this beautiful "link" is the founding of Macedonia Gospel Tabernacle. The beauty of this consecrated "link," with its service to the glory of God, has been woven into the "chain of time" by the hand of the Lord.

Brother and Sister Hilliar answered the call of God, giving all they had of this world's possessions to lay at the feet of Jesus, and having given their lives a *living sacrifice*, a "link" has been woven around Macedonia Gospel Tabernacle that helps to form the "chain" of a Gospel work reaching from the days of "Moses and the prophets" into our day, extending on to a day of the coming generations, should the Lord permit this wicked earth of sin and sorrow to stand that long.

There is One whose sleepless eyes take in the ages at a glance. Remember the former things of old when He said, *I am God and there is none else; I am God and there is none like me.* He it is whose fingers take the rainbow, weaving a beautiful robe to wave around the dying storm; pronouncing with wonderful power and authority that never more will he destroy the whole earth with a flood of water, but *next with fire.*

Thrones have fallen; Empires have disappeared in the march of the nations, *but the Word of the Lord shall stand forever.*

And so Brother Hilliar having been a chosen vessel of the Lord, as a minister of the Gospel, and Sister Hilliar giving her faithful assistance in this sacred work of God, have chosen a good thing—a noble, holy calling, which should bring much rejoicing (Heb. 11:25). Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." II Cor. 6:4-10 "But in all things approving ourselves as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things

The lives of Eld. Edward Hilliar and his dear wife will live on into the ages, and the work of Macedonia Gospel Tabernacle will stand forever, because the word of God is *sure*. Throughout the endless ages to come, the sweet voices of those who carried the message of Jesus will be heard down the corridors of time, and the echoes will resound in eternity, for the word of God will stand forever. (Continued on page 19)

THE FREE WILL BAPTIST GEM

Organ of

THE FREE WILL BAPTIST CHURCH

Published monthly at Tecumseh, Oklahoma.

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

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

TERMS:

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

Advertising rates given on application.

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

MISSOURI STATE ASSOCIATION

OFFICERS

Moderator,	Eld. T. C. Ferguson,	Ash Grove, Mo.
Ass't Mod.,	Eld. H. M. McAdams,	Flat River, "
Clerk-Treas.,	Eld. Winford Davis,	Monett, "
Ass't Clerk,	Eld. E. T. House,	Santa Rosa, "

EXECUTIVE BOARD

Eld. Jas. F. Miller,	Greentop, Mo.
Eld. R. T. Langley,	St. Louis, "
Dea. P. R. Henderson,	Purdy, "
Eld. O. T. Allred,	Monett, "
Eld. T. C. Ferguson,	Ash Grove, "

EXTENSION BOARD

Eld. Lem Waterman,	Star Rt., Lebanon, Mo.
Miss Anna Reed,	Flat River, "
Dea. P. R. Henderson,	Purdy, "
Bro. E. L. Brewer,	Myrtle, "
Eld. C. E. Mann,	Greentop, "

STATE EVANGELISTS

Eld. T. C. Ferguson,	Ash Grove, Mo.
" Winford Davis,	Rt. 1, Monett, "
" G. W. Scott, Sr.,	Mt. Grove, "
" Willie Rush,	Santa Rosa, "
" Mike Cleaver,	Fredericktown, "
" H. M. McAdams, B44,	Flat River, "
" Lizzie McAdams, B44,	" " "
" R. E. Winfree,	Mammoth Springs, Ark.

Editorial*"Hitherto Hath The Lord Helped Us."*

I Samuel 7:12.

Under the leadership of Samuel the Israelites were holding a great national convention at Mizpah. The Philistines were watching them and saw that the spirit of religious patriotism was rising among them and that they were preparing to throw off the yoke of oppression; and being anxious to crush it while they could, they arrayed themselves for battle and went up against Israel while they were in the midst of their solemn rite.

The Israelites were afraid of the Philistines and, being unprepared to resist them, they besought Samuel to cry unto the Lord to save them from the hand of their enemies. Samuel's prayers and sacrifice were answered by such a tremendous storm of thunder and lightning that the Philistines fled in terror. The Israelites, recognizing the hand of God in their behalf rushed after the fleeing enemy they had so much dreaded, and gained such a victory over them that the Israelites had peace for twenty years.

After the battle, Samuel set up a stone and "called the name of it Ebenezer, saying, *Hitherto hath the Lord helped us.*" No doubt Samuel remembered the many times, places and ways in which God had helped him and his people. He remembers the many victories God has given them over their enemies, and now another great victory is added, and he says, *Hitherto hath the Lord helped us.*

As we look upon our work, our blessings, and all that we have and are, and as we remember how we have gone from conquest to victory in the name of the Lord, we too, can say, *Hitherto hath the Lord helped us.*

We have had our Mo. State Association, in which the spirit of religious patriotism arose, and preparations were made to throw off the yoke of oppression Satan was placing upon us because of our neglect to provide a means of communion among the many Free Will Baptist groups, so that they might co-operate and work as one.

Prayers have ascended to our God and He has answered. No doubt the prayers have been the fruit of the Holy Spirit, and God has answered the prayer that He inspired. Faithful ones have prevailed in prayer for this one more needed blessing, and now we can say, *Hitherto hath the Lord helped us.*

Now that we have the "Gem," and believe it to be our means and opportunity for bringing help and blessings to our denomination, it is also our responsibility. While God is leading and blessing, let us be used of Him for greater blessings.

We are thankful indeed to all who have helped to make our paper what it is. Would like to write each one a personal letter; we don't have time for that, but we hope you will remember that we are thankful.

Of Course We Will Move

Word comes from different sources that money will be raised to pay the expense of moving the press to Missouri, and word comes from Bro. Mann that money has already been raised, and is in his hands, and that he is carefully keeping the record of all who contribute, so that in case the money should not be used for that purpose; it can be returned to the giver. By vote of the committee Bro. Mann will act as treasurer.

His letter to Miss Gates follows:

Greentop, Mo.

Miss Wilma Gates,
(Pres of the Ever Ready Class)
Stahl, Mo.

Dear Friend:—Please permit me to express to the Ever Ready Class my appreciation for the interest your class has manifested in the Master's work, as represented by the Free Will Baptist Gem. Your interest is to be commended, and a worthy example for the young people of the State. If our young people would respond as well from all parts of the field as the Ever Ready Class, our highest hopes would be realized.

A donation, as sent by your class, derived from your entertainment, and presented to me by the hand of your worthy pastor, Elder J. F. Miller, from each church in the State would not only insure the removal of the printing office, but would put our talked of orphanage on a sure footing.

When your pastor in his plea at the State Meeting for the establishment of a paper made the statement that "My people have never failed me," I am sure he had the Ever Ready Class as one of those in mind.

I am herewith sending you a receipt for the amount as delivered to me by Brother Miller, and within fifteen minutes thereafter, the amount was deposited in the bank as the first money contributed for the removal of the press. Should the movement fail, the money will be returned, or disposed of according to the will of your class.

Again expressing my appreciation for the interest of your class, I beg to remain,

Your friend,

C. E. Mann, Sec. of Publishing Com.

FROM THE FIELD

Soper, Okla.

Report of Eld. M. M. McKee, State Evangelist for Oklahoma, is continued from the February issue of the paper.

We went from Paden to Drumright again, felt like getting home again. Found another revival going on, conducted by Revs. John and Will Bean, assisted by the faithful pastor, Rev. A. B. Talbert. This church has more young preachers than any church I know of. Wish I could call each name, but it would take too much space. Was indeed glad to meet them all, as well as the bunch of co-workers. They are really doing things for God.

We next went to attend the new First Mission Association of Okla. at Tulsa. Here we met so many preachers, delegates and people that we couldn't call them all by name, but will just say that we had a real spiritual feast from the first until the last. We were glad to meet them all, as well as their faithful pastor, Rev. Bingham.

We then held almost two weeks meeting at the Garden City church, West Tulsa. Had several conversions. We enjoyed being with these dear people in the service of God, and meeting their faithful pastor, Rev. Wilson. He is just a young preacher, but his life is in the work. We are proud of him.

We then preached three nights at Beggs, Okla. Had fine attention and good crowds, and was proud to meet these people again. We have been at this place before, and was so glad to meet our dear old Brother J. M. Roberts and wife and have them with us in the service of God, also to meet the faithful pastor, Rev. Carner.

We then came by Darwin Okla. Visited Bro. H. C. Croger and wife and other friends and relatives. Was glad to see them all. My singer, Bro. Marlin McGee, left me here, as he lived at this place, and was selling out to move to Atwood Okla. Don't know when he will join me again. He got moved all right and is now attending a music school at Hartford, Ark. Marlin is a fine Christian boy and a good singer. Was indeed glad to have him with me.

I then hit the trail all alone. Came by Soper Okla. for a short visit with father, mother, daughter, brothers and sisters.

I next went to Denison, Texas. Was glad to meet these good people again, and proud to see the work still advancing at Denison. They have built a new church there, and are really doing things for God. Sister Tommie Franklin is the faithful pastor. She has her life in the work. Was glad to meet her and her church.

I then went to join our beloved brother, Rev. W. A. Hearron, at our Goldsby Church near Purcell, Okla. After enjoying two good services with him and his church at Goldsby on Saturday night and Sunday eleven o'clock, we began a revival at the Bryan Church near Lindsay, Okla. This meeting continued almost two weeks with fine interest and good crowds. There were several conversions. Was glad to meet these good people, as well as their pastor, Rev. Hearron. He is a fine preacher. He left before the meeting closed. Rev. Woods, one of our preachers, came down and was with me the last few services and also preached a few nights after I left. I was glad to meet him too.

I then went back to Drumright to attend our State Association. There I met one of the best bunch of preachers and delegates that I ever met in our State Association. The meeting was just a spiritual feast from start to finish. Here they elected me state evangelist. I felt

(Continued on page 9)

Flat River Mo.

To the Editor and Readers of the F. W. B. Gem I certainly was pleased with the first issue of our new paper, and enjoyed reading the reports and articles from the different parts of the field.

The Lord is blessing the efforts of His people in this part of the vineyard in a wonderful way; as in many places at present an unusual amount of sickness prevails here and many deaths, so there are many opportunities for reaching and holding the sick and needy ones thru prayer and otherwise.

We are justly proud of our Free W. B. Church here at Desloge, organized last spring with fourteen charter members, and now numbering a few more than one hundred.

We have sunrise prayer meetings each Sunday morning, and our regular prayer meeting Wednesday evening.

Our Sunday School has increased in numbers and interest, also the League is very interesting, having thirty-eight members. We arrange our programs, often using just the Bible, subject is selected, many references are found, several papers written bringing out points on the lesson, so all are learning much about the dear old Bible.

If you have not organized a League in your church, just try it out. It is educating, and a character builder when conducted in the right way.

The ladies of the church are organized for Home Mission work, have raised funds to help finance the work, and minister to the needy. We want our motto to be, "Do all the good you can to all the people you can in all the ways you can," which is the Christ spirit.

Sister Lizzie McAdams is our pastor. We ask all who read this to pray that the work may ever go forward.—Anna Reed.

Myrtle, Mo.

Dear Editor of the Gem:—Will endeavor to say a few words in regard

to our grand paper. I just think it a real God given avenue through which we shall be able to get acquainted with each other. I have felt this a great need.

I feel that it was a great privilege and blessing to meet all the good brethren in our State Association near Plattsburg, Mo. Real glad to form acquaintance with our moderator, T. C. Ferguson, and clerk, Bro. Davis, and delighted too, very much to cast in my little mite in helping to get started such a grand paper and edited by such a God-sent man as Elder Brown. May God bless the good work, and help us all to do our best.

I am pastoring four churches

Bro Brown, you will find inclosed check to pay for our sub. Would have sent it sooner, but sorry to say we have been down with the flu very bad, but the good Lord has been with us, and we are on the road to recovery. Pray for us, and may the Lord bless you in all your efforts, and may the good little Gem continue to be a success.

Hope to meet you again.

(Eld.) H. C. Crase

Stella, Mo.

Dear Editor and readers of the Gem:—Just a few lines to show that I am interested in God's cause. As far the little 'Gem' I can't express how proud I am of it, and how I enjoy reading it.

I was converted two years ago in an old time revival at Jones' Chapel conducted by our pastor, Eld. Winford Davis. It seems I haven't done much in the work but my greatest desire is to do more for the upbuilding of God's Kingdom, and our denomination in the future.

We have just had a wonderful revival at Jones' Chapel, conducted by our pastor, Eld. Winford Davis and Eld. O. T. Alfred. We certainly had the Lord with us. Saw sixteen souls gloriously saved and sixteen additions to the church.

I wish to call the young people's attention to the Free W. B. League work. We have a very good League

at our church, but let us strive to make it better, and put it over the top. I firmly believe that the world's greatest need is for more firm young Christian workers.

More leaders and more workers is what our denomination needs. We know it takes both old and young to make a success. My earnest prayer is that we may see a greater work done than ever before, among us, the Free Will Baptist people.

May the Lord bless the good editor and all is my prayer.

Edna Eaton.

Myrtle, Mo.

Dear Bro. Brown and "Gem" readers: I have just received and read my second issue of the Gem, and will say that every article in it has been a feast to the soul, and I for one am so glad that we, as Free Will Baptists, have a paper started. I hope we will make it a success, because if we should fail it would be to the ridicule of all our enemies. Brethren, our cause will be just what we make it. I wish I could see the names of every member of Cave Spring Association on the list for the "Gem."

I talk to some that object to the paper because it is small. We were all small when we came into this world, and if we had not been helped we would not have gone far. Every other denomination in the country has its printing press and why should not we have it. Brethren, we have worked up to the point that we can build, if we try. But just a little stinginess will hinder.

Yours for the Kingdom,

T. J. Dunkin.

Monett, Mo.

Dear Editor and Readers of the Free Will Baptist "Gem."—For the first time in life, this morning, I feel impressed to try to write a few lines for the paper, as we think it a wonderful paper, and certainly do enjoy reading the many good letters

from our friends and brother ministers, some that we are personally acquainted with.

While sitting here all alone, thinking, praying for our own dear preacher boy, we are made to wonder how people can live out in sin and be so hard-hearted, and the poor ministers going to and fro, in the cold and in the heat, toiling and so earnestly pleading for their soul's salvation, and they just seem to turn a deaf ear to their pleading. But there is a time coming in the near future, when they will wish they had heeded the warning of the preachers. Oh, what a crying there will be for the rocks and mountains to fall upon them, and hide them from the face of the Lord. May God pity such an one. But the Scripture says, "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat: because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it. This Scripture brings a picture to my mind. I can see a long path which starts at the foot of the mountain. I can see footprints from every direction, and they—a few of them—are leading toward this strait path at the foot of the mountain, but the most of them are turned in another direction. They seem to be going toward another path. It is an easy walking path or trail, with all kinds of amusements and places for entertainment. These are all located in the path for the convenience of the traveler. He doesn't have to go out of the way to seek these pleasures. They are all in the path.

While looking at this path I see thousands, yes millions, walking along, seemingly enjoying all the pleasures and amusements. I look again, and at one place numbers of these people are dancing, at another place they are playing cards, at another I see drunkards coming out of the saloons and farther on a bathing pool with many bathers,

and it is Sunday. Some are playing the Sunday base ball game, others are in the vaudeville and moving picture shows. But the saddest picture of all is to see a nice building, purposed to be a church, the women members playing rook, bridge, and such games, and their husbands are down at the gambling houses, playing cards, which is worse.

I now look still farther down this wide path, and oh, what an awful sight! It is true that these people are going to meet the same doom as the ones I see at the end of the wide path, where people have stepped off into a burning hell. Oh, friends, let's rescue as many of these people as we can before they get to the broad road. Let's try to lead them from that path.

Now let us see what is going on in the narrow path which is leading up the mountain. Those few that have turned their footsteps toward the narrow way and are ready to enter in, seem striving hard to enter in. They must repent and believe on Christ. These people are working, praying, and I see a sign up over the gate—His sign—telling us we must sacrifice our all to God in order to enter. The sign over the wide gate merely says, "Walk in." People can sit down on the stool of "do-nothing" and it will take them down the wide path; but not so in the narrow path. This path I find to be rough. It leads straight up the mountain, instead of winding around as the wide path does. Many stones are pitched into the path for us to stumble over. We must step over these stones to overcome temptation. Some of these stones are too large for us to get over by ourselves. What shall we do? Turn back? No, never! What then? "*Ask and ye shall receive*" Oh, that is Jesus speaking. Now, by His help, we can overcome these obstacles.

I have entered this path years ago, and as I look ahead I see others who have been in this path longer than I have, who are climbing still higher. Along with me are some who entered the gate when I did,

others entered later and are coming along, praise His name? I see some of these veterans of the cross are nearly ready to go over the top. They have been on this path for years. I wonder if I know any of them? Yes, verily, I should say I do! Some of them are almost ready to step over the top. What are they saying? "We are not tired of climbing up this Way."

Young friends, we are nearly ready to go into Paradise with Jesus. Come on! Come on! Climb higher. Just hold to Jesus' hand and some day you will reach the top of the mountain. Let's put our trust in Jesus and he will help us to bear our trials and persecutions, for we realize that they are many. But just a few more years, and it will all be over. Then the good Lord will say, "Come up higher. Your work on earth is done." Oh, that will be such a happy meeting, to meet father, mother, brothers, sisters, and two of my own dear children, and a host of friends and loved ones. Praise His dear name. So let us live for Jesus a few more days and it will all be finished.

Yours as ever,

Mrs Asberry Davis, personally acquainted with Bro. B. F. Brown, our editor.

We have no excuse, but a real good reason for the paper being late this issue. The editor has been confined to the house with flu for more than a month. Mrs. Brown kept doing what she could, and finally, on March 4th we got help. This is March 11th, and we hope to mail out the paper tomorrow. The editor is now able to be in the office part of the time, and hopes to be able to take up his work again soon.

We are sorry to disappoint you, but we hope you will bear with us and pray with us, and for us.

Just received word of the death of three of our preachers, Eld. D. T. Mansker of Padon, Okla.; Eld. A. L. Broyles of Oakland, Missouri, and Eld. E. C. Whitehead of Picher, Okla. Obituaries in next issue.

Vernon, Texas

Vernon now has a Free Will Baptist Church, just organized. Vernon is a good sized town in the North west part of Texas. It has two railroads, the Ft. Worth and Denver and the Frisco, and is the county seat of Wilbarger county.

For several years Eld. J. A. Edmonson has lived at Vernon and has preached in and around the town, and God has wonderfully blessed his labors, and about a year ago he felt moved to try to organize a Free Will Baptist Church in Vernon. Then last June or July he had Eld. T. H. Newsom of Buffalo Springs, Texas to help him in a meeting. The Lord blessed the meeting and several names were secured toward the membership of a new Church.

Then about Jan 1st of this year he sent for the writer, Eld. T. C. Ferguson, of Ash Grove, Mo. to come and help him in a meeting. We had a hard pull of it, on account of bad weather and so much sickness, but we had some fine meetings and a lot of real bright confessions, and several more names of people who wanted to go into a Free Will Baptist Church at Vernon.

On the evening of Jan 27th we met at the home of Bro Willcox and Eld. J. A. Edmonson, myself and others organized a Free Will Baptist Church with thirty-seven (37) members. We elected officers and ordained the deacons, and the Church called Bro Edmonson as pastor.

Bro. and Sister Scott who went into the new Church are very old. He is about 95 and she is about 97.

I baptized eight people one cold evening when the ground was covered with snow.

The Church has purchased a lot nearly in the heart of the city, at a cost of \$800.00 on which to build a Church house.

The church met at Eld. Edmonson's home a few nights after organizing and partook of the Lord's

Supper and engaged in the ordinance of feet washing; Sixteen took part in feet washing.

Since I have been here we have held meetings in a community church house in private houses and in school houses in and around the town of Vernon. Now we are holding meetings in a dance hall which has been abandoned by the dancers. One section foreman on the railroad says that all the men in his crew have been converted in these meetings. I think there are five men in his crew.

I am glad I have met Bro. and Sister Edmonson and been in their home. They are fine Christian people and have made me feel at home. Bro. Edmonson is a good singer as well as a good preacher and has a host of friends in and around Vernon. We believe that he and the church will do a great work for God and the salvation of souls.

I am still proud of the Gem our beloved church paper. I hope it can soon be moved to Mo. The Mo. State Association started this paper at its last session. Some may think this is a new thing; just sprung up last fall. I wish to say that it is not, for many people in Mo. have been agitating the starting of a paper in Mo. for years.

Pray for us and our work and church at Vernon, Texas. I expect to return to Mo. again before long;

Your Bro. in Christ,
Eld. T. C. Ferguson
Mo. State Evangelist
Ash Grove, Mo.

Monett, Mo.

Well I will endeavor to write a few lines to the "Gem." I just closed a two week's singing school at our new Church at Blue Eye, Mo. last Friday night, the 18th we had an enrollment of 33, all took great interest, and I think it will be a great help to us there in the work. They have the new building there just about completed, were working on the seats when I left. We have electric lights there now which is

a great help. I wish all our Churches had good lights and a good stove. They are two very necessary things in a Church. You seldom see a good service in a cold house or a dark house. There's nothing the devil hates more than light and heat.

Eld. O. T. Allred and myself are in a meeting now at the Jones Chapel Church, in Newton County. We are just beginning and prospects are fine.

Well every one seems highly pleased with the "Gem"; while I have heard several express themselves this way; "It sure is fine if, it will just hold out." Well what is necessary that it might hold out. If you don't send in your sub will it hold out? If you don't ask your neighbor to subscribe, will it hold out? If you never send in an article to the paper, will it hold out? If you never have an encouraging word for the editor, but a knock instead will it hold out? We know what it will take to make it a success, don't we? Then let's help the editor
(Continued on Page 16)

MONETT, MO.

Dear Bro. Brown:—Received the second issue of the Gem, also the sample copies, for which I am thankful, as I had been wanting some sample copies to hand out to those who were not getting the paper.

Will tell of the revival at our Jones' Chapel Church, where Bro. Winford Davis and I have been for the last two weeks, the meeting closing Sunday night. God wonderfully blessed sixteen souls, most of them being heads of families, sixteen united with the church—11 of them to be baptized in the near future—and one brother, George Garner, acknowledged his divine call to the ministry. The power of God was certainly felt in that community. The revival—as all revivals do—came as the result of a united effort and sincere prayer to God. A real union and spirit of brotherly kindness existed during the entire meeting.

May God bless the editor and readers of the Gem.—Eld. O. T. Allred

St. Louis, Mo.

Dear Bro. Brown:—

I will give you a brief outline of the beginning of our work in St. Louis. If you think it worthy, I would be glad to see it come out in the Gem.

In the spring of 1923, I was led by the Spirit to resign my work as pastor of the New Harmony Church at Greentop, Mo., and return to Saint Louis for the purpose of organizing a Free Will Baptist Mission.

I left Greentop on April 6, 1926, arrived at St. Louis Apr. 7th. Soon after getting settled I began a systematic canvas for Free Will Baptist. I soon located Bro. Henry Rice and family who were members of our Flat River Church, and through them I learned of others from the Lead Belt.

One bright sunshiny Sunday morning I heard my door bell ring and when I answered the call, to my great surprise, I found our beloved Brother J. M. Henderson standing on my steps. Brother Henderson stayed with me all day, and we talked over our plans of organization. I want to say just here that Brother Henderson was then as now, an ordained minister of the Gospel.

On the second Sunday in June 1926, if my memory serves me right, we met at the home of J. R. Hughes and organized a "Free Will Baptist Mission," of seven members. Following is a list of our Charter Members:

Brother J. R. Henderson, now a deacon of our Church.

Brother Henry Rice,

Brother Henderson,

Rev. W. C. Hill,

Mrs. J. R. Hughes,

Mrs. Henry Rice,

Mrs. W. C. Hill.

PLAN OF ORGANIZATION

We appointed a business committee of five, three men and two ladies. All monies collected and expended passed through the hands of this committee. The pulpit was to be supplied by the preachers approved by this committee. No preachers

were to be a member of the committee. We all pledged ourselves heavily to the financial support of the work, and paid our first installment then and there. The following week the business committee made a note and borrowed \$50.00, rented the building where we now worship, and purchased lumber to make seats, and we all met every evening after coming in from our work and made the seats and prepared the place for worship.

Two weeks from our organization we had our first service. God poured out his Spirit upon us. We had converts right along almost every time we met. Our first two converts were Catholics. Our first Baptism was a Mexican Catholic.

Soon after our organization I was chosen pastor of the mission. Before I forget, I want to say that we have never had any trouble in financing the work. It is all done by free will offerings.

I was at that time, as I am now, working for the Fisher Auto Body Company and could not work and hold a meeting at the same time, so we got brother J. L. Yancy of Fredericktown, Mo. to hold us a few nights meetings, which were a great help to our work, but did not result in any additions to our mission. Brother Yancy's preaching was to the point and laid the foundation for meetings that followed. Later on I wrote Brother T. C. Ferguson and induced him to come and hold some meetings, which resulted in the conversion of about fifty souls, among which were my two youngest boys, and Brother Hughes entire family who were old enough to give their hearts to God. Brother Henderson also had some loved ones saved in these meetings.

At the close of these meetings Brother Ferguson organized "The First Free Will Baptist Church of St. Louis, Mo." with membership of forty four. This was on February 28, 1927.

At this point we would like to drop back and mention some of our prominent helpers in the work. The

first we mention our dear Brother Henderson who often preached for us, and brought some splendid Bible messages. Shortly after we organized our mission I became acquainted with Mr. Jack Barrows the President of the Magno Medicine Company of 1315 South Broadway and he and his companion became interested in our work, and sister Barrows, being an accomplished musician was soon induced to take charge of our instrumental music which position she still holds. Sister Barrows, soon after becoming one of us, organized our Young People's Union with an enrollment of (31) thirty-one members. This movement has produced far reaching results, which we appreciate more than language can express. Shortly after sister Barrows cast her lot with us I was invited to preach a sermon for the Nazarine Brethren and at that time formed the acquaintance of Prof. Smoot an accomplished singing teacher and evangelist. I prevailed upon him to come and take charge of our singing class. He had charge of our class for about one year, and no one can overestimate his value to our work. He is not with us now and we miss him so much. He is out in the West end of our city in the Lord's service.

We will now call your attention to some of the things accomplished under the pastorate of Brother John Francis who succeeded me. Brother Francis was pastor of the Church during the conference year of '27 and '28. He is one of our most promising young men. He accomplished a great work, a goodly number of additions were made to our Church membership, and a building committee, or more properly speaking, a finance committee was appointed and a building fund started which is steadily growing.

This Church has ordained four splendid men to the Gospel Ministry and licensed to preach the Gospel four others.

Brother Mike Cleaver one of our

(Continued on Page 16)

Soper, Okla.

(Continued from page 4)

that they had selected one of the weakest preachers of our denomination to represent the great state of Oklahoma in the evangelistic work. I had promised to hold two revivals in Missouri, so I could not accept the work at that time. So I left the State Association and went to Flat River, Mo. to begin a revival here on the 1st of November and met Rev. McAdams and wife, Sister Anna Reed and many others, ready for the battle. Will say that the meeting was a real success in every way, not as many conversions as we hoped for, but we felt that the meeting was crowned with success. Rev. McAdams surely has a fine bunch of people to work with, and they know how to make a person feel at home. This meeting went on for a month and two days, and then I didn't get to visit all the homes. I surely felt at home among these good people. They, with their faithful pastor, are planning on building a new brick church at this place. I left there hoping I would get to go back some time and finish my visiting. I shall never forget those good people.

We then began a revival on Monday night at Sister McAdams' church at Deloge, three miles north of Flat River. Here we met another fine bunch of people already organized against sin and the devil and the fight was already going on. Souls were already being saved, so we just went to work to help them out. Was surely glad to meet these good people in God's service. We only stayed here three weeks. The meeting began in fine spirit and closed in fine spirit. I was indeed glad to meet all of these good people and see the great interest manifested in the service of God. They are really doing things in God's service.

They have a nice church here and parsonage too. The Home mission workers are doing a great work in Missouri as well as in Okla. Was so glad to meet all of the dear people

everywhere in the service of God. The meeting at Deloge hadn't closed when I left. The faithful pastor, Sister McAdams was still carrying it on. Had several conversions before I left, and people were shouting victory over sin. We had the privilege of preaching in the shops, mills, and under ground in the mines, also hearing Rev. and Sister McAdams preach in the shops and mills. Was glad to meet these dear men that are laboring in these places.

As I closed my part of the service at Desloge, the people there, and many from Flat River, came over and pulled a real surprise on me. Sister McAdams said they had heard some things about me, and they wanted some witnesses to prove it. So she called three men up to witness. Then, after she had made a fine talk; she said that, "to show their appreciation to me for my earnest efforts in the gospel ministry they wanted to present me a nice overcoat," and had two of the men put it on me to see if it would fit. And, believe me folks, it sure was a nice fit and a fine coat. I surely was proud of it. I didn't have words to express my thanks and appreciation to them for their kind thought of me, but told them I was going to tell on them, and I have been telling it everywhere I go; and now I'm telling it through the paper. May the Lord bless them all. This coat surely has been a comfort to me these cold days. There were others who gave me nice presents too. If I had space I would call their names. I surely did appreciate them.

Have just been helping our pastors out since I came home, as there is so much sickness. I preached at Spencerville, Okla. last Saturday night and Sunday at eleven o'clock and at night.

I need your prayers and co-operation in the evangelistic work. May the Lord bless all who read this.

Yours for the Master,
Rev. M. M. McKee; Soper, Okla.

Purdy, Mo.

Dear Sisters and Brothers:—I will attempt to pen a few lines. I don't feel that I could say anything that would help any one, but I am thankful for the paper, and it is a great help to me.

All of you are strangers to me except Eld. O. T. Allred and Eld. Winford Davis. I am a member of the Macedonia Church.

I am a great believer in giving bouquets to people while they are living, and will try to tell you about a little girl that I know who thought she didn't have many friends. She became sick, and was so seriously ill that the physicians gave her up to die. The physicians would not allow her friends to go into her room to see her, but they were allowed to send bouquets, and for days and weeks they came by car loads and all brought flowers to her. These flowers all meant love and as this little girl looked at the room so beautifully decorated, she wept and said, "Mother, oh, how thankful I am! But if these friends of mine had only brought these flowers, or sent them to me while I was well!"

But as she looked all around in her room at the flowers, she thought of Jesus as being a great artist. He paints this mother earth with the sunshine, and we think of heaven. Oh, how beautifully full of Jesus' love! Flowers, music, a place where there is no sorrow, where the tears will all be wiped from our eyes, and where we will be with our loved ones at home, satisfied.

A little flower from the Ozarks,
The land of a million smiles.

I am going to call the ministers and Christian workers flowers, blooming for Jesus. As we go out in the spring of the year here in the Ozarks, the little violet is least of all the flowers, and the first flower that blooms. So I am a little violet blooming for Jesus. May Jesus bless all you flowers is my prayer.

Miss Merle Robberson

International Sunday School Lessons

Comments by B. F. Brown.

Lesson IX.] The Christian Church [Mar. 3, 1929.

Texts.—Matt. 16:13-20; Mark 4:26-32; Romans 12:4-8; Eph. 1:15-23; 2:13-22; 4:4-6, 11-15; 5:22-27; 1 Tim. 3:15.

Golden Text.—So we being many are one body in Christ. Rom. 12:5.

Practical Truth.—To be a part of the Church is to be a part of the body of Christ.

Topic.—The nature and function of the Christian Church.

Outline.—I. The foundation of the church. II. The growth of the church. III. The unity of the church. IV. Christ the head of the church. The purpose of the church. VI. Christ's love for the church.

Introduction.—In these days of multiplied denominations and religious beliefs, it is well to remember that according to the Bible there is but one religion—God's religion. The word religion comes from the Latin and means to bind fast. There is but one Church, which includes all who are truly saved by faith in Christ. The Christian church is original and derives its substance from Him who is "the way, the truth, and the life." The Old Testament church was under a law-system which had no power of regeneration: The Christian church is under a New Covenant with a Gospel which is "the power of God unto salvation to every one that believeth." There is a visible church within which, for most part, is the true church. The visible church, which history takes account of, is made up of denominations, and the denominations are made up of local churches. Those who see only the visible church are concerned to know which of these organizations is the true church. The fact is, none of them is the true church, though some of them claim to be; but the true church is composed of those who are vitally united to Christ by

the Holy Spirit thru faith in Christ.

Commentary.—I. THE FOUNDATION OF THE CHURCH (Matt. 16:13-20). Jesus, after He had retired to "the secret place of the Most High," where He poured out His soul unto God, asked His disciples saying, *Whom do men say that I the Son of man am?* Peter, as he had been taught by the Holy Spirit answered, *Thou art the Christ, the Son of the living God.* The Lord said unto Peter, *Blessed art thou.* Every one is blessed who, by the Spirit, know Jesus and obey Him. Of such is the true church composed; *and the gates of hell shall not prevail against it.* I believe that the true church in the world is that part of the kingdom of God which is in the world, and that all her members are true Christians.

II. THE GROWTH OF THE CHURCH (Mark 4:26-32). Seed is something which has life in itself as the Gospel has life in itself. So seed cast into the earth, as the Gospel cast into the hearts of men, germinates and grows according to laws which God hath ordained. There is mystery about the growth of the church as in the growth of a plant, but God who created all things provides the way. Whether we consider growth in the church which had a small beginning, or the growth in grace and knowledge in an individual soul, it is marked by progress toward the harvest as in vegetable life.

The beginning of the church was so small in the eyes of men that it was either ignored or despised by them. But the kingdom of God does not come with observation, yet the

power of God works thru the Gospel in the hearts of all who believe and obey, and there is growth, and some day the kingdom of God will be supreme over all the powers of the world.

THE UNITY OF THE CHURCH (Rom. 12:4-8). The church, like the body, composed of many members, each member having its use and capacity for serving the body, the whole working to the glory of God. The Father, the Son, and the Holy Spirit work as one, so the great program of the church is one. If you are the hand, and fail to do what the hand should do, the body must get along without the hand, but there is loss. So it is with every other part or member of the body. If they don't do their part or fail to fill their place, unity is destroyed and death in part is the result. The same is true of the church. Are you helping your church to grow by filling your place, or are you helping to kill it?

IV. CHRIST THE HEAD OF THE CHURCH (Eph. 1:15-23; 2:13-22).

Eph. 1:15-23—Paul prays here that the Ephesians might have their understanding opened to receive wisdom, knowledge and power, and know the hope of their calling; the riches of their inheritance, and the greatness of Christ's power toward them. Paul stresses the importance of Christ's resurrection, and the hope of the resurrection is extended to all who believe. The church, having Christ as its head, is the most important institution in the world; the church being related to Christ as the body is to the head.

Eph. 2:13-22—Christ who is the author of our salvation and head over all things to the church, hath by tasting death for every man, broken down the middle wall of partition. By His obedience unto death for us,

He hath brought life and immortality to light (2 Tim. 1:15), and abolished the "law of commandments contained in ordinances," that He might "make in Himself of twain one new man (church), so making peace." Therefore in Christ are no strangers and foreigners. In Him "ye also are builded together for an habitation of God through the Spirit."

V. THE PURPOSE OF THE CHURCH (Eph. 4:4-6, 11-16). There is but one church as the body of Christ, not several with antagonistic views. There is but one Holy Spirit; He is not divided. There is but one hope; heaven is not a divided place. There is one Lord; He is the Savior for the whole world. There is but one baptism; we are all baptized by the same Spirit into one body; our baptism in water is but a sign that we have been baptized by the Spirit. There is but one God; not many as the pagans believed.

"For the perfecting of the saints" God has give apostles, prophets, evangelists, pastors and teachers. These are all helps to enable us to "come in the unity of the faith . . .

unto a perfect man." Young Christians are as children and need to grow "up into Him in all things," that they may be established.

VI. CHRIST'S LOVE FOR THE CHURCH (Eph 5:22-27; 1 Tim. 3:15).

Eph. 5:22-27—The beautiful relationship between a true husband and a true wife is used to illustrate the relation of Christ to the church. As its head He loves the church and has given Himself for it, that He might cleanse it, that He might present it unto Himself, "a glorious church, not having spot, or wrinkle or any such thing."

1 Tim 3:15—The church is "the temple of the living God." God by His Spirit in believers has them for His habitation (Eph. 2:22). The fact that Timothy must answer to God for the welfare of the congregation of the living God, over which he had the oversight, furnished the strongest motive to faithfulness. The Church, as the pillar and ground of the truth, rests on the truth as it is in Christ Jesus, not the truth on the church, but the church must have the truth for its foundation.

baptism that saves. Every Christian should settle the matter for himself, going to the Bible with open mind. Paul said, "Let every man be fully persuaded in his own mind." Every believer should be fully persuaded, then be baptized in answer to a good conscience

The Passover not only commemorated deliverance from Egyptian bondage, but typified the great salvation. As the Passover was connected with the sacrifice of the Passover lamb, so the Lord's Supper is connected with the sacrifice of the Lamb of God. What meat and drink are to the body, Christ's sacrifice is to the soul. The bread and the wine are sacred symbols, so the Lord's Supper is a sacrament. Faith looks beyond the symbols and sees the work done on Calvary, so there is communion with God and new discernment of Christ.

Commentary.—**I. JESUS' BAPTISM** (Matt. 3:13-17). *Now when all the people were baptized* (Luke 3:21), it came to pass that Jesus was baptized. As He rode into Jerusalem upon an ass *whereon yet never man sat* (Luke 19:30), and lay in a sepulchre *wherein was never man yet laid* (John 19:41), so in His baptism He would be *separate from sinners*. John probably thought, and could have said, "What! Shall the Master come to the servant for baptism—the sinless Savior to a sinner?" And he did say in substance, "Lord, must I baptize Thee? Can I bring myself to do such a thing?" Jesus had been circumcised (Luke 2:21), now He comes to be baptized saying, *It becometh us to fulfill all righteousness*. When Jesus was baptized and came up out of the water *praying* (Lk. 3:21), *the heavens were opened unto Him*, and John saw the Spirit of God descending like a dove, and lighting upon Him. Then when Jesus went up to Nazareth He declared unto them: *The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor* (Lk. 4:18). Verse 17 tells of the blessed trinity being manifested on earth.

Lesson X.] Baptism and the Lord's Supper [Mar. 10, 1929.

Texts:—Matt. 3:13-17; 28:19-20; Acts 2:38, 41; Rom. 6:1-14; 1 Cor. 11:23-29.

Golden Text.—This do in remembrance of me. 1 Cor. 11:24

Practical Truth.—Everything which the Lord commanded to observe is a definite aid to Christian experience.

Topic.—The place of Baptism and the Lord's Supper in the Christian life.

Outline.—I. Jesus' baptism. II. Baptism a part of the great commission III. Baptism at Pentecost. IV. Baptism a sign of deliverance from sin. V. The Lord's Supper.

Introduction.—God gave His people, the Jews, the rite of circumcision as a sign of circumcision of heart, and to distinguish them as a nation. He also gave them the feast of the Passover to commemorate their deliverance from Egyptian bondage. Later, thru His Son, He gave baptism (in water) to take

the place of circumcision, and the Lord's Supper to take the place of the Passover.

Baptism is an important doctrine and is given a large place in the New Testament, yet there are many today who consider it of little importance. Various opinions are held regarding the importance and mode of baptism; who is entitled to be baptized and who has a right to administer it; and there is confusion.

God commands that believers be baptized; Jesus Himself was baptized in order to "fulfill all righteousness; Paul baptized; the apostles baptized; and Jesus said, "He that believeth and is baptized shall be saved." But it is faith and not

II. BAPTISM A PART OF THE GREAT COMMISSION (Matt 28:19, 20). In the little band of disciples gathered about Him Jesus spoke to all who, of every age, should take up the same work. They were to make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. So the commission is given to every one who may be called to carry the glad tidings into all lands. Encouragement is given for every messenger, for Jesus says, *All power is given unto me, . . . Go ye therefore---* He promises to go with us thru all the days, over all the way, even unto the end. He has received all power and it is at the command of every faithful servant of His. How then, can a true servant of Jesus fail?

III. BAPTISM AT PENTECOST (Acts 2: 38, 41). Peter's preaching in the power of the Spirit so stirred the people that many cried out, *What shall we do?* And three thousand who gladly received the word and obeyed Peter's command to repent and be baptized for the remission of sins, were baptized and added to the church.

IV. BAPTISM A SIGN OF DELIVERANCE FROM SIN (Rom. 6:1-14). Salvation does not in any sense depend upon good works or the keeping of ordinances: the saved do these things because they are their duties. Only those who die to sin and become new creatures in Christ have salvation. Christ died unto sin once, then rose to a life over which death hath

no more dominion (v9). When we are crucified with Christ it is our old man, the sinful nature, the body of sin (v6) that dies. In the new life sin no longer rules. Since we cannot separate Christ's death and resurrection, if we be dead to sin and buried with Him, we shall also live with Him, in the likeness of His resurrection. Our public baptism symbolizes the death, burial and resurrection of Christ, who was made sin for us and died on the cross in our stead. When we believed in Him, our old man died in Him on the cross, and was buried with Him; we now walk in newness of life.

THE LORD'S SUPPER (1 Cor. 11:23-29). The same night in which Jesus was betrayed He met with His disciples in the upper room in Jerusalem to eat the Passover. At the close of the Passover Jesus instituted the Lord's Supper. Knowing that He was soon to be crucified "Jesus took bread, and blessed it, and brake it" and said, "Take, eat; this is my body which is broken for you." Then "He took the cup," and after He had given thanks, He gave it to them saying, "This cup is the new testament in my blood." Luke adds, "Which is shed for you" (Luke 22:20). Matt. adds, "Drink ye all of it" (Matt. 26:27). And He said, "This do in remembrance of me." The Lord's Supper is, therefore, the remembrance of the one all-sufficient sacrifice. As we discern Christ in this holy feast, our souls are strengthened and refreshed.

would require a day set apart.

The division of time into weeks indicates sabbath observance (Gen. 7:4; 8:10, 12; 29:27, 28). It appears that the original Sabbath was incorporated in the decalogue (Exod. 20:8-11). The manner of referring to it, *Remember the Sabbath day*, indicates that the people were familiar with the day.

The Christian Sabbath commemorates Christ's resurrection, the finished work of redemption. It takes the place of the Jewish Sabbath. The change of the day was not by decree, but by the impulse of the redeemed with divine sanction. Immediately after the resurrection the disciples began to meet on the Lord's day with the sanction of Christ's presence (Jn. 20:19, 26). It appears that the custom of meeting on the first day of the week soon became permanent (Acts 20:6; 1 Cor. 16:1, 2). Jesus said the Sabbath was made for man, and not man for the Sabbath. The Lord hath made a day and we should rejoice and be glad in it (Ps. 118:24).

Commentary.—I. THE SABBATH SET APART (Gen. 2:2, 3; Ex. 20:8-11). Having finished the work of creation in six days, God rested on the seventh day. We cannot conceive of God being weary, but that He ceased from His work. The fact that God blessed the day and sanctified it signifies that one-seventh of the time or one day in seven is to be observed as a day of rest and worship. It is plain that the Sabbath was instituted for sacred purposes. The weekly rest which the day provides is necessary for the physical nature of man, and for the animals. Without the sabbath bodily rest would be neglected; moral training would not be kept up; worship of God would be forgotten; and the church? ? ?

Ex. 29:8-11—The commandment, *Remember the Sabbath day*, indicates that the day was already known but not always remembered. When we rest and worship on the Sabbath we keep it holy. Six days are allowed

Lesson XI.] The Christian Sabbath [Mar. 17, 1929.

Texts:—Gen. 2:2, 3; Ex. 20:8-11; Matt. 12:1-14;

28:1-10; John 20:19; Acts 20:7; Rom. 14:4-6; Rev. 1:10.

Golden Text.—For the Son of man is Lord even of the sabbath day. Mt. 12:8.

Practical Truth.—The Sabbath was made for man's good.

Topic.—The Lord's Day in Modern Life.

Outline.—I. The Sabbath set apart. II. Jesus and the Sabbath. III. Worship on the Lord's Day. IV. The law of love concerning the Sabbath.

Introduction.—The Sabbath of the Old Testament, often called

the Jewish Sabbath, commemorated a finished work of creation. No doubt it was observed from Adam to Moses. Cain and Abel brought their offerings "at the end of days," which seems to be the meaning of in process of time (Gen. 4:2-4), and probably refers to the Sabbath—the day God had sanctified (Gen. 2:3). Gen. 4:26 seems to indicate the beginning of public worship, and, if so

for the performance of every secular duty; they are sufficient, and it is man's duty to labor on these days. And every one should remember that the other day is the *Sabbath of the Lord thy God*. It is God's day; He made it; He rested in it; and He designs that man shall use it in honoring Him, Whosoever uses sons, daughters, servants, strangers, animals or any other agent on the Sabbath day for personal gain is guilty of sabbath desecration. God worked six days in which He made heaven and earth. He rested on the seventh day, and blessed it, and hallowed it. So the Sabbath commemorates a finished creation.

II. JESUS AND THE SABBATH (Matt. 12:1-14; 28:1-10).

Matt. 12:1-14—This incident appears to have occurred on the first of the seven sabbaths reckoned from the second day of Passover until Pentecost. Perhaps according to Jewish tradition it was unlawful for Jesus and His disciples to help themselves to the heads of uncut grain, but according to the law it was lawful. But rubbing the grain out in their hands was considered work, and work was prohibited on the sabbath day; so it was regarded as sinful. As the temple service was above the law regarding Sabbath rest, so Jesus was above the temple; there are rights before which the temple itself must give way. And ceremonial observances must give place to moral duties.

And Jesus added, "The sabbath was made for man, and not man for the sabbath" (Mk. 2:27). "For the Son of man is Lord even of the sabbath day," to own it, to interpret it, to preside over it, and to ennoble it, by merging it into the "Lord's Day," breathing into it an air of liberty and love unknown before; thus making it the nearest resemblance to the heavenly rest.

Matt. 28:1-10—The Father "blessed" and "sanctified" the seventh day: the Son certainly honored and hallowed the first day by the glory of His resurrection. And angels were there to do honor to the rising

Lord, and to show forth the glory and purity of the place from which they came, for their "countenance was like lightning, and their raiment white as snow."

III. WORSHIP ON THE LORD'S DAY (Jn. 20:19; Acts 20:7; Rev. 1:10).

John 20:19—If it was not to approve and encourage His followers in meeting to worship on the first day of the week (Sunday), then I can't tell just why we are told that the Lord met with His disciples on successive Lord's days and blessed them.

Acts 20:7—This verse, with 1 Cor. 16:2, with references, plainly indicates that the observance of Sunday instead of Saturday, as the Christian's day of worship, was a fixed practice among the churches.

Rev. 1:10—I do not think that it just happened that John came to be in the Spirit on the Lord's day. With Christ this being "in the Spirit" was His continual state. To the Christian "in the Spirit" the outer world is shut out, and the Spirit takes possession of the whole person. This gives connection with the invisible world. It is then that the Spirit is active in using the individual thus yielded to Him to the glory of God. On Sunday we meet to worship God, to seek his presence and blessings, to help each other, and to glorify His name. On the first day God removed darkness and Chaos and brought forth light and Jesus who is the light of the world rose from the dead on the first day of the week. In spite of many opinions to the contrary, I believe that the resurrection of Jesus marked the real birthday of the Church, for if the resurrection is not a fact the Church does not exist. It came to pass on the first day of the week, and we should honor the day by devoting it to the worship of God.

THE LAW OF LOVE CONCERNING THE SABBATH (Rom. 14:4-6). "Who art thou that judgest another man's servant? The context plainly shows that Christ's servant is meant. To his own Master he standeth or falleth. "He shall be made to stand, for

God is able to make him;" i. e., to make good his standing, and that in the true fellowship of the Church here, in spite of another's judgment. Love should govern all our attitude toward others. Each one must be fully persuaded in his own mind as to how God would have him use the day; then the day must be regarded as "unto the Lord." We rightly regard the day when we make it a day of rest and worship.

Lesson XII. March 24, 1929.

Stewardship and Missions

Texts.—Gen. 12:1-3; Deut. 8:17-18; Jonah 3:1-10; Mal. 3:7-12; Matt. 28:18-20; Acts 1:6-8; 13:1-3; 26:12-20; Rom. 1:14-16; 1 Cor. 16:2; 2 Cor. 8:1-15; 9:1-15.

Golden Text.—It is required in stewards, that a man be found faithful. 1 Cor. 4:2.

Practical Truth.—When one truly gives himself, he always gives his substance and his service.

Topic.—Stewardship of Self, Substance, and Service.

Outline.—I. Two Old Testament Missionaries. II. Robbing God. III. The Great Commission. IV. Paul's missionary call and service. V. New Testament giving.

Introduction.—A steward is one who manages the affairs and expenditures of another; one who controls financial affairs—*Webster*.

A Christian is a steward because he is entrusted with the management of the affairs and the expenditure of possessions which belong to God. Whatsoever is under the whole heaven is the Lord's (Job 41:11). Every beast of the forest is His. (Ps. 50:10, 12). The earth is the Lord's, and the fullness thereof (Ps. 24:1). The silver and the gold are His (Hag. 2:8). We own nothing; we are only trustees or stewards. All Christian ministers are stewards over God's Church (Titus 1:7; 1 Cor. 4:1, 2). All Christians are stewards, and duty bound to minister unto others of the gifts and graces of the Gospel (1 Peter 4:10). By faithful stewardship we lay up treasures in heaven (Matt. 6:19-20). The Lord said to the rich farmer, *Thou fool, this night shall thy soul be required of thee* (Luke 12:20).

The rich man, from whose table Lazarus begged the crumbs, ignored his obligations as steward and opened his eyes in hell (Luke 16:19).

God's Word gives plans by which stewards may give satisfactory account unto Him of their stewardship. The Jew was taught to give the tithe (tenth) of *all his increase*. When they obeyed in giving the tithe, God blessed His people (2 Chron. 31:10). When they withheld the tithe, it was said that they *robbed God*, and were *cursed with a curse* (Mal. 3:8-9). Some will say, "The tithe was of the law and for the Jew; so it is not required of the Christian under grace." The tithing plan dates back to Abraham, and before him Abraham was not under the law, neither did the tithe begin under the law, yet Abraham paid tithe (Gen. 14:20).

Commentary.—TWO OLD TESTAMENT MISSIONARIES (Genes's 12:1-3; Jonah 3:1-10).

Gen. 12:1-3—It pleased God to reveal Himself to Abram (the man is not told); and the conversion of Abraham is one of the most remarkable in the Bible history.

I believe that all true messengers for God receive a definite call from God to service. Abraham was definitely called of God. To obey the call meant that he must give up his home, his own city and land, his father's house, his relatives, and all that he held dear, to go to a distant strange land he knew not of. His obedience is mentioned in the New Testament as an example of faith (Heb 11:8). God promised to make of him a great nation, to bless him, to make his name great, and to make him a blessing. All that blessed him should be blessed, and all that cursed him should be cursed. Moreover God promised: *In thee shall all families of the earth be blessed*. The families of the earth are blessed, not in Abraham's descendants, but in Abraham's descendant, Jesus Christ. All these promises have been wonderfully fulfilled. Abraham embraced the promises; he saw the Lord's day and was glad

Jonah 3:1-10—Jonah's experience gives us an example of true repentance. When "the word of the Lord came unto Jonah the second time" he was willing and fit to go and preach whatever God commanded. So as a messenger from God he faithfully delivered God's message of warning to the Ninevites and a great city of perhaps a million souls were saved from destruction.

II.; ROBBING GOD (Deut. 8:16, 18; Mal. 3:7-12).

Deut. 8:17-18—Before Moses died he told the Israelites how the Lord would bless them and how great wealth they should possess. He also warned them against saying in their hearts, *My power and the might of mine hands hath gotten me this wealth*. It is God that giveth power to get wealth. Seeing that God has given us *all these things*, how should we use them?

Mal. 3:7-12—In Malachi's time a curse was upon Israel and God told them it was because they had robbed Him by withholding the tithes which they had been taught must be given to the Lord. If they would recognize God's claims upon them and restore the tithe, abundant blessings would come again. God says, *Return unto me, and I will return unto you*,

III THE GREAT COMMISSION (Matt. 28:18-20; Acts 1:6-8).

Matt 28:18-20—After Jesus had told the disciples that all power had been given unto Him, He said, *Go ye therefore, and teach all nations*. He did not mean that all this was to be done by the Eleven nor by them with all other disciples helping; nor did He mean that all this was to be done in their lifetime. Through that little band Jesus really spoke to all who, in every age, should take up the same work. Every servant of His since then received his commission when the disciples received theirs. Jesus gives of His unlimited power to every servant of His and agrees to accompany them to the end.

Acts 1:6-8—Jesus had assembled with the disciples and had "led them

out as far as to Bethany" (Lk. 24:50) about to take His departure from this world. The disciples asked concerning the restoration of the kingdom, for which they were neither rebuked nor contradicted. The kingdom will be restored but the time is not yet revealed. What the disciples needed was power. They were to be witnesses, beginning at Jerusalem and extending unto the uttermost part of the earth. This power came at Pentecost and is still with us, enabling us to witness for Jesus, so the circle of witnesses is still widening toward the uttermost part of the earth.

IV. PAUL'S MISSIONARY CALL AND SERVICE (Acts 13:1-3, 26:12-20; Romans 1:14-16).

Acts 13:1-3—The Church at Antioch was by no means a dead church; it had prospered and had its prophets and teachers, and it was not slack in its service. These people were in touch with God, for as they worshipped God with fasting, the Holy Ghost spoke unto them saying, "Separate me Barnabas and Saul for the work whereunto I have called them." This command probably came thru one of their prophets, but it was promptly obeyed. They fasted and prayed and laid their hands on them. So Barnabas and Saul were sent out, called and qualified of God, to win for Him, and they succeeded.

Acts 26:12-20—As Paul stood before king Agrippa, he told of his mission to Damascus; how Jesus appeared unto him and commanded him to go unto the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. And he said, "I was not disobedient unto the heavenly vision."

Rom. 1:14-16—Paul considered himself a debtor to all nations and to all people to give them the gospel which is the power of God unto salvation to every one that believeth.

NEW TESTAMENT GIVING (1 Cor. 16:2; 2 Cor. 8:1-15).

1 Cor. 16:2—If every Christian

would lay aside of his weekly income at the end of each week for the Lord's work, as Paul specifies in this verse, the church would be well supported. Whether the tithe is meant here or not, surely we should feel obligated to give as much as the Jew was required to give under the law.

2 Cor. 8:1-5-The churches of Macedonia, having the spirit of giving which was called a "grace," were very happy because they had given to the limit of their ability, and beyond it. They being wholly consecrated to the Lord, fully realized God's ownership and their stewardship.

Lesson XIII March 31, 1929 The Future Life (Easter Lesson)

Texts.—Matt. 25:31-46; Mark 12:26-27; Luke 24:1-12; John 14:1-6; I Cor. 15:3-20, 50-58; I Thes. 4:13-18; Rev. 21:1-5

Golden Text.—Be thou faithful unto death, and I will give thee a crown of life. Rev. 2:10.

Practical Truth.—Christ has prepared a place for those who will prepare for it.

Topic.—Our ground of hope for the future.

Outline.—1. The resurrection of Jesus. 11. The resurrection of the body. 111. The judgment. IV. The rapture. V. The heavenly mansions

Comments.—The resurrection of Christ is the greatest, most important fact in history to the child of God. Christ's resurrection declares Him to be *the Son of God with Power*. (Rom. 1:4) If Christ's resurrection is not a fact, our faith is vain; we are still in our sins. Many are still in their sins because they believe not, but that does not disprove the fact of the resurrection. The lives and activities of the early Christians were transformed by their belief in His resurrection, and "they counted not their lives dear unto themselves." The church was glorified and made powerful in service by this faith; and the miracle of regeneration continues until now. Could all this be accounted for if there was no re-

surrection Christianity could not have been built upon a dead and defeated man, but our Christ is not dead. There could be no energy in a dead Christ to transform millions of sinful souls and enable them to live and die in the victory of a triumphant faith.

Our Christ is "the way, the truth and the life". He has broken the power of death and opened the way of life for us. His resurrection guarantees the resurrection of all that are His. If you are His and the spirit of God dwells in you, "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you". (Rom. 8:11).

Christ has "abolished death, and hath brought life and immortality to light (2 Tim 1:11). The life we have in this world: it begins with each one when they accept Christ as a personal savior—it begins at the new birth. Immortality is a life which begins at the resurrection and I who "die in the Lord".

While the body is set apart as the temple of God and was made in His image, in its present state it is marred by sin and subject to death. It is a *body of humiliation*. (Phil. 3:21) *Corruptible* (1 Cor. 15:42); *mortal* (Rom. 8:11). Our beloved ones die and we lay them away in the grave. No matter how we miss them and long for them, they are gone and will not return. It is the common lot of us all. Is that body like a cast off garment that is forever away? Is all that we cherished lost? Is aught of what Christ redeemed lost? Nothing is lost in the death of the body. The body though turned back to dust awaits the last Trump.

Now let us go to John 5:24-29; In verse 25 Jesus said, "The hour is coming, and NOW is, when the dead shall hear the voice of the Son of God; and they that hear shall live". This voice of the Son of God carries with it a resurrection power, not to the physically dead, but to the spiritually dead—those dead in trespasses and sins (Eph.

2:1). How the dead of verse 25 are made alive is indicated in verse 14: "He that heareth my word and believeth on Him sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life". This is life but not immortality as verses 28 and 29 prove. Marvel not at this, for the hour is coming, in which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation". We cannot have immortal life until the resurrection.

Notice it says that ALL will come forth from the grave, whether they have done good or evil. It is eternal life for the one and eternal death for the other.

Those who come forth unto the resurrection of life are they that have passed from death unto life (V 24). Over them the second death has no power. Their destiny is settled—they are immortal.

The second class come forth from being dead in *trespasses and sins* (Eph. 2:1) unto a state of eternal death, called the second death (Rev. 20:14).

But the two resurrections are separated by 1000 years (Rev. 20:5).

The soul and the spirit of man are immortal, but this is not immortality, for the body is mortal—it is perishable. Immortal means imperishable, and at the second coming of our Lord all that are His will receive imperishable bodies.

Our bodies, while in this life are subject to death—we are mortal. This mortal must put on immortality. Mortality must be swallowed up of life. When Jesus comes all that are His will have both life and immortality. (1 Cor. 15:57-54).

Owing to the lateness of this issue of the Gem, many good manuscripts are left over for next issue—The Editor.

(Continued from Page 8)

first converts, converted in Brother Ferguson's meeting has been giving his full time to the ministry and has had two or three hundred converts, and organized one new Church and built a new house of worship.

We now have two Free Will Baptist Churches in St. Louis. Last May I learned that there was an open Communion Baptist Mission in north St. Louis, so myself and Brother Rudy Daniels, our Sunday School Superintendent, hunted it up and had a talk with the pastor, and found out that he was a classmate with Brother T. C. Ferguson at the Moody Institute.

Brother Ferguson paid us a visit shortly afterward and I took him up for a visit, so we finally got them lined up with the Free Will Baptist. Brother Edward Hilliar is the pastor and a real strong man of God. His church members number some where around (40) forty. He has a good Sunday School and an interesting prayer meeting.

May the Lord bless you and yours Brother Brown.

Yours in the Masters Work,

Rev. W. C. Hill,

Pastor of the First Free Baptist Church of St. Louis, Mo.
611 Rutger St. St. Louis, Mo.

Flat River Mo.

Dear Readers, Brothers and Sisters in Christ:

We are truly glad of this great privilege that God has given us; that we have our Free Will Baptist Gem; I think it is fine.

I am so glad that we can report victory. The 219th session of St. Francois Co., Quarterly Conference met with the Flat River Church Feb 1, 1929. We had a great spiritual meeting, with large attendance, all praising God with some old time shouting; the power of God was in the camp.

Six Churches represented: The Oak Grove, Wortham, Ausherev Chapel, Fairview, Macedonia, and Flat River Churches. One new Free Will Baptist Sabbath School, of

Davis Crossing, gave a great report. It was organized with fifty five members; that's just fine. God is greatly blessing those who try to do His will. Our query committee report was fine. We accepted all questions:

No. 1. When the Christian dies does the soul go at once to heaven or does it lie dormant in the grave until the resurrection

Answer.

The Soul of true believers goes immediately, into the presence of God in heaven. (Luke 23:42, 2 Cor-5:6-7, Phil. 1:23-24). Only the body rests, or sleeps in the grave until the resurrection.

I wish some one would answer the other four questions:

No. 2. Is Paradise and Heaven the same?

No. 3. Are infants lost, who die before the age of accountability?

No. 4. Is there scriptural warrant for the belief, that the souls of our departed loved ones; are over us, watching and guarding us?

No. 5. Is the human soul pre-existent or is it created in the child?

Several good talks were made on question No. 1.

I wish to say that our St. Francis quarterly meeting will begin on Wednesday night before the first Sunday in May and continue Thursday and Friday. Our next conference meets with the Fairview Church at Desloge. We are always glad to receive visitors from other Churches, we close asking Gods people, to remember us in their prayers

Quarterly Meeting Clerk

Mrs Chas. Huey

Flat River, Mo.

(Continued from Page 7)

pull it to the six hundred subs. by March 1st

I mentioned in the last paper about wanting a minute of each Ass'n in the State that had minutes printed. I want to say again to the clerks of the different Ass'ns, if you had minutes printed will you

please mail me one as it will be a great help to me, as clerk of the State Ass'n., to get the address of ministers and keep myself posted on the conditions of the work over the state.

I want to say that there is now brewing among some different ones over the state the thought of organizing a State League Ass'n. young folks be thinking about this. Wouldn't it be fine for the young folks over the state to meet each year at our State Ass'n. in a great league meeting? Of course we will have to organize first in our local associations. Think about this. Has your Church a league? If not, why not? Write us about this any time, we will be glad to give you all the information we can. Well I must close or my piece will get to long. May God bless all.

Later—

I am thankful to the Lord that I can report a real victory at the Jones Chapel Church near Stella, Mo. Brother Allred and myself were there two weeks less one night and the Lord blessed sixteen precious souls, sixteen united with the Church and one new preacher started out; Bro. George Garner. The word tells us to pray the Lord to send more laborers and I have been praying the Lord would call some of those good folks around Jones Chapel. Bro. Garner is a real man and has a strong influence in his community. Ten of the sixteen that came into the Church were married folks and the remainder were of the young folks of that community which means some strength. Brothers we need more God called ministers that will surrender their all to the cause.

Our next battle against Sin will be staged at Blue Eye, Mo. beginning next Sat. night, Feb 9th. You that know the worth of prayer please beseech God in our behalf for there is a great field of opportunity there. May the blessings of God continue to rest upon the Gem, its editor and readers.

Winford Davis

Obituary

Horn—Elvin Lee Horn was born October 8, 1907 near Frazier, Mo., and departed this life at the St. Joseph's Hospital, St. Joseph, Mo., January 18, 1929, at the age of twenty-one years, three months and ten days. He leaves to mourn his departure his parents, Mr. and Mrs. Steve Horn of Gower, Mo., also four brothers and one sister. One brother, Ira, is living at St. Joseph, Mo. the other brothers, Cleo, Loren, Harold and the sister, Leona, are at home with their parents.

Elvin professed hope in Christ when nineteen years of age, and united with the Mt. Zion Free Will Baptist church in Clinton Co. Mo. (near his father's home) in the community where he had spent a good portion of his life. He was baptized by Eld. T. C. Ferguson immediately after his conversion.

Elvin was a good boy, and loved by all who knew him. He knew the time of his departure was at hand and left a bright testimony of his hope in Christ, and his preparedness for that sweet home above, asking his relatives and friends to meet him there. His words and works will never be forgotten by those who knew him.

Funeral services were held Jan. 20th at Mt. Zion Church of which he was a member. The floral offering was great. The funeral address was delivered by the pastor Elder E. T. House of Santa Rosa, Mo. Scripture Lesson, the twenty-third Psalm, text Heb. 11:4, "He being dead yet speaketh." The address was delivered before a very large audience who had come to pay respects to one they loved. When the pastor arrived at the home of the deceased, his neighbors, friends and schoolmaster began to say to the pastor "Elvin was always a good boy, and there is nothing too good to say for him."

Weep not, loved ones, for if you are true to God, you will meet him

again, where sickness, sorrow and death will never be felt nor heard.

No man who is fit to live need fear to die. Poor timorous, faithless souls that we are! How we shall smile at our vain alarm when the worst has happened. To us here, death is the most terrible thing we know, but when we have tasted its reality, it will mean to us birth, deliverance, a new creation of ourselves. It will be what health is to the sick man; it will be what home is to the exile; it will be what the loved one given back is to the bereaved. As we draw near to it a solemn gladness should fill our hearts. It is God's great morning lighting up the sky! Our fears are as the terror of children in the night, and the night with its terrors, its darkness, its feverish dreams is passing away; and when we awake, it will be into the sunlight of God.

Interment was made at Gower, in charge of Nelson Undertakers of Plattsburg, Missouri.

By the Pastor

Nelson—Henry F. Nelson passed away at the age of sixty-seven years. He was a deacon of the Mt. Zion Church near Gower, Mo. He leaves a wife and seven children. He will be greatly missed in the church and community.

Metzger—John S. Metzger passed away at the age of eighty-five years, eleven months and sixteen days. He leaves six children to mourn their loss, his wife and one child having preceded him. He was a member of the Mt. Zion Church for more than half a century.

Jackson Co. Q. M.

Welston, Ohio, January 27, 1929: The Jackson County Q. M. was held at Welston, Ohio, Jan. 26th and 27th. Had a grand Q. M. Bro. John E. Conley from Thealka, Johnston

Co. preached on Saturday at 10:30 a. m. and we had a glorious meeting.

Everything moved off lovely. Bro. Graham from Chancy, Ohio preached on Saturday night, and Sunday School Sunday morning and testimony meeting for about forty minutes. Then at 1:30 p. m. Bro. John E. Conley preached the Dedication Sermon. I think it was as good as I ever heard. I never witnessed a greater spiritual meeting. Men and women were praising God all over the house.

On Sunday night Jan 27th Bro. Conley started a series of meetings at Coalton, Jackson Co., Ohio, and held it up to the 10th of Feb. So the meeting closed Sunday night of Feb 10th. There were seven professions, and the church was revived. On Monday night Feb. the 11th Bro. Conley, Rev. A. F. Delawder of Glenray, Ohio, Bro. Billie Parker and wife, and myself went to the home of an old brother who had strayed away from the fold, and held a prayer service with him, and the old brother was reclaimed. We had a glorious time.

Bro. Conley and I stayed together almost all the time, and have made friends that will always be our friends. We have been in some good Christian homes. I suppose Bro. John E. Conley has preached more sermons, witnessed more souls being saved, baptized more people and organized more churches in Ky. and Va. than any preacher in the state of Ky. or Va.

Bro. Conley left today, (Feb. 13) for Paintsville, Ky.

—Joseph Dean, 38 South Nelson Road, Columbus, Ohio.

How must a Christian live?

Christians should live in the world but not be filled with it. A ship lives in the water; yet if the water comes into the ship, she goes to the bottom. So Christians may live in the world, but if the world gets in them they sink.—D. L. Moody.

CHILDREN'S DEPARTMENT

"Uncle Charley," Editor.

The Editor can begin to smile as the letters from the children begin to arrive. Already Uncle Charley has received encouragement. Bro. Brown said, "It looks like we were going to have plenty of material for the paper now, that the children have begun to write to 'Uncle Charley.'"

Here comes our first two letters from Loreda and Lorane, in which they express a desire to see Uncle Charley. Now we would just like to see Loreda and Lorane for we know they are just nice little girls.

Here is a nice letter from Iva Head who desires to become one of Uncle Charley's nieces. It just makes us glad to admit such nice girls to our family circle. Iva said she liked the Gem and the Children's Department, and now we give a part of her letter; "I am twelve years old, and am going to school. I like my teacher fine. I am in the fifth grade. I have one sister and five brothers. My father, mother and sister belong to the Free Will Baptist Church. Our new church name is Mount Olive, Blue Eye, Mo. We have church twice a month, Elder Winford Davis is our pastor. We have prayer meeting every Thursday night, and Sunday school and League."

This is a nice letter and we hope some day to meet Iva and her father, mother, brothers and sister, the dear people, and their pastor.

Write again Iva.—Uncle Charley.

This month Sister Brown is going to furnish us a nice poem and we hope our boys and girls will like it, and will learn to love Sister Brown who is so willing to help make the Children's Department a success.

THE STORY

The other day Uncle Charley attended a funeral of a very dear Chris-

tian woman who for many years had been clerk of one of our churches, and whose life of love and service was worthy of example. She loved her church very dearly, but was often deprived of attending church, because her husband didn't want to go, but was more interested in those things which brought him dollars and cents.

As he and I were viewing her silent form, the man put his arm around Uncle Charley's neck and began to cry and say, "Oh, if I had only known how to love her when she was here, and to have been interested in the things she loved, I could bear it better. Even now I know she is safe and in heaven."

Then Uncle Charley talked to him about the beautiful city of the redeemed, of our loved ones who have crossed over the silent river, and stand to await us at the beautiful gates of heaven. You know Jesus said, "I go to prepare a place for you." And Jesus is busy preparing the home for us. Some day He is coming to gather all the dear boys and girls who love Him to that city. Did you ever think what a meeting that will be?

When Uncle Charley was a little boy he thought of heaven as being very far away. But now, that I have become "Uncle Charley," I am thinking of heaven as being very near. I used to think of heaven as being a place where the Lord and Jesus and the angels were. But as I became older, one by one my loved ones crossed over there, first my sisters, then my brother, then my grandparents, and my friends one by one passed over to heaven until heaven now holds many of my loved ones. It just seems to me sometimes that heaven isn't very far away, and I am sure it will not take us long to get there when the Master calls.

I am just wondering how many of the boys and girls who read this are going to try and live to meet with the Lord, and Jesus, and the angels—and loved ones in heaven.

Next month we will write about angels or the angel.

—Uncle Charley.

My, how we would like to hear from more of the boys and girls.

THE THREE ANGEL VISITORS

"Father, dear Father," a young child said,

As she stole one night to his lonely bed
"Father, Oh, come to my room with me?
Three beautiful angels there you'll see!"

Just now, as I lay with half-closed eyes,
I heard a sweet voice from the sparkling skies,
And, as I was wondering what it could mean,
Three beautiful angels came gliding in.

They hovered around my little bed,
And each laid a hand on my aching head;
The tears from my eyelids fell like pearls,
But they wiped them away with my loosened curls."

"'Twas a dream, a dream, my precious child!
Your aching head makes your fancy wild."
"A dream? Oh, no! That could not be,
For dreams do not come and talk with me.

And they did talk, for Sister Mary said
Her spirit yet lived, tho her body was dead,
She said that the flowers but once would die,
And we would all be at home in her own bright sky!

And little Willie, as he stood there,
With his mild blue eyes and shining hair,
Lisp'd sweet smiles I yet can see,
'Come, little Sister, go home with me—

But my gentle Mother's eyes grew dim,
As she said, 'Let her stay and comfort him;
To both a few months of sorrow are given,
And we'll have them, dear Willie, with us in heaven.'"

Subscriptions received from January 21st to February 12th.

Cardin, Okla.—W. B. — B83
 Avonlea, Sash., Canada—Eld. O. P. Georgeson
 Flat River Mo.—John Keeny, Thelma Hamm;
 Harry St. James
 Freeman, Mo.—J. W. Moul, R2; Otha Majors, R2;
 W. S. Mosby, R2.
 Knoblick, Mo.—Eld. C. Canterbury.
 Hartville, Mo.—Mrs. Lina Claxton.
 Greentop, Mo.—P. S. Peterson, R2.
 Eldorado Springs, Mo.—John LaCourse
 Mansfield, Mo.—Lula Crippin, R1
 Macomb, Mo.—Thursia Findley R1
 Prior, Okla.—J. N. Musgrave
 Tulsa, Okla.—Mrs. Belle Moss, R10, B395
 Stahl, Mo.—A. D. Elsea, R2
 Treece, Kansas—Eld. Hildred O'Dell
 Moundville, Mo.—Ed Washburn
 Hartville, Mo.—Eld. D. R. Royster, R2
 St. Louis, Mo.—Frank Whitehead, 609 Rutger St.
 La Rue, Ark.—Miss Velma Boydston
 Soper, Okla.—Miss Irma McKee
 Pitcher, Okla.—Clay Smith, 702 Cherokee St.,
 Grace Lollar 524 River St., J. W. Bryant 605
 Frisco St.
 Paden, Okla.—C. H. Goode
 Queen City, Mo.—O. L. Kirkpatrick, R2
 Leadington, Mo.—Mont Francis
 Stella, Mo.—Cecil Randall, Landis Lewis
 Stark City, Mo.—Amanda Smith

THE BEAUTY OF A HEAVENLY LINK OF SERVICE

Continued from page 2

Amidst the throngs of those we love will be heard the voices of Bro. and Sister Hilliar in the beyond—this man and woman who gave all they had to proclaim the name of Jesus and his blood.

Jesus of Nazareth, the loving tender Jesus who was a staff to lean upon and a covert from the storm. The Savior of the world who was a Vine which brought forth more than leaves. His was a cloud which brought forth more than wind, the same Jesus that Isaiah prophesied would suffer any die on a cruel cross. The arm of Isaiah reached out into the twenty-second chapter of Luke, unfolding the cruel, agonizing moments, as the dark shadows of death hovered around the beautiful, pale frame of Jesus, whose very heart was sorrowful "even unto death" in the garden of Gethsemane. This same Jesus passed by and said, "Come, follow me," and Rev. Hilliar answered the sweet voice of Jesus, and it is the blood which this same Jesus shed that Brother Hilliar now proclaims to a dying decaying world of crime and sin

Just as Isaac and Jacob saw the well and the fountain at Bersheba and Bethel and Shechem, so are the mysteries of the Kingdom unfolded to us, in revelation, as we wander with the great household of *faith*, over the hill and plain, in the glow of the morning, amidst the throngs of people who lived in Old Testament times. We pass by the precious old rugged cross of Calvary's hill, and by the tender hand of the Shepherd Jesus we are led out into the green pastures living among the ambassadors and teachers who are left to carry the message of salvation in this present dispensation of the Holy Spirit; and when the evening shadows of life begin to fall, we will rest under the shelter of the Shepherd's tent.

The sacred word of God becomes to us a living book, and bound up in its spiritual truths are holy men of old, and the blessings of the fathers descend to the children from generation to generation

We make the saints, the heroes, the apostles and martyrs our companions, and we are drawn in sympathy with them, as to their sufferings and difficulties and perplexities which were found in their everyday lives. From the great tidings of good news found in the Holy record of God, we find Christ taking our nature, and becoming our Redeemer. He was manifest in the flesh, shedding His life's blood to restore and bring back mankind to God.

As a minister of God Bro. Hilliar proclaims this same Jesus, and lifted high on a cruel cross is the spilled blood of suffering and agony, with cruel thorns of torture upon the head of Jesus.

Lifted high above Macedonia Gospel Tabernacle a banner has unfurled itself pronouncing Jesus as King of kings, and lifted high, higher than human is able to express, is Jesus, the coming King. Hark! Angels, hosts of them, fill the sky, and seated upon a throne of glory, beauty and power is one like unto the Son of God, one who has power in heaven and earth. The graves at His command do open, and saints robed in white arise to meet him. A King, ah! when the King shall meet the church, when all the sleeping ones arise to meet their Lord and Savior, the King of kings' This is the *coming King* that is unfurled in a banner floating high above Macedonia Gospel Tabernacle. Lifted high is the blood of Jesus, unfolding in its power and glory the *coming King*. And so a wonderful, powerful heavenly, consecrated link of beauty has been firmly and tightly fitted by the hand of God in the gospel chain at 4301 North Broadway Free Will Baptist Church by the life of Eld. Edward Hilliar and his beloved wife. May God, with his power and wisdom, supply the needs of this blessed work by the tender hand of Jesus, to lead them and help them, and with new zeal, courage and patience run the race of service for God. They are both aged, and soon the sweet voice of Jesus.

(Continued on page 20)

Information

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

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

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

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

Letter Heads

Printed on Hammermill Bond
Size 8½x11 inches

100	\$1.25
200	1.50
500	2.25
1000	3.50

Envelopes

Good envelopes printed as ordered
Size 6¾

100	\$1.25
200	1.50
500	2.25
1000	3.50

10 inch Size

100	\$1.35
200	1.70
500	2.75
1000	4.50

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

Blanks

Size 8½x11 inches

Suitable for framing

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

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

—o—

Letter Blanks

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

Treatise

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

ANNOUNCEMENTS

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

THE BEAUTY OF A HEAVENLY LINK OF SERVICE.

(Continued from page 2)

that called them in this world to follow him, will call them to follow him into the heavenly fold—at the close of a weary day—to rest. Soon the same Jesus will call them saying, "You have walked with me long enough. The hills are steep and high, and I know you are tired. Follow me through the white gates of pearl into the city of rest. You have been faithful over a few things; I will make you ruler over many things. Enter thou into the joy of thy Lord."

But the word of the Lord endureth forever, and when dear Brother and Sister Hilliar have fallen asleep in Jesus, the work will go forward still, *even unto eternity*. Thus the work of Macedonia Gospel Tabernacle Free Will Baptist Church of St. Louis, Mo. will march forward with the ranks of those who stand for God. *The word of our God shall stand forever.*

Select Gems

Contributed by Rev. M. B. Hutchinson

A rich man was once talking to a poor friend. Pointing to the north, east, south and west, he exclaimed: "As far as you can see, everything is mine." Pointing upward his friend said, "But how much do you own up there?"—Selected.

To own and to possess are not the same. There is a difference between the two words. I used to both own and possess a certain umbrella. Now I own it still, but somebody else possesses it. So, sad to say, though God owns us still, too often the world possesses us. And our Lord does not possess this world, though He owns it.—The King's Business.

Never let a man imagine that he can pursue a good end by evil means without sinning against his own soul. The evil effect on himself is certain—Southey.

Your happiness depends—not on what there is in your pocketbook—but on *who* is in you.—Selected.

We believe every reader of "The Gem" would be blessed by reading the last twelve books of the Old Testament, commonly called the Minor Prophets. The writer has read them five times during the past few months with much profit to himself. These little Books are much neglected by the church, and surely there is no good reason for so doing. See 2nd Timothy 3:16, noting the first two words.—M. B. H.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—2nd Tim. 3:16.

Every Free Will Baptist should take and read one or more of our denominational papers. Don't kick; leave that to a mule.—M. B. H.