

THE FREE WILL BAPTIST GEM

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

Vol. 4, No. 12.

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HISTORY OF EARLY FREE WILL BAPTISTS.

(By Rev. A. J. Jenkins, D. D.)

(Reprinted from the Free Will Baptist, date of October 14, 1925.)

Recently the writer had one of the most distinguished visitors of a lifetime, in the person of Rev. Meleah Tishim, D. D., a Bishop in the Free Will Baptist church of Rumania.

Bishop Tishim had been in America visiting for a year, and looked up Free Will Baptist in the East and Central states. He came to Charleston, West Virginia, the writer's home, to visit some folks formerly from over the sea, who were in business here. A merchant friend of mine (Roumanian) introduced me to Bishop Tishim, and said to him, Dr. Jenkins is of the same faith and practice you are, Bishop. The Bishop suggested that we go to a private place and have a talk, for he was well versed in English. My friend soon took us to his office, and placed us in good chairs, and closed the door, leaving us in the room alone. The Bishop immediately began by asking me if I had my rules of faith and treatise of church work with me. As it happened I had been to our Quarterly Meeting and was on my way home, and soon had my treatise out in my hand. Yes, that is the book the Bishop said, who had made himself familiar with same, in other visits with ministers in Pennsylvania, Maryland, and Ohio. He immediately drew a book from his pocket, and said open your book at first page, and I did so, and he began to read from his book in English what my treatise said about the Holy Scriptures, word for word. He continued by reading what my treatise said about, "Being and Attributes of God," and so on until he had read all my treatise said on our confession of faith. When he was through, I said, Bishop, is that the treatise of your church? and he smiled and said no, it is the treatise of "God Almighty's Church," of which I am a member. I immediately began to inquire about the earliest history he knew about of the Free Will Baptist in the Old Country that he was raised in, and he gave me information I knew nothing about. He said, you may be surprised when I tell you it was the Free Will Baptist that the Turkish people hated so bad that they murdered in a thousand ways more than eleven million, and are still killing them. They are a Christian that dies for his convictions. The lion's den, furnace of fire, cross of sacrifice, slaughter block, gun, hot irons, punches and other cruel methods of killing and punishing, does not break our Christian people loose from their God, and His worship. I asked about when the church was first organized and this is what the Bishop said: Organized first in Palis-

time around Damascus in 1195, A. D. From this organization many others were affected throughout that country. Second, in Germany 1420, A. D., from which organization the work spread through Roumania, Holland, Australia. Third, in Russia and France in 1480 A. D. Fourth, in England in 1505, A. D. Fifth, in United States in 1779, A. D. I asked him if he knew about what was the total membership for the church as a whole in all the countries across the ocean, and he took a little book from his pocket and soon figured up the totals in the different countries, and gave me the surprising number of 15,875,500 and you can guess that it made me feel somewhat puffed up, yet almost ashamed when I looked up Roger's report for the United States religious bureau, and found that here in this America, we only had 321,870 members. I asked him about the classification of ministers and he said a man had to serve four years as a deacon before he was given license to preach, and women had to serve as home missionaries five years before license was issued them. Men and women each had to take a prescribed reading course of four years, or have a college training before ordination. One granted license to preach and before ordination was called a "student minister." After ordination they were called priests. And those serving as presiding officers were called Bishops. I asked him about their conferences, and he said they had two, the minister's and the layman's. They hold business sessions quarterly, and each have their own Moderator. They have them the same time and confer with each other just as Congress and Senate does. Once a year they have an Association of ministers and laymen, but if there is ministerial work on hand, they go into executive session and only ministers are allowed to stay. No one but a Bishop presides at an Association. I asked about baptism and the Bishop said it was done strictly by immersion. I asked about their belongings, and he said they had nine universities throughout the different countries and sixteen colleges and seminaries. Nearly every organization had a church building. I asked him about the support of the schools and the ministry, and he said they trained their folks from childhood to give to the Lord's work one tenth, and this was paid weekly, and went into the church treasury in one budget, from which all bills were paid of a local nature weekly, and miscellaneous bills monthly, and school support quarterly, closing all accounts in full at the Yearly Association.

If Satan trembles when he sees
The weakest saint upon his knees,
O how he'd shake and quake with fright
If that same saint should pray all night!

THANKSGIVING

Hartville Mo., Nov. 10, 1932.

Dear Editor and Gem Family:

This month brings Thanksgiving Day, a day that will always be remembered by Christians of our nation.

This story you already know, how in 1620 a little band of Pilgrims braved the terrors of the ocean and founded at Plymouth the second permanent English colony in the new world.

These men were of serious purpose; they did not come in search of adventure and wealth; they did not expect to return to England when they had won a fortune. The cold climate, the inhospitable savages, the terrible sufferings of those early years were not such as to make New England seem a promised land, save in one particular, that to these men and women meant more than all else besides, that here they could worship according to their own ideas of what worship should be. They were a stern,

God-fearing race, preoccupied with the salvation of their souls; men of education, acquainted with books of scholarship and devotion. The language of the Pilgrims was the language of the Bible; they thought constantly upon its wealth of story; they directed their lives according to its precepts. We are thankful that such a man as William Bradford was born in the year 1588. We are thankful for the Mayflower which landed him here safely.

No wonder there has been so much said about Thanksgiving, and the last Thursday in November set apart for the giving of thanks, and everybody should meet at their regular places of worship and worship God with pure hearts, giving thanks for His goodness. This event has proven to be one among the greatest events in history, but it was something greater than this when God gave His only Son to redeem us from sin, and His Word to teach us the plan of salvation: and the Bible that tells us, "In everything give thanks for this is the will of God in Christ Jesus concerning you." "Quench not the Spirit."

There is a very touching little story told of a poor woman with two children, who had not a bed for them to lie upon, and scarcely any clothes to cover them. In the depth of winter they were nearly frozen, and the mother took the door of a cellar off the hinges and set it up before the corner where they crouched down to sleep, that some of the draft and the cold might be kept from them. One of the children whispered to her when she complained of how badly off they were, "Mother, what do those dear little children do who have no cellar door to put up in front of them?" Even there, you see, the little heart found cause for thankfulness. Even this morning a poor man came to our door and asked my husband if he had any old clothes of any kind, shoes or just anything he or his folks could wear. He said he could not find any work to do. He tried to make corn and vegetables last summer, but it was so dry he had nearly a failure, and he said they had nearly eaten up their pota-

atoes. Oh, how sorry we are when people try to work and fail to have a living, and at the same time some folks have good warm houses and plenty to eat; and how thankful they should be to God for those blessings.

We often meet with little children who have been taught that, when some one gives them something to eat, they say so kind and nice, "Thank you." Well, this is just fine, but do we mothers teach them to thank our Father in Heaven? for without Him we can't have anything. Oh God, give us **THANKFUL HEARTS**, and among the many things we have, to be thankful for is our church, our church paper, our editor, and many good people who have helped, with their means to make it possible for all who want the Gem, to have it in their homes.

May you all have special blessings on Thanksgiving Day, is our prayer.

Your sister in Christ,

Mrs. Lina Claxton.

Brief History of the Organization of the F. W. B. Mission Church

Dear Gem Readers: The following is a brief history of the organization of the Free Will Baptist Mission church, which we organized Sept. 22, 1932, with 20 charter members.

When we first began to talk about organizing a mission, some of our brethren said, "Where is the money to come from with which to start the work? You must remember that we are passing through the worst financial depression the world ever saw. I don't believe we can raise the money." I said, "I believe we can start a mission without a penny to begin with." They laughed at me, and said, "You are building air castles." I went to the St. Louis and Community Mission Council, of which I am a member, and spoke to the council about my desires, and laid my plans before them, and it met with their approval; and a number of places where seats and mission fixtures were in storage, and names and addresses were given me. Sister Bean the ward secretary of the council, one of the most consecrated mission workers I ever met, spoke up and said, "I will give you a piano." The next day I visited Elder Charley Miller and laid my plans before him, and he at once became interested. So we agreed to lock arms and put the work over by the help of God.

We visited Bro. Joe Cox, whom we had been told had some mission furniture in storage, but this was a mistake, but he gave us the address of Bro. U. S. Vinyard who was interested in some seats and mission supplies which were not in use. We paid him a visit and made arrangements for 100 folding chairs and good home made benches, sufficient to seat sixty people. This gave us seating capacity for 160 persons. Also Bro. Vinyard placed quite a number of song books in our hands free of all charge. Thus, we had arrangements made for seats, piano and song books, all without being out a single penny.

We next began to look out for a suitable building, at a good place for

organizing a work of this kind. Finally we found a good store building on South 7th street, in which we could seat about 120 people. It could be rented for \$15.00 per month, but we had no money. We began at once to solicit funds with which to pay a month's rent. In the mean time I received an invitation from the community church at Shibley's Point in N. E. Mo. to help the pastor, our dear Bro. Geo. Miller in a revival. I was at a loss to know what to do. I took the matter to the Lord in prayer, and was led by the Spirit to make the trip. I turned what money I had collected up over to Bro. Charley Miller my beloved assistant pastor, and had an understanding with him and others that they were to keep on soliciting funds with which to pay rent on the new mission hall.

After I left for N. E. Mo., one of our young men borrowed a small amount of money and Bro. Miller rented the building, paying a half month's rent, minus 50 cents. Then they moved into it, and had the first service on Saturday night before the first Sunday in September.

On Sunday, September 4th, Bro. Miller organized our Sunday school, and officers were elected as follows: Bro. Claud Lincoln, ..Superintendent Bro. J. L. Nuburn,Ass't Supt. Sister Sylvia Hill,Secretary Sister Edna Abernatha,Treasurer

Thirty-one enrolled. Since then our school has increased to 84. We have only been organized eight weeks.

Now I will drop back and speak of myself and the work in N. E. Missouri. The first three messages I delivered, the Lord was with me, but after that I was a preacher without a message. One young mother gave her heart to God, and the Spirit seemed to speak to me, and say "Your work here is done." I have been in the ministry for 35 years and never had such an experience before. I was up in N. E. Mo. four weeks, attended two Sunday School conventions, and the N. E. Mo. Association. I preached twice at the Association and the Lord was with me. I was with Bro. Geo. Miller at Shibley's Point for three weeks, and with Bro. Marcum at Stahl, Mo. for one week. Both of these brethren are real ministerial companions, but they did not understand why I was a man without a message, neither did I. But finally, when the four weeks were up, I came home, and then the mysterious experience which I had passed through, was revealed to me and I understood. I found that some very unpleasant conditions had arisen in the mission, which Bro. Miller could not control without me, and so, Bro. Miller and others here were praying for my speedy return. I was needed at home. I soon ironed out the wrinkles, and we were ready for the organization.

But permit me to say before I describe the organization, that I got home between 4 and 5 o'clock, Saturday, Sept. 17th, and we began a revival that night. God blessed the work of myself and other good ministerial brethren, and 16 professed a hope in Christ within the following two weeks.

(Continued on page six)

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Organ of

THE FREE WILL BAPTIST CHURCH

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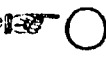
Eld. B. F. Brown, Editor.

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TERMS

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

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

Your time is out if a pencil mark appears here 

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

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THE EDITOR'S COLUMN

A CHANGE in government postal regulations requires that publishers shall pay two cents for each return notice from a postoffice notifying the Editor that a copy of his paper has not been delivered. It happens quite often that a subscriber to the Gem moves or changes his or her address, but does not notify us. In such cases the postmaster will send us a notice and charge us two cents, thus it costs us two cents to find out that a subscriber has changed his or her address. Subscribers should notify the Editor when a change of address is made, giving both the old and the new locations.

"WEIGHED IN THE BALANCES"

It looks now like we will soon have saloons again; and I wonder if they will be any different from what we used to have. Even the Wets themselves are finding it quite a problem to decide just what they will do. Both presidential candidates, both party platforms, and most of the senators and members of congress are on record as being opposed to the saloon; but what a saloon is, is the question.

I suppose they will get it fixed up some way; for they must have beer. They howled for a change and got it: they howled for beer and it is promised to them.

We quote the following from the November issue of *The Defender*: "WE WANT BEER" howled a St. Louis crowd to Presidential Nominee Roosevelt and he promised it to them. If Roosevelt is elected, and as these words are written, it looks like he will be, the future of the Country appears to be anything but promising. One wonders what kind of a cabinet he will appoint. Doubtless the Wet Roman Catholic Raskob will be given a position and it is rumored that Al Smith will be made Secretary of State, while certainly campaign manager "Jim" Farley, a member of the Knights of Columbus will also be given some strategic position. The Tammany taint which is so pronounced in New York City will put an odor of corruption on everything that it touches in Washington."

This gives a fair idea of what the large majority of the voters of U. S. A. voted for November 8, 1932. The worst of it is, that thousands on thousands of church members voted with the Wets, thus taking their stand with the enemies of the church and all that's good and right. This year's election was a test on Christian people, and, alas! many thousands have failed to stand the test, and cast their votes for the enemy. There was a Prohibition Ticket in the field with a good, clean, capable man at the head of it. It is said that there are more than 30,000,000 Christians in the United States—suppose they had all voted DRY! The people who wanted something better and voted for repeal of the Eighteenth Amendment to get it, will realize they haven't done so well when they see drunks by the score.

THIS DECEMBER issue of the Gem rounds out its four years as a publication. We sincerely hope and trust, and believe that the four years have been profitably employed in putting forth our paper, the F. W. B. Gem. It has cost something in money, time and effort, but we hope it has been worth while.

May the Lord bless all those who have, in any way, contributed to the support of the Gem.

The Editor wishes you all a real Christmas this year, and a happy, prosperous New Year, and prays for your continued good will and support for our paper for 1933.

REPORT OF ARKANSAS STATE ASSOCIATION

The Arkansas State Association convened with Macedonia church, near Warren, Arkansas, Sept. 28 to Oct. 1, 1932. There was a wonderful demonstration of the movement of the Spirit among the brethren from the opening service on Thursday night unto the closing service on Sunday morning.

The divine services were conducted by Elders Hartley, L. C. Doyle, Hearron, Dixon, Jobe, Couch. Each message was seasoned with the Spirit and very appropriate to the occasion. The hearts of the saints leaped for joy because of the spiritual feast set forth by the veterans of the cross.

The Choir did excellent singing. It was a foretaste of heaven to listen to the harmonious music of the spirit-filled songs sung from the new 1933 Hartford song book. The quartetts produced by the Hartford quartett were greatly enjoyed by all present. Neither must we fail to mention the "Blue Bird Quartett," which was composed of the two sets of twin girls. To listen to the magnificent musical voices of these girls reminded one of the story of the singing of the angels unto the shepherds on that glorious night when Christ was born.

The organization of the body was conducted by the assistant moderator, Eld. W. M. Guinn. The officers for the ensuing year are, Eld. L. C. Doyle, moderator, Eld. W. M. Guinn, Ass't Mod., W. F. McGee of Russellville, Ark., Sec'y-Treas., and Eld. Elmer Turner of Branch, Ark. Corresponding Sec'y.

There was much indication that the spiritual depression among the F. W. B. is passing. The delegation was extra large, while the attendance of the deacons and elders was unusually large. The business transactions were very constructive. Every act was for a stronger union of the F. W. B. in our state. Come along brethren, let us help the F. W. B. develop into a stronger branch of the body of Christ, remembering what Christ said: "A house divided against itself cannot stand;" then united we stand.

We will at this time pay a tribute to the Macedonia community which did great honor to herself in the royal entertainment of the association, especially the good cooks and housewives are worthy of the cross-de-guerre for their splendid and highly appetizing feasts spread on the ground each day of the association, and set forth at their homes night and morning for the guests. Brethren, long will our hearts glow with the love of Christ for such a Christian community as this. There was also an indellible impression made upon our hearts for the excellent interest that the boys and girls, men and women manifested in each service. They are worthy of being mentioned as loyal citizens and patriotic unto the cause of the Church of God. May the grace of our Lord and Savior Jesus Christ ever rest and abide with them.

Your humble servant in Christ Jesus,
Eld. Elmer Turner, C. C. Clerk, Branch, Ark.

SUBLETTE, MO., Nov. 12, 1932

Dear Readers of the Free Will Baptist Gem:

Two weeks ago Bro. S. H. Marcum came to Sublette, Mo. and conducted a very successful revival.

Nine souls were saved and the Lord led to the organization of a Free Will Baptist church.

The Executive Board was called to assist in organizing a church, but on account of bad weather only two of the board were present, Bro. Jim Hardin and Bro. Pete Peterson.

Bro. Marcum read the twelfth chapter of first Corinthians and made a good talk on the duty of the church. Then an invitation was given to those wishing to go into the organization, and eleven came forward.

The Word of God was presented as the only rule of faith and practice. Then the Church Covenant was read and adopted by the members. The consecration prayer was offered by Sister McAdams.

The hand of fellowship was then given and they proceeded with the election of officers. Sister Neoma Lowen was elected as church clerk, and Sister Flossie Gregory as treasurer.

Then a board of deacons was elected as follows: Bro. Franklin Sebree, Bro. Boyd Filkins and Bro. Charles Britt. A finance committee was also appointed.

Bro. Marcum was called as pastor for the third Sunday in each month as the regular time for services.

The ordination of deacons was last, which made the organization of the church complete.

The ordination service was the crowning part.

The outstanding feature of the organization was the leadership of the Holy Spirit, from first to last.
Neoma Lowen, Clerk.

Report of 5th Sunday Meeting of Indian Creek Ass'n

The fifth Sunday meeting of Indian Creek Association was held at North Picher church, with the moderator, Eld. T. E. L. Curry in charge.

After Sunday school Bro. Curry called the house to order and read the Book of Jude.

A large delegation came over from the South Picher church and Bro. and Sister Shipley from the Fairview church were with us.

The pulpit committee selected Bro. T. E. L. Curry to fill the stand at 11:00 o'clock. He took for his text, "Finally, my brethren, be strong in the Lord; put on the whole armor of God, that ye may be able to withstand the wiles of the devil." It has been our privilege to know this aged warrior for some time, but we never saw him so filled with God's power. His silver hair shone like a halo, as he held the Savior high. The congregation was lifted away from the cares of life to bask in the sunlight of God's love.

As Bro. Curry directed our minds to look forward it seemed that Heaven's doors were opened and our hopes were strengthened to the extent that we realized, regardless of the many things that war against our souls, that there are some who will make Heaven their home.

May God's blessings rest upon you, Bro. Curry, and may God permit us to hear you preach from that same text after we have all passed beyond the portals of glory.

Bro. Jeffries followed, taking for a theme, "Are you acquainted with Jesus?"

Dismissed with prayer.

Dinner on the grounds.

Called together at 2:00 p. m. by singing, "Thine

the Glory." Prayer by Charlie Landreth. Scripture reading by Eld. T. E. L. Curry, Hebrews I. Prayer by Bro. Shipley. Song, "When the Light Has Gone Out in Your Soul," by Maud Davidson.

Voted to hold the next 5th Sunday meeting at South Picher church, to meet on Friday night before each fifth Sunday.

The stand was filled in the afternoon by Annabelle Craig. Sister Craig spoke on "Christ's Charge to the Church," and how it behooves each of us to keep in mind the things Jesus would have us to do, as every day finds us one day nearer Home, and Heaven will not be our home if we come short performing the task God has set before us.

A fire filled praise service was led by Brothers Charles Landreth and Gilliams. This was one time when some old fashioned people got together in an old fashioned way and God blessed us with a lot of old fashioned grace.

May God bless Bro. and Sister Brown and all of His dear children scattered everywhere.

Dismissed with prayer by Bro. Shipley.

Yours for the kingdom,

Annabelle Craig, Clerk protem.

CAVESPRING QUARTERLY MEETING REPORT

Myrtle, Missouri, October 31, 1932.

Cavespring first Quarterly Meeting for conference year 1932-1933 met with Walnut Grove church on Friday night before the fifth Sunday in October, 1932. Introductory sermon was delivered by Elder H. C. Crase, pastor.

Saturday morning conference assembled at call of the clerk. Singing by the choir. Scripture reading by the clerk. Prayer by Bro. E. L. Brewer.

Moderator, present, called the routine of business until time for the 11 o'clock divine service, when the stand was supplied by Elders J. R. W. Harbison and E. E. Winfree.

After enjoying a feast of God's love a sumptuous dinner was served.

Business was again taken up and disposed of.

Elders T. J. Dunkin and B. H. Woodring supplied the stand at 7:30 o'clock p. m. and brought soul-stirring messages, which caused much rejoicing in the Lord.

Our conference had the representation of fifteen churches by letters and delegates.

Sunday at 9:00 a. m. our Ministers' Conference assembled with moderator, E. L. Brewer presiding. First two subjects were taken up then adjournment was taken for 11 o'clock divine service, when the stand was filled by two of our young ministers, H. H. Beatty and C. R. Bryan. They gave us soul-lifting messages. And while God's love was showered on us who were inside, the much needed rain fell on the outside. But another fine dinner was spread after God's children had enjoyed a feast to the soul, and everybody enjoyed a feast to the body.

Conference was called, a deacon was ordained, the program was completed, the parting hand was taken amid much rejoicing in the Lord.

Our next meeting will be with Shilo church, eight miles north of Thayer, Mo., on Saturday before the fifth Sunday in January, 1933. Everybody come praying for God's love to abound throughout the vicinity of Shilo. Introductory sermon on Friday

night before by the pastor.

May God bless our conference, Gem and readers.

Elder E. E. Winfree, Moderator,
Elder H. C. Crase, Ass't Moderator,
Eld. J. R. W. Harbison, Clerk,
H. F. Young, Ass't Clerk.

REPORT OF REVIVAL MEETING

Plattsburg, Mo., Nov. 22, 1932.

Dear Editor and Readers of the Gem:

On Monday night, October 24th, Elder Cecil Campbell and myself began a meeting at the Mt. Zion church, nine miles north of Plattsburg, Mo.

Bro. E. T. House is pastor of this church and helped us in the meeting

We found a welcome among the good people of the community and found the Christian people willing to do their part. While there three souls were saved and were baptized by Bro. House, November 14th.

Our meeting was interrupted by rainy weather and snow, yet we had meeting every night but one. Although the attendance was not large, we had good interest.

We ask the prayers of God's people everywhere, that we may ever be found submissive and faithful to our Lord and His cause.

—Elder Noel Turner.

PLATTSBURG, MISSOURI

Dear Bro. and Sister Brown and Gem Readers:

I am writing to tell you folks about the revival meeting we had at the Mt. Zion church, near Plattsburg, Mo.

Elders Noel Turner and Cecil Campbell were in charge and our pastor, Eld. E. T. House, helped where most needed.

The meeting continued for three weeks. Three precious souls were saved in their homes (by personal work). They were baptized by Bro. House.

The Christian people were greatly benefited and feel like going on and doing their duty for the Lord.

While a great number were not saved, that we wished to see saved, we are thankful and praising the Lord for the three who were saved.

Bro. Turner and Bro. Campbell did some wonderful preaching, and we hope they will be able to come back to preach for us again. May the Lord bless the young men and women who give their lives to preach the Gospel of our dear Lord and Savior Jesus Christ.

May the Lord bless each and every one of the Gem family

Yours for Jesus,

Melba White.

Report of Arkansas Association Quarterly Meeting

The Quarterly Meeting of the Arkansas Association met with Brooklyn church, near Ratcliff, Ark., Oct. 28-30, 1932.

The opening song service was conducted by Eld. A. R. Brooks. The invocation was given by Eld. A. N. Best. The announcements were made by Eld. Elmer Turner, moderator. He introduced Eld. C. Askins, who brought the opening address from the shortest verse in the Bible, "Jesus wept." During a song the followers of Christ pledged themselves to enter into secret prayer for each service to be conducted during this quarterly meeting. "Standing Outside" was sung by a quartett arranged by Eld. I. J. Wilson. Dismissed with prayer by Bro. Wilson.

The assembly was called to order at 9:30 a. m., Oct. 29th, by singing. The morning lesson was read from Psalm 51 by Eld. A. R. Brooks. Prayer by Bro. Joe Phillips. The moderator, Eld. Elmer Turner, took charge and proceeded to organize the 1933 quarterly meeting. After a brief regarding the growth of the Q. M. during the past year,

the roll of the ordained ministers was called and the following were present: Elders A. N. Best, I. J. Wilson, A. R. Brooks, J. S. Lovett, Elmer Turner, and W. M. Guinn. Deacons: Homer Robison, Joe Phillips, Jim Bullock, Gladys Canady and Bro. Clem.

The following churches answered the roll call by statements or delegates: Brooklyn—O. J. Perkins, A. C. Gipson, H. M. Canady, Prilla Gipson, and Joshie Clem.

Antioch church, Branch, Ark. was represented by Hassie Robison.

Pleasant Ridge: Nellie Phillips, Tuna Glass, Mrs. W. M. Guinn.

Mt. Olive church—By statement.

The delegates were seated by the right hand of fellowship, then the moderator declared the body duly organized for the transaction of such business as should come up in this session.

The election of the 1933 officers was as follows: Bro. A. R. Brooks, moderator; Bro. I. J. Wilson, Asst. moderator; Sister Nellie Phillips, secretary-treasurer.

Committees on Divine Service and Resolutions were appointed, and, on motion, the moderator was empowered to appoint a committee to select and assign subjects to the elders for discussion at our second Q. M. Brothers Amos Hook, Joe Phillips and Homer Robison were appointed.

The Divine Committee reported that Eld. A. N. Best would preach at the 11 o'clock service. The house stood adjourned at 10:30 until 2 p. m.

At 11 o'clock a. m. the congregation was called to order by singing. Bro. A. N. Best read for the morning lesson Isaiah 55. Prayer was offered by Bro. W. M. Guinn. Bro. Best announced Cor. 1:3 as a text. Subject, "The Feeling of the Church." The service was dismissed by Bro. Lovett.

The assembly was called to order by singing at 2:30 p. m. Scripture lesson was read from Rom. 12 by I. J. Wilson. The invocation was given by Bro. O. J. Perkins. There being no old business the moderator called for new business. The committee on resolutions offered Resolution No. 1, which read as follows:

"Be it enacted that the officers of our local Sunday schools, and the officers of the young people's societies of each local church, and the officers of the mission circles, and the officers of all other auxiliaries of the local church, shall be selected by the ordained — and pastor in charge of the said local church and they shall be referred to the said local church conference for confirmation.

"Be it further enacted that the teachers of our Sunday schools of each local church shall be selected by the advisory council of said church (This advisory council shall consist of the ordained and pastor in charge of the local church and the Sunday school superintendent of the local Sunday school of said church), and they shall be referred to the church conference of said local church for confirmation."

This enactment, after thorough consideration, was adopted as a rule for the Arkansas Association.

The Divine Committee reported that W. M. Guinn would preach at 7 p. m.

The Program Committee reported the following program to be rendered at our next session, at Harvey church, near Gravelly:

1. Does a Child Have to Degenerate? Eld. C. C. Kitchens.
2. Jude 2 Eld. J. S. Lovett.
3. When, where and how are we chosen? Eld. W. M. Guinn.
4. Rom. 8:28-31, Eld. Elmer Turner.
5. Rom. 7:24, 25, Eld. I. J. Wilson.

The business session adjourned at 4 p. m.

The 7 p. m. service was called to order by singing led by A. R. Brooks. Prayer and devotional service led by Elmer Turner. At 7:30 p. m. the service was turned over to Eld. W. M. Guinn who spoke on the subject, "Born of God," using as a text, 1 John 3:9. Closing remarks by the moderator.

Sunday, October 30th, the Sunday school was conducted by the superintendent, Amos Hook. The lesson was well rendered. The service was then turned over to Eld. I. J. Wilson who delivered a sermon worthy of consideration. The moderator closed the service after reading the resolution of thanks. Long will this fifth Sunday meeting be remembered by those who were present.

May God bless and preserve His church.

Miss Nellie Phillips, Sec'y-Treas.

Eld. A. R. Brooks, Moderator.

Eld. Elmer Turner, Reporter.

BRIEF HISTORY OF THE ORGANIZATION OF THE F. W. B. MISSION (Continued from page two)

Last Sunday, Oct. 16th, a nice baptizing took place in the Merimac river thirty miles out of St. Louis.

THE ORGANIZATION. I am Missionary for the City of St. Louis, by authority of the St. Francois Q. M., which gave me authority to organize mission work wherever the Lord led me; but I felt that I should honor my quarterly meeting; so I wrote for the Executive Board to come up and help me organize. Eld. J. E. Miller of Flat River Mo. and Eld. Sister Tommie Franklin of Desloge, Mo. responded to the call, and Eld. Charles Miller of St. Louis was already here and a member of the Board. We turned the work over to the Board and they finished the organization. This was on the 22nd day of September, 1932. A Constitution and By-Laws was adopted, and the name given the mission as follows: "The Free Will Baptist Mission Church of 1405 South 7th Street." A business committee was appointed as follows: Bro. Claud Lincoln, Eld. Chas. Miller, Sec'y-Treas. Bro. Harvey Hill, Bro. Bert Carver, Eld. P. S. Cox, Bro. Lester Hill. Eld. W. C. Hill was called to the pastorate, and Eld. Chas. Miller, assistant. The Sunday school as organized by Bro. Miller was approved by the Executive Board, and also a Ladies' Home Mission circle was organized by Sister James Miller, and the organization of the F. W. Baptist league recognized. Our finances are coming along fine and the hand of the Lord is with us.

RELIEF WORK. Soon after the organization of our mission, we began to take under consideration some relief work. The more we thought about this, the more convinced we became that we should undertake it. But just how to take hold of the work was the great problem with us. I finally got in touch with Bro. J. E. Orr, a man who has been engaged in relief work for the last three years, and he took me to the Kroger Bakery Co. and introduced me to the managing salesman who kindly consented to give me from 50 to 100 loaves of bread each day, which we give to the unemployed and needy. We are also putting on a drive for clothes and shoes for the needy, which is looking favorable. We have not gone far enough in this to know just what the results will be. We have however, organized "The Free Will Baptist Relief Station No. 1," as a part of our mission work.

Pray for us, that God may continue to bless us.

Eld. W. C. Hill, 2626 Lafayette Ave. St. Louis, Missouri.

Report of the Carlow Revival

It has been so long since I have written anything for publication in the Gem that I think it is about time I was speaking up in meeting.

Since last spring I have held no revival meetings until just lately. I have been preaching to one church steady for one Sunday in each month, and I have been preaching some on other Sundays, and have helped some in revivals held by other preachers. Most of time I have been farming and doing carpenter work, but a few weeks ago I went to Carlow and held a revival meeting with the F. W. B. church of that place. In spite of bad weather and corn shucking time, and two other revivals going on at the same time near Carlow, God gave us a fine meeting, and the community and the church were greatly revived spiritually. There were nine professions, nine joined the F. W. B. church, and eight were baptized.

I did all the preaching in the meeting, and Eld. John McKown, one of our young preachers who lives near Carlow did all the baptizing.

As a result of the meetings a prayer and Bible study class was started. They have an all year round Sunday school.

The meeting was finally practically stormed out with a snow storm. I am planning to go back and hold some more meetings with this church later.

This church is a member of the N. W. Mo. Association. Several churches in this Association have had fine revival meetings this fall, and this Association this year ought to show a large increase in membership.

There seems to be a kind of a revival wave going through this part of the country this fall. Many churches of other denominations also have had fine revival meetings and many souls have been saved.

Yours for Christ and the church,
Eld. T. C. Ferguson, Weatherby, Mo.

Exeter, Missouri, Nov. 24, 1932.

Dear Readers of the Gem:

It has been so long since I have written to the Gem that I guess some of you think I am dead. But I have just neglected to write, yet a person should not neglect the Lord's work.

This beautiful Thanksgiving Day, I have much to be thankful for. And above everything, I am so thankful that salvation is free; and I am glad I have it, although I become discouraged sometimes.

I would be more thankful if our home was a Christian home. Our little son is beginning to speak a few words. Parents, let's you and I teach our children about Jesus. I am going to try to teach mine. Jesus' mother taught Jesus when he was young in age. Also Moses' mother gave Moses to the Lord, and I believe in turning our children over to Jesus.

Of course Jesus is our example; and He put Himself in the way of opportunity to do good. He purposely opened the way for conversation with the Samaritan woman by speaking first. Oh, how often we rob Jesus' work by not improving each opportunity.

Jesus is the living water. This past summer several wells went dry here where we live. Sometimes I feel that some of us Christians are just about dried up. I know my husband cleaned our well out and the rubbish that he took out of it was a sight. Oh, that we Christians would clean out the rubbish from ourselves like we do the wells! Our well looked all right at the top, but down inside it needed cleaning. We are often that way.

My sinner friends, look at Jesus' pure, clean life, white as snow. He never sinned, though Satan tried to get Him to sin. Sinner friends, Jesus loves you better than father, mother, brother, sister, wife or friends: for "Greater love hath no man than this, that a man lay down his life for his friends."

Now I earnestly ask every one to pray for our home and me, that Jesus will give me grace for every trial.

Your sister in Christ,
Mrs. Merl Wright.

MISSION REPORT

Dear Mission Workers:

The time has gone by so quickly, and here I am again to tell you some more about Missions up here in North Missouri.

We have visited seven places since we last reported. Our Jewell church, near Kirksville is without a pastor, and we made this our second stop, and continued there for several days. We had three conversions, and the church was blessed in a spiritual way. They have a good prayer meeting every Tuesday night. Bro. Johnnie Adkins and others come out and do their best, but these dear ones need an old time revival, so help us pray that God will give it, and have services for full time.

Our next place was Connelville. We were practically rained out here, just had a few each night. This is

another place that needs our prayers. We have an afternoon Sunday school each Sunday. Bro. Johnnie Adkins comes out from Kirksville, or sends some one to superintend it.

The third place we visited was Shibley's Point. This is a Mission point. Bro. Geo. Miller has charge, and has a splendid congregation to preach to. We will go back there Friday afternoon and organize a Mission band.

We next visited our dear old Bethel church where we had revival meetings 19 years ago. We found a fine group of young people at Bethel and all we had to do was to change the name from "Young People's Union" to "Free Will Baptist League," and take them into our convention. We found our dear women ready for a Mission, and we organized with ten members. All are getting their uniforms. We planned while here to have an all day service the first Sunday in December for the Mission Workers and League Workers.

Bro. Miller is also pastor at Bethel, and is doing a good work.

Our next visit was with our Green Grove church. They have a fine band of faithful women. All we had to do was to encourage them, and they are getting their uniforms and getting ready for the first Sunday in Dec. This church has no pastor; join us in praying for them to get one soon.

We next came to Low Ground. They have no pastor, but a little band of women are still holding on, but haven't met for some time. They are to meet this afternoon and reinstate themselves, and get to work. We had good crowds both nights, and do pray that a real revival will break out at Low Ground.

We went from Low Ground back to Kirksville and got Bro. Geo. Miller and family and went to Martin's Town for Saturday night and Sunday. We had splendid services, and Bro. Willard Byrd our field worker in this Association met us here, and with the assistance of Bro. Miller, he organized a splendid league with 21 members. The church here has just been revived and I am sure our women will call for a mission later.

We are sending two subs and giving the names and amount sent for state work:

Jewell church,	\$3.15
Kirksville, street,	1.10
Bethel,	1.00
Connelville,35
Green Grove,70
Shibley's Point,30
Low Ground,50
Martinstown,	1.50

We would like to tell you more, but Bro. Brown may have to continue this.

Mission workers, don't forget the last Friday in each month as our fast day for Missions.

Yours for Jesus,

Lizzie McAdams.

Sand Springs, Oklahoma, Nov. 16.

I have been reading all articles about Mission Work and am glad

indeed that our people are becoming more and more interested in Mission Work.

You may read the history of any church and you will find that when they become missionary in spirit, then God blesses them. You will also notice that there have been a few in most all denominations that opposed mission work, but God has and always will bless those that go forward regardless of those that might not have the broader visions.

I notice that one "Ladies' Aid" had been doing real mission work, but wouldn't it be better to use our own name for our work?

I think the mission work is the church at work, while the aid is thought of as a few ladies in the church. The Mission work is supposed to find work for all, from the greatest evangelist to the least one in the church.

Let's remember that our Mission work has been adopted by our national body and all ought to do our best to co-operate and make it a great success.

I miss Sister Mae Waltman's letters so much. She always had a good word to say for the workers.

May God bless you all.

Your servant,

A. B. Talbert.

Grove Springs, Mo., Nov. 1, 1932

Dear Readers of the Gem:

As I feel impressed this morning to write to the Gem, I will try to write a few lines. I have been trying the best I know how to live a Christian life, the dear Lord being my helper. I want to live daily a life for Christ, that wherever I go or whoso ever I may meet will know that I am serving the dear Lord who gave His life for us, that we might have a right to the tree of life. And if I just say I am a Christian and go on and partake of the world and worldly pleasures, what influence may I have in getting my sinner relatives and friends to turn from sin and serve the Lord?

Dear Christian friends, it means much to us to say we are a child of God; and to feel that sweet peace deep down in our hearts, and know that all is well with us. Even though the way sometimes looks dark, if we will only kneel and pray, our Savior is always ready to lend us a helping hand, and just ahead is the light, and at the end of our journey is our reward that Christ has for us, if we will only live faithfully.

Our prayer meeting here at Mount Olive is doing fine, and at our last monthly meeting the pastor, Brother Elmer Snyder, being in a revival meeting at Black Oak church, could not be here only on Saturday at eleven o'clock, we had prayer meeting Saturday night. It was as good a little prayer meeting as I ever saw, only sixteen of God's children present and most every one of them were rejoicing at once. If we would pray daily as we should, our ministering brethren would not have to preach day and night for a week before the children

of God get in working order. We all neglect to pray and fail to telephone to Glory like we should, and the wire becomes rusty. Let us take fresh courage and pray each day for the dear Lord to help us live humbly.

I enjoy reading the many good letters in the Gem and think it a wonderful paper and I don't see why more don't take it, as they will pay from \$1.98 to \$6.00 a year for a daily newspaper, then when you ask them why they can't take the Gem, they will tell you they can't spare the money. Then they will wonder why times are like they are. I hope and pray that more will take the Gem.

Pray for me dear Christians, that I may ever be found at my post of duty, willing and ready at any and all times to do what the dear Lord would have me do. I do so want to live, that people will have confidence in my serving the Lord.

May the dear Lord's richest blessings rest upon our dear Editor and wife and each and every Gem reader, is the prayer of a sister in Christ,

Miss Daisy Raney.

Report of Wright County Q. M.

The Wright County Quarterly Meeting of F. W. B. met with Wolf Creek church, Thursday night before the fifth Sunday in October, 1932.

The introductory sermon was delivered by Eld. John Ratterree, after which the old moderator, Eld. G. W. Scott, Jr. took charge and appointed committees as follows:

Divine Service—Brothers A. W. Belt, Ed. Fagan and Clint Mead.

Credentials—Elders L. T. Koch, O. L. Allen and Clarence Ussery.

Called for enrollment of ministers and deacons.

Adjourned until 8:30 a. m. Friday.

Conference met and opened with singing by class. Scripture reading, first chapter of 2nd Peter by moderator. Prayer by Eld. D. R. Royster. Roll-call and a quorum declared to be present.

Call for report of Credentials Com. Report received for ten churches and delegates seated.

Election of officers declared in order. Eld. Clarence Ussery elected moderator and Eld. G. W. Scott, Sr. assistant moderator. Eld. G. W. Scott, Jr. was appointed on Credentials Committee in place of Eld. Clarence Ussery.

Eld. John Ratterree re-elected member of executive board of the Q. M. for a term of five years.

First Query. Have we any Bible or Treatise showing that a deacon can hold church conference? Opened by Eld. T. L. Koch, discussed and decided that a deacon can hold church conference when chosen by the church.

Second Query. Shall we give each one on the program thirty minutes to talk? Taken up and discussed and passed by vote, to leave it just as the By-laws provide, giving each person ten minutes each time they speak.

Conference closed for divine service with prayer by Bro. H. T. Edwards.

Stand filled at 11 o'clock by Elders C. D. Findley and Clarence Ussery. Conference opened at two o'clock by reading first Psalm by moderator. Prayer by Bro. John Oxley.

Report of Credentials Committee called for and received for seventeen churches with delegates seated in council.

Resolution: Be it Resolved, That this Quarterly Meeting accept money and pledges from the different churches of this Q. M. to pay the fifty dollar pledge made to the State Association. Passed and fifty-one dollars and twenty-seven cents pledged.

Mt. Zion No. 3, Happy Valley and Little Vine churches request to be dismissed from this Q. M. to unite with other churches in aquarterly M.

Brothers G. W. Scott, Jr., H. T. Edwards, D. R. Royster, A. J. Kelsey, and John Hickman were chosen as a committee to help them organize a quarterly meeting.

Third Query. Explain Rev. 22:2. Discussion opened by Eld. Selph Jones. Talked on and tabled.

Conference closed with prayer by Eld. L. T. Koch.

Stand filled at night by Elders Selph Jones and D. R. Royster.

Conference opened Saturday morning by singing. Reading 13th chapter of 1 Cor. by moderator. Prayer by Bro. Meads.

Report of credentials committee called for, received two more churches

Examining Committee appointed to examine Bro. Sel Ussery for license to preach, as follows: Elders J. G. Koch, G. W. Scott, Sr., G. W. Scott, Jr.

Fourth Query. After being saved, what is demanded to keep saved and how shall we know? Opened by Bro. John Oxley. Talked on and laid over till after divine service.

Stand filled at eleven o'clock by Brothers Ezra Vestal and Bryant.

Conference opened at two o'clock by song. Prayer by Bro. H. T. Edwards

Report of committee examining Bro. Ussery for license called for and reported unfavorable. Report received.

Call for place for next quarterly meeting, passed by vote that Big Creek church get the next Q. M.

Bro. Homer Smith to preach the introductory sermon, Bro. J. G. Koch to be alternate.

Query No. four that was laid over till afternoon taken up and discussed and passed by satisfied that it is in obedience to God to keep saved.

Passed by vote that clerk send copy of minute to the editor of the Free Will Baptist Gem.

Conference adjourned with prayer by Bro. Ed. Fagan to meet with Big Creek church Thursday night before the fifth Sunday in January, 1933.

Eld. Clarence Ussery, Mod.
Eld. G. W. Scott, Sr., Ass't.
Riley Hutsell, Clerk.

Statistical Report of Delegation:
Churches represented, 29
Ministers, 21
Ministers' wives, 4
Deacons, 18
Church clerks, 8
Delegates, 45

Program For Next Meeting

At Big Creek Church, January 27, 1933.

- 1.—Can you find any place in the Bible where a woman took the communion?
Opened by Eld. Charley Findley.
- 2.—Have we any Bible for ordaining a woman to preach?
Opened by Eld. G. W. Scott, Jr.
- 3.—Is it right to go where men are gambling and watch them because it is free?
Opened by Eld. A. J. Kelsey.
- 4.—Did God ever approve a lie?
Opened by Eld. J. E. Burney.
- 5.—What is meant by the Power of Heaven? (Matt. 24:29).
Opened by Eld. L. J. Gearing.
- 6.—How is the world to know the difference between the true and the false plan of Salvation?
Opened by Eld. Clarence Ussery.

Eld. G. W. Scott, Sr., President
Eld. John Ratterree, Vice Pres.
Eld. Jeff Postelwait, Member
Eld. N. E. Snider, Member
Eld. Ben Owens, Secretary.

NIANGUA, MISSOURI

Dear Readers of the Gem:

I just feel in my soul this morning that Jesus wants me to write my testimony. I have just been thinking of the good songs and prayers during our meeting at Amity. There was one song that I never will forget, it was, "I Shall Be Satisfied," sung by Bro. Selph Jones and Sister Opal Hyde. It makes my heart rejoice to think of it.

We had fine preaching by Bro. Dick Davis. Only one soul gave her heart to God. I am thankful for her and hope she will be a helpful hand for the Lord. I think it is our duty to work for the Lord, and think if we do our duty here we will gain that home where there will be no more sorrow.

We all have trials and troubles here, but I am going to serve the Lord the best I can while I am here. I ask the prayers of all the Christians.

Bro. Selph Jones has been our pastor for seven years at Amity and will be the next year. I just pray that the Lord will be with him and be the Leader. The Lord said in His word, "Whosoever is greatest among you, let him be your minister."

Your sister in Christ,

Mona Johns.

HUTCHINSON IN MEETING

AT PLEASANT GROVE

Eld. T. O. Hutchinson closed a meeting at Coy Saturday night and reports good attendance and good interest. It was a successful meeting with which Bro Hutchinson was well pleased.

He opened a meeting Sunday night at Pleasant Grove which will be conducted every night at 7:30 until further notice. Everybody is invited and a good meeting is expected.

INTERNATIONAL Sunday School Lessons

Fourth Quarter, 1932

Comments by B. F. Brown

Lesson XII

Dec. 18, 1932

REVIEW

Christian Standards of Life

For Reading Lesson Only:

Matt. 5:13-16, 38-48

Topic: Ideals of the True Christian

GOLDEN TEXT—And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me (Luke 9:23)

PRACTICAL TRUTH—God must be placed at the center of every life interest.

SUMMARY—Lesson I. Topic: The Means of Christian Growth. Avoiding evil of every kind, refusing the counsel of the ungodly, giving time to the practise of prayer, carefully studying the Scriptures, and active Christian service are means of Christian growth.

II. Topic: Making the Home Christian. Jesus' home was an example of a Christian home. Joseph was devout, quiet, and industrious. Jesus' mother was a noble woman who talked with God and pondered deeply in her heart the things of the Spirit. Jesus was well taught in the Scriptures, was taught a useful trade, and was carefully trained to attend the public worship of the Lord.

III. Topic: Home Ideals for Today and Tomorrow. God trusted Abraham to be the head of a new race, because he could be trusted to train his children after him in the ways of the Lord. Teaching the children and worshipping with them in the home is a duty to the coming generation.

IV. Topic: Problems of the Modern Home. Some of the problems are: How to secure the loyalty of the children to the religious program of the home. How to elicit obedience to parents. How to give youth adequate room for self-expression and at the same time guide them wisely. How to train fathers and mothers in the art of family government.

V. Topic: The Christian and Law Observance. The duty of loyalty to government arises from the fact that the government is from God and is set up for our good.

VI. Topic: The Christian's Duty to Promote World Peace. The Christian should labor to promote world peace because the spirit of Christ is a spirit of peace and because God's program contemplates the whole world ultimately brought under the sway of righteousness, justice, and peace.

VII. Topic: The Christian Spirit in Business. God is not unkindful of the oppression of the poor and the weak by the rich and powerful. Punishment will come. Those entrusted with another's goods, as well as those entrusted with capacities from God, must be faithful.

VIII. Topic: The Christian's Use of money. Pride and independence tend naturally to follow an increase of wealth. All power to get wealth comes from God. Therefore we must use our money for God's cause in doing good.

IX. Topic: Living as God's Stewards. Even our life comes from God and, as with our money, we must use the powers of life to serve His cause. We can do the most good by following the call of God as to service the same as did Peter, Andrew, James, John, and others.

X. Topic: Following Christ in Dealing with Other Races. Jesus taught that the whole world, including both enemies and friends, in all races, is one neighborhood. Then He demonstrated His own teachings by crossing the border to the Samaritans, who were despised by the Jews, and offering salvation to them.

XI. Topic: The Christian's Rest and Recreation. By the feasts which God required Israel to attend three times in each year, He arranged for periodical change and rest from routine tasks. These feasts were joyous, yet they kept God and His worship at the center. This can be a fundamental guide to our recreations. Jesus set us an example in the matter of retirement and meditation when He took the disciples away from the public for a period.

XII. Topic: Ideals of the True Christian. We may never reach or realize our ideal, but we must have a high and worthy object in view and must honestly and sincerely press on toward the prize, if we ever receive it.

First of all, we must be born again. Then we must give attention to prayer, to reading the Bible, and to public worship. The conduct must be such. Amusements and indulgences which are questionable or harmful are to be avoided, and God should be given His share of all we possess.

The first step beyond self is the family, with its home problems of every kind. Adult Christians in the home have great responsibilities, especially where there are children to be won to Christ. It is very important that parents have proper control over their own spirits, for until the life that we live is the life that Christ lives in us, we shall not be able to advance Christ's kingdom in the home, nor in society, we will not lead others to Christ unless they can see Christ in us.

Lesson XVI

Dec. 25, 1932

God's Gift to Man
(Christmas Lesson)

Luke 2: 1-20.

Topic: Jesus the Source of Peace and Good Will.

GOLDEN TEXT—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

PRACTICAL TRUTH—It behooved him to be made like unto his brethren, that he might . . . make reconciliation for the sins of the people.—Heb. 2:7

OUTLINE—I. The birth of Jesus.
II. The announcement to the shepherds
III. The angels' tribute.

IV. The shepherds visit to Jesus.

TIME—December, B. C. 5.

PLACE—Bethlehem.

INTRODUCTION—1. *The greatest of all birthday memorials.* Nearly all biographies that have been written are the biographies of adults. Very few biographies of children can be found. In writing the lives of adults only a few lines are given to the fact of birth. Jesus is the only person who has lived whose birthday, Christmas, is observed the world around. All other birthday memorials are local or national. Jesus was the one world character of history. For the sixth consecutive year we are studying the account of the incarnation as given by Luke. The story is always new and appealing to all persons, from tenderest childhood to the most advanced in age.

Belief in the divine Sonship of Jesus is of first importance. Disbelievers in the virgin birth of Jesus say that belief or disbelief in this matter is of no importance in the life of a Christian. This is a vital mistake. If we can be clear in this great truth the foundation is laid for clearness in all other great truths it is necessary for us to believe; but if there is a lack of clearness here, there will be confusion in all other matters relating to Christ and Christian living. We cannot be clear in our thinking about sin if Jesus was less than God's divine Son, for Jesus' person and work had to do with the sin question. The cross has no saving significance for us, any more than the crucifixion of any one of the thousands of early Christian martyrs, if Christ was only a superior man. The great commission is an enigma unless Jesus was One to whom had been given "all power" and all authority. The promise of His continued presence with His followers means no more than an imagination to twentieth century Christians, if Jesus was only human. So it is with the providences of life—our adjustment to them will depend upon what we believe about Jesus. It does make a great difference in our Christian thinking and living whether we believe or do not believe in the Deity of Christ.

EXPOSITION—I. *THE BIRTH OF JESUS* (vs. 1-7). The explanation of the presence of Joseph and Mary at Bethlehem at this time is found in verses 1 to 4. A decree had been issued by the Roman emperor, Caesar Augustus, that a census must be taken of the subjects of his empire, preparatory to levying the taxes and since Joseph and Mary were of the lineage of David it was necessary for them to

go to the ancestral city for enrolment. The large companies of people who were at Bethlehem at this time, in obedience to the emperor's decree, exhausted the accommodations at the inn, which was a large building erected at public expense for the convenience of travelers, and Joseph and Mary found shelter either in the place arranged at the inn for the housing of animals, or at some home in Bethlehem which had a stable in connection. It was not uncommon for the Palestine family and their domestic animals to occupy the same building, hence the presence of the manger.

The lack of room for Jesus in the inn proved to be a symbol of the lack of room for Jesus in every land and in every period of time; earthly things clamor for all the space in the human heart. There need be no lack of room in the life for Jesus, since nothing good needs to be turned out to let Him in. Jesus' great humility in the incarnation was not a painted or fancied humiliation; it was stern and real.

II. THE ANNOUNCEMENT TO THE SHEPHERDS (vs. 8 to 12). On this first Christmas night when Jesus was born, there were many people in and around Bethlehem. Many of them knew that Messiah was to come, for it had been foretold, and the place of His birth was also foretold, but the time was not known.

Not far from Bethlehem some honest hearted, God fearing shepherds were busy watching their flocks. Perhaps many in that day were giving their substance and strength to riotous living; but these simple hearted shepherds were hopefully employed, waiting for the promise of the Lord.

While perhaps few on earth were waiting and watching for the King of kings to come, and were ready to welcome Him, heaven was watching and angels were sent to give Him a welcome and to proclaim His coming and His purpose in coming. Whether these shepherds were the only ones worthy to receive the angels' message or not, they were permitted to see not only the heavenly light, but the angels, and they heard the heavenly message and the heavenly music, and they believed the message.

The shepherds were afraid, but the angel said, "Fear not." The angel brought good news, which produces "great joy" to all them that believe, even to us, for the angel said, "which shall be to all people." Jesus came, not only as the shepherds' Savior, but as the Savior of the whole world. He came as "Christ the Lord"—the Anointed One, the Messiah, the Lord of lords and King of kings.

Jesus is the only Being who was ever born in this world for the sole purpose of dying. Mary, His beautiful virgin mother, evidently knew of His death when He was born, for she laid Him out for burial in the manger. She wrapped Him in "swaddling clothes," meaning death clothes. This was the "SIGN" the shepherds were told to look for. His birth and death were absolutely necessary to the solution of the sin problem of the human race, and is the only solution.

III. THE ANGELS' TRIBUTE (vs. 13,

14). No doubt the angels understood the meaning of the unspeakable GIFT which God was bringing to the earth, and their voices raised in a song of praise to the God of Grace and Power. This multitude of the heavenly host descended from on high to honor the new-born Prince of Peace, to give His mother full assurance of His glory and excellence, to teach the shepherds, who were to be the first proclaimers of the Gospel, what to think and what to speak of Him, who, while He appeared as a helpless infant, was the object of worship to the angels.

IV. THE SHEPHERDS' VISIT TO JESUS (vs. 15-20). The shepherds accepted the angels' words as a message from God, and were deeply impressed, and they were determined to go to Bethlehem, that they might learn more of the "good tidings." They did not say, "Let us go and see IF this thing is come to pass." They said, "Let us go and see this thing which IS come to pass." The true Christian says with the shepherds, "It IS come to pass," for he KNOWS.

The shepherds made haste till they found the Christ child and had seen the "SIGN" of the "swaddling clothes," then they went forth with haste to tell what they had seen and the things which had been "told them concerning this child."

The message of the shepherds appealed to them that heard, causing them to hope that the promise of the ages was being realized; that the expectation of Israel was being fulfilled. "But Mary kept all these things, and pondered them in her heart." The shepherds received the message, believed it, then delivered it, and were filled with holy gladness. And it is with the heralds of Christ today as it was with those humble shepherds of long ago, who were the first heralds of the new-born Prince of Peace. The Lord has not changed: as He worked then, so He works now.

Lesson I Jan. 1, 1933

First Quarter, 1933.

John Prepares the Way for Jesus

Mark 1:1-11.

Topic: Preparing the Way for Christ.

GOLDEN TEXT—Prepare ye the way of the Lord, make his paths straight (Mark 1:3).

PRACTICAL TRUTH—To prepare the way for the Lord's coming one must repent of sin.

OUTLINE—I. The beginning of the gospel (v. 1).

II. John's coming foretold (vs. 2, 3).

III. John's work (vs. 4-6).

IV. John's message (vs. 7, 8).

V. John's baptism of Jesus (vs. 9-11).

TIME—John probably began to baptize and to preach during the spring of 26 A. D. Jesus was baptized about January, A. D. 27—possibly earlier.

PLACE—John baptized in the Jordan river on the eastern side.

PARALLEL ACCOUNTS—Matt. 3:1-17; Luke 3:1-22.

INTRODUCTION—Our Lord's com-

ing had been predicted by the prophets who helped to prepare the way for the coming Messiah. However, John the Baptist was chosen and prepared to be the special herald of the Lord, and thus to become "much more than a prophet."

Mark has nothing to say about our Lord's birth nor of His early life, but begins with His public ministry. It is this public ministry that is of so great importance. Everything else recorded in the revealed word is preparatory to this. The religious education and development of the Jewish race, with its law and prophecy and its belief in one God, was a direct providential preparation for the coming of Christ.

EXPOSITION—I. THE BEGINNING OF THE GOSPEL (v. 1). Mark begins his book by telling of the period when the good news concerning Jesus was first proclaimed. This first proclamation was made by John the Baptist as the prophets foretold.

In this first verse Mark declares the Deity of Christ, then sets Him forth as the Servant Branch of Jehovah, the mighty worker. The keyword of Mark's Gospel is "straightway." He moves swiftly from narrative to narrative, often joining his graphic sketches with the keyword.

II. JOHN'S COMING FORETOLD (vs. 2, 3). There are three prophecies in the Old Testament which foretell the coming of John the Baptist.

Mal. 3:1, quoted in verse 2, sets forth John's mission and work. It was given about 400 B. C. The "messenger" of course was John the Baptist. Besides general preparation there was special preparation, to be made at the beginning of Christ's ministry, and John was raised up and made a messenger for that very purpose.

Isaiah 40:3, quoted in verse 3, also sets forth John's mission and the nature of his work as the forerunner of the Messiah. This prophecy was given about 700 B. C. As preparation was necessary then for the coming of Christ, so it is necessary for His coming into the hearts of men today. There must be a straightening out of moral crookedness, for He will not come along crooked paths.

Mal. 4:5, 6 was the basis for the belief among the Jews that Elijah would come again to earth before Messiah came. Jesus declared that John the Baptist was Elijah—not Elijah reincarnated, but a prophet who resembled Elijah in his manner of life, his zeal for the truth, his denunciation of sin, and his call for amendment of life.

III. JOHN'S WORK (vs. 4-6). John's work was twofold: To preach and to baptize. The preaching was preparatory to the baptism. It might seem that he chose a strange place—the wilderness—as his place of preaching, when most men with a great message would have gone to the cities. This was peculiar of John, but this peculiarity doubtless helped to arouse curiosity and a desire to see him and hear his message. The wilderness was John's native environment, then perhaps he would have less opposition at

a distance from the Pharisaical center at Jerusalem. John was definitely commanded to baptize (John 1:33), this was not convenient at Jerusalem where there was no water; and we are told that he went to the Jordan because there was much water there. As administered by John, baptism was a sign of the candidate's repentance, whereby he forsook his sinful life and entered upon a new life.

IV. JOHN'S MESSAGE (vs. 7, 8). John's messages must have been of an unusual kind and nature, which showed God and His plan and purpose for man to be vital and real, for multitudes went to hear and were moved to repentance by the messages. John did not preach rites and ceremonies, but urged people to forsake their sins, even pointing out certain sins of which his hearers were guilty. His preaching was simple and practical and adapted to the needs of the people; and brought conviction and repentance to many who heard him. John became very popular and drew great crowds, especially of the common people, but even the Pharisees and Sadducees went to hear him.

Another important element in John's preaching was his definite witness concerning Christ, who would soon manifest Himself. His conception of Christ's spiritual nature, His mission, and His work must have been by a direct revelation from God, for John understood that Jesus was the Son of God. John declared that the coming One would baptize with the Holy Ghost. This would actually work a change in the heart, which water baptism (which he administered), could only symbolize.

V. JOHN'S BAPTISM OF JESUS (vs. 9, 11). After John had been preaching and baptizing for about six months, Jesus one day appeared in his presence and requested that He be baptized. John felt embarrassed, for he knew that Jesus did not need to repent of sins. The meaning of Christ's baptism is a much discussed problem. Some say He was baptized vicariously, thus consenting, even at the beginning of His ministry to be numbered with transgressors. Some say His baptism was to typically anoint Him for His ministry. But when John hesitated to baptize Him, Jesus said, "It behooveth us to fulfil all righteousness." Jesus did not hold Himself aloof from what is required of other men who become His followers. He identified Himself with men in every way He could without sin.

Jesus, in submitting to baptism, showed His consecration to the great work which had been intrusted to Him by the Father, and the voice from heaven showed the Father's approval of the consecration. Jesus' submission to baptism at the hands of John showed His approval of the work of the Baptist. And Christ's example impresses upon us the duty of properly observing Bible ordinances.

Topic: Jesus Facing His Task.

GOLDEN TEXT—The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. —Mark 1:15.

PRACTICAL TRUTH—Prompt obedience to God's call will promote His glory and our highest good.

OUTLINE—I. Jesus tempted—vs. 12-13. II. Jesus preaches the gospel—vs. 14-15. III. Jesus calls helpers—vs. 16, 20.

PLACES—The wilderness; the Sea of Galilee.

PARALLEL ACCOUNTS—Matt. 4:1-22; Luke 4:1-15; 5:1-11.

INTRODUCTION—A peculiarity, not only of Mark, but of Matthew and Luke as well, is that these Gospels pass over in silence the early Judean ministry of Jesus and start with the record of His labors in Galilee immediately after the record of His baptism and temptation. Between verses 13 and 14 of our lesson text nearly a whole year passes. A record of the events which occurred during this period are recorded in John 1:19 to 4:42. These events include the temporary call of five or six disciples, a miracle in Cana, the cleansing of the temple at Jerusalem, and the interview with Nicodemus, and a ministry in Judea of about eight months, from May until December. On His way to Galilee after this He had an interview with a Samaritan woman at Jacob's well. About that time John was cast into prison by Herod Antipas, who ruled over Galilee and Perea. The forerunner was silenced, but not until the work he came to do was finished. Then Jesus pushed His work with vigor, preaching in Galilee and calling people to "Repent, for the kingdom of heaven is at hand," the same as John had preached in Judea; "and all men came unto Him." And John was satisfied to have it thus, for he said, "He must increase, but I must decrease" (John 3:30).

EXPOSITION—I. *Jesus tempted* (vs. 12, 13). Immediately following His baptism, Jesus was led of the Spirit to endure a period of intense conflict, he tried by the enemy. It was a conflict that He must fight out alone, as no one else could understand the subtle temptations with which Satan assailed Him. Jesus sought the solitude of the wilderness, and there met and overcame the devil. The three temptations or tests which came to Him were such as would naturally assail Him, and such as might come to any Christian. First He was assailed through bodily appetite, as was Mother Eve, and every person meets the same temptation. Next Satan suggested that He make a show of miraculous power, which would have drawn the crowds, but starved the soul; and this form of temptation is still in use. Then He was tempted to compromise by resorting to worldly means so as to quickly win the world to Himself. How many other temptations He endured, we do not know, but we do know that He was victor in every test.

It was no sham battle that Jesus had with Satan, it was a real conflict. He "was in all points tempted like as we are, yet without sin" (Heb. 4:15). But there was this difference, Jesus had no sin nor fallen nature nor weakness for Satan to appeal to with his means of temptation; but we are not free from weakness, neither are we sinless as He was, and we are sons of Adam who fell. Yet we are sons of God by adoption, and He keeps us.

Some say that Jesus could have yielded to temptation, and lost all; but I don't believe it. "The first man Adam was made a living soul: the last Adam was made a quickening spirit" (1 Cor. 15:45). Can that quickening spirit fail? Some claim that they cannot be lost because they have been saved, yet they say that Jesus could have yielded to temptation, which would have meant His fall. Now, if the Son of God could have fallen under temptation in the wilderness, He could have fallen before that time, or since that time, and our foundation is not secure. But God says the foundation standeth sure (2 Tim. 2:19). There is no sin in being tempted, but yielding is sin. Jesus was tested and tried and never failed in the least. He was in the Father and the Father in Him, and could not sin without forsaking the Father or the Father forsaking Him, which is unthinkable. Jesus came to do the Father's will and of Himself did nothing at all.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: he cannot sin because he is born of God" (1 John 3:9). The "seed" here is Christ: as long as He remains in the heart and life, that person cannot sin.

II. *Jesus preaches the gospel* (vs. 14-15). As Jesus begins His ministry in Galilee He brings a message that no doubt filled the hearts of honest souls with wonder: "The time is fulfilled, and the kingdom of God is at hand." John the Baptist had made a similar announcement. Centuries before Jesus, Hebrew prophets had seen a new order of things connected with the coming of the Messiah. The Jews were expecting the Messiah, and the "kingdom of God" was an expression frequently upon their lips. All too often they interpreted it as an earthly empire, in which the Jews, as God's favorites, would rule the world. But Jesus proclaims the fact that the kingdom is at hand, and that even Jews must repent and believe the gospel if they would enter therein. A year before this He had told Nicodemus, "Except a man be born again he cannot see the kingdom of God" (John 3:3). Such teaching must have seemed strange to the religious leaders of the day, as it did to Nicodemus. It was humbling to Jewish pride. Repentance is necessary, as John had preached; but that is not all. Repentance can never make satisfaction for broken law. There must be faith in the Gospel, which means faith in Christ our Savior. The method of salvation through Christ's atoning death was not understood during His ministry; but the people were called upon to believe as

much of the gospel message as Christ chose to reveal at that time. Some one has said, "Without faith repentance becomes despair; and without repentance faith becomes only presumption." The two must be joined together in order to attain salvation.

JESUS CALLS HELPERS (vs. 16, 20). In the work of preaching the gospel Jesus needed helpers. The disciples who had followed Him the year before had gone back to their fishing nets. Now Jesus recalls some of these men from their earthly pursuits that they may be with Him permanently and become prepared to preach to others. He did not look for disciples in the places where He might have looked. He did not go to the Jewish theological seminary at Jerusalem and ask Dr. Gamaliel for some promising young rabbis. Rather, He went to the seashore and found some men who were humble and unlearned fishermen. Andrew, Peter, James and John, when called again, responded quickly. Probably their previous experience with Jesus made them the more ready to leave all immediately and follow Him. Sometimes when Jesus calls men they hesitate and excuse themselves until the beauty and value of their obedience is marred, even if they finally do obey. The richest spiritual blessing attends prompt and wholehearted obedience. Also, it appears that Zebedee raised no objection to an acceptance of Jesus' summons on the part of his sons. Sometimes parents who have never surrendered their lives to Jesus make it hard for their children to obey the call of God. Their responsibility is great.

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HUGGINS, MISSOURI

Dear Gem Readers:

I feel the sweet Spirit of God this morning leading me to write to the Gem family. As the season has changed, and instead of sunshine, there is clouds and snow, I feel that that is the way of a lot of churches of today, people have changed so much that they who used to shout and rejoice in church when the real Gospel was preached, will sit stiff necked and get mad if the minister preaches against the fashions and worldly pleasures that they are taking part in.

We see brothers in the church that won't speak when they meet; some of them won't go to church, and some go and sit with heads hung down, feeling and knowing they are disobeying the word of the Lord, but Satan has his clutches on them their pathway is

cloudy and they are not enjoying life as they should. Now I don't mean to cast reflections on anyone, for if there is a person in the world that has aught against me I don't know anything about it, and I'll do all that the Lord has said for me to do to have the aught forgiven. I want to see my way clear all the time, for the Lord will come in a time when not expected; so let's try to be ready to meet him in peace with Him and all mankind. This makes me think of the old song, "When Jesus comes to Reward His Servants. Let's ask ourselves this question, Do we always go on our knees and ask God's blessings on our little family, and ask Him to shield and protect us?"

I am so proud of my little home and family; I am proud of the altar that we have erected in our home for the Lord. We always read a chapter from the Book of God and have prayer before closing our eyes in sleep. I am so thankful because my Redeemer liveth and for the leading of the Holy Spirit. I feel more determined to serve my Lord than ever before.

Pray for our church, and that the Lord will send some minister full of the Holy Ghost and old time power to help Bro. Koch who is our faithful pastor in the revival meeting that people might be revived and sinners be saved with an everlasting salvation. When people renew up every meeting, and then backslide before the meeting is over, I think they just lack a little of getting right at the start. Pray for me, that I may live faithfully until Jesus comes to take us to that beautiful home He is preparing for us. "Hold to God's unchanging hand."

Mrs. John Ratterree.

PICHER, OKLAHOMA

God gave us a great meeting at Centralia (Notch Mound) church. The Methodist, Missionary Baptist and the Holiness turned out to help in the cause.

One young preacher's wife prayed through and was born again. There was shouting on the old camp ground that night, Hallelujah!

A young man acknowledged his call to preach. He prayed nearly a week and then went to Arkansas to make restitution. I would rather have one conversion where they had conviction deep enough to make things right and face the world as a new creature than to have a million that hold unto old grudges and do not display that Lamb like disposition that only the Savior can give.

Bro. and Sister Crain deserve much credit for the souls that have been saved at Centralia, also Bro. and Sister Posey.

One night a storm drove us out of the church and we took refuge in a farm house and sang and shouted God's praises till two o'clock in the morning. That was as soon as any could go home safely. We all examined ourselves that night to see if anything was between the Savior and us. It

looked like He would call us home on the wings of that storm, but He has more work for us and we all safely escaped.

Am starting a meeting at Mineral Heights now and ask God's people to pray that Jesus will be exalted.

Annabelle Craig.

CHIPS

From Elder T. C. Ferguson's Sermons

We are judged largely by our actions; be careful.

—o—

Don't fuss, it sounds foolish.

—o—

The love of God is the Dove of peace.

—o—

Suspicion is more often wrong than right.

—o—

If you preach about hell these days, you usually raise hell.

—o—

God's Word says that the heart of man is deceitful above all things and desperately wicked, and the mouth is where it usually comes out.

—o—

An insinuation is often the worst kind of a lie.

—o—

Excuses are often sugar coated lies.

—o—

If you are like some people, trying to get hell out of the Bible, you had better get hell out of yourself first.

—o—

The people who are trying to get hell out of the Bible are usually the ones who are afraid that they are going there.

POINTERS

It is better to be good and not great than to be great and not good. Reader, which are you?

—o—

"Environment makes the man," did you say? Don't be too sure. Environment makes the children what they are, but men and women make the environment what it is. And the men and women are responsible for what the children are. Isn't that so?

—o—

Every family ought to have a dog to do the family growling.

—o—

Blessed are they who "Give till it hurts," and then keep on giving till it doesn't hurt!

—o—

Pride is the seed from which prejudice grows.

—o—

What is a "walking cemetery?" It is a professing Christian who is full of dead and buried talents.

—o—

The person who does the most is the person who thinks the most must be done.

Don't forget the Gem, subscribe now!

FREE WILL BAPTIST LEAGUE

To Our Free Will Baptist League: We are again calling your attention to the re-organization plan of the F. W. B. L. effective January 1, 1933. I have mailed a letter to every League explaining the plan and trust that all our Leagues will comply with the new rulings.

Here are some of the outstanding changes: Here-to-fore, the various leagues, Senior, Junior and Primary, were called **departments**. Each one is now an independent **League**. Instead of the Senior, Junior and Primary, they will be classed as Senior, intermediate, and junior leagues. Each league will have its own officers, however, the intermediate and junior leagues will be under the supervision of the senior league. Each intermediate and junior league will have, in addition to the regular officers, a superintendent. The superintendent's duties will be in the capacity of advisor, sponsor or counselor. The intermediate and junior superintendents are not to "teach" nor "do" the work of the various officers, but in a sympathetic manner assist and lead the officers to fulfill the duties of their various offices.

The leagues are to be divided according to the following age limits: Seniors, 17 through 25; intermediates, 13 through 16; juniors, 9 through 12. Persons desiring to be members of the senior league, over 25, may be honorary members, but cannot vote or hold office. In extreme cases, there might be exceptions to the age limit in regards to office-holding. There might be churches where you could not have a pianist within the age limit. As far as it is at all possible, adhere to the age limits. I am sure that various ones will seriously object to this change, but let us remember that the League is first, last and all the time for the youth of our church; that it is to **train** them and not to teach. The best way to train, is by the actual doing of things. As long as an older person takes the lead and goes ahead just that long our youth will be denied the training. I want to make my position clear in this one thing. I have not made these age limits with any feeling toward the older people of our churches, but simply to give our youth the advantage of the organization that is rightfully theirs. Too, I have made these various changes and plans after five years of intensive study of young people's organizations. These plans are not the result of immature, irresponsible planning. For a great many years many of our best leaders have agreed with me that our League organization was inefficient.

Some one may say, "If we turn the League entirely over to the youth of our church, they will run away with it." Let us remember there, that the pastor is ex-officio member of every committee in the league. I am persuaded that if the pastor has the interest of his young people at heart, and the confidence of his young people; there will be no danger of our youth "going wild." Then, too, the intermediates and juniors have their superintendents to guide them.

If there be churches where a large number of older people desire to take active part in the league, let them organize themselves into Adult Senior

Leagues, and carry on their organization independent of the senior leagues.

In a few days, we will have from the press, a supply of the new Constitution and By-Laws that cover all the changes and set forth the duties of each officer. As soon as these are ready, I shall mail them out to every League. Watch for them.

Let me again call your attention to the Quarterly Report Blanks. They will not be mailed out any more, but each quarterly will carry the blank. These are to be detached and mailed in each quarter as has been the custom for several years. You can see the wisdom of this change: it will save postage and work on my part. Not that I am unwilling to do all that is necessary in the proper maintenance of the work, but this change will be equally efficient, and give me more time to devote to other very important phases of the work.

The Standard of Excellence has been revised also to conform to the new plans. I am having wall size copies of the Standard printed, which will be mailed to every league. As soon as you have received your copy, post it in your league room or church and work to bring your league up to the Standard.

This question has arisen in connection with the changes: What will we do with the young people under nine (9) years of age? In other words, the ones that are now classed as primaries. Strictly speaking, these are too young to receive much training; yet I realize that much can be done with them. It is our plan as soon as possible, to arrange literature for them, but at the present time this is impossible. My suggestion is that where there are primaries, use the junior quarterly as far as possible and let the primary superintendent gather material suitable for them.

I want to express my appreciation for the words of commendation that have come in regards to the various changes. I am appreciative also of any constructive criticism that any have to offer. May I plead that you give these plans a fair trial before condemning them. If any further explanations are desired, I will be glad to have you write me. Enclose a stamp, will you?

Yours for the Kingdom First,
Henry Melvin, General Secretary F. W. B. League.

A NATION OF HOLY PEOPLE

By Elder Winford Davis

"Ye are an holy nation" (1 Peter 2:9).

In my mind Peter here is talking to the church; I mean the inorganic church, the invisible church, or "church of the first born," as referred to by the apostle Paul, and calling them a nation differing from all other nations because it is an holy nation.

Let us for a few minutes study this nation, the only holy nation on earth, with its peculiarities.

First. This nation is a theocracy. It is under the direct government of God. It is not a democracy, which in one sense means a government by the people, for it is not a representative form of government, but is under the direct authority of God, which makes it a theocracy, or a kingdom.

Second. This nation of holy people have for their king, Christ Jesus the Lord. It is said in Rev. that "He is King of kings and Lord of lords." He

Continued on page fourteen

OBITUARY

Long—Mona Housley was born August 19, 1895, and departed this life March 23, 1932, aged 36 years, seven months and four days.

She was married to Jim Long November 7, 1914. To this union were born four children: Loyd, Cleo, Carl, and Glen Long.

She was a very loving mother and companion, and always seemed to have a cheerful word for everyone. In her last hours before God called her away she called her loved ones to her bedside and told them that Jesus was coming to take her home where mother was. She told them of how she could see herself in that white robe that Jesus had for her and sang so beautifully, "Swing Low, Sweet Chariot Coming to Carry Me Home, A Band of Angels Coming After Me For to Carry Me Home." They carried my mother home and they are coming after me. Her last words were those of telling her loved ones and family how to meet her.

She is survived by her husband and four children, also her father, James Housley, and three sisters and one brother in the home community, and one sister in Calif.

Funeral services were conducted at Oak Grove church, Friday afternoon by Eld. Selph Jones and interment was in the Oak Grove cemetery.

Our dear one has gone

To live in heaven above,

And she told us of the beauty,

In that home with Jesus above.

Arterbury—Brother and Sister J. V. Ivie of Notch Mound, Centralia church, two of the most faithful servants in that community for God, had the misfortune to lose their only daughter Sept. 18, 1932.

Mrs. Daisy Ivie Arterbury was born June 12, 1910, and departed this life September 18, 1932, aged 22 years, three months and six days. She passed away at 8 a. m.

She was united in holy matrimony August 24, 1925, to Ted Arterbury. To this union were born two children, Jack age six; and Joe age three.

She leaves to mourn her loss, husband, two children, father, J. V. Ivie, mother, Rosie Ivie, two brothers, Rev. Henry Ivie of

Lowell, Ark. and Dennis of the home, also many other relatives and friends.

She endured her nine weeks of suffering with patience till the end.

The funeral was held September 19th, at the Notch Mound church, conducted by Sister Annabelle Craig of the South Picher church, who took her text from the 14th chapter of St. John. Sister Craig spoke on "Home, Mother and Heaven."

Burial was in Welch cemetery.

Hale—Frank Granvil Hale was born Nov. 30, 1893, and passed away at his home in Desloge, Mo., Nov. 18, 1932, aged 38 years, eleven months and 18 days.

Bro. Hale was a member of the Free Will Baptist church of Desloge, was converted about four years ago, was a faithful, devoted worker, always at his post of duty. He was a deacon of the church, also served as choir leader and a teacher in the Sunday school. No matter how numerous the demands upon his time and strength, he counted it a privilege to render service in any capacity until failing health made it impossible to longer continue the work so dear to his heart.

Bro. Hale had a real passion for lost souls, many times visiting in homes to pray with and advise his lost neighbors and friends, leading them to accept the Christ he loved so well.

The family circle has been broken, but in the Providence of a loving heavenly Father this circle may again be made complete in a world which knows so partings.

He was united in marriage to Miss May Malinda Leaburn March 9, 1913. To this union was born eight children, one of which preceded the father in death, the remaining ones are: Charles, Ellis, Max, Virginia, Mabel, Theda and Frankie June: these with the faithful companion, the parents, Rev. and Mrs. Charles Hale of Leadwood, Mo., two sisters, Mrs. Earlie Upchurch of Leadwood, and Mrs. Wm. Causey of Flat River, Mo., together with other relatives and friends are left to mourn their loss.

The funeral was conducted by his pastor, Eld. Miss, Tommie Franklin, at 2:00 o'clock p. m. Sunday, November 20th, assisted by Eld. James F. Miller, pastor

of Flat River F. W. B. church.

Comforting words were spoken, also songs of his own selection were sung. Two solos: "No Burdens Yonder" and "Will the Circle be Unbroken?" were sung by Arnoldi of Leadwood, a boyhood friend of Bro. Frank. A ladies quartette composed of Mrs. Pearl Gammon, Misses Helen Ruth Forshee, Sylvia Woods and Naomi McAdams sang other beautiful hymns, with Miss Anna Reed at the piano.

Pall bearers were Noah Eton, Arthur Forshee, Blaine Matthews, John Raymo, Harry Lane and Frank Whaley. Mr. Zeno Boyer undertaker had charge of funeral.

We feel confident that Brother Frank has entered the gates of the beautiful city, and his arms are filled with the harvest of his own planting.

A Nation of Holy People

(Continued from page 13)

is a ruler who is kind, merciful, and longsuffering toward the subjects of His kingdom. Never has any nation of earth been under a king like unto this king, with His all wisdom, power and love. The nation of Israel with some of their kings were a type of Him and His kingdom, but far inferior in reality.

Third. All citizens of this nation are born citizens. No one family has the supremacy over the others, because of royal birth. We are all of royal birth. The same blood, that of Christ, flows through the spiritual veins of us all. We are all heirs to the throne and joint heirs with our King: consequently all are on an equal. There are no aliens, no becoming naturalized through a process of years; but an instant naturalization by becoming partakers of the divine nature of the King. No smuggling across the border line. There is just one ironclad rule against foreign immigration, "Ye must be born again." There may be aliens in the (visible) church; but none in this nation of God's people.

Fourth. There is just one law in this nation and that is the law of love. The subjects are in debt to each other in that respect: for they are to owe no man anything but to love one another. When the law of this nation is trans-

gressed it brings about a deportation. Just because a man is born a citizen of this nation is no sign or seal that he can not be deported or that he cannot of his own freewill get up and move out. All historians can recall the event of the deportation of the Accadians out of Canada by the British, which gave rise to the writing of the well known story, "Evangiline." Then if the kings of the nations of the earth deport their unruly subjects, how much more will this King do likewise when the law is transgressed?

Fifth. This nation is always at war, yet is never conquered. There is a continual fight between the agents of God and those of Satan. We are a peace loving people, but we have to fight sin; yet we know our nation is an invincible nation and our King an invincible King. We will come out more than conquerors through Him that loved us. Other nations rise and fall, but this nation has arose to stand forever.

Sixth. All are treated equally and have equal privileges. Every one represents his own cause to the King, and regardless of how insignificant a subject may be they will receive special attention when their petition is presented to the King. He is a ruler who is interested in the welfare of the common people, and treats all alike. This ruler cannot be bribed nor influenced by money or brains. Only one thing will move Him, and that is faith.

Seventh. Some day He is going to issue a decree for all the people of this nation, both living and dead to come home, be delivered from this low ground of sin, and sorrow, and trouble; wont that be a glorious time? Isn't that a time worth living for? worth suffering for? Just think what a vast throng of people will be gathered there! an innumerable host!

Last summer while on the Gulf Coast, I well remember Brother O'Donnell picking up some of the fine powdered sea sand, and calling me to him, quoted the Scripture relative to Abraham, which says, "his seed shall be numberless as the sands of the sea shore." He then said to me, "Count that, if you can." I saw it was impossible to count the grains of sand, and I want to say, It will be impossible to count the vast throng of the children of Abraham by

faith, who will be gathered together at the last day.

Let us be faithful to our Lord till our change comes from this vain world to a far better place than this.

I ask an interest in your prayers. May God bless the Gem family and the many friends to whom I realize I am talking when writing to the paper.—Winford Davis.

LEAGUE REPORTS

Plattsburg, Mo., Nov. 22, 1932.

A Junior League has been organized at Stahl, Mo. with a membership of 12. A league has also been organized at Bethel church. Geo. Weber, Novinger, Mo., President; Bertha Summers, Sec.-Treas., Stahl, Mo. Membership, 18. Sister Lizzie McAdams organized these leagues.

Received a report from the Sec'y of the Philadelphia Young People's league, near Santa Rosa, Mo. Membership, 35
President, Johnnie Mann
Vice Pres., Chole Lewis
Secretary, Velma Rush
Treasurer, Ralph Brown

They report that their league is progressing rapidly and that the interest seems to grow with each meeting.

Received report of the last F. W. B. League Association of the S. E. Mo. Association, held at Leadington, Mo., August 2, 1932. Enrollment as follows:
Leadington, 29
Flat River, 12
Desloge, 9
Mine La Motte, 5
Fredericktown, 8
Wortham, 22
Visitors, 54
Total, 139

Motion carried to accept St. Louis Young People's Union into our Ass'n.

Fredericktown, Mo., Nov. 1, 1932.

The S. E. Mo. F. W. B. League Association met in its Annual Session with Fredericktown League, this being the third annual meeting, and the tenth quarterly business meeting.

President, Charles Lund.
Enrollment as follows:

Wortham, 23
Desloge, 0
Flat River, 18
St. Louis, 0
Leadington, 32
Mine La Motte, 0
Fredericktown, 39
Visitors, 16
Total, 129.

I herewith submit the following report of the various leagues of the S. E.

Mo. F. W. B. League Association for the third quarter and the tenth session, ending Sept. 10, 1932.

General enrollment, 367
Junior, 111
Average attendance, 257
Money on hand, \$13.03
Money paid out, 6.63
Bible readings, 10,155
Officers, 35
Classes, 18
New members, 76
Visitors, 418
Sick calls, 549
Money for dues, \$3.40
Balance in bank last Aug., 2.86
Expenses, stationery, 1.00
Leaving balance of 1.86
Sent to State Sec'y, 4.36

League shows a decrease of 10% in membership for the last quarter.

We have an increase of 76 new members for last quarter, while we have for the same quarter, 25 members dismissed.

Raymond La Brot, Sec'y-Treas.

I am glad to receive so many reports and to see the league work is spreading out in our various associations over the state.

Yours for Jesus,

Melba White.

EXAMPLE

'Twas a sheep, not a lamb that strayed away

In the parable Jesus told;

A grown up sheep, that had gone astray,

From the ninety and nine in the fold.

Out on the hillside, out in the cold,

Was a sheep the good Shepherd sought

And back to the flock, safe into the fold,

'Twas a sheep the good Shepherd brought

And why for the sheep should we earnestly long,

And so earnestly hope and pray?
Because there is danger if they go wrong.

They will lead the lambs astray,

For the lambs will follow the sheep, you know,

Wherever the sheep may stray;
When the sheep go wrong, it will not be long,

Till the lambs are wrong as they.

And so with the mothers we earnestly plead,

For the sake of the children today;
If the children are lost, what a terrible cost,

Some mothers will have to pay!

Contributed by Mrs. Lina Claxton

Write a Line to Mother*Contributed by Mrs. Lina Claxton*

Young man when you stray
From your home far, far away,
As a friend just let say,
Don't neglect to write to mother.

For you can never know
Half the joy that you bestow,
For, dear boy, she loves you so;
Then write a line to mother.

You may have labored hard,
And at night be very tired;
If it's only but a word,
Write a line to mother.

She is getting old and grey,
And she has not long to stay;
Then do your duty while you may,
And write a line to mother.

One very short, short line
Will make her dear old face to shine
Through the night and day's decline,
Then write a line to mother.

And remember each dark deed
Makes her dear old heart to bleed;
Then for her guidance plead,
And write a line to mother.

For, remember, young man,
That in life's great plan,
She will help you all she can,
Then write a line to mother.

Some sad day her life will close,
And she will sleep beneath the rose,
Then who will soothe your bitter woes,
You cannot write to mother.

LIFE OR DEATH*Written by J. B. Rollins, Purdy, Mo.*

Life is just a fleeting shadow, here
On the earth, beneath the sun;
We but faintly grasp its meaning, ere
Life's short race on earth is run.

Death then comes just like unto a
dream

And we leave the shores of Time;
We must cross the silent, mystic
stream,

Leaving mortal cares behind.

We have come to earth and we must
leave,

Then we must prepare, Oh man!
Christ the Son, in heaven intercedes,
God extends to you a hand.

There's a higher life with joys untold.
For ever and ever, Oh glory!
There's a second, deeper death fore-
told

Where there's woe and agony.

Brethren, oh prepare! that Day will
come,

Let it not be for the worst,
For, to hear the Master say, "Well
done,"

Will be better than "Depart, ye
cursed."

There is peace, sweet peace, oh pre-
cious soul,

Jesus gives it full and free;
Strive for heaven, 'tis a worthy goal,
Let Him have His way with thee.

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