

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

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50 cents per year.

BENJAMIN RANDALL

A Sketch of His Life Found in the Free Baptist Cyclopedia

EDITOR'S NOTE—For some time we have thought of publishing this sketch of Benjamin Randall's life just as we find it in the Free Baptist Cyclopedia. We feel sure that this will interest all who read it, and that it will prove profitable as well. We shall print it all, though it will take two or three installments.

Continued from last issue

Early in 1777 several persons from New Durham heard Randall preach at Madbury and gave him a pressing invitation to go to their town and preach to them. He went soon after, and the following autumn went a second time. On a second invitation to settle with them he replied that if the matter proceeded from the Lord he would go. Finally in March, 1778, he moved to New Durham, then a town of 300 inhabitants who dwelt in humble homes in the openings that had been made in the forest. But he would hear nothing to their proposals for formal settlement as pastor, "for he never intended to be confined to any people, but meant to be every person's minister." For four years Rev. Nathaniel Porter, ordained by the Congregationalists in 1773, had preached in the town, but for three years the people had been destitute of ministerial labor. Randall purchased about thirty acres of land on the Ridge, where he lived and died. He raised corn to pay for the land, and after ten or twelve years it was free from debt. In the midst of his most active labors in this wilderness he was called to order by his brethren for not preaching the doctrines of John Calvin. He had considered but little these doctrines, as they had not been in dispute in the community. He was now called upon three or four times to answer for "his errors," and on one occasion the debate lasted two days. On the last day of the meeting the leading ministers made public declaration of non-fellowship with Randall's principles, to which he replied that it made no difference to him so long as he knew that the Lord owned him. Thus without seeking it, Randall was driven either to stand by himself or accept doctrines the odious sentiments of which he did not believe. With his characteristic firmness he stood alone. Others who had heard the discussion also took sides. Early in 1779 a church which had been formed in Loudon and Canterbury protested against Calvinistic election. The same year a church was ordained in Barrington, mostly composed of brethren of liberal sentiments, standing as a branch of the Berwick church. Randall's application for a regular dismissal from the Berwick church not having been heeded, in March, 1780, he united with the church in Barrington, and April 5th he was ordained as an evangelist by Rev's Tosier Lord and

Edward Lock. On Saturday, June 30, 1780, a meeting was appointed for the organization of the church at New Durham. Articles of faith and a covenant drawn up by Mr. Randall were adopted, and seven persons were constituted a church. The next meeting for church business was held September 2, when four others joined the little band and Mr. Randall was chosen clerk. With great care the records were kept by him for nearly thirty years. Robert Boody was chosen deacon. November 5, two more were received; May 17, 1781, fourteen united. At the close of the first year the church numbered seven men and thirteen women.

Great opposition met Randall at every side on account of the free atonement he preached, and being unable to answer his opponents by argument he was in great distress. In July, 1780, he walked away from his dwelling a number of rods and sat down on a rock in the midst of the growing corn. Here he prayed, and the divine presence so overshadowed him that he carried the remarkable experience to the day of his death. He was shown that he must give up all for Christ. He must yield completely the doctrines of men and be taught of God, and as he yielded, at once he felt the flaming power of God in his soul. The Scriptures were opened to his understanding. He saw that all was harmony in the universal love of God to man and a general atonement. All trials on these subjects were swept away for ever. Henceforth he became a tireless flame of fire in all the churches which God led him to plant,—he was fire itself until he himself was consumed.

In the history of the denomination in New Hampshire and Maine, and in the article of Freewill Baptists, we consider the tireless exertion of Benjamin Randall, first in gathering from communities destitute of gospel privileges a denomination, and then in organizing and instructing them. He was everywhere the acknowledged father of the people who by some were called by his name. They yielded to his good judgment and, above all, to the loving sweetness of his Christian life. In 1780 he preached at Hollis, Maine, where soon a church of 100 members was gathered. In September, 1781, in company with a brother from Saco river he visited the Kennebec country, and saw extensive revivals in Georgetown (Parker's Island) and Woolwich. In 1783 he made a tour through the eastern churches, going as far as Bristol. He preached in Brunswick on his return. Quite a number were converted and baptized in Harpswell.

In 1783 the Q. M's were devised. From the thirty-four sessions, up to the organization of the Y. M. in 1791, Randall had been absent but once or twice, and then through sickness. Thirteen times he served as moderator, and four times as clerk. Something of the extent of his activity during these busy years may be gathered from extracts from his journal. During an eastern tour in

1783 he was absent fifty-seven days, in which he traveled 500 miles and attended sixty-one meetings. "In 1784 he traveled over 1000 miles on journeys in the cause of truth, attending over three hundred meetings of worship, besides many meetings of church business." In 1785 he writes, "I have traveled 1200 miles, and have attended above three hundred meetings. My soul doth magnify the Lord and give glory to his great name." During the next five years his busy life was interrupted by the death of his wife's mother and his own father. His church at New Durham distressed by their lack of spiritual life. The church was reorganized with a new covenant, April 3, 1791. The membership of the church was greatly reduced. But an extensive revival began soon. "June 8 he baptized two; June 10, two; June 11, one; June 13, seven; June 14, five; June 16, one, and August 4, three. Thus the work continued, till in three sixty-seven were added to the church." He made his usual tours to the east, baptized several at Barrington, and the same fall organized a church in Waterborough at Ossipee Hill.

June 9, 1792, the first Y. M. of the new connection was held at New Durham. Randall's record is, "A glorious season; on the last day I baptized five." For nearly every year till Randall's death the Y. M. for New Hampshire was held at New Durham. It was often attended by as many as 3,000 persons, and was made the occasion of receiving reports from the whole denomination. It was sometimes held out-of-doors in the orchard or in a field near Randall's house. Some of these meetings witnessed remarkable displays of divine power. The noted meeting of June, 1798, was a modern Pentecost. In 1806, during a total eclipse, the scene was solemn and profoundly awful. For many years the meetings were anticipated with great interest, and were recollected with untold satisfaction. Many who came great sinners went home happy in the love of Christ. Trials with offending members and disorderly churches called for Randall's best strength and judgment, and he was appointed at Y. M. to deal summarily with Shakerism in 1794, the disorderly practices and angel delusions of Jeremiah Ballard a little later, and two or three years after with the annihilation doctrine and Unitarianism of Elias Smith. The denomination was held to the truth of the word of God largely through his good sense and earnest piety. He was emphatically a great leader. He was tireless in his travels to visit the churches everywhere springing up about him. He frequently resorted to his trade as tailor for his own support, especially in his early ministry. He caught a severe cold on his return to Maine in February, 1804. He was sick for several months, and although he regained his strength, he was never again free from hoarseness and a troublesome cough. Yet for three or four years he led the hosts of active laborers. In 1805 he writes in his journal: "I have traveled 2,090 miles, attended 283 meetings." During the next two years his health continued to decline. He was some days confined to the house, others out visiting and preaching. Feeble and sick as he was, he closed his diary for the year with this entry: "Here ends my journey for 1807. Having traveled only 2,593 miles, and having been so much ill, I have attended only 203 public meetings, besides weddings and funerals."

In one of the journeys undertaken during the year he went 100 miles to Ashby, Mass. He was still weak in body, but strong in faith. After three days' travel he reached Ashby, July 30. Sunday, August 2, he preached

three times. At the close of the day he had a severe hemorrhage of the lungs. His trouble continued through the next forenoon. In the afternoon he preached an ordination sermon and gave the charge, etc. Aug. 5 he left Ashby, and on the 7th arrived at Derryfield, N. H. He dined there with General Starks, of Revolutionary fame. From there he went to Epsom and preached in a school-house. Aug. 8 he went to Pittsfield, and then he returned home. "He remarked that he had left blood in a number of places in every town between Ashby and New Durham, and yet had great reason to bless God."

During his sickness which followed he was remarkably exercised with a care for the prosperity of the connection. He often expressed a fear that they would grow popular and conform to the world as other denominations had done. He feared they would "fellowship with those who hold and preach doctrines inconsistent with Word of God." Accordingly he addressed a long letter in May, 1808, to the Q. M., containing an argument against the prevailing heresy of annihilation. He entered into full sympathy with his brethren and greatly magnified the grace of God and the ministerial office. He says of himself: "I am a poor, worn-out servant; and here I sit and see my flesh gone and bones project, and rejoice that I have the testimony of my conscience that I have worn out in so blessed a cause. Though I know it would be blessed to depart, yet I think I would be willing to stay on these low grounds until I wore out life after life in such blessed employment. I think now, if I had only my lungs and voice, however weak my body, I would blow the gospel trumpet until I died in the blessed work. Pray as the Spirit directs, for your poor, unworthy Benjamin."

"I die, your servant,

for Christ's sake,

BENJAMIN RANDALL."

The same month his chamber was made a place of refreshing, as H. D. Buzzell conducted the monthly meeting of the church there. Tenaciously his life endured while the good man bore heroically a deal of suffering. The frosty nights autumn came, and each hour was liable to be his last. "All I wait for is my Savior's command," he said, "and my soul will then leave this body." They were his last words on earth. He died October 22, 1808, aged 59 years. Within less than thirty years he had seen a people grow till they numbered nearly one hundred churches and quite 5,000 communicants. Messengers were sent in different directions, some to towns thirty and forty miles away. The 26th of October arrived. The relatives filled the modest dwelling. Seventeen ministers sat with the friends. By Randall's request the funeral sermon was preached by John Buzzell. The text was, "I have fought a good fight," etc. Standing near the door, he was listened to eagerly by the hundreds outside. Six of the ordained ministers laid their brother in the grave close by.

He, unlike the founder of most denominations, left no writings. He was not classically educated, but, as he remarked at one time, "he read everything" within reach. He had a good fund of general knowledge. His Bible he knew thoroughly. "I have found three hundred texts in the Bible expressly contrary to the doctrine," he said, when asked by a friend his opinion concerning annihilation. He had a good knowledge of men, and had great courage and gentleness in dealing with the multitudes from which he made his hundreds of converts. He was sometimes brilliant as a speaker. He had a clear, strong voice and

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

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MYSTERIES OF THE KINGDOM OF HEAVEN
Parable of the Mustard Seed

Matthew 13:31, 32.

By B. F. Brown

The Lord is still speaking here of the mysteries of the kingdom of heaven, which, during this age, is almost identical with the visible church. The kingdom of heaven, like the mustard seed was very small in its beginning, and like the mustard seed, has made an extraordinary growth.

This very small seed, "a man took, and sowed in his field" (v. 31), and a Man, the Son of man, sowed the kingdom seed in the field, which is the world (vs. 37, 38). Mark records (4:31), "When it is sown in the earth, is less than all the seeds: that be in the earth," and Luke says (13:19), "A man took, and cast into his garden." And in Matt., Mark and Luke it is stated that the mustard seed grew to be very great, "and waxed a great tree, and the fowls of the air lodged in the branches of it" (Luke 13:19).

In Acts 1:15, the kingdom of heaven (visible church) numbered about 120; in Acts 2:41, about 3,000 were added; in Acts 4:4, the number was about 5,000; now the membership numbers many millions.

According to 1 Cor. 1:26, it was those whom men considered least among men, even the foolish, who were called to be members of the kingdom of heaven, and not the wise and mighty men of earth.

But even in the Ephesus period of the (visible) church (Rev. 2:1-7) the Lord said, "Thou hast left thy first love," and "Thou hatest the deeds of the Nicolaitanes, which I also hate." In the Smyrna period of the church (Rev. 2:8-11), they suffered and had tribulation; and were accounted rich. But they that suffer thus, and are faithful unto death, shall have a crown of life. Those who receive a crown of life are not merely members of the kingdom of heaven (the visible church), but are they whom God elects to membership in the true (invisible) church, these are elected to eternal life. And, notice, too, that some of the devil's children (tares) were in the church in Smyrna.

"The church of Ephesus" (Rev. 2:1-7) should be studied with the Parable of the Sower. It was in the church at Ephesus that they left their first love. Perhaps they were cumbered with many cares of this world, (weeds, briars, thistles, etc.) which choked out their love for Christ, and they were commanded to repent, lest they be moved out of their place.

"The church in Smyrna" (Rev. 2:8-11) should be studied with the Parable of the Tares Among the Wheat. In the parable, it was the Lord that sowed the "children of the kingdom," and the devil sowed the "children of the wicked one." In the church in Smyrna, the Lord planted his children (wheat) and Satan planted his children (tares): they of the Lord to be overcomers, and they of Satan are already overcome of evil.

"The church in Pergamos" (Rev. 2:12-17), should be studied with the Parable of the Mustard Seed. As the mustard seed represented the kingdom of heaven in its beginning, so the mustard seed grown

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REPORT OF ARKANSAS STATE ASSOCIATION*By the Clerk, W. F. McGee, Russellville, Ark.*

The Arkansas State Association of Free Will Baptist met with Union Grove church, near Atkins, Pope County, Arkansas, September 28, 29, 30, and October 1, 1933.

The largest delegation and the largest crowd that ever attended our State meeting was in attendance.

Everything for the meeting had been well planned. The plans were made on our way home from the state meeting a year ago, and they were well carried out.

A large tent was secured to accomodate the people. A colored man was employed to barbecue the meats, and he certainly knew his business. Not a single piece of meat came on the table that was not perfectly cooked and nicely handled.

Seven heeves, five muttons eleven goats and about one hundred fifty chickens were barbecued. We used about one thousand loaves of bread, about one hundred of this amount was donated. The bread and coffee bill was \$41.00, and we paid the colored man \$5.00, a total of \$46.00. Chile, two kinds of stew, roast and steak were served. In addition, the good women brought all kinds of pies, cakes, buckets of cream, milk and other good eats, which were bounteously served. Dinner and supper were served on the campus. 1048 people ate dinner Saturday, and more than 3,000 people were on the ground Saturday night.

Every business transaction of this meeting was perfectly harmonious: not a dissenting voice was raised at any time.

The devotional services were something out of the ordinary: the best preaching, praying, singing and shouting we ever saw or heard. Every minister seemed to be at his best in the stand and the Lord just raised him seemingly a little higher and gave him a better delivery and a message to fit the occasion.

The singing was really good. The class singing was of the highest type, and we had two of the best girls' quartets in the state. Luther G. Pressly brought one of these quartets with him, and those who have heard them know that they can really sing. The other was from Ballews Chapel church, Grubbs, Arkansas: two sets of twins of the same family, and believe it or not, they could sing. They were given the name of "Blue Birds" at the State Association a year ago.

At the close of the business session Saturday p. m. the Blue Birds were called on to sing a special song, "I Dreamed I Searched Heaven For You," by Bro. W. M. Guinn. During the song, and for an hour following, there was a wonderful time; nine souls were saved, and some of the hardest sinners were made to break down and weep in bitter tears. Two girls who had formerly belonged to the same church, and more than a year ago, had a fight and one of them refusing to make friends, and had been dropped from the church roll; stood hugged up in the altar for more than thirty minutes. Several more were reclaimed, the number I failed to get. Such a time we never witnessed in the close of a business session before.

I had two hundred fifty badges made for the delegation, consisting of ministers, deacons, associational clerks and delegates: we hope there will be more next year.

Our good editor, Elder B. F. Brown of Purdy, Mo. was with us and made some splendid talks, and more especially one on "Sunday School" on Sunday morning. We certainly enjoyed his presence and able help in these services and extend to him a hearty welcome and an invitation to come again.

The next Annual Session of the Association goes to Ballews Chapel church, near Grubbs, Arkansas, and fifteen miles northeast of Newport, beginning on Thursday night before the first Sunday in October, 1934.

Elder L. C. Doyle of Newport, Ark., Moderator, Eld. W. M. Guinn, Booneville, Ark., Ass't Moderator, W. F. McGee, Russellville, Ark., Clerk-Treasurer, E. O. Wright, Atkins, Ark., Corresponding Clerk.

A Brief Report by the Editor.

Thank you, Bro. McGee, for your good report: you have made a good report of a great meeting.

But I wouldn't feel satisfied if I didn't tell a little of what I saw and felt in this great meeting.

I had to go by train, so I waited for the early train Friday morning so I could get the week end rate. I went on the Frisco to Van Buren, where I changed to the Mo. Pacific, and arrived at Atkins just afternoon, and hired a jitney to take me out to the Association, about three miles N. E. of Atkins.

Quite a large delegation was in attendance and every one seemed to be in just about the right spirit; and a joyous time was had because God was pleased to bless with His presence and power to save souls.

Some wonderful sermons were delivered, and the singing was excellent, there being several real song leaders present. Two girls' quartets were present and rendered many songs which were enjoyed by every one present. While the preaching and the singing, and the devotional exercises were good and inspiring, and always accompanied by the Spirit, it was at the close of an afternoon business session that the revival spirit was loosed and nine souls were saved. It was a time of rejoicing that scarcely subsided in time for the evening meal. Some one asked me what I thought of that kind of a service, and I replied that I felt at home, for the Lord pours out His Spirit on His people in Indian Creek Ass'n, and they act about the same way.

They transact business about like we do, so they had committees to recommend and report matters of importance to the advancement of the cause. One of these matters, which was passed favorably, was the adoption of a budget system to create a burial fund for ministers who need it. I hope to see the time when Free Will Baptist of the different states will co-operate in the building of an Old Ministers' Home that will be sufficient to insure comfort to all our aged or disabled ministers who may need it.

For lodging and breakfast the delegates were assigned to homes, but they had cook on the grounds who prepared and served dinner and supper. Meal time was something like it was at our Indian Creek

Ass'n and our State Ass'n, except that breakfast was served on the grounds at Indian Creek Ass'n.

We were glad to find that so many people in Arkansas were interested in our paper, The F. W. B. Gem. There is a scarcity of money in Arkansas as there is in Missouri, but we got 39 subscriptions to the Gem, and many promised to send in subs. And Elder J. R. Hartley of Rison, Ark. and Elder J. L. Reel of Atkins, Ark., and others agreed to solicit subscriptions to the Gem.

REPORT OF MISSOURI STATE ASSOCIATION

By the Clerk, Elder Winford Davis, Monett, Mo.

As clerk, I will now give a report of our grand State meeting, held last week with our Oak Grove church, about eight miles north of Norwood in Wright County, Missouri, and grand it was indeed; perfect harmony and fellowship prevailed throughout the entire session. This is Wednesday following the meeting and I am still absorbing the virtue of that meeting, and expect to for days yet to come. My heart is still overflowing with praise to the Lord for that wonderful meeting, and I feel sure that as I am writing this, I am also telling the experience of hundreds of others. The faces of the many dear workers from every part of the state are still fresh in my mind.

There was a delegation of one hundred forty and fifty of them were ministers. Every one of the nine Association of the state were represented by report, and all of them were represented by delegates but one. There were many visitors from over the state, besides the delegates and the Oak Grove community. There were some fifty or sixty from the Northeast Mo. Association alone, from away up near the Iowa state line. At the night sessions there was estimated to be seven or eight hundred people there. We heard some powerful preaching by different ones, and you should have seen how the Lord stamped His approval upon it all by the great out-pouring of His Spirit.

Bro. Jas. F. Miller of Southeast Missouri made us a splendid moderator. He was elected upon the resignation of Elder E. T. House. Bro. House resigned with everything in a perfectly sweet spirit. He has made us a good moderator, too.

Say, another good thing, \$388.20 in cash and pledges was raised to pay off the debt on the linotype machine; isn't that great? That pays off the debt in full soon as these pledges are turned in and we have all confidence that they will be paid in full. Today I am mailing one hundred twenty-eight dollars and twenty cents (\$128.20) in cash to Mr. Wirt Mitchell at Fayette, Mo., the man we bought the machine from.

The Oak Grove church and community entertained us royally. You should have seen that long full table every day at noon. It certainly had no marks of depression. Thank God for those good people.

We were so crowded for time this year that it was voted to meet next year on Monday night instead of Tuesday night. Monday night and Tuesday

will be given to the leagues and missions, and the rest of the week to the Association work.

Delegates from all over the state were elected to attend the called session of the Co-operative General Association, when and wheresoever it is called this winter to decide upon the matter of the merger of the East and West of the Free Will Baptist of the United States. Praise God for the way He is blessing our denomination everywhere.

Next year our State meeting will convene with our Jones Chapel church here in Indian Creek Ass'n, sixteen miles west of Purdy. May God give us another grand meeting next year, and I am looking for it.

A Brief Report by the Editor

Thank you, Bro. Davis, for your good report; you have led us through the scenes of a wonderful meeting: yet I must tell of a few things that I saw and felt as I enjoyed our great State Association.

Friday evening, October 13th saw the closing of the 20th Annual Session of Missouri State Ass'n, which many say was the greatest session we have ever held.

The introductory sermon was delivered Tuesday night, October 10th by Eld. S. H. Marcum of Greentop, Missouri. "Preach the Word" was the appropriate subject, and the Word of God, His promises, and our hope of Eternal Glory were emphasized all the way through the conference.

Elder Jas. F. Miller of Flat River, Missouri was elected moderator and Eld. G. W. Scott, Jr. of Mt'n Grove, Mo. was elected assistant moderator, and Elder Winford Davis was retained as clerk and treasurer. Eld. O. T. Allred of Monett, Mo. was elected member of the Executive Board.

The League and Mission workers made a good showing, and next year they are to have Monday night and all day Tuesday when we meet at our Jones Chapel church on Monday night before the third Sunday in October, 1934. Sister McAdams will conduct the introductory service of the League and Mission work on Monday night, and Eld. Homer Smith of Norwood, Mo., R2, will preach the introductory sermon of the Association on Tues. night.

We still owed a balance of about \$388.00 on our linotype, but a goodly part of this amount was paid in cash and the balance was made up with short term pledges, so, when the pledges are paid in, we will have our linotype paid out. Our only indebtedness now is \$125.00 we borrowed two years ago from Southeast Missouri Yearly Meeting to pay on the linotype, and we hope to make this up by the time we meet again in 1934.

The proposed merger of the Co-operative General Association and the General Conference was discussed and a vote was taken which favored further steps in the movement.

We had the largest delegation this year we ever had. We will expect as many next year and the board of Indian Creek Association is already considering a large tent for the occasion.

MISSIONS

East Side Mission Circle

Bowden, Okla., October 18, 1933.

Dear Mission Workers: I will send in a report for our East Side Mission circle of the First Okla. Association.

We held our last mission meeting at the New Home church, Bro. Harry Staires, pastor. Each mission represented turned in a wonderful report. We are all on the firing line for the Master and have received many blessings. Bro. A. B. Talbert brought us a wonderful message, using as a text, "And he must needs go through Samaria."

Our next meeting will be at Oglesby, Oklahoma, the 2nd Saturday in November, to organize a mission. I am asking for all of God's children to remember us in their prayers, that we may continue in His work and grow in grace.

A sister in Christ,

Mrs. J. L. Smith.

MISSION REPORT

Weatherby, Mo., Oct. 17, 1933.

Dear Mission Workers: We are just from the wonderful State Association, and how we wish every worker could have been there to hear the good reports from the different associations, and to see how our work has grown during the year.

We organized eighteen new missions, nine leagues, two Sunday schools, conducted seven revivals, had 190 souls saved, and besides this we gave a number of Mission lectures, 17 I think, and a number of Temperance lectures also. We are just giving a few things. The little mission coat brought over \$50.00, I don't have my report handy or I could give the exact amount. We started a fund for an Old Ministers' Home, and a mission fund to help get missionaries into the cities and needy places. We also gave \$30.00 on the linotype fund, and pledged \$10.00 more, so let every circle raise \$1.00 and send to Sister Tommie Franklin, Desloge, Mo.

I want to tell you that we are getting the district mission circles organized in the different associations. This is very encouraging. I want to thank the dear workers for electing me again as their State Supt. With your co-operation and God's power we mean to do more this year for missions. I am so happy as I write this to see what we have prayed for so long coming to pass. It will be slow to some, but we must have patience and wait upon the Lord.

We want to thank our good editor and wife for being so prompt to publish all our reports through the Gem; God bless them and the precious Gem. Every Free Will Baptist ought to take our beloved paper and see what is going on in our ranks.

We want to thank our good pastors again for their co-operation.

We are now at our Center Point church, near Santa Rosa, Mo. Bro. House is their faithful pastor, has been here seven years on this work. We closed out our part of the revival at Union Third Fork church Sunday night before the Association, but praise the

Lord the wonderful revival spirit is still there. We had a soul saved the second night of the meeting. We continued three weeks and had 23 saved, 18 baptized, and 17 joined the church. We had some of the best spiritual services I have been in for some time; old time Bible conviction seized the people, and some came through shouting. It would have done you good to see them getting there early every evening before time to start. We expect a splendid future for these dear people. Bro. and Sister House are happy over these good meetings and we want to say that these two servants of God are wonderful to work with. We made our home with Bro. and Sister Walter Kerns, and truly it is a preachers' home. We felt so free and happy with them and their three children; God bless them is our prayer.

Mission workers, let's pray for each other and our work daily, also our league work too.

Next year our meeting begins on Monday night, and the mission and leagues have all day Tuesday for their work. We want to thank all the dear people of the State Association for their splendid co-operation in helping to make it possible that we could have more time. God bless all our kin folks in the work.

For state work: Union Third Fork.....\$2.30.

Yours for Jesus,

Lizzie McAdams.

Hartville, Missouri, October 20, 1933

Dear Editor and Wife: I am sending you some poems on Thanksgiving. Hope you are both well.

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers" (Romans 1:8, 9).

"I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day" (2 Timothy 1:3).

Mrs. Lina Claxton.

Sand Springs, Oklahoma,

Dear Readers of the Gem: Just a line. I noticed that someone said something about us buying a place for an Old Ministers' Home. This is a mistake. We opened up a mission in a large building which was furnished us by one of our preachers without rent and we planned that if any of our ministers in this Association were dependent, they might stay at this mission until we could build an Old Ministers Home.

I am receiving orders for my new book where our preachers are pastoring. It seems that the pastors should order these books and be able to furnish their churches. I am sure that any church supplied with a lot of these books will pay enough more into church work to pay for them.

We organized a new church near here last Sunday night.

May the Lord bless you all.

Yours in Christ,

A. B. Talbert.

Cartersville, Missouri, October 8, 1933.

Dear Gem Family: I want to say a word about the Association I attended at Blue Eye, Missouri.

I try to put into words how I enjoyed it, and how much it strengthened me; for I sure saw the power of God there. I saw souls saved and heard the shouts of God's children. I was glad to see the good work. It was my first Association, but I hope it will not be my last one. I love to see much good work, and it is my prayer that it will continue.

Your sister in Christ,

Mrs. Susie Ellis.

Picher, Oklahoma, September 29, 1933.

Dear Editor of the Gem: With a thankful heart I am writing a piece to the Gem about our Home Mission workers here. We have organized a Home Mission circle here at the South Picher church and it seems that each member has gone to work with more desire for the good purpose of building up the the cause of our Savior. Sure was glad to hear that Elder Winford Davis was elected president of the Mission work. As we have come in on a new year of our work, I pray that every one will come together with a desire to do more in this coming year than ever before, to make this a year to be long remembered for the good that has been accomplished by the Mission workers, for the upbuilding of the cause of our Christ, and for the love and friendship each one has shown for his fellowman. Pray for us.

Yours in Christ,

R. E. Wagner.

HUGGINS, MISSOURI

Dear Readers of the Gem: I feel this evening that I should spend a while in writing a few lines for the little paper I love so much to read. I wish more would write: I believe some are neglecting their duty by not writing, probably they don't like to write and wish for someone else to write. We all have a work to do, and the other party can't do our part. We are commanded to work out our own salvation with fear and trembling. This scripture we find by reading Phil. II, is given to the children of God. I believe one of the greatest ways we can help an unsaved person to get right with God is by living a straight Christ-like life, and not be dabbling with the world. Many these days that are converted wont be baptized, and don't unite with any church. All you can see many of them do for Christian is by going to the altar to shake hands. If there isn't more to do than that, they surely have an easy time.

"But I have a baptism to be baptized with: and how am I straitened till it be accomplished" (Luke 12:50). I believe that any one who fails to unite with the church, or fails to follow in baptism, will fail enough to miss Heaven. I am proud of the young folks that will go all the way. We have a little boy preacher living not far from us, only sixteen years old. He really makes me think of the angels in Heaven, he acts as if nothing would turn him away from Christ. I pray that he will go on and preach the Word. "Blessed is that servant

whom his lord when he cometh shall find so doing" (Luke 12:43). "Fear not little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). It is a pleasure to think how happy we will be when he comes for you and me; where Jesus leads, I'll follow on. We get so lonesome at home when we see our loving companion start off from home, and the tears dim our eyes, but we should not complain, for this is his work, he is working for the crown of life. Dear ministers' wives, let's not get discouraged, but pray for each other. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

We are expecting a revival meeting soon at our church. Bro. Neal Moore is our pastor, and I believe he has on the whole armor of God, and is filled with the old time salvation. I believe in the old time religion, but many are deceived. I'm sure I don't want to be deceived. It does me good to think of the goodness of God.

I hope these few lines will help some one. Remember us in your prayers.

Mrs. John Ratterree.

Bixby, Oklahoma, R1, B43, Oct. 16, 1933

To the Gem Readers: It has been some time since I have written, and lots has happened since that time, both of good and bad. But I will try to tell you some of the good things that have happened.

We have attended several good revival meetings this summer and fall. We have two children, Jewell, 14 and Philip, 12. Jewell was converted in Sister Pruitt's revival she held at the Shelnbarger school house. And we attended a revival in Bixby, and Philip was converted, and they were both baptized the 1st Sunday in September by Bro. Harry Staires of Tulsa. So we are a happy family of four, all living for Christ. How I hope and pray to make our family an unbroken family around God's throne. We have three darling babes gone on to be with Jesus. How carefully we mothers and fathers should live before our children, for they are watching our every word and step. I just want to live such a life that I'll not be ashamed for my children to follow after me. Sometimes it's the little things we think don't matter that cause people to stumble and fall by the way side.

The worst hurts I ever get from others is when I have lots of confidence in some one I think is a Christian, and they rip out some by-word. They may not think anything about it, but, oh, how it hurts me! I've even heard preachers in the stand (and Free Will Baptist, too,) be preaching along and say, "By the way," so and so. What did our Savior say? He said, "I am the way." But it would not have sounded any louder to me if he had just said, "By God." Now this little by-word is used by more people than any other, I believe, and means the most. It may hit a lot of people who read this, but I wish you would stop and study those three words and see just how much they mean.

Will close by saying that we all enjoy reading the Gem very much, and hope to see it a bigger and still better paper.

Pearl Chaney.

Emmett, Idaho, October 8, 1933

Dear Gem Readers and Brothers and Sister in Christ:
I have just been reading the 18th, 19th and 20th chapters of Revelation. It is going to be an awful, awful day to those who know not God. As I read, I rejoice to know that the Lord will take care of me when He calls His children home.

I am away out here in southern Idaho where so many people do not know God. I try to speak with God every day. Just think what a large crowd there was at the World Series ball game: just what percent of the same crowd would go to hear the Word of God preached?

I plan to go about 200 miles north of here to Moscow, Idaho, and there my uncle and I plan (if it is God's will) to hold a revival and tell the world about Jesus. I feel weak and unworthy, but by the help of God and the prayers of you dear Christian people, our meeting will be a success. When you speak to the Lord in secret, just remember to utter a prayer to our heavenly Father for us.

I enjoy reading about the great success you people are having in those revivals back home. It makes my heart rejoice with much gladness. Pray for me.

Elder Charley Edmondson.

Tulsa, Oklahoma, R10, B414B, Oct. 10, 1933

Dear Bro. Brown: We, the Executive Board of the First Mission Association, met at New Home church October 4, 1933. Motion was made that the clerk write to our paper at Purdy, Mo. and advertise our intention to charter our Association at the next quarterly meeting.

And that Bro. Aubery C. Turner has turned in his Ordination Certificate and is no more preaching for the Free Will Baptist.

Also that Elder V. R. Vann of the General Baptist has joined the Free Will Baptist and is pastor of our new church at Iron Post. He is doing a wonderful work there and God is blessing him.

This is my first attempt to write to the paper, but I want to say that I have been getting the paper for three years and wouldn't be without it. It is a great blessing to me.

I am now in a revival at New Home church; God is wonderfully blessing and souls are being saved. Bro. Harry Staires is pastor here. He is a wonderful man of God, and is building a great work here.

May God bless all our workers. I ask an interest in the prayers of all who know the worth of prayer.

Elder Boyd Williams.

St. Louis, Missouri, 2626 Lafayette Ave., Oct. 12th.

It has been a long time since I wrote to the Gem the last time. I will endeavor however to send in a little batch of news at this time.

On May 4, 1933, the former Free Will Baptist mission at 1405 South Seventh street was organized by the St. Francois Co. Quarterly Meeting into a full fledged Free Will Baptist church, with 11 members. At our August quarterly meeting, we had 40 members, and since our August Q. meeting we have re-

ceived ten more, making at this writing just 50 members. Our congregations have outgrown our house and we are negotiating for a larger building. Our Sunday school has been growing beyond our expectations, and it is so large now that we don't know what to do in our small building.

Our league is doing fine work. Tuesday, Sept. 19th, we had 155 people that took part in our three classes. In five weeks time we had over 600 people who took part with us in our Bible study.

Our Ladies Home mission is doing good work under the management of Sister Minnie Collier, wife of Bro. Jess Collier, one of our local preachers.

Sunday, September 24th, was a good day for us. I baptized seven in the Meramack river. The youngest was Rev. Samuel Gill's little girl, about ten years old: and the oldest one was an old gentleman 79 years old. I have baptized younger people than the little girl, but Bro. McAdams was my oldest one, and the tallest one.

The quarterly meeting meets with us Nov. 2nd. We are looking for a big time.

May all who read these few lines pray for us, that God will continue to bless us.

Yours in Christ,
Eld. W. C. Hill, Pastor Third F. W. B. Church.

REVIVAL MEETING REPORT

Treece, Kansas, Oct. 22nd.

We have experienced a real old-time, sin-killing revival meeting at our Northwest Picher (Blue Front) Free Will Baptist church. God has wonderfully blessed, praise Him! The meeting has continued for thirty-one days and there has been forty-two (42) saved and reclaimed. The pastor, Elder E. Casteel, of Anderson, Mo. was with us a greater part of the meeting and nineteen (19) united with the church. On October 8th Bro. Casteel baptized eight. Then on Oct. 22nd, Bro. T. E. L. Curry of South Picher church administered baptism to six, Bro. Casteel having returned home.

On October 15th, we held an all-day service with a basket dinner served at noon. A large crowd was present in spite of the rain, and God was there too.

We worked with the young people in their newly organized league, and we feel that the work will prosper.

May the Lord bless all Gem readers.

Eld. Paul Pursell, Eld. J. B. Rollins, Evangelists.

HARTVILLE, MISSOURI

Dear Gem Readers: I have been thinking of writing to the Gem, so I will write a few lines this evening. I have written but once before.

I am still trying to serve the Lord and I sure have a time of it, but I know it is not the Lord's fault. The Lord said, "Follow me, and I will make you fishers of men;" so let us take up our cross daily and follow Jesus every day.

I sure enjoy every sermon I hear when I go to church. I like to hear Bro. Charley Findley preach. Of course it is the Lord talking through his servant, but I am glad that the Lord has people that are trying to serve him and that he can speak through

them to sinners. Sinners, today is the day of salvation; wont you accept Him now, while opportunity is afforded you.

It is said in Heb. 10:38, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." So let us not draw back, but press on to the end.

This is my favorite verse of song:
The cares of this life may leave us weeping,
And rugged may seem the way,
But only remember God is keeping;
Life will be sweeter some day.

—Lola Deckard.

NON, OKLAHOMA

The church of the Free Will Baptist in Christ at Non, Oklahoma is still on the front line; Jesus Christ is our Captain, our Guide and our Protector, Elder M. M. McKee is our faithful pastor. The church at present has an enrollment of 108 members.

We have had a lot of opposition in the last few months, but most of our church is true blue on the Free Will Baptist doctrine and faith of our Lord.

God in His infinite wisdom has seen fit to call two of our faithful members from our midst, Sister Ollie Hughes and Sister Goldie Chisum, but we feel that our loss is heaven's gain.

Bro. and Sister Edwards of Antlers, Okla. came with Bro. McKee on his last appointment (3rd Sun.) We appreciate having these good people with us.

We surely would be glad to hear from more of the churches in Oklahoma and Arkansas, we love to hear that the Lord is blessing his people. Love to the Gem family.

—Metta Black.

Aurora, Missouri, 714 Oak Ave., Oct. 16, 1933

Dear Gem Readers: I feel that if I should write enough to fill the entire paper I would not yet have expressed my thanks to God for his goodness to us.

Elders Noel Turner and Winford Davis held a four weeks' revival at the Union church building here. There was a great out-pouring of the Holy Spirit, with some real old-fashioned shouting. We feel that the meeting was a great success because thirty-one lost souls were brought into the fold.

You would have thought it "Preachers' Night" at one of the evening services, for there were sixteen ministers present, including six Methodist Protestant, nine Free Will Baptist, and one Pentecost. That same night several members of the Monett Gospel team were present.

For over three years my mother and I have hoped and prayed for a Free Will Baptist church here, if it was God's will. He so wonderfully answered our prayers, as well as the prayers of many others. We just let the Lord lead, and it seemed that he directed Bro. Davis and Bro. Turner to organize a church here. So before the evening service Oct. 6th, a Free Will Baptist church was organized here with fourteen charter members—but, before the service closed that night five more joined with us. Since then four others have joined, making a total of twenty-three members. Eld. Noel Turner was called to pastor the

church for full time.

On Sunday morning, Oct. 8th, we organized a Free Will Baptist Sunday school. There were 43 present, and we are hoping to increase in number each Sunday. We have ordered Free Will Baptist literature.

Sunday evening, Oct. 15th, we met to organize a Free Will Baptist league, and I am happy to say that everyone was anxious to have a league here. There were sixteen young people and seven Juniors present.

We had our first prayer meeting last Thursday night. Everyone seemed to have kept up the revival spirit, and I hope we will continue in that spirit.

It is just wonderful to think of the good things that God can do for those who serve him. I just feel good in my soul tonight and I have a greater desire than ever to be faithful unto the end.

We earnestly desire your prayers, that our little church might grow, and that each of our lives might be as a shining light to lost souls.

One who loves Jesus,

Clarabelle Roberts.

Report of Fifth Sunday Meeting

Picher, Okla., Oct. 29, 1933.

The fifth Sunday meeting of Free Will Baptist churches met at Fairview church. The meeting was called to order by Elder T. E. L. Curry. Scripture reading the 16th chapter of St. Luke. Followed by singing hymn No. 114.

Brothers Gilliam, Mayfield and Hayward were appointed as pulpit committee.

Bro. Jefferies was appointed to bring the eleven o'clock message. He brought us a wonderful message from the 14th chapter of St. John. After singing hymn No. 76 we were dismissed for noon, with prayer by Bro. James. We all enjoyed the noon hour feast, and at 1:30 p. m. we were called together again with singing by the South Picher church, and prayer by Bro. Capron.

The afternoon message was brought to us by Bro. Curry, from Psalm 91. Followed by Bro. James. We also had a wonderful testimony meeting led by Sister Bond.

The next fifth Sunday meeting will meet with the Northwest Picher (called the Blue Front) church, in December, 1933.

We were dismissed by Bro. Gilliam.

Grace Lollar, Clerk.

HARTVILLE, MISSOURI

Dear Readers of the Gem: It has been some time since I have written to the Gem, so with the Lord's help, I will attempt to write a few lines for my Master, and try to say something that will help myself, if no one else. I am still trying to do the will of my heavenly Father and am not tired. I find that each day brings me under renewed obligations to Him, but I try to be a good steward for Him, and I am praying for his children every day, that we as a little band of Christians may flock together and be as a city set on a hill, that the unsaved may see that there is something to serving God. I am glad to know that there are more soldiers on our

side. I have been attending a revival at Wolf Creek church, which closed with 36 saved, 28 baptized and 17 additions to the church. Eld. Geo. Scott, Jr. is pastor at this place. Elders Claud Smith, Neal Moore and Marler helped Bro. Scott in this revival.

Years may come and go, but I will never forget those homes which I visited and the loving care they took of us; may God bless them, and our good neighbors, and everyone else, I pray. May God help us to be true to the cause which we represent.

Your sister in Christ,

Miss Faye Savage.

QUARTERLY MEETING REPORT

Mountain Grove, Mo., Nov. 1, 1933.

Dear Bro. Brown and Gem Readers: I want to write and tell you of our good quarterly meeting at Mountain Grove. It was one of the best fifth Sunday meetings we have had for a long time. We had good preaching all through the conference and good talks on all the queries. There was unity among the brethren. Our fifth Sunday meeting closed at 11 o'clock, and in the afternoon the league put on a program, which broke out with a shout, both old and young praising God. Mountain Grove is proud of this quarterly meeting.

The next quarterly meeting will be at Pleasant Hill church.

I will begin a meeting at Girdner church Saturday night, and my next meeting will be in Howell county, and the next will be in Ozark Co. I want the prayers of all the Gem readers. We need more unity among the people of God. There are some people who think they don't need any help, but we need God first, then the help of others.

We organized a League Association and hope we will be stronger at the next State meeting.

The Executive Board of the Quarterly Meeting met with Bro. William Kelley for preaching heresy doctrine. We could do nothing with him, so we called in his credentials; and by request of the conference, I am publishing him in the Gem.

Yours in the name of Jesus,

Eld. G. W. Scott, Sr., Evangelist and President of the Executive Board.

MYRTLE, MISSOURI, Oct. 23, 1933

Dear Gem Readers: As I am sending a new subscription, thought I would write a few lines.

Dear readers, I wonder how many of us are doing all we can to win the lost to Christ. I feel like I do less than any one, but I do want to be busy in the service of my blessed Savior. It makes my heart ache to see so many who don't care about their souls. Just where lies most of the trouble? with the world? I am afraid a great deal of the trouble is caused by us Christians not living for Christ every day. God has used his followers of the past to brighten the paths of others. A well beloved sister, just yesterday, was laid to rest in the Thayer cemetery. No doubt God in his still small voice has told many by this incident to take warning and be

prepared. She was a sister to E. L. Brewer and the mother of a large family, all grown but one little girl, but thank God for the hope she had in her heart. Her husband had departed this life years ago. All of God's promises to his people are true. Now think of God giving you an eternal home in heaven, prepared for happiness, where there is no pain, no tears, no sorrow, but all is joy and happiness. My dear friends, how can people that have come to know God and their Savior be so careless? The troubles of life often arise to beset the Christian. When we cannot find a way around the trouble, we should seek God's grace and go bravely through, for heaven and eternal bliss are just beyond.

We are told in 2 Cor. 7:11 that a godly sorrow works a mighty carefulness and zeal in us to live for and please the Lord. When God has given us this zeal, Satan then does all within his power to cool that zeal. He has many ways to cool our zeal, and will cause trouble in the church, will close doors of usefulness against us, he will make it impossible for a time for us to do the things we are most anxious to do for God, he will undermine our confidence in someone in whom we confide, or else through some misunderstanding, will cause their confidence in us to be shaken. How discouraged we feel at such a time! Satan then tells us to give up, and that there is no use to continue to be a Christian.

Dear ones, we must resist him and keep steadfastly in the faith, seek another way of being useful to God, while God opens the former door. We must determine to live for Christ, even though some long trusted friend has misunderstood and turned against us. There are two points on which a Christian needs a strong decision: First, that they will not turn loose their hold on Christ, whatever may befall. Second, that they will let nothing hinder nor weaken their zeal to maintain such decision. We must keep the facts ever before us, that God is a real living God who sees all our labors and is sure, either in this world or in the world to come, to reward us for all the service of love we have rendered to him. When but little reward is given us here, we can be sure that great rewards are being stored up in heaven for us; so let us press onward and do our best, expecting great treasures in heaven to enjoy eternally. A true experience of God's salvation will keep us winter or summer; so through the hot summer months, let us be faithful, be watchful, be dutiful, and seek through each passing moment to do something to help souls to know God, that they may be with Him through all eternity. Grant to us a living positive faith in him, that the problems of our homes, our sickness and our health, our joys and our sorrows, may be daily met as we walk with God.

We have a little church established here at Myrtle, Missouri, and may God in his tender mercy and love add more to our little fold some sweet day.

I pray that what I have said will not be a hindrance to any one, but that it may help some one.

We are trying to please God in our service. Pray for us, and pray for our pastor.

May God bless Bro. and Sister Brown in their work, and all readers of the Gem.

Mrs. M. B. Cockman.

OBITUARY

Chism—Sister Goldie Chism, born September 25, 1887, passed away October 6, 1933, aged 46 years, eleven days. She was united in marriage to Bro. Edgar Chism June 11, 1905. To this union was born four children, two boys, Robert and Clarence of Non, Okla., two daughters, Leona and Elon, both are just small girls and still at home with their father.

Besides her husband and children she leaves her aged mother, Sister Callie Blackwood, Non, Okla., three brothers, Charlie, Tom and Essie, Non, Okla., two half brothers, Willie Blackwood, Rodes, Calif., and Ottie Blackwood, Paulsvalley, Okla., three sisters, Delena Russell of Alex, Okla., Maudie Merit of Roob, Okla., two half sisters, Christine Howell and Altis Chism, Non, Oklahoma.

Sister Chism was a devoted wife, a loving mother, and a good Christian woman. She was loved by all that knew her. She was a faithful member of the Free Will Baptist church of Non, Okla., uniting with our church several years ago and was faithful until death.

Funeral service was conducted by Eld. M. M. McKee of Antlers, Okla., pastor of the Free Will Baptist church at Non, Okla. The body was tenderly laid to rest in the Non cemetery, Friday evening at four o'clock. She will be sadly missed in the home, church and community, but we feel that our loss is Heaven's gain.

—Elder M. M. McKee.

IN MEMORIUM

On December 17, 1932, Bro. John Greenlee passed away from this world of sorrow and went to meet the bright tomorrow. His work on earth was done; the crown of life won. He bade no one a last farewell, he said good bye to none, his loving heart had ceased to beat, before we knew it he was gone. We know he is better off, his soul has gone to rest. We know not why he had to go, but God knows best.

Brother Greenlee was a charter member of Union Chapel church. His place is vacant in the church, and at his family's home. He leaves a wife and ten children, and a host of friends and relatives to miss him. We are trusting all in Jesus, that we shall meet again.

Funeral service was conducted by Elder G. W. Scott, Jr., at his home church. The remains were laid in the Union Chapel cemetery.

We extend to the family our heartfelt sympathy.

—A friend.

Blue Eye, Missouri, Mt. Olive Church

Dear Bro. and Sister Brown: I will write a few lines this afternoon. This leaves us all on the firing line for God.

Well I know now that the Gem family is large, and that we are no little bunch of Free Wills. We all enjoyed the Association that was held here with Mt. Olive church. It was my first time to attend a Free Will Baptist Association, but I sure did enjoy it, and meeting so many good sisters and brothers in Christ; and I believe that the Association was a great help to the church, and I know it has helped

me. I didn't realize what a band of Free Wills we are, although I had heard our pastor talk many times about Free Will Baptist in the East and the West. We are glad for young ministers who are starting out and answering God's call. My hope is that God calls one minister more from our church.

We have good interest in the work now and still some more new members too. God has said, "If a man love me, he will keep my word." Love brings happiness; love, peace and happiness in our heart means much. "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another" (John 13:34).

Take what God gives, oh heart of mine,

And build your house of happiness,
Perchance some have been given more,

But many have been given less.

The treasure lying at your feet,

Whose value you but faintly guess,

Another builder, looking on,

Would barter heaven to possess.

Have you found work that you can do?

Is there a heart that loves you best?

Is there a spot somewhere called home,

Where spent and worn your soul may rest?

A friendly tree, a book, a song,

That love your hand's caress,

A store of health to meet life's needs,

Oh, build your house of happiness!

Trust not tomorrow's dream to bring

The dreamed of joy for which you wait,

You have enough of pleasant things,

To house your soul in goodly state.

Tomorrow, time's relentless stream,

May bear what now you have away,

Take what God gives, O heart, and build

Your house of happiness and love today.

—Mrs. Wilburn Taylor.

A Revival Meeting and A New Free-Will Baptist Church at Aurora, Missouri.

The revival meeting at Aurora, which began Sept. 11th and ended Oct. 10th, was another one where God's people were not afraid to sing and shout His praises. During the meeting thirty-one souls were saved and eleven baptized.

Friday night, October 6th, we, the Executive Board of Indian Creek Association, organized "The First Free Will Baptist Church of Aurora," with fourteen charter members, but before the service closed there were 19, and the total membership is now 23.

We also have a Sunday school, a F. W. B. league, and a prayer meeting.

Elder Winford Davis was with us all through the meeting except over week ends. He is pastoring four churches, so he had to leave the meeting to fill his appointments.

I have just returned from attending the Mo. State Association, which we all enjoyed very much. There were people there from most all parts of the state, and so many from Northeast Mo. Association, where I spent most all last winter in revival work, that it seemed like being there again.—Eld. Noel Turner.

F. W. B. LEAGUE REPORTS

Report of Blue Front League

Our Blue Front league of Northwest Picher, Okla. is growing and glowing for Christ. We organized with 29, and have added 14 new members, making a total of 43. Our president wanted a hundred percent for Christ. We organized with 12 Christians and have increased to 26. We are still working for the Lord.

The league workers began to understand at once, and are now progressing fine. Pray for us, that we will continue to increase and stay on the firing line for Christ.

Elsie Dunn, League Reporter.

BENJAMIN RANDALL

Continued from page two

a distinct pronunciation. He was frequently calm and argumentative, but was sometimes moved to tears. He was serious in discourse. His sermons were scriptural and persuasive. His gestures were few. His language was to the point. In personal appearance he was erect, rather slender, and about five feet nine inches in height. He was active in his temperament. His hair was dark, his forehead high, his eyes grey inclining to hazel, his nose straight and handsome, his mouth large with thin lips, his features sharp. Neatly but plainly dressed, and gentlemanly in appearance, he commanded the attention and respect of his hearers. One of our leading educators thus describes his impressions of Randall:

1. His judgment was sound, and his mind well-balanced—never allowing him to run into extremes.

2. He was a fairly good organizer and quite a good disciplinarian. He rode many a long mile to head off heresies, to settle difficulties in churches, and to promote peace and harmony among brethren.

3. His piety was subject to principle, deep and strong, like the current of a river,—not spasmodic like a mountain brook, now impetuous, with noise and foam, and now nearly or quite dried up.

4. As a preacher he was not a ranter, nor even a sensationalist. He reasoned, though not after the manner of the schools, perhaps; whilst he often became fervid, and sometimes enthusiastic.

5. He was a man of the utmost integrity of character. Nobody accepted the challenge he made late in life, "If I have taken aught from any one by fraud, let him approach, and I will restore fourfold."

6. He had a high sense of ministerial propriety. On his dying bed, he said, "No man ever saw my horse hitched at a store or hotel longer than was necessary for me to transact the business which called me there."

7. His Temperance principles and habits were remarkable. Upon diligent search, I have become convinced that he was nearly, if not quite wholly refrained from the use of ardent spirits, and often expostulated with his ministerial brethren for using them; and this when everybody drank, as habitually on funeral as on festival occasions.

September 14, 1859, the plain marble slab that marked the resting-place of Randall was replaced by a beautiful monument of Italian marble erected by the denomination.

Over one thousand persons listened to the impressive religious services at the dedication. In 1880 at the centennial celebration of the denomination hundreds of people made pilgrimage to his grave. He sleeps amid the beauties of nature. Pleasant fields are all around. The wind in the forest at the southeast chants a requiem; a rivulet southwest glides peacefully away, and all day long the sun rests graciously upon that hilltop. His wife survived till May 12, 1826. They had four sons and four daughters. Rev. D. B. Randall of the Methodist church is a grandson, and Rev. Alonzo H. Quint of the Congregational church is a great-grandson.

The end

Parable of the Mustard Seed

Continued from page three

to be a great tree represents the kingdom of heaven when it has grown great, even at this time. When the mustard seed has grown to be a tree and is loaded with seed, the birds flock to it for shelter, to lodge, for comfort, for food, etc. Many people join the church, not because they have been born into the family of God and belong in the church, but for the advantages and benefits they hope to derive from professing to be Christians and joining the church. Many of them are children of the devil, and know it; they are pretenders, and some of them are preachers. Many well-meaning people, though ignorant of the true Gospel and the true way of life, being deceived, "decide for Christ," and join the church. Yes, there has been a marvelous growth from a small beginning, but too many are "fowls of the air lodged in the branches (local churches) of it" (Luke 13:19).

It was in the Pergamos period of the church that false doctrines began to be taught and preached—the doctrine of Balaam and doctrine of the Nicolaitanes. Men began to control the affairs of the church, and to teach a gospel mixed with the ideas of men, and the church began to lose her pilgrim character: she was dwelling in the world where Satan has his throne (Rev. 2:12-17). Pergamos means marriage, and it was at this time (about 321 A. D.) that Constantine, by his decrees, virtually married the church to the world.

The mustard seed was pure, and the seed of the kingdom was pure to begin with, but the enemy came and sowed children of the devil among the children of God, and the children of God have taken up with a lot of the ways and traits of the devil's children. And Satan, ever since then, has had his children in the church to sow discord, division, envy, strife, jealousy, hatred—the seeds of destruction—but even until now these hypocritical parasites have found a shelter and plenty of food in the church to feed upon. At the end of the season, when the mustard tree is stripped of its foliage and its seed, the birds find no protection, shelter, nor food: even so, at the end of this age, the Lord will send His angels and they shall "sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:49, 50).

"Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43).

DISCIPLINE IN THE CHURCHES*By Elder Walter E. George*

Hello Bro. and Sister Brown and all the Readers of the Gem:

I haven't written any for some time, so thought I would try to write of the subject of "Discipline in the Churches."

We hear lots said about how it wont do to turn members out that wont live right. Some say it is contrary to God's word to turn members out of the church. Now there is a time for all things that are right. God said in his written Book, Gen. 17:14—"And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." God has always had a law and certain things for his people to do in order to be separated from the world. I have lots of Bible I want to use; let it be our guide at all times and we wont go wrong.

Exodus 12:15—"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." Here are two places in the Old Testament, now we are going to the New Testament for several places.

Matt. 16:19—"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Here is the power of the church, I mean the visible church, for if they are not a visible church they are not a spiritual body.

Matt. 5:29-30—"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (that is the watchman of the flock). And if thy right hand offend thee, cut it off and cast it from thee."

1 Cor. 5:13—"But them that are without God judgeth. Therefore put away from among yourselves that wicked person."

2 Cor. 6:14-18—"Be ye not unequally yoked together with un-

believers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: . . . wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." God's children are different people from the world: the world has everything but the church; and God gave his Son for the church; and gave us (Christians) the church to live in and to meet together in, and to worship God in, in other words, a heavenly place to sit together in: and there He wants us to be, not yoked together with unbelievers: they are not to be members with us, for what part hath light with darkness? Some may say we are not to judge one another, I know we are not, but God says, "By their fruits ye shall know them" (Mt. 7:15-20) and if they do not bring forth good fruit, they are not to be received to fellowship with us. We are commanded to bring forth good fruit, or something to prove that we are children of God (Matt. 3:8), and one reason the churches have so much trouble is because they are yoked up with the world. You can notice when any trouble comes up, the worldly members of the church will go together and the Christians will stay together, to a great extent.

Rom. 16:17-18—"Now I beseech you, brethren, mark them which cause division and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

2 Thess. 3:6, 14-15—"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. (v. 14) And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

(v.15) Yet count him not as an enemy, but admonish him as a brother."

Titus 3:10, 11—"A man that is an heretick, after the first and second admonition, reject: knowing that he that is such is subverted, and sinneth, being condemned of himself." Now the steps to be taken are according to Matt. 18:15-17, read it carefully. Does it say anything about a church trial? or to write charges and give them a day or more to handle with rubber gloves? or to feed them with sugar? You know I have all the patience with young people, but with old folks who ought to be teachers, fully grown in grace, I don't fool with them much, only go according to Matt. 18:15-17.

You know we are in the same shape now that Gideon was in when he had a battle to fight: The Lord told him that he had too many men. That is the reason we can't gain the battle we are trying to fight: we have too many men. God told Gideon to put his men to a test, and when he did so, he had 300 left out of 32,000 that were tested, and he gained the victory without firing a gun. You know that, if we would clean up as God would have us to, we wouldn't have so many men, but we could gain the victory over sin. Let us put our men to a test, and those that can stand up to God's word are O. K. We have too many preachers that go around with a bag of sugar and rubber gloves and pat them on the back for a 50c piece. Brethren, let us not sell out for 50c or \$1.00, but preach the word and teach them to observe all things that Jesus has commanded us to observe (Matt. 28:18-20). There are lots of folks who are saying as Peter said to Jesus, "Thou shalt never wash my feet" (John 13:8).

If all of the Free Will Baptist preachers would preach and practice the Free Will Baptist doctrine it would not be so hard on the young preachers we pin down so close when we ordain them. When we go to some church to pastor, and we find lots of them that don't know much about the real Free Will Baptist doctrine, but just do all things as they want to, or by custom, let us all line up and take the good old Free Will Baptist

doctrine and preach, teach, and practice it, for it is good enough for me.

One thing more, and I will close for this time, that is, when I get to where I don't preach or practice the doctrine I will come up like a man and give up my papers, as you and I promised to do when we were ordained. If we read our papers close, we will see the promise is there.

God bless Bro. and Sister Brown and all who read the Gem.
1520 W. Atlantic, Springfield, Mo.

THE CHRISTIAN MINISTRY

BY THE REV. J. M. FOSTER

EDITOR'S NOTE—This article is copied from *The Morning Star*, published at Boston, Mass., January 3, 1901. This was written of *worthy and unworthy* ministers nearly thirty-three years ago, and it might interest some of us to apply this measure to present day ministers.

Continued from last issue

Polycarp was the pastor of the church in Smyrna. When brought before the Roman judge and asked to deny Christ, he said, "Eighty and six years have I been in his service, and yet in all that time he hath not so much as once hurt me; how then can I speak evil of my King and Judge?" He was burned at the stake because he would not cease preaching Christ. Chrysostom was pastor in Constantinople. Eudoxia, the queen, was one of his members. She set up an image at the church door. Chrysostom said in the pulpit: "Herodias has come again; she rages, she raves, she dances, she demands the head of John (Chrysostom) the Baptist on a charger." He was banished and died in exile, endeavoring to evangelize the wild hordes of the desert. Ambrose was pastor of Milan. Theodosius I was a member. In a campaign in Thessalia the Emperor had massacred 7,000 innocent persons. When he returned he essayed to come to the communion table. Ambrose forbade him and when the Emperor persisted in coming forward, Ambrose thrust him, back by force. Hugh Latimer was court preacher in his time. The king was fickle-minded. Latimer preached on the text: "He that wavereth is like waves of the sea, driven by the winds and tossed." The king was angry and demanded that he apologize the next Sabbath. So the next Sabbath the

preacher began: "Hugh Latimer, remember that you are in the presence of your earthly king, who has power to take off your head! But Hugh Latimer, remember that you stand before the King of kings, who can destroy both soul and body in hell. Obey him!" Nathan said to David, "Thou art the man." The arrows of the king must be aimed at the hearts of the king's enemies, else they will not be subdued under him. A wise servant is one who has received the wisdom that cometh from above. Solomon asked wisdom and understanding to rule Israel, but he had the civil and military power to support him. But to the ministry Christ says: "Behold, I send you forth as sheep among wolves; be ye therefore wise serpents and harmless as doves." A pastor will have pessimists and optimists, those who have zeal without knowledge and those who have knowledge without zeal, the courteous and the impudent, the obedient and the independent. To unite these forces in one battering-ram to break down the walls of Satan's kingdom, requires the wisdom of God.

(2) *The Unworthy Ministers.* They knew their Lord's will. This does not mean that they were distinguished as Bible students. Some of them knew much of the Book, but many are better acquainted with the latest novels. They all, however, have an opportunity of knowing it, and their previous training gives them special advantages for learning it. They do not give their fellow-servants instruction. They give them stones instead of bread, serpents instead of fishes, and scorpions instead of eggs. This is the indictment brought against the shepherds of Israel: "The diseased have ye not strengthened, neither have ye healed that which was sick, nor bound up that which was broken, nor brought again that which was driven away, nor sought that which was lost; but with force and with cruelty have ye ruled them." This is a true picture of the Romish clergy of the Middle Ages. What shall we say of a ministerial club which holds frequent banquets, at which the Sunday newspaper is defended, the licensing of saloons justified, the Sunday mail defended, and balls and theaters jocularly bandied about as if they were footballs for their own amusement? Unfaithful ministers beat their fellow servants, and men servants, and maidens. The Romish clergy persecuted the Waldenses and Abigenses until every

mountain became a monument, every valley saw executions, and every village had its roll of martyrs. The prelatie clergy persecuted the covenanters of Scotland, until in the language of the Roman historian respecting the conquests of the Cæsars, "they made a solitude, they called it peace;" "they ate and drank with the drunken." The excesses and scandalous conduct of the Romish clergy have been the execration of history. Unfaithful ministers are not careful to keep their garments clean. Bad principles produce bad conduct. They do not prepare for their Lord's coming. They are not faithful and wise. They have not the Holy Ghost. The law of Christ is not written in their hearts. They do not act wisely. They scatter instead of uniting God's people.

c. *The Destiny of Ministers, Worthy and Unworthy.* They are rewarded at Christ's coming at the last day for judgment. They receive their reward in measure at death. But their capacity for the reward is not complete until after the resurrection, and their reward is not made public until the judgment day.

(1) *The Reward of the Worthy.* They are *blessed*. Their capacity for holy happiness was developed by their calling. Every capacity is filled. They receive dominion. The Master makes them rulers over all that he has. "Verily, I say unto you, ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his Kingdom, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." In John's vision, the four living ones were nearest the throne of the Lamb, the twenty-four elders next, and the company of the redeemed beyond them, while the angels were in a circle around all. As here the living ones, the ministry, lead the worship, and the rest join in saying, "Worthy is the Lamb." They are banqueted by the Lord. He serves them at the table. "The Lamb that is in the midst of the throne shall feed them and lead them unto living fountains of waters."

(2) *The Unworthy.* They shall be cut in sunder. Some think the reference is to an old custom of torture, cutting the living body in twain. David put the Edomites under saws. Paul says the Macabees were sawn in

sunder. Isaiah was sawn in sunder. But these servants are represented as living after this part of the punishment. The word means to sever, to cut off. They were put out of the office which they had abused, they were cut off from the covenant society, they were cast out of the presence of the King and consigned their portion with hypocrites and unbelievers. "Woe to the shepherds of Israel, that do feed themselves! The sword shall be upon his arms and his right eye." Isaiah pictures the king of Babylon going down to hell and all the kings and princes whom he had dethroned rising up in pandemonium and taunting him, "Art thou become as one of us? Art thou become weak as we?" Bunyon in his "Sighs from Hell" pictures the unfaithful pastor going to the place of torment, and all whom he had deceived and deluded rising up and taunting him with being the cause of their ruin. Judas was called, and received power to work miracles. But he was unworthy. And he hanged himself and went to his own place. The double damnation which unfaithful pastors bring upon themselves makes them wandering stars to whom it is reserved the blackness of darkness forever.

1. What a warning to those who are unworthy occupants of the office of the holy ministry.

2. What an encouragement to faithful pastors.

3. Let the church pray for the ministry.

4. Let God's people co-operate with them as good stewards of the manifold grace of God. The end.

THANKSGIVING, 1933

By Mrs. I. B. Leonard, Worthington

Oh, beautiful days, our glad hearts do sing!

In the fall of the year, as well as in spring,

The harvests all in, the trees turning brown,

There is much rejoicing in country and town.

For the great Thanksgiving day has come at last,

The winter is coming soon, the snow will fall fast;

So get out your skates, and sleds too, my boys,

For the girls are all ready for the Holiday joys.

Mothers in the kitchen, hustling around,

Baking the cakes and cookies so brown,

Old Mr. Turkey has made his last gobble,

We've fed him for weeks till he scarcely can wabble.

The pumpkin is stewing, the pie's in the pan,

Will soon be a smelling to tempt any man,

On the shelf in rows are cute little tarts,

For bright little ones, with fun loving hearts.

Now, let's all bow our heads and earnestly pray:

Oh, give us, dear Lord, thoughtful hearts for today,

For the bountiful blessings throughout all the year,

That we may go forth other hearts for to cheer.

For as we receive, so freely should give,

Oh, teach us, dear Lord, to help others to live.

May there be much rejoicing this glad holiday,

All over the world, dear Father, we pray.

I Would Do More For Others

By Mrs. Stella Prince

I imagine there are lots of people when they are going down on the other slope of life, wish they had done more for others; many who were nearest and dearest to us have gone to their eternal home, and what would we not give if we could remember more kindnesses that we have done for them.

The kind deeds that I have done, that I can recall, stand out as the most blessed satisfactions in my memory, and they might have been more numerous. Oh, the countless opportunities for helpfulness that I missed, being too absorbed in my own life, to share.

On the road from the cradle to the grave, there are many rough places, we can each smooth for others, if we want to, and this by little things within the reach of all. A kind word, a sympathetic interest, patience with these poor blunderers who, maybe, are are trying far harder than we ever tried; putting in some kind word for one who is being cruelly criticised, possibly having given occasion.

But it's never too late to begin living unselfishly, and doing all we can for others.

I am writing to those who need, not, must not, make my mistake; begin now, look more eagerly for chances to do kindnesses, than to look for favors for ourselves.

Let us look around us for those who need our sympathy, our time, as well as our money or other things we could give.

Practice it, persist in it. It may be hard, but work at it, until it grows easier. Such giving of yourself may prove the most glorious income you could possibly crowd into your treasury. Oh, the good we all may do,

While the years are rolling on, Oh, the good seed we may scatter,

While the years are rolling on, Rolling on, rolling on,

While the years are rolling on. Bristow, Oklahoma, R2.

TO THE CHURCH

By Mrs. I. B. Leonard

If this should be the last time, friends, In this dear old church we meet, To study from God's Holy Word, And our humble prayers repeat.

And if my place be vacant, friends, Oh, who will take my seat, And do the work that I'd have done, And all my dear ones greet?

Who'll sing the songs as I have sung, And say what I'd have said, Who'll teach the class as I'd have done, When I'm numbered with the dead?

In Heaven I hope to meet you all, When our blessed Savior comes, And takes us to our home on high, Without the loss of one.

We'll sing again the good old songs, And praise the God of love, That made us one while here on earth, And one in Heaven above.

PSALM ONE HUNDRED

MAKE a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

OUR ACCOUNT*By Mrs. Lina Claxton*

Now that the season is over,
Crops raised and gathered in,
Have we given aught to the Master,
Have we balanced our account with Him?

He has watched so carefully o'er us,
Has given us all we possess,
Trusted us with homes and plenty,
And health and happiness.

He needs the tithes in his storehouse,
The lost must be gathered in,
Don't ever think only money
Will balance our account with Him.

There are souls that are starving
For words we only can say;
We can tell them of Jesus,
And balance our account today.

We must bring sheaves to the storehouse,
Money to help win lost souls,
Words to comfort the weary,
We must not lose sight of the goal.

God only wants willing workers,
To help save lost souls from sin;
Oh, bring your tithes to the Master
And balance your account with Him.

We would be thankful if every Free Will Baptist family would subscribe for the Gem; and balance our account with the Editor by sending him some new subscriptions. —L. C.

THANKSGIVING, 1933*By Mrs. Lina Claxton, Hartville, Mo.*

The year is almost over,
Thanksgiving will soon be here;
Everywhere they'll be going homeward
To spend Thanksgiving this year.

It gives me memories of mother,
And home, in the years gone by,
When we all met one another,
And gathered around the fire.

There was a table spread
With everything good to eat,
But the greatest joy of all
Was with our loved ones to meet.

Those years have passed away,
But dear memories with us stay,
Of the great times at home,
When we met on Thanksgiving day.

We must still have thankful hearts
For the blessings that remain,
Although under the old home roof
We never can meet on Thanksgiving again.

We must thank the Lord for health and food,
For a land where peace does reign,
Where we do not hear the cannon roar,
When Thanksgiving comes again.

The years are hastening on,
Thanksgiving will come and go,
But they never can be like the old ones
We spent long years ago.

Time brings many changes to us all,
But there is One who changes not;
Who guards o'er us and gives us peace,
Though sorrow has been our lot.

I love to think of this great love,
How he suffered and died for all,
He gave his life upon the cross,
And loved both great and small.

Thanksgiving day will come sometime
In those mansions bright above,
We'll gather around the throne of God
With all of those we love.

We'll forget the lonely hours we spent
When separated here;
When we meet again in heaven above,
On THANKSGIVING day up there.

P. S. I am so thankful for our editor and wife; for the little Gem, that is such a help to us; for the good news that we read from other places; thankful for the work that is going on in this great land of ours; thankful for the rain and sunshine that made it possible for man and beast to have food to eat and water to quench their thirst. We realize that all good and perfect gifts come from the Father of light, and His goodness to us is so great we haven't language to express.

May God help us to be thankful to Him who has done so much for us; and I will be thankful to you all to remember me in your prayers.—L. C.

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