

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. 6, No. 2.

Purdy, Missouri, February, 1934.

50 cents per year.

THE ONLY ONE and THE ONLY WAY

By Elder Winford Davis

I used to wonder why it especially had to be Christ to atone for man's sins, and why He had to die to do so; why could not some other heavenly being acted as redeemer, and why not some other way besides death? not that I was dissatisfied with the plan, or that I wanted to question God; but I had a desire to understand more fully the great divine plan for human redemption, and then also, I suppose I had that natural human trait to ask why. In later years the Lord has given me satisfaction as to those two questions and I want, if I can, to hand the thought on to you:

In the first verse of Rev. 5th chapter, we find that, No man in heaven, nor in earth, neither under the earth was found able or worthy to open the book except the Lion of the tribe of Judah (or Christ). The dictionary I have at hand says the word "worthy" means equivalent suitable, having qualities suited to. Then Christ was the only one that could be found who was equal to the work. The apostle Paul says, "God was in Christ reconciling the world to himself;" so we must think of the work of redemption as reconciling God and man, or as bringing God and man to peaceful terms again after the difficulty had arose between them as a result of the first transgression. A peacemaker must be one who is in a proper position to reconcile both parties concerned, one who is interested and desirous to bring about peace because of sufficient sympathy and love for both parties concerned; also one who will deal fair and impartial and that not because of being bound by the law as might apply

to one filling the place of an arbitrator or reconciler, nor because of being conscious of duty imposed upon one in such a position; but because of vital relationship and equally binding ties to each of the parties involved. Our Savior, as the precious Mediator, was in a position to exactly fulfill these requirements. Let us further explain: We say that Christ was God or is God and we rightly say so, because it is Bible; John says, "In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God." Jesus said, "He that hath seen me hath seen the Father," and also prayed thus, "Father glorify me with the glory which I had with thee before the world was," etc. So let us think of Christ as being with the Father or as being the Father when man first transgressed divine law; so then there is not, never has been, nor ever will be another personage in all the universe to know just how deeply it affected God or the severity of divine suffering when man sinned against God except our Savior, simply because of His position relative to the Father at the time of the treasonable act. It is impossible for puny man to get but a faint, and very faint, idea of the suffering we have caused our merciful Father. Man is inclined to think that the earthly sufferings of Christ were the extent of the suffering which has been borne for our sins; but it is not so; it has been a suffering for the ages, and will continue to be until the final consummation. Jesus was a "Lamb slain from the foundation of the world." So we see that Christ is One, and the only One, in a position to be truly interested, to thoroughly understand, and to be deeply in sympathy with the Father and His side of the greatest of all matters. Even the angel

Gabriel, God's messenger of good will, nor Michael, God's angel of warfare, nor any other angel, tho their position be ever so important, was not in a position to do this, nor did they feel so keenly the effect of the fall as did our Redeemer, though they felt it in a sense, no doubt.

Now the next consideration is man's side of this matter. The Son loved man, the crowning work of creation, because "all things were made by Him and without Him was not anything made that was made," and I can hear the Father say in that great divine partnership work, "Let US make man." But in order for the Son to be in a position to take care of man's side of this matter as to interest, understanding, and sympathy, He must become a man in every sense of the word (sin excepted), and this He did. We might ask the question, "Why could not some other heavenly being have become man?" We will just say that maybe they could have, but should they have they would not have been in sufficient touch with the Father; so that would have disqualified any other agent. Christ's relative position on the first part necessitated His relative position on the second part. It had to be Christ.

Full of deep realities are such passages as "Jesus wept," "Give me to drink," "Being wearied with His journey, He sat thus on the well," "I thirst," etc. They show the humanity of our Lord. Why all this life as a man? Why tempted in all points like man? Because it brought Him into sympathy with man. Sure He loved man before He ever became man, but love and sympathy are different. To be in sympathy we must have had the similar experience. I might love you and yet be unable to sympathize with you, because of the lack of experience;

or I might truly sympathize with you and yet not love you in the true meaning of the term. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). Let me say, upon the authority of this passage, that man never has a trial, whether saved or unsaved, but that the Son of God knows from an experimental standpoint just how he feels. A sinner never dies and sinks into hell but what Jesus knows the horror of it, because as He hung on the cross, He was left in a state of hell for a space of time that, "He should taste death for every man" (Heb. 2:9). There we see the Son dying without God, and that is hell in state, whether in place or not. No wonder He cried, "My God, my God, why hast thou forsaken me?" In my mind, this was the cup He prayed might pass from Him in Gethsemane. Oh, that a sinful world would stop and consider what suffering they have caused the Son of God!

In speaking of His death, let us remember that death was the penalty pronounced for the transgression of divine law, and, consequently it took death to redeem. When God said to Adam and Eve, "Thou shalt not," that was divine law, and when He said, "Thou shalt surely die," that was the penalty—law and penalty are inseparable—there cannot be law without penalty, neither can there be penalty without law; so the penalty truly was applied when the law was transgressed, and the Redeemer had to die to pay the penalty; "We are bought with a price." Death does not mean annihilation, as some would teach us, but it means a separation, and every time we find the term death, if we will apply the term separation, we will find that reason always prevails. Physical death means the separation of the soul from the body; eternal death means to be eternally separated from God; the lake of fire and brimstone is called the second death, and spiritual death means to be spiritually separated from God. This last is the death Adam and Eve died the day they transgressed, and they would have died

the eternal death, together with all their posterity, had not the Son of God died for them; Jesus was separated from God on the cross, that we might be united with Him.

Let us remember that it was not the crucifixion that killed Jesus as some would have us think, and therefore, laying the responsibility of His death entirely upon the Jews and the Romans; but our Savior died of a broken heart, carrying the weight of the sins of the world; death struck Him in the garden, when He said, "My soul is exceeding sorrowful, even unto death." He died before the thieves beside Him, and His bones did not have to be broken, thus fulfilling scripture, because death started on Him before it did on the thieves. Jesus did not have to be crucified, but He did have to die, and He would have died anyway had they never crucified Him, because of a broken heart under the weight of sins. You and I are just as much responsible for the death of Jesus as any one else. That is the hard thing to get sinners to see that they helped to kill Jesus. Evil men intended to kill Him, and thought they did kill Him, and did kill Him so far as their hearts' intentions were concerned. But every one is personally implicated in the real cause of His death.

You object to the statement, "He did not have to be crucified," because you say it was prophesied of; true enough, but remember, prophecy does not make or change a thing; God only saw before the prophecy was uttered that that was the way His Son would be treated and had it foretold to verify His word, which is one purpose of all prophecy.

But death could not forever conquer the Christ, for on the third day He arose "and became the first fruits of them that slept." In the days of the activities of Israel they would bring, in the fall of the year, some first fruits of their crops as an offering to the Lord, which was evidence of a great on-coming harvest, so through the great resurrection power of our precious Savior, we can look forward out yonder to a mighty resurrection at the sounding of the trump of God; as one minister has said, "Some day

these cemeteries will look like plowed fields." That will be a great time for the redeemed.

JESUS IS THE WAY

By Elder Paul Pursell

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me."

We find these to be the words of Jesus, as He was speaking comforting words to His disciples, telling them how they could receive the mansion that He was going to prepare for them, that is, the ones that obey His word.

There is only one way to go to Heaven, and that is by the way of the cross.

But there are classes of people who claim to be disciples of the Lord Jesus Christ that are trying to go to Heaven by a new way.

Lord help us Christians, us Free Will Baptists, to stay in the old way, for it is the only way that will get us to Heaven. For Jesus said, "I am the way." Jesus said again, "I am the door, by me if any man enter in, he shall be saved." and He said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (St. John X).

The Word teaches that Jesus set the example, and I am afraid that, if Jesus should come, He would find a lot of things in the church that wouldn't be pleasing to Him; and that the members wouldn't want Him to find. Since Jesus has marked out the way, dear Christian brothers and sisters, let us set an example for others to follow, and don't let the entertainments of the world creep into our church. The old devil is trying to tear down the good work that has been done; he is trying to tell us that sports are all right, and that there is no harm in having a good basketball team in the church. Lord, help us to keep God's house clean. Yes, they say, "If we will have these things, it will build up our church and Sunday school."

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). Let us lift the blood-stained banner of Jesus up, instead of the things of the world.

"And I, if I be lifted up from
Continued on page sixteen

THE FREE WILL BAPTIST GEM

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Eld. B. F. Brown, Editor.

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

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

Your time is out if a pencil mark appears here 

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

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MYSTERIES OF THE KINGDOM OF HEAVEN

The Parable of the Leaven

Matthew 13: 33

"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

By B. F. Brown

This parable has been interpreted in various ways, but the usual interpretation makes the "leaven" to represent the Gospel quietly at work in the world, "the three measures of meal," till all the world is converted. But this does not agree with the meaning of leaven as used in the Bible; nor does the Bible teach that the whole world will be converted in this age; two of these parables, that of the Wheat and Tares, and that of the Net, present to us a partly converted kingdom in an unconverted world. Yes, some are preaching that the world is getting better, and that finally the whole world will be converted. As I understand this parable, the "leaven" represents evil; the "three measures of meal" represents the Gospel in which the leaven of evil is hidden; the "woman" represents the (visible or organized) church. Instead of this parable teaching the final conversion of the whole world, it teaches that men will preach an adulterated (man-made) gospel, and the apostasy of the professing church.

Leaven is mentioned in many places in the Bible, and always represents evil. Leaven was excluded from the feasts and from all sacrifices and offerings, except the peace- or thank-offerings, and in them it represented evil in those who made such offerings. All offerings made by fire had to be free from leaven (Lev. 2:11). The symbolic meaning of leaven is "malice and wickedness" (1 Cor. 5:6-8); it is "evil doctrine" (Matt. 16: 11, 12); it is "externalism" (Matt. 23:23-38); it is "worldliness" (Matt. 22:21). "A little leaven leaveneth the whole lump" (1 Cor. 5:6). A little evil makes the whole lump evil; but a little good does not make the whole lump good.

The "woman" in this parable represents the (visible) church, and the "three measures of meal" is the gospel in which the church represented by the woman hides evil until it is all evil. The church, which includes the whole number of church members of all denominations, ordains and sends out those who (are called to) preach the gospel. Each denomination has its creed, which sets forth the truths believed, and which are to be supported and preached. But, alas, many have departed from the fundamental truths they started with, and have adopted the doctrines of men—leaven is hidden in the gospel that is preached.

Some thirty-five years ago a movement was started to bring all people together socially. Preachers, teachers, professors, leaders, scientists and others co-operated in this movement, which included the church as one of the social units; and, as a result, the church has consented to walk with the world, and the leaven of "worldliness" she has hidden in her creed. And she has messengers who are not separated from the world; so this element of "worldliness" just suits their taste.

But right here I want to express my appreciation for the God-called, Spirit-filled preachers who are

(Continued on page 16)

OGLESBY, OKLAHOMA
Free Will Baptist Church
 January 13, 1934.

Sunday School at 10:00 a. m.
 D. S. Jones, Superintendent
 Morning Services at 11:00 a. m.
 Elder D. W. Stinnett, Pastor
 Evening Services at 7:30 p. m.
 Brother Air
 Prayer Meeting Wednesday Eve.
 Sister Dick, Leader
 Ladies Missionary Meeting,
 Tuesday at 1:30 p. m.
 at Sister Huff's

May the Lord bless all, is the
 prayer of your sister in Christ,
 —Mrs. James Huff.

ST. LOUIS, MO., January 12th.

Dear Bro. Brown and Readers
 of the Gem: Just a few lines to
 let you know that we are still on
 the job, and that the Master is
 still blessing us.

We have enlarged our house of
 worship until we can now seat
 300 people. Our congregations
 are fine and interest is good in
 every way. We have been having
 a few conversions and additions
 to the church ever since we organ-
 ized our work a little over a year
 ago. We have a fine Sunday
 school, and a splendid league.

The finances for the work are
 coming up satisfactorily.

—Elder W. C. Hill.

ANTLERS, OKLAHOMA

Dear Editor, Wife and Gem
 Family: Hope you are all enjoy-
 ing life. We are always glad to
 receive our Gem paper, and to
 hear from our kinfolks all over
 the field of service, but many
 times we neglect to write as often
 as we should. We are proud to
 hear of the good revivals and of
 the great associational work still
 going on. I kept thinking for the
 past few months that I would
 send in a few lines to the Gem.

We haven't had the great re-
 vivals this year that we once wit-
 nessed. Of course the Free Will
 Baptist are guilty of getting a
 revival meeting started, and clos-
 ing it too soon. We are always
 limited for time—about two weeks
 is our limit—then we go to our
 next revival, and about the time
 we get a good interest, have to
 close and go again. We should
 stay in a revival as long as the

interest demands. All of our re-
 vivals closed too soon this year.

We had a good meeting at our
 home church, at Rocky Point, ten
 miles northwest of Antlers, Okla.
 I have forgotten just how many
 conversions. Elder H. W. Finney
 of Idabel, Okla. assisted me in
 this meeting. Bro. Finney is a
 good revivalist.

Our next revival meeting was
 with our Non church. Eld. E. A.
 O'Donnell was with me in this
 meeting. He is a good preacher.
 We have labored together in sev-
 eral meetings before. We had
 several conversions and additions
 to the church. Non is one of our
 leading country churches, with a
 fine bunch of people to work with.

Our next revival was in the town
 of Sulphur, Okla. in our church
 there. We had a good revival at
 Sulphur. Elder W. L. Waddle
 is the faithful pastor of this church
 and is loved by his church and
 people. We then went back to
 Non and joined with Elder Bill
 Huddleston in a meeting; he had
 been preaching there for several
 nights. We had several additions
 to the church, baptized several.
 Bro. Huddleston is a good preach-
 er and well known at Non. His
 father and mother are both mem-
 bers of our church at Non, both
 are past 80 years old.

We came home for a few days'
 rest before beginning our next
 meeting, at our Clemscot church.
 We have a nice Free Will Baptist
 church building in the east edge
 of the little town. There we met
 a fine congregation of people,
 ready for a revival meeting. Eld.
 T. Maynard is a good preacher
 and is the pastor of this church.
 He is one of our old pioneer min-
 isters and a power for God. They
 have a fine mission circle organ-
 ized there, and are doing a won-
 derful work. We had a good re-
 vival with several conversions and
 additions to the church.

We only pastored four churches
 the past year. Christmas eve we
 had an all day service at our Hall
 church, three miles south and
 three miles west of Antlers, Okla.
 Program was arranged as follows:
 10:00 o'clock, "The Virgin
 Birth of Jesus Christ," Elder J.
 R. Edwards.

11:00 o'clock, "The Crucifixion
 of Christ," Eld. M. M. McKee.

12:00 o'clock, A big barbecue
 and basket dinner. They had plen-

ty of barbecue beef, pork and
 goat's meat. Sure was fine. A
 large crowd enjoyed it.

The Evening Program

1:30 p. m., "The Resurrection of
 Christ," Elder I. N. Pate.

2:30, "The Ascension of Christ,"
 Elder J. M. Hatcher.

The choir did some fine singing.

Elders I. N. Pate and J. R. Ed-
 wards were called away on that
 day, so Elder McKee filled the
 stand at the morning service, and
 Elder J. M. Hatcher at the even-
 ing service. A fine day was spent.
 Eld. J. H. Coffman is the faithful
 pastor of this church.

We were called to Drumright
 on the 5th Sunday in December to
 fill the stand there. It was just
 like going home, as I had pastored
 this church for three years, and
 held revivals there too. We found
 a fine congregation there. Sun-
 day night we had a fine time, al-
 most an all night service. League
 began at 6:00 o'clock, then sing-
 ing, and a fine program was ren-
 dered. Elder A. B. Epperson and
 his Vance Chapel church; Elder
 J. L. Waltman and his Cushing
 church; Elder Sadie Fincher and
 her church and Elder Hattie New-
 man and the people where she is
 preaching, all closed their services
 early and came to Drumright to
 be in the services there, and be-
 lieve me, we sure did have a fine
 time. Several other preachers
 were present, we can't call all the
 names, besides a big bunch of
 deacons. The singing was fine.
 The male quartet sang several
 good numbers, then a trio brought
 a fine number; the program was
 fine.

At 10:00 o'clock Elder M. M.
 McKee brought the message, Text,
 1 Tim. 3:16. Concluded by Elder
 A. B. Talbert. Closed with Com-
 munion and feet washing service.
 The night was well spent. I shall
 never forget those services.

I preached today at 11:00
 o'clock at Moyers, Oklahoma.

Must close. With best wishes
 to each one of you.

God bless the Gem family.

Remember me in your prayers.

—Elder M. M. McKee.

GREENTOP, MISSOURI, Jan. 4th

Dear Readers of the Gem:

I will try to write some tonight.
 I love this little paper and enjoy
 reading it so much. I have been

trying to live for Jesus for several years, and each day seems sweeter to me. The closer I live to Him, the more blessings I receive.

My loving Father had to leave us the third day of December, 1933, at a hospital in Kirksville. We are so sad and lonesome without him here, but we feel sure he was ready to go, and if we live faithful to Jesus, we will meet him again some day.

The Lord knows best, and we must be willing for Him to have His way.

I am glad to say that our Sunday school, prayer meetings and League are improving. Our faithful pastor, Bro. Sam Marcum and wife, are a real blessing to our churches.

I love to work for Jesus and want you all to pray for me, that I may live just the way He wants me to live.

Esther Peterson.

GREENTOP, MISSOURI,

Dear Brothers and Sisters in Christ: I will try one time more to write a few lines for our dear paper, the Gem. I sure love to read the letters from all the dear ones, especially from the young people. I wish we could hear from more of them, and from the older ones too. I wish we could get the paper every week.

I sure enjoyed the State Conference, am just hoping and praying that there will be another as good or better this year. And those dear people we stayed with during the meeting, Bro. Fletcher's folks, they sure made us feel at home. I just pray God's richest blessings on them all; every body was so good. But we all have our sadness and troubles, too.

Our dear brother that took us down there passed away since we came home, but our loss is heaven's gain; blessed be God's holy name. The care of this life may leave us weeping, and rugged may seem the way, but, oh, remember that God is keeping, and life will be sweeter some day. O, those sweet songs they sang, I never will forget.

I wish I could know that what I write would do someone as much good as it does me to read the letters of others.

Well, I will have to close or Bro. Brown will put this in the waste paper basket. So hoping that, if

we never meet again here, we will all meet on the sunny banks of Sweet Deliverance. As ever

A sister in Christ,
Mrs. Isabell Fowler.

Q. MEETING REPORT

The Wright County Quarterly Meeting No. 3 convened with the Cuba church, Dec. 28, 1933.

The introductory sermon Thursday night was delivered by Elder Widd McClanahan.

Conference called to order Friday morning by moderator, Elder M. H. Williams.

Committee on Divine Service appointed: Brethren Abb Lawson, Matt Jemes and Chas. Pitts.

Committee on Credentials: Kal Weaver, Lee Jemes, Jim Stancoff.

Letters from the churches were received and delegates seated from the following churches: Amity, Happy Valley, Little Vinc, Cuba, Macedonia and Liberty.

Elder Cecil Horner was elected moderator, and appointed Elder M. H. Williams assistant Mod.

Stand filled Friday at 11 a. m. by Elder Cecil Horner.

Friday afternoon session opened by singing. Lesson read by Mod., 1 John 2. Enrollment of ministers, deacons, clerks, delegates and ministers' wives.

Elder Widd McClanahan elected member of the Executive Board for a term of three years.

Liberty church chosen as place for the next quarterly meeting. Elder Tony Jinks to preach the introductory sermon, Bro. Faye George alternate.

Committee reported favorably on Bro. Faye George of Amity church, and he was given license to preach the Gospel.

Stand filled Friday night after song and praise service by Elders Tony Jinks and Ezra Vestal.

Saturday morning session opened by singing, followed by Scripture reading and prayer.

Report of treasurer read and approved.

Stand filled at 11 o'clock by Elder John Moore.

Saturday afternoon session was called to order by moderator and opened with singing, Scripture reading and prayer.

Welcome address given by Bro. Matt Jemes. Thanks extended to the church and community for their hospitality by Elder Tony Jinks. Standing vote of thanks

given moderator, assistant moderator and clerk for their faithful service, and to the young people of the community for their attention throughout the Q. M.

Release of committees, thanks extended to committees by moderator for their services.

The following queries were discussed:

No. 1—Explain St. Luke 11:24. Was this man a backslider? Opened by Abb Lawson. Passed satisfactory to all that he was.

No. 2—Explain Mark 3:14 with Luke 9:1. Did God order women to be ordained to preach the Gospel? Opened by Elder J. A. Jinks. Passed satisfied that he did not.

No. 3—Explain St. Luke 16:9. Opened by Elder Ezra Vestal. Passed dissatisfied.

No. 4—What would be the best method for the churches to use to promote the cause of Christ or the peace of the church? St. John 14:27. Opened by Elder M. H. Williams. Passed satisfied and recommended that each church meet on each 5th Sunday in their respective churches for a confession meeting to be led by someone selected by the deacons.

No. 5—When did the old dispensation cease and the new begin? St. Luke 16:16. Opened by Bro. Faye George. Passed satisfied that the new dispensation began at the preaching of John the Baptist and reached its fulness on the day of Pentecost.

No. 6—Explain Ephesians 4:30. Opened by Bro. Guinn. Passed satisfied that we should not grieve the Holy Spirit, and that it is the Holy Spirit that seals our future destiny, and also the Holy Spirit which would blot out our names from the Book of Life.

Following the quarterly meeting the stand was filled Saturday night and Sunday at 11 a. m. by Elder Cecil Horner.

Eld. A. J. Kelsey and pastor, Elder Clarence Ussery, began a revival meeting on Sunday night. Prospects are good for a revival.

Elder Cecil Horner, Moderator, Eld. M.H. Williams, Ass't Mod. Elder Ezra Vestal, Clerk.

MOUNTAIN GROVE, MISSOURI

Dear Editor and Gem Readers:

My subscription has expired, so I am enclosing 50c for another yr. I get so much good out of the ser-

Continued on page eight

MISSION REPORTS

DRUMRIGHT, OKLA., Jan. 8th.

Dear Editor and Gem Readers:

Here I come again, to chat just a little while. But will try not to take up as large space as we did in last month's paper. We want to thank our dear editor for making room for our Mission report.

We had another good Circle meeting January 5th at the Drumright church, and I want to say that God was there in mighty power. In the forenoon we had our business part of the service. We had some fine reports from the different churches, but on the account of bad roads, we didn't have all the churches in the circle present.

We sure did miss Cushing church, no one was present from there.

Jennings church gave in a good report and they are going right along with their new pastor.

Vance Chapel is doing a fine mission work, they have had so much sickness in their part of the country that they have been awful busy. Some folks think mission work is only for women, but the men at Vance Chapel sure do work, some of them are busy all day, sit up with the sick all night but God sure does bless them and you can just see them shine for Jesus.

Drumright gave in a fine report this time. They have been having some good cottage prayer meetings in the last month. Workers, let us all do a little more of that; a lot of folks wont come to church to them. The main aim in Mission work is to reach lost souls, and so many lost souls are dying for just a little bit of love. Are we doing our best? Let us all make 1934 the very best year of all, in working for our Master.

We must not forget the Arbordale church, they were right there with their report. They have their new church just about done. They were to have services in it Dec. 7th; we are sure now, since they have their building, they will do a greater work than ever before. Let us pray hard for these new churches, and if they are close enough, let us go and visit them and give them a lift.

In the afternoon part of our circle meeting Sister Epperson brought us a wonderful message.

Subject was "Heaven." We had some real old time shouting going on, and every one present got a wonderful blessing.

Pray for us, that we will take God with us wherever we go, and that we may shine out more brightly for Him in this new year than ever before. Let us pray that our preachers will really preach the Word.

Yours for the cause of Christ,
Rev. Hattie Newman.

BOWDEN, OKLA., Jan. 20, 1934.

Dear Mission Workers and All Who Read the Gem: Just another report to let you know that the Eastside Mission is still on the firing line for the Lord.

Our last meeting was held at the Allen church, January 13th. It was a beautiful day, for which we thank the Lord. There was a goodly number present.

We had some fine reports from the different churches: Lawrence, Allen, New Home and Oglesby. They are all doing fine work, lots of sick calls being made. There were several of our mission not present.

Bro. Boyd Williams brought us a real Gospel message, using as a text, "As a Bridegroom Rejoiceth Over the Bride." Bro. Harry Staires and Bro. Hillard followed. They all three brought us a real message. May God bless all of His servants.

We, the Allen church of which I am a member, have called Bro. Jack Edens to pastor our church, of whom we are real proud.

We ask an interest in your prayers, that we will work harder for the Master this year than we have in the past.

It surely was good to see Sister Newman's report from the Westside circle, may God bless them in their work.

Our next meeting will be at the Tulsa church, the second Friday in February. Every one welcome.

Pray for me, that I may always do what the Master would have me do.

—Mrs. J. L. Smith.

PATTONSBURG, MISSOURI

Dear Mission Workers, Greeting in Jesus' Name: How we want to call all of you together

this morning and tell you just how the Master has been blessing.

We closed the meeting at Union Chapel with thirteen conversions. The weather got so bad that very few could get there part of the time. We preachers had to walk part of the time, but we had a glorious meeting. We made our home with Bro. and Sister House and we sure had a hearty welcome. This church was the last of Bro. House's churches. We have certainly enjoyed working with him and Sister House. We pray God's richest blessings on them.

We are now near Pattonsburg in a neighborhood where they have a Sunday school, but no church. We have had five saved here. We will close Monday night and go for a few nights to Fairview, another place where there is no church, but a Sunday school. Pray much for us, that a work can be built up at some of these places. The field is white and the laborers are few.

We all met at Center Point the fifth Sunday, where we had a splendid program and organized a quarterly mission, that will meet at Third Fork the next fifth Sunday. The day was rainy, but a large crowd was present, and such a sweet spirit all the way through. Sister Melba White preached her first sermon at 11 o'clock, and was licensed to preach. We feel that Sister White will soon be numbered with our best. She is with us, taking an active part in the work, and preaching all along. We are thanking God for calling so many of our young folks to service. We older preachers have something to do helping them to get started in the work.

We want to mention a little more about our fifth Sunday meeting, and give the names of the officers. Sister Lou Ella Kerns of Third Fork church was elected president; Sister Cora James of Philadelphia church vice pres.; Sister Sara White of Mt. Zion church, Sec'y-Treas.; and Sister Ethel Helms of Center Point church, assistant Sec'y. \$2.00 was turned in for state work, also an offering of \$2.00 was given.

Let us pray much, that this year will be the very best for mission and league work.

God bless all the Gem family.

Yours for Jesus,

H. M. and Lizzie McAams.

TREECE, KANSAS

Dear Gem Readers:

We of the Northwest Picher Free Will Baptist church have been having such wonderful services that we would like to tell others about them. Although Elders Paul Pursell and J. B. Rollins have closed their revival meeting, it has never been closed in our hearts. Since the meeting we have taken in about thirty new additions to the church.

The fifth Sunday meeting was held at our church, with such an outpouring of the Holy Ghost that there was singing and shouting in the old fashioned way. At the close of the afternoon service two souls were wonderfully saved. As on the day of Pentecost, they were all with one accord in one place (Acts 2:1).

We have called as pastor Elder J. B. Rollins of Purdy, Missouri.

We are still holding up the blood-stained banner, and pray that we may ever do so.

Erma Dunn.

FLAT RIVER, MO., Jan. 2, 1934.**Flat River Church Notes for Dec.**

We have had services regular, and well attended. Those who attended the Conference at Tulsa, Okla. were Bro. and Mrs. Miller, Mrs. Huey and Bro. Damon Dodd.

In the absence of Bro. Miller on Sunday morning, Sister R. La Brot brought the message. At the Sunday evening service there were two conversions.

Last Sunday evening we had another wonderful service, the Spirit was working greatly, with two more conversions. After the services we had a watch meeting, as the old year went out, we were on our knees praying for lost souls, and that we might have a revival in our church in the near future.

Our special league program in December was a success, and we are praying that we may have a better church year in the new year than we had last year.

Raymond La Brot, Reporter.

HARTVILLE, MISSOURI

Dear Editor and Gem Readers:

I am writing you again to let you know that I am still on the battle front for my Lord.

I certainly do enjoy reading the good letters from our good brothers and sisters in Christ; it

is so much help to us, and when the road of life seems dark and rough, how helpful it is to read a good letter that some one has written, telling about the many trials and temptations we may come in contact with. Then we know that when we go to our dear Lord in prayer, asking Him to lead us, as we would go to our earthly parents if we were in need of anything which father or mother could do for us, but, oh, how willing our dear heavenly Father is to help us bear the trials and temptations we must face from time to time, if we will but ask His help. He will never forsake us if we will stay close to His side and always willing that His will be done, not ours.

If all of us, as Christ's children, would let our dear Lord have his way in our lives, what a world this world would be!

The preacher preached today on the "Second Coming of Christ." As we listened, our mind wondered and thought of what a glorious time that would be, when we meet with our loved ones, never to part again, but you will not see this except you are born again. There will be no lame or feeble minded up there, but all will be alike and we'll wear robes of spotless white what a glorious thought it is, most of all we can see Jesus who gave His life a ransom for us all. Then, dear Christians, let us live so we can be in that number when the dear Lord comes.

Dear brothers and sisters, I always did enjoy reading the Gem, but it seems that I enjoy it more since I attended the State Association and met the good brothers and sisters that write to it. I wish more would write.

May God bless our good neighbor and every one else, I pray.

May God help us to be true to the cause we represent.

Your sister in Christ,

Miss Faye Savage.

QUARTERLY MEETING REORT

The Douglas County Quarterly meeting of Free Will Baptist convened with Pleasant Ridge Free Will Baptist church, east of Mansfield, Mo., Friday, December 29, 1933, at 3:00 p. m.

Introductory sermon preached by Elders J. F. Marler and Arthur Rich. Text, "Come, Let us Reason Together."

The Q. M. organized as follows: J. F. Marler elected moderator, with Elder O. L. Claxton, assistant

Appointment of committees:

Pulpit—Brothers U. S. Findley, and John Marler.

Credentials—Elders Claud Smith, W. E. George and Arthur Rich.

Business—Brothers U. S. Findley, O. H. Bass, T. B. Marler.

Preaching at 7:30 p. m. by Eld. W. E. George and Eld. A. Rich.

Saturday morning, the enrollment of ministers, deacons, licentiates and all delegates present.

Minutes of last Q. M. read and approved.

Credentials committee reported favorably on letters from Breeden, Fairview, Pleasant Ridge, Brushy Knob and Girdner churches, and delegates seated in council.

Most of forenoon spent in discussion of queries.

Saturday Afternoon

An oral report made by Sunday school missionary, Elder O. L. Claxton. Bro. Claxton reported Sunday schools in good condition, with a good average attendance, and good interest shown. Bro. O. L. Claxton was re-elected as Sunday School missionary and quarterly meeting evangelist for a term of twelve months.

Voted to send next quarterly meeting to Girdner church, south of Ava, Mo.

Elders Elza Owens and Arthur Rich elected to preach the introductory sermon at next Q. M.

Elder Claud Smith elected to succeed Elder J. F. Marler on the Executive Board.

Stand was filled by Elder Claud Smith at 7:30 p. m. Service followed by communion and feet washing service.

Sunday Morning

Discussion on remainder of the queries. All committees dismissed.

Adjournment of quarterly meeting until next regular appointed time.

Sunday school at 10:00 o'clock.

Preaching at 11:00 o'clock.

This was one of the best quarterly meetings we have ever held. Everything was carried on in such a good Christian spirit

We are expecting a good quarterly meeting next time, and ask an interest in your prayers. We wish it were possible for all of the Gem family to attend our quarterly meetings, and we invite all who can attend to do so.

Arthur Lund, Q. M. Clerk.

Mountain Grove, Missouri*Continued from page five*

mons and letters in the Gem, especially since meeting so many of the writers at the State Association last October. It was there that I first met Bro. Allred of Monett, Mo. who later came to our Mt'n Grove church for a revival meeting. It was a revival of old time religion. God blessed the preached word to the salvation of 36 souls, who prayed thru to victory.

We have a good church, Sunday school, mission and league, and we are now organizing a Gospel team. This is the only full-time church in Union Association at this time, but several other churches are considering full time, or half-time pastors in the near future.

I am now helping in a revival at Lone Star church, near here, and God has blessed us with ten precious souls saved so far.

Pray that God will continue to bless and make our churches light houses set upon a hill, which cannot be hid. We pastors have a big fight on hand, with evil abounding on every side, but if we stay humble, God will help His people to be victorious.

I would be glad to hear from other pastors, personally or thru the Gem, as I think it does us good to know what other churches are doing.

Elder C. M. Dauber.

ANDERSON, MISSOURI, R1
Pleasant Grove Church

Just a few lines to let the Gem readers know that we are still on the map. The delegates were not able to attend the Association, so failed to secure a pastor. I was asked in December to take charge of the church for the remainder of the year. I am not strong enough physically to do justice to the work, but have agreed to help what I can till the church can do better.

We had a fine Christmas program and tree Saturday night before Christmas. The program magnified the Child Jesus instead of Santa Klaus. Mrs. Shaver and others deserve much credit for making it a success.

The young people's meetings on Sunday nights are well attended. The Sunday school is still small

but quite interesting. There are more heads of families attending than formerly, yet there is room for others. Sisters Wallis and Whitehead are faithful to attend all the services when they are able.

We sincerely request your prayers, that Ephesians 3:16-19 may be more fully manifested in all of our lives.

Mrs. John L. Wilson.

Fifth Sunday Meeting Report

Dear Readers of the Gem:

Another Fifth Sunday Meeting has come and gone, also we are starting on a new year, and how I hope and pray that this year will be a great year for the Free Will Baptist churches, also for the Gem. How I look forward for this little jewel. I love to get away by myself and read it from cover to cover.

We had a glorious meeting at Blue Front church, near Treece, Kans., one of the best I have ever attended, although not the largest. At the eleven o'clock service, Sister Elda Crain gave us a message that put us all to thinking, I think it hit most of us and did us a world of good. Bro. Curry followed with a nice talk. After our spiritual feast, at the noon hour, we had another feast.

At 1:30 p. m. we were called together by the moderator, Bro. Curry. A special song was sung by Bro. Paul Pursell, followed by fifteen minute talks by several visiting ministers. We also had a testimony meeting in the afternoon service, with shouting and praising the Lord. After the testimony meeting they invited sinners to come to Jesus, and we had two conversions, and more shouting. Everyone went home feeling much better for having attended.

Bro. Paul Pursell was elected moderator for the coming year. All four churches were represented: Fairview, Notch Mound, North Pieher and South Pieher. Our next fifth Sunday meeting will be held with Notch Mound church, two miles north of Centralia, Okla.

Wishing you and the Gem readers a very successful year,

Grace Lollar, Clerk.

GREENTOP, MISSOURI

A Brief Report of My Work
Since September 1, 1933.

We have held and assisted in

holding five meetings. In these meetings we witnessed 27 professions and saw the power of God manifested in a most wonderful way.

Our missions, leagues and Sunday schools are growing. Our last Mission-League meeting, which is each fifth Sunday, was held with our Hazel Creek Union church. I believe it surpassed all meetings yet held. A well organized program, and everyone knew their part well.

We are now holding a meeting at our New Harmony church, it started Monday night, Jan. 29th. We have good interest, and ask that all of God's people who read this pray for us.

We have promised to hold one more meeting as soon as we are through here. We are pastoring four churches, so this is quite a task for so weak a servant as we are. But thank the good Lord for the many good people we have to work with. Pray for us.

Elder Sam Marcum.

CROSSETT, ARKANSAS

Dear Bro. and Sister Brown:

You will find a dollar bill enclosed, I am sending you two new subscriptions. I have been taking the Gem only about five or six months, but I enjoy reading it so much that I wish every member of our church would subscribe for it. I think it would do each one of them good to read about so many souls being saved.

I pray God's richest blessings on each and every one; and you all pray for me, for I need your prayers.

Your sister in Christ,

Mrs. J. L. Johnson.

HERBINE, ARKANSAS

Dear Editor and Gem Readers:

I thank God for so many good people to write to the Gem, the best paper printed, I think.

I have been thinking I would send in a report from our little church down here at Free Hill, of which I am a member. Although most of our members have moved away, we thank God for the ones that are left. We are piecing a quilt for the church, a work that I love to do because it is for God. Then I feel that I have something to live for.

Our dear darling mother went to her home on high Mar. 29, 1932. Those who have never lived without a mother cannot know what it means. I have to take my mother's place in the church work, and I now serve as clerk. I hope God will bless me; and my prayer is to see people saved.

Our good pastor, Bro. R. M. Moore, will be back with us the next first Sunday. He surely is a live wire for God, and knows how to bring forth the good message. We had a good meeting last year, but hope it will be better this year.

We earnestly desire the prayers of everyone, that our little church will grow and be a success in the future, as it has been in the past.

May God's richest blessings rest upon all of God's children.

Pray for me.

Your sister in the faith,
Clarabell Doss.

BRYAN, TEXAS, Jan. 27, 1934.
Free Will Baptist Church

The Free Will Baptist church of Bryan, Texas has just begun its second year of work with much enthusiasm under the leadership of Rev. I. J. Blackwelder. The church as well as the Sunday school and league have grown in number and in spirit during the past year. Nine members were received by baptism and two by letter. Fifteen of those attending this church began their tithing career.

The average attendance in Sunday school has increased considerably under the administration of N. T. Kinne, superintendent, and now numbers approximately 100 as against not more than 75 a year ago. Three additional Sunday school class rooms have been built and are now in use. Two new classes have been organized as follows: Truth Seekers, a class of young matrons with ten enrolled; Timothy, a class of young men with fifteen enrolled. This brings our total number of classes to 12, and our enrollment to 145. The Junior department has grown so large that they now have their opening exercises in the auditorium of the Sunday school annex under the superintendency of Mrs. Harry Edge.

The League, which includes five departments: Primary, Junior, Intermediate, Senior and Adult, meets each Sunday evening at 6:30

and now has an average attendance of some 80. Lamar Williams is president of the league.

Prayer meeting is held each Wednesday evening and is an inspiration to a large group who attend regularly.

On Thursday evening of each week a Teachers' Training class is conducted by Rev. Blackwelder. This has proved of much value in preparing our teachers for the discussion of the lessons in Sunday school.

Circle No. 2 of the Ladies' Aid work has recently been organized with twelve enrolled. This circle and Circle No. 1 meet once each week and are doing some splendid work.

Mary Edge, Church Reporter.
2420 Pierce Avenue.

LET THE REDEEMED SAY SO

Dear Editor and Gem Family:

I have been silent for some time. I was just reading Psalm 107, and in verse 2 David says, "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." I thank my God this morning that I know that nine years ago last August he did redeem me, redeemed me from what? From all sin, thank God. What kind of sin? From cursing, from strong drink, from lying, from stealing, from the dance hall and from the parlor dance too, thank God, and from the card table, from the picture show, from filthy stories, from hatred, from the tobacco habit to which I was a slave. Yes, and he gave me love for my fellow man, and he showed me the light to walk in, and he assured me that, if I would walk in that light, as he is in the light, I would have fellowship, one with another, and His blood would cleanse us from all sin (1 Jn. 1:7). Here John is speaking to all those who have been redeemed, and promising us that if we will be obedient children and walk in the light of the word of God, we will stay cleansed from all sin; but after being redeemed from sin, then, if we should step aside, we must then again follow the teaching of the beloved John, 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us of our sins, and to cleanse us from all unrighteousness."

Some will say, "Once redeemed and in Christ, we can't get away,

or fall." Hear what the Apostle Peter has to say, "But it is happened unto them according to the true proverb, the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire" (2 Peter 2:22).

"Let the redeemed say so."

How is the best way to say so? Let us hear from the beloved disciple once more, "Love not the world, neither the things that are in the world. If any man (or woman) love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever" (1 John 2:15-17).

Thank the Lord for His redeeming, keeping power.

We ask all to pray for us.

Yours for the Christ,
Elder Sam Mareum.

IN MEMORY

By Mrs. I. B. Leonard

How often we think of our dear noble
leaders
Who founded our church on the pure
Gospel truth,
Who stood for freedom for all in com-
munion,
And salvation for all, both aged and
youth.

How well we remember dear Brother
McFarland,
And dear Brother Price, as they stood
side by side,
Preaching to us this common salvation,
That all may come and none be denied.

This salvation was free, Jesus' blood
paid the ransom,
One Father, one fold, one Shepherd
was He,
Feeding His sheep, that none should
go hungry,
Come eat, and come drink, this offer
is free.

Other pastors we've had, we love them,
God bless them,
They have fed us the word of knowl-
edge and truth,
But these dear old brothers stand out
in our memory,
As they brought us the message in
day of our youth.

So let's all keep sacred the dear
church's record,
And let not the work they have started
go down,
Then with Jesus in heaven we'll meet
these dear brothers,
With many bright stars in their glo-
rious crown.

Letter to the Women of Our Auxiliary Societies

My Dear Friends:

I wish I might see every one of you face to face and have a good heart to heart talk with you about the auxiliary work, that you might tell me your problems and that I might tell you mine. Of course that is not possible, so I want each of you to feel that this is a very personal letter from the heart of your national secretary, who is working this year under very trying conditions, remembering Jesus said, "I will never leave you nor forsake you." I find no time to stop; and then, too, if we are all laborers together with God, his grace is sufficient. So, if you too have discouragements, think of his many wonderful promises and let us lift our eyes to the great harvest fields, both at home and abroad, and with Him make this the most fruitful year of our history.

Someone has asked the question, "What is the business of the church and its auxiliaries?" The reply was, "The Great Commission answers the question." We are not only to make disciples, but we are to teach them to live in accordance with the precepts of Jesus. I think we are too apt to pay more attention to the first part of our task than we do to the second part. "Teaching them to observe all things whatsoever I have commanded you" is quite as important.

I am wondering, dear women of our church, if you are teaching the stewardship book suggested. Are you helping, by this method, to make the individual feel his or her own responsibility in carrying out the program of Christ in his or her own life? If you have been putting this important part of the auxiliary program off, won't you resolve to do it now? I shall be asking for a report in June.

This is a co-operative task. The world-wide program of Christ cannot be carried out either by individuals or by churches working alone. There must be united effort. The task is a common one and responsibility for its accomplishment is upon all, according to ability. There can be no compulsion in this matter, but should not Free Will Baptists voluntarily work together and with God? We who work in the name of and in

behalf of Christ should so work that we may have His blessed, inspiring and helpful presence. May every Free Will Baptist be dominated by the same spirit which controlled Christ in His work, and say, "We must work the works of him that sent us (every one of us) while it is day."

As we are entering the new calendar year, remember it is a new year for auxiliary organization. Each is urged to purpose and plan to have its record finer than the past year. (1) The organization must have a definite program and it should be missionary in character. (2) The season of prayer should be observed by all. (3) The study of stewardship should be given a prominent place. (4) Dues should be collected for all designated purposes, remembering your 10c per capita for national work. Won't each of you try just a little harder this time to help your convention send in more than last year? There are so many things we need to do, but for lack of funds we find our national work greatly handicapped.

Dear presidents of district or state conventions, I am depending on you and I believe you will not fail me.

Devotedly,

Fannie Polston, Nat'l Sec'y.
318 Woodland St, Nashville, Tenn..

FREE WILL BAPTISTS ARE DISTINCT

By J. R. Hunt

Continued from January issue

THE LORD'S SUPPER

We believe that our Lord instituted His supper for a memorial of himself, commemorative of His humility, suffering, and death. That all His people are commanded to keep this memorial, and that the individual is the only earthly judge of his or her worthiness to partake of the emblems. Therefore, we believe that every child of God, and there are many of them that are not identified with our organization, have the unrestricted right to choose for themselves whether or not they shall participate in the observance, regardless of the time or place of the observance, when they are present (1 Cor. 11:28). We believe that when our Lord instituted this supper He washed the disciples' feet, and when this sup-

per is scripturally observed feet washing will follow, for the Lord told Peter that "If I wash thee not thou hast no part with me," and we cannot consistently conclude that he intended to say that Peter did not have salvation, for He had just told Peter that "Upon this rock," Peter's confession of Jesus, "I will build my church, and the gates of hell shall not prevail against it" (John 13:8; Matt. 16:18). There were NOT two suppers, and there is no disagreement in the scriptural accounts in the Gospels, all that is needed to see complete harmony, is unbiased desire for truth and a knowledge of how, and from what manuscripts, the translations were made.

CONTRASTING

Summing up the foregoing, we disagree with the Missionary Baptists on their doctrine of impossibility of apostasy, or that a child of God cannot fall away and be lost in hell. We cannot accept their theory that only those of their faith and order are eligible to the sacraments of the Lord's table, and their further theory that feet washing is not an ordinance to be observed in the assembly of the church. We cannot accept their doctrine of predestination, or that every soul that is ever saved was predestinated unto salvation, and that the predestinated number will be finally saved. We disagree with the commonly called Primitive Baptists, on their doctrine that God elected a select number for heaven, and a selected number for hell, and that there is no means by which that election can be changed. We disagree with them on their contention that the entire program of all nature was fixed from the foundation of the world, and it will come to pass as God so decreed it, and that the preaching of the Gospel has nothing to do with the salvation of lost souls; for to do this would be to dissipate all belief in miracles. Neither do we agree with them that the "Primitive Baptist" only, though they wash feet, have a right to take of the Lord's Supper.

TRIBUTAR BELIEFS

Free Will Baptists believe in the baptism in the Holy Spirit, the second coming of Christ, heal-

heaven and hell. We have equally devout communicants that hold different views on these subjects, digerent views on these subjects, except the eternity of heaven and hell, but, as a denomination, we believe that baptism in the Holy Spirit is essential to a victorious life, the second coming of Jesus to be for the purpose of receiving His own unto Himself, and that the prayer of faith shall save the sick, and if he has committed sins they shall be forgiven him. These all contribute to our belief in Scriptural freedom of the will as a tenet liberty of the individual that merits our ecclesiastic appellation, and, being an apostolic precedent, it continues to give great cotentment. We observe with commanding gratification, the conduct and utterance of church leaders during recent years, that encourages our final word, and we feel humbly unpretentious in this:

OUR FINAL WORD

We hold no brief for our disagreeing contemporaneous brethren, but we are convinced that more than fifty percent of all the members of the combined Baptist bodies, many of which have not here been mentioned, are in agreement with us on the Holy Scriptures, and are, therefore Free Will Baptists. Distinguished by belief as such, these brethren should be identified with our organization. Our mission is general; to carry the Gospel to the whole world, and our purpose is single; to glorify God. Our organization is simple but comprehensive, offering full Gospel privileges to all truly pious men and women. We are united by inspiration rather than by organization, and feel truly happy in the privilege to have preserved, to the present generation, the original church rites as well as doctrines. If all Christians that are in unity with us in belief were identified with our organization, the Free Will Baptist Church would be the, recognized, greatest power for God of all the organizations of the world, but, as God's plan has been, and is, to work His mighty works through the few, we can more joyfully perform our service to Him, and glory in our numerical weakness, knowing that when

we are weak He will be made strength unto us by the mighty workings of His Spirit.

Yours in holy bonds,

BUILDING

Bowlegs, Okla., Jan. 8th.

Dear Editor and Gem Readers:

It is with pleasure that I say that I am proud of our paper; it has so many good letters, some of which contain real spiritual food. I am proud to hear of so many of our ministers working in God's great vineyard with great success, especially that so many have repented this past summer and fall.

I want to say a few words to the Christians on the subject of "Building." Text, Rev. 2:7, "He that hath an ear, let him hear."

First, we should select good material for building, so that the building will not be falling down.

Second, a decayed building is dangerous to live in.

Third, folks have no desire to move into it.

Fourth, folks move out as quick as possible.

Fifth, the building has not the strength to endure storms and divers winds of doctrines.

Today we read in the papers of so many folks being killed by storms over our land; which is typical of the great storms and winds of false doctrines that are sweeping our land and country.

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

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock;

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.

And the rain descended, and the

floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it" (Mat. 7:21-27)

"He that hath an ear, let him hear." Some professed Christians claim to have something better than the rest of God's people; and they say that you haven't got the Holy Ghost except you speak with tongues. I want to say that tongues is languages, an unknown tongue is a language, and the one to whom it is unknown, has not learned it yet, whether it be French, German, Italian—haven't you folks heard even sinners of another nation talking, and you didn't know what they were saying? So we can readily see that it doesn't necessarily have to be a Christian to speak with tongues, or even an unknown tongue which is an unknown language to us. "He that hath an ear, let him hear."

We read in the 11th chapter of Genesis where the people tried to get to heaven by building a tower of their own. They were trying to get up there in a way that displeased God. "Slime had they for mortar, and brick had they for stone," homemade material, man-made; so it would not stand, it fell. And God confounded their language, just like He is doing today, because some folks are trying to get to heaven in a way that displeases God. Christ is our Rock. They used brick, a man-made material, they used slime instead of mortar, which is typical of doctrine. The slime didn't hold the building together, it was too thin. "He that hath an ear let him hear."

"No man can say that Jesus is the Christ but by the Holy Ghost." Yes—but—some one will say, "The world cannot receive it." If you will remember, at the time this language was spoken, the world could receive it. Why? Because it had not been given, but listen, Christ had not been crucified yet. He told them He was going away, and would send the Comforter, which is the Holy Ghost; "and when he is come he will reprove the world of sin, and of righteousness, and of judgment." This Spirit is the one that baptizes us and makes us branches in the vine, which is Christ, and we cannot even bear

the fruit of the Spirit except we are branches in the vine (John 15th chapter). No more can a limb cut off from a grape vine bear grapes by itself.

Here are the fruits or evidence that we were baptized with the Spirit at conversion, if we bear these fruits: Love, joy, peace, longsuffering, gentleness, meekness, temperance, etc.

"By their fruits ye shall know them." "He that hath an ear, let him hear."

Elder E. M. Grey.

ALLIED YOUTH

By J. M. Doughty

Was American Independence lost because the American Colonists were defeated at the Battle of Bunker Hill?

Was human freedom lost because the Federal army was driven from the field of Bull Run?

Was the World War and the cause of world peace lost because the German Militarists were thoroughly prepared and drove the armies of the Allies before them at the beginning of the great conflict? No! When American youth got well organized and entered the awful strife the war was soon won.

Was prohibition lost because the well organized liquor interests took advantage of the depression and induced a minority of American voters to vote repeal of the Eighteenth Amendment? The young people of America believe not. They are organizing under the name of ALLIED YOUTH. It is an army of fighting youth to carry on a bloodless warfare for the cause of Prohibition. The movement started in Michigan and is spreading to other states like wild fire.

The organization is made up of young people between the ages of fourteen and thirty. The initiation may be made very beautiful and inspiring. The local units are called posts. Each post has sponsors selected from older citizens. There are no national dues. The organization is kept up by contributions from friends. If the readers of the Gem are interested in organizing posts of Allied Youth in their communities they

may obtain further information by writing to W. Roy Breg,

Allied Forces,

641 Investment Bldg

Washington D. C.

LITTLE BLOSSOM

Contributed by Mrs. May McFarland

"O dear! I'se so tired and lonesome!
I wonder why mama don't come?
She told me, S'ut up my blue eyes,
And 'fore I waked up sh'd be home.
She said she was going to see g'wamma
Who lives by the river so bright;
I s'pose that my mama fell in there,
And perhaps wont be home tonight.

"I dess I'm afraid to stay up here,
Without any fire or light,
But God's lighted the lamps up in
heaven,

I see 'em, all twinkling and bright.
I fink I'll go down and meet papa,
I s'pose he has stopped at the store;
It's a dreat, pritty store full of bottles;
Wish he wouldn't go there any more.

"Sometimes he's sick when he tums
home
And stumbles and falls up the stair;
And once when he comed in the parlor,
He kicked at my poor little chair.
And mama was all pale and frightened,
And hugged me up close to her breast
And called me her poor little Blossom,
And—dess I've forgotten the rest.

"But I'member that papa was angry;
His face was so red and wild;
And I'member he striked at poor mama
And hurted his poor little child.
But I love him, and dess I'll go find
him,
Perhaps he'll tum home with me
soon;
And then it wont be dark and lonely,
Waiting for mama to come.

"Out in the dark went the baby,
Her little heart beating with fright;
'Til her tired feet reached the gin-
palace,
All radiant with music and light.
The little hand pushed the door open,
Though her touch was as light as a
breath,
The little feet entered the portal,
That leads but to ruin and death.

"O papa!" she cried, as she reached
him,
And her voice rippled out sweet and
clear,
'I thought if I comed I would find you,
And I is so glad I is here.
The lights are so pitty, dear papa,
And I fink that the music's so sweet,
But I dess it's most supper time, papa,
For Blossom wants something to eat."

"A moment the bleared eyes gazed
wildly,
Down into the face, sweet and fair;
And then, as the demon possessed him,

He grasped at the back of a chair.
A moment—a second—'twas over,
The work of a fiend was complete,
And poor little innocent Blossom
Lay quivering and crushed at his feet

"Then swift as the light came his
reason,
And showed him the deed he had
done;

With a groan that the devil might pity
He knelt by the quivering form;
He pressed the pale face to his bosom,
He lifted the fair, golden head;
A moment the baby lips trembled,
And poor little Blossom was dead.

"Then came the law, so majestic,
And said with his life he must pay;
That only a fiend or a madman
Could murder a child in that way.
But the man that had sold him the
poison,
That had made him a demon of hell,
Why, he must be loved and respected,
Because he was 'licensed to sell."

"He may rob you of friends and money,
Send you to perdition and woe;
But so long as he pays his license,
The law must protect him, you know,
God pity the women and children
Who are under the Juggernaut rum,
And hasten the day when against it,
Neither heart, voice nor pen shall
be dumb."

LIFE'S REWARD

By Mrs. I. B. Leonard

Take time, oh my brother, take time,
oh I pray,
To talk to your Savior and God.
Do not toll and work throught night
and through day,
Too soon you'll be placed 'neath the
sod.

Then who will reap the reward of
your toil,
And spend the hard dollars you save?
And what reward will ever be yours,
When you have been laid in your
grave?

Why not lay up treasures where moth
ne'er corrupt,
And thieves never break through and
steal?

Why not enjoy freely the life God has
given,
That in His blest Word He doth reveal?

Go do a kind deed for some one each
day,
A kind word and a smile when they're
sad,
Just encourage them on to a fair
brighter way,
A smile will make every one glad.

So cease from your toil and hoarding
up gold,
And lay up some treasures on high;
You will reap your reward while yet
here below,
And a reward, in the sweet by and by.

OBITUARY

Walgamott—James B. Walgamott was born April 26, 1856, near Peoria, Illinois, and departed this life December 30, 1933, at the age of 76 years, eight months and four days, at the home of his son, A. M. Walgamott of near Ritchey.

He was married to Miss Mary Ann Buxton, and to them was born five sons and one daughter, Allie May who died in infancy.

Surviving him are his sons: A. M. of near Ritchey; A. B. of Fairview; N. H. of Rocky Comfort; O. W. of Jasper and W. L. of Uniontown, Kansas. He also leaves 17 grandchildren, three great grandchildren and a host of friends to mourn his departure.

Mr. Walgamott professed faith in Christ in 1926.

Elder Cecil Campbell conducted the funeral at Jones Chapel church and burial was in the cemetery at the church.

Roberts—John Henry Roberts was born April 11, 1865, and departed this life January 14, 1934, at his home in Aurora, Missouri, age 68 years, nine months and four days.

His wife, Victoria, daughter, Clarabelle, nephews and friends are sure to miss him, since a place is made vacant that none other can fill.

Bro. Roberts was converted a number of years ago, and was a member of a church in Omaha, Arkansas. His testimony during the last part of his life assures us that he was anxious and ready to meet Jesus.

To the bereaved relatives and friends, we repeat this message of one of God's servants:

"Thou shalt guide me with thy counsel and afterward receive me to glory. Whom have I in Heaven but Thee? and there is none upon earth that I desire besides Thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever" (Psalm 73:26).

Funeral service was conducted by Elders Noel Turner and Winford Davis, King Undertaking Company in charge.

MOORE—Miss Kitty Moore was born March 4, 1872, and departed this life December 4, 1933, aged 61 years and nine months, at her

home in Steelville, Missouri.

She was married to W. M. Harrison June 26, 1887, and to this union was born four children, two having preceded her to the great beyond.

She was converted at an early age and lived a true follower of Christ until her death.

She leaves to mourn her passing her husband, two children, Mrs. Bertha McMullen and Dan Harrison, both of Rockport, Illinois, her father, W. M. Moore of Shawnee, Oklahoma, one sister, Mrs. Annie Parsons of Seminole, Okla., one brother, George Moore of Thayer, Missouri, fourteen grandchildren, and a host of other relatives and friends.

Those who attended the funeral were, her daughter and son, three grandchildren, her brother George Moore and four children, Bessie, Lucy, Mary and Andrew Moore. She was loved by all who knew her.

Funeral services were conducted at the Pleasant Point church, six miles from Steelville, Mo.

A dear one from us is gone,

We cannot call her back,

But if we live a life she lived

We can meet her in Heaven above.

Her chair is vacant in her home,

Her sweet voice we loved is still,

So sad it is within this home,

Since our precious one is gone.

She has left this world of pain

And moved to a wonderful place,

To wait for her dear ones to come,

Where we'll never part any more.

But while we linger here so lonely, we would not call her back from heaven, her home up in the sky, for she had lived a true life and gained that home in heaven, where we long to meet her by and by.

Written by a niece,

Mary Moore.

To the Wife and Children

of Brother Pete Peterson,

Who has Departed This Life.

Our Savior has called him,

From this rough path of life;

He followed the narrow way,

Now he's free from all strife.

The dear wife will miss him,

The children will too;

We say, Lord, it's thy will,

That's the best we can do.

The good that he did here

Was done with a will,

As he followed the Master

To Calvary's hill.

His footprints are left here,

As many can see,

For the dear ones to follow

To the land of the free.

So we must not grieve, dear friends,

As those which have no hope;

But follow his life line

To the end of life's rope.

He has joined the sweet little ones,

Who have gone on before,

Now they all beckon and wait,

On that sweet, peaceful shore.

Some day we will meet them,

In that prepared home above,

For the Lord's prepared people,

It's the plan of His Love.

So let's hold on to Jesus;

The plan's laid by God's hand,

Where we'll all meet with dear ones,

In that bright and happy Land.

These thoughts make life brighter,

The rough pathway more smooth,

As we trust in our Savior,

Our sorrows He'll soothe.

From a friend and sister in Christ, Mrs. S. G. Byers.

IN MEMORY

About one year ago the Lord called our true friend and faithful pastor, Elder J. A. Posey, to his heavenly home. This year has been sad for all of us, especially his widow, Celia Posey, to whom we extend our heartfelt sympathy.

Brother Posey was faithful to his church, the Northwest Picher Free Will Baptist, and was always willing to do his Master's bidding in sunshine, rain, sleet, or snow. Wherever he was needed he was always ready to go.

He preached his last sermon on Wednesday evening before the Lord called him home on Sunday. The text was, "The Wages of Sin is Death." Elder Posey helped to organize the Northwest Picher Free Will Baptist church nearly fifteen years ago. He was pastor of the church until his death, and his place will always be vacant in our hearts.

We, members of the church, and friends and neighbors dedicate this memorial:

Dearest friend, thou hast left us,

And our loss we deeply feel,

But 'tis God that has bereft us,
He can all our sorrows heal;
Yet we hope again to meet thee
When the day of life is fled,
And in Heaven with joy will greet thee
Where no farewell tears are shed.
Sisters Elsie Dunn and Kate McKee.

F. W. B. LEAGUE REPORTS

By Elder O. T. Allred, State Sec'y

We are glad for the reports that have come in this month, no doubt others will be coming in later, but, reporters, remember I must make my report to Brother Brown by the 20th of each month. So, if your report reaches me after that date, it will be too late to appear in the next issue of the Gem.

We had a wonderful League rally at Aurora the 5th Sunday in December. Five leagues were represented, and the program was inspiring. A number from other churches attended this rally, and some good talks were given by visitors.

Our next rally will be held with the Blue Front church, Northwest Picher, Oklahoma.

A motion was passed by this meeting to invite other churches of that vicinity to take part with us in our next rally.

Yours in the Master's cause,

O. T. Allred, State Sec'y.

JONES CHAPEL LEAGUE REPORT

By Edna Eaton, Secretary

Stella, Missouri.

Dear Bro. Allred:

I am glad to say that we, the Jones Chapel league, are still in the fight for God, even though we haven't reported for some time.

We reorganized our league the first of the year, and elected the following officers:

President, Jewell Lewis
Vice president,Ray Fulkerson
Sec'y-Treas., Edna Eaton
Quiz Leader, Elwood Hardy
Pianoist, Mourine Campbell
Chorister, Hearold Stanley
Group Captains:

No. 1, Bessie Campbell
No. 2, Jack Stanley
Enrollment, Senior Dept, Thirty.

We have an average attendance of about twenty, and the interest among the members is very good.

We have ten Juniors, and we are very proud of them. They are real little workers for God.

In the beginning of the new

year's work, let us work harder, leaguers, and try to make this the best year's work for our Master.

We earnestly ask an interest in your prayers, that our league might glow and go in the Spirit of the Lord.

N. W. PICHER LEAGUE REPORT

Helen Beam, Reporter

Our league is doing very nicely now, for which we thank God.

We started out with only twenty-six members, of which only twelve were Christians, and now we have eighty-eight members, with forty-seven Christians.

As this was too many for one class, we divided the league into three classes: Juniors, Intermediates and Seniors.

Our aim is to fix up our church building inside and out, and with God's help, I believe it will be a success, if we will just pray and be patient.

We elected new officers Dec. 27th, and I sincerely believe that God was right in the midst of the election:

President, Cecil Wammack
Vice President,Kate McKee
Sec'y-Treas.,Naomi Winchester

Each division has its own president, vice president, secretary, group captain, quiz leader, membership and program committee to visit sick friends. All members take it turn about visiting the sick. Each division also has its own league quarterlies.

We have only met once when there was less than thirty-five members present.

When we get a little farther advanced I really believe that our league will be one of the best, because, as you all know, God can do some wonderful things.

NEW HARMONY LEAGUE REPORT

By Mabel Fugate, Secretary

Greentop, Mo., Jan 9th

Dear Brother Allred:

I am sending you a report of our league at the New Harmony church.

We have 28 members with an average attendance of 15.

President,Miss Esther Peterson
Vice Pres., Mrs. Minnie Thompson
Sec'y-Treas., Miss Mabel Fugate.

We use the Free Will Baptist League literature, which we like fine. We have an average of 12 that read all of the Daily Bible

readings each week.

We greatly miss one of our faithful workers, Bro. Peterson, who has passed on to his reward.

We ask an interest in your prayers, that our league might be a light to those who know not Christ

NORTHEAST MO. LEAGUE ASS'N

By Mabel Fugate, Secretary

The Northeast Mo. Association of Free Will Baptist Leagues met at the Hazel Creek Union church December 31st. The president took charge of the meeting, a song was sung by the congregation, which was followed by prayer.

The secretary read the minutes of the last meeting and the League reports. Leagues reporting were:

Martinstown, Green Grove, and New Harmony.

A very interesting program was given as follows:

Reading, Mabel Fugate
Song, Ruby Leonard
Reading, Bro. Marcum
Song,Hazel Creek Union
Monologue, Reta Crooks
Reading,Juanita Gregory
Song, Green Grove League

This concluded the League meeting, so the remainder of the afternoon was devoted to the Mission workers.

The next fifth Sunday meeting will be held at the Green Grove church the fifth Sunday in April.

PLEASANT HILL LEAGUE REPORT

By Truman Jones

January 14th the Pleasant Hill league elected officers as follows: President, Chrissie Cravens
Vice Pres.,Ferguson Hickman
Recording Sec'y, Virginia Claxton
Ass't Sec'y,Dorothy Hickman
Choister, Ferguson Hickman
Corresponding Sec., Truman Jones

The writer believes that the officers are competent and worthy of the positions they hold.

A large crowd attended the Quarterly Meeting program given at Pleasant Hill by the leaguers December 31st. Four different leagues participated.

LEAGUERS, Shoulder to Shoulder

By Truman Jones

Let us do away with the fear of defeat

And muster the courage to weather
All of the storms and obstacles we meet

—We can if we press on together!
Heed not the scornful who scoff us:

and sneer;

Heed not the scrowler and scolder—
From such folks as these we have
nothing to fear.

Leaguers, Shoulder to Shoulder!

Do something now while the strength
of your youth

Is eager and fitted for winning!

Look straight ahead and rely on the
Truth,

For such is a noble beginning.

If your ambitions are cooling today,

Do something ere they get colder—

Help some fellow leaguer along on
his way;

Leaguers, Shoulder to Shoulder!

The Church of God or Christ

By Elder T. H. Dixon, Hitchita, Okla.

Continued from December issue

*"This is he that was in the church
in the wilderness" (Acts 7:38).*

Where did the Church come from before we find it in the wilderness? "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Exodus 20:2).

We trace the Church through Abraham's day, and on back to the flood. Yes, we find eight members of the Church saved in the Ark. And Noah being a preacher of righteousness, as is recorded in 2 Peter 2:5. Note a man cannot preach righteousness acceptable to God unless he belongs to God, and if he belongs to God he is a member of His family, and if he is a member of God's family, he is a member of His body, which is the Church (Col. 1:18).

Let us go back further, to Gen. 4:26, "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord." It is clearly seen that there were men who believed in God before Enos was born to Seth. However this is the first assembly we read of worshipping God after the fall of man, but we must keep in mind that we are now tracing the Church back through the ages, and we haven't run out of material yet.

We have traced the Church back to before the flood, yes, back to the offsprings of Adam, and I believe Adam and his wife were members of the Church of God. I will admit that they fell, and in

the fall became sinners, but we read in 1 Cor. 15:45, "The first man Adam was made a living soul; the last Adam was made a quickening spirit." Now, if the first Adam was made a living soul, and the second Adam was made a quickening spirit, can you beat that for passing from death unto life?

So now we have the Church, the family of God, traced back to Adam and Eve, and we can yet go further. "When the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). The sons of God spoken of in Job 38:7 were angels, but they were God's created beings and were called sons. They shouted for joy. God's people on earth through all ages have shouted for joy, and angels rejoice now when sinners repent.

Now we have traced the family of God back not only to the Garden of Eden, but have viewed the Scripture where the angels were spoken of as the sons of God. Let me cite Ephesians 3:21 where the writer said, "Unto him be glory in the church by Jesus Christ, throughout all ages, world without end. Amen." Note all things were made by him and there was not anything made without him. So by him and through him men and women have given glory through all the ages. Keep in mind that the Church means the called out, and God made the first call when He said, "Oh Adam, where art thou?" So the family of God which is the Church of God has existed through all ages.

I will admit that the law that once governed the Church has changed, and we will notice the change in Hebrews 8:8, 9, 10. If the readers care to read here you will find that the law was put in the mind, and written in their hearts. Galatians teaches us that Christ redeemed them from under the law. What law? The law that Moses gave. Note please, that they were redeemed from under the law.

Some say Christ organized the Church on the mount in A. D. 31, but Paul said Christ redeemed it from under the law.

Not long ago at Fort Smith, Arkansas, when the Church question was mentioned, a Missionary

Baptist said he could prove that Jesus Christ organized the Missionary Baptist Church on the Mount in A. D. 31. I asked him how long it would take him, and he said, "About five minutes." And I handed him the Bible. Did he do it? No. Why? There was nothing said about Missionary Baptist at that time. There was not one word said about the organization of a church of any kind. Some of our preachers take the position that the Church was organized on the Mount and cite this scripture as one of their texts, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." We want to keep in mind what the Church is. Col. 1:18 tells us what the church is, "and he is the head of the body the church." In the church men are saved, and out of it men are lost. Then it would mean the damnation of all who lived prior to A. D. 31, if there was no church until A. D. 31, or A. D. 33, as men would have us believe. It would be impossible to join the church if there was no church.

I will give the readers the rendering of Webster's Standard Dictionary on the definition of the Church: "The collective body of Christians or of those who acknowledge Christ as the Savior of mankind." Men and women through all ages have collected together and worshiped God. Most all students agree that the Church means the called out, and why any one would want to start it on the Mount, or at the date of A. D. 33, I do not know—there is only two years difference in the two positions. I had almost as soon take one as the other.

Jesus said to his disciples, "I have chosen you out of the world." This was before A. D. 33. He didn't take them to Heaven at that time, He didn't send them to Hell; so if there wasn't any Church, what did He do with them?

I never did deny there being a Church in A. D. 31 or 33, but that there was not one word said about an organization on the Mount in A. D. 31; nor at Pentecost in A. D. 33.

(To be continued)

JESUS THE ONLY WAY

Continued from page two

the earth, will draw all men unto me" (John 12:32), I would rather believe Jesus than all the people of the world, wouldn't you? Sure you would; so I am sure that we, as followers of Christ, if we would hold Jesus up more, we wouldn't need any games to build up our churches and Sunday schools. Jesus said; "I am the way;" so let us go the Jesus way, the way of the cross.

Jesus said, "I am the door." Some people say, "I haven't done anything bad, I haven't killed any one; my good deeds will overcome my bad ones." "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast" (Eph. 2:8)

I was reading the other day of a man who was building a ladder up to heaven. Every good deed he performed added a rung to the ladder. He had it all built but two rungs, and when he added them he started to climb. When he got to the top, he was passing Jesus, and Jesus said, "I am the door, and any man that entereth not by the door, the same is a thief and a robber."

Let us go by the way of the cross, for it is the only way that leads Home.

The Parable of the Leaven

Continued from page three

still proclaiming the Gospel of Christ as the power of God unto salvation to every one that believeth.

And thank God for the churches and associations that still meet in the name of the Lord, and know that He is One in their midst, and who desire above all things to send out the Gospel message true and pure, that it may be food and nourishment for the children of the kingdom of God.

No doubt the three measures of meal refers to the "Meat-offering" (Lev. 2:1-3), which consisted of fine flour (meal), mingled with oil and frankincense. Out of this the priest took his handful of the flour, and of the oil, and all of the frankincense, and made an offering by burning it upon the altar, it was a sweet savour unto the Lord. The rest of the flour (meal), and the oil, was food for the priests (Lev. 6:15-17).

It is not hard to see that the

leaven is working in many of our churches of today. The machinery is still working, there is a form of godliness, but no power. There is plenty of profession, and doctrines without number, but only a few have entered in by the Door, and are keeping on the strait and narrow way, which leadeth unto life.

No wonder so many church members are perplexed because of the unusual things which are taking place now-a-days; they are interested in and are mixed up with too many of the things men are putting forth in a vain effort to bring relief to this sick old world in which we are pilgrims. If you are a child of God, you should be about your Father's business, and let the world tend to its own affairs. Think on this!

Just to show the drift of church "doings" at the present time, I quote from resolutions passed at a Students' Conference of the M. E. Church, South, held recently at Greensboro, N. C.:

"In the resolutions as adopted the students advocate 'the free dissemination of birth control literature among all people and ask the General Conference of the Methodist Episcopal church, South also to favor the repeal of all laws, both state and national, which forbid such dissemination.'"

"The group decided to memorialize the General Conference to remove from the Discipline of the church 'the clause forbidding ministers to smoke' and to ask for 'revision of the ritual' as to 'abstinence from wearing gold and costly apparel, dancing, singing certain songs, circus going, etc.,' as these restrictions are declared to be 'outgrown and obsolete.'"

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

ANNOUNCEMENTS

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

Remember that the Gem is still published at Purdy, Mo., and that the price is reduced to 50c a year, 27 months for \$1.00, so everybody can afford to subscribe. Everything else is going up in price; so we may have to raise our price too. **Better subscribe now.**

Now, that Christmas is near at hand, why not send the Gem as a Christmas gift to one or more friends? It will bring joy to your own heart, and it will help the ones remembered, and it will help the Gem too.—Editor.