

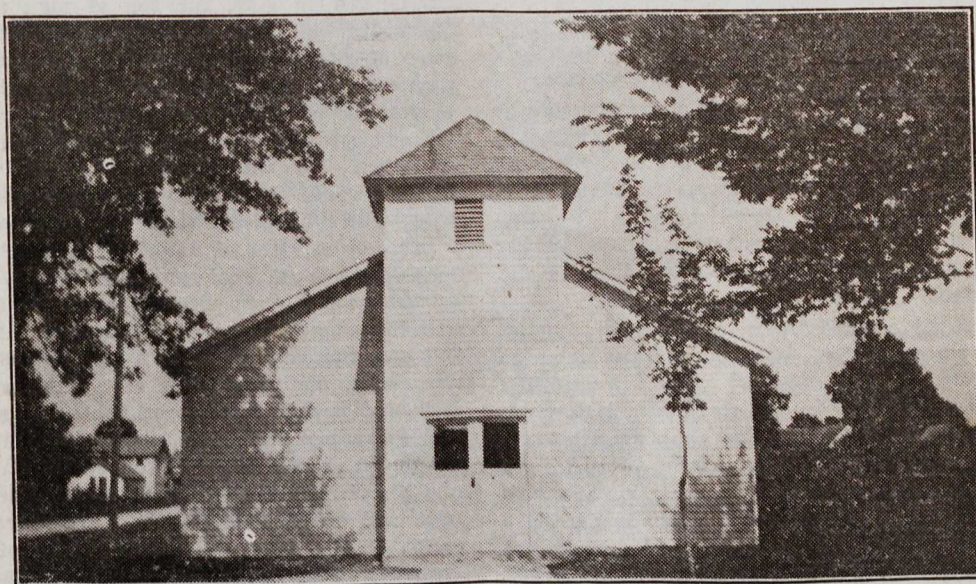
THE FREE WILL BAPTIST GEM

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

Vol. VII. No. 8.

Purdy, Missouri, August, 1935.

50 cents per year.



The above picture is of the new Free Will Baptist Church in Aurora, Mo., located at the corner of Rinker Avenue and St. Louis Streets. This church was organized in September, 1933, in a small union building, at the close of a revival conducted by Rev. Noel Turner and Rev. Winford Davis. The church later purchased the property, and now have the new building near completion. The church is moving forward wonderfully.

The Indian Creek Association meets with this church this year, beginning the night of the 28th of this month (August).

The church is expecting a wonderful time. You will be welcomed.

PROPHECY

Fourth Article

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

(Editor's Note: The following article by Eld. T. H. Dixon is printed just as received, without any changes.)

Dear Readers of the Gem:

First in regard to the grammatical errors that appeared in the last two issues of the Gem. I am not pleading guilty. I typed the manuscript and left it in the hands of a responsible party and told them to make an approval of it and mail it to the Gem office, and the partys said they did so. The manuscript of the July issue was sent to the Gem office before I received the June issue, and brother Brown had not informed me that he would not correct no mistake that might appear in Thomas H. Dixon's articles, untell in the June issue. The words misspelled were very simple words any school child could spell them. And should there be any doubt of my ability to meet the issue, I refer you to some indorsements.

Before I moved to Oklahoma I was a member of the Welcome Home Freewill Baptist Church near Hector, Arkansas. This Church indorse me as a gospel preacher and able to defend the doctrine that we so dearly love. The Zion Hope Association furnished me with the same indorsement. Welcome Home Church is a member of the Zion Hope Association, this is the country where I did my first preaching.

The Arkansas State Association of Freewill Baptist indorse me as an evangelist, and doctrinal minister to defend the Freewill Baptist doctrine. And I don't think the scholarship of the State of Arkansas would have indorse a man that could not spell a few simple words as is misspelled in the two last issues of the Gem. Yes, I have an indorsement from the Grand River Association of which I am now a member. I am not bosting but I appreciate the indorsements. I have before me a State minute of the thirty sixth annual convention of the Freewill Baptist State Association held with Union Grove Church, Atkins, Pope County, Arkansas. This Association was held September 28 to October 1, 1933. And on page four of this minute I read the following: Brother B. F. Brown, of Purdy, Mo., made a very interesting talk in the interest of the GEM PAPER of which he is editor and publisher. The clean biblical writings that made up this little paper are very instructive and helpful to our membership; therefore we urge our members to send in one dollar for subscription and get the paper. And I still urge our people to subscribe for the Gem. Yes, lets be brethren, and if we differ let it be friendly difference. I thank our editor for space in the Gem to write these articles, I count it a favor, and as long as we can write our views to the Gem I am asking my friends to read it. I noticed in the July issue the parenthesis indicated incorrectly. These mistakes should not have appeared in the Gem. And from here out I will make an approval of the manuscript before sending it to the Gem office. And I shall look for my writting to appear in the Gem just as I have written them.

We are now ready to call the attention of our readers to the subject under consideration. (Heb. 10. 27). For yet a little while, and he that shall come will come, and will not tarry. I am sure we can agree that the writer had reference to Christ. And if he did he (Christ) will come but he will not tarry. This would not be in harmony with the New Kingdom theory. What we want to know

wether Christ will return to Jerusalem and reign a thousand years or not. (John. 14. 1-2-3) Let not your heart be troubled: ye belive in God, belive also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also. Where did Christ go? All are agreed he return to the Father. And there he prepared a place for his disciples, and said he would return again and receive them. Dear friends if Heaven was to be on this earth Jesus would have prepared it here. I quote from (first Thessalonians. 4. 16-17). For the lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we every be with the Lord. This scripture harmonize with (Matt. 25. 31-32-34). which says, the son of man shall sit upon the throne of his glory: and before him all nations; not a part of the nations shall appear. Here we learn the righteous inherit the Kingdom perpared from the foundation of the world. Keep in mind dear readers that Christ will sit upon the throne of his glory, and not on the Mount of Olives. Yes, we will meet the lord in the air, and not in Jerusalem. I want the readers of the Gem to note what will take place when our lord shall return again. I quote from (Rev. 6. 12-to-17). And behold when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of Heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, fall on us, and hid us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? Revelation is past tense, present tense, and future tense. The above mention scripture is future tense. That is a day when the sun and moon will fall, and the stars of heaven will fall, and men will cry to be covered with the rocks and mountains, this is not a thousand year day, but a day when God will judge the world. These are the things that will take place when Jesus leaves heaven with a shout, with ten thousand of his saints to execute judgment upon the world. Yes, this is the time when the trumpet of God shall sound, and the dead shall rise. As the prophet Daniel said, many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (Dan. 12:2).

To be continued

MY FATHER KNOWS

I cannot know and understand the Master's rule;
I cannot always do the tasks he gives in life's hard school;
But I am learning with His help, to solve them one by one,
And when I cannot understand, to say: "Thy will be done."

—Selected.

THE FREE WILL BAPTIST GEM

Organ of

THE FREE WILL BAPTIST CHURCH

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Eld. B. F. Brown, Editor.

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TERMS

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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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EARTH'S PROPHETIC WEEK

By Elder B. F. Brown
Continued from last month

7. Feast of Tabernacles (vs. 34:44). This Feast is memorial of Israel's deliverance from Egyptian bondage (v. 43); and prophetically refers to Israel's rest in the kingdom after her regathering and restoration, when the feast will again become memorial (Zech. 14:16-21).

V. The Seven Mysteries of the Kingdom of Heaven (Matthew 13:1-52). These seven parables which our Lord called "mysteries of the kingdom of heaven (v. 11), which set forth or describe the results of the presence of the Gospel in the world, as it is preached, and accepted or rejected during this present age or Dispensation of Grace; they give us an account of human profession and the activities and accomplishments of the professing church during the two days of one thousand years each, which is the time measure of the Dispensation of Grace, or the Gospel age. And since these mysteries give us in outline the history of the fifth and sixth days of Prophetic Week, we shall give some space to each "mystery" in this little treatise on Earth's Prophetic Week:

These seven parables, mysteries of the kingdom of heaven (v. 11), cover a period of earth's history which the prophets did not see (v. 17); they saw the rejection and crucifixion of Christ and His glory as David's son, all in one vision. But between His sufferings and His glory there is to be two days of one thousand years each, it is the Gospel age, and this 13th chapter of Matthew, with references, gives us the history of the visible church during this age.

1. The Sower (vs. 1-9, 18-23). Sowing the seed is fundamental or foundational in the production of any crop; and for a good crop, the seed must be good, the soil fertile and broken up, the temperature and moisture must be right. In the case of this sower, the seed is good, but only a part of the soil (about 1/4) is good. Some of it is unbroken and is hard, some is very shallow with rock underneath, some is foul with weeds, briars, etc., and some is fertile, being broken up and prepared for the seed; so it brings forth, "some an hundredfold, some sixty, some thirty." This represents the Word of God, the Gospel when preached or proclaimed among men. It is sowing the Gospel seed in the field which is the world (v. 38), and that which is produced, children of the kingdom, during this Dispensation of Grace. It began with our Lord's personal ministry and will end with the "harvest" at the end of this age (vs. 40-43).

2. The Tares Among the Wheat (vs. 24-30), with Interpretation (vs. 36-43). In this parable the "good seed" is not the "Word," as in the parable of the sower, but what the sowing of the Word has produced, children of the kingdom which are planted here and there in the field which is the world. These are truly converted, born again people, the children of God, and they are found here and there over the earth, in the field which is the world (v. 38). They are the wheat in God's wheat field, which field soon becomes the scene of Satan's activities; for "while men slept, the enemy (Satan) came and sowed tares among the wheat, and went his way"

(v. 25). At first only "good seed" was sowed in the field, "children of the kingdom;" but Satan sowed "children of the wicked one" (v. 38), among the wheat. These children of the wicked one are not mere sinners, but profess to be children of the kingdom, and so great is Satan's power of deception that some of them seem to think they really are children of the kingdom. We see then, that in the kingdom of heaven, there are true children of God and those that only profess to be: it is the same in the visible church; so it seems that the kingdom of heaven during this age and the visible or professing church are the same. Men may know the false (tares) from the true (wheat) by their fruits, but must not attempt to pull them out. At the end of this age the angels will make the separation (vs. 39-43), casting them that do iniquity into a furnace of fire: and "then shall the righteous shine forth as the sun in the kingdom of their Father."

3. The Mustard Seed (vs. 31, 32). 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 this 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 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 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" (Matthew 13: 49, 50).

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

To be continued

This article on EARTH'S PROPHETIC WEEK is now printed in book form. The book has 50 pages, and treats of the things, past, present, and future, which the prophets have said—things that should interest every Christian. Prices, postage paid:—1 book, 10 cents; 3 books, 20 cents; 5 or more books for resale or gifts, 5 cents each.

HARTVILLE, MISSOURI, May 29, 1935.

I am trying to think of the many Gem readers this morning, and so many of the good letters, that have been food to my soul to read them, and of the pleasant memories that come to me of them, even at the setting of the sun after the day's work is over; then I ask God's blessings on all who have said, "Remember me in your prayers;" and this morning I asked God in my weakness, that if any Gem readers are suffering pain of the body, to soothe the pain, and if any are distressed in mind, to comfort them with thy Holy Spirit, and remember thou hast said, "Let not your heart be troubled." Then we think of some whose homes the death angel has visited and taken their loved ones, leaving them so lonely; then I think of what David said, "God is our refuge and strength, a very present help in trouble."

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all."

"And we know that all things work together for good to them that love the Lord."

Then I have been thinking about the mercies of God: "All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies."

Oh, I am so glad He is so merciful that He willeth not the death of any, but rather that all would turn unto Him and live. Job tells us how God calleth man to repentance, "He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not, He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living" (Job 33:27-30).

God has absolute power. Jer. 18:11—"Thus saith the Lord, Behold, I frame evil against you; return ye now every one from his evil way, and make your ways and doings good."

Then I think of His mercies, how His Holy Spirit does warn us and reprove us. He said, "I will give them an heart to know me, that I am the Lord; and they shall be my people and I will be their God: for they shall return unto me with their whole heart" (Jer. 24:7).

Then we read about the idolatry of the people in Hosea 2:7. It seems that this woman was a very bad character, but she confessed, "I will go and return to my first husband: for then was it better with me than now." We have heard of this very same thing happening in our day. Oh, it is sad! Even men whom God told them that He was the husbandman, and forgave their sins, and they accepted Jesus as their Savior; yet, like the hog returned back to the wallowing in the mire, they got drunk, went to the theater, the show, played cards, danced to please the Devil, went to Sunday ball games instead of to church, told falsehoods, brought disgrace to their homes, caused loved ones to weep; and still worse than that, brought reproach upon Christ and the church. Oh, what a merciful Father to forgive us of our sins! "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land" (Isaiah 1:18, 19). Help us, Lord, to be willing to confess our faults, and forsake all worldly things and follow thee.

I think of the prodigal son who left his good home, his father and loved ones, and went after the pleasures of the world; and when he had spent all his living and got

so hungry he came to himself, and thought, I imagine, of how good mother could cook for her boy, she just knows how to please him. You remember he said, "I will arise and go to my father, and say, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." Yes, he was willing now to be called a servant, and I am thinking just now that perhaps because he did not say anything about his mother, was that he knew his father was the head of the house, and if he would consent to forgive him it would be all right with mother. And when he saw him a great way off, he did not go poking along as if unconcerned: he had compassion and ran and fell on his neck and kissed him. I have thought how good it would have been to have been one of the servants to help put the robe and the ring on him, and rejoice with them. I believe he had a good mother. While we realize that all mothers are not true mothers, we can be true to our children if we are true to God. The Bible tells us to train up the child in the way it should go, and parents are taking them to dancing schools, card parties, shows, and all worldly amusements, where they know they will not learn anything good—just idleness and sin. Well, the prodigal son, I have no doubt, thought what the woman did, "it was better for me when I was at home where I could have bread to eat." It was not wise for those people we have been talking about to go away from home, but it was wise for them to repent and stay close and hold to His hand. I think, too, of Peter, when Jesus washed the disciples' feet, "and he began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head." He saw his mistake; and how quick he changed his mind, as he realized he wanted a part with Jesus.

"He that covereth his sins shall not prosper: but whosoever confesseth and forsaketh them shall have mercy."

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

God bless each and every one that reads this unworthy letter from an unworthy servant of the Lord.

—Mrs. Lina Claxton.

THAYER, MISSOURI

Dear Bro. Brown and All Gem Readers:

About 18 miles from here, at Royal Oak, between Alton and Thomasville, we met in our fourth Fifth Sunday meeting, but we walked it, and, like Abram and Sarah, who started for Canaan, "and into the land of Canaan they came." Every one of us will finally arrive where the golden streets are easier than the long hard surfaced highways are here.

Elders J. E. Rolan and Elmer Hodges gave an enlightening message on "Using our talents so they will increase," and they said, that each believer's work is just as important, just as necessary as that of any other; so there can be no inferiority complex anywhere.

Saturday morning the session was opened by song, reading of Revelation 20:1-8, and prayer by Eld. T. J.

Drunkin, who was elected moderator pro tem.

On the account of the abundance of rain this season, several churches were not represented, but we seem to be gaining, and finding "joy in going on."

Preaching at 11:00 o'clock, when Elders Dunkin and J. M. McGhee brought a glorious message on the "Living Word" (John 1:1, with 1 John 5:7) as a text.

At night Eld. H. H. Beatty opened our understanding of a fuller faith, founded on Hebrews 11.

Sunday morning at 11:00 o'clock, Elders Elmer Hodges and W. P. Stogdill brought us wonderful comfort and encouragement from John 14:1-34, "Let not your heart be troubled," for trouble can come, really, only from sin; and Jesus, when He said, "It is finished," had already provided a way which could keep sin from having dominion over us. Most things that believers mistakenly call "trouble" are simply chastisements (child-training methods), to test the reality of our faith and enable us to rejoice in the hope of the glory of God, because we are (or can be) "more than conquerors."

First on the program Sunday at nine o'clock was the opening of Ministers' meeting by reading Mal. three, followed with prayer by Bro. Beatty.

The first topic: "What Does the Thousand Years Mean?" The question was ably handled by Bro. Billy Rogers.

Second topic: "What are the first Resurrection and the Second Death?" Only one of the three men on this topic were present (as also on No. 1), but Bro. Rolen gave us joyous thrills as he told of the glories of the Rapture, for those who believe, and shuddering horror at what awaits those who continue to quench the Spirit until "the door is shut."

After the sermon and dinner (as already mentioned), a third topic: "What Should 1 Cor. 11:26-30 Mean to Believers?" was enlighteningly shown to be not a deterrent from, but a thoughtful encouragement for all Christians to partake of the Lord's Supper, unless they are intentionally and persistently walking contrary to the truth; else why did Jesus tell the disciples (every one) to partake of it? and Paul says, in 1 Cor. 11:26, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Yet so many times, "Let a man examine himself," is so stressed that a majority of believers seem to be *driven from*, instead of *drawn to* partake in remembrance of Christ's sacrifice for us.

Brethren, my growing conviction is, that this thing ought not so to be. Am I wrong? Communion followed and, altogether, both physically and spiritually, we surely had a feast of good things, and were edified thereby. Singing, all through, was glorious, and one song I wish we could each of us hang in near sight in memory for growth: "Oh, What will it Profit a Man, if he Gain the Whole World and Lose his Own Soul; Oh, What Will It Profit a Man?"

You know I really believe our prayers for a far-flung revival are going to be answered by a wonderful change in local and general conditions, if we remain "steadfast and unmovable, always abounding in the work of the Lord." I believe I'll just do as I promised, "keep on praying till the revival comes."

Yours in His name,

Ralph T. Hoyt.

CLAREMORE, OKLAHOMA

Dear Readers of the Free Will Baptist Gem:

This church of Antioch wishes to let its sisters and

brothers in Christ know that we are still working for the Lord. Our school house was burned down, and it left us with no place for Sunday school and church services, but the good Lord spared us and gave us strength to build a nice arbor, and we have from 60 to 70 in Sunday school. We also have our pastor for another year. He was our pastor last year, and we think he has made a great shepherd for our sheep, so with God's help he is our good shepherd for another year.

We are planning for a revival the next ten days, also will send delegates to the Association at Oilton the last of August, and we have three deacons to ordain.

Our mission is a great success, with good attendance. We have three delegates to send to the Association this time. Our pastor, Bro. Kelly Mathis, is with us at all times, and with his help and the trust we put in the Lord, we intend to live faithfully until the end.

Sylvia Yonce, Reporter and Leader of the Mission.

ENON, ARKANSAS

Dear Gem Readers: I thought I'd write a few lines this morning, hoping and praying that some God called man might read it and get a burden for Enon. The work here has gone down and people are in a cold and back-slidden condition; and I feel the need of a revival, and just pray that God will touch some one's heart with the burden for lost souls at this place: for I know that is the only thing that will bring this place back where it once was. I ask every one that reads this to pray for me, that God will see fit to bring me back where he can use me again, for I know I have denied God. But by His help and mercy, I am going to try to get where God can use me again and spend the rest of my life serving Him.

Dear saints of God, pray for me, and may God bless Bro. and Sister Brown and keep them in the good work. One who has failed to do God's will.

BRYAN, TEXAS, July 17, 1935.

Dear Gem Family: Since we last reported, we have closed our meeting in Tulsa. We can say right out of our soul, that it was a wonderful meeting from the start. I don't think I ever saw a church that felt the value of souls and a spiritual awakening more than these dear people. Bro. and Sister Bingham have some of the very salt of the earth in the church to work with. The meeting only lasted three weeks, and with the help of the workers, we had 17 conversions, seven added to the church and four baptized.

Bro. Arnold and others go out on Sunday afternoons and preach, and it was through these workers that we had four or five souls saved.

On Tuesday night before we left they had their annual election of pastor, and I don't think I ever saw a sweeter service. Bro. Bingham was called back to serve another year. The call was unanimous.

Another thing we want to make mention of is the number that came forward and pledged themselves to tithe. Thirteen came Sunday morning and two later, and we really don't know how many. They had several good tithers already in the Tulsa church. It reminds you of the days when Joash had the chest made to receive money to repair the Temple with. They have a beautiful little chest and they bring their tithes and deposit in this chest, and all bills are paid from its contents. We are

earnestly praying that all of our churches will soon fall into line with God's word; and then we can accomplish a great work for the Master.

The good people of Tulsa gave us a nice offering of \$52.71, for which we thank the Master first, and then the good pastor of the dear people.

Bro. and Sister Bingham are truly wonderful to work with; their hearts are in the work and they have a lovely family. God bless them.

We ask all of our dear friends to join us in prayer, if it be God's will to give us a tent, that we can enter the towns and cities where we have no churches and reach a few of the poor lost people that are going down in sin.

Bro. T. L. Pyles of Denison, Texas was with us the last of the meeting and we were glad to have him. When we left Tulsa we stopped over in Fort Worth for one service with Bro. K. V. Shutes and his people; we had a real good service, and met many old friends that we hadn't seen for years. We then came on to Waco, Texas and visited Bro. Bond's church, which we enjoyed so much. We had good services all along.

Then we went on to Galveston and spent the day with our dear girl that is in Nurses' Training at the John Sealy Hospital. We had a good day with her and then we joined our companion and loved ones over Sunday, and then came on to Bryan, Texas on Monday, to begin a two weeks' meeting out in the open. We are in a splendid place on the Court house lawn. We had our first service last night.

Pray for us, and may God bless our Gem family.

Your for Jesus,

H. M. and Lizzie McAdams.

"CALLED AWAY"

You will miss me from the fireside, Mother dear, you'll miss me sore,

You will listen for my footsteps, long to hear my voice once more;

But my Savior bids me follow, when He leads, I cannot stay,

He has jewels in the gutter—it's for them I'm called away.

Many mothers' hearts are aching with such grief no tongue can tell,

For a wayward son or daughter, who from paths of virtue fell;

Mother, should it be your darling, who has wandered far away,

You would bless the hands that helped her, it's for them I'm called away.

Friends, to you this call is sounding, see the fields are ripening fast,

All around you souls are sinking; soon the harvest will be past,

Can you still refuse to follow, when the Savior leads the way?

While you linger souls are sinking, will you heed the call today.

Goodby, loved ones, I must leave you, but I leave you in God's care,

Trusting that He'll guide my footsteps, even though I know not where;

But my Savior bids me follow, when He leads, I can not stay,

He has jewels in the gutter, it's for them I'm called away.

LEADINGTON, MISSOURI, May 21, 1935

Dear Brother Brown and Gem Family:

If you have room in our little paper, I would like to have this little poem printed, together with this note; for it voices my feeling toward the Lord.

When I was fifteen years old I started in the ministry for the Master. Though I had felt the call for some time, I was like Moses (Exo. 3:11), when he said, "Who am I, that I should go unto Pharaoh?" I truly felt my littleness, but I knew that, with the Lord with me, I could not fail. I have been in the work five years, and have witnessed many professions; and have greatly enjoyed the blessings. And when I think of what it cost heaven to bring salvation to us it makes me even more determined to carry my cross with a smile. I am proud to know that the Lord has trusted me with a burden for the lost.

When I think of broken-hearted mothers, because of a wandering son or daughter, I think of my call. There are jewels in the gutter, it is for them Jesus called me, for them that I must suffer and agonize in prayer; but oh, how thankful I am, that I can be of service to my Master! for I know what He's done for me.

Brethren, when you read this little article, just remember that I am a weak servant of the Lord; and when you pray, don't forget to hold me up before the Lord, that I may be stronger and do more for Him. And let's unite our efforts and gather the jewels from the gutter.

May God ever be with us; and when the battle is over and the victory is won, we can sing His praises in the great forever more.

Just a co-worker and servant,

Elder Mark Lewis.

WHY I LOVE MY CHURCH

By Mrs. I. J. Brooks, Antoine, Arkansas.

First: Because our Lord died for it.

Second: Because I believe it was planted by his own hand, watered by the dews of Heaven.

Third: Because it is a place where God's people can meet and work together for the up-building of his cause and kingdom here on earth.

Fourth: Because it is where we are made to sit together in heavenly places and just drink of his great blessings.

Fifth: Because it is a filling station for those that are hungering and thirsting after righteousness.

Sixth: Because it is a place where God is so willing to meet with his people and to save the unsaved and heal the brokenhearted.

And many, many, other reasons why I love my church.

I am made to wonder if we as Christians esteem our preaching brethren as highly as we should. Or do we neglect them in our prayers, or just how do we think of them. We look for and expect a lot of them, but what are we, as lay members, doing?

We may think of them first when the Death angel visits our home and calls some one of our loved ones away.

Yes, we want them to read from God's Word and say comforting words to us then, but how many of us, when we meet our brother preachers, say, "Brother, I am so glad you take the stand for God."

I think our brother preachers need words of encouragement, because their load is heavy. We must help them carry their great load.

Let's pray for our brother preachers, that God may speak through them and find lodging in good and honest

hearts. I love our preacher brethren because they stand for God in what is right, and it's divine power that made them so. So come on all of you that know the worth of prayer. Let's get behind those men of God with all that God intended for us to do. You know and feel your duty, so why wait longer? Let's work! If we will do our part, it won't be so hard for them. I certainly have a great respect for our preachers.

Just a feeble member of Glenwood church.

TULSA JUNIOR MISSION REPORT

Dear Brothers and Sisters in Christ:

Our Junior Mission is still for the Lord, we are happy in His work. We have a little money in our treasury, and are planning to paint our room and put in a door.

We dismissed our Bible study this month on account of the mission rally. We had four preachers from our church, three of them in our class, and we are very proud of our preachers. Pray much for our mission.

Amelia Haynes, Junior Mission Reporter.

TULSA CHURCH NOTES, July 24, 1935.

Dear Brother Brown and Gem Folks:

When we sent in our last report we were in a great revival, with prayer services in the afternoon, and Sister McAdams preaching at night. It was the most spiritual meeting I've been in in a long time. There were fourteen conversions, and many more that gave their hands for prayer from time to time.

We all enjoyed Sister McAdam's coming to Tulsa church again and many good seed were sown during her stay here, that we hope to see gathered in later.

Some of our young preachers are doing a good work for the Lord, too, by holding prayer services in different parts of the city. To date they have had several conversions, with good attendance and much interest shown. Bro. Melvin helped one of the young preachers baptize two converts, also Bro. Melvin baptized four from our church.

We feel very, very grateful for the nice fans that we are using during these hot days, also for the nice new song books. Both fans and song books were donated to us by an advertizing system.

Bro. Melvin is in his seventh year of service for the Lord at Tulsa church, being elected by a unanimous vote, with no other nominations offered. Each and every one loves him and appreciates the good work and the way God is blessing him here. He has a wonderful work program lined out for the coming year and we feel that God is much pleased.

One valuable feature has already been put in operation, and that is, the church has adopted the tithing system. Another good move is, we've placed our pastor on a monthly salary, instead of the freewill offering, as heretofore. Thank the Lord for that.

Our Sunday school attendance is growing by leaps and bounds, and we've had to add a new class in the Junior department.

God placed it upon the hearts of several members to paint the parsonage. The work is finished, and it sure looks nice, and we are proud of it.

Thursday night is music and song rehearsal, and both old and young are showing much interest. A nice crowd from this department went out to the County poor farm one night last week and held services for the inmates.

Much good is derived from the Friday night Bible class

and mission report. Bro. Melvin teaches the adult class and is using as a subject, "The Life of Christ."

Sister Bingham has taken up her class work again, after several weeks' illness. Thanks to the good Lord for His healing power.

We continue to ask an interest in the prayers of all praying people.

Evelyn Miller, Reporter.

BRISTOW, OKLAHOMA, July 22, 1935.

Dear Brother Brown and Gem Family:

I will write a few lines to the paper, as I am sending in a subscription to the Gem.

We have been having a wonderful revival here at our Tuskegee church. Rev. Geo. McLain has been doing the preaching and Bro. Ed. Nichols directing the singing. There were 32 conversions and renewals, we baptized 12, and 21 new members were added to the church. Brethren, when we meet the conditions and humble ourselves, we can have old time revivals same as ever. There are others we wanted to see saved, but seems that the Devil has them bound. Most every night before church, the men would go one way, and the women another, and have grove meetings. It certainly is heavenly music to hear God's praises coming from the old black jack bushes.

We were glad to have Eld. W. H. Carter and his wife with us part of the time. —Eld. John H. West.

A SPLENDID RECORD

James Langley who is now fourteen years old, has been in Sunday school four years this month, with only two days out, two hundred and six Sundays the last four years.

I doubt if there is another boy of his age in the State of Missouri that has such a wonderful record.

Bro. James was converted under Sister McAdams' preaching in the home of Bro. Willard Lackey of Flat River, Mo., and was baptized into full fellowship of the Flat River church by Eld. James Miller. This was in 1931, when he was just ten years old. He came from the Flat River church to the Third Free Will Baptist church at 1405 So. 7th Street, St. Louis, Mo., and is still a member with us. He is secretary of our league and one of our most faithful workers. We are praying that God will make a mighty man of God out of him.

His mother is also a member with us and one of our Sunday school teachers. She is justly proud of Jimmie, and we are thankful for both of them. —Eld. W. C. HILL.

ST. LOUIS, MISSOURI, July 18, 1935.

To the Readers of the Gem:

Just a brief report from our St. Louis church.

The Third Free Will Baptist church of St. Louis was organized as a Mission church, September 7, 1932, by the St. Francois County Quarterly Meeting. And on the 4th day of May, 1933, the Mission church was organized, by the Quarterly Meeting into a full fledged Free Will Baptist church. We organized with 11 members, and now have 83 members. We have lettered out some, and cancelled the membership of a few, eight in all. We have kept up with our expenses in good shape, by freewill offerings. When we organized, we didn't own a single thing, not even our song books, now our church property is worth at least \$200.00, and we are out of debt.

The pastor has been very well taken care of by the church and community. At least two-thirds of our mem-

bers are and have been out of employment, which makes it hard on those who are working.

We had our business meeting Monday night, July 15th, and I was called as pastor for the coming conference year. This will make my 4th year as pastor. I accepted the call with the understanding that if any other church should call me, and the call should be satisfactory, that I would be at liberty to give up this work and accept the call.

I have been trying for some time to get out of St. Louis, but it seems a hard thing to do. So I sometimes think I had just as well content myself and stay here and finish out my ministry. God has blessed my work here in a wonderful way. I don't know whether I could successfully pastor a church out in the country or not, as my work has been in town and city most of the time.

Eld. W. C. Hill, 1020 Hickory Street, St. Louis, Mo.

A GREAT REVIVAL AT AURORA

Well, we are glad to report another great victory at Aurora. Have just closed a four weeks' revival with our new church there, and it was a revival indeed. Forty-three (43) were saved and reclaimed, 24 united with the church, and 18 were baptized. The last night we had ordinance services, and 60 took part in the washing of the saints' feet. It certainly was a glorious service, and many shouts were heard in the camp. The Church of God at Crane, Mo. co-operated with us wonderfully in this revival, as well as the people of Aurora.

Eld. John Swaffar conducted the song service throughout the services, and was a wonderful blessing to the meeting.

Our church there is getting along fine with their new building. It is near completion and all paid for. They have purchased another lot and a half of ground which will give us much more room. The Indian Creek Association will meet with our church there, beginning the 28th of August. We are looking forward to a wonderful time. Come and be with us.

—Winford Davis.

WEATHERBY, MISSOURI, July 2, 1935. Center Point Church Notes

Eld. E. T. House filled his regular appointment Sunday morning and evening, June 23rd. He preached a wonderful sermon to a large crowd. July will be Bro. House's last appointment for this year, it completes his ninth successive year at this place, which is quite a commendation to both the pastor and the church, to co-operate so well together for that length of time.

We were specially favored Sunday night with beautiful music and singing given by Mrs. Callie Bassett and two sons, age 12 and 13 years. The instruments used in these musical offerings were saxophone, trumpet and violin, accompanied on the piano.

A number of folks from the Center Point and Philadelphia churches are planning on going to the Third Fork fifth Sunday meeting, Bro. Rush will take a truck load.

The Sunday school was reorganized in April, new officers being elected, Bro. W. H. Bridgeman being elected superintendent. Mrs. Ethel Helms had been superintendent for about nine years, and has been faithful to the school, and kept it going through all kinds of weather and sickness, when many would have given up. At times when attendance was not very regular, it was discouraging for the leaders, but a wonderful example to the unfaithful and neglectful; omission is as great a sin as commission.

When we forsake our church and Sunday school for

worldly pleasures, we are committing a great sin, for it is robbing God.

Even in the 20th century S. S. classes have to beg for teachers.

And he said, "How can I, except some man should guide me? And he desired Philip that he would come up and sit with him" (Acts 8:31).

Some today are more concerned about times and seasons than they are about "judgment, mercy and faith."

"And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7). —Mrs. Herman Harms, Reporter.

BRISTOW, OKLAHOMA, 618 E. 3rd Street

Dear Readers of the Gem:

I feel that God has given me the inspiration this beautiful Sunday morning to write a few words to the Gem family; as we are brothers and sisters in Christ, I know we are in the same family.

I have just finished reading the good letters in our wonderful little paper. How it inspires my heart with God's love to you all when I read what each one is doing to try to hold up the blood-stained banner of Christ!

It fills my heart and soul with rapture to know that the Free Will Baptist are on the firing line for God and coming to the front every day. I am always so anxious each month to get the paper and read it from cover to cover, and especially the letters written by the ministers, telling of the wonderful revivals they have held and souls being born into the kingdom. I think of the vast mass of people that are blinded by sin. Lost! Just think of that word, Lost! without God, drifting down the stream of time, not realizing there is a danger signal ahead!

The scripture comes to my mind, "Awake, thou that sleepest!" We that have the light on God's Word, are we doing our best for God, or are we asleep on the job, letting men, women and children drift on into hell? I believe the time has come when we need to stand staunch and true, and be loyal workers in God's vineyard to keep this great harvest that is staring us in the face, and oh, the reapers are so few!

I get so hungry to attend a good Free Will Baptist service, but I am too far away from any that I know of. I believe the closest Free Will Baptist congregation is at Vance Chapel, about twenty miles from Bristow.

I attend the Church of God more than any other church here. I am trusting in God for the day to come when I can live in a place where I can work with the Free Will Baptist people.

For several years I have had a burden for missionary work, and as I can't erase it from my heart and mind, I know it is from God. So many people think missionary work, when spoken of, means to go across the waters to foreign countries only, but that isn't true, for we need as many missionary workers, practically speaking, right here in our own land as we do in heathen places. There are places in each state, or bring it down to the county we live in, out in the country in some out of the way place or, seems to me an isolated place, where people are starving for spiritual food. I think it our duty to spread the Gospel to them.

We read so often of people starving for want of food physically. My thoughts go out to those that are starving for this spiritual food that we have, and that we enjoy so much. They are not satisfied with life and have a longing desire for something they can't express, what it is; and if they had the Gospel of Christ carried to them,

so many would find that longing satisfied. For God alone can satisfy, if we let Him have His way with us.

Let each minister ask himself the question, "Am I doing all I can to reach each soul that lives in the bounds of my county?" This will also apply to lay members, too.

We all can't be traveling missionaries, but some can be praying missionaries. We know that without prayer and our faith in God, we can do nothing. Some are handicapped and do not have a way to travel, but they can stay at home and help send the one that can go. The reward would be the same to each one.

To every one that reads this, I have been in search for a pageant or play on the line of Missionary work, not including too many characters. If there is some one that has one, I would be very glad you would send me a copy of it to the above address; I will pay the postage.

I see a notice in the Gem of the First Mission Association to begin at Vance Chapel church on Tuesday night before the fourth Sunday in August. I surely would like to attend it. Eld. J. H. West, Bristow, Okla., if you see this, please write me the particulars about it. I surely would like to meet some Free Will Baptist people.

—Zula Lewis.

CUSHING, OKLAHOMA, July, 1935.

Dear Gem Readers: We wish to give you a report of our work in Mission Circle No. 1, of the First Mission Association, which met at Olive, Oklahoma July 5th.

Silver City Free Will Baptist Home Mission are still working for Jesus: working in the church's cotton patch, quilting, making sick calls, had an ice cream supper which netted \$20.00, still working on our name quilt. We need your prayers, so pray for us.—Evelyn Bagley, Sec'y-Treas.

Tuskegee church sends greetings to Mission rally: We are still trying to carry on the Lord's work, have given one grocery shower, two layette showers, gave \$1.80 to sick, working on quilt top, made 204 sick calls, read 625 Bible chapters. We are beginning a revival meeting Saturday night, and need your prayers.—May Mound, Clerk.

Drumright church sends greetings to rally: Our mission is doing fine, have quilted three quilts and have another one almost done, we are having an ice cream supper July 12th. We wish to be remembered in your prayers.

Sister Hyatte, Secretary.

Vance Chapel mission is in good condition, have quilted one quilt, had an ice cream social which netted \$10.00, helping the needy, gave one miscellaneous shower, have made several sick calls. Pray for us, that we may do what the Lord would have us do, that our mission might grow.—Mrs. Lindsey, Secretary.

The Home Mission at Olive wishes to report that we have a good interest on our work days, the sick being visited, one shower given, one quilt pieced. We ask an interest in your prayers, that we may do God's will and love one another more.

The Cushing mission workers have made 45 sick calls, read 42 Bible chapters, quilted one quilt for the needy, and canned 40 cans of vegetables for the needy. The mission is going to have an ice cream supper July 9th. The mission at Cushing has just had one mission meeting the last month. They attended the fellowship meeting, had a two weeks' revival; haven't had much time to work. We are sending 25 cents for our mission dues.

Pauline Williams, Sec'y-Treas.

Our fellowship meeting was fine. Had eighteen ministers present, seventeen taking the stand for eight min-

utes each, as follows:

Bro. Epperson, Psalm 23; Bro. Fincher, Matt. 4:22;
Bro. Staires, Num. 22:32; Bro. Aunor, John 16:31;
Bro. McPherson, John 3:16; Bro. Parkinson, Lk. 16:19;
Bro. Hall, 1 Cor. 1:13; Bro. Geiger, Jer. 13:20;
Sister Newman, Psalm 73; Sister Bookout, Rev. 3:21;
Bro. Waltman, Psa. 119:63; Bro. Easton, 1 Sam. 17:29;
Bro. Williams, James 2:23; Sister Epperson, Matt. 5:8;
Bro. Kirby, Phillipians 5; Sister Fincher, in charge.
Bro. Epperson was time keeper.

It was agreed to have a street meeting at each place we meet before our fellowship meeting.

We also had some good quartet singing.

Our next rally will be held with Vance Chapel.

Eld. J. D. Williams, Corresponding Sec'y.

BOWDEN, OKLAHOMA, July 22, 1935

Dear Editor and Gem Readers:

It is again we want to thank God for another privilege to send in a short report from the East Side Mission Circle. We met with New Home church Friday, July 19th.

We had a wonderful service all day. Will not take up the space to tell what each mission reported, but they were all good reports. I believe the best report came from the Tulsa church, telling us that they had taken up the Tithing System to finance their church work. I am sure God will bless them in many ways; and I wish all of God's children could be tithers.

The different missions that were present, were: Allen, Blue Bell, Tulsa and New Home. Some of the churches were absent, and were missed very much. We postponed our rally until the third Friday in September, and will then meet with the Allen church.

The visiting ministers that met with us from the West side were: Elders Epperson, Harry Staires and Montgomery. We were indeed glad to have them with us.

Bro. Staires and Bro. Bert Rogers brought us the afternoon message.

The Allen church started an old time revival Monday night; pray that many souls may be saved.

—Mrs. J. L. Smith.

BUHL, IDAHO

Dear Editor and Wife and all the Gem Readers:

As a sister in the Blue Eye, Missouri church, I send this message in the name of Christ.

"They watched Him there" is a sad, but glorious subject. They watched Him when a new born babe so small, the wise, the poor, the rich, the small, from the cradle to the grave. They watched Him, some for good, some for evil, some for love, some for curiosity, some for hate; some for one thing, some for another, but no evil was ever found in Him. He was accused by many; so we too, are watched. They mocked Him, they spat on Him, not at Him, but on Him. O, the wicked generation, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

I have not seen a Free Will Baptist I know since I have been here, but thank God there is one here, and God is watching over me, but I hope for no evil, but for good.

The good Lord was watched when He healed the sick, when He healed the blind and raised the dead, when He bid His disciples to eat the grain, when He was talking with the doctors and lawyers and when He healed the withered hand. And they watched when He turned the water into wine.

Some loved Him, some hated Him, but I thank God He bought us with a complete atonement; and we have a right to praise Him for all we are and have; I am His, and He is mine.

They watched Him when He received the betrayal kiss, and healed the ear of the wounded enemy, and still they went on and finished the plan the Devil planted in the heart of the murderer. They watched Him when He came before the council, they mocked Him when He wore the crown of thorns, and when no sentence was justified, they cried, "Away with Him, away with Him, crucify Him . . . give us Barabbas . . . His blood be on us, and on our children." They watched Him when all was done, and turned Him over to suffer on the cross. Oh, that rugged heavy cross, He carried with a broken heart, to atone for your sins and mine; He was watched when He could not carry it any longer. They watched Him pay the price, and with easy heart and conscience, they scorned Him. Then while they nailed Him to the cross, they watched Him, some watched because they sympathized with Him, some with jealousy, thinking He might be their superior in this life, some thinking He might give them a sign, and the three classes watched Him: The friends, the enemies, and the indifferent.

They watched Him when the blood from His side did flow, they watched Him while He hanged there paying for my salvation and yours, bleeding and dying for a world of lost sinners. So they watch us Christians too, and they don't treat us well sometimes, but pray for your enemies, and heal their wounds if you can; God will repay it all. They know not what they do, being blind to their sins, and death is at their door and they know it not.

Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." It pays to be ready, friends, for the hour you think not, the Son of man cometh; will they be watching then?

—Mrs. W. M. Watkins.

OKLAHOMA CITY, OKLAHOMA, July 25, 1935.

Dear Brethren of the Gem Family, and Free Will Baptist everywhere: We sure do enjoy the Gem down here in our little church. We are striving to have a church in Oklahoma City, and we find it hard.

First we ask your prayers, that God will help us, then we are asking our sister churches to help us financially, as God lays it on your hearts, and it will be appreciated. We organized with nine members, and we find it hard to maintain a church in a large city, but by the help of the Lord, we are trying; so remember us in your prayers.

Mrs. Shinn, R8, Box 165A, Oklahoma City.

NIANGUA, MISSOURI, July 8, 1935

Dear Readers of the Gem: I will try to write a few lines to let all of you hear from me. I am still living and trying to serve the Lord as best I can. How I would love to see all of my friends! May God bless each one, and may we all meet in Heaven where there will be no parting. I love to read the letters in the Gem.

We cannot enjoy Jesus alone, we want to bring others into our own joy. Christ makes workers. We must never say, I am not strong enough to do God's will.

We had the singing convention at Amity church, June

31st. There was a large crowd and we had some fine singing, but we were awfully sorry our pastor, Bro. Selph Jones, could not be with us on account of a funeral.

You show yourself to be patient when you do your part.

—MONA JOHNS.

PAINTSVILLE, KENTUCKY, July 30, 1935

Dear Readers of the Gem and Good Brethren and Sisters in Our Big Free Will Baptist Cause: I am proud to have a good Free Will Baptist paper like the Gem in which to report our good meetings, that all the good people may know what we are all doing in the great work.

I will try to report our big quarterly meeting known as the Johnson County Quarterly Meeting. We met with the good Free Will Baptist of Beaver Creek, at the big new church at Estel, Ky, on Thursday morning, July 25th.

Meeting opened with singing and prayer, and was called to order by the clerk, F. S. Vanhooose of Paintsville, Ky.

Bro. Ray Bellomy of Wayland, Ky. was elected moderator, and Bro. Isic of Seco, Ky. assistant moderator.

Bro. Irvin Rice, who was appointed to preach the introductory sermon at our last conference was not present, and Bro. Adlon Davie of Hager Hill, Ky. was chosen to preach the introductory sermon. Had a fine meeting.

Met back at two p. m. Moderator called the conference to order. Had a few hot discussions and adjourned to meet back at 7:30 p. m.

Preaching at 7:30 p. m. by Bro. F. S. Vanhooose and Bro. Dave Hays. Had two conversions. What a glorious meeting, when sinners give their hearts to the Lord. Praise His name forever for old time salvation!

Met back Saturday morning. Called to order by Mod. Moderator seated the delegates and gave our visiting brethren the right hand of fellowship. Preaching by Bro. John Conley, Bro. Fred Williams and Bro. Sizemore of the Lawrence Co. Q. Conference of Ohio. Had a real spiritual meeting.

Called to order again at two p. m. Moderator called for letters from the different churches; 22 letters handed in, received two new churches. The letters when read showed a great increase in our membership. About sixty preachers reported in good standing, \$32.50 with letters, and a number of requests for the next conference.

Reports from four other conferences of Free Will Baptist: Pine Creek Q. M. of Ohio, Bro. James Shepherd; Porter Q. M. of Ohio, Bro. Short; Lawrence Co. Q. M. of Ohio, Bro. Sizemore; Maggs Q. M. of Ohio, Bro. Hays.

Eld. Millard Vanhooose preached Saturday night. Text, "Therefore endure hardness as a good soldier of Jesus Christ" (1 Tim. 2nd chapter). Had a good meeting.

Eld. Hugh preached Sunday. Had a good meeting.

Adjourned to meet with Seco church fourth Saturday and Sunday in October.

The Big Sandy Yearly Meeting will be held with the Free Will Baptist church at Charley, Ky., beginning on Friday night before the fourth Sunday in Sept. 1935.

Everybody invited. Eld. Millard Vanhooose, Clerk.

The Tri State Association of Free Will Baptist will be held with the Union church of Ohio, on Route 40, about four miles out of Siotioa, Ohio. Everybody come.

Eld. Millard Vanhooose, Clerk.

May the Lord bless all of the good brethren.

Dear Editor: I did not forget the Gem; you will find inclosed a check to pay for seven subscriptions to the Gem.

—Eld. Millard Vanhooose.

(Thank you, Bro. Vanhooose, for the subscriptions—Editor).

F. W. B. LEAGUE REPORTS

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Vice President, Eld. Wm. Reeves.
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For S. E. Missouri Yearly Meeting
Eld. Albert Halbrook, Leadington, Mo.

For N. E. Missouri Association
Monte PetersonGreentop, Mo.

For Union Association
Eld. Geo. Scott, Sr. ...Mt'n Grove, Mo.

For N. W. Missouri Association
Chloe LewisPattonsburg, Mo.

Field Worker at Large
Eld. Melba White, Plattsburg, Mo., R1.

EXECUTIVE BOARD

Eld. Johnny Swaffar, Purdy, Mo., 1935
Ethel Newcomer, Greentop, Mo., 1936
Damon Dodd, Elvins, Mo., 1937

LEADINGTON LEAGUE REPORT

By Lena Mills, Vice President

For the month of June the Leadington league has been having a contest. This contest consisted of two leaders, each choosing members on their side. The side having the most members by the end of four Sunday nights are to be entertained by the losing side.

During this contest we have had several new members.

We have also elected officers:
President Charles Gifford
Vice President Lena Mills
Secretary Maxine Henson
Sr. Sponsor & Treas., Charles Lund

We are trusting in God, that our leagues will be helpful to others, as well as to the leaguers.

May God bless all, is our prayer.

REPORT OF MACEDONIA LEAGUE

Mrs. Leslie Henderson, Reporter.

Dear Gem Readers:

As we have not sent in a report for the last two months, we wish to report that our league is still at work.

We had our last social at the home of Mr. and Mrs. P. R. Henderson. Chili was served by group two.

We have a special number, a song or reading, by some member of our league each Sunday night.

Our league served lunch at a sale July 12th and made \$12.00 for our league treasury. We are really proud of our league workers.

REPORT OF AURORA LEAGUE

By Lena Hamby, Sec'y-Treas.

We are still progressing in our league work, and the Lord is blessing in a wonderful way. Our league is growing spiritually and also in numbers, but the spirit of the league is what counts. I think we had some wonderful lessons last quarter. We had some soul-inspiring lessons prepared by Bro. Davis and the other ministers. We hope that the new officers will carry the work on as the old officers have done. We are hoping to see you all at the next Indian Creek Association, which will be held here. The Lord has been so good to us in blessing us with our new church house that we felt like we just could not turn the opportunity of having the Association away. I know that we have had some hard trials in building our church. It seemed that just about the time we ran out of money and didn't know where the next was coming from, some more would come in. We give God the praise for it all. We are having a wonderful old time revival. There has been around 37 or 38 conversions and we are still praying for more.

Our new officers are as follows:
President Clarabelle Roberts
Vice President Albertus Riddle
Sec'y-Treas. Lena Hamby
Quiz Leader Mrs. Chas. White
Group Captain Esther Apple
Junior Sponsor Margaret Apple
Jr. Sec'y-Treas. Ivey Nichols

We covet your prayers for our church, that it may grow and be a strength to the town of Aurora.

REPORT OF FLAT RIVER LEAGUE

Martha Burcham, Reporter

As it has been some time since we sent a report from our league, we are just thanking the Lord this morning because He has been so good to us and spared our lives and has given us another privilege of trying to send a report. Our league is growing some in spirit and also in numbers, altho it isn't what it once was, but we are hoping and praying that the time will soon come when we can see our league where it once was.

We ask an interest in your prayers.

STATE SECRETARY'S MESSAGE

Glad for the reports this month. While we are not always on the mountain top, we know the race is not always to the swift: nor the battle to the strong, but the reward is to the faithful; then may God enable us to be faithful.

We leaguers of Indian Creek Association had a real enjoyable rally at Aurora the fifth Sunday in June.

Seven leagues of this association had part in the program, with visiting leaguers from Mt. Grove and Niangua, we also had some interesting numbers from other visitors.

The next rally will be with the Carterville league.

PARABLE, OR MYSTERY OF THE LEAVEN

In Matt. 13:11, Christ, in explaining to His disciples why He spoke in parables, said, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

A mystery in the Scriptures is a truth divinely revealed. In a number of the parables set forth by Christ in the 13th chapter of Matthew, He explains the teaching, but in the fourth parable, that of the leaven, only one verse is used to set forth this great parable, and the Master offers no explanation of its meaning, hence we must turn to other Scriptures for light on this parable.

I am aware of the common explanation given by many teachers and preachers, that leaven represents the church, the meal the world. If this be true, the church will triumph and the whole world will be converted. As we all know, the Scripture does not teach such, but rather teaches the opposite.

2 Tim. 3:13—"Evil men and seducers shall wax worse and worse, deceiving and being deceived."

2 Thess. 2:3—"For that day shall not come except there come a falling away first."

Luke 18:8—"When the Son of man cometh, will he find faith on the earth?"

Now let us look at the symbolic meaning of leaven and its use in other parts of the Scripture: In Gen. 19:3, Lot prepared unleavened bread for the angels at Sodom. Unleavened bread was used in the Passover feast.

In Matt. 16:6, Christ spoke of the doctrine of the Pharisees and Sadducees, and called it "Leaven."

On the other hand, meal (fine flour) was used in a sweet savour offering (Lev. 2:1-3); was food for the priests (Lev. 6:15-17). Meal was used to purify the pottage (2 Kings 4:41).

Looking at this parable in the light of the common use of these symbols, it constitutes a warning as to the doctrine given for food to the children of the kingdom.

Matt. 4:4—"Man shall not live by bread alone, but by every word that proceedeth out of mouth of God."

1 Tim. 4:6 and 1 Peter 2:2—"Will be mingled with corrupting false doctrine until the whole is leavened."

Then some one will say, "When is this whole lump to become leavened?" Evidently when that restraining force that now hinders Satan (2 Thes. 2:6-7)

MEN WITH BIG SOULS*By Eld. Winford Davis*

Having just returned from Dr. Palmer's office at Hurley, Missouri, my mind goes to the above subject. You who are not acquainted cannot feature the situation there. The waiting room is full continually with folks waiting their turn to see the skilled doctor, and the unusual part is, that his services are free except for the medicine, and for the poor even the medicine is free. I have known him to drive as far as 100 miles to see a patient and the charges positively nothing. What a wonderful blessing such men are to the poor and suffering; but such men are so rare. He was telling me today that he and Doctor Smart at Aurora performed \$800.00 worth of operations at the hospital this forenoon, and that the actual charges would be only \$150.00. Such men are certainly a rarity in the medical and surgical world.

Rev. Ira Waterman once took me to a doctor in Springfield, when I was only seventeen years of age. He told the doctor that I was a poor boy and had no money, but if he would remove my tonsils, some day I would pay him \$10.00, and he would stand good for it until paid. The doctor said, "Certainly," and the work was done immediately. Later I began preaching and duty fell on me to take a young man to the same building to have his tonsils removed. I related his circumstances, and the doctor said, "I will leave the charges to you, if you say so, I will do it for nothing." I said, "Doctor, he can pay you \$10.00. I believe he is able to do that, he being a young man." The work was done and the boy made strong again.

There is no room in this world for a tightwad. They are taking up a lot of space, however, but they are cumberers of the earth. The man who is living for self only, dies and the world never misses him. A Spirit filled life in service is what God wants. I often think of the widow of Elisha's day who poured out the oil before her sons. The great thought in that to me is, that she "poured out." Too many times we are like a sponge, always absorbing; no time to notice the poor, no time to relieve the suffering, and that is true among the ministers too, as well as men of other professions.

When Patrick Henry's men went to Washington's aid from Washington's own home state, the tears began to trickle down the face of the great father of our country; and he took time to take each one personally by the hand. A man with a big soul. An old log constituted his altar during the severe winter at Valley Forge. Our country is suffering for the want of such leadership today. I wonder if Washington wouldn't turn over in his grave if he could see men fighting for the almighty dollar as they are doing today.

W. J. Bryan once said, "Who is this man working here in the ditch? I believe this is one man I haven't met." Another man with a big soul.

I like the words of the poet:

"Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good, the men who are bad,
As good and as bad as I.

I would not sit in the scorner's seat,
Nor hurl the cynic's ban;
Let me live in a house by the side of the road,
And be a friend to men."

No one knows the joy of living till they open their heart as well as their purse. They are usually effected by the same push button.

I think of the language of Stephen, "Father, lay not this sin to their charge." And of Jesus, "Father, forgive them, they know not what they do." Such a spirit will always win out, simply because it is right. Such trying times reveal the kind of a soul a man has. A lot of men appear to be big hearted until their personal heart-treasures begin to be disturbed, and then look out, you are apt to see the man in the background.

Peter said, "Silver and gold have I none, but such as I have, give I thee." Poor in worldly possessions, but rich in sympathy and mercy. They were a greater blessing to the lame man than all the gold of the world; so are such men today. The good Samaritan had just such a heart in him, when he was moved with compassion for the poor dying man and sacrificed for his welfare, when others with a selfish spirit had passed by on the other side.

God give us men who will absolutely put service first, and trust Phovidence for the support.

THE DRINKING HOUSE OVER THE WAY*From The Pentecostal Herald*

The room was so cold, so cheerless and bare,
With its rickety table and one broken chair,
With curtainless window with hardly a pane
To keep out the snow, the wind and the rain.

A cradle stood empty, pushed up to the wall,
And somehow that seemed the saddest of all.
In the rusty old stove the fire was dead.
There was snow on the floor at the foot of the bed.

And there all alone a pale woman was lying,
You need not twice to see she was dying,
Dying of want, of hunger and cold.
Shall I tell you her story, the story she told?

"No, Ma'am, I'm no better; my cough is so bad;
It's wearing me out, though, and that makes me glad,
For it's wearisome living when one's all alone,
And heaven, they tell me is just like a home.

"Yes, Ma'am, I've a husband, he's somewhere about.
I hoped he'd come in 'fore the fire went out;
But I guess he has gone where he's likely to stay,
I mean to the drinking-house over the way.

"It was not always so, and I hope you wont think
Too hard of him, lady, 't's only the drink.
I know he's kind-hearted, for oh, how he cried
For our poor little baby the morning it died.

"You see he took sudden, and grew very bad
And we had no doctor; my poor little lad,
For his father had gone, never meaning to stay,
I am sure, to the drinking-house over the way.

"And when he came back 'twas far in the night,
And I was so tried and sick with fright
Of staying so long with my baby alone
And it cutting my heart with its pitiful moan.

"He was cross with the drink; poor fellow, I know
It was that, not his baby that bothered him so;
But he swore at the child, as panting it lay,
And went back to the drinking-house over the way.

"I heard the gate slam, and my heart seemed to freeze
Like ice in my bosom, and there on my knees
By the side of the cradle all shivering I stayed,
I wanted my mother, I cried and I prayed.

"The clock, it struck two, ere my baby was still,
And my thoughts went back to my home on the hill
Where my happy girlhood had spent its short day,
Far, far from that drinking-house over the way.

"Could I be that girl, I, the heartbroken wife
There watching alone while that dear little life
Was going so fast that I had to bend low
To hear if he breathed, 'twas so faint and so slow:

"Yes, it was easy, his dying, he just grew more 'white,
And his eyes opened wider to look for the light.
As his father came in 'twas just break of day—
Came in from the drinking-house over the way.

"Yes, Ma'am, he was sober, at least mostly I think,
He often stayed that way to wear off the drink.
And I knew he was sorry for what he had done,
For he set a great store by our first little one.

"And straight did he come to the cradle-bed, where
Our baby lay dead, so pretty and fair.
I wondered that I could have wished him to stay
When there was a drinking-house over the way.

"He stood quiet a while, did not understand,
You see till he touched the cold little hand.
Oh! then came the tears and he shook like a leaf,
And he said 'twas the drinking that made all the grief.

"The neighbors were kind and the minister came,
And he talked of my seeing my baby again,
And of the bright angels—I wondered if they
Could see in that drinking-house over the way.

"And I thought when my baby was put in the ground,
And the men with their spades were shaping the mound,
If somebody only would help me to save
My husband who stood by my side at the grave.

"If only it were not so handy to drink,
The men that make laws, ma'am, sure didn't think
Of the hearts they would break, of the souls they would slay
When they licensed that drinking-house over the way.

"And it's tempting him here and it's tempting him there.
Four places I've counted in this very square,
Where a man can get whisky by night and by day,
Not to mention the drinking-house over the way.

"I've been sick ever since and it cannot be long.
Be pitiful, lady, to him when I'm gone.
He wants to do right, but you never can think
How weak a man grows when he's fond of drink.

"There's a verse in the Bible the minister read,
No drunkard shall enter the kingdom, it said,
And he is my husband, and I love him so,
And where I am going I want him to go.

"Our baby and I will both want him there
Don't you think the dear Savior will answer your prayer?
And please, when I'm gone, ask someone to pray
For him at that drinking-house over the way."

THE DAVIDIC COVENANT

By Elder John B. Rollins, Eldridge, Missouri

Dispensationally the Davidic Covenant is the seventh of the eight covenants of the Bible. It is God's promise to the Israelites, or Jews, under the Law. It precedes the eighth, or New Covenant. (Heb. 8:8; Rom. 8:2-4), under the Dispensation of Grace. For the Bible student whose soul is athirst after a knowledge of the Word, let him study 2 Sam. 7:4-17, with its corresponding references. However the sum and substance of the Davidic Covenant is stated in 2 Sam. 7:16, "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." In studying the Bible, careful attention should be given to avoid assuming that "the throne of David" on which Christ is to sit (Luke 1:32) is synonymous with "my Father's throne" (Rev. 3:21), or that "the house of Jacob" over which Christ is to reign (Luke 1:33) is the same as the called-out virgin Bride, the Church, "which is his body" (Ephesians 1:23).

The Davidic Covenant has never been realized by Israel, but it will be fulfilled in the future. Christ came to the

Jews, and they received Him not; He presented Himself as their King, but they would not accept Him, although they did crown Him with thorns and put the royal robes upon Him—all in mockery. He was led out, condemned in their sight, as an imposter and blasphemer. Pilate found no fault in Him and desired to be free from the guilt of "the blood of this just person." "Then answered all the people (Jews), and said, His blood be on us, and on our children" (Matt. 27:25).

Oh, dispersed and wandering Jew! Your King knew your hearts, and He wept over your proud capital city, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, 'Blessed is he that cometh in the name of the Lord'" (Matt. 23:37-39). O, desolate Jew! have you seen Him yet? Neither have you said, "Blessed is He;" but that day will come, for God hath said, "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in a measure and will not leave thee altogether unpunished" (Jer. 30:11). The fulness of the blessings of the Davidic Covenant have been missed by the Jews, but they are gathering in Jerusalem today and that under the blessings of God. This is the imminent sign of the soon coming of Jesus. Let us see further:

Peter, Barnabas, Paul and James were in Jerusalem defending Christian liberty, and after Peter's sermon, and after Paul and Barnabas gave wonderful testimonies of how God had worked among the Gentiles through them, James declared the result, saying, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and will set it up: That the residue of men might seek after the Lord and all the Gentiles, upon whom my name is called, saith the Lord" (Acts 15:14-17). We believe James to have meant just what he said. God has turned from Israel nationally, and has, since the day of Pentecost, been CALLING OUT a people from the Gentiles for his name. That calling out will be complete one of these days, then the called out will all be caught up together to meet the Lord in the air. "After this," quotes James, "I will return and will build again the tabernacle of David which is fallen down." After the Rapture of the Church, God shall fulfill all the promises of the Davidic Covenant. We believe this thought is true because of many connected Scriptures on this subject. We believe the Rapture of the Church takes place before the end of this age. According to 2 Thess. 2:3-8, the last and great day of the Lord shall not come until the man of sin (Antichrist) is revealed, and he is not revealed until that which restrains (Holy Spirit) is "taken out of the way." At the ascent of the Holy Ghost, the Church rises also to meet the Christ in mid air. (A perfect picture of Isaac the son, going out from his father's house to meet his servant who was bringing home the bride.) Daniel describes the dealings of the Antichrist with his people (Jews) in chapter 9, verses 26, 27, of his book. Antichrist will confirm a covenant with them (Jews), then break it, and thus by "the overspreading of abominations he shall make it desolate." Paul describes that deed in 2 Thess. 2:4. Christ speaks of it in Matt. 24:15 (very little of Matt. 24 is church truth, for, as we have seen, the Church will be gone during the tribulation and reign of Antichrist). Furthermore, we believe that God will deal with the Jews nationally, after the Rapture of the Church, because it is implied and stated in Scripture. In Luke 21:24, Christ prophesied that the Jews should be dispersed into every nation, and Jerusalem should be trodden down of the Gentiles UNTIL THE TIMES OF THE GENTILES BE FULFILLED. When the Gentile has had his day, his heel shall no longer crush Jerusalem, because of the final regathering of Israel to receive a complete fulfillment of the Davidic Covenant which shall begin when the Lord returns to earth. Also read Romans 11:24-28. "Blindness in part is happened to Israel (Jewish nationality),

UNTIL THE FULNESS OF THE GENTILES BE COME IN. "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes" (Rom. 11:26-28).

The conclusion of the whole subject is, that after the Rapture of the Church, and the Antichrist reigns through the 70th week (Heb. heptabs or hebdomads—means sevens or periods of sevens), spoken of by Daniel (9:24-27), Christ shall return to the earth, fight the battle at Armageddon (Zech. 14:1-4; Rev. 16:13-16), and deliver the Jews who are regathered and converted according to Matthew 23:38, 39 and Zech. 12:10-14, and also "all the Gentiles upon whom my name is called, saith the Lord" (Acts 15:17. See Matt. 4:2; Zech. 8:21-23). These Gentiles have failed to go up in the translation of the Church, but, together with the Jews, they refuse to accept the fatal "mark of the beast," or worship his name or image—thus forming the picture of Rev. 7:9-17. Then shall Christ establish the Davidic rule, sit on the "throne of his father David," and reign over "the house of Jacob" (Luke 1:32, 33). Then also shall come to pass the covenant of God as spoken by the prophets, as in 2 Sam. 7:4-17; Dan. 2:44, 45; Zech. 14:9-21; Micah 4:1-8; Isaiah 11:1-9. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

DOCTRINES OF MEN

By W. J. Edens

A great heresy is spreading over the land. Church denominations once regarded as strongholds of sound doctrine are becoming corrupted by this heresy, and its diabolical teachings are undermining the very foundation of the Christian faith. The sermons of many ministers who in former days stood as a bulwark around the faith of our fathers are now tainted by this insidious teaching, and scores of Christians, having "itching ears," are embracing this soul-blighting faith.

A powerful cult whose members call themselves "Jehovah's Witnesses" and who blindly vow to dedicate their lives to this work is the force behind this great heresy. The leader, Judge J. R. Rutherford, daily broadcasts his fallacious messages to the ends of the earth, while colporteurs distribute thousands of his books and tracts which deny almost every fundamental doctrine of the evangelical Christian churches. Seemingly fearing that opposition might provoke controversy or injure the feelings of somebody, the church permits these pernicious doctrines to be spread among her communicants without serious warning or determined resistance.

The late Pastor Russell founded

this counterfeit theology, and wrote a series of seven volumes entitled "Studies in the Scriptures," which are the acknowledged text books of this spurious religion. Mr. Russell's followers have appeared at different times under new names. They have been known successively as "Millennial Dawn," "The Watch Tower Publishing Company," "The Watch Tower Bible and Tract Society," "The International Bible Students Association," and they now style themselves "Jehovah's Witnesses." Upon the death of Pastor Russell in 1916 his mantle fell upon the shoulders of Judge Rutherford who since then has been president of the association.

While it may not appear so to the casual hearer of Judge Rutherford's radio speeches, it is a fact, as "Studies in the Scriptures" show, that the doctrines he preaches deny the Holy Trinity, the deity of Christ, the personality of the Holy Spirit, the existence of the soul of man and the resurrection of the dead, as well as the reality of hell and the reward in heaven of the finally faithful. They deny also the bodily resurrection of the Lord Jesus Christ. Of this 2 Peter 2:1 warns us thus: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them."

Having studied Pastor Russell's writings sufficiently to detect their beguiling influence, I wish to warn unsuspecting persons against book agents that handle this literature. For it is through this medium most people come in contact with these vicious doctrines. If some one declares he brings a "message from Jehovah," tell him the old Book contains Jehovah's messages to mankind. We need no new message and none is being given. The Bible has been sufficient through the ages for all who trusted in it, and it will continue to shine out as a beacon light to guide the storm-tossed mariner to the harbor on the eternal shore. God's last message to earth was given to John at Patmos. "Take heed lest any man deceive you." "For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" (Rom. 16:18-A. S. V.) *Baxter Springs, Kansas.*

PAY BUDGET IN JULY

July is the month in which every Free Will Baptist belonging to the Missouri State Association should pay at least 10 cents as Budget money for 1934.

Pastors should see that every member of his church or churches pays this 10 cents per member.

Half of the money goes to the State Association, and half to your home Association. Let's see how near we can come to having every church paying a FULL BUDGET this year. Don't wait: act now.

ANNOUNCEMENTS

ZION HOPE NO. 2 Association will meet in its Twenty-first Annual Session with Mountainburg Church, at Mountainburg, Ark., beginning Thursday night before the first Sunday in August, 1935.

L. D. Coatney, Clerk, Rudy, Ark.

LACLEDE COUNTY Association will convene in its Thirty-first Annual Session with Green Ridge Church, in Camden County, Missouri, beginning at 3:00 o'clock p. m. Thursday before the third Sunday in August, 1935.

Introductory sermon by Elder Glen Jones, Elder W. F. Millard alternate. Eld. W.F. Millard, Clerk, Lebanon, Mo.

FIRST MISSION Association will meet in its Eighth Annual Session with Vance Chapel Church, near Cilton, Okla., beginning Tuesday night before the fourth Sunday in August, 1935. Every one come prepared to camp.

Eld. J. H. West, Clerk, Bristow, Okla.

HOPEWELL Association will meet in its Forty-second Annual Session with Folsom Church, six miles south of Coleman, Okla., beginning Thursday night before the second Sunday in September, 1935.

The Introductory sermon to be delivered by Eld. B. F. Rogers, Elder J. W. Fulce alternate.

M. L. Bonds, Clerk, Folsom, Oklahoma.

NORTHWEST MISSOURI Association will convene with the Philadelphia Church, near Santa Rosa, Mo., on Thursday night before the fourth Sunday in August, 1935.

Introductory sermon is to be preached by the pastor, and in case they have no pastor the church may choose some one to fill the stand.

Melba White, Clerk, Plattsburg, Mo.

MOUNT ZION Church, north of Plattsburg, will hold their Annual Home Coming, August 4, 1935.

Sunday School at ten o'clock a. m.

Preaching at eleven o'clock a. m.

Message by Elder E. T. House

LITTLE MISSOURI RIVER Association will meet in its Fifty-seventh Annual Session with Glenwood Church, Glenwood, Pike Co., Arkansas, beginning Thursday night before the first Sunday in September, 1935.

R. D. Smith, Clerk, Clarendon, Ark.

ROBERT MCGEE Association will meet in its Thirty-fifth Annual Session with the Pleasant Valley Church, at Poteau, Oklahoma, beginning Thursday night before the second Sunday in September, 1935.

Sister J. L. Broome, Clerk, Poteau, Ok.

CENTRAL WESTERN MISSOURI and SOUTHEASTERN KANSAS Association will meet in its Twenty-seventh Annual Session with Neola Church, near Greefield, Mo., beginning Thursday night before the fourth Sunday in August, 1935.

Bro. Boyd Thornton to preach the Introductory sermon, Sister Roena Thomas alternate.

Lee Hammonds, Clerk, Archie, Mo.

INDIAN CREEK Association will meet in its Twenty-third Annual Session with Aurora F. W. B. Church, at Aurora, Missouri, beginning on Wednesday night before the first Sunday in September, 1935.

Eld. Kenneth Turner to preach the Introductory sermon, Eld. John B. Rollins alternate.

Eld. Noel Turner, Clerk, Granby, Mo.

UNION Association will meet in its Thirty-fifth Annual Session with Oak Grove Church, about eight miles north of Norwood, Mo., Wednesday at 4:00 o'clock p. m. before the first Sunday in September, 1935.

The Introductory sermon to be preached by Eld. J. L. Branstetter, Eld. Shebby Medlock alternate. E. L. Jones, Clerk, Hartville, Mo., R3.

MISSOURI STATE Association will meet in its Twenty-second Annual Session with Flat River Church, Flat River, Missouri, beginning on Monday night before the third Sunday in October, 1935.

Introductory Mission sermon on Monday night by Rev. Miss Tommie Franklin. Tuesday given to Mission and League work.

Introductory Associational sermon on Tuesday night by Eld. Selph Jones, Elder Winford Davis alternate. Eld. Winford Davis, Clerk, Monett, Mo.

ARKANSAS STATE Association will meet in its Thirty-eighth Annual Session with Harmony Church, near Rye, Cleveland County, about thirty-eight miles south of Pine Bluff, on highway 15, Oct. 3, 4, 5, 6, 1935.

Eld. L. C. Doyle is to preach the Annual Introductory sermon.

Eld. W. R. Jobe is to preach the Annual Memorial sermon.

Eld. Ralph Staten, Clerk, Pocahontas, Arkansas.

SOCIAL BAND Association will meet in its Sixty-first Annual Session with Warm Springs Church, Randolph County, Arkansas, beginning on Thursday night before the third Sunday in August, 1935.

Eld. C. E. Riggs is to preach the Annual Introductory sermon.

Memorial sermon will be in the Sunday morning services.

Eld. Ralph Staten, Clerk, Pocahontas, Arkansas.

NORTHEAST MISSOURI Association will convene with the New Harmony Free Will Baptist church, two and one-half miles west of Greentop, Mo August 29th to September 1, 1935. Bessie Fowler, Clerk, Stahl, Mo., R2.

SPECIAL ANNOUNCEMENT

Our Indian Creek Association was to meet with South Picher Church, and was so announced, but a miners' strike is on there; and it was decided by the brethren at Picher that it would not be wise for them to try to care for the Association.

Then our Aurora Church asked for the Association; and it will be held with them, beginning on Wednesday night, August 28, 1935.

REMEMBER

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

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

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

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

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