

# THE FREE WILL BAPTIST GEM

ORGAN OF THE MISSOURI STATE ASSOCIATION OF FREE WILL BAPTIST  
AND THE WESTERN GENERAL ASSOCIATION—FOR FREE WILL BAPTIST EVERYWHERE

Bol. IX. No. 9.

Purdy, Missouri, September, 1937.

50 cents per year.



The above picture is of the Hannon Free Will Baptist Church of Hannon, Barton County, Missouri, which church is to entertain the 1937 session of the great Missouri State Association of Free Will Baptist, which convenes there October 11th to 16th, 1937.

The Hannon Church has been one of our prominent churches since its organization in September, 1907. It now has a total membership of 160, and a splendid Sunday School with an average attendance of about 125. The Sunday School has always been a very outstanding part of the church. Other auxiliaries of the church are a Senior and a Junior Mission circle, and a constant mid-week prayer meeting.

The present pastor of the church is Eld. F. C. Zinn of Blue Eye, Missouri. Bro. Zinn has served the church the past year, and has been reelected for the coming year.

The Association will be held under a large Gospel tent pitched near the church. The Hannon people are preparing in a large way, and with much enthusiasm. A large attendance is expected. For detailed directions to the church, see page 13, column 3.

## THE FREE WILL BAPTIST GEM

Organ of

## THE FREE WILL BAPTIST CHURCH

Published monthly at Purdy, Missouri


Eld. B. F. Brown .....	Editor
Mrs. B. F. Brown .....	Associate Editor
Eld. John B. Rollins .....	Associate Editor

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## TERMS

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

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

Your time is out if a pencil mark appears here 

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

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## THIRD FREE WILL BAPTIST CHURCH, St. Louis

Dear Gem Readers and Leaguers:

We are in the fight, to do the things that are uplifting, and keep our League on praying ground, and keep them working. We had our get together and good fellowship meeting last Friday night, and had a nice sociable time together, and there was a large attendance. At the close of the service, lemonade, sandwiches were served and every body had a good time. Services are holding up fine.

Bro. Damon Dodd from Flat River Church and Bro. Halbrook from Leadington Church were up on a missionary tour, and each of them made a fine talk on mission work. All Christians ought to be interested in mission work. The church is getting along fine.

We had our Sunday School picnic last Sunday, and every body had a fine time. Summer is coming to a close and Fall is coming on, and we expect church and Sunday School to be better attended.

—F. McCauley.

## ZION HILL CHURCH, TALALA, OKLA., Aug. 27.

Dear Gem Readers:

I will try to report again for our little church at Zion Hill, we feel that our church is really going forward. We purchased a new lamp that really is a blessing to the church. We have our floor ordered to be laid Labor Day, the Lord willing. The mission ladies are working on a name quilt, the money from this is going to seal our church. We already have about twenty dollars in names.

We have a wonderful body of people that believes in going forward for the Cause of Christ. We are looking forward to a great revival the last of Sept. or the first of Oct., with Rev. Melvin Bingham from Tulsa Church as the evangelist. Pray for us.

—Daisy Merchant, Mission Pres.

**WE HAVE** a letter from Brother and Sister Everett Wilson of 23 State Street, Emporia, Kansas, dated August 12, 1937. They have been in revival work with their tent since in April, mostly in Eastern Kansas, closing with a six weeks' revival meeting at Pittsburg, Kans., in which 14 were saved and 19 were baptised. Their next meeting is to be at Mulvane, Kansas, about 25 miles south of Wichita.

We are glad for the good work these dear people are doing, and pray that the Lord continues to bless them.

We are also hoping and praying that the good work started at Pittsburg may be followed up, and that a Free Will Baptist work may be organized there.

—Editor

**A BRUSH ARBOR MEETING** is in progress about a mile from our Macedonia church, near Purdy, with Elders C. L. Marbut and B. F. Henderson conducting and every body helping. A visiting minister, Rev. Virgil Geenway of Flint, Mich. has been doing some of the preaching. On Thursday night of last week (Aug. 26) there were 17 preachers of various denominations present and all were cooperating together.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness" (Hab. 2:15)

## Temperance

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:25).

Eph. 5:18—"Be filled with the Spirit: Abstain from all appearance of evil."—1 Thess. 5:22

### Killed By the Votes of Christian People

Let me tell you a true story.

"What is your name?" asked the teacher.

"Tommy Brown, ma'am," answered the boy.

He was a pathetic little fellow, with a thin face, hollow eyes and pale cheeks, that plainly told of insufficient food. He wore a suit of clothes evidently made for some one else. They were patched in places with cloth of different colors. His shoes were old, his hair cut square in the neck in the unpracticed manner in which the women sometimes cut boys' hair. It was a bitter day, yet he wore no overcoat, and his bare hands were red with cold.

"How old are you, Tommy?"

"Nine years old come next April. I've learned to read at home, and I can cipher a little."

"Well, it is time for you to begin school. Why haven't you come before?"

The boy fumbled with a cap in his hands, and did not reply at once. It was a ragged cap with frayed edges, and the original color of the fabric no man could tell.

Presently he said, "I never went to school, 'cause—well, mother takes in washin' an' she couldn't spare me. But Sissy is big enough now to help, an' she minds the baby besides."

It was not quite time for school to begin. All around the teacher and the new scholar stood boys that belonged to the room.

While he was making his confused explanation some of the boys laughed, and one of them called out, "Say, Tommy, where are your cuffs and collars?" And another sang out, "You must sleep in the rag-bag at night by the looks of your clothes!" Before the teacher could quiet them, another boy had volunteered the information that the father of the boy was "Old Si Brown, who is always as drunk as a fiddler."

The poor child looked around on his tormentors like a hunted thing. Then, before the teacher could detain him, with a suppressed cry of misery he ran out of the room, out of the building, down the street, and was

seen no more.

The teacher went to her duties with a troubled heart. All day long the child's pitiful face haunted her. She could not rid herself of the memory of it. After a little trouble she found the place where he lived, and then two kind ladies went to visit him.

It was a dilapidated house. When they first entered they could scarcely discern objects, the room was so filled with steam of the soap-suds. There were two windows, but a tall brick building adjacent shut out the light. It was a gloomy day, too, with gray, lowering clouds that forbade even the memory of sunshine.

A woman stood before a wash tub. When they entered, she wiped her hands on her apron, and came forward to meet them.

Once she had been pretty, but the color had gone out of her face, leaving only sharpened outlines and haggardness of expression.

She asked them to sit down; then taking a chair herself, she said, "Sissy, give me the baby."

..A little girl came forward from a dark corner of the room carrying a baby that she laid in its mother's lap, a lean, sickly looking baby with the same hollow eyes that Tommy had.

"Your baby doesn't look strong," said one of the ladies.

"No ma'am, she ain't very well. I have to work hard, and I expect it affects her."

"Where is your little Tommy?" asked one of the visitors.

"He is in there in the trundle-bed," replied the mother.

"Is he sick?"

"Yes'm, the doctor thinks he isn't going to get well." At this the tears ran down her thin and faded cheeks.

"What is the matter with him?"

"He was never very strong, and he's had to work too hard, carrying water and helping me lift the wash-tubs, and things like that. Of late he has been crazy to go to school. I never could spare him 'till this winter. He thought if he could get a little education he'd be able to take care of Sissy and baby and me. So I fixed up his clothes as well as I could, and last

week he started. I was afraid the boys would laugh at him, but he thought he could stand it if they did. I stood at the door and watched him going.

"I can never forget how the little fellow looked," she continued, the tears streaming down her anxious face. "His patched up clothes, his poor little anxious look. He turned around to me as he left the yard, and said, 'Don't worry, mother, I won't mind what the boys say.' But he did mind. It wasn't an hour before he was back again. I believe the child's heart was just broken. I thought mine was broken ten years ago. If it was, it was broken over again that day. I can stand almost anything myself, but oh! I can't bear to see my children suffer." Here she broke down in a fit of convulsive weeping. The little girl came up to her quickly and stole a thin little arm around her mother's neck. "Don't cry, mother," she whispered, "don't cry."

The woman made an effort to dry her tears, and she wiped her eyes. As soon as she could speak with any degree of calmness, she continued:

"Poor little Tommy cried all day; I couldn't comfort him. He said it was no use to do anything. Folks would only laugh at him for being a drunkard's boy. I tried to comfort him before my husband came home. I told him his father would be mad if he saw him crying. But it wasn't any use. Seemed like he could not stop. His father came and saw him. He wouldn't have done it if he hadn't been drinking. He ain't a bad man when he is sober. I hate to tell it, but he whipped Tommy and the child fell and struck his head. I suppose he'd been sick anyway. But oh! my poor boy. My sick, suffering child!" she cried. "How can they let men sell a thing that makes the innocent suffer so?"

One of the ladies went to the bed. There he lay, a poor defenseless victim. He lived in a Christian land, in a country that takes great care to pass laws to protect sheep, and diligently legislates over its game. Would that the children were as precious as brutes and birds! Would that the law were more jealous of little waifs' rights!

*Continued on page thirteen*



**VAN BUREN, Ark., Aug. 10th.**

Dear Gem Family:

Zion Hope Association No. 2 met in regular session at Pleasant Grove church, near Uniontown, Ark., on Thursday night before the first Sunday in August.

Bro. Joe Lovette and Bro. Glenn Dipboye delivered the introductory sermon on Thursday night.

There were about 14 preachers present, and all the churches were represented except one.

Our editor, Bro. B. F. Brown of Purdy, Mo., was present with us, and we learned to love him, and he was a great help to us. As we were acquainted with him through the Gem, it was just like meeting home folks.

We had a wonderful Association, with many important subjects discussed, and the Association moved on with joy, peace and harmony. Much business was transacted and the Holy Spirit lightened the countenance of men and women, and determination to defend the cause was written on the countenances of our ministers.

About 14 ministers took the stand during the assembly, and a large number took part in the Lord's Supper and feet washing Saturday night, and the Spirit of God blessed beyond expression.

Sunday at eleven o'clock, Bro. Mullens and Bro. Walker were to fill the stand, but a testimony service was conducted by the writer (pastor), which lasted for about one hour. Most every Christian testified, and there was shouting, praying, weeping and rejoicing—I never saw the Spirit work so mightily. An altar call was made before the preacher took the stand and one soul was gloriously saved, and conviction was evidenced throughout the audience. It would be impossible for me to state how many shouted the praises of God. Bro. Mullens reminded us of Bro. Brown's remark in his message Saturday, that all he wanted to do was to get God to "put the cookies on the lower shelf, where the children all can reach." We feel that they were on the lower shelf Sunday, and that the children of God were well filled, in fact it seemed that we liked to have feasted stronger than we were

able to stand.

Bro. Ben Pixley and I followed the Association with a week's revival, with Bro. Pixley taking the stand each night, while I conducted the preliminaries. God blessed Bro. Pixley in each message, and souls were gloriously saved and backsliders brought back to the fold, cold Christians were warmed up and renewed, new light was given on the Scriptures, and the spirit of peace and happiness, drawing the brethren closer together. A number was taken into the church. The Spirit was with us each night all through the meeting. We saw God work in ways we never had seen before; we saw sinners crying until they were so weak they had to take their seats; we saw people weep we had never seen weep before.

One of our best services was a morning service, held at a home where the wife and mother had been bad sick with Infantile Paralysis for a year. She was a faithful Christian for years, but she had suffered pain beyond explanation, and had stood on the brink of death, yet we saw the smile of Heaven on her face, and we heard her testify again. Her husband and married daughters wept bitterly under the convicting power of God.

Saturday night and Sunday the aged and crippled were brought and seated in cushioned chairs.

The meeting closed at the water's edge after baptismal services, as Bro. Pixley and I have other meetings scheduled.

A number were voted into the church, and there was great rejoicing over the meeting. Pray for the little church, that it may continue in peace and harmony.  
—Eld. Glenn Dipboye.

### **PINEY CREEK, N. CAROLINA**

Dear Editor of the Gem:

I have received two or three copies of the grand little paper. I don't know what friend sent in my address; but I want to thank them through the Gem for the good things it contains, and for the pleasure I had in the reading: A joyful thought that some one remembered me in a helpful way.

I have just finished reading the July issue, and think it is wonderful, brim full of good things:

The good, humble Christian, letters, the soul-stirring experiences, that cheer and lift us up, makes us want to help in the work for the meek and lowly Master! But what I do must be done quickly!

So it is that I am sending you a check, that you may send the Gem to the names and addresses you will find enclosed; and as you place these names on your mailing list, breathe a prayer that these little messengers may be blessed of the Lord to ease the burden and brighten the gloom from time to time as they enter homes where there is sickness or sadness. God bless and prosper the work you are doing.

(Miss) Phebe Fawlkles.

**THAYER, MO., August 6, 1937.**

Dear Mr. Brown:

Our Home Mission circle met July 30th at Mrs. Ben Meinder's, with all members present, and three visitors. One of our members has married and moved to another state, so our membership is very slim.

We read the fifth chapter of Ephesians for our lesson, and it certainly gives us good advice. We decided to meet the last Friday of each month.

Pray for us, that we may be more faithful in this work, that more members will join us and that we will do more for our Master.

Hope Hoyt, Sec.-Treas.

**ELVINS, MO., August 9, 1937.**

Dear Bro. Brown and Readers of the Gem: We have a great victory to report for the Lord this morning. We have just closed a wonderful revival meeting at our Mine La Motte Free Will Baptist church, in which we saw eight precious souls pray their way to the Lord. We began there on the third Sunday in July and the Spirit of God was manifested from the very first night. We so much enjoyed the co-operation of all God's people, among which were Methodists, Presbyterians, and some of our Free Will Baptist from Fredericktown. We closed our meeting with an all day service and a good old fashioned basket dinner. The Lord wonderfully blessed our hearts

and the fellowship of His people was truly sweet.

While there in the meeting, we reorganized the league. Officers were elected as follows:

Bro. Jude Mullins, President  
Bro. Jim Huffman, Vice President  
Sister Alta Matthews, Sec.-Treas.  
Sister Naomi Scott, Reporter.

A large number of young people presented themselves as charter members, and we feel sure that the Mine La Motte League will do a great work.

Thanking the Lord for His goodness unto each of us, and praying for the success of the work everywhere, we beg to remain,

Your humble servants,  
Eld. Damon C. Dodd,  
Eld. Alvin F. Halbrook.

### LEADINGTON, MISSOURI

We are very glad to report that Sister M. C. Welch of Tulsa, Okla. is conducting a revival for us here at Leadington, Missouri.

From the very first night, Aug. 2nd, God has been blessing the services, and to date, Aug. 6th, four precious souls have yielded their lives unto the Master.

The day prayer services are a real blessing, God is manifesting Himself in various ways; sometimes by a mighty down-pour of His Holy Spirit, and sometimes by a holy solemnity or quietness. Two prayer services each day are being conducted, one in the forenoon at the church, and one in the afternoon at various homes.

Some of the sick and injured have been visited and prayed for, that they might be healed, both physically and spiritually.

We feel that God is going to bless us with a wonderful revival, and we earnestly ask all of God's people everywhere to join hands with us in prayer for the unsaved.

Yours for greater service,  
Eld. Alvin Halbrook.

### HUNTINGTON, W. VA., Aug. 2.

Dear Editor and Gem Family:

I am sending you the report of the sixth session of the West Va. Free Will Baptist Sunday School Convention, which convened with Brown's Branch church, on Pond Fork of Coal river, in Boone Co., July 30th, 31st and August 1st.

Twelve schools were represented

with two new ones added to our list. There has been unusual interest in the past year within our little convention. A four month's old school at McCorkle, W. Va. reported an average attendance of 172 and a collection of \$267.00.

The Guiding Star Sunday School won the state banner from the Good Hope School of Guyandotte on the increase of attendance and offerings.

Rev. T. H. Seaggs preached the convention sermon Friday night.

\$25.56 was received in letters. The convention has \$40.00 in its treasury.

The next convention is to be held with the McCorkle Sunday school, beginning at 2:30 p. m. on Friday before the first Sunday in Aug., 1938. Rev. Jeff Thomas is to preach the convention sermon.

Eld. J. C. Wilcox, Clerk,  
401 Richmond St.

### MYRTLE, MISSOURI, July 29th

Dear Gem Readers:

As I come again this morning, desiring to write again to our paper, we thank the Lord for health and strength and a continuation of His blessings to us.

The Gem family will miss the letters written by Aunt Lina Claxton, they were so encouraging to all who read them. Her family has my sympathy, but I feel that our loss of her in this life is only her gain in Heaven. May God's richest blessings rest upon her children.

We are in a revival meeting at our church in Myrtle, and want to ask all who know the worth of prayer to pray for us. The meeting is conducted by our pastor, Bro. Harry Beatty, and the Lord is helping him to hand out His precious Word. We hope that the Lord will save precious souls during this meeting. The Lord has been so wonderfully blessing us, that we should live a more determined life for Him: for He is a merciful Father, and One that never fails us. And this morning, as we look out over the farms and see what great blessings He has bestowed, we remember how little we have done for Him.

It was the Apostle Paul that prayed the Lord three times to remove his thorn in the flesh, but

God's answer was, "My grace is sufficient for thee: my strength is made perfect in weakness." Then it was that Paul spoke the words of 2 Cor. 12:9, 10, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me: . . . for when I am weak, then am I strong." May our heavenly Father instill in us this attitude toward our physical condition. We may not preach like Paul, in fact our service for the Lord may appear very small to the human eye, but we can make every letter a little messenger for Him by saying a few words about the joy and peace we find in trusting Him as our Savior. Besides our letters we should call on shut-ins at times: for these too should be given a word of testimony. Our coming in and out of the sick room should be counted as an opportunity, a God given contact for which we are responsible to God. Then bear in mind that every seed sown in this way should be followed by persevering prayer. And let me remind you that we have all the endless ages of eternity in which to enjoy our Lord, but only this short life to suffer for Him: let us count suffering time as precious. Many, many times Satan would discourage us, but we have God to spur us on.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

But stop a minute and think that all these organs will eventually cease to function; and when the heart stops beating, the lungs no longer breathe, and the eye is glazed, what is it that lives on? Why, it is the real you, the immortal soul, and that is the most important part of you, your most valuable possession. It may be that God has set you aside, that you may realize this. When in radiant health one may feel very independent, but when a severe illness brings us face to face with death, comfort and peace are not to be found in ourselves; to whom then shall we turn for salvation? To the Lord Jesus Christ who died on Calvary for your sins and mine.

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). He finished the work and satisfied every requirement of a righteous God, and all

we have to do is to accept Him as our Substitute, and, oh, what peace and joy that acceptance brings! Death loses its sting and the grave its terror for believers: for to be absent from the body is to be present with the Lord (2 Cor. 5:8); and to depart and be with Christ is far better (Phil. 1:23). If the cares of a busy life have caused you to neglect your soul, and if this illness has given you time to consider its value; then count the inactive time as well spent: for what are a few months or years as compared with eternity?

I will conclude my letter now, as folks may get tired reading it; but there are lots more I'd like to write about of the love our dear heavenly Father has for us.

I ask that all who read this will pray for me, that I may always be found faithfully trying to do something for my Lord.

—Mrs. M. B. Cockman.

### HENDERSON, TEXAS

Dear Gem Family:

It is with great joy that we send this report, but we are not able to give it in full. We came to what is called the Fellowship neighborhood, three miles west of Henderson, July 18th, and started firing on the Devil. We were invited here by Bro. Tom Smith and his good church, and on reaching here, we found a pastor and a church that had been praying for months for a real revival, and they fell right in with our revival plans.

In the beginning of the campaign, we went out in prayer hours and visited the homes, and every Wednesday morning at nine o'clock, we met at the tent to pray, and to fast, and up to date we have had 98 conversions and reclaims, and 26 additions to the church. We will have a baptizing Sunday afternoon and the meeting will run another week.

These folks mean business; you should hear the children singing. Sister Wood certainly has a wonderful talent for handling the children. We will give complete report of their work in our next report.

Pray for us to have the greatest victory we have ever had.

Yours for Jesus,  
The McAdams Party.

THAYER, MO., R2, Aug. 23, '37.

Dear Bro. Brown and all Workers Together with God: Eld. J. E. Rolan and I took advantage of the rest of our folks by moseying down to Hopewell church at Old Reyno, Randolph Co., Ark., where the Social Band Ass'n held their annual meeting, beginning on Friday, August 13th. They have done some Jonah stunts (like human beings do), but we found them going right ahead in the Lord's vineyard, and hope to see soon, the report of their splendid meeting in the Gem.

Eld. H. C. Crase, Cave Spring moderator, was ordained in 1898, at the old log house (now gone), near where Cave Spring church now stands, where our Association met August 20th for business.

The clerk, Adrain Jenkins, opened the meeting by reading the third chapter of 1 John.

Prayer by Eld. E. E. Simpson, after which moderator Crase appointed Eld. T. J. Dunkin ass't moderator, and Brothers Luther Sutton, Tom McDonald and Arlie Hays as pulpit committee.

Assistant clerk, Eld. Harry Beatty, with Lucille and the baby, were late, coming in just before the 11:00 o'clock service, but we forgave 'em this time, because your side-kick, Eld. J. B. Rollins, came with 'em.

Elders J. H. Tally and J. E. Rolan preached the rousing introductory sermon, with Heb. 8 as a base, and verse 10 as a text, "I will put my laws into their mind and write them in their hearts." Unlimited power from the only real power house of the universe is eternally available to every child of God who is willing to meet the supremely simple requirements of the God of all power 1 John 3:22, "And whatsoever we ask, we receive of him because we keep his commandments, and do those things which are pleasing in his sight." Wonderful spiritual strength, and food, after which bountiful supplies of outer-man food was served.

Called together by singing, and prayer by Bro. Rollins.

Letters were called for and twelve were handed to the clerk.

Committees were appointed:

Printing—J. P. McCullough,  
E. L. Brewer, L. A. Martin.

Temperance—S. C. Pierce, T. L. McDonald, Chas. Hollis.

Literature—Hugh Jenkins, R. J. Wisheart, C. H. Crews.

State of Religion—Elders T. J. Dunkin, E. E. Simpson, W. P. Stogsdill.

Finance—Sisters Elizabeth Holmes, M. B. Cockman, and Lucille Beatty

State of Denomination—Ralph Hoyt, L. Sutton, W. P. Wheeler.

Resolutions and Business—Ralph Hoyt, Elders B. H. Woodring, and J. E. Rolan.

E. E. Simpson was elected moderator for the coming year, and Adrian Jenkins, clerk.

An upbuilding devotional meeting followed. Bro. Crase told of a recent visit to Sikeston, Mo. where a prize fight was held, but when a man began to preach the everlasting Gospel of the Son of God, an officer of the law quickly drew him aside and told him nothing of that nature would be allowed. Three weeks ago, also, the sheriff of Randolph Co., Ark. grabbed a man who was upholding the Bible, and would have jailed him had not friends vigorously protested. Where is the land of the free, or the home of the brave now days? And what are you and I going to do about it?

Benediction by Bro. Rollins.

Supper. After which singing, prayer by L. A. Martin and Eld. Woodring. Elders J. B. Rollins and Harry Beatty gave enlightening and ringing messages on the simplicity and ease with which we can now commune with our Almighty Helper, compared by the burdensome Mosaic ordinances, that were against us, Col. 2:14 tells us our Savior "blotted out, nailing them to his cross."

Benediction by Harry Beatty.

Sat. morning: Enrollment of ministers and deacons and reception of late church letters and seating of delegates.

The eleven o'clock services were by Elders T. J. Dunkin and N. Combs, using 1 Timothy 4:1-8 as the scripture lesson and 1 John 5:2 as text, gave a revealing message on the operation of the Holy Spirit. The Holy Spirit is an actual person, walking close beside believers, guiding them into all needed truth and also warning sinners and wooing them to a straighter walk and fellowship with the

Father of Lights. God has never left himself without a witness and if any are "out of the way," it is because they have permitted the adversary (the one who always against us) to close our eyes, dull our hearing, and clog our hearts so we will go our wayward, downward path to destruction. Brethren, what do you say we start here and now, using our eyes, ears and understanding to profit by the truth which makes us free and which Isa. 35:8 tells us: "A highway shall be there, and a way, and it shall be called The way of Holiness, the unclean shall not pass over it; but it shall be for those: the wayfaring man, though a fool, shall not err therein

Delegates to the Social Band Association: Elder Harry Beatty, Dea. Ralph Hoyt.

Four ministers volunteered to go to the State Association convening with the Hannon Church in Barton Co. Monday night before the third Sunday in October. It is not uncommon, even among ministers, to go on pleasure trips, leaving their wives at home; but this time Elders Dunkin, Rolen Billie Rogers and W. P. Stogsdill signified their willingness to take their wives along to Hannon. All ministers and deacons are ex-officio members of the association but their wives are received as delegates.

Benediction by Billie Rogers.

Sunday at 11:00 Elders Rollins and Talley tellingly told what hindered Christian work and workers and pointed out the unfailing remedy for every one of them. Solomon's Song 2:15, "Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes." Dea. E. L. Brewer years ago when the quarterly meeting was here at Pleasant Hill (our home church), but there was no quorum, so we came to our house for dinner, and during the conversation Bro. Brewer said, "Almost always the things that most hinder believers from living accomplishing and overcoming lives is the commonly so called little "no-harm" things, and I often think of his words, Little no-harms, little foxes that spoil the vines which have tender grapes. This is only a feeble hint of the splendid message Bro. Rollins and Talley gave, but had you heard

them you would long remember both the hinderances and the unfailing remedy therefor.

The next association meets here at Pleasant Hill. Let's permit the Lord to do all the enabling he wants to for us. —Ralph T. Hoyt

### MONETT, MO., August 24, 1937.

We will endeavor to give a brief report of the revival work in which we have been engaged recently.

On July 12th, we began a meeting with the church at Desloge, Missouri, where Sister Tommie Franklin is the pastor. God gave us a wonderful revival, not so many conversions, but God wonderfully blessed His people, especially in the day services. We found the people there very agreeable and pleasant to work with, and we shall never forget them. This meeting continued until July 30th, with five conversions and reclaims.

After being at home the first week in August, we began a meeting on August 8th, with Mt. Zion church in Washington County, Arkansas, where our father, Eld. J. W. Allred, is pastor. This meeting continued until August 20th, with 20 conversions and renewals, and 12 additions to the church. Richard Snow and wife, radio singers from Springfield, Mo., were with us the first week of the meeting, and their help was greatly appreciated by all. We found the church in harmony and ready to do service for God, from the very beginning. We also had wonderful co-operation from other denominations. God is wonderfully blessing this church. They have had a successful revival, and a substantial increase in church membership for five years now in succession.

May God continue to bless His work and prepare us for the Rapture of the church.

Yours in Christ,

Eld. O. T. Allred.

### KAISER, MISSOURI, Aug. 20th

Dear Editor and Readers of the Gem:

I will try at this time, to give a report of our work in the Lake of the Ozarks region, which is at present represented in the Laclede County Association. I will begin by making mention of Bro. Willey's visit with us in May. It was not my privilege to be with him in his first service with us, which was at the New Home church, Sunday, May 25th, but I joined

him on Monday at Lebanon for a service that night. For this service I had secured the use of the North Methodist church building. The house was packed to its capacity, and I think most of our Free Will Baptist that were present were very much impressed to rally to our Foreign Mission cause.

From Lebanon we came to the church that I am pastoring near Bagnal Dam, for a service, and the next night to another building close by, which I had secured the use of to enable him to show his pictures. The offerings at these services were not as good as I had hoped for, but there were several pledges made, to be paid later. Our Association which was held last week made a forward step for this cause by electing an associational mission secretary.

The Lord has been blessing us in a great way at our Elm Springs church. This is the new church that I have reported the organization of before. We are in a meeting here now, with Eld. C. M. Dauber of Stahl, Mo. doing the preaching. We are in the first week, and can't tell much about the interest at present, but can say that we are hearing some really good messages. We have had conversions at our last three regular services before our revival began.

After our meeting is over here, I am to go back with Bro. Dauber and be in a meeting with him at one of his churches. And after we finish with him we are planning an extensive campaign in this vast field within the lake region, and on north to the boundries of the Northeast and Northwest Missouri Associations. We have been praying that God would lead other men into this field to help us, and we are seeing our prayers answered.

Bro. Dauber also has a vision of extending our work in this field. He and I are trying to map out a program whereby this can be accomplished. We are also anxious for others that are of the progressive type to join us in this move. I believe that the time has come that, with our great denominational enterprises on foot, we are either going to be classed as progressive or non-progressive. I for one, desire to take this opportunity of letting our people know that I am going to do my best to help put our work over.

Pray for us, that we may be used of God to advance the cause of Christ and our denomination in this region.

Eld. Cecil Horner, Conway, Mo., RI.

## UNIONTOWN, ARKANSAS

Dear Editor and Readers of the Gem:

I wish to send in a report of our little church at Pleasant Grove.

Even though we are in the mountains, and the roads are bad and hard to get over, as some say, yet the Lord knows where we are and how to get here with His blessings.

Our little church has only been organized a year last June, but God is adding such as will be saved. We enjoyed the privilege of having the regular session of Zion Hope Association No. 2 to convene with us, beginning Thursday night before the first Sunday in August, which was followed by a good old fashioned revival meeting, in which three souls were saved, others were reclaimed, and many Christians were awakened up and shaken up to their duty. Two were baptized and three united with the church. So, let us keep our lamps trimmed and burning bright, and oil in our vessels, so that when the Bridegroom comes we will not be like the five foolish virgins which had let their lamps go out, and had no oil in their vessels; and when they returned from buying oil, they found the door shut. The Bridegroom is coming soon and, if we have let our light go out of our souls, we too, will find the door shut. So let us pray daily and keep oil in our vessels, that we may be ready to go in with Him to the Marriage Supper.

We have Sunday school each Sunday at 10:00 o'clock, and preaching Saturday night, Sunday and Sunday night the first Sunday of each month. Bro. Glenn Dipboye of Van Buren, Ark., is our pastor.

Eld. R. H. Rose, Reporter.

## LEADINGTON, MO., Aug. 19th.

Dear Editor and Readers of the Gem:

The 246th session of the St. Francois County Quarterly Meeting convened with the Flat River Free Will Baptist church, and was a decided success.

Perhaps you have noticed the pre-arranged program of this Quarterly Meeting in the July issue of the Gem. The sermons mentioned on said program were really inspiring, and were a blessing to us all.

Bro. Jas. F. Miller acted as moderator and Bro. Damon Dodd as ass't moderator. Harmony and accord prevailed throughout the entire session and the blessed Holy Spirit was ever present.

Several important items of business were transacted, but we shall mention only one or two of them.

A motion was made and sustained that the various churches of this Association have a Missionary Rally Day. The board on Foreign Missions shall arrange a program, select the church and the date for the program to be given. This Missionary Rally Day will probably be semiannual, and we sincerely believe that the object of increasing interest in Foreign Mission work will be attained.

The Association is four-square behind the Missionary and the Publishing House programs.

The last item of business that we shall mention was the recommendation from the Publication Committee, that some deeply interested person in each church be elected or appointed to solicit subscriptions for our denominational paper, the Gem. May God bless our Gem and its faithful editor.

We shall close by asking you all to pray for us, and trusting we shall meet you at the Mo. State Association.

Alvin Halbrook, Sec'y.

## SPRINGDALE, ARK., Aug. 21st.

Dear Editor and Gem Readers:

We have an opportunity to report another revival in our community, conducted by our friend and brother, Eld. O. T. Allred, and our pastor, Eld. J. W. Allred. God blessed in a mighty way. If I have it correct, there were about 20 that found the Lord, including six renewals, and about eleven united with the church, the Christians were wonderfully renewed, and the church left in a good spiritual condition.

But the sad part of it is, so many are still out of Christ. Conviction was upon their faces, yet they would say, "Not now." We are asking the praying people to pray for our lost friends as we pray for yours.

Although the revival is closed and the preachers are gone from our midst, we hope and pray that the revival spirit will live on in the hearts of God's people, that there may be many more souls saved in the near future.

It has been reported that the Free Will Baptist are a backwoods people, but praise God for that kindred spirit and the love we have for one another. If that is true, God is in the backwoods, as well as on the plains.

Pray for us, that we may stay humble and do God's will.

Eld. Bruce Phillips, Reporter.

## F. W. B. LEAGUE REPORTS

### STATE LEAGUE OFFICERS

President, ..... Eld. Winford Davis, Monett, Mo.  
Vice Pres. .... Eld. Noel Turner Granby, Mo.  
Sec'y-Treasurer, .... Eld. O. T. Allred, Monett, Mo.

### EXECUTIVE BOARD

Ethel Newcomer, Greentop, Mo., 1936  
Damon Dodd, Elvins, Mo., 1937  
Eld. Cecil Campbell, Stella, Mo., 1933

### FIELD WORKERS

For N. E. Missouri Association  
Eld. Archie Cooper ..... Stahl, Mo.  
For Cave Springs Association  
Eld. E. E. Winfree, ..... Hoxie, Ark.  
For Union Association  
Homer Vandivort, .... Cabool, Mo., R2  
For Indian Creek Association  
Eld. W. K. Weston ..... Monett, Mo.  
For N. W. Missouri Association  
Chloe Lewis ..... Pattonsburg, Mo.  
For S. E. Missouri Yearly Meeting  
Elmer Stegall, ..... Desloge, Mo.  
Field Worker at Large  
Eld. Richard Talbott, Liberal, Mo., R2

### MINE LA MOTTE LEAGUE REPORT

August 1, 1937

At a meeting of the young folks at 7:30 p. m. our league was reorganized, with Bro. Damon Dodd as chairman. The following officers were elected:  
President ..... Gilbert Mulleins  
Vice Pres. .... James Huffman  
Sec'y-Treas. .... Alta Matthews  
Reporter ..... Naomi Scott.

August 8, 1937

Membership was taken and 32 members were received, making a total of 36 members. Classes were organized with teachers as follows: Dempsy Matthews, Senior, Mildred Mulleins, Intermediate and Grace Matthews, Junior.

August 15, 1937

We had our first League service with great interest, 33 members and three visitors being present. Two new members were added, making a total of 38 members. All officers and teachers were there on time. We have three classes: Senior, Intermediate and Junior. They studied a lesson from the Bible and the Quarterly. 101 Bible chapters were read for the week. Three sick calls were made. A collection of 71 cents was received.

We are praying that our league at Mine La Motte will not go down, but will grow and prosper until the end. We want each and every one to pray for us, that we might do our part and push the League work forward.

—Mrs. Naomi Scott, Reporter.



## OBITUARY

**Frost**—Theodora Olive Frost was born at Vinton, Iowa, Nov. 16, 1867, and died near Couch, Mo. at the home of her sister, Mrs. Ralph Hoyt, on Aug. 21, 1937.

She gave her heart to God when she was seventeen and died rejoicing in her Savior's love.

The funeral was preached by Rev. E. E. Simpson at the home church, Pleasant Hill.

**Cooper**—Phyllis, daughter of Rev. Archie S. and Verdine M. Cooper, was born October 22, 1928 and departed this life Aug. 16, 1937 being at the time of her demise eight years, nine months and twenty-four days old.

Phyllis was a beautiful and intelligent child, and many a time has she inspired a congregation through the Gospel in song.

Outside of her home, possibly her greatest source of spiritual training was through the earnest efforts of her Sunday School teacher, Mr. Bert Elsea.

Phyllis leaves to mourn her departure her parents, Rev. and Mrs. Archie Cooper, one sister, Bettie Lou, her grand parents, Mr. and Mrs. Barnie Cooper, Mr. and Mrs. Osby Sommers and a number of uncles, aunts and other relatives.

Funeral services were conducted Monday afternoon Aug. 16th at the Green Grove Church by the writer in the presence of a large congregation of relatives and friends.

The high esteem of Brother Cooper and family was not only accounted for by the large congregation, but the following ministers and families were present: Rev. Noel Turner and wife, Rev. C. A. Phillips and wife, and Revs. Vernie and Mary Welbaum, these were present in the pulpit to assist in the services.

Rev. Phillips offered prayer, and Rev. Noel Turner and wife rendered two special numbers in song.

—Rev. C. E. Mann

**Claxton**—Mabel Clara Claxton, daughter of Noah and Pearl Claxton, was born Feb. 20, 1903. She was converted at the age of seventeen years, and joined the New Home Free Will Baptist Church about a year ago, and has

been a true and faithful member until death. She will be greatly missed by the church and all who knew her, but we feel assured that our loss is heaven's gain. Mabel's last words expressed her utmost belief in God. She told her mother that she could not get well, but she said her way was clear and she would soon be with her father and the others that had gone on before. She passed away about six o'clock, Aug. 18, 1937, being at the time of her death 34 years and six months old. She leaves a mother, a grand mother, and three brothers: Owen, Oscar and Otto Claxton, and a host of relatives and friends to mourn their loss.

So darling one, sleep on in peace,

Your work on earth is done;

God help us to be prepared to meet you

At the setting of our sun.

The body was laid to rest in the Odell Cemetery.

Funeral services were conducted by Eld Walter E. George at New Home Free Will Baptist Church, Friday, Aug. 20 1937, at 10:30 a.m.

### BOWNEMONT, W. VA., Aug. 14.

Dear Editor, Wife and Gem Readers:—

It is two weeks till our quarterly meeting, so as I just got the Gem yesterday, and saw where Aunt Lina had gone home, it makes me want to write something to put in the paper.

I always looked for news from West Virginia first, then I would read Aunt Lina's article, no difference how long it might be. Although wife and I never saw Aunt Lina, we sent her a box of flowers and soon got a sweet card from her. Then later we got a small package with a present for each of us, made and worked with her own hands; so we keep them with our most precious keep-sakes. The Gem readers will miss her next to her family and her church. I do think that one of her five girls should take her mother's place just as near as she can, and live the life she lived, and write something to the paper: for she will be missed so much.

Although we are sure she is sleeping the sweet sleep of the dead, waiting for her Savior that she has told us so much about, we can say with one of the Scriptures, "They may rest from their labors; and their works do follow them."

O Christians, it is time for us to

be more burdened and do more, if possible, for the salvation of souls: for it is awful what is going on in our own little town—it seems that this is the time that Satan is loosed. Right across the street from our home last night a man beat his wife, and right beside us a woman cut her husband's arm awful bad; what are we doing to make the world better? or what can we do? We go to our churches, and find them almost empty. Say, folks, I am looking for Jesus just any time, aren't you? Let us be ready when He comes.

Now I feel that we have one more over there to welcome us home, if we live the life and reach that home that is prepared for them that continue until the end.

Well, I got a thought the other morning, just after I punched my card in and started on to my place of work. There are six hundred men working at the plant where I work, some get large salaries, some get small wages, some wear good clothes, and some are very poorly dressed, but every one of that six hundred men must come in at the same narrow gate; and the thought that I got was: No matter what we believe or what our names are, if we ever reach heaven, we will all have to come in at the same Gate, and Jesus says, "I am the way, the truth and the life."

Yes, I feel just like writing on the One Way, but I will wait till some other time. Pray for us.

—F. E. Nicholas.

### LEADINGTON, MO., Aug. 19th.

The revival that Sister M.C. Welch of Tulsa, Okla. was conducting here, at the Leadington F. W. B. Church came to a close Monday night, Aug. 16.

During the two weeks of revival effort seven souls were saved, four of that number united with the church here. The church was greatly benefited and spiritually uplifted by the inspiring prophetic messages that the evangelist gave forth each night.

Sister Welch is an able speaker, a deeply consecrated person having a strong passion for lost souls. God has called her to preach along the line of prophecy.

Everyone seemed to enjoy her messages, and we of Leadington and the surrounding towns that heard her wish to thank her for her labor here.

—Alvin Halbrook, Clerk



**ANOTHER OLD TIME REVIVAL**

Henderson, Texas, Sept. 3, 1937.

When something out of the ordinary comes to pass, people usually want to know how it all came about; so we are going to try to tell you how the great revival was brought about.

First. Last fall when we closed out the meeting in Waco, Texas, we felt led to visit some churches in behalf of the Waco church, and help them to raise funds to clear their indebtedness that had to be taken care of. It was talked over with Brother and Sister Bounds, pastor and wife. The idea seemed good to them, so we all four got into a car and started out. Among the first places we visited, we found Bro. and Sister T. W. Smith. We were invited to the Fellowship Free Will Baptist church, and after some soul-stirring services, Brother Smith and church invited us to bring the tent and come. We started the meeting on July 18th. The first service was a success, and from that time on the power of God was manifested. We went out in prayer bands from house to house, read God's Word, prayed, sang, and persuaded the lost to come to the tent and be saved. The first morning we went out a mother was led to Christ, the father came later, then two of the children, and all united with the church. Every Wednesday morning at 9:00 o'clock, we met at the tent with fasting and prayer, and asked the people to come with hard problems. But the last was always first.

We met with a dear family that attended one of our tent meetings in Oklahoma, and Sister Kester and her daughter were already on the ground when we got there. They camped and attended all the way through. Sister Kester has been preaching some for the last few years, and during the meeting she was ordained to the Gospel ministry. The service was on Sunday morning, August 15th, and the power of God came down. It was such a precious service, and we feel there is a great future for Sister Kester and her family. Bro. Kester was with us as often as possible, they live several miles away.

The revival would make you think of an old fashioned camp meeting. Bro. Smith's father came and camped part of the time. He is a dear saint of God. We can't mention every one, it would fill the Gem before we finished the report.

The location of the tent was three

miles west of Henderson, on the Tyler Highway, and in a splendid neighborhood. We had cabins right near the tent, and the good people brought us everything to eat, that we needed.

We had some visitors from a distance: Sister Icey Goen of Bryan, Texas came and spent a week, also Mrs. Ruby Parker of Trinity, Texas. These both proved a blessing in the meeting.

The children's choir, trained and conducted by Sister Wood, added greatly to the meeting. It would stir your soul to hear them beginning early every evening. Their little voices would ring out with the melody of Heaven, and a number of them were saved during the meeting. Sister Wood is wonderful at the piano and has a splendid talent to work others in with their instruments to assist in the music. Several were saved that fell in line with their instruments. It made the singing so much sweeter. While we are speaking of the choir, we want to mention several good women that sang all along: Sisters Stone, Dollar, Strickland, Roberts, Kester, Megerson, Lambath, and several others, but I can't think of their names, and will only say, "God bless them along with the others."

The missionary program was not left out by any means. This church was already awake on missions, but so many new ones coming in made it necessary to enlarge.

A young people's society was organized with 22 members, also a Foreign Mission society with 16 members, and others will come in later. The Sunday school was enlarged also.

We preached two sermons on Stewardship, and at least fifty people came forward and pledged themselves to tithe. It was planned to get a chart to hang up on the wall at the church and keep a record of those that tithe.

The number converted and reclaimed was 132; the number added to the church was 68; number baptized 49. A number of other church members from other denominations came in and helped us. We thank God for such a sweet spirit of worship. The last night of the meeting was the sweetest service of all. We preached on the healing of the body. A number came to be prayed for and one woman that we had prayed for all during the meeting was saved.

Several nice gifts were presented to the Evangelistic party at the last hour, which brought great joy to our hearts.

When the Gem was presented, the

people responded with eight subscriptions and others said they would subscribe later on.

We also presented the Baptist of Ayden, N. C. and highly recommended our own literature to be used in every department of the church. Only one subscribed to the Baptist, but we thank God for every inch of ground that was gained over the enemy.

We thank God for Bro. Smith, his good wife, and the precious church. We are expecting preachers, missionaries and Gospel workers to come out of this meeting.

Yours for Jesus,

The McAdams Evangelistic Party.



The above picture is of the Rev. S. H. Marcum. Bro. Marcum is one of our faithful Free Will Baptist ministers, and is now launching forth in a greater way in the evangelistic work. He is a powerful and fearless preacher of the true fundamentals of the Word of God; yet he preaches the truth in love. For some time he has felt the call to entirely cut loose from pastoral work and do evangelistic work exclusively. So, with the beginning of a new associational year he is open for constant revival work.

Bro. Marcum also has a very helpful, loyal, and consecrated companion. Sister Daisy, as we know her, never fails to be found at her post of duty.

If you need an evangelist, you will make no mistake in calling Bro. and Sister Marcum.

Address, Cameron, Mo., R7.

—Eld. Winford Davis.



## MISSIONARY DEPARTMENT



ELD. T. H. WILLEY,  
OUR MISSIONARY TO  
SOUTH AMERICA,  
CRISTOBAL, PANAMA CANAL ZONE



## The Regions Beyond



ELD. WINFORD DAVIS,  
SEC. FOREIGN MISSIONS,  
WESTERN ASSOCIATION,  
MONETT, MISSOURI.

## Bro. Willey and Family on Their Way to Panama

BRYAN, TEXAS, Sept. 1, 1937.

Dear Friends and Co-workers:

As we write this article, we are very busy packing and making the necessary arrangements to go to a foreign land. Naturally our hearts are rejoicing as the time draws near to go; on the other hand there is a sadness in leaving our mothers and near relatives, who are getting along in years, but they understand fully because they are Christian mothers who dedicated us to the Lord a good many years ago. The thought came to me a few times, as I looked into the face of my mother, "Probably this is the last time I shall ever see my mother." Then an inward voice would seem to say in rebuke, "This is not the last time, you shall have an eternity to be with her."

As you read this in all probability we will be at sea: for we leave the 15th of September. We shall endeavor to have a message for you sent out from Galveston, Texas, also one from Havana, Cuba, as we shall stop there for a few days. We shall need your prayers as we go, that the Lord will provide all things; this is his promise. Our people have been very thoughtful and kind to us in sending necessary clothing for Mrs. Willey and the children, and beads and trinkets for the Indians. We had a very pleasant surprise from Sister Tommie Franklin, pastor of our church in Desloge, Missouri in the form of a very beautiful quilt. We wish you all might see the evidence of so great thoughtfulness. Our women in the East have been doing things in their Associations. They are raising funds for a Medical Kit, which I shall pack in Panama. I already have some necessary instruments, and I could use others should

some of our people who are associated with doctors be able to secure.

There are many things that we have to take with us that are rather hard to secure in Panama, as the native shops are poorly supplied, and we are not permitted to buy from the Canal Zone stores. Only the employees of the Canal Zone have the liberty to buy from the commissaries. We have, through experience, learned to economize by doing without when we could not afford to go beyond our allowance. Our needs have, as a result, been very simple. We consider this part of our religious life as stewards of God's manifold graces. My parents always taught me that "He that would waste should certainly come to want."

The very fact that the confidence of our people reposes in us as their representatives in Panama inspires us to do our best. This task is so great that we dare not trust to ourselves. Human strength at its best is but weakness; but there is the infusion of divine strength and wisdom that makes us equal to every emergency and shall enable us to stand before kings in His name.

Please accept my thanks again for every blessing, and let us pray.

Would that there were words to express the perfect peace and joy in our hearts as we go forth as His witnesses and as your ambassadors. Of course there are the natural feelings as one stands on the brink of shaping their lives into a new mode of living, as only those who have experienced such can understand, but far over-balancing that is the delight of being in the center of His perfect will.

We want to praise the Lord through the avenue of the printed page, for

so marvelously supplying every need. He has truly done this exceedingly abundantly. We want to also thank each of you again for being the instrument through which He could supply our needs. You have been splendid in your response. Upon each of you and your churches we pray God's richest blessings. May this program, or rather, this obeying of our Lord's command be the means of a great revival in our church as a whole. Our prayers shall be with you.

May we urge that you stand behind our Brother Blackwelder, for he has a hard place. Also our Brother Winford Davis who has so loyally demonstrated his interest in missions. They need your heartiest support. Our relationship with them as our secretaries has been most acceptable. As a national secretary we have found Bro. Blackwelder very considerate and thorough. Help him hold the ropes here in the homeland while we labor in Panama, and Miss Barnard labors in India.

As you read this, won't you pause a moment—yes, even in your busy rush, and ask the Holy Spirit to lead the way for your missionaries?

As we say in Spanish, "Hasta manana," good-bye until tomorrow.

Our address until we get settled will be:

Rev. T. H. Willey,

Cristobal, Panama Canal Zone.

%American Bible Society.

Report of Missionary Funds  
Received Since Last Report

Lila Carpenter, Monett, Mo. ....	\$1.00
Ralph Wood, Aurora, Mo. ....	2.00
Goldia Elsea, Novinger, Mo. ....	3.00
Merl's Chapel S. S., Cassville, Mo.,	4.62
Mrs. H. E. Clafin, Arcadia, Ks.,	1.00
Joe Davis, Monett, Mo. ....	1.00
Billie Davis, Monett, Mo. ....	1.00
Mrs. Forest Smith, Chetopa, Ks.,	2.00

Continued on page fourteen



## Wine in the Light of the Bible

Compiled by Elder John B. Rollins, Purdy, Missouri.

The advocates of repeal and the enemies of truth have pointed out many "contradictions" in the Bible. "Do not drink wine..... Look not thou upon the wine when it is red," thus declares the Bible. But Jesus made wine at Cana! and Paul, the apostle of Jesus Christ, taught to abstain from drinking water, and drink wine for the stomach's sake.

The Word of the Lord is very strange, indeed: for it is precept upon precept, line upon line, here a little and there a little. To the lover of truth, this arrangement is the rest wherewith the weary may rest, and this is the refreshing. But to the disobedient and rejector of Truth, the Word of the Lord is precept upon precept, line upon line, here a little and there a little; that they might go (and just let them go) and fall backward and be broken and snared and taken. (Isa. 28:9-13) It does not pay to foolishly charge God. The Bible is harmoneous, but to the enemy of God it is a conglomerated Jargon of incoherent ejaculations with numerous contradictions beyond understanding.

The English word "wine" is translated from eleven different and independent sources from the ancient languages of the Hebrew Chaldee, and Greek, which constituted the original manuscripts of the Bible. These eleven sources have a vast range of meanings. We respectfully dedicate this study to honest-hearted students of the Bible.

The Hebrew word **Hasiys** is new wine, that is, sweet, pure, fresh juice of grapes or other fruits (Song of Sol. 8:2). It is not fermented. It appears five times in the Old Testament—Isa. 49:26; Joel 1:5; 3:18; Amos 9:13. The Greeks, in the New Testament, called it **Gleukos**—that which comes out with care, being the first pressing of rich ripe grapes. It was prevented from fermenting by pouring from one vessel to another until all the ferment-causing sediment was eliminated and thrown away; thus leaving a pure, sweet wine.

**Chemer** is Hebrew for wine.

The root-word "chamar" means to boil up, ferment, foam, to rise as leaven; assigned to the sense of redness—hence, to be red from the idea of boiling, foaming, becoming heated or inflamed, burn with anger, blush, etc. It is spoken of wine (Ps. 75:8; Isa. 27:2; Deut. 32:14) as a describing language. Chemer includes the fresh juice of the grape as it pours foaming from the press, and the juice in its first stage of fermentation as it begins to stir itself and boil in the vat in its pure but turbid state.

**Sobe**—Hebrew—wine. The root-word is "saba"—to drink freely. We would call Sobe a thin, light, sour wine of which much may be drunk before a state of intoxication is experienced. The word appears three times (Nahum 1:10; Isa. 1:22; Hosea 4:18).

**Chamar**—Hebrew. A form of fresh, pure, foaming wine, not yet intoxicating (Ezra 6:9; 7:22). In Chaldee, the same sense is enlarged upon in the word 'chamera' which was probably some rich and royal drink (with the foaming stage in the past tense), made strong by drugs—Dan. 5:1, 2, 4, 23.

**Meseke**—Hebrew—mixed wine. In Ps. 75:8, it is called "mixture." In Prov. 23:30, it is "mixed wine." In Isa. 65:11, it is translated "the drink offering." These texts refer to a reprobate mixture, however, all mixed wines are not to be

considered as pernicious, inebriating, or improper. The mixing of drinks had two very opposite purposes. The wicked sought drugged mixture (Prov. 23:30) for sensuality and drunkenness, while Wisdom "mingled her wine" with water or milk (Prov. 9:2, 5), merely to dilute it and make it properly drinkable, so as to maintain sobriety.

**Shekar**—Hebrew. Once translated "strong wine" (Num. 28:7). Preferably, "strong drink," because it is a beverage resembling wine prepared or distilled from barley, honey, or dates. It is often distinguished from wine (Lev. 10:9 Num. 6:3; Judges 13:4,7; Prov. 31:6).

**Tirowsh**—Hebrew—wine, used in the phrase "corn and wine" (Gen. 27:28; Deut. 33:28; Isa. 36:17), and in the phrase "corn, wine, and oil" (Deut. 28:51 2Chron. 32:28; Joel. 2:19). I am undecided as to the meaning and usage of this word, but it seems to be another form of non-intoxicating juice of the grape, unfermented and sweet. It embraces "Expulsion," that is in reference to juice, just squeezed out. It is pointed out that the word implies drunkenness in Hosea 4:11, but I think not, for it remains that two wines are expressed in the text. Whoredom and wine inebriate, while the "new wine" when taken alone is "tirowsh."

**Chomets**—Hebrew—Vinegar, that is, sick or sour wine (Num. 6:3; Ruth 2:14; Psa. 69:21). The Jews used it to denote "spoiled wine." It seems, however, in its general use to have signified a thin acidulated beverage as well as to comprehend vinegar in the modern sense of the word. In the Greek it is **oxos**, and the New Testament states that when Christ was dying on the Cross, He was offered "oxos" spiced with gall.

**Ashiyyshah**—Hebrew—Something closely pressed together, that is, cakes of raisins or dried figs. From this sense is derived "a compact container"—hence a "flagon of wine" (2 Sam. 6:19; 1 Chron. 16:3; Hosea 3:1).

**Shemarim or Shemer**—Hebrew Preserves or jellies. Something preserved. Hence, "wines on the lees" (Isa. 25:6). "Lee" in English means "the protected" (See





context of Isa. 25). Therefore wine on the lees is simply "Pressed wine." It may include thick syrup and grape jelly (Now won't that be fine when the Lord makes it during the Millennium?).

Last, but assuredly not least, is the all-important Hebrew word *yayin* translated "wine" 141 times in the Old Testament, and its kindred word in the Greek is *oinos*, called "wine" upward of 30 times in the New Testament. These two words in their respective tongues are very general terms, including every specie of wine made from grapes, and in later ages it became extended to mean wine made from other fruits also. Please scan the broad use of *yayin* at a glance. It is used:

1. To denote "thick grape syrup" or "honey" (Isa. 7:22) and probably so in Isa. 55:1.

2. To express "boiled wine" or "syrup," the thickness of which rendered it necessary to add water or milk before it was drinkable (Prov. 9:2, 5).

3. To designate the first droppings or "tears" of the gathered grapes (Psa. 104:15; Judges 9:13; Exo. 22:29).

4. As the "blood of the grape" freshly pressed (Gen. 40:11).

5. For grapes, that is "wine in the cluster" (Jer. 40:10, 12; 48:33), also probably in Deut. 14:26.

6. To signify a "mixed wine," made strong and inebriating by the addition of drugs (Prov. 23:30; Isa. 51:17). *Yayin* is used 21 times in connection with Shekar—"strong drink."

*Yayin* may mean any one of these, for it is the general term for all kinds of wine, including everything from grape honey and thick fruit syrup to strong distilled liquor. The Greek word *oinos* is the New Testament name for *Yayin*.

Now let us solve our problem! Jesus, at Cana, made *oinos*, but just what is that? Could it be a fruit beverage with an alcoholic content? The immediate language would permit such an interpretation. But not so! It is unreasonable to attempt such gross interpretation because the accommodated language of the inspired Bible forbids it. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath wounds

without cause? Who hath redness of eyes? They that tarry long at the wine. . . . Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:29-32).

Science, with all its elaborate dignity and prestige; history, in all its authority; life itself and the experiences of men have failed to find a contradiction to the above stated fact. Therefore it is positively unreasonable to suggest that Jesus would produce that which would perpetuate such conditions.

It is far more reasonable to think that Jesus made a beverage of grape tears. For a personal experience of your own, take a rich-ripe cluster of grapes and pluck off one. Invariably the skin will burst where it grew to the stem, and when it does burst, a crystal-clear fluid or tear of delicate sweetness and of a very appetizing aroma forms to cover the wound. Taste it! Ah, but it is the purest and sweetest of the entire grape! Now think: It would exhaust bushels of ripe grapes and hours of tedious labor in securing one single tear-drop from each grape before a glass full to drink could be obtained. But Jesus at Cana made not less than 110 gallons of it in an instant of time. And why not?

Paul said, "Drink no longer water, but drink *oinos* for the stomach." Again, what is it? It may mean anything from thick syrup or fruit honey to rye whiskey. Would Paul be so foolish as to blatantly contradict Proverbs 23:29-32? Would he be so rank in ignorance as to make this injunction with reference to an alcoholic drink in the face of historical and scientifically known facts concerning the results? I say no! Then I have reason in saying he did not mean an alcoholic drink. Could it be more probable that a thick syrup, properly compounded, would be more in harmony for those with stomach trouble?

I am deeply indebted to Bro. Ralph T. Hoyt of Thayer, Mo. for the encouragement and valuable assistance he rendered in compiling this article. May the Lord bless all who read it.

## KILLED BY CHRISTIAN VOTES

*Continued from page three*

His face was flushed and the hollow eyes were bright. There was a long purple mark on his temple. He put up one little wasted hand to cover it, while he said, "Father wouldn't have done it, if he hadn't been drinking." Then, in his queer, piping voice, weak with sickness, he half whispered, "I'm glad I'm going to die. I'm too weak ever to help mother anyhow. Up in Heaven the angels ain't going to call me the drunkard's child, and make fun of my clothes. And maybe, if I'm right up there where God is, I can keep reminding him of mother; and he will make it easier for her."

He turned his head feebly on his pillow, and then said, in a lower tone, "Some day—they ain't goin'—to let—saloon keepers open. But I'm afraid—poor rather—will be dead—before then." Then he shut his eyes from weariness.

The next morning the sun shone in on the dead face of little Tommy, killed by the votes of Christian men and women. How long, O Lord, how long is this going to continue?

—*Natinal Voice.*

## HOW TO GET TO HANNON FOR THE STATE ASSOCIATION

Hannon, Missouri is located about 20 miles northwest of Lamar, Mo., and about 20 miles northeast of Pittsburg, Kansas. Those coming from the south and east should take highway No. 160 west from Lamar to the intersection of highway No. 43. There take the north end of No. 43 to the second school house, and from there Hannon will be one mile to the left hand, or one mile west.

Those coming from the north and east will take highway No. 54 west from Nevada to the intersection of highway No. 43. There take 43 south through the small towns of Moundville and Bronaugh, Mo. Follow No. 43 on south from Bronaugh to the first school house, and from there Hannon will be one mile to your right.

Those coming from the west will come exactly as stated above, excepting, of course, you will come in on the west end of No. 160, and of No. 54.

An all-weather road leads directly to the church.

If you desire to receive mail during the State meeting, then have your mail sent to Liberal, Mo., as one of the Hannon church members carries mail out of Liberal, and will both deliver and receive mail at the Gospel tent each morning.

Come and enjoy the week at Hannon.

### MISSIONARY FUND

*Continued from page eleven*

Jones Chapel Church, Stella, Mo.,	5.00
Will Slagle, Anderson, Mo.....	1.00
Joe Randals, Anderson, Mo.....	1.00
J. L. Wilson, Anderson, Mo.....	2.50
Elzona Medlin, Monett, Mo.....	1.00
Alta Jefferson, Cassville, Mo.....	3.00
Aaron Starnes, Cassville, Mo....	.50
Jessie Thompson, Anderson, Mo.,	2.00
Mrs. S. Head, Green Forest, Ark.,	1.00
Eld. Frank Linton, Stella, Mo....	2.50
George Lashum, Monett, Mo.....	5.00
Monett F. W. B. Church,.....	.50
Eld. Claud Timmons, Monett, Mo.,	5.00
James Henderson, Monett, Mo....	.50
Tulsa Church, Tulsa, Okla.....	3.56
Chester Henderson, Monett, Mo.,	1.00
Mrs. H. A. Wallis, Anderson, Mo.,	5.00
Mrs. A. E. Wilson, Anderson, Mo.,	1.00
Mrs. H. E. Wallis, Anderson, Mo.,	1.00
Herbert Henderson, Purdy, Mo.,	1.00
Eld. B. F. Brown, Purdy, Mo....	10.00
Total .....	\$68.68

### MISSION SECRETARY'S REPORT

Below is the report, verbatim, of the Foreign Mission Secretary of Indian Creek Association, which was recently given and accepted at the 25th Annual Session of the Association. This report shows what this Association has done for our foreign work during the past year. Not so much as some, however; but more than has ever been done by this Association for Foreign Missions in previous years.

Following is my Missionary report as Secretary of Missions of Indian Creek Association:

I am so glad to be able to say that Indian Creek Association has done splendidly on our Missionary program the past year. Our churches gave Bro. Willey a very nice reception on his recent tour of this Association, and a good response in finance. I will give the financial report in order as given by each church:

Blue Eye church .....	\$14.70
Monett church .....	34.05
Merl's Chapel church .....	25.83
Jones Chapel church .....	15.24
Pleasant Grove church .....	17.80
Oak Grove church .....	3.43
Stella M. E. church .....	7.22
Carterville church .....	25.87
Macedonia church .....	24.57
Aurora church .....	67.85

Total ..... \$236.56

A considerable amount is pledged yet to be paid.

Thanking every one for your loyal support.

(Winford Davis, Sec. Foreign Missions.

**CENTRAL Western Missouri and Southeastern Kansas Association of Free Will Baptist** had a joyful time in the Lord when they met in regular annual session with Independence Church, near Stockton, Mo., August 19 to 21, 1937.

The delegation was fairly large, with several visitors. Those visiting from Indian Creek Association were: Elders Winford Davis, B. F. Henderson, C. L. Marbut, B. F. Brown, John C. Swaffar, F. C. Zinn and Sister Zinn.

The Spirit of the Lord was manifested from the first service all the way through, and every one felt like praising God. It was good to be there.

All the regular business was transacted in the Spirit of the Master, and arrangements were made to enlarge the work of the Association, that the Lord's cause might be carried out more completely in the future.

Among other things a day and a night were added, which time is to be devoted to League and Mission work, and a Ministers' Conference.

—B. F. Brown.

### INDIAN CREEK ASSOCIATION

convened in its 25th annual session with the Jones' Chapel community. After 24 hours of very uplifting and enlightening minister's conference, the Association began with a very enthusiastic and ardent introductory sermon preached by Eld. F. C. Zinn from Heb. 6:1 "Let us go on." The spiritual fervor was continuous throughout the session. All ten of our churches represented.

The officers are,  
Eld. O. T. Allred ..... Moderator  
Eld. Kenneth Turner ..... Ass't Mod.  
Eld. J. B. Rollins ..... Clerk  
Miss Doris Turner ..... Ass't Clerk

The business of the Association was very out-standing and prominent as the moves were passed to the advancement of the Cause of God in the world. The Foreign Missionary Program, The Publishing House Program, the Evangelization of our own district, and the reviving of long deceased churches were a few of the items of business under consideration. The Association was surely a success.

### REPORT OF PUBLISHING HOUSE FUND

Leadington F. W. B. S. S.....	\$5.00
Golden Oak Ch., by Geo. Miller,	10.00
Neola Church .....	10.00
Mrs. Willie Blackwell, Niangua,	5.00
Hannon Mission, Hannon, Mo.,	5.00

Glen McCarty, Chetopa, Kans.,	5.00
Elsie Pliler, Chetopa, Kans.....	10.00
Hazel Cr. Union Ch., Stahl, Mo...	9.50
Walnut Gr. Church, Myrtle, Mo.,	10.00
J. M. Doughty, Strafford, Mo....	.50
Oak Grove Ch., Thayer, Mo.....	6.00
Cave Spring Church, Alton, Mo.,	5.00
Pleasant Ridge Ch., Alton, Mo.,	5.00
Pleasant Hill Ch., Thayer, Mo.,	7.50
Rose Hill Church, Thayer, Mo...	5.00
Norman Church, Thayer, Mo....	5.00
Ralph T. Hoyt, Thayer, Mo.....	1.00
Merl's Chapel Ch., Cassville, Mo.,	11.00
Eld. Ken. Turner, Granby, Mo.,	10.00
Doris Turner, Neosho, Mo.....	2.50
Mrs. W. H. Layton, Stroud, Okla.,	1.00
Mr. & Mrs. O.D. Crepps,	
Flat River, Mo. : .....	10.00
Arch Smith, Marquand, Mo.....	10.00
Edith Davis, Marquand, Mo.....	.50
Hilda Watts, Flat River, Mo....	.50
Jones Chapel Church .....	4.75
Eld. O. T. Allred, Monett, Mo....	5.00

Total ..... \$159.75

### IN LOVING MEMORY

of our dear husband and father who departed this life Sep. 12, 1935

Just two years ago a dear one from us departed,

The voice we loved is still,  
A place is vacant in our home,  
That no one else can fill.

No one knows the silent heart aches;  
Only those who have lost can tell  
Of the grief I bear in silence,  
For the one I loved so well.

A happy home was once enjoyed,  
How sweet the memory still,  
But death has left a vacant place  
That no one else can fill.

Lonely is my heart without you,  
Sad it seems with me today,  
For the one I loved so dearly  
Has for ever passed away.

No more will I hear your foot-step.  
Nor will I meet you at the door,  
You have gone away and left us,  
And you will return no more.

Sadly missed by your wife and the children. —Mrs. Carrie Glenn,  
Greenfield, Mo., Star Rt. 1.

### AXIOMS

*Contributed by Eld. John B. Rollins*

He who knows not, and knows not that he knows not, is a fool—Shun him.

He who knows not, and knows that he knows not, is an honest man—Teach him.

He who knows, and knows not that he knows, is asleep—Awaken him.

He who knows, and knows that he knows, is a wise man—Follow him.



## Our Wonderful Bible

*By the Editor*

Our Bible is the only book we can properly call "The Book." About forty men, all Jews or descendants of Abraham, wrote (spoke) as they were moved by the Holy Ghost (2 Peter 1:21). The writing continued over a space of 1,600 years, yet their writings all perfectly agree; and we have one harmonious Book. The Bible has but one Author, God; and the theme of the Book is Christ the Son of God.

The Bible is said to contain 3,566,480 letters, 810,697 words, 31,175 verses, 1,189 chapters, and 66 books, yet it is one Book, and every word of it, yes, every letter and every jot and tittle belongs there and must remain so long as heaven and earth remain (Matt. 5:18).

The 39 books of the Old Testament are divided under four heads according to their meaning and use. The first five books are books of Precept (teaching); next there are twelve books of Practice (historical books); then there are five books of Principle (poetic); and the fourth group contains seventeen books of Prophecy (the prophets).

The 27 books of the New Testament are divided as in the Old Testament, into four groups:

First there are four books of Precept (the Gospels); next there is one book of Practice (The Acts of the Apostles); then there are 21 books of Principle (The Epistles); and the fourth division contains one book of Prophecy (The Revelation).

The five books of Precept in the Old Testament are a wonderfully interesting study. Genesis is the Book of Beginnings: The beginning of the heavens and the earth, the beginning of plant life, of animal life, of human life, and the beginning of sin on the earth. Man began life on the earth in innocency and in fellowship with God; but sin entered, and all this was changed: sin brings ruin.

The supreme need of a people ruined by sin is redemption; so we find the book of Exodus to be a book of redemption. Exodus records the deliverance of the Israelites from Egyptian bondage, the inauguration of the Hebrew

church, the giving of the law and the ordinances under which the descendants of Abraham were to live and worship God until the coming of the promised Redeemer.

In Leviticus God dwells in the tabernacle from which He speaks to the people, directing them in their approach to Him by sacrifice and in their worship of and communion with their God. Leviticus records and describes the Offerings, the Atonement, and the Feasts of Jehovah; thus all the needs for the worship and welfare of God's redeemed people were generously provided.

Numbers takes up the story where Exodus left it, and is the book of the journeys and the wilderness wanderings of the redeemed people from Sinai to the



entering into the promised land. Israel remained at Sinai for thirteen months (Num. 10:11), then journeyed from Sinai to Kadesh-barnea in eleven days, and could have gone on into the promised land without delay, but by one act of disobedience their entrance was delayed forty years (Deut. 1:2, 3). They needed the wilderness experience, but the forty years of wandering was imposed because of unbelief and disobedience.

Deuteronomy contains a summary of the wilderness wanderings and the history of Israel for that period of forty years; a restatement of the law, with instructions, warnings and predictions; prophecies concerning the history of Israel to the second coming of Christ; the song of Moses and his parting blessings; and an account of the death of Moses.

Since we have briefly mentioned the five books of Precept in the Old Testament, we will also mention the four books of Pre-

cept in the New Testament. These books contain testimonies and statements of the four evangelists, who wrote concerning Jesus in His incarnation; and they record many things that He said and did. This record does not tell us all that Jesus did and said, but He is set forth, that we might know Him, which is very important: for "this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).

Matthew is the "book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Matt. 1:1). This directly connects Him with both the Davidic Covenant of kingship (2 Sam. 7:8-16), and with the Abrahamic Covenant of promise (Gen. 15:18).

Matthew (chapters 1 to 26) sets forth the covenanted King, the "righteous Branch" of David (Jer. 23:5; 33:15), and records the genealogy and birth of Christ; the ministry of His forerunner; the King's own ministry; His rejection by the Jews; and His predictions of His second coming in power and great glory.

Then (chapters 26 to 28) Matt. writes of Christ, the Son of Abraham, obedient unto death: for Christ is the Rock which was smitten, that the Spirit (water of life) might flow out, that all who will might drink, and have eternal life—only a crucified Savior can bring salvation to us Gentiles.

Mark, in his Gospel, writes of Jesus as the mighty worker. His is the Gospel of Jehovah's "Servant the Branch" (Zech. 3:8). All through Mark's Gospel the servant character of the Son of God is manifested. The key verse is 10:45, "For even the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." But this lowly Servant, who emptied Himself of the "form of God," "and was found in fashion as a man" (Phil. 2:6-8), was "the mighty God" (Isa. 9:6), as Mark plainly states (Mark 1:1). Mark presents Jesus the Christ as the Servant-Son of God, obedient unto death, and he gives one chapter (16) to the ministry of the risen Servant-Son.

*To be continued*



## The True God

By Mrs. Myrtle Black, Cassville, Mo.

*"But the Lord is the true God, he is the living God, and an everlasting King; . . . Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens" (Jer. 10:10, 11). Read Jeremiah 10:1-16.*

We know that Christianity allows no idols; yet whatever we make first in our heart's love, that is our god. One D. D., F. N. Peloubet says, "Whosoever gives up God's commandments, or right, or honor, or truth, or character, or usefulness, for the sake of any gain or of attaining any end, is an idolator." So, just take a survey of the conditions all around you and see the multitudes bowing at the shrine of the golden calf, making money the chief end they seek.

Notice this list of names of the calves of our own making: Pride, Fashion, Gluttony, Self-indulgence, Wealth, Fame, Appearances. Is the name of your God on this list? "Who is on the Lord's side?" Are you siding with the interest of truth and holiness which is God's interest, or do you side with the interest of sin and wickedness, which is the Devil's interest? This is a case that will not admit of neutrality. Christ said, "He that is not with me is against me" (Matt. 12:30).

The conditions today resemble those of Athens when the Apostle Paul went there and saw the city literally full of idols. How much like Athens are our cities today? The citizens of that city had their form of religion, yet they lived in total darkness so far as the religion of the Lord Jesus Christ was concerned. They had no knowledge of the true God. They were walking in the vanity of their minds, "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18).

So, the people of our cities today have their form of religion, but are blind so far as spiritual religion is concerned; and by such teaching (that of formality) the

younger generations are "being alienated from the life of God through the ignorance that is in them because of the blindness of their hearts." This is a case of trying to serve two masters, "No man can serve two masters . . . ye cannot serve God and mammon." Oh, how sad, yet true, that we see many so-called Christians trying to serve two masters!

The Lord said to Ezekiel, "Son of man, these men have set up their idols in their hearts, and put the stumbling block of their iniquity before their face" (Ezek. 14:3). So, instead of setting up their idols in temples, or on the streets of the city, as the Athenians did, they of today have set up their idols in their hearts. As we have already said, that which we give first place in our heart's love is our god.

Where are the Pauls whose spirits are stirred by the sight of conditions that exist in the churches of today? When we, like Paul, are contending for the heart-felt religion of the true God,

attend services at a church where formality is their custom of worship, our spirit is stirred in us when we see the churches wholly given to formality.

St. Paul was stirred with holy compassion to see so many souls perishing for the lack of knowledge, without God, without Christ, traveling in the broad road which leads to destruction.

So are our hearts stirred to see so many children being brought up in the church that practices nothing but formality, having done away with the use of an altar in their church, and therefore they have done away with the heart-felt religion of the true God. And just as the Apostle Paul was stirred with holy zeal for his Master's glory, so it is a leading characteristic of us who are born of the Spirit of the true and living God: for where there is true sonship to God, we have a zeal to glorify our Master by declaring Him to those who are ignorantly worshipping the "Unknown God." We say, "Unknown God," because our true God is unknown to those who merely know of Him, and do not really know Him as a true and living, all powerful and most high God.

## A Fundamentalist, or A Modernist; Which?

By Eld. Winford Davis, Monett, Mo.

Fundamentalists believe it is necessary for the sinner to repent of his sins at an old fashioned altar of prayer, with his "laughter turned to mourning and his joy to heaviness."

Modernists say such is "Sob stuff."

Fundamentalists believe in the power and efficiency of the shed blood of Christ, and, "Without shedding of blood is no remission." Modernists call such a "Slaughter house" religion.

Fundamentalists believe in the Holy Ghost conception of Christ. Modernists say the like is a physical impossibility.

Fundamentalists believe Christ was the Son of God incarnate, yet immaculate, and invincible.

Modernists say He was just another good man, but not a God man.

Fundamentalists believe that man was created by an act of God,

and by transgression fell into a state of sin and condemnation.

Modernists say man sprang from the lower order of animals, and that he has never fallen; but by a process of education he is reaching a greater state of perfection as the centuries go by.

Fundamentalists believe in the direct and complete inspiration of the Scriptures.

Modernists say the Bible is just a book of good morals, written by men of high ideals.

Fundamentalists believe in a burning hell, a place and not merely a state, and that such is eternal in its continuation.

Modernists deny such plain teaching of the Scriptures, saying that God would be an unjust God to permit such; and to preach such is but to try to scare people into their duty toward God.

Fundamentalists believe in the definite personal return of the



Christ in His second coming.

Modernists, in reality, do not admit His first coming; let alone a belief in the second coming.

Fundamentalists believe in His soon return.

Modernists, who will admit a second coming at all, say it will be a long time yet.

Fundamentalists believe in the many prophecies of the Scriptures and in their sure fulfillment, and that they are being fulfilled rapidly today.

Modernists say we should never preach on prophecy.

Fundamentalists believe that the only way out of this present chaotic condition, which is world wide, is for the Christ to come and take the reins of control in His own hands, thereby ushering in the Millennial or kingdom age, the Seventh Dispensation, that age of rest and peace, when "the earth shall be full of the knowledge of the Lord as the waters

cover the sea." They further believe that conditions will continue to become worse until Christ does come, and that man, in himself, is showing himself to be a miserable failure.

Modernists say that man, by his ingenuity, his superior knowledge and ability, will continue to bring everything into a more perfect state of perfection, and at last will bring about the Golden Age, or great Utopia.

Fundamentalists believe in the great working power of the Holy Spirit, and that such is the greatest need of the church of today.

Modernists believe in a form of godliness( perhaps we should say godlessness), but denying the power thereof.

The leading fundamentalists of the United States, and of all the world, are pre-Millennial.

The leading modernists are either post-Millennial, or they are non-Millennial.

spair, and the weight seems more than the heart can bear? May God forbid!

Are we trusting in ourselves and placing faith in the God of our salvation, when we even think of surrendering the fundamental principles of the liberty and freedom contained in our inherited birthright of constitutional government for a Hitlerized, Stalinized, Mussoliniized mess of blood-stained pottage?

When we awaken from our present lethargic stupor of self-destruction, when the hypnotic hallucination of deception's cup of illusive hope has been rejected, when the hydra-headed monster of alien deceptive dream of the subjugation of our national peace has been expunged from our midst and again we feel the protecting arm of our first love around us.

May God grant that each of us may hold dear within our hearts the sweetness of these words, entitled:

### OUR NATION'S PRAYER

From the struggle of the conflict,  
Rose our nation bleeding sore,  
Each to each we are united,  
In our hopes for ever more.

Keep the nation's homefires burning,  
That sweet liberty prevail;  
Trust in God, do our duty,  
Rest assured we cannot fail.

Pray to God that our devotion,  
From the mountains to the sea,  
May for ever be united,  
In the arms of liberty.

Grant the emblem of our banner,  
That unto the breeze unfurled,  
Be a blessing to our children,  
To the nations of the world.

### ABOUT MANUSCRIPT FOR PUBLICATION IN THE GEM

We have never been very particular about how manuscript is prepared for us, only particular about what was said in the article. We have never been quite willing to approve articles for publication to which the writer for some reason failed to sign his or her name. We have printed a few unsigned articles, but from now on please sign your name.

Now, we are very glad for all the articles we receive, and thankful for every one; but we have good reasons for wanting all articles signed.—Ed.

## What Do You Say?

*By Ralph D. Foster, Aurora, Mo.*

A crisis has arisen in our midst the momentum of which is colossal in its magnitude, as to principle and precept, for a light unto our pathway and as an ensign for a guide unto ourselves and our posterity—the end of which is not yet.

The question before the United States of America today is: Shall we maintain our fundamental principles of constitutional democracy, or shall we exchange them for regimented, beaurocratic boards of dictatorial decrees, which bear the ear marks of plotters' schemes, perfidious whims of non-resident aliens, to whom we owe no loyalty nor allegiance?

Our whole social, moral, Christian, economic, industrial and individual freedom and liberties are in jeopardy and call to all sincere honest hearts to protect and defend them from destruction: for it is a self evident fact that where truth, honor and logical reason are ignored, the rule of disobedience is pressed upon the obedient and the righteousness of the just is sacrificed upon the altars of ignorance and crucified

upon the cross of its shame.

To whom do we owe our loyalty and allegiance but unto the living God, our nation, ourselves, and unto our posterity? Do we owe it to those who would destroy all things we hold sacred and dear; to those who would regiment, by taxation, our labor to maintain beaurocratic boards of lesse majesty which would abolish our judiciary and courts of trial by juries? Do we owe it to those who would destroy the increase of our flocks and herds, also the yields of our fields—that God in His bountiful mercy has bestowed upon us for maintenance and thrift—in order to produce a scarcity of supply and to create a demand for more poverty by enforced idleness? Do we owe our allegiance unto temporary majority political parties or unto the assumed personality of man or woman who measures the uplift of ethics and morality by the standard of intoxicating liquors and cocktail hours, rather than the Hour of Prayer for solace, rest and comfort, when the dregs of deceit crush the soul with de-



## The Parable of the Pounds Analyzed

Luke 19: 11-27

By Eld. Winford Davis, Monett, Mo.

In this parable are hidden away some marvelous truths. The plan of God from Christ's day forward is contained in this parable. We shall consider this verse by verse.

### Verse 11—

Here is given the reason for the uttering of this parable: "He added and spake a parable because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." Jerusalem being the Jewish capital city, they were laboring under the mistaken idea that there they would immediately crown Christ King. The outstanding fact to be learned from this parable is the postponement of the kingdom. Jesus said, "The kingdom of God is come nigh unto you." And it did come so near that they saw the King; but national Israel rejected their King, and crucified Him; thereby making necessary the Gentile or church age, and postponing the kingdom age. The natural olive branches were broken off because of unbelief, and wild branches were grafted in (Rom. 11th chapter).

### Verse 12—

Here the actions of the old oriental nobleman, going away on his purchasing tour, which was a common thing of that day, is used to represent the Christ ascending to the Father for such a time until He shall return, having received the kingdom.

### Verse 13—

"And he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come."

This takes us into the study of the numerology of the Bible, which is a very important study, and is vitally necessary to the right understanding of the Scriptures. The No. 10 throughout the Bible is always found to be a Gentile number. Number 12, of course, is a Jewish number. Number 6 is man's or the devil's number, number 3 is the number of confirmation, etc. If I had time and space I would refer you to numerous passages that prove the meaningful relationship of the num-

bers. But we will stay with this verse 13. Number ten being a Gentile number, this nobleman calling ten servants and delivering ten pounds simply represents the fact that the church's work, or the lifting up of Christ to the



world was turned over to the Gentiles because of the fact of the Jews rejecting Him. We as Gentile people are commanded to occupy till He comes. That should be our business, not just for a day, or on Sunday only, or during the revival meeting, or for fear, but until He comes. Paul said relative to the Communion, "As oft as ye do this ye do shew forth his death until he come." Are we occupying?

The Gentile peoples, as a whole, are fast disinheriting themselves with God.

### Verse 14—

"But his citizens hated him." The citizens are the Jewish people. Those of His own nationality. Those of His own flesh and blood. They sent a message after Him, saying, "We will not have this man to reign over us." This is exactly what the Jews did.

### Verse 15—

"And it came to pass, that when he was returned, **having received** the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." Here is the return of Christ. This nobleman did exactly what Christ will do; He called for an account to be given. Some day, unexpected to many, the Christ is going to return and exact a report from every one of us.

### Verses 16 to 19—

One servant had gained ten pounds, another had gained five pounds. Both were commended and given authority in rulership according to their labors. Here are kingdom realities. Let us connect with this Rev. 5:10, "And hast made us unto our God kings and priests: and we shall reign on the earth." See also Revelation 20:6, the last clause, "But they shall be priests of God and of Christ, and shall reign with him a thousand years."

Also Rev. 3:21—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Matt. 20:20-23—The mother of Zebedee's children asked that her two sons might sit one on His right and one on His left in His kingdom; but He said, "It is not mine to give, but it shall be given to them for whom it is prepared of my Father."

### Verses 20 to 25—

These verses tell of the one who laid the pound up in a napkin confessing he knew just what kind of a man the nobleman was, thereby justifying the nobleman to judge him out of his own mouth. So will we be judged. Because no man can claim ignorance in this land of the open Bible and the preached word. Notice that this servant was called wicked. We have no account of him committing any hideous crimes; but in God's sight the sin of omission is just as great as the sin of commission. That is what ruins the moral man. After all, the soul damning sin is that of unbelief. The pound was taken from him and given to him that had ten pounds.

### Verse 26—

"For I say unto you, that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him." The explanation of this verse is this: Every one is endowed with the ability to know God. But every one can refuse to serve God, and fail to show any fruit until even the privilege or ability to know Him may be taken away. We call it sinning away the day of grace. Jesus said, "Cut it down, why cumbereth it the ground?"



## Verse 27—

This is simply what takes place at the battle of Armageddon, which battle is to be fought at the second coming of Christ between Christ and the Antichrist, Christ being followed by the hosts of heaven (Rev. 19:11-21), and the Antichrist being followed by the hosts of earth (Rev. 19:19).

Ever since Pentecost we have had the church age, or the sixth dispensation, the Dispensation of Grace, spoken of in the Word as a mystery and the "new thing in the earth," which was closed to the prophetic vision of many of the old prophets.

Jesus said a man will not put a piece of new cloth on an old garment, nor new wine in old bottles, lest the bottles be broken; as much as to say, "Neither will we mix the blood washed church up with Judaism: for fear of another failure like the failure of the law." God is calling from among the Gentiles a people for His name; and some day e're long He will come for those who are faithfully occupying. Brother, can you welcome Him?

The reports of all the ten servants are not recorded; but no doubt some of the others of them were ready, and some not ready.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."

**MORGANTON, ARK., Aug. 14th.**

Dear Editor and Wife, and All the Gem Readers, Greeting in the dear Name of our Lord: I have read the Gem for two years, and words cannot express my appreciation, and, oh, a thousand tongues could never tell what Jesus is to me.

I live away down here in the sticks, where they don't want Jesus, nor care much for His people.

I loved Aunt Lina Claxton's good articles, that always contained so much good spiritual food. I looked forward to them. I'll miss her, and her children and their father have my deepest heart-felt sympathy. Oh, how sad their hearts were, yet how cheering to know mother's just gone on before. Grieve not, dear ones, for mother is waiting to welcome you home; yours and our loss is heaven's gain. "Precious in the sight of the Lord is the death of his saints" (Psa 116:15). Oh, hallelujah to our King!

Your grieving hearts are nothing compared to your reunion after a while, if we stand true to Jesus. Bless His dear name!

Those good old fashioned mothers, with their old fashioned religion are fast stealing away.

I have wanted to write to the Gem for quite a while, but just put it off, but today it seems that I am so lonely. My mother started on a visit of six or eight weeks today, and it seems that I never hated to see her go so much, but I never said one word: for she is 75, and never had many of the pleasures of life, and one of these days she will take a vacation, leaving us not to return till Jesus comes. There are two words, the sweetest words on earth: "Jesus" and "Mother."

I am so glad I know Jesus. One writer said he had Jesus, and was satisfied. I can't say that I have Jesus, and I will never be satisfied till I can meet Him face to face and help crown Him King of kings and Lord of lords.

Oh, I love to talk about my Savior. I have a Lover, and oh, how I love Him; He is my soon coming Bride groom. I have letters telling me He is coming soon to take me home with Him—such sweet letters, telling me how to be when He comes, and not to flirt with any other, though the Devil tries in many ways to make dates. But those lovely letters come between, and I can hear Him say, "Watch, and wait: for I am coming to take you home to Father's house. Father is rich and powerful. Then my love, my fair one, you won't want for anything in my Father's house."

Oh children, when we enter into the marriage supper, can you picture yourself seated at that table feasting? Hallelujah! I can almost taste the juicy fruits of Canaan's fair land. I even get home-sick to go, when I get to picturing just what heaven is—I get to feeling frisky, feeling like some one had kicked the gable end out of a honey stand, and the honey had completely immersed me. O glory!

Children, stand true! Just a few more prayers, just a few more tears, and He is coming. Who? That Lover of mine. Oh, what a mansion I'll have, one that it has taken 2,000 years to get it ready. O, praise the Lord!

I will ask all of God's children everywhere to pray for me and my home, and for a backslidden husband.

Bro. Winford Davis, go on and on. Oh, that God would send you this way! Keep pressing on, God has His hand

on you and will ever keep you.

So, dear hearts, I will ask once more that you pray earnestly for God to have His way in my life, regardless of what any in the world may say.

And when we meet at the Marriage Supper of the Lamb, look around for me for I mean to be there.

—Mrs. Mattie Ivie.

**Announcements**

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

**ASSOCIATIONS**

ROBERT MCGEE Association will convene with Pleasant Valley Church, one mile west of Poteau, Oklahoma, beginning on Thursday night before the second Sunday in September, 1937. Mrs. M. P. Carruthers, Clerk, Poteau

DIBBLE Association will convene with Dibble Church, beginning on Thursday night before the second Sunday in September, 1937. Shay Richey, Clerk, Blanchard, Okla.

HOPEWELL Association will be held with Oak Grove Church, beginning on Thursday night before the second Sunday in September, 1937..

Introductory sermon to be preached by Eld. Louis Lawson, Eld. Everett Wilson alternate. M. L. Bonds, Clerk, Folsom, Okla.

MISSOURI STATE Association will be held with Hannon Free Will Baptist Church, at Hannon, Barton Co., Missouri, beginning on Monday night before the third Sunday in Oct., 1937.

Sister Mary Wellbaum of Greentop, Mo. to preach the Mission sermon on Monday night, Sister Ruth La Brot of Flat River, Mo. alternate.

Eld. W. K. Weston of Monett, Mo. to preach the League sermon at eleven o'clock Tuesday, Eld. Cecil Campbell of Carterville, Mo. alternate.

Eld. S. H. Marcum of Cameron, Mo. to preach the Introductory sermon for the Association Tuesday night, Eld. G. W. Scott, Jr. of Mountain Grove, Missouri alternate. Eld. Winford Davis, Clerk, Monett, Mo.

WESTERN GENERAL Association of Free Will Baptist will convene with Oak Grove church, about eight miles north of Norwood, Mo., on Tuesday night before the second Sunday in November, 1937 (Nov. 9, 1937).

Eld. I. W. Yandell of Oklahoma City, Okla. is to preach the Introductory sermon, Eld. Melvin Bingham of Tulsa, Okla. alternate.

Eld. John B. Rollins, Clerk, Purdy, Mo.

## BOOKS - BOOKLETS

### F. W. B. TREATISE

The Treatise of the Faith and Practice, and the Usages of the Free Will Baptist, may be ordered from the Gem office. Every Free Will Baptist should have a copy of our Treatise.

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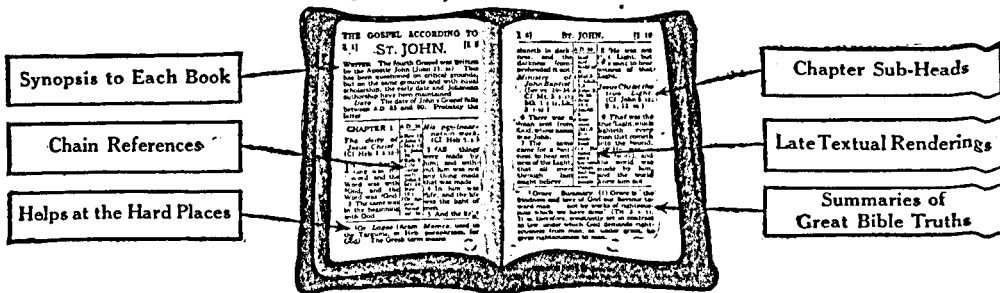
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