

Ed Kenneth Turner - 727358

THE FREE WILL BAPTIST GEM

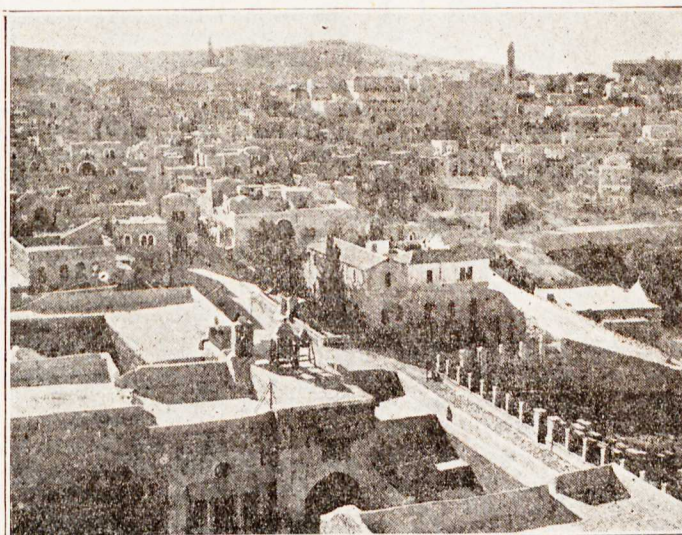
ORGAN OF THE MISSOURI STATE ASSOCIATION OF FREE WILL BAPTIST
AND THE WESTERN GENERAL ASSOCIATION—FOR FREE WILL BAPTIST EVERYWHERE

Vol. IX. No. 12.

Purdy, Missouri, December, 1937

50 cents per year.

O Little Town of Bethlehem



O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wond'ring love.
O morning stars, together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth.

How silently, how silently
The wondrous gift is giv'n!
So God imparts to human hearts
The blessings of His Heav'n.
No ear may hear His coming;
But in this world of sin,
Where meek souls will receive
Him still,
The dear Christ enters in.

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in,
—Be born in us today.
We hear the Christmas angels
The great glad tidings tell,—
O come to us, abide with us,
Our Lord Emmanuel.

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 dis-
 continued 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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JESUS

By Miss Melba White, Plattsburg, Missouri

"Thou shalt call his name Jesus" (Matt. 1:21).

We want to consider for a little while the name that was
 given to the child that was born of the Virgin Mary.

First, let us notice that there was something very unus-
 ual about the birth of the child, it had been foretold by
 prophecy (Gen. 3:15; Psalm 72:17; also Isaiah 40:5).
 Also the angel appeared unto Mary, telling her that she
 should "bring forth a son, and shalt call his name Jesus."

This was no ordinary birth, but a miracle by God had
 been performed, that men might know that this child,
 "Jesus," was the begotten Son of God.

Jesus is the personal name that was given to this little
 son that was born to Mary (Matt. 1:21). He should be
 known by other names, as Savior, "Because he should save
 his people from their sins." "For the Son of God is come
 to seek and to save that which was lost" (Luke 19:10).

He came to be the Restorer of human nature and the
 procuring cause of eternal bliss to sinners. Jesus also
 means salvation, He is God's instrument to save.

"For God sent not his Son into the world to condemn
 the world; but that the world through him might be saved"
 (John 3:17).

The name Christ is His title. When His Messiahship
 became recognized, "Christ" was used as His personal
 designation; so in the epistles "Christ" implies His con-
 secration and qualification, viz., by His unction and His
 anointing of the Holy Ghost.

"Emmanuel, which being interpreted is, God with us"
 (Matt. 1:23).

As we think about Christmas, do we really consider why
 we have this day as a holiday? I'm afraid there are many
 people in the world today who do not really know about
 the first Christmas and the Gift that was so precious that
 God gave to humanity, Jesus our Lord and Savior, the Son
 of God, Jesus our sin Bearer.

"So Christ was once offered to bear the sins of many;
 and unto them that look for him shall he appear the
 second time without sin unto salvation" (Heb. 9:28).

Jesus became our burden Bearer (Isa. 53:4), and the
 giver of eternal life (John 3:16).

Jesus is the Keeper of our never-dying souls, the Hearer
 of our prayers, the Chastener who can turn our crosses
 into crowns; and Jesus is the Wonder Worker who changes
 us in to eternal likeness unto Himself.

The birth of our Lord and Savior was gladly welcomed
 by those that were looking for His coming, and believed
 the promises given by God's prophets.

As we think of the rejoicing of the saints of God at the
 birth of Jesus, we are looking forward to His second com-
 ing, which will be with greater rejoicing by the saints
 of God; for we shall be with Him throughout all eternity.

Pulling Together

Two old mules, now get this dope, were tied together with
 a piece of rope

Said one to the other, "You come my way while I take a
 nibble of this new-mown hay."

"I won't," said the other, "you come with me, for, I too,
 have some hay you see."

So they got nowhere, just pawed up dirt and how, how that
 old rope did hurt!

Then they faced about, those stubborn mules, and said
 "We're just too much like human fools."

Let's pull together, I'll go your way, then come with me
 and we'll both eat hay."

Well, they ate their hay, and liked it too, and swore to be
 comrades good and true.

As the sun went down they were heard, to say, "Ah, this
 is the end of a perfect day—

We must pull together—'tis the only way." —Selected.



Our Wonderful Bible

By the Editor
Continued from last issue

Before leaving First Kings you should read chapters 17 to 22. Read about Elijah the Tishbite, the man who knew "the Lord God of Israel, before whom I stand;" how he stood before king Ahab; how he was fed at the brook Cherith; how he was miraculously kept at Zarephath for three and one-half years; his great victory at Carmel, his prayer for rain, his flight from Jezebel to the mountain of God, how God by a still small voice commissioned him to perform certain important missions, how he dealt with the house of Ahab, etc.

Then Second Kings, chapter one tells of Elijah's experience with Ahaziah king of Israel, and shows how costly irreverence toward God may prove to be. Ahaziah's irreverence cost the lives of 100 men, and availed nothing good for the faithless king. Chapter two gives a record of the last acts of Elijah's life on earth; how he and Elisha went from Gilgal to Bethel, from Bethel to Jericho, and from Jericho to Jordan, where Elijah was taken up in a whirlwind, and a double portion of his spirit fell on Elisha.

We should also notice in these same chapters that Elijah and Elisha were not the only prophets in Israel. During Ahab's reign in rebellion against God, his governor, Obadiah, secretly cared for 100 prophets which he hid in a cave. God declared to Elijah that He still had seven thousand and that had not bowed the knee to Baal. This was when Elijah complained that they had slain all the Lord's prophets, and he was the only one left, and they sought him to slay him. Then, when Elijah and Elisha went from Gilgal to Jordan where Elijah was translated, they visited at least two schools of the prophets, and in the one at Jericho there were at least 50 student prophets, and these two noted ones were teachers in these schools. They believed in education of the right kind even in Elijah's time; what kind of schools should we desire and support now? Are we fully satisfied with the kind of schools we must send our children to? If we are, I'm afraid God is not well pleased with us.

SECOND KINGS, commonly called The Fourth Book of the Kings, takes up the record where First Kings left it, and continues the history of Israel and Judah to the captivities. It covers a period of a little over 300 years. Elijah was still prophesying and ministering in Israel when Second Kings opens. Chapter one tells of Elijah's message to king Ahaziah, and how fire came down from heaven and destroyed two captains and their fifties whom the apostate king sent to bring Elijah to his sick room, after Elijah had rebuked him for sending to enquire of Baalzebub about his sickness. But the king died.

Chapter two tells of the translation of Elijah, and of how Elisha received a double portion of Elijah's spirit. During the period covered by Second Kings, Elisha, Amos and Hosea prophesied in Israel, while Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah and Jeremiah prophesied in Judah.

This was indeed a dark time in the history of Israel and Judah; but how much darker it would have been if the prophets had failed as the kings did! It is hard to tell. Elisha's double portion of the spirit of Elijah was not despised, and was used to good purpose: The waters of the Jordan divided at Elisha's word; he healed the drinking water and the barren land at Jericho; irreverence was punished for his sake; he rebuked kings. Elisha was able to provide water for a large army; and through following his advice, his people won a great victory over Moab.

Then in chapter four, we learn what great blessings came to a prophet's widow, and to the Shunammite woman by the hand of Elisha. This same chapter tells of how Elisha turned the poison pottage into wholesome food and saved many lives; also of how Elisha fed one hundred men with twenty small barley cakes and a few ears of corn.

Chapter five tells of Naaman the leper of Syria coming to Elisha with rich gifts, that he might be healed of his leprosy, how he was healed, free of all charges, by simply dipping seven times in Jordan, and how Elisha's servant was stricken with leprosy because he coveted the Syrian's garments and silver.

Then in chapters 6, 7, and 8, many interesting things are recorded, and Elisha is the moving spirit in them all: Elisha makes the axe head to swim, he reveals Ben-hadad's plans, he prayed that his servant might see that "the mountain was full of horses and chariots of fire round about Elisha." Elisha led the blinded Syrians to Samaria, and prophesied victory for Israel over the Syrians; he promised there would be food in plenty at Samaria within 24 hours. This prophecy was fulfilled within 24 hours.

Now, as we read of the wickedness of Israel's kings, and of how they were destroyed by their enemies, then notice the great things Elisha did, we believe they realized that their loss was great indeed when Elisha died. For an account of Elisha's death see 2 Kings 13:20, 21.

Now a prophet is God's representative with the people, to instruct them in their duties toward God, and to warn them of the consequences of disobedience, and prophesy of future things. A priest is the people's representative with God, to take their cause to God.

To be continued



Merry Christmas Mission Workers

This is the time of year that makes our hearts rejoice as we think of God's gift, His Son, who was sent as the great mission worker to this earth. Doesn't it make us want to work and strive harder than ever before to advance the Cause of Jesus Christ?

Let's organize into real bands of helpers, zealous workers, who have the interest of the church, and of others at heart. Besides our regular weekly meetings, let's go into homes which need our help so much and read and pray, teaching others who may not know the Christ. Many times those who do know Him are cheered by our company, singing and prayers. We can let our light shine brighter than ever before, and by our good works our Heavenly Father may be glorified.

At the State Association held at Hannon church the following Mission officers were elected:

Pres. Miss Cassie Kelsey, Greentop, Mo.
V. Pres. Mrs. Eunice Miller, Flat River,
Sec. Miss Esther Apple, Aurora, Mo.

Sister Eunice Miller is still at the helm with us. This is new work for Sister Esther and me, but with God's help and your co-operation I feel confident that we can accomplish things for the Master.

If I can be of assistance to you in organizing Missions, or in your Mission work, feel free to write me.

Let us truly be "Laborers together with God."

—Cassie M. Kelsey.

TURLEY, OKLA. Nov. 27, 1937.

Dear Brother Brown and Gem Readers:

I wish to write and tell you about the Free Will Baptist church at Turley, Okla. I am glad to report that we are going forward in the glory of God.

The church was organized about two years ago in the home of Brother Alfred Coursey. Now we have our church built and had our dedication service on November 7th. We had an all day service with dinner served on the ground.

On November 21, we closed a three weeks' revival. We had a wonderful meeting with 28 souls saved and reclaimed, 25 of them joined the church.

We have been having some wonderful prayer meetings in homes of the unsaved, and have seen many hearts touched and souls saved.

We have a good interest among our young people. They meet on Wednesday nights.

Our pastor, Brother Otho Staires, is taking a special interest in the children and has organized a choir, and they sing for us each Sunday night.

We desire your prayers that we may be a refuge for many souls during the trying times that soon are coming upon us.

Mrs. Ralph Brown

F. W. B. LEAGUE REPORTS

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Elvins, Mo.
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Eld. Cecil Campbell, Cartersville, 1938
Anthony Burcham, Flat River, 1939
Eld. Damon Dodd, Elvins, Mo., 1940
Field Worker at Large
Bro. C. B. Dees, Flat River, Mo.

REPORT OF MONETT LEAGUE

Clara May Vosburg, Reporter

Dear Leaguers and Gem Readers:

During this last month, although we haven't published it, we have been carrying on the Lord's work to the best of our ability.

We have a goodly number responsive to our league. The average attendance is approximately ten members in our Junior league, and twenty-five in our Senior league. We realize that without God's help we would not be as large as we are and not so active as we have been. The Lord has truly sent the richest blessings any league could expect.

We have truly had some very inspirational lessons this last month: Christian Sonship, The Christian in God's Keeping, Christian Speech and Conduct, Christian Renewal, and a lesson on the Drink Problem. I think every one has gotten something to the benefit of his soul out of these lessons.

We are asking for the prayers of all of those who bear His name to pray, that our league will increase in faith, grace and number, and that our influence will extend further to the ones who need us.

REPORT OF FIELD WORKER

Dear Leaguers:

Will again try to write a few lines to all my dear brothers and sisters in Christ. We are thankful this morning for the reports from the different leagues in the last issue of the Gem. We are hoping and praying, that in the near future, every league in the state will be sending in a report each month, I think that would be one of the best ways to inspire our good brothers and sisters, that are not league minded, to become conscious of the fact that they are missing a great blessing by not having a league in their church.

It might be that the things you would say would be just the things that would be the means of a new league being organized. Through the goodness of God, I am privileged to have a copy of the minutes of the Eastern General Association of Free Will Baptist, and in that minute I find a splendid report of the league work in that Association, and I will

say that they are really wide awake and doing things for the Master.

So this morning I am praying and am urging you to do your utmost, that we as Christian workers, will really get awake and get busy, and let us Missourians do our part, that this Western Association will come up to par, or excel our brothers and sisters in the East.

If the Lord is willing, by the time you read this, we will be in a revival here at our church, and I want to urge you all to pray that we will have a great revival and many souls saved.

I want to add a little report to this for our league here at Flat River. I want to say that we are holding our own here. But we are hoping and expecting our league to grow from now on. Seems that our attendance falls out in the summer and builds up again in the winter. We are having an attendance now of from 40 to 50, and we have a good spirit in our meetings. I feel sure that our revival will be a great help to our league.

Again let me urge you to do your best for the Master, and I want you to feel free to call on me at any time, that I in my weak way may help you.

C. B. Dees, Field Worker.

TALALA, OKLA., Nov. 17, 1937.

Dear Gem Readers:

I will write a few lines as a testimony for the Lord.

As it is near Thanksgiving, we begin to look around to see what we have to be thankful for, and we find that we have received so many blessings—they are beyond numbering. Then we can look back to see what we have done for the Lord the past year, and it is very small. So, as one of God's children, it is our desire to do more in the future than we have in the past.

We want to report that we had an all day home-coming service the 7th of November. There were ten preachers present, with plenty of good preaching. We had one soul saved that night. We have also had ten nights' of prayer and preaching services, as the Lord saw fit, which has been a great help to the church.

Our young people's class is growing each Sunday night. We expect to organize a league soon, and get quarterlies. This month we had our class meeting out in the open. Sister Hamilton from Tulsa brought a wonderful message to the young people, afterwards we had refreshments of roasted wienies and marshmallows.

Our mission is still working very hard. We expect to start ceiling our church house within the next two weeks. The Lord is wonderfully blessing our work. We find in our mission work, that, if we put the Lord's work first, that He will add material things unto us.

We ask an interest in your prayers, that our church may prosper and grow above all opposing powers.

A sister in Christ,

Daisy Marchant.

OUR WESTERN ASSOCIATION

Since our Western Association met with our home church (Macedonia), and we had the privilege of attending, we want to tell others about it, what a good time we had.

There was a good delegation, and the home folks turned out en masse; so the house was well filled at each session. The fellowship was, maybe not perfect, but it was wonderful. Under such conditions the business was harmoniously transacted.

We thought so much of our staff of officers that we re-elected them, including the Executive Board and the associational secretaries, and a Mission Board of three members was added, to co-operate with a board of three members of the Eastern Association, and all are to co-operate with our National Secretary of Missions, Eld. I. J. Blackwelder. Our folk are active for mission work, especially Foreign Missions.

The introductory sermon, on Tuesday night, was preached by Eld. Melvin Bingham of Tulsa, Okla. His text was, "Ye have filled Jerusalem with your doctrine" (Acts 5:28). Bro. Bingham delivered a good message, and it was well received. We know we have the doctrine, but the question is, have we published it as extensively as we ought to? Have we filled any places, great or small, with the doctrine, "the Gospel of Christ, which is the power of God unto salvation to every one that believeth?" There is an unlimited supply of good seed to sow, and there's a multitude of sowers so-called, but too few real God called consecrated sowers. We perhaps can never fill all the world with the doctrine Jesus commanded to be preached, but let the world be our field, and let us fill as large a place in it as we can, God helping us.

Wednesday at 11:00 o'clock Eld. F. S. Vanhose of Paintsville, Ky. brought the message, using as his text, "And they stood every man in his place" (Judges 7:21). This was a message charged with the Spirit of God—it brought forth tears and shouts. One soul came to the altar and prayed through to victory.

Wednesday night Eld. I. J. Blackwelder was the message bearer. His text was, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). This message made us think, and consider the means we have been using to make our work or business a success, and was it because we depended on might and power that we have failed? Let us remember that Jesus has all power, both in heaven and in earth, and that He will furnish us with all the power we need, but we must come to Him by the Spirit. Our cause is growing, and the outlook for better things is good, but if we would build a great structure, we must do it by the Spirit of God, and build it on the foundation He has laid, for it is the only foundation that will support a building. Let us give up any and every

thing we may plan to build by might or power, and give ourselves into the hands of the Great Master Builder and we will succeed.

Thursday at 11:00 o'clock Sister Hattie Newman brought us a powerful message from 2 Kings 4:7, "Pay thy debt and live." Many of us are indebted to our fellow man in worldly things; but we are all indebted to him morally, and we are all indebted to God—we owe God for all that we have and are. The debt of the text was a legal debt to a fellow man; but in order to live it must be paid: This woman was willing to pay, but was not able; so God provided a way for her to pay. Every debt we owe is binding upon us, and we must pay if it is possible for us to do so; if it is not possible for us to pay and we are right with God, He will surely help us. We can never pay our debt to God, but He will not expect it, if we pay Him ALL we CAN in service and gifts.

Thursday night Eld. M. L. Sutton of Fort Worth, Texas brought us a convincing sermon on TITHING. Text, Mal. 3:10, "Bring ye all the tithes into the storehouse." He gave Scripture to prove that tithing was not instituted by the law, but had its beginning hundreds of years before the law was given, that the law confirmed it, that it was never abolished, that it is a New Testament doctrine, and is still required of God's people, it is God's plan to finance His work. If we will obey God in the payment of the tithe, all our work will be amply supported and will prosper, and we will be blessed. Tithing is the answer to our church financial problems.

The next session of the Western Association will be held with the Free Will Baptist church at Paintsville, Ky., beginning on Tuesday night following the second Sunday in July, 1938. Eld. B. F. Rogers is to preach the introductory sermon at Paintsville. —B. F. Brown.

CHARTS

By the Field Superintendent

We have prepared some charts for the encouragement of systematic giving on the Publishing House Program of the Missouri State Association. These charts are now ready for distribution, and we would like to get one or more in every church in Missouri. We have already given out several; some were mailed out, Eld. Winford Davis has taken some to help distribute them, and Eld. Noel Turner took some to the churches in Northeast Missouri Association.

These charts are 11x14 inches in size, cardboard, with PUBLISHING HOUSE LOYALTY FUND printed in large black letters across the top. These charts are checked off into little squares in which may be stuck little stamps, which are furnished with the charts. There is room for eleven

rows of stamps across each chart, and each row will contain ten stamps. On the extreme left of the chart is space given to write the name of the giver in front of the row for stamps. Now, when any one wishes to donate or give as much as a few dimes to the Publishing House Fund, let him write his name in the space on the left side of the chart, and for each dime that he gives, the clerk, or who ever has charge of the movement, will place one stamp on the row following his name. When he has donated \$1.00, his row of stamps will be complete, and when eleven persons have done this, the chart will be full, and \$11.00 will be raised for the Publishing House.

These charts are to be kept in a public place in the church, and the stamps stuck in the row following the donor's name will serve as a receipt to show that the said donor has given as many dimes as there are stamps in his row. Our beautiful lithographed receipts cost too much money to give to every one for their many small gifts. Those who cannot give five, ten, twenty, or twenty-five dollars each, may give their dimes, quarters, and dollars. They may lay in store as God prospers them and stick on as many or as few ten cent stamps each week as they are able, and that stamp is their receipt. When the chart is full, send in the \$11.00 and receive the large Donor's Certificate for the church, or for whomsoever it may be designated,—Mission Circle, Sunday School, League, or Class. We urge group donation, and the chart is the group's record, to show just who gave, and how much, in the group's activities.

Our people are wanting to help, but we can't all give like many others have given, but we all can do our little bit. And let's not be ashamed to do it, for if all of us would do just a little —My! how we would prosper in the Lord's work!

Look this issue of the Gem over. Isn't it nice? Doesn't it have wonderfully inspiring messages in it? Educational, inspirational, fundamental, and good in every respect —And if it were so that we can't do any better than this, wouldn't you feel a loss if we could not have it? Listen, my dear friends, we can continue to have it, and better if we will, for the Lord is blessing and will continue to bless this paper for its noble work of spreading the Gospel in print.

Write to the Gem Office for one or more charts for your church or group. —Eld. John B. Rollins

When Minorities Won

During the one hundred and twenty years that Noah spent in building the ark, he was very much in the minority. But he won.

When Joseph was sold into Egypt by his brethren, he was in a decided minority. But he won.

When Moses appeared before Pharaoh and demanded the freedom of the Israelites, he, too, was very much in the minority. But he won.

When Joshua crumbled the walls of Jericho, with the blasts from a handful of ram's horns, he was in the minority. But he won.

When Gideon and his 300 followers, with their broken pitchers and smoky lamps put the Midianite hosts to flight they were an insignificant minority. But they won.

When Elijah brought down fire from heaven, and put the prophets of Baal to shame, he was in a notable minority. But he won.

When Samson crushed the temple and destroyed his enemies, he was very much in the minority. But he won.

When David, ridiculed and laughed at by his brothers, went out to meet the giant, Goliath, in size he was a decided minority. But he won.

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority. But He won.

When Luther nailed his theses on the door of the cathedral, he was a lonesome minority. But he won.

The Drinker's Dollar

Liquor in all its long reign upon earth has never helped the man consuming it to place a single dollar in the bank. It has never been worth a dime to him upon going to the grocery store for flour, coffee, meat, milk, or butter for his family and himself. It has never helped him place a single cent's worth of coal or wood or gas in his house to keep the home fires burning.

It has never helped him get a job, although it is on record as having lost him many jobs. It has never in its long life convinced a single railroad employer that a man smelling of liquor would make a better engineer or fireman than the fellow with the liquorless breath and an unclouded head.

It has never been of any value to anyone in starting a life insurance policy. Liquor is not on record as helping the man consuming it to buy a home, or to start one through a building and loan association. It has never once helped him pay his doctor or to contribute to the life of his Church. No instance has been found where it has helped him to educate his children for citizenship or for manhood and womanhood.

Two small groups profit by liquor—the tax evading millionaires and those who manufacture and distribute it. Yes: it means prosperity for them, but it also means a living hell for its countless victims.

From an Address by United States Senator Morris W. Shepherd in the Senate, January 16, 1934.

CASSVILLE, MO. Nov. 29, 1937.

To the Readers of Our Gem Family and many friends scattered abroad, Greetings in Jesus dear name: In our last report, we were in a meeting at Jones' Chapel church. We sure did enjoy working with these good people, and the faithful pastor, Bro. Bill Weston. We closed the meeting Nov. 8th with ten professions, and a good working interest among the Church.

Then we attended the Western Association which convened with the Macedonia church, where Eld. Winford Davis is pastor. There was a large delegation present, which was well cared for by the church and its friends. The sweet Spirit of the Master prevailed throughout the meeting. From there we spent Friday and Saturday with Bro. Weston and wife and their three fine boys. Needless to say we enjoyed the stay in this fine Christian home.

Then on Sunday, Nov. 14th, we began a meeting with Merl's Chapel church, near Cassville, Mo., arriving at the church with Bro. Weston for the 11 a. m. service. We found the faithful few patiently waiting. After a good service, we went to the home of Deacon Jim Jefferson and wife. Here we found a real welcome; so we unloaded our car and have made headquarters here ever since. The only daughter, Evelyn, is the pianist at the church. There has been three young men and one elderly man professed faith in Christ thus far. There is large attendance and good interest.

Several preachers have attended the meeting for which we are thankful. The Missionary Baptist, Methodist, and Holiness are helping to make the meeting a success. Rev. Earl Brown, a young Missionary Baptist preacher brings from thirty to fifty people in his big truck each night. I would that more trucks, cars and busses would go to church! Well, they would go to church, if they only had Christian drivers.

If the Lord wills, we will began a meeting at Flat River, Mo. with Eld. J. F. Miller Monday night, Dec. 6th.

Pray for us.

—Eld. Sam H. Marcum and wife
Home address, Cameron, Mo. R.7.

TULSA CHURCH REPORT

By Evelyn Miller, Reporter

Dear Bro. Brown and Gem Readers:

There have been so many good things happened here in our midst since I sent my last report, that I'd like to tell about today, but time and space will only allow me to touch in high places this time.

Our hearts are still bubbling over from the great quantity of spiritual food we consumed during the Quarterly Conference of the First Mission Association, that met with us last week. With ideal Fall weather, God's people came from far and near, and nearly every church, if not all in the

Association were represented with one or more delegates present.

On the second night of the session, a count was taken, and 47 ministers and 40 delegates were present, besides a crowd that filled the building to its capacity. Three other Associations were recognized in the audience the first night.

Sister Hattie Newman preached the Introductory message, using Num. 11: 14 for a text. On Friday Bro. Munkus and Bro. Morris brought inspiring messages, at morning and night sessions, and Bro. O'Donnell preached on Saturday a. m. amid much shouting and praise.

A great event took place of which Tulsa people will always be proud. It was the presentation by the retiring moderator, Eld. B. F. Rogers, of the beautifully framed certificate of incorporation of the First Mission Association.

Among other things that we were made happy over, was two of our young ministers passing examinations, one for ordination, the other for license for one year. And last night in a beautiful service, Bro. Bingham assisted by three other ministers and two deacons gave the charge to his new son-in-law, Eld. Everett Keiffer and his dear young companion, to go preach the Gospel. There were many other good things happened, but space won't allow us to mention.

Brother Bingham, accompanied by several other ministers, attended the Western General Association in Missouri earlier in November, and brought back a wonderful report of the good meeting there.

Brother W. E. Dearmore of Wanette, Oklahoma filled our pulpit on three different occasions this month, also Brother Sylvia from Arkansas preached for us one night, all enjoying their good messages.

Brother Bingham began a revival at Earlsboro, Okla. Nov. 15th, but after four nights of preaching, had to postpone it until a later date on account of such bad weather.

TWO CHUCHES

There was a church in our town

Which thought 'twas wondrous wise;

It tried to pay expenses

By selling cakes and pies;

But after years of trying

That plan to raise the cash,

The folks got tired of buying

And the whole thing went to smash.

There was a church in our town

And it was wondrous wise;

It always paid expenses

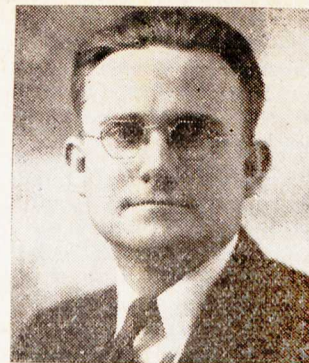
By simply giving tithes,

For when it found the tithe did pay,

It seemed so very plain,

"Twould have no other way,

No, never once again. —*Selected.*



The above picture is of Elder Virgil Greenway, pastor of the Free Will Baptist church in Aurora, Mo. Bro. Greenway is widely known in and around Aurora because he was reared in that vicinity by very respected and law-abiding parents. For the past eleven years, he has been employed in the auto factories in Flint, Mich., but now he is home again and is doing a great work in the Lord's service.

Brother Greenway has been preaching only a few years, having held credentials in the General Baptist denomination and belonged to the General Baptist church in Flint where he worked ardently for the Lord and was generally loved by all his people.

On Sunday, Nov. 7, there were all-day services in the General Baptist church in Flint, and many loved ones and old friends expressed their "good-bye" to Bro. Greenway in heart-elt language.

On Sunday, Nov. 14, he, with his wife were unanimously and heartily welcomed into the Free Will Baptist church in Aurora. Eld. John B. Rollins, the retiring pastor, officiated in receiving Bro. and Sister Greenway into the church. On Sunday night, the Executive Board of the Indian Creek Association endorsed his preaching credentials and added to them the authority to pastor a Free Will Baptist church.

The church in Aurora is progressing very nicely under the full-time ministry of Bro. Greenway. —One more of our churches with a full-time pastor. I'm expecting to see the day when all of them will have full-time ministers.

—the Associate Editor.

WARRENSBURG, MO., Nov. 27.

Dear Editor of the Gem:

I am closing my meeting here tonight, reporting seven souls saved and the saints encouraged. We have no church here, only having five or six saints here before the meeting; but they are standing true to the Lord and to our doctrine.

I am going for a few weeks' meeting in St. Louis, Mo. Pray for me.

Your sister in Christ,

Mrs. M. C. Welch.

THAYER, MISSOURI

Dear Hearers and Doers of the Word:

No doubt a good many *doers* are working, and the Lord is with them, as our second Fifth Sunday Meeting indicated, down at the Walnut Grove church, when the meeting opened Saturday morning, with singing, reading of Psalm 108, prayer by Bro. Beatty.

Brothers J. W. Brewer, Lee Farrow and A. J. Hall were appointed as committee on pulpit.

Most of our churches reported progress and a goodly number of real born-again have resulted from revivals at several of them.

One of the songs seemed especially appropriate: "He's With Us Each Hour, He's Proven His Power, His Promises Never Fail."

At 11:00 o'clock, Elders Combs and Griffith, Matt. 20:1-8 being the scripture, 8th verse text, gave us wonderfully strengthening messages on our need of working in the Lord's vineyard as constrained by His Spirit, which always *calls* and *enables* every one who is living close enough to Him.

At any real conversion, do you suppose the Lord of the harvest would fail to show the converted one what to do in "working out" his salvation so others would be led to the Savior?

What has been the matter over most of the earth of late years? Jesus' last commission to His followers was to go into all the world and teach all nations to observe all things He had commanded them—but of late there have been too many who have been standing idle in the market place, and expecting the preacher to do it all, where Acts 8:1-4 shows that every true believer *must* be a preacher of his belief.

No doubt some believers have made efforts to lead others to their Lord and could see no direct results, and therefore concluded they were not built for that kind of work.

John 1:41 tells us that Andrew "first findeth his own brother Simon, saith unto him, We have found the 'Messias,' and that is evidence that we ourselves should find God first, and then go out and find some one else and bring him to the Lord. Folks have been doing that in several communities lately, and glorious revivals have resulted. May the Lord of the harvest speed such living abundantly!

Bro. Combs used to be a storekeeper and for a while sold candy on Sunday, which he later stopped, but one Sunday a young man rode his horse up to the store for candy, and when informed of the change, he said, "It would do no harm."

Bro. Combs said, "But if I did sell you candy this morning, and then preached tonight, how much influence would my preaching have on you?"

Turning on his horse, the young man said, "I guess you are right."

James gave the formula: "Pure religion and undefiled before God and the Father is this, To visit the father-

less and widows in their affliction, and to keep himself unspotted from the world."

A vineyard is generally fenced to protect it: the vineyard of our Lord is fenced about and protected by His Spirit.

One individual asked for prayer to aid in reaching the Lord, and a strengthening season of consecrated prayer left us in nearer touch with our Savior. Prayer by Bro. Tally.

Dinner, singing, reading Eph. 4:1-16, prayer by Bro. Crase, and a splendid song by a quartet, "I'll Be Looking for You," opened the afternoon session.

More letters came in, and verbal reports from the few unrepresented churches by their pastors indicated progress.

Ministers present: N. Combs, E. E. Simpson, W. P. Stogdill, H. C. Crase, C. H. Williams, J. E. Rolen, H. H. Beatty, with J. H. Tally and J. H. Griffith visiting ministers.

Deacons: C. R. Romberger, C. H. Crews, S. E. Coble, W. H. Blankenship, Fred King, Marvin Williams, E. L. Brewer, W. E. Crews, J. P. McCullough, R. J. Wisheart, J. W. Brewer, E. L. Frey, S. C. Pierce, Ed Arnold, and Ralph Hoyt.

Myrtle and Pleasant Hill churches reported working Leagues and Mission Circles.

Plans were made to help Bro. Claud Bryan during the time of his father's illness, when he is unable to care for some of his churches. Brotherly love is more needed among us.

Royal Oak church, near Alton was selected as place of next meeting.

At night, Brothers Rolen and Stogdill warned us to be watching and praying in order to be prepared for each duty. Text, Luke 19:5. Nothing should ever hinder us from coming to Jesus.

Sunday morning the Ministers' meeting was opened by singing, reading of Neh. 1, and prayer by Elder Billy Rogers.

Bro. Tally explained the Abrahamic and Mosaic covenants, and how the Israelites were prospered when they obeyed, and defeated when disobedient. There's always an "if," as with us. If we do our duty, increasing blessings and victorious achievements: defeat and sorrow; if disobedient, as in Deuteronomy 28 and 29.

At 11:00 Bro. Crase and Bro. Rogers gave splendidly stirring revival messages on Josh. 23, text, Joshua 24:15. The reason for nearly all our present day difficulties is because the advice of men instead of the guidance of God has and is being put in action. We need to switch leaders.

What three steps lead to conversion, and what can we do to help convert our friends? was ably explained by Brothers Rogers and Griffith, and Bro. Clement Williams showed us why Moses was the meekest man, and how wonderfully he succeeded in doing his duty by trusting in his Savior and asking his help all along the way.

Brothers Beatty and Tally will continue the services in a revival effort, and we hope and pray for a tremendous out pouring of the Holy Spirit, which will make this meeting a long-remembered time, when people worked and the Lord wonderfully helped because they put their trust in Him.

—Ralph T. Hoyt.

OUR PROPOSED NEW PUBLISHING HOUSE

We have \$1,000.00 in the treasury on a new Gem office. Yet that is \$1,500.00 short of the amount we are to raise by November 1, 1938. But brethren, we can raise this \$1,500.00 if we will, and by the help of God we are going to do it; but brethren, listen, we certainly can't do it and rest on the oars. Before we scarcely realize it Nov. 1, 1938 will be here.

I am talking out of my heart, let's do not let that date overtake us and this other \$1,500.00 not be raised. If you have given on this once give again. That is what it is going to take to put this over. I am not urging you to do something I am not willing to do myself. By the time this goes to press I fully intend to have another certificate purchased. I am most sure there are associations, quarterly meetings, churches, Sunday schools, leagues, mission circles, etc. over this state with money lying in the treasury. Folks, if this be true, please put this money to use. Persuade that organization, whatever the case may be to vote that money into the Publishing House fund. Remember, you can't lose. The amount is raised, or you get your money back. The contract printed on your certificate makes that plain. Why not take this up with your Sunday school class, league, or what ever organization you have come to be vitally interested in, and suggest that they put on a drive to purchase a \$10.00 Certificate, or even more. Or if you can't purchase a \$10.00 one, then purchase one for a less amount. But why not take part in this to some extent? You be the judge as to the amount. Let's pull hard and fast, and all together until this is accomplished. Come on, young folks, take this up with your league. Come on, ladies, take this up with your Mission circle. Come on, teacher, take this up with your class. Come on superintendent, take this up with your Sunday school. And last, but not least by any means, brother preacher, bring the matter before your church.

Under Nehemiah the wall was finished, because "the people had a mind to work." Brethren, the dear Lord wills that we do this; let's not fail Him.

Sincerely yours,

Winford Davis.

FINANCIAL REPORT OF PUBLISHING HOUSE FUNDS

Mo. State League Association,	\$10.00
Roy Thornton, Arcadia, Kans.,	2.00
Elzone Smith, Hartville, Mo.,	2.00
Macedonia Church, Purdy, Mo.,	10.00
—Winford Davis, Sec'y.	

THE 40TH ANNUAL SESSION of the ARK. STATE ASSOC'N.

The ministers, deacons, delegates, and Associational clerks composing that part of the Church of God, commonly known as the Free Will Baptist of the Arkansas State Association, met in annual conference with the Antioch church, Branch, Franklin Co., Sept. 30 to Oct. 3, 1937.

The inception and the rest of the session was marked by a large representation from many localities of the state. A very spiritual and harmonious atmosphere prevailed throughout the entire session. The people of Branch community, assisted by Ark. Association had splendidly arranged for taking care of the meeting of the Association. Sermons that were practical, theological and edifying were delivered at this session by all the preaching brethren.

Several song numbers were rendered at this session. The Hartford Quartette, and quartettes from Social Band, Antioch, Arkansas, and Saline Associations were present. The pianists were Elsie Lawless and J. D. Coffman.

Sermons were delivered by the following ministers: C. A. Beene, "The Mystery of the Faith." 1 Tim. 3:9; M. M. McKee, "Continuing in the Doctrine." 1 Tim. 4:16; Roy Hughes, "The Light." St. John 1:7. R. M. Johnson, "The Doctrine of Justification." Rom. 5:1; J. D. Doyle, Memorial Sermon, St. John 14:1-2; T. H. Dixon, Prophecy, Heb. 14:1-2; T. H. Dixon, "No Difference." Rom. 10:12. Bro. Harris followed R. M. Johnson and W. M. Guinn followed T. H. Dixon.

Talks were given by the young ministers at this session. Each one was given an opportunity to make a five minute talk. Those who made talks are as follows: John Reel, Ralph Staten, J. E. Pratt, G. J. Dipboye. R. H. Rose, J. M. Holleman, Roy Hughes, H. M. Knox, C. G. Forest.

The Editor of the Free Will Baptist Gem, B. F. Brown, Purdy, Mo., gave a talk in the interest of the church paper.

The resolutions that were recommended at this session are as follows:

1. Be it resolved that the order of business as given in the minutes of the 1933 meeting of the state association be adopted by this session for future use. Number one and two should change places.

2. Be it resolved that any minister asking endorsement as a state evangelist and receiving such to not go to any church that has a pastor except that pastor and church invite him to come.

3. Be it resolved that we recommend a greater co-operation between our pastors and deacons so as to insure a better unity between them, and in doing their duty they owe to God, the church and their fellow man. Too, that we urge our district associations to take this matter up with their membership. (It was suggested that a ministers' and deacons' council should be held in connection with their fifth Sunday or quarterly meeting.

4. Be it Resolved, That the State Association convene one day earlier which day shall be devoted to League and Sunday School activities. The Moderator and Clerk shall work on a program for the same.

The following were elected as state officials: Moderator, Eld. W. F. McGee, Ass't Moderator, L. C. Doyle, of Newport; Corresponding Clerk, E. O. Wright, Atkins; Minute or Recording Clerk, Ralph Staten, Pocahtontas, Ark.

Our Association is composed of 173 ministers, 137 churches and 8,632 members. Since our last associational meeting there have been 556 members received into fellowship, 16 dismissed, two excluded, and 46 deaths. Three of the local associations were not represented and we haven't a complete report of the same.

The next annual session of this Association will be held with the Mt. Picasant church, eight miles northwest of Hamburg, in Ashley County, beginning on Wednesday evening before the first Sunday in October, 1938.

W. A. Hearron is to preach the introductory sermon, with J. S. Lovette alternate. C. E. Wilson is to preach the annual Memorial sermon, with L. C. Doyle alternate.

A more detailed account of the proceedings will be found in the minutes which have not been put to print yet for lack of money.

Ralph Staten, Clerk.

OILTON, OKLA. Nov. 15, 1937.

Dear Bro. and Sister Brown:

I would like to send this message out to all the good people, and I just thought if I could get it printed in the Gem it surely would reach lots of folk.

I went to the Western Association that met with the Macedonia church near Purdy, Mo. Bro. and Sister Staires, Sister Hattie Newman and

Sister Hattie Smith all made the trip together. We sure had a great time, and sure did get a real filling, both of soul and body while we were there, and too we had the privilege to go and see the Gem Press: it will help us to enjoy the paper better since we know more about it and the good folk that work so hard to make it possible for us to have the paper.

I would like to tell the people in the other states some of the things we Oklahoma preachers are doing. I believe that it is in the mind of all our preachers to build a parsonage at every church and have a full time pastor. This program is going over big and sure is doing the churches a lot of good, but we have some that are still afraid to start the job. God doesn't like a coward, he wants brave men who are not afraid to trust him and fight for the up-building of the Free Will Baptist. So get in, preachers let's have some building done on our churches; the devil is building road houses that cost lots of money, and we can give competition. God expects us preachers to do something about it.

—Rev. Drew Marchant.

NORWOOD, MO. Nov. 13, 1937.

Dear Editor, wife and Gem readers:

Here I come again with the help of our dear blessed Lord. Without Him we could do nothing: with Him all is well, if His Holy Spirit abides in our everyday lives.

I am so thankful for the great plan of salvation whereby we may have our names on the Book of Life and have a right to the Tree of Life. And no one can prevent us from that right except ourselves, for the blessed Master said who so ever will may come and have life everlasting.

O how often does our dear Savior speak of love, love for one another, how we must love one another as children of God. We who read the dear old Bible, read it so much in His blessed Word.

O that we all as God's children would live closer to Him, and let Him be our guide, just submit our lives into the dear Lord's hands and ever do His biddings.

O how we should love one another as brothers and sisters in Christ, and not let enmity and jealousy come up between us and cause us to fall out with one another, lose confidence in people we once had so much confidence in, and sometimes this happens with the very best of friends. The cord of love is severed between those that have been so good to one another, that have been seemingly the very best of friends, yet they will fall out with one another when if we would only listen to that still small voice telling us all to love one another, and only let the dear Lord lead us, we would have nothing in our hearts but love one for another.

When two ministers begin a revival meeting, and if when it has had time

for the children of God to begin to show that they are serving the Lord and no one manifests it then the preachers begin to wonder what is wrong and after awhile they would begin to preach to the church trying their best to find the hinderance of the meeting. They get after the church pretty hard, but sometimes it is just the thing that is needed, and after that the revival goes on all right. They all get to praying to the good Lord, and we are all in the same spirit and the Lord comes to our rescue and many souls are saved.

So it is with preachers for pastors, sometimes just a part of the church think they know just who to get for pastor of the church, take it on them selves to go see this preacher they want for pastor and they tell this preacher that they will do all they can for him to be pastor, instead of taking it up with the church and seeing who the church wants for pastor and who is best for the good of all. And such as this causes such awful confusion in the churches and communities, the worst of it is that the sinners will stand back and tell you that they don't want to hear such and such preacher preach. "For I know too many things they have done, and I am as good as such a person who claims to be a child of God." O the worth of an every day life of those who live a true life for Christ.

I think if ever there was a time when we as children of God, I mean all preachers as well as churches, for we all more or less are too careless about serving God every day as we should, and we all should be spending more of our time in prayer and obedience to God who has done so much for us; and if we should serve Him all the time as we ought it would be so very little compared to what He has done for us. We should all spend more time praying for the guidance of the Holy Spirit of God to help us keep ourselves connected up with the power house of God so God can use us in His service. We would all have all we could do if we would only keep ourselves right in the sight of God, and seek for the old paths our loved ones trod and ever walk therein.

I had a very dear friend, and today I know she is in the Paradise of God, and I well remember during a revival meeting when she was in sin, a good old Christian father asked me if I would go talk to her. As I stood there, and first thought yes, I will go, then another thought came, "O, I wouldn't if I were you, people will laugh." I knew the last voice was old Satan. I said, "I will go, but have you talked to her?" He said "yes," so I went back to her and asked her if she was a Christian, and took her by the hand. She said "no," I said, "wouldn't you like to live a life for Christ?" She said, "yes" and we went to the altar for prayer. We knelt down and I prayed for her in my weak way then I prayed for myself that I might so live that the Lord could use my life and hear my prayer.

After a while as I was working with other seekers, I heard someone shouting and praising God. I looked around and this one I was so interested in was making her way to me as fast as she could and we really had a happy meeting and everybody seemed to be happy, because every one was filled with the love of God for one another. I am for old time salvation and more old time religion that makes you love everybody and makes all of God's children happy. Now I am striving each day to fill the promise this friend and I made, that which ever one went first to live with God would be waiting for the other. I know I may live the best I can and some one will have something to say, but I am thankful that man looks only on the old house we live in, but God knows our hearts, He is the one I'm working for, and some day I expect by the grace of God to meet Him, live with Him forever and ever, and sometimes I get real anxious to go. And if we all would at least once a day steal away some where, get down on our knees and pray the good Lord to search out our own lives, help us to live a life to please God, pray for one another, be careful of one another's happiness, love our neighbor as ourselves, and many other things I could mention.

May the good Lord of High Heaven help us all to live a life to please God and may He help us all to see our selves as God sees us.

I ask an interest in the prayers of all who read this, that I may ever live a life to please my dear Lord.

A sister in Christ,

—Miss Daisy Raney.

The Western General Association

Reported by the Clerk

The Western General Association of Free Will Baptist met on scheduled time at our Macedonia church near Purdy, Mo. and for two days the brethren counseled together in taking great steps forward for our denomination. The first item of important notice was the fact that a spirit of cooperation and love prevailed through out the entire session. There was not a single cross-fire or any thing else to break the harmony that was so manifested among the brethren. The Spirit of the Lord was ever present and manifested in our services, and one soul surrendered his life to the Lord at an altar of prayer.

The three units which compose this Association were represented by letter and delegates: Namely, The Oklahoma State Association, The Missouri State Association, The Tri-State Association of Kentucky, Ohio, and West Virginia. Corresponding representatives were present from The Texas State Association in the persons of Mr. and Mrs. M. L. Sutton and Willis Sutton of Fort Worth, Texas. Our National Secretary of Foreign Missions, Eld. I. J. Blackwelder of Nashville, Tenn., and our National Secretary of Womens' Work, Mrs.

Fannie Polston of Nashville were present and each had very interesting and instructive places on the program of this session of the association. Also Mrs. Blackwelder and Miss Mary Lee Keene of Nashville were present.

The organization of the association is as follows:

Mod. James F. Miller, Flat River, Mo.
Ass't. W. E. Dearmore, Wanette, Okla.
Clerk J. B. Rollins, Purdy, Mo.
Ass't. Harry Staires, Drumright, Okla.
Treas. Melvin Bingham, Tulsa, Okla.

Foreign Missionary Board

Pres. Melvin Bingham, Tulsa, Okla.
Sec. Winfred Davis, Monett, Mo.
Mem. Millard F. Vanhooose, Paintsville, Kentucky.

Secretary of Education

Eld. D. Selph Jones, Mansfield, Mo.

The Executive Board was retained —see page two, column one.

Eld. W. E. Dearmore was elected Field Superintendent of Denominational Enterprises.

The Foreign and Home Missionary Departments, The Educational Program and general denominational enterprises were thoroughly discussed by competent men of our church.

The next session of this association is to meet at Paintsville, Kentucky on Tuesday night before the third Sunday in July, 1938 with Eld. B. F. Rogers of Tulsa Okla. to preach the opening sermon.

Brethren, the minutes of this session will be printed as soon as we get caught up with the work in the office.

PAINTSVILLE, KY.

Dear Editor and the Gem Family:

We are proud to report our big Johnson County Quarterly Meeting, held with the Alka Free Will Baptist church, at Alka, Ky., beginning Friday before the fourth Saturday in October, 1937, with a good delegation.

Called to order by the Clerk, Elder F. S. Vanhooose.

Eld. Millard Vanhooose was elected Moderator, took charge, and proceeded to business.

Misisters' Conference called to order. Moderator called for questions, which were given by the Clerk. It was one of the best Ministers' Conferences we ever had.

Brother Hugh of Martin, Ky. preached the introductory sermon. Had a real old time meeting.

Met back at 7:00 p. m.

Preaching by Bro. Thompson from W. Va. and Bro. Blevens of Betsy Layne, Ky. Had a good meeting.

Called to order at 10:00 a. m. Saturday by Moderator.

Call for business. No business.

Bro. Adam Davis was called to the stand to preach, with Bro. Johnson of W. Va. to close. Had a real spiritual meeting.

Moderator was called away for a funeral, and the Ass't Moderator, Bro. Scott Daniel, acted as Moderator and

called the conference together at 2:00 p. m., and seated the delegates.

Corresponding messengers called for. Moderator called for letters, and 18 churches handed in letters, which were read and approved. A few gave in verbal reports.

Messenger from Ohio Q. M. gave in a good report.

Messengers from W. Va. gave in a good report.

The contribution with the letters was \$40.00. Collection taken, \$22.00 received.

Motion carried to give Brandy Skag church, in Floyd Co., \$75.00.

Motion carried to give the Alka church \$15.00.

One was recommended for ordination.

Adjourned to meet back at 7 p. m. Conference called to order at 7 p. m. Committee on examination for ordination reported favorable, and we proceeded with the ordination service. Had a great demonstration of the Holy Spirit.

Moderator appointed corresponding messengers to Ohio bodies.

Adjourned for preaching by Bro. Hall from Ohio and Bro. Adams. Had one of the best meetings I think I was ever in. Praise God for ever.

Moderator called for adjournment to meet back Sunday morning.

Committee on supply of pulpit chose Moderator, Eld. Millard Vanhooose to preach Sunday morning, with Bro. Scott Castle to close. Had a real old

time meeting.

At call of Moderator minutes were read and approved.

Conference voted to give the next quarterly meeting to Estel Free Will Baptist church, Beaver Creek, Floyd County, Ky.

We want to thank the good people at the Alka church for taking care of the people as they did. May God bless you all.

Adjourned to meet with the Estel church on the 4th Saturday and Sunday in January, 1938.

May God bless you all until we meet again.

Eld. Millard Vanhooose, Mod.,

Eld. Scott Daniel, Ass't Mod.,

Eld. F. S. Vanhooose, Clerk.



Serving With Songs

By J. M. Doughty, Strafford, Missouri



Numerous places in the Book of Psalms, the Psalmist encourages us to sing. Blessed promises are made unto those who sing unto the Lord. In the 66th chapter of Psalms, we are told of a time when all the earth shall worship the Lord in song.

David is supposed to have introduced singing into Hebrew worship, and ever since that time singing has been considered an important part of the worship of the true God.

I recently heard of an evangelist who went to a man who had been converted in his services, and said to him, "What did I say that caused your conversion?" The man replied: "It was not what you said, it was the singing." Great evangelists have had great singers with them in their services. D. L. Moody the greatest evangelist of the past century had his renowned singer, Sankey. Billy Sunday, the great evangelist of the present century had his great song leader, Homer Rodeheaver.

Singing not only helps in public worship, but it is a source of joy to the individual Christian.

But you may say, "I can't sing." You may be honest in thinking that you can't sing, but the chances are that you are mistaken. Furthermore the Psalmist provides for those that think they cannot sing by telling

them to make a joyful noise unto the Lord. I used to think that I could not sing, but I finally followed the Psalmist's suggestion and by making a joyful noise as the others sang. I soon had many tunes fixed in my mind and then by learning the words I got much happiness from singing when alone. But really one is not alone when they are singing hymns as they are singing *with* the great souls who wrote the songs, we are so rich in songs of these saintly composers. By singing the words of the inspired song writers we are drawn close to God.

Each Christian should own a copy of a song book or at least have a copy in the home. For those who are trying to learn the words of songs there is a booklet entitled, "The Pocket Treasury," which contains a number of songs, select chapters from the Bible and other helps. This booklet can be bought for five cents in paper binding or fifteen cents in gift binding from Bible Institute Association, 843 Wells Street, Chicago, Illinois.

It is the duty and should be the pleasure of parents, preachers, Sunday school officials and teachers to encourage all to sing. When I was teaching school I had singing in the opening exercise each morning and encouraged each pupil to sing. I got a lot of joy

out of getting those to sing who thought they could not sing. I remember two sisters who really wanted to sing but their mother, who was a good singer, had told them that they could not sing and they thought they could not sing. By my continual encouragement, they finally got enough faith in themselves to try to sing. I will ever remember the expression of happiness that spread over the countenance of each of these girls when they realized that they could really sing.

New song books or those in good condition encourage people to sing in church services. For several years I have found pleasure in raising funds to buy song books for our village church. Most of the money is obtained out side of the church membership. I go to individuals in the community and ask them to give the price of one song book. Then we write in the book, "This book is given by _____." Some give more than one book.

If there are any readers of the Gem that do not have Christmas Caroling in your church community, please permit me to suggest that the young people of your church organize a group of carol singers to sing Christmas songs in front of the homes of the community, especially the homes of shut-ins and the aged.

FINANCIAL REPORT OF FOREIGN MISSION FUNDS

Edith Brewer, Edna, Okla.,	\$2.00
Mr. and Mrs. J. A. Dean,	
Anderson, Mo.	2.00
Lola Anna Brown, Cartersville,	5.00
Tulsa Church, Tulsa, Okla.	4.00
Will Slagle, Anderson, Mo.	1.00
Frank Hamby, Aurora, Mo.	2.50
Mr. and Mrs. John L. Wilson	
Anderson, Mo.	1.00
F. H. Richardson, Neosho, Mo.,	2.50
Tuskegee Ch., Tuskegee, Okla.,	2.00
—Winford Davis, Sec'y.	

SEDALIA, MO., Nov. 12, 1937

Dear Brother in Christ:

I will be remembered to you as the lady preacher that held a meeting for Elder Bingham last spring, that was blind and received my sight during that meeting. And since my meeting in Leadington last August, I've been in St. Louis and several smaller towns in Missouri and in Decatur, Illinois where I held a successful meeting for the colored people in that district. I am working princi-

pally with the colored people now. I'm expecting to be in this state until the last of this month or the first of next month, when I will (the Lord willing) leave for Detroit, Mich. for a meeting there.

I am leaving this city Sunday Nov. 14th for a meeting at Warensburg, Mo.

Bro. Brown, from now on I will send each month a report to your paper of my whereabouts. I have neglected this, but I've been very busy. I ask every one to pray for me and to forgive me for my carelessness.

—Mrs. M. C. Welch

A History of Christmas Celebrations

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



Christmas is the supposed birthday of our Savior, the gift of God to the world. In every Christian nation and in the heart of every Christian person, this day should be kept with a divine reverence and by giving ourselves to God's service, and by giving gifts to one another in commemoration and honor to Him who was a gift and who gave His life that we may have life.

Strange as it may seem, it is a well known fact that the customs and forms of celebrations have been borrowed, by the church, from a heathenistic and benighted world which dates back far beyond the Christian era. Even before the dawn of recorded history, a festival was held in the observation of the winter solstice which occurs about December 22nd. At this time the solar day has reached its shortest and slowly begins to lengthen again. Celebrations for the winter solstice were held among the ancient Egyptians, the Greeks, the Romans, the Celts and the Teutonic nations.

In Rome the December celebration was held in honor of their god, Saturn. Schools were dismissed, workmen went on a holiday, there was an exchange of gifts and general celebration with plenty of license and disorder. The stern Christian fathers frowned down on this kind of a festival and determined to change a heathen "riot" into a decorous Christian festival. Many early pagan festivals were converted into Christian services for the same reason. But may I say, though their intentions were good—*Yet when the Church married the World in order to "reform him," the reforming of the World became the deforming of the Church.* Therefore the heathenistic festivals continued under a Christian name—CHRISTES MASSE.

The old Teutons and Saxons called the celebration "Jul" or "Yule" when great fires were kindled in honor of the Teuton god, Thor. Whence came the modern custom still prevalent in England of "lighting the Yule log."

Ancient Germany called it the festival of Twelve Nights lasting from the latter part of December until January 6th. Riotous feastings were indulged in. They considered it sacred, but in their benighted condition they considered their paganism divine.

From these ancient festivals came the Christian observation of Christmas, and the different nations observed it differently because each nation followed the forms used by the heathens in nearest connection to themselves. For example: England and Germany feasted in merry-making for two weeks. There were music, games, dramatic performances, and the boar's head and wine bowls were No. 1. features together with the great Yule log in the castle. Germany first

used the "Christmas tree" as it was taken from a pagan religious tree-worship of the ancient Celts who were of that section of the country. In Italy, it was a church day but the fact remains that the Roman people, from their beginning, were very loyal to their religion. They were very religious even though their religion was pagan and polytheistic. In the friendly Scandinavian peninsula, quarrels were forgiven, debts canceled, and a spirit of kindness prevailed even to putting out seeds for the birds to eat. The development of Christmas celebrations in other countries followed the same general lines as in these nations.

But what of our own country? In the colonial days it was a mixed affair. The stern Puritan colonist of New England did not hold to feasting and merry-making. They spent the day in labor building schools, churches, roads or dwelling houses and it is recorded that "no man rested all day." In 1659 the general court of Massachusetts enacted a law that any Puritan who was found "celebrating any such day as Christmas or the like by forbearing labor, feasting or any other way" should be fined five shillings. These laws, of course, were later repealed, but not until after 1800 did the Puritan's posterity recognize Christmas as a holiday in New England.

It was different in the South and West. Maryland and Virginia celebrated like England, but in the early day, they were hindered for the Indians often joined in the merriment with tomahawks. In Louisiana, Christmas was a church day like that in France. Amusements and festivals were held on New Year's, however, in New Orleans, Christmas eve was celebrated until mid-night when the entire populace attended mass.

Perhaps the most historic Christmas in America was in the year 1776. The Hessian soldiers of the English army took time off to celebrate in the city of Trenton. In the height of their revelry, they were suddenly frustrated by the appearance of George Washington and his patriots who had crossed the river by night and took them on surprise. Washington announced to them that they were now celebrating under the American flag.

The Colony of New York and the Dutch settlers regarded Christmas as the biggest holiday in the year. To them, as it was to their fathers and mothers back in Holland, Christmas was both a religious and merry-making festival. There were services, feasts, games and sports. As a matter of fact, these stolid New Amsterdammers were real celebrators of Christmas. Nobody could do it better than they. More than one day was required. On December 16th, 1654,

the town fathers, who were evidently getting ready for a big Christmas all over Manhattan, issued the following notice: "There shall be no more ordinary meetings of this board between this date and three weeks after Christmas." That allotted ample time for "recovery." Old and young enjoyed all sorts of sports and such revelry was permitted in those early American days, when nothing was known of modern jazz orchestras. The records indicate sometimes the fun became so boisterous that even so rugged an individual as old Governor Peter Stuyvesant had to call them down.

The Dutch and Germans have presented to civilization many of the time-honored attractions of Christmas celebrations. Not to mention the feasting, frolic, and fun; from Germany comes the idea of a Christmas tree as they borrowed it from a very barbarous nomadic tribe of heathens, the Celts, who worshipped trees. We as a Christian Church would do well to listen to Jeremiah the Prophet—Jer. 10:1—5.

The Dutch gave us Santa Claus—the Dutch way of saying St. Nicholas, whom history declares to have been a patron saint of the Roman Catholic church and also a devotee of the Russian church and for reasons unknown to us, he was highly honored among the Dutch. He lived in the fourth century A. D. The Dutch kept a festival on the date of his death, December 6th, and on that day gave gifts to one another. They finally merged this day with Christmas, immortalized their idol from the North Country, and introduced him to the United States.

These customs prevail generally through out the world today, and they are likely to continue; but let me say once more for good measure—*"When the Church marries the World and becomes deformed and degenerated by such union, every heathenistic and ungodly festival imaginable hides itself under a Christian name and continues as it was—And what's more, the paganism of a darkened world prevails and dominates the day of Christianity, for with the Christmas tree, we mock God in His face, and with Santa Claus we rob the Jewel of Heaven of the glory which rightfully belongs to Him."*

I am not alone in these precepts. There are hundreds of boys and girls in Missouri who know how to spend a Christian day in Christian sobriety; giving themselves anew to the worship of God and by giving gifts one to another, and such character, quality, and true virtue the world cannot duplicate. I praise the dear Lord.

✠ A Missionary Message From Cuba ✠

By Arthur Woody Pain, Supt. Bible Conferences, Havana, Cuba.

When thinking of Cuba, which is truly the "back door neighbor" to our United States, some perhaps will wonder "Why go there?" Cuba lies only 90 miles south of our most southern city. Jesus said, "Love thy neighbor as thyself."

Cuba has a population of four millions, half of which have never attended a Gospel service and know nothing of the Plan of Salvation. Many do not even so much as know what a Bible is. Some have asked if it were some new styled dress or the name of some new automobile. A little girl 13 years of age, writing in to us through the radio work, said we could send her Bible either by freight or express. She had no idea of its size.

Cuba is the land of "benighted souls," witchcraft, Brujos, spiritualism, etc. The Brujos believe that to eat the live heart of a child and to drink its blood will ward off evil spirits and heal diseases. One night they threw something like chloroform on us trying to get our children, but praise the Lord, He cares for His own.

From an interior town 450 miles from Havana a delegation had been sent requesting that I come down and preach to them. As the sun was setting we were busily engaged setting up the Public Address System which was indeed a "curiosity" in this interior town. People came from everywhere to hear the Gospel as it came "booming" out of this apparatus. Shortly over a thousand were in the park and the crowd continued increasing until almost the whole town was gathered there to listen to the Gospel. Such was the case night after night. It was a wonderful sight to see them

by the hundreds in the park accept the Lord as their Savior. A young native couple is carrying on the work there.

During the day we went by boat and horseback to many surrounding towns to hold open air services. A "messenger" announced the service the day previous, thus giving those who were working in the fields an opportunity to know about the services. They sent horses to meet us at the boat by little boys who would then ride behind us on the same horse.

Due to the geographical location of Cuba we find a wonderful opportunity to "sow the seed" in many remote places where God's Word is not being preached, both in Spanish and in English. We have a radio broadcast each morning at eight o'clock Eastern Standard Time over CMQ 880 kilocycles, and over COCQ on the 31 meter band, 9740 kilocycles. And also at midnight E.S.T. each Sunday night over the same stations. The first part is in Spanish followed by an English program. We receive letters from listeners in Australia, New Zealand, South Africa, Samoa, etc., and all the surrounding countries of Cuba.

Latin America is a very needy field and a very neglected one. They are pleading and searching for "Something to satisfy" which we KNOW is our precious Savior. "How can they hear without a preacher?" (Rom. 10:14).

"Is it nothing to you, oh ye Christian at home,

That millions are passing each day
Into darkness forever, to sigh and
to moan,

Not knowing that Christ is the way?"

better could be offered, they found room in the outbuildings. So the Savior of the world was born in a stable and cradled in a manger.

This incident (or accident, as we said above), which occurred then unintentionally has been repeated of deliberate intention ever since. That inn at Bethlehem was the type and similitude, more or less, of every human heart. The reason why Jesus cannot find room for His Gospel resembles that which He encountered at His birth, that is, That men's hearts are *preoccupied*. Their hearts have been swept and garnished for other guests, and all its chambers are filled, while the poorest, narrowest, and least honored place about it has been allotted to Jesus. So the saddest thing about it all is, that from first to last, the world which He made has found no room for God.

We often hear it said that Christmas time is the busiest time of all the year. Every one is busy planning some trip or vacation or preparing to entertain with feasting and giving gifts and planning a number of gay times of pleasure of our own. But how many are there really observing Christmas day in memory of the birth of Christ the Great Savior? Do we present gifts on this day with the same spirit as did the wise men, that of holy adoration for the Savior? Or have we fallen into the error which prevails today of receiving Christ outwardly and rejecting Him inwardly?

From the visit of the wise men to the manger, which contained the tiny being of the one we now call Master and Lord, has grown our idea of keeping Christmas with gifts, Matt. 2:11. "And when they were come into the house they saw the young child with Mary his mother, and fell down and worshipped Him: And when they had opened their treasures they presented unto Him gifts, gold and frankincense and myrrh."

The example of these wise men should make us ashamed for allowing difficulties to hinder us in our search for the Savior. Let us make Christmas day this year a real worth-while day for the Lord by having the Spirit of worship and sacrifice and offering our best services to Him.

THE SPIRIT OF CHRISTMAS--THEN AND NOW

By Mrs. Myrtle Black, Cassville, Mo.

✠ "And she brought forth her first born Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn" (St. Luke 2:7).

The event happened at Bethlehem which was to foreshadow all that has happened since. "He was in the world, and the world was made by Him, and

the world knew Him not."

It was but an ordinary accident. The very limited means of accommodation had been extended as far as they would go. Those who came first were first served, and those who could pay the best were most carefully attended to. When room could not be found in the house, and since nothing

✠ "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." (Luke 2:15).



Jesus the Messiah



By Ralph D. Foster, Aurora, Mo.

The hope of Salvation through Spiritual faith was not delivered to the Israelites through the temporal law of circumcision and even though they be circumcised today the redeeming power of Jesus the Messiah availeth them nothing, for the law of circumcision had no provisions for redemption from the bondage of sin and made nothing perfect concerning salvation, which is obtained by faith, repentance and Godly sorrow for sin. Not by the blood of goats and bullocks, nor the doing of penance as a carnal sacrificial offering for atonement—but by the blood of Jesus, the only means under heaven whereby we are able to stand firm in that Spiritual light that frees from the yoke and bondage of sin.

We are justified by faith in Jesus Christ who was offered up once for all as a sacrificial offering for sin, and not by the doing of temporal things, for if we are justified by the carnal law then we are not under grace and Christ is of no effect, for in Jesus the Christ neither circumcision nor uncircumcision nor the doing of penance availeth anything, but faith which worketh through love and obedience unto God is a testimony

that is real. Faith is the substance of things hoped for, the evidence of things not seen. By grace are we saved—not by self-righteousness without hope of salvation—through Spiritual faith in Jesus the Christ when we accept the terms laid down by Him and hold fast unto the end.

Jesus the Messiah was made a high priest forever after the order of Melchisedec who was first King of Righteousness; after that King of Salem (the original name of Jerusalem) then King of Peace who brought forth bread and wine and blessed Abraham after the slaughter of Ched-orla-cmer and the kings that were with him. If perfection were of the Levitical priesthood (for under it the people received the law) what further need that another priest should arise after the order of Melchisedec and not be called after the order of Aaron? When the priesthood was changed then of necessity must there be a change of the law that the hope of salvation through Spiritual faith would supersede carnal sacrificial offerings for sins. Isaiah says, "Let the wicked forsake his way, and the unrighteous man his thoughts, let him return unto the Lord and he will have mercy upon him, and to our God and he will abundantly pardon." Isa. 55:7. Then we have a better conception of the New Covenant Jeremiah spoke about in chapter 31 verse 33 concerning the promise of Christ to Israel, "But

this shall be the new covenant that after those days, saith the Lord, I will make with the house of Israel: I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people."

When we believe that Jesus Christ is the Son of God, and believe what he said when he said, "Verily, verily, I say unto you, he that entereth not by the door of the sheep fold, but climbeth up some other way, the same is a thief and a robber.... All that ever came before me are thieves and robbers. but the sheep did not hear them.... I am the door, by me if any man enter he shall be saved, and shall go in and out and find pasture." Salvation, redemption, and justification then came by the blood of Jesus who was crucified upon the skull-shaped dome of Golgotha that crowned the rugged height of Mt. Calvary and was made (not under the law of carnal commandment but by the sworn statement of God) a high priest forever after the order of Melchisedec and is the only propitiation for the redemption of men who believe in, and place their trust in him and he is coming again to receive his own unto himself that where he is there they may be also and partake with him of the glory he had with God before the world was which is the climax of the substance of things hoped for, the evidence of things not seen, and the only foundation of Spiritual faith from beginning to end.

The Question of Peace

Eld. Lloyd N. Weese, 2806 Lanfranco St., Los Angeles, Calif.

Armistice Day, the modern world emblem of peace, has just passed, though it is still on our memories. We look forward only a few days to the Anniversary Day of the One who is the very foundation of the only true Peace that the world will ever know.

Although it is popular to observe old paganistic customs on that day, nevertheless the true Christian doesn't substitute for the name of Christ in the word Christmas a capital X, but thinks of Christmas as the memorial of the birth of the Christ Child, the Prince of Peace.

Yes, we as children of God, as joint heirs with Christ, look forward to the time when our Christ shall establish in the earth, Peace, abundant as the never ending waters of the River of Life.

We like to think of the message of

the heralding angels (Luke 2:10-14), "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

The angels sang, "Glory to God in the highest, and on earth peace, good will toward men."

Then under the guidance of the Holy Spirit, we recall how, thirty-three years later this same Jesus, during the completion of His work in the presence of men, prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20-21).

From these meditations we gather

that, when, and only when all the peoples of this world are one in Christ, when we come in harmony and good will 'neath His guiding hand, men will learn war no more (Isaiah 2:4).

When "we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13). Until men and nations reach that attitude all peace conferences are doomed to the same fate as the former ones, whose treatise have been scrapped.

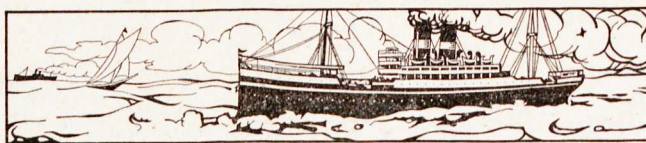
"Each one is a worker,
Where may we find you,
On the Lord's construction gang,
Or on the Devil's wrecking crew?"
—Author unknown.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will preform this." Isaiah 9:7.

MISSIONARY DEPARTMENT



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



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

The Regions Beyond

The Black Christ

By Mrs. T.H. Willey, Cristobal, Panama

"And the darkness comprehended it not" (St. John 1:5).

Come with us, will you, to the "Fiesta de Jesus el Nazarono," at Porto Bello, Republic of Panama. The most fanatical, yet the most pathetic scene I have ever witnessed.

The "Josephine" a boat chartered by the Y. M. C. A. of Christobal to make this yearly visit, embarked from port at 1:45 p. m., Oct. 21st, with one hundred passengers. The sea along side the shore did not live up to its usual reputation of being exceedingly rough. We had delightful sailing both ways. A number of new and lasting friendships were made on this crowded deck.

We pulled into a beautiful harbor in less than two hours. Already a number of heavily loaded boats of all descriptions were in the harbor. The cayukas and canoes were speeding to each boat to unload its passengers, conveying them to the shores of Porto Bello. Eventually we landed on the shore of this very historic place, which dates its history back beyond the time of Morgan and Drake. I am sure from school days you remember the stories that find their setting in this place. With our view from the ship it seemed to be a deserted village, nestled in the hills, with walls of two forts, standing at each end of the little port town. But as you will see with me, it was far from being deserted on this particular day.

The town can only boast of two streets, if you can call them that. They are about ten feet wide, with the length of two city blocks. These were already jammed with a motley crowd from all parts of the Isthmus and surrounding islands. The West Indies negro was in prominence (as they inhabit the town now), then the Panamanian, a large number of Chinese, Japanese, Hindus, with American soldiers, sailors and American citizens. All stations were represented from the President of the Republic to chance spenders. Among this cosmopolitan group we found ourselves being

pushed along.

After eating our lunch on the walls of the old fort we made our way to the church. It was only six-thirty and already the place was packed. We finally located a bench near the entrance. Before the service was over a West Indies negro was standing between my knees, with one on each side. Each member of our party was thus situated. With the odors from burning incense, the melodramatic chanting of prayers, the glare of a thousand or more burning candles, the blast of pistols and fire crackers on the outside, you were supposed to be in the spirit of worship. The church is a huge old building, very plain, with the appearance of a barn. There are four altars in the church, similar to those we find in most Catholic churches. But at the main altar is the Image for which this day is observed. The Black Christ stands on a huge platform, gorgeously robed in purple, with a white silk cord about his waist. He is bearing a heavy wooden cross supported by another figure representing Simon of Cyrene. On his robe are pinned dollar and five dollar bills, lottery tickets (a gambling system maintained by the government), these were pinned on with the hopes that the numbers would hit the lottery and win a huge sum of money. There are rosaries, gold locketts and expensive jewelry over his arms, given by very poor people. Around the image are candles decorated with beautiful bouquets of flowers. These are lighted when the procession starts. The Black Christ is life size in form and is made of black ebony wood. There are only three in existence, one in Guatemala, one in Europe, and one at Porto Bello. The expression on his face is one of fear, horror and absolute defeat. May I pause a moment to say that I believe as our Christ bore His Cross up Calvary's hill, there was not the facial expression of fear and defeat upon Him. Though in that hour He was truly "the man of sorrows," and acquainted with griefs such as we have never

known, yet, I somehow feel sure that His countenance radiated PEACE—because of the garden experience; and looking closer still, we can read VICTORY—for the Son of man, though on the way to pay the penalty for sin, looks beyond the Cross to the glorious Resurrection Morning.

The priest comes in, climbs to a high pulpit and from there he begins a recitation of prayers in Spanish with a response, from this huge, may I say, mob. Many have come in now with burning charcoal. The place is full of smoke. At exactly eight o'clock fifty men place their shoulders to the handles of the platform on which the two images stand and start on their, once a year, march, which is out of the church, down one street and back the other. This parade takes four hours. One worshipper said to us that if the Black Christ was not back in the church by twelve o'clock he would become contrary. When the procession started we sought a large platform with a few other Americans. The place was brightly illuminated now as almost every person had a lighted candle. The men who were carrying the image were doing special penance and were assured of a blessing. As they lift the platform the tom-toms begin to drum, and it seems that all the fire works are let loose at one time outside. The men take one step forward, a step to the right, then one to the left, this is to exemplify the struggle of carrying a cross. Those who walked in front of the procession walked backward, this was asking a special favor. It took one-half hour for the procession to pass through the church. By this time we were quite ready to make our exit, so we wended our way out to a back street, many times running for fear of being hit with stray sky rockets. Even on this back street at this early hour the gambling devices were in operation and the free flow of beer and whisky was sickening. They tell us that around midnight the mob is at such a pitch

emotionally that one can expect most anything.

Our boat sailed back to Cristobal at ten o'clock. As we sat on deck of the ship and drank in the quietness and beauty of the night, with the soft splashing of the waves, we again

lifted our hearts in praise as we have done so many times since being here, that we were privileged to be born in a Christian country. With the prayer of praise came a deeper desire that these who live in darkness might comprehend that the Light has come.

✱ If There Had Been No Christmas For Us ✱

By Eld. T. H. Willey, Cristobal, Pan.

Have you ever considered what might have been, had the infinite compassion, the mercy of God, and the interest of the saved not included us in the program of redemption? The only conclusion we can come to is that we would have had no Christmas. Have you asked yourself the question, what does Christmas mean to me? To those of us who read this, Christmas has its background of many, many years of blessing. In my boyhood it meant sleigh-bells and joyful visits from home to home of the neighbors in a round of observation of the thoughtfulness in the giving of gifts. Christmas is a GIFT TIME. Probably the custom of the giving of special gifts originated for the Christian in the early church as a commemoration of God's love gift of His Son to the race of men. While today the masses of our people in Christian America, I fear have lost the significance of this great day and in place of celebrating the birth of our Savior, many have made it an orgy, similar to that of the pagans, a time of drunken debauchery.

I wish to remind you that, as strange as it may seem to us in an enlightened age, there are tribes and races of men who never have heard of Christmas. To them it is not a question, if there had been no Christmas, to them there has never been a Christmas. My heart fills with joy as I think of having a part in bringing the meaning of Christmas to a large group of those forgotten people. The year of 1927, and especially the Christmas season of that year will always be graphic in my mind. Back in the interior of Peru, South America, I was having a part in teaching a group of natives the meaning of the coming fiesta, Christmas. This was to be their first Christmas. We began months before to prepare them for the event. To us who can hardly remember our first Christmas, it is hard to conceive of being prepared for that day by instruction. We promised the Indians a great fiesta, and we saw their interest grow as the days passed.

They counted the notches on their stick, each notch representing to them a day. At last the day before Christmas came, and at a very early hour the Indians were on hand, the men with guns and bows and arrows, the women following in the rear, with baskets strapped to their heads in which they carried food and would come back with game. Thus we went into the jungle after turkey, deer, wild hog, and game of all sorts. They were happy; tomorrow was the great

day, the Grand Fiesta. That night was spent in preparing for the following day. My task was to cook a great pot of navy beans, twenty-two pounds, mixed in them were ten pounds of cracklings to give them flavor. This mixture was seasoned and then stirred with a shovel. As it simmered over an open fire, others were cooking rice and game. There was no candy and nick-nacks, such as we would get at home, but the missionaries searched and found among their luggage bright strips of cloth, a few small china babies and strings of beads. Then there was no cedar or pine tree, such as we would have had at home, but we searched for days to find the nearest resemblance to those of the home land. Here about fifteen thousand miles from home we were full of thoughts of home and of Christmas tide.

Christmas morning came, and to the house came the Indians with faces gaily painted, heads decked with feathers and faces full of smiles. They had been up many hours before the missionary arose. We then had music on the graphophone, Christmas hymns. After singing and a brief message, there was the giving of the gifts, beginning with the chief. His gift was wrapped in bundles of news-

papers with bulk sufficient to fill a wash tub. While the group looked on with much giggling from the women and girls, and some razzing from the braves, the chief continued to unwrap. Finally a small gift came to light, amidst much laughter and banter. I can truly say it was the most joyful Christmas, in some respects, that I have ever known. Joyful, because I was having a part in the first Christmas of some who were very, very old, and yet up to that year had never heard of Christ the Savior.

Last Christmas season I again moved among those who had yet to know the meaning of Christmas. Back on the Sambu river in the Darian of Panama, we carried our gifts and moved among them. We found that the natives were ignorant of that day, and the Person who was born on that day. Now we are ready to take them the message, and to do this is not the task of a brief day or week, but of months and years. We are praying that by this next Christmas we shall have our station, a school, a clinic and probably the plans for an Indian orphanage in the Darian. This sounds like the talk of a dreamer, probably to many, but it is not without its possibilities under God. In answer to doubt we have the marvelous statement of Genesis 18:14, "Is anything too hard for the Lord?" We have long since, and after many expensive lessons, learned that "Except the Lord build the house, our labor is in vain."

If our people continue to pray and believe God, there are unlimited possibilities for us as a denomination to accomplish a missionary task that will delight the Lord. I am making all arrangements to be among the Chakos during the Christmas season. Pray specially for us at this time.



I'm So Glad He Came

By Miss Cassie Kelsey, Greentop, Mo.

They trudged slowly along the road leading to Bethlehem. They are humble travelers—Joseph who walks along side the donkey which is bearing his wife Mary. One by one the stars peep from beneath their cover of blue, but Joseph sees not the stars; only the tired, anxious face of Mary.

Can't you hear him whisper, "It is only a short distance to Bethlehem?"

And her faint reply, "Yes, Joseph."

Each step of the way is painful to the "blessed art thou among women," but Mary's thought traveled back to the words that the angel had spoken, "Thou shalt call His name Jesus.... and of his kingdom there shall be no end."

They pass through the streets of Bethlehem. They stop, and Joseph seeks shelter for the night. But no—there is no room in the inn. Had the innkeepers known Mary was to be the mother of Jesus, would he have re-

fused her lodging? I wonder.

They passed on and finally find lodging in a stable. But somehow in that lowly stable, I sense the nearness of angels hovering around—I notice the glittering brightness of the stars—the quiet hush of the night. Ah, God is there! Mary feels His hallowed presence. The lowly stable is transformed into a Hall of Fame for Jesus Christ is born, and as Mary cuddles the babe more closely to her bosom the angel choir is so filled with heavenly ecstasy that they burst forth in song, "Glory to God in the highest and on earth peace, good-will toward men." God knew how to touch the heart strings of the shepherds on the hillside, for doesn't music, sung in the Spirit, create within us a deeper desire to serve Him? I'm thankful that their message was for us as well as for the shepherds

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"The Word was made flesh and dwelt among us" (St. John 1:14)

Again we have come to a glorious Christmas season, a time when our minds should be overwhelmed with reverent thoughts of the Christ. Christmas is one of the greatest seasons of the year to me, if not the greatest. Thank the Lord we can really have Christ in Christmas.

In taking up this subject, I first want to discuss the point of

The Miracle of the Incarnation—

The word incarnate is related to the word carnal. One meaning of the word carnal is *fleshly*. So the word incarnate, when used referring to the Christ, simply means Christ clothed in human flesh.

We, as Fundamentalists, believe just as the Bible relates, that Christ was conceived of the Holy Ghost and born of a virgin. In other words, we believe in His miraculous conception and birth. The modern religionist denies this Biblical fact and says such a thing is contrary to the law of nature, and is therefore impossible. The only unusual birth they will at all grant is that it *might* have been pathologically true. But grant that it is contrary to the law of nature, and we are sure that it is, yet that is what is so wonderfully introduced in it all. That is one reason why we are so ready to accept Him as the Christ. Could He be thought of as the Christ in the sense that we now think of Him, if He had come to us through what men call natural channels? And, has not the Creator power over that which He has created? Is it reasonable to think that the great God of the universe would be a victim of His own craft, in that He could not control the same to His own pleasure and glory? To deny a miracle is to deny everything. The existence of our very life is a miracle, the springing forth of the grain we sow in the field is nothing else than a miracle, the flowers blooming in the window is a beautiful miracle. These things are inexplicable. In trying to find out the why we very soon arrive at the great first cause, which is God. We have just as much reason to doubt these facts as to doubt the beautiful conception and birth of the world's Redeemer; whose unique introduction to this world made possible the plan so necessary for man's eternal welfare. And this brings us to the second topic in this message:

The Necessity of the Incarnation—

The first transgression in Eden, of course, resulted in disagreement between God and man. The need of a reconciler, arbitrator, or peace maker arose at once. Now any one knows an arbitrator must be a carefully

Christ Incarnate

By Eld. Winford Davis, Monett, Mo.

selected individual, one who is in a position to deal fair and right with both parties concerned, one who can and will understand and sympathize with both sides of the question. Christ became that perfect reconciler. The Apostle Paul says, "God was in Christ reconciling the world unto himself." But for Christ to be in full accord with man in this great question, He must therefore, of necessity, become like man, sin excepted, of course.

Job, one of the oldest Bible characters, expressed this feeling of the need of such a sympathizing one, when he said, "For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman (or umpire) betwixt us, that might lay his hand upon us both" (Job 9:32, 33). Christ was already in sympathy and accord with the Father's side of this question, because He was one with the Father at the time of the transgression of the law of God in Eden, and therefore, no doubt, suffered with the Father because of it; but He could not be in complete accord and sympathy with man in the affair until He became like man, suffered like man, etc. Hence the necessity of Him becoming clothed in human flesh. Or the necessity of the incarnation. One of many events in His life, that brought Him into perfect sympathy with man, was that of being forsaken by the Father while hanging on the Cross. There He was suspended between heaven and earth, dying. Those who would help could not, and those who could help would not, and then the Father Himself turned His back upon Him. So we see the Christ for a few minutes dying without God; therefore He now understands exactly how the sinner feels when he comes to his dying hour without God. Hence His earnest intercession at God's right hand in their behalf. His experience on the Cross, as above stated, is where He "tasted death" for every man, as stated by the Apostle Paul. What a miserable state we would have been in, had He not had these earthly experiences! And now the last topic:

The Blessing of the Incarnation—

Though we may not stop to consider it; we live in the dispensation of greatest blessing of any since the dispensation of Innocence; in the garden of Eden. How much more wonderful conception we are privileged to have of God, than were those of previous ages, since God came to be with us. "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Matt. 1:23. I have often meditated upon the idea people

of other ages must have had of God. They could only think of Him as a God of power and wrath. They never thought of Him coming down and living among men, taking little children in His arms and blessing them, becoming tired and sitting on a well-top, weeping over the death of a friend, etc. But since the Word became flesh and dwelt among us, we can have just that kind of a conception of God. As words utter thought, so Christ uttered God to the world. Jesus said, "He that hath seen me, hath seen the Father." Christ was God manifested in the flesh.

Since Christ has come, we have universal, yet individual blessing. We have the Comforter, One to sup in the cup with us (Rev. 3:20), the cup of sorrow as well as the cup of joy. We have One to enter into every experience of life with us, One who sticketh closer than a brother. In order to fully sympathize with a friend in his sorrows and losses, one must have had a like experience. You cannot fully sympathize with your neighbor in the loss of his darling, unless you have lost a babe. The Scriptures plainly state that Christ was tempted (or tried) in all points like as we are. Therefore there is not a test through which we are called to go that Christ has not already experienced. And so He is able to succor us who are tempted. Though every one else may turn from us, yet we can always know of a surety that there is One who understands and cares. How we can confidentially and trustingly enter into the inner circle with Him, and can feel so free and welcome to do so since He became flesh and dwelt among us. In His dying hour the veil of the temple was rent in twain thereby giving us individual access to the mercy seat; the place where God has always met with His people. "Which hope we have is an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:19. In the days of Israel, the only one who ever went before the mercy seat was the highpriest alone; but it is not so since the Incarnation. We go there now for ourselves. We are sons of God, and joint heirs with Christ IF so be that we suffer with Him, and Christ is our elder brother.

In closing, let me say as we have had the incarnation, some day we will have the coronation. That day when we will crown Him King of kings and Lord of lords. During His incarnation, He was crowned with thorns; but at His coronation He will be crowned with a crown of glory and honor, power and might. It is beyond the power of us mortals to tell of the blessings brought to us by the Word being made flesh and dwelling among us.



WHAT IS HELL

By Eld. William Buster, Thebes, Ill.

I have chosen for my subject one of the most disputed topics of the day. Many ministers and present day writers deny the existence of a literal, burning hell and our young people are taught to "Spoo" at the idea. I believe in the hell of the Bible. We can define hell better, perhaps, by noting that it is made up of six different phases. We shall take these up for discussion one at a time.

First, hell is a place of reality. We cannot help but notice that when the Bible speaks of hell, that there are places where it refers to the grave and in others it refers to the intermediate state, or upper and lower hell. (Deut. 32:22). In other places the word "Hell" refers to a place of punishment. The modernist dwells on the first two and overlooks the third entirely, or bends it around to conform to his other unorthodox teachings. It is this hell of eternal punishment that we wish to discuss.

In Luke 16:23, we find that the rich man lifted up his eyes in hell. He was not in the grave. "The dead know not anything" (Ecc. 9:5). He was in a certain place. Without a doubt it was real to the rich man. Hell is a place as sure and real as your house or church or home town.

Second, hell is an eternity. Our minds cannot grasp it. We might illustrate it in the words of Rev. Hudson, the Nazarine Evangelist, he says that "if a bird should completely encircle the universe once every hundred years and knock a grain of sand off the earth each trip that when the earth had been completely destroyed in that manner that eternity would have just begun.

We like to sing "When we've been there ten thousand years," etc., and we like to think of eternity with God; but, my dear unsaved heart, it's just as long in hell. "In hell he lifted up his eyes" —for Eternity!

Hell is an eternity of punishment. "And these (the unrighteous) shall go away into everlasting punishment; but the righteous into eternal life" (Matt. 25:46).

Jesus says in Mark 9:43-48 that it would be better to suffer loss of a hand or foot or an eye than to go into hell where the fire never shall be quenched.

In Rev. 4:11 we find these words, "The smoke of their torment ascendeth up forever and ever and they have no rest day nor night; who worship the beast and his image and whosoever receiveth the mark of his name."

These verses certainly convey the thought both of Eternity and Punishment.

Hell is an eternity of darkness. "And cast ye the unprofitable servant into outer darkness; there shall be

weeping and gnashing of teeth." The darkness referred to seems to be the darkness of despair and lost hope. HOPE of heaven gone; cut off from God and loved ones for eternity, the doomed soul staggers on in the darkness of despair.

Hell is an eternity of separation. In Matt. 25:31-45 we find that men will be judged and the separation of the just and unjust take place. On that day many mothers will clasp their children to them for a last "good-bye" son, for a few days, or years? No, for Eternity-

Hell is an eternity of remembering (Luke 16:25). Abraham says to the rich man, "Son remember." One of the factors that will make hell so terrible will be the things one remembers. God will say to you, unsaved, "Son remember the times you heard the Word preached; the warning thrown out; the invitation given and you refused." And your doom will be sealed for an eternity of remembering.

Friend, the Devil won't let you forget.

The story is told of a young law student who stood high in his studies, associated with the best of people; was loved and respected by all except the lowest, morally debased set. They started out to drag him down. At last they got him to take one drink, to play one game of cards for a dime on the corner, and from that to worse, until at last a drunken, debauched wreck, he, was dismissed from college, shunned by his friends, and mocked by his betrayers; he faced the world without money, friends, or God. I can hear his betrayers as they mock him. I hear them say, "Remember, when you were so well respected, how dignified and good you were? Now look at yourself." I can hear him to plead in vain for them to hush; "Let me forget," but he didn't forget. They wouldn't let him forget. When you have lived your life for the Devil he won't let you forget, either.

The Devil will say "Son, remember the time your mother prayed for you. Remember the time she came and placed her arm around your neck and with tears streaming from her eyes begged in vain for you to come and accept Christ. Do you remember when the Holy Ghost came and knocked at your hearts door and you rejected Him and left the meeting without God?" Oh, yes, Son, you'll remember all right. The Devil won't let you forget.

Let us look briefly at the condition of a soul in hell. The rich man could see, he saw Lazarus in Abraham's bosom. He could talk, he pleaded with Abraham. He could taste because he was thirsty —the burning thirst of a feverish, tormented soul.

And, brother, he could remember. He could remember the many times he had gone in and out his gate, well dressed and well fed, with head high and scorned the ragged, starving beggar at his gate.

I can see, through the eyes of faith, Pilate, as he teels around the sunny walls of Eternity, as he washes his hands and holds them up. I hear him say "I wash my hands of the blood of this just man." The blood breaks out anew and drips from his fingers. Hands never clean! Lost! Lost! Lost! Brother, is his blood on your hands?

I can see Judas, as he lives over again and again the scene of that fatal morning. I see him as he casts his money at the Pharisees' feet, and hear him say, "I have betrayed the innocent blood." I hear the demons of hell as they laugh in their malicious glee, "What is that to us, see thou to it."

Then, here's some mother's wayward girl or drunken boy that was "almost persuaded," and we hear them groan in Eternity, "No, not tonight, no, not tonight." Yes, son, you will remember!

But, brother, you can escape, "God is long-suffering to usward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

"For God so loved the world that he gave his only begotten Son, that whosoever . . ." (John 3:16).

Thank God for a salvation that can give us victory over death, hell and the Devil.

NOTE: I live at Thebes, Illinois, and pastor the Free Will Baptist Church in Herrin, Ill., 1st and 3rd Sun. W. B.

Life's Question

BY ROBERT HARE

When all is said that may be said
And done that can be done,
The side you take—will it stand right?
The crown be lost or won?
This is the question you must face—
Lost oft to human sight—
Not one of conquest—never! No!
Just, "Am I in the right?"

Man's false ideals hedge you round,
Reception seeks to please,
And human hearts are satisfied
With trifles such as these.
But higher than the dreams of time
And all that brings delight,
The mighty question rings anew;
Say, "Am I in the right?"

Truth on her scaffold, wrong at ease,
Both now appeal to thee.
Ask not for fame or idle dreams,
Reach for eternity;
It is not conquest that you need,
Or charms that touch the sight,
The question you must answer now
Is, "Am I in the right?"



"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night" (Luke 2:8).

These shepherds were busy with their appointed task, that of watching over their sheep during the night, perhaps taking turns by watches through the night, as four watch periods made up the night. Theirs was secular work, but it was honest and worthy, and necessary, it was their means of livelihood. Our secular work is a part of that great whole we call duty, and in our earthly callings, if they are pure and honest, we may hear the divine or heavenly call, if we but watch for it and desire it. Some one has said, "The secular is the sacred on its under, its earthward side."

The revelations of Heaven usually come to men and women honestly employed with earthly toil, rather than during leisure hours or during so-called worship. It was when Moses was busy herding sheep that God came to him in the burning bush; Gideon was threshing wheat when his call came; David was called from herding his father's sheep; Elisha's call came to him while in the furrow. And in the New Testament, the Divine call reached the disciples while with their earthly callings, sitting at the receipt of custom, and casting or mending their nets. As we sanctify life's common things, they cease to be common. In the weaving of a well ordered life, some of the threads stretch earthward, and some heavenward; but the result should be like the garment of the Master, woven from the top throughout, and without seam. Then we might say, "Happy is that life, which, keeping an open eye over the flock, keeps too a heart open towards Heaven, ready to listen to the angelic music, receiving its rhythm to their own hastening feet, and their praising lips."

I believe people are prone to think of these shepherds as not very worthy; but whether they realized it or not, they had led their flocks to the mount of God; and up the steps of sacred hopes and lofty asperations they had climbed, until their lives were within the circle of heavenly harmonies; and they heard heavenly music sang by the angelic choir, of

*"Glory to God in the highest,
And on earth peace,
Good will toward men."*

And the shepherds believed every word the angels told them concerning the Christ Child; and they said one to another, "Let us now go even unto Bethlehem, and see this thing which

is come to pass, which the Lord hath made known unto us." They perhaps said, too, "The Savior for whom we have watched and waited is now at Bethlehem; let us go now and see Him; it is the Messiah, the Prince of Peace, and He shall reign upon the earth; it is the Lord, and He bringeth good will to men." These simple minded shepherds went to Bethlehem and saw the Christ Child, just an ordinary child in the eyes of men; but these shepherds believed what the angel had told them; and to them He was Savior, Messiah, Lord. They watched, they saw, and they believed, and Luke records: "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

When Jesus was born at Bethlehem, it seems that only a few knew of it. There was no firing of cannon, no beating of drums, no ringing of bells, there was no general celebration of the event; but there were watchers, the shepherds and others, that did know of His birth, and rejoiced. They knew all about it in Heaven, and the angels came to announce Him and to sing of His greatness to them that had ears to hear. All Heaven was stirred to rejoicing, and the Son of God in His incarnation continued to be an object of the Father's love and care as when He abode with the Father.

There were watchers in the Far East, and it is written of them: "Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." These men were said to be wise men, some think because they were learned men; but there are many learned men who could not be called wise men in the true sense of the word; then perhaps it was true wisdom these men had that they were called wise men. They had wisdom to interpret the meaning of the star they saw from the east, then they watched with a purpose that God honored and blessed; moreover they continued to watch as they followed that star, expecting to find Him who was born King of the Jews when they reached the capital city of the Jews. They didn't find Him at Jerusalem, but at Bethlehem instead; so their watching was rewarded as they hoped it would be, and they presented Him with rich gifts, worshipped Him, and went on their way rejoicing. These wise men gave us unto the Lord; and therefore set us an example, that we too should bring rich gifts unto our Lord.

WATCHERS

By Eld. B. F. Brown

John the Baptist was also a watcher. He saw Jesus as the Son of God obedient unto death; and said of Him, "Behold the Lamb of God which taketh away the sin of the world." John also saw Jesus as one with an axe in hand, to lay at the roots of the trees, or with a fan to purge His floor, a refiner of silver, and one who would baptize with fire and the Holy Ghost. Since John saw all this, and much more in the Christ, how can we explain his words (Luke 7:19), "Art thou he that should come? or look we for another?" John was in prison when he sent his disciples to ask Jesus this question. Like Elijah under the juniper tree, John was disappointed and discouraged. And Jesus came so differently from what John thought—with no axe that he could see, no fan that he could see, and no baptism of fire that he could hear of.

Instead of destroying the wicked and unbelievers, Jesus had compassion on them and tried to save them; instead of winnowing, He sowed gracious words, sermons, parables, and did many works of mercy; and the baptism with fire was not to come until Pentecost. So John was perplexed and sent to Jesus for some word that would assure him.

John was a man of like passions with ourselves, and needed just such as Jesus sent by John's disciples:

"Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7:22). I hope and believe that these words from his Lord settled John's doubts, and that he kept on watching with hope of eternal life until his head was cut off to please his enemies.

We are all commanded to watch, that we enter not into temptation, and I am persuaded that it is the part of wisdom that we WATCH.

As the Christmas season of 1937 comes on let us watch, that we do not try to keep Christmas in the spirit of the world; let us watch prayerfully, that we do not dishonor God by the things we do and the gifts we give. First of all, let us be sure that we have given ourselves to God, to obey Him and do His will in all things.

We should remember that Christmas is Christ's birthday, and we should honor Him.

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (St. Mark 13:35-37).

I'M SO GLAD HE CAME*continued from page fifteen*

gazing into the heavens witnessing the wonderful sight.

These shepherds are lowly, kind-hearted men who have heard of the promised Messiah, but the brightness of the heavens and the appearance of the angel startled them—fears arise, but the angel says, "Fear not, for behold I bring you tidings of great joy, which shall be to all people. For unto you is born . . . Christ the Lord." Then the angel told where they will find him.

One by one they arise and I do not hear one of them say to another, "Do you believe it is so?" or, "I doubt this" but within each heart this great truth becomes a reality and they go to Bethlehem to worship the Christ Child in a spirit of adoration. As they reach the stable, their hearts are so deeply touched, they fall upon their faces, and worship the Prince of Peace.

Later, I see in the distance, three camels plodding across the sandy plains and their riders are the three wise men from the East. These men have been watching and studying the stars, who have seen his star in the east, and are come to worship him. These men have been blessed with worldly riches and the same Spirit that led Mary and Joseph to the stable, that hovered near, that inspired the hearts of the shepherds has also worked within the hearts of the wise men, and they have felt that nothing is too good for the Messiah; so they bring Him gold, frankincense and myrrh. Perhaps they felt they would like to bring their tenth to the Christ Child, and I'm so glad to see these men of wealth fall down as the shepherds, and worship Him.

Today, many, many years after this holy birth I too want to kneel in adoration to Him. The call comes

to me for a deeper consecration of self, yes, of my life, to the service of the One who came to save His people from their sins.

Christ's birth reveals this fact, no one is excluded from a share in His love. Had his coming been like that of an earthly king, I would have been left outside this great Spiritual realm.

God sent his Son as a gift of Divine Love, and how this Love radiated about him as he ministered to the people who needed him. All my Savior's goodness was hinged upon this Divine Love. It swept aside all fears, doubts, evil imaginations, jealousy, hatred and neglect. I find that he depended entirely upon his Father for everything. Too he was the great soul winner, and he expects me, yes, and you, to follow his example.

When the great chorus sings the sacred Oratorio, The Messiah, as they sing the closing numbers of The Hallelujah Chorus, I too like to stand in reverence for within my heart I can shout hallelujah for he means so much to me.

At this glad Christmas season, when nations commemorate His birth, what does it mean to you? Doesn't the happy voices of the children, the whispers among grown-ups, the singing of the carols, the reading and telling of the Christmas story, the gift giving spirit mean more, than just another day?

Christ's coming brought love for our neighbor, peace among loved ones, friends and nations (although today nations are spurning this great love and flaunting it in His face), but I'm thankful that the peace within our hearts cannot be destroyed.

If you have been neglectful, show him you are sorry by added zest for his work, don't crowd him out of your life, but accept him as your personal Savior and let him be born anew in your heart this Christmastide. Then you too can truthfully say—I'm so glad He came.

Christ who lifted with His pierced hands empires off their hinges, turned the channel of the ages, and still governs the universe? Who broke the bands of the grave and gave to the world the hope of immortality? Or are we as they who ate of the bread and fishes—who with unthankful hearts, desired to be fed again?

Often as I view the Christ through the Bible revelation, I see Him standing by a sick bed, to touch the feverish brow and bring relief, or to stop on His journey to intercept a funeral procession and give back to the weeping, broken hearted, their loved ones. Often in the quiet places do I view the multitude congregated to hear Him "who spake as never man spake," and then stand in awe as Christ gave His attention in administering unto the physical needs of those who came unto Him.

I behold Him as He demonstrates His power over the wind and the waves, and see Him as He walks upon the sea, and behold Him as He escapes from the multitude who would seize Him and gladly carry Him away to cast Him over the precipice, and then stone Him until it would be declared, "He is dead."

I see Him as He encourages the man at the pool of Bethesda, who hadn't a friend for thirty and eight years, and sends him on his way rejoicing. I see Him bringing joy into the life of the paralytic as He speaks to him (Mark 2:5), and declares—"Thy sins be forgiven thee."

Was not this really a part of the Christ's mission in the world? Was it not for my sins and yours, that Christ had to suffer as He did in the garden of Gethsemane, and sweat as it were great drops of blood?

Was it not our sins that drove Him to the Cross and caused the nails to be driven through His hands and His feet?

Was it not for you and me that He prayed when He petitioned the Father to "Forgive them, for they know not what they do?"

I am sure it was for my cleansing that the blood trickled down from His brow, His hands, His feet, and finally from His side.

When I accept the blood, I know my life is cleansed, and I am at peace with Him who has become my hope and my salvation.

Casting aside our short comings, and our sins, may God help us at this Yuletide to dedicate our lives unto Him through Jesus the Christ, and under the leadership of the Holy Spirit.

How could David say, "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" (Mt. 22:44).

JESUS THE CHRIST*By Eld. C. E. Mann, Queen City, Mo.*

Dear Gem Family:

Many articles will be written this Yuletide regarding the life of Christ, the little town of Bethlehem, the promised Messiah, and the cradle chorus rendered by the heavenly choir. It is not my intention in this article to eulogize these, but rather to speak regarding the life of the Christ.

I wonder if we really appreciate the life of Christ, the Son of God, the Savior of men, and the Redeemer of the world. He who knew no sin, yet freely gave Himself for the redemption of the world.

A few days ago I received a letter from a friend who stated, "I have no way to go to church only by horse and buggy, and I'd just as soon stay at home as to go."

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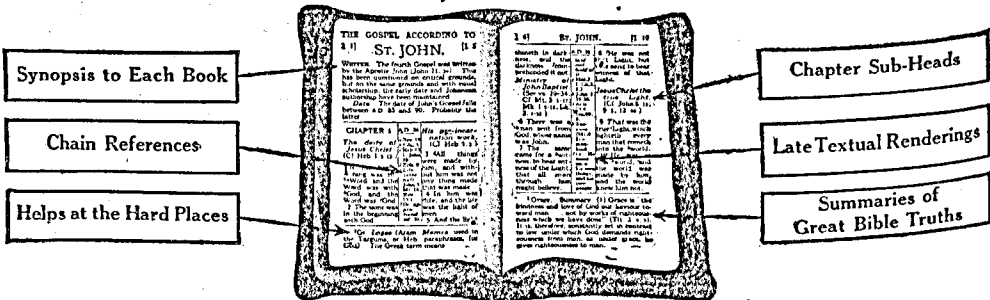
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