

Jessie M. Berry

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

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The Good Way

By Eld. C. E. Mann, Niangua, Mo.

"Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6:16).

Israel, the chosen people of the Lord, were divinely blessed in many ways above the nations surrounding them. Abraham was called of the Lord, and unto his posterity was given (by the Lord) the land of Palestine.

The leadership of the Lord was not only demonstrated in leading the children of Israel from the land of Egyptian bondage, but in His fighting their battles and establishing them in "a land that flowed with milk and honey," and in giving unto them the greatest kingdom the nations have ever known.

Not only did the Lord give unto Israel a kingdom, but He gave them laws by which they should be governed spiritually and morally, a religious faith—yet Israel forgot the Lord.

I am not writing this article with the intention of following the Israelites in their waywardness and disobedience to God's laws, but rather to call our attention to how far we have wandered from the vision our fore-fathers had of the way of the Free Will Baptist church, its mission and its goal. From studying the history of the early church, I am sure they were always "ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Not long ago I was asked by one of our Free Will Baptist ministers, "Did the Free Will

Baptist church branch off from the Methodist?" The answer is—No, positively no!

I have in my library a book published by the Free Will Baptist 99 years ago in which are articles written by a number of our early ministers, such as, "Freedom of the Will," by Enoch Mack; "Communion," by Martin Cheney; "History of the Free Will Baptist Church," by Hosea Quinby; "Church Organization and Discipline in the Free Will Baptist Connection" by John J. Butler.

In the book are the Articles of Faith and Church Covenant adopted on April 13, 1791. They differ some from the present, but in a great measure are the same.

For years I have studied the doctrine and trend of the Free Will Baptist people. For over 40 years, I have lived in the rise and fall of the denomination. I say, the rise and fall; for truly it has been.

There was a time when we were among the leading denominations of our land in membership, churches (in cities and country), home and foreign mission fields, colleges and seminaries and other lines of religious service that rendered our denomination a light to lighten the pathway of men and to glorify God.

When the "Old General Conference Board" sold out our denomination together with its colleges, schools, church buildings and foreign mission field to the Missionary Baptist, our people lost faith and since then

it has been a long and hard struggle to get our people to catch a vision of our place in the religious world.

Three years ago at the Missouri State Association of Free Will Baptist, a number of our young ministers asked me in regard to a religious school of training among our people. When I gave them my answer, they replied, "Can't you start a college for us?" I replied, "No, it takes money to build a college and our people have wandered from the path of giving. You can't build a college by setting an 'old hen' or on ten cent donations." One thing that will enable us to come back to the old paths of giving as quickly as any other thing is to manifest a larger interest in the efforts our State Work and the Gem are advancing in order to build to a larger field of usefulness.

For the past few weeks, Bro. Brown and the Gem office workers have tried to interest the people in a larger circulation of **Our Paper**. Brother Brown has urged that each of us try to add a new member to the list of subscribers. I wonder how many have complied with his request. A few days ago, my wife and I were visiting in a home and I mentioned the Gem, and Bro. Davis' article on the foreign wars and the fulfilling of God's Word, and before we closed our talk, I had secured the man's subscription. I am sending it together with others.

Some may say, "We are not able to subscribe for the paper or assist in the efforts put forth," and yet the same people will spend more for a picture show and at places of amusement than for the Lord's work.

Until we arrive at the place

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THE FREE WILL BAPTIST GEM
Organ of
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TERMS

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

Your time is out if a pencil mark appears here

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

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History of Pleasant Grove Church

New Hope, Arkansas

By Mrs. Essie Herron, New Hope, Ark.

About fifty-eight years ago the church at Pleasant Grove, near New Hope, Arkansas, was organized—who did the work of organizing no one seems to know, perhaps it was Bro. Tom Townsend. Bro. Wm. Coggins lived here and preached here about that time. The first members were all from Alabama. Mrs. D. D. Coffman was a little girl eight years old when her people settled here, and remembers the organization. The charter members—as the old record gives them—were W. T. Bell, S. D. Bennett, John Swader, C. B. Shockley, L. M. Whisenhunt, J. R. Fox, M. A. Bell, Mary Bennett, E. Kykendell, and Mary Bush.

The earliest minutes we can find run back to January 1889. At that time the church was called Bethel. T. J. Townsend was pastor and A. A. Pate, clerk.

In June, Bro. Churchwell and Bro. Barton preached. At this conference, J. T. Barton was moderator pro tem, and Gus Fox, W. T. Bell and James Coffman were appointed to see a brother about absenting himself from conference.

In August letters were granted to L. M. and Laura Whisenhunt. "An arm was extended to the Ben Pate school house.

In September, Brothers Fox and Brewer preached. J. A. Brewer was elected moderator, and Bro. Jasper Smith was elected clerk. G. T. Box was moderator at the Oct. meeting. Letters were granted to Sister Sally Tatum, Bro. and Sister Sidney Stabord and Bro. Brewer.

J. W. Barton preached in November, and in Feb., 1890, Bro. Barton and Bro. Shockley, also Bro. Gus Fox preached, and L. M. Whisenhunt preached in March. The church liberated Bro. Shockley to preach in May, 1890, and granted letters to Bro. T. J. Townsend and wife, Fannie. J. A. Fox was moderator. J. A. seemed to be in most all the services at this time.

In August Brothers LeFevers and Lawless preached. Bro. Tom Townsend was elected moderator.

Delegates elected to represent in the Association were W. G. Bell, J. A. Fox and Z. B. Shockley.

The preachers that night were A. A. Alford and T. J. Townsend, and at eleven o'clock Sunday, Bro. Lawless and Bro. Townsend. Six days and nights were spent in services by these men, assisted by Bro. Barton.

In September, 1890, Bro. Jason Greer baptized Sister Nora Bell and Vionia Hill. J. A. Fox became assistant pastor that year.

Z. D. Lawless was moderator in 1891. Margeret Churchwell was received by letter in July. Z. D. Lawless was moderator part of this year. T. J. Bizzell, Elizabeth Bizzell and Mary Bizzell joined the church that year.

In 1892, J. W. Brewer was moderator, J. H. Coffman, clerk, and at their revival the following preachers preached: Brothers Churchwell, Henry Pate, Tom Box, Greer, Jim Goss, J. A. Fox and J. W. Brewer. Received members: Mary and Sarah Brewer and Dallas Stroener, and the earliest minutes I have were printed in 1887, of the 12th Annual Session of Little Missouri River Association.

Bro. T. J. Townsend was pastor, and Bethel had 76 members. They met at Gravelly Hill, Howard County. Jesse Jeffreys was moderator, R. W. Westbrook, assistant,

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The Feasts of the Lord

A Bible Study on Leviticus 23

By the Editor

Last month we wrote briefly on "Easter and the Resurrection." This month we will briefly discuss "The Feasts of the Lord." The first three verses of Leviticus 23 relate to the sabbath, and all the rest of the chapter is devoted to the Feasts of the Lord. There were seven of these great religious feasts or festivals, which were to be observed every year.

Three of these feasts: Passover, Unleavened Bread, and Firstfruits, came in *Abib*, the first month of the Jewish sacred year, which corresponds to our month of April.

The Feast of Weeks or Pentecost was observed in *Sivan*, the third month of the Jewish sacred year, which corresponds to our month of June.

The three autumn feasts: Trumpets, Atonement and Tabernacles were observed in *Tishri*, the seventh month of the Jewish sacred year, the first month of the Jewish civil year, which corresponds to our month of October.

Only the Feast of Passover was given in Egypt, the other six were given at Sinai and all became a part of the Law of Moses.

The Feast of Passover

This feast is memorial, being instituted at the time of Israel's deliverance from Egyptian bondage, to be observed each year, on the 14th day of *Abib*, throughout all the generations of Israel.

The Passover illustrates redemption, upon which all blessings rest. It typifies "Christ our passover sacrificed for us" (1 Cor. 5:7).

The passover lamb must be without blemish, and to make sure the lamb was sound, it was kept up four days: so our Lord was tested about three and one-half years: but no fault was found in Him.

The lamb tested and found without blemish, must be killed and the blood applied (Exo. 12:5-7); and this constituted a complete protection to the Israelites against judgment—the death of the first born in all Egypt (Exo. 12).

The Passover also pointed to the "Lamb of God which taketh away the sin of the world" (John 1:29). The passover lamb must be roasted with fire in the same night and eaten with bitter herbs. So the Passover Feast

typified the bread of life, which fact is perpetuated in the memorial supper (Matt. 26:26-28; 1 Cor. 11:13-26), "Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."



Yes, this passover lamb was a type of Christ, and for about 1,500 years continued to be sacrificed on the 14th day of *Abib* each year in anticipation of the sacrifice of the "Lamb of God which taketh away the sin of the world." So on the day the passover lamb should be slain, Christ became the supreme sacrifice for the sins of the whole world.

From the Exodus to the Cross, the Passover was an annual reminder of the promise of God: since the Cross the Lord's Supper, as oft as we eat it, is a memorial of Christ's death till He comes again.

Feast of Unleavened Bread

On the fifteenth day of *Abib*, or the next day after Passover, which was the Jewish sabbath, was the Feast of Unleavened Bread. This feast was also memorial, and represented communion with the Lord, and a holy walk with Him.

Leaven, wherever it is mentioned in the Bible, means evil, or an evil principle; and since this feast, as were all these feasts, was a holy convocation, all leaven must be purged out. The thought here is beautiful; first, redemption, then a holy walk.

This feast also furnishes us a type of a holy walk under grace. Paul says in 1 Cor. 5:5, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?"

And in verse six he urges that we must be unleavened, then says, "For even Christ our passover is sacrificed for us."

In verse 8 Paul speaks of keeping the feast, perhaps he means the Feast of Unleavened Bread: but it could apply to any spiritual feast, or to a communion with God: for we cannot commune with God if the leaven of evil is in our hearts. And he sums up the theme when he says, "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

This Feast of Unleavened Bread also presents a clean holy life, and it carries over into the Dispensation of Grace; therefore we Christians, if we please God, must "be holy and without blame before him in love:" for Paul says (2 Cor. 7:1), "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

But the Israelites soon forgot their holy walk and that they should trust God for all things needed; so they fell to murmuring in the wilderness, and all but two that were men when they left Egypt perished in the wilderness. They started well; but listened to the mixed multitude which went with the Israelites out of Egypt, and to Satan; so did not reach the promised land. "For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun" (Num. 26:65).

"A little leaven leaveneth the whole lump" (Gal. 5:9). This is what Paul said to the Galatians when they listened to the Judaizers and fell away from the truth—It is a warning we all should heed.

Feast of Firstfruits

Then on the 16th day of *Abib* was the Feast of Firstfruits. This feast typifies the resurrection—first the resurrection of Christ, then of "them that are Christ's at his coming" (1 Cor. 15:23; 1 Thess. 4:13-18). The wave-sheaf, waved by the priest on the 16th day of the first month of the Jewish sacred year, would be the first sheaf of the barley harvest. It seems that the grain was threshed out and beaten into meal, with oil added, then presented as a meat-offering, together with a drink-offering (Lev. 23:13).

To be continued

MYRTLE, MO. Apr. 15, 1938.

Dear Bro. Brown and Gem Family:

On this beautiful day I am just like the little Turtle-Dove that I listen to. I am thinking of my loved ones on this Easter, as when my children were at home. I was painting eggs and fixing so many little notions for them. That was the happiest time of my life. What is a home without children to look after? Three of mine have gone to live in a home where there is no trouble, no sin can enter there, a home of the soul, something that is real: for today as we look over the wicked world and see so much sin, it makes me feel thankful that I have no children to look after in such times as we are living in today. I think so many times if Jesus was to come back, know and see what was going on in the world, He would regret that he ever died for fallen man. Some folks will say, "Times are getting better." Times may be getting better, but there is more sin in the world today than ever before; everybody is in a rush, no time for church, for gain attracts somewhere else; no wonder we have cyclones and famines. When Sunday becomes a day of pleasure, it ceases to be a day of rest. So important is the Sabbath to man that no people can have the highest religious life or the greatest prosperity unless they are a Sabbath keeping people. The Sabbath is for rest and religion, because man needs rest and a better understanding of the Word, so that he can tell more about this precious love that God has for us. Oh for preachers that will preach it plain, for there are so many who say that they are in sin today because of the darkened preaching they have heard.

To let the summer pass, is to lose a good time for being saved; even if salvation be from temporal distress, it holds that God has his times of special blessings. He walks in the garden in the cool of the day when stillness rests upon the scene; it is as if one said, "The Sabbath is past, the church bells rung, the sun is drifted behind the western hills, and I have not been in the Spirit on the Lord's Day, the Sabbath is ended and I am not saved." So with the summer, the flowers pour out their fragrance of holy incense, the fields become altars of God. The summer is not for mere relaxation and ease, it is rather for spiritual communion and religious retreat and awakening of heart and mind toward God. (Jer. 8:18-22).

There are few things in life so enriching as the ability to maintain balance, poise, equilibrium; and those who possess this quality of life rule the world. As a general rule Nature maintains such a balance—there is daylight and darkness, showers and sunshine, seed-time and harvest, forest and plains. The summer of 1930 was most unusual and distressing because of the lack of rain—there was chaos and calamity, Nature had failed to keep her balance. We are prone to think of painless achievements, but there are no painless achievements; it is just as necessary for us to have defeats as it is for us to have victories. We pray for a faith that will not shrink and that is willing to suffer reproach for the sake of Christ. If life brings discouragements, use them says Jesus.

A great eagle was soaring in the mountains when a storm struck it. Instantly the bird set its wings and rose above the storm; it used the storm to climb higher (2 Tim. 2:1-15). Upon these words is a great challenge to the church to carry the gospel to distant lands. We are in danger of missing the personal application to carry the message of salvation to our own little world about us. All too long we have interpreted the task of evangelizing in terms of the ordained ministry: it is a responsibility that must be recognized and accepted by each of us, and we can win lost men, if we will only try. We sure need quietness in this hurried generation. Men are unwilling to sit down quietly for thirty minutes to think through all the possible consequences of their acts, they fail to make use of a period of quiet. The psalmist said, "Be still and know that I am God." That looks as if the Psalmist meant that in order to know God, one must be still. God speaks in the still small voice, which is limitless when we are in meditation. Many men, and often Christians, travel through life beset with doubts and fears, burdened with care and grief, and facing defeat; they do not know or they have forgotten that there walks beside them One who is able to transform life into a shining path and to satisfy the deepest longing of the heart. We come to Him in our blindness and He gives us sight; we bring to Him our sorrows and He gives us joy; we come in trouble, and we find peace; we come in our poverty, and we take from Him wealth; we bring to Him our lives which are bounded with death and defeat, and we receive from Him life and victory.

Hoping for a greater gathering in

of souls in this coming year, pray for our church and our pastor.

—Mrs. M. B. Cockman.

TULSA CHURCH REPORT

By Mrs. Evelyn Miller, Reporter

Dear Bro. Brown and Gem Readers:

We let our mind, seemingly, become so saturated with the cares of life last month and kept putting off until *tomorrow* the things that should have been done *today*, consequently, our church report did not reach its destination in time for publication.

This occurrence brought my mind to the fatal mistake so many people make of putting off their soul's salvation—until too late; or a Christian laying up his talent and not letting his light shine out to the world. Thus, proving to us that Satan makes it his business to make us drowsy and careless and sometimes neglectful, if we would but let him, then there's a greater Power who gives us love, energy and a desire to be alert and see God's work go forward.

On Sunday night, April 10th, Bro. Bingham called for volunteers from the heads of families—100 in number, to meet him in the church basement for prayer and to put into operation his final plans for our building enlargement program. The response was very gratifying when the room filled to overflowing, and cash and pledges were received for this great work. For some time we have been asking God to send us people to fill our Sunday school rooms and our pews. Prayer has been answered, and now we are again calling upon Him for more space, and are now adding five more rooms and our pastor's study to our present building.

We are also very grateful for 150 new song books, recently purchased to replace our badly worn old ones.

At five o'clock, Easter Sunday a. m., about 30 met at the church for a sunrise prayer service, and had a glorious meeting.

We are blessed with 192 in Sunday school, and a greater number coming for the eleven o'clock service when Bro. Bingham spoke on the subject of "The Early Rising." Following was an afternoon baptismal service when eight responded, one being converted at the water's edge. At the night service, three placed their names for membership, bring to a close another beautiful day commemorating the Resurrection Day.

We desire the prayers of God's people.

Program of the Quarterly Meeting to convene with Hart Church, May 27, 28, 29, 1938.

FRIDAY AFTERNOON

- 2:30—Called to order by the Moderator.
Election of officers and appointment of committees
- 3:00—Talks on Unity, the speakers to be selected by the Moderator.

FRIDAY EVENING

- 7:00—Introductory Sermon, . . . by Rev. J. M. Halleman.

SATURDAY MORNING

- 9:00—Called to order by the Moderator, 30 minutes for song and prayer service.
- 9:30—Talk, "Love from the Creation to and including the Fall." by Rev. J. H. Hartsell.
- 9:45—Talk, "Love Extended, from the Fall to and including the Flood." by Rev. C. E. Wilson.
- 10:00—Talk, "God's Love Continued, from the Flood to the Birth of Christ." by Rev. J. W. Moore.
- 10:15—Talk, "God's Love Continued Down to the Present Day." by Rev. W. B. Maddox.
- 10:30—Talk, "Singing, Class arrangement and Directing." By Bro. Thomas E. Lawson.
- 10:45—Fifteen minute intermission.
- 11:00—Sermon.
- 12:00—Lunch.

SATURDAY AFTERNOON

- 1:00—Called to order by the Moderator.
Business.
- 2:30—"Sunday School Talk." by Sister Alberta Overstreet.
- 2:45—Talk, "What shall a Man give in exchange for his Soul?" The speaker to be supplied by the Moderator.
- 3:00—Business.
- 3:30—Devotional Service, conducted by Rev. J.A. Stephens
Rev. J. W. Moore, Moderator.
Jesse E. Pratt, Clerk, Rose Bud, Ark.

QUARTERLY MEETING REPORT

Brotherhood Quarterly Meeting, which lies in and around Huntington, W. Va., met with the Kenova Church on the 1st, 2nd, and 3rd of April, 1938. It was one of the best meetings we ever attended. It was the largest attended of any Quarterly Meeting we know of. It began with a spirit of unity and spirituality that increased until the last. The corresponding delegates of several distant Quarterly Meetings kept pouring in until we had more preachers of note than we could preach. It seemed like every sermon got better and better until we had a real outpouring of the Holy Spirit.

We had several preachers of note as follows: Eld. Jim Jeffries, the smiling preacher of Boone Q. M.; Eld. Frew Vanhooze, who is the crying preacher of Paintsville, Ky.; Eld. William Shephard, who is the congenial and text preacher of Scioto, Ohio Q. M.; Eld. Johnny Henson, who is the most exact and precise preacher of Milton, W. Va.; Eld. Skaggs, who was the Moderator and who conducted the business in dignity and fairness that we all admired. We had Eld. Fortner of Barborsville, W. Va. whom we might call the firey preacher. We had Eld. Duvall, our former pastor who is the shouting preacher. Eld. Rankin of Scioto, Ohio, a stirring emotional preacher who melted the hearts of the audience. Eld. Berry, the Clerk, and Eld. Wilcox were there. Our

local preachers, Elders Workman and Workman, C. Lett, John Lycan, Ferguson, Borders, Coil, and Thompson. There are others whose names we cannot now recall, but they are recorded in the Book of Life. Eld. Jeff Thomas of Charleston, who is the father of the W. Va. Free Will Baptist, now in his 75th year, was here and did some of the best preaching. He is one of the most revered and honored preachers in the state. He is another Moses who is leading the forces of the Free Will Baptist to the Promised Land and whose sight and natural forces are not abated. Mr. Everett Thomas, his grandson, accompanied him.

Our church cared for the people most nobly and they will reap a rich harvest in the sweet by and by. The meeting was a great spiritual uplift to our church, and while the meeting is past and gone, the spirit is marching on. We praise the Lord for this good meeting. Hallelujah!

Eld. Skaggs and Eld. Coyel continued with a revival meeting after the Quarterly Meeting.

Yours,

—Naaman Borders.

HUGGINS, MISSOURI

As my subscription for the Gem has just recently expired, I am now renewing my subscription and also sending in a new subscription for my sister, as I think it's a blessing to each individual Christian that takes it. I certainly enjoy reading letters from God's followers, however, most of them are what we might call strangers to me, but in reality we are just brothers and sisters in Christ, regardless of our church affiliations. If we're all following Christ, we're all working toward the same place, which is Heaven. May God help us all to feel more like we are just one big family.

At this time, I have a few lines of poetry that tell my desires better than I can, so I'm sending them.

THE PILGRIM'S WANT

I want a sweet sense of Thy pardoning love,
That my manifold sins are forgiven,
That my heart is fixed on things above,
And my feet trav'ling straight toward Heaven.

I want Thine own hand to unbind,
Each tie to terrestrial things,
So tenderly cherished, so closely entwined,
Where my heart so tenaciously clings.

I want, by my aspect serene,
My action, my words, to declare,
That my treasure is placed in a country unseen,
That my heart's best affections are there.

I want, as a trav'ler, to haste
Straight onward, nor pause on my way,
Nor forethought in anxious contrivance to waste,
And my tent only pitched for a day.

I want—and this sums up my prayer,
To glorify Thee 'til I die,
Then calmly to yield up my soul to Thy care,
And breathe out in faith my last sigh.

—Miss Ora Black.

CARTERVILLE, MISSOURI, April 11, 1938.

Dear Brother Brown:

I thought that I would write you a few lines to let you know that I have not died, fainted, or backslid, and am still well.

We sure have had lots of winter in the last few days. Last Friday we started to go over to Carthage for dinner, and it was snowing like I had never seen it before. We got about four miles over on the highway and got snow bound. We sat there from eleven-thirty until three o'clock before we could get out. While we were there, there were something like 100 other cars in the same condition.

We started a revival here last Monday night with Bro. Goodnight as the evangelist, have had eight conversions to date.

Yours for a better church,
—Eld. Cecil Campbell.

CHRISTIAN EDUCATION

Dear Christian Women:

These few lines are to remind you of the request I have made of every member of every Ladies' Aid Society in our Free Will Baptist denomination. You will find this request in detail, in earlier copies of the "Gem" and the "Baptist."

I repeat the request: That we give TEN CENTS PER MEMBER for the ZION BIBLE SCHOOL, which is located in southwest Georgia, and is the only Bible school we have in operation at this time. I feel that all we women are anxious to help promote Christian education, and here is our opportunity to serve a worthy cause. Give all the Lord prompts you to give, and send all your donations for this purpose to our national treasurer, Mrs. Fannie Polston, 318 Woodland Street, Nashville, Tenn. Please get it to her not later than May 15th. As your National Christian Education Director, I shall be deeply grateful to you for your response to this request.

Yours to serve,

—Mrs. M. A. Woodard.

GREENTOP, MISSOURI

Dear Editor and Readers of the Gem:

I am sending my subscription as I want to partake of the good things other people have to contribute. I have read some in other folks' paper and sure do enjoy hearing of meetings and blessings of the brethren in other communities.

I thank God for salvation and His love to us, and for His grace which enables us to overcome.

David said, "Make a joyful noise unto the Lord all the earth." (Psa. 98:4).

"Praise ye Him, all His angels: praise ye Him, all His hosts" (Psa. 148:2).

"Let everything that hath breath praise the Lord" (Psa. 150:6).

"While I live will I praise the Lord" (Psa. 146:2).

If we feel like shouting or praising the Lord or saying Amen to some good preacher's sermon, let's do not quench the Spirit, but let us feel free in our Saviour regardless of what people may say to make fun or laugh, for this

is to be expected (1 Cor. 2:14); and let us give thanks and glory to God in everything (1 Thes. 5:18, Eph. 5:20), knowing this, that every good and perfect gift is from above (James 1:17).

If we have suffering, temptations, tribulations, trials, persecutions and all these things that seem to make life so hard for us, let us rejoice in that we are only following the path that Jesus has trod, who for the glory that was set before him endured all these things, even the cross, despising the suffering and shame (Heb. 12:2). All this is to try us and prepare us for that home over yonder, that our reward may be greater and that God may get more glory from all who endure. Paul said in Rom. 8:18, "For I reckon that the sufferings of this present time are not to be compared with the glory that shall be revealed in us."

In Acts 5:40, we find that, after being beaten, the apostles rejoiced that they were counted worthy to suffer shame for the name of Jesus, and went right ahead working and preaching. So instead of a burden, it is a privilege to suffer for Him and should be regarded as such.

I get a lesson from the following story: we have a little canary in our home, and one day at town, we forgot to get him some seed. Therefore, being almost out, we had to put him on rations, so to speak. When his little tray became empty and he grew hungry, he would start to beg by a certain toned chirp. In the midst of these chirps, he would burst out into as joyous a song as one ever heard, doing his bit in the praise of the Great Creator. Man would have been inclined to murmur and grumble like the Israelites in the wilderness.

However, out of all God's creation, what one but man, has departed from the path He intended for him? Let us then be thankful that His mercy is still extended to all who will believe and accept. "O give thanks unto the Lord; for He is good: for His mercy endureth forever" (Psa. 136:1). We cannot yet realize the fullness and depth of His love to usward (1 Cor. 2:9), yet we do know that the promise is for eternity and some day we'll understand better. Let us then be humble in the work of the Lord, not exalting ourselves, but exalting His name; then we in turn may be exalted of Him.

Pray for me that I may "walk in the old paths, where is the good way."

Your brother in Christ,

—Ralph Gregory.

ONTARIO, CALIFORNIA, April 6, 1938.

Dear Brothers and Sisters in Christ:

I will try to write a few lines this morning to our dear little paper, as I appreciate reading it so much. It's worth a lot to me, as I don't get to go to church. I can sit down and read the Gem and know of the good revivals in other places. My, my, I really enjoy hearing of so many souls being saved in those revivals. As Sister Frazier says, "Especially our home church." God bless her is my prayer to God. I love to read her writings. I hear of a revival at Blue Eye, Mo., my home church, and am anxious to hear and know all about it, hoping there has been many saved and renewed in that church as well as a number of other churches. I don't see any writings from our little church at Blue Eye now days in the Gem. I just wonder if all are asleep. God bless the Free Will Baptist the wide world over, is my prayer. I love all Christian people, and thank God I

have that grace in my heart to love and to forgive all. If I didn't have, I'd be praying for it. To see so many wandering around in sin and darkness, oh, such a pity they should do so. And so many dying unprepared, floods, storms, one thing and another to wipe people off the earth. Oh, may God help people to awaken out of sleep before it's too late for them and to see their condition as God sees. I enjoyed Eld. John B. Rollins' letters so much. Not only the two I've spoken about through the Gem, but I enjoy them all. I ask God to bless all the Gem family. I feel so weak and unworthy sometimes and I ask God to strengthen me, and when I read and pray I feel so much stronger. I ask the prayers of all Christian people to pray for me as my health is not good any more, and I feel the need of your prayers.

Bro Davis, your letter explaining the Scripture through the Gem for the sister who lives in California was worth a lot to me, for I've wondered about that Scripture myself, as well as lots of the Bible passages. That is one reason I enjoy the Gem so much, I really get a better understanding of the Bible. To read where you ministers explain it makes me feel like I've been to church. When I read those good letters, I've heard a sermon preached. I ask an interest in your prayers for me and my home.

—Mrs. Birtie Youngblood.

LINCOLN, NEBR. Apr. 10, 1938

Bro. Eld. Brown, dear soul in Christ:

Your Easter message in the April Gem is so perfect in my way of understanding. And, like an explanation I have written on the resurrection, I must send you a comment. Only one point that I had was different, I had thought of the immortal as visible.

You know, Bro. Brown, if it were possible to question every Christian of every faith, on points of the resurrection, deity of Christ, and grace by faith, that we would be pricked in spirit by great surprise, that so few Christians, ministers, and Sunday school teachers understand the resurrection.

I have a very unusual chance to get just that kind of a test of all faiths in my business as an operator of street car and bus, and for the last seven years, I've had a day run that passes between two cemeteries. One cemetery has over 26,000 buried in it, the other about 1,500, and there are burials in them almost every day. And as street transportation deals

with every walk of life, and every religious faith, I have a wonderful chance to plant a personal word. And when I have a lone passenger, and I see his attention is over in the cemetery, I ask him with words that he cannot misunderstand, the question, and it breaks into his very innermost soul, regardless of his religion, a question worded as this: "Do you understand the resurrection to be so real that the graves will open and those bones will rise that are buried out there." From this subject, it is easy to lead on to almost any subject as the need appears, and by spiritual leading, it is especially easy to bring the point of baptizing the body unto the resurrection.

I've had many to return to tell me that it was a word I had expressed that caused their course of life to change. And they bring great encouragement: for we know not when we plant growing seed.

I'll tell you of a late case of about two or three months ago. A woman who was a mother of four sons told me that I caused her repentance about three or four years ago. She went on to say that she was on her way to a dance, and she pointed to the seat she sat in, and that I told her of a dying boy who told his father if he had been a better dad that he would not be so afraid to die. I faintly recall telling her of a story I had heard a minister tell as follows:

"A dying boy had bid his brothers and sisters, and mother good-by, and asked to speak to his father alone, and told him: 'If you had been a better dad, I wouldn't be afraid to die. If you had read the Bible, and prayed and gave thanks at the table, I wouldn't be so afraid to die.' By that the father was converted." She went on to say that, while at the dance, those words kept going through her mind continually, "If you had been a better dad, I would not be so afraid to die." And that night she gave up the world again, and she and her husband were reclaimed in repentance, and all their children were converted. And at present, two of her sons are in a Bible institute at Enid, Okla. One of them did field work last summer, and the whole family is now spending full time in worship and church.

For me, when I planted the seed, little did I realize that it would grow. Indeed the word is like unto a mustard seed. AMEN.

Did you know that the newly appointed Jewish commissiöner to the Palestine movement is named Sir

Harold Mac Michael, Read, Daniel 12:1—"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time."

Faithfully yours,

—R. A. Biggs, 3154 Y St.

MORGAN, GA. Apr. 10, 1938.

Dear Co-Workers:

You will see by this that we are still east of the Mississippi River. Since we last wrote, we have been in several places, and since we left Texas, we have visited churches in Florida, Alabama, and now we are working in Georgia. We have visited 20 churches and have had 40 conversions and reclaims and have organized three auxiliaries. We have lots of churches in this part of the country, and many have no missionary work at all. We feel that our Missionary journey will be a great strength to many of our churches.

It was our privilege, last week, to visit Zion Bible School and sit in class and hear Bro. Melette teach.

We feel that he is a splendid teacher. Then we preached two nights at the old Zion church. Had good crowds and one reclaimed. One of our oldest preachers pastors this church, Bro. Thoneas Willey. He is very feeble now and can't be with us much longer.

We would be so glad to have some of our women west of the Mississippi River to attend our National Auxiliary Meeting in June. We are still praying around ten o'clock every morning for God to send a great spiritual awakening among our people; and when we get the vision, we can help others. We ask others to join us till the revival comes. Pray for us on our journey, that much good will be accomplished.

We have received several dollars on the Loud Speaker since we last wrote and we thank every one who is helping. We are having some wonderful open air meetings. Two weeks ago in Colquitt, Ga., we had Bro. James Bell, a returned Missionary from Africa, with us in a few services, and he also preached one time. He and his good wife spent 20 years in Africa and are returning in May to continue to preach and teach the heathen. It is wonderful to meet good strong characters in the Master's work.

God bless our many loved ones in the Lord.

Yours for Jesus,

—H. M. and Lizzie McAdams

PERRYVILLE, ARK. Apr. 13th

Dear Gem Readers:

This is my first letter to the Gem, but I want to report the work that is being done at our little church called Cherry Hill. Our church is a new church, organized in August, 1937. We have about 25 members. It makes my heart rejoice to think of the good our beloved pastor, Bro. W. M. Guinn, is doing in our community. I pray God's richest blessings may rest upon him for his untiring efforts. Bro. Guinn held a meeting at this place last August. We had a wonderful meeting, and lots of good done. There were about 12 converted, and several were baptised. We thank God for all good things. The Devil is fighting the Free Will Baptist here in our community, but we pray God will continue to bless us. Our pastor has put forth every effort to build up our church and community. There hasn't been so many dances and work of the Devil since he came into our midst. We have prayer meeting, good singing and services here at Cherry Hill. The people come from far and near to hear the Gospel; they are hungry for some old time preaching. We thank God for the Free Will Baptist.

May God bless all is my prayer.

—Mrs. Frank Moore

TULSA, OKLA., Apr. 19, 1938.

Dear Bro. Brown and Gem Readers:

We are happy to send in our report of the New Home Church, located out here away from the hustle and worry of the city, in a setting that Mother Nature has so graciously given. As we look in any direction, we behold the beautiful trees dressing up in their leafy coats of green, birds fly from one branch to another, chirping and singing, expressing their own cheerful little selves. When the shades of the evening fall, we can hear the Whip-poor-will as he too pours out his heart in his own peculiar way.

The beautiful flowers are also giving out their fragrance to help make the world more beautiful.

As we stand and gaze on these beautiful scenes, we stand in awe and reverence, for the All-wise Creator made all this possible for us. How wonderful! Behind all *good* and *beautiful*—God.

Another way in which a great blessing has come to us, is that we are thankful to have a part in the purchase a 37-acre tract of land and the erection of a stone tabernacle centrally located in this First Mission

Association. In August, the Association will convene there (the Lord willing). The tabernacle will also be used for quarterly conferences. Another feature is, that a 5-acre plot will be made into a cemetery, which will be known as the Free Will Baptist Cemetery.

Now last, but not least, Rev. Paul Pursell and our pastor, Rev. Bert Rogers, started a revival in a tabernacle in Red Fork last night, Apr. 18th. The tabernacle is seated with new chairs, and everything is in readiness. We take this medium of giving out a special invitation to all who are in driving distance, or maybe you would enjoy coming in to attend these wonderful services for several days. There will be special music, good singing and old time gospel preaching.

Bro. Pursell recently held a revival for us, and many found the Lord precious to their souls. We feel sure that the same thing will come to pass this time: for the same Jesus is watching over us.

We must say in closing how much we enjoy reading the reports of our brothers and sisters in Christ—They really inspire us to *keep on keeping on* in God's service.

—Mrs. Ed Jenkins, Reporter

TOO LATE!

Sitting beside him in a train, an insurance agent tried to sell a policy to a traveler. How secure and safe he felt! He laughed at even the necessity of ever having insurance. Some time later two of the wheels slipped through a broken rail. Swiftly the other cars hurtled on to their destruction. Then the man called loudly for the agent, but he had gotten off at the last station. When the danger came, it was too late! How often that is the way with seeking salvation! So many scoff at the thought of needing the covering of the blood of Jesus. But when they stand in the presence of God, it is too late then! What about you? If today your time should come, would you be ready or would you have put it off till it was too late.

—Mrs. Opal Frazier, Hansen, Idaho.

PRAY

The day was long, the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted, but I did not know
Someone had knelt in prayer.

Had taken me to God that very hour,
And asked the easing on the load,
and He

In infinite compassion, had stooped
down
And taken it from me.

We cannot tell how often as we pray
For some bewildered one, hurt and
distressed,

The answer comes and many times
those hearts
Find sudden peace and rest.

Someone had prayed, and faith, a
reaching hand,

Took hold of God, and brought Him
down that day!

So many many hearts have need of
prayers,

Oh, let us pray.

—Mrs. Opal Frazier.

GOSSIPING EARS

A gossiping tongue is a dangerous
thing

If its owner is evil at heart;

He can give whom he choses full many
a sting

That will woefully linger and smart.
But the gossiping tongue would be
balked in its plan

For causing heart burnings and tears
If it were not helped out by the mis-
guided man

Who possesses two gossiping ears.

Oh the gossiping ears are the ones
that believe

The evil reports they are told;

The sly, subtle tales which they glad-
ly receive,

Would tarnish the purest of gold.

The cruel, "They say" which goes
floating about

Like a hidden foe, fostering fears,
Would lose all its force, were it firmly
shut out

By the man with the gossiping ears.

When the man with the gossiping
tongue happens by,

With his stories of evil and strife,

We surely should look him square in
the eye,

And ask him his mission in life.

We ought to refuse him a chance to
retail

The false, idle rumor he "hears;"
He ought to be locked up somewhere
in a jail

With the man with the gossiping ears.

Your Sister in Christ,

—Mrs. Opal Frazier.

THE BLUE EYE REVIVAL

I am glad to report a successful two and one-half weeks' revival just closed with our church at Blue Eye, Mo., where Eld. F. C. Zinn is half time pastor. Bro. and Sister Zinn were with us throughout the meeting, which was of short duration, but was a splendid meeting. Ten souls were saved, and among the number were some we and many others have prayed for for years. We had some wonderful services among the Christian people; some as good, I believe, as I have ever been in.

It was a real pleasure to be back at Blue Eye and work with the dear people there. I worked with them there for about seven years, beginning in 1928, and continuing through 1934. So it was like going back home in a way. I enjoyed working with Bro. and Sister Zinn again. We have labored together in several revivals, and it is always pleasant to work with them.

I pray the Lord's blessings on you dear people at Blue Eye, together with your pastor and his wife. I also desire an interest in your prayers, that the Lord may ever keep me in His service.

Yours in His dear name,
Winford Davis.

PURDY, MISSOURI, April 7th.

Dear Editor and Gem Readers:

I feel impressed to write a few lines to our paper. The Gem has been such a comfort to me in my sad and lonely hours. I get so lonely at times that I just feel like giving up: but the Lord tells me I can't do that. I must try to raise my little children in the way He would have me to.

We had a wonderful revival at Macedonia a few months ago; my brother whom I had prayed for so many times was saved, and many others.

The Lord has laid it on my heart to write this letter, and I know I am going to get a blessing for doing it.

Please pray for me and my children.
—Naomi Mizer.

TULSA CHURCH NOTES

Mrs. Evelyn Miller, Reporter
Received too late for last month

Dear Bro. Brown and Gem Folks:

We thought we would omit this month's report and give space to someone else, but when we looked out upon the old world and saw the handiwork of God on all sides, and felt the balmy

atmosphere of Spring coming forth, it made us see and realize all the more the value of God's love and mercy and blessings to us; so we decided we could not sit on the stool of do nothing and let an opportunity pass of telling the Gem readers that Tulsa Church still loves God and is going forward for His cause.

With the pleasant spring weather, our Sunday school attendance is holding well up to the 200 mark. The night services are well attended and Bro. Bingham has been preaching some wonderful messages, even though we do not have so many conversions each month, the seed is sown that we hope to see harvested some day.

An incident took place in our church the other night which made a lasting impression upon the hearts of many, when a frail, afflicted mother arose from an ambulance cot and testified that it does not pay to fail God, that she was having to suffer this affliction for her disobedience to Him.

Oh, if we all could realize, as this precious mother did, that somewhere in God's vineyard there is a place, and something to do, for each and every one of us, if we are willing to use the talent He gives us.

Pray for us, that we might ever be a worker for the Lord.

DRYNOB, MISSOURI

Crowded out last month

This morning, by the help of my Lord, I want to say a few words to the Gem family.

First, I'd like to tell you why I love the Gem. It is mainly because I feel it is God's work, and is pleasing in His sight, and because it is so plain and just like a talk with the good brothers and sisters in Christ Jesus—one can feel the spirit of love when reading it. Each time I think I'll not write, but give my space to a more worthy writer: but as the time draws near, something stronger than myself urges me to write, and so I try again

Do something for Jesus each day that goes by,

Our days are too brief for a mourn or a sigh:

For soon will the days unused cry out from the past,

And our time for service be ended at last.

And this is one way we have to witness for our Lord. Once I heard a lady testify, saying, "I'm glad I'm not ashamed to stand up for Jesus,"

and she never rose out of her seat. Too many times we are sitting down when we could stand as a witness.

"Every one of us shall give account of himself to God" (Rom. 14:12). And in Eccles. 12:14, it says, "for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil;" and some day we must stand before the judgment bar of God—we must face the record we are making day by day. Are we making a record we will be ashamed to own? Can we face the Mighty God with our record? We may hide a few things here, but there each secret will be made known.

Think! We must meet each broken vow, things we hold so lightly now—each heart-ache we have caused, each tear, things we never stop to consider. A few words lightly spoken can so easily discourage someone, cause heart-ache—a few words of gossip can do so much evil! It may not sound so bad to us, but when we hear it spoken by someone else, it's much worse; and it's going to look awful on that record there—and good or bad, we must face the deeds we have done.

Many will look to Him for mercy, but He'll only shake His head and say, "Depart, I know you not." They will have to say, "I've got just what I've chosen;" for He said, "Who-so-ever will, let him come and take the water of life freely."

Romans 14:11.—"Every knee shall bow to me, and every tongue shall confess to God."

There will be a great prayer meeting: but too late. Then what would you give in exchange for your soul? It will be like the girl on the wrecked ship. She refused to take some of the first boats to safety; but later offered a fortune—all she owned in this life—for her life: but 'twas too late. When she was near death, she needed something money could not buy; so while we have life, time, and opportunity, let's be making a record we can face.

One time I had hoped to be dead, hid away in the grave on the Judgment Day. But today, I'm so glad the grave cannot hide us, and that our records will be there, and that we have a just Judge. Then the world that has been and is so unjust in its judgment, will know us as we are. Let us make our life a channel of blessings, with the love of God flowing through, and be ready and willing His service to do.

Remember our church at Cross

Roads in your prayers—we are still ringing the Gospel bell. Our regular meeting was the 12th. On Saturday at eleven, and Saturday night, our faithful pastor delivered the message. On Sunday at eleven, Eld. S. N. Reid delivered the message, followed by Eld. J. R. Reid. Much rejoicing and praising God throughout the meeting. Pray for me. "Let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it." Heb. 4:1.

Your Sister in Christ,

—Alpha Jane Wilson.

EASTER POEM

By W. Farris, Granby, Mo.

Easter comes, and easter goes,
But does not come at regular date;
All its fulness no one knows,
It's sometimes early, sometimes late.

It comes to us some light to shed,
On Easter morning 'twas, they say,
Of His redemption from the dead,
And angels rolled the stone away.

And Mary came while yet 'twas night,
While all the city round them slept.
The Angels sat there shining bright,
And asked of Mary why she wept.

And as she turned, and looked in vain
She saw one standing near the place,
And when he called her by her name,
Then it was she knew His face.

The napkin was not round His head,
He looked quite as He did before,
He had been numbered with the dead,
But now alive for ever more.

Goreville, Illinois, Mar. 12, 1938

Dear Gem Readers:

Please turn to the 12th chapter of Romans with me, and study about our "reasonable service toward God." Paul writing to the Romans, said, "I beseech you therefore brethren by the mercies of God, that you present your bodies a living sacrifice holy acceptable unto God, which is your reasonable service" (Rom. 12:1). Now we must present our bodies to God not just part of us. If we have been regenerated by the blood of Jesus Christ, we are one of God's children. Brethren, it is not a hard job to offer our bodies a living sacrifice. My Bible Dictionary defines it as a rational or spiritual worship. We know that an unsaved person cannot do this or worship God in a spiritual sense. But a Christian person can. In Heb. 13:15, it says, "By him therefore let us offer the sacrifice of praise to God

continually, that is, the fruit of our lips, giving thanks to his name." What is some of the fruit of our lips? From the abundance of the heart a man speaks. The spiritual fruit of our lips would be talking about God in testimony, going to God in secret prayer, public prayer, singing Gospel hymns, preaching, etc. Hosea said, "Take with your words, and turn to the Lord: say unto him, Take away all iniquity and receive us graciously: so will we render the calves of our lips" (Hos. 14:2). Paul tells us to offer a living sacrifice, not a dead one. The priests under the Mosaic law offered sacrifices to God for other people, and the atonement of sins, but dead sacrifices. When Jesus gave His life on the cross, that cleared all dead sacrifices off the altar of God, so the redeemed can offer themselves to God and it will be a sweet savour to God too; and how it does please our Heavenly Father for His children to do this. And He said, "And whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:27-28). We know that all of the disciples but one was killed for the cause of Christ and many more gave their lives, that we might partake of the plan of salvation. In Matt. 11:29, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." How can we learn of Him, if we do not walk and talk with God, and study the Scriptures? "He that saith he abideth in Him ought himself also to walk, even as He walked" (1 John 2:6). That's how we must walk with God. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20). Our time, strength and means are God's, and should be given to the service of God. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the

Spirit, which is the word of God: Praying always with all prayer and supplication of all saints" (Eph. 6:13-18). That armor of God protects the front of a child of God and not much of the back, so there is no room for cowards who are always looking behind them, but we must press forward to the high calling of God which is in Christ Jesus our Lord. And so dear brothers and sisters in Christ Jesus, "Let us not be conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). "Also I heard the voice of the Lord saying, whom shall I send, and who will go for us, Then said I, Here am I, send me" (Isaiah 6:8). Dear Christian friend, let us always be ready and willing to offer our bodies a living sacrifice holy, acceptable unto God which is our reasonable service.

I am a young minister just 25 years of age, trying to spread God's Gospel and win lost souls for God. Let us pray for one another and be faithful unto the end and gain that mansion in heaven. Praise God for old time, shouting, singing, praying, preaching religion.

Your brother in Christ,

—Eld. Cecil Crites.

A SONG

By W. Farris, Granby, Mo.

If you would be like Jesus,
And live with Him above;
Forsake your sins malicious,
Accept His kindly love.

If you would be His servant,
He will surely make you free;
If you would be His free man,
His servant you must be.

God loves us all so kindly,
We never can repay;
He sacrificed His own dear Son,
Providing us a way.

A way for our atonement,
Eternal life to share;
He's gone from earth to Heaven,
A place He will prepare.

If you are tired of evil,
And wish to be made whole;
Repent, and come to Jesus,
He will save, and keep your soul.

I prayed my Lord and Master,
For Him to stand between;
My God, and me, for mercy,
He did, and now I'm clean,

MISSIONARY DEPARTMENT



Rev. T. H. Willey,
Foreign Missionary,
% James G. Stoddard,
Box 397, Balboa, Canal Zone.



The Regions Beyond



Mrs. T. H. Willey,
Companion Missionary
% James G. Stoddard,
Box 397, Balboa, Canal Zone.

"But We See Jesus"

By Eld. T. H. Willey

"But now we see not yet all things put under him. But we see Jesus." Heb. 2:8-9.

"It is always profitable to look clear-eyed at the world as it really is, but it is also good to dream dreams about the coming of a world-wide Kingdom of God. If Christ claimed anything, He claimed to be able to give life to men and nations. He gave abundant evidence of the unwavering purpose in His heart not only to redeem men one by one, but to organize these redeemed ones into a world fellowship laboring to build the Kingdom of God.

"The missionary work of the Church is no after-thought, no unauthorized addition to the simple gospel Jesus preached in Galilee. The Bible is an imperial Book claiming the whole world for God. Jesus disentangled religion from its national setting and preached a message of life here and hereafter for the whole world. Either we must accept what Christ said about the world-wide responsibility of His disciples or fail miserably. We are to be the heralds of the love of God for all men." —The Upper Room.

If this responsibility were felt by all those who name the name of Christ, the cry, "The Evangelization of the World in this Generation," would never have been a vain cry. Because of the failure of the evangelization of nations and peoples, the shallow thinker would blame the Gospel of Christ. We have a friend who often comes to our house; he claims to be an infidel, but in spite of this he visits us. His chief argument is that missionaries are impractical. Probably he has come in contact with a few who have brought discredit on

the name of Christ, and missed the many who have been a lasting benefit and a blessing to the world. There have been those who have gone into all lands, not merely to teach Him, but they have carried seed, farm implements and new plants, thus they have become indispensable to the life of that people. The Methodists in Chile have such an agricultural project that it has made the name "Methodist" sound good to the Chileans.

I recently heard the secretary of Foreign Missions for the Northern Baptist Church in Latin America tell of a young man who went to him years ago and said that he wanted to be a medical missionary to Latin America. After graduating from medical school, he said, "If I am going to Latin America, I shall first go to Spain and study Spanish." This accomplished, he returned home only to leave immediately for Gorgas Hospital here in Panama to acquaint himself with the diseases of the tropics. After a year in Gorgas, he returned to the States taking a special course in brain surgery; he became one of the few successful specialists in this branch of surgery. The call came for missionaries in Mexico. The government having barred mission workers made the entrance difficult, but due to this young man's very marked ability, the Mexican government granted him permission to enter as a medical missionary. Through this avenue of practical service, he has been able to spread the Gospel in Mexico.

The stamp of practicality is an important factor in modern Missions; an official seeing this will, as they say, tolerate religion. In our work here in Latin America we hope to be

practical. One of the greatest needs of Panama is a varied food supply. The food of the people is meagre; cabbage is ten cents per pound, tomatoes that we would feed to the stock at home sell for ten cents per pound. There are no factories here that add to the industrial improvement of the people. On my last trip to the Sambu, I carried cabbage and carrot seeds as well as a variety of others. The Indians knew nothing of these. A missionary must make himself indispensable to the need of the people with whom he works.

"First a dream, and if the dreamer be a doer, blessed is he."

This is the crossroads of the world, and we are permitted to meet all descriptions of world travellers. Mrs. Willey heard an interesting speaker this week. A professor's wife from Georgia Tech University told of how she and her husband built a 37-foot boat and for three years have sailed the world touching such points as the West Indies, Society Islands, New Zealand, Australia, Africa, Helena Islands, and are now on their way to Hawaii, and then to Alaska. When asked, according to her observation, who was doing things for Missions, she said this, "While I am a Methodist and majored my college work on Religion, and believe thoroughly in our missionaries, I must give the credit for doing things to the Mormon Church." This should shame all of us, —that a false religion would excel in this great work of reaching the neglected. I can find no point of fellowship with the Adventists, but I must give them credit for the constituency that supports Missions. Northern Methodists have been largely responsible for Panama for twenty years; they have one pastor in the interior, the Adventists have eighteen, and the Four Square workers have an equal number.

Someone has said, "If we could get religion like a Baptist, experience it like a Methodist, be positive of it like a Disciple, be proud of it like an Episcopalian, pay for it like a Presbyterian, propagate it like an Adventist and enjoy it like a Negro, that would be some religion."

Contacting People With No God Consciousness

I am writing this article with the thought of analyzing the method of approach to the mind of the native who lives as do the Indians with whom we are working in Panama, and with the message goes the prayer that you who read might better understand our work and problem.

First, we must remind ourselves that the unsaved man, and the man disinterested in spiritual things, whether in a Christ enlightened land or in the darkest heathenism, is a lost man without Christ. Probably there is more responsibility on the individual who knows the way and refuses to walk therein.

The more advanced races have a very high conception of a supreme Being, a Creator of the universe, the high and spiritual nature of man. They have some idea of the the final destinies of all human kind. The peoples of the East and the Orient apparently have a greater capacity for concentration on spiritual things, they are by nature mystics, though to us their concepts are grotesque and all out of focus. The followers of Confucius and Budaha and Mohammed are very religious, while the Indian, untouched by so-called civilization and uncontaminated by the vices of the white man, has to a great extent, a blank mind on the subject of religion, while we find the Mohammedan praying many times during the day, we never find an Indian praying; with them there is no background of spiritual culture. While the Cholo do have a word for God, they have no formulated definition of the place he holds in the universe; so naturally they would not call upon him in prayer. They are unable to grasp the idea of the soul until one goes among them to teach this fact. There is no written book, not even a grammar in their language. You see, we must start with a spiritual and mental blank. You might wonder in view of this as to their reaction of guilt and sin? Are they guilty? Yes, they have an awareness of guilt. I believe from experience and investigation that there are no primitive peoples without a guilt sense,

When we preach and make an effort to reach the unsaved in the home land we always have some basis to work on in the minds of those we are trying to reach. There is the influence of a Christian home or community, and the force of the church, the prayers of friends and relatives, which influences have been thrown around our people from the time of babyhood. With the Indian and his blank mind preaching, as we know it at home, is out of the question. On the other hand, the missionary must try every conceivable means, and in the simplest possible way, get across to them some definition of the spirituality of the soul, its immortality, the personality of God as a creator, and the revelation of God as we have it in the Bible. This takes careful, patient teaching, which in turn calls for great faith on the part of the worker, for one might not see immediate results or response, such as we are apt to see when in the evangelistic field at home. I have found already among the Cholos, not all are interested, now my work is to discover some means to arouse an interest. One group of Indians on the Sambu I found hung up my words, the things I was telling them were so new and strange, that they could not grasp it was evident. Now the thing I must do is to keep on teaching till some form of truth shall be marked upon that blank mind.

How can I convey to them the thought of Christ the Lamb of God slain from the foundation of the world? They never have seen a lamb or a sheep. I must find some way to get into their minds redemption's meaning. One missionary in Africa found his means of interpretation in a custom practiced among the tribes, of human sacrifice. When two tribes were at war and desired peace, the tribe that desired peace made the sacrifice on the border of the tribes; some member of that tribe had to suffer or die for peace. The missionary found in this the parable of redemption. In Borneo, where some of my friends are working, they found the Diakes had a custom of drawing the blood of a chicken and touching it to the head of two persons, which they believed made them blood brothers. How easy through this they could convey the thought of the atoning merits of the blood of Christ and its oneness to all who are brothers in Christ. So the blood was a means of oneness and the missionary was wise to use this parable.

My first task is to win the confi-

dence, respect, and love. Until I do this, I can never expect to reach a soul. This is one of the universal laws of soul winning, whether at home or in the foreign fields. The successful pastor is the man who can go into some wicked home full of cursing men and women, probably a little child who attends Sunday school is the point of contact. He continues to visit this den of vice till confidence is so inspired in this man of God, that they look for him. He starts a revival meeting and these people are led to Christ and the home is transformed. This is a greatly needed type, of personal work. Mrs. Willey and I are doing this among the Indians.

Please continue to pray for us.

Our address has been changed to the following.

Rev. T. H. Willey,
% James G. Stoddard,
Box 397, Balboa, Canal Zone.

Mail sent to us at this address will be forwarded to us by this friend.

NO HOPE IN JESUS

"Having no hope, and without God in the world." —Eph. 2:12.

Oh, to have no Christ, no Saviour!
No Rock, no Refuge nigh!
When the dark days 'round thee gather,
When the storms sweep o'er the sky!

Oh, to have no Christ, no Saviour!
How lonely life must be.
Like a sailor, lost and driven,
On a wide and shoreless sea.

Oh, to have no Christ, no Saviour!
No hand to clasp thine own!
Thro' the dark, dark vale of shadows,
Thou must press thy way alone.

Now we pray thee, come to Jesus!
His pard'ning love receive;
For the Saviour now is calling,
And He bids thee turn and live.

Oh, to have no hope in Jesus!
No Friend to set us free!
Oh, to have no hope in Jesus!
How dark this world must be!

Come to Jesus, He will save you;
He to sinners is a Friend;
Then when thou hast found the Saviour
He'll be with you to the end.

—Selected.

HISTORY OF PLEASANT GROVE CHURCH

Continued from page two

and W. P. Stevens was clerk. Bro. J. B. Dalrymple was ordained at this time.

In 1893, L. M. Whisenhunt was pastor, J. H. Coffman, clerk. Brothers Pinkerton and Whisenhunt preached, also Bro. Fox and Bro. Parnell (no initials).

In 1894, L. M. Whisenhunt was moderator, and J. H. Coffman, clerk.

Bro. Henry Pate and Dr. Alford preached at the Sept. conference. Letters were granted to J. W. Brewer, Jefferson Stracner, James Parnell, Sard Brewer, Sarah Brewer, Betsy Stracner, Lou Carpenter, Nancy Martin, Noley Martin, Dallas Pinkerton, Mary A. Henry. Bro. J. A. Barton was ordained by J. T. Barton, W. T. Bell, J. W. Hill and L. M. Whisenhunt.

In 1895, the same moderator and clerk were elected.

In 1901, second Sunday in May, at 9:00 o'clock a. m., the following were baptized: James Bell, W. C. Bell, Ora Smith, Oda Carson, Lydia Bryant and Ada Pate. J. H. Coffman was moderator.

In September, 1897, Henry Sharp, Lizzie Sharp John S— joined. L. M. Whisenhunt, moderator, J. A. Cox, assistant.

During this time the church gained and lost members. The old record tells of some who are now living in other churches, leaving us, or being excluded for disorderly conduct. On the old roll we find the names of Huse Barton, Mildred Barton and Hinton Barton, who are not in our church any more. We find the names of Jeff Coffman and Curtiss Coffman as active members, Jeff faithful until death, as were Jasper Smith and Ed Stevens and others. Many of these dear ones are sleeping in the cemetery in front of the church doors, where we can look out and see their tomb stones, and ask, as did the children of Israel, "What mean ye by these stones?"

In tracing the Oklahoma work back through its infancy, we find Bro. Coggins and Bro. Tom Townsend of Little Missouri River Association, Pleasant Grove Church, going from here up there, and with Bro. J. M. Roberts, starting a work on the same lines the old minutes show were observed here 58 years ago.

From the work of these men thousands are now on the narrow way that leads to life eternal, and only eternity can show what God hath wrought through our church: The Mother of Preachers should be her name, a training place for God's ministers.

Among the faithful deacons we find Henry Sharp and Joe Elic Zander. We now have three faithful deacons: R. D. Smith, Melvin Young and M. J. Smith, just as fine perhaps as can be found.

An acre of land was given by Jasper and Janie Moore in 1898.

The church sent delegates to the 23rd session of the Association at Rock Springs Church. E. S. Stafford was moderator. On our roll were the names of J. T. Barton, J. A. Barton, J. A. Fox, J. H. Coffman and S. E. Stafford, five preachers. No wonder Satan has fought our church, she is the mother of so many preachers. In 1899, Z. D. Lawless was pastor, J. F. Murphew clerk. Ten churches were in our association. In 1900, the name "Church at Pleasant Grove" appears.

At this time we are planning a home coming day for

the second Sunday in May, decoration, dinner and a program. We invite all who ever belonged here or who have been converted here, to come at that time. If you cannot come, please write and tell us who you are and what this church means to you. Do you know any of these preachers? Did you ever hear them preach? Letters will be appreciated.

Write to Mrs. Essie Hearron, New Hope, Arkansas.

The present moderator is Eld. W. A. Hearron, and the present clerk is Morgan Smith, New Hope, Ark.

CARIPITO, VENEZUELA, SOUTH AMERICA

Dear Brother Brown:

I want to take this opportunity to say, "Hello" to many of my friends who read the "Gem." I want to mention Bro. Harry Beatty and family; all my friends and relatives at Myrtle, Mo., especially my Sunday school class at the Free Will Baptist Church.

I am now in a new oil town in eastern Venezuela. Two years ago I camped here with my husband while he built a camp, for the men who drilled the first well, to live in. There was no one living here then. Now, there is a native village of between 4,000 and 5,000 people.

The people who live here are very poor and live in unimaginable filth. Their houses are mostly one-room affairs, one door, no windows, dirt floor, and no furniture except a hammock; their cooking utensils are for most part one big pot. They cook every kind of vegetable and meat together in a stew, and cook it over an outside fire. The babies are numerous, and they die by the score in infancy. To see the way they eat and sleep, it's no wonder they die. Their stomachs are always swollen. They eat such coarse food and are so dirty. The boys go naked until about eight or ten years old. I think the hot rays of the sun helps to kill germs or more would die. Last night a native man came to our door and wanted an advance of forty bolivars on his salary. He works for my husband. He said his baby had died. When we didn't make him sign a slip for the money, he choked up to cry, and patted my husband on the back and thanked him.

They are simple and childlike when you have their confidence, but very hot-blooded and brutal if they think you wrong them. Every Sunday morning the rooster fighting enthusiasts go to the "Gallera" (pit for fighting roosters), with a rooster. On one occasion a native stabbed another in the back, over a bet of five bolivars, the dagger passing through the left lung. When the crowd tried to arrest him, he emptied a revolver at them, but the shots went wild and they finally arrested him, and the court sentenced him to twelve years imprisonment.

There are two American ladies here beside myself. However more are coming.

The climate is warm to hot the year around, but here in this particular part of the country the wind always blows cool. There aren't any trees close. The sand is very deep and in dry seasons sifts all over everything. We have eight months rain and four months dry. The rains have just now started.

We have a few banana plants in the back yard, and I don't know whether they will live or not. Our house is made native style—of mud with a thatch roof—one made of Moriche palm leaves. It doesn't turn water well either.

We have five rooms with bath and toilet and the floor is cement. We have very few flies, but lots of ants. No mosquitoes. Mosquitoes are very bad in lower lands. Our house is comfortable as it is new and has never been occupied by natives. We have mostly imported canned foods to eat. We buy fresh eggs most of the time at from 60c to 75c per doz. We get a few small tomatoes and once in a while a watermelon.

One sees all kinds of cripples and diseased people here and many of them are insane. In a village not far away is an old woman who is said to have leprosy. She never goes inside of a house, but sits in the streets at all hours, day or night, and the people give her food.

In another village there is another insane woman. The story about her is, "A few years ago she was washing clothes on a little stream of water. She laid her baby on the ground while she worked and a hog came along and killed it. She goes about making motions like she were rocking a baby."

This camp is, and was when we first came here two years ago, a nice place compared to some others.

On one job 3 1-2 years ago we lived on a house boat on the Morrocoy River. The boat house was equipped with electric lights and refrigeration, but there was a shortage of fresh water. The river was so close to the ocean the tides made the water salt. One day my husband, with two native men and myself, went up the river in search of a stream of fresh water. We found it after two and one half hours—a lovely mountain stream—then we started back and in a few minutes our boat broke down. We hadn't taken any food nor water, so we just had six sandwiches and a quart of water for four of us for 26 hours. We were out of the path of water travel and we didn't know whether we would be found in hours or days, but my brother-in-law started a searching party that found us. We were hot, tired, hungry and sea-sick as well as thirsty. That was the only time I ever was hungry and thirsty when I didn't know when I could get food and water.

There was another job my husband was sent to do, that they said was too bad for me to go, so I can tell but little of it as he told it to me. It was on some small river and was in a rainy season. Water was from one to five feet deep all over the country. Mosquitoes! Something terrible at night; he had to wrap up in a sheet to sleep, and then he'd nearly smother.

He had a group of native Spanish men and a group of Indians, also a few Negroes working for him. One day one of the Negroes had finished eating lunch and was very warm, he got up and said, "Here I go boys," and jumped into the river. He didn't come up for three or four days. The porpoise, a big fish, had rooted his body up to the surface of the water and it was floating on some rubbish. Then three of his Indian workmen died of fever and dysentery. It seemed a miracle my husband came out sound and well. Just an example of God's care and answers to my prayers.

On one of my husband's jobs last year, he was up in an oil derrick doing some work when one of his workmen, a little Negro named Juan, called him to come down and he (Juan) would take my husband's place. The little fellow didn't get all the way up when another workman above him dropped a sharp pointed wrench, striking Juan in the shoulder, piercing his lung. He lived less than an hour. I feel like he acted as our Savior. He took my husband's place and died in his stead.

We had a nice trip down this time. We sailed from New York Feb. 5, on a big tourist boat, the "Brittanic." We stopped at the isle of St. Thomas on Feb. 9th. Then on the tenth, we stopped at Martinique and saw Mt. Pelee that erupted and killed so many people in 1902; we could see the lava as it flowed down to the sea. Of course it was hard barren rock that once was hot boiling mass carrying destruction with it. On one side of the island was a statue of the Blessed Virgin; the natives built it after the eruption of Mt. Pelee to ward off the evil spirits and prevent such a thing happening again.

One interesting thing at all the islands is the divers. When a ship anchors, small row boats filled with boys and men come out and beg for coins. When the passengers toss a coin into the water, they all dive and never miss one. The water is so clear you can see their brown bodies all the way down to the coin. They wear very little clothing; some of them a loin cloth, nothing more.

The statue made an impression on me as being the way they prayed to God. It seems that all the people I have seen, while being different from us in their mode of worship, all reverence a Supreme Being, and are more ready to pray or give more devotion, after some catastrophe has overtaken them. But aren't we the same way?

We take our blessings for granted and aren't very thankful for them, but let disaster overtake us and we are ready to start praying. I believe if we were more thankful when things are going well, we wouldn't have so many disastrous things happen to us, but if it takes disasters to bring people to God, I am willing that they should come.

The last hour of our trip to this camp we came up a narrow but deep jungle stream. The water was muddy. Lying in the mud at the water's edge was any number of alligators and crocodiles. The alligators were red or yellowish in color, while the crocodiles were a steel gray; in the trees a little back from the water we saw lots of monkeys, the Red Growler specie.

This letter is rather rambling, and if I had any literary talents, with my experiences, I might write some interesting things for those who have never been in the tropics. However, I have done the best I can and I hope that I have made myself clear enough to interest those who read this.

Just a few words about myself to those who don't know who is writing this: I was born and reared near Myrtle, Mo. I was converted and joined the Methodist Church at Walnut Grove, Ark., when I was thirteen years old. The church went down after a few years, and I never united with another church until January, 1938. I joined the Free Will Baptist Church of Myrtle, Mo. In my years of trying to serve God, I have met some great obstacles and have made a lot of mistakes, but I am trying not to make the same mistake twice. I have always found God ready to meet me more than half way. It seems now, that I am so far from home and loved ones, but I can get very close to them through Him, for I know that they are praying for me just as I am for them, and even though far apart, we can be close in spirit through the Great God we all love and worship.

If Bro. Brown sees fit to print this in the Gem, I will be thankful, for I can write to all in one letter. If any one cares to write to me, I will try to answer any questions about this country or people that I know.

Wishing God's richest blessings on all of you, I want to ask each and every one to pray for us, that we might return safely.

I am your sister in Christ,
Mrs. S. L. Dodson,
% S. O. V.
Temblador Camp,
Caripito, Venezuela, S. A.

Puzzling Bible Verses

By Grace Irene Brown, Purdy, Mo.

Have you ever read a paragraph or sentence in the Bible that has puzzled you, or that you could not understand, or that you wished you knew what it meant? I have found several such paragraphs, but I have also found that the Lord is able to give us light on every puzzling sentence, if we earnestly ask him, and if we study *His Word* faithfully. There are no contradictions in His precious Word. I am so thankful that He has answered all my questions, and solved all my problems. Sometimes He has put it into the hearts of some of my brethren to speak a word that has helped me to understand. Sometimes my husband has made things clear to me, but many times the dear Lord has helped me directly in the study of His Word. He has given me an answer to my questions, and has solved my problems; what a precious Lord He is!

One of the Scriptures that puzzled me was John 5:39, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." These were our Lord's own words, and I could not understand what He meant when He said, "In them ye *think* ye have eternal life." But our good brother, O. T. Allred, wrote a short article on this Scripture for the Gem a year or two ago that helped me to understand it, and I have never forgotten it. Bro. Allred called our attention to the fact that our Lord was speaking to the backslidden, unbelieving Pharisees—not to converted people. These Pharisees thought they had a claim on every promise in the Scriptures because they were Abraham's children, but the Lord was trying to show them that the Scriptures testified of Himself, and they would not believe Him, nor receive Him, nor become converted; so they could not rightfully claim these promises.

Quite a number of years ago, when my first husband was alive, we were living at Weatherford, Texas, where my husband was pastor of the Weatherford Free Will Baptist church. One day one of our deacons came to me, very much worried, and told me that a man, who was a Socialist, had been talking to him, and the man said that the Lord permitted stealing, in fact, he said, He encouraged it, for He told

the children of Israel to "borrow of the Egyptians jewels of silver and jewels of gold" (Exo. 12:35, 36), and when the Egyptians gave them the jewels they kept them, which, the man said, was just the same as stealing. The deacon was a good man, but he didn't know how to answer the man and neither did I, at that time. But since then I have studied that Scripture, and I find that the word that was translated "borrow," has a number of different definitions. It is translated "asked" in 1 Sam. 8:10 and the same word is translated "desired" in other places in the Bible. Another definition of the same word is "begged." This would have been the best definition for the translators to use, for that was just what the children of Israel did. They asked or *begged* of the Egyptians jewels of silver and gold, and the Egyptians gave to them to keep, for the Lord had touched their hearts. The Lord knew that the children of Israel had worked hard for the Egyptians, and had received no pay, so He gave His people favor in the sight of the Egyptians, and they got what they asked, or begged for. So they did not go out of Egypt penniless. They had money for their needs. We have a similar use of that word in our English language. We sometimes say, "I ask your pardon, or I desire your pardon, or I *beg* your pardon." Each one of these expressions mean the same thing.

Another thing that puzzled me was the wine that our Savior made at the marriage in Cana of Gallilee. I knew that our dear Lord could do no wrong, and I also knew that He taught us in His inspired Word that we should not drink strong drink. But I have learned since that the word "wine" in Bible times was a general term for all kinds of fruit juices, fermented and unfermented. Even jellies were called "wine." Bro. John Rollins has made that clear in his article on "Wine" in the September issue of the Gem, 1937. In Bible times, the word "wine" was used to include the juices of all kinds of fruits, as oranges, grapes, berries, and other fruits, just as we use the word "food" to include meats, vegetables, breads and all the other things that make up our diet. But we know that when our food becomes decayed or spoiled, it is not

fit to eat any longer. We would not think of eating spoiled meat or fish. In the same way the juices of all kinds of fruit are good and wholesome until they become fermented, when they are no longer fit for use. We also know that cane is a good and wholesome food when made into syrup and sugar, but it becomes poisonous and unwholesome when made into rum. Likewise corn, potatoes, etc. are splendid food until made into whisky, and then they are poisonous. The Bible shows us how wine or fruit juices can be changed into unwholesome poisons in Proverbs 23:31-32 "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it *moveth* itself (ferments. Liquids bubble or move when fermenting) aright. At the last it biteth like a serpent, and stingeth like an adder." When fruit juices or wine is changed by fermentation, we should not use them any more than we should use food after it has become decayed or spoiled. The Bible teaches us not to even look upon it.

So we know that the wine our dear Savior made was the pure, sweet juice of grapes, or some other kind of fruit. And we should be so thankful that our Heavenly Father gives us good wholesome fruits and foods to supply our needs, and we should be careful to use them only when they are sweet and wholesome as He directs.

What a wonderful book our Bible is! It gives us instructions, and makes the way so plain that we need not stumble along the beautiful way from earth to our Heavenly Home. Let us be careful to use it as our *GUIDE BOOK*, for it answers every question, solves every problem, and clears up every doubt. It is His divine, sacred Word, that He allows us to use, so let us ask His help that we may understand it, and use it aright.

Oh, wonderful, wonderful Word of the Lord,
True wisdom its pages unfold.
And though we may read them a thousand times o'er,
They never, no never grow old.

Each line hath a treasure, each promise a pearl;
That all, if they will, may secure.
And we know that though time and the world pass away,
God's Word shall forever endure.

—Milton McKendree Bales,

The Divine Authority of the Bible

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

I want us to consider only the four gospels first, in order to prove the fact of the title of this article. The Evangelists presented Christ as the only one of his kind ever upon earth, so pure and perfect, so truly human and yet manifestly divine. Their writings are far removed from the realm of fancy and from an "ideal creation" of their own. They wrote of a real life, deep and marvelous in its nature, moving on, calm, clear, free, earnest, full of light and love, and of strength and beauty. Here are four distinct records of one life, diverse, yet harmonious, even in relating the same events, that some have rashly inferred contradiction; yet so deep and pervading is the harmony, that others have inferred transcription.

Look at Mark's writing, the shortest of the four. Mark began with the ministry of Jesus and records action, and not discourse. Christ went from place to place through the villages of Palestine doing mighty works, such particulars as would fix themselves upon the memory of keen observers. Only brief mention is made of parables, discourses and significant sayings. This rapid narrative sets before us a Being of superior power, love and grace, divine as well as human, walking on the earth but having commerce with the sky. This picture, faultless as far as it goes, is unfinished. Nothing is said of His birth or lineage. A picture unfinished, but the work of a Master-hand—reminding us of many great paintings, unfinished master-pieces which after centuries are still demanding a master-hand with genius enough to finish them.

Not so with the Gospel of the Lord! There was another Master penman already on the scene giving strength to Mark's omissions. Matthew wrote of discourse as well as of action; giving ample rehearsals of parables, sermons, predictions, pointing out the fulfillment of prophecy concerning Christ, thus binding the old dispensation with the new, and also giving a brief record of His birth and history. Here are large additions and considerable omissions, yet the character is not changed. If the life of Jesus, as accurately described by Mark, is grand and holy beyond the power of any writer to originate by an effort of the imagination, so that we are sure it was taken from reality; how

much surer may we be that no second writer of the same age could give us another and fuller portray of the same life, without changing its character or marring its beauty, unless he too were sketching from the reality of the life he was most certainly familiar with.

A third Gospel, quite unlike the first two, appears, recounting in greater detail the birth of Jesus, tracing His lineage back to Adam and proclaiming Him to be the Savior of the world. Luke added parables of thrilling interest and beauty; described the incidents of an extended journey. The Stream of Life becomes fuller according to Luke, and flows to regions not mentioned before, yet it is the same deep, pure, powerful stream, refreshing as ever. To pronounce it an imaginary life is to charge the record with falsehood and yet believe it a miracle of skill; it is to accuse the author of a marvelous work then to renounce the same marvelous work. Nothing but a fool will charge the record with either falsehood or fancy.

And this is not the end! Yea, a fourth record is produced soon after the other three, and is entirely different from all the rest. New scenes, miracles, and discourses illustrate the life of Christ. It reaches back into the eternity of the past and speaks of glory He had with the Father before the world was. The record is full of the clearest words of the great Teacher concerning His own mysterious character. Higher

and higher are we carried to view the same life again and again, but always from a loftier position than before. The character is unchanged, unmarred, with no discordant word. The halo around His brow may be brighter, but that is all. The veil is lifted a little higher for us to see more clearly, but nothing more.

The life these writers described was real. The subject of their writings actually walked upon the earth and suffered death at Jerusalem. So simple is the story, so sublime, so consistent, so human and yet so divine that no man could have invented it; much less could four men, each in his own way, have described so high an ideal. Four men, within themselves, could not have given us so wondrous a picture of that peerless life. They would have been tempted to explain, apologize, speculate, and eulogize—they would have marred their work by putting their egotistic personalities into their writings. But no, all is direct, simple open, and fair.

"The Evangelists have been able to do a difficult piece of work. They have made the individuality of Christ distinct by forcing into the background their own individuality. They manifest no self-consciousness in the act of writing, but they do show a clear consciousness of the Saviour. They do not charm us with their *opinions* of Christ: *facts* are allowed to tell us what He is. They seem to be under a law of limitation, guided and governed by the Spirit of God, that thus they may truthfully reveal the Redeemer of men. The fewness of their words, the simplicity of their style, and their singleness of aim give us the photograph of Jesus for all coming time." —Rev. John Reid.

The Apostle John put the last stroke of the pen to the wonderful biography of Jesus when he said, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

God speaks to us through His Son. Listen, "I speak that which I have seen with my Father." And, "The word which ye hear is not mine, but the Father's." Consider the immutable truth, "Heaven and earth shall pass away, but my word shall not pass away." Then may we hear for, "The word which I have spoken, the same shall judge him at the last day."



The Vine and the Branches

By Eld. Virgil Greenway, Jenkins, Mo.

The time is here when once again we are to celebrate Easter Sunday, which is in remembrance of Christ's burial and resurrection. But before we go farther let us view again some of Christ's last great work while He was here upon earth.

Let us notice Christ leaving the upper room enroute to Gethsemane. It is quite generally accepted that He left the upper room with eleven of His disciples. After the farewell address recorded in the 14th chapter of St. John's Gospel, where He said, "Let not your heart be troubled, ye believe in God believe also in me," He gives the striking parable of the vine and the branches. He tells, "I am the vine, ye are the branches." No doubt that as He and His disciples passed out the door, they could look out upon great vineyards standing out brilliantly in the light of the moon. And it made this Scripture more real to His disciples when He began to explain to them, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it that it may bring forth more fruit."

Here is a great message to the Church on fruit-bearing. No husbandman plants a vineyard for show or for shade, but to bear fruit. A Christian is not a thing of ornament, but of usefulness and service. Abundant foliage does not satisfy the husbandman, nor does mere profession of



Christianity please the Father. In another place, Jesus taught that there is only one condition on which a tree may remain in the vineyard, that is, that it bear fruit. If it does not, He says, "Thou shalt cut it down." In the 15th chapter of St. John's Gospel, verses 4-6, Christ said, "Abide in me, and I in you. As the branch cannot

bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If any man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." It is very necessary also that the branch abide in the vine, separated from the stem it becomes fruitless. Men speak much about helpful environment, but there is something more vital than that, and that is a spiritual nature, Christ living in us. A bad man will debase a good environment, a good man will transform a vicious environment into a good one.

Christ in the human heart. There you have the key and the only effective key to our problems of today or other days.

So let us sum up the results of abiding in Christ: we bear fruit, our prayer is answered, we have enjoyment in the love of Christ and the Father, and the friendship of Jesus Christ.

Time does not permit us to go farther with this, but we are praying that more will abide in Christ, and I am trusting and praying that God will bless all. This is the prayer of this unworthy servant.

Is The Church Bringing Forth Children?

By Eld. Kenneth Turner, Granby, Mo.

"And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy for the children are come to birth, and there is not strength to bring forth." Isaiah 37:3.

You may not understand this Scripture of Isaiah to be a future prophecy concerning the condition of the church. But, nevertheless, I want to make that application, because it is so precisely true right now. Isaiah is speaking of a day when the mother would fail to have strength to bear the child at time of deliverance. Naturally speaking this condition results in affliction and oft-times death of both mother and child. And how true it is in the spiritual sense, when the Church, whose duty it is to bring forth souls in the spiritual birth, fail because they lack spiritual power.

Jesus told Nicodemus there were

two births necessary if one would enter into the Kingdom of God, "Ye must be born again." (John 3:7). First, one must be born of the water to have a natural being in this world, then there needs to be a birth of the Spirit. It seems today that people, like Nicodemus, cannot understand about the spiritual birth. Jesus made it plain enough in the third chapter of St. John, when He compared the



Spirit to that of the wind. And the teachings throughout the words of Christ and the apostles is that the Church's duty is to help bear these poor lost souls into the fold of Christ. And we can see this very thing accomplished only where there are praying people, alive in the Spirit, full of the love of Christ, and willing to do service, that souls might be born again. Under such conditions are the only places where you will see souls saved by the multitude.

How many times do we see souls convicted of sin and eager to get to Christ, and experience the new birth; and the Church so unable to assist in their effort to get to the Lord, The condition is just this: there is a lack of power among God's people. Then what has caused the lack of strength? Let us suggest a thought or two that will cause such weakness of the church. Maybe people have ceased their praying, perhaps they let worldly cares crowd in between them and their God. How many of us neglect our prayer life, and think of worldly pleasures

instead, crowding out the Spirit and power of God? Do we let ourselves drift away and become so cold and indifferent, that we don't care whether school keeps or not? And do we ever say, "I'll just not go to the service tonight, I think tomorrow night the crowd will be larger, and maybe my preacher will preach then. And I want to go down town tonight any way, and if the picture is good, I might see it, or if I get a chance, I'll slip in and get a little drink, as I haven't had one for a day or two now. And if I did go to church, the preacher wouldn't call on me to pray, and he hit me so hard last night, I'll just not go back tonight. I just don't feel very welcome when I do go, and they don't run things to suit me. I can't have my way in the Sunday school, and they never appoint me to lead prayer meeting, so I'll just howl out. And I'm afraid they will pass the collection plate tonight. I know I told them I would help pay the preacher, but I really didn't mean it. And I just didn't like it when the preacher explained how God expected people to give. I know the Bible speaks of it, but my idea is just as good, and that is: 'Let the preacher get by the best way he can.' I may just quit the church if I can't have my way."

And oh, the thousand other things that the Devil will cause us to think and say, that will cause trouble, rebuke and blasphemy! And then wonder why the revival was no better than it was. Let us ask ourselves the question, Is it my fault? And then not let ourselves be too stubborn to admit it. We wonder why the church does not go forward for the Lord, and why the unsaved of our community are not saved. It is because the church is powerless. The unsaved are anxious to be saved and would be if the church would get on the altar before God and gain strength that their prayers would avail much, when they pray for the spiritual birth of the poor lost souls. If ever there was a sad condition it is when a soul is touched and comes before the Lord seeking salvation, really honest before God, and yet they fail to get through. What is the matter? The people of God are so cold and powerless. And the fault is not of God. So it must be the church, and truly it is. Souls are sick in sin and need to be born again, but the church is powerless. Will it result in the death of the church and the soul too? It is possible that the children are come to birth, and there is not strength to bring forth.

Besides all these and numbers of others, the minister is a prophet, a prophet of the Lord, a speaker for God. The minister, then, being a speaker for another, is not in business for himself. Being desirous to tell the wonderful truths of God's Word, the minister must first seek the truths. He digs for them as for hidden treasures, then coins them and puts them into circulation. Like Moses and Christ himself, he must go away alone with God, and talk with Him as face to face, then give to the people the message as it is revealed to him. He is an ambassador from heaven to earth working to get men to become reconciled to God.

Paul said, "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22). He became to the Jews as a Jew: to those under the law as under the law: to those without law as without law: to the weak as weak, and all that he might win them to Christ.

That old adage, "When in Rome, do as Rome does," can be applied to no profession better than to the successful pastor. Because, to the farmer he must be a farmer; to the teacher, a teacher; to the carpenter, a carpenter. He must know how to farm, teach, and build; and be able to talk intelligently on all phases of each subject. He must show more than a passing interest in each individual: share their joys and sorrows, be their counselor, advisor, and sometimes their judge.

The successful pastor must forget, or hide his own disappointments and difficulties, and meet his people at all times with nothing of his own problems to interfere with his being ready to share the woes of his people. He must never forget the children of the community. They are the church of tomorrow. Time spent with them, sharing their fun, listening to their childish problems and lending a hand to lighten their load, etc. is time well spent, and in years to come the fruits of this part of the ministry may be seen, as the church takes in new recruits.

It's a natural gift for some people to meet the public, while others may acquire the talent through practice. Some sing from natural ability, while others must be trained: but for anyone to carry the Gospel message, he must have an experience with God. It's a difficult task to paint a picture of a human face: but after years of practice, it is possible to reproduce a likeness of a face so that it seems

Qualified Pastors

By Eld. Noel Turner, Greentop, Mo.

It seems that the minister is expected to do more different things than any other man in the community. The division of labor has been carried farther in every other profession than in the ministry.

He is an administrator. The church of course is an organization, and like all organizations, it must have an executive head. All machines, in order to keep down friction, must be oiled; repairs must be made, and the whole thing must be watched.

The pastor must feed the flock, He must know them by name, know their needs, habits, and must know where the pastures are best and where the sweetest waters flow. Also he must know the habits and methods of the enemies, and be the protector in time of greatest danger.

Like the priests of olden times, he officiates at the altar of worship. Through his lips, the thoughts and

desires of many hearts are made known. He reads the Scriptures, leads the singing, and reveals or interprets what holy men of old have written, by the inspiration of the Holy Ghost.

Of course the preacher is a moral and religious leader, and belongs to the entire community where he lives or preaches, consequently his ideas and acts of patriotism and citizenship are of great importance.



almost possible for it to breathe and speak. But oh, what an undertaking for the preacher to paint the likeness of the Saviour, with human words, so that he will attract and win the hearts of the fallen race. It's no easy thing to take the mysteries of tone and so arrange them as to create chords, melodies and harmonies that will thrill the multitudes and set their nerves a-tingling: but it's much more difficult to catch the music of the celestial world, change into human speech and pass it on to mankind in such a way that the hearts of the hearers will give back an echo of the same celestial vibrations.

No doubt the work of the lawyer, in applying the law to all the complicated affairs of men, is a trying task; but what about applying the Gospel of Jesus Christ? One man (a noted actor over 70 years of age) said, "I began studying for the stage when I was a boy of three, and I'm still studying." It takes talent and practice to be a perfect actor on the stage. And it takes more than a "notion" to get on the stage of life in a way that will please the Author of life.

It seems that the physician must be smart and skillful to be able to make sick folk well; but consider for a moment, what it takes to minister to a sin-sick soul—to take from the heart a deep sorrow, erase from the mind a spot of trouble, or lift a burden from the soul. This requires more wisdom and skill than the doctor has, it is the work of the Almighty, done through agencies of His own choosing.

Reason and Practical Christianity

By J. M. Doughty, Strafford, Mo.

There is a verse in God's Word which reads, "Come now and let us reason together."

Is it not helpful and practical for Christians to reason together?

It is a temperance topic that I wish the readers of Gem to consider at this time.

A large majority of the young people of a number of churches of Springfield, Mo. have pledged themselves not to buy from stores that sell intoxicating liquors.

Christian friends, come let us reason together.

Are the young people taking a reasonable course? Are they doing as

Although preaching is only a part of the work of the pastor, yet it is vitally important and often difficult. It is no doubt true (too true), that we sometimes take the stand unprepared. But the successful pastor will endeavor to make preparations for the message, by first seeking the guidance of the Holy Spirit, studying God's Word and meditating on the needs of individuals of the church.

It is no easy task to stand before a group of individuals (who feel discouraged, because every effort to move along seems to be blocked) and encourage them, when perhaps the pastor himself is really more heart-sick, and has more reason to be discouraged than they all. Yet it's Christ's command and we must go.

In too many places we are forced to believe the pastor's study has been changed into "the pastor's office." And, instead of spending much time in secret with God, he is very busy with church programs and their promotion. This is also prevalent among the church membership which causes me to arrive at the following conclusion: Those who are busiest in the church, often spend the least time with God.

Jesus promised that we should be openly rewarded, if we would talk with God in secret. I believe it, don't you?

The good shepherd will give his life for the sheep, but the hireling fleeth when he sees the wolf coming.

Are you a pastor? A minister? Are you a good shepherd, or just a hireling, working for worldly gain?

Christ wants them to do? Did not Christ say, "He that gathereth not with me scattereth?" Does not intoxicating liquor cause people who drink it to commit atrocious sins?

Do Christians who buy from a firm that sells liquor abstain from the appearance of evil?

Is it not true that in buying any product from a liquor dealer that you are helping him to stay in business?

In the tenth chapter of First Corinthians, Paul encourages us to *DO ALL TO THE GLORY OF GOD*. Can we not glorify God in buying the necessities of life by patronizing merchants who are glorifying God by selling only beneficial products?

MAN'S REWARD

By Eld. Frank Linton, Stella, Mo.

Dear Bro. Brown and Gem Family:

As I sit down to write a few words to you this morning, I praise the good Lord for this bright spring morning. I am thinking of some good Free Will Baptist people just now that are away in other states, away out in California: There are the Fraziers up in Idaho. I haven't met them, but I can say from the deep of my heart, God bless you, Sister Frazier and may He give you a speedy recovery. I enjoy reading your letters and writings in the Gem. Down in Kentucky, God bless you big hearted Free Will Baptist. I praise the Lord for our denomination.

"For whosoever shall give you a cup of water to drink in my name because ye belong to Christ, verily I say unto you, he shall not lose his reward." (Mark 9:41).

It seems to me that some people get confused on the word "reward," and think that it means salvation, but it doesn't mean that. We could give all our worldly goods and a barrel of water to some one who belongs to Christ and then be lost. We could keep the commandments, as the rich young ruler did, and then not have salvation. We keep the commandments because we are Christians, not in order to be Christians.

Now listen, man will receive a reward for showing respect to people who belong to Christ, for God's promise to Abraham was "to bless them that bless thee and to curse them that curseth thee." (Gen. 12:3).

Listen man, if you are trying to get by on your good works, read Matt. 7:21-23. You will receive a reward for being good to God's people, but that will be here in this present time: for if you go on without being born again, you are going to be lost, not merely going to be, but lost already and don't know it.

Eph. 6:8 says, "Whatsoever good thing any man doeth the same shall he receive of the Lord, whether he be bond or free." Our Lord is coming some of these days and according to Rev. 22:12, He is bringing His reward with Him to give to His people. And I am sure that is not salvation: for we have salvation; and I praise the Lord for it.

F. W. B. LEAGUE REPORTS

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Eld. Damon Dodd, Elvins, Mo., 1940
Field Worker at Large
Bro. C. B. Dees, Flat River, Mo.

REPORT OF FIELD WORKER

This morning I am very happy in the service of my Master, with a greater determination to go forward for Him. We have had such a good time with the Lord for the past week. We had services at the church beginning on Wednesday night before Easter, and continuing over Sunday, and we learned a lot of things about what happened during the last week of our Lord's ministry on earth. I am hoping, this morning, that all of you have been inspired by the Easter spirit to put forth a renewed effort to do more the coming year.

Last night was our Quarterly Convention of our Southeast Mo. League Association which was held with the Twin Oak League near Fredericktown. We had a good time, the house was filled to capacity. There were delegates from seven of our eight Leagues.

I am wondering this morning if any of your minds have wandered back to Hannon when we were at the State Association. I wish you would think with me for a few minutes, you remember there we discussed the possibility of having a two weeks' Bible school this summer. That thing has been on my mind ever since, and now that summer is here, it is bearing down more than ever. I see no reason that we cannot have two weeks of Bible study sometime in July or August. If there ever was a time that the Bible needs to be taught, it is now. I would like to hear from all of you in the next two weeks that are interested in taking a part in such a program. I feel sure that it can be arranged so that it will be very little expense to anyone. If you want to learn more about the Bible, let me hear from you, then we can make better plans.

The League here at Flat River is doing well, we have a good attendance. We had a program Easter night, and

the house was full and everybody was blessed by the presence of the Lord.

Your Field Worker,

—C. B. Dees.

DESLOGE LEAGUE REPORT

Miss Ruby Wood, Reporter.

Dear Editor and League Workers:

We, the Desloge League, are happy to report that our league is growing and prospering. Since our revival, conducted by Bro. Marcum, we have gained many new and active members, for which we thank God.

Our league is divided into three classes—Senior, Intermediate, and Junior. Each of these enjoy an interesting and beneficial program each Sunday evening.

I'm positive that each member gains many helpful thoughts from the subjects he studies.

For some time, it has been our custom for one of the classes to give a program each quarter to entertain the other classes. We find that this creates more interest for the Leaguers.

The aim of our League is to be a molding and building home for the children, as well as a soul saving station to all who belong. Every Christian, regardless of his age, should be a Leaguer, because we have found that it strengthens each of us to study God's Word together (2 Tim. 2:15).

Pray for us that we may lay all on the altar for God and His cause.

REPORT OF BLUE EYE LEAGUE

Miss Veta Garrett, Reporter.

We are thankful to report that four of our league members were converted during the recent revival meeting, our evangelist being Eld. Winford Davis, who did a wonderful lot of good.

We are glad that our league workers still have a desire to work for the Lord. We ask an interest in the prayers of all Christian people.

Our new officers are:

President, Carrol Newman
Vice Pres., Cue Butler
Sec'y-Treas., Margaret Pascoe
Quiz Leader, Alva Tharp
Group Captains, Josephine Garrett,
Lenna Butler, Verdia Butler, and Lois Martin.

MISSION NOTICE

The East Side Mission Circle of the First Mission Association of Okla. will meet the second Friday in May at Zion Hill Church.

On the last Mission Rally Day, we felt an unusual urge to go to the rally

through snow and mud, and we got a great blessing when we arrived at the Zion Hill Church to find a good number of men working on the church under the supervision of Bro. Ben Huff and Bro. Walter Plumer. Our mind was called back to old Elijah. Some time when we feel discouraged, God shows us He has persons to do His work. Some of the good workmen were unsaved. We are praying for them. God is able to save.

—Lura Gibhart, Sec.

ZION HILL CHURCH REPORT

Dear Gem Readers:

I wish to report for our Zion Hill church. We have our church almost completed inside. It seemed at times that Satan would devour our church, but thanks to God for the faithful few praying fathers and mothers, we have come out victorious. We have a fine group of young people. We hired a truck and took them to the Young Peoples' Rally at Liberty church the first Sunday in April. We all had a wonderful time meeting with the other young people from the various churches. Last Tuesday evening, we took our class to the Collinsville church of which Bro. Alfred Coursey is pastor, and we presented our play, "Precious Memories," which met with much approval. Mrs. Coursey has a wonderful group of young people, and she is doing a wonderful work with them. We had two new members unite with our church Sunday evening of which we are very proud, and thankful for Brother and Sister Walter Plumer.

We held our regular Young Peoples' monthly social on the farm of Mr. and Mrs. Joe Thompson. Bro. Oliver Lindel from the Tulsa Church was with us, and gave a wonderful talk which was very encouraging to the young people. We thank God for young men like Bro. Lindel who are in the work for God.

We are looking forward to a great revival to start the first Sunday night in May, with Rev. Paul Pursell as our evangelist. We ask all who read this to pray for this revival and those who can attend.

We are having the community singing at our church the second Sunday in May, and the Mission Rally the second Friday, the 13th.

We ask your prayers that we might go forward in the Lord's work, and that we might lead our Young Peoples' Class in the way the Lord would have us to.

—Myrl Wilson, Pastor's Wife

OBITUARY

FOWLER—Jefferson D. Fowler was born Feb. 17, 1862 in Iowa, near Ottumwa, and departed this life Mar. 4, 1938 at his home near Greentop, at the age of 76 years and 15 days. He was married to Isabelle Fugate Feb. 28, 1884.

Mr. Fowler was converted in 1890, and was a charter member of the New Harmony Free Will Baptist church, where he served as a faithful member until failing health prevented, however, he kept faith in Christ until the last.

He leaves to mourn his departure his wife, one adopted daughter, Mrs. Rachel Edgington of Ottumwa, Iowa, one brother, Isaac of California, four sisters: Mrs. Mary Gregory of Greentop, Mo., Mrs. Rachel McBee of Queen City, Mo., Mrs. Sarah Fugate of Washington, and Mrs. Louisa Fugate of Palisade, Nebr., and a host of relatives and friends.

He will be greatly missed in his community and especially in his home and among his brothers and sisters in the church who looked to him for counsel.

Even in his afflictions, he often expressed a desire to attend church services, and admonished others to be faithful, so we know our loss is heaven's gain.

Funeral services were conducted by Eld. Noel Turner at Pleasant Grove. Music by the New Harmony Male Quartet.

CARD OF THANKS

We wish to thank our neighbors and friends who ministered so faithfully during the sickness and death of our dear mother, Mrs. Mary F. Taylor.

- Mae Butler
- Gladys Keeland
- Winnie Flowers
- Cleo Taylor
- Earnest Taylor
- Tommie Taylor

—Her Children.

DRYNOB, MO. April 20, 1938.

Dear Gem Family:
Some time ago, to get more subscribers, I promised a report of some kind from Cross Roads Church each month, it was to members moved away still interested in the church.
We have a good Sunday school here now, good attendance and fine interest.

There are some children attending that hardly knew what a Bible was, but all seemed eager to learn, and are trying. It is encouraging to see people trying to learn more about our Saviour, and it is a joy to try to help little children and talk to them of Christ who died for all. We find by talking to children that there are homes where God or His Word is never mentioned.

Too, there are three out of five preachers attending Sunday school who have not been awakened to the fact that there is yet much to be done, and that we need more pure preaching. We now have services (preaching) three Sundays each month with Eld. Walter Bingham on the first Sunday, and our regular meeting on Saturday, Saturday night and Sunday of the second Sunday with our pastor, Eld. Curtis L. Wilson. Eld. M. E. Brashere preaches on the third Sunday. We have services each Sunday night—preaching, prayer meeting or singing.

Dear friends, let's hold to God's unchanging hand. Build our hopes on things eternal, there we will meet in the Glory land.

—Alpha Jane Wilson.

CRITICISM

Contributed by Cassie Kelsey

A criticism can be one
Of two things—vice or virtue,
The difference is, if it is done
To help—or done to hurt you.

If we would notice faults of friends,
And mention these things to them,
There isn't any telling how
Much good our words could do them.

But when we see their weaknesses,
And try to advertise them,
We do much harm; when it would be
So easy to advise them.

If you should make mistakes, you'd
want

Your friends to come and tell you;
So—why don't you start doing them
Like you'd want them to do.

—Lyla Myers.

THE TITHE

Mint and anise and cummin—
Anise and cummin and mint—
Can it be I've brought only a crumb in
To the Lord who bestows without stint?
A few leaves, a few shoots?
A tenth of the fruits
I'll repay from now on, and more if
it suits!

—Irene Stanley.

THE GOOD WAY

Continued from page one

where Christ, the Gospel, and the Church mean more to us than worldly amusements, self and selfish desires, we will continue to wander from the old paths.

The Lord has granted to us the privilege of climbing to the highest standard of Christian service, and has assured us of His leadership, if we will only follow.

If we will arise to the standard of giving of self, our talent and our finance to the Lord's work, I am sure God will lead us into the field of building our mission fields, schools and colleges, and the enlarging of our publishing house until we become a blessing.

Trusting that the Lord will lead us back to the family altar of our fore-fathers, and the consecrating of our lives to the service and needs of the Lord's work, I remain,

Yours for the Master,
—Rev. C. E. Mann.

FINANCIAL REPORT OF PUBLISHING HOUSE FUND

- Neola Church, Greenfield, Mo. \$33.00
- Berry Puryear, Springdale, Ark. 2.50

FINANCIAL REPORT OF MISSIONARY FUND

- Tulsa Church, paid by I. C. Arnold. \$ 3.00
 - Mrs. Goldia Elsea, Novinger, Mo. 2.50
 - Carterville League, paid by Mrs. Lloyd Johnson, Carthage, Mo. 3.76
 - John Wilson, Anderson, Mo. . . 1.00
 - Brotherhood Q. M., paid by Eld. Orville Berry, Milton, W. Va. 7.25
 - Berry Puryear, Springdale, Ark. 2.50
 - Ralph Hartfield, Greenfield, Mo. 5.00
 - Monett Church, paid by Eld. O. T. Allred, pastor 10.00
- Eld. Winford Davis, Sec'y.

HARTVILLE, MO. Apr. 19, 1938

Dear Editor, wife and Gem Readers:
Well another Easter has passed and, as we have so often heard the expression made, there are many people who don't know what the Easter day is for. Many make light of it, as they do Christmas day; they don't seem to realize that our blessed Saviour was born on Christmas day and that

on Easter He arose that we all might have a right to the tree of life.

I am so thankful for the plan of Salvation whereby we all may live a life for Christ and no one can keep us from entering in at the beautiful gate except ourselves, if we will only live as Christ teaches us to in His blessed word. I am still striving to walk in the way my dear mother and father taught me to live every day as though I were looking for the coming of my Saviour.

O, if I could only live a life that I might in some way be of some help in causing lost souls to seek Salvation, I would feel that my time was well spent; and I can do this, if I will just submit my life the way Christ wants me to, and to do this I must not let jealousy, malice, strife and enmity dwell in my heart toward my brothers and sisters in Christ: for where these dwell, there is no room for the love of God—we cannot have these things in our hearts and be a true child of God. May the good Lord help us all to search out our own lives instead of seeing about someone else; let us keep our own lamps shining brightly.

We are still staying in the Pleasant Hill neighborhood and we are happy to say that we go to church there once a month and hear some good preaching by Eld. John Silvey. His messages have been food for our souls and since we last visited you good Gem readers with a letter, we have had the happy privilege of attending church at the Caudle Church and heard Bro. Selph Jones preach again. And we can truly say, we believe both of these brethren to be real servants of God, and we just pray God's richest blessings on them both and their good families. May God bless all the ministering brethren and, O Lord, give them more love one for another. We read in your dear blessed word so much of love one for another. O that we all would pray more and gossip less. May the dear Lord help us all to do this.

I ask an interest in the prayers of all who read this that I may live a life to please Christ, and not spend my time in worldly pleasures: for people go where they know the Lord isn't with them, they are on old Satan's play ground. If you want to live right, stay on the old battle-field for the Lord.

May God bless all who read this is our prayer.

A sister in Christ,

—Daisy Raney.

OUR SUBSCRIPTION LIST IS increasing, and we are thanking our friends for 231 subscriptions, received the past three months, an average of 77 per month, nearly half of the 231 came in during the last 30 days.

We are still hopeful that by the end of July we'll have 1,600 names on our mailing list. We still need 500 new subscriptions: but it will be easy to get them, if each subscriber will send in one or more new subscriptions.

Let's make a special effort during May, June and July to get these subscriptions to the Gem; and we'll all be glad.

Thanking you for your cooperation to advance the Gem, we are,

Your servants,

The Gem Staff.

MONETT, MISSOURI, Apr. 25

Dear Bro. and Sister Brown and Gem Family, Greetings in Jesus' Name:

At our last writing, we were in a meeting with Bro. Kenneth Turner of Granby, Mo., at Oak Grove Church, which is a new rock structure, nestled down in the breaks of Indian Creek. We battled here for four weeks. There were nine professions, some were to be baptized, three united with the church, and six pledged themselves to begin tithing. May God bless the little church and its good pastor is our prayer.

We closed Sunday at eleven o'clock with a wonderful service in which God poured out His Spirit on us; praise His name.

Leaving Oak Grove, we came to Monett and began a meeting with Eld. O. T. Allred and his good people. We have been here three weeks, and eighteen have professed faith in Christ. Last night the house was filled and two prayed through at the altar. We don't know how long the meeting will continue.

Bro. Winford Davis was with us last week and had charge of the song service, he also brought us several special numbers in song. Visitors from Cassville, Purdy, Granby and Aurora have brought much inspiration to the services.

From here we will go home for a

few days, then if the Lord wills, we will go to the Verdella Church, near Liberal, Mo. for a meeting, where Bro. Kenneth Turner is pastor.

Pray for us.

Sam and Daisy Marcum,

Home address Cameron, Mo.

PEACE

By Alpha Jane Wilson, Drynob, Mo.

A few days ago a certain person was heard to say, "The only peace I have is when I'm asleep, I am so afraid of storms."

Job 22:21 says, "Aquaint thyself with the Lord, and be at peace."

There are millions of such people today, being tossed about on the sea of life, seeking peace and rest, when there is no rest, no peace, except the peace our Saviour offers freely, gladly—"The wicked are like the troubled sea when it cannot rest—there is no peace saith my God, to the wicked." (Isa. 57:20-21).

It is encouraging and inspiring to see people in these troublesome days who are enjoying a deep spiritual experience amid the storms and waves that are now upon the earth. The secret of such living is found in coming to the throne of grace.

Christ will expel the demon of fear and fill the soul with the peace of God which passeth all understanding. Christ will fill the life with holy peace and love and beautify the character with His glory. Isa. 32:17 says "The work of Righteousness shall be peace."

Sin and rebellion destroy peace: but faith in the Redeemer quiets the troubled heart, and calms the sea of life—Mark 4:39—Christ rebuked the wind, and said unto the sea, Peace be still: and there was a great calm. He is just as willing today to speak peace to your soul.

When Jesus is given His rightful place in the heart, He implants divine love in the soul, and reveals to us the wealth of His glory. Think upon the greatness of God's love; it reaches over the nations, it penetrates to the grave where the faithful sleep in death. In its strength, it reaches through all time, it increases our knowledge of heavenly things and gives us peace, wonderful peace and joy unspeakable and full of glory.

Those who surrender their souls to His keeping, their lives to His ordering, will find peace and quietness. The promise is, "Thou wilt keep him in perfect peace, whose mind is stayed

on thee; because he trusted in thee" (Isaiah 26:3).

The last legacy Christ left His believing children was that of peace, His words clear and strong still ring true, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

To every obedient child of God peace is a heaven born, gracious gift—"Oh that thou hadest hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isaiah 48:18).

ARNETT, WEST VIRGINIA

I am a Gem reader and enjoy reading the Gem. I have read lots of things that gave me greater courage to press onward.

About nine years ago I found an old fashioned altar and prayed through—I prayed till I struck the Solid Rock, and I believe if we all would pray till we strike the Solid Rock, there wouldn't be so much backsliding. I've never had a desire to go back into the world since I've been a Christian: for there is nothing to go back to. I wouldn't give my hope of heaven for the whole world and all that is in it. I really want to be a worker for the Lord. Our home is a Christian home, my husband is a preacher. We are trying to live the life, that when Jesus calls us away from this world, that we can hear Him say, "Come ye blessed of my Father, enter into the joys of thy Lord."

We were in a good meeting a few nights ago, where services had been going on for several nights, but were not doing much good. They wanted my husband to open up the meeting and the Lord sure did pour us out a blessing. We had a testimony meeting and there were about twelve shouting at once; and they gave an altar call and ten went to the altar that night.

I ask an interest in your prayers. Pray for us that we will always hold to God's unchanging hand.

—Mrs. G. G. Gibson.

OAKLAND, CALIF., April 20th.

Dear Brother and Sister Brown and Gem Readers: Again I will add my testimony to our dear paper. I am glad to report that I am still on victory's side and thanking God for His love and grace.

Well, Easter Sunday was a great day for me. I attended the sunrise service at Lake View Park here in Oakland, and they estimated 6,000 to 7,000 present at this sunrise service, with the Salvation Army Band and a well qualified minister to bring the message, a teacher from the First Baptist Teachers' College, who had been in Jerusalem and visited the tomb where our Savior was laid and also where He was crucified, and all up and down the Mediterranean delivered his message and carried the large audience right along the whole journey with him. They also had a loud speaker and made it clear to every one, and he was filled with the Spirit and it made me feel the very presence of God all through his message.

From where I live it is only 1½ blocks to the lake overlooking the park, and a grand view of the city.

My brother, my sister, let us hold fast to God, and watch and wait: for those that are looking for the coming of our Lord will be taken, but O, the many that will not be looking! He is coming, and coming soon, are you ready? Jesus said, "Behold, I stand at the door and knock." Let us ask ourselves the question, "Where do I stand?"

Some of us have professed faith in the Son of God, as our Savior; or have we simply joined a church? "For the time has come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:17, 18). Examine yourselves, whether ye be in the faith—in Christ.

Pray for me: I covet your prayers.

Your brother in Christ,

W. H. Riddle.

WHERE THERE'S DRINK THERE'S DANGER

Write it on the school house gate,
Write it on the school boy's slate,
Write it on the copy book,
So the young may often look,
Where there's drink there's danger.

Write it on the graveyard mound,
Where the rum slain dead are found,
Write it on the gallows high,
Write for him who passes by,
Where there's drink there's danger.

Write it on our ships that sail,
Bourne along by tide and gale,
Write it large in letters plain,
Over every land and main,
Where there's drink there's danger.

Write it in our nation's laws,
Blotting out the license clause,
Write it on our ballots white,
So that all may read aright,
Where there's drink there's danger.

Write it over every gate,
On the church and Halls of State,
In the hearts of every band,
In the laws of every land,
Where there's drink there's danger.

—By Frances E. Willard.

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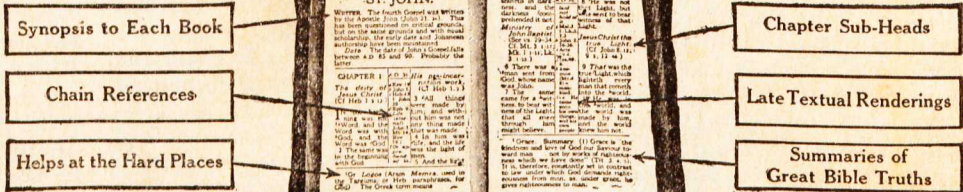
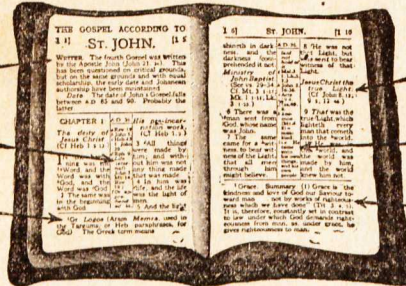
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