

# THE FREE WILL BAPTIST GEM

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

Vol. X. No. 7.

Purdy, Missouri, July, 1938.

50 cents per year.

## The Lord Hath Need

To us whose hands are loaded with gifts of love divine,  
There comes at times a whisper, "These treasures are not thine."

We fill our barns to bursting, we clutch the world with greed,  
But do we all remember the Lord, who gave, has need?

We load our dainty tables, we wear our silks and gold,  
We dwell in ceiled houses like those who lived of old.

We gather up the blessings the bounteous Hand has strown;  
But do we all remember the Lord may claim His own?

O Jesus, blessed Master! whose mercy gives us all,  
When thou hast asked a pittance, have we refused thy call?

Thou sawest us lost and ruined in the blackness of despair,  
And for our great salvation thy blood thou didst not spare.

And is it so, dear Savior, that we let thee stand and plead,  
Asking of our abundance for what thy poor have need?

What shall thy steward answer when he stands before thy face,  
And thou askest for the brother that should have shared thy grace?

Will that brother's blood for justice before thy presence plead?  
And wilt thou say, "O faithless! Ye knew that I had need!"

"I asked, but ye refused; unthankful and unkind—  
Ye have bestowed no blessing, what blessings will you find?"

Help us, O gracious Savior, thy warning words to heed.  
Help us to help our brother, because "the Lord hath need."

## THE FREE WILL BAPTIST GEM

Organ of

## THE FREE WILL BAPTIST CHURCH

Published monthly at Purdy, Missouri


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

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## TERMS

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We will be glad to change your address for the Gem, if  
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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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## IN THAT AWFUL DAY

In that awful earthquake day,  
 What will you do, what will you say,  
 When the sun and moon are swept away?  
 The harvest is ripe, we will thresh today,  
 He will burn the trash and take the good away.  
 The Savior will soon be due,  
 He is ringing His signal now for you.  
 High up in Heaven His name we can shout,  
 While in this world, if we leave the Devil out,  
 The guiding star will shine ahead,  
 To guide us to Jesus that once was dead.  
 If we love Him and in Him trust,  
 Sometime, somewhere, meet we must.  
 Sometimes our cross seems hard to bear,  
 But we can make the grade if Jesus is there,  
 Where Time will never expire,  
 And where we will not need any fire.  
 I want to be in Paradise when He calls my name.  
 We know He has power to quench the awful flame,  
 And when the stars begin to fall,  
 You can see the lightening hand on the wall,  
 But let us not blame our Savior's laws,  
 Sometimes our sins are the cause.

—K. D. Phillips, Carbon Hill, Ala.

## Home Coming Day at Hickory Grove Church

Hickory Grove Free Will Baptist Church, ten miles  
 northwest of Archie, Cass County, Missouri, held a Home-  
 coming Sunday, June 5, 1938, which was attended by a  
 large crowd.

One hundred and fifty people registered, but many who  
 came from a distance left early and did not register.  
 There were services throughout the day and at noon a  
 bountiful dinner was served.

Eld. Winford Davis of Monett, Mo. preached at eleven  
 o'clock. Subject, "Home."

Solo by Bro. Davis, and a quartet by L. C. Wade, Elder  
 Davis and Mr. and Mrs. John Worsley.

An old fashioned hand-shaking was conducted by our  
 pastor, Sister Roena Thomas.

The afternoon service was devoted to the reading of  
 Church History, talks by Bro. Robert McDonald and Bro.  
 Davis, and special song numbers were rendered as follows:

Solo, ..... Loren Nelson of Harrisonville, Mo.  
 Duet .... Mr. and Mrs. John Worsley of Bronaugh, Mo.  
 Two quartet numbers by Eld. Winford Davis, Mr. and  
 Mrs. John Worsley and L. C. Wade.

Solo ..... Paul Ledger of Archie, Mo.  
 Duet, Mrs. Arthur Noland and Miss Audrey Davenport  
 of West Line, Mo.

Trio, Elder Winford Davis, Mr. and Mrs. John Worsley.  
 Cornet Solo ..... Cornelius Anderson.

We praise the Lord for this good Home Coming meeting,  
 which made us all rejoice, that the Lord sent Bro. Davis  
 to be with us in the services. It gave us great pleasure  
 to welcome the devout Christians, from Hannon Church:  
 Bro. L. C. Wade, Mr. and Mrs. John Worsley, Bro. and  
 Sister Ross Thomas and daughters.

We hope to prove worthy of the blessings the Lord show-  
 ered on us that day, and continue to grow for our Savior's  
 cause.

Sister Roena Thomas, Pastor,  
 Miss Alma Hammonds, Church Clerk.



# The Feasts of the Lord

*A Bible Study on Leviticus 23*

*By the Editor*

*Continued from last month*

We have already discussed the four spring feasts: Passover, Unleavened Bread, Firstfruits and Pentecost, which we might say are the groundwork of salvation—a preparation for life and service.

Passover, which marked the beginning of barley harvest, came in *Abib* (April) the first month of the Jewish sacred year, was memorial of deliverance from Egyptian bondage, and pointed to the "Lamb of God, which taketh away the sin of the world."

Pentecost was the fiftieth day after Firstfruits and marked the end of wheat harvest. It came in *Sivan* (June) the third month of the Jewish sacred year. The plan of Redemption was really finished at Pentecost: for it was at Pentecost that the Holy Spirit came to unite believers into one organism, the Christian Church, and to give them power for service.

## The Feast of Trumpets

(Leviticus 23:23-25)

This feast came in *Tishri* (October) the seventh month of the Jewish sacred year. It marked the time of the general harvest when all the products of the year were gathered in; and refers to the future regathering of long-dispersed Israel. Our Lord called attention to the long interval of time between Pentecost and Trumpets (John 4:35), when He said to His disciples, "Say not ye, There are yet four months, and then cometh harvest?" This four month period signifies the long period allotted for the pentecostal work of the Holy Spirit during this present dispensation which we call the Church Age.

Just as all the men of Israel were called together on the first day of the month *Tishri*, four months after Pentecost, by the blowing of trumpets; so shall the Jews be gathered together at Jerusalem, at the end of this age, by the blowing of the "great Trumpet:" for God said by the mouth of Isaiah the prophet (Isa. 27:12), "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were to perish in the land of Assyria, and the outcasts of the land of Egypt, and

shall worship the Lord in the holy mount at Jerusalem."

Paul said (Rom. 11:26), "And so all Israel shall be saved." This is still future: for, except the 300,000 to 400,000 that are now in Palestine, the rest of the Jews (about 16,000,000)



are still scattered among the nations of the earth: but the "Day of the Lord" draweth nigh, a time when, not only the Jews shall hear the trumpet, but when all the inhabitants of earth shall hear. God said by the mouth of His Prophet Joel (Joel 2:1), "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." And God said by the mouth of His Prophet Isaiah (Isa. 18:3), "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth the trumpet, hear ye."

And at the end of this age, at the blowing of the trumpet, the dead in Christ shall rise, the living saints shall be changed, and shall be caught up together to meet the Lord in the air (1 Thess. 4:16-18; 1 Cor. 15:52). This blowing of the trumpet will be at the beginning of "troublesome times," the trumpet blowings mentioned above will be seven years later, at the end of the time of trouble, which is called the "Tribulation," or "Jacob's Trouble."

I know that there are many who do not believe these things; but it is to unbelievers that the Lord shall come as a thief in the night. Believers will be waiting and ready for the Lord's appearing, and shall not be taken unawares.

*Tishri* was not only the seventh

month of the Jewish sacred year, but the first month of the Jewish civil year. Their New Years day, then, was celebrated by keeping the Feast of Trumpets. Jewish tradition says the trumpet was blown thirty times: but the meaning of this is not explained, perhaps it was to emphasize the importance of the feast kept on that first day of the year. This was a feast day, but it was not kept as feast days (holidays) are commonly kept in these days, with drinking, joy-riding, dancing, hilarious carousals, and so on, often resulting in death: but the day was kept as unto the Lord. For a burnt-offering they offered one young bullock, one ram, and seven lambs, together with their meat-offerings—it was a holy convocation. See Numbers 29:1-5.

The trumpet seemed to play a very important part in the activities of the Israelites: At the blowing of trumpets and a great shout the walls of Jericho fell down; and when Gideon's 300 blew their trumpets and broke their pitchers, they gained a great victory over the Midianites.

The Jews, then, were well qualified to understand the meaning of the Feast of Trumpets—it called them together, at the end of harvest each year, that they might approach God by offering of sacrifices, just as they will be called together at the end of this age.

Yes, God will gather His people (the Jews) from all the nations where He has scattered them, and bring them back to Palestine: for Israel is yet to dwell "safely" in their own land, and be wonderfully blessed—they will again worship God at Jerusalem, and will keep the feasts as they did under their good King David.

Yes, the Jews are going back to their home land in their sins; they will for a time (3½ years) accept the Antichrist as their Messiah who will deceive them, and they shall see great tribulation: but they shall be saved out of their trouble; for they will seek the Lord and be cleansed and lifted up. The Feast of Atonement follows the Feast of Trumpets.

Following are just a few of the Scriptures that could be given: Isaiah 4:1-6; 11:1-12; 12:1-6; 14:1-8; 27:12, 13; 35:1-10; 62:1-12; Jer. 30:7; Dan. 9:27; Hosea 5:15 to 6:3; Joel 3:1; Amos 9:11-15; Micah 4:6-8; Zech. 3:14-20; Zech. 10:1-6; 14:9-15.

*To be continued*

**FIFTH SUNDAY MEETING PROGRAM**

**Program of Fifth Sunday Meeting to be held with the Pine Hill Church, Star City, Arkansas, July 30, 31, 1938.**

**Saturday Morning**

- 9:30—Song ..... Led by R. M. Moore  
 Scripture Reading ..... Bro. Jones  
 Prayer ..... Bro. W. P. White  
 Welcome Address ..... Gracie Williams  
 Reading of letters and seating delegates.  
 11:00—Preaching ..... H. P. McClellan  
 Song ..... Directed by Leonard Doggett  
 Prayer of Dismissal ..... J. R. Hartley

**Saturday Afternoon**

- 1:00—Song ..... H. C. Dyer  
 Quiz Box ..... Directed by Mrs. Leonard Doggett  
 Ten Minute Talk, "What Would Create the Most Interest in the Fifth Sunday Meeting?"  
 R. M. Moore

- Reading ..... Eva Blasengame  
 Song ..... Directed by Ollie Sweeney  
 Ten Minute Recess  
 Song ..... Directed by Lonnie Brown  
 "The Greatest Need for the Development of the Denomination" (10 minute talk) ..... J. E. White  
 "Blasphemy Against the Holy Ghost" (10 minute talk) ..... J. R. Hartley

**Saturday Night**

- Song ..... A. A. Hollis  
 Devotional Service ..... W. W. Clark  
 Preaching ..... J. E. White  
 Closing Song ..... Leonard Doggett

**Handshake**

- Benediction ..... Murry Funderburg

**Sunday Morning**

- 10:00—Song ..... Led by Nolan Jeffers  
 Prayer ..... Dallas Jones  
 Talk on Sunday School (15 minutes), Silas Woodard  
 Reading ..... Violet Moore  
 Prayer ..... O. A. Ashcraft  
 11:15—Preaching ..... R. M. Moore  
 Dismissed for Dinner  
 Afternoon spent in Class Singing.  
 Moderator, Rev. R. M. Moore, Star City, Ark.  
 Clerk, Lewis Barker, New Edinburg, Ark.

**Financial Report of Publishing House Fund**

Fredericktown Church .....	\$10.00
True Blue Class Mt. Olive (Neola) S. S. ....	5.00
Third F. W. B. Church, St. Louis .....	10.00
Mrs. H. A. Wallis, Anderson, Mo. ....	5.00
Fredericktown Sunday School .....	11.00
Eld. Tommie Franklin, Desloge, Mo. ....	5.00
Macedonia F. W. B. Church, Monett, Mo. ....	11.00

**Financial Report of Foreign Mission Fund**

G. E. Wade, Liberal, Mo. ....	\$1.00
Mrs. Emma Thomas, Hannon, Mo. ....	1.00
Tulsa F. W. B. Church, Tulsa, Okla. ....	3.00
Tuskegee F. W. B. Church, Tuskegee, Okla. ....	2.00
John L. Wilson, Anderson, Mo. ....	1.00
Jones Chapel League, Stella, Mo. ....	3.00

**Program of the Quarterly Meeting to Convene with Pleasant Grove Church No. 2 near Greenbrier, Arkansas. July 29-31, 1938.**

**FRIDAY AFTERNOON**

- 2:30—Called to order by Moderator.  
 Business and election of officers, appointment of Committees.  
 3:00—Talk, "True Faith in God" ..... Jesse E. Pratt  
 3:15—Talk, "How a Sinner Becomes a Christian" by Rev J. A. Stephen

**FRIDAY EVENING**

- Introductory Sermon ..... Rev. R. E. Pruitt  
**SATURDAY MORNING**

- 9:00—Called to order by Moderator. One hour for Business.  
 10:00—Talk, "Pastor's Duty to the Church" Walter B. Maddox.  
 10:15—Talk, "Churches' Duty to the Pastor" Rev. J. H. Hartsell.  
 10:30—Devotional Service conducted by Rev. J. W. Moore.  
 11:00—Sermon.  
 12:00—Dinner.

**SATURDAY AFTERNOON**

- 1:00—Called to order by Moderator.  
 1:45—Talk, "The Signs of the Second Coming of Christ." By Rev. C. E. Wilson.  
 2:00—Talk, "The Joys of Heaven" ..... Dermont Smith  
 2:15—Business  
 New Hope Association, Rev. J. W. Moore, Moderator  
 —J. M. Holleman, Clerk, Rose Bud, Ark.

**HANSEN, IDAHO. June 11, 1938.**

Dear Brother and Sister Brown and Gem Family:

I will endeavor to write a few lines to the Gem once more. I do so much enjoy reading the good letters from our brothers and sisters written in the Gem, it does our soul good to hear from them even though there are many of them we have never met.

We are certainly proud of our good Editor and wife, also our Assistant Editor in bringing to us such a dear little paper, and we ask God's blessings upon them. But we must all help them by sending in articles as often as we can.

We read of so many dear brothers and sisters, like ourselves, so far away from their home church and we can realize just how anxious they are to receive the little paper each month.

Well, once more I am back with my little family again. I came home March 3, and am very happy to be back home. I am feeling fine, but rest most of the time, and with God's help and the prayers of our brothers and sisters, I hope to continue to improve. We have had very bad misfortune since I came home, as our son, Glen who is eleven years old, had to be operated on for appendicitis on April 3, but he certainly improved wonderfully fast. He only had to be in the hospital six and one half days, and he started to school on the fifteenth day after his operation. He is sound and well today and we know God had a helping hand in it, and we are so thankful.

We know of no Free Will Baptist church out here in the West, but would be proud if there was one. We have a Community Church here in Hansen quite close to our home and our children have the privilege of attending Sunday school there.



There is a lot of wickedness out here, but also there are many good religious people. One doesn't see nearly so many people interested in church work here as back home. Beside that condition, I like this country very much. The climate is wonderful and wages for work are good, with a good many more ways for women to earn money here also than there are back there at home, but there are so many that have their mind on drinking, dancing, and shows instead of religion.

My husband has had pretty steady work most of the time since we have been here for which we are so thankful, and our son, Fred, also gets quite a lot of work. He is working on a farm now. We are very close to a school for which I am so glad, our home is in the outer edge of town. Hansen is quite a small place, but the inhabitants are very thickly settled.

Well we must close as our letter is getting lengthy, here is hoping God's blessings may rest upon each one of the Gem family. We hope some day before long, that we may be able to come back and visit our dear old parents and the rest of our loved ones and friends back there.

We earnestly ask the prayers of each Christian that God may bless my family and myself and continue to heal me, but we are even thankful that things are as well with us as they are.

A Sister,  
—Mrs. Opal Frazier.

### MYRTLE, MISSOURI, June 20, 1938

Dear Brother Brown and Gem Readers:

On this beautiful morning I thank the Lord for the privilege of writing to our paper. Let us be thankful that we know so much more than the Hebrews or the Chaldeans knew, strengthened by the risen Lord.

The other day I read a beautiful story about the Indians who used to live in this great country of ours. It is said that on some nights, when the corn was ripening, just before dawn, the Indians would go into the corn fields, and lifting their hands straight up toward the sky, they would chant this prayer, "Chitani Waganit, Good Spirit of strength, Good Spirit of courage, Good Spirit of truth, enter thou into our corn, that we who eat thereof may become strong and brave and true." Then the old, old story says, That when the sun was rising and the morning mists were lifting from the corn fields, the three good spirits would come, and Chitani Waganit the Good Spirit of strength would raise his hand in the Indian sign of friendly blessing, so that the Indians might know that their prayer was heard and answered.

Reading of them, I began to think of Jesus. Once, you remember, on the same day of His resurrection, two of His disciples were going along a road and One whom they thought in the shadow to be a stranger came and joined them and walked with them to the house to which they went in the little village of Emmaus. There He sat down with them at the table and took bread and break it; and in the tones of His voice as He gave thanks, and in the familiar gesture of His hands as He broke the bread, they knew that it was Jesus.

Then another day after the time when He was crucified and the disciples had gone away from Jerusalem, they were fishing one morning in the old familiar way on the lake of Galilee, and lo, as they looked up through the morning light, there was Jesus standing on the shore.

He called them to come near and on the beach they made a fire and cooked their breakfast and Jesus sat there with them, at that morning meal. I am sure that both those times, when the disciples ate their bread with Jesus, there came not only into their bodies the strength of the Lord, but into their spirits His strength, to be strong and brave and true.

Long ago the Indians prayed as best they knew: for the heavenly Father of us all had put into their hearts the instinct to make them know that He would help all who called upon Him, even though their knowledge was only like that of little children; and we today, who know more than the Indians knew, understand that in Jesus the answer to all our prayers is found. He will come as the good spirit of strength and courage and truth; He will come to bless the food for our bodies, and to be the food for our souls.

I think so many times about the unforgiving spirit. A lady said to me one time, "I guess you thought it strange that I wasn't at Communion last Sunday." She spoke abruptly and hitched her chair as if she were not quite at ease. "I wanted to speak to you about it. I was partly ready when I saw the lady go past. I can't sit down at the Lord's table with that woman, and I won't: I am thankful that she doesn't go very often." I said, "You should be thankful that God permitted you to see the matter in so clear a light." There was a trace of constraint in the woman's tone, as she said, "I try to do what is right but there is a limit to everything." "I don't know what your grievances are, but I know they can't be greater than the Master could urge against many of us, if He chose to do so. If some of the men who had a hand in the crucifixion had come to the holy supper years after, I am sure the Lord wouldn't have refused to sit down with them; He wouldn't be Christ if He did, and we can't be Christians if we refuse.

There is no barrier beyond which His forgiving spirit may not pass, and for us the inference is too plain to be mistaken. Jesus was looking forward to the great sacrifice He knew was close at hand, and His disciples were just grasping the fact that their personal aims, their expectations of being great in the kingdom that their master should establish were slipping out of sight. Everything seemed ended, fate was against them, they were self asserting and proud and rebellious. Jesus put their selfishness and their striving to latter years. Peter wrote this admonition, "All of you gird yourselves with humility to serve one another." Was he thinking of the towel girded about his Lord and the lowly service performed that last night of his earthly companionship. "Thou shalt never wash my feet," Peter declared. "If I wash thee not, thou hast no part with me." The washing was a symbol of the humility Peter spoke of. Peter didn't fully understand, but he was wholly loyal to his Lord, his feeling was complete when he cried, "Lord, not my feet only, but also my hands and my head." The command of Jesus was, "He that is bathed needeth not save to wash his feet, but is clean ever whit."

Real life is a beautiful gift from our Father's hands meant for us to enjoy, which will lead us into an infinitely larger, happier life when we can hear the voice of God tell us to enter into the joys of Heaven. We will rejoice and be glad we overcame Satan's snares and temptations, then we'll see Jesus and all the richness of Heaven,

We also will hear some, perhaps many of our friends and loved ones saying, "I am here because I followed the foot steps of Jesus," and it will be sweet to be with them over there. May God help us to live every moment as though we knew Jesus was coming the next day. May the good Lord be with you all, and may our denomination continue to grow.

—Mrs. M. B. Cockman.

## CASTROVILLE, CALIF. June 13

Dear Gem Readers:

I will send in a few lines again to the Gem readers. This is one way I can tell all my friends in Missouri I am still living for Christ. I enjoy reading so much about the revivals still going on in Missouri. People being saved makes my heart glad. I notice that Bro. Sam Marcum and wife are still working for God and God is still blessing their work. I would be glad if more good sound preaching was going out over our land: for we can see by the signs that the harvest is almost ended. I want all the people to know that two of my girls have become Christians since I wrote last. I am so thankful for that. I believe the Gem readers prayed for them. Bro. Neal Moore preached the Word when they found Jesus. Let's hold him up in our prayers that he will always preach as he has. There were several others saved at the same meeting. I trust that all preachers will pray for each other, everywhere, that the Lord will bless in all revivals.

Hebrews 7:5—"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

Pray for us to live faithfully.

—Josie Rancey

## SUNDAY SCHOOL RALLY

By Lewis Barker, New Edinburg, Ark.

The Fifth Sunday Meeting of the Saline Association has given the second fifth Sunday in each year to our Sunday School Rally; and I wish to say it has proved a great blessing to our Sunday school and we are thanking our Lord for that.

The first rally was held with our Pleasant Valley Church, two years ago, May, 1936. The writer was deprived of the privilege of attending that rally, but our Sunday school was represented with a short program that

year, and all that went came home with a stronger determination to have a better program the next year. The judges' decision in 1936 was, Pleasant Valley the best quartet singing, and Yorktown the best all-around program. The crowd was estimated at 500 or 600 people that year.

The second year, May, 1937, was better. That rally was held with the Pine Hill Church. Each Sunday school that came had a better program, and we are thankful to see our rally grow, and it causes us to believe that there was more interest taken in our Sunday schools at home. The judges' decision was, Pleasant Valley the best reading; Pine Hill the best all-around program, and Mt. Pleasant the best quartet singing. The crowd was estimated at around 900 people that year.

The third rally was held with our Harmony Church, May, 1938, and I can't write with pencil nor tell with tongue what a wonderful day we had. Each Sunday school had a splendid program. In the afternoon, we enjoyed hearing our Circuit Judge, D. L. Perkins of Warren, Ark. make a talk on "Why We Should Have A Rally Day." We believe Mr. Perkins is a real Christian gentleman, and we thank God that we have a Circuit Judge like that. The judges' report was, that Pine Hill gave the best reading and Pleasant Grove the best quartet singing and Pleasant Valley the best all-around program. The crowd was estimated at fourteen or fifteen hundred people this year. We are planning now to have a large Gospel tent by next rally day. Pray for us, that we may grow stronger.

## OAKLAND, MO. June 13, 1938.

Dear Editor and Gem Readers:

I thought I wouldn't try to write this time and a thought came to my mind if everyone would think that way, we wouldn't have any Gem paper. I can't express the pleasure I have in reading this paper. It makes us have such a good spirit to think there are a few who are living for Jesus.

As I grow older, Heaven is nearer and dearer to me. I realize we don't own anything in this world, not even the breath we breathe. I have become willing to do anything Jesus wants me to do. I have heard church members say they couldn't as much as testify for Jesus. I wouldn't say that for my life, because I know, if we try the dear Lord will help us out.

Christ said He wouldn't put a burden on us so hard we couldn't stand. If you carry your burden day by day, you shall wear a crown. Some say, "I can't forgive my enemies." But I thank the good Lord for a religion that when someone does me a wrong, I can forgive. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14-15).

I want to ask a special request of all you good Christian people, that is, to pray for my unsaved brother, that he might find Jesus precious to his soul, that we might not be a broken family around the great white throne in glory.

Your Sister in Christ,

—Mrs. C. A. Dickerson.

## TULSA CHURCH REPORT

By Mrs. Evelyn Miller, Reporter

Dear Bro. Brown and Gem Readers:

Tulsa Church has been reaping such wonderful blessings from the Wonderful Giver, in spite of all the Satanic forces, that we hardly know where to begin to tell of His goodness to us.

Since this month brings to a close the ninth year of faithful service by our much loved pastor and his family, I would like to mention a few of their important accomplishments.

During the past twelve months, Bro. Bingham has preached 92 sermons, saw 29 precious souls saved, baptized 16, receiving 24 into church membership, united 17 couples in marriage, officiated at 28 funerals, and made numerous visits to hospitals and to sick and bereaved homes, and many other gestures of kindness that space will not allow us to mention.

At our annual pastoral election, Bro. Bingham was unanimously re-elected for an indefinite period of time, or as long as he cares to pastor Tulsa Church. There were no other nominations offered for this office.

In the nine years Bro. Bingham has administered to our church, he has seen the little one room building, with rickety board benches, double its size and install modern seats, a spacious basement added, that allows us a prayer room, Sunday school rooms, nursery, dining room and kitchen and storage room, and at present ten more class rooms and our pastor's study are under construction and almost ready for occupancy. A parsonage has been bought and undergone re-decorations throughout.

The membership has grown to near 200 members, with Sunday school attendance of a 200 average.

Tulsa Church was founded in 1920 by Rev. E. J. Matthews, who is now deceased. Some of the old charter members are still active workers, two being Sunday school teachers and one a minister of the Gospel.

Bro. Bingham has originated and put into effect a 3-way financial system that is proving very successful—however, we are not attributing all of these features to Bro. Bingham's ability, but are giving God the honor and glory for answering prayer and adding the blessings.

On the first Sunday in June, a group of young people took part in the Young Peoples' Rally at Bro. Staires' church at Drumright, and were awarded the banner for having the best program, for which we are very proud, and our church honored our young people with a rising vote of thanks.

Also our young people took part in the Sunday School Rally last Sunday at Allen Church near Sapulpa, Okla.

We were truly glad for the Community Singing Convention in our church last Sunday afternoon, to worship God in song.

Bro. Melvin is leaving July 7th for Paintsville, Kentucky to attend the Western General Association. We feel a keen interest in this gathering together of God's people and know that all will be greatly benefited by attending.

We are closing by asking all praying people to remember us in prayer.

## ALTON, MISSOURI, June 2

Dear Brother and Sister Brown and All of the Family of Gem Readers:

I praise the dear Lord for life and health down to this present moment. I feel led to write, but I have been putting it off, as I have never written to the paper, but God being my helper, I am going to try.

I am sending in an obituary of a dear sister of our church.

Well, I praise the Lord that I had a dear Christian father and mother, and they raised us children to love and serve Jesus, and I am so glad that I learned to love and serve the God of my salvation when I was young. I have been in this warfare for 45 years and am not tired yet. I surely do believe in the old time religion. My father was a preacher, and he and Bro. John Jones organized the first Free Will Baptist church at Cave

Spring, and several others around here. His name was Dave Johnson. He used to call me to help him sing, and sometimes when I am singing those good old songs

"There is a Land Celestial,  
A land so bright and fair,  
O when shall I see Jesus,  
O when shall I be there?"  
and

"How Firm a Foundation,  
Ye Saints of the Lord!"

It seems that I can almost hear my father singing praise to our King. Bless his name, for I love Jesus and aim to serve Him the rest of my days, God being my helper.

All of you good brothers and sisters that know the worth of prayer, pray for me and my husband, that God will lead us on and that we will be found doing his blessed will at all times.

—Mrs. M. P. Hinds.

## Contents of a Barrel of Whiskey

*Contributed by Mrs. Opal Frazier*

A barrel of headaches, heartaches and of woes,

A barrel of curses, a barrel of blows;  
A barrel of sorrow for a worried wife,  
A barrel of care, and a barrel of strife;  
A barrel of demons that hiss as they pass,

That blow from the liquor in the bead of the glass;

A barrel of hunger, of poison, of pain,  
A barrel of hopes, all blasted in vain;  
A barrel of poverty, ruin and fights,  
A barrel of tears that run in the night;  
A barrel of groans, a barrel of cries,  
That fall from the maniac's lips as he dies.

## REPORT OF Q. MEETING

Kanawha Quarterly Meeting met on May 28 to 30th with Cooper's Chapel Church, or Old Glory as some call it.

We have 16 churches and about 23 preachers. Eleven preachers and ten deacons reported. Two preachers were present from Boone Q. M., Rev Hill and Rev Gibson, and both of them preached fine sermons. One minister was present from Clay County, Rev. Jarrett, who gave us a good talk.

Rev. Cadle preached the Introductory sermon on Friday night. Since then we have had a revival with good preaching, and this is June 23, 1938

If we want anything, we must work for it; God has said man should earn his bread by the sweat of his face.

Pray for us.

J. E. Cooper, Q. M. Clerk.

## CHIPS

*From Eld. T. C. Ferguson's Sermons*

Some people are diamonds in the rough, and some people are just plain rough.

Did you ever think of how much discontentment there would be in this world, if every body got everything he wanted?

When death comes, it knocks all infidelity out of people.

Don't wait for opportunities to come and tap you on the back, but get a move on you and make, by God's help, your own opportunities.

You will never know how much you can do, 'till you try.

If you would criticize yourself as much as you do others, you would soon be a better man yourself.

My sermons last nearly an hour, but my life preaches all the time—my biggest congregation is not in the church house.

Many preachers are looking for better methods of preaching, while God is looking for better preachers.

It is better for a preacher not to choose sermon subjects so much, but let the subjects choose the preacher.

Preachers, let God gather the material for your sermons, then set fire to them in the pulpit with the Holy Ghost from heaven.

A person who makes a mistake and does not try to correct the mistake, has made a worse mistake.

A man who brags without shame, will find it very hard to live up to his bragging.

## LACKEY, KY. June 17, 1938.

Dear Bro. Brown and Gem Readers:

This is my first letter to the Gem, and I hope it will not hit the waste basket. And this is the first letter from the Lackey Free Will Baptist Church. We sure have a lively old fashioned church, and are doing some wonderful work for the Lord.

The Lackey Free Will Baptist Church was established in 1926. We did not have a church house, and had to hold services in the school building. We had a fine lively church and a fine Sunday school, and finally we lost our pastor and the church members got scattered and strayed off, but some of them stuck to their post and kept up their prayers to the Lord, and about two years ago the Lord, by some way, sent Eld. Ray Belamy of Way-

land, Ky. to be our pastor. Well, he went to work. He came every Sunday night for about one year before he had conversions, but he just kept up the good work and stuck to the post and now we have over 100 members and over 100 in Sunday school.

Brother Belamy kept saying that he would build a church house. We had the church house site and the foundation just about done in February, 1938. Bro. Belamy started the work, and when he started the work we had 62 cents in the treasury, and thank God, today we have the church house done and have one of the best church houses on Big Sandy River. Bro. Dan Brunk and Bro. Belamy left their homes and came and worked till it was finished, and the good Christian sisters served the good dinners, and thank God, the labor didn't cost a cent. Sister Suhlett served the first dinner that was served on the church house ground.

The ones who worked regularly on the church house were Brothers Ray Belamy, Dan Brunk, Tandy Suhlett, Uncle Sam Ratcliff, O. C. Hayes, Charley Nubson, Green Woods, and I can't give all of the names that worked, but thank God, He has all of their names and that is worth all the rest. The writer of this letter worked all the time and, thank God, my reward is coming later.

I want every brother and sister of the Gem to pray for me, that I may still fill my place as deacon of the Lackey Free Will Baptist Church. I am 66 years old and have spent 47 years of my life serving the Lord, and feeling stronger every day for the Lord's cause.

The Free Will Baptist Gem should be in every home.

May God bless you all. Pray for us and we will pray for you all.

—J. M. Patton.

## PREPARATIONS FOR OUR STATE ASSOCIATION

By Cassis M. Kelsey, Greentop, Mo.

What is causing the excitement,  
And the weighed deliberation?  
Northeast Missouri's getting ready  
For the State Association.

The folk have sensed the need of action  
No time now for idle hands,  
There is real co-operation,  
Heads together making plans.

How the men are working, toiling,  
Women help make things complete,  
Why clear so much territory  
For Sam Marcum's dainty feet?

Women have been planting, tending  
Corn and cabbage, potatoes, beets,  
They've realized from observation  
Preachers need a lot to eat.

They want plenty—it must taste right  
So no one can be resistant,  
That's what makes our State Secretary  
Stout and portly—like his Assistant

You aren't planning on attending?  
What's the matter—it's too far?  
Just because Ol' Liz won't make it  
Won't Uncle Henry drive his car?

What! He's not a Free Will Baptist  
Methodist is Uncle's station?  
Why bless your heart! He'll get a  
blessing  
Regardless of denomination.

You can't afford to miss the sermons  
When God's Spirit sweeps thru' hearts,  
And the folk shout God's praises,  
And you feel the tear drops start.

They trickle down your cheeks, and  
somehow

You're so glad God saves from sin,  
As He sends a quartet blessing  
By Davis, Swaffar, Jones and Zinn.

As I glanced thru the list of commit-  
teemen named

As I glanced on and on—  
I saw the same old registrar retained,  
None other than Brother John.

That will mean business mixed in fun  
That will please all your relations,  
It'll be worth your trip to be one  
To hear John Rollins' expostulations.

There'll be the many friends to meet,  
The small, the fat, the tall and greater,  
And Sister Eunice will come and bring  
Brother Jim, our Moderator.

Won't you be asking Cousin Willie  
If he'll do the chores for you,  
And fix the rumble to accomodate  
An extra passenger or two?

Forget about the cows, the milking  
Forget about the pigs and sheep,  
And think about the good times in  
store.

At this great spiritual feast.

You be planning—we'll be working,  
With our hearts in one accord,  
And we'll be rejoicing servants  
In the vineyard of the Lord.

## BOWNEMONT, W. VA.

Dear Editor and Gem Readers:

It is again time to send in a report of our Kanawha Quarterly Meeting, which convened with Cooper's Chapel Church on Feald's Creek. I was there only one day, Saturday, but I was informed that they had a good Ministerial Conference on Friday, beginning at 2:00 p. m. Rev. W. C. Cadle preached the Introductory sermon, followed by Rev. H. W. Scott.

The conference was called together at 9:30 a. m. Saturday morning by the clerk, James Cooper. Prayer by Deacon Curry.

Eld. J. L. Patterson was elected moderator, with Bro. Gipson assistant.

The Church Covenant was read by the moderator, a song was sung while we had a handshake, then the minutes of last session were read and approved, then the committees were appointed by the moderator.

The church reports were called for and churches reported as follows:

Dry Branch—No pastor, 54 members, conference money \$2.50. A request that Bro. Raymond O'Neal's license be renewed.

Putney—Membership 51, money \$2.50 Request for next quarterly meeting.

Coffer's Chapel—Membership 22, conference money \$2.50.

Chesapeake—Membership 64, money \$4.00, call for next meeting.

Alcot—Membership 34, money \$2.50.

Ruth—Membership 37, money \$2.50. A request for quarterly meeting.

Chanler's Branch—Membership 22, money \$2.50.

Kanawha Fork—Membership not stated, conference money \$2.50, request for next quarterly meeting.

Magazine—Membership 33, conference money \$2.50, a request for a council to examine N. W. Shirky for license.

Slater's Creek—Membership 42, conference money \$2.50, a request for the next quarterly meeting.

I was anxious to hear the Lick Branch report, for there is where they had such a revival a short time ago, but the delegates didn't get there till night. The other churches that were called and had no report were Elk Ridge, East Bank, Moore's Memorial, Rich Hollow and Moore's Fork.

Adjourned for preaching at eleven o'clock. Rev. O. V. Hill from Boone Conference brought a good message. His text was, "Wash and Be Clean."

Called back at 2:00 p. m. by the  
Continued on page twenty



## Quarterly Meeting Report

The May Fifth Sunday Meeting of the Hopewell Association convened with the Folsom Church, Folsom, Okla.

Friday night service was opened with good spiritual singing. The Bonds Quartet sang. Eld. Coonrod delivered an interesting message.

Much credit for the success of the meeting goes to Bro. R. L. Bonds, who had charge of the singing. The spiritual atmosphere of good singing was felt by every one throughout the meeting.

Letters from the Pleasant View, Oak Grove, Kiersey and Folsom Churches were read Saturday morning, after which the delegates were seated. Eld. De Wit preached a good sermon Saturday morning.

In the afternoon, four resolutions were discussed. Eld. Miller and Eld. Wharton gave the afternoon messages.

Saturday night, Bro. Wallace led the devotional service and Eld. coonrod preached.

The sermons were enjoyed by everyone.

—M. L. Bonds, Clerk.

## Quarterly Meeting Report

A short report of the Franklin County Quarterly Meeting of Free Will Baptist which convened with the Salem Free Will Baptist Church in Wayne County, two and one half miles east of Bluford, Illinois, commencing on Friday night, May 27th, 1938.

Devotional Service, prayer by Eld. C. H. Curry.

Introductory Sermon, Eld. Harlan Street.

Adjourned until Sat. morning at 8:30

Saturday morning, called into conference by Quarterly Meeting Clerk, C. A. McBride.

Election of Eld. C. H. Curry, Mod. and Eld. W. R. Spurlock, Ass't. Mod.

Reading of letters from the various churches and seating of delegates.

Eighteen churches were represented by letter and delegates.

Reading and approving of the minutes of the previous meeting.

Appointing of various committees.

Mt. Zion Free Will Baptist Church near Thompsonville, Ill. was chosen as the next meeting place of the Q. M.

Bro. C. A. McBride was chosen to preach the Introductory Sermon.

Bro. Moore preached at eleven o'clock

Saturday afternoon, Committee reported on correspondence in regard to the Western General Association of

Free Will Baptist was taken up, and delegates were appointed to the Association, consisting of Elders Marsh Harpool, W. R. Burton, W. R. Spurlock, C. H. Curry and Jasper Armstrong.

Miss Carey Stevens, representative of the Illinois Childrens' Welfare Society made her report and thanked the churches of Southern Ill. Free Will Baptist Association for their donations of the past year, to wit: Something over twelve hundred quarts of canned fruit, some clothing and some money. A free will offering was given for the Childrens' Welfare Society, amounting to \$12.91

Hazel Dell Free Will Baptist Church was chosen as the meeting place of the Southern Illinois Free Will Baptist Yearly Association.

Conference adjourned until Friday night before the fifth Sunday in July, 1938.

—Eld. C. H. Curry, Mod.

Eld. C. A. McBride, Clerk

## Fourth Cave Spring Fifth Sunday Meeting

Dear On-goers:

When the Gem came this time, it seemed like another Cave Spring revival, with Sisters Cockman, Ridcunhour, Mrs. Griff Harrison and Bro. Crase's articles admonishing us to strive more earnestly for "the faith once delivered."

Our fifth Sunday meeting, May 28, with the Liberty Church, was replete with revival spirit, and if we continue in it, mighty results for good will be attained.

Brothers T. J. Dunkin and Ecklen Brewer were appointed Moderator and clerk pro tem, respectively.

Seventeen churches reported fair progress for their 639 members, while Bro. Brown ably represented the Gem, the rest of the Free Wills and our missionaries.

At 11:00 Billie Rogers and J. M. Williams, with part of 2 Chron. 7 as their lesson, urged a closer, humbler walk with God in order to have the grace we all need to overcome the increasing evil all about us.

An encouraging report came from the Pleasant Hill Mission Circle.

Bethany, north of Myrtle, was chosen for the next meeting in July.

Brothers R. L. Campbell and Rufus Evans, of Dials Creek Church, were ordained for deacons, and M. P. Hinds of Smyrna and Jesse H. Dunkin of Bethany were licensed as ministers,

while J. M. Williams, among us for years, joined us as a minister by letter from the Arkansas General Baptist Convention.

At night, Brothers Brown and Tally, using 2 Tim. 2:15, gave warming up messages to do our increasing utmost to help others to be amply ready to meet the Lord when He suddenly comes

Sunday morning, Brothers Woodring and Rolen showed us that Romans 11 means that God has not cast away His people. On account of their unbelief, we Gentiles received the Gospel, and the chosen people were scattered world wide; but "all Israel shall be saved" (verse 26-27) and they are going back to their inheritance, the "everlasting possession" promised to Abraham at Isaac's birth, almost 4000 years ago. In 1900 there were ten million Jews in the world; now there 16 million, and even in the comparatively short time since the world war the "waste places," have been irrigated, swamps drained and prosperity is rampant. There is an ever mounting surplus in the Palestine treasury and every one is working—no depression, recession or hard times. Only a small part of the original grant was ever occupied by the Jews, part of it an almost impenetrable wilderness; but the Lord has never yet failed to fulfill every promise He ever made, and His will concerning Israel will be increasingly and exactly carried out. Read those made to Abraham and his heirs, from Gen. 11 all through the Bible, especially Ezekiel 36 and Romans 11.

At 11:00, Brothers Beatty and Tally brought a masterly temperance message, based on Daniel, the Sunday school lesson for the day.

After dinner, Bro. Brown showed what will happen toward the end-time. The world is reeling rapidly toward the end, plagues and pestilences, increasingly call us to redeem the time by sounding out the Gospel to all so that only those who will not hear will be without saving grace.

Ministers present: Elmer Hodges, J. H. Tally, J. M. Williams, J. E. Rolen, T. J. Dunkin, E. E. Simpson, B. H. Woodring, C. R. Bryan, Billie Rogers, H. C. Crase, H. H. Beatty, and B. F. Brown.

Deacons: T. M. McDonald, W. E. Crews, S. C. Coble, W. H. Blankenship, E. L. Brewer, George Moore, C. H. Crews, E. L. Frey, R. J. Wisheart, Henry Young, and yours truly,—Dea. Ralph T. Hoyt, Thayer, Mo. R.2.

**NIANGUA, MO. June 12, 1938:**

Editor Free Will Baptist Gem:

Dear Brother Brown, Just a few lines as I am sending another subscription to the Gem. I hope to do my part in putting the Gem over the 1600 mark.

The first Sunday in June was the same coming day for Black Oak Church, and the Lord wonderfully blessed with a beautiful day. The crowd was large, the preaching by Bro. Branstretter (our pastor) in the morning and Eld. D. S. Jones in the afternoon was great. The singing was wonderful, and the solos by Bro. Jones were soul inspiring. All in all it was indeed a great day.

Yesterday, the second Sunday was the same coming day at Amity. Another beautiful day and large congregation. The morning message was brought by Eld. Lester Branstretter and was instructive, full of power and the Spirit. The afternoon message was brought by myself. We had planned for Eld. D. S. Jones to bring the message, but for some cause he was unable to be present.

We noticed that some of the cards given out by Bro. Rollins on the Publishing House fund are being covered with stamps.

Sincerely yours for complete victory through Christ Jesus.

—C. E. Mann

**SULPHUR, OKLAHOMA**

Dear Bro. and Sister Brown and Co-workers in the Publishing House at Purdy: I hope each one is well and enjoying the best of health. I'm still able to go. Our work at Sulphur is moving along nicely. We are forced to enlarge our building here, since we have more people coming than our church house can take care of, so we are planning to build an addition. We have a fine group of people here to work with. The Church has outgrown our building and pastor too; so we will have to enlarge our building, and then get a bigger preacher. I hope the work in Missouri is still moving along nicely.

I have just returned from Muskogee, Okla. where we dedicated the old Indian Capitol House that has been repaired. It has stood for a long time. They had me on the program there. It went over in a big way, with several thousand people there.

Our singing at our church here in Sulphur every Thursday night is going

over in a big way.

I have only held one revival this year, as I have full time pastoral work: the second, third and fourth Saturday nights, Sundays and Sunday nights at Sulphur, and the first Saturday night, Sunday and Sunday night at Spring Hill Church near Lexington, Okla. Believe me, it sure keeps me busy.

May the Lord bless you all. Remember us in your prayers. As ever, a Co-worker in the Kingdom of God.

—Eld. M. M. McKee.

**WEATHERBY, MO. June 8th.**

Just a few lines from the N. W. Missouri Association.

So far as I know, all our churches have regular preaching services, and I think all of them have Sunday schools, and some of them have prayer meetings. Some of our churches the past year have had good revival meetings, and quite a lot of people professed faith in Christ, and as far as I know all our preachers are working together in peace and harmony. I have two regular preaching appointments, and I have been doing a lot of Sunday school work.

Elder W. R. Rush has moved to the town of Weatherby near to where I live. He has a general store here, and has preaching appointments for three Sundays in each month.

I am sending in also a few chips from my sermons. Your brother in Christ

—Eld. T. C. Ferguson.

**GRANBY, MO. June 6, 1938.**

Dear Gem Family:

Just a few words to report our meeting at our Verdella church. Bro. Sam H. Marcum, our evangelist, certainly preached some wonderful sermons, which had their effect. During the three weeks we were there, in spite of the rainy weather and muddy roads, we had a real good meeting. Eight souls took their stand for Christ. Four united with the church, and on the last day of the meeting, there were four who followed their Lord in baptism.

We thank the Lord for God-called men who will heed the call and launch out in the work as Bro. Marcum has. Bro. Marcum with his good wife have sacrificed their home and are devoting their entire time to God's work. We were glad to have them to come to the Verdella Church and community,

and get acquainted with our good people there. We have only been pastor there a short while, but we have found them a fine church to work with. And they certainly appreciated Bro. and Sister Marcum's earnest effort while there.

—Eld. Kenneth Turner.

**ST. LOUIS, MISSOURI  
Third Free Will Baptist Church**

Dear Gem Readers:

I will write a few lines to let you all know how we are getting along.

Bro. Hill, who has been sick for about six weeks, is able to be up; but he is not well and it will be quite a while before he can preach again. The church is coming along fine, and everything is working for good.

Bro. Jim Miller of Flat River was up a few days ago, talking Building fund for the Publishing House, and selling certificates. Our church has one, and they are going to try and get as many as they can to help build the Publishing House.

The Sunday school went down to Flat River last Sunday and took the Junior choir and they sang for the Sunday school. They sure can sing for children. In the evening they went over to Leadington Church to the Sunday School Convention and sang some songs over there. I don't believe they have any Juniors that can beat our Junior choir. The Lord gave them good voices then why not use them for the Lord's service? The Lord loves children for He was a child once; and He loved to go to the church on the sabbath day.

Our Sunday school is planning to have a picnic outing in the near future.

The League is coming along fine, attendance is good and the work is coming along fine. We have four departments: The Juniors, Intermediates, and Senior classes have some good times studying the Bible, and Christ has blessed us. The old people's class is taught by Bro. Lincoln, the Juniors by Bro. Climons, the Intermediates by Bro. Charles Miller, and the Seniors by Bro. Gill, and all work in harmony. Bro. Harvy Hill is president. He has held this office for a long time and has been faithful.

Francis McCauley, 1622 Hickory St.



## MISSIONARY DEPARTMENT



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



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

## The Regions Beyond

Foreign Missionary Report of Free Will Baptist  
Missionary Work in Panama

By Eld. T. H. Willey

Dear Friends and Co-laborers:

We have been eight months on the field, and as we review the work of these months for this report, the open doors of service, and the confidence gained among the Indians on the Rios Sambu and Sabalo have amply repaid us for the suffering and the difficulties endured to reach them. For months we wondered how we might secure property on these rivers, for we had heard that the owners of the land along both rivers would not permit any one to settle there: but God has so providentially undertaken for us that we have gained the confidence of the agents and the company that we now have been promised quite a scope of land if we open a school, a clinic and a mission among the Indians. Furthermore, we have been made caretaker of the estates and the interests of the Indians. We are demanding in return that a full guarantee of protection be given us in writing, as we start constructing buildings.

Then we think of the interests of our people which have been demonstrated by their response at every time of need. It would be hard to proceed without their interest and support. Their response has given us every reason to be encouraged to claim large things for our people that the years to come might prove us in the oracles of Church History as interested in the evangelization of the world. As this interest continues and grows we hope to lay the foundation for a solid and clean work.

Not only has the jungle field opened, but another field is awaiting us in the mountains, where I have my family

at the present time. Here we have the opportunity to witness, teach and preach each Sunday that I am at home. Every morning as we have devotions there is a group that gathers with us to listen to the Word and prayer. The work in the mountains could serve as a very good training center for our new workers coming to the field. Here they could study the language and find practical preparation for the work in the Darian, thus we would have two fields of labor in the republic of Panama. Here Mrs. Willey is rapidly getting the language and the people around us are very helpful to teach us.

As to our present needs, one of the greatest for the Darian is a boat sufficiently ample to commute between the Darian and Panama, as well as to go upstream. We have estimated a forty-foot sloop similar to the fishing sloops used in the States. We can get one of these boats built new for about eight hundred dollars. The house we shall build for a school will be native, and that in which we shall live of cement blocks. We can only progress as funds come in as a steady flow. The labor of the station such as clearing land and building houses can be secured at fifty cents per day and food.

I have written to the papers each month making the articles in the form of a monthly report to our people. We are deeply grateful for both the *Baptist* and the *Gem* and their editors. In addition to the reports sent to the press, we have a mailing list of over fifty which we send monthly to those who do not subscribe to the papers.

We want to express to the members of the Foreign Missionary Boards, to the state secretaries, treasurers, and especially to our National secretary, Brother Blackwelder, our appreciation for their untiring efforts. May I pause to say that some compensation should be arranged for our Brother Blackwelder as his task bears expense, as well as much effort. He has been very faithful in discharging his duties, and his letters each month to us have been most encouraging.

The Womens' work in the Church and the Association is a large factor toward the success of the work of missions as a whole. We read with great interest each of their reports and articles that are full of helpfulness. We want you women to know how thankful we are for your excellent response. All the effort manifested during the past year and years in our behalf are deeply appreciated, but exceeding our gratitude for those blessing from you, we are touched to say that our thankfulness for the strength and encouragement which comes daily as the results of someone, somewhere, interceding for the work and the workers, can never be expressed in words.

The whole family sends greetings to you as you sit in conference, and especially to Brother Hillis and his people in Mississippi. May the Holy Spirit guide you in all business procedures, and rest upon you as a gathering with divine unction, bringing a real blessing of revival and refreshing to each of your hearts. As you meet together we shall be praying here; may our hearts be reunited in one great effort to be obedient to the command of the Master when He said, "Go ye into all the world and preach the Gospel to every creature."

P. S. This is the report sent to the Eastern General Association meeting in Mississippi.



## REPORT OF FIFTH SUNDAY MISSION RALLY

The Central Western Mo. and S. E. Kans. Fifth Sunday Mission Rally was held with the Mt. Olive (Neola) Church north of Greenfield, Mo. on the fourth Sunday in May, so as not to conflict with the annual Memorial Service which was to be on the fifth Sunday there.

As this was Bro. Winford Davis' regular appointment time at Mt. Olive, he was chosen to preach the Mission Sermon, using for his text, Rev. 3:8—"Behold, I have set before you an open door." He brought us a wonderful message, accompanied by the Spirit's power. Souls were made happy when we engaged in an old fashioned Christian handshaking at the close of the message.

These meetings are becoming better each time we meet together it seems. We feel like one big family of God, and I am sure that we of our Association know one another better and are drawn closer as we thus meet from time to time. We are looking forward to the time when every church of our Association will join with us and enjoy these times of refreshing from the dear Lord. For some it would be quite a distance to come, but it is well worth the trip.

At the noon hour a bountiful dinner was spread on the church lawn, which everyone enjoyed.

Then at 1:30 we gathered back in the church for the following program arranged from the different churches represented:

Song ..... By the Congregation  
 Scripture Reading (Psalms 1) ..... Bro. L. C. Wade  
 Prayer ..... Eld. J. T. Williams  
 Song "I Won't Have to Cross Jordan Alone," Bro. Davis  
 Solo ..... Virgil Glenn  
 Reading ..... Margaret Truskett  
 Duet "There's a Place For Me."  
 Reading ..... Lucille Mayberry  
 Trio "Drifting Along," Bro. and Sister John Worsley and Bro Davis.  
 Reading ..... Edna Jeffries  
 Quartet, Howard Hoover, Reed and Marlyn Smith and Wilma Jackman  
 Trio Bro. and Sister McCarter and Bro. Davis.  
 Talk, Eld. Arthur Kicenski, Text: St. Luke 24:47, Beginning at Jerusalem, he brought us a fine message on Mission Work, both Home and Foreign.  
 Quartet, ..... Hannon Gospel Team Mixed Quartet  
 Duet ..... Bro. and Sister McCarter  
 Quartet ..... Ladies Quartet of Hannon Gospel Team  
 Solo ..... Naomi Hoover  
 Reading "The Brewer's Parade" ..... Zola Truskett  
 Deut ..... Sisters Mary Wade and Ivy Hartfield  
 Deut ..... The Little Bell Sisters  
 Reading ..... Wilbur Bell  
 Music ..... Young Bro. Kicenski  
 A Play "Packing a Barrel of Gifts for the Missionary" given by the Mission Ladies of Mt. Olive Church and was greatly enjoyed.

After the Secretary's report and offering, we decided to meet next with Independence Church near Stockton, Mo. on July 31, with Bro. Arthur Kicenski to preach the Mission Sermon.  
 —Roena Thomas.

## A HOME FOR YOU

Contributed by Mrs. Silvia Wolf, Neosho, Missouri.

There will be a land, a wonderful land (Amos. 9:14-15).  
 A home for the poor; by the King it was planned (Isa. 65:16-17).

There will not be a need, a thistle or thorn (Isa. 55:13).  
 But shade trees and flowers will the greensward adorn (Isa. 41:18-20).

Every tree bearing fruit will be found to grow well (Ezek. 47:12),

And all kinds of vines too numerous to tell (Jer. 31:5).  
 Of roses and flowers every color and hue (Isa. 35:1-2).  
 And thousands of things that to us will be new (1 Cor. 2:9).

There will be no mildew or bugs to destroy (Mal. 3:11).  
 No flies or mosquitoes will ever annoy (Psa. 91:10).

No poisonous spiders or snakes that will bite (Isa. 11:6-9).  
 No dangerous beasts to prowl in the night (Isa. 35:9).

The government there will be different from here (Rev. 21:1-3),

Absolute Prohibition, no drunkards to fear (1 Cor. 6:10).  
 There will be no liars or thieves in the land (Rev. 21:27).  
 But for righteousness true all the people will stand (2 Pet. 3:11-13).

They'll not borrow or lend in that land, I am told (Prov. 19:17; 22:7),

Then their homes for debts can never be sold (Ps. 37:18-19).  
 The houses they build they will know as their own (Isa. 60:21),

They will eat and enjoy the fruits they have sown (Isa. 65:21-22).

If you care for a home in that land of delight (Rev. 22:1-3).  
 Apply to the King; better do it to-night (Isa. 55:6-7).  
 Just carefully listen and take earnest heed (Psa. 37:22-27).  
 I'll tell you in general how to proceed (1 John 1:9).

You must go to the Father and tell Him with tears (Jer. 14:20),

How you have served self and Satan for years (Jer. 3:25).  
 Just say, "I am sorry for all I have done (2 Chron. 7:14).  
 I ask forgiveness in the name of thy Son" (John 15:11).

You completely renounce your alligiance to sin (Isa 26:1-4).  
 A change in your life from that hour will begin (Phil. 5:9-14).

You then will serve Christ by thought, word and deed (Psa. 37:8-11),

And if you are Christ's you are Abraham's seed (Gal. 3:29).

And if Abraham's seed, you're truly his heir (Gal. 3:7-9).  
 And in that new land will be given a share (Gen. 17:8).  
 Although not a Jew, but a Gentile by birth (Eph. 2:11-14).  
 You can be grafted in and share the new earth (Rom. 11:17)

Now please go at once before the time slip (Eph. 3:6).  
 And change to that land your citizenship (Eph. 2:19-30).  
 All who enter that land must be naturalized here (Heb. 11:13-16),

No aliens or strangers will ever come near (1 Pet. 2:9-10).

Yes, you must even here abide in the vine (John 15:4-10).  
 So test yourself often, I'll give you the sign (Ex. 31:16-17).  
 The commandments God gave will be the great test (Rev. 22:14),

The sabbath, the sign you have entered His rest (Heb. 4:3, 11).



# History of Hickory Grove Free Will Baptist Church

Near Archie, Cass County, Mo. First Organized in 1844.

April 6, 1844 a group of devout Christians decided to organize a church. The meeting was at the home of Mr. and Mrs. Peter France, owned by the late Frank Cook, two and a half miles south of the present town of Freeman.

The record has been taken from an old minute book, which shows 34 members of the United Baptist Church were present.

Mr. and Mrs. Hiram Stephens (great uncle and great aunt of Mrs. J. W. Moul, Mrs. Ida Cummings, P. S. Ryle Jr.) were among those devout souls who covenanted to become a church, to be known as Grand River Church.

The first officers were: Pastor, Rev. John Jackson (grandfather of Mrs. O. A. Moudy and Mrs. Lela Ziegler).

Assistant Moderator, John France; Clerk, Hiram Stephens; Deacons, John France and Hiram Stephens; Trustees: John France, R. C. Williamson, and William Holloway.

New members were added at almost every meeting previous to the Civil War.

In April 1845, the committee, which was appointed, decided to build the church house on the John Brady farm a mile east of the present half-acre site which is now Hickory Grove, deeded and dedicated to the Lord by Sister Ellen Moul (mother of J. W. Moul), in the year 1890, June first.

The old church, which was located on the Brady farm, went by the name of Grand River Baptist until a division between its members, then there were two churches. One was built near Haydean's Ford on Grand River in the year of 1870 in the month of March, they adopted the name of Missionary Baptist.

Six years passed before the old church on the Brady farm reorganized. On the first Saturday in October, 1876, they organized and changed their name to Liberal Baptist. Officers were elected: Pastor, Rev. J. K. Lacy (father of Wiles Lacy). Deacons: P. S. Ryle Sr. (father of Mrs. J. W. Moul, Mrs. Ida Cummings and P. S. Ryle Jr.), J. W. Stephens (father of John Stephens, Mrs. Dixie Montgomery, Mrs. Lizzie Lackey and Charles Stephens). Clerk: Orlando Lozier (father of Mrs. Mary Lozier Ryle Gibson of Gravett, Ark.).

Bro. J. K. Lacy and Bro. J. W. Blevins were faithful members and ministers of the old and new church until the day of their departure from this life.

The charter members who took Communion and signed the Covenant of the new organization were as follows:

J. L. L. Stephens,	Mary E. Stephens,
Coleman J. Fudge,	Louisana Fudge,
Fannie Stephens,	Ellen Moul
P. S. Ryle Sr.,	M. A. Ryle
Orlando Lozier,	Opa Lozier,
Mary Lozier,	John Moul,
Ann E. Moul,	Thomas W. Haydon,
John W. Stephens,	Matilda Stephens,
James Wilson.	

September 8, 1880 it was decided to appoint Bro. John Moul (father of Mrs. Robert McDonald), Bro. J. L. L. Stephens (father of Mrs. W. S. Mosby), and Pastor J. W. Blevins, to attend the quarterly meeting of the Free Will Baptist, which was to be in session at Eldorado Springs. The object was to unite with "The Free Will Baptist doctrine and belief."

The delegates' report at the next meeting date was: We have united and adopted the Doctrine, Belief and Name of Free Will Baptist, instead of Grand River Liberal Baptist.

July 12, 1885, the old church building being unsafe to hold services in, they were having services at the Moul school house, at the present site. Bro. Simon Taylor (father of Frank and Harry Taylor), and Sister Ellen Moul offered sites on which to build a new church house. They agreed August 7, 1889 to build upon the half-acre, which was given by Sister Ellen Moul, where it now stands. The Building Committee were the following brethren:

P. S. Ryle Sr.,	John Moul,
Frank Evans,	J. W. Stephens,
Robert McDonald,	J. S. Wright,
John L. L. Stephens.	

Trustees were Robert McDonald, P. S. Ryle Sr. and John Moul.

This building was completed in 1890 at the cost of \$555.35 and was dedicated on Sunday, June 1, 1891.

Rev. O. W. Smith of Kansas City delivered the Dedictory Sermon; Rev.

J. K. Lacy, the Dedictory Prayer. Basket dinner at the noon hour. Doctrinal sermon was preached in the afternoon by Rev. J. K. Lacy. During this time the church gained the lost members and others who are now living in other churches.

The oldest living charter member of the Hickory Grove Free Will Baptist Church is Mrs. Mary Lozier Gibson of Gravett, Ark. The next oldest active members are J. W. Moul and F. S. Evans.

Former pastors who have served at the Hickory Grove Free Will Baptist Church since the organization in 1876 are as follows:

J. K. Lacy .....	10 years.
J. W. Blevins .....	10 years.
S. C. Williamson .....	11 mons.
S. W. Frederick .....	1 year.
J. A. Heater .....	5 years
James Gallagher .....	2 years
W. H. McKown .....	13 years
W. H. York .....	14 years
E. T. House .....	1 year
Kenneth Turner .....	2 years
John Swaffar .....	1 year
Richard Talbott .....	10 mons.
Roena Thomas .....	1 year, 2 mon.

Sister Thomas is our present pastor.

Those serving as Deacons:

P. S. Ryle Sr.	
J. W. Stephens,	
Frank S. Evans,	—Active
Frank Taylor,	
Ausa Cockrell,	—Active
Walter S. Mosby,	—Active
Walter Newman,	
Cloid Hensley.	

Those serving as Clerks:

Orlando Lozier,	
John L. L. Stephens,	
J. W. Moul,	
Ira McDonald,	
Lee H. Hammonds,	
Alma Hammonds	—Present Clerk

Those serving as Trustees:

Robert A. McDonald,	
P. S. Ryle Sr.	
John Moul,	
J. W. Moul,	—Active
Walter Newman,	
Walter S. Mosby	—Active

Many of these dear old soldiers of the Cross that are mentioned in the Church History are sleeping in the Brady cemetery, located on the Brady farm where the first church building stood.



## Approaching a Dispensational Change

By Eld. Winford Davis, Monett, Mo.

Strange times, these in which we are living! Peculiar happenings! Unheard of occurrences! Strange phenomenon! There are mighty upheavals in every realm; spiritual, political, economical, social, industrial, and physical. Events of national and international effect come about almost instantly. Great empires rise and fall almost overnight. Men maneuver and venture with almost unprecedented boldness. We are prone to ask the why of all this. There are different reasons; but one of the main reasons for it all is to be found in the fact that we are approaching a new dispensation and experiencing the closing up of the old. A dispensational change is something the human family has not seen for nearly 2000 years; therefore it is difficult for man to adjust himself to the situation. The gospel preacher of today preaches under conditions very much like they were in the days of the ministry of John the Baptist and Jesus, and the early church leaders. They labored exactly during the days of the breaking away from an old dispensation (that of the law), and the introducing of a new one (that of grace). Hence so much criticism, persecution, etc. Their doctrine, of course, was new and unheard of; at least in the ears of many. Today the world has come to be in such a spiritual darkness that the very mention of a lot of Biblical truths incurs much criticism. When one mentions the soon return of the Lord, the catching away of the bride, the revealing of the man of sin who is the Antichrist, etc., many people offer much undue objection.

Quoting from Dr. Mel Morris (and many others) the earth or man is allotted seven dispensations. The Word of God automatically divides itself into seven dispensations. Each of these end with some kind of a great judgment. The first is that of the Dispensation of Innocence; which as to length of time is unknown, and ended with the judgment of expulsion; that is, when Adam and Eve were expelled from the Garden of Eden.

The second is that of the Dispensation of Conscience, which began with the first family, continued to 1656 years after the creation of Adam and ended with the Judgment of the Flood.

The third Dispensation, Authority, began with Noah's altar, continued 427 years and ended with the Judgment of Confusion.

The fourth Dispensation, Promise, began with the departure of Abraham, continued 430 years and ended with the giving of the Law at Sinai.

The fifth Dispensation, Law, began with the giving of the law, continued approximately 1958 years and ended with the crucifixion of Christ.

The sixth Dispensation, Grace, began with Pentecost, has continued more than 1900 years and will end with the seven years of judgment spoken of by Daniel and Christ.

The seventh Dispensation, Kingdom, will begin with the second coming of Christ, will continue 1000 years, and then end with the Judgment of the Great White Throne.

Then follows the last chaos when the earth is purged with fire and renovated. So we are living now in the closing up of the sixth Dispensation. We have been in this nearly 2000 years. Could we reasonably expect to continue in this dispensation much longer? Isn't it quite natural and reasonable to expect this great dispensational clock to strike again soon? Seeing this, what manner of men ought we to be? What manner of preachers ought we to be? What



manner of gospel ought we to preach, and in what manner ought we to preach it? We should live and preach with great anticipation and expectancy, fevor and boldness, and so much the more as we see the day approaching. Civilization is breaking up. Great men are predicting and have predicted that the next war, yes, that inevitable next war, will end this present civilization. Democracies are crumbling, and mark you, they will continue

to crumble. Some of the greatest democracies on the globe are fastly weakening, and our own is no exception. Unless there is a soon return to the Lord in national repentance we shall pretty quickly see what we shall see. Will there be this national repentance? We hope; but we are fearful. Despotisms are rising, and that with their iron dispositions which is all so characteristic of the end time of this age; just as the Word has said they would be, beastly. Men's hearts are failing them for fear. Medical scientific tell us it is an established fact that there is more heart disease than ever was known to the people of earth. Such is very much in accord with what Jesus said in Luke 21:26. The world in general is needing a man, a great leader, that can really cure their aches and pains. They are ready now to hail an Antichrist who will appear to have a solution to the problem, and will bring in a temporary deceptive economic revival; but it will be of short duration. The only permanent cure lies in the return of the Christ of God in conquering power. Christ came the first time when the world most needed Him, and so it will be the next time. I am really glad His coming is imminent. The world is as near ready to receive Him as it ever will be, generally speaking. So let men everywhere bear in mind that the closing of this dispensation will be characterized by His second coming, and then the door of mercy will forever be closed. The wise thing to do is to prepare now.

### THE SECRET

Contributed by Esther Peterson

I met God in the morning,  
When my day was at its best,  
And His presence came like sunrise,  
Like a glory in my breast.

All day long the Presence lingered,  
All day long He stayed with me,  
And we sailed in perfect calmness  
O'er a very troubled sea.

Other ships were blown and battered,  
Other ships were sore distressed,  
But the wind that seemed to drive them  
Brought to us a peace and rest.

Then I thought of other mornings,  
With a keen remorse of mind,  
When I, too, had loosed the moorings,  
With the Presence left behind.

So I think I know the secret,  
Learned from many a troubled way;  
You must seek Him in the morning,  
If you want Him through the day.



# WATCHMEN!

By Eld. John H. West, Bristow, Okla.

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." (Ezek. 3:17).



These are the words of God. By reading a few more verses, we find that God really means just what He says. "Ezekiel, if you see the enemy coming, and warn them not, they shall die in their sins, but their blood will I require at your hand: but if you warn them and they fail to heed your warning, you have delivered your soul." Some who read this will not understand the responsibility that was placed upon Ezekiel, but I am sure that all the God-called ministers will understand to the fullest extent.

It is a real privilege to be a watchman of God, but, brethren, it is no idle thing.

You may be like many others, believe that God does not call men today, but if He ever needed watchmen in the history of the world, He needs them now. I agree with the article that Bro. Noel Turner wrote last month that many get the idea that they would like to be watchmen for God and announce themselves as such, but when the testing time comes they turn traitor. We certainly need more God called watchmen, ministers who are not afraid to tell the people of things that are damaging their souls.

Jesus said to His disciples at Jacob's well, "Lift up your eyes and look." I think sometimes the reason we fail to see the enemy coming is that we don't look. While I write these words I am made to nearly tremble, as I see the many going to Christless graves. Have I warned them to flee the wrath to come? But, after all, who was Ezekiel to warn? Israel was God's people. He had delivered them from bondage, but they were no different from the people of today; as long as everything was going all right they didn't think they needed God. Many people today don't appreciate the minister of God when he warns them of their wicked ways, and many take the preacher as a big joke, but just wait until they get sick or in trouble, then they begin to want God.

If Israel needed warning in that day, how much more does the church today? My brother pastor, do you realize that the enemy is stealing upon the church in many ways, and from different directions, and in many instances is already in the church?

We certainly need to be awake, and warn our people. Space will not permit me to name all the ways that I see the enemy approaching today, but I will call your attention to a few.

The hope of our denomination is our children, and we want them educated for the task that lies ahead: but did you know that, in many instances, our children are taught against mother's and father's God? Directly and indirectly, but they are getting the teaching just the same. Many of our Free Will Baptist think lightly on this matter, but it is the truth. Oh, how I do pray that God will burden the hearts of our people for the college.

The pleasures of this world is another enemy that is slipping upon the church. Please don't understand me to think that there is no pleasure for the Christian, because there is, and more than there is for the sinner, but God said to keep yourselves unspotted from the world. I am not condemning people who go to the movies and such places for entertainment, because in most instances they don't have the love of God shed abroad in their hearts. Since I have been a Christian, I have not had time to go to such places. Watchman, are you warning your people? If not, God will hold you responsible at the Judgment. Christian, do you know that some precious soul is watching your life? Can you sacrifice a few of the pleasures of this life that some soul might be saved? There are many evils today that we need to warn our people of that I would like to mention, but I am closing this article by asking you to cry loud and spare not for the time is short.

## The Second Coming of Christ

By Eld. Kenneth Turner, Granby, Mo.

We cannot doubt that Christ said of Himself, "I will come again." For we read it in simple words in John 14:3. Someone will perhaps say, "That is just the promise of the Comforter, that He repeated in the 16th verse; and He came on Pentecost." Others say, "It was His promise to come to

the heart of each penitent seeker." These visitations of the Spirit of Christ are true and needful; but the thought which must be understood is that Christ must return in His personal being, with form to be seen, or else the Scripture of Acts 1:11 is of no true meaning in saying, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Here were those in the flesh, and with the natural eye, seeing the Christ go upward into heaven from Mt. Olivet. And it must be that His coming would be to the same place, in the same form, to be seen of the natural eye.

Continued on page Nineteen





# The Divine Authority of the Bible

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

## THIRD SERMON

If the Gem readers will bear with me, I would like to have this one more word upon the subject that I have endeavored to use as a series of sermons, each being independent of the other. This is my third and last sermon on this subject. The first was a consideration of the four gospels. In the second, we discussed the four great letters of the Apostle Paul. Now we wish to take a panoramic view, or we may say a "bird's eye" view of the entire New Testament, and this will naturally give us a picture of the entire Bible.

Jesus Christ, the central figure of the Bible, spoke with the greatest authority of any ever upon earth, not groping darkly after truth and uttering it doubtfully with reason; but seeing it with a perfect vision, He uttered it positively, as a king. "We speak that we do know, and testify that we have seen." Plato and the teachers of Greek Mythology taught like men, with subtle reason and sore toil, worming their way through darkness up to partial light, watching the shadows of a cave and guessing what might be the life above; but Jesus taught like a God, standing in the face of the sun, and holding in His eye all the infinite realities of being forever. His eye pierced the veil which hides the future, and He foretold such events as the Betrayal, the Desertion, the Denial, the Crucifixion and the Resurrection. He read the secrets of the heart as easily as we read the pages of a book, and He could not be taken unawares.

It was this Jesus who promised the Holy Spirit, "And when He is come, He will guide you into all the truth." He came on Pentecost, and what guidance He gives! He was promised to the Eleven for the purpose of qualifying them to teach with divine authority the things of Christ, and not merely to the Eleven, but to every one who is entrusted by Christ to carry on the work of the Church, for He promised to be with us unto the end of the world.

With few exceptions, the New Testament was written by apostles who were being guided into all truth; the exceptional books were written by associates of the apostles long before the

death of John and were received by the early church as apostolic and sacred teachings. Their writings were inspired by that guiding Spirit, and these facts form a pillar upon which the whole doctrine of inspiration rests unshaken.

This being true of the New Testament, let us notice that the New Testament is literally studded with passages from the Old. Sentences are quoted with reverence from the first chapter of Genesis to the last in Malachi, with few books of the earlier record failing to contribute to the latter. Christ said that not one jot or tittle of the law should pass away till all be fulfilled. He declared that the Scriptures (meaning the Old Testament) cannot be broken, "and beginning with Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning himself." Peter pronounced the wonders of Pentecost to be that spoken of by the Prophet Joel, and the sufferings of Christ to be that which God had showed before by the mouth of all His prophets, asserting also that holy men of old spoke as they were moved by the Holy Ghost. Paul identifies the promises to Abraham with the Gospel, and teaches that every Scripture (of the Old Testament—sure!) is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,



etc. Nothing can be more evident than the fact that Christ and His apostles admitted the divine authority of the Old Testament. The whole Bible, therefore, is to be accepted as coming from God. It was delivered unto men by messengers accredited by Him and is to be honored with the same respect which it would challenge if written by the finger of Jehovah. It is the Word of God addressed to men.

This conclusion, I know, has been charged with extravagance. It has been charged that the Bible is not the Word of God, but it contains the Word of God. The contents of it must, therefore, be sifted, winnowed, and weighed; the dross separated from the fine gold, the human from the divine, the letter from the Spirit. Reason and moral sense, it is contended, must be the ultimate standard. By a proper use of these faculties we may be able to find in the Bible the Word of God.

If that view of the Bible were meant simply to affirm that we ought, when interpreting the Scriptures, to distinguish between those which profess to make known to us directly the will of God as uttered by Christ, by apostles, or by prophets, and those which make known to us the sayings and doings of evil spirits, of wicked or uninspired men, then such a view would be quite true, but also quite irrelevant. For much of the Bible professes to report the speech and actions of uninspired men, and no thoughtful Christian thinks the words of such men to be truthful simply because they are preserved in a *true record*. The Serpent lied when he said, "Thou shalt not surely die," but the *recording* of that lie is *true*. The sentiment may be wrong when the report of it is correct, and the act may be evil when the account of it is useful.

But this is not the whole meaning of those who insist that the Bible merely *contains* the Word of God. They suppose it is possible for human reason to winnow chaff from the wheat, even where the volume purports to have nothing but wheat. In this opinion, they are utterly mistaken.

Let us read it, obey it, cherish and love it for the Bible is God's divine Word revealing Himself and His will to us.



# The Six Miracles of Calvary

By William R. Nicholson D. D.

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## The Miraculous Darkness

*"And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened."—Luke 23:44, 45.*

This is the first of the six miracles of Calvary, the chain of signs which wrapped around the death of Jesus Christ and held it fast to the one meaning of eternal redemption. The second miracle was the rending in twain of the veil of the Temple; the third, the earthquake and rending of the rocks; the fourth, the opening of the graves; the fifth, the condition of things existing inside the grave of the just risen Jesus; and the sixth, the coming out of their graves after His resurrection, of many bodies of the saints who slept.

Such were the Calvary miracles; all of them in direct connection with the death of Christ. Some of them were from the heavens, some from the earth and some from under the earth, yet all together they constitute a class of wonders by themselves. Each great sign, in its own meaning and force, marshalled to its place the one line of testimony; and all the six, in solid phalanx, encompass Jesus Christ in His death, defend the truth of our redemption in His blood.

I

### The Scene Described

Already for three hours Jesus had hung on the cross, and now "it was about the sixth hour"—that is, noon, and then there was darkness.

The darkness was "over all the earth"; or, as Matthew states, "over all the land." No one can positively say that the darkness did not extend over the whole of the daylight half of the globe. But if the phenomenon was limited to Judea, it was certainly even then sufficiently remarkable. Indeed, in that case, it had a concentration of force, like that of the three days' darkness in Egypt, while there was light in Goshen. At any rate, the darkness did extend over all the land.

But it was not such darkness as sometimes precedes an earthquake, like that at Naples in 79, when Vesuvius became a volcano. Not such a darkness as that, for this darkness extended far beyond Calvary, the *originating point* of the earthquake which followed it. And this says nothing of the fact that the earthquake itself was not a natural occurrence.

### No! Not an Eclipse

Over all the land the darkness continued for *three hours*! Therefore it did not result from an eclipse of the

sun, for the longest eclipse can last but a few minutes. Besides, it occurred during the festival of the Passover, which always was observed at the time of full moon, when an eclipse of the sun is impossible.

And yet "the sun was darkened," eclipsed in some strange sense. There was a failure of its light. The darkness was not caused by the absence of the sun—the occasion of our night. It was darkness at noontime, a darkness in the presence of the sun and while the sun was uneclipsed by the intervention of another celestial body, a darkness, we might say, which was the antagonist of light, and the overcomer of it. In the ordinary course of nature, darkness being the negation of light, it is light which is the antagonist of darkness, and which always banishes it. But the darkness of Calvary smothered the sun at noon! What an impressive thing! What a trembling conception of the Almighty-ness of God.

Did the darkness come by a process of slow and gradual deepening? In the words of the text, it was darkness at the beginning of the three hours, as it was darkness at the close. All at once from out of the heavens, it shut down upon the scene. It seemed to have departed suddenly, and so, we may think, it came suddenly. At the same time, however, as it would seem from the symbolism of the darkness as connected with the sufferings of the Cross, the blackness of it grew as the hours wore on. We think this, because of the cry of the sufferer at about the close of these hours. It would appear that the silence of His endurance could be no longer maintained, for more and more intense had grown His sufferings.

How deep was the darkness? We are not expressly told, and yet, there is that in the narrative to show that it was not twilight. It was a frightful darkness.

### A Busy Three Hours

Up until the instant of its occurring, what a busy three hours had passed on Golgotha. The Crucified Himself was busy, if we may use the word. What interest He showed in what was taking place about Him. He was audibly interceding for His crucifiers, listening to the cry for mercy of the dying thief and answering him in that sublime assurance of salvation; recognizing the presence of His mother and the beloved disciple and executing His last will and testament concerning her and him. The soldiers were busy watching and mocking Him, dividing His garments among them and casting lots for the seamless coat. The chief priests were busy criticizing

Pilate's inscription on the cross and venting their indignation. The scoffers were busy—priests, rulers, and multitude passing by, wagging their heads, railing and reviling. All the currents of iniquity surged on unchecked around the cross.

### Now Sombre Silence

But now at this instant of noon what? Silence, sudden, sombre. The very narrative speaks but one word—"darkness," and then is itself silent. The time from twelve o'clock till three is a blank in the narrative, and the reader is made to feel how hushed was the scene.

At the end of that time, when the sun is again shining, all is action again. Jesus Himself speaks and the multitude moves about. But during those three hours we see only darkness; we hear only silence, as if underneath that darkness some huge horror hung over His own soul. And all else is silent. No taunt or insult is flung at Him now. The crowds are transfixed with amazement. The blood is heard dropping. The suspense is frightful. As all hearts drink in the darkness, they are trembling at a certain mysterious fearfulness of the crucifixion.

The gospel historians do not say all this, indeed, they say scarcely anything; yet so illustrative is their suggestiveness that they create for us this whole scene. The little that they do say is placed like a parenthesis betwixt the activities antecedent and subsequent—that little is the one word, "darkness." The darkness thus cast its own shadow of silence along the whole three hours, until the thoughtful reader begins to feel how awful this dismal gloom was. And to this implication of their narrative, the historians gave both fixedness and fullness, by the remark with which they close the story of the crucifixion and its immediate wonders. They tell us that the Roman centurion, having witnessed the things that were done, "feared greatly," and many people "smote their breasts."

II

### Credibility of the Record

So far then for the explanation of the text. But now may we rely upon it as historically true? Yes, for the inspired historians have written it. We might add to their testimony that of heathen historians who have referred to it, especially the admission of Celsus, the famous opponent of Christianity in the third century; or better yet, the challenge of the Christian father, Tertullian, who, at the close of the second century, boldly says to his heathen adversaries, "At the moment of Christ's death, the light

departed from the sun, and the land was darkened at noonday, which wonder is related in your own annals and is preserved in your own archives to this day."

But it is enough that the sacred writers have declared it. I, for one, want no corroboration of their testimony. That darkness did come down on the earth and in a simple belief of it, with the vividness of a cultivated Christian imagination, we should place ourselves under its impressiveness, as though we ourselves beheld and felt it.

### III

#### How Explain the Mystery?

What sort of an event, then, was that darkness? A miracle, a visible suspension of the order of nature. Then what a visibility of God was that darkness, for none but He, the Great First Cause, can interfere with the regular course of His own established natural causes. It was He, then, Who stepped forth from out of the universe of natural causes and became displayed to our view as being Himself distinct from the universe—a living, interposing, personal God, standing with "darkness under His feet."

And yet, all the while at and around Calvary there rolled on in all other regards, the whole mighty mechanism of natural causes. Creation had within it no cause which could have produced the darkness. Yet creation itself, with its every law at work, was the scene of the darkness. There was no shock of disturbance to make creation tremble. The Almighty Author of creation Himself put forth His hand and touched His own instrument, striking it in unison with His immediate purpose. But no string of all the vast arrangement was snapped or strained and not a note in all the scale was left discordant.

God meant to bring Himself in contact with our sensibilities, by standing out apart from the whole framework of nature, which yet all the while His power was upholding.

When we consider how exclusively the darkness attached itself to the death of Christ, we have the more decisive proof of design on the part of God in so displaying Himself to view. Jesus, the Son of God, was dying. God was appearing. There stood the cross, and there came down the darkness. It was His providential purpose both to authenticate and to interpret the death of His Son.

### IV

#### What it Teaches

1. Accordingly, this miracle of darkness was God's seal to the truth of the Saviour's character and mission.

When Jesus told His disbelievers that He came to save them from their sins, they were offended at Him. When He said, "I am the Son of God," they took up stones to stone Him. "Show us a sign from heaven," they said. Now then the precise formula of their wilful rejection of Him came back upon them in terrific confutation. The heavens did give forth a sign,

and the very frame of the universe bent in reverential obeisance to the crucified sufferer on that place of a skull. Even the Roman exclaimed, "Truly this was the Son of God."

2. Secondly, it was especially the magnifying of the death of Jesus Christ. On no other principle is it conceivable, that God's concernment with His death should have been made so supernaturally manifest and so overwhelmingly impressive.

Now the importance which Jesus claimed for His death was that of redemption, the redemption of us sinners from our sins. He claimed that importance for it on the night before He suffered, and repeatedly before. Our pardon, our peace, our eternal life, should be secured to us only through Himself, in His blood.

And, if true, was there ever an importance like this, "With what comparison shall we compare it." The universe, the ages, all earthly interests—is not the whole, in the comparison, as the mere dust in the balance?

#### Was Jesus Deceived?

Moreover, as Jesus thus claimed, so also did He feel. In His self-consciousness He realized Himself as being made answerable for our iniquities and as bearing our griefs and carrying our sorrows. "I have," He said, "a baptism to be baptized with, and how am I straitened till it be accomplished." It was the prime inspiration of His life. And although there was in it a joy set before Him, and although He looked forward to being satisfied at seeing the travail of His soul, yet it was also a consuming zeal. It was a drinking up of the beauty of His countenance, a ploughing into His face the lines of disfigurement, and the making of Him a man of sorrows, acquainted with grief.

Did Jesus then, miscalculate in His estimate of death? Was His intense interest in it a fanatical self-deception? Let God answer for Him, as, from behind the veil of natural causes, He came down on Calvary with such stupendous effect. God's own sign-manual was that miraculous darkness, and over the cross, the legend, "Behold the Lamb of God, who taketh away the sin of the world."

3. Thirdly, it symbolizes the inconceivable sufferings of Jesus Christ in His death. God's own miraculous testimony was thus borne to the fact of redemption in the death of Christ. That testimony took the form of darkness, because of the sufferings of that death being inflicted by Himself. It was He who laid upon Jesus the iniquities of us all, and it was He who dropped out of the heavens that thick funeral pall about the cross of Christ. "Smitten of God" was what that darkness attested. The Father's own Son wounded, bruised, chastised, beaten with stripes, by the very Father. It was not merely the suffering of the crucifixion; it was the anguish immediately from God. The death-sweat of His Gethsemane agony was forced out of Him by the pressure of His Father's hand before the rude touch

of the soldiers had profaned His sacred person. The death-darkness of His Calvary agony was the indication of a yet heavier bearing down upon Him of the same Almighty hand.

#### No Longer Endurable

Accordingly, at about the close of the darkness, but before it had closed, when His ever-deepening agony in enduring the Father's wrath against man's sin had become no longer endurable in silence, then in a startling voice, and with an amazement of whettedness irrepressible, He looked up into the darkened heavens above Him, and cried, "Ally God, my God, why hast thou forsaken me?"

Yes, God was there in the darkness, and yet, for the time being, in the comfort of His communion He had forsaken His Son. Of that forsaking—His punishment as the sin-bearer—the darkness, so deep and so dread, was the image and the symbol. Ah! Christ's bearing our sins in His own body was not a make-believe. It was a stern and experienced reality.

#### Hid from Human Eyes

Again, the darkness wrapped Him all around. Just at His most excruciating sufferings the darkness shut Him off from all witnesses. This, the impenetrable secrecy of those last hours, is that which gives to our imagination the most appreciative idea of what is yet inconceivable. Throughout the previous hours, in whatever suffering he expressed, He was exposed to view. But it was not for human eye to see Him in His superlative anguish. The man's sensibility could not have done justice to that. If His life of suffering as the sin-bearer stamped itself on His very face, as Isaiah seems to say in his fifty-third chapter, and if it caused Him to be recognized as having no beauty that men should desire Him, then those last hours in which His sufferings culminated, must have stamped themselves on His person in impressions proportionate to their unapproached severity. Gethsemane is described, but not the latter half of Calvary. Peter, James and John were admitted into His privacy of suffering in Gethsemane, but God at Calvary drew the drapery of darkness around Him to hide Him from human gaze.

Oh, the mysteries of that suffering! No eye of man might see them. Only at the last may be heard one loud cry of unfathomable woe and uttermost desolation. Yet, in that cry is the accent of assured victory. "Why hast thou forsaken me," has coupled with it the shout of confidence, "My God, My God!"

### V

#### What it Proves

So were symbolized by the darkness those inconceivable sufferings of our Redeemer. And yet, while the darkness was the symbol of the Father's wrath, it was also a proof of the Son's righteousness. None but a person of spotless righteousness, having no sins of his own, for which to answer, could be made responsible for sinners. If therefore, He was the stricken of

God, so also He was the beloved of God. To suffer for man's sins He was indeed appointed. But by that very appointment, as deep as were His sufferings, so deep was the Father's delight in His person and character.

All this shows us what an untold evil and curse is man's sins, since only thus might Infinite Love save us. At the same time it shows us that God's love is so much stronger to save us, than our sin is to destroy us.

Great indeed to us is the joy and the glory of Christ's work; but great to Him was the pain of it. At His birth, when the grandeur of results would be especially thought of, the night became light; but at His death, when the process of reaching those results would be the prominent thing, the light became night.

### Redemption Wrought

When, however, the darkness was gone because of His having passed through it, He was able to say, "It is finished!" Redemption is done! Then after once again crying aloud in trumpet notes of a conqueror with a voice which rent the rocks, and opened the graves in prophecy of His own resurrection, He sweetly said, "Father, into thy hands I commend my spirit." In filial trust and satisfaction He, laying Himself down in His Father's arms, so yielded up the ghost.

### VI

### What it Images

Finally, the Calvary darkness imaged forth the doom of those who were now crucifying Christ. It was the Father who smote His Son—who therefore would have died had not the Jews crucified Him. But for the same reason that it was competent for God to smite Him for us—namely that He was a righteous person—it was wicked for them to do it. "They persecuted Him whom God had smitten, and they talked to the grief of God's wounded."

There is a remarkable prophecy in Amos concerning the miseries of the Jewish people. "It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." What an exact description of the scene on Calvary!

That prophecy refers to a yet future time of misery for the Jews. The darkness of Calvary was both pledge and earnest of that darkness spoken of by the prophet. In accordance with this, as He was being led to crucifixion, Jesus said, "The days are coming when they shall say to the mountains, Fall on us, and to the hills, Cover us; for if they do these things in a green tree, what shall be done in the dry?" That is, if they do these things to Him, the green tree, the fruit-bearing vine, of whom His people are the branches, what shall become of them, the dry tree? What shall God do to them?

Oh, by the fearfulness of that scene at the crucifixion, all rejectors of Christ shall perish.

Brethren, true believers in Christ, the Calvary darkness is gone, and the true light now shineth. In that light, the path of the believer is itself as the shining light, which shineth more and more to the perfect day. Then our sun shall never go down, and the days of our mourning shall be ended.

## ATTENTION GEM READERS

Beginning with this issue, we are printing a series of sermons upon "THE SIX MIRACLES OF CALVARY."

This issue contains the sermon on the first miracle of Calvary: "The Miraculous Darkness." There are five more "miracles" to be presented in five issues of the Gem. They are coming in the order named in the first paragraph of this month's article, page 17.

Brethren, this is the clearest, simplest, and most complete exposition of the redemption mysteries of the crucifixion of Christ that we have ever found in Christian literature. You cannot afford to miss it!

We are deeply grateful to the copy-right owner for the kind permission granted for us to give this great piece of literature to the Gem Readers.

—Associate Editor.

being rejected of the Jews and Israelites in general the literal kingdom would be postponed. And concerning it He said, "It is not for you to know the time or season, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you." (Acts 1:7-8)

It is an established fact that the writers of the Scriptures, after Christ's ascension, seemed to mention and make clear, that which was shut out from the sight of the prophets of old, concerning the church age; which Paul called the "Mystery." (Eph. 1:9) And in Romans 16:25-26, he said, "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest." We should be glad in our hearts that we are given the age in which we live, with the revelation of the church age which must occur during the time between Christ's first advent and that of His second coming. "For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye have heard, and have not heard them." (Matt. 13:17).

Daniel, in his vision, could see the happenings of Christ's second coming, and wrote of them. But he could see very little of the church age, it was kept from him. But Christ's return was unfolded to him. "I saw in the night vision, and behold, one like the Son of Man came with the clouds of heaven and came to the Ancient of Days, and they brought him near before him" (Dan. 7:13).

When I open my Bible to 1 Thes. 4th chapter and read there the last few verses, I see more proof of the coming of our Lord. "For the Lord himself shall descend from heaven with a shout, and the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." This pictures the rapture of the Church, when Christ comes to get His own.

Let us make ready for His return, and not unchristianize those who do not see the happenings at His coming as we do. Let us teach with proof His coming, and lead souls to make ready for that event.

## The Second Coming of Christ

*Continued from page Fifteen*

Yes, we find people who seem to take great delight in trying to make some different meaning and hard saying of these Scriptures. But we must believe that Christ shall come even yet, to place His feet upon the Mt. of Olives as Zachariah speaks in the 14th chapter of his writing.

So many times we are prone to get the scriptures relating to His second coming confused with those speaking of His first advent. We find in the Old Testament twenty times as many

references to His second coming as there are of His first coming; besides the 318 times His second coming is referred to in the New Testament.

Too many times we are prone to confuse His spiritual kingdom with that of the literal kingdom. His apostles asked Him saying, "Lord wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). They knew He was to restore the kingdom, but as to when, they could not understand.

It would only be the spiritual kingdom that He would leave in their midst at that time. Because of His



# Daniel's Victory

By Eld. O. T. Allred, Monett, Mo.

"But Daniel purposed in his heart that he would not defile himself with the portion of the King's meat." (Daniel 1:18).

This young man whom God was preparing for a great work won the victory over the thing that would defile his body and otherwise disqualify him for the work which God had for him to do. If we today, who wish to overcome self, sin and Satan, will study this lesson closely, we can learn something that will help us.

With Daniel, it was not a reasoning of the mind, but a purpose of the heart.

As a man thinketh in his heart, so is he—prov. 23:7. Christ said, "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). As Daniel was pure in heart he purposed to keep his body from defilement. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:17).

It was not a pressure from without, but a principle within that enabled him to stand true.

The meat and wine was approved by the King. Others were partaking, and he would probably be criticized if he refused: but here was a principle at stake, and Daniel said, "No." God give us those today who will say no to evil regardless of the cost; because they love God and the things that are pure and wholesome. Because a thing is legalized by the government or partaken of by the crowd, doesn't change the condition with God.

Daniel did not drift into this condition; but had his heart set on this very thing—a pure life. Any weakening can drift with the tide or crowd,

but those who inherit must be overcomers (Rev. 21:7), having their hearts set on a definite purpose and press toward that goal. Today, while the multitudes are drifting deeper and deeper into sin, God is calling for those who are willing to come out from among them and be separate, and touch not the unclean thing.

Daniel had certain convictions about what was clean and unclean, which convictions were rooted in the commands of God, not in his own ideas or the popular opinion of his day.



Daniel was courteous, recognizing the authority of those who had the rule over them, yet tactful and persistent in carrying out his convictions, not one who would pout or sulk because of his environment: but with a smile bravely faced his problems, fully trusting in God to give the victory. The same God who gave Daniel victory is still on the throne, and we can serve Him with a whole heart and have His blessings on our life here, and in the end inherit the home which He has for His people, or we can reject Him, drift with the crowd and receive the wages of sin: suffering, sorrow and disgrace here, and have a part in the lake of fire hereafter.

"Choose ye this day whom ye will serve."

and it was accepted and was given to the clerk to send to the Free Will Baptist Gem to be printed in the paper.

The business committee reported that they had agreed to give the East Bank Church till next quarterly meeting to get together and come back into the conference.

They reported that Bro. W. Shirky has a council to examine him for license, and the same council to examine Bro. Green for a deacon in Coffey's Chapel Church, and that the power that deacons, pastor and lay

members have in a church be explained, and it was explained by Deacon D. V. Shafer, as it is set forth in the Treatise.

They recommended that \$15.00 be given to our State Evangelist, Elder Jeff Thomas. Everything was granted that was asked for.

The visiting brethren gave brief reports of their quarterly meetings.

Rev. Gipson reported Boone conference gaining some, and that union and fellowship still reigned in all their churches, and gave us all a welcome to visit them at their next Q. M.

Rev. D. W. Jarrett gave a report of the Clay conference which was good and enjoyed by all present.

Then we adjourned for preaching by Bro. Jarrett, but as he was not feeling like preaching, Bro. Gipson brought the message, a good one.

It was announced that Rev. Sidney Striker would preach at 7:30, and that after preaching, the Sacrament and Feet Washing would be administered.

As I had a good chance to get home, I didn't stay for the night service, hoping that the Lord would bless them in a mighty way, I came home: but I can say that we had a good meeting, and I am sure it was an uplift to the church and its pastor, W. C. Cadle.

Well, it is Monday and I have a few more things to report. Two more churches reported Saturday night, Rich Hollow and Lick Branch, reported a gain of 40 in membership, and Magazine added five to their church last night; so I feel that almost all of our churches have gained some in the last three months.

—F. E. Nicholas.

## SPRINGDALE, ARK., June 20

Dear Brother Brown and Gem Readers:

I am sending in a brief report of our Mt. Zion Church, to our paper, which I appreciate reading so much.

Bro. J. W. Allred came Sunday for his regular appointment, and brought Bro. Cecil Garrison with him. Bro. Cecil preached a good sermon that every one enjoyed. Bro. Allred brought a half gross of pencils for the Junior Bible Class. There were 45 children present.

We all met back in the afternoon at 2:30 and had our Flower and Communion service. Some of our members were out on account of measles, but there were enough that we all had a good time.

Pray for our church, that it might continue to prosper. —Mabel Archer.

## BOWNEMONT, WEST VA.

Continued from page eight

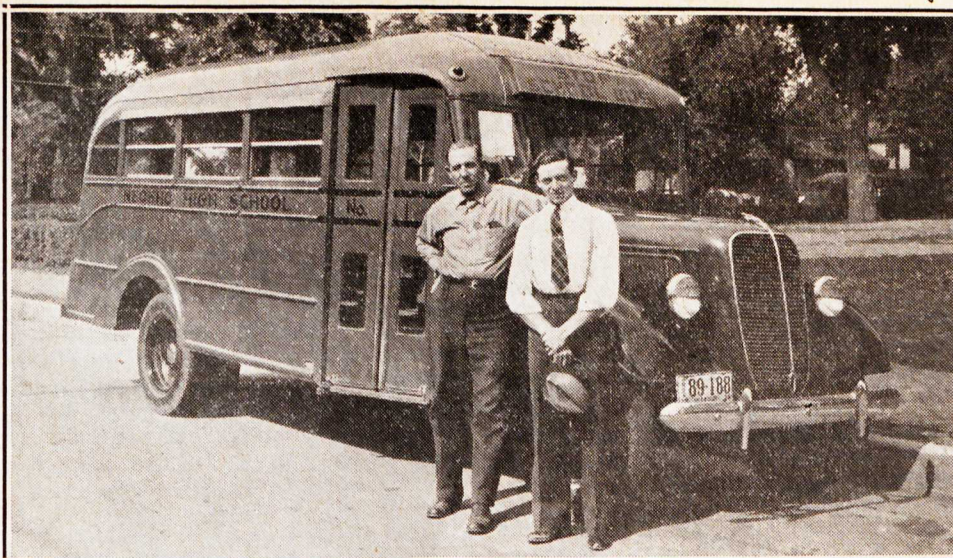
moderator. Prayer by Bro. Holstean from Putney.

The reports of committees were called for and received as follows:

Next Session committee reported that the next Q. M. will meet with the Putney Church, beginning at 2:00 p. m. on Friday before the fifth Sunday in July, 1938.

The Obituary committee chairman read the obituary that was gotten up,





## ALL ABOARD FOR PAINTSVILLE, KENTUCKY

Our number (25) is already made up for Paintsville, Kentucky. Should any one of this number decide not to go, they are permitted to sell their seat right to some one who might desire to take their place.

Following are the names of those who now hold a right for the trip:

Jewell Turner, Evelyn Jefferson,  
Kenneth Turner, Otha Campbell,  
Maurine Campbell, Doris Turner,

Frank Linton,  
Winford Davis,  
F. C. Zinn,  
Joe Turner,  
Isabel Akers,  
O. T. Allred,  
John B. Rollins,  
Mary Weilbaum,  
W. K. Weston,  
Dorlis Turner.

Esther Apple,  
Bessie Campbell,  
Belva Zinn,  
Maybelle Rector,  
Noveta Doty,  
Marguerite Metcalf,  
Donald Campbell,  
Ted Balls,  
Rachel Whitehead,

Mr. Bert Thompson, driving the large V-8 Ford school bus, to be assisted by his son James, will leave Neosho July 10th at 9 o'clock a. m., stopping at Monett and Aurora to pick up the delegates who are to meet it there. We are expecting to have a good time in the Lord's service, the entire week. We are to return by July 16th.

—Eld. Kenneth Turner.

## THE WESTERN GENERAL ASSOCIATION

The Western General Association of Free Will Baptist will meet in its Third Session on Tuesday night, July 12, 1938, at Paintsville, Kentucky, and will continue in session until, perhaps, Thursday night, or until all business presented is properly transacted.

The units which compose the Western General Association are the State Associations of Oklahoma and Missouri together with the Tri-State Association of Ohio, West Virginia and Kentucky.

The Western General Association is what has been known as the Co-operative General Association but the name was changed in a regular session at Tulsa, Oklahoma in 1936, in order to comply with the wishes of the National Association for uniformity in our Free Will Baptist denomination.

The Western General Association is made up of approximately 300 churches, 560 ordained ministers and 17,400 members.

Eld. Jas. F. Miller of Flat River, Missouri, whose picture appears below, is the Moderator. He has served very efficiently in that capacity for the past two years. Bro. Miller is one of our foremost executives with 22 years of ministerial experience. Besides being the Moderator of the Western General Association, he has also served



for several years as Moderator of the Missouri State Association, and he is dearly beloved among his people.

In addition to the presence of the delegates from the regular units of the Western General Association, we are going to have a letter and delegates from the Southern Illinois Yearly Meeting. We are happy for these brethren to come and we trust that they will line up with us, therefore, we are hoping and praying that we become a blessing to one another in the cause of our Lord. There has been some talk of the Texas State Convention joining with us. We have officially expressed a desire, unanimously, for Texas to join us, so come on Bro. Sutton from Texas, and all you brethren, we are expecting to see you at Paintsville.

We heartily invite the brethren from the East, and also from our sister state, Arkansas.

May the dear Lord bless and permit us all to sit in heavenly places in sweet council together.

John B. Rollins, Clerk.



## OBITUARY

**CREWS**—Ursula May Childers, was born July 23, 1893, in Oregon County, near Thayer, Mo., and departed this life May 16, 1938.

She was converted in 1912 and later joined the Free Will Baptist Church at Shiloh.

She was married to Com H. Crews on December 25, 1923. To this union was born three sons; two of them, Noble Earnest and Donald Ray preceded her in death. She leaves to mourn her departure a devoted husband and a little son, Max, of the home; a sister, Mrs. Susan Fraley, and a host of relatives and friends.

Her mother preceded her in death on Easter three years ago.

She bore her sufferings with patience and was always cheerful. She will be sadly missed in the home and by many relatives and friends.

Funeral services were conducted by Rev. John Tally and Rev. T. J. Dunkin at Shiloh Church at 2:00 o'clock on Tuesday, May 17th.

Card of thanks by Com H. Crews and Max, Mrs. Susan Fraley and family, John Crews and family, W. E. Crews and family, Mrs. Rolla Peace and family, Mrs. Ray Hall and family, Mr. and Mrs. Frank Crews and family, Mrs. Edna Fuller and family, and Sam and Glen Crews.

She was a loving sister in our church and we all miss her, but our loss is heaven's gain. We have a hope of meeting her in the haven of rest.

**LEE**—Since our last Quarterly Meeting, one of our Beloved Ministers has passed on from Labor to Reward. Reverend C. E. Lee's absence brings sadness when we meet, we have no report from him. But we are sure that his soul is resting in the Paradise of God, awaiting the second com-

ing of his Savior and our Savior.

While he is missed in the Quarterly Meetings, we know he is missed in his own church and community, so we send our deepest sympathy to his faithful companion, his daughter and grandson, and his many friends and relatives.

Done by order of the Kanawha Quarterly Meeting while connected with the Cooper's Chapple Church, signed by the Moderator and Church.

Committee { F. E. Nicholas,  
Rev. D. W. Jarrett,  
Rev. O. V. Hill.

**CARVER**—Rose Belle Carver, *nec* Thompson, wife of William Carver, was born July 10, 1881 at Fredericktown, Missouri, and departed this life May 24, 1938, at St. Louis, Missouri, at the age of 56 years.

She leaves to mourn her departure her husband and four children, Blanche Six, Lue Eckert, Doyle and Bert Carver, all of St. Louis, Mo., and five grandchildren. One brother, Edward Thompson of Houston, Texas, was unable to come due to illness in his family.

Her funeral was preached at the Baptist Church at Bismarck, Mo. by Rev. C. A. Cooper, and her body was laid to rest in the Odd Fellows' cemetery at Bismarck, Missouri.

She is sadly missed in her home and in her church where she was an active member.

A precious one from us is gone,

A voice we loved is stilled,

A place is vacant in our home,

That never can be filled.

One more light on the shining strand,

One more welcome our steps to greet,

One more waiting to take our hand,

At the pearly gates of the golden street.

Written by a friend,

Mrs. Birdie McCauley, St. Louis, Mo.

sure did enjoy working with those good people and their fine pastor; may God bless you all.

Then on Monday we started for Southeast Missouri, stopping over in Springfield and Webster and Wright Counties, visiting with old friends, then on to Flat River on Saturday. On Sunday we attended services at Bro. Jas. F. Miller's church where we met many of the young converts along with the older ones, on the job for Sunday school and church services.

Bro. Miller brought a real message. He is one shepherd that cares for his flock. After the sermon an old fashioned basket dinner was spread and all ate to their fill. Then at 7:30 we arrived at the Leadington Church where Eld. Jarvis is the pastor. We have been here twelve days and two souls have professed faith in Christ. We are having good attendance with increasing interest.

Bro. Miller and his church, Sister Tommie Franklin and her church from Desloge, Bro. Damon Dodd and wife, pastor of Wortham Church, along with others are a great spiritual uplift to the meeting, and prospects are favorable for a revival here at Leadington, Mo.

May God bless His followers everywhere. Pray for us.

—Sam and Daisy Marcum.

Home Address Cameron, Mo., R7.

P. S. Churches wanting us for revival work, should write for date.

## RICHWOODS, MO. May 17, 1938

Dear Bro. Brown and Gem Readers:

Just a few lines to let you know we are still on the firing line for God. God has been so wonderful to us and we are praising and thanking Him for it. We are still working and God is blessing our efforts.

Our Sunday School is still growing. We had an attendance of 85 the first Sunday of this month.

The pastor comes once a month, and it is the first Sunday always. We sure had good services this month; we had a lot of good singing and a good testimony service and we were all made to rejoice because the Holy Spirit was present.

We are planning on an all day service with dinner on the grounds Decoration Day, we are expecting a good time in the Lord. We are praying for a great revival here this summer, and we want every Christian to join this prayer and pray also, that God will send us a revival and souls will be saved. We have a special request for prayer for two men out here, and desire your prayers for them to be saved. We want a Free Will Baptist Church out here. I will close.

P. S. This is all to the Gem Readers but I want to say hello to Sisters Tommie Franklin and Anna Reed.

From a brother and sister in Jesus

—Mr. and Mrs. John Ackerson.

## LEADINGTON, MO., June 23rd

Dear Brother and Sister Brown and Gem Readers: Here we are with a monthly report of our work.

At our last report we were in a meeting with Elder Kenneth Turner and his good people at Verdella Free Will Baptist Church, near Liberal, Mo. It rained most all of the twenty days we were there, yet we had some wonderful services. Eight souls professed faith in Christ, five were baptized and five united with the church. We

# ANNOUNCEMENTS

## ASSOCIATIONS

**WESTERN GENERAL** Association will be held at Paintsville, Kentucky, beginning on Tuesday night following the second Sunday in July, 1938.

Eld. B. F. Rogers of Tulsa, Okla., to preach the Introductory Sermon, Eld. Winford Davis of Monett, Mo., alternate.

John B. Rollins, Clerk, Purdy, Mo.

**ZION HOPE** Association No. 2 will be held with Harmony Church, near Cecil, Ark., beginning Thursday night before the first Sunday in August, 1938.

Eld. Joe Raggs to preach the Introductory Sermon, Eld. Chas. S. Graham to conclude.

Earl Gentry, Clerk, Van Buren, Ark.

**OLD MT. ZION** Association will be held with Shady Grove Church, beginning at ten o'clock a. m. on Friday before the second Sunday in Aug. 1938.

Eld. W. E. Bland to preach the Introductory Sermon, Eld. Cecil O. Garison, alternate.

Isaac T. Lynch, Clerk, Clifty, Ark.

**LIBERTY** Association will be held with Amity Church, seven miles northeast of Niangua, Mo., beginning on Thursday night before the third Sunday in August, 1938.

Eld. Henry Long to preach the Introductory Sermon, Eld. E. E. Vestal, alternate.

**FIRST MISSION** Association will be held at Camp grounds, near Sub Station on the Drumright-Sapulpa road beginning on Tuesday night before the fourth Sunday in August, 1938.

Eld. John H. West to preach the Introductory Sermon, Eld. W. H. Carter, alternate.

Mae Graham, Clerk, Drumright, Okla.

**CENTRAL WESTERN MISSOURI** and **SOUTHEASTERN KANSAS** Association will be held with Verdella Free Will Baptist Church, about six miles northeast of Liberal, in Barton County, Mo., beginning on Wednesday night before the fourth Sunday in Aug., 1938.

Eld. H. S. Ford to preach the Introductory Sermon, Eld. Elmer Mammen alternate.

Zola Truskett, Clerk, Liberal, Mo. R.2.

**NORTHWEST MISSOURI** Association will convene at the Mt. Zion Church, nine miles north of Plattsburg, Mo., Thursday night before the fourth Sunday in August, 1938.

Eld. T. C. Ferguson to preach the Introductory Sermon, Eld. Sam Marcum, alternate.

Melba White, Clerk, Plattsburg, Mo.

**UNION** Association will be held with Oak Grove Church, eight miles north of Norwood, Mo., beginning at four o'clock p. m. on Wednesday before the first Sunday in September, 1938.

Eld. Elbert Thomas to preach the Introductory Sermon, Eld. W. E. Crain

alternate.

E. L. Jones, Clerk, Hartville, Mo. R.3.

**ARKANSAS** Association will be held with Pleasant Grove Church in Franklin County, Ark., beginning on Friday before the first Sunday in Sept.

Eld. C. G. Askins, and Eld. Elmer Turner to preach the Introductory Sermon.

Elmer Turner, Clerk, Branch, Ark.

**INDIAN CREEK** Association will be held with Merl's Chapel Church, four miles north of Cassville, Mo., beginning on Tuesday night before the first Sunday in September, 1938.

Eld. John C. Swaffar to preach the Introductory Sermon on Wednesday night, Eld. W. K. Weston, alternate.

Tuesday night and Wednesday will be given to Ministers' Conference.

John B. Rollins, Clerk, Purdy, Mo.

**LITTLE MISSOURI RIVER** Association will be held with Mt. Joy Church, Daisy, Pike County, Ark., beginning on Thursday night before the first Sunday in September, 1938.

R. D. Smith, Clerk, Newhope, Ark.

**ROBERT MCGEE** Association will convene at Fanshawe, Okla., beginning on Thursday night before the second Sunday in September, 1938.

Eld. J. E. Yandell to preach the Introductory Sermon.

Earl T. Woodruff, Clerk, Red Oak, Ok.

**MORNING STAR** Association will convene with New Shady Grove Church ten miles southeast of Oakman, Ala., Saturday before the third Sunday in September, 1938.

Eld. T. M. Mullinax to preach the Introductory Sermon.

John Russell, Clerk, Bankston, Ala.

**SOCIAL BAND** Association will be held with Sugar Tree Grove Church, Poynor, Mo., beginning on Thursday evening before the third Sunday in September, 1938.

Eld. E. Hance to preach the Introductory Sermon.

C. E. Riggs, Clerk, Pocahontas, Ark.

**MISSOURI STATE** Association will be held with Green Grove Church, in Northeast Missouri Association, near Kirksville, Mo., beginning on Tuesday night following the fourth Sunday in September, 1938.

Eld. Winford Davis to preach the Mission Sermon, Monday night, Eld. Miss Melba White alternate.

Eld. Wm. Reeves to preach the League Sermon, Tuesday, 11 o'clock a. m., Eld. Kenneth Turner, alternate.

Eld. Cecil Campbell to preach the Introductory Sermon, Tuesday night Eld. O. T. Allred, alternate.

Eld. Winford Davis, Clerk, Monett, Mo.

**NATIONAL ASSOCIATION** will be held with the East Nashville Church, Nashville, Tenn., beginning on Tuesday night following the second Sunday in November, 1938.

Eld. I. J. Blackwelder, Clerk, 1115 E. Douglas, Nashville, Tenn.

**NEOSHO, MO. June 21, 1938.**

Dear Bro. Brown and Gem Readers:

Just a few lines to let you know I haven't dropped off the map, though I haven't written for some time. I am still working for my Lord when I can. I haven't been able to do very much lately, but glad to be back home after my brief stay at the hospital a few weeks ago. I am sending in a poem for reprint. Pray for me.

## THE SHEEP OF THE FLOCK

We oft hear the plea for trying to keep  
The lambs of the flock in the fold,  
And well we may, but what of the sheep  
Shall they be left out in the cold?

'Twas a sheep, not a lamb, that wandered away,  
In the parable Jesus told;

A grown up sheep that had gone astray  
From the ninety and nine in the fold.

Out in the wilderness, out in the cold,  
'Twas a sheep the Good Shepherd sought,

And back to the flock safe in the fold,  
'Twas a sheep the Good Shepherd brought.

And why for the sheep we should earnestly long,  
And as earnestly hope and pray?

Because there is danger if they go wrong,  
They will lead the young lambs astray.

For the lambs will follow the sheep,  
You know,  
Wherever the sheep may stray,

If the sheep go wrong, it will not be long  
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,  
For the sake of the lambs to day,

If the lambs are lost, what terrible cost  
Some sheep will have to pay.

—Mrs. D. T. McKee

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**A**S We come to this last corner of the Gem, we have used all our manuscript, excepting three articles and several poems which we are holding over. We want to thank all our contributors for their letters, reports, articles, etc. Our supreme aim is to have a better Gem each month, and your help is appreciated.

—The Printer's Devil.

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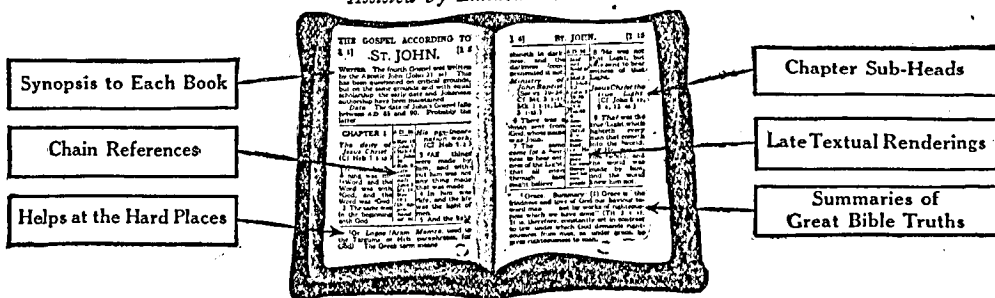
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