

Lucille M. Berry 72.

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. 8.

Purdy, Missouri, August, 1938.

50 cents per year.

What is That to Thee?

Toiling in my barren vineyard, fainting 'neath the pain
Of the summer heat and labor pressing heart and brain,
I beheld my vines decaying, none had bloom or fruit,
And the seeds my tears had watered, died for lack of root.

Like the mountain, doomed and fatal, on whose desert crest
Neither rain nor dew descended, seemed my field unblessed.
Then I heard the Master saying, "What is that to thee?
If no harvest bless thy labor, leave thy work with me."

"Lord," I cried, "my brother's vineyard fair as Eden stands,
Even now the purple clusters fill his loaded hands;
On his ground the rain, descending, cheers his care and toil,
And the sunshine warms and quickens all the fertile soil.

"Why should I, of all thy servants, weep and toil in vain?
On the vines which I have planted, send the blessed rain,
Send the gentle dews of heaven through the midnight hours,
Let the sunshine of thy presence quicken buds and flowers."

Then again the Master answered, "What is that to thee?
Are not mine the barren vineyard and the fruitless tree?
Though from all thy field no blossom grace thy weary hand,
Sow thy seed without despairing o'er the sterile land.

Know that in the grand hereafter, that before thee lies,
Thou shall see the golden harvest which the earth denies.
All thy toil shall be remembered, and thy crown shall be
Tears which love transmutes to jewels, works which follow thee."

THE FREE WILL BAPTIST GEM

Organ of

THE FREE WILL BAPTIST CHURCH

Published monthly at Purdy, Missouri


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

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TERMS

50 cents per year, cash in advance. Paper will be dis-
 continued when subscription expires.

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

Your time is out if a pencil mark appears here 

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

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REPORT OF PUBLISHING HOUSE FUND

Twin Oak Church, by J. F. Miller, Flat River, Mo. .. \$1.00
 Clyde Tow, Cassville, Mo. 5.00
 Eld. and Mrs. Noel Turner, Greentop, Mo. 5.00

REPORT OF FOREIGN MISSION FUND

Tulsa Church \$ 3.44
 Mr. and Mrs. Carl Truskett, Hannon, Mo. 2.00
 Merl's Chapel Sunday School, Cassville, Mo. 4.00
 Tuskegee Church, by Edith Brewer, Edna, Okla. .. 2.00
 Thelma Maberry, Colorado Springs, Colo. 1.00
 Happy Circle Class, Hazel Creek Union S. S. 4.00
 Mr. and Mrs. Irwin Rice, Paintsville, Ky. 16.00
 Offering at Western Association, held in Paintsville 37.13
 St. Francois County Q. M., by O. Lincoln, Esther, Mo 33.16
 Carterville League, by Rose Simpson, Carterville, Mo. 2.54
 E. A. Royse, Chetopa, Kansas. 2.00
 Offering on bus while in transit from Paintsville .. 1.55
 John L. Wilson, Anderson, Mo. 1.00
 Flat River Church, Flat River, Mo. 7.20
 Mtn. Valley League, by H. B. Smith, Norwood, Mo. 3.00
 Clyde Tow, Cassville, Mo. 5.00

—Winford Davis, Secretary.

Program for the Free Will Baptist Young Peo-
 ple's Convention which meets Wednesday night,
 September 28, at Mt. Pleasant Church, near Ham-
 burg, Ashey County, Arkansas.

7:00—Called to order by the Moderator of State Associa-
 tion, W. F. McGee.

7:05—Devotional, Eld. R. M. Moore, Star City, Ark.

7:30—Sermon, "The Future of Our Youth," by Eld. Ralph
 Staten, Pocahontas, Ark.

Thursday Morning

8:00—Moderator of Association in charge.

Devotional by Edith Brooks Collins, Arkadelphia.

8:30—Organization, election of officers, etc.

9:30—Topic. "History of Strong Drink." by Elsie Law-
 less, Glenwood, Ark.

9:45—Topic, "Relation of Liquor and Crime," by Beulah
 Staten, Pocahontas, Ark.

10:00—Topic. "Has Repeal Made Things Better?" by
 Eld. Roy House, Glenwood, Ark.

10:30—Temperance Program by the Sunday School.

Thursday Afternoon

1:30—Devotional. Eld. J. D. Coffman.

2:00—Topic. "Enticements of Liquor Dealers." Eld. J. E.
 White, Warren, Ark.

2:15—Topic. "Alcohol and its Evils." Eld. Elmer Turner.

2:30—Topic, "What can the Church Do for the Youth?"
 S. L. Woodard, Warren, Ark.

Discussions.

—Mrs. Essie Hearron.

BOWNEMONT, W. VA.

Dear Editor and Gem Readers:

I will try to write a little to print in the paper, as West Virginia news seemed to be scarce in June.

Since our quarterly meeting in May I have been going to some kind of a meeting nearly every night. The Chanler's Branch Church is about three miles from Bownemont and the Magazine Church is about four miles from here; and no Free Will Baptist Church any closer; so about three weeks ago we gave out the announcement at Chanler's Branch, where I belong, that we'd have something for each night except Monday night; so I asked them to come to my house and start the week right. We had a good crowd and a good meeting, and since that time we have had meeting once each week in Bownemont and the crowds get larger each week and the interest stronger; so I think our cottage prayer meetings are doing a lot of good. I would like to have a place here to hold meetings where every body could feel free and worship the Lord according to the dictates of their own conscience, but I don't see any way; but if the Lord wants us to have a place here, He will show some one the way, then it will be up to us to do the work.

Well, this is our regular meeting night, and it is raining so I am afraid our crowd will be slim. Last Sunday morning our crowd was small, but our pastor, H. W. Scott, brought us a good short message. His text was, "Where is he?" Now it is almost time to start to Sunday school and it is still raining.

I don't want to take up too much space, but I would like to mention one subject that Rev. W. Hambrick used at Magazine Church the fourth Sunday night in May. I thought it was as good as I ever heard. The text being John 2:5—"Whatsoever he saith unto you, do it." I have given it a lot of thought since that time. It applies to all of God's creation. First, to the unsaved, if they feel that still small voice telling them to change their ways, forsake sin and repent of their sins, they had better do it: for I believe the time is getting short for folks to repent in. If one has been a Christian and the joy bells have stopped ringing, and they feel the Spirit telling them to tune up for the Lord, they had better do it: for that Spirit won't always speak to us, and we don't know when it will quit knocking.

And to you who are undecided as to which church to unite with, or whether you ought to go into any or not, "Whatsoever he saith unto you, do it." If it tells you to follow the examples that Christ laid down for us to go by, you had better join in with God's people so you can be a part of the crowd that believes in doing everything that Christ says for us to do, and don't unchristianize any one else that don't believe just as you do. If you believe in a real salvation that you know that you have got, and believe in baptism by immersion, believe in a growth in grace, not a second work, believe that all of God's people have a right to examine themselves and so eat and drink, and believe that feet washing is meant for us today, and believe in doing what the Bible says to do, you are not where you belong and are not getting the enjoyment out of this life that is yours to have, and I don't believe you are pleasing the Lord; so if you believe in all of the foregoing, I could not recommend anything better to any orphan Christian than the Free Will Baptist Church. You are a half orphan if you don't belong to some church. God is your Father and the church is as a bride adorned for her husband; so the church is the mother, and if you don't belong to some church, you are a half orphan—"Whatsoever He saith unto you, do it."

I will close by saying, I need the prayers of those I love.

— F. E. Nicholas.

GRANBY, MISSOURI, July 19.

Dear Editor and Gem Readers:

I am truly thankful for the little paper that our men of God are putting out, truly it is A Gem.

I did enjoy so much the talks on the second coming of our blessed Lord. Oh, for men who have the faith and power to step out and warn the sinner of his final doom, and in the same words encourage those who have almost finished the fight in this old world to higher heights, yes, and deeper depths of the love of God.

I have never traveled much in this world. I have stayed with the ship, meaning the home, thank God for the word, it is next to heaven to me. Duty has kept me very close, but I thank God. Duty has always been a privilege, not a burden, no, no, thank God for sustaining strength to do my duty.

But listen, folks, there is one

gathering I do not intend to miss when my blessed Lord is crowned King of all kings, I shall be one of that number—I know I will. Do you know how I know it? Because the eternal God is my refuge, and underneath are the everlasting arms continually bearing me upward and onward, praise His holy name. I do not mean to say that we have continual sunshine. Our blessed Lord had His dark hours so that He wept, why should we expect to get by without heart aches? The greatest trial I ever had in my life, it seemed to me the very darkness seemed to hover over me. I was almost unable to think, but all that time I could say with perfect confidence, "Father, I am so glad I can trust you in the dark. I know you are here, because you said you would not leave me alone, that you would never forsake me and you said, 'And lo, I am with you always even unto the end.'" I am so glad that it is not by our works of righteousness that we gain His favor, else I would be a pauper indeed; but by His righteousness alone we shall stand before the throne, but why should we talk of the joy of being with Christ and His glorious return, if we do not give Him ten minutes of our company throughout the day?

Oh, for a closer walk with God! Your life and mine is either a stumbling block or an inspiration to cause or hinder some one to seek the Lord, maybe some one you would lay down your life for, that is still unsaved. So, let us take warning of those blessed inspired ones that tell us He is coming again to receive His bride. Who is the bride? The redeemed, those that are born again, made white by the blood of the Lamb; yes, all that love His appearing. Are we ready? God help us that we may stop, think and listen.

All that I am I owe to Him,

My gracious Lord alone.

All that I am, even here on earth,

All that I hope to be,

I owe it Lord, to Thee.

—Mrs. Ola Skaggs.

~~~~~  
Don't hunt for trouble  
But look for success.  
You'll find what you look for,  
So don't look for distress.  
If you see but your shadow,  
Remember, I pray,  
That the sun is still shining,  
But you're in the way.

## ANNOUNCEMENT

### ZION BIBLE SCHOOL A Free Will Baptist Institution Blakely, Georgia

The Ninth Session of Zion Bible School will begin September 20, 1938.

An outlined course in Systematic Bible study, Psychology, Christian Evidences, Homiletics, American and English Literature; also, such High School subjects as are necessary will be offered to those so needing.

Special emphasis is placed on our church auxiliary work and studies in missions are stressed; also, church extension with a systematical plan of support is given special attention.

Board at very reasonable terms can be procured. Other school expense at a small minimum cost.

For further information address T. B. Mellette, Blakely, Ga.

### ZION BIBLE SCHOOL NEWS

Blakely, Georgia

Dear Reader:

We had much rather have the opportunity of visiting you in your home for a friendly conversation, or visit your church for an educational lecture concerning the welfare and plans by which Zion Bible School is conducted, but for lack of these opportunities, I trust you will share your time in giving this article a careful reading.

This institution was initiated by a mass meeting, or educational rally held with Zion Church, Early County, Georgia, in June, 1930, or eight years ago. The school has run successfully ever since.

At this meeting a board of trustees was elected. Later a board of directors was chosen from among the trustees. Also, a secretary-treasurer was elected.

During the summer a charter was procured from the Georgia Secretary of State; thus the school is a chartered institution according to the laws of Georgia.

A Constitution and By-Laws was adopted for the governing and welfare of the school.

The school is an eleemosynary institution.

As a chartered institution the school

can sue and be sued.

Its dean and secretary-treasurer have the right to call educational rallies composed of delegates from associations connected and co-operating with the school. These are elected annually, or as may be designated, and continue until so re-elected, or replaced according as the Constitution and By-Laws provide. All other officers and officials are elected by the trustees.

The school's support comes from individual donors, associations, and church auxiliaries, etc. Also a small registration fee is paid by the student, but no tuition is charged.

The school's property and holdings are governed by the trustees.

As stated above and in a former article to the Baptist this school is supported by private and public donations. Appeals are made from time to time, and also some local canvassing is done soliciting funds for the school, as is done by all church or eleemosynary institutions.

At present the school is formulating plans for a program for a larger institution and better equipment for service as an educational institution, and as an ideal Bible training school.

The school's ninth session will begin the latter part of September, possibly about the 20th, and with the help of God and the loyal support of our people and friends, we are looking forward to the school year of 1938-39, as being a banner school year in the early history of the school.

During the past eight years we feel that we have been a channel of blessing, and have been blessed in the deed in doing the work which we believe God has placed upon us, and at present we have no deficit, but we are planning a larger program, and with the support of God's people and with God's help, we feel that if it is His will our plans will be a success. Therefore, we again ask that you will remember us at the throne of grace, that God may work through us, that His will may be done and that we may go forward with our plans and program (1 Cor. 3:9).

And too, we ask that you feel safe in recommending Zion Bible School as safe and sound in fundamental teaching of the Bible as the inspired Word of God, and that the school is safe in the faith and practice of the church.

Now, at the July session of your union meeting, or quarterly conference, we prayerfully ask that you

present this appeal to your body, and may God direct you to make a liberal donation, as you are prospered, to the continued support of the school and its program.

It is the practice of some to make donations quarterly, it is needed monthly, and we urge that you continue to be so mindful of us, and we solicit the support of others in this behalf.

May you read Phil. 4:10-19, and ask God to direct you,

The school depends, aside from the small registration fee, solely on free will offerings for its support, and the object in this appeal and explanation of our system, briefly, is to arouse our interest and to increase same, that a greater furtherance may be made for service in the kingdom of Christ.

I will be glad to give an answer to those who would like to enquire into orthodoxy relative to church doctrine and the doctrines of the Bible.

May this article give assurance of our plan and system, and again, may you feel safe in the fact that Zion Bible School is a chartered institution under the laws of Georgia.

Yours in His service,  
ZION BIBLE SCHOOL,  
per T. B. Mellette.

### CATLETTSBURG, KY.

To Eld. B. F. Brown, Editor Free Will Baptist Gem, and all the Brethren and the saints of God: I want to thank you, and above all, praise God for the good work you are doing through the Gem.

I am a member of the Free Will Baptist Church. After I was converted, I joined a Close Communion Baptist Church. I was converted in 1935, and was baptized the 11th of May that same year. I preached for almost three years in that church. Very recently I united with the Free Will Baptist Church, and have been praising God ever since: "For by one Spirit are we ALL baptized into ONE BODY."

I am a member of Sandy City Church of Ashland, Ky. Bro. Lawrence Collier is our good pastor. At one of our services there a brother gave me one of the Free Will Baptist Gem papers. I enjoyed it so well that I am sending in my subscription. Enclosed you will find 50c. I would like to know if it is an independent or a church sponsored paper. (The Gem is strictly a denominational paper, the organ of Mo. State Ass'n).

I am so well pleased with the paper that I am willing to be the representative for it here, with no charges whatsoever for the services I might render for the paper and the glory of God.

I covet the prayers of the saints everywhere, and pray that God will bless His people and the good efforts of the Free Will Baptist Gem.

Your brother in Christ,  
Glenn R. Bishop.

### GREENTOP, MO., July 8, 1938

Dear Editor and Readers of the Gem:

Again, with the Lord's aid, I will endeavor to write a few words that might help some one, and help me by doing His will.

A few of us of Sublette and New Harmony Churches, feeling it the will of God, have organized a Gospel Team. It is our purpose to try to encourage the Christian people, comfort the aged and afflicted, and in some way drop a word or thought that will reach those who do not go to church anywhere and help them to find the Savior. In short, we are trying to sow Gospel seed and to be a blessing to those around us.

Jesus said (Matt. 13:31, 32), "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Let's apply this in an individual sense, all the way around, and see what we get out of it.

Putting ourselves each one in the place of the sower, the question arises, "What and where is our field?"

Acts 8:4—"Therefore they that were scattered abroad went everywhere preaching the Word."

Matt. 28:19—"Go ye therefore, and teach all nations, . . ."

By these, it seems to me that wherever we may be at the present, wherever we may be in the future, there is always a field open in the hearts of both the saved and unsaved.

Some may ask, "What can I do to sow such seed? I can't preach," etc. There is always something for every one to do, be it preaching, singing, praying, testifying, reading, teaching or living a Christian life. This last is not by any means the least. Such an one means more to the service than one who is one thing at church and

another thing in his daily life. There are those professing Christ at church who never say a word about such things to the ones they come in contact with elsewhere. We're all guilty of this, more or less. Read what God expects and requires of us (Ezek. 3).

Then (though we're getting away from our subject) there are those who never talk on Christian topics save in a contentious or argumentative way, expressing their own narrow ideas. But, praise the Lord, there are those who enjoy talking on spiritual things in a way to help others. And as to reading, if we can't do anything else, who could improve on the sermons of Jesus and the old apostles? There is Scripture for every purpose and occasion (2 Tim. 3:16).

When this Gospel seed is sown, we cannot tell where it falls; but God's Word does not return to Him void. So some one surely receives it into their heart and hides it there, while they study and ponder upon it. And as the little bit of life in a grain of mustard seed begins to grow and strain against its covering or outer hull, so does the little Gospel seed begin to struggle for expression and recognition, until, in repentance and conviction, the hard old hull of the heart is broken up and the little seedling stands exploring for the light.

It realizes its search must be upward, so as the mustard plant pushes at the crust of ground, separating it from the sunlight and air, just so does the converted sinner start knocking at the door of heaven in prayer, asking God for forgiveness and salvation through Jesus our Savior, and and for insight into spiritual things. Then when His requirements are met, God suddenly smiles down in forgiveness and there stands the new child of God basking in the sunlight of His love. The old burden is gone and one can surely feel it go.

Now the little plant must have light, food and water to grow. So too, must the new child of God stay and walk in the light and be fed and watered by praying and reading God's Word. It is thus that one is enabled to grow and be so spiritually strong that in times of troubles and trials, they will not waver. And others in times of grief and discouragement will come to them for consolation and advice, and be encouraged by being with them.

Let each one who may read this think back, and I am sure that most every one will recall some strong follower or followers of God who has

been a blessing and a help to them.

I know that it is so with me and my prayer is that I might be such a blessing to others.

Let's not be discouraged because we do not see this little plant grow: for hearts are different even as there are different kinds of seeds. Some have harder shells than others and it might be years before the little seedling even gets its first task completed.

But let's ask God to back our efforts; and give Him the glory for all things accomplished.

I hope this is clear to you, and may God bless it to your hearts, is my prayer.

—Ralph Gregory.

### GREENTOP, MO., July 9, 1938

Hello Gem Readers:

Maybe you people of the Gem family would be interested in some of our church activities.

On June 2nd a group of young people of the Sublette Church organized a Gospel Team with a membership of nine. It seems that in these days in which we are living, people are so neglectful about going to hear the Gospel, so we are trying to carry the Gospel to them on the streets and in homes. We also visit in homes of those who are unable to attend services. We hold our services every Saturday evening and go several different places the same evening. So far we have had eleven services and large crowds at all except one which was hindered by rainy weather.

Brother Ralph Gregory, a consecrated young man who is really interested in the Lord's work, is our president. He makes out our program and the rest co-operate wonderfully, and all are ready to sacrifice and give of their talents to help others find Christ.

We wear arm badges and they surely attract attention, then people wait to see what we are going to do and what our badges stand for.

Miss Cassie Kelsey, one of our members, has been seriously ill with Pneumonia and has been unable to attend the last few services. We miss her so much when she cannot be with us.

We have so many invitations to come back and give more street services, and some want us to arrange for revivals.

We take no collections, but if any money is taken, it goes to the treasurer, Miss Louise Buchanan, and then it will be used to help entertain the Missouri State Association.

—Mrs. Noel Turner, Reporter

## MT. OLIVE CHURCH REPORT

Dear Gem Readers:

As God has blessed us so wonderfully, we feel like noising it abroad. We have no one to thank for such spiritual gifts but our Father in Heaven, for we are just inefficient, imperfect servants, not even worthy to be His children—just sinners saved by grace.

Several of our number have gone away to various places for the summer and we felt the loss of their good fellowship so much. We felt so needy and weak, but God came as the All-sufficient Father, and abundantly blessed us on Brother Winford Davis' June appointment. Although Brother Davis was tired physically, he was a channel through which the precious Holy Spirit moved five dear young souls to the feet of our blessed Savior. Our souls were filled to overflowing with God's sweet presence. "Oh what a foretaste of Glory Divine!" Isn't it wonderful how our Lord can come at such unexpected times and just lift us up till we get a glimpse of Heaven right here on earth?

We had prayed so long for those young people and now we are reminded of what the old Psalmist David said, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall surely bring it to pass." When we look around us and see the snares and curses to damn men's souls, especially the young peoples', we would feel helpless were it not for God's promise that where sin abounds grace does much more abound.

Our prayer meetings are an unceasing source of inspiration. We receive strength in communing with our Lord and enjoy sweet fellowship together, and one young mother was saved at our last meeting. She asked us to pray for her family, especially her unsaved husband. We pray that we may be just where we should that others might find Christ precious to their souls in our weekly meetings, and feel like shouting His praises too.

We are always so glad to read the good reports from all of our people, and to learn of souls being saved and other phases of the work progressing so nicely. God must be approving it.

We are especially concerned about Brother Willey and his family. The salvation of souls who have never as much as heard of our Christ, depends on him. He sacrifices a lot, and he needs our prayers and support finan-

cially; so may God's richest blessings be on them.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith!"

Pray for us as we try to understand and do what our Savior would have us do, and may we always be bound in the bond of Christian fellowship and love each other more as He would have us to.

One of His servants,  
—Thora Arbogast, Greenfield, Mo. R2.

## PINEY CREEK, N. C., June 29

Dear Readers of the Gem:

I have been a faithful reader of the "Free Will Baptist Gem" since last October. It has been containing many articles which have helped me along as "A soldier of the Cross." I joined God's army at the age of twelve and have fought many battles for the last seven years, but by the grace of God and the kindness of my friends I stand victorious today.

As we pass along life's journey, we find many ways to praise our Lord. Poetry is an art, but I think it adds to its attraction if we put something for Jesus in it. I have written the following poem through the inspiration of God's love, and if it is considered worthy, I should like to have it printed in the Gem.

Yours for His Cause,

—Effie Jane La Rue.

## MY SAVIOUR

In the soft and lonely moonlight,  
When the wind is stirring free,  
And the stars are brightly twinkling,  
Does my Saviour think of me?

Does He wonder where I'm sleeping,  
As the moon-lit shadows dwell  
In the valley of sweet slumbering,  
Does He often wish me well?

When life's silver bells are ringing  
And my soul is young and gay,  
Does my Saviour abide near me,  
To keep me through the day?

When life's golden bells start ringing,  
Tinkling in the air of night;  
To love Him is a pleasing hobby,  
And fills me with delight.

When life's brazen bells are ringing,  
And my life is filled with care,  
Will I still be in God's Army  
So I may call Him near?

Then whatever voices are heard ringing  
Within my humble home,  
I'll tell them to love Jesus,  
No matter where they roam.

When the iron bells start "clanging."  
And my death bed comes in view,  
If I were then without a Saviour,  
What? Oh, what could I do?

—Effie Jane La Rue.

## REPORT OF Q. M.

Dear Bro. Brown and Gem Readers:

I will write a little about our Brotherhood Quarterly Meeting which convened with Good Hope Free Will Baptist Church at Guyandotte, West Va., July 1, 2, 3, 1938.

Opening song by congregation, "I Know My Name is There."

Prayer by Eld. O. T. Ellis from Ohio. Scripture Lesson, Mal. 3rd chapter. Eld. T. H. Skaggs was elected Moderator for the Ministers' Conference. Eld. J. M. Henson elected Chairman of Business Committee with Elders O. T. Ellis and Andrew Workman.

Several preachers reported.

Adjourned at 2:30 p. m. for preaching by Eld. O. T. Ellis. A real thoughtful message. Text: "Let me die the death of the righteous." (Numbers 23:10). Concluded by Elder Andrew Workman.

Friday, 7:30 p. m.

Song, "Won't It be wonderful There?"

Prayer by Eld. L. W. Ellis.

Business committee reported and was released.

Adjourned Ministers' Conference until Friday evening before the first Sunday in October, 1938.

Introductory sermon by Eld. John M. Henson of Hurricane, W. Va. Concluded by Eld. Wm. Coyle. Subject, "The Immortality of the Soul."

A friendly handshake and dismissal.

Saturday Morning, 9:00 o'clock

Song, "I Want to Love Him More." Scripture lesson by clerk.

Prayer by Sister Myrtle Bumfield. Eld. J. C. Wilcox elected Moderator. Usual committees appointed.

Corresponding messengers reported: Logan, represented by Eld. M. J. Fortner who gave a real good report. Corresponding messengers elected: Elders O. T. Ellis and A. C. Berry to Union.

Bro. E. B. Legge to Clay.

Bro. Morrison to Logan.

Bro. R. W. Henson to Boone.

Adjourned for preaching by Elder L. W. Ellis from Ohio. Assisted by Eld. Andrew Workman of Kenova, W. Va., a young man and a real live wire for God.

Saturday, 2:00 p. m.

Song, "I Have Found the Way."

Scripture Lesson, Psalm 19.

Prayer by Grandmother Byrd (every

one knows her by this name).

Next session Committee reported the next Quarterly Meeting to be held at the Pine Grove Church eight miles east of Hurricane.

Adjourned for preaching at 3:00 p.m. by Eld. C. C. Lett of Kenova, assisted by Eld. A. C. Berry.

Saturday 7:30 p. m.

Song, "Kneel at the Cross."

Prayer by Eld. T. S. Young of Charleston, W. Va.

Scripture Lesson, Gal. 5th chapter.

Bro. Morrison was elected delegate to West Virginia Yearly Meeting, and instructed to ask for the next Session at Guyandotte.

Eld. O. T. Ellis elected to preach the next Introductory Sermon at Pine Grove, Eld. J. C. Wilcox, alternate.

Executive Board Elected

Eld. T. H. Skaggs, for 3 years

Eld. William Cremeans, for 2 years

Eld. C. C. Lett, for 1 year.

Adjourned till Saturday morning before the first Sunday in October 1938, to meet with the Pine Grove Church.

Preaching by Eld. M. J. Fortner of Salt Rock, W. Va. A real hot sermon on the Lord's Supper and feet washing, concluded by Eld. T. S. Young, closed with the Lord's Supper and feet washing in which 16 women and 35 men took part, several of them were Missionary Baptist people.

Sunday morning

Sunday school with 112 attending and \$3.62 collection. A real good Sunday school and lesson also.

There were only twelve preachers there Sunday morning. They had an old time praise meeting, nearly all of the folks were Christians and had a real old time meeting. There was love and peace all through the service from beginning to end. Pray for our Quarterly Meeting that it may just keep growing. There has been several come in since the last meeting.

Eld. J. M. Henson, Conference Reporter Hurricane, W. Va.

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

Dear Gem Readers and Friends:

A few lines to let you know how we are getting along.

Our church is getting along pretty well, and the attendance is good in spite of this hot weather. Bro. Hill who has been our pastor so long is getting along fine: but he will not be able to do much preaching for some time yet. So he is going to take a good rest until he gets able to preach again. We had a business meeting

the other night and elected a pastor and officers. Bro. Mark Lewis was elected pastor for the ensuing year. Bro. Lincoln was elected treasurer, and Bro. Ester church clerk. We hope everything will come along fine, and we hope the church will get behind Bro. Lewis, and all will work in harmony so the Lord can bless His people, souls can be won from sin unto the Lord: for that was His mission while here on earth: but people are hard to reach.

Our Sunday school is holding up fine these hot days, and we try to teach the children in the right way. But it is hard to get children to study these hot days. Some are on vacation, but the Lord said to just keep working, and everything will work out all right.

Our league had a business meeting, but I could not be there, so I don't know just who were elected officers. But we are having good meetings, which are well attended and the league is coming along fine. Rev. Staten, Clerk of Arkansas State Association, was at our league and made a good talk, and told us many fine things. He is a good speaker, and we wanted him to stay with us for a while, but he had to go back home.

Francis McCauley,  
1622 Hickory Street.

### GREENFIELD, MO. Star R.1.

Dear Editor and Gem Readers:

We certainly do appreciate the Gem and all the good things it contains.

This may differ in some respects from the general topics of the Gem, but here is what is on my mind:

We, as a common people, rear our families through trials, worry, and "sometimes disappointment," as well as happiness and blessings. Sometimes we have serious sickness, surgical operations and hospital bills, which leave us a lot poorer financially, but if our children are permitted to return home restored to health, we are made to rejoice. But there comes a time in life, which is natural, when they step out on their own, to do for themselves, sometimes to the four corners of the earth, then all we can do for consolation is to go on our knees and pray God's blessings upon them, and trust Him to guide, guard and direct their foot-steps down the rugged pathway of life. It is not home any more, just a place for Mother and Dad to stay, and plan for a home coming reunion.

Maybe that time comes for just a

few days at most, then sadness and loneliness again. So let us all pray that we may so live here upon earth, that we may enjoy the glorious reunion when there will be no good-byes and sorrow, where we can have an old time hand-shaking with Jesus there to conduct it.

I ask an interest in your prayers.

—O. E. Maherry.

### MYRTLE, MO. July 15, 1938.

Dear Editor and Readers of the Gem:

On this beautiful morning, I want to write a few lines for our paper. I really thank the Lord for health and for the many blessings.

Nearly all churches have set the Communion table. The first to partake in the supper were the immediate disciples of Jesus. One thinks of what remembrance must have meant to them as they celebrated the supper in the years following His death. They would think of that gracious personality who had met them and called them to be His disciples. Matthew would think of how, at that call, he left his money table; Peter, of how he had abandoned his fishing; they would remember their years of companionship with Him, the months of popularity and the succeeding months when opposition to Him gathered weight; they would call to mind His years of teaching, see again the eager throng of people pressing around Him listening to His words, those words spoken so softly and quietly, yet with how much authority. Again they would thrill to the ideal of life He had presented to them, the giving of themselves in service, that real life might be gained, they would live that last sad and fateful week over again, when Jesus had been nailed to the cross and they had deserted Him; their last memory would be of His ringing command to them to go out and make disciples of all nations. Remembrance naturally means something different to us than it did to the first disciples of Jesus: for we have no recollections of His physical presence, yet our remembrance of Him will be intimate and tender, notwithstanding we shall think of what His teaching that God is our Father has meant to us in time of sorrow, care and trial; our minds will turn to that theme never absent for long from His life, the Kingdom of God. What an ideal it has been towards which to strive, what courage it has imparted to us, when times were evil, to pray, "Thy Kingdom

come," then go out to work for it. The tenderest message of all to us has been His teaching of the sacrificial life, now recalled so vividly in the Supper: for the greatest remembrance of all will be that of Jesus, as He said, "The Son of God who loved me, and gave himself for me," of Him through whom we were remade.

There is a meaning in Christ's dying and His rising that ought to change our lives, that ought to make our way of living different from what it would be, if we didn't know, or if knowing, we did not believe that He died and rose again for us. There are great New Testament words which describe what His death and His rising ought to mean to us. He died for all that all might live. You and I, who are alive now, should not longer live unto ourselves, but unto Him who died and rose again (2 Cor. 5:15).

This is the very heart of the idea that they which live should not henceforth live unto themselves, but unto Him. Living unto Him means carrying about with you the grand thought, that you in your spirit, in your mind, yes, even in your body, belong unto Christ who has redeemed you with His precious blood, that your life is a great trust which God has committed unto you and which you truly want to use in whatever way is best.

According to God's definition, our living unto Him is caring with all your heart for the things that are great and good and broad and Godlike, caring for truth, caring for a broad usefulness, caring to influence and to save others, caring to keep up close in heart, mind and life to the Lord Jesus Christ.

We are also inclined to trust in our friends. I don't mean that this is wrong, but we can carry it too far, if we take the advice of others when we ourselves know what our decision should be, or if we do not know, a few minutes in prayer would doubtless make the matter quite clear. Nine times out of ten we should have to admit that we do not trust in God.

We are called to light the lamp of service, and a great many respond to the call. They take up their duties, and light their lamps, but how many there are who just burn up the oil of a little impulse, and they go out. Some take up service in the church. They burn brightly for a little while, and then go out. Others interest themselves actively in one or another of the many institutions established to redeem the world, burn for a little

while and then go out. We all know these people; they are well intentioned; they are good hearted, but when they take up a duty, you know just how long they will burn—a week or a month or a year, and then there will be a flicker of excuses prior to the light going out altogether. They have taken their lamps but have taken no oil with them; they are trying to do spiritual exercise on a starved soul; they are trying to do Christian duty without the bread of Christian truth; they do not draw upon any great eternal resources for power to sustain them in their service, and so their strength is soon spent. What do they need? Food, the bread of life.

There's often danger in a thing we have got accustomed to. We say a large minded man doesn't fly into a passion at evil, because he knows human nature and knows that we've got to forgive till seventy times seven. That's all very well, but if the sinner knows that he will be forgiven till seventy times seven, it is a great temptation to him to sin to seventy times eight. You must not put too much faith in the easy, tolerant man, because it's far easier to forgive than to condemn, and the instinct in us is to say "Go and sin no more," but we must keep our light shining before men, and remember that every one of us is an example. We can't help it, we can't sit on the fence; we take sides, and it isn't enough to hate the sin and forgive the sinner, the sinner is our interest all the time, and we should work in their behalf. Help us and draw near to us, dear Lord, and strengthen us on our way, and on this day as we feel that you know all about us, and know better what we need than we know what to ask for. Asking all to pray for us down here in this part of the country, I ask that you pray for me that I will be faithful in doing something for the cause of Christ.

—Mrs. M. B. Cockman.

## TULSA CHURCH REPORT

By Ethel Renegar, Reporter

Dear Gem Family:

At this writing our pastor, Brother Bingham, has just returned from the Western General Association held at Paintsville, Ky. He reported a nice time with more than plenty to eat.

Bro. Dearmore of Wanette, Okla. stopped over on his way to the Association long enough to bring a wonderful message, his subject being,

"Heavenly Visions."

The Sunday following Bro. Bingham's departure, his son-in-law, Bro. Everett Kiefer, filled the pulpit at the morning service and Bro. Virgil Florence at the night service. A good crowd turned out to hear both of them. We are truly proud of our young ministers of the Gospel.

Since our last report we have had our annual election of officers, and we are sorry to say that we lost our faithful reporter, Sister Evelyn Miller who having served the past four years, felt that she needed a rest.

But we retained our much loved choir leader, Bro. Parker, an old charter member having served as choir leader for the Tulsa Church for the past sixteen years. He is also one of our Sunday school teachers, a real man of God whose greatest joy is derived from singing Gospel songs.

One of our Sunday school classes (The Soul Winners) went on a picnic recently, and all reported a very nice time.

The Tulsa Church is looking forward to a great revival in the very near future, the Lord being willing. Bro. Winford Davis of Monett, Mo. will hold it for us. So I am asking all praying people to pray that the Lord will make it possible, and that much good may be accomplished.

## Leave It All In Jesus' Hand

Contributed by Ethel Renegar

Do you wonder why the blessings That you prayed for are delayed, While others seem to get theirs Before request is made?

It's not for us to understand, But leave it all in Jesus' hand.

Do you wonder why your loved one Was taken home to stay, While other folks were left here, Who are only in the way?

It's not for us to understand, But leave it all in Jesus' hand.

Do you wonder why you suffer pain, While other folks are so healthy, Or why you have to skimp and save, While other folks are wealthy?

It's not for us to understand, But leave it all in Jesus' hand.

Just lean upon the Savior, Just rest at His dear feet, His strength will prove sufficient For the testing you must meet.

It's not for us to understand, But leave it all in Jesus' hand.



## Our Bus Trip to Paintsville, Kentucky

By Eld. Winford Davis, Bus Reporter

Being duly elected by the bus crowd while in transit for this purpose, I will now endeavor to write about our trip to Paintsville and return. I am to write only about the trip; Bro. Rollins is to write about the Association.

The bus left Neosho, Mo. about 9:30 a. m. Sunday, July 10th. Picked up passengers at Monett and Aurora, went by way of St. Louis and Louisville, Ky., and arrived at Paintsville about 4:00 p. m. Tuesday, July 12th.

The first night on the road, we stayed at a station near Belleville, Illinois. The weather was ideal for sleeping out that night, so the crowd all stayed out on a large open lawn, as the owner was kind and made us all feel very welcome. Most every one had cots, a few slept in the bus, and the writer rested his weary bones on the ground; some of the crowd being good enough to loan him a blanket or two. But it happened that Rev. Zinn was a little restless, from some cause during the night, so when my joints declared that I should rise up for a rest about 2:00 a. m., I found Bro. Zinn was ready to sit up on the side of his cot and chat awhile. So it was not like having to sit up alone, while every one else was snoozing so peaceably.

Early Monday morning found us up and on our way before old Sol had made his appearance. Sometimes we would eat picnic style and sometimes we would stop, not at A restaurant, but at THE restaurants, for the whole group didn't dare go into the same restaurant at the same time. If we had, I expect the waiters would have yelled, "Take it," and hit for the back door. Monday night found us in old Kentucky; quite some distance southeast of Louisville. Just as we secured our cabins and barely got inside of them that night, a heavy rain and wind storm hit us. All our lights went out, and we had a nice time eating supper and going to bed by flashlights that night. But when we once got to bed, we really snoozed; for the rain kept up a pitter patter on the little cabin roofs, and you know what that means.

Early again, Tuesday morning found us on our way. We were always up and on our way long before any one

was up to cook breakfast for us. We would drive a while and then stop for our stack, ham and, or bacon and, as the various tastes would call for. We enjoyed going through the beautiful Kentucky blue grass district, and on Tuesday, about 4:00 p. m., we arrived at *one more* curve where, just as we came around, there before our very eyes was a large sign that read, "Welcome to Paintsville," and were we glad, or were we glad? Paintsville is a beautiful little town of between four and five thousand, nestled down in the beautiful Kentucky mountains on the banks of the Big Sandy river. One of our ministers, Rev. F. S. Van Hoose, is mayor of the town. We went into the town singing old fashioned Gospel songs, while our Missouri signs were on each side of the bus; so you can imagine the sight.

We very readily found Bro. Van Hoose, Bro. Rice, and others ready to show us to our various places of stay. Never were we treated nicer. Never were we more royally entertained. That old Southern Hospitality became noticeable immediately. I cannot tell where every one stayed. I don't have space, and besides I don't know; but yours truly, Brothers Frank Linton, Joe Turner, and Melvin Bingham were taken out about a mile and a quarter to an ideal mountain home. Out in the quiet Kentucky hills. I shall never forget that beautiful place and Bro. and Sister Rice. Their splendid little home had every modern convenience, and what's more, when we arrived, Bro. Rice drove out a nice Dodge coupe and said, "Here brethren, this is your car till you get ready to go home; we will drive the pick up truck." Now what more could one expect than that?

Early one morning, some of us made a trip to West Virginia, which was only 33 miles from Paintsville. We ate breakfast in the little town of Kermit, West Va., and came to find out while we were eating, that the hotel keepers were Free Will Baptist. There are certainly lots of them in that section of the country.

Well the Association was great in every way, as Bro. Rollins will tell you elsewhere in this issue.

Early Friday morning, we said good bye to Paintsville and began to wend

our way Missouriward. It came a very heavy rain in Kentucky, while we were there and washed out bridges, roads, etc., so it became necessary for us to return a little different route. We went north toward the state of Ohio. We stopped just before we crossed the Ohio river and enjoyed a nice refreshing hike over the bridge across the Big Sandy river into the state of West Virginia. We then returned and crossed the Ohio and enjoyed very much the long drive down the Ohio for miles and miles. We pretty well followed the Ohio to Cincinnati.

In several places we saw signs of the big flood of a few years ago. The high water marks were plain to be seen in many places. We stayed all night Friday night in Butlersville, Ind. Saturday night in Rolla, Mo., and arrived in Monett Sunday at 1:00 p. m. We truly were a tired bunch; but not one, I am sure, would take anything for the trip and the experience. I could write pages and pages about the trip; but space will not permit. And, too, in my mind I can hear voices saying, "Don't tell everything!" Ha, ha Don't be scared, I won't. You might draw on your imagination and picture 25 people in a bus, driving for two or three days straight. You can rest assured that there was something going on continually. Activity was perpetual. On the bus we heard lots of singing, some praying, weeping, laughing, shouting, Scripture discussions, etc., etc., etc.

On Saturday, Bro. Rollins had a birthday, so that day on the bus was heard some pretty cruel licks struck; about, well, I'll not tell how many just here, J. B., but these licks were reminding Bro. Rollins of another mile stone he had passed. But the best of it, money was made up on the bus unknown to Bro. Rollins, and sometime in the afternoon he was presented with a nice shirt and a birthday card.

Coming home Sunday, at about the 10:00 o'clock hour, we had Sunday school on the bus. Of course we could not have it complete, but we did the best we could, after which an offering was taken for Foreign Missions which amounted to \$1.55.

Every thing of importance done on the bus was done by a vote of the body. We had a committee on eats to select the food, when we would eat picnic style. We had a can of ice water on board so we could have a drink any time, and on those hot days the water passer was kept pretty busy.

Our bus drivers, Mr. Bert Thompson and his son, James, were very efficient and besides, they are wonderful Christian men. We all learned to appreciate them so much. All the car trouble we had in any way was only one flat tire, and it was at a city service station. I think that is doing wonderfully well for between 1700 and 1800 miles.

We feel grateful to Bro. Kenneth Turner for ever thinking of and getting up this trip. You dear people of Paintsville, and those Kentucky hills will ever live long in our memory. We all had a lot of fun getting souvenirs on the trip and while there; so we will look at our souvenirs and remember our trip to Paintsville and return. May the Lord bless you all in every way. We feel to say with the poet, "Blest be the tie that binds our hearts in Christian love."

Pray for us.

Love,

—Winford Davis.

### NATURAL DAM, ARK., July 20

We wish to make a report of our little church, Pleasant Grove, that was organized two years ago last June.

We have just finished a week's meeting conducted by our pastor, Glenn Dipboye of Van Buren, Ark., and T. J. Robertson of Charleston, Ark. Bro. Dipboye conducted the devotional services and the altar service, while Bro. Robertson brought the message from night to night, with the pastor bringing the message Sunday at 11:00. Bro. Dipboye filled his appointment on Saturday night of the first Sunday in July and one soul was gloriously saved, a week before the revival schedule. When the meeting opened Saturday night, penitents began coming to the altar and the Spirit worked mightily during the week. As near as we can keep count, seven souls were saved, and shouting and rejoicing continued through the week. A full house assembled each night, with folks coming from different parts of the country. The order and attention was excellent. The meeting closed on Sunday night following an all day service. Dinner was served on the grounds. Five were baptized in the afternoon, and four were accepted into the church. Bro. Dipboye, who held the meeting two years ago and organized our church, has been our pastor ever since, and was elected again for the coming year. Our church, which was organized with 19 charter members, has now grown to 31, and most

of them are present at each appointment. The Lord has greatly blessed us, and the church is in fine shape.

It was miraculous the way crowds gathered over our rough roads. We are proud of our little church, which has 31 members, three ordained deacons, two ordained ministers and one licensed minister. No strife or confusion has ever been in our church that we know of, and the Christians worked faithfully during the meeting.

Pray for us that we may remain faithful and grow closer to the Lord.

—Eld. Robert Rose, Church Clerk.

### WORTHAM, MO. July 23, 1938.

Dear Co-Laborers in Christ:

At our last report we were at Leadington Free Will Baptist Church where we continued for five weeks. Twenty-two professed faith in Christ, five were baptized, two united with the church and others are expected to join later. Eld. Jarvis of Wortham is the pastor. May God bless you all.

Then on Wednesday night, July 20th, we began a revival here at Wortham, where Eld. Damon Dodd of Flat River is pastor. He and his good wife (Sylvia Wood, as many of our people knew her) have done a good work here the past year. We have had three services and prospects are favorable for a revival and the Lord knows it sure is needed here.

From here we will probably go home, perhaps preach there a few days, then attend the Northwest Mo. Association, August 24th.

Then we are billed for a meeting at Independence Church, some one hundred miles south of Kansas City, Missouri, about September 1st.

We also have a call from the Cave Spring Association for meetings, but we cannot get there before our State Association.

Brethren and sisters, pray for us.

Sam and Daisy Marcum,  
Home address Cameron, Mo., R7.

### TORNADO, W. VA. July 21st.

Dear Editor and Gem Readers:

I take pleasure in writing to our little paper again. I want to tell the people at Paintsville, Ky. how I enjoyed myself while with them and thank them for the good care they gave us, especially Bro. F. S. Van Hoose, with whom we stayed. It overjoyed my soul to meet with so many of the brothers and sisters I had never seen, but got acquainted with

through the Gem, it seemed like meeting my own people. I want to thank Bro. B. H. Hedrick for making it possible for me to be there: for I sure did enjoy being there with him.

I had a glorious trip all the way around. We went with Bro. John Henson in his car, and I had the pleasure of meeting his wife's people, Bro. Ferguson's family. They treated us so nice.

I would love to meet with you all again at Nashville, but I am sure I cannot go. But when you meet there, think of me and remember that my heart and prayers are with you; and pray for me, that I may be able to do more for the Lord and for others. I am one of the weakest, but willing servants of our Lord, and your brother in Christ. Pray for me one and all. I need the prayers of those I love.

—F. V. Nicholas.

### EDNA, OKLA. July 13, 1938.

Dear Editor and Friends:

I am to try writing for this friendly little paper, the Gem that points the way to Christ. I say try, I use it so as to speak. I think we often use it that way: for we know that if we try, we accomplish something.

The young people and Juniors of our community are proving that, if we try, we do the things we want to do. They have had hidden talents that are really showing up. We just have, any way, a wonderful community. But we know the community is no better than the people that live in it. We were especially interested in a talk made by some of our local young people.

Miss Leota Sellers and Arlin Richerson gave an unusually interesting talk with compliments for his class.

Mary Lina Lovelady and Jim Gours sang a beautiful number. The Larry sisters, Louise and Myrtle Ann also sang a beautiful old song, accompanied by Mrs. John West at the piano. Two sisters from a neighboring community sang a duet, with another sister at the piano. I am sorry I have forgotten the names. Nevertheless, we appreciate the girls.

It was all beautifully rendered and in our hearts the songs will live on and on. We know God is blessing those young people, without a doubt, and leaders as well: for He has promised to pour out His blessings on those who do His will, and our young people and seniors will get out of life just what they put in it. And the message that was given by Bro. Ward,

an old soldier of the Cross, was excellent. I wonder how many saw in that old apostle what I saw. My mind wandered back to years ago. Then with quickened steps he walked into that sacred stand. But what a picture: no artist in all his skill could paint it, for only God saw that inner man; for in life God has set before all men two trails, one so utterly disassociated with the other. One is that broad and crooked trail that leads to eternal darkness for ever and for ever. The other that narrow and beautiful trail that leads to that great beyond where souls never ail, and on this beautiful trail, the beloved old man has almost reached the end; but with Paul, he can say, "I have fought a good fight, I have kept the faith."

—Mrs. Edith Brewer.

### DRYNOB, MISSOURI

Dear Editor and Gem Readers:

This beautiful day, with the privilege of once more witnessing for our Saviour, we are very thankful, knowing and realizing that all good things come from the Father above.

I did not write last month, and when I read Sister Dickerson's good letter from Oakland—I felt a little guilty when she said, "If we all fail to write, we would have no Gem paper." I was so glad she wrote about the good works at Happy Hill Church: for we have learned to love the people there, and do so enjoy visiting the church, where we are made to feel so at home.

And when no letter appeared from our church at Cross Roads, I felt very sad that no one had time to tell the world of the good works and the glorious meetings that are enjoyed here—so I cannot resist telling you all of the wonderful feast we had at the Lord's table July 9th, Saturday at eleven o'clock. There was a great outpouring of the Holy Spirit and much shouting and praising God throughout the entire service. We were made to sit in heavenly places in Christ Jesus: for surely, if there are heavenly places on earth, it is where a band of Christians is so filled with the Divine Presence of God as to be shouting praises to His holy name.

This too, was our annual pastoral election. Bro. Curtis L. Wilson was again unanimously re-elected pastor for the coming year. For the past three years he has been our faithful pastor, and never in any way men-

tioned money for himself, just thankfully accepted what free will offerings were given him. One time someone mentioned to him that the amount he received was too small. His answer was, "The poor need the Gospel preached to them." We have services each Sunday night.

We have a wonderful Sunday school which keeps growing in number and interest.

I'm taking too much space, but I want to say a few words about "The Victorious Life of a Christian."

The victorious life is a simple life fully surrendered to God; it is not our surrender that gives us the victory, it is not even our faith, it is Christ Himself in the faithful one. Thanks be unto God.

Psa. 55:22—"Cast thy burden upon the Lord." If we really desire the victorious life, we must cast all our anxiety upon Him; for if we keep any of our worries, there is something wrong with our spiritual life.

Gen. 22:8—"The Lord will provide." We should never doubt His love or His ability to provide for us. Christ living in us can alone give us marvelous power to obey His every command. God's grace is sufficient, whether we believe it or not. We should each day, say to ourselves and to our God, "For me to live is Christ." We should make up our minds to manifest something of the glory of Christ to every one we meet each day, and keep watching ourselves, for the world will also watch us.

Acts 6:4—"We will give ourselves continually to prayer." Every one who is living the victorious life will be much in prayer, and think less of victory, less of blessings—and more of the Blessor. The indwelling Christ is more than equal to all emergencies so long as we trust Him fully, and obey Him.

In our work for the Master, let us remember it is not we who are doing His work, but He who is working through us—"to will and to do of His good pleasure." Phil. 2:13—"For it is God which worketh in you."

Gal. 5:13—"By love serve." And we can only show our love to God by deeds of love to our fellow men. May our aim ever be to glorify the Lord Jesus. So many times we let present opportunities slip by unused, because our minds are upon something we are going to do tomorrow.

Not long ago a man died in our neighborhood, a man of past 60. As far as anyone knows, he died without any hope in Christ. At the funeral

I heard so many say, "I meant to see him" (he had been ill for quite awhile). I wonder sometimes, could some of us have failed? Will his blood be required at someone's hands? Did we all do all we could? Of course he had heard the Gospel preached all his life, but you remember that when Christ arose, the angel told the women to go take the message to the disciples, but requested them to tell Peter especially and separately. So someone might have taken this man a message that would have reached his heart.

Oh that we might ever remember that our time is not our own, but His, as we are His; and that while we sleep thousands are slipping into hell. So may the God of peace make us perfect in every good work, to do His will, working in us that which is well pleasing in His sight, through Jesus Christ.

Please take time to pray for me. I heard a preacher say, "When you Christians run out of anything to pray for, pray for us preachers." If I took his advice, I'd never pray for a preacher; for there is much to pray for.

Yours in Christ,

—Alpha Jane Wilson.

### FALCON, MO. July 18, 1938.

Dear Brother and Sister Brown and Gem Readers:

On this beautiful day, after a good rain, let us be thankful. We should praise His holy name for all that He has done for us. We were thinking that we need more of this world's goods, but if we had more of the love of God in our hearts and obeyed His commandments, He would add the blessing that we need. Let us trust the Lord for what He has done for us. Some may say, "How long do we have to be a Christian to gain a home in Heaven?" I say it takes every day and moment of our life.

John said (Rev. 20:12), "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

We have a work to do; for the Lord will have no idle workers, there is something for us all to do, if we obey His Word. Let us work while it is called today, for the night cometh when no man can work; and that is when that great prayer meeting will take place.

Continued on Page Twelve, 3rd. col.

## F. W. B. LEAGUE REPORTS

### STATE LEAGUE OFFICERS

President ..... Eld. Cecil Campbell,  
123 Poplar St., Cartersville, Mo.  
Vice President... Eld. Alvin Halbrook,  
Leadington, Mo.  
Sec'y-Treas. .... Eld. O. T. Allred,  
Monett, Mo.

### EXECUTIVE BOARD

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

### JONES CHAPEL LEAGUE REPORT

*Kenneth Stergin, Secretary*

As a new quarter's work has begun, we have started with new officers and a determination to do a greater work, and to create a new interest in the League work.

It seems that our greatest trouble at present is a low attendance, but we are hoping that our new officers will make the League work interesting and all leaguers will do their part by being present each Sunday evening. We would be glad to hear from you, dear league workers, from other parts of the state, who find it easy to keep the attendance up, and how your league is progressing.

We are working with the following officers:

President ..... Lanis Lewis  
Vice Pres. .... W. E. Presnell  
Sec'y-Treas. .... Kenneth Stergin  
Quiz Leader ..... Garvin Stergin  
Pianist ..... Dorlis Turner  
Chorister ..... J. D. Campbell  
Group Captain No. 1, Wiladean Lewis  
Group Captain No. 2, Chas. Davidson.

We realize there is a great work that can be done by enthusiastic workers, and are looking forward to the on coming association, hoping and trusting that a great work will be accomplished at that meeting.

### AURORA LEAGUE REPORT

*Miss Nola Apple, Reporter*

Hello, Everyone:

We are glad indeed to report that our league, by the grace of God and encouragement from many, is looking up and moving forward.

Our new officers are

President ..... Roberta Wilks  
Vice Pres. .... Hildred Apple  
Sec.-Treas. .... Lucille Conn  
Group Captain ..... Esther Apple  
Quiz Leader .... Mrs. Virgil Greenway  
Junior Sponsor ..... Sylvia Conn

We go to league to learn of Christ, and to aspire after His likeness. We wish to express our thanks and gratitude to those who have written for us the lessons we have been studying. We shall never be able to know of the long hours spent in prayer and study in preparation of these wonderful truths we have learned.

One may ask the question, "What becomes of all that is taught of the

faithful teachings of God's Word?" Another may ask, "Where are last spring's sun rays?" They have gone into fruits and grains and vegetables to feed mankind. And where are last spring's rain drops? Forgotten, of course, but they did their refreshing work, the influence of which abides.

Then may we say in answer to our first question that these writings have gone into lives to make them nobler, more Christ-like and better fitted for Heaven. We are trying to show our appreciation by living up to their teachings.

A story is told of a young hiker who was once trapped on a steep barren cliff in the mountains. It was for hours that he hung to an almost smooth surface of rock, supported by a footing so meager as to render him in constant despair. Tourists watched from the valley below and in their frightened moment said, "How long can he hold on?"

Two rangers made their way slowly up the mountain side to help, but would they reach the boy in time?

Suddenly through this deathly silence and while every nerve was drawn tense by fear, there came a woman's voice singing an old familiar hymn, "This is my Father's world." The boy on the cliff recognized the voice as his beloved mother's, her voice so clear and sweet came to him at the moment he felt he could no longer hold on. As the hymn ended, she called to him, "Look up, son, way up. Fix your eyes on the beauties above you and you'll be safe."

Afterward the boy made the remark that it was the song and call that saved him. Her command for him to look away from himself to higher things took his thoughts from his peril, and sent them to God and his care for his children.

As we think of this our thoughts wander to other boys and girls who need a word of encouragement to keep them holding on. Are there not many who could give the word if they would? That mother may have spent her precious moments in weeping or in dreadful fear, instead she forgot self in trying to save her son.

We close asking you to pray that we may continue to look up and keep our eyes on the beauties above so that some one may be saved from danger, from discouragement, and from a life of destruction.

### MERL'S CHAPEL LEAGUE REPORT

*Mrs. Myrtle Black, Reporter*

As we write this report, we are thanking God for the way He has blessed our little League. We are especially thankful for the interest our young folk have taken in the League work, especially in the last six months. We have thirty League members in all, and an average attendance of about twenty-five members and a good number of visitors at each League service. We have extra good singing by the

young people at all services, for the Lord has wonderfully blessed our young people with a talent and willingness to sing. So, consequently, we always have lots of good special singing at each service. We have a regular League Quartet, and our League is so blessed with good singers that the Quartet doesn't necessarily have to be composed of the same singers every time a special is called for, as we have a number of Leaguers who can serve on a program by singing in quartets and duets.

We have enjoyed extra good interest under the leadership of our faithful president, Sister Evelyn Jefferson, for the past year. Now we are looking forward to another year of successful League work under the leadership of our new president, Bro. Vernie Ride-nour, who has proven himself as a faithful Leaguer.

On the first Sunday night in July, we elected new officers as follows:

President ..... Vernie Ride-nour.  
Vice Pres. .... Beatrice Timmons.  
Secretary ..... Dorothy Bush.  
Group Captain .... Mrs. Exia Riddle.  
Ass't. Group Capt. .... Marjorie Black.  
Quiz Leader ..... Bobbie Lee Black.  
Reporter ..... Mrs. Myrtle Black.

As we begin a new quarter with new officers and new quarterlies full of such wonderful lessons, we feel we will continue to enjoy good interest.

On Sunday night, July 10th how we did enjoy the lesson on "The Challenge of Christian Baptism." We felt the presence of the Lord through the service.

We conclude this report by asking all Gem readers to pray for our League that the Lord will continue to bless and to strengthen us.

### FALCON, MISSOURI

*Continued from Page Eleven*

This is my first time to write to the Gem, but I do like to read the good letters. I have been taking the Gem three years. I can't write, but if this don't go to the waste basket, I may try again.

—Mrs. H. G. Hamilton.

### The Values of Life

It may be true that I have much less to live on than I had a year ago, but it is certainly true that I have just as much to live for. The real values of life are unshaken and solid. A financial crisis can rob us of all that we have, but it cannot affect what we are. —Claiborne Johnson.



## MISSIONARY DEPARTMENT



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



## The Regions Beyond



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

## David the Choco

By Eld. T. H. Willey

Leaving the Valley the first of last month, I headed for the harbor of Panama to find a valandra sail boat, for Garachine. After four days of slow sailing, to travel ninety miles, we reached our destination. Now to find means of reaching the upper Sambu, I expressed my desire to get off as soon as possible to the captain who at once pointed to an Indian Bongo, a large dugout usually thirty feet long used as a sail boat, which was just dropping her sails as we costed in. So I made arrangements with the Indians to go up with them. I was informed that there was another white man up the Rio Sambu collecting Indian medicine sticks and pottery. I had met this man last year when making a survey of the Sambu; so I started up to meet him. Our first night on the Sambu was rather wet and with no way to escape the jungle down pour of rain. The following day the old Indian poled me up to his home, arriving in the night. Then the following morning, in company with a young Indian and his family, we poled another half day up to Deer river where the young Indian turned off, headed up into Colombia. I got off the canoe at the house of Fidel Cuanora, a fine old Indian. This man, if dressed in a linen suit, hat, and shoes would be a striking figure on the streets of any city. His house is one of the largest and cleanest I have ever been in, it measures eighty by sixty feet. Here Fidel, his sons and daughters, and sons-in-law live.

I waited patiently for the proper moment to come to ask him for a canoe and a boy to pole me up. No he had no boy to pole me up, as two

of his boys had cut themselves badly with machete (a large sword). I waited again, sang, preached and doctored their sores and cuts. By this time half the morning had gone, but I took a chance and said, "Wana" (let's go). "Muy bien (very well), let me eat first and I will take you to the white man."

We spent another night on the river, and the following morning I met the collector, Alvin, a Swedish explorer. The Indians are very friendly to this man, and he knows the Sambu river probably better than any other white man. He is deeply interested in our mission, and all the time we were together he talked with the Indians of what a great thing the El Americano was doing for them.

Alvin finally told me his plans, which were to explore the head-waters of the Sambu river in order to prove a rumor among the Indians that there is a tribe of Indians (pigmies) living there. The Indians said they had discovered their tracks, but were afraid to enter for fear they had blow guns. He has a companion, a San Blas Indian, who speaks English fluently. They were out of food, so I pooled my supplies with them, and we started on the upward climb to the head-waters. Their objective was to find the pigmies and gold, mine to reach the hearts of the Indians. As we went up, the river became one series of rushing rapids, and increasingly difficult to travel; occasionally we would come to a slowly moving lagoon, while overhead orchids and parasitic growth hung from twisted limbs to the water line. We could see the mountains looming ahead, and knew

there must be high falls before us. Late that afternoon in the last Indian hut, as Alvin and I lay talking, he told me of his life as an orphan in Sweden. He had read the life of David Livingston and as a boy was deeply impressed in the call of missions, but no one took an interest in his spiritual welfare. Then as a young sailor in Stockholm he went into a Baptist church and was happily converted. People of the church cared for him and fed him. He sought but could not find employment, so in another city he secured a position, returning some time later to Stockholm he found the people rather aloof and was informed that someone had seen him drunk. On his denying this report they would not believe him. He said that he was so discouraged by this, that the joy he had known had departed, and he gave up. How careful Christians should be when the life, profession and experience of a new convert is involved. Alvin said, "Mr. Willey, you have been a great help to me already."

The next day the Indians told us that we had gone where no other white man, and but few Indians, had ever entered. We found rivers that were not listed on maps and the Indians had no names for them. Two of these now have names, Rio Alvin and Rio Willey. We reached rapids where it was necessary to haul our canoes through by boats, climbing over immense rocks. The third day up, we reached one we were unable to pass. All this time I had the opportunity to talk to both Alvin and the Indians about the Lord and their need of Him. Defeated in our purpose by heavy rains, we returned to the house of Fidel Guanora and talked to him at length about our mission and a school, seeking his advice as to a location. He became very enthusiastic over the possibilities, sug-



gesting to me two locations.

All the time I was in this large house, I was kept busy pulling teeth and giving them medical attention. Before leaving, Fidel came to me and said, "Senor, would you take my boy, David, with you, teach him to read and write? I want him to be a good boy, he will be to you as son." I could not refuse such a request, so David, one of the brightest Indian boys, is with me now. I am writing this while in journey and, as I write, we are at the mouth of the Sabalo. David makes the fire and I cook whatever food we can get. A native came along with some dry fish, so we boiled fish and baked fish over the open fire. We are waiting for a native sail boat. Probably it will be two days lying here.

In Garachine. We came here and again we were put to work with forceps. In three hours, I pulled 45 teeth. When through, I felt that I had seen enough teeth for some time. Yet this bit of practicality establishes confidence whereby we are able to take them the glorious Gospel.

We had many amusing and pathetic incidences on the way. Stopping at an Indian home in which there was a new baby girl, the father wanted me to become what they call its "Compadre." I must dedicate and name the baby. Usually the name of the "Compadre" is given to the child, but as this was a girl, I gave it a name dear to me, and one that I use very often, the name of my wife, "Mabel." This pleased them greatly.

Homeward bound. From Garachine we had rather a hard trip, as it rained continually and hard. We could do nothing but lie in the rain, in the open ocean all night, little David huddling next and shivering like a puppy under our one blanket. We had favorable winds which enabled us to make the trip in two days and one night. At two o'clock Saturday afternoon, we were within sight of the harbor of Panama, and from that time to mid-night we were slowly creeping in. Going to the home of one of our friends in Balboa Heights, we awakened them and spent the rest of the night there.

Sunday morning. We were puzzled as to how we could get proper clothing to take David to Sunday school. I had bought a pair of overalls in Garachine, but his little ragged shirt was not appropriate for Sunday school. Some little girls next door wanted to see the little Indian boy. These chil-

dren immediately sensed his need and brought him a clean shirt. David is rather picturesque with his dutch boy bob and happy smile. Can you imagine the amazement of this child who had never been in a furnished home, never eaten from a table, knew nothing of food other than roast bananas and wild animals cooked over an open fire? Little wonder that, when he saw bathroom fixtures, he should ask, "Where does the water come from, and where does it go?" When I placed him under the shower, he said, "It is raining." Imagine his reaction to his first car ride, and seeing a train for the first time. Our friend noticed his interest in airplanes, so we took him over to the landing field so that he might see a plane in a hangar; with wide-eyed wonder and amazement he jabbered in astonishment. I must confess this boy is an interesting and amusing study in his reaction to the ways of the white man and his foods. We thought he would like ice-cream, but on tasting it, he hastily pushed the plate aside.

David does not know his age, but we would estimate him to be from nine to eleven.

We are taking this opportunity, as one from the Lord, to reach the heart of the father and family, and praying that God will lay His hand on this child and make him a messenger to his own people. He speaks a little Spanish, and shall be to your missionaries the means of learning the Choco dialect.

Later I shall write in detail the plan for building our mission and the wonderful location we found on this trip. Also Mrs. Willey shall write of the family's love for David and what he thinks of his new home.

Now as you pray for your missionaries, in a very special way remember our new son. God grant that he may be another David Livingston, and should Jesus tarry, be a flaming evangel to the thousands of his own people who wait for the Light. Shall they wait in vain? No, ask the Lord to give us many Davids.

### Letter to Western Association

Dear Fellow Laborers:

As our people of the Western Association are making their plans to attend the Western Conference, we are thinking and praying for the success of the Association. We wish to take this opportunity as your missionaries to make our report from the Republic

of Panama, giving, as far as possible, the prospects of a very successful Missionary venture.

We are considering two strategic points of operation, first from the department of Anton, possibly in El Valle where we are living and laboring, among the Indians of this section. I am dividing my time between this valley and the Darian. The Indians are scattered back among the hills, and being in total ignorance of the Gospel message, they do not know that such a book as the Bible ever existed. They have been partially under the influence of Catholic priests who seem to keep them in ignorance. This work will be in the nature of a circuit, covered by saddle horse, with Bibles and tracts, first, then the organization of Bible classes. Later on we will find locations for their meetings.

This work in the Valley we hope to make a training center for new missionaries, as it is ideal for those coming to the tropics to become acclimated and to study the language.

The second point and field of labor is in the Darian among the Impera Choco Indians, using the Rio Sambu as a basis of operation. Those who have read our official organs, the Baptist published at Ayden, N. C. and the Gem published at Purdy, Mo., will have a very fair idea of the plans we have in mind and the progress already made.

In the Darian our greatest need is boats, first an outboard motor, and later, a schooner on which we will have a medical clinic and living quarters. Absolutely nothing has been done for the Indians of the Darian, either spiritually or physically. In both places we have a practical project, an agricultural experiment station, a school, a clinic with a competent nurse. The Indians exist on plantains, a large banana, which must be cooked and rice, and these two items are the only source of income to them. With the agricultural project I have been assured of every possible co-operation from the government.

I already have the land on which I might establish our station on the Rio Sambu. I am spending three weeks at a time down there with the Chocos. On the last trip I brought an Indian boy home with me. I am writing about him at length in the Baptist papers. I am getting the language from him, as Mrs. Willey and I are teaching him. The boy is about ten, we estimate his age, as he or his father have no record as to their ages. We are trusting that God will lay His hand definitely on this boy David, and make of him a David Livingston of the Chocos. The father, a very fine influential Indian, insisted that I take this boy to my home and teach him.

It is a great comfort to us down here, a long way from the home-land, to know that you our people are praying, and that God has opened your eyes to the great need of a people who sit in darkness, waiting for the Light of the Glorious Gospel.

Yours for service,

Thomas Willey.

# The Western General Association

By Eld. John B. Rollins, Secretary

The third session of the Western General Association, which met at Paintsville, Ky., was surely a success. There was a manifested love and harmony among the brethren from the very start. Spirituality prevailed throughout the meeting and there was much shouting and praising God which was good punctuation for all the good preaching we heard.

Eld. B. F. Rogers of Wewoka, Okla. preached the Introductory Sermon on Tuesday night, July 12, using "Standing by the Cross" (John 19:25) as a basis for his message which was highly commendable.

The next sermon was by Eld. John Kemper of Wheelersburg, Ohio, with "The Challenge of Jesus to Man" (John 21) for a subject. This sermon was climaxed with much rejoicing.

The third sermon was by Eld. Winford Davis of Monett, Mo. Bro. Davis' subject was "The Great Speckled Bird" (Jer. 12:9), and was appreciated.

The fourth sermon was by Eld. Millard F. Van Hoose of Paintsville, Ky. His subject was "Putting on the Whole Armour of God," which was greatly enjoyed.

On Thursday evening at 7:30, a group of young ladies from Southwest Missouri presented the pageant, "The Challenge of the Cross" which was very impressive.

The last sermon was by Eld. I. J. Blackwelder of Nashville, Tenn., whose subject was "The Second Coming of Christ." At this service, one young lady was saved at an altar of prayer which was a glorious climax of the whole Association. The Lord's seal of approval, the Holy Spirit, was upon every service and every session.

The business of the Association was remarkable, having a great deal to do with Missions. These recommendations were passed:

1. That Bro. Willey be paid \$100.00 per month for living expenses.

2. That Bro. Willey be given \$50.00 per month with which to carry on the work among the Indians of the Interior of Panama.

3. That all material rites of financial consequence granted Bro. Willey, whether they concern land or other

property, be legally made to and in the name of the National Association of Free Will Baptist of the United States.

4. That recommendation No. 3 of this report apply to all our Foreign Missionaries.

5. That Miss Laura Belle Barnard be given \$50.00 per month as a personal salary.

6. That Miss Barnard be given \$50.00 or more if it is needed, with which to help meet the expense of her recent illness.

7. That the National Secretary be privileged to supply any financial emergency of our foreign missionaries at his personal discretion.

The Eastern General Association passed these same recommendations.

A public offering was given for the forwarding of our mission work, and the offering amounted to \$37.13.

Delegates to the National Association were elected as follows:

Ohio—John Henning, Homer Willis Ky.—Isaac Jordan, Frank Rice W. Va.—E. P. Legge, R. W. Henson Okla.—L. E. Turley, C. F. White Mo.—Eunice Miller, Belva Zinn

The Western General Association asks that the sub-ordinate Associations study the following recommendations and instruct the delegates to vote intelligently at the coming National Association.

"An Annual Meeting of the National Association, the place of meeting to be alternated each year—East of the Mississippi river one year and West of the Mississippi river the next year.

"Representation to the National Association to be by states. All ordained ministers who hold church membership and are in good standing shall have the privilege to represent and vote. Each State Association shall be entitled to five delegates elected from the laity, regardless of the number of local Associations composing the State Association, but in addition to the five elected delegates, each state shall be entitled to one additional delegate for each local Association within the bounds of the state."

This will eliminate both the Eastern

and Western General Associations. We need an annual meeting of the National Association: for our present organization of meeting every three years is a cumbersome, slow-moving machine.

For the new and re-elected officers, see page two, column one of this issue of the Gem.

The Association elected a Statistician and is expecting him to produce a statistical table. Now that is fine! I have realized the need and have been wanting it done for a long time. It is possible only with the co-operation of the sub-ordinate Associations. I am asking that the Missouri State and Oklahoma State Associations do their best to have a complete table and send it to me immediately after their respective Associations. If the Tri-State Association doesn't have a statistician, I want to urge them to elect one and get under way towards compiling a statistical table for their Tri-State Association. Do that this Fall, will you, please? Let's not be slack concerning this work, so let's work together. I shall do some personal letter writing to make proper contacts.

## "GO YE"

Contributed by Mildred Wilkerson

"Go ye," the Savior speaks today,  
And tell of Christ who loves away!  
Oh! tell of Him who saves from sin,  
Of heav'n that blood-washed souls  
shall win.

Tell of a God who will sustain,  
Whose presence sweetens toil and pain;  
Who gives a hope that cannot fail,  
That anchors safe within the veil.

"Go ye," for some have never heard  
The promise of the blessed Word.  
Tell of a Christ who satisfies  
The heart and every need supplies.  
And tell of power from sin to keep,  
Of grace for pathways rough and steep,  
Of joy that will the heart o'erflow,  
Of peace that the redeemed shall know.

"Go ye," it is the Lord's command,  
The Gospel preach in every land;  
"Go ye," and tell of Christ the Lord,  
"Go ye," and preach His pow'rful Word.  
For when the heav'n and earth shall  
fall,

That Word shall stand and shall pre-  
vail.

'Tis remedy for earth's despair,  
Then Go! proclaim it everywhere!

—Selected.

## God in Things—A Meditation

By Ralph D. Foster, Aurora, Mo.

"To whom shall we liken God? Or what likeness will we compare unto Him?" God is the supreme Architect and Builder of the universe, the Creator of man, "formed from the dust of the ground, into whose nostrils he breathed the breath of life (His Spirit) and man became a living soul."

He is a God of equity, with love and vengeance deals. He knows no blinded justice—no prejudice appeals. After the day is over, when you to your room have gone, silently, quietly, gently, He steals into the chamber of your soul and whispers in that pleading voice, "Come let us reason together." We should heed the things He says and do the things He asks in the spirit of humbleness and love, have reverence and regard for our Creator, "that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

We see His power in the lightning's flash—hear His voice in the thunder, as it reverberates through the distant hills. We see His beauty in the foliage of the field—glean His modesty from the violets beside the stream—His meekness from the lily of the valley. His countenance we view in the pansy blossom as it greets us with a smile. The sweetness of His Being the humming birds and bees sip from the honeysuckle and morning glory bloom.

All nature is attuned to His will. Man *only* is disobedient unto His admonition and counsel, and must suffer

the consequences of his rebellion, and has no plausible reason for it. It is the will of the Father that all should enjoy the glories and fruits of His Kingdom—to be partakers of His love and equity. Every soul is invited. God is no respecter of persons, though men are respecters of men, which is hero worship and vanity, lasts for a while—glitters, infatuates, then "passeth away like chaff of the summer threshing floor." It is a strange thing why so many people go through life and never see anything—never heed the voice that calls, "Give me thine heart." If man will not heed and hear invitation—the pleading of that still small voice that knocks at the door of his heart—he has a right to do so, for God has given him that privilege, also to choose his future destiny by submission and obedience unto Him, or by rejecting and being disobedient unto the will of his Creator. Man must—in equity—receive the reward of his own verdict, individually, for he alone is responsible unto God for his own actions from the intent of the heart that caused the soul to sin and he has no excuse for not having reasoned with God and accepted the invitation to the "Marriage Supper of the Lamb" by not being "conformed to this world, but transformed by the renewing of his mind that he might know that good and acceptable and perfect will of God," which is submission and obedience unto Him "That sitteth upon the circle of the earth and stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

good will, where property is of secondary importance to the welfare of their fellowman."

Christianity recognizes no barriers to brotherly love, fears only for others. It does not recognize heaven as a personal reward or gift, but as a refuge for their fellowman who is in their own eyes more worthy than self; where they can fellowship with God and man in eternal peace.

The true Christian recognizes Christianity not as a "means," but as an "end," has no axe to grind, no chip on his shoulder, no personal ambition greater than to stoop to the aid of a struggling fellowman.

He may be enshrouded in material responsibilities until his realm of usefulness is limited; however all that enters that realm will be supported: though his strength be small, he will spend every particle or go down in defeat for the sake of his fellowmen who are Christ's by virtue of Christian opportunity.

He does not consider himself as one to be reckoned with on any occasion save as it pertains to his Father (God) who is his Master, his superior, who of three Persons is to be revered above man. He takes as his example, Christ, the second of these three Persons, who *was* in the flesh, who is in the flesh at the right hand of God making intercession for His followers. The Christian at all times draws his sole guidance from the third of these three Persons, the Holy Ghost, who is at all times present with those who call upon God in truth.

A true Christian has no religious dogmas, consequently his viewpoint is tolerant to the whims of all, to the extent that, by the inspiration of the Holy Ghost he accepts all persons as brethren whose fundamental belief conforms to Christ.

Adding to this, other than scripture, adds to my scorn for the arch enemy of Christ, who is Satan in person. Taking unscriptural deductions from this my conception of Christianity, but detracts from the glory and virtue I see in Christ.

## Christianity!

By Lloyd N. Weese, Van Buren, Ark.

As a foreword to this article, may I state, "He who is a religious bigot, religious egotist, or a fanatic, will be ready to go into a rage;" so if you have these inclinations, lay this article aside, as it will do you no good.

Speaking from the heart, from experience, and without direct reference to any scripture, and certainly without creed: for the good of those who

want to know more about my viewpoint of life, and for the benefit of some who may be straying under a misinterpretation of *This Way*, may I state that

"Christianity is that state which certain mature minded persons enter, wherein they live a life of selfless devotion to all persons and deeds, wherein they seek, not vengeance, but

## A GEM

Fame is a vapor, popularity is an accident, riches take wings; they who cheer today, may curse tomorrow. One thing endures—that is character.  
—Horace Greeley.



# The Six Miracles of Calvary

By William R. Nicholson D. D.

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## The Rending of the Veil

"And behold the veil of the temple was rent in twain from the top to the bottom." —Matthew 27:51.

**I**N The previous discourse we considered the mid-day darkness at the crucifixion, designated as the first of the Calvary miracles. The second of those wonders, the next mentioned after the darkness, is the rending in twain of the Veil of the Temple.

It has sometimes been supposed that it was the earthquake which caused the rending of the veil. In that case we should have to consider the earthquake as the second of the miracles in order. But it seems gratuitous to ascribe to an earthquake the splitting in two of a loose hanging curtain, while it did not shake to pieces the building in which the curtain hung.

Therefore what saith the Scriptures? "Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." According to the order here, the rending of the veil was independent of the quaking of the earth. Indeed, whatever there is here of cause and effect would lead us to think that the rending of the veil was the result of the second of the two cries from Calvary, that is, the last, loud, expiring cry of the Crucified. The same cry then would be the cause of the earthquake.

## What Caused the Earthquake?

These two, the rending of the veil and the earthquake were twin consequences of one and the same antecedent. It was, as we may say, the loud voice of the expiring Savior, which split in two the veil of the Temple, and shook the earth, and brake the rocks.

This, the suggestion of Matthew, is strengthened by Mark, who, while mentioning together the incident of the veil and the last cry of the divine Sufferer, does not mention the earthquake. Moreover, while Matthew, in accounting for the impressions of the Roman centurion in witnessing the crucifixion, says that he was affected partly by his seeing the earthquake; Mark, who says nothing of the earthquake, tells us that the centurion was affected partly by his seeing that Jesus so cried out.

From this comparison of the two evangelists it is suggested that the force of that cry is to be measured by the quaking of the earth; and if by

that, then also, by the rending of the veil.

Thus in seeking for the true adjustment of those two events with reference to each other, we have at the same time discovered a certain relation of cause and effect that is most solemn and sublime. "Jesus cried with a loud voice, and behold, the veil of the temple was rent in twain from the top to the bottom."

## II

And now we should obtain a correct idea of the veil itself.

The Temple succeeded to and took the place of the Tabernacle, but the veil of the Temple was the veil of the Tabernacle perpetuated. There were many differences between the two buildings; but as to the veils, the later was just a reproduction of the earlier in material and ornamentation, while, in regard to their purpose they were precisely identical.

Therefore, although the veil rent was that belonging to the Temple, yet we must go back to the Tabernacle if we would bring out the instruction of our subject.

The veil was a covering of concealment to hang before the Holy of Holies, or Most Holy Place.

## Symbolism of the Tabernacle

There were three divisions of the Tabernacle—the outer Court, the Holy Place and the Most Holy Place. In the outer Court the congregation of Israel assembled. Into the Holy Place the priests daily entered to minister according to their office. Into the Most Holy Place no man ever ventured except the high priest, and he only once a year, with blood of atonement and smoke of incense.

In the outer Court, in the sight of the people, stood the Brazen Altar and the Brazen Laver—symbols of what is needed in order to draw nigh to God. There can be no approach to Him without passing the place of *bloody sacrifice*, and in that blood being *cleansed* as in a laver. In the Holy Place, in the sight of the priests who had just come from the bloody Altar and the cleansing Laver, were the table of Shew-bread, the Golden Candlestick, and the Golden Altar of Incense—symbols of union and fellowship with God. In the Most Holy Place, for the eye of the high priest alone, were the Ark of the Covenant, its golden cover—the Mercy-seat, the cherubim and the Shechinah—the cloud of glory, symbols of the throne of God's presence, and power, and grace

Thus in the structure of the Tabernacle we have God's own symbolism

of such truths as are involved in a sinner's acceptable worship of Him.

## The Meaning of the Veils

Also it was symbolized that there were obstructions to such worship. As long as the Tabernacle dispensation had a standing, the approach to God was very imperfect; for there were *veils* in the Tabernacle. The people in the outer Court were shut off from the Holy Place by means of the first veil; the priests in the Holy Place were shut off from the Most Holy Place by means of the second veil. The office of each veil was the same—that of concealing whatever lay behind it, and of barring a further approach.

By virtue of the Brazen Altar and the Laver, the people in the Court might advance so far; but only those who were priests might pass that veil, and go nearer, even to the symbols of fellowship with God; while only the one high priest might pass the second veil, and go the nearest, even to what were still more significant symbols of the fellowship of God.

Of this obstructive symbolism in the worship of God, it is the second veil which was the more expressive; for as the Most Holy Place was the acme of the reality and blessedness of communion with God, so it was with ultimate reference to it that all the ritual of the Tabernacle was conducted, from the coming in at the gates of the Court, up to the high priest's appearance within the oracle.

This second veil—the more expressive symbol of obstructionism, the concealment covering of the glory of God's presence—is the one spoken of in our text.

## The Second Veil Described

It was a curiously wrought fabric. Upon the ground-work of "fine-twined linen" were displayed the colors of blue, purple and scarlet. And those three colors, in that harmony which would result from the intervening of the purple between the other two, were interwoven in one mass of cherubim. It was a screen instinct with the ideas of life and power, and at the same time exhibiting beauty and glory. It hung by hooks of gold from four pillars overlaid with gold. The Scripture calls it a "cunning work"; the cunning of God, for it was copied from "the pattern showed to Moses on the mount."

How impressive it must have been, in the seven-fold light of the Golden Candlestick. With what awe it would fill the mind, since it hung there to hide from view the greater glory which

was behind it. And by the pictured expression of guardian watchfulness and power in the inwrought cherubim, it was ever saying quietly but solemnly, "Thus far, but no farther." We may imagine the whispered reverence among the priests of the Holy Place.

### III

But now the veil had ceased to exist. It was rent. Suddenly its office was at an end. There it still hung, but the eye might now see *through* it and *beyond* it. As a veil it was gone. All at once, and strangely, too, the concealment had ceased!

It was not as if the house, in which it was doing its office, had been destroyed, nor as if some hand of unauthorized violence had interfered with it, but as if itself had become internally exhausted.

### Resigning Its Office

It fell in pieces in its own place before the Holy of Holies, as if resigning its office. No hand of man interfered, and not another thing, from porch to oracle, was either displaced or marred, through all the magnificent building.

It was not because of a natural process of decay, that the threads of the veil parted asunder; for though it fell in pieces, it did not fall in *tatters*. It did not have a rent here and a rent there. It was a rent "in twain"—in just two pieces. As another evangelist says, "in the middle"—in two *equal* pieces; thus opening into the very center of what it had served to conceal. It was rent "from the top to the bottom"—in a straight line downwards, and completely through. It was not jerked apart by some intruder from below, but cleanly cut by an invisible hand from above. The statement implies the supernatural, and indicates that thus the matter would have been regarded by anyone who might have witnessed it.

But yet more remarkable, the rending of the veil was a grand coincidence. When did it happen? Precisely when Jesus Christ expired on the cross. At the instant! That was the august moment for which the veil of concealment had been waiting; the moment for which through all the ages it had continued to exist in defiance alike of time and of violence. The very instant! As though an inherent intelligence had kept watch within it, and now heard the stroke of its heaven-struck doom.

### A Cry of Victory

Especially, as we have seen, it was rent in immediate succession to the loud expiring cry of the Crucified. There were two loud cries from the cross. The first just before the darkness had ended; the second after the darkness had passed. The first was an agonizing wail of abandonment; the second a voice of joy. The first was crushed out of Him by that agony insufferable, of which the dread darkness was the sign; the second was the bounding forth of His feelings of achievement and deliverance in the

restored light of the Father's communion. The first pronounced the words, "My God, my God, why hast thou forsaken me?" The second was a shout, pronouncing nothing, but following the words, "It is finished."

His work was done. He had borne our sins. The burden was gone. So, then, this second loud voice from the cross was the Conqueror's outcry of victory. As when a weary man, the day's task over, is pleased at thinking of the success his affairs have had, and sinks to repose in sweet visions of tomorrow, so it was with an intensely human joy, that ere falling asleep, in the triumph of His purpose accomplished, the suffering Saviour sent forth that final shout.

And how real the victory was made evident in the supernatural loudness of a dying man's voice. The Roman centurion was overcome with amazement at it, and the solid earth rocked.

With that shout of victory coincided the rending of the veil. As the Saviour finished His work, as the note of triumph rose high and clear from His dying lips, then, just then, as if an artisan's blade had passed swiftly down the veil, all concealment of the Holy of Holies was ended forever. It was a sign of *what* the victory was.

### IV

Here, then, is something manifestly divine for us to ponder. It was meant that we should think of it and be taught by it. Not only does the Word of God record it, but the terms in which it is written required that the eye of the observer should be there. It is suggestive of the presence of witnesses, and as a matter of fact, there *were* witnesses. The timeliness of it was one of its most wonderful features. Jesus Christ expired at three o'clock in the afternoon. This was the time of beginning the evening sacrifice, so that the priests were in the Holy Place, in front of the veil, actually engaged in their duties. Yes, God meant it to be seen, and meant it to be thought of.

### Enemies Silenced by Proof

And we may pause here long enough to note how strong a proof of the Gospel narratives is this statement of the rending of the veil. The evangelists were bold to publish their accounts in the midst of the Jews, and under the very eyes of the priests. Were they ever contradicted? How would it have been caught at and used by those acute and watchful infidels, Celsus, Porphyry and Julian! But no; the enemies of Jesus were silenced. They could not say that never before had they heard of it. The simple statement of the evangelists proves itself. It is the true story of the veil's destruction.

Truly, God meant it for instruction. With what power it might make itself felt may be inferred from the sacredness of the veil, which so controlled the conduct of the priests. Great as it had been for fifteen hundred years of sins of the chosen people, violation of the secrecy of that veil

had never been one of them. As, therefore, it fell asunder, strange and awful must have been the effect upon the witnesses. And as the sight of it affected the priests, so must their report of it have struck with wonder the excited community. In the great coincidence of the hour, how could it have failed to turn every honest thinker both Christ-ward and Cross-ward? What a practical consummation it was of the truth and meaning of the occurrence, when, so soon as the gospel began to be proclaimed, "a great company of the priests became obedient to the faith".

And now to us the gospel record is evermore saying, "Behold,"—look at this great sight—this message of God to the eye—the gospel in symbol.

### V

Now the way in which the dying Saviour's victory was set forth and illustrated in the rending of the veil, we may learn from its consequences to the house of worship where the veil had hung. Whatever the changes it wrought there, such, by analogy, must be the victory of the Crucified.

### What the Evidence Proves

First, the veil being rent, it became impossible for the high priest to continue to carry *within the veil* the blood of atonement.

Secondly, the unbroken secrecy of the Holy of Holies was now at an end, and all its mysteries opened to view.

Thirdly, the priests who ministered in front of the veil might now safely enter into that typical presence of God most freely.

Fourthly, the people in the outer Court might now advance into the Holy Place of the priests, and thence into the Holiest of all. When the very presence-chamber of God had ceased to be screened off, the spirit and meaning of the first veil also were exhausted.

The rending of the veil, therefore, was the destruction of the Tabernacle dispensation. It took the meaning out of the entire structure. It disjoined the ritual and decapitated the divine economy of the ages. And since it thus carried with it the demolition of the dispensation, so also it pulled down the middle wall of partition between Jew and Gentile, and threw open the presence-chamber of God to all mankind.

### VI

Such were the typical results; and now for the real results. How did it come to pass that so obstructive an economy of worship was ever instituted by God? Why did He screen off the chamber of His presence from men and ordain that none should approach Him save under the shelter of sacrificial blood? Sin, sin,—that was the obstruction. All the Tabernacle arrangement was God's solemn asseveration, that He will not commune with a man whose sin is upon him in its deep and damning curse.

When, therefore, those typical ob-



structions were swept away, it was signified that sin, the real obstruction, was taken out of the way. What was typically done in the veil was really done in Jesus Christ. This was the victory of His death. He, the sinless, battled for us with our sin, and He overcame it. He, the sufferer, exhausted in His own person the required suffering for sin.

### The Question of Sin Settled

And so it was that the high priest of the veil was estopped from his office by that shout of triumph from the cross rending the veil. For now the Crucified Himself, the real High Priest, was to carry His own blood, once for all, not into the typical presence, but into the real presence, into the heaven of heavens. There He was to appear, in the power of an endless life, as Himself God's righteousness for sinners through faith in His blood.

Thus has He settled forever, for every one who will draw nigh to God through faith in Him, the entire question of sin, and removed every possible obstruction to the intimate fellowship of God.

### Man May Now Approach God

Now, therefore, the way is opened for man's approach. By faith and in spiritual worship we "have boldness to enter into the holiest by the blood of Jesus, by a new and living way which He had consecrated for us through the veil, that is to say, his flesh" (Heb. 10:18-23).

In a word, the rent veil was the rent humanity of the Son of God. In its fine linen we see the righteousness of His human nature. In its suspension by hooks of gold—gold in the Tabernacle being a type of divine

nature—we see the dependence of His humanity upon His deity. In its heavenly blue and its earthly scarlet, and in the gradual shading off of the former into the latter by the intervening purple, we see heaven and earth blending together in His human life, in rich and beautiful harmony. And in the mass of cherubim into which it was entirely woven, we see the supernatural functions of His human history.

### Christ the Perfect Man

Oh, indeed, it was the "cunning work" of God—the humanity of Jesus! Its very excellencies were what made it to be a veil. That display of the Perfect Man on earth was the demonstration of the only kind of man whom God could permit to approach Him. His very excellencies, if that had been all, had been the destruction of our hopes. Incarnation in other words, had been of no use without the sacrificial death. The veil must be rent.

Most thoroughly His glorious humanity was rent. Rent "from the top," it was God who smote Him; rent "to the bottom," He was exceeding sorrowful even unto death; so rent that now, through those excellencies we sinners pass at once to the presence of God. We look by faith into the heaven of heavens. We look with faces unveiled, for, though strong and clear, yet mild and lovely, is the glory which thence comes down upon us.

There is neither obscurity nor reserve, nor the blistering blaze of deserved wrath. "Abba, Father," was never heard from the lips of man till Jesus taught it to us. But now the child finds his way at once to the Father's bosom, and puts his arms about the Father's neck.

interpret the vision; but he had also forgotten what the vision was. So the Lord revealed the vision to Daniel, and also the interpretation which is given just following the above scripture. We will handle this lesson briefly compared to the much that might be said on it.

Daniel assures the king that the head of gold represents himself and his Babylonish Empire. In the 38th verse he says, "Thou art this head of gold." Then he says, "After thee shall arise another kingdom, inferior to thee, which shall rule over all the earth." All students of, not only prophecy, but also of history, agree that the silver represents Medo-Persia, and the brass represents the Grecian Empire. Then he says, "The fourth kingdom shall be as iron;" and it is represented by such metal in the image. He further says that as iron breaketh in pieces and subdues all things, so shall this iron break in pieces and bruise. Now let me make mention here that Daniel saw the same thing in the 7th chapter only in the form of beasts; and the fourth beast, which corresponds to the fourth metal in the image, had great iron teeth, and it devoured and break in pieces and stamped the residue with its feet. No name could seemingly be found for this beast, only that it was said to be dreadful and terrible, was diverse, or different from the rest, and had ten horns. We shall make mention of the horns later. Now this iron in the image, and the fourth beast of Daniel 7, represents Rome, or the Roman Empire.

And again let me say that recorded history of the past also bears this out. No wonder the Roman Empire is represented by iron, and the dreadful beast: for it was Rome in rule when masses of God's saints were martyred in every conceivable way, yes, by Rome, both Pagan and Papal. It was Rome in rule when our Savior was put to death. It was Rome in rule when dear old Stephen was stoned. It was a Roman ruler that fiddled while the great city burned. Rome has always been iron-like in her disposition. Our boys and girls still read in school about the "iron" legions of Rome.

The legs of the image very fittingly represent Rome, the legs being divided, whereas the Roman Empire had her eastern and western divisions, with the western center at Rome, and the eastern center at Constantinople.

Now, let us go further. Daniel says the feet and toes of this image were

## Daniel Saw From His Time to the End

By Eld. Winford Davis, Monett, Mo.

"Thou, O king, sawest, and beheld a great image. This great image whose brightness was excellent, stood before thee; and the form thereof was terrible. The image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, and no place was found for them: and the stone that smote the image became a great moun-

tain, and filled the whole earth" (Daniel 2:31-35).

The above stated Scripture is the words of Daniel, revealing to king Nebuchadnezzar a dream, or vision, which the king had already seen, but not only was the king unable to in-





part of iron and part of clay. What does that mean? I know of two prevalent ideas as to what is meant by the clay in the feet of the image of Daniel 2. In my mind there are grounds for both arguments. The first we shall consider is, that it means representative government. It is true that the old Roman Empire, as such, was broken up, and since that time we have had no world empire; but we have had a mixture of governments. Some monarchical forms, and some democratic forms. It is considered that the close of the French Revolution which was about 1789, and the setting up of the French Republic marked the birth of representative government. However, Rome ceased to be ruled by kings about 509 B. C. and was considered as a republic until 27 B. C., when the empire was again established by Augustus. Though this period was 482 years in duration, yet she was never a complete republic in every sense of the word. So in history the French Revolution, and the setting up of the French Republic is considered as the birth of representative government. Then, according to this, and looking at the clay in this light, we have been in the feet of this image ever since about the year 1789; because we have had republican forms of government in the world ever since. And, too, we have continued to have the iron natured monarchies. While the empire of old Rome was broken up, we have ever had that old iron spirit of Rome in existence right within the original bounds of the old empire. Take Turkey for example. She has always been known for her cruelty, has gained to herself the very common title of "The Cruel Turk." Let me make mention here, too, that the thought of having been in the feet of this image for about 150 years now is worth our serious consideration. How much longer could we reasonably expect this hasty march of governments to pause at this present stopover on the way. Not long surely; for the great Commander of all Heaven and earth has commanded to move on.

Now the second idea advocated as to the meaning of the clay is that it means Israel. And there is some logic too, in the thought that Israel, which is destined to play such a very important part in this great drama of end time events would surely have a place of mention in this great image which it seems is destined to symbolize governmental conditions from Daniel's

day forward. It is a fact that different scriptures referring to Israel typify her as clay; such as Isa. 64:8, Jer. 18:6, and others. It is true that Israel is to become nationally known again in the end time of this age, and in fact is swiftly marching that way now, and has been ever since the World War. But to say that the clay in the feet of this image means only one of the two; that is, representative government, or Israel's position in the end time of this age, does not satisfy my mind; but to me, I can see a logical meaning in both. And mark you, we have traveled from the head to the feet, and now are beginning to move out into the toes of the image, and that leads us up to the last, but by no means the least point of consideration. That is, the revival of old Rome.

Just as the image had ten toes; so the fourth beast of Daniel 7 had ten horns from among which came up one little horn. Also the first beast of Rev. 13 had ten horns. All these are referring to the same time and the same characters. In a nut-shell, it simply means that in the very end-time of this age the old Roman Empire will be revived with ten federated nations, each with a puppet dictator, all overlorded by one superman who will be the Antichrist. When old Rome comes back she will come with her same old spirit of cruelty, her same wearing out of the saints and making havoc of them, her same old iron-hearted nature. Rome is all but immortal. She has stood there for these thousands of years unchanged in many ways, stood there as if patiently and unmistakably waiting for her day of renewed world importance, which day we are beginning to see. It is very interesting to carefully watch the lines of the original Roman Empire being carved again as the events of this present time transpire. Almost daily something, in some way or another, takes place pointing in that direction which shows that we are constantly moving out into the toes of the image. The latest steps in that direction at this present time, May 19th, were taken during and just after Hitler's recent visit to Italy. These two great men of central and southern Europe did not realize as they were making their boundary agreement that they were directly fulfilling God's prophetic Word. Hitler says, "I will not bother your northern boundary. I will forever respect the Brenner Pass." Mussolini says, "Do as you please with Czechoslovakia;

but see that you leave to me the Balkan." One would think these men were conscious of their duty and obligation to God, to carve out the lines of the old empire, if they had any God consciousness about them. Get your map of Europe and that of old Rome and you will see that the lines are being pretty carefully carved. There isn't any question but what Germany will take over Czechoslovakia; but after that she will no doubt turn her attention northward. Therefore Poland may well be on the lookout. But the Balkan States will fall to Mussolini; or to the influence of Fascism. The little country of Albania has for some time been an Italian puppet. One interesting development to watch will be in Hungary. Hungary belongs with Italy; that is in a great part at least. There may be a great breaking up in the little country. Mussolini thinks now that he wouldn't care for Hitler taking Hungary; but in my mind, if Hitler should take the country of the Czechs, and then undertake to march on into Hungary, Mussolini would decide differently. Another country of interest to watch in connection with this study is France the ancient land of the Gauls. Gaul was a part of ancient Rome and so is destined to be in the end time. France is literally in a whirl now between England, Italy and Germany. Another favorable omen toward the renewed greatness of old Rome was Mussolini's triumph at Geneva a few days ago, when he gained recognition from Great Britain of his Etheopian conquest. More and more England is bowing in submission to Italy, and that she must do; for England was a part of the old empire. So we see very plainly that this ten toed, ten horned country, is in the making now. Soon the little horn, which became a man and spoke great things (Dan. 7:8) will rise up. I wonder if he isn't rising now.

Now according to the image, what was to take place next? A stone was cut out without hands, which smote the image on the feet, breaking it to pieces, and the stone became a great mountain and filled the whole earth. This means nothing else but the return of the Christ to earth to set up His kingdom (Dan. 2:44). Praise the Lord for one time when this old sin-cursed, demon-ruled earth will have a day of rest, quiet, and righteous rulership. Sometimes I long for that day to come. Won't it be great! Some try to make this mean the first advent of our Lord; but such cannot.

be: for our Lord made His first advent to this earth when Rome was at the height of her glory; or relating to the image, we would say, Away back up in the legs of iron. Notice the stone falling and the setting up of the kingdom of the God of heaven does not take place till after the Roman Empire is broken up, and then is revived again. Not until after the clay is mixed with iron; that is after representative government is born, or until after Israel's regathering. Thank the Lord, it won't be long till this old earth will be under a new administration. It will be a Theocracy headed up by Jesus Christ Himself. In my mind He is the only One that will really ever straighten this terrible condition all out. He is able and He is going to do it. It was said of Him in Isaiah, that the government should be upon his shoulder. We can well look for the soon return of our Lord. Past history proves, in spite of all unbelief and Atheism, that all the forepart of the teachings of this

image down to and including the mixture of iron and clay has very accurately been fulfilled, and that being true, it is just as reasonable to believe that the remainder, or the stone falling experience, will also come true. History proves the truth of this image, let alone the inspiration of the Scriptures. I don't know what the man who says he doesn't believe the Bible is going to do with this part of it. To say we don't believe this, is to say we don't believe history, and if history be not true, then we may never have had a George Washington and a Valley Forge, a Lincoln and a Gettysburg, an invincible Napoleon, or a conquering Alexander. Ah, but it is true, and the Holy Bible is true, and inspired, and some day the world will realize it, and then every knee shall bow and every tongue will confess: but alas for many it will be too late! May the Lord help us to get ready for these things while opportunity is ours. —Winford Davis.

the preachers and delegates, a large number sharing her hospitality at a time, and all blessed that left her door.

Her last years were spent in a wheel chair. She was unable to visit, but friends gathered in her back yard under shade trees to visit and care for her. She lived a beautiful Christian life and never tired of talking about Jesus. She was a great lover of old religious songs. She is greatly missed and will be long remembered by her friends and brethren.

Below is a poem dedicated to her memory by her step son, J. T. Barnes:

Our home is sad and lonely  
Since Grandma passed away,  
But with God she is more happy,  
And His call we all obey.

The chair she loved is vacant,  
The voice we loved is still,  
A vacant seat under the pear tree,  
That never can be filled.

We'll meet again and miss her,  
In homes where mortals dwell,  
But in that home immortal,  
Eternally she will dwell.

If we'll all love dear Jesus,  
And obey His holy will,  
We'll meet again with mother  
Whose form is cold and still.

Our grief is great, dear mother,  
I shed for you these tears;  
I know that Jesus loved you,  
For you served Him fifty years.

We miss your face, dear mother,  
We miss your loving smile,  
We'll meet again, dear mother,  
In the sweet after while.

—Eld. Glenn Dipboye.

## OBITUARY

Sister Lucinda Coatney Poe Barnes, 92 years old, widely known in Crawford County, Arkansas, died Monday night, March 14, 1938, after a long illness, at her home in Lee Creek, Ark. She had spent eight years as an invalid in a wheel chair, living with her eldest daughter, Georgia Barnes.

She was born at Cane Hill, Ark., Jan. 1, 1846. When 5 years old, her parents, George and Margaret Coatney, moved and settled at Kener Chapel, near Rudy, Ark., where she lived with her parents until she was married to Thomas Poe of Cedarville, Ark. Mr. Poe settled eight miles east of Cedarville where they lived until Mr. Poe's death, Feb. 12, 1888. Then she faced life alone with her four daughters: Georgia, Tommie, Lillie, and Julia. After about three years, she married again, in the autumn of 1890. She married Matthew Barnes. Then 27 years later, sorrow again entered her life at the death of her second husband, in the year 1917. She then faced 21 more years of widowhood, until on March 14, 1938, the death angel came and bore her spirit back to the Father whom she had called on so much in time of sorrow. She was laid to rest in the Morrison ceme-

tery, near Eighty-eight where she was a member of the Lone Elm Free Will Baptist Church.

I was called on to preach her funeral, being a close friend of the family, and had often preached to Grandma under the shade trees of her front yard, where she sat in her wheel chair accompanied by her many neighbors and friends: but her life, friends, and record, and conversations while living had already ascended above where she will spend eternity.

She left to mourn her death three daughters: Georgia Barnes, Tommie Cluck, and Julia Chimes. She left 20 living grandchildren, 5 great grandchildren, and 6 great great grandchildren—86 living descendants.

She was converted at a revival meeting at old Cedar Grove about the autumn of 1888, and became a member of the Lone Elm Church at Eighty-eight, when it was first organized under a brush arbor on her farm near a lone elm tree. Lone Elm Church was first with the United Baptist and later identified with the Free Will Baptist of Zion Hope Association No. 2.

She was always faithful to the cause of Christ and ever present at the many revivals and associations held at the Lone Elm Church, helping to care for

FUNDAMENTALLY speaking, the very basis of the Bible is upon Israel, literal Israel, Israel of the blood line, coming down through Seth, Noah, Shem, Abraham, Isaac, and Jacob from Adam, and strange it is that thinking people are so slow to believe and study the story. But they say all we need to do is just "to believe on the Lord Jesus and be saved." Which is all true, but there is no believing "on Jesus" outside of Israel, that is, if we believe His own words, for He says, "I am not sent but to the lost sheep of the House of Israel." Then, pray tell us how you can believe on Jesus and not believe the story of Israel? Reader, it is best that you awaken and find what is wrong, that is if you want a place at the great "Marriage Feast."

—The Torch of Israel.

# A PICTURE BOOK

By Eld. Frank Linton, Stella, Mo.

Dear Brother Brown and Gem Family, Greetings in Jesus' name:

As I try to write a few words to night, I can think of no better subject to speak on than the Bible. I might say right here to you Free Will Baptist that don't read the Bible, and don't know anything about it; I want to give you an introduction to it.

It is one of the sweetest and dearest books you ever saw. So many people fail to see the real beauty that is in the Bible.

We have a people who try to find pleasure in going to picture shows. The Bible is the best picture show I ever saw, it is a picture book to me. I love to turn the sacred pages and look at the unseen pictures that are recorded there. I love to look at the world when it was without form and void. I love to start there and look at the moving pictures go by on down through the ages till now and even until Jesus shall come again.

I love to look at the world and see it just a lollapalooza of mud and water.

And see it transformed into a Paradise, and see God create man in His own likeness and place him in that beautiful place called the Garden of Eden. I love to see the fruit trees, flowers and birds, everything for the service of man except one thing, that forbidden fruit. Church member and Christian, let us leave that forbidden thing alone and see the glory of God. The Bible is filled from Genesis to Revelation with beautiful pictures, although they may be hid from the unsaved man's eyes. If they are hid from your eyes, call upon God until you can see the beauty and find pleasure in reading the Bible. You may try to find pleasure in reading True, Love and Detective stories. The Bible is a true story, it is a love story, it is a detective story. Men have tried to escape and get away from God and hide from Him. You can't hide from God or hide anything from Him. The Bible is the power of God unto salvation to all that believe. Read it.

mighty hand was able to deliver him, while without the living God he would have been destroyed immediately.

Early the next morning the king went down and cried unto Daniel, saying, "O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?" How happy Daniel must have been to be able to tell the king that God had sent His angels and had shut the lions' mouths, and they had not hurt him. So he was taken out of the lions' den perfectly safe and the king commanded that those men that accused Daniel be brought forth; and they were cast into the den of lions, they and their children and their wives, and the lions immediately destroyed them. Why? Because they failed to trust and believe in the living God, and failed to call upon Him for help.

Then Moses, when he was leading the children of Israel, when they crossed the Red Sea, the Lord told Moses just what to do, and he obeyed, and the sea was divided so the children of Israel passed over on dry ground. Then God told Moses to stretch out his rod over the sea, that the waters might come again upon the Egyptians, upon their chariots, and upon their horsemen. Again Moses obeyed, and the sea returned to its strength, and the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea and not one of them remained. So the Israelites were safely delivered out of the hands of their enemies that day because they trusted in God for help.

When Peter was cast into prison, prayer was made without ceasing of the church for him. They were praying for him to be delivered, and at night Peter was asleep between two soldiers bound with two chains; and the angel of the Lord appeared unto Peter and a light shined into the prison and the angel smote Peter on the side, and said, "Arise quickly," and his chains fell off his hands and the angel told him to gird himself and bind on his sandals; and so he did. Then the angel told him to follow him and he led him out of the prison and the iron gate opened unto them of its own accord, and Peter went unto the house of Mary where they were gathered together praying for him. Their prayer was answered in such a way that they could hardly believe it was Peter, they thought it was his angel.

## The Power of Prayer

By Miss Ora Black, Huggins, Mo.

Every true child of God knows what a real prayer is, we all know it takes prayer to keep a Christian alive, spiritually speaking; but I fear too, that we neglect to really talk to God as we should. And why do we do this? Because the freedom of prayer is the greatest privilege the Christian has.

We find so many places in the Bible where it teaches us just what true prayer will do for us, if we would only let it. For example, the Prophet Daniel was a true follower of God, and he really believed in prayer and he practiced it too. Even when men were against him he remembered to talk to God.

On one occasion the king passed a decree that whosoever asked a petition of any God or man for thirty days, save of the king, he would be cast into the lions' den. But that did not stop Daniel from praying to God. The Bible tells us that when he knew the writing was signed he went into his house and, with his windows open in his chamber, he kneeled there three

times a day and prayed and gave thanks unto God as he did before. Notice the Bible does not say he hid away somewhere and prayed, but the windows of his chamber were open while he prayed. And the people that were working against Daniel assembled and found him praying and making supplications before God; and they went and told the king about it. Then the king was displeased with himself and set his heart on Daniel to deliver him. The people told the king that the law of the Medes and Persians was that no decree nor statute which the king established could be changed. Then the king commanded and they brought Daniel and cast him into the lions' den. The king told Daniel the God he served was able to deliver him, and truly he was, and did deliver Daniel.

In my imagination I can almost see Daniel in the lions' den, praying to his God, and no doubt he was rejoicing in the love of God. How happy he must have been, knowing that God's

We find that Paul and Silas on one occasion were put in prison, and at midnight they began to sing and pray, and God sent an earthquake and opened the doors of the prison and every one's bonds were loosed. God wonderfully blessed Paul and Silas by setting them free, and not only that, but by God working in that way it caused the keeper of the prison to believe on the Lord and be saved.

So by reading the Bible we find it was necessary for the followers of God to really pray, and it's just as necessary for us to talk to God as it was for them to. Even Christ found it necessary to talk to His Father while He was here in person. But there will be times in our lives that we'll fail to pray, especially if life is going on easy: but when we come to the rough places, we should always remember to go to God in prayer, because He is the one to help. So why aren't we more careful and let Him share our joys in life as well as the sorrows?

He prayeth best who loveth best,  
All things both great and small;  
For the dear God who loveth us,  
He made and loveth all.

## NEOSHO, MISSOURI

Dear Editor and Gem Readers:

I am now conducting an old fashioned brush arbor meeting on highway 60 and Joplin Special, ten miles west of Neosho. Just started last Saturday. We have good crowds and good attention, but no one saved as yet. I need help as I am blind or nearly so, and it is hard for me to give the altar call as I can't see the faces of those that are seeking the Lord.

There hasn't been a meeting here of any kind for more than eight years. I am a Free Will Baptist with membership at Pleasant Grove where Bro. Ben Henderson is pastor. I am only a weak blind woman, but if God is in the matter, it doesn't matter who brings the message. He will bless the effort. Last night I felt that He was with us, and my soul was lifted up, and we had a feast of good things.

The meeting will go on as long as I have the strength to carry on.

Mr. Donnelly is a great help to me, although he was saved only last fall in Bro. Henderson's meeting. He is a good husband and encourages me to go on and preach the Gospel.

—Mrs. C. M. Donnelly.

## ANNOUNCEMENTS ASSOCIATIONS

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. Garrison, alternate.

Isaac T. Lynch, Clerk, Clifty, Ark.

LIBERTY Association will be held with Amity Church, seven miles northeast of Nangua, 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.

NORTHEAST MISSOURI Association will be held with Bethel Church, beginning on Thursday night before the first Sunday in September, 1938.

Eld. Archie Cooper to preach the Introductory sermon, with Eld. C. E. Mann alternate.

Monte Peterson, Clerk, Greentop, Mo.

The WEST VIRGINIA Yearly Meeting will convene with the Packsville Church, at Packsville, Raleigh Co., W. Va., beginning on Thursday night, before the fourth Sunday in Aug., 1938.

Introductory sermon by Eld. James C. Wilcox of Huntington, W. Va.

## BOOKS - BOOKLETS

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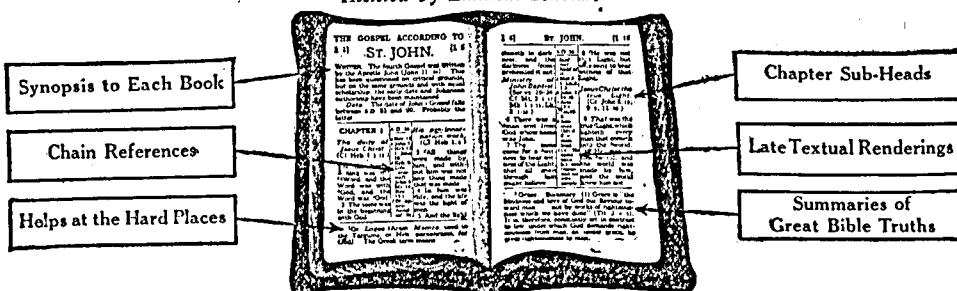
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