

*Lucille M. Moberg C. 2.*

# 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. 9.

Purdy, Missouri, Sept., 1938.

50 cents per year.

## YOU DON'T HAVE TO TELL IT!

You don't have to tell how you live each day  
You don't have to say if you work or play;  
For a tried and true barometer—right in its place .....  
However you live, my friend; it will show in your face.

The false, the deceit that you bear in your heart,  
Won't stay down inside where it first got its start;  
For sinew and blood are a thin veil of lace .....  
What you carry in your heart will show in your face.

If you've gambled and won in the great game of life,  
If you feel you have conquered the sorrow and strife;  
If you've played the game square and you stand on first base;  
You won't have to tell it ..... it will show in your face.

Then, if you dissipate nights till the day is most nigh,  
There is only one teller ..... and one that won't lie;  
Since your facial barometer is right in its place .....  
However you live, my friend, it will show in your face.

Well, if your life is unselfish and for others you live,  
For not what you can get but what you can give;  
And if you live close to God in His Infinite grace .....  
You won't have to tell it ..... it will show in your face.

—Selected.

## THE FREE WILL BAPTIST GEM

Organ of

## THE FREE WILL BAPTIST CHURCH

Published monthly at Purdy, Missouri

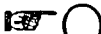
Eld. B. F. Brown ..... Editor  
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 Eld. John B. Rollins ..... Associate Editor

Entered as Second Class Matter, June 4, 1930, at the  
 Post Office at Purdy, Mo., under the Act of March 3, 1879.

## 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  
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Your time is out if a pencil mark appears here 

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

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## The Liberty Association

The Liberty Association of Free Will Baptist met in its  
 first session at the Amity Church, seven miles northeast  
 of Niangua, Mo., August 18-20, 1938.

There are ten churches in this new Association, and  
 the first session was very agreeable and harmonious.  
 There was peace and love manifested throughout the meet-  
 ing, and the Spirit of the Lord was there, for we could  
 all feel His presence, and several manifested that feeling  
 by shouting praises to God.

Eld. Ezra Vestal of Grove Springs, Mo. was elected Mod-  
 erator, and Vinita Broyles of St. George, Mo. is the per-  
 manent Clerk. Both filled their respective places very  
 effectively.

Delegates from this Association were elected to represent  
 in the Missouri State Association, and by a unanimous  
 vote, a petitionary letter was written asking to be admitted  
 into the State Association.

The ministers of this Association are promising, that is,  
 their sincerity, vision of the great opportunities, and the  
 dedicating of their talents indicate that progress will be  
 made in advancing the cause of the Lord and His Church.  
 We had met them before, but this meeting strengthened  
 our love for them, and we feel confident that our growing  
 love is mutual. Eld. C. E. Mann of Niangua is an out-  
 standing minister of the new Association. He is the  
 oldest minister, and an old Free Will Baptist Wheel-horse  
 from "Who Laid the Chunk?" The other ministers are  
 all young men, whose seniority is only a hop, skip, and a  
 jump in advance of the age of the obnoxious John Bigfoot  
 Rollins—in person. They are Henry Long, Gilbert  
 Thomas, and Laster Branstetter. Also Ezra Vestal,  
 Lem Williams, and John Mace are young men,—but they  
 will never see 30 again.

We learned to appreciate the people of this section of  
 the state. Among those we met was dear Mother Black-  
 well, whose eulogy is in column one, page six, in this  
 issue of the Gem.

The Missouri State Association, I am sure, will receive  
 this new Association with joy, and personally, I feel that  
 no mistake will be made in so doing.

—John B. Rollins.

Monthly Report of Sam H. Marcum,  
Missouri State Evangelist

CAMERON, MISSOURI.

Dear Brother and Sister Brown, and Gem Family:

In our last month's report, we were just beginning a  
 meeting at Wortham, Mo., near Flat River. Well, we  
 continued for four and one half weeks, closing Sunday  
 night, Aug. 21st, with twenty-six souls professing faith in  
 Christ. Twenty of these were heads of families. In  
 this meeting, we experienced some wonderful demonstra-  
 tions of God's power. We had wonderful co-operation.  
 The Church of God, Missionary Baptist, Methodist (yes,  
 and the Free Wills) came from Flat River, Desloge and  
 Leadington, and added great inspiration and help to the  
 meeting. Bro. Dodd and wife, pastor of the church, were

on the job most all the time. They are a fine talented young couple. Bro. J. W. Melton of Flat River brought over a light plant, and a large fan, which was greatly appreciated by all.

On the closing Sunday service, we went to the river and baptized seventeen people. Sunday night, the house was full, and a large crowd outside. Three young women came to the altar and prayed through. There were shouts heard from many whose cups the good Lord had filled to overflowing, praise His good name! Eleven united with the church. There were eight preachers present the closing night.

We drove home yesterday, and are planning to attend the Northwest Missouri Association this week. Pray for us.

Sam and Daisy Marcum  
Cameron, Mo. R. 7.

### MYRTLE, MO., August 18, 1938

Dear Brother Brown and Gem Readers:

On this beautiful morning we just look and thank the Lord for His blessings to us. He has given us good rains down here, for which we are very thankful.

Our fifth Sunday meeting was held at Bethany Church, with a good delegation, plenty of good food for the body and a great pouring out of the Spirit upon all of God's believing children. Bro. Staires from Tulsa, Okla. and Bro. Cecil Cypress preached for us on Saturday. A real sermon was heard: for when a preacher goes into the stand with the Spirit of God in his heart, the Lord will fill him so full of salvation that they can tell it to the world in such a way that it makes folks feel like they were in sight of heaven; but some preachers think they can preach without asking God for the power to strengthen, and when they do that they make a failure.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." This is wonderful, and God has done it by His power, that power which is ready for any one who will receive Him. Whosoever accepts Christ believes His Word. "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8).

Hot water serves many useful purposes: it helps to cleanse, it provides warmth, it makes drink more palatable; but lukewarmness is unpalatable, and disappointing, but when water is

transformed into steam, what a transformation it is! Its power moves great locomotives, turns factory wheels, does much of the world's work; how like the human soul! "Would you were either hot or cold," says the Lord to the lukewarm Christians of the Laodicean church. Have not all felt that way about folks who are mildly interested, lukewarm? Have we not also felt the warmth and helpfulness of those actively interested Christians who are constantly going about doing good. But when the Holy Spirit comes upon you, there is a real transformation, as real as the change of water into steam, a change that brings forth a passion for things of the kingdom.

The successful life is the Spirit-filled life. Behind all the Christian is and does stands the living Christ from Him and Him alone comes the Spirit and power of all who seek to uplift their fellowmen, from Him alone comes the mighty influence that moves them to seek to save the lost.

Jesus said, "I am come not do mine own will, but the will of him that sent me." According to James surrender is the key to spiritual experience, and there is no other way to receive a transforming experience. Our wills are ours to obey or disobey as we will. Jesus did not accept men on compromise, but demanded all or nothing.

Jesus said, "Whosoever forsaketh not all cannot be my disciple." To the rich young ruler, He said, "Go and sell what thou hast." To Nicodemus He said, "Ye must be born again." To Zacchaeus, He said, "Restore that which ye have taken wrongfully." What is He saying to us? Am I willing now let Him have that one thing that hurts and hinders me?

"This is the day which the Lord hath made; we will rejoice and be glad in it" (Psa. 118:24). When daylight comes and darkness disappears, we know that the sun is over the hills and the new day dawns, it is another day the Lord hath made. How wonderful is the day, darkness is gone and hill and dale flooded with light, the dew is on the roses, and the very atmosphere is fragrant with the breath of the morning. No one else could make such a day: it is of our Heavenly Father; such a day has so much to cheer and brighten the way and so much to make life worth living, that every such day should put gladness in our hearts.

We are thankful that we are alive, we are glad we live today. Jesus taught us to pray, "Thy kingdom

come." And it comes, slowly perhaps, but steadily, as yeast in the flour, and starting again today we will be looking for it. We are workers together with God. God is trying to get at something and we must help Him; may we move forward with faith and a purpose and a passion to share our Christ with a world which stands desperately in need of salvation.

Faith is a living, daring confidence in God's grace, so sure and certain that a man would stake his life on it. A thousand times this confidence in God's grace and the knowledge of it, makes men glad and bold and happy in dealing with God and with all His creatures, and this is the work of the Holy Spirit in faith; hence a man is ready and glad without compulsion to do good to every one, to serve every one, to suffer everything in love and praise of God who has shown him this grace.

We can't describe the great change which God works in the heart through faith in Christ. I felt my heart strangely warmed, I felt that I did trust in Christ, and in Christ alone for salvation; and an answer was given me that He had taken away my sins and saved me from the law of sin and death. I began to pray with all my might for those who had in a marked manner despitely used me and persecuted me, and began to testify openly to every one of what I now felt in my heart. The God we pray to will warm our hearts with the assurance that we too have this faith. It has been true of all people who have led others to Christ and influenced the tides of Christian history—it will be true of us through prayer and adherence to the means of grace and daily renewal of the entrustment of ourselves to God. We must feel our hearts strangely warmed if we would be real factors in the building of the kingdom.

It is the cry of a baffled man who finds his inherited religion insufficient and he cries, "O that I knew where I might find Him;" then follows the everlasting quest and the great discovery, "I had heard of Thee by hearsay, but now mine eyes have seen Thee." It has been so in many a life, when the eyes of the spirit come open and hearsay religion gives place to the first hand experience of a Presence warming the heart with the blessed assurance that the living Presence is near by, closer than breathing, nearer than hands or feet.

Continued on Page Twenty-three.

**LEADINGTON, MO., Aug. 5th.**

I have just arrived home, after closing a meeting at the Twin Oak Church, located a few miles from Fredericktown, Missouri.

The first thing I espied after getting home was our paper, "The Gem." I could not resist putting off other duties, I felt I must do, and sitting down at the feet of Jesus like Mary of old, I received comfort like Mary must have received.

After the reading, I felt impressed to report God's victory at Twin Oak.

The meeting continued for sixteen nights, and during that time there were eighteen conversions and reclaims. Eld. Wm. Reeves is pastor of this church. He and his good wife have labored and sacrificed much in this work. Let us pray for them and the Twin Oak Church.

I covet your prayers that I might do my duty for God.

A fellow laborer,  
Eld. Albert Halbrook.

**WEATHERBY, MO., July 24th.**

(Received too late for last issue)

It has been some time since we sent in a report, but the Lord has been with us in our Sunday school, our Bible study each Wednesday night and each fourth Sunday.

Sister Welbaum has been faithful in each appointment. Bro. Welbaum was with us in March and delivered the message Sunday morning. The Lord's Supper was taken at the evening service.

A baptizing was planned for the fourth Sunday in May, but on account of rains, it was postponed until the second Sunday in June. About fifteen converts were baptized. Bro. Helms and Bro. McFee did the baptizing. Part of the converts were baptized last winter during the meeting Bro. Helms and Bro. McFee held.

Bro. Helms delivered a soul-stirring message Sunday morning, after which they gathered at Grind Stone Creek for the baptismal service.

The fourth Sunday in July the Lord's Supper was served at the evening service, and following this service the washing of feet. About seventeen persons took part in this ordinance. These two ordinances will be a regular part of the service every quarter.

"Conscience, I say, not thine own, but of the other; for why is my liberty judged of another man's conscience?"

For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God" (1 Cor. 10:29-31).

'Then cometh he to Simon Peter: and Peter saith unto him, Lord dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now: but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head" (John 13:6-9).

Sister Welbaum has been called to preach for us another year; may the Lord bless her in her work. She told us about her trip to Paintsville, Ky. She had a wonderful trip and got much good from it.

Mrs. Stella Harms, Reporter for  
Center Point Church.

**THAYER, MISSOURI, R1, B86**

(Received too late for last issue)

Dear Bro. Brown and Gem Readers:

As we did not do any thing specially last month, I just failed to send in any report. We were all so busy taking care of fruit and vegetables that God had supplied us with, for which we are very thankful. Of course the Ozark fruit crop is very light, but we truly thank God for what we have.

Well, God is still blessing us with a very good Sunday school and prayer meeting, and revivals are all around us, but we are praying for God to send the right preacher along to hold a revival at our church (Pleasant Hill).

The Pleasant Hill Mission Circle met Tuesday, July 26th, with eight members present. The topic: "Put on the Whole Armour of God," I think, was a very interesting lesson. The Mission Circle gave an ice cream supper July 23rd, charging families 15c, and bring materials, out siders 10c each and everybody eat all they want. Each mission member brought a cake which was cut in large pieces and sold at 5c a piece. God blessed us in our efforts. This money was raised to pay for more seats for our church, and we thank God for it.

Our Mission has sent in four new subscriptions for the Gem this month. That puts the Gem in all the ten mission members' homes. We will now give subscriptions outside of the mis-

sion circle, hoping to help others to find their way to Christ.

Our delegate will expect to attend the fifth Sunday meeting this time, if the Lord sees fit.

Let us all be up and doing,  
With a heart for any fate,  
Still acheiving, still pursuing,  
Learn to Labor and to wait.

Rosa Ridenhour, Reporter.

**Fifth Cave Spring Fifth Sunday Meeting, with Bethany Church**

Dear Contenders:

The most blessed thing about praying is that the Lord answers them. Some of the revivals for which a great many thousands of us promised to pray and to *continue* praying until they *came*, are being answered as increasing numbers begin seeking the Lord with the whole heart.

Brothers Otho Staires of Oklahoma and Eddie Vaughn of Texas were with us, and, like most preachers, are working in revivals while visiting their early homes, with gratifying results.

Elders Clarence Dodson and H. C. Crase were voted on for moderator, pro tem, the former winning, but you know Clarence just kept sitting down so strongly that Bro. Crase took charge. In industry, sit-down strikes were declared unlawful by a Chicago Federal Court of Appeals.

Brothers Abner Rhoades, Tom McDonald and Arlie Hays were named as pulpit committee.

At 11:00 o'clock, Bro. Staires and Bro. Cecil Cypert, a visiting minister, gave very vigorous warning messages to keep us in closer touch with our Lord in prayer, and with our neighbors. Bro. Staires remarked later, that it seemed from plain statements in the Book, that the Lord was planning for heaven to be here at last, but our own country *right now* was not in a fit or likely place for its setting up. Of course we agreed with him, though I still find occasional ministers who believe all the destruction, rolling together of the heavens as a scroll, and similar prophecies are *literal*, while either ignoring or believing Rev. 21:3, and other passages indicating that the world is to be cleansed of all man's corrupting works by fire and destruction and then being made over so it will be as perfect as when Adam and Eve were placed upon it, are only *figurative*.

In our library are several volumes of commentaries by an able expositor, who is sure all those glorious pro-

phesies of the restoration of the Jews to the land that God covenanted to give them forever, beginning with Abraham in Gen. 12 and all through the Bible, doesn't mean that they are going back *home* to stay, but only the *spiritual blessedness* yet to come. These books were written about 70 years ago, while the Jews *have* been going back to Palestine in increasing numbers *right now*, and if you can find one single prophecy that has *not* been fulfilled, please show it to our group of believers. It just simply isn't safe for any of us to be too sure until the prophecy is being literally fulfilled, as this one is.

Officers for the coming year were elected: Harry Beatty, Moderator, Ralph Hoyt, Clerk, E. L. Brewer, Assistant Clerk; Abner Rhoades, C. H. Crews and E. L. Frey were elected as delegates to the Association. Sister Rosa Ridenhour gave a good report of Pleasant Hill Mission Circle as did Sister Lucille Beatty for the Mill Creek circle.

Norman Church was chosen for the place of the next meeting.

Bro. G. L. Harrison was ordained as deacon for the Norman church.

At night, Brothers Tally and Beatty told us to stand fast in the Lord with family altars, and get back to the old paths our parents used to travel before the U. S. A. started out on the uncharted path that has brought these troublous times upon us.

Sunday Ministers' Meeting. Bro. J. M. Williams showed us what terrible things came upon the Israelites when they murmured, though the Acts 6:1 case seemed justified.

Bro. Tally gave a very helpful explanation of the "dispensations."

At 11:00, Brothers J. M. Williams and Billie Rogers, taking 1 Kings 20: 35-43 as the Scripture lesson, warned us to be "every man at his post" so the lost can be saved now instead of "being busy here and there" so he will be gone. Johnny-on-the-spot evangelism is the great need.

We must unstop the wells of water so spiritual blessings will be increasingly apparent and available.

Bro. Harry Beatty gave an enlightening explanation of the "beast" of Rev. 19:20, after which we had a soul stirring testimony meeting with a hint of the old time power.

Ministers present: E. E. Simpson, B. H. Woodring, J. E. Rolan, J. M. Williams, C. A. Dotson, C. H. Williams, H. C. Crase, Billie Rogers,

T. J. Dunkin, Otho Staires, E. J. Vaughlin, J. H. Dunkin, H. H. Beatty, J. H. Tally, C. A. Cypret.

Deacons: F. D. Johnson, Russel Muse, J. W. Brewer, S. C. Pierce, C. H. Carroll, J. P. McCullough, G. W. Moore, R. J. Wisehart, E. L. Brewer, T. L. McDonald, S. C. Coble, Ralph Hoyt.

The whole meeting seemed a real spiritual advance toward where we should be; so we thank God and take courage.

—Ralph Hoyt.

## FIFTH SUNDAY MISSION REPORT

The Central Western Missouri and Southeastern Kansas Association Mission Rally was held with the Independence Church on July 31, 1938.

A large crowd attended, representing our churches, and others also. Our coming together is very inspirational, making us appreciate one another more as we become better acquainted and feel closer in the Lord, as we mingle our prayers and testimonies.

There were several Sunday school superintendents in the audience, and we appreciated the fact that those at home were willing to carry the work on so their leaders might attend.

After Sunday school, two beautiful messages in song, one by Brother Kicenski and wife, the other by the Perry sisters, lifted our thoughts to the eternal goodness of God. We thank God for people who have been inspired by the goodness of God and have the ability to put their thoughts into words, thereby proving a blessing to hundreds of people. We take so many of our blessings for granted and do not stop to realize what life would be without them.

Bro. Kicenski brought us a message from the tenth chapter of Romans. Text, "How shall they call on him in whom they have not believed?" We were reminded of our obligations to those in darkness who have never heard of our Christ's power to cleanse from all sin. We who have been privileged to know the Savior should pray for a greater vision for the "dark nations" and their needs.

At the noon hour a bountiful dinner was striking evidence of God's providence in supplying temporal blessings to His children.

In the afternoon the following program was enjoyed by all of us:

Song ..... Congregation  
Devotional ..... Mrs. Hartler  
    *Lesson from Psalm 145*  
Prayer ..... Mrs. Barton  
Song ..... Congregation  
Welcome Address, ..Margaret Cheatt  
Reading ..... Wilbur Bell  
Reading ..... Janella Sell  
Duet ..... Mrs. Hartley and Sam  
Play ..... Juniors of Independence  
Duet ..... Betty Fern  
Reading ..... Lois Bell  
Solo ..... Mrs. Mary Wade  
    *"Heaven Holds All To Me"*  
Reading ..... Maxine Bell  
Special Music, Young Bro. Kicenski  
Reading ..... Harry Lee Rutledge  
Reading ..... Junior Bough  
Duet, Mrs. Allene Worsley, Mrs. Adams  
Special Music ..... Perry Family  
Play ..... Independence Juniors  
Trio ..... Hannon Sunday School  
Reading ..... Luetta Sell  
Quartette ..... Mt. Olive  
Reading ..... Zola Truskett  
Closing Reading ..... Edna Bough  
Talk on Home and Foreign Missions  
    *Bro. Perry*

In the business meeting officers were elected for the coming year. A vote of thanks was given the Independence Church folks for their hospitality to us.

We decided to meet with the Hannon Church for our next fifth Sunday rally and Bro. Kicenski will preach the Mission sermon.

Thora Arbogast, Reporter.

## WEATHERBY, Mo. Aug. 6th.

Just a few lines for publication in the Gem, from Center Point Church of the Northwest Missouri Association, where I hold my membership. This church had its business meeting a few days ago, and gave a unanimous call to Mrs. Mary Wellbaum of Greentop, Mo. to be the pastor of the church for another year. At the same time the church had Communion and Feet Washing service. There were 17 who engaged in the Feet Washing, 10 women and 7 men. This was the first Feet Washing service that this church has had for many years. I do not remember of them ever having it before. This church has a fine Sunday school, and good interest in the preaching service. They also have a fine prayer meeting and Bible Study Class.

—Eld. T. C. Ferguson.

# NIANGUA, Mo. Aug. 8, 1938. CHETOPA, KANS., Aug. 10th.

The Free Will Baptist Gem.

Dear Gem Readers;

Often we find Paul addressing his letters "To the saints," but this article will deal, mostly, with the life of a saint of God.

During my ministry at Amity church I became acquainted with Sister Caroline Blackwell, a dear Christian lady, and a member of the Free Will Baptist Church for over three quarters of a century.

A number of articles have been published in the Gem lamenting the passing of "Aunt Lina Claxton," but here is a dear saint living a quiet, peaceful life for the Master and His Church, contented to live on unpraised.

While the original church to which she belonged moved its location three different times, Sister Blackwell continued with it, and after over three quarters of a century, still continues her Christian relationship.

Sister Blackwell is nearing the close of four score and ten years, yet each meeting day finds her in her pew, ready with prayer, song, her presence and her finance to encourage the heart of the speaker, and the spiritual life and interest of the church.

To sit in her presence, and listen to her story of the growth of the church, its trials and its victories is a source of real inspiration, and many a minister has gone from her presence with a grander and richer experience; with a better understanding of Christian experiences, and the rich rewards gained for faithful service.

Sister Blackwell's interest in church work is a treasure passed on to her family, and in the service they render, she finds her rich reward.

My mother (a personal friend to Bro. and Sister Brown) was a member of the Free Will Baptist Church for 76 years, but in different states.

From my earliest experience in church work, I am sure we have few members in the Missouri state work who can claim a longer record of service in one church (and the same community) than Sister Blackwell.

Yet with her years of service, her mind is still clear and active, and her hope of heaven growing brighter as she nears the crossing of the silent river.

This article is written by one whose life has been made richer and sweeter by the beauty of the Christ-like life Sister Blackwell has shed upon my pathway.

—C. E. Mann.

Dear Editor and Gem Readers:

I have been a silent reader of the Gem for several years. It has been on my heart many times to write to the Gem, but I always evade it by thinking of your more gifted writers. But the Lord never blessed me by putting off something He told me to do.

Well, Sunday night, Bro. Johnny Swaffar used for his text, John 2:5, "What soever He saith unto you, do it." It sure was a wonderful text and can be applied many places. It hit me, so I'm going to do my best to tell you Gem readers a bit of my experience.

In October of 1933, I was converted by a Bro. Elkins who was holding a revival at the Methodist church in Melrose, Kans. There was a medicine show in town too and my husband, children and myself got to going to the show. The show tent was set up just a short distance from the church. So in between acts, we could hear the congregation singing. It made me ashamed of where I was, so we went to church a few nights, and I became very much interested. My sister said I was figity. I didn't know just what was wrong, but something terrible was. We went one night and all enjoyed the service. We came home and retired, but there was no rest for me—I was all over the house and out in the yard during the night. While we were doing the house work next morning, my sister said, "Sis, why don't you quit fighting and meet the Lord on His terms?" I told her I didn't think she knew what she was talking about. But when we went to church that night, I could hardly wait for the altar call. We visited a sick neighbor on our way to church, and he told us afterwards that he knew from the expression on my face, that I was through fighting and he would loved to have been able to go to church that night. Well I handed my baby to my husband and got to the altar as quick as I could. I prayed, and others did too, but I left the church dissatisfied, came home and spent another sleepless night. Next day was wash day and I sure didn't feel much like washing, but I went ahead any way.

While I was bent over the tub rubbing clothes, all at once the Lord said, "Pray." Well, I prayed and I had what we call weak trembles, until my hands were shaking like leaves. I

got victory, and then I knew what my sister meant.

I've always had heart trouble, and when my niece heard I was going to be baptized, she was afraid I would die in the water. I was not afraid, and was baptized the 28 of November of the same year. We visited several churches, but wasn't satisfied until I went to the Free Will Baptist church at Fairview. I went into the church while Bro. Boyd Thornton was pastor. I'm surely glad I'm a Free Will Baptist. And I sure enjoy our Gem, I read it from cover to cover each issue. We are poor folks, and I haven't many talents. I can't preach, I can't sing, but I can pray and I surely thank God for that talent. I love to pray.

I don't know if I have helped any one or not, but I have surely relieved myself. My husband is a good moral man, but he is not a Christian. I will close by asking you who love the Lord to pray for him and our children, that we might get into the harness together and unite our efforts in making them leaders of tomorrow. I ask an interest in all your prayers.

—Mrs. Forrest Smith. R.2

## BOWNEMONT, W. VA. July 29

Dear Editors and Gem Readers:

Another Kanawha Q. M. has come and gone. The meeting was held with the Putney church at Putney, W. Va. The conference was called to order by the clerk, James Cooper. Prayer by Eld. Jeff Thomas, after the Scripture reading, then Rev. Earl Glenwater was elected moderator.

Minutes of last session read and approved. All visitors and corresponding messengers were invited to seats. Then the Business Committee was elected, and the usual committees appointed.

Our clerk, James Cooper, who had been the clerk for 16 years, resigned as clerk, and James Herald was elected.

Then we adjourned for preaching by Rev. H. W. Scott Brady who preached a short message, but it was a wonderful sermon. His text was, "No Room."

The letters from the churches called for and received as follows:

East Bank, no report.

Dry Branch, membership 50, ministers in church 1, conference money \$2.50, call for next session.

Ruth, membership 36, ministers 2, conference money \$2.50.

Putney, membership 39, ministers 1, conference money \$4.50.

Chesapeake, members 60, ministers 5 conference money \$3.50, call for next session.

Cooper's Chapel, members 32, ministers 2, conference money \$2.50.

Magazine, members 39, ministers 7, conference money \$2.50.

Alcot, members 35, ministers 2, conference money none.

Lick Branch, members 53, ministers 1, conference money \$2.50, call for next session.

Slaters Creek, no report.

Mars Fork, members 12, ministers none, conference money \$2.00.

Mars Memmoral, verbal report.

Rich Halon, no report.

Chandlers Branch, members 23, ministers 3, conference money \$2.50.

Kanawha Fork, members 40, ministers 3, conference money \$2.50.

Ministers reported in letters .. 26.

Money carried over .....	\$125.33
Money with letters .....	27.50
Paid out .....	18.60
Total now in treasury .....	\$130.23

In the afternoon session, I was out on the business committee, so I can't give any details of the meeting, but I could hear a lot of good singing and shouting for they were having a big time in the Lord.

The Business Committee reported: We recommend that in regard to the Alcot church and Rev. Erny Turley, that they settle their differences in the church as they had not given him a trial according to the treaties.

We recommend that Rev. Carter Clark make things right with the Kanawha Fork church and for them to notify the conference of the same at the next session, and then be received back in the conference.

We recommend that the \$8.60 be allowed the treasurer, D. V. Shaper, to pay back taxes that was against Alcot church property.

We recommend that \$5.00 be sent Elder Willis Comer. These recommendations were received.

The Next Session Committee sent the next Q. M. to Magazine church which is located on Gardner Street in Charleston, W. Va.

There were a few important things that I didn't get as I was on the committee work and was out of the room a lot of the time. I don't know who is to preach the next Introductory Sermon, but I am sure it is someone who can really preach. So I will close by asking the prayers of all that really believe that God hears and answers prayers. I am proud that the folks from Missouri had a good

trip to Paintsville, Ky. I did not get to be there, but if I had gone, I would have been disappointed not to have seen Bro. Brown. But I know one thing, there will be no disappointments in heaven.

—F. E. Nicholas.

## GID, ARK., July 27, 1938.

Dear Bro. Brown and Gem Readers:

I will send in just a little news from Arkansas. I have just closed a meeting at Oak Grove Church, near Powhattan, Ark. We had an old time meeting, with 15 saved, 10 additions to the church and the church greatly revived. Pray for me.

I am sending a poem for you to print in the Gem if you like it.

Yours in Christ,

—H. A. Lewis.

## THE PREACHER'S VACATION

The old man went to meetin',  
For the day was bright and fair,  
Though his step was slow and totterin',  
And 'twas hard to travel there.  
But he hungered for the gospel,  
So he trudged the weary way,  
On the road so hot and dusty,  
'Neath the sun's hot burning ray.

By and by he reached the building,  
To his soul a holy place,  
Then he paused and wiped the sweat  
From off his weary face.  
But he looked around bewildered,  
For the old bell did not toll,  
And the doors were shut and bolted,  
And he did not see a soul.

So he leaned upon his pilgrim staff  
and said,

"What does it mean?"  
And he looked this and that way,  
Till it seemed to him a dream.  
He had walked the dusty highway,  
And he breathed a heavy sigh,  
Just to go once more to meetin',  
Ere the summons came to die.

Soon he saw a little notice,  
Tacked upon the meetin' house door,  
So he limped along to read it,  
And he read it o'er and o'er.  
Then he wiped his dusty glasses,  
And he read it o'er again,  
Till his lips began to tremble,  
And his eyes went full of pain.

As the old man read the notice,  
How it made his spirit burn!  
"Pastor absent on vacation—  
Church is closed till his return."  
Then he staggered slowly backward,  
And sat him down to think.  
For his soul was stirred within him,  
Till he thought his heart would sink.

So he moved along and wondered,  
To himself soliloquized—  
"I have lived till almost eighty,

And was never so surprised.  
I have read the oddest notice,  
Stuck upon the meetin' house door,  
'Pastor absent on vacation—'  
Never heard the like before.

"Why, when I first joined the meetin',  
Very many years ago,  
Preachers traveled on the circuit,  
In the heat and through the snow.  
If they got clothes and victuals,  
'Twas but little cash they got;  
They said nothing 'bout vacation,  
But they were happy in their lot.

"Would the farmer leave his cattle,  
Or the shepherd leave his sheep?  
Who would give them care or shelter,  
Or provide them food to eat?  
So it strikes me very singlar,  
When a man of holy hands  
Thinks he needs to have a vacation,  
And forsakes his tender lambs.

"Did St. Paul get such a notion?  
Did a Wesley or a Knox?  
Did they in the heat of summer  
Turn from their needy flocks?  
Did they shut up their meetin',  
Just to go and lounge about?  
Why, surely then, if they did,  
Satan would raise a shout.

"Do the taverns close their doors,  
Just to take a little rest?  
Why, 'twould be the height of folly,  
For their trade would be distressed.  
Did you ever know it happen,  
Or hear anybody tell,  
'Satan absent on vacation—'  
And closed the doors of hell?

"And shall preachers of the gospel  
Pack their trunk and go away,  
Leaving saints and dying sinners  
To get along as best they may?  
Are the souls of saints and sinners  
Valued less than selling beer?  
Or do preachers tire quicker  
Than the rest of mortals here?

"Why it is, I can not answer,  
But my feelings they are stirred;  
Here I've dragged my tottering foot-  
steps  
To hear the gospel word,  
But the preacher it a travelin',  
And the meetin' house is closed,  
I confess it's very tryin'—  
Hard to keep composed.

"Tell me, when I thread the valley  
And go up the shinin' heights,  
Will I hear the angels singing,  
Will I see no gleamin' lights?  
Will the golden harps be silent,  
Will I meet no welcome there?  
Why the thought is most distressin',  
'Twould be more than I could bear.

"Tell me, when I reach the city,  
Over on the other shore,  
Will I find a little notice  
Tacked upon the golden door,  
Telling me 'mid dreadful silence,  
'Jesus absent on vacation—'  
Heaven closed till His return'?"

**MYRTLE, MO., Aug. 8, 1938.**

Dear Bro. Brown and Gem Readers:

On this beautiful day, I want to write a few lines to our paper. I am thankful to our blessed Lord that He saw fit to spare our lives down to this present time. I thank Him for the many blessings that we receive each day. This is my first letter to the Gem. I do so much enjoy the good things which help us along as things it contains. We read so many good things which helps us along as a soldier of the cross. I promised Him I would make Him a true soldier when He saved my soul, and by the grace of God, I stand in the battle field for Him today.

I've been attending a revival where the Lord is present, and about 60 people have found Jesus precious to their souls. It's the old time religion, praise the Lord. There was a great outpouring of the Holy Spirit, we were made to sit in heavenly places in Christ Jesus. Yet we realize there are many more lost souls, and they should be our interest all the time. We ask all who read the Gem to pray that we may let our light shine before this people that they may see and turn to God before it's too late.

We close with asking you to pray for us that we may continue to work and pray and be faithful.

—Mrs. Ode Clark.

### **REPORT OF ZION HOPE ASSOCIATION NO. 2**

**Held at Harmony Church, near  
Charleston, Arkansas, Aug. 4-6**

*By Miss Agnes Gentry, 2204 N. 18th,  
Fort Smith, Arkansas*

On starting to Harmony Church we were disappointed in getting a way. But Bro. Goldsmith said, "If it is well for us to go, there will be a way provided."

It pleased the Lord to see this man's good faith; so we arrived there near the noon hour on Friday, August 5th. The meeting was fine; the moment we entered the church, we knew the Divine Spirit of the Lord was there.

We were well cared for at the dismissal for noon. After noon we had the great pleasure of hearing Elder T. E. Conyer preach. We rode six miles over Mill Creek mountain in a wagon before the night service. The people were gracious folk, with a family and lots of work to do; but everything was well planned so that they

might be in the service at the appointed time.

Bro. Glenn Dipboye brought a stirring message about the strong man, Samson. He pointed out how we can fight the evils of Satan, if we keep awake in Jesus; but we may be awake, yet asleep to the things of God.

Then awake, Christians! Take your Heavenly Father with you, and the Devil will flee, because he is afraid of God's power.

God wants His people to be ready and willing to work. Remember, too, He is always ready and willing to bless us, if we stay humble at the Cross, awake and ready.

Eld. B. F. Brown followed Brother Dipboye, bringing out the points even stronger, if such could be, that we are weaklings because we can do nothing except God be with us.

Then Bro. Chas. Graham and Bro. Tommie Robertson preached the Memorial sermon, stressing brotherly love, kindness, and mercy so strongly that there were tears upon the faces of many people. The gateway to heaven is prayer. It means much to know Jesus in the free pardon of sin. First we must be regenerated and born of the Spirit, or we are lost, no matter how much we try to perform God's work with our own strength and ability.

It was worth much to me to be with such kind, genial and courteous people; I know that some of God's own children were at Harmony.

I gained much from the conversations held outside of the regular services. We should never forget to praise those who stay at home and sacrifice so we may go and enjoy the meetings. People inconvenience themselves for others, and I know they would not do it except they knew of that blood-stained banner of God's love which Bro. Nye spoke of.

Then, as Bro. Sullivent says, "We must watch those devilish little snares which are placed along the way, and pray lest we enter into them."

It is our gain to be in the service with the brethren. It makes us desire to grow in the grace and knowledge of our Lord and Savior—It makes us see our weakness and feel humble.

The loveliest thing of all to me is to see the good people gird themselves and kneel to wash each other's feet, before they separate. An elderly lady washed my feet, and she told me she knew she had seen multitudes of hell-bound people. She said, "It just makes me want to wash their feet."

Oh, I was happy! I never felt more humble in my life. Honestly, I was struck speechless, thinking and meditating on the likeness of Christ and this dear old lady. Who knows that an angel has not stooped down and washed our feet? God help us all to stay humble and draw closer to Jesus. I praise the Lord for the opportunity I find in serving God.

**ALTON, MISSOURI, Aug. 11th.**

Dear Editor and Gem Readers:

I will try to tell you of some of the blessings God poured out on us in a revival meeting held at Shiloh Church. The revival began July 17th and closed August 3rd, with interest still good.

Eld. H. O. Staires of Tulsa, Okla. held the meeting. He is a real God called man and brought some wonderful messages. Eld. E. E. Simpson, our pastor, and Eld. Sam Bell of Alton, were faithful helpers, besides several other ministers came when possible.

During the meeting sixteen souls were saved, and sixteen were added to our church. Some of those saved were heads of families. We can't praise God enough for saving these souls and for the many spiritual blessings He poured out upon us, His children, during the revival. Our little church had only sixteen resident members, now, by the addition of the new members, we expect to accomplish more for our Lord and Savior.

I don't want to forget to thank the good brothers and sisters of other communities and denominations for helping us so faithfully.

Elders Staires and Simpson baptized seven Sunday, July 31st. The following Sunday, August 7th, Elder E. E. Simpson, assisted by Eld. Bell, baptized seven more.

Eld. Staires had a birthday the 27th of July and was given a birthday shower. He received several useful presents besides a money offering. The cash offering for the entire meeting was \$31.50.

On August 4th, Eld. Staires and his good wife left for their home in Tulsa. While they were here we learned to love them and regretted to see them go, but we pray God's richest blessings upon them wherever they may go. We hope they may be with us again some day.

We are starting a prayer meeting on Wednesday night, August 17th.

Pray for us, that we may ever be found faithfully working for Christ and His cause.

Elizabeth Holmes.

OAKLAND, MO., Aug. 13, 1938

Dear Editor and Wife and Readers of the Gem: I am very thankful for the Gem paper. I enjoy reading it so much. I can plainly see it's a man called of God to put such a paper into our homes. God pity a Christian that wouldn't read and enjoy this paper.

I didn't write anything last month, and didn't think so much about it until the time had passed and it was too late to write; then I felt that I had left something undone that I could have done for the cause of Christ. I don't think we can live too close to Jesus, nor leave off too many worldly pleasures. If Sister Wilson knew how we missed her writing last month, she surely wouldn't be silent again.

I have a great desire in my heart to testify for Jesus. This might be the last time I will ever have so great a privilege as this: for we know not the day nor the hour when Jesus shall make His call.

We read in the Bible that many are called: but few are chosen. I have a great desire in my heart to be one of the faithful few. We church members go into a great covenant that we will live closer and closer and pray more for each other. I wonder if we are fulfilling our vows, or are we drifting away? Sometimes we are tried and tempted and the way seems dreary, and we turn to the 14th chapter of St. John: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye love me, keep my commandments."

I think this scripture is a great consolation to us weak Christians.

Thirty-two years ago in August, Eld. W. M. Bingham and Eld J. R. Reid were holding a revival meeting at Hapy Hill Church, and on the 15th day of August Jesus came into my heart. I never will forget that hour. Many little things I could have done for the cause of Christ, but neglected to do them, as many others have done.

I want you Christian people to pray for me, that I may live closer and closer to Jesus. Also pray for our little church at Happy Hill, that it might bud and bloom.

—Mrs. C. A. Dickerson.

## THE GOSPEL ACCORDING TO US

By Mrs. Edith Marbut, Monett, Mo.

We read the four Gospels, Matthew, Mark, Luke and John, And as I read them, I study, Yes, I put my thinking cap on; For as I read, I wonder, And may God help me to see, Just what the world is thinking, Of the Gospel according to me.

In the world are many skeptics, It's enough one's soul to appall, For there are so many people Who do not believe the Bible at all, But while they believe not the Bible, Which we have proven so true, I wonder what they're thinking, Of the Gospel according to you.

Some things that cause unbelief Are division, sectarianism and sin. Do you know Satan causes division? What a plight for God's saints to be in! But, while we're in this world of confusion,

Division, sectarianism, and fuss, I wonder what folks are thinking Of the Gospel according to us.

Now the world does not read the Bible, God's blessed Book so divine, But I'll tell you what they're reading, They are reading your life and mine. Oh, let us be more and more careful, And more and more prayerful, you see, Let's not disappoint them in the Gospel According to you, and to me.

## TROUP, TEXAS, R2, Aug. 8th.

Dear Brother Brown and Gem Readers:

I am thanking God this beautiful morning for another opportunity to write to you. I hope every one is fine and still on the firing line for God. We have been in some wonderful meetings since I last wrote to you. We were in a big tent meeting last year with Bro. and Sister McAdams and party, which was three miles from Henderson, Texas, at the Fellowship Free Will Baptist Church. This was a great meeting. It began July 18th and continued for six weeks. My daughter and I were there for all the meeting, and husband was there part of the time, but on account of his work he could not be there all the time. We did personal work and made sick calls. We saw souls saved and reclaimed in the homes. We made as many as 19 or 20 calls in one day, besides the seven o'clock prayer meet-

ing in the homes, and then the night service at the tent. On account of ill health I did not get to go with Sister McAdams and the other workers every day.

On August 15, 1937, I was ordained to the Gospel ministry. Sister McAdams preached a wonderful sermon for the occasion—it was a great day.

After the meeting closed, Bro. and Sister McAdams and party went to Huntsville, Texas, with another great meeting which continued for several weeks. I attended three weeks of this meeting. I received a great blessing and met lots of Brother and Sister McAdams' people, which are a very fine bunch of people. I also met lots of their friends, and they are fine too. Sister McAdams has a kind sweet mother. I did not get to meet Bro. McAdams' mother. We stayed in the home of Brother and Sister McMillen, who is a sister to Sister McAdams. They sure did make us feel at home. I did not stay in this meeting as long as I wanted to; the Dr. ordered me to the hospital. I was sick and went to Houston, Texas to the hospital, then back home and was in bed for several weeks.

Brother and Sister McAdams, before going on their mission work to the other states, came back to our Fellowship Church with another good meeting.

Bro. and Sister Smith, our pastor, and I went to Fort Worth, Texas on March 6th, to the Ministers' Association, which was a wonderful time. We like our pastor and his wife fine.

We have a good Sunday school at our Fellowship Church. I will not have space to tell you all the blessings the Lord has given us folks down here in Texas.

I was elected to visit and organize Home Mission work in 19 churches in Texas, but on account of my health I was not able to go, but there is lots of mission work here where we live. I live the life for God and try to be a soul winner wherever I am. I have made 89 calls in homes and sick calls, having reading and prayer in homes and hospitals since last Oct.

We have our flower garden for our mission work, and this year (1938), we have given 84 bouquets up to August 8th. I am not writing this to boast, but friends, though we may not be able to do the bigger things, we can find the little things to do (Lk. 12:26), "If ye then, be not able to do that thing which is least, why take ye thought for the rest?"

I attended another fine meeting in the big tent at Huntsville, Texas, which Bro. and Sister McAdams are holding. I was there a week in this meeting, week before last. They are doing a wonderful work for the Lord; so let each one of us remember to pray for them and help financially as much as we can.

I have just got back from the Brice Clinic in Marlin, Texas, and now I am planning to go to see my mother, Mrs. Emma Bell Crouse, near Cushing, Okla. and a host of our old Free Will Baptist friends.

Good bye, and God bless you all.

A servant for the Master,

Mrs. Amanda Kester.

### EDDY, TEXAS, R2, Aug. 16th

Dear Editor and Gem Readers:

I have been a reader of the Gem for three years and have found many articles that helped me along the way.

I hope to do my part in putting the Gem over the 1,600 mark, and I am sending for another subscription.

I enjoy reading how the Lord has so wonderfully blessed people in many states and pray that His service may increase more and more, and that many wanderers may be brought back to the fold.

As for me, I have been a "Soldier of the Cross" for many years and, with the help of my Savior, and through His power, I intend to fight the battle through.

I ask an interest in the prayers of God's people, that I may remain faithful and grow closer to the Lord.

—I. M. Maricle.

### EDNA, OKLA., August 16th

Dear Editor and Gem Readers:

I am sending a brief report of our Tuskegee Church. The ice cream festival held Friday evening was a success in every way.

We have just finished our singing school here and it was enjoyed by every one, young and old alike. Brother Jim Gowers was the teacher.

The Association will be held at the Camp Grounds, near Sub Station, beginning Tuesday, August 16th. Some have made arrangements to attend.

We are still praying for a revival here at Tuskegee, and we know we will not be disappointed; for we know the wise will prepare for His coming.

—Edith Brewer.

### HUNTSVILLE, TEX., Aug. 15th

Dear Co-workers in Christ:

It has been several weeks since we wrote you last, and it takes time to write to three papers, since we have a nice little paper in Alabama, we feel that we must write all of them.

Well, we have been in a real battle here in Huntsville, Texas. The meeting lasted nearly seven weeks. We had a splendid meeting, but only 24 conversions. We felt that perhaps this would be the time to get a church organized; but the Lord is not leading that way just now. We have enough in number, but the finance to build is not sufficient.

This has been a hard year here on account of the election. If we could only get the people stirred up over religion as the candidates do to get voted into office, we could have a sweeping revival that would awaken the country.

We are in a few nights' meeting at Fulba this week. Then we will start on our second missionary journey. We want to go up through Oklahoma, Missouri, and into Illinois. Pray for us to have a glorious journey and reach many souls and get the missionary spirit awakened in the people, where they don't have it.

We are offering our tent for sale, to our people first. The tent is less than two years old, and has been used for only five meetings. It is in good shape, and fully equipped. When new it cost \$400.00, and we are offering it for \$200.00. It has been kept in good dry storage when not in use. You can get in touch with us by writing us at Huntsville, Texas.

We have received this month on the speaker, from

Gum Swamp Church ..... \$1.00

Mrs. W. M. Stewart ..... \$2.00

May God bless each one that has given.

Send our mail right on to Huntsville.

—H. M. and Lizzie McAdams.

### DEDICATION OF OAK GROVE CHURCH

August 14th marks the date that we have been looking forward to for some time, especially for the past two years. The new Free Will Baptist church building at Oak Grove, near Neosho, Missouri, is now dedicated to the service of the Lord.

The church was organized in 1930, as a result of the faithful efforts of Eld. George Garner. For the past

eight years the school house has been used as the place of worship. But, thank the dear Lord, after the faithful efforts of the church and the people of the community during the past two years, there is now a nice stone building erected and clear of debt.

We have been laboring with these people the past two years as pastor; therefore we can rejoice with them, because of the blessing of the Lord given us in the new building. Now we are ready to start the new church year in a building dedicated to God.

Pray for us, that the work at Oak Grove may go forward in the name of the Lord.

—Eld. Kenneth Turner.

### REPORT OF ST. FRANCOIS CO. QUARTERLY MEETING

Dear Bro. Brown and Gem Readers:

I wish to speak a few words in behalf of our St. Francois County Q. M., which met in its 247th session with Parkview Free Will Baptist Church, Desloge, Missouri, July 27th to 29th.

There was a spirit of marked harmony and unity throughout the entire sitting. Shouting, laughing, and tears of joy were prevalent. Every sermon seemed an exception. All in all the quarterly meeting seemed to be a foretaste of the Missouri State Ass'n.

Two recommendations were made to the body that we want to mention.

1. We recommend that there be no election of a Foreign Mission Board, since the expiration of the year's work and that each church take care of its own Foreign Missionary funds.

2. We recommend that each church in our quarterly meeting have a certain week each year, to hold nightly services with a visiting preacher in the pulpit, and that an offering be taken each evening for Foreign Missions.

We further recommend that this week of meeting come before the regular annual meeting.

The week of August 15th to 22nd was set for this Foreign Mission week, and God grant that it may prove a great blessing.

Yours in His service,

Alvin Halbrook, Q. M. Sec'y.

### OSAGE, ARK., August 14, 1938.

Dear Brother Brown:

I have only read a few copies of the Gem, but have enjoyed every one of them. I especially like Bro. Davis' article on Daniel, in the Aug. number,

and I always enjoy Bro. Willey's writings.

Some say we are going to the Devil just as fast as gasoline will take us, but it is good to find people like Bro. and Sister Willey who don't seem to know that, and can sing without a faltering voice, "I know my Lord will never fail."

Some say there is no use to talk to people: for they are not interested in their soul's welfare. See if you can tell me how long Noah preached and how many converts he had. All we are commanded to do is to tell the story and God gives the increase.

If the Christians forty years old and over will do their part, we won't have to worry much about the younger generation; they will have the proper teaching. Let us not condemn them for not having the respect for religion that we had at their age: for we have not taught them as we were taught. It is our own generation that has failed. But in the last five years I can see more people becoming interested in their soul's welfare and in the work. May God bless and give them more strength and wisdom and power and courage to go on with the work, whether results show or not. I wasted the best part of my life trying to be a good moral citizen. But, young folks, don't try that! The best life you can live without Christ is a failure. It is far easier to live a Christian life than that of a good moral man: for the Christian has the power of God to carry him over the rough places, where the other man falls.

"The Harbor of Safety" by Ralph D. Foster in the June issue will further explain my meaning. More power to the little Gem! May it come oftener and grow stronger and larger.

Your brother in Christ,

A. H. Camp.

### FALCON, MISSOURI

Dear Brother and Sister Brown and Gem Family: I am minded to send in a few lines from New Home Church.

We had a revival meeting and 15 souls were saved, and 20 united with the church. We ask the prayers of God's children, that we may give ourselves over to the Lord and let Him have right-of-way in our hearts and lives, that we may give glory to Him. God said for us to love one another as He had loved us. Jesus said, "Greater love hath no man than this: That a

man lay down his life for his friends." And if we can't love our enemies we are none of His. The Bible says that love casteth out all fear; so we must have God with us, if we hold out.

God wants a people that worship Him in Spirit and in truth, and to love Him with all the heart, and with all the understanding, and with all their soul, and with all their strength, and to love their neighbors as themselves. This is more than all whole burnt offerings and sacrifices: for when Christ came and died for our sins, that we might have a right to the tree of life, all the burnt offerings and sacrifices for sins were fulfilled, and the Lord gives us that love in our hearts that makes us know we are His children; and we must love Him and keep His sayings, or we are none of His.

The Lord wants His children to work six days in the week, and remember the seventh day to keep it holy unto the Lord. But the trouble is, we have so many professed Christians that regard not the Lord's day, backsliders that love the pleasures of this world more than they do the Lord; but when we come to face our record that we are making every day of our lives, whether it be good or bad, He will reward us according to our works; that is when that awful prayer meeting will begin, when the Lord shall send His angels to gather His loved ones home.

So let us be about our Father's business: for He said He would come as a thief in the night. So let us be ready when He comes.

The Lord said, "As many as I love, I rebuke and chasten." We must love and obey His Word and be obedient to His commands.

I will close by asking the Gem family to pray for us.

—Mrs. H. G. Hamilton.

### ALTON, MISSOURI,

Dear Bro. Brown and Gem Family:

I am happy to write a few lines to our paper.

Our Association will meet this month and we are looking forward to Friday before the fourth Sunday as the beginning of a great feast with the Lord, for us. It seems that we have been having better revivals this summer. We enjoyed having Brother Otho Staires and wife of Tulsa, Okla. in two meetings, at Pleasant Ridge and Shilo churches, which the Lord wonderfully blessed with a great revival, and thirty coming to the Lord.

Some were up in age. Eighteen joined the Free Will Baptist Church and were baptized. We recommend Bro. Staires as a man of God and of the Gospel.

Let us all toil on and pray that there may be a great gathering in of souls this fall, and that our associations may be greatly built up in the faith of our Lord: for we feel that we as God's people need to be up and doing, and about our Father's business.

We ask that you all remember our weak churches in Cave Spring Association in your prayers.

E. E. Simpson, Reporter.

### TULSA CHURCH REPORT

By Mrs. Ethel Renegar, Reporter

Dear Editor and Readers of the Gem:

We, the Tulsa Church, are truly thanking the Lord for the wonderful rain He has given us the past week.

Our Sunday school has been falling a little short, due partly to the hot weather we had before the rain, then too many of our people are on their summer vacations. But we are still serving the Lord striving to gain that Heavenly home He has promised them that love Him and keep His commandments.

Sister Esther Miller and Brother Florence have returned recently from holding a revival near Tahlequah, Oklahoma, where they saw two precious souls surrender their lives to the Lord.

Bro. Winford Davis of Monett, Mo. will start a revival for us, beginning Sunday night, September 4th; so help us pray that we may have an old time Holy Ghost revival, and that many may find the Lord precious to their souls.

Some of our people have been attending the Camp Meeting now going on at the Sub Station, and more hope to attend the Association following; as we have two brethren, Bro. Guy Tomlinson and Bro. J. E. Renegar, to recommend for ordination as deacons.

We have an orchestra in our church consisting of ten or twelve pieces, for which we are very proud, and they are doing a wonderful work for the Lord. Each Tuesday night they go out to sing, play and pray for some shut-in, which we feel is greatly appreciated.

We close by extending a hearty welcome to all who wish to attend our revival.

## OBITUARY

**SLAGLE**—Henry Gilbert Slagle was born October 17, 1854, and departed this life July 31, 1938, at 9:00 p. m., after an illness of two weeks, at his home near Anderson, Missouri, age 83 years, nine months and 14 days.

He was the father of thirteen children, five daughters and four sons preceeding him in death. He leaves his wife, two daughters, Mrs. Ed Mitchell of Anderson, Mo., Mrs. Harvey Powers of Augusta, Kansas, two sons, Collas and Will Slagle, 21 grandchildren, 20 great grandchildren and one great great grandchild, two brothers, Frank Slagle of Harrison, Ark. and Steve Slagle of Tahlequah, Okla., a host of relatives and friends.

He gave his heart to God in his younger life uniting with the Methodist Church, but in later life, after coming to this community, he joined the Free Will Baptist Church of which he was a member at the time of his death.

Father Slagle's one regret was, that for a time he had not proven as true to his Lord as he should, but his testimony many times during his illness was, "I don't fear to go: this world is not my home. I'm ready to go and will rejoice in going."

He was a good husband and father and a very congenial neighbor, and was never happier than when he had a house full of relatives and friends. His increasing deafness deprived him of the pleasure of church services in his later years.

He passed through many hardships as a boy and while rearing his family. But he was never too poor to be honest. He leaves behind him a clean record and will be greatly missed by his family and many friends.

The funeral service was conducted in the Pleasant Grove Free Will Baptist Church by Rev. Winford Davis of Monett, Missouri, assisted by Rev. Joe Reynolds of Anderson, Missouri, and Rev. Duley of Augusta, Kansas.

## The Washer Woman

*Contributed by Ralph D. Foster*

In a very humble cot,  
In a rather quiet spot,  
In the suds and in the soap,  
Worked a woman full of hope.  
Working, singing, all alone,  
In a sort of monotone,  
"With a Savior for a Friend,  
He will keep me to the end."

Sometimes happening along,  
I heard the cheerful semi-song,  
And I often used to smile,  
More in sympathy than in guile,  
But I never said a word  
In regard to what I heard,  
As she sang about her Friend  
Who would keep her to the end.

Not in sorrow, nor in glee,  
Working all day long was she,  
As the children three or four,  
Played around her on the floor;  
But, in monotones, the song  
She was humming all day long,  
"With a Savior for a Friend,"  
Who would keep her to the end.

Just a trifle lonesome—she,  
Just as poor as poor could be,  
But her spirits always rose,  
Like the bubbles in the clothes,  
And though widowed and alone,  
Cheered with her monotone,  
"Of a Savior for a Friend,"  
Who would keep her to the end.

I have seen her rub and scrub,  
On the washboard in the tub,  
While the baby sopped in suds,  
Rolled and tumbled in the duds,  
Or was paddling in pools  
With old scissors stuck in spoons,  
She, Still humming of her Friend,  
Who would keep her to the end.

Human hopes and human creeds  
Have their roots in human needs,  
And I would not wish to strip  
From that washer woman's lip,  
Any song that she can sing,  
Any hopes that songs can bring;  
For the woman has a Friend  
Who will keep her to the end.

—Ward.

"And they sung a new song, saying,  
Thou art worthy to take the book, and  
to open the seals thereof: for thou wast  
slain, and hast redeemed us to God by  
thy blood out of every kindred, and  
tongue, and people, and nation; and  
hast made us unto our God kings and  
priests: and we shall reign on the  
earth"—Rev. 5:9, 10.

## Free Will Baptist 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.

### BLUE EYE LEAGUE REPORT

*Veta Garrett, Reporter*

We are still pressing forward and trying to work for the Lord in our League work here at Blue Eye.

We enjoyed having you leaguers from the others churches to meet with us for the League Rally, and we hope that you enjoyed it very much too. The scriptures tell us to forsake not the assembling of ourselves together; so we believe our League Rallies are a spiritual help and strength to us as leaguers.

We ask you to pray for our league

work here, that it will be a stronger force for Christ our Redeemer.

### NIANGUA LEAGUE REPORT

*Gladys E. Fillmer, Reporter*

It has been some time since our league has sent in a report to the Gem. But I am glad to say that our league is still working for our Master, altho we do not have a large membership.

We also have a Junior League with Mrs. Gladys E. Fillmer as sponsor, which is doing very nicely.

We are the only league that I know of in our new Association; but we are praying that there will be leagues organized at the other churches soon.

We believe that the League work is a great work, worthy of being upheld.

Pray for us, that our league will grow in number and in grace and the knowledge of our Lord.

If your League is doing well, report it: others will rejoice with you.

If your League is not doing well, report it: others may be able to help you back to blessed service.—Editor.

## 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.

## Advancing for Missions

By Rev. T. H. Willey, Balboa, C. Z.

We have the motor. This is good news, I am sure, to our people. I have been making use of it visiting the Indians in the vicinity of Real, on the Rio Ch'ico and the Chucanaci. I arrived in Balboa July 20th and found a check amounting to \$150.00 awaiting me, the gift of the women of North Carolina. I immediately went to a friend who is interested in our work, a man of much experience with outboard motors. He had the interesting news that a bargain had been turned into the agency, and with cash he could secure a real reduction; so he took the day off and went with me. We found the motor had been used but a few times, by an officer in the Air Corps. It had cost new in Panama \$135.00, and I was enabled to get this motor, an Everide 4-7 horse-power, 2-cylinder with a guarantee, and a 25% discount, costing me with a few parts \$85.75. This enables us, with the balance, to get equipped with both motor and boat. I am sending a copy of the bill of sale to Mrs. Oglesby. I shall also send a bill of sale for the boat when we get it. We had hoped to get the boat from Coco Solo, but were disappointed.

I am writing this article from the jungle town of Real, under much more pleasant conditions than when on my last trip there. Then I slept in a slaughter house next to a cemetery, this time I am staying in a hospital. No, not a patient, but a guest of the Panamanian doctor. I am accompanying a doctor from Gorgas Memorial and Rockefeller Foundation who is studying fevers and tropical infestations. While on this mission, I am

also making investigation on the prices of lumber for our jungle station and meeting the officials of the Department of the Darian. I have found as a result of this trip that with the outboard motor, I can go direct from the big boats to the Rio Sambu, thus avoiding the hard trip by native boats and saving eighteen hours travel.

Some friends made the trip here with me. Rev. Timmin of the Balboa Baptist Church, and the wife of a Major in Albrook Flying Field, Mrs. Scancks and her son Peter. Mrs. Scancks wanted very much to be a missionary when she was a young lady, and this desire has stayed with her during the years. She is a very active Christian, so when she heard of our trip she wanted to get a taste of pioneer missionary work. These have proven themselves real friends to our missionary project. (In fact, I hardly know how I should have carried on many times had it not been for Rev. Timmin and his good devout people; they have taken offerings in their church which have been indispensable to our needs). These were delightful travel companions.

I met a number of Indians in Ya Bisa when there with the doctor. I was enabled to get a group of them together to tell them of the mission on the Sambu. Their faces lit up as I tried to talk to them in their own dialect. Pray much that God shall open every door in the future as He has in the past. I have been doing personal work, and one fellow, a Panamanian, a young chap who speaks English and is in charge of the sanitation of El Real has been deeply

touched. I gave him a Bible and urged him to seek the Lord and follow His word. He told me he had never seen a Bible. Pray for this lad that God shall save him. I usually carry a supply of New Testaments in Chinese and always find them eager to get them. Most of the business in Panama is conducted by Chinese and they make good Christians and fine friends.

I have arranged a conference with the Representative of the Darian for this afternoon, and am praying that God shall give me wisdom and his favor as I tell him of our mission. I have met some very fine Indians from up near the Colombian border. They are very light. Their hair is brown, rather than black, and they are very well formed physically. They are very friendly to me and are intrigued as I tell them of a school for Indians alone. Later: The conference with Sr. Pablo Othon was a success. He is very favorable to our project. His friendship will mean much to us.

I have been requested to carry the blood smears back to the laboratory and fortunately that I had them with me or I could not have gotten out for another ten days. I had boarded the Turia at four o'clock in the morning, and was already in my bunk when a member of the crew came and said he could not carry passengers. All my arguments were in vain till I said, "Senor, I have all the samples of blood tests in my possession and you would send me back?" On hearing this, he apologized profusely and said he would carry me where ever I desired to go. I have given out a number of Testaments aboard, and have ample opportunity to give my testimony.

In Panama again at four in the morning and dead tired. I waited for

a car and was picked up by a taxi carrying the morning papers. This enabled me to place my baggage just where I wanted it, and I snatched two good hours sleep in the Y. M. C. A. gymnasium. Then I discovered some friends were planning on going up to the valley, so they carried me along. One of them, Brother Hearn, said, "Mr. Willey, I have a Willis Knight. If you can use it, I'll give it to you.

The motor is in perfect condition. You shall probably have to change the battery and get one new tire." So here we are in possession of a car. Praise the Lord! He knows our every need. God does indeed answer prayer and we are believing Him for great things. "Is anything too hard for the Lord?" Gen. 18:14. Your missionaries are finding with you that He is abundantly able.

precept or example, destroy faith in God in the lives of the pupils, and teach that moral restraint is evil and that all honest hearted, virtuous, God loving parents are old fogies, and that their counsel and advice is to be refused, are worse public enemies than our most dangerous outlaws, and should be deported from a Christian nation.

God forbid that we should give up the inheritance of our fathers.

## What Shall We Do With Our Inheritance?

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

*"And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee" (1 Kings 21:3).*

Naboth had inherited this vineyard from his father, and had respect for it, above the actual value of the land; but King Ahab would have given him another vineyard of equal or even greater value, or would have paid him the money for it, but Naboth would not suffer the inheritance of his father to pass into the hands of others. If men have that much regard for the material inheritance, how much more should we regard our spiritual inheritance! We read in Col. 1:12, that God "hath made us meet to be partakers of the inheritance of the saints of light;" which is a glorious inheritance, priceless in value, an inheritance which is a valuable asset to any man, in any worth while vocation, in any station of life.

If we have the Holy Spirit of God dwelling in us, we have the earnest (seal or down payment) of this inheritance (Eph. 1:11-14); the inheritance which God, through His abundant mercies in Christ Jesus has for us, it is, "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:4).

What then, shall we do with such an inheritance? Cherish it, hold it sacred and be fully prepared to receive it, claim it as our own? or refuse to accept it, and go through life without this precious hope, and in the end be turned away with those who have made a failure in life, together with all the nations that forget God?

Naboth could have sold his inheritance, squandered his money and soon come to want, as the prodigal son did. It cost him his life to defend his inheritance; but God avenged his death, and Naboth left us an example, if we

will follow it in maintaining the worth while inheritance. God forbid that we should give the inheritance of our Father to another. May we think of some of the inheritances our fathers have left to us?

1. The church. Since Christ is the head of the church, its sacredness has been handed down to us by God-fearing men. Will we seek to support, maintain and promulgate its cause, or will we surrender to others who



would make the church a mere social order, a form, but denying the power of God? I am aware of the fact that we have church workers who are trying to carry on the work without God in their lives, and the result is a tragic failure.

2. The home is a sacred inheritance. Shall we defend its sacred principles, or surrender them to the enemies of God, worldly pleasures, lust, and the demon of drink?

3. The school. Thank God for the good schools of America! The three greatest institutions on earth: The Church, the Home, and the School. Shall we support the school that recognizes and seeks to build Christian homes and churches, or will we sit idly by and surrender this great inheritance into the hands of those who are fighting the church and the home? Any teacher or group of teachers who through their teaching, whether by

## The Little Foxes

By F. E. Nicholas, Bownemont, W. Va.

*"Take us the little foxes, the little foxes that spoil the vines" (Song of Solomon 2:15)*

There are many little foxes in our vineyards, and our grapes are very tender and easily spoiled. I will mention a few of the worst little foxes, as I see them, that the small churches have to contend with in West Virginia. I hope these little foxes have never gotten into Missouri and other states.

The worst one I think of is the jealous preacher, and in Kanawha Conference we have about twenty-four preachers and only 17 churches, and every time a member gets so he can give a testimony he wants to preach; and if one of our preachers gets a few more "Amens" than another one, he wants to quit; and if two or three churches call the same preacher, they will soon get a tale started on him to kill his influence.

Another strange little fox in some of our small vineyards is Christian people that are too good to belong to a church, but tell the church what to do and what not to do, and some of our deacons and other officers of the church, which should be the lords of the vineyard, have tried to please them and have changed our rules and regulations till we hardly have anything but debts and empty churches. But here is one that, from now on, will break all of the nursery bottles and throw the nipples away; and if they don't like our preachers they should not shake our trees. I will not leave the Bible, nor add anything to it, nor to the Free Will Baptist Treatise to suit anybody. This may be a little hard, but it is a hard fox, and they sometimes come in bunches.

I think Solomon had reference mostly to individuals, spiritually speaking. There are many different little foxes that may take the real joy out of our

lives, and finally destroy our souls. One is the neglect of prayer, another is the neglect of coming together for Christian worship, another little fox is seeing everybody's faults by our own.

One scripture says, "Be instant in season, out of season." But after a person works hard for eight hours, and then walks three miles to prayer meeting, and not a Christian on the place, it makes him wonder. That is what I did tonight, and the little fox got to eating on my grape vine. And in my mind I went back to the old school house where the Lord pardoned all my past sins; then I knew it was real.

One scripture says there will be a falling away; and I think sometimes that they have nearly all fallen away. Then I can go to our little cottage prayer meetings or to the different churches and see how the Lord so wonderfully blesses when we let Him have

His way with us; then I think of the scripture that speaks of the ways: The narrow way and the broad way, and when I think of the multiplied millions that are in the world, and have been, then I realize that there are a few yet that are still in that narrow way: for if there is only one out of every hundred that profess, that will be a great host. I believe that all of them that John saw under the altar were those that had kept the little foxes out of their vineyards, and had their robes made white by obeying the Lord.

Well, there are other little foxes, but I will let them grow a while, and just watch the vineyard, and ask the prayers of every one that really believes that God will hear and answer prayer, to pray for me, that I may always stay in my place where God can use me.

## YOU

By J. M. Doughty, Strafford, Mo.

Sometimes we may feel that we are just common folks and what each of us does is not of much importance. But God has a work for each one, and that work is important.

Did you ever stop to think that most of the great men and women who have done the most to advance Christ's Kingdom were greatly influenced by common people?

Andrew was an ordinary man, but he led Peter to Christ, and Christ made Peter's testimony the foundation of the Christian Church.

We know very little of Ananias except that God used him in helping Paul to see the spiritual Light, and Paul became the greatest Christian missionary.

Very little is known of the Moravian missionaries who held the service in

which the soul of John Wesley was strangely warmed, and he was inspired to hold revivals throughout England. As a result of these revivals, England was saved from a bloody revolution, and the great Methodist Church was organized, and later, the Salvation Army sprang from the Methodist organization.

The soul of Ann Rutledge left this earth when she was eighteen years old, but she had endowed Abraham Lincoln with a purpose that made him one of the greatest men of all times.

Billy Sunday is one of the most renowned preachers of modern times. He is said to have preached to twenty million people, and these sermons led to the conversion of tens of thousands. However, not many people know of the mission in which Billy Sunday was converted.

he cannot see the kingdom of God." This second birth is not a natural birth, but a spiritual birth. We came into this world by a natural birth, and we must enter the kingdom of God by a spiritual birth. Our parents were sinners. Being born of sinners, we are sinners by birth, and as such, void of all true spiritual life, dead in trespasses and sins, incapable of doing any true spiritual good, and inclined to all evil. In this condition, we cannot enter the kingdom of God. That is the reason we must be born again, by a spiritual birth—we must be *BORN*, into the kingdom of God.

But what is this second or spiritual birth? It is not adding some good quality to a good attribute of ours, or reviving a good germ that is hid in our heart, for there is no good in a sinful man to which may be added, or which may be revived. Read Rom. 3:9-19. It is not passing through some religious ceremony, joining the church, nor anything of that kind. A man may reform from being a liar, a gambler, a drunkard, and many other things. He may lead a moral life, be strictly honest in all his dealings with his fellow-men, pass through many religious forms, be baptized, partake of the Lord's supper, take part in feet washing, and not be born again—which is the first step in the beginning of a Christian life.

This second or spiritual birth is a real change of heart, the mind, the will, the desires of the heart, etc. When we are born again, old things pass away, and all things become new (2 Cor. 6:17). The new birth is a resurrection from spiritual death to spiritual life (Eph. 2:1-5). It is being made a new creature in Christ, created unto good works (2 Cor. 5:17), and this is not a deed accomplished by man alone, but a work that is wrought by the Spirit of God—John 1:13; 3:5.

This change of heart is called a new birth, because it is so conformable to our natural birth. By the natural birth we are born into this world, and by the spiritual birth we are born into the kingdom of God. By the natural birth we receive the image of our parents, by this spiritual birth we receive the image of God. By the natural birth we receive the characteristics of man, by this spiritual birth we receive the characteristics of God, and by this spiritual birth we receive all the characteristics of a child of God, or a Christian.

*Continued on Page Twenty-one*

## Except a Man Be Born Again

By Eld. C. B. Dees, Flat River, Mo.

"Jesus answered and said unto him, Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." John 3:3.

We came into the world by birth. And after having been born into this world, Jesus said that we must be

born again. This Nicodemus could not understand. He could not see how it was possible for a man to be born the second time. And this may also seem strange to some of our readers. But Jesus said, "Verily, verily, I say unto thee, except a man be born again,

## High Lights on the Communion Service

A synopsis of the sermon delivered by John B. Rollins in the Free Will Baptist Church in Aurora, Mo., at the Ordinance Service, July 31, 1938.

Text: "Ye shall keep it a feast by an ordinance forever" Exo. 12:14.

"Ye shall observe this thing for an ordinance to thee and to thy sons forever" Exo. 12:24.

**T**HESE things were spoken concerning the Passover, and I want us to notice that Christ is the central figure of the Bible; He is the Redeemer of all peoples in all ages and in all regions. The first sinners tried to make atonement for their sin by sewing fig leaves together for aprons, but it would not suffice. God took the life of the innocent (lamb, I suppose) and made them "coats of skins" before they were fit to stand in His presence. This was the first ray of light to the human family concerning the great Golden Text of the Bible found in John 3:16. This was a typical expression of Christ, the Lamb slain from the foundation of the world, who went to Calvary's cross under the blunt of that first sin, and all subsequent sins in all the ages past and yet future, including all the vices, crimes and sins of John Rollins.

For more than a period of 2500 years, the patriarchs offered the perfect, innocent lambs upon their altars of sacrifice as an expression of faith in the coming Christ, the sinless One who bore their sins that they could be saved. It was all the light they had on the subject of redemption from sin; it was a God-given light, and they walked in it.

When the Israelites cried out for deliverance from Egyptian bondage, the Lord used the occasion to shed more light upon the subject of a yet greater deliverance from sin. The fulness of time was not yet come when God could send His Son into the world, so He led them from bondage and gave them the Law, to serve as a schoolmaster, bringing them to Christ. The very centre of the whole Law-system was the feast of the Passover, which my text declares to be an ordinance forever.

The Passover was an enlargement upon the sacrifices of the patriarchs previous to this time, however, it was a great improvement. Let us notice the symbols and their meanings:

The paschal lamb was perfect, and was put up four days before the

sacrifice—pre-viewing the triumphant presentation of Himself to Jerusalem, by the Christ, four days before His crucifixion. He was heralded by a few, but was rejected and crucified by the nation.

The paschal lamb was sacrificed whole—The soldiers marveled that Christ was already dead when they went to beat Him up, so they brake not His bones; thus ignorantly fulfilled the Scriptures.

The paschal lamb was held over the altar fire by two wooden laths which formed a cross upon which the sacrifice hang—that meant Christ on Calvary's cross.

The sacrifice was eaten with bitter herbs, representing 'the gall of bitterness and the bond of iniquity'—the travail of the soul that realizes



its guilty distance from God; and with unleavened bread, representing the sinlessness of Christ.

Leaven, in the Scriptures, signifies evil. Some commentators say it represents the Gospel at work, but our Lord defined leaven to be the evil doctrines of the Pharisees, and of the Saducees, and the Herodians. "Beware of them!" Matt. 16:6 and Mark 8:15. Paul declared, "For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:7-8.

The anniversary or annual commemoration of the passover was strictly and religiously kept by the Jews on the day, and hour of the day, on which the original transaction took place, throughout all their succeeding generations.

On one of these anniversaries, and as many suppose, on the very day and hour on which the paschal lamb was originally offered in Egypt, our blessed Lord expired on the cross for the salvation of the world.

After the destruction of Jerusalem, the paschal lamb ceased to be offered by the Jews throughout the world, though they continue to hold the anniversary of the passover in remembrance, but without any sacrifice.

The Sacrament of the Lord's Supper was instituted to keep this true paschal sacrifice in commemoration, and has been religiously observed by the whole Christian world (one very small class of Christians excepted) from the foundation of Christianity to the present day!

The Jews were commanded to eat the paschal lamb; and our Lord, in the event of commemorating the Passover, commanded His disciples, saying, "Take, eat, THIS is my body, which is given for you; do this in remembrance of ME." In the communion service of the church of England, the spirit and design are most expressly condensed into one point of view, in the address to the communicant: "Take and eat this in remembrance that Christ died for THEE; and FEED upon HIM, in thy heart, by faith and thanksgiving."

Thus God continues the memorial of "shewing forth the Lord's death till he comes" in that grand transaction which He has said should be an ordinance forever; evidently meaning thereby, that the paschal lamb should be the signifier till the passion and death of Christ; and that afterwards bread and wine taken sacramentally, in commemoration of His crucifixion, should be the continual representatives of that sacrifice till the end of the world. Thus the passover, in itself, and in its reference is an ordinance forever—an endless statute, because it is representative of the Lamb of God who taketh away the sin of the world, and whose mediation, in consequence of His sacrifice, shall endure while time lasts; and to whose merits and efficacy the salvation of the soul shall be ascribable throughout eternity.

# The Six Miracles of Calvary

By William R. Nicholson D. D.

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Published in booklet form by  
The Bible Institute Colportage Association  
Chicago, Illinois, at twenty cents per copy

## The Miraculous Earthquake

"And the earth did quake and the rocks rent."—Matthew 27:51.

THIS third of the Calvary miracles has a significance of its own as a link in a chain of wonders. Not only was it the cause of what followed—the opening of the graves—but also was itself a sign of great range and power. Equally with the darkness, the rending of the veil, and the opening of the graves, it was a supernatural notation, by which God made known the importance of the death of Jesus Christ, and forever fixed the true interpretation of it.

### I

#### Get the Facts Clear

In the first place, let us get before us the statement of fact: "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."

The shaking of the earth was at the instant of Christ's death, and followed the loud voice of victory. His death was His victory, and to the power of that truth the trembling earth gave forth its testimony.

#### Strength of the Concussion

Nor was it a testimony of slight force. The strength of the concussion is seen in that *the rocks were rent*. Even if that rending was only a trivial one still it would be evidence of no small violence in the earthquake.

On the contrary, however, the rocks were rent, not in the sense of being merely lined across with just perceptible cracks, but in being wrenched asunder into such fissures as to lay open and leave unobstructed the interior of the rocky graves which abounded on Golgotha. It was a trembling of the earth of no trifling magnitude. Accordingly we are told that when the Roman witnesses of the crucifixion saw the earthquake, "they feared greatly."

It was thus a result of the Saviour's shout of victory proportioned to the grandeur of its cause, an expressive accompaniment of the death to whose power it witnessed.

#### Extent of the Convulsion

As to how far the earthquake extended, nothing is definitely said. The word "earth" may mean more than "land," and it may have been limited to the land of Judea. And even of all that land, it was the immediate neighborhood of Calvary which we may suppose would be subjected

to the concussion since there was the seat of the disturbing cause. There, beneath the cross, to whose victory it was testifying, the staggering earth would vibrate the most.

#### Proof of the Event

Whether the alleged notices of this earthquake found in certain heathen writers be rightly so applied, we care nothing at all, for within the charmed locality of Calvary, what ancient writer was likely to have been present? Or, whether present, or knowing of it only by report, would he be likely to have recognized the Christliness of the charm and thus moved to commemorate it as worthy of preferred mention in the long succession of the earth's convulsions?

It is enough that Matthew has spoken and that he spake with a challenge to those who were witnesses of the crucifixion. The internal harmony, too, in which this mention of the earthquake holds its place in the history demonstrates it an integrant part of the history, and pledges to its support whatever evidence there is for the other events in the series of wonders. Neither, to quote another, would it "be right, altogether to reject the testimonies of travelers to the extraordinary rents and fissures in the rocks near the spot." "Of course," he continues, "those who know no other proof of the historical truth of the event will not be likely to take this as one; but to us who are convinced of it, every such trace soberly and honestly ascertained, is full of interest."

### II

#### The Nature of the Event

So far the statement of fact. Now we may ask, what sort of an event are we to regard the earthquake as having been? We have called it supernatural and referred to it as miraculous. But are not earthquakes of frequent occurrence in nature? Why, then, should we so regard it?

A supernatural event is one brought about by the interference of God. But God's interferences are often put forth in accordance with the established order of nature, as when, in answer to prayer, He causes it to rain. Such an event is supernatural, though not miraculous. There is a specific interference of God in such an occurrence, but at the same time He avails Himself of the forces already at work in nature.

A miraculous event, however, is one which, while being the result of an interference of God, is yet not brought about by His use of nature's estab-

lished order. It is caused solely and immediately by an act of His will, as when He turned water into wine.

#### Supernatural and Miraculous

Now we say that this earthquake was not only supernatural, but non-natural as well—that is miraculous. It was supernatural in that it was the result of an interference of God, and non-natural, in that it was not the result of any of the natural causes of earthquakes, or any combination of them. God's interference was independent of the established order, and solely by an act of His will did the earth reel to and fro.

#### Four Coincidences

In proof of the foregoing consider the great coincidences of the occurrence of the earthquake:

First, it coincided with the death of Jesus Christ. It is so spoken of by the evangelist as to give the idea that it would not have taken place except as accompanying His death.

Secondly, it coincided with the attestations of the miraculous darkness and the miraculous rending of the veil. It was one of a cluster of wonders and is to be considered in the light of the company it kept.

Thirdly, it coincided with the shout of victory from the cross, as its own immediate antecedent. It was not the internal fires of earth, but a voice on the earth which caused the earth to tremble; the voice of redemption accomplished—the shout of the laborer going to his rest.

#### The Cross was not shaken!

And fourthly, it coincided with the rending of the rocks and the opening of the graves. And strangely, violent as it was, it disturbed no other thing!

It did not displace the Saviour's cross, though Calvary itself was shaking. It opened graves and yet not all the graves that were there; but only selected graves—the graves of saints.

It seemed as if the earthquake were a living thing, whose divine intelligence discriminated the various dead at Golgotha. It seemed as if it sensed the meaning of that shout of victory, and so applied its every reeling movement. It seemed to indicate the program that was to follow, and to pre-intimate the Saviour's victory for His saints, by His resurrection on the third day. Thus it was a sort of compendium of all the wonders.

Now, because of all these coincidences, how plain it is, that the earthquake at Calvary was not such as nature ever causes. Rather it was

nature lifted out of the course of nature; lifted solely and independently by an act of God; and so lifted in the specially imposed service of Christ on the cross.

### III

#### The Testimony Borne

And now it remains to inquire what was the earthquake's particular testimony to the death of Jesus Christ?

That it had an attesting function of its own is evident. True, it had a part to perform in the carrying on of the series of miracles; it must open the graves. But that could not have been the sole reason for the earthquake, because the victorious shout from the cross, which was its antecedent, was also the essential antecedent of the opening of the graves. If the earthquake had not a witnessing function of its own, its occurrence was an expenditure of miracles, a waste of work, not at all in the manner of God. The evangelist's narrative produces no such impression. On the contrary, the reader is compelled to think of each of the miracles with reference to its own express coincidence with the death of Christ.

#### Calvary Answering Sinai

And how was it with those who saw the earthquake? Did they lose sight of it in the opening of the graves? No, as a matter of fact, they knew nothing, at the time, of why the graves were opened, and could have only regarded it as a proof of the violence of the concussion. On them, therefore, the earthquake exerted no moral effect of its own. It was a sign in itself.

What, then, was its appropriate testimony?

First, it was Calvary answering back to Sinai. There had been an earthquake on Sinai; there was now an earthquake on Calvary, and the wrath of the former was now hushed in the mercy of the latter.

#### Why the Laws at Sinai?

On Sinai God instituted the dispensation of the law. Of course obligation and duty had existed before, but God on Sinai gave His verbal law in recognition of the responsibility and duty thus existing in the nature of things. He did this that He might recall them to the people, and build up a defence of sacredness around them.

The law as given at Sinai brought out the exceeding sinfulness of sin. Human sin had existed before, but the utterance from Sinai brought it forth into prominence before men, and stripping it of all disguises, made it appear as it really is—sin exceedingly sinful, the blackness of darkness forever.

#### Meaning of the Terrors

Accordingly, with what visible terrors did He, the awful Guardian of truth and righteousness, invest Himself when He came down on Sinai! "There were thunders and lightnings,

and a thick cloud upon the Mount, and the voice of the trumpet, exceeding loud; so that all the people in the camp trembled." And Mount Sinai was altogether a smoke, because Jehovah descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace."

By affecting the sensibilities of men, He would make vivid their understanding; and by terrors of the eye and the ear, project upon men's thoughts the shadow of those more hideous and repellant terrors of the soul and conscience.

Thus was it indicated that so great a burden is sin, so entirely the object of God's overwhelming destruction, that it is impossible for man to rid himself of it. He is helpless and ruined. For, "who can stand before his indignation and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him."

#### A Prophecy of Grace

It was that men might understand this teaching about sin, that such a terrible scene was enacted. Moreover, those Sinaitic terrors were only to be a rehearsal; they were not the final infliction of punishment, and therefore were meant for the sinner's instruction, and warning, and for kindling within him a longing to be saved. The terrors of Sinai were a prophecy, that the great Guardian of truth and righteousness would Himself interpose to do for us what we were helpless to do for ourselves.

In this scene, Sinai was the harbingers of Calvary. And so, "when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." Christ died for us. He bore for us the overwhelming weight of our sins, and endured those horrors of which the terrors at the giving of the law were the figure.

#### Calvary Absorbed Sinai

Calvary absorbed into itself the fiery Sinai. By that darkness which drank up the light of day, and caused men's hearts to fall them for fear, and by that wail of suffering ringing through the darkened heavens, whose depth of anguish none but He had ever uttered, it became manifest even to the senses of men that this latter scene was the more awful and powerful of the two.

#### The Finished Work

But, at length, the darkness passed, and the sufferings were ended. Finished was the work of making it possible for God to be just, and yet the justifier of him who believeth on Jesus. The greater terrors of Calvary, in which had been sunk the lesser ones of Sinai, were now themselves lost in the sweet mercies of Calvary. The shout of Calvary's victory was heard instead of the trumpet sound of Sinai's wrath.

Sinai was the prophecy of Calvary; Calvary was the fulfillment of Sinai. Sinai was the sinner's wretchedness

and ruin; Calvary the sinner's recovery and blessedness. Sinai was God's inexorable voice of condemnation; Calvary, God's fatherly voice of pardon and peace.

#### Joy Instead of Pain

Now, therefore, because the quaking earth was made to bear testimony to the teachings of Sinai, so also was it made to manifest an equal reality in the teachings of Calvary. As, in the former instance, the earth shook as if convulsed with pain, so, in the latter, the earth shook as if convulsed with joy. It thus set forth that Calvary's mercy is as powerful as Sinai's vengeance. One earthquake was the answer to the other. And meanwhile, from them both together we are taught to say, "Mercy and truth have met together, righteousness and peace have kissed each other."

### IV

#### Creation's Share in the Victory

And yet the second attestation was given by the earthquake to Christ's death. It was the impression made by the work of redemption upon the physical creation. Jesus Christ uttered His shout at the achievement of His work, and lo, *the earth quaked*. That connection was not for nothing. It was creation's expression of its share in the victory achieved. Why should not the earth have been affected by what Christ accomplished on the cross? Did not man's sin bring a curse on the earth? Thorns and briers, increment seasons, man's sweaty toil, the savagery of brute beasts, and all the countless antagonisms of nature are the foot prints of man's sin. If, then, man's redemption is as real as man's sin, should not the earth feel its effects?

Indeed, it would seem as if both man and earth were almost but one vital organism; the whole science of physical geography being but a systematic expression of the sympathy between the two—of their action and reaction upon one another. It is credible that so great a change in man's estate as that of his redemption could be effected, and creation not have a share in it? And if a share, that it should not give expression to it?

#### Millennial Glory

And when we remember what the Scriptures say of the coming regeneration of the earth—a physical regeneration which shall be the counterpart of the world's moral glory under the reign of Christ—we cannot but see that we have in the earthquake of Calvary not only a pledge, but an earnest, of the fulfillment of those prophecies.

We referred to the earthquake as the earth tremulous with joy. That, of course, is figurative; and yet it is not a mere rhetorical conceit. There is substantial foundation for the figure, and it means something. In Romans, Paul speaks of "the whole creation groaning and travailing in pain together until now," and says, "The earnest expectation of the creation

waiteth for the manifestation of the sons of God; because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." He even attributes to creation the feeling of "hope." So, then, we have the authority of Paul for representing the trembling of the earth as a foretaste of its destined millennial blessedness. When "the trees of the field shall clap their hands"—when "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days."

"And sunshine, such as earth has never known,  
Shall fill these skies with mirth, and

smiles, and beauty,  
Erasing each sad wrinkle from their brow,  
Which the long curse had deeply graven there."

Yes, in an earthquake of joy, creation anticipated its own regeneration; though still, indeed,

"The whole creation groans,  
And waits to hear that voice,  
That shall restore her comeliness,  
And make her wastes rejoice.  
Come, Lord, and wipe away  
The curse, the sin, the stain,  
And make this blighted world of ours  
Thine own fair world again.  
Come, then, Lord Jesus, come."

## HOPE

By Eld. F. C. Zinn, Purdy, Mo.

Hope, such a small word, and yet such a wonderful meaning. Watch the eyes of a mother take on new light when the doctor tells her that her child, which she has watched so faithfully all the night, is some better, or when she has hope that the child will get well. Whisper it into the ear of the sufferer as he lies on his hospital cot, and watch his eyes lighten up and his pulse beat faster. Hope paints the present and the future for those who possess it with ever brightening colors of promise and hangs a rainbow in their troubled skies.

Look far back down the plodding course of time, before the beginning of creation, and see God outlining the plan of the universe. And afterwards, by the power of His Word, swinging the gigantic and stupendous miracles into action out of the void emptiness of nothingness. By the power of His Word, He set in motion the clock of creation. Creation was the hope-chest of God. In it He placed Adam and Eve, the first vestments of humanity, vested with the mysterious power of life. But they, through the exercise of their own free moral agency, plunged themselves and all their posterity into such a condition of misery and despair that it is best described as "having no hope, and without God in the world."

### Star of Hope

And as the Eden gate forever closed behind the guilty pair, and the flaming sword of the Lord mounted guard over its barred portal, the whole life-current of the human race was shifted into another channel, shifted from roses to thorns, and from joy to sor-

row. But thank God, man's fall was not like the remediless fall of Lucifer and his angels, into eternal night. Thank God, hope does see a star, it is the star of Bethlehem, the Bright and Morning Star, and its appearance within the bleak skies of the night of death marks the dawn of a better day—a day in which other morning stars will sing together while other sons of God shout for joy.



It is the beginning of a new era in the history of mankind: for the second Adam has come to preach the gospel to the poor and to heal the broken hearted, to preach deliverance to the captives, the recovering of sight to the blind, and to set at liberty them that are bruised. He has come to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

### Two Doors

The first Adam was the door through which all humanity walked out from the presence of God, leaving behind them the fulness of joy, the pleasures and peace that passeth all understanding. Before the fall, "we sat down under His shadow with great delight, and His fruit was sweet to

our taste." Now we, "sit in the region and shadow of death." We exchanged our crown for a cross, our light for darkness, grace for disgrace, just like thousands are doing today, throwing away that which is satisfying to the soul for the frivolous things of this world.

But, oh, here is another door! It is the second Adam, and through Him all humanity must go if they would re-enter the presence of God, for through Him we both have access by one Spirit unto the Father, "I am the Door." He cries, "by me if any man enter in, he shall be saved." Now, we need no longer to sigh and lament, like hopeless Job, that our "days are swifter than a weaver's shuttle, and spent without hope." No longer need we to wretchedly exclaim, "Where is my hope?" No longer need we to sit among the ashes and mournfully intone, "I cry unto Thee and Thou dost not hear me, I stand up and Thou regardest me not." For Jesus has come and given us "everlasting consolation and good hope through grace."

### Hope Born of Faith

The divine triumvirate is Faith, Hope and Love. Through the Scriptures, Hope is set forth as following Faith. Thus, "Who by him do we believe in God that raised him from the dead, and gave him glory: that your faith and hope might be in God." Faith necessarily comes first, because without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

Faith lays hold of God's promises, Hope is born, and forthwith begins to look for their fulfillment. Thus it was with Abraham. After he had received the promise, he did not consider his own body now dead, neither yet the deadness of Sarah's womb, but against hope believed in hope, that he might become the father of many nations. Where his natural hope terminated, he believed God's word, and divine Hope was born. This Divine Hope gives birth to the grace of patience, for it is called in one place the "patience of hope," implying that hope is the mother of patience. And, "if we hope for that we see not, then do we with patience wait for it." Thus out of this man's faith in God emerged the hope, that what He had promised, He was able to perform, and from that hope he derived the patience to wait. So after he had patiently endured, he obtained the promise.

### 'An Anchor

Hope! What breadth of meaning the word conveys! When all seems lost and clouds of despair are gathering round, Hope reaches down into the darkness of the soul and becomes a "light shinning in a dark place."

It is that Hope that keeps the soul struggling on toward the mark for the prize of the high calling of God which is in Christ Jesus. It is the blessed anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

Hope softly whispered its sweet message to the prodigal son as he fed the swine, far from home and lonely, and friendless, painting to him a picture of the home coming and caused him to make new resolutions and to arise and go back to his father and home.

We read in the Word of a woman that Hope spoke to one day, and told her that if she could just so much as touch the hem of His garment, that she could be healed. Infused with new life by this voice, she pressed her way through the throng and tremblingly touched the One who did as He has promised to do.

When the disciples followed their Master to the Cross and afterwards laid Him sorrowfully away in the sepulchre, they buried their budding hopes for the covenanted Kingdom with His body. Until the very last, their confidence remained unshaken, that this Jesus was to be their promised Deliverer who would liberate Israel from Roman bondage and establish the Davidic Kingdom.

Now they gathered together in a disappointed and disheartened group and sadly discussed the shattered dream, their conversation, no doubt, being similar to that of the two disciples who journeyed toward Emmaus, "We trusted that it had been He which should have redeemed Israel."

All at once, they looked up! There stood Jesus, their Jesus! It seemed that He had suddenly sprung up out of their wretched dreams. His face was suffused with the glory of a higher world, His garments smelled of myrrh, and aloes, and cassia, out of the ivory palaces. The joyous disciples wonderingly accepted the invitation to "handle me, and see." They laid hold of the hope that was set before them and found that this new Jesus was the "substance of things" which they had hoped for, the evidence of things not seen. Years later, the heart of the apostle Peter

was filled with compassion as he observed the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, as a result of political and ecclesiastical persecution. He thought of these early Christians as "sheep going astray," but still united to the great invisible Shepherd of Souls. Their dispersion reminded him of the fateful night when Jesus said, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad." He recalled how quickly those words were fulfilled, how they forsook Him and fled. He remembered their hopeless condition, and the joyous change effected by the sudden appearance of Jesus.

And thinking of all this, and through the inspiration of God caused these words to be written, "Blessed be the

God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead, for an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice though now for a season, if ye be, ye are in heaviness through manifold temptations. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. Whom having not seen ye love, in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory."

## The Living Dead

By Jesse E. Pratt, Rose Bud, Ark.

The question was asked in the days of old, "If a man die shall he live again?"

The Sadducees denied the resurrection of the dead, Hymeneus and Alexander were consigned to torment for denying the resurrection. And we find people today so blinded by atheism as to deny life after death.

But we know from studying the Bible, God's wonderful book divine, that after we live this life, with all the joys and sorrows, pain and heartaches, that come to the average person, there is coming a time as the twilight of life is nearing and the grim reaper stands ready to sever the slender thread of life, that we will pass from this life into the great beyond, the bourne from which no traveller ever returns.

We are often asked the question, "Where is the soul of man after death?"

"Does it enter heaven or hell, as the condition might be, immediately after death?"

If the questions mean the heavenly Jerusalem, the home of the blood washed throng, in the immediate presents of God, or the literal hell, the everlasting abode of Satan and the people who have refused to comply with God's law, then the answer must be NO, because of the fact that when life leaves this mortal body, and in

the course of time the body goes back to dust, we find there is something that does not die, is not confined to the grave, but returns to God who gave it (Eccles. 12:7), not to the throne of God in heaven, but to a place prepared for it to wait until the resurrection and Judgement at the last day.

For proof, let us look at the Scripture found in St. Luke 16:22-23. We find two men that represent the two classes of people in the world today, the saved and the unsaved. Notice that the beggar died and was carried by the angels to Abraham's bosom.

There is nothing in that verse of Scripture to imply that Abraham was in the presence of God, for he had gone the way of all men, he had lived this life, and died, and until after that time we have no evidence to prove he had been resurrected from the dead, had not put on the immortality that the apostle Paul tells us we must put on before we can enter the portals of glory.

Therefore there must be an unseen abode of the dead separate from God's throne, and separate from Satan. If not the resurrection and Judgement would be unnecessary; but God's word plainly teaches both, and both will happen after death.

Again we turn to St. Luke 23:42-43, where we find the penitent thief ask-

ing Christ to remember him, and Christ giving him the glorious promise of entering Paradise with Him that day, because Christ and the thief knew that the agony of the cross would end in the course of the day, and their spirits would wend their way to Paradise or the unseen state of the dead.

We will now turn to St. John 20:17. Mary, the faithful follower of Christ, came to the tomb and met the resurrected Lord. Listen closely to the words Christ spoke to her. "Touch me not; for I am not yet ascended to my Father." His soul had evidently been in Paradise while His body was in Joseph's new tomb.

Jesus also told His disciples on the eve of His ascension, that He would go and prepare a place for them, a mansion above, not made with hands, eternal in the heavens. And there, dear Christian friends, will be our everlasting home after we have passed through this life, the ordeal of death, the resurrection and Judgement.

For proof, look at St. Matt. 13:39-43. There we find that the harvest is the end of the world, the reapers are the angels, the tares are the children of the Wicked One and are gathered and burned in the fire.

The separation of the saved and the unsaved must be at the end of the world, when the bodies that sleep in the dust shall arise and stand before the Judgement bar to give an account for the deeds done in the body, before entering into the celestial city, the everlasting home of the happy throng that have made their robes white in the blood of the Lamb.

Just where Paradise or the abode of the dead is, we do not know, for that belongs to God.

The greatest interest we should manifest would be to prepare to meet our God while life and opportunity is before us. Then we will not find ourselves in the position of the rich man, life gone, riches of no value, and a soul hopelessly awaiting the eternally living death in hell, hopeless because of the great gulf that could not be crossed between him and Abraham.

Let us lift our eyes to the King of kings and Lord of lords, that we might be able to cross over with Christ and His angels singing hosannas around the throne in the gold paved streets of the New Jerusalem.

"If a man die, shall he live again?" The Bible tells us he will, and we propose to stand by the blessed old Book, believing in life after death.

## Except a Man Be Born Again

*Continued from Page Fifteen*

Jesus presents the new birth as being absolutely necessary when He said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." As long as we are not born again, we belong to the kingdom of Satan, who is the god of this world that the majority of the people of this age are serving, and that is terrible beyond all our imagination, for Satan is the greatest enemy of our happiness. He is a liar and a murderer, he does all in his power to deceive and ruin us, and if we are not delivered from his power, we will have to spend eternity with him in the torments of the lake of fire and brimstone that is prepared for the Devil and all his followers—Matt. 25:41

But God makes His true people happy beyond our comprehension, both in this life and for the life to come. He provides for all their wants in this life and He makes them heirs of Heaven with all its unspeakable glories throughout all eternity.

It is therefore absolutely necessary for us to be translated from the kingdom of Satan to the kingdom of God. But *we cannot enter*; nay, we cannot so much as *SEE* the kingdom of God without being born again, we *MUST* be *BORN* into the kingdom of God. Some may deny the necessity of this new birth, view it as less important, or view it as necessary for some *great* sinners. But it is necessary for the Pharisee and the Publican, for the learned and the ignorant, for the moral and the immoral, for the rich and the poor, for men of all nationalities, colors, ages, and characters, for Jesus said, "Except a man be born again, he cannot see the kingdom of God."

How can we get this new birth? And how can we know that we have it? It is a gift of God, they that have it are born of God—St. John 1:13. It is the work of the Holy Spirit—St. John 3:5. In some mysterious way the Holy Spirit brings this new birth about by the Word of God. James 1:18 1 Peter 1:23. Therefore, if you want this new birth and want to know that you have it, you must hear and study the Word of God, pray for the Spirit of regeneration, and by the grace of God believe with your heart that Jesus is the Christ, and receive Him by faith as your personal Savior, then you are born of God.

We cannot say just how the Spirit of God works this new birth in us,

see St. John 3:8. If you are born of God then sin will become a burden to you, then Christ will become very precious to you, then you will hunger and thirst after righteousness, then you will not be able to live without praying any more, but prayer will be as the breath of your soul. You will find your highest delight in the fellowship and the service of God, and then you will also have the mind of Christ and the image of God manifested in the disposition of your heart and in your life. These things may be considered as the test of this new birth.

Now, dear reader, are you born again? Do not imagine that you are safe with your relation to the church, your baptism, morality, knowledge, righteousness, rank, or any thing else of the kind. If you are not *born* again you are bound for hell!

Jesus spoke emphatically, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

NIANGUA, MO. Aug. 22, 1938.

Dear Editor:

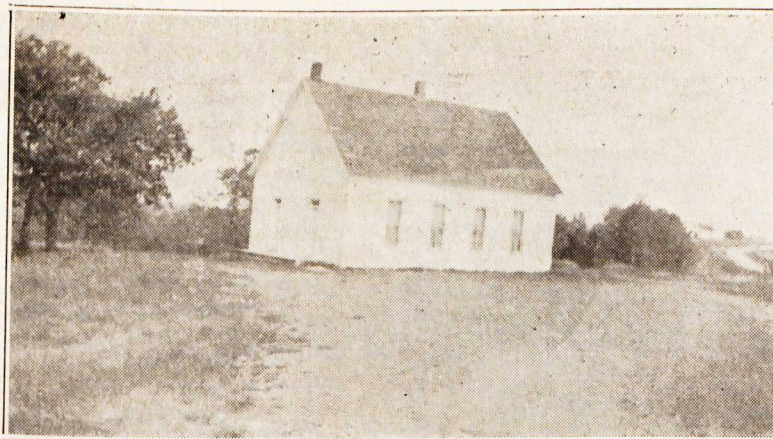
As I have never written you before, I hardly know how to begin. But if we allow God to lead us, we will be victorious in writing, and in all things.

I am not a subscriber to the Gem, but I have a brother receiving it, so I read it anyway, and I surely do enjoy it.

Although I am very weak in the service, I have that great love for Christ, and I am sure He loves me since He has done so much for me. He is not only willing to help me, for He is no respecter of persons, but perhaps I have required more of His help than most of you because of my mistakes and faltering, which has not only proved to me His love, but also His power.

I want to mention the Association held at Amity (my home church) on August 18-20, 1938. We enjoyed these gatherings very much, especially meeting and hearing ministers from other places. God being the helper, each sermon and business session was a success.

I surely enjoy Christ's love and power which is far beyond my explaining, but I am sure all who have had fellowship with Him, know something about His goodness and how He is able to do the things for us that none other can do. I remain a servant of Christ and feel that I need your prayers. —Miss Vergie Deckard



## THE MISSOURI STATE ASSOCIATION

THE above picture is of the Green Grove Church, fourteen miles northwest of Kirksville, Missouri. The Green Grove Church is entertaining the 25th annual session of the Missouri State Association of Free Will Baptist which meets on Monday night, September 26th, and will continue in daily sessions and night services until Friday, September 30th. The Green Grove Church is well situated, being in a fertile country, and on a gravelled road—which means so much in times of rainy weather—and is surrounded by Free Will Baptist communities which are lining up like regular-fellows to help entertain the great Missouri State Association.

The sermon on Monday night is to be preached by Eld. Winford Davis of Monett, Mo., who is also the Secretary-Treasurer of the State Association. His sermon is to be about "Missions." Brother Davis is Secretary of our Mission Program and has the work at heart, so you may well expect a good sermon.

The sermon Tuesday at 11:00 a. m. is to be a sermon addressed to the Leagues of the state. Eld. William Reeves of Fredericktown, Mo., one of our commendable young ministers, is to preach the League Sermon.

The Introductory Sermon is to be preached on Tuesday night by Eld. Cecil Campbell of Cartersville, Mo., who is a fine young man and a successful pastor.

Preaching services will be at 11:00 a. m. and 8:00 p. m. each day throughout the remainder of the meeting by selected preachers of the Association.

Eld. Jim Miller of Flat River, Mo. is our efficient, kindly, ever faithful Moderator whom we all love.

Eld. C. M. Dauber is the pastor of the Green Grove Church, and he writes an urgent appeal for everyone to attend the Association.

—John B. Rollins.



James F. Miller, Moderator.

NOVINGER, MO. Aug. 23, 1938.

Dear Bro. Brown and Gem Family:

If this is not too late for the September issue of the Gem, I wish to especially urge all who can to attend the Missouri State Association which is to be held with the Green Grove Church.

While our Publicity Committee is at work announcing, and inviting, yet as pastor of the church, I also want to extend a cordial invitation to all.

The other committees are busy making arrangements for a large delegation, and truly, we will be disappointed if you fail to come to help compose that delegation.

Those coming from the south, may travel highway 63 from Jefferson City to Kirksville, then turn west on highway 6 to Novinger, which is seven miles west of Kirksville. From Novinger, a Farm-to-Market road goes north past the Green Grove Church, which is about six miles from Novinger. Those coming from the west will naturally come on highway 6 to Novinger, then north to the church.

We're expecting to see you at the State Association.

Yours in His Service,

—C. M. Dauber.

### THE SET OF THE SOUL

One ship goes east, another west,  
By the selfsame winds that blow.  
'Tis the set of the sail, and not the gale  
That determines the way they go.

Like the winds of the sea are the  
ways of Fate

As we voyage along through life.  
'Tis the set of the soul that decides  
the goal,  
And not the calm or the strife.

—Riddell.

If I can stop one heart from breaking,  
I shall not live in vain;  
If I can ease one life the aching,  
Or cool one pain,  
Or help one fainting robin  
Unto his nest again,  
I shall not live in vain.  
—Emily Dickinson.

## SHALL WE MEET AGAIN?

By K. D. Phillips, Carbon Hill, Ala.

Sometimes I think of the shadow that falls across our path, hiding forever from our eyes the traces of our loved ones whose living smiles were the sunlight of their existence.

Death is the great antagonist of life, and the thought of the tomb is the skeleton at all feasts. We do not want to go through the dark valley of death, although it may lead to a home in Paradise.

We do not want to lie down in the muddy grave, even with kings and princes for our bed fellows. But there is no appeal of relief from the law which dooms us to dust. We flourish and we fade as the leaves of the forest.

When our Christ was about to give up the ghost on the scarlet cross, He said, "Father, why hast thou forsaken me?" He had to take His eyes off of Him and withdraw His love, before He could die. When He did this, He became a man like you and me.

I am satisfied some one will read this that has stood by the bed-side of a loved one that left this world and all the earthly toys, to go home to God to help share the joys. I have seen mothers leave the house when their baby was about to take its flight to a home in glory. They could not bear to hear its cries. Yes, we will all meet again.

*Isn't that a wonderful story,  
When we live in a home of Glory?*

MYRTLE, MISSOURI.

Continued from Page Three

We pray daily our Savior's prayer, "Thy kingdom come," so that we may give ourselves to the building of a Christian world, and we share Him with others through faithfulness in worship, in witnessing and in persuading men and women into allegiance with Jesus Christ—all this can be done if we are willing to pay the price in terms of sacrifice and service and to be dominated by the mind of the Master. We acknowledge that we waste our days in things which do not profit us, in loving each other and in mutual respect we confess that it is as though we have made no progress at all, and lust looms larger day by day, and the souls of men have not developed in the knowledge and love of God. We are indifferent to the fact that we have crucified Christ upon the cross, and though the Son of God hangs there in pitiable suffering, we

gaze at Him. This should teach us the meaning of the Gospel of forgiveness. Hasten the day, we pray, when this whole world shall be born anew, give help to the thousands of unemployed and remove the sense of insecurity of life which pervades the world, through Jesus Christ who shed His blood as He prayed for the atonement of the world and was crucified upon the Cross for us. We do so little for Him, many of us spend half of our time planning for the future, we dream of beautiful homes for ourselves, large savings to make life more secure for old age, and pensions for our children, if something should go wrong with this planning, then we fret and worry because life has been cruel to us, and we have not been able to realize our goal.

Jesus gives us a cure for worry. He tells us to study the birds which do not sow, nor reap, nor gather into barns, yet God feeds them; will not God care even for us? Why worry about our physical make up, or why be concerned about what we shall wear? Think of the lilies that grow in the fields and are cared for. They do not toil, yet their beauty is even more real than all earthly riches. Will not God care for us, if He so beautifully cares for the things of nature? Have faith in God and trust in His loving care. This is Jesus' simple remedy for worry.

Life is like a sea voyage. We face storms and gales as we journey on toward Heaven. The safe and successful voyage of church and state and of individuals depends upon yielding ourselves to the divine Pilot; we are to depend upon the wisdom of Him who knows the paths of life's seas, how to avoid hidden rocks and treacherous shoals, and we are to trust His power who is able to subdue every storm or enable us to weather every wave of woe. It is tragic that so many lives are dashed upon the rocks, and then go down in the depths of darkness and despair.

The first tragedy is in understanding to sail life's uncharted sea, with its secret shoals and sudden storms, without letting Jesus Christ the divine Pilot have complete control. Teach us that we must be guided by Thee, if we are to meet our responsibility in guiding others. May each of us constantly and earnestly pray, "Jesus Savior, pilot me." We forget that God is the same yesterday, today, and forever, that He has not changed with all the rush and hurry of today, that

He is still calm, and is our Father who would give us rest and peace under the shadow of His wings.

—Mrs. M. B. Cockman.

ANNOUNCEMENTS  
ASSOCIATIONS

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.

ARKANSAS STATE Association of Free Will Baptist will convene in its Forty-first Annual Session at the Mt. Pleasant Church, eight miles west of Hamburg, in Ashley County, Ark., beginning on Wednesday night, September 28, 1938.

Eld. W. A. Hearron is to preach the annual introductory sermon, with Eld. J. S. Lovett alternate.

Eld. C. E. Wilson is to preach the Annual Memorial sermon, with Eld. L. C. Doyle alternate.

W. F. McGee, Mod., Russellville, Ark.  
E. O. Wright, Cor. Clerk, Atkins, Ark.  
Ralph Staten, Clerk, Pocahontas, Ark.

## BOOKS - BOOKLETS

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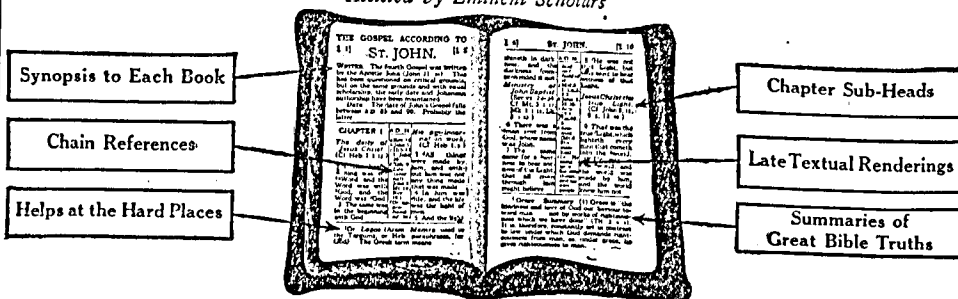
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