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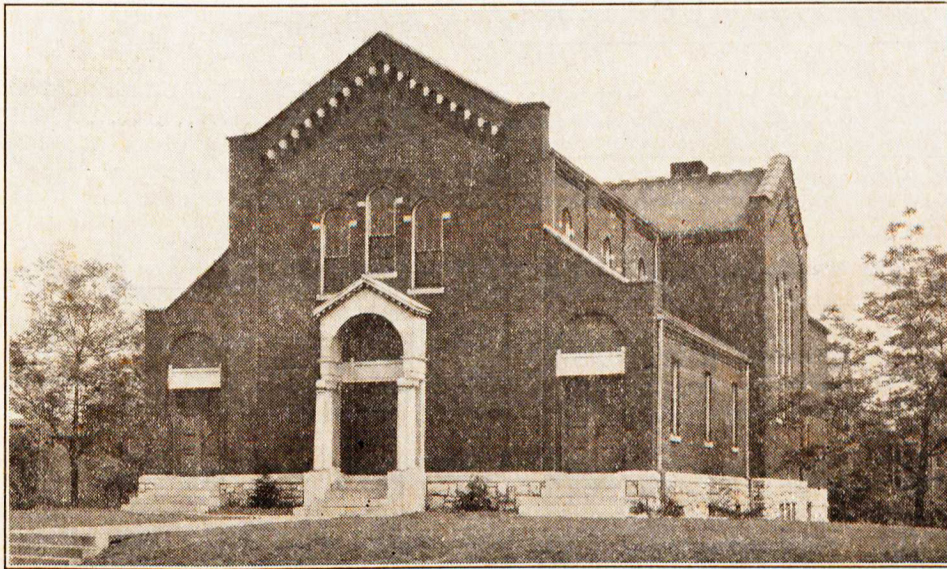
THE FREE WILL BAPTIST GEM

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

Vol. X. No. 10.

Purdy, Missouri, October, 1938.

50 cents per year.



East Nashville Church, 518 Woodland St., Nashville, Tenn.

The National Association Approaching

By I. J. Blackwelder, 1115 E. Douglas Ave., Nashville, Tenn.

Dear Gem Readers and people of the Western General Association:

As you know, the next session of the National Association of Free Will Baptist is drawing near, and I am happy to announce that the people of the East Nashville Church are looking forward to its meeting with them with great enthusiasm. We are expecting a large delegation from the West as well as from the East, so we are beginning to make preparations early. And not only are the people of the East Nashville Church anxiously concerned about the Association and its entertainment, but also the other churches in and around Nashville are offering their assistance.

Yes, we are looking for a large

crowd of people during this session of the National Association, beginning on Tuesday night, Nov. 15, 1938, and we here and now extend to every one a hearty welcome to our city and into our church and homes. We hope to provide a good home for every one during the Association, and in order that we may be able to make such provision for you, we are asking you to co-operate with us in the following manner:

If you are planning on attending the Association, either alone or in a party, send me a card as quickly as you are reasonably certain who and how many will be in your party. In other words, I am asking that only one in a party of two or more drop me a card and let me know how many

will be in your party. Also, let me know how many men and how many women will be in your party.

Of course, I know it will be impossible to accurately furnish all this information, but please do the best you can. And don't forget! Let only one in each party furnish me with the desired information. If more than one in a party should write me, I may get the parties confused, or even make reservations for more than are necessary.

May the Lord give us the greatest Association ever held among Free Will Baptists is our prayers.

P. S. There will be a committee at the church, 518 Woodland Street, to receive and direct the delegates as they arrive.

THE FREE WILL BAPTIST GEM

Organ of

THE FREE WILL BAPTIST CHURCH

Published monthly at Purdy, Missouri


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

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
 you notify us. Please give the old address with the new.

Your time is out if a pencil mark appears here 

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

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Program for the Quarterly Meeting of New Hope
 Association, to be held with Mt. Carmel Church,
 four miles south of Vilonia, Faulkner County,
 Arkansas, October 29-31, 1938.

FRIDAY AFTERNOON

2:30—Call to order by the Moderator
 Business and Election of officers.
 2:45—Talk—Did Jesus Go to Hell? (Ps. 16:10; Acts 2:31)
Eld. R. E. Pruitt
 3:00—Talk—Does this Scripture pertain to the Resurrec-
 tion of the Body? (St. John 5:25-27)
Eld. J. E. Pratt

3:15—Talk—"Co-operation"..... Eld. J. A. Stephen
 FRIDAY NIGHT SERVICE

Sermon Eld. W. B. Maddox

SATURDAY MORNING

9:00—Call to order by the Moderator
 9:15—Talk—Was the Devil cast out of the Third Heaven,
 or is it yet Future? (Revelation 12:9-12).
Eld. J. W. Moore

9:30—Talk—Does God Give Men the Same Power Today,
 as He Gave the Apostles? Eld. J. H. Hartsell
 9:45—Talk.....What is the Thorn in the Flesh?
Eld. Obb Presley

10:00—Devotional Service Sister Overstreet
 11:00—Sermon
 12:00—Lunch

SATURDAY AFTERNOON

1:00—Call to order by the Moderator.
 1:15—Talk.....Romans 12:25, 26..... Eld. S. A. Morgan
 1:30—Talk, "The Beauties of Heaven," Eld. W. B. Maddox
 1:45—Talk, "The Signs of the Second Coming of Christ"
Eld. C. E. Wilson

J. W. Moore, Moderator,
 J. M. Holleman, Clerk, Rose Bud, Ark.

Program of the Fifth Sunday Meeting of the
 Saline Association, to be held with Yorktown
 Church, Star City, Arkansas, October 28-29, 1938.

9:30—Song Directed by Leonard Doggett
 Scripture Reading Lizzie McLemore
 Prayer Eld. J. E. White
 Welcome Address Eld. R. M. Moore
 Reading of Letters and Seating Delegates

11:00—Preaching Eld. W. P. White
 Song Directed by H. C. Dyer
 Prayer of Dismission Eld. J. R. Hartley

SATURDAY AFTERNOON

1:00—Song Ollie Sweeney
 Bible, True and False Test, Directed by S. L. Woodard
 15 Minute Program.....Yorktown Sunday School
 Song Directed by Violet Moore
 10 Minute Recess

Song Ruth Brown
 Talk—Pastor's Duty to the Church—Lewis Barker
 Talk—Church's Duty to the Pastor—Bessie Moore

SATURDAY NIGHT

Song Service Directed by S. L. Woodard
 Devotional Service Dallas Jones
 Preaching Eld. R. M. Moore
 Closing Song Lonnie Brown

SUNDAY MORNING

10:00—Song Directed by Iris Williams
 Prayer Mary Funderburg

10:30—Sunday School Classes Combined
 Reading Eva Blasengame
 Prayer Mrs. J. E. White
 Preaching Eld. J. E. White
 Prayer of Dismission Mrs. Middleton
 Sunday Afternoon spent in Class Singing.

DRYNOB, MISSOURI

"Hello" Gem Family:

What a blessing to have the privilege of once more telling of the good works of God through those that go by His name.

Did some one say, or perhaps think, "No letter from Cross Roads—all dead over there"? You're wrong: for we are very much alive over here with an extra good Sabbath school.

Well, I will admit there was not much to write in August, as our good pastor was so busy in a revival meeting. He only gave us one message—at eleven o'clock on Saturday before the second Sunday. He has just gone from one revival to another, has hardly had time for his regular appointments at his own churches.

But Saturday, Sept. 11th was again our appointed time. Our pastor was present, also four other ministers, and a great number of others. We had a wonderful service with much rejoicing and praising God, and there were four added to the church.

The power of God was so demonstrated, there being only one sinner in the house; and she surprised the preacher by coming to the front and asking for prayer, then fell down upon her knees and began calling upon God. She soon came up a new creature, testifying of a new found hope in Christ. This was the beginning of a revival at Cross Roads. We never plan for a revival, the Lord sends one down among us.

I had the happy privilege of attending the night services at New Home revival, the one Mrs. H. G. Hamilton spoke of. Pardon me, Mrs. Hamilton, but I was disappointed that you said so little about it. So I must say more. Surely the Lord was there. There was good singing, and some inspiring messages delivered by the boy ministers, Eld. Curtis Wilson and Eld. Roy Jones. The power of God was manifested in many ways. Why folks, if any of you Free Wills don't believe in old-time, heart-felt religion and shouting (I mean *real* shouting), you should have been there, for surely it was a good place to be.

It is said by some, that the reason more people don't shout is because they are too proud. I say, "We don't live close enough to God, and let Him have His way with us; and we let our minds dwell too much on the cares of this life."

Reading the last Gem, I see that many were praising God because something nice had happened to them—good rains and so on. Do we not as Paul, *glory in our infirmities*? I praise Him for some of the trials I have had in this life: for they have only served as stepping stones toward Heaven and immortal glory. Paul said, "Rejoice evermore, and in all things give thanks." I know there are times when we feel there is nothing to give thanks for, but there always are. We that have been redeemed by the blood of the Lamb should be a happy, rejoicing people. Even the sinner should rejoice that God is so merciful to him. O Lord, lengthen out the brittle thread of life for them, giving more time and opportunities to be saved. And you know—

God hath not promised the skies always blue,
Flower strewn pathways all our life through.

God hath not promised sun without rain,
Joy without sorrow, peace without pain.

But God hath promised strength for the day,
Rest for the laborers, light for the way.

Grace for the trials, help from above;
In failing sympathy, undying love.

So what more could we ask? Praise His good name forever. His grace is sufficient for us, whether we believe it or accept it, or not. He will never leave us nor forsake us if we yield our selves unto Him. Pray for me, that God may get glory from my life. God bless you all. I love you all.

—Alpha Jane Willson.

TULSA CHURCH REPORT

By Ethel Renegar, Reporter

Dear Editor and Gem Readers:

We have been experiencing such wonderful blessings of late, that we hardly know where to begin to tell you about them.

For instance, our Camp Meeting and Association, which convened on the camp ground, near Sub Station in August, was truly wonderful in every way. I don't believe we have attended one yet where the Spirit of the Lord was manifested better. Everyone seemed to be submissive to the will of God, and He took care of the business for us.

Not in a boastful way do we mention the fact that about three of our members were elected to hold office in the Association, but we do feel it an honor bestowed upon our church.

Then on Sunday night, August 28th, Bro. Bingham, our pastor, invited Sister Susie Pruitt to fill the pulpit, which she did, and three surrendered their lives to Jesus.

On Tuesday night following, one of our Sunday school classes sponsored a water melon feast at Mohawk Park. Music was furnished by our church orchestra, and a good time was had by all.

But now, for the best part of our news. Bro. Winford Davis of Monett, Missouri began our revival, as scheduled, on September 4th, and what a revival it has been! Two weeks and two nights have passed since then, and we have had twenty-eight conversions. Bro. Davis has preached some wonderful sermons, and many from other places have come to hear him, some from as far off as Drumright, Okla.

We have learned to love Bro. Davis in the short time he has been with us, and pray God's blessings upon him wherever he may go, and may God send him our way again in the future.

ZION HILL CHURCH

Talala, Oklahoma, Sept. 11, 1938

Dear Gem Readers:

I will take the pleasure this Sabbath afternoon to write a few lines, as it has been some time since I have reported.

We want to report that our little church is still striving to hold up the blood stained banner of Jesus Christ. Our Sunday school has remained above average all through the hot summer months.

Brother Ralph Brown has been called to pastor our church this year. We have also elected Sister Plumer as our young peoples' teacher since our last report.

We have a revival going on now. There were several visiting preachers last week with lots of good messages delivered. We are trusting the Lord that we may have a great out pouring of His Holy Spirit and there will be souls born into His kingdom this and next week. It seems as though sometimes it is so hard to reach sinners that I wonder as Bro. Brown's text was this morning "Have we Paid the Price?" It seems like we get thoughtless about our duty toward the Lord's work. We neglect to go out and bid them come into the Lord's house.

We certainly do enjoy the good reports and messages in the Gem. We can hardly wait until we get it each month. We are sending in a subscription this month.

We ask an interest in all your prayers that we may be as a shining light in the service of the Lord. May God bless you all.

—Daisy Merchant, Reporter.

Its easy enough to be pleasant

When life flows along like a song,

But the man worth while is the one who can smile

When everything goes dead wrong.

—Selected.

GRANBY, MISSOURI, Sept. 2.

Dear Editor and Gem Readers:

In a certain year the 5th day of August I was born, not in a wealthy home, but a loving home. My dear father and mother cared for the little body committed to their trust, frail though it was, to the years of accountability. Fifteen years after, on the 29th of August, I was born again. What! surely not born again? Yes, Sir, born again just as miraculously and truly as the first time. This time I was born into a very great inheritance; my Father holds all the wealth of the world in His hands.

Yes, it is true that I was born into the King's family; and He said, "All things are yours, and ye are Christ's and Christ is God's." Yes, I have a clear title to this inheritance.

You would say, "Surely you don't resemble in the least what I would expect a king's child to look." No, I admit I am very insignificant, but I have my title, I talk to my Father every day about it, unworthy though I am. He makes it clear to me, perfectly clear, that it is all right. Why, the title is sealed with blood, the very life blood of His own Son—I'm not only an heir, but a joint heir with His Son. From the world's viewpoint I would not be recognized as one who has great inheritance, but, you see, man looks on the outward appearance, but God looks on the heart. So let us claim our inheritance.

Thank His holy name, God knows the secret thoughts of our hearts. Yes, the thought you cannot express to your dearest friend, the little stinging word that made you blue, bless you He knows about it all; He knew when I laid the precious one away, all that I had any claim to this side of Heaven, but He is the same loving Christ that wept with Mary and Martha. Cast your burden on the Lord; He will sustain you, claim your inheritance, a father loves to be recognized by his children. The dear Father said, "Call on me in time of trouble." It doesn't make any difference how dark the cloud is, just take it to Him, He will make a way for you to bridge over the tunnel, or give you strength to go through, the rainbow will come, though it may seem long, it will come if we trust Him—just claim your inheritance.

We almost perish for the water of life, get so thirsty for the Holy Spirit and never make an effort to get closer

to God; it is sad indeed. I once read of a ship at sea. They had run out of water and were perishing, had almost given up, but a ship came into view; so they halloed, "Water! water! we are dying!" The captain halloed back, "Dip down into the Amazon and drink!" The Amazon current was so strong that it went miles into the sea. They could have had fresh water hours before. May God help you to claim your inheritance, and for Christ's sake dip down into the Amazon and drink. The Water of life is always present; God help us to dip down and drink.

I must be nearing the crossing, a bit weary and travel stained, but my feet are firmly placed on the Rock of Ages. I am not much concerned about the crossing, just looking beyond to the City with foundations, whose builder and maker is God. —Mrs. Ola Skaggs.

NEOSHO, MISSOURI, Aug. 25.

Received too late for last issue

Dear Brothers and Sisters in Christ and Readers of the Gem: The revival meeting that was conducted by Sister Harriet Donnelley and Bro. Ben Henderson was closed on Tuesday night, Aug. 23rd with wonderful success and a blessing to the community. 34 were converted and restored, and the organization of a Free Will Baptist Church, with 15 charter members and two ordained deacons. Bro. Henderson is pastoring the church.

We are praying that we may be able to get a church house built before cold weather, so we can serve our dear Master and praise Him for the blessings that He has bestowed upon us. We are all poor in this world's goods, but rich in faith.

We desire your prayers and any help that you can give will be highly appreciated. Send all communications to C. M. Donnelley, Neosho, Mo., R4,
% J. B. Walker.

REPORT OF FIFTH SUNDAY MEETING

Received too late for last issue

Dear Editor and Gem Readers:

I will try to report our fifth Sunday meeting of Saline Association, which convened with Pine Hill Free Will Baptist Church, near Star City, Ark., July 30, 31, 1938.

Our moderator, Eld. R. M. Moore, being absent, the assistant moderator, Eld. J. E. White, took charge.

Opening song by Rastus McMann.
Scripture reading by Dallas Jones.
Prayer by Eld. J. R. Hartley.
Welcome address by Grace Williams.
Reading of letters and seating of delegates.

Song directed by H. C. Dyer.

A committee to arrange a program for next fifth Sunday meeting was appointed as follows: Mrs. Bessie Moore, Mrs. Mabel Doggett, Mrs. Ollie Burns.

Minutes of previous meeting were read and approved.

Sermon at eleven o'clock by Eld. J. R. Hartley. Text, John 14:1-3. We heard a real sermon.

Met back after noon.

Opening song by H. C. Dyer.

Prayer by Rastus McMann.

A Bible question box was directed by Mabel Doggett.

Five minute talks on What would create more interest in the fifth Sunday meeting by Brothers H. C. Dyer and J. R. Hartley.

Song led by Oris Doggett.

Reading ... "The Garden of Eden"

Eva Blasengame.

Song directed by Ollie Sweeney.

Fifteen minute talk on "Our Greatest Need for the Development of the Denomination" by Eld. J. E. White.

Macedonia Free Will Baptist Church was chosen to entertain the next meeting of the Sunday School Rally, to meet the fifth Sunday in April, 1939.

OFFICERS

President S. L. Woodard
Vice Pres. Dallas Jones
Secretary Sister Hazel Brown
Ass't Sec. Sister Maxine Dyer
Song Leader Leonard Doggett
Ass't Song Leader H. C. Dyer

The next fifth Sunday meeting will be held with Yorktown Church the fifth Sunday in October, 1938.

Ten minute talk on "Blasphemy Against the Holy Ghost" by Elder J. R. Hartley.

Closing song led by H. C. Dyer.

Dismissed by W. W. Clark.

Saturday night service opened with song led by Leonard Doggett.

Prayer by Eld. R. M. Moore.

Devotional led by Lewis Barker.

Preaching at 8:30 p. m. by Elder J. E. White. Text, 1 Cor. 3:9.

Dismissed by Eld. J. R. Hartley.

Sunday morning session opened by singing led by Leonard Doggett, followed by several other leaders.

The moderator, Eld. R. M. Moore, was present Sunday morning and took charge and directed a song.

Fifteen minute talk on Sunday School by S. L. Woodard.

Song, led by Violet Moore.

Reading by Eva Blasengame.

Preaching at eleven o'clock by Eld.

R. M. Moore. Text, Romans 13:12.

The afternoon was spent in class singing.

Dismissed by W. T. Woodruff.

—Lewis Barker, Clerk.

LAMAR, ARK., Sept. 1, 1938.

Dear Gem Folks:

As you have had no word from our Mountain Home Church, I would like to make a brief report.

We have a nice sized Sunday school enrollment (94), also a good league. We have a fine choir of 55, and Bro. W. M. Guinn as pastor. He has just closed a successful year with twenty-one additions to the church.

Antioch Association will convene at Mt. Home September 8, 9, and 10th.

Pray that we will have a splendid Association.

—Deacon W. L. Mickel.

GREENTOP, MISSOURI

Greetings in Jesus' Name:

Having been to a few Sunday School Councils this year, with the Lord's help, I want to try and write something about "Church Progress."

At these councils the main topics are: "How can we Change the Program of today to Prevent the Falling away of the Members and Attendance?" and "What can we Put Forth to Interest and Challenge the Young People?" Seemingly they make themselves managers of the program, leaving the Lord out, and one prominent sister, learned and educated, teacher in the Kirkeville High School, left the impression that the pastor, often picked out as the key of discord, should mingle around among the laity, find out what they like to hear and preach after this manner. Paul deals with this in 2 Timothy 4:3, 4.

I would liken churches filled with program to a pretty balloon filled with air. All outside and no center. Now, though the Bible says not to judge, it also says, "By their fruits ye shall know them."

According to the Bible, the true program is to first be born again, or be converted (John 3:3 and Mt. 18:3).

What is conversion?

Webster gives us the definition: "A turning or change from one state to another."

Now to become as little children

(Matt. 18:3), surely isn't a change of from bad to worse, because a little child, not having fallen to the baser passions and sins man is subject to, is a perfect picture of innocence and purity. Even though in their play together they may become angry with each other, the next moment finds them forgetting and forgiving and playing together as at first. The forgiving spirit and attribute of the true Christian (Matt. 18:21-35; Mark 11:25, 26).

So the conversion named by Jesus must be a change from bad to better, from sinfulness to holiness or righteousness, brought about by two steps: "Repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21).

Second must come sanctification, a departure from the worldly crowd and amusements, and consecration to God. "This is the will of God, even your sanctification" (1 Thess. 4:3). The Thessalonians had but turned to God from idols (chapter 1:9), and Paul in the fourth chapter was admonishing them to keep their bodies from unclean practices and their minds from evil thoughts, and to separate themselves from their past life and worship. The Greeks had deified the passions of men and immorality was connected with, and often formed a part of their idolatrous worship. Thus the new Thessalonian Christians faced an entirely different mode of religion.

Then, looking forward to the time when the church should become polluted with professed Christians who were unholy in walk, of unsound faith and doctrine, Paul instructs Timothy "that a man purged from such shall be a vessel unto honor, sanctified," etc. Then in 2 Tim. 2:21; 3:2-5; and in 1 Tim. 6:4, 5, we are told to withdraw from unclean and ungodly things.

Many Christians of today keep right on with their old sinful amusements, such as cards, drinking, dancing, gossiping, and too often take them into the church. On the outside they dabble in sin even deeper. Such cannot be content with a life of concentration, so when a preacher comes along, knocking on their little pet indulgences, they begin to wonder how to work out a program not so annoying.

Then, sanctification has another meaning: Purification.

What is the Bible method of purifying or cleansing after conversion? The Psalmist asks, "Wherewithal shall a young man cleanse his way?" Then comes the answer, "By taking heed

thereto according to thy word." In Ephesians 5:25, 26, we read, "Christ loved the church, and gave Himself for it: that He might sanctify and cleanse it with the washing of water by the Word." Then in John 15:3, "Now are ye clean through the word which I have spoken unto you."

Now, if we have presented our bodies a living sacrifice to God, set apart for His work, He has in turn given us His word as a means of washing unto the second meaning of the word "sanctification."

So let us take heed to this word (which is able to save our souls. Jas. 1:21), and give it a prayerful application to our lives, that we may keep our feet clean from the filth and refuse of sin so abundant on the highway of life today (John 13:10).

Then, also on the program, we find in James 1:22, "Be ye doers of the word and not hearers only." Why? Because when doing or working for the Lord we are going forward, facing the enemy. If not advancing, our backs are liable to become turned to the foe. And, studying the armor of God (Eph. 6:14-17), we find that the back is all that is left unprotected, and subject to the darts of the wicked.

We agree that a change is needed in many churches of today, but the change should be made back to the old paths ordained of God before the world was and revealed unto man in general some 1938 years ago.

1. Conversion; 2. departing from all worldliness; 3. daily cleansing by the Word and prayer; 4. working in His vineyard, "going on unto perfection" (Heb. 6:1), "with Christ dwelling in our hearts by faith" (Eph. 3:17).

Can mere man improve on such a program? and would not a body or church of individuals following such a program reflect the love of God with greatly increased brilliancy?

Pray for your brother in Christ.

—Ralph Gregory.

STROUD, OKLAHOMA

Dear Editor and Gem Readers:

I enjoy reading the Gem very much, it is a joy to me to read of the many brothers and sisters that are still working for our Master, some of them I have known for years.

I have been a member of the Free Will Baptist Church for fifty-two years and I feel more determined to serve my blessed Lord than I ever did.

Pray for me.

—Mrs. W. H. Layton.

ARNETT, WEST VIRGINIA

Dear Editor and Gem Readers:

I have received two copies of the Gem, and I see some good soul-inspiring articles written by the brothers and sisters.

I will give a short report of our last Raleigh Quarterly Meeting, which convened with the Flat Branch church, beginning on Friday night before the second Sunday in August, 1938.

On Friday night all the ministers were present but one. We had no preaching, but all the preachers talked about ten minutes each.

Saturday morning at 9:30, after a short devotional, song and prayer, conference was called to order by the clerk.

Committees were appointed and the letters from the churches were read. Three letters called for four deacons to be ordained, also two ministers were ordained, and one licensed for one year.

Eld. D. W. French from the Protestant Methodist united with the Free Will Baptist and was given license to preach the Gospel.

Committee on next session reported the next conference to meet at the Lawson Church, Lawson, W. Va.

Our conference has ten ordained ministers and one licensed for one year. We closed with only two sermons, on account of the business taking so much of the time.

Sunday school at 10:00 a. m. Sunday.

Preaching at 11:00 o'clock by Eld. Jeff Thomas. Text, "Will a man rob God?" He sure did show how the money is spent for the cause of the evil one, in liquor stores, beer joints, moving picture shows, and ball games.

Pray for the success of our conference.

For the benefit of Eld. J. M. Henson I will give, in the future, the names of all the churches in our conference and the date when organized and the ministers who organized them, as correctly as I can.

With love to the editor and family, and all the readers, I will close.

—W. R. Combs, Clerk.

RICHWOODS, MO., Sept. 6th.

We, John and Sophia Ackerson and family, were converted at Desloge Free Will Baptist Church in 1930 and 1931 respectively, and united with Park View Free Will Baptist Church of Desloge, Mo. Eld. Tommie Franklin

being the pastor, she has been a great inspiration, and has helped to make our work a success.

We might at this time speak more fully of Sister Franklin who is wholly consecrated to Christ. She began her labors at the Desloge church approximately nine years ago.

During that time many souls have been saved through her efforts and within the last three years six have announced their call to the ministry. One has been ordained, four are carrying license, and one is to be licensed.

Eld. Albert Halbrook, a young minister, also received a definite call as a missionary to Africa, at her church during the quarterly meeting of St. Francois County, which convened July 27-29, 1938.

Her work and labor of love will never be fully realized until she stands in the presence of God.

We would seem ungrateful not to mention Sister Anna Reed the constant companion of Sister Franklin, who has labored and helped to make Sister Franklin's work successful. She is superintendent of the Sunday school and the pianist, and has been an inspiration to the young people.

From this church we felt led by the Spirit of God to leave and go to Richwoods, Mo., a place almost unconquered for Christ.

We came to Richwoods June 16, 1937. Here we labored with the Methodist Church of Richwoods, and we are thankful to them for their kind reception of us and will remember with joy our work with them. But during our labors, we felt a desire and need of a Free Will Baptist Church.

In the July issue of the Gem paper we expressed a request that the Free Will Baptist everywhere pray that this desire might be realized.

This morning, after fourteen months of labor at Richwoods, and approximately three months after the request was sent to the Gem, God has heard our prayers and your prayers, and we take pleasure at this time in giving you the result of these prayers, which was the organization of "The Richwoods Free Will Baptist Church."

Before we give it, may we bow our heads in prayer and thank God for hearing our prayers and your prayers?

"O Lord, our Lord, we thank Thee for answering our prayers. It has increased our faith. Bless those who have offered these prayers. May the Richwoods Free Will Baptist Church be a blessing to Thy vineyard and may

Thy name be exalted.

"These petitions and thanks we give and ask in Jesus' name. Amen."

THE ORGANIZATION

The organization of the Free Will Baptist Church at Richwoods, Mo. the night of September 5, 1938.

Meeting was opened by Evangelist Eld. Albert Halbrook who began the meeting at Richwoods, Mo. Aug. 22nd, exactly two weeks prior to the organization of the church. He was assisted off and on by the members of the Lead Belt Gospel Band of which he is a member. Those who are members of this band are as follows: Eld. Damon Dodd, Chairman and pastor of Mine La Motte F. W. B. Church, Eld. Albert Halbrook, Sec.-Treas., Eld. Alvin Halbrook, pastor of Wortham F. W. B. Church, and Sister Sylvia Dodd the devoted wife of the chairman and the musical leader of the "Lead Belt Gospel Band."

The service began with singing hymn 117, "Bringing in the Sheaves," and the first and last verses of hymn 159, "On Jordan's Stormy Banks."

Prayer was offered by Bro. John Keeney, member of Flat River F. W. B. Church, then hymn No. 260, "Tell Others of Jesus," was sung.

Prayer was offered by Eld. C. B. Dees, the consecrated pastor of the Aulsberry Chapel Church, near Bonne Terre, Mo. A special, which was an inspiration to all who listened, was rendered by Sister Velma Dean and Elva May Matthews of Desloge, Mo.

After a brief speech by the evangelist, the members of St. Francois Co. Executive Board were introduced. The worthy chairman, Eld. Jas. F. Miller, pastor of the F. W. B. Church at Flat River, Mo., the largest F. W. B. Church in Mo., was introduced first. After this the beloved pastor of Park View F. W. B. Church of Desloge, Mo. and Sec.-Treas. of the Executive Board was introduced. The third member, Deacon O. B. Womack of Leadington F. W. B. Church, a man of wonderful business ability, was introduced.

The responsibility of the remaining service and the organization was assumed by the chairman of the board, Eld. Jas. F. Miller.

After a spiritual message by Eld. Jas. F. Miller, from Acts 3, concerning Peter and John meeting the lame man at the temple at the hour of prayer, an invitation was given to sinners.

After this he proceeded to organize the church. Eight charter members:

Eld. Albert Halbrook, Bro. John Ackerson, Sister Sophia Ackerson, Bro. Harold Ackerson, Sister Della Ackerson, Bro. J. W. Massengale, Sister Pearl Emily and Sister Ada Myers.

After reading the Covenant, instructions were given as to the duties of those who became Free Will Baptist, and the doctrines of the F. W. B. were explained. A prayer of consecration was offered by Eld. Tommie Franklin for the new church.

Officers for the new church were elected as follows:

Clerk Sister Sophia Ackerson
Treasurer ... Sister Sophia Ackerson
Pastor Eld. Albert Halbrook

Brothers John Ackerson and J. W. Massengale were elected as deacons.

After a wonderful testimony service, conducted by Bro. Miller, the deacons elect were ordained.

An offering was taken by Sister Franklin for a gasoline lantern, to be used by the church, amounting to \$2.77.

A prayer of thanks for the offering was given by Bro. O. B. Womack.

After this the hand of fellowship was given by the members of the St. Francois County Quarterly Meeting.

They were as follows: Eld. Jas. F. Miller, Eld. Tommie Franklin, Bro. O. B. Womack, Eld. Alvin Halbrook, Eld. C. B. Dees, Eld. Ruth La Brott, Eld. Eunice Edwards, Sister Eunice Miller, Sister Effie Matthews, Bro. Blaine Matthews, Bro. Raymond La Brott, Bro. Albert Tucker, Sister Albert Tucker, Bro. Sterling Tucker, Sister Velma Dean and Sister Eva May Matthews, Sister Belle Henderson and Bro. and Sister John Keeney.

The benediction was rendered by Bro. O. B. Womack.

May the Lord bless the Free Will Baptist, and we are sure the flag (the Bible) of the Free Will Baptist will be unfurled over other territory as yet unconquered for Christ.

Donations will be appreciated for the building of a church house for this new organization.

Send all donations to Mrs. Sophia Ackerson, Richwoods, Mo., or to Eld. Albert Halbrook, Leadington, Mo.

We covet your prayers.

—Mr. and Mrs. John Ackerson.

heavy, yet He is always ready to lend us a helping hand and listen to our feeble cries, if we will but let Him.

O what it means to say we are a child of God and feel His Holy Spirit abiding in us, and we in Him; and we know that all is well if His Holy Spirit dwells within us, and if we love the brethren.

I am happy to tell you that for some time on Sunday I have been going with the Old Christian Harmony Band; and, as we go from church to church from Sunday to Sunday, we sing the old songs of Zion, and can feel His Holy Spirit flooding our souls, and sometimes our hearts are made to overflow with joy.

How we love these dear old songs, and how we look forward from one Sunday until the next when we shall meet again to sing God's praises. Some time our singing together will be over and we shall meet no more, but if we live true to God we will meet again never to part.

I am so thankful that I ever found the straight and narrow way, and I have only one regret—that I did not find it sooner. Although I started at the age of 16 years and have had many happy years, in a way, serving God, and in another way it has been a short time. I have spent some years over half of my life serving the Lord, and the more I serve Him the more I want to serve Him. I do so want to live a life that wherever I go people will know that I am a child of the King. O how we as children of God should pray! O the worth of prayer! The closer we stay at the foot of the cross, the better we can overcome trials and temptations. If we all, as children of God, would pray more and talk less about our neighbors, I am sure God would be much better pleased with us. I want to live so people will have confidence in my serving Him and at last go to that home prepared for the soul.

I ask an interest in the prayers of all that read this, that I may live a life for God and be helpful to others, that they may seek their soul's salvation before it is too late.

—Daisy Raney.

REPORT OF ASSOCIATION

The Northwest Missouri Association of Free Will Baptist convened with Mt. Zion Church, north of Plattsburg, Missouri, August 25-27, 1938.

The introductory sermon was delivered by Eld. T. C. Ferguson. Subject,

"Living in the Clear With God." An inspiring and soul-stirring message was delivered, after which an old fashioned hand-shake was enjoyed by those present, and this was followed by a consecration service, Eld. Kenneth Turner offering the consecration prayer.

We have six ministers in our Association and all were present.

There were eight deacons present.

We had seven visiting ministers from Northeast Missouri and Laclede County Associations.

All our five churches were represented by delegates and letters.

We had several visiting Christians.

Officers Elected

Moderator Eld. Kenneth Turner
Ass't Mod. Eld. Mary Wellbaum
Clerk-Treas. Eld. Melba White
Ass't Clerk Miss Ollie Tyer
Ex. Board member, Dea. Stanley Baker
Statistician, Mrs. Milford House

The stand was filled Friday morning at the eleven o'clock service by our State Evangelist, Eld. Sam. Marcum. Scripture lesson, Matt. 14th chapter, beginning at verse 13. Text, Matt. 14:16. A soul-stirring message was much enjoyed.

Several special numbers in song were much enjoyed, given by Marylin Homan and Buddy Homan.

A solo by Sister Katherine Dauber.

A reading by Mary Lee Coffey.

The reports of our ministers were called for and read, all reports were received.

Delegates elected to our State Ass'n.

Friday night time was given to Bro. Sam. Marcum to bring before the people our denominational paper, the Gem. Eight subscriptions given.

The stand was filled Friday night by Eld. Archie Cooper. Scripture reading 84th Psalm. Text, "Ge ye into all the world, and preach the gospel."

A soul-stirring message was delivered. On account of the rain no business was transacted Saturday morning.

Eld. Cecil Horner brought the message at the eleven o'clock service.

Scripture reading 24th chapter of Luke, beginning at verse 13. Text, Luke 24:32. Sub., "Burning Hearts." A wonderful sermon was delivered and the power of the Lord fell and you could see conviction written on several faces.

Eld. E. T. House was elected as our Sunday School field worker, his expenses to be paid by each church he visits, Bro. David Homan to be his assistant.

HARTVILLE, MO., August 22.

Received too late for last issue

Dear Editor, Wife and Gem Readers:

Here I come again by the help of our blessed Savior. O how I love Him! And, though the cross sometimes gets

Our next Association will convene with the Philadelphia Church, near Pattonburg, Mo., on Thursday night before the 4th Sunday in Aug., 1939.

Eld. Kenneth Turner to preach the introductory sermon, with Eld. Melba White as alternate.

The Association this year was one of the best we have ever held, the sweet Spirit of the Lord was manifest in every service and it has been a spiritual uplift to our church.

This is a very brief report, and isn't at all complete, but space will not permit a more complete report.

Yours for the cause of Christ,
Melba White, Clerk, Piattsburg, Mo.

WEATHERFORD, TEXAS

New Hope Church

Dear Bro. and Sister Brown and Gem Readers: On this beautiful day, I want to write a few lines to our paper and renew my subscription to the Gem, it is a very dear paper to me. I have been taking my church paper for many years, ever since Bro. and Sister S. L. Morris published it at Weatherford, Texas. It was known then as The Free Baptist News. I am thankful to our blessed Lord that He has spared our lives down to the present time, and I thank Him for the many blessings we receive each day. If God permits us to live, we will celebrate our fiftieth wedding anniversary the 1st Sunday in November, with a big reunion. We are expecting all of our children to be at home then.

I want to give a little account of our Association, which convened with our church last week. We had a wonderful Association, there being a large delegation of preachers and delegates and visitors from off there. We had some extra good preaching, and we were made to sit together in heavenly places; for the power of God was felt. Bro. and Sister McAdams were passing through here on their way to Illinois, during the Association, and they came by and stayed a day and night. Sister McAdams brought the message Wednesday evening at 4:00 o'clock and Bro. McAdams sang for us. Her subject was, "What Does Jesus Want the Church to Be When He Comes, and What Do We Want it to Be?"

The State Evangelist of Oklahoma was there and brought us a great message on "The Divine Touch of God." Paul Pursell was his name.

Bro. McPhail from Denison Church was there with their delegates, as that

church came into the West Fork Association. Several of our old preachers attended the Association: Bro. Miller and Bro. Hodges were there.

We had a good revival meeting and the church seems to be built up. Bro. Covington held our meeting for us. Bro. J. C. Turrentine is our pastor. We think he is a God called man and a good preacher.

We all stayed on the church grounds most all the time during the Association, as we served the meals there, all except breakfast. The Association was a feast to my soul, and will be long remembered.

We have preaching three Sundays out of each month, our pastor preaches the 1st and third Sundays and Bro. Measures, a young preacher, preaches on the 2nd Sunday.

We have a good Sunday school and Ladies' Aid. Pray for all of us.

Your sister in Christ,
Mrs. R. L. White.

SPRINGDALE, ARKANSAS

Dear Brother Brown and Gem Readers:

A good friend of ours had the Gem sent to us for a year once, and since then we have kept our subscription renewed. It is a fine Christian paper and I wish it came every week.

All you people of God pray that the Lord will heal the nerves in my head and eyes, so I can see to read it for myself. My husband reads for me when he has time.

Couldn't we have some space especially for the children? I am sure they would all enjoy it so much.

Christians, pray one for another: for we all need each other's prayers, and especially the young Christians. It makes my heart ache when I see so many converted, then when they are thrown out with all kinds of evil boys and girls, they go down in sin again. I would to God that young people, and older ones as well, could see where they stand in the eyes of God, with their drink, cursing and evil living.

Bro. Cecil Garrison, a real man of God and our dear old pastor, Bro. J. W. Allred, held our revival this fall. We had several conversions and renewals, but, oh, so many wouldn't even listen to the services, but stayed outside among the evil minded. We do wish they would listen and be saved before the great day of Judgment comes.

Your sister in Christ,
Mrs. Chas. Bagwell.

INDIAN CREEK MINISTERS' CONFERENCE

The ministers of the Indian Creek Association met 24 hours before the regular session of the Association to hold the second annual Ministers' Conference. The entertaining church was Merl's Chapel, near Cassville, Mo., which also cared for the Association.

The general theme of the Ministers' Conference was "Ministerial Problems." The first service was a sermon on "The Ministry" preached by F. C. Zinn. It was a big subject, but we had a big man to handle it—one who was certainly equal to the occasion. F. C. Zinn sure preached a stem-winder; he held us spell-bound for about an hour while he tooted his bugle about the things which go to make up the ministry—the call, the obedience, the service, then the rewards.

The second service was a sermon by C. E. Mann of Niangua, Mo. With Rev. 4:7, Bro. Mann carried us all away, in the Spirit, on eagles' wings. We soared high above the clouds in the sunshine of God's love while the storms of life raged below—Oh you missed something by not being with us!

The issue of the day was surely successful. The topics were so masterfully discussed. Pastor's Spiritual Problems—opened by Virgil Greenway, Pastor's Temporal Problems—opened by Winford Davis, and Evangelist's Problems—opened by John Rollins. We had Round Table open discussions on each of these topics which was so very interesting and helpful. Nearly all of our ministers freely took part in some discussion or another.

Deacon Joe E. Turner opened the discussion on "The Minister from a Deacon's View-point." Say, but we got an ear-full! Now that ought to wake some of us up. Other deacons followed—now they put us on the spot. Stay right in there, Joe, for we admire a man with a "back-bone!"

Several visiting ministers were present, some of whom took part in the discussions, and we are glad for it. The unofficial registration is as follows:

VISITING MINISTERS—C. E. Mann, F. E. Crain, O. M. Ennis, Ed Friend, Lucy Friend, and D. T. McKee.

OUR MINISTERS were Kenneth Turner, C. L. Marbut, B. F. Henderson, Winford Davis, C. M. Hatfield,

Virgil Greenway, W. K. Weston, F. C. Zinn, Delmer Cochran, Frank Linton, B. F. Brown, John Rollins, Luther Black, Myrtle Black, Mrs. D. T. McKee, Elda Crain, and O. T. Allred—if I've missed any, it's an oversight.

B. F. Brown is our worthy and efficient president. He just fills the bill right to a T and we don't bother ourselves about looking any further for a good president. The officers for the coming year are:

B. F. Brown, President, Winford Davis, Vice President, and—

Yours for Christ,
—John B. Rollins, Secretary.

CHICAGO, ILLINOIS 306 South Wabash Avenue

Dear Baptist Friends:

It is with great pleasure I attempt to express in this announcement some of the activity of the college students. Realizing that there are so many people who are interested, and who, from time to time ask me about the scholarship students and their work I feel this article will prove beneficial to you all.

The first year I accepted scholarship students was very easy, since there were only three from the South, and the rest from the North. I secured living accommodations out of the same building as I lived in, and looked after them as though they were my very own. The second year there were fewer northern students and more southerners. I still kept them out where I lived, that is in the same building. I feel responsible for them, and that is why I am so careful with whom they associate, where they go, and what they do.

I will tell you what my work is like and then you will perhaps understand why I have so much to say about what a student does.

First, I am and have been for the past three years a faculty member of the Chicago Conservatory of Music, the largest, oldest, and I believe the finest in the United States. Second, I am the youngest instructor in the history of the school to serve on the Board of Examiners. Third, I am on the personal advisors counsel. I have to understand every student and advise them as to what they should or should not do. There is no student who at times does not need a word of encouragement, a little sympathy, a little understanding, or a heart to heart talk. It is my duty to be their true friend; sometimes I am their father, mother, brother and sister, all in one. More than that, I have to select a great majority of the students' vocational and avocational outline. I make a study of the individual, and then advise him, or her as to what will prove the most beneficial to them in

the long run. Fourth, next to the registrar, I outline the college course for the students, advising them what subjects they shall take during the term and with whom they shall study.

In my own department, I conduct classes in Harmony, Counterpoint, and Composition. I instruct in private work, piano, voice, and conduct classes weekly in the repertoire of each. For the past year I have been an honorary member of the National Piano Playing Guild, and for three years served as president of the Otto Wulf Club. I conduct the Preparatory Examinations in piano, theory, and voice in the Conservatory and its extensions, which explains why I have a six day teaching schedule.

About the students, I can assure you, when they have completed their course in Chicago, they will be no ordinary teacher. They will be equipped to teach in any college or University. There is no musician in our denomination to equal their ability.

I am accepting new students all the time. For those who have to work their way through college, I can place them so they will be able to earn all expenses and attend college without any assistance at all. I like that they earn part and secure the rest from home because it gives them more time to study. However, if the students are willing to work and need work, and are planning to attend college, all they need to do is write me a letter and I can put them through. Manning Bishop, one of the finest young men you need ever to meet, earns all his expenses and is going right through college with honors. His average grade for last year was probably an A plus. It is very true it would save him an extra year in college should he not have to work, but I realize the extra years will do him good, so that is why I do not worry in the least if a student has to work. It keeps him busy and there is little or no idle time.

I am still accepting students for the fall term. Anyone interested may write me at once. We will leave for Chicago September 9th, and will be glad to see anyone who thinks he would like to go up. I am very much interested in the denomination, and realizing while I am only one, and could do very little in the south myself, I can do greater work by training our church musicians so they can come back south and work for the denomination. More than that there is no school more highly accredited than the Chicago Conservatory of Music, and work done there will be honored in any other national or internationally accredited college or University.

Yours in the service of our Master,
—Leonard Earl Harris.

EDNA, OKLA., Sept. 18, 1938.

Dear Bro. Brown and Gem Readers:

Our annual Home Coming was last Sunday, Sept. 11th, and the Spirit of

the Lord was with us: for where peace and love are manifested, He is always there ready and willing to help; and will be at the great Home Coming.

The word "come" occurs 642 times in the Bible—"Come to the supper;" "Come to the waters;" "Come through all sorrows, all trials; through all nights of darkness, through all calamities, all temptations, and this, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." What more could we ask for?

Bro. Carter, an old soldier of the Cross, brought a soul-stirring message from the 11th chapter of Heb. Like Enoch, Noah, Abraham and Moses, he too is keeping the faith.

That evening, our pastor, Eld. John H. West, brought the message. Another Paul, with one precious soul saved.

And sister Bertha Sellers gave an unusually interesting talk on our Sunday School lesson:

SAUL: Moral Failure.

Remember us in your prayers.

How to Kill a Church

Don't go unless you feel like it.

If you do go, go late, and plan to leave early.

If the weather is hot, don't go.

If the weather is cold, don't go.

If you don't feel well, don't go.

If you do go, tell the ushers where you are going to sit; then sit down and tell your neighbor what you think and what you would do, if you were running the church or mission.

Don't think of praying for the pastor or church or Sunday school teachers.

Make up your mind you won't give anything away.

Be sure to find fault with something.

And then talk all week about how little you get out of going to church anyway.

"Just being glad is

A brave thing to do;

Looking for the glad things

Rather than the blue;

Filling life with sunshine,

Just a steady glow;

Looking for the glad things

Everywhere we go."

—Edith Brewer.

REPORT OF ASSOCIATION

Dear Overcomer:

"The Lord hath done great things for us, whereof we are glad!" The Fifty-first session of the Cave Spring Association of Free Will Baptist met on Friday, Aug. 19, 1938, here with our Pleasant Hill Church, and a mem-

orable time of rich spiritual blessings went all along the way, of which there was a report which I thought was handy for reference, but this morning earnest search fails to bring it to light (you see a cleaning-up spell intervened, because some of the folks came home with us, and the "better-half" tried to smooth up my papers a little, and, well, "I do remember my faults this day" and beg everybody's forgiveness). And so about all the report is that a rather fuller fellowship was shown and felt than usual.

Oh, yes, Sam Bell, who has been preaching in the north part of the country for seven or eight years, but who has not been near any Free Will Baptist church, came down and was licensed as a minister. He joined our local church, and then we granted him a letter of dismissal that he might join a church of around thirty members which he has been instrumental in organizing. So the good work goes on. Following the Association, we held a revival, under the lead of our former pastor, I. E. Vaughn now of Killets, Texas, our present pastor, H. H. Beatty and another former pastor, J. E. Rolen.

Our people seemed to be of one mind and that the conversion of those who were not acquainted with our Lord, and though quite a number have not yet decided right, eleven souls were converted or reclaimed and yesterday afternoon five were baptized in a bright end of another blessed time when they that loved the Lord spake often one to another. Six were received into our Pleasant Hill church yesterday morning and it certainly was a day which the Lord had blessed.

We hope, pray and believe that those not having come all the way yet, will be induced soon to acknowledge the Lord as their Savior, and go with us in the way of salvation.

May the dear Lord bless all His people in the joy of going on in His name. September 19, 1938.

In His name,

—Ralph T. Hoyt.

REPORT OF MEETING

Rev. H. A. Lewis of Gid, Arkansas closed a very successful revival meeting at Allen Chapel Church, four miles south of Batesville, September 7th. During the eleven days of the meeting, there were thirty-five conversions and twenty-one additions to the church. A splendid interest prevailed at every service and Christians of the entire

community and surrounding communities were revived and strengthened.

Rev. Lewis received \$30.00 from cash donations during the meeting, besides a very generous pounding. The ladies also showered his baby daughter with numerous useful gifts.

The Allen Chapel Church was organized just two years ago, following a revival meeting held in a brush arbor near where the church building now stands. There were thirty-five charter members. Through donations of cash, materials and labor a nice one room building has been erected and stands free from debt. We have missed only a very few Sundays having Sunday school, and only a few weeks have passed without prayer meeting, these being held in private homes before the church house was completed.

About a year ago a Free Will Baptist League was organized for the young folks. This league has maintained a splendid interest and now has a membership of forty-five.

A Junior League for children under fourteen was organized a few months ago and has created a great interest among the children.

Our church now has a membership of 66, almost doubling its membership in two years.

Mrs. O. V. Tadlock, Reporter.

REPORT OF MEETING

The Gem office "Devil" took a vacation and went to hold a revival meeting at the Black Oak Church, seven miles east of Marshfield, Mo.

The meeting continued for twelve days, and what pleasant days they were! We found in the Black Oak community a lot of very fine people. There were no conversions in the meeting, and the visible results were not what we hoped for, but we feel that there was a lot of good done. The meeting was a direct benefit to the preacher: for his soul was needing a revival. Then we feel that the friendships made will result in a greater binding together in Christian love, which will surely advance the cause of the Lord.

Bro. Laster Branstetter of Springfield is the pastor, and a pleasant fellow he is. We enjoyed his friendship and visiting in his home. We shall long cherish the friendship of Brother and Sister Branstetter.

The Black Oak Church is in the Liberty Association, which is joining the State Association this fall.

We certainly love the people of the Black Oak Church and surrounding communities. May the Lord bless them.

—John B. Rollins.

OAKLAND, MO., Sept. 12, 1938.

Dear Editor, Wife and Gem Readers:

I am very thankful this beautiful morning for health and strength and the right exercise of my mind. I have promised my Savior, I would live true to Him and do what ever He asked of me. I said, "Lord, I have come to you empty handed. I don't know anything to write to the little paper this month," and this is the message He gave me to write.

So, by the helping hand of Jesus, I will try to tell something about an experience I had a few days ago, in a revival meeting. Eld. Roy Jones and Eld. Curtis Wilson were holding the meeting at Happy Hill Church.

About ten o'clock one morning I went out to a secret place to pray for lost souls of our community, and there was only one soul came up before my eyes. I saw in a clear vision the picture of my unsaved brother laid out in death, with a beautiful gray suit on, and a sweet smile on his dear face. And the Lord said to me, in spiritual words, how would you like to see your brother in this shape unprepared to meet God? I went to church and he wasn't there. I left the church and went to his home and told him what I had seen. He talked nice to me, and said he would pray, that he wanted to be saved. A real prayer meeting took place, and I had the heaviest burden I ever had in all my life. I prayed without ceasing, that the burden be not taken away until I had the witness from God that he would not be lost; and at one o'clock the next day the great burden lifted, leaving me happy, and I feel in my heart that it was a witness from God, since it left me so happy. It may take a death in his home, or of a close relative to bring him to Jesus. I am still praying for him: for whatever it takes, will come. I want all of you good Christians to pray that I may meet him around the great white throne in glory. We had only one soul saved and the promise of this dear one; So I feel that our revival was not a failure. We had as good preaching as I ever heard; and I believe good seed were sown which will be gathered up in years to come.

Please pray for me.

—Mrs. C. A. Dickerson.

MT. VERNON, ILL., 12, 1938.

Dear Co-Workers:

We feel that our friends would like to hear from us since we reached Ill.

Our first stop was with West Fork Association which convened near Weatherford, Texas. The meeting was splendid and we met many old friends and had a wonderful time in the Lord.

We went to Denison, Texas next. There we met Bro. McPhail and his people, and had a splendid time, as we saw so many dear friends.

Our next stop was at Ada, Oklahoma. We found a nice new concrete church building. Bro. P. H. Coffman has been their pastor the past two years, and was with them during the building of the church house. Bro. McLain is their new pastor. God bless these dear people, is our prayer.

We left Denison early Saturday morning for Tecumseh and Earlsboro, Okla. These churches are eight miles apart. We had glorious services at both places. Bro. Epperson is pastor at Earlsboro and Bro. Love at Tecumseh. Bro. Roberson has been pastor at Tecumseh. His time is out, but he was there and we enjoyed being with him and family again. It was good to be in a number of homes, but we can't mention them all.

We left Bro. Epperson Monday morning and went by Tulsa, where we found Bro. Winford Davis in a revival. Bro. Bingham has a live band of workers, and we feel sure they will have many souls saved there. It was our privilege to speak Monday night, and on account of the large crowd it was thought best to use the loud speaker, and it was wonderful. The house was filled with power through the entire service. When the altar call was made five came and were restored back to God.

We left early Tuesday morning, but it was hard to get away from such people as Bro. and Sister Bingham. We enjoyed being with all of the dear pastors at all these places, but time and space will not permit us to tell all about the good visits we had.

We reached Purdy, Mo. in the afternoon and found Bro. and Sister Brown with outstretched arms as usual. It was a good time in the Lord. We found three letters from Illinois, inviting us to come on to their Yearly Meeting. We had to call off three appointments to make it, which we regret very much.

We made one more stop, at Desloge, Mo., with Sisters Reed and Franklin. We found them happy in the Lord.

We reached there about four o'clock Wednesday afternoon, and got busy with the loud speaker; and had a large crowd. It was also prayer meeting night. The service was a feast to us, as we met so many of our loved ones in the Lord.

We left Thursday morning for Mt. Vernon, Ill. and reached there in the afternoon, where we found some real people of God. And Bro. Baker and wife came right to the car and took us up to the parsonage to get ready for supper. The meals were served in the basement of the church. Brother Childers brought a splendid message that night. The next day and on through the entire meeting was perfect so far as we could see. We were received with Christian love and fellowship. We told them of all of our good work, East and West, and invited them to Nashville, Tenn. in November to our National Association. Delegates were appointed and power given to unite with us. Our people here are very spiritual, and once at the table, the Spirit fell and a number shouted. The meeting closed with a revival spirit, and five were at the altar and prayed through.

We have dates with a number of our preachers and their churches. We came to the Webb Prairie Church last night and had a wonderful service. Bro. Marshall Harpole is pastor, and is a splendid man of God.

Pray for us.

The speaker is now paid down to \$49.00. We thank all for helping.

Mt. Vernon, Ill. is our address.

H. M. and Lizzie McAdams.

STAHL, MISSOURI

Dear Gem Readers:

I thank God this morning that "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth." What a wonderful salvation! And too, I'm so glad for God called Messengers, that go forth in His work to carry the blessed gospel of peace and bring glad tidings of good things.

Truly the harvest is white, but the laborers are few; may God help us to pray for more laborers to come into the vineyard of our Lord.

We know that according to God's Word, one sows, and another reaps, but we can all rejoice together, for God gives the increase.

It is so needful that we have Spirit filled men and women to preach the Gospel to a lost and ruined world:

for we read in Rom. 10:17, that "faith cometh by hearing, and hearing by the word of God." Also we read in 2 Cor. 1:21, "It pleased God by the foolishness of preaching to save them that believe." It's so hard in these days to get people to believe.

Surely we are living in the evening of time, so let us labor, watch and pray until Jesus comes: for the night will soon come when no man can work.

It makes our hearts sad to see so many who care nothing for God or the church, but go on in sin with hardened hearts against the Gospel of Christ. Oh, that they might know the joy of salvation, and eternal life which comes with the spiritual birth! "For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord."

Just now I'm made to think of another class of people, The professed Christians who are following afar off; and so cold they can't pray, can't testify or do anything in the service of our God. May God have mercy and help us to know the need of service, and that we are saved for service, and not just to sit down and do nothing.

May we pray much for one another, and be steadfast, unmovable, always abounding in the work of the Lord, for this we know our labors are not in vain in the Lord."

—Belva Byers.

A REVIVAL REPORT

The Free Will Baptist Church at Glenwood, Ark., the entire town, and surrounding communities were greatly interested and spiritually uplifted by a series of revival services conducted by the Rev. M. L. Hollis of Tupelo, Miss. which closed the fourteenth of September. Bro. Hollis won a place in the hearts of those who heard him by his plain, earnest, and powerful messages that he brought both mornings and evenings. Unusually large crowds attended all the services. Much good was accomplished. Besides encouraging and strengthening the professed followers of Christ, about twenty souls were lead to accept Him as their Savior, ten of whom united with the church.

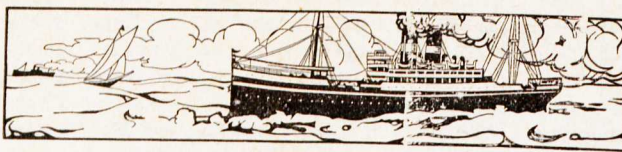
We were fortunate, indeed, to have Bro. Hollis with us, and still more fortunate to get him to book a meeting with us, beginning the fourth Sunday of August next year. He will bring his tabernacle and conduct a town-wide meeting.

—Eld. Roy Hughes, Pastor.



Rev. T. H. Willey,
Foreign Missionary,
Box 861, Balboa, Canal Zone.

MISSIONARY DEPARTMENT



The Regions Beyond



Mrs. T. H. Willey,
Companion Missionary
Box 861, Balboa, Canal Zone.

Medical Work In Our Mission

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

I am sure our people will be gratified with the following report of a new phase of our work which I never dreamed we could realize so soon, and under present circumstances—A clinic with trained physicians in charge.

We have in the providence of God formed some friendships down here which are dear to us. Among those friends is a group of Medical Interns serving in Gorgas Hospital, Canal Zone. Two of these doctors came to the Valley the day after we arrived here and spent the night with us in our mud hut. They were very pleasant company for us. Then three more came and, as a result of their visit and acquaintance, we talked of a clinic. Permission was secured from the proper officials and the following month our doctor friends were on hand. The people came in crowds and we were kept busy. These three men each with a room were kept busy all the morning making examinations and giving advice and medicine. We did not keep an exact account of the number treated that morning, but there were fully a hundred examined, and for lack of time many were turned away. The result of this clinic is that we have in a large way gained the confidence of the people of the village, so that they are coming to us from the distant Indian villages for treatment and with teeth to be extracted. Not only is this true of the Indians, but the ranchers of the Valley are kindly and helpful.

The primary thought in the minds of these fine doctors is to help us to gain the confidence of the people. Their work is absolutely gratis. Only those who have entered some new field to open a station can realize the value

of this fact which is always the initial step of missions.

The thing uppermost in our minds as missionaries under our society is to make ourselves indispensable to whatever section of the country we are laboring in. We very often must lay out our arguments for the cause of missions and we have discovered that the most logical reason for our labors, as the average hard thinking fellow sees it, is the sense of being practical. We cannot estimate fully the value of these doctor friends to our work. I am hoping to have a doctor friend to go with me on these trips up the Rio Sambu each month, it would be of immense value to our work.

We are working in sections where there are absolutely no medical attention other than what we are able to offer in the way of first aid. If they had medical attention they are too poor to pay for it. We just bought oranges from a woman who had walked half a day carrying fifty oranges on her back. The price of fifty oranges is twenty cents. We did not need them, but she begged us to buy. When we found how far she had walked we could do no other than take them. Each day that I am in the Valley I pull an average of five teeth and the people are grateful for this service. As they come to us, we give them Bibles and tracts and a personal message as to the value of this Book.

Mrs. Willey carries on bravely while I am away from the Valley, which is most of the time. Last week she saddled the pony and went on into the Indian village, carrying medicine to a sick woman. While on this trip she was caught in a very heavy down pour.

She treated the woman and rode on into the night and the rain, hurrying to get across the rivers before they rose so high. Some of these rivers within an hour will rise over six feet, so that if one does not cross in time with a horse it is just too bad.

By these ministries we are hoping to reach the hearts of the people.

We are being urged to build here in the Valley. One land company has made us a very reasonable price on land. Pray in the meantime that the Holy Spirit will give us wisdom in every move. We are deeply grateful for the vote of confidence and the support of our people. We are very careful with every dollar we invest, realizing that we are laying the foundation of a permanent work; we have no desire to see a foundation laid, and then left with no superstructure thereon.

Our Indian boy, David, is very happy with us and is making rapid strides in his schooling, as well as filling his mind with Scriptures. We are getting from him the dialect of the Chocos and he is proving to be a good teacher. He is very affectionate to us all.

As you read this it will be time for another clinic, September 11th. The multitudes followed Jesus, because of His miracles and out of the multitudes many heard the Gospel gladly. As the multitudes surround our house on this day, pray that some may hear, heed and be saved.

OUR HOME

By Mrs. Mabel Willey

Dear Fellow-Workers:

In answer to many of your requests in personal letters to tell you about our home and the family, how we live, etc., I am going to take this op-

portunity to answer them in this article.

We live in a place called El Valle, pronounced in the Spanish, "El Vaye." About eighty miles from Panama City and Balboa on the Pacific side. It was once an active volcano with El Valle the crater. For miles and miles as we ride over the hills we notice those made by the lava that once erupted from this crater. The valley itself is about three miles long, completely surrounded by mountains, the Three Mary's, the Sleeping Indian, and the Iguana Head. There is only one road leading into the valley, and when the rains are heavy it is almost impassable. Friends have often asked the question, "Don't you get lonesome in the valley, the only English speaking woman there permanently?" My answer is, "Never." Why? Because I am able to lift up my eyes unto the hills from whence cometh my strength, "my help cometh from the Lord." I love Him, and I love the mountains.

It is estimated that there are about ten thousand Indians and Panamanians living throughout the valley and the hills. That is almost unbelievable, but on the days of grand fiestas one stands and looks in amazement as they come out from their hiding places in the hills. And such faces! I have been made often to wish for our North Carolina secretary of young people's work as I look into these marvelous faces of this youth of Panama. One is made to wonder that they can be as they are, coming from the homes in which they live. Only yesterday Mr. Willey and I packed our lunch and our Bibles, and started out for a visit back among them—in an effort to get acquainted and to give out the Word. Mr. Willey walked and I rode the horse, yet at some places I walked also and led the horse. Could people, who are human, actually live and exist in such places? One home we entered the women and children were eating their meager dinner, most of them in front of the thatched roof home. The other house was one room of mud, no windows, only a small door. I went over to speak to the old Mother sitting at the door and when my eyes became accustomed to the darkness, I saw a picture—bare mud floors and mud walls—a fire slowly but brightly burning in one corner for cooking, a handsome girl of about sixteen sat eating with innumerable cats and dogs around chewing on bones: but away off in the far corner sat a little fellow about two years old, with a plate and spoon,

and not a rag of clothes did he have on, but as he looked up his little dirty face became as the sun in that hut as it broadened into the sweetest smile. I stood at that door and breathed this prayer: "Oh God, we may never be able to do anything for this old grandmother, she is so bound by superstition, but, oh, please help us to so plant the Word in this place that this baby may not grow up in darkness of soul, but may have all the blessings and privileges that come from the knowledge of our risen Lord."

When we first moved into the valley we lived in a mud hut, and our children still love that old mud hut. Later we were able to rent this frame house. It does not look very fancy from the outside, however on the inside we have ample room and are very comfortable. The floor is cement and the rooms are divided off by celotax. Of course we do not have modernistic furniture, my vanity is made of boxes with pretty cretonne draped around. We have a large refrigerator box for a closet, and we do have comfortable beds. For lights we use kerosene lamps and one kerosene mantle lamp which is very bright. In the kitchen we have running water, when the rains are heavy, as there is a tank on the roof with piping into a sink. We take our baths in the river, or rather the mountain streams. We cook on a wood stove. It only takes about two hours to make muffins with this particular type of oven. We do have plenty to eat. Mother Nature has blessed this part of the world with an abundance of fruit, how we enjoy it! We are buying oranges now for thirty-five cents per hundred. On the average of every two weeks we are able to buy fresh meats, and every day we get milk for five cents a bottle. Of course this has to be boiled, but it is very good. These foods we might call the staff of life; so having them, we do not miss so much the abundance that we Americans are accustomed to having. Our yard is very spacious, the children have ample room to run and play. There is a small garden and how quickly things do grow! I have some very pretty flowers, especially have the gladiolas been lovely for the past few weeks. There are a few fruit trees bearing now, the papayas are the largest I have ever seen. At the back of the house there trickles a little stream, but within two hours of rain it becomes a swollen river. It was at this stream a few weeks ago we saw a huge Boa snake.

Mr. Willey was not at home and I did not have a twenty-two rifle, so I did not attempt to cross over the stream for it. Father and sons are becoming very much interested in snakes now, as they are rather plentiful during the rainy season. They are curing the hides. I like the hides, but can't say that for the reptiles.

Since coming to El Valle our family has increased to eight. Barbara, Tommy, David, Buena Ventura, Father, Mother, Jamie the dog, and baby the horse (they are very much a part of the family).

Barbara is three and one-half. She is not called by this name here, for the natives have changed her name to "Munequita,"—*Little Doll*. She is quite a favorite and now, since she is so rapidly learning the Spanish, they all want to adopt her. The woman at the store told me a few days ago that Barbara came into the store and said, "Hagarme un favor, Senora, digeme que hora es." This is quite a long sentence for a little three year old, they thought, especially in Spanish. She said (literally), "Make the favor, Senora, tell me what hour it is."

Tommy was six in July, quite large for his age and is a great lover of everything native, especially the people. He is typically "boy," full of mischief and life. Yet he possesses a marked capacity for the things of God. He often comes in and says, "Mother, I want to pray," it's often necessary too! He is supposed to go to school this fall, and we are beginning now to make his books.

Buena Ventura has been with us for about five months now. She was born in the city of David about four hundred miles north of here, in a strict Catholic family. Her life has been very typical of the average Panamanian girl. She is twenty-five now, and though her life has had its taste of heart-break and tragedy, she is one of the happiest, most care-free persons I know. She speaks no English at all, so from her I have learned most of the Spanish I know now. It was a necessity! She has been a constant companion to me and it has been the joy of our hearts to see her hunger for the things of God. How pleased she was with the Bible we gave her as a birthday gift. I'm sure the Lord sent her to us. Please pray that God shall use her to be a real witness for Him.

Now we come to the newest addition, and yet it seems that we have had him always, David, our Choco

Indian boy. The children are so attached to him that when he says anything about going to his home they are immediately in tears. We judge him to be about ten. Coming from the bush as he did, without clothing and having never slept in a bed or ate from a table you can imagine the interesting time we have had with him. When I tucked him in bed the first night here, as I do my children, I said, "David, have you ever slept in a bed?" He said, "No." I said then, "Has your mother ever had a bed?" He replied, "Munca"—never. I think the things that made me love him immediately was this, He looked with great curiosity about the house, picking up such things as the kitchen fork, broom, bucket, and asking what it cost, he wanted to get one for his mother too. His friends on the Sambu had told him the white people would eat him, for he was brown; so the little fellow came with fear and trembling. It took time and very careful attention with prayer before he lost this fear and also a bit of homesickness that would just creep in. But now he is very happy and says he wants to go visit his people, but he wants to live with us so he can some day be a big man like Mr. Willey and be a help to his people. He is learning the Spanish rapidly, and we have already acquired a good vocabulary of Choco words from him. I might say that David is most obedient and, like most Indians, very quiet, but has a

happy disposition. As you read this, he and Mr. Willey will be on their way again to the Sambu, and David is going to visit his people, the first time since he left them. Wouldn't you like to look in on that scene and be able to understand what he has to say to them? He looks quite different now. We feel that the most important member of the family now is David, for with him rests the responsibility, should Jesus tarry and he live, of taking the glorious Gospel he is learning to love to his people who wait in darkness.

I don't think I need to introduce you to my husband and myself, as many of you already know us, and however there is not much of interest to tell you about ourselves only that we are busy in this part of the vineyard. I am teaching three classes a week now, with an average of fifty pupils. We have a very good Sunday school every Sunday morning. I teach David Spanish and Tommy English, each day, and have my own class in Spanish also, with a very good teacher. These things, with the regular household duties, keep me occupied. Whether it's washing dishes or teaching the Word, it is all for Jesus, and so little at that.

This gives you a sketch of our family life, and I hope we are better acquainted now; so much so that as you and your family meet God each day, that you will make your missionaries a part of that worship.

him to water ankle deep (Ezek. 47:3). But he did not stop there. He measured out one thousand cubits more; here were waters knee deep (verse 4). Did he stop with this? No! nor at the next measuring either; which was water to the loins (verse 4). But Ezekiel followed on and never stopped short of the place where he had waters to swim in (verse 5).

I wish we would all be Ezekiels and follow the Holy Spirit, as He measures out with the Bible the way to the experience where we could swim in the ocean of God's love. How many of us have stepped in to the ankles and stopped? That is, we profess to know Christ; maybe we have made a start for our Lord, and failed to launch out in His service. We see so many in this very condition, not out far enough from the bank to really let down by faith and trust in God to really swim for Him.

I have often made this statement, and I think it is true: One will never learn to swim in ankle deep water, nor even in water knee deep. But one must pass through such depths to reach ample water to bear him up. Look just a moment at the one who is afraid to try; there he stands in the shallow water around the edge, near the bank. There is mud, rocks, sticks, eddy water, crawfish, wiggle-tails, and impurities of all kinds, everything that would hinder the progress of a good swim. Should one want to throw clubs, rocks, mud, or do anything of the sort to hurt others, here is where he can reach the club to throw. Out in the deep water is some one trying to swim, not having time to do hurt to any one. He cannot reach out and get a stone to throw, or to harm any one in any way. But that person near the bank won't launch out himself, but he will hinder those who do.

Have you ever seen such in the service of the Lord? Some get into the church, and have not enough experience with the Holy Spirit to keep them from wanting to throw clubs, say harsh things about some one, find fault, and hinder the progress of others in every way they can. To such persons we would have to liken those that Christ spoke to, when He said, "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer them that are entering to go in" (Matt. 23:13).

Ezekiel's Swim

By Eld. Kenneth Turner, Granby, Mo.

"Afterward he measured a thousand; and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over" (Ezek. 47:5).

In this 47th chapter of Ezekiel, we have a wonderful lesson given us. There may be different interpretations as to the meaning of this vision, but personally, to me it is God revealing to the prophet Ezekiel the future state and condition of the Holy Land, Palestine. Reading the entire chapter with the following chapter, we can see that it pertains to the restoration of the land to the Israelites.

I think the spiritual application of our text is worth our time to consider. Then to make this application we must think of some one to do the measuring,

something to be used as a measuring rod, something to measure, and some one to follow the measurer. This is a personal application. We have the Spirit, the Bible, God's love, and ourselves.

God measured out for Ezekiel the first one thousand cubits, which led



So many will hug the bank, and say, "I can't," or "I don't want to," or "I will some time;" when it is their duty to harken to the one who is calling, and turn loose of the bank and go for deeper water.

Paul teaches this thought in the fifth chapter of Hebrews, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, . . ." (Heb. 5:12-14). Here Paul teaches that one should launch out, and become a teacher of the word. And he was writing to those who had failed and they had to be taught again the first steps in God's plan; therefore he classified them as babes.

Oh, for more people who would realize that they should not stop just because the Lord has saved them! Oh, that they would grow and get strong in the Lord, and not always be unskilful babes! The only way to grow and become a teacher for the Lord is through conversion and study under the Holy Spirit.

May the dear Lord bless and help us to get into His service with a whole heart and do our best for Him: for we certainly owe Him our best.

FINANCIAL REPORT OF PUBLISHING HOUSE FUND

Desloge Sunday School	\$11.00
Gladys Keeland, New Castle, Calif.	1.00
Nettie Davis, Monett, Mo.	1.00
Elzona Medlin, Monett, Mo. ...	1.00
Golden Gate Church, Fredericktown, Mo.	11.00
J. W. Coffman, Mt. Grove, Mo.,	1.00
W. Halbrook, Leadington, Mo.,	5.00
Mine La Motte Church	11.00
Jones Chapel Church	9.27
Tommie Franklin, Desloge, Mo.,	5.00
Total amount received	\$56.27
Winford Davis, Treasurer.	

Missionary Tools Fund

A. W. Hartley, Arcola, Mo.	\$3.05
Mrs. Gib Slagle, Anderson, Mo.,	.50
Ralph Hartfield, Greenfield, Mo.,	4.00
Collection at Cen. W. Mo. Ass'n,	6.27
Winford Davis, Treasurer.	

FINANCIAL REPORT OF FOREIGN MISSION FUND

Jewell Maberry, Greenfield, Mo.,	\$1.00
Hazel Creek Union Church.....	4.80
Monett Church	12.05
Tulsa Church	7.00
Aulsberry Chapel Church	4.85
St. Louis Church	3.00
Collection at League Rally	2.18
Blue Eye Church	1.00
Flat River League80
Junior Class Independence S. S.,	4.00
Mr. & Mrs. J. W. Coffman, Mountain Grove, Mo.,	2.00
Tuskegee Church	4.00
J. L. Wilson, Anderson, Mo.	1.00
W. Lewallen, Stewartville, Mo.,	3.00
Flat River Church	10.00
Leadington Church	3.33
W. Virginia S. S. Convention....	10.00
W. J. Mayfield, Chetopa, Ks.	1.00
Cheerful Workers Class, Neola Sunday School	2.05
Aurora Sunday School	5.00
S. E. Mo. S. S. Convention.....	5.00
Mr. & Mrs. Raymond Dickey, Arcadia, Kans.,	1.00
Merl's Chapel Sunday School ...	4.50
Winford Davis, Secretary.	

Report of Indian Creek Assoc'n.

The Indian Creek Association of Free Will Baptist churches in Southwest Missouri met in its twenty-sixth annual session with the Merl's Chapel Church near Cassville, Mo., Sept. 1-3.

A Ministers' Conference preceded the sessions, then the Association began in real earnestness: We are growing! Two newly organized churches joined the Association, one at Granby organized last December and one at Seneca just recently organized. This makes a total of twelve churches in our Association.

We had Corresponding Messengers from Old Mt. Zion Association in N. W. Arkansas, from the Central Western Mo. and Southeastern Kansas Association, and from the Liberty Association, newly organized, in Webster County, Mo.

A very distinguished visitor was Rev Joseph Cohen, a converted Jew who really created a marked interest among the people. His preaching was highly appreciated, and he had no rest on the campus for the crowds gathered around him for to hear him discuss timely topics.

Large crowds attended the Association, and love and fellowship was the

order of the day. Two souls were saved at altars of prayer during the Association which proves that things were harmonious and peacable. There was a great deal of rejoicing and shouting praises unto God:

Two men, both in the prime of life, were ordained to preach: Virgil Greenway, a pastor, and C. M. Hatfield, an evangelist. These two preached fine sermons the night they were ordained.

The staff of officers is about the same as last year:

Mod. O. T. Allred, Monett, Mo.
Ass't. Mod. F. C. Zinn, Purdy, Mo.
Clerk. J. B. Rollins, Purdy, Mo.

ANDERSON, MO. Sept. 20, 1938

Dear Bro. Brown and Gem Readers:

I will endeavor to write a few lines to the Gem, and make a report of our Pleasant Grove Mission Circle which was organized about three years ago with nine members, and nine have joined since. While we have been few in number, we have quilted several quilts, served one sale and one lunch for men to cut wood for the church, pieced several quilts, cleaned and painted the inside of the church, put in window panes, bought shingles to patch the roof, and bought a set of dishes for Mrs. N. S. Crosby who had their home and contents destroyed by fire.

President, Mrs. J. A. Dean.
Vice-Pres. Mrs. R. E. Shaver.
Sec'y-Treas. .. Mrs. Jessie Thompson
Reporter, Mrs. Ernest Wallis.

Pray for us that we may grow in number and work for the Lord.

—Mrs. Ernest Wallis, R. 1.

Report From Black Oak Church

On Sunday night, September 4th, Brother John Rollins began a series of meetings at the Black Oak Church in Webster County, Missouri. He continued until Wednesday night of the following week. During these services Bro Rollins preached some very deep and interesting sermons. We had a very good attendance.

On Sunday following the closing of the meeting, four young ladies united with the church and three of them were baptized following the Sunday morning service.

We are now having church services twice monthly, first and third Sundays, and have been having splendid attendance and interest. Pray for us and may the Lord bless Bro. Rollins for he surely does have a place in my heart.

—J. L. Branstetter, Pastor.

Reverend or Elder - Which?

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

A self-appointed committee of three have called down upon their own heads another Blow-hard from the Trumpet of Old Thunder-bust, when they asked me to produce an exegesis in the form of a highly illuminated linguistic essay on words, critically considering the appellation by which we call our preachers—Reverend or Elder.

It affords me great pleasure to make this production, and as I take this plunge into God's Word to enlighten the committee, I want the Gem Readers to "listen in." Please bear with me, but if I discuss the subject properly and intelligently, I must speak in terms of the Hebrew and Greek of the first manuscripts of the Bible, from which the words that entitle this article were translated.

The word "Reverend" appears only one time in the Bible—Psa. 111:9—and there it speaks of God. This argument is greatly abused because of a grammatical technicality. The Hebrew word—*YARE*—which is called "reverend" only once, is found many times in the Hebrew Bible where it is invariably connected with verbs of fearing. It means to fear, to reverence, to be frightened. *YARE* is used to tell the story of these parallel states of emotion—fearful, dreadful, terrible, awful, stupendous, awe-inspiring, wonderful, great, glorious and holy—think of it!

YARE means to fear God because of His wonders—Exo. 14:31; 1 Sam. 12:18b.

YARE means to reverence God as the punisher of wrong, therefore, abstain from evil and be upright—Lev. 19:14; Ex. 1:17; Prov. 3:7; Eccl. 12:13

YARE means to worship and serve God—1 Kings 18:12 in the sense of Deut. 10:21.

YARE is spoken to describe the attitude toward parents—"Ye shall fear every man his mother and father" (Lev. 19:3); toward the king—"And they feared the king" (1 Kings 3:28); toward a leader—"And they feared him (Joshua) as they feared Moses" (Josh. 4:14); and toward a prophet—"And all the people greatly feared the Lord and Samuel" (1 Sam. 12:18).

Now let us turn to the Greek of the New Testament, "Let us have grace, whereby, we may serve God acceptably with reverence and godly fear: for God is a consuming fire." Heb. 12:28.

The Greek root is *AIDOS* which means, toward men, bashfulness thru the idea of downcast eyes, or modesty, but toward God it means awe, reverence, shame-facedness. Notice the qualified verb of (godly) fear used equally with reverend.

"And (let) the wife see that she reverence her husband" Eph. 5:33. The Greek root here is *PHOBEO* which has a lexical value of "to be affrighted, to be alarmed, to be in awe, and by analysis, to reverence"—and the analysis is in 1 Peter 3:1-5, please read it, remembering the Biblical relation existing between husband and wife.



I have been careful and fair to give the human to human connection in the analysis of the word "Reverend" in both the Biblical languages to show the sense of fearing of those who have authority and jurisdiction over us to administer rebuke, reproof and punishment for wrong doings in home life, civil life, moral life and spiritual life. It simply means, from human to human, fearing before any person or thing in the manner of verbs of *fleeing*. Now, I may be a fool (I know I'm not a philosopher), but I cannot get it through my thick head that anyone is worthy of the title of Reverend except the Lord Jesus Christ, so may the Lord help us preachers! It was Christ referred to in the parable, "They will reverence my son" Matt. 21:37.

The analysis of the word Elder is beautiful, let us look at it.

The Hebrew word *ZAQEN* means to grow old with the idea of having

a bearded chin. But the Elders of Israel, the Elders of Egypt, and the Elders of a city refers to the chief men and magistrates, the notion of age being neglected. I think that one good round of my favorite thunder will enable us to arrive at a common place conclusion. When the idea of age is left out, we have in Arabic—*Sheik*, "the chief of the tribe," in Italian—*Signore*, in Spanish—*Senor*, in French—*Seigneur*, in Portugese—*Senhor*, in English—*Sir* (for example, Sir Walter Scott). These all correspond to the Latin word *Senior* which means Elder, but not necessarily an old man with a bearded chin. These are titles of distinction among men.

The Greek is better yet, for the word is *PRESBUTEROS* or presbyter, a board or council of whom forms a presbytery. The Elders mentioned so frequently in accord with the Pharisees, chief priests, Scribes, etc.,—the Elders of the people were Sanhedrist, or members of the Jewish Sanhedrim Court. The word refers to the wise counsels of the aged and always implies dignity, and so *cheifs*, *princes*, *principle men*. It involves the idea of importance referring to greatness. In a religious capacity, the highest conception of the word Elder is often used in the *sense* that we careless Englishmen use the word Reverend.

There are great differences of opinion as to what the Elders of the Church were. I find this to be true: in the apostolic church, it was always in the plural—never *one* Elder. They were ordained by the apostles. According to Titus 1:5-9, the elders and bishops (*episcopos*—overseers) were the same, and they were "Spiritual Administrators." They were overseers whom the Holy Ghost made to feed the Church of God—Acts 20:28. When we look at the spiritual duties of an Elder, we think our Free Will Baptist preachers qualify as just such "Spiritual Administrators."

I know that some of my brethren of other denominations have elders who are not preachers, neither are they deacons. The deacons administer to the material needs of the church and their elders administer to the spiritual needs of the church, even to the extent of "overseeing" the preacher. I do not say they are wrong, for an Elder is to administer to the spiritual needs. It could be possible that we are wrong in saying the preacher is an Elder of the Church, but this is my production, such as it is—now I suppose I'll hear from the committee.

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 Miracle of the Opened Graves

"And the graves were opened."—
Matthew 27:52.

THE fourth of the Calvary miracles was the opening of the graves.

That disturbance of a graveyard has a distinct place and importance of its own in the Calvary miracles. Indeed, in certain regards, it is the most remarkable of all we have yet considered, the climax of what has gone before, even as the climax of itself is that which comes after.

I

In the first place, let us consider the facts as stated:

"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; and the graves were opened."

Thus it was by means of the earthquake that the graves were opened. And we may infer that most, if not all of them, were situated at and about Calvary. As remarked formerly, the earthquake would be likely to be most violent at the point of its origin—the seat of the disturbing influence. And that there was a graveyard at Calvary is certain because Joseph's tomb was near in which Jesus Himself was laid.

Fixing the Locality

Besides, if that event were meant as a testimony to the power of Christ's death, then it is most likely that the graves would be in close local association, with the cross. Furthermore, that they were graves close by Jerusalem seems evident from the fact that when the saints arose, they went into the Holy City. It is interesting thus to fix upon the locality.

It is also inferentially clear, that the graves were rocky sepulchres—excavations in the rocks, and that their entrances were made secure by doors of stone, for the two statements, "the rocks were rent" and "the graves were opened," are connected.

Distinction between Force and Design

Seeing, however, that the opening of the graves was thus the same as the rending of the rocks, why set it off as an event by itself?

The reason is that there was a significant distinction in the meaning of the two facts. The rending of rocks was an evidence of *force*; the opening

of the graves an evidence of *design*. The rending of rocks gave no prophecy of the future. The opening of the graves was as the budding of the coming glory.

Since the earthquake as an event by itself was not lost in the opening of the graves, as we saw in a previous discourse, but had a distinct meaning of its own, so neither was the opening of the graves lost in the earthquake, but had its own identity and value. It is the fourth in this marked series of the Calvary wonders. It was the instant result of the earthquake, as the earthquake was the result of the shout of victory from the cross, and thus like the earthquake an answer to that shout. The moment Christ died, the graves opened.

Whose Graves Were They?

And they were the graves of saints alone—God's children, Christ's people. The mortal remains of no one were uncovered whose soul, then disembodied, had not a saving interest in the death to which the opening of the graves was the wondrous response.

It is a grand conception. Those many graves of God's children, each thus lovingly and individually discriminated, were to His eyes the monumental places of all the world!

And now note, that while the graves were opened at the instant of Christ's death, yet the bodies in them did not arise till after His own resurrection—on the third morning afterwards. "Came out of the graves after his resurrection," says the record.

So it is not the risings out of them which is the fact now before us, but simply the opening of them. That opening had a force of its own as distinct from the purpose of it. It is something which was not lost in the contemplated resurrections, any more than it was lost in the earthquake.

Thus it was one grand fact of preparation as must needs be made only at the instant of Christ's death, at precisely the Savior's own entrance among the dead. It could not be delayed till His return from the dead, although the accomplishment of the purpose of the opening was so delayed.

In all these circumstances, how self-asserting is the miraculous! With an overwhelming conviction, we feel it to have been one of the clearest and mightiest of God's interpretations, one of His most precious testimonies to the victory of the death of Jesus Christ.

II

In the second place, this feeling of its precious instructiveness seems war-

ranted by the plain requirements of the subject. The fact that the graves were opened at the instant of Christ's death, but the resurrections did not take place till the third morning afterwards shows that the opened graves were meant for an *exhibition*.

Meant for an Exhibition

If the rocky doors were opened by the earthquake merely to permit the bodies to come forth, then the earthquake would not have taken place till the moment for their coming forth. But those graves were exposed from Friday afternoon till Sunday morning, exposed before thousands of spectators. No attempt at closing them during the intervening Sabbath would have been permitted to be made. Does it not seem clear, therefore, that the opening of the graves was meant for an exhibition, that it had a testimony to give?

What Kind of Resurrection?

Again, why were the graves opened at all? What sort of resurrections were those? Were they instances of what the apostle calls the "better resurrection," the true resurrection body, the body spiritual and incorruptible? Or were they, as in the case of Lazarus, the body merely revived?

Now it can be proved by Scripture that they were the latter, as I shall endeavor to show in a later discourse. The point to be made here, however, is that the opening of the graves implies it, for the idea that grave-doors must be removed for the exit of spiritual bodies is self-contradictory. A spiritual body has spiritual properties. Jesus in His risen body entered, independently of any opened entrance, the room where the apostles were assembled, and His risen body, as we are told, is the model of the true resurrection bodies of His saints.

Is such a resurrection then dependent on an opened grave? No more than the departure of the human spirit from the earth is dependent on the breaking down of the walls and ceiling of the room whence it takes its departure.

Christ's Resurrection Different

See the demonstration of this in the coming forth of the body of Jesus Christ from the grave. A great stone was rolled to the door of His sepulchre, that stone had not yet been rolled away. It was removed soon after to show the disciples that the sepulchre was empty, and thus convincing them of His resurrection. An angel came down from heaven to do it. But at the moment of its being done, Christ was not there.

On the other hand, when Lazarus was raised, he was called back into his former natural body and hence the command was first given, "Take ye away the stone."

For these reasons the opening of those Calvary graves can be harmonized with this conclusion alone, that the resurrections out of them were only the natural bodies revived, and not their final resurrection.

Revived Not Risen

Those saints were not, in their own persons, an adequate expression of the victory of Christ since, in the sense of the fifteenth chapter of 1 Corinthians, they were not yet risen from the dead, but only revived from the dead.

But that revival, in itself so stupendous an event, was nevertheless the illustration and certification of the better resurrection. When Jesus said, "I am the resurrection and the life," He revived the body of Lazarus in figurative illustration of the truth of what He said, while yet it was not the true realization of His saying.

Why a Limited Number?

And now we have it explained why only a limited number of graves were opened. It was not their final resurrection, it was not an essential discrimination between saints themselves. God's saints are all dear to Him; but the reviving of a few of their number was enough for the purpose of the present instruction and at the same time sufficient to do worthy tribute to the occasion.

Graves enough were opened to furnish a specimen of the power of the Cross, and whatever of that power was taught by those opened graves was taught to all of God's people for all time.

III

And now, in the third place, what was that which is here taught?

A symbol is a sign included in the idea it represents. A lamb is the symbol of meekness, because the lamb is unresisting, although the human meekness it symbolizes is of a superior quality. Under the Old Testament a slain lamb was the symbol of Christ crucified, because its shed blood actually expiated certain ceremonial expiation was as nothing compared with the real expiation of sins by Christ.

Symbol of the Glorious Resurrection

And so the opening of the graves was the symbol of the rending asunder of all obstructions to the glorious resurrection in the body spiritual and incorruptible, because it was the actual rending asunder of such obstructions as were in the way of the coming forth of simply revived bodies. Mere grave-doors, albeit of rock, are but flimsy barriers, as compared with the difficulties of the true resurrection of the dead.

Accordingly it was thus signified that the better resurrection was now opened. Whatever had made it im-

possible for the bodies of the saints sown in corruption to be raised in incorruption, whatever had made such resurrection impossible, was now, by the token of those opened graves taken out of the way.

And since the resurrection body implies the presence of the spirit to which it belongs, therefore whatever had made it impossible for the disembodied spirits of the saints to leave Hades, and become clothed upon with such magnificence of bodily life, that, too, by the token of those opened graves, was now taken out of the way.

Thus, opened Hades was the counterpart of opened graves. That is to say, the whole of death, the spirit's separation from the body, as well as the body's corruptibility and desolation, was now virtually abolished for the saints.

Every sainted spirit in Hades could then have been removed from thence, and have been reunited to its body in incorruptibility and glory. There was no obstacle against it, and it had now become only a question of God's appointed time.

Saints Not Now in Hades

And in pursuance of the victory so wrought out, into Hades—that is, into the interior of the earth itself, where God's dead were comforted, though not in free blessedness—God's dead go no more. Ever since the resurrection and ascension of Christ they have ascended to Him far above all heavens.

Not only so, but God's dead, who had gone there (into Hades), Jesus brought away with Him when He Himself returned from there, and carried with Him above the heavens. The gates of Hades did not prevail against His church.

How symbolically beautiful, then, that it was by the earthquake the graves were opened! In other words, the victory of the Savior's death had passed through, to the sainted souls in "the heart of the earth," and had overthrown the gates of their enclosure!

That victory at the center was felt at the surface, and the trembling earth and rending rocks gave token of the joyous revolution effected for the saints in Hades.

What Saints Are Waiting For

We thus see that a part of what was done for the spirit; as symbolized by the opening of the graves, has already become actual in the experience of departed saints.

Meanwhile, that which was done for the body, as in like manner symbolized, all saints are yet waiting for. It was virtually done, and is as real as though it had now become actual.

Every obstruction to the full resurrection blessedness of the soul, and to the full resurrection glory of the body, was rent asunder, and we saints only wait for the appointed time of our manifestation.

IV

And now it was the death of Jesus Christ which effected so sublime a victory for us. This is the further lesson of our subject.

When were the graves opened? Precisely at the instant of His death. That instant is made all the more emphatic because the dead bodies were not revived to life till the third morning afterwards when Christ Himself arose. The graves were opened, notwithstanding that the actual coming to life was not then to take place. It signified a specific connection between the death of Christ and the opening of the graves.

Christ Destroyed the Power of Death

Christ's death opened the graves. That is to say, His death destroyed the power of death. The power of death is sin. Death entered into the world by sin, and is the penalty of sin. Therefore, the dying of Jesus Christ, who had no sin of His own, was His bearing for His people the penalty of sin.

But death is mainly the separation of the soul from the life of God, the dissolution of the body being scarcely more than a mere shadow of death.

Therefore, in dying and bearing for His people the penalty of sin, Jesus Christ died not alone as to His body, but also, and more fearfully, in the awful inflictions upon His soul. He was made a curse for us, that we might be redeemed from the curse.

Thus He exhausted the penalty of sin in our behalf, and made it possible to take away from us all the condemnation of sin.

Hence the symbolical fact of the opening of the graves at the instant of His death. The death-power of sin was broken by His death, and all obstructions to our attaining to the true life both of soul and of body were entirely removed.

The Truth of Atonement

It is the truth of atonement which is here taught us, the fact of satisfaction to the justice of God by means of the sufferings and death of our gracious Substitute.

Unless what was signified by the opening of the graves had really been effected, Christ Himself could not have risen. He came to take away the obstacles to our attaining the true life, and in order thereto He took upon Himself God's curse upon us. Therefore if He did not exhaust the curse, and so made it possible to take away from us the condemnation of sin, the curse would still have been upon Him, and He must still be holden of death.

There had then been no evidencing of accomplishment, no removal of obstacles, no victory at all, if He had not risen.

Impossible, therefore, that the symbolism should have been other than what it was. Those dead bodies could

not have started into life till the victory in our behalf had been pronounced. But the victory, pronounced in the resurrection of Christ, was the trophy of His death.

The Prison Doors Opened

His death had set wide open the prison doors, called off the guard, and left the way free. His resurrection was the use of that freedom.

His death secured for His people their resurrection blessedness, in that it abolished the hindrances to life. His resurrection was the bestowal of that blessedness upon His people.

His death is our judicial deliverance; His resurrection our actual deliverance.

His death is our sin pardon; His resurrection the receipted certificate of the pardon.

His death was Hades opened; His resurrection, Hades made empty. His death is the grave torn asunder; His resurrection is the dead bodies of His saints walking forth from their graves in the life incorruptable and eternal!

Salvation Offered Today

Of such redeeming power is the death of Jesus Christ. "The graves were opened." Accordingly there are no longer any obstacles to everyone being personally delivered even now from essential death. "He that believeth on Him that sent me," said Jesus, "is passed from death unto life"; and "He shall never die."

Whosoever trusts in Christ is now made free, in his conscience, from the condemnation of sin, and liveth the child of God, having already passed from death unto life.

Meanwhile, his corruptible body awaits its appointed time, for now all unobstructed is the path of life from the portals of the grave up into the presence of God, where there is fullness of joy and pleasures for evermore.

The Work Is Finished

At the instant of Christ's death the graves were opened. Remember that. At the instant of His death all our sins were completely answered for. The graves were not merely partly opened; the obstacles not merely partly done away.

There is nothing left for us to achieve in the matter of our pardon and acceptance with God. We can add nothing to the work of Christ. Our salvation from sin is in Him at this moment, and it is perfect. What you and I must do is to receive Him, and enjoy Him. Remember, "he that believeth not shall be damned."

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come."

THIS is the fourth article in a series of six. There are two more important articles to follow. Be sure and read them!

—The Editors.

The Canyon of Sin

By A. H. Camp

As we start down the pathway of life, we do not know right from wrong, the Strait and Narrow Way from the Broad Way. As we grow older, we begin to see that there are two ways. We see a few going the Strait and Narrow Way, and many on the Broad Way.

Many of us make our choice of ways during this time, choosing to follow the way our parents go. When we reach the years of accountability, we come to the parting of the ways.

A few, of both old and young, are climbing up the Strait and Narrow Way, but look at it; it is steep and rocky, hard to climb, and there doesn't seem to be much enjoyment that way.

But many are on the Broad Way, and it is easy going and lots of fun. Let us, then, follow the crowd. So we make our choice of ways and enter into the upper end of the Canyon of Sin.

Farther and farther we travel down this Canyon of Sin. The scenery is fine. Huge, sparkling boulders, fine springs, laughing brooks and waterfalls, green trees, gorgeous flowers, the best of fruits and laughing care-free companions. Gaily we clamber from rock to rock, enjoying every step of the way. We could easily climb out, but why climb out of such a pleasant place? As we go along we notice the sides of the canyon are higher and steeper, and we are not enjoying the way so much as we did, but just around the turn we expect to enjoy it more. Finally we notice that the sunlight is failing, but it will be better just ahead.

But just ahead the way grows much rougher, our laughing friends are scowling now, the flowers are fading, the trees are dying, the fruit rotting, and the water stinks of death. The canyon walls are higher and steeper, and we could no longer climb out. Some one tells us we are going the wrong way; "Turn around and go back." We can't go back! Our yesterdays are gone. We cannot undo what we have done. The forces of time, of nature, of God are driving us on, ever forward, never a chance to retrace. The Sunlight of Love is gone: it doesn't shine in the Canyon of Sin. Only the Darkness of Hatred here. Just ahead (and we know not how near), we hear the wall of lost souls in torment. Some of us try to climb the canyon walls, only to fall headlong back into the canyon, bruised and bleeding, more helpless than before. Upon the hills above us we can see the Sunlight of Love, but since we cannot go back and cannot climb the canyon wall, how can we reach it?

Cursing, crying, contention and hatred are on every side! Then is heard the cry of the penitent soul: "Oh God, help me! For the sake of the loving and merciful Christ, forgive me!" Never has this cry gone up in earnest from a penitent soul but God's hand has reached down into this Canyon of Sin and lifted that soul to the Sunlight of Love. Only over the canyon wall, and only by God's help may we ever reach that Strait and Narrow Way, which leads ever upward to eternal life. Our own strength avails us nothing.—

"Hold onto God's unchanging hand."

What the Seven Years Mean to the Jewish People

By R. A. Biggs, Lincoln, Nebr.

The Jews will be forced from all nations.—Ezek. 39:28, 29; Jer. 16:14-16.

Mussolini, or one in his office, will make a seven year league with the Jewish people to guarantee them protection in Palestine, and freedom to worship God in the Jewish way, using Palestine as a place of refuge and Antichrist mandate to a seven year plan.—Daniel 9:27.

At the middle of the seven years he

will break his guarantee and set forth to make desolate the Jews upon the face of the whole earth.—Dan. 12:11.

At the end of the seven years the armies of all nations will gather against the Jews of Palestine to destroy them from the face of the whole earth and when they see their travail to be in hopeless despair (Zech. 14:2) to face such a mighty force and know for sure that they are at the end of

self-defence, with hope all gone. When the great and mighty One will appear out of the sky.—Zech. 14:4.

And He will go out against those armies as a man of war.—Zech. 14:3.

As He comes in from that battle, His clothes will be literally soaked with the blood of the armies that had come against Israel.—Isaiah 63:1-6.

And one seeing the scars in His hands, will say, "Whence came these wounds in your hands?" And He will answer, "I received those in the house of my friends."—Zech. 13:6.

Then will they look on Him whom they had pierced.—Zech. 12:10.

Then will "all" Israel mourn because of Him whom they had not known, yet, One who had meant so much to them.—Zech. 12:11-14.

Then will it take seven months to bury the dead of that mighty battle.—Ezek. 39:12-15.

Then will be that peace, peace, beautiful peace, when not one person in all the world will be in military training.—Isaiah 2:4; Micah 4:3.

And the Holy One of Israel, the Mighty One, will sit physically in the mercy seat of the covenant ark and reign over all nations.—Psalm 99:1. In righteousness.—Isa. 32:1; Psalms 97:2. AMEN.

And of what that seven years will

mean to us in salvation, who have our lamps trimmed and burning! Christ our Lord said, "Watch and pray alway, that ye may be accounted worthy to escape all these things" (Luke 21:36), and we shall go in to the marriage supper of the Lamb. Picture the scene, seeing the worldly running about in daily business, when the trumpet shall sound for the bride, and the worldly people hear it as a mighty thunder out of a clear sky, and being startled, will say, "What's that?" and in the streets and highways, cars going wild into mighty wrecks, and ambulances are called, and people go running to the heap of wreckage, expecting to find the driver broken and cut to pieces, but only to find the clothes he had worn (the driver had heard, not just a thunder, but he had heard the bride's trumpet, and had gone up to meet the Bridegroom, and his Lord).

Then we hear them say, "Where is he?" And at the cemetery, graves are open and the bones gone, and they say, "What has happened?" Only the foolish virgins whose light would not shine can explain, but what can be done about it? The hour is past, and the door is closed, and nothing is left but the plagues, woes, and the great Tribulation.

Emerson! Can darkness be better exemplified than by this disgraceful sacrilege done to our Lord? And if darkness is come upon Gentiles, shall we not expect God to fulfill the second part of the same Isaiah prophecy, "But the Lord shall arise upon thee" (Israel)?

It's time to help the Jews! They themselves are in a state of flux. Their Judaism gone, they fear to return to the Church, because sadly enough, the Church has held out to them no beckoning finger of welcome. Wherever this has been done, the results have been little short of marvelous. For God's promise still is good, "The Gospel . . . is the power of God unto salvation . . . to the Jew first!"

Even now there are more Jews reading the New Testament and inquiring into the things of the Lord Jesus Christ, than since the day of Pentecost! This is the testimony of well informed men in touch with conditions. May it not be that God will work a miracle and use an awakened Israel to lead in a new revival that shall lift us out of our present morass of doubt, infidelity and despair?

The Tragedy of Christianity

It's time to help the Jews! For 19 long centuries Gentile Christians have been asleep. And throughout these 19 centuries the outstanding characteristic of the Church toward the Jew has been, and continues to be, INGRATITUDE! The very Gentile Christians who received Salvation through the martyr sacrifices of Jews seem not to have thought enough of the same Jesus to say, "Let's give the Gospel back to those who gave it to us first." Just think, there has never lived a man who has given us as much \$100,000.00 for Jewish Missions! The Centurion of old built the Jews a synagogue. And he was a heathen! Millions for every conceivable project under the sun, but no one ever gave \$100,000.00 for Jewish Missions! (WHAT AN INDICTMENT!)

The Challenge of the Jew

It's time to help the Jew! In great crises of history, the helping of the Jews was the vital base of God's action. In the black night of Egypt's charnel-house, the Egyptians themselves, dazed and panic-stricken, helped the Jews! In the hour of deliverance from the clutches of Haman, "They that did the king's business, helped the Jews!" In the return to Jerusalem under the decree of Cyrus, those very heathen helped the Jews!

The hour of God's clock is soon to strike. It's five minutes to twelve! What a challenge to the Christians of America! There is a compelling urge just now to the Jewish work, such an urge as casts a halo about the Jewish Mission enterprise in these golden days of apostasy, and literally sets the Jewish Mission in a category by itself. "I could wish myself accursed from Christ for my brethren . . . who are Israelites" was the martyr cry of St. Paul, in Romans 9:3.

SHOUT IT AGAIN!! It's Time To Help The Jews

The world is doomed. The Devil may fool some by another spell of trumped-up Prosperity. The apostles of Peace-without-Christ, and the League of Nations-without-God may fool themselves with a few more World Peace "Treaties"; but the Scripture truth is that this world is doomed. Doomed to mid-night darkness, because it has rejected the Lord Jesus Christ. And in days of darkness, it is well to watch the Jew! For in his inscrutable and unimpeachable sovereignty, He has ordained that on Israel's destiny there also hangs world destiny.

Zionism is at grips with Death itself! Contrary to the thought of many, Zionism is not the solution of the Jewish problem—it only intensifies it by preparing the way for that monster to come, the Antichrist. The only solution to the Jewish problem is the Lord Jesus Christ, the rightful heir to the throne of David! And as the Jews become disillusioned as to Zionism, and begin to lose hope in Judaism itself, is it not clearly God's purpose that we as Christians shall step in the breach and point them to Saviour and Messiah, their only hope?

It's time to help the Jews! Russia

is killing them by the thousands, and robbing them of every vestige of religious faith. This has its reflex upon the Jews in all parts of the world, so that it is a startling truth, though grudgingly admitted, that never before were the Jews so ex-religious as they are now. They need desperately the Gospel.

It's time to help the Jews! In our own so-called Christian America, where the Gospel of the Lord Jesus Christ has been preached for these 150 years, Apostasy has reared its ugly head. Ministers are daring to preach in Christian pulpits on such sacriligious subjects as "The Danger of Worshipping Jesus," "A New God Needed For a New Age," etc., etc., until the Jew himself is bewildered and debauched, and knows not what is real Christianity. And thus Isaiah 60:1-2 is beginning to be fulfilled, "For . . . darkness shall cover the earth." On the facade of the Riverside Baptist Church building in New York City, over the main doorway, stands a group of figures cast in plaster. In the center is the figure of the Lord Jesus Christ; and around Him are grouped a Darwin, an Einstein, a Socrates, a Plato, an

The Lord has given us a great vision of Jewish needs and opportunities and the work done so far in the Southwest has been done by the help and gifts in very small amounts. But God can still raise Gideon's army, and these self-sacrificing friends have been the backbone of the testimony through Texas, Oklahoma and Louisiana. Will

you join them? A new blessing awaits them when you do. You cannot fail if you tie to God. Israel is God's people and you are doing business with God when you help the Jews.

Send all contributions to Rev. Joseph Cohen, Missionary to the Jews, 223 N. W. First St., Oklahoma City, Okla.

Living Life Over

To the Gem Family:

For the past week, I have been entertained in the home of Editor Brown and wife.

At my earnest request, they permitted me to take part in putting out the September issue of the Gem. In this service, I was permitted to sit again in an editor's chair, and also to operate machinery that had known my touch twenty-eight years ago. It was like living life over again, as we saw Editor Brown wrestling with problems that were at one time ours, that is, dealing with the various manuscripts coming to the office. Most of them are a real joy to pursue, short, spicy, and full of information concerning the church, its progress, and the Christian life and service. Yes, and some were lengthy, tedious, and seemingly written with the thought in mind that all the editor and his working force had to do was to decipher its contents, and then use the printed page to advertise the same.

In conversing with the editorial force, we found them eager for the reports of all lines of church work.

There are those who are on the editorial staff of regular contributors, being placed there by appointment,

or by selection, and then there are those who write short articles of testimony, but some appear to write just for pass time.

We found the editor and his force of workers possessed with a storehouse of patience, and should the supply run short with the editor and "The Devil," Sister Brown comes on the scene with a smile and a few encouraging words, and the clouds soon vanish.

A number of our best ministers fail to report their church work for fear of over-taxing the editor and crowding space. As an ex-editor, I can speak as one who has learned from experience that an editor always appreciates letters of information.

It is not my intention to dictate, but I am sure if all were to realize how valuable the editor's time is and the amount of toil that confronts him each day, we would take pride in making his toil more easy, his cares lighter and his hours of sunshine more abundant.

May we continue as one great family in the service of our Lord.

Yours for the Master,

—C. E. Mann, Niangua, Mo.

BRILLIANT, ALA., Sept. 15th.

Dear Bro. Brown and Gem Family:

Here I come with a bunch of names and money order to help boost the Gem subscription list. I only have thirteen today, but will have more soon, I think. I like the Gem very much, because it gives so much news about our church work throughout the many states, and because it gives so many good Scriptural articles written by our many preachers, and other friends to the Gem.

We think we have a splendid church. We have a fine Sunday school. Our average attendance runs around 100. We have around 40 and 50 in prayer meeting every Wednesday night.

Bro. Lester Hawkins is our Superintendent, and a fine one, we think.

Bro. Carpenter is our present pastor and we like him fine. But Bro. Hollis will be our pastor for another year, another fine man, we think.

With many wishes for the success of the Gem, I remain as ever,

—M. F. Whitman.

THAYER, MO., Sept. 13, 1938.

Dear Editor and Gem Readers:

Although I have been a silent reader of the Gem for some time, this is my first time to write to our little paper. I certainly enjoy reading the good sermons the ministers send in, and I feel like I have been really hearing them speak the messages. May God bless them.

I had the pleasure of attending the State Association that was held with Norman Church, in October, 1930, and enjoyed the services; God was with us. I heard Bro. Brown, also Bro. Winford Davis and Bro. and Sister McAdams, and there were several others. We hunt their letters and sermons in the Gem. God is really strengthening them and they are growing in grace and in the knowledge of the truth. I remember the Introductory Sermon on the first night, by G. W. Scott, Sr. of Mountain Grove, Mo. The text was, "And the Door was Shut." I can hear his voice in my mind as he plead for sinners to come to the Ark of Safety. Brothers and Sisters, hold on

a little while longer; we will reap if we faint not.

Our daughter, Viola, gave me a year's subscription to the Gem in October 1930, which was \$1.00. We renewed the next year at 75 cents. Bro. John Rollins visited our church in June, 1937, and he was getting subscriptions at 50 cents. Our son subscribed and we feel that we can't do without the paper, as we look forward to the first of each month, and feel, as we read its messages, that we have really heard the voices, and been made to sit with them in heavenly places in Christ Jesus our Lord.

Pray for our little church at Oak Grove, that we may renew our vows, and that God will pour out His Spirit, that souls may be saved, for the harvest truly is white, but the laborers are few.

I am sending you a year's subscription to the Gem for my mother. She will be remembered as Mrs. Essie Bonds. She was a member of the Oak Grove Class for several years, but her failing health caused her to move to Colorado ten years ago, where she is enjoying good health for one her age.

I am also sending you an obituary of a dear friend.

May God bless the Gem Readers. Pray for us.

—Mrs. Laura Mills.

ST. LOUIS, MISSOURI Third Free Will Baptist Church

Dear Bro. Brown and Gem Readers:

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

The church is coming along fine. Bro. Lewis is doing some mighty good preaching, and the Lord is blessing his work. We are going to have a baptizing Sunday week. Our attendance is good. Bro. Lewis is a mighty good preacher, and the Lord is with him. Bro. Hill is improving slowly. As cooler weather comes on, we think he will get his health back so he can go to preaching again.

Sunday school is improving as cool weather is coming on, the attendance is improving, and we hope to have the biggest Sunday school we have ever had. We are all working to that end. We have some good teachers, and that goes a long ways in building up a Sunday school.

Our league is coming along fine, attendance is good, and have about as good teachers as are to be had. The League had election of officers as follows:

President, Bro. Olie Greminger
1st. Vice Pres., James Langley
2nd. Vice Pres., Sam Gill
3rd. Vice Pres., Claud Lincoln
Secretary, Sylvia Hill
Ass't. Sec., Flossie Micheals
Treasurer, Pearl Hill

We are hoping our new officers will make our league among the best we have ever had.

Francis McCauley, 1622 Hickory St.

OBITUARY

STAIRES—Becky Fultnor was born July 1, 1892, at Alton, Mo., and departed this life August 22, 1938.

She was married to Sigler Staires November 9, 1926, at Sapulpa, Okla. To this union was born three children: Dorothy, Roy and Troy.

She united with the Free Will Baptist Church at Tulsa, Okla. about six years ago.

She leaves to mourn her departure, besides her husband and children, one brother, Johnnie Fultnor; two half brothers, Bart and Nath Sifford, all three of Pocahtontas, Ark., and a host of other relatives and friends.

During her long illness, Sister Staires always had a smile for her many visitors, and we feel that our loss is Heaven's gain.

DAWSON—Sarah Jane Dawson, daughter of J. F. and M. E. Dawson, was born in Oregon County, Missouri, August 20, 1889, and departed this life Sept. 5, 1938, at Memphis, Tennessee, following an operation. Age 49 years and sixteen days.

She was converted 31 years ago and joined the Free Will Baptist Church at Oak Grove, near Couch, Missouri the same year, and remained faithful until death.

She was married to John Summers February 12, 1908. To this union was born eleven children, five sons and six daughters. One daughter, an infant, preceded her in death October 1, 1930. The sons are Thurman, Joe, Herbert, and Cecil of the home, and Silas of Burns, Oregon. The daughters are Mrs. Edd Gregory of Thayer, Mo., R2; Misses Thelma, Jane, Sylvia and Sible Summers of the home. She leaves, besides her husband and children, five brothers and two sisters. The brothers are Monroe, Edd, Isaac, Frank and Clyde Dawson. The sisters are Mrs. Walter Strain and Mrs. James Miller, and a host of other relatives and friends to mourn her departure.

She was a kind and loving wife and mother, a good neighbor, and will be sadly missed by all who knew her. Our loss is Heaven's gain.

A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled.

SHELTON—Bobbie Eugene Shelton, little son of Wesley and Lula Shelton of St. Louis, was born Dec. 21, 1936, and departed this life Sept. 10, 1938, age 20 months and 21 days.

He leaves his father and mother, Sister Ruth and Brother Neal, his grandparents, Mr. and Mrs. Virgil Watson and a host of aunts and uncles who will miss him. Little Bobbie's going was a great shock to his parents, although it was expected. He was a sweet and loving baby and was loved by all who knew him.

His body was laid to rest in Kentucky to await the coming of his father and mother. Our loss here is Heaven's gain. We hated to give Little Bobbie

up, but God knows best.

His stay with us was brief,
And he leaves a vacant place,
But in Heaven he knows no grief,
And some time we'll see his face.

Heaven to us is even nearer,
As we think of his sweet rest,
And his life in Heaven is dearer,
For we know God's way is best.

GREENFIELD, MISSOURI

Dear Gem Readers:

This afternoon finds me still enjoying God's wonderful blessings, and praising Him for each one He gives me. I know that I am unworthy even of being known as a child of God, but His wonderful love and the sacrifice of His Son and our Savior on the Cross has made it possible. I am sure I will never be able to repay all the love and tender mercies He has given me, tho I be lost in His love, and from the things of this world, that work iniquity in the hearts of men.

I always enjoy to meet and talk with God's people, for it helps me along the way. But so often my heart is torn for the unbeliever or the deceived. In my short experience as a Christian I have met and talked with people who do not believe our Christ has ever come, or that there is any soul or plan of salvation, and some believe that this earth is hell, or that the grave is hell, or that hell is eternal, but condemned souls sent there for punishment will soon be entirely consumed, or that this is heaven, or that Christ has already come to earth and that eternity has begun, or the Devil is chained and there are no sins or sinners, or that there is no heart-felt salvation. For such as these I sorrow and pray and am amazed that such conditions exist. Then I read the words of Jesus in Matt. 24:4-14 and realize that it is part of the fulfillment of prophecy. I also see other prophecy being made history.

I see sin abounding on every hand. I see people backsliding, some of them time after time. We have famines, earthquakes (strange to nature and apparently without cause), pestilences and diseases never before known, and sorrow abounding on every hand. The world today is full of rumors of wars, people are afraid the entire world will be drawn into battle soon, and some nations are now fighting. As we view these situations, we can only come to the conclusion that the end of time and of this dispensation is near at hand and maybe closer at hand than we even realize. So my appeal to every unsaved soul is to repent and get down before God and there learn the power of the atoning blood of our Savior. Don't put it off, for no one knows what the next instant holds in store for them. Just last night I talked with a fine young man who said, "I would give anything in the world if I could have heard my father pray and say that he loved the Lord."

The father was called home unprepared so far as we know, the result of a horrible accident. Yes, sinner

friends, the poet was right when he said,

"The saddest words
Of tongue or pen
Are the simple words,
'It might have been.'"

Please pray for me, the weakest of your brothers in Christ,

Lloyd Jeffreys.

FALCON, MO., Sept. 20, 1938.

Dear Bro. and Sister Brown:

I will write a few lines to the Gem family. It does my soul good to read the good letter from the people of God, it is food to my soul. My husband died eight years ago, and is gone from labor to reward, but I am still fighting the battles for the Lord. I get the blues sometimes, and want to go home. The Lord said, "Not yet." So I beg the Lord's will to be done, and not mine. All you good brothers and sisters pray for me, that I may obey the voice of the Lord, that I may do what He would have me to do.

The Lord has work for every one to do, and He said, If we fail in the least, we are guilty of the whole, and you know that Christ said, in Romans 14:11-12, "For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

What will we hear when He comes to claim His own? Will we hear, "Depart from me, ye workers of iniquity, or Come ye blessed of my Father, inherit the kingdom prepared for you?" We must obey the Lord in all things, if we expect to enter Heaven's door.

Rev. 22:18—"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." There is only one way, one truth, and if we try to climb up any other way, we are a thief and a robber.

2 Peter 2:1—"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction." That is the way the world is going; they are looking for something and do not know what it is. The world is going so fast that I don't know what it will take. If the people would only stop and look at themselves, and see themselves as God sees them, surely they would repent of some of the ways they are living. If they were as faithful to their church meeting as they are to seek worldly pleasures, there would be a better spirit in the meeting. Parents will have to answer for the way they raise their children; so I pray that they will see their mistake before it is too late, and turn to the Lord.

May the Lord visit the unconcerned and cause them to think of their condition, and may they call upon the Lord while He is near.

May God bless the Gem family.
From one who loves to read the good letters. —Mrs. H. G. Hamilton.

BOWNEMONT, W. VA. Sept. 9

Dear Editor and Gem Readers:

I may be too late to get anything in the October issue, as I got our Gem right on the first of this month, and I have been so busy for the past two weeks, that I haven't taken time to write; for we have been having outside meetings right beside our house, and we have had extra good preaching. I am getting somewhat worried, for the folks are not interested like they should be, and now it seems that the weather is going to get cold and wet so we may have to close. If we do, I feel like Bro. Cox and myself have done our best under the circumstances. I think we have the best outside arrangement I ever saw for an outside meeting, and we haven't had less than two preachers at any service, and as many as five, and every one has preached good sermons. Pray for us.

—F. E. Nicholas.

TWO WAYS OF GIVING

By Mrs. Opal Frazier, Hansen, Idaho.

"If I could find a dollar,"

Said little Tommy Gill,

"A-yin' in a pig's track,

Or rollin' up a hill,

I'll send it to the heathen,

As fast as it could go;

For they are needing money,—

My teacher told me so!"

"I can give a penny now,"

Said little Willie Pool,

"And that will buy a paper

To start a Sunday School,

I'd better give a penny,

And give it right away,

Than wait to find a dollar

To give another day."

So Willie gave his penny,—

A wish gave Tommy Gill;

Now which saw his dollar first

Go rollin' up a hill?

DON'T VOTE FOR RUM

(Tune, Almost Persuaded.)

Almost persuaded,

Now to vote "dry,"

Almost persuaded,

My vote to try,

Seems now some friend to say,

Don't throw your vote away,

Still does the message come,

Don't vote for rum!

Almost persuaded,

Come vote to-day!

Almost persuaded,

Vote rum away,

Mothers invite you here,

Fathers and sisters dear,

Prayers from their sad hearts come,

Don't vote for rum!

Fully persuaded,

We'll "dry" votes cast,

Fully persuaded,

We'll win at last,

Seems now lost souls to sing,

Glad tidings now we bring,

Saved! Saved! The morn has come!

Don't vote for rum!

—Nellie M. Fast, Liberal, Mo.

How to Scatter Happiness

By Mrs. Opal Frazier, Hansen, Idaho.

Just give a little smile today

To help to drive the clouds away;

And be a sunbeam, cheery, bright,

To bring to some dark corner, light.

A merry peal of laughter, too,

May change a gray sky into blue;

For laughter often saves the day

By driving fretful thoughts away.

And now and then a lilting song,

May brighten life when plans go wrong

The will to make the best of things,

Will make your troubles all take wings

By turning dark clouds inside out,

We put our worries all to rout;

And happiness will come to stay

When we strew sunshine 'long our way.

**No Greater Love,
Or Higher Power**

By Miss Virgie Deckard, Niangua, Mo.

We read of God's mercy and miracles,

In the days of long ago,

How on the Children of Israel,

Rich blessings He did bestow.

His guiding hand in the wilderness,

By Him was no vow broke,

How He, out of a flaming bush,

First to Moses spoke.

How the Red Sea was divided by rod,

Within His servant's hand.

The Children of Israel permitted

To pass through on dry land.

The army of Pharaoh destroyed,

By this same roaring sea,

That He from Egypt's bondage,

Might set His children free.

He delivered His servant Daniel

From the cruel lion's jaws

When he continued to worship God,

And refused the king's laws

The Philistine army He put to flight,

By David their captain slew.

When you and I read of this,

It should our strength renew.

We have not told of all His miracles,

Or would we dare to try,

But read the dear old Bible,

Christ will all needs supply.

No greater love, or higher power

Can we poor creatures find,

For each of these He yet doth show

To sinners, and all mankind.

CASSVILLE, MISSOURI

From the day of my conversion, Jesus gave me light. Spiritually, I discerned much truth for which I praise Him. My whole heart sought after the truth. "The way of the Cross" He taught me and I think I learned it well. As we had all been commanded to watch, I naturally desired understanding of the Book of Revelation, but for some reason God did not make this Book clear to me, without God's help it is impossible to understand.

I had been resigning my heart and body, which are His, to the sword, with the exception of dying the death of the Christian martyr, because I can plainly see the day rapidly approaching when the world-wide dictator will be ruling, and I expect to be in the number who will refuse to take his "mark."

For years, the Lord allowed me to believe this, but at last He has shown me that if I resist unto blood it will have to be before that cruel reign. I now know what Jesus meant when He said, 'Lift up your heads for your redemption draweth nigh.' Luke 21:28 He meant exactly that! How wonderful it will be henceforth to live in a continual state of expectance and blessed anticipation of the coming of the Master! Dear Christian friends, what manner of people should we be, perfecting holiness in the fear of the Lord, for don't you want to be accounted worthy to be in that number whom the Lord takes? This knowledge removes despair because it gives hope that some of my dear ones who may be left with our testimonies will be saved, tho only through martyrdom. Yet I still say that the death of the martyr is glorious, since I lately followed two, through print, to the Communistic sword. They, a man and his wife were beheaded in China (if I remember, this was in 1935) for the witness of Jesus. The courage God endowed them with, He can give to us, if we are required to go their way. But how much more zeal we can work with now, knowing that we need not include the resistance of the Mark of the Beast in helping those whom we attempt to rescue to count the cost. I am not one of those persons who will "span a thousand seas to make one proselyte and then make him tenfold more the child of hell than before."

It is one thing to get ready for the coming of the Lord—it is another to remain in that condition.

—Mrs. F. E. Dalton.

HIAZEL PARK, MICH. Sept. 13

84 KALAMA STREET

Dear Brethren:

We have recently established a Free Will Baptist Church here, and if you can send me several copies of the Gem for samples, I'm sure we can obtain several subscriptions for you.

We want to stay closely in touch with everything, as we need to grow here in the North.

We sure did appreciate a visit from Brothers Ralph Staten, Robt. Shelton and E. W. Tucker just recently.

Would appreciate anything you might say or do for us, for we would love to see the work grow here.

And would like to know if you would print news from us, giving accounts of our work.

—Eld. Chas. R. Riggs.

(Known as Bro. Raymond), Pastor of Highland Park Free Will Baptist Church at Highland Park, Mich.

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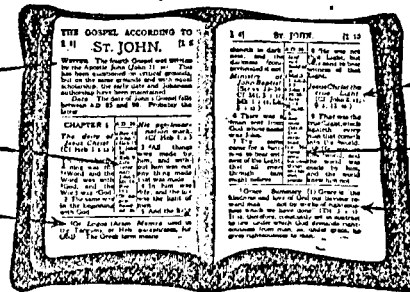
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