

Lucille M. Mabury, R.

THE FREE WILL BAPTIST GEM

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

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THE IMAGE OF CHRIST

(A Christmas Legend)

Francisco had fled from the palace, aweary of pleasure and fame,
For the love of the pitying Jesus had kindled his heart to a flame.
In the depths of a solemn cloister—afraid of temptations and snares—
He sought for the peace of heaven, with fasting and midnight prayers.

One morn as he walked in the garden, and wept that his prayers were vain,
He heard in the open valley the moaning of one in pain,
And there he found a young man, whom robbers had left as dead;
In his arms he tenderly raised him, and bore him to his bed.

He watched him for weeks as a mother might watch o'er her suffering child,
He told him how Jesus had suffered, and the story his pain beguiled.
As health returned to the stranger his heart grew rich with Christ's grace.
And with earnest vows to serve Him he went from the holy place.

Francisco, no longer busy with the work of mercy, was sad.
No peace from fasting and vigils, nor joy from prayers he had.
He said, "I will make me an image of Jesus, my glorious Lord,
So fair it shall be that the vilest will turn from their sins at His word."

So he labored with chisel and hammer to hew from the marble a form
Whose beauty should honor his Master and hasten the world's reform.
For years, his hands unresting, with loving patience he wrought,
But he found not the high ideal which his longing heart had sought.

He was old and worn and weary, alone in his desolate cell,
But he sprang from his couch with gladness at sound of the Christmas bell;
The marble form was before him, with marks of his toil and pain,
And he cried, "O Lord, forgive me; my labor has been in vain.

And now, on this blessed morning, when thy presence seems so near,
I've naught in my hands to give thee of all thou hast lent to me here."
And then, in the gray of the morning, his cell grew suddenly bright,
And he saw a form before him that glowed with a heavenly light.

He knew him, the youth he had rescued and nursed through those mid-
nights of pain,
To whom he had told the story of Christ and the infinite gain.
He saw him, though once so polluted, all white through the heavenly grace,
And the love and glory of Jesus shone in his beautiful face.

Then a voice which he knew was the Master's said, "Grieve not, thy work
is divine;

My image is not in the marble, too gross for a service so fine;
But here is a soul immortal, which thou in thy love hast won;
Thou hast graven my image upon it. Behold the work thou hast done."

THE FREE WILL BAPTIST GEM
Organ of
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Eld. John B. Rollins Associate Editor

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

Your time is out if a pencil mark appears here 

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

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Monthly Report of State Evangelist Sam H. Marcum

Dear Gem Family and Co-Laborers in the Lord, Greetings:

As we failed to send in our monthly report for the
October issue of the Gem, we will report at this time.

Our last meeting was with the Independence Church in
Cedar County, near Stockton, Mo. We began there Sun-
day night, September 4th. A large crowd was present
for the opening service. We labored hard for several
days, then God gave us a break, and two young women
prayed through.

On Sunday the 18th, pre-arrangements having been made
for Rev. Floyd Hitchcock of Springfield to preach at 11:00
a. m. and 2:30 p. m., he and family were there at the
appointed time, also a man and wife whose names I do not
recall, which sing over K. W. T. O. at Rev. Hitchcock's
Sunday morning broadcast. They sang special numbers
which were enjoyed by all. At the close of Rev. Hitch-
cock's message, we extended an invitation to sinners to
come and pray. Three fathers and one mother came,
and oh, what a glorious service that was—shouting and
praising God all over the house when these accepted the
Christ. Then an old fashioned basket dinner was ser-
ved and was enjoyed by all.

At 2:30, Brother Hitchcock brought another message.
Subject: Signs of the Second Coming of Christ.

The meeting continued through the week, and we saw
the power of God manifested many times and souls shout
the praises of God. Eleven professed faith in Christ,
eight of these were fathers, ten were baptized, eleven
united with the church.

Sister Roena Thomas was the pastor of this church last
year. Wife and I enjoyed working with Sister Thomas
and the good folk of Independence Church and community.

We are praying for you all. "Therefore, my beloved
brethren, be ye steadfast, unmovable, always abounding
in the work of the Lord, forasmuch as ye know that your
labor is not in vain in the Lord." 1Cor. 15:58. May God
bless you dear people.

We closed here September 25th with large crowds and
good interest.

On Monday, we drove to Northeast Missouri where we
attended our beloved State Association, and feasted on the
riches of God's grace. We praise the dear Lord for our
many brothers and sisters in Christ. May we all be true
and some day we can meet in that great home coming in
the skies. Praise His name.

We are now in a meeting at Mt. Zion Church, near Platts-
burg, Mo., have been here two weeks. Two professions
thus far, attendance and interest is increasing. There are
some of the real salt of the earth here and there are many
that are far from God. Sister Melba White has been pas-
tor here the past year. This is her home church. Bro.
E. T. House has just moved into this community, and he
and family have been a great help in the meeting. Bro.
Kenneth Turner and some of his dear people from Third
Fork Church, which is 20 miles north of here, have been
with us the last three nights. Bro. Turner is one of our
very dear friends which we are always glad to have with
us in our services.

Our next meeting will be at the Philadelphia Church
near Santa Rosa, Mo. Pray for us.

Sam H. Marcum, and Wife, Cameron, Mo. R7.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness" (Hab. 2:15)

Temperance

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:25).

Eph. 5:18—"Be filled with the Spirit: Abstain from all appearance of evil."—1 Thess. 5:22

Some Facts About Repeal

By the Editor

On the 5th day of November, 1933, President Roosevelt signed the papers repealing the Eighteenth Amendment and providing for legal sale of beer, wines, and liquors. And during the five years since 1933, we have seen every promise our government and the wets made fail, and every evil they promised to correct or do away with has grown worse and worse.

The American people were told in 1932, that if they repealed the Eighteenth Amendment and drank more beer, it would "prime the pump of prosperity." They accepted the appeal and repealed the Eighteenth Amendment and have increased their consumption of beer from 205,093,706 gallons in 1933 to 1,780,657,748 gallons in 1937, and the consumption in 1938 will be more. And during the past five years more than \$25,000,000,000 has been spent for alcoholic beverages, which would have paid the public debt in 1933 and had \$5,000,000,000 left. Instead of prosperity, our public debt has increased from 19 billion dollars to almost 40 billion, many essential industries are facing bankruptcy, and unemployment has greatly increased during 1938 until it is greater than in any previous depression or business recession.

The consumption of beer has increased 700%; distilled liquors have increased 1,500%; and wines have increased 2,500%. The amount spent for these destructive drinks in 1938 will amount to more than \$200.00 for every one of Uncle Sam's 125,000,000 people. I haven't spent my part, but some one else has spent it for me; for inasmuch as only a part of our people drink, those that do drink pay into the coffers of the wets more than \$5,000,000,000.00 each year.

The wets promised there would be less drinking after repeal, BUT—

Statistics show that Americans drank 65,100,000 gallons of wine in 1937, an all-time high, which was 8,471,000 gallons more than was consumed in any year of pre-prohibition times. And during the same year (1937) they drank 1,780,657,748 gallons of beer and 141,668,252 gallons of distilled liquor. Without counting the weight of containers, the booze drank in U. S. A. in 1937 would weigh 7,000,000 tons or more, and would load 3,500 freight trains of 50 cars each, 40 tons to the car. Think of it! and not a dime's worth of good in the whole thing.

They promised that the old saloon should not come back, and that con-

ditions would be better for everybody after repeal, BUT—

We have something far worse than the old saloon, and conditions are far worse than ever before. Almost everywhere, in our cities, towns, villages, along the highways, even in the country, old John Barleycorn plies his trade. Just make a long journey over our highways and watch for his signs—you will believe Old John is everywhere. Most of the service stations and eating places along our highways sell beer, and many of them dispense liquors. Real Christians will not willingly eat or spend their money at such places, rather than do so, they will put up lunch at home, or buy at a good grocery store, and they will buy gas and oil where they do not sell beer. Brother, Sister, let's buy dry!

People of all ages (regardless of sex), and of all walks of life, patronize these places, even preachers eat and drink at their bars. These drinking places are made just as attractive as is possible and all of us are expected to be friendly toward them and spend money there.

In days of the old saloon women and girls were not often seen about the saloon, and those that did appear there were considered very low, but all of that is changed now. Women and girls not only drink, and smoke, and paint, and do a lot of things they used not to do, but many thousands of them are bar-maids—It is estimated that 1,350,000 young women of U. S. A. now serve as bar-maids—more than go to college.

They promised that repeal would bring greater safety on highways, BUT—

Highway accidents have steadily increased since repeal until they now number close to 40,000 killed on the highways each year, and it is estimated that in at least 60% of them booze is to blame. Efforts are being made to control the highway traffic and reduce the number of accidents, and it has been reported that the number of accidents has been reduced. Alcohol has so much to do with it, that I don't believe the reduction is very much, if any; because men can't license an evil thing like the liquor traffic, then control it. The number killed on the highways of U. S. A. in 1937 was reported to be about 38,000. The number killed in 1938 is not known yet, but when it is known, will it be more than in 1937? We'll soon know.

Drinking drivers are a menace on our highways, not necessarily drunk drivers, but drivers who have had a drink or two and think they are just as capable as if they hadn't drank a drop, and many who drive cars drink, perhaps moderately, but that is the kind that cause most of the wrecks. Nobody is safe on the highways these days.

The most blighting influence we have in our fair land today is the liquor industry: Drunkenness, gambling, murder, lust, greed, and all kinds of crime are on the increase, caused by the liquor traffic. It is killing thousands, filling jails, prisons, hospitals, asylums, and Keely Institutes with its maimed, ruined and deranged victims.

We have mentioned only a few of the awful, terrible things that we are facing today, things that should stir us to action. But we are not stopping here, only taking a recess.

Not By My Vote

Men will have strong drink, and men will sell liquor, but
Not By My Vote!

Saloons may go on like the brook, forever, and men may die by the thousands in them, but
Not By My Vote!

Truth may be wrecked and character dismantled, homes may be destroyed and women and children beggared, but
Not By My Vote!

Children may be caught in the saloon snare, the victims of alcohol may fill our jails, almshouses and insane asylums, but
Not By My Vote!

The saloon may impoverish and degrade the people; producing idleness, disease and pauperism. It may breed anarchy and crime, but
Not By My Vote!

The government may license the drink traffic and for a consideration take "a reward against the innocent" and bargain away the public health and the public morals, but
Not By My Vote!

The liquor traffic may corrupt the social and political life of the nation; it may worm its way into all business and even into the sacred precincts of the home and the church, but
Not By My Vote!

The bells may toll the death knell of a human being slain by rum every five minutes of the day, but
Not By My Vote!

LA RUE, ARK. Oct. 1, 1938.

I am sending a brief report of a revival meeting that Bro. Horace Knox and I conducted at Clifty Church, about six miles northwest of Clifty, Ark. We closed a two weeks' revival Sunday, Sept. 25, with 13 professions, 5 additions to the church and baptized 8. Some of them were renewals that already belonged to the church. I am glad to find a little church working like that one is and I pray God's blessing upon their good pastor and their church. Remember Bro. Knox and me in your prayers, that God will continue to bless our efforts.

—Eld. Cecil O. Garrison.

NEOSHO, MO. Oct. 1, 1938.

Dear Editor and Gem Readers:

During the meeting held here by Brother Henderson and Sister Donnelley, I sure did receive a blessing.

After the meeting had been going on for some time, Sister Donnelley sent me word asking me to attend the meeting. I feel that God blessed her for it, also the one that came and told me about the meeting.

The first time I attended the meeting, Bro. Henderson came to me and asked me if I was on the Lord's side. I told him no. He asked me if I did not want to turn away from sin, and live for the Lord. As my husband was an unbeliever, I told him I would rather wait awhile.

During services that morning, I couldn't find any rest.

After services, Bro. Henderson came to me again and began to talk to me. I had a burden on my heart till I could not say a word.

The first thing I knew, I was on my knees asking God to move that awful burden, and I believe with all my heart that He answered my prayer. I feel that God blessed Bro. Henderson too. Those who have been encouraging me never to turn back, may God bless them for it.

I want all of God's children to pray for me that I may hold faithfully and get closer to the Lord.

—Mrs. B. M. Robinson

TROUP, TEXAS. Sept. 23, 1938.

Dear Editor and Gem Readers:

Since we came back from Oklahoma where we went to see my mother and a host of relatives and friends, we are praising God for that great privilege. We too are thanking God for the good meetings we were in. The

first Sunday evening we were at the Drumright Church, where Bro. Harry Staires is the pastor, we heard him preach a wonderful sermon. Then we were there in time for the close of the Camp Meeting at the Sub-Station, or near there. We went on the truck that went from the Drumright Church, and enjoyed it all very much. We were there for part of the Association. There was a lot of good preaching done. They sure do have a fine place there for the camp meetings. I love that country because it was my old home country. I wish all the Gem readers could have been there and heard the messages and have seen the large crowds, and the music was fine. Then we received another blessing the evening we left my mother's, Sept. 4. We went to the Drumright Church and heard another good sermon before bus time, which was preached by Bro. Abe Talbert who is an old friend of ours. He and my husband used to work in the oil field on the same lease. We can say that Bro. Talbert sure did fine for the Lord. In his daily life, he was a guide to the young and old. We did not have time to visit the Cushing Church, but we heard their pastor preach a good sermon at the Camp Meeting. I was told by a friend that the Cushing Church was doing fine. I just can't tell all the blessings we received on this trip, it would take too much space. We are so glad to see so many still on the firing line for the Lord, even though there are some that have gone back, maybe because they have become discouraged, but I say to every one, Remember God's great promises and be strong and of good courage.

A servant for the Master,

—Amanda J. Kester.

NEOSHO, MO. Oct. 7, 1938.

Dear Brothers and Sisters in Christ:

I have been requested by a number of my friends to write to your good paper, but being blind, it is hard for me to write, but by the help of God I will try. Yes, it is easy for me to preach when I have a message on my heart, but if God doesn't help me, I can't. I believe God has a purpose in calling me, a poor, weak, blind woman, and sending me into places where the Gospel hasn't been preached for years. I am glad to be of service anywhere. God helped me wonderfully in the work here at Mt. Olive Church, I and Brother Ben Henderson. We are building a meeting house 30 by 40 feet. My husband is at work on the meeting

house today while I am writing to you. We have all the frame work up and they will get the rafters up today. We haven't enough money for the roof or floor or seats—need so much yet, but we are trusting in God to help us. If any one feels that they can help us build for God, we will sure appreciate any help you can give us. As I said, I am poor and blind, but God called me to preach His Gospel, and I meditate on His goodness and mercies day and night. Oh how good God is, and how kind! I love to talk of His love. He sent His only begotten Son to redeem all that will believe on Him, praise His name. Sometimes we murmur and complain, but God knows just what is best for us.

Now asking our good Editor to kindly correct errors in spelling, as it is hard to write when you can't see. I can just see light. I depend on hearing, and can wait on myself most of the time, but of course I am of very little help to my good kind husband. He is a deacon in the Free Will Baptist Church.

—Mrs. C. M. Donnelley, R. 4.

NIANGUA, MO., Oct. 10, 1938.

Dear Brother Brown:

As my time is about up for the Gem, I will send one dollar to advance my subscription for 27 months. I sure do enjoy reading the Gem.

Our church at Black Oak is in very good shape; we have preaching twice each month, the first and third Sundays. Eld. Laster Branstetter is our pastor and we enjoy seeing him come. He is so humble and patient.

I am so glad we got back into the State Association.

I ask an interest in your prayers.

—Sam Dodson.

THE CHILD'S REASON

By Mrs. Opal Frazier, Hansen, Idaho.

"She looked on the picture,

The wee little maid,

Of Christ, the Good Shepherd,

And softly she said,

"It's nicer to be

A lamb than a sheep!"

Then she blinked her blue eyes,

As though nearly asleep.

"But why, precious one?"

'Twas the hour of rest,

And her mother held closely

Her child to her heart.

"Touse Desus," she answered,

In babyish talk,

"Take de lam in his arm,

But the sheep has to walk."

BUNA, TEXAS, Sept. 23, 1938.

Dear Editor and Gem Readers:

This is my first letter to the Gem. I want to report the work that is being done at our little church, Cario Springs in Jasper County, Southeast Texas. Our little church is under the leadership of a noble young minister of Jacksonville, Texas, Rev. B. A. Grant. We had a wonderful revival the last of July and first of August, by the preaching of the true Gospel by two good servants, Rev. J. A. Smith of Henderson, Texas and our pastor. We had 13 additions to the church, five by letter and statement and eight by confession and baptism.

Brethren, pray that we continue to grow in grace and ever stay in the strait and narrow path

The 51st Annual Session of the Southeast Texas Free Will Baptist Association will convene with Cario Springs Church, Buna, Jasper Co., Texas on Friday at 11:00 a. m. before the second Sunday in October, 1938.

I ask the prayers for our little church.

—Mrs. M. K. Withers, Clerk.

OUR REVIVAL AT TULSA

During the first two and one half weeks of September, I held a revival at Tulsa Free Will Baptist Church. The Lord truly did bless, and 29 precious souls were saved. I found a wonderful group of people to work with there, and I found Bro. Bingham a wonderful man of God to work with. Bro. Bingham and I see the Scriptures almost identically, therefore we worked together very agreeably. Our Tulsa Church is truly a good church, and they are very much alive. They are certainly awake on tithing and the financial side of the kingdom work, and I sure admire them for it. In the First Mission Association, of which the Tulsa Church is a member, no one is ordained to the ministry, or as a deacon, unless he or she preaches, teaches, and practices tithing. I think that is a very good ruling. It would be a blessing if all of our associations took up the same rule. Also, in the Tulsa Church, you must give if you remain a member; unless you are positively unable to give at all. Well, we have a ruling in the treatise on that, so why not enforce it? I admire the church that will enforce it. This thing of people with lots of means belonging to a church and never giving anything at all into the treasury—

there is just nothing to it. They are not worthy to be retained.

I am glad we have an old fashioned, fundamental church in a city like Tulsa. We really had some powerful services. The interest wasn't through when we closed, but it looked like I nearly had to close to go to our State Association. There were two in the altar the night we closed. I hope to go back some day and finish up, if the Lord is willing.

Bro. and Sister McAdams came by and were with us the second night of the meeting. We were indeed glad to see them again, and to visit with them. I had Sister McAdams to preach for us that night, and several souls were saved.

If you ever go to our Tulsa Church, you will certainly feel at home. I was never treated any nicer any where. May the Lord bless all you good workers down there is my prayer.

Sincerely,

—Eld. Winford Davis

THOMPSONVILLE, ILL. Oct. 13

Dear Co-Workers:

We have closed our first meeting in Illinois, and are on the second now. We preached three weeks at Webb Prairie Church and had 28 conversions. We all felt that the pastor should preach a few nights more, which he did with splendid results. The first night he preached, we went to Ina for a service and came back by and helped pray five more through, and the meeting continued until Thursday night. We went back Sunday to the wonderful baptizing. 18 were baptized, and 20 of the total of 38 conversions united with the church. The pastor stood in the water and gave out a wonderful message on baptism. To make it more impressive, he held his open Bible in his hand all the time he was preaching. The meeting was a powerful revival all the way through. First the pastor and church wanted a real revival, and homes were thrown open. We usually have a place we call headquarters, and we did call Bro. and Sister Bain's our home, but we were in so many nice places, they all seemed like home to us.

We visited five schools and gave lectures during the day time. We felt that two real miracles were performed during the meeting. During the first of the revival, we were called to pray for and anoint a sick woman that the doctors had given up with cancer of the stomach. We had services twice in her home, then she

came to the church and testified that she was cured of the disease. Praise God for that victory! Then one night, we called an after service and prayed for some time. A woman arose from her seat and went over to a man and put her arms around him, weeping, and asked that they might settle some difficulties that had existed between them for seven years, but he refused and left the house. He was her brother. One of the deacons followed him but they never came back. After the services, it was decided by a few to go to his home and see what could be done, and his sister that went to him in the church came to me and asked if I thought she had better go on ahead, and I said we will pray. After prayer, Bro. Bain said "go on, you can't make a mistake by going all the way." I said I would go with her and she said, "Isn't that too much?" I said, "No, that is my business." So when we reached his home, he came out and asked us in saying, "It is all settled." So I said, "Let's have a prayer of thanksgiving," and when we closed, the deacon that followed him shouted, praying, he said, "Lord, this man is in an awful condition, send your Spirit right now and save him." About that time we were all shocked with a loud sound, for this man had fallen full length in the floor. It frightened his folks, but we all said, "Let God have His way." The man that God knocked over lay for two hours and the spirit of prayer was on the deacon all the time, in fact, most every one was doing his best, and at last with a loud bitter cry, the poor man said, "Oh! Have I waited too long?" We all said, "No, pray." He cried again and said the same thing but we all stayed right with him. He started praying and the power of God fell and he came through shouting. Then his son was saved. Praise God for victory. That was Friday night around two o'clock—or Saturday before day, rather. Then on Sunday, he had a reunion for the family and we went too. It was a happy time. I never saw a happier man, and a week from that day, early Sunday morning, he died suddenly in bed, and on Tuesday, we went to his funeral. While it was sad to give him up so soon, yet it was glorious to know that God had so wonderfully dealt with him.

We are now with Bro. Jones and one of his churches, all fine folks to work with. We haven't broken through here yet, but look for a real victory. Pray for us.

We look to meet many of you at the great Association in Nashville, Tenn. in November.

Yours for Jesus,
—H. M. and Lizzie McAdams.

TO THE YOUNG PEOPLE

of our church everywhere, to those whose souls have been washed in the blood of the Lamb, whom Jesus purchased with His own precious blood:

Your hearts were purified in obeying the truth, and you too are among the number mentioned in Acts 2:42, and I trust will be among those John saw and wrote about in Rev. 7:19.

Not only do you represent the hope of our church, but also the hope of future generations, for the future of our church rests in your hands, and the hope of the generations to come rests with you. You must take up the torch when older ones fall, and hold the light high for others to see the way to life everlasting. We, who have borne the burden and heat of the day, are passing away—soon we will all be numbered with the dead—but we leave behind us a heritage for you no money can buy, a record unsullied and unstained. We leave to your zealous hands the true doctrine once delivered to the saints. We exhort you as Jude did, that "ye earnestly contend for the faith once delivered to the saints."

We also ask you to observe Paul's words in Phil. 1:27, "That ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." We implore you to live up to the exhortation contained in Paul's letter to Timothy (2 Tim. 2), especially remembering verses 8, 15, 19 and 22. Always remember to honor the Church that Jesus built, love her, be obedient to her precepts, and "remove not the landmarks the fathers have made," and keep the ordinances as Paul delivered them to the Gentile church: for we know God, if we keep His commandments and love one another (1 John 4:7).

Young friends, we hope, as the future unfolds its trials and suffering, as it surely will, that you will stand true to God. No one can live in this world and know no pain, or be tried, especially God's children: for Peter told us in 1 Pet. 4:12-14 "Beloved, think it not strange concerning the fiery trials which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers

of Christ's suffering; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye are reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you." Think when you are reproached for the name of Jesus, and remember this, "The Spirit of Glory and of God resteth upon you," and even in the "valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion" (Psa. 84:6, 7).

We who are older, and love the cause of the Christ, look upon you young folk as tender branches. Jesus said in John 15, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." We hope you will bear fruit even more abundantly than we have done, and hold close to God's unchanging hand, for you will surely need to. The eternal God is thy refuge and underneath are the everlasting arms. As you travel ever upward on the Highway of Life, may you grow daily in grace, and in the knowledge of God. And, as you have played games in school, you all know that any game has rules, and if played fairly, it must be according to the rules.

Even so, you will find your rules in the 5th, 6th, and 7th chapters of Matt. Bear these rules in mind, especially the Golden Rule, contained in Matt. 7:12; and you will make the landing safely, and we will meet you and greet you in that land of unclouded day, and Jesus will say, "Well Done."

—Essie Hearron.

NEW HOPE, ARKANSAS

Dear Gem Readers:

We have just returned from the Arkansas State Association, held at Milo, Arkansas, and we are still rejoicing over the wonderful time we had.

This is the first year our young folk's league had a day, and oh glory, was it fine! The program started Wednesday night, with a sermon by our brilliant young preacher, Ralph Staten of Pocahontas. His text was, "Behold, I set before you an open door" (Rev. 3:8). I just can't hardly keep from shouting when I think of it.

Thursday, Sister Edith Collins of Arkadelphia led the devotional service. Her scripture was a lesson on

Temperance and her talk and prayer just fine.

Then Elsie Lawless of Glenwood gave us such a forceful talk on Temperance, her topic being, "The History of Strong Drink." The body voted to have it broadcast soon.

The next address by Bro. Charles Staten, a young minister, was a classic. His subject, "The Relation of Liquor and Crime."

"Has Repeal Made Things Better?" by Bro. Roy Huse, also a young man of Glenwood, was forceful and to the point.

Special readings, quartettes and good talks were made by various young people, and a good talk by Bro. L. E. Duncan of Mississippi, special League worker, rounded out a grand day. I believe the angels rejoiced.

The Association started that night, and ended Saturday. It was good. The people had lunch and supper each day—just too much—two Negroes barbecuing meat all the time—gallons of coffee, and such fellowship!

The Hartford Quartet, headed by Bro. Clung, was there, and Bro. Luther G. Presley, the song bird of Arkansas, the best on earth in song land, graciously visited us. But, best of all, he is one of our deacons.

Bro. Jeffreys and his sweet wife, who wrote "God Put a Rainbow in the Clouds for Me," were present. Sister Jeffreys saw her twin sister saved and dedicated a song to her, "Lord, I'll Not Be Able."

We met so many old veterans—Brothers White, Hartley, W. F. McGee, J. J. West, L. C. Doyle, C. E. Wilson, and others too numerous to mention.

Next year we will have it here, and already the young folks are planning a general clean up campaign. And we hope to have 800 chickens for the delegation, that's our goal. We women also wish a good time for them and us.

God is blessing us. Three precious souls started to glory land one night, two of them twin girls, daughters of Bro. Nichols, who had picked cotton for ten days to pay expenses of the trip. Thank God they have a free pass to glory! and the twin sister of Mrs. Jeffreys. Pray for us.

—Mrs. Essie Hearron.

BOWNEMONT, W. VA., Oct. 8

Dear Editor and Gem Readers:

This beautiful Saturday afternoon finds me trying to write a little for the Gem. I will try to write it with my

birthday present. The spelling may not be any better, but maybe it will be a little easier reading for the editor.

I will say a few things about my surprise. My wife gave me a birthday surprise in connection with a young people's class of the Chandler's Branch Church, and believe me, it was a surprise. I didn't know what was going on till it was almost over. I got many useful things, such as socks, handkerchiefs, shirt, neckties, and other things too numerous to mention, but the biggest thing was this typewriter, which my wife kept hidden for three months, and I knew nothing about it.

Well, there were 25 members of the class present, and 17 visitors. And when it was over, I was still thinking about it, and got a thought of what Heaven will be like. For the time I thought that was the best looking crowd I ever say, and I did not think any more of one of them than I did of the others, and I never thought of any one that was not there; so I think that when we get to Heaven the joy will be so great that our loved ones that are not there will not be thought of. But we may be surprised anyway, for there may be folks there that we are not looking for. And some of us may be surprised if we get there, for it takes a close life to please God.

I have been thinking of what has been done to keep folks out of hell, and yet the most of the world is headed that way. I have been thinking how hard a few of the church has been working to hold even what they have, and how they are slipping away, and how some mothers are praying for their boys and girls, and the most of all, how Christ gave His life for them.

Now I can imagine that when God was looking for some one to redeem fallen man, that the Son said to the Father, "Father, prepare me a body and I will go and get between the world and hell, and if they do go, they will have to go over my body." And we know that He came and suffered as we suffer, only a great deal more, and like a lamb before the slaughter, opened not His mouth.

I have been thinking a great deal lately on the parables that Jesus spoke. I believe that when He said that the kingdom of heaven was like unto a man traveling in a far country, and called his servants and delivered to them the talents, I believe that there was a man traveling in a far country. And when He said that the kingdom of heaven was like unto ten virgins, which took their lamps and went to

meet the Bridegroom, I believe that there were ten virgins. And when He said there was a certain rich man and a certain beggar, I believe He meant that, and I believe that rich man was in hell with all his five senses, and a better man in hell than he was on earth, and if some folks are not better when they get there than they are here, I don't know what the Devil will do with them.

It is just two weeks till our next quarterly meeting, which begins on Friday before the fifth Sunday in Oct. It meets with the Magazine Church, on Gardner Street in Charleston, W. Va. It is the Kanawha Q. M. Pray for us, that we may have a good Q. M.

Bro. W. Hambrick is the pastor of the church, and is looking for a great time in the Lord.

I will close by saying that I enjoyed the many good things that the many writers had in the last Gem.

We still need your prayers.

—F. E. Nicholas.

Quarterly Meeting Report

Dear Bro. Brown and Gem Readers:

I wish to write briefly about the Brotherhood Quarterly Meeting, which met at 2:00 p. m., Friday, September 30th, and was called to order by the Clerk.

After Scripture reading and prayer, Eld. Earl Gillenwater was elected Moderator.

Minutes were read and approved.

The usual committees were appointed. Fifteen preachers and three deacons reported, bringing \$2.40 into the treasury.

Paid Clerk \$1.00 for his work.

Business Committee reported and was released.

Eld. Jack Fanning of Milton, West Virginia gave a wonderful allegory on "With Animals."

Preaching Friday night by Eld. John M. Henson. Scripture lesson, 9th chapter of 1 Corinthians.

Called to order at 9:00 a. m. Sat. There being no further business, the Ministers' Conference adjourned till the next regular time.

The Regular Conference convened, and after devotional, motion carried to retain Eld. Earl Gillenwater as Mod.

Committees were appointed, and letters called for.

Seven churches reported with \$7.00.

Preaching at eleven o'clock by Elders Andrew Workman and Jack Fanning. Text: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Called to order at 2:15 p. m. by the Moderator, and after Scripture reading and prayer, the Business Committee reported and was released.

They recommended Brothers Jess Coyle, Robertson, Manning, and Herbert Chapman for ordination.

Corresponding messengers elected to other bodies:

Kanawha County—Earl Gillenwater.
Union Q. M.—Eld. C. T. Hayser.
Logan—William Coyle.

Examining Council was appointed.

Preaching by Eld. Jay Duvall. Subject, "I cannot go with these" (1 Sam. 17:39). A wonderful sermon.

Next Quarterly Meeting is to be held with Susanah Church, four miles southwest of Culloden, W. Va. Introductory sermon to be preached by Eld. Wm. Coyle, Eld. Andrew Workman to be alternate.

Preaching by Eld. M. J. Fortner. Text: "Ye will not believe except ye see signs and wonders." Followed by Eld. J. C. Wilcox of Huntington, W. Va., a wonderful young man of God, and he brought a real message.

Sunday morning services at 10:30. We had some real singing by the Huntington quartet.

Eld. T. H. Young preached a stirring message from 2 Sam. 15:25, "Carry back the ark of God into the city." The power of God overshadowed the assembly from beginning to end.

Pray that our Quarterly Meeting may keep growing.

Conference Reporter,

—Eld. John M. Henson.

PAINTSVILLE, KY. Sept. 24th.

To the Gem Family, Dear Brothers and Sisters:

I would like to see you all face to face, but I can't. I have just returned from our Big Sandy Yearly Meeting. We had a glorious time. There were five quarterly meetings reported by letter and delegates. \$25.00 came with the letters, and an offering of \$15.60 was taken, makes a total of \$40.60. Recommendation cards were given to all our ministers in good standing.

Delegates were appointed to the Tri-State Association, which will convene with the Sandy City Church on the third Saturday and Sunday in October, 1938. There was quite a lot of earnest manifestation throughout the Session, and good preaching from beginning to end.

Closed with a great power of the Spirit of God manifested, shouting and praising the good Lord. Oh thank God

for the old time religion that men and women can know about.

Our next Yearly Meeting will be at Paintsville Church, September, the fourth Saturday and Sunday, 1939.

C. S. Pennington, Moderator,
Millard Van Hoose, Clerk.

LACKEY, KY. Sept. 18, 1938.

Dear Gem Readers:

It gives me great pleasure to report our business meeting, and all members in good fellowship. We re-elected Eld. Ray Balamy our pastor, and Eld. Dan Brunk assistant pastor.

Then on Sunday, we had a fine Sunday school, and after Sunday school, we all went out to the cemetery and had preaching and a good old basket picnic dinner. Bro Balamy ate so much chicken gizzards that he does not like to see a chicken now. Best of all, after the meeting and the good picnic dinner the good mothers served, we went to the creek and Brothers Brunk and Charley Nelson baptized three.

Then on Sunday night, we had a good meeting. The Lackey Free Will Baptist Church is letting its light shine before the world, that the world may see its good works. Well, we have prayer meeting every Thursday night, and Young Peoples' meeting every Friday night. O come to the little white church house on the hill, just beneath is where our loved ones are sleeping till Jesus comes to call them from their sleep.

Fathers, won't you come to the little white church and bring your little children to hear Jesus preached to them? Mothers, bring your girls to the little white church house on the hill and let them hear Jesus preached to them so they will love Jesus and obey Him. Sisters, bring your brothers to the little white church, brothers, bring your sisters and hear Jesus preached and obey and serve Him and learn to love Him.

—J. M. Patton.

I'M DRY

I will not eat my waffles brown,
Alongside one who gulps beer
down;

I'll take my patronage away
And hunt me up a new cafe,
And I'll eat DRY.

Report of the Missouri State Association

Well, beyond a doubt, the greatest meeting in the history of the Missouri State Association was recently held at the Green Grove Church, northwest of Kirksville, Mo. This was the 25th Annual Session of the Missouri State Association of Free Will Baptist. A large delegation was present from over the state, and at night the crowd was estimated at 1200 people at different times. About 5500 meals were served on the grounds, as it has been our custom for the last number of years to have all meals prepared and served on the grounds.

Much important business was transacted. Among the most important was that our Publishing House program went over the top. We had obligated ourselves to raise \$2500.00 by Nov. 1, 1938. We lacked about \$1200.00 of that amount when we came together at the State meeting; but when the matter was presented, \$1400.00 was raised in cash and security, and about \$700.00 of that amount was cash. So that makes \$200.00 over the goal of \$2500.00. You should have been there the day that money was raised, for that is one time you would have seen people shouting when an offering was being taken. It was one happy time, and rightfully so, for the goal we had looked forward to for the past two years had been reached. So that means that in the very near future the Missouri State Association of Free Will Baptist will be either building or buying, and equipping a publishing house of their own. Truthfully we can say,

Praise the Lord! Where is that fellow that said it could never be done? Well, to his surprise and to God's glory, it is being done just the same. Praise the Lord. He hath done great things for us whereof we are glad.

Some other matters of importance was transacted relative to our Missionary program. The Committee on Missions recommended, and the body adopted it, that each church in the state, where they do not already have some plan, set aside the entire Sunday school offering one Sunday in each month for Foreign Missions. That Sunday to be on a regular preaching day. The committee also recommended that a list of the churches in this state who adhere to this plan be

carried in a separate column in each issue of the Gem. So come on churches let's adhere to this plan, and then send your name in to Bro. Brown so you can be entered on the list. Maybe that might inspire someone else to enter.

Our State Association also approved the pending merger of the Eastern and Western bodies; which matter will be definitely decided at the coming National Association to be held in Nashville, Tenn. in November.

Bro Miller of Flat River was re-elected Moderator, and Bro. Allred of Monett was re-elected Assistant Moderator. Bro. Alvin Halbrook of Leadington was elected assistant Secretary, Bro. J. B. Rollins, Statistician, Bro. C. B. Dees, member of Executive Board Bro. Harry Beatty of Thayer and Bro. Selph Jones of Mansfield were elected members of the Publication Committee, and the writer, Secretary-Treasurer, and Secretary of Foreign Missions.

Eld. Melvin Bingham and wife and daughter of Tulsa, Okla. were visitors with us, and Bro. Bingham brought us a wonderful message on Wednesday night.

The stand was filled during the week as follows: The writer of this report had been delegated a year ago to bring the Mission message on Monday night. Then on Tuesday at 11:00 a. m., Eld. Wm. Reeves brought the message to the young people. Tuesday night, Eld. O. T. Allred brought the Introductory message to the Association proper. Wednesday at 11:00 a. m., Eld. Harry Beatty, Wednesday night, Eld. Melvin Bingham. On Thursday at 11:00 a. m. the Halbrook twin brothers, Elders Alvin and Albert Halbrook, Thursday night by Eld. W. K. Weston. Friday at 11:00 by Eld. John B. Rollins, and Friday night by Eld. Sam H. Marcum. Wonderful messages were delivered, and a lot of splendid singing was heard during the entire session.

So all in all it was a great meeting. I wish every Free Will Baptist could have been there. The next meeting will be held with the Union Third Fork Church, 15 miles east of St. Joseph, Mo. Begin now to plan so you can be there. If you have never attended a Missouri State meeting, you do not realize what you are missing.

— Winford Davis, Secretary.

FINANCIAL REPORT OF PUBLISHING HOUSE FUND

Hickory Grove Ch., Archie, Mo.,	\$5.50
Leadington S.S., Leadington, Mo.,	10.80
Mildred Millard, Joplin, Mo.,	1.00
Neola Church, Greenfield, Mo.,	17.80
Union Third Fork Church, Stewartsville, Mo.,	44.00
Hannon Church, Hannon, Mo.,	11.00
Melba White, Plattsburg, Mo.,	1.00
State Mission Association,	5.00
Esther Apple, Aurora, Mo.,	2.50
Philadelphia Ch., Santa Rosa, Mo.,	5.00
Mrs. Byers, Martinstown, Mo.,	1.00
Hazel Creek Union Church,	22.00
Shibley's Point Church,	5.00
Worham League,	7.00
Stahl Church,	1.50
W. I. Jemes, Fredericktown, Mo.,	5.00
New Harmony Mission,	15.00
Mo. State League Ass'n,	10.00
Winford Davis, Monett, Mo.,	10.00
Green Grove Church,	5.00
Christine Eden, Esther, Mo.,	10.00
Sublette Church,	16.50
James Hardin,	1.25
Reeves Barber Shop,	10.00
Class No. 8, Flat River S. S.,	11.00
Class No. 9, Flat River S. S.,	11.00
Class No. 10, Flat River S. S.,	11.00
Class No. 11, Flat River S. S.,	10.00
Class No. 12, Flat River S. S.,	10.00
Class No. 13, Flat River S. S.,	10.00
Class No. 14, Flat River S. S.,	10.00
Class No. 4, Flat River S. S.,	5.00
Class No. 5, Flat River S. S.,	1.00
Union Light S. S.,	5.40
Aulsbury Chapel S. S.,	5.60
Desloge League,	5.00
Carl Backman, Stahl, Mo.,	1.00
Ed. Fugate, Greentop, Mo.,	2.00
Isabelle Henderson, Flat River,	1.00
Bessie Fowler, Pollock, Mo.,	1.00
Mrs. Frank Lay, Greentop, Mo.,	1.00
Geo. Hamblen, Flat River, Mo.,	1.00
Grace Toney,	.25
Walter Pirtle, Esther, Mo.,	10.00
Ben La Brot, Flat River, Mo.,	10.00
Sam Marcum, Cameron, Mo.,	25.00
J. F. Miller, Flat River, Mo.,	5.00
B. F. Brown, Purdy, Mo.,	50.00
Cecil Horner, Bagnell, Mo.,	5.00
W. L. Sharpe,	25.00
G. Buchanan, Greentop, Mo.,	25.00
Noel Turner, Kirksville, Mo.,	10.00
Odelia Rice, Bonne Terre, Mo.,	10.00
Cyrus Crooks,	10.00
Lizzie Williams,	10.00
Gladys Fillmer, Nangua, Mo.,	5.00
A. W. Hartley, Arcola, Mo.,	10.00
Hazel Creek Union Mission,	10.00
Mrs. G. Buchanan, Greentop, Mo.,	5.00
Archie Cooper, Novinger, Mo.,	10.00
O. D. Crepps, Flat River, Mo.,	5.00
Wm. Green,	5.00

Dena Sharpe,	5.00
Paul Smith,	5.00
Harry Ruddle,	5.00
C. H. Crews,	30.00
Ralph Gregory,	5.00
Bethel Church,	4.00
John Peterson, Greentop, Mo.,	5.00
Louise Buchanan, Greentop, Mo.,	5.00
J. B. Rollins, Purdy, Mo.,	10.00
Mrs. Jas. Hardin, Novinger, Mo.,	10.00
Samantha Fowler, Pollock, Mo.,	5.00
Tommie Franklin, Desloge, Mo.,	10.00
Kenneth Turner, Granby, Mo.,	20.00
Albert Tucker, River Mines, Mo.,	25.00
Blaine Matthews, Desloge, Mo.,	25.00
—Winford Davis, State Treas.	

FINANCIAL REPORT OF FOREIGN MISSION FUND

Tuskegee Church, by Edith Brewer, Edna, Okla.,	\$2.00
Loyal Workers' Class of Green Grove Church,	1.83
Jas. Vincent, Greenfield, Mo.,	2.00
Mo. State Mission Association,	5.00
Esther Apple, Aurora, Mo.,	2.50
Eld. & Mrs. Cecil Horner, Bagnell,	2.00
Tulsa Church, Tulsa, Okla.,	4.58
Eld. Chas. Phillips, Stahl, Mo.,	2.50
Happy Circle Class, Hazel Creek Union S. S.,	2.55
Eld. and Mrs. B. F. Brown,	4.00
Mrs. Ora Gates, Stahl, Mo.,	.25
G. Buchanan, Greentop, Mo.,	2.00
Northeast Mo. Association,	14.97
J. W. Coffman, Mt'n Grove, Mo.,	1.00
Mr. and Mrs. Irvin Rice, Paintsville, Ky.,	15.00
Mrs. Dale and Dr. Maud Decocq, Purdy, Mo.,	5.00
Mt'n Valley League, by Eld. H. B. Smith,	4.00
Flat River Church,	10.50
Winford Davis, Sec. Missions.	

FINANCIAL REPORT OF MISSIONARY TOOLS FUND

M. H. White, Plattsburg, Mo.,	\$1.00
J. B. Rollins, Purdy, Mo.,	1.00
Winford Davis, Sec. Missions.	

OAKLAND, MO., Oct. 18, 1938.

Dear Editor, Wife and Gem Readers:
I am so thankful this beautiful day for the many blessings God has poured out in a great revival meeting held at Antioch Church at Oakland. I never was in a happier place in my life.

Last month when I wrote to the Gem paper, I told you Christian people about the great vision I had of my unsaved brother being laid out in

death, but today I have a wonderful story to tell you. I have had the great privilege of seeing my only brother happily converted. I believe he was one of the happiest men I ever saw. I saw this great vision on the 25th day of August, and he was saved on the 29th day of September. I feel in my heart that this is the end of my vision.

We Christian people should never shirk from duty. When I saw this vision, I went to his home and told him, and I believe his conviction started at that hour when I was praying for him and a thought has come to my mind, that if I had failed to go and tell him of that awful sight and the awful burden I had, he might have never been saved. I think we Christians should be very careful and do everything the Lord impresses us to do. The dear Lord answers prayer when we are willing to give up everything and do whatever He asks us to do. I believe this is the happiest week I ever experienced except at my own conversion. I want us Christian people to pray more and be very careful and shun every appearance of evil.

"No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children. I am going to ask all of you Christian people to pray for me and my family, that we may hold on to God's unchanging hand.

—Mrs. C. A. Dickerson.

TULSA, OKLA., Oct. 22, 1938

Dear Gem Readers:

Just a word to let you know that we are still on the map. We are still rejoicing over the good State meeting that we visited in Missouri, and their accomplishments—seems to me that the Free Will Baptist everywhere are waking up. I just returned last night from our own State Association, and say, did we have a time! the best I ever attended. Five souls were saved one night. Bro. McLain sure did get into high preaching that night. Every message was most wonderful, with shouting in the camp.

But the best thing, except the souls being saved, was the amount raised for a publishing house. The Association elected a State President and a Secretary-Treasurer, to be bonded for

the amount of two thousand dollars. The goal was set to be accomplished in three years, each contributor to receive a certificate for the amount given. If we fail to raise the above amount in three years, all money is to be refunded, and to our surprise, thank the good Lord, taking subscriptions was begun. Some four or five gave one hundred dollar pledges, several gave \$50.00 pledges, some \$25.00, and so on, until \$2,535.00 was raised, and pledges were still coming in. Several were wanting to pay their pledges before the bonds could be fixed, some were hunting blank checks, saying they were ready to pay. You who were not there, should have been there. The power of God fell and shouting climaxed the service.

Every heart was melted to tears. Look out for Oklahoma, she will not be behind in the least. You might want to know who was elected President, and who was elected Secretary-Treasurer. The writer was elected President, and Jack Hopkins of Blanchard, Okla. was elected Sec.-Treasurer. Now for the next best thing that happened. The state voted for the dissolution of the Western Association, and to represent at the National Association by states. We have our delegates elected and the fee ready, and we are ready to go to the National meeting November 15th. Bro. Blackwelder, you had better provide plenty room, there will be a large delegation coming from Oklahoma.

The next great and good thing was the way Dibble Church cared for the delegation. It was a real pleasure to be there and enjoy the good eats, I have no words to express such hospitality.

You who want to pay your pledge now can send it to Jack Hopkins, Blanchard, Okla., as the bond is ready and has been accepted by the State Board. The sooner we can get the \$2,000.00, the sooner we can get the work started.

May the good Lord bless and keep our great denomination prospering.

Melvin Bingham, 833 N. Utica St.

TULSA CHURCH

Tulsa, Okla., Oct. 21, 1938

Ethel Renegar, Reporter

Dear Co-laborers in Christ:

The little church on the hill is still doing its mite for Jesus.

Since our last report, we have had one addition to our church, and saw one precious boy baptized. We wonder

why there couldn't have been more, and why more don't stay in the fight for Jesus, since He has been merciful enough to forgive their sins.

Our Sunday school is holding up nicely. We have on the average of 200 each Sunday, despite the fact that a number have been absent on account of sickness.

Bro. Bingham's daughter has recently undergone an operation, but we are glad to report that she is now up and getting along fine.

At this writing Bro. Bingham is at Dibble, Okla. attending the State Association. We just hope that he has as many good things to report on his return as he did after attending the State Association in Mo. He made us feel that Missouri is a mighty fine place to be.

We have already begun preparing for our quarterly meeting which convenes here in next month, and we hope to have a lot of you good folks with us at that time.

I am enclosing the following little poem, which I like very much:

MY OLD BIBLE

Though the cover is worn
And the pages are torn,
And though places bear traces of tears,
Yet more precious than gold
Is the Book worn and old,
That can shatter and scatter my fears.

To this Book I will cling,
Of its worth I will sing,
Tho' great losses and crosses be mine.
For I cannot despair,
Though surrounded by care,
While possessing this blessing divine.

—Edmund Pillfant.

THAYER, MISSOURI, R1, B86.

Dear Gem Readers:

I am so thankful for the privilege of writing to our truly wonderful little paper, I am so grateful for it.

Dear folks, when times hang dreary and heavy on your hands, and the whole world looks blue, just pick up a Free Will Baptist Gem; it is sure to have a message for you, from folks who give their time and talents to God; and great will be their reward in heaven. Thanks be to God for these messages so true. Now, if you will read them, your heart will be stirred all the way through.

I am glad the Lord said, "Whosoever will may come." That includes even me; so I have been from sin set free. Please take Him at His word, fall at

the foot of the cross, give up the world and count it as dross. Come on folks, let's bid all the world and its follies adieu, and just follow Jesus all the way through. I feel so thankful for the many blessings that Jesus gives us every day. When we fail to see these blessings, we can say we have just failed to pray. All we Christian workers know that the more we pray, the more blessings we receive; so let us all try to search out our own hearts and lives as carefully as we do our friends' and neighbors', then we won't have so much time to search out other folks' lives, and in return we will receive greater blessings from our Lord. Let's all work and pray with one accord.

May God bless all you Gem readers.

—Rosa Ridehour.

NEW HOME CHURCH Tulsa, Okla., Oct. 18, 1938

Mrs. Ed Jenkins, Reporter

Greetings to All:

We are really glad to join you again this month, after an absence of a few months. We have never stopped our work, although we failed to send in our report.

We are more than proud, giving everything we have done or hope to do to the credit of a wonderful Savior.

First of all we would like to tell our friends how wonderfully blessed is our young people's department. Our pastor, Eld. Willard Day, is an untiring worker with them, and God is blessing. He made the statement a few days ago that he had faith to believe that his class would soon reach 50. The very next Sunday, Oct. 16th, his class reached the number of 51. Now they are setting a much higher goal.

Our cradle roll is growing beautifully under the very efficient leadership of Mrs. Robinson. They had 27 little tots to lead the classes up to the auditorium last Sunday.

Now a word about our younger married women's class who are being taught by Mrs. Frank Pemberton. That class is beautiful—some fifteen or sixteen young mothers, a number of whom have found Jesus precious to their souls, and the first of this quarter one dear young lady went out to teach a lovely class of young girls. This class of young girls was organized just a few months ago. I could go on and on telling of the growth of our fine Sunday school, and I must add a word about our men's Bible class, which has

grown much and they really have a wonderful time.

I would love to tell you of the work of our Mission. They are doing the finest mission work it has ever been my pleasure to witness. On Tuesday afternoons is visiting time, and so far they have not missed one time going out to visit the shut-ins and those who lie on beds of affliction, and they have gone into the homes of the unsaved and had some glorious times. One young mother prayed through just recently as they visited with her. O, the wonders God can perform when His children go out in His name. Thanks be unto Him for our mission work!

We are having spiritual services for which we are thankful. Our pastor is doing a wonderful work. It seems that he has more Bible passages at his command, and can give the Greek and Hebrew for more words without notes, outlines, or anything but the prompting of the Holy Spirit, than any pastor or evangelist I have ever yet heard. He is really God's servant. He will remain a fruit bearer as long as he stays humble and gives God the glory he does now.

The reporter would like for you to be patient just a little longer and let me tell you of a precious Christian mother who passed on to her reward a few weeks ago. We all called her 'Mamma Lou.' We learned to love her so much. She was not a member of our church, but our mission workers never make a difference, they just go on and minister to their comfort, spiritually or materially, as the case calls for, maybe both. Mamma Lou lay on her bed for months, I think for three months, to be exact. After the mission workers made their first visit, she would look forward each Tuesday to their coming. How she enjoyed the singing and prayers. They kept going until one Tuesday, they went and found her very low. They decided that they had better not go in, but her granddaughter, Mrs. Wooldridge, went and asked her if she felt like having the Mission workers to come in, and Mamma Lou said she wanted them. They did go in and quietly prayed and sang some. It was heavenly to her, the last song she ever heard on this earth; for the following Sunday she was laid to rest. "The Old Rugged Cross" was one of her favorites. Now she is basking on the shores of sweet Deliverance. If time and space would allow, I could tell of one bed-ridden individual after another who is now

enjoying these Tuesday visits.

May I ask you, when it goes well with you, to just whisper a prayer for patient mission workers who are so faithfully led by our mission president?

How we need prayer! Prayer is the "oil of the kingdom," and the "oil of the kingdom" is as essential to the life of the spirit as material oil is to the smooth running of today's machinery. Oil is power producing because it seals the tiny spaces between surfaces and prevents friction and wear. Oil makes smooth and quiet what would otherwise be rough and noisy. Without oil no machine could last long. Is it not so with prayer? It heals our hurt spirits, it relieves the friction that hinders us from putting our spiritual ideals into practical use, it melts away those things which attach themselves to our souls and prevent our loving each other, it renews our realization of the many likenesses that we have one to another, and our common faults and failures and sins, it stirs us to remember the needs of all men for the help we are asking for ourselves. Then the troubled waters of our own lives grow calm when the "oil of the kingdom" is poured upon them.

"Rejoice always; pray without ceasing; in every thing give thanks: for this is the will of God in Christ Jesus to you-ward. Quench not the spirit" (1 Thess. 5:16-19).

A Typewriter for Brother Willey

Some time ago, I took it upon myself to help Bro. Willey buy a typewriter. I viewed the situation from the Editor's side of the fence. We all love Bro. Willey's monthly reports to the Gem, so to make it easier for him to report, and easier for the Gem office force also, I proposed to my friends to help Bro. Willey get a typewriter. Privately, we succeeded in raising \$10.00. We had hoped to raise a good deal more, but Bro. Willey informs us that he has the typewriter paid for now.

Those who helped raise the \$10.00 are Eld. John C. Swaffar, Purdy, Mo. Fairview Church, Chetopa, Kansas Miss Catherine Brittenham, Monett, Mo. Miss Bertha Clift, Marshfield, Mo.

Brother Willey purchased an \$85.00 typewriter at half price, and he wrote me that a Sunday school down there in Balboa gave him \$10.00 on it. He has finished paying for it himself at whatever sacrifice he may have had

to make to do it. He has been reporting regularly with his machine, but he is not getting his report in this month. We feel that his next report will be doubly interesting. May God bless him and his family in their work.

—John B. Rollins.

Recipe For A Day

By Ethel Peterson, Greentop, Mo.

When the cares of the day oppress you,
And nothing is going just right,
There's ironing, making and mending,
And many small duties in sight;
When the scheme of life is all tangled,
And your head drops on your breast,
So tired, but you must keep a going,
There's no time for one to rest.

Just steal away, soft and in secret,
Ask your Father to set you aright.
Ask Him to smooth out the tangles
And give you His Peace and Light.
Just quietly rest in His presence,
He's happy to know you believe,
He can and will bring joy and wisdom,
And just when He gives, you receive.

ZION HILL CHURCH REPORT Talala, Okla. October 22, 1938.

Dear Gem Readers:

We are glad to report that the Lord has wonderfully blessed our little church in many ways since our last report. The Lord saved four souls the last week of our revival, and three came into the church.

Mrs. Plumer took the Young Peoples' Class to Iolagah Sunday evening the 16th, and gave our lesson on the character of David. All enjoyed a wonderful time. Brother Brown brought a very spiritual message after the League lesson that evening. We have several invitations to come to other churches.

Our little Mission is working some. We meet every two weeks now. We served lunch at a public sale last week. We are trying to do more work on our church before the winter begins. We ask an interest in your prayers that we may go on in God's service.

—Daisy Merchant.

DRYNOB, MO., Oct. 20, 1938

Dear Gem Family:

Just a word from Cross Roads Church, as we march steadily forward toward the high calling of God in Christ Jesus with the blood stained

banner held high to a dying world.

I have been blessed with the privilege of being in revival meetings this Fall, and hearing so many testify of the new found hope in Christ, and so many praise Him who have trodden the straight and narrow way for many years with the way growing brighter and sweeter each year. It gives me fresh courage and a deeper desire and determination to fight the battle of faith.

The revival at Cross Roads that I mentioned in my last report was indeed a great success. I am sure there was much and lasting good done in those few days' meeting, besides six souls were saved, one was a precious mother with several small children, that had to even turn her back upon her companion to seek her Lord. Another was a man well up in years who kept saying there was no use for him to seek, it did no good, but at last he was led to the light and was gloriously saved. There were seven added to the church.

Our Sunday school is still doing fine. We are going to continue through the Winter months. Most country Sunday schools close three months in the coldest weather.

Our pastor, Eld. Curtis Wilson, is conducting a revival at Plad, Mo. at this time. On Sunday, Oct. 16th, he closed a successful revival at Singview, Mo. and organized a Free Will Baptist church there with 14 members and ordained two deacons. Elders S. N. Reid, J. R. Reid, and Jeff Peterson assisted him in this work.

Brother Curtis has been preaching once a month to that little band of Christians for some time, and his face lit up with happy smiles as each member voted for him as pastor of their new church. No other nominations were made. Their meeting day is the first Saturday and Sunday in each month. I hope all Christians who read this will pray earnestly for them that they may grow to be a strong church, and the light from them will shine forth as a city set on a hill and can not be hid. They have already had a good Sunday school and prayer meeting on each Wednesday night.

I will close by saying I am glad I have the witness within my soul that I have passed from death unto life and know my Redeemer liveth. Pray for me.

Your sister in Christ,

—Alpha Jane Wilson.

MYRTLE, MISSOURI

Dear Readers of the Gem:

I enjoy so much the articles and the reports from our brothers and sisters. I am happy today, that we who worship at Bethany Church are on the mountain top for Jesus. I thank God and praise His name forever for the best revival we ever had there. God's children were revived, and many sinners were converted. We had the privilege of seeing them stay at the altar calling upon God's dear name till they found Jesus precious to their never dying souls. There were 80 converted and 37 baptized, and I am praying God that the precious souls that have just enlisted in the great cause of Christ, that when their way grows weary, they will go to Him who will strengthen by His mighty power. Help them Lord, to so live, that their lives will so shine for thee, that others seeing their good works, may glorify Him which is in heaven.

Bro. Beatty, who has been our pastor for five years, has been very faithful. We can never repay him for what he has been worth to our church. I am praying God that, as Bro. Beatty goes out and Bro. Clarence Dotson takes his place, that God will still be with folks at Myrtle, and help us to still go on. I thank God for that hope of going where there'll be no pain, no heartaches, and where God will wipe away all tears from our eyes. It is wonderful what our dear Savior can do for us, if we only let Him. I feel very weak sometimes, like that I am the weakest of His children, but I am trusting God for more Holy Ghost power to overcome everything. God says His grace is sufficient for us and He will carry us through.

In the darkest days of the world's depression, banks closed, and hundreds of thousands are in want, bread lines are in the great cities, and people are looking forward to the coming winter with fear and troubled hearts. What have they a right to expect from God? Where do you think God comes in?

In the garden of Gethsemane on the night of His betrayal, Jesus prayed, "Father, if it be thy will, let this cup pass from me." The next day He was crucified and died as a felon before the jeering mob of His enemies.

We have George Washington who seems to have been saved for larger service to his country. Some will say that it was only chance that he was not wounded, yet the Indians who saw him in the thick of the fight, said that

he bore a charmed life. I am convinced that God kept him from harm—certainly he came back from the war uninjured. On the other hand many a boy who prayed and read the Bible, and whose parents prayed for him, was left on the field among the dead. The great war brought death to millions upon millions of the finest young men in the world, it left millions of others maimed for life, it filled the world with anguish and sorrow, it left the nations bound down beneath a burden of debt from which they see no relief. We will continue to have war as long as we think in terms of war; for after all, war results from a state of mind—"As a man thinketh in his heart, so is he." The same is true of nations. What can Christians do, and what can the church do, to prevent war and to usher in a reign of peace? There is much they can do. We can remake the world only as we remake the individual. Peacemakers are the children of God, and the children of God are peacemakers. We can preach against the causes of war, some of which are very obnoxious, hate being one of them. Nations cannot fight without hating, but the world is full of hate. In all this hatred the church needs to emphasize the fact that there is no place for hate in the whole Christian system. The whole world needs the Gospel, the good news about Jesus. "Ye shall be my witnesses, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." These are the words which were spoken by Jesus, as He was about to leave His disciples. He bade His disciples carry the Gospel to every place, to men of all races and climes. Jesus never gave a command that was not needed. The world needs Jesus, because He gives knowledge of God's pardon, comfort, hope. Is there any one who does not need these gifts? If you could visit a land where God is not known and see the ignorance, the unrest, the sin and misery, you would know how very great is the need of Jesus. There are heartaches and the sense of sin, the longing to know God and the desire for pardon in the dark places of the earth, as well as here. The world needs Jesus, because He repairs, redeems, picks the out cast out of the gutter, brings the prodigal back to the father's house. Jesus creates love, brotherhood, and a happy society. We need to have such work done here: for we have broken lives that need reforming, lost souls that need finding. They need Jesus to show them what a life can be. How people

act when ruled completely by love! Love is humble. Mary took the long flowing tresses down to the level of the feet of Jesus; pride could not find a place to live in her heart, her hair which is a woman's crown of glory is too poor a towel to touch His blessed feet. Love is fragrant, the odor of the ointment filled all the house it fills all the world today with an aroma which is like a blessed breeze from Paradise. How can we find the right way out? The way out for individuals and society depends upon absolute trust in a competent guide; we must go the way God is going, if we wish to escape confusion and disorder. Jesus did the will of God, tho' the path was rough and the way was dark at times, He was aware, as we all may be of a Presence. "I am not alone," He would say, "The Father is with me." May the path be bright, and the way less lonely as God goes with us. Remember me in your prayers.

—Mrs. M. B. Cockman.

ARNETT, W. VA.

To the Free Will Baptist Gem:

Our revival, conducted at Bee Branch by Brothers Sherman Lilly and Bill Stump, began on Monday night, Sept. 12, 1938.

First sermon by Bro. Stump. Text, "Lord, is it I?" (Matt. 26:22).

Second sermon by Bro. Lilly. Text, "They profess that they know God: but in works they deny him" Tit. 1:16.

Third sermon by Bro. Stump. Text, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

Fourth sermon by Bro. Lilly. Text, "I have set before you life and death" (Deut. 30:19).

Fifth sermon by Bro. Stump. Text, "When I see the blood, I will pass over you" (Exo. 12:13).

Sixth sermon by Bro. Lilly. Text, "Woman, behold thy son" (Jno. 19:26).

Seventh sermon by Bro. Stump. Text, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

8th sermon by Bro. Lilly. Text, "Son, remember" (Luke 16:25).

9th sermon by Bro. Stump. Text, "I will arise and go to my father" (Luke 15:18).

10th sermon by Bro. Lilly. Text, "What lack I yet?" (Matt. 19:20).

11th sermon by Bro. Stump. Text, "Will a man rob God?" (Mal. 3:8).

12th sermon by Bro. Lilly. Text, "But as the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37).

13th sermon by Bro. Stump. Text, "What shall I do then with Jesus which is called Christ?" (Matt. 27:22).

14th sermon by Bro. Lilly. Text, "Silver and gold have I none; but such as I have, give I thee: in the name of Jesus of Nazareth rise up and walk" (Acts 3:6).

15th sermon by Bro. Stump. Text, "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh" (Matt. 24:44).

16th sermon by Bro. Lilly. Text, "The Lord is my Shepherd" (Psa. 23:1)

On Sunday following, we had an all day meeting, with dinner on the grounds, and baptism in the evening. Seven were baptized.

On the night following, we partook of the Lord's Supper, and had feet washing.

Meeting closed with 12 conversions.

—G. G. Gibson.

Hazel Park, Mich. 84 Kalama St.

Dear Gem Readers:

After sending in some subscriptions for our paper, I would like to give a word in regard to our work here. We have just closed a revival meeting with the able evangelist, Harold Etterbeck, who was recently ordained by the Free Will Baptist Church. Brother Etterbeck is a man of God, and he preaches the Gospel of our Lord Jesus Christ without fear or favor. We had a wonderful meeting, with fathers, mothers, sons, and daughters bowing at an altar of prayer and really praying through to God.

When Bro. Etterbeck starts south, be sure you have him at your church, for I know he will be a great blessing. But be sure to be prayed up and have plenty of chicken — ha.

We have a membership of 35 with an enrollment in our Sunday school of 200, we are just established, but trusting and praying that we may grow, and be instrumental in the salvation of humanity.

If there was ever a time when we should lay aside our creeds and isms, and go forth to battle in the service

of our King it is today. This world is so contaminated with sin; and unrest, that I wonder how long God will prolong His time.

Jesus Christ is the same yesterday, today, and forever. We have the same Christ, the same Holy Spirit, the same Church and the same Gospel as in the days of Spurgeon, Wesley, Moody, and other great evangelists, so why cannot we have the same kind of revivals?

I'll tell you why, we have tried to modernize our present day salvation. Why? You can't tell a Christian from a worldly man,—why? Because the professing Christian is living like the world, when Christ Himself said, "Ye are not of this world even as I am not of this world." Yet, we even have churches today with their bazzars, pool rooms, dance floors in the basement, and even the pastors saying that the characters of our youth today are built on the dance floor.

God help us to realize that true character and a pure heart never come from the dance floor, but through prayer, consecration, obedience and faith in God.

We have forgotten God — our nation has strayed from Him. —We are self-righteous, we are haughty, highminded, lovers of pleasure more than lovers of God, seeking after the lust of the flesh, trying to succeed under human leadership, looking to the party or the administration for peace, prosperity and contentment. All have failed — what is the remedy? God said, in 2 Chronicles 7:14, "If MY people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land.

May God's richest blessings be on each of you, and don't forget us in your prayers. I'm just a young man, 23 years old, launched out in this work, and want your prayers that God will use me. I would appreciate a word from Gem readers, or any child of God.

—Eld. Raymond Riggs.

EPIGRAMS

The promising man keeps his promises.

The man who is all wrapped up in himself makes a very small package.

God's Garden

By J. L. Branstetter, 880 So. Douglas Ave., Springfield, Missouri.
(A Brief Outline)

A garden is a place set aside for a particular use or purpose. A garden is not thought of as a field where any and everything grows.

I like to think of a flower garden, because of the beautiful flowers that grow therein.

The Church is God's garden. It has been established and set apart, in the likeness of a garden, for a particular purpose and use.

A garden must be planted as nothing is to grow in it except what the gardener wants. So the Church is composed of those who have accepted Christ as their Saviour.

Variety goes to make up a beautiful flower garden. Likewise the Church

is composed of people of different talents and dispositions.

There must be a gardener to water and care for the garden. God is the gardener of the Church. He waters the Church, He prunes the Church, and He cares for it to see that it grows into the thing for which it was established, pride and joy. Unless a garden fulfills the pride and joy of the gardener and attracts the attention of the passerby, it has failed. To do this, it must not stay in the bud, all closed up, but must open up its blossoms so the gardener and passerby may see its beauty. The beauty can only be seen in the flower as it is opened and revealed, so is the beauty of the Church.

A JEWISH CHRISTIAN MINISTRY

By R. A. Biggs, 3154Y St. Lincoln, Nebraska.

Brother B. F. Brown,
Dear Soul in Christ:

If you count this manuscript worthy of space, will you allow it to speak to the Gem readers? I find the Gem readers and Elders have a most wonderful understanding, and well able to perceive the deeper mysteries of God's plan with earth and man.

I'll tell you what I am doing with the printed page: It is a special message to the unconverted Jew. Just after I sent to you the copy of my drawing of a 7000 year week, I was moved to launch a Jewish Christian ministry by use of the mail, while there is yet a mail liberty: and in two months, I have mailed 96 copies to Jews, besides a few to ministers. Three went to Palestine, and I got an answer yesterday from the postmaster of a large city (Tel-Aviv) of palestine, stating he had done as I asked him, by handing the illustration to a good broad thinking Jewish person, and an editor of their daily paper. That makes me rejoice, that I have been well repaid for the five cents postage in planting seed thoughts in the holy land, even tho' it should not go farther.

How I came to form this printed explanation is, a few days after a Lincoln Jew got his copy, I was talking with him, and he asked me the meaning of the seven years (the tribulation period), and I explained it to him, as it means to the Jews. And he asked: where did you get that? So that night, as soon as supper was over, I sat down with my Bible and reference studies, and wrote that explanation with Old Testament Scripture references. And now, I include the Jewish explanation with the illustration mailing to Israel. Amen.

I get the Jews addresses at the city library, they have city and phone directories of many cities, and it is easy to pick out the Jewish names, as they only have one given name, and that often a Bible name, such as Jacob, Samuel, David, etc.

I believe these explanations can help the Gem readers, as well as to make them Jewish messengers. And I'll be glad for you to give it a voice in the Gem.

P. S. An illustration messenger is going into the same mail with your letter, and it is addressed to the postmaster of Jerusalem.

TORNADO, W. VA., Oct. 23

Dear Editor and Gem Family:

I will try to write a little to the little paper I love so well. I am sorry I could not get last month's number, but glad you have increased so much in subscriptions; I may get to see one any way.

Well, I want to tell all the Gem readers about my trip to Sandy City, to the Tri-State Association. I started Thursday evening, went to Hurricane, to Bro. John Henson's, and he took me the round trip from there on. We went to the meeting Friday evening, and I was sure glad to meet with the Brothers Van Hoose and a lot of others we met at Paintsville last summer, and to visit in the homes of the good people I met at Sandy City two years ago.

We left there after the meeting Saturday night, came to Guyandotte and stopped with Bro. Wilcox till morning. Bro. Wilcox and wife, Bro. Legge and his wife, and Bro. Berry went to Kelly's creek on Poca river and met Bro. Gillenwaters and Bro. Cadel and organized a church. One soul confessed Christ at that meeting.

We came to Brown's Chapel for church that night. I never had a more joyful time in my life—just wish I could spend the rest of my days with Bro. Henson and his family, in the service of the Lord.

I want to thank Bro. Henson and the good people of Sandy City, Ky. for their kindness to us. I would love to say a lot more about that trip, but it would take too much space.

I must tell you people about one of our good old brothers that passed away the night of the 5th of this month, an old deacon of the Union Church of the Union Quarterly Meeting. Bro. G. W. Stowers had been very ill since March, a lot of the time he was out of his mind. I went three times to see him, and stayed two or three days in the neighborhood, and made calls each day. The last time I was there, he didn't know me. That was in Aug. I never had any chance to go see him any more, but heard from him often. My daughter who married his son lives in the house with him; they had to go there to take care of him. Uncle George, as we all called him, was one of the charter members of the Union Church of Free Will Baptist. He had been an ordained deacon and the clerk of the Quarterly Meeting for many years; he was a good husband, and

father, and neighbor, and was loved and honored by all that knew him, and was loyal to the church, and to the Lord. He worried a lot after he took sick, about the church. Since he has been sick, Bro. R. L. Stanley has taken the lead and has had the church house raised and new sills put under it, and had it weather boarded, put in new windows, and had it painted. I was a member of that church for years. It was a log house. I haven't

seen it since it has been built, but I can imagine it looks fine. Uncle George never got to see the house, but he knew they were working on it: for they said he was in his right mind and died shouting and praising God. He is missed by his neighbors, but our loss is his gain. May God help us all to live to meet him in glory, is my prayer.

—F. V. Nicholas.

Repentance

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

Text: "I tell you nay: But except ye repent, ye shall all likewise perish" (Luke 13:3).

I hear the sinner abused so much for the things he does, but seldom ever hear any one tell him to repent, and that is what we are told to preach, and in Revelation 2:5, we who are followers of Christ are also warned to repent. I don't know how this may sound to you folks that believe "once in grace always in grace," but you know Paul said in some of his writings, when he was writing to the church, that, "I, Paul," said these things and not Christ. Now I say, "I, F. E. Nicholas," and not the Free Will Baptist Church, "If you commit one sin that is not repented of and forgiven, you will never land on the gold paved streets in glory: for the promise is only to the ones that continue faithful till the end."

The first step is to get the unsaved or dissatisfied soul to realize that he is lost: for no one will ever change till he sees that he is wrong, then he is getting in shape for repentance. Godly sorrow worketh repentance. After one has seen his lost condition, and is sorry that he has sinned, then he repents, and God's work begins. He will hear a penitent prayer, and will forgive all past sins, then He begins telling us what to do.

I believe that just as soon as God has forgiven a sinner's sins and has recorded it on His Lamb's Book of Life, that if he should call him out of this life without a chance to do anything that he would go sweeping through the gates into that city that John saw: but as soon as God claims you for His own, He has something for you to do, not the same work for every one, but something for every one.

Every one must be born into the

church of the living God the same way: for Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of the water and of the Spirit, he can not enter into the kingdom of God," and no one can have the second birth till he repents and forsakes his sins. The sinner is not told not to swear, not to lie, not to gamble, not to commit adultery, these all belong to sin, and if you Christian folks want to do those things you are none of His: for one of the writers said, "The things I once loved, I now hate, and the things I once hated I now love." If you have any desire to do anything sinful, you had better weigh in the balances that Daniel read about on the wall and see if you would be found wanting.

God does not tell a sinner to be baptized and to take the sacrament of the Lord's Supper, to wash the saint's feet; for all such things belong to the Christian. I was talking to three of the men that I work with today, and one of them belongs to the church of Christ, one has belonged to the church of God, but now is back in the world, the other one never has made any profession. The Church of Christ man told them to just quit their meanness and be baptized, that is all, and then live honest and join the church; and I think all of these are necessary, but I think there is a great deal more to it than just that. So the two that are now of the world came to me, and one of them said to me like this, "Fred, I know you are a Christian, and do you believe that God will hear a sinner pray?" I didn't know then who had been talking to them, so I said quickly, "If God never heard a sinner's prayers, we all would still be sinners." So I told them the first thing for them to do is to know you are wrong. They said, "We know that." "Then are you sorry that you have done wrong?"

They said, "Yes." Then I told them that Godly sorrow worketh repentance; so go somewhere to an altar, in your own bed room, or some church, or just anywhere, and call on God till He hears and answers, and when you have really repented from the heart and are willing to make all wrongs right, then He will forgive you of all your past and present sins, then you will feel clear in the sight of God. I don't believe that God pays any attention to any prayer or words from a selfish man, but I do believe God hears and answers prayer, and I do believe that, if I do every thing that Christ says for me to do, that I will understand more about it some day.

I will close by singing the text:

"I tell you nay: but Except ye repent, ye shall all likewise perish."

THE GRANBY REVIVAL

Dear Gem Family:

I will give a brief report of our Granby meeting. We began on Sunday night, September 4th, following the Indian Creek Association, and continued about two and one-half weeks.

There were six precious souls saved and six united with the church.

Eld. O. T. Allred of Monett, Mo. was called to help in the revival. He did some wonderful preaching and made many friends in and around Granby.

There were several visitors from different places. I don't have space to mention all of them, but I will just say, "Come back again."

The tabernacle that belongs to some of our ministers of the Indian Creek Association was secured for the meeting and several nights the tent wasn't large enough for the crowd.

The church at Granby is moving right along, for which we praise the good Lord. It was organized Dec. 5, 1937, with 16 charter members, and now has 32 members. We are looking forward to greater victory.

Mrs. J. T. Montgomery, Clerk,
Miss Elda Crain, Pastor.

BIRD LORE

When a church wants a pastor
They often want
The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
And the night hours of an owl,
And when they catch that bird,
They expect him to live
On the food of a canary.

Christ and the Adulterous Woman

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

Text: "Neither do I condemn thee: go, and sin no more" John 8:11.

THE Story of the adulterous woman who was brought to Christ, in the first eleven verses of the 8th chapter of St. John, is not found in some of the most ancient manuscripts. It was stricken from many copies of the sacred story because of a prudish fear that it might teach immorality. I'm so glad it is a part of Holy Writ! I see in this lesson one of the clearest, deepest, most fundamental, yet most simple reason that Christ came to the world. Here is the great story of redemption, and it reveals the meaning of Calvary as no other story does.

Those Pharisees were not ignor-amuses—they had more sense than to take an innocent woman into the temple and accuse her publicly. Had this woman been innocent, she would have denied so ardently that she would have convinced even the most skeptical audience of her innocence. But no, this woman was so conscience smitten with guilt that she did not answer a word, even when the Pharisees squabbled over her execution as a penalty for her guilt. She was as guilty as a dog!

I know not by what means the Pharisees schemed and connived, or what points of strategy they may have employed to capture her "in the very act." That is none of our business. It is enough that they did capture a guilty woman, even if they were so bent on trapping Jesus in His words that they resorted to unfair means. She was guilty!

The Pharisees were not ignorant—they were organized, they knew their argument, they knew the law. "Now Moses in the law commanded us, that such should be stoned: but what saith thou?" They were right, and they knew it. See Lev. 20:10 and Deut. 22:22. Jesus did not deny the law, for He knew they were right. He only replied, "He that is without sin among you, let him first cast a stone at her." You know the story—they sneaked away like whipped pups.

My dear readers, if you could hear some of us preachers "chew the rag" over the question of adultery, you would think the sin of adultery to be the unpardonable sin, and, I'll admit, it is the unpardonable sin with many

of us for we refuse to forgive, even after Christ has forgiven freely. Jesus once said, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" Matt. 5:28. Ninety per cent of the rampant sins of today are deep-seated in the sin of adultery in the heart. I challenge you, dear reader, you are at this time, or you have been, at one time or another, guilty of the sin of adultery—I dare you! Come on, if you think you can stand up under the pressure! You are, or you have been as guilty as a dog! —As guilty as this adulterous



woman, only with the exception that you were not caught! Perhaps the Pharisees cannot see the guilt of sin in your heart, but God can, and you will stand in judgment before God to account for your guilt—if you don't get forgiveness from Jesus.

The law exacted the penalty of death in the most horrible form for the guilty. Paul said (Gal. 13:24) that the law was a schoolmaster, bringing us to Christ—a schoolmaster of the pedagogue type. I remember a teacher who wrote a set of rules on the board then gave us a little talk on the first morning of school, closing that speech with a definite flourish, "I want you all to know that I'm going to be boss." A pedagogue taught to the tune of a hickory stick. "You toe the mark, or I'll lay the gad to you." That was the law, strict, harsh—"If you do this, you shall die, be stoned to death." The law was to teach men the awfulness of sin. How exceedingly sinful is sin!

Think of the terrors of the law! "There were thunders and lightnings,

and a thick cloud upon the Mount, and the voice of a trumpet, exceeding loud; so that all the people in the camp trembled. And Mount Sinai was altogether a smoke, because Jehovah descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace" Ex. 19:16-18. Such was the giving of the law, and by terrors to the eye and ear it projected upon men's thoughts the shadow of those more hideous terrors of the soul and conscience. It taught that sin is so entirely the object of God's overwhelming destruction, and creates within man a desire to be saved.

Again, the law is a *CURSE* (Gal. 3:10). The law condemns to death. Jesus knew this, and knew the woman was guilty and under the curse. He forgave her, set her free, let her go. What did it mean? It means that "Christ hath redeemed us from the curse of the law, being made a curse for us" Gal. 3:13.

Jesus Christ was without sin, but He became sin for us that we might be made the righteousness of God in Him—2 Cor. 5:21. The woman was guilty, but Jesus took her guilt upon Himself, and set her free—that meant Calvary for Him. Jesus bore the sins of the world, and equally with the guilt of the woman was the sin and guilt of vile, mean, sinful John Rollins. Praise God! Jesus said those same words to my soul—"Go, and sin no more." I'm so glad! "He whom the Son hath made free, is free indeed."

That is the reason Jesus came to the world, to bear the sins of the people, that He might set guilty men and women free. Christ has *already* borne our sins, if we will accept it, we can look Death in the face and say, "O Death, where is thy sting?" We can look at the grave, saying, "O Grave, where is thy victory?" Then, dear reader, tho' you have been mean and vile, even as guilty as the adulterous woman, Jesus is as ready and as willing to forgive you, and that forgiveness will be full and free. Will you accept Jesus and live? To refuse will mean eternal death for you.

If Christ has forgiven you and set you free from the curse of sin, happy are you—rejoice evermore! Let us hate sin, but be merciful and kind to the sinner—"As we have received mercy, we faint not." Let us lift high the banner of our Christ for in so doing, He will draw men unto Himself, and forgive them as freely as He forgave the adulterous woman, and you, and me, for we have all sinned.

The Six Miracles of Calvary

By William R. Nicholson D. D.

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The Undisturbed Grave Clothes of Jesus

"Simon Peter went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, and he saw and believed."

—John 20:6-8

THE FIFTH of the Calvary miracles was the marvelous arrangement of the things in the grave of the just risen Jesus. The purport of the text is not alone to assert the fact of the resurrection, but to exhibit it to the eye in process. And from this point of view it takes rank with those other Calvary wonders, which outwardly attested the value and efficacy of His redeeming death.

Why Matthew's Omission?

It is noticeable that Matthew, whose account of the Calvary signs is otherwise complete, makes no allusion to the circumstances now before us. And the explanation of that omission is interesting. The striking feature of Matthew's account is its consecutiveness. After mentioning the darkness—the sign of the sufferings of the cross—he speaks of the signs of the victory of the cross, taking as his starting point the second of the two loud cries from the cross, and limiting his remarks to the effects of that cry of victory. It rent the veil of the Temple, and shook the earth, and opened the graves. And, as explanatory of the opened graves, Matthew states that many bodies of saints which slept arose, and came out of their graves, after the Lord Himself had risen.

Evidently, in a statement so perfectly consecutive, there is no room between the opening of the graves and the rising out from them of the saints for a description of the state of things in the deserted tomb.

Matthew mentions, indeed, the Lord's resurrection as the forerunner and cause of that of the saints. But it was out of harmony with his arrangement to have inserted an account of the condition of the tomb, because its condition was not brought about by that cry of victory uttered long before.

After mentioning the first four of the Calvary miracles Matthew then describes the rising of the saints, the sixth and last wonder, but omits this, the fifth.

An Approach to a Description of the Resurrection

Meanwhile, what Matthew omits John supplies. John, while making no other allusion to the Calvary miracles, puts us in possession of this nearest approach to a description of the Lord's resurrection, and enables us to consider it in certain aspects of its occurring.

Very early on Sunday morning, then, Peter and John heard from Mary Magdalene that the body of Jesus, placed in the sepulchre on Friday afternoon, was no longer there. She also announced her conclusion that enemies had taken it away.

Instantly the two apostles hastened and came to the sepulchre—John our-running Peter and arriving first. And he, 'stooping down and looking in, saw the linen clothes lying, yet went not in.' But Peter, 'following him, went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself.' After which John also went in, "and he saw and believed."

When Peter and John entered the sepulchre, they did not see the body of Jesus; but they did see the grave clothes. And they saw the clothes in a certain order—"the linen clothes lying," and the napkin, for the head being "in a place by itself," and "wrapped together."

II

Now that this is intended to be the description of a wonderful state of things is evident from the fact that it is the pith and force of one whole Scripture narrative. Just to acquaint us with the exact arrangement of the clothes is the sole purpose of nine verses of the gospel history. Certainly, so great an expenditure of narrative upon it must show how important it was.

The Impression on John

Accordingly, see further what an impression it produced on the mind of John. He "saw and believed."

Believed what? The Magdalene's story of the body not being there? Surely, after he saw it was not there, it was hardly needful to add that he believed it was not there! Besides, what had the arrangement of the clothes to do with his seeing that the body was not there? Yet it was that arrangement which caused him to believe.

Or, is it meant that he believed in Mary's conclusion that, since the body

was not there, therefore the enemies of Jesus had stolen it? No, for that is what the order and arrangement of the clothes forbade. It is inconceivable that if the body had been stolen, an enemy would have spent the time to abstract it from the clothes and so to arrange them. And why the distinction of John from Peter in regard to believing? Not only is nothing said of Peter's believing, but as we learn from Luke, upon beholding "the linen clothes lying by themselves," Peter merely "wondered in himself at that which was come to pass," whereas John did at once "believe."

John Compared with Peter

Is it meant that Peter hesitated at receiving the story of the thief, while John was an easy victim of such credulity? Was Peter so much more unlikely to be misled than John? No, there can be but one meaning. John saw that arrangement of the clothes, and he believed that Jesus was risen. So expressive of a divine interposition was that arrangement, that he became an instant convert to the truth of the Lord's resurrection; although till then, as is added in the next verse, he knew not the scripture that Jesus must rise from the dead.

Now such an arrangement of those grave clothes as was fitted to produce an effect like this, must have been a kind of picture of resurrection, and in that light let us proceed to interpret the text.

III

He saw "the linen clothes lying," that is, not merely remaining on the floor of the sepulchre, but lying there precisely as the body had lain there. There they were in exactly the position the body had occupied. And the napkin was "in a place by itself"—not confused with the body-clothes, but on the very spot where the head had rested.

It was also "wrapped" or rolled "together," that is, the head being removed it had collapsed and was shrunken. It had not been unfolded, and none of the fastenings were loosed, indicating that it had not been taken off the head, but that the head had been taken from out of it. There, then, they lay—linen clothes and napkin too—no bandage undone, none of the folds disturbed, no change of position; but only shrunken.

Luke's Corroborative Testimony

This description is what the words fairly give expression to; and it is that which is imperatively required in view of the effect on John. Indeed it is what Luke expresses in his one

phrase; for, while he makes no allusion to the napkin, he says that the linen clothes were "lying by themselves."

With reference to what were they "by themselves"? Evidently the body. They were without the body, and yet they were so lying as to suggest the body. The idea is that without a change of position they could have contained the body, and so were lying by themselves.

The Natural Body Dissolved

The natural body had dissolved within its wrappings, and become merged in the spiritual body, a transmutation that no fastenings could tie down, and of such buoyancy of life that it could not linger amid the associations of death. It vanished from within the grave clothes, and moved on its way through the great stone at the door of the sepulchre (which as yet had not been removed).

Springing from the dead seed beneath the ground, disappearing from within the knots and foldings undisturbed, it shot up, through the superincumbent stone, into the glorious flower of resurrection!

Such is the picture of resurrection left behind in the grave clothes of the risen Jesus, though it is not a description of the act of rising itself. It is remarkable that, while the fact of the Lord's resurrection is everywhere proclaimed in Scripture, yet the act itself is never described. We do not read so much as, "Then he arose and left the tomb," but only, "He hath risen."

This is an instance of the forbearance of the imagination of the writers, almost as wonderful as the event itself—an internal proof of the truth of the history, demanding for its explanation the divine inspiration of the Scriptures.

IV

We are not surprised, then, that having before him such a rehearsal of the sublime transaction, and keen perceptions of John should have made him a believer. It was an argumentative wonder, a miraculous demonstration.

If the friends of Jesus had taken Him away they would not have removed the clothes from His body; if enemies, they would not have arranged them. Indeed, no human hands could have abstracted the body from its clothes without leaving behind marks of disturbance on both bandage and fold.

The Presence of God

It was God who had been there. Those silent memorials, those shrouvelled clothes so undisturbed as though by force of their unbroken adjustments still clutching at the vanished body—such a condition of things was as much a testimony to the presence and power of God as are the dry shores of a pond whose waters have floated upward in the invisible mist to form

the clouds of heaven. Only in this case, the power of God was miraculously present.

A Perfect Demonstration

And how perfect in all its parts was the demonstration!

First, that Jesus had really died, and was buried, John personally knew. Now he is reminded of it by seeing the clothes which had lain upon the dead body.

Secondly, that the body was missing from the tomb on the third morning he now had the proof of his own eyes, for he saw the clothes lying by themselves.

And thirdly, that the body had not been removed by human agency, he clearly perceived in the miraculous arrangement of the clothes.

All this progress and consecutiveness of demonstration was realized to the eye of John within the brief space of the tomb itself, and at the moment of his riveted gaze.

The Historical Argument

And now notice a remarkable thing. The historical argument of the Lord's resurrection conforms perfectly to the argument evolved to the eye of John.

What is the historical argument? First, that Jesus had really died and was buried, the Jews, the Romans, and the disciples were equally satisfied. Secondly, that on the third morning His body was missing from the tomb, all were agreed. Thirdly, that it was not taken away by His disciples was evident to all, in the impossibility of their breaking through and overpowering the Roman guard. These are the three points.

There are other arguments confirmatory, such as the personal appearance of Jesus, and the moral power of the truth of His resurrection as displayed in the hearts and lives of Christians. These arguments, however, were, at the time of His resurrection, in the future, and could then have had no effect on an unbeliever. But the three points above mentioned were patent even then to every thinker, and have always been the fundamental historical argument. They contain in themselves alone a demonstration such as scarce any fact in history has ever possessed.

God's Model of an Argument

Now these three points are identical with those which satisfied the gaze of John. They were, however, presented to him within the sepulchre, whereas they are presented to us without the sepulchre.

And so that sepulchre scene was God's own model of an argument for the Savior's resurrection. And as we see how the points of the argument on the outside of the sepulchre conform to the divine model within the sepulchre, we are impressed with this specific proof of the overruling Providence, and in the united demonstrations we triumph in our living Christ.

V

But now glance at other teachings of that wondrous scene.

First, that it was a Calvary sign is at once apparent. What other death in all the course of time had ever such a following. Did He say that he came "to give His life a ransom for sinners", By the token of those grave clothes as expressive of His rising from the dead, the sacrifice of His life became an effective ransom.

Did He say that He "should shed His blood for the remission of sins"? By the token of those grave clothes, His shedding of blood secured the remission of sins.

Did He come to be made a curse for us? By the token of those grave clothes, that curse of desertion which projected itself in the noon darkness of the heavens, rolled away the curse from all who are His.

Did He come to deliver us from every disability, and introduce us into the perfected blessedness of resurrection? By the token of those grave clothes, He became the first instance of completed deliverance from sin and death, and the specimen and forerunner of the risen man.

Thus, for all His own, that Calvary death was the destruction of death; for because of His death was indeed efficacious, therefore He arose.

The Natural Body and the Spiritual Body

Secondly, the body which lay in the grave was the foundation of His resurrection body. The disappearance of that body is here set forth as identical with His resurrection. His body was not there, and straightway John believed He had risen. While the body disappeared, the clothes remained behind; thus identifying His buried body as that which furnished forth His risen body..

Wherefore it is not true, as some speak, that the resurrection bodies of the saints are eliminated from the mortal bodies at the instant of death. The resurrection of Christ is, as Scripture saith, the model of ours. The spiritual and incorruptible body will be furnished forth from the natural and corruptible body; but, for every saint dead or living, only at a time yet future.

And, since Christ's risen body is the model of what ours are to be, then, however the particles of our bodies may be scattered, by the token of those grave clothes, the mysterious identity of our bodies is declared to be imperishable, one and indivisible.

Nature of the Resurrection Body

And yet it is not implied that the same particles, numerically considered, must re-appear in the risen body any more than the buried seed, by which Paul illustrates the subject, is reproduced in just the same numerical particles in the plant to which it has given rise. Yet the buried seed is the founda-

tion and source of the plant—its own identity passing into the plant, and out of its own ugliness and decay there spring forth the wondrous stalk, the leaf, the flower, and the fruit.

Thirdly, the resurrection body, while yet a veritable body, is a body not according to the flesh, but according to the spirit. A real material body, but meanwhile according to the spirit. That is, not that it is itself turned into spirit, but so fashioned, refined, and qualified, that it is perfectly fitted, in all regards, to be the companion of the human spirit.

Jesus' Resurrection Compared With That of Lazarus

This truth is illustrated for us in that vanishing of the body of Jesus from out of those wrappings of the grave! Jesus left behind Him the clothing of the sepulchre, but Lazarus came forth "bound hand and foot with grave clothes."

Now mark the corresponding difference. Lazarus returned to the same life as before; Jesus did not. The former came back to a body according to the flesh, with the same infirmities and liabilities as before; the latter did not. The former died again, and even now awaiteth "a better resurrection"; the latter dieth no more. What symbolical relics, then, were those deserted grave clothes in the Lord's sepulchre!

That the Lord had the infirmities of the flesh (though without sin) before He had died and risen, we know; but He never had an infirmity afterwards. He once was a weary traveler, foot-sore and exhausted. After He was risen, and while conversing with the two disciples at Emmaus, when their eyes were opened to recognize Him, He vanished out of their sight, precisely as He had evaded, without loosing them, the fastenings of the grave.

Hence, a true resurrection is very different from mere revivification. Lazarus, though in one sense risen from the dead, was still a mortal man among fellow mortals.

The true resurrection body, while yet a veritable body, is a body not according to the flesh, but according to the spirit. When Jesus Christ left behind Him His grave clothes, it was symbolized that He had got rid of the flesh as flesh, that is of the infirmity, and obstructive density, which characterize the flesh as it is born into this world. And when He left behind Him His grave clothes, just emptying them of Himself, and vanishing from within them, it was shown that He had attained to a spirituality of bodily condition. This is a condition independent of the laws of gross matter, and having such power of motion, as when the wind blows, you cannot tell whence it cometh or whither it goeth. This is a condition of body incorruptible, fleet as light, never weary, grand, glorious.

Christ's Glory the Believer's Glory

Thus the resurrection of Jesus Christ was the perfection, the consummation, of His incarnation. He then became man as He will forever remain man—not in "likeness of sinful flesh," in which human condition He was but a sojourner, but in a renovated humanity, and in "the power of an endless life." Accordingly, the people of Christ are destined to the same condition of body, and the same unchangeable glory; for He is the Head, they are the members. Even now their life is hid with Christ in God, and their citizenship is in heaven; from whence also, as saith the apostle, they are looking for the Saviour, who shall change their vile body, that it may be fashioned like unto His glorious body.

O delightful hope, wherein rejoices the believer in Christ!

The False Pride of Men

And now, by this blessed hope, how false are the pride and self-sufficings

of men! They speak of progress and improvement, of individual and social advancement. From a mortal point of view, it is by no means to be undervalued, yet it is all but a change of location on one and the same level. There is never getting above the ills and weaknesses of this mortal life, and so there is never any radical, satisfying improvement. Our perfecting is only in Christ. And not till the manifestation of that great city of God, whose gorgeous vision closes the Word of God, will man's dream of perfection ever be realized.

"On the jasper threshold standing,
Like a pilgrim safely landing,
See, the strange, bri't scene expanding;
Ah, 'tis heaven at last!"

"What a city! What a glory.
Far beyond the brightest story
Of the ages old and hoary;
Ah, 'tis heaven at last!"

"Christ Himself the living splendor,
Christ the sunlight, mild and tender;
Praises to the Lamb we render;
Ah, 'tis heaven at last!"

Astonishing Facts About Palestine

By Eld. Kenneth Turner, Granby, Mo.

There are many prophetic Scriptures pointing out the conditions of Palestine in the last days. When we read them and pause to notice the exact happenings of the country at the present time, we are astonished. Yet, we are made to thank the Lord, that we are permitted to see so clearly the fulfillment

being forced out of different countries. We read of the Zionist movement and see the effect of the efforts of the man (Eddie Canton) who in England raised such an enormous sum of money to promote the going back of the Israelites to their own land. Hundreds are going back every year.

Now let us read Ezekiel 47:8. "These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed."

We must accept the 47th chapter of Ezekiel as a prophetic vision of the time when the Israelites come to their own land. It is true that there are desert portions in the land of Palestine, and also there are places where the water is so salty that fish cannot live. But even all this, according to God, is going to be changed. Today, we are told, the Palestine Electrical Corporation is about to put into operation a plan to electrify Palestine and Mesopotamia. They are to harness the river Jordan and build a tunnel to carry the waters of the Mediterranean Sea underneath Jerusalem, into the Dead Sea. What could be more stricking? Then the waters will issue from under the threshold eastward, and the deadly waters shall be healed and there shall be a great multitude of fish. Ezek. 47:9.

We read again in Ezekiel 47:11,



of Scripture, prophesied hundreds of years ago. Let us consider a few here.

"Thus saith the Lord God, I will take the children of Israel from among the heathen, whither they have gone, and will gather them on every side, and bring them into their own land." (Ezekiel 37:21).

Here is the great promise of the Lord which is repeated over and over in the Scriptures; that the Israelites should again come from all countries to gain for themselves again their own land. It is nothing more than God's hand working out the fulfillment of promises, when we see how they are

"But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt." How great God is to take care of this needed fact. Right today, an engineer, M. Hiorth, proposes that large salt works shall be erected near the south shores of the Dead Sea, which is the place where the marshes are found.

We turn to Isaiah 35:6-7 and read, "For in the wilderness shall water break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." Here Isaiah is speaking of the same time and place that Ezekiel refers to. We are told that all wild animals have left Palestine and grass is springing up everywhere. The Israelites and Jews celebrated the overflowing of the Pool of Solomon, in 1927, the first time in centuries.

Isaiah said, "And an highway shall be there, and a way, and it shall be called the way of holiness." The spiritual application which we make of this passage is good, and we need to consider it so. But here we want to consider why Isaiah spoke of such. He was still talking of the time when the great change shall come upon Palestine, in the last days. Strange as it may seem, today there is a train which steams its way from Joppa to Jerusalem, over the railroad which the Arabs call "Jekel Kads," a name that coincides with the Hebrew "Derach Hadokeh," which means "The way of Holiness." In addition, there are modern pavement drives that connect the cities of Palestine. What could be more significant?

Turning to Joel, we read, "Be glad then, ye children of Zion, . . . he will cause to come down for you the rain, the former rain, and the latter rain in the first month (Joel 2:23). The land of Palestine, which for so long has laid desolate under the cruel heel of the Turk, is now being watered by the rains from heaven, and dry, barren land is no longer barren but is beginning to bring forth increase.

In Deuteronomy, we read, "For they shall suck of the abundance of the seas, and of treasures hid in the sand" (Deut. 33:19). We need not be surprised when we learn that precious metals are being found in the waters of the Holy country.

Again in Deuteronomy, we find, "Let

Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil" (Deut. 33:24). Here Moses is rehearsing the promises that God made to each of the twelve boys of Jacob that is given in Gen. 49. With Asher and his portion of land for an inheritance, we see the striking thought. In the last days, he would dip his foot in oil. Strange as it may seem, we must say, the very portion that is to be given to the Asherites, in the gathering back to Pales-

tine, is already yielding large quantities of oil, and is being piped out in great pipe lines.

If these facts thrill your soul as they do mine; we together are made to praise and thank our Lord. Praise His holy name. He is verifying His great and wonderful promises to His people, Israel. That means that one day before long, our Lord is coming to catch away the Church in the rapture. Let us live to serve Him, that we might be in that number.

Power of the Word

By Eld. James F. Miller, Box 44, Flat River, Missouri.

Text: "Preach the Word." 2 Tim. 4:2

At the moment when Christ died, nothing could have seemed more abjectly weak, more absolutely doomed to scorn and extinction than the church which He had founded. It numbered but a handful of weak followers, of whom the boldest had denied his Lord with blasphemy, and the most devout had forsaken Him and fled. They were poor; they were ignorant; they were hopeless, so far as the things of the world are concerned. They could not claim a single synagogue or a single sword. If they spoke their own language, it betrayed them; if they spoke the current Greek, it was despised. So feeble were they that it looked like foolish partiality to prophesy for them the limited existence of a Galilean sect. How was it that these dull and ignorant disciples of Jesus Christ, with their cross of wood triumphed over the deadly fascination of sensual mythologies, conquered kings and their armies, and overcame the world; and brought to men a message new and entirely different from anything they had ever heard? What was it that caused strength to be made perfect in weakness? There is one, and only one answer to be given—that answer is Resurrection Power. If the church is to go forward and accomplish that for which she was established, there must be power in the message of the church. There is as much need of Resurrection Power in the message of today as in that day when Paul preached unto them Jesus and the resurrection (Acts 17:18).

St. Paul found a condition in Athens. There he found many religions, many altars, ignorance and superstition, and with all that he found an opportunity to preach the Word. Paul said, "When

I beheld your devotions, I found an altar with this inscription, To the unknown God." The writer believes in the altar. The altar is a place where a sacrifice is made. The privilege of the church, and the duty of the church is to teach men and to guide them to the altar, so that the manner of their conduct will not be ignorant. The church must have an experience, one that will transform weakness into power, sorrow into joy, which noth-



ing can do but a personal knowledge of Him who died, who was buried, who rose again the third day, who appeared many times to His disciples. And who said to them before going away, "Go into all the world and preach the gospel to every creature."

The Gospel is the announcement of the salvation of mankind by Jesus Christ. To preach the Word is to preach Christ; to preach Christ is to preach God; to preach God is to preach Father, Son, and Holy Ghost. And such a message will have power over the hearts of men.

On the day of Pentecost, when the power of the Holy Ghost came to give witnessing power to the church, and

Peter stood up and preached that wonderful Gospel sermon, it was not Simon Peter, not the church of the Pharisees, not Pharisaism, not self, but — A Message with resurrection power. The need of the world today is not more organization, it is not more invention; we have so much organization and invention now, that we don't know what to do with it. It is not more Treatise and Theory. The great need of the world today is a knowledge of God, a coming back to God. The only way men can find the way back to God is through the preaching of the Word. The old world is dark and we are facing things of which we have never heard or dreamed; fortunate is that man or woman who is foolish enough to keep preaching the Word. They who preach the Word will be criticised and fun be made of them, but they have a message that will stand, stand when the sun is as black as sack-cloth and the moon is dripping with blood, when the earth shakes and trembles. The Word of God is going to stand.

St. Peter, after enumerating a number of things that would not stand, gives us assurance that the Word of the Lord *WILL* stand. But the Word of the Lord endureth forever, and this is the word which by the gospel is preached unto you. In these days when church people are looking for something that will bring great crowds of people to church, and saying, "We need a program," etc., we need to use what God has given to us, His Word. It is the privilege and duty of the church, especially the preachers, to preach the Word. If the Word is preached, God will take care of it. I've heard preachers preach when it seemed like they were afraid to say any thing good about Jesus Christ. In the vision of mind, I see Jesus Christ born in Bethlehem of Judea in the days of Herod the king, born facing the cross; I follow Him through that three and one half years of the busiest life any man has ever lived, and the most beautiful thing about Him was that He lived His life for others, and I hear Peter say (1 Pet. 2:21), "Because Christ also suffered for us, leaving us an example, that we should follow his steps." Then His Word directs me to live for others. The greatest gift ever made was made when God gave His Son; the next greatest gift is when men give their lives to God through Jesus Christ for service. Let us read in Acts 3rd chapter, "Silver and gold have I none; but such as I have give I thee." And they gave

him Jesus Christ, and Jesus Christ gave him strength to walk, and leap, and shout, and praise God. Now do you suppose he would have exchanged what they had and gave to him for what they did not have? If some fellow had come along and said, "I will give you this silver and gold for what you have received through those two disciples." "No, oh no," he would have said, "Keep your silver and gold, and I will keep my Christ, He is more to me than silver and gold." Then keep on preaching Christ. To bring men to Christ, you are helping men to lay up treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

The only reason why churches are standing idle and empty today is be-

cause some one has failed to preach the Word. I do not say that the pastor of today is responsible for it all, but somebody, some where, has failed. Men and women go to church expecting to hear the Word, and if they fail to hear it, they are disappointed and lose interest in the church. Then give them the Word. They read the daily papers, and listen to the radio program and know as much about that as the preacher does. It is the writer's conviction, that when people come to church, they come to get a message more powerful than what they hear in every day life; and our text says, "Preach the Word." The most powerful thing in the world is the Word of the Lord.

My message is finished, I leave it with the Lord and the readers.

Is The Devil Bound?

By Eld. John H. West, R. 5. Box 117., Bristow, Oklahoma.

Many of you have already answered yes or no even before you read this article. We so often have our own beliefs on certain questions that we hardly think it necessary to find out what the Scriptures teach.

If the answer is in the affirmative, we ministers who have been going nearly night and day, spending much time in prayer and study trying to defeat Satan's plans are wasting our time. We know that if he is bound that no one is being deceived today.

If the answer is negative, can it be proven by the Bible? My dear people,

I believe from the depths of my heart that the Devil is very much loose. If you should ever ask me the question, "Will he ever be bound?" My answer would be "yes."

I hope that instead of trying to bend the Bible to fit our lives and beliefs, that we bend our lives and beliefs to fit the Bible.

In Revelation 20, John saw the angel come down from heaven and bind Satan for a period of 1000 years. As this has never happened, what John saw is still future. During this time Christ will be reigning. You may say that He is reigning now in the hearts of men. In a sense, you are right, but in this time no one will be deceived, and we know that now Satan is walking about seeking whom he may devour. 1 Pet. 5:8.

In Luke 22:30, Christ told His apostles that they would sit on twelve thrones judging the twelve tribes of Israel. During this time, John saw them on the thrones (Rev. 20:4). As they are not on the thrones now, we know that this is still future. We know that when he is bound there will be no sin. This alone proves that he is loose today. Won't it be wonderful when the old Deceiver is tied and everything will be peaceful? Brethren, let's fight him with all the power we have. God said that if we will resist the Devil that he will flee from us. How can he flee if he is bound?



The Garden of Eden

By Hattie Belle Ellen

A Prize winning reading at the Sunday School Rally at Harmony in 1938, won by Eva Blasengame of the Free Will Baptist Church at Pine Hill.

"Oh," shouted both the twins at once, as Sue came into breakfast dressed in her ruffled dimity. George and Jen liked this colorful dress and spoke of it as Sue's flower garden. Sue McBride was not pretty, but she was attractive, to children in particular. It pleased her to hear these adorable twins so hilarious over this simplest flock, just because it was so full of color. Certainly the flower garden dress was in keeping with this bright May time Sunday morning.

Sue sat down as the rest of the family gathered. "It is good to be here," thought Sue, "Good to be doing something worth while." She had come to spend the summer in the home of an older sister, to teach her children and others in the community, who needed extra coaching. Their school term had been short and she was giving them two additional months, so they might complete the work of their grades; and Sue wanted to make what start she could toward college in a financial way; hence the small monthly salary of twenty-five dollars was very welcome.

Eden was a company town where a large syndicate owned all of the business. The farms, the stores, the mills were all operated by salaried men. There was a little school house where Sue held her classes each day. She had just graduated from high school, but she had been thorough in her studies and was proving her ability at teaching. The work was a real joy, and the fine review on the common branches would be excellent preparation for college, Sue thought.

The younger set at Eden had taken Sue into all of their activities, for they found her to be a good sport. Tennis meets, picnics, house parties claimed all her spare hours. There seemed to be no end to their good times and merry makings. Never had Sue's life been so completely absorbed in a round of pleasure. Surely her life was full.

One thing, however, was missed; though she had never been overly religious, she was a Christian and wished there were a church here in Eden. It had never seemed just exactly right to have the Sunday school and the very irregular church services in the public dance hall. The hall had been named the Garden of Eden, by the younger people, because they said, "We talk with the Lord on Sunday and play with the Serpent on Tuesday nights." The idea was a bit shocking to Sue's sensitive nature and rather revolting.

But there was no other place, so the piano that played for feet to glide

across the floor on Tuesday nights, served to lift souls to God in worship on Sunday morning, or did it? Many times Sue felt the music on Sunday morning to be empty and mechanical. She herself had often played for both occasions, the dance and the Sunday services; and it was easier to lead the crowd to dance than to worship.

When Sue had been asked to teach a class of men and women, most of them college graduates, she had declined. How could she, a seventeen year old slip of a girl have the courage to try to teach the Bible to the parents of her boys and girls? They knew so much, and she felt that she knew nothing at all. But she had reconsidered and found that these intellectual men and women knew much about many things, but they were not on familiar ground with God and the Bible. And so on this beautiful Sunday morning, Sue was happy as she contemplated teaching these worldly wise ones the glorious truth of the resurrection. There seemed to be so many beautiful evidences of new life about her, that it seemed appropriate to be thinking of new life in Christ the risen Saviour. If she knew more about Him, how much better she could teach!

The noisy twins called Sue from her musing. "Why, Sue you haven't said a word during breakfast. What have you been thinking about so seriously?"

"I've just been thinking about how beautiful the day is, and how I wish I could be more like it." Answered Sue.

Jimmy Wharton, the next door neighbor's little boy came in just as Sue was getting up from the table, saying, "Miss Sue, mother said come as soon as you can, she needs you."

"All right Jimmy, I'll be over in a very few minutes."

She went to her room for her hat, and picked up her Bible also: for it was almost Sunday school time, and she would not have time to come back. Very hurriedly she walked the distance between the two houses with no little curiosity as to what Mrs. Wharton could possibly want with her. She was surprised to find in Mrs. Wharton's spacious drawing room, all the friends of the younger set, gaily chattering away, in a very light and joyful mood. They hailed her with delight.

"Come on Sue! Don't keep us waiting. Give us a fling on the piano. We are all set to dance away the morning, and we need you to play for us. Then we are going to have our dinner down at the lake where it is cool. Hurry, let's get started."

Sue stood as if frozen in her tracks. Had she heard aright? Her new friends asking her to do such a thing as this. What could she say. It would be rude indeed to refuse, and yet —

Sue felt the tears rushing to her eyes. She forced them back. It would never do to cry. She prayed for words, she prayed for courage to speak to them. She knew she couldn't play for these young people to dance on Sunday. On Sunday! But why not? She played for them any other time, what was the difference? Why had their request seemed so shocking to her today when she was so glad to play, usually? In that moment of decision, Sue debated a serious question. The outcome of which would make or mar her whole life. If it seemed so terribly wrong, so repulsive for me to do this thing on Sunday, can it be absolutely right for me to do it any other day? The very fact that they asked me to play for them today shows that my life here has not had the highest influence. If I keep on dancing and playing for others to dance, will I soon have no religious scruples about spending my Sundays in this way? Could I possibly come to prefer pleasures of the world to the worship of God? Surely that would be terrible! Yet that is what these young people are doing, they are choosing to stay away from Sunday school to dance away the morning. There is something wrong with them. There is something wrong with me. Oh, God, tell me what to do and give me courage!

"What is the matter, Sue?" Asked Walter, "You're not getting chicken hearted, are you? We thought you were a real sport and not so soft on religion. Come on, we are wasting time."

"You are right," said Sue calmly, "We are wasting time, precious time. Today is the Lord's day and I cannot spend it as you have asked me to. I cannot tell you how shocked I felt when you asked me to play for you today. Sunday. It seemed so out of place. Such a wrong thing to do. I cannot, I will not do it."

Sue's face reddened. The crowd was silently waiting. She had not finished. "I will not play for you today, and what's more, I will not play for you any more, any time to dance. I am not going to the Garden of Eden with the crowd on Tuesday nights to play and dance. I cannot be the Christian. I want to be, if I keep on. Friends, I appreciate greatly all your kindness to me. But I can't join you any more in things that seem wrong to me, things that hurt my influence so. But it is late, already time for Sunday school; I must go. I wish all of you would go with me, that would be a better way to spend the Lord's day. And Sue rushed out, for the tears could be held back no longer.

As Sue left, her friends stared, some laughed, some sneered, some jeered: but they were all touched by Sue's earnestness. They admired her courage, though they did not agree with her attitude. They would miss her, but they knew her decision was final.

It was that night, when Sue knelt by her bed, that she prayed:

"Oh, God, forgive me, all the time

I felt that something was wrong—I've not been satisfied—I've not been happy. Oh Lord, make my life count from now on. I'm sorry I've failed you so, but if you will help me, I will not fail you again. Please make the Garden of Eden a real place to walk with you. Don't let the old serpent, Satan fool me any more. Lord make my life true, so that I might lead others in the right way. I want Jesus to be so real in my life that others

may see Him, and know where I stand. Help me Lord, for Christ's sake."

A peace and joy came into Sue McBride's heart such as she had not known before. She went to sleep singing in her soul:

"And He walks with me, and He talks with me,
And He tells me I am His own;
And the joy we share as we tarry there,
None other has ever known."

God's Forgiving Grace

By Eld Cecil Garrison, Evangelist of Old Mt. Zion Association of Free Will Baptists, La Rue, Arkansas.

I am indeed glad for the opportunity of trying to write a few lines that might help some precious soul along the way.

I will use for a subject, "God's Forgiving Grace" (Luke 15:11-24).

To me this is one of the most beautiful pictures of our Lord's forgiving grace. It might be styled the drama of life in three acts.

Act I. The Nature of Sin, or Wandering (verses 11-13). Here is the picture of a real home, a home where the father was a good provider for his family. They had plenty to eat and to wear. This boy had a good home, but he wasn't satisfied with it. So he said, "Father, give me the portion of goods that falleth to me."

This request grieved the father. Let us let this represent God the Father. Of course all earthly pictures of the Divine Father must fall short, but it is a wonderful presentation of God's attitude toward the sinner, especially the backslider. At the bottom of the young man's request was the desire to have his own way, lead his life as he would, be independent.

This is the very essence of sin, the desire to be independent of God the Father, and lay out our lives according to our own will and pleasure; and that is what this boy did. He took his journey into the Far Country, and there wasted his substance with riotous living. Oh, the precious souls, brothers and sisters, whose hearts are alienated from God, out in the world of sin and unbelief! How we need to tell the unsaved of God's forgiving love!

Act II. The Fruits of Sin (vs. 13-16).

The first thing the boy found in the Far Country was fun. Some may say, "There is no pleasure in sin." The Bible says differently (Heb. 11:25).

The Devil is not such a fool as to

go fishing without bait, and he always has a hook with his bait. He caught this poor boy. As long as he had plenty of money he had anything he wanted, and plenty of friends. But as soon as he spent all, the Devil had him caught. He was in need—no money, no friends, and no home. That's the way the Devil leads people away from God. As long as you are in sin and have plenty of money, you will have all the fun and all the friends you want. But when you spend all your money, your friends, that the Devil will furnish you, will all forsake you and you will be in want.

There is a deeper want for God's creation than temporal want, and that is soul want and soul hunger. These always come to a man away from God: for it is God alone who can satisfy the soul of man; and I hope that if any hungry souls read this, they may be strengthened by this passage of scripture: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled" (Matt. 5:6).

Act III. The Remedy for Sin (vs. 17-24).

The first step. The boy began to think. That is where salvation begins. He thought of his own hard lot compared with that of his father's hired servants. As a result of that thinking, he came to himself. I would to God that the unsaved could realize where they are in the sight of God, that they are lost; and they would take the steps that this boy did. From thinking he passed to reasoning. That is the second step that leads to salvation: "I will arise and go to my father." That is the resolution for the sinner to make. He was coming with a confession of sin. He said, "Father, I have sinned against heaven and before thee," and he was willing to just be made a hired servant. But God is so

much better than we can realize when we are in sin and away from God. And notice that this boy didn't stop with thinking and resolving, but he arose and went to his father. We must put our resolutions into action in order to obtain salvation.

Though this boy had sinned and perhaps had forgotten his father in his riotous living, the father still loved him. And, dear sinners, God still loves you. This father was anxious for him to return. As an earthly father looks and longs for his children to return home when they have been away for some time, so God our Father and our Creator longs for us to come home to Him. This father saw him a great way off, and had compassion on him, and ran, and fell on his neck, and kissed him, and the son made his confession to him. Oh, that the sinner would confess his sins to this God of love, and get forgiveness of them.

This father said to his servants, "Bring the best robe and put it on him." This represents the robe of righteousness that God has for every one that will come to Him, as this boy came to his father. And there was a ring put on his hand, and shoes on his feet. However far away from God we may be, He is able to make us sons and daughters, if we will receive Him as this boy received his father.

There was a feast when they killed the calf. Oh, the joy that there is among God's people when a sinner repents and comes to God! Even there is rejoicing among the angels in heaven. A feast awaits every returning sinner. How he will love to go to church and hear his pastor preach and the brothers and sisters testify, and it will be a greater joy to his hungry soul than any joy the Devil with all his worldly pleasures can give. Who can resist the love of such a compassionate Father?

May this help some dear one that shall read it.

WE SHOULD NOT BE IDLE

"Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men His way.
He has no tongue but our tongue
To tell men that He died;
He has no help but our help
To bring them to His side."

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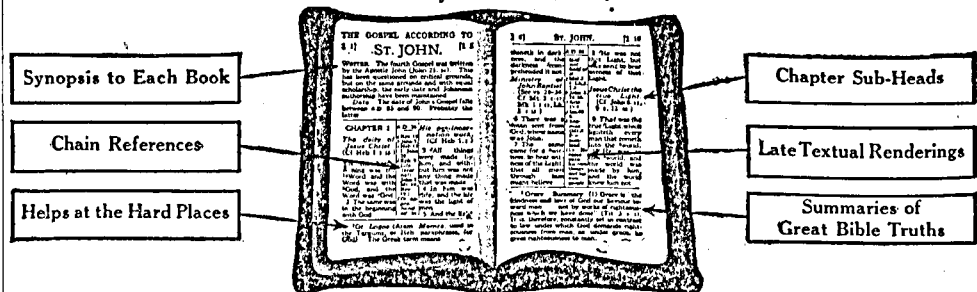
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