

# 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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## NOBILITY

True worth is in being, not seeming; In doing each day that goes by,  
Some little good—not in dreaming of great things to do by and by.  
For whatever men say in their blindness, and spite of the fancies of youth,  
There's nothing so kingly as kindness, and nothing so loyal as truth.

We get back our mete as we measure; We cannot do wrong and feel right;  
Nor can we give pain and gain pleasure, for justice avenges each slight.  
The air for the wing of the sparrow, the bush for the robin and wren,  
But always the path that is narrow and straight for the children of men.

We cannot make bargains for blisses, nor catch them like fishes in nets.  
Sometimes the thing our life misses helps more than the thing which it  
gets,  
For good lieth not in pursuing, nor gaining of great nor of small;  
But just in the doing—and doing as we would be done by, is all.

Through envy, malice, hating against the world early and late  
No jot of our courage abating, our part is to work and to wait,  
Slight is the sting of his trouble whose winnings are less than his worth;  
For he who is honest is noble, whatever his fortunes or birth.

**THE FREE WILL BAPTIST GEM**  
Organ of  
**THE FREE WILL BAPTIST CHURCH**

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Eld. B. F. Brown .....	Editor
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"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest 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

## Prohibition Is Coming Back

By the Editor

I KNOW that many Christian people, and others, do not believe the above statement, and some church people don't seem to care whether booze is put out or not; but many leading wets are alarmed—they believe that Prohibition is on the way back.

Dry sentiment seems to be growing over our nation. According to the American Institute of Opinion, the national vote shows that the dry vote is steadily increasing, which vote trend is shown in the following figures:

	Dry vote	Wet vote
1933-34.....	30%	70%
1936.....	33%	67%
February, 1938...34%		66%
December, 1938...36%		64%

This shows that the Drys have gained 6% in voting strength during the five years since repeal. At this rate of 11.5% of gain in voting strength per year, in 12 years the Drys can out vote the wets. It would seem then, that Prohibition is likely to be back in 12 years, or by 1950. But I believe Prohibition will be back again sooner than 1950.

### The Wets Extensive Advertisers

The wets advertise their goods over the radio, on great signs that line our highways and at their places of business, and their ads are seen in every newspaper and magazine that will print them: and they get a lot of advertising by the results of their avaricious traffic — advertising that they know is against them and, if not controlled will hasten the return of Prohibition.

The following story is told in the "National Voice:"

THE SHOEMAKER was a strict teetotaler, but this did not prevent him from being very good friends with the landlord of the local saloon.

One night he passed the tavern doors just as the landlord emerged struggling with a hefty customer.

"Give me a hand to get Bill here home!" he shouted.

The shoemaker laughed and shook his head.

"Not I, Jim," he replied. "You do as I do when I've done a really good job—just stick him up in the window for an advertisement."

### Be Not Deceived

I believe there are many good people who, being deceived, are working evil according to the will of Satan, instead of doing good according to the will of God. God knows the ways of men, so He said by the mouth of the Apostle Paul: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap."

The liquor traffic would destroy the Church, if it could. But the Church could destroy the liquor traffic, if it would. Is this not so?

If the Church continues in its indifference toward the liquor traffic, the liquor traffic will profit by it: but the Church will lose its power.

But the Church is waking up to a sense of duty as regards Temperance, and the American people are realizing more and more the great evils wrought by the liquor traffic. As this awakening grows, we are coming closer and closer to National Prohibition.

### Prohibition in India

"God willing," said Mahatma Gandhi in 1920, "Prohibition has come to stay." He said that just after the Indian National Congress had voted Prohibition at a cost of \$40,000,000.00 in revenue: the Congress accepted the loss readily, refusing to count the material cost of a great moral principle. Today, after eighteen years, India is more than ever for Prohibition; voting on the issue over the land, Prohibition has polled 75 per cent of the vote cast.

—The Christian Herald.

Our own government thinks it must have the revenue that the liquor business pays, seeming to think only of the money received, not considering the thousands that are killed each year, the untold number of persons who are crippled for life, the hunger,

suffering, misery, and lives that are blasted both physically and morally by drink. India is profiting by Prohibition, just as we could, but for the outlaw national officials that force liquor upon us, to make money.

### By Local Option Elections

The advocates of repeal said, "Prohibition is a failure," and in 1932 they voted for "a change." They got the "change," and it wasn't long till they voted for "Repeal," and won again.

Now, after five years of "Repeal," many of those voters are ready to vote for the repeal of "Repeal." The wets made many promises and, if they have made good on any promise, what is it? They have flooded the country with intoxicating liquors.

They said there would be less drinking, but there is more drinking now than in the old saloon days before we got Prohibition.

Bootleggers were to be put out of business, but there are more bootleggers now than ever before.

President Roosevelt said the old saloon should not come back, but there are many thousands of places where booze is sold, called taverns, beer parlors, road houses, liquor houses, and other nice sounding names, but they are saloons, and worse than the old saloons of pre-prohibition days.

Many thousands of local option elections have been held in different states and in about five out of seven the drys have won; so there is now much dry territory in the United States, and the drys are still gaining victories.

Even in Kentucky, the greatest whisky state in the union, a large portion of the state is dry, and the drys are hopeful of gaining the whole state for Prohibition.

In the old saloon days counties and towns were voted dry by local option, then the state went dry, and finally the whole nation. The same method is being employed now, and with great success. Many towns and counties, and several states are already dry; Prohibition is coming back, and the more we do to help, the sooner it will be here.

# "The Latter Rain"

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

Text: Hosea 6:1-3.—Please read.

**T**HIS Phrase is found only a few times in Holy Writ, each being in the Old Testament, and each referring primarily to the harvest or spring rains which produce an abundant wheat and barley harvest. However, there is an underlying foundation thought, and promise from God of great spiritual and temporal blessings to a *certain people under certain conditions*.

Cults are telling us that the Latter Rain is a great out-pouring of the Holy Ghost upon the Church in these last days, which is supposed to have begun about 1906 when certain Wild-fire Holiness and the modern Tongues movement began. During all my short but eventful career, I have never heard anything quite so silly.

The Church of the living God is *ONE* Church, and is not divided into two parts—into a former and latter rain.

The *same* standard of holiness is required today that was required of those "added to the church daily" under the ministry of the Spirit-filled apostles. There is no creed, church, sect, or group of men anywhere today that can produce a greater standard of holiness than that which has always existed in the hearts of individuals, and some groups since the establishment of the Christian Church. Then who can claim a Latter Eloquence in the Church?

Read your Bible! The Latter Rain is a promise of *spiritual* and great temporal blessings to Ephraim, to Judah, and to all the tribes of Israel—literally and nationally speaking. To the children of Zion are to be great blessings—even greater than spring rains—after they "return unto the Lord." Hosea 6:1-3.

Hosea writes to "backslidden Israel" in terms of an untrue wife who is a harlot—with whoredoms. A study of the 5th chapter will reveal God's promise to "tear and go away" from sinning Israel until "they acknowledge their offence, and seek my face."

It is a historical fact that the Jews rejected Christ, calling for His blood to be upon them and their children, whereupon, God made good His promise recorded in Hosea 5th chapter—

He turned from them. He broke off the "Natural Branch" (Jews) and grafted in the "Wild Olive Branch" (Gentiles). Romans 11. The Jews are dispersed into every country and are "trodden down of the Gentiles" Luke 21:24. They are completely backslidden, and their house is left unto them desolate—*UNTIL!* The only way they can ever be saved is to *repent of their sins and accept Jesus Christ* just like we all had to do to be saved. Listen! To the dissatisfaction of thousands of unbelievers of Bible truth, the Jewish nation *IS GOING TO REPENT AS ONE MAN* and then be *SAVED AS A NATION!*

There are three "untils" to Israel's blessings. They are left desolate until they say "Blessed is He." They shall fall by the sword, be led away captives,



and be trodden down of the Gentiles until "the times of the Gentiles be fulfilled." And, until the elect number of the Gentiles be brought in. Then shall the Deliverer come out of Zion Cf. Rom. 11:25-28 with Zech. 13:1. After the Church or Dispensation of Grace, the Jews will have repented as a nation, and God is going to re-establish them—Acts 15:13-18.

Paul warned of how easily God can break off the wild olive branch and graft in again the natural branch—Rom. 11:13-24. Professing Christendom is playing the harlot today and God is about ready to break off. Hosea 6:1 is a universal call to repentance. The "untils" for the Jews are budding. They are returning unto the Lord, and will yet return in boundless numbers as the Gentile age draws to a close.

Hosea prophetically skipped the

Church Dispensation in verse 2 of chapter 6. After two days comes the revival. In the third day is the Latter Rain. Jesus sent word to Herod saying, "Behold, I cast out devils, and do cures *today and tomorrow*, and the *third day* I shall be perfected" Luke 13:32. A day with the Lord is 1000 years (2 Pet. 3:8). The "perfect" day of 1000 years comes after the two days, or 2000 years allotted to the ministry of doing cures etc. which shall fulfill the "times of the Gentiles," which also closes the Church Dispensation, then shall be ushered in the glorious, perfect Day, the Latter Rain, the Millennium! Thank God! It is almost here!

The idea of the Latter Rain is a figure of speech—The Lord shall come to the repenting Jewish nation as refreshing rains come to thirsty wheat fields. The Bible is full of such promises.

There are many promises of God which have never been fulfilled, but God is not slack. In Daniel 2:44, we are told that God shall set up a "kingdom" which shall fill the whole earth. No, no, that is not to be an Invisible, Spiritual, Influence that we call the Church. Nine times in one paragraph, Daniel speaks the word "kingdom." It is plain that eight of those refer to a literal, visible, political, earthly kingdom. It is unfair to language to infer that the same word means something entirely different in this paragraph, when the king to whom this language was addressed knew nothing at all about an Invisible, Spiritual, Realm—yet he understood this quite well. God shall yet set up a kingdom, literally, visibly, politically, and on the earth with Jesus Christ, the King of kings, sitting on the throne of His (national) father, David—for 1000 years, then He shall deliver the kingdom up to the Heavenly Father which shall be transplanted to the New Earth for eternity. Cf. 1 Cor. 15:24.

The angel promised that Jesus would be given the throne of David (Luke 1:32-33). He has never sat on that throne! I know, He sat on a colt of an ass, presenting Himself as king—but that's not the throne of David! He entered Jerusalem only to be mobbed by His own nation. I know, He reigns, potentially at least, in the hearts of *some* men—but that's not the throne of David! He will reign, with authority, with a rod of iron, on the throne of David. The kingdoms of this world are to become the kingdoms of our Lord, and of His Christ; and He shall

reign forever (Rev. 11:15). Christ shall reign over the saved Jewish nation in a kingdom of one Millennium, and the Church shall help Him reign. The Church is the Bride of Christ and a man's bride helps in his affairs—See the parable of Luke 19:11-27.

Let it be remembered how the disciples were so indoctrinated with the idea of Christ setting up a literal, political, visible kingdom on earth that they could not receive His own plain words concerning His death, burial and resurrection. On the day of Christ's ascension, His disciples gathered around Him and asked, "Lord, wilt thou at this time restore the kingdom to Israel?" If there was to be no such kingdom, this would have been a real opportunity for Jesus to have said, "Beloved, you are all wrong in that idea—there is to be no kingdom—the prophets were all mistaken." But no, no! Jesus didn't deny it. He answered, "It is not for you to know

the times or the seasons, which the Father hath put in his own power." Acts 1:6-7. No man knows when He is coming to set up His kingdom of Peace.

All creation is cursed by sin. The earth is cursed. Animals, who were vegetarians (Gen. 1:30) became ravenous and vicious, they kill and devour one another. During the soon coming millennium, "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall feed.... and the lion shall eat straw like an ox." Yes, and the children shall play with the snakes. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11.

Even so, Come, Lord Jesus, Come!

namely, Luke 18:8; and 2 Thes. 3:2, "Nevertheless when the Son of Man cometh, shall he find faith on the earth?" Here is a record of what Christ foresaw, that is, such a tremendous falling away until He is led to question as to whether He will find faith upon His return to the earth. Now note the truth in the second reference, "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." In this case, Paul is saying that the day of Christ will not come unless apostasy, as foreseen by our Lord, comes in its order.

Now it is just to take notice of some very plain New Testament statements as shown in 1 Timothy 1:18-19; 2 Timothy 4:4; Hebrews 3:12; 2 Pet. 3:17.

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou mightest war a good warfare; holding faith and a good conscience, which some having put away concerning faith, have made shipwreck."

"And they shall turn away their ears from the truth, and shall be turned into fables."

"Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

"Ye therefore, beloved, seeing that ye know these things before, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness."

In the first reference Paul says some had already put away concerning faith, therefore had made shipwreck.

In the next reference he says, "They shall turn their ears away from the truth, and shall be turned into fables."

Note the fact that they "TURNED AWAY."

In the third reference the writer warns the "brethren," not hypocrites, lest an evil heart of unbelief come into them, thus causing them to depart from God.

And last, hear Peter as he warns the "beloved," not those out of God's love, to beware in view of the fact that by the error of the wicked they are subject to be led away and fall from their own steadfastness.

#### THE CHURCH AND APOSTASY AS A FACT

The fact of apostasy in the church cannot be properly presented without the pointing out of examples, hence I

## The Church and Apostasy

By Eld. J. R. Davidson, Bryan, Texas

*"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."*

In approaching this great subject, there are two words which are paramount, therefore we should arrive at a comprehensive definition, thereto. The church is thought of, loosely, to mean organized Christendom, however to be specific we think of it as the real body of true believers in Jesus Christ. Saying the least of the term it bears the idea of a separate people from the world who are charged to keep the faith, that is a people called out from the world and dedicated to the service of the Lord Jesus Christ. The other term in need of clear definition is apostasy. In the Scriptures, the term is applied to the real, rather than to those who have only professed, as can be seen in the portions used in this message.

I feel a great responsibility in the presentation of this message, inasmuch as there has been so much contention in the church concerning it. Still it shall be my purpose to let the Book speak, rather than to give man's opinion, hence no one shall be able to be-

come offended, nor to take issue; since it is God's Word and not mine. Thus that which is to pass before our view in the message is: Apostasy as related to the church, as a possibility, a fact and its end.

#### THE CHURCH AND APOSTASY AS TO ITS POSSIBILITY

In examining the possibility of a Christian falling away from the faith, it is appropriate to view it from the angle of consistency first. May we refer you to Jude 6? "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the GREAT DAY." If angels who were already in heaven could fall, and have their final abode in hell, is it consistent to say that such as we, in sinful flesh, cannot fall away? I now call for an examination of the record of the fall of Adam and Eve as recorded in the third chapter of Genesis. If the first pair, who were wholly without an internal sinful nature, could be moved by an outside force to sin and fall from their first state, is it consistent to say that we, though children of God, cannot?

Two references come to mind in the form of warnings concerning apostasy,



wish to present the case of Israel first, as recorded in Judges 2:17; Neh. 9:26; Acts 7:39.

"And they would not hearken unto their judges, but went a whoring after other gods, and bowed themselves unto them, they TURNED QUICKLY out of the way which their fathers walked in, obeying the commandments, but they did not so."

"Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocation."

"To whom our fathers would not obey, but thrust him from them, and in their hearts turned back unto Egypt."

In the reference in Judges our attention should be called to the fact that they "TURNED QUICKLY OUT OF THE WAY." Had they not been in the way, how could they have turned out of it? In the reference in Nehemiah, they are said to have rebelled, and cast God's law behind their backs, while in Acts 7:39, it is said that they, "in their hearts turned back into Egypt;" a true figure of going back on the faith of the Lord.

The second example is that of Esau (Heb. 12:16, 17), "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." May we observe three things in this connection:

In the fifteenth verse of Hebrews 12 there is warning, "Lest any man fail of the grace of God." Here is an expression of a possibility of failure of the grace of God. In the verses quoted above, Esau is given as an example of one who did that very thing. He sold his birthright, and sought repentance with tears, yet found none. Thus he affords a splendid type of a real apostate.

Demas is the next to come before our view, mentioned in 2 Timothy 4:10, "For Demas hath forsaken me, having loved this present world." The record here presents an example of one brother having forsaken another brother in need, which is evidence of his having turned away from the faith of our Lord Jesus Christ.

And, finally, I offer the "brother" in 1 John 5:16, "If any man see his brother sin a sin which is not unto

death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." Let's be perfectly fair in our positions, and acknowledge the fact that John specifies a "brother," and he says in that connection, "there is a sin unto death: I do not say that he shall pray for it." No need to pray for it, as we shall see in the last topic.

## THE CHURCH AND APOSTASY

### AS TO ITS END

To know the end of apostasy for the child of God who falls away necessitates a further examination of the Scriptures. I again call your attention to Jude 6, "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." The angels which fell are declared by Jude to be beyond any hope for eternity, so are Christians who finally fall away, as indicated and taught in the case of a "brother" in 1 John 5:16; that is, it is declared that there is a sin for a brother which is unto death. What could it be if it is not a shipwreck of faith?

Now for the declared end of "those" mentioned in Heb. 6: 4-6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of

the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." The writer said that those who have been made partaker of spiritual things cannot be restored "if they shall fall away."

Therefore, from the three references above, we learn that there is but one end for actual apostasy, and that is the judgment of God for all eternity. No one has Scriptural authority for teaching that backsliding and falling from grace is one and the self-same thing, neither for teaching that one who shipwrecks in faith (that is, completely falls away) has any hopes for repentance and renewing; but, rather as we are taught in Heb. 10:26-27 "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking forward of judgment and fiery indignation, which shall devour the adversary." Brethren, let's stick to the Book, rather than depend on modern commentators.

## CONCLUSION

Finally, I offer the means to prevent falling away, and I know of no wiser words than those of 1 Peter 1:10, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall." Read also verses 5 to 10 to know what "things."

## "After This"

By Eld. Kenneth Turner, Granby, Mo.

*"After this I will return, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts 15:16).*

Our text is one of great meaning, and can be used as food for the hungry heart that desires to be fed with the

promises of our Christ's return. There is no dispute as to it being Christ who shall return; but the confused idea is, when shall He return and what shall He do? Our text says, "After this." We must study the Scriptures just preceding this sixteenth verse and decide what James is referring to when he uses the term "this."

According to verse fourteen we will have to agree that it is the taking out from among the Gentiles a people for the Lord's name. The Jews rejected Christ when He came to them, so He turned to the Gentiles to call out His church from among them. Jesus went to the Father and sent the Spirit to do the work of calling out the church; which has been busy for almost 2,000 years; and will end with the catching





In almost all compositions we can separate a melody or tune from what goes with it. Melody is commonly the most striking part of a composition; and to support and give background to a melody seems to be the reasons why the rest of the work should exist at all. A melody is a group of tones heard in succession, between which there is felt a connection. Melody is present in almost all music. There are some without melody such as C Major Prelude of the first volume of the "Well-Tempered Clavichord." In some parts of many compositions, melody appears only in fragments, often a small detail taken from a complete tune will be heard over and over again. Sometimes it is modified just slightly to produce the appearance of another melody. Though melody is almost

When one stops to think, in spite of its deeply stirring effect upon us often defeats our best efforts to understand it. It leaves us with a pleasure for a while, and we feel we can take nothing definite away with us other than a divine inspiration. What music gives is nothing we can see with our eyes, touch with our hands, or taste with our mouth. It offers us only



always present, it is not always prominent. At times it appears in the inner parts, sometimes it is submerged by the accompaniment. Melody wears out. It is one of the most arresting and apparently inexplicable facts about melody that it has qualities which give it a short or long life. Some melodies are played for generations, while some wear out in a short time. An example of this is Mozart's work compared to a popular piece of today. Mozart's works, which have been played for generations, are just as famous today as they ever were, while "Cocktails for Two," "The Rose in Her Hair," were played for maybe two months and might never be heard again. Very often melody is spoken of as delicate and graceful, less frequently as awkward. Probably the same word would not be used of a melody by everyone who heard it, the fact that a person said it was graceful indicated that person found a certain quality or character about it for which he used the word "graceful" to describe his satisfactory description of it, and quite probably the other way around.

Melody is commonly heard in connection with other tones, that several such tones sounding at the same time will appear equal and agreeable. That is because of the harmony. Harmony is the simultaneous sounding of two or more tones and their successions.

One more element to be understood is rhythm. Rhythm is the time relation among tones as expressed by strong and weak beats. The tones of a melody build up a kind of pattern which is frequently repeated, augmented, diminished, modified, or altered in some way to promote, stimulate, and maintain general interest.

We must know rhythm in order to ascertain a complete musical understanding. We may see that this rhythmic relation may be expressed in musical characters, called notes, which can be and which are reducible by two, three, four or more of what the musician calls half notes, quarter notes, or eighth notes and still the rhythmical impulse remains the same. Music is written with vertical divisions known as bars or measures. Each bar contains the same sum of beats.

It must not be thought that their ways of varying musical melodies was quickly found out by musicians. On the contrary, it took centuries and centuries to discover these devices.

A composer starting to write knows

that whatever ideas he puts into his composition should be expressed as clearly as possible. They should be put together in such a way that his hearers can follow him. To do so, he must have a plan or pattern in mind. The word which is used to describe the play underlying musical composition is "form." Musical form is the scheme or design by which the successive parts of compositions are arranged. Not all compositions have the same form. There are many possible plans upon which a composer may work; and a composer is free to create a new one, if he can. But no matter what the form may be, his work must be tangible.

Could we hear music as a composer does, we might safely say that we appreciate it. We could then follow every part of it, and we would know how each part of it fits with every other part. But, without being composers, we may still come very near to understand what the composer has written.

The most common, and one of the most simple of musical forms is that which is found in the arrangement of many folk songs. A musical form is used in many compositions which is somewhat longer than the folk song, but essentially no more difficult is the "rondo." The word rondo means a coming around to a starting place. Compositions in rondo form keep constantly returning to the melody with which they started. One form developed upon a simple pattern which serves

adequately to hold together a variety of detail is the Minute. It is found in a great many works other than those that are strictly called minutes. Indeed, it is so widely used that it has seemed advisable to some writers to give this form another name. The other and more inclusive name which is given to it is "combined forms."

The form of those compositions which are called variations is as simple a form as can possibly be. It is what the name suggests, a melody repeated as often as the composer wishes, and at each repetition modified in some way.

The larger share of music, with which most persons are commonly acquainted is composed in this style—a melody supported by chords. The melody is the chief object of interest; the harmonies are subordinate to it. There are compositions of this sort in which the richness or the strangeness of the harmony arrests attention. There are compositions distinguished for the beauty of their harmony. There are some whose melodies seem to be derived from, or to be the result of harmony, rather than independent of it. This is homophonic form.

Sonatas, symphonies, and concertos are compositions written for an instrument, or a combination of instruments such as orchestra, quartet or solo. The opera is a brilliant production acted out upon the stage, and usually has a chorus of some kind to support the singer of the arias. The solo part of the opera is called the aria.

## The National Educational Program

Rev. Geo. D. Dunbar, Chuckey, Tenn.

Every Free Will Baptist in the country who missed the recent National Association held at East Nashville Church in Nashville, Tenn., certainly missed one of the most important meetings in our judgment, that has ever been held by the denomination. One was continuously reminded of the old fashioned Camp Meetings of other days. A revival-like spirit with that splendid feeling of implicit trust and confidence in the deeper aims of every one created an atmosphere of unity that is seldom experienced among so many.

It was apparent that one of the greater desires of the entire group—

more than two hundred ministers and delegates, besides visitors and well wishers—was the launching of a National Educational Program. For some time, it has been the wish of a number of our leaders that we have several small Bible schools, so located as to take care of the local needs of the various communities. We found in the meeting, and also by personal contact with the representatives from the different parts of our territory, that there is coming to us from the youth of our denomination a great challenge for a school of higher training, where they may obtain an accredited college education, and yet return without having their minds contamin-



ated with the modernistic riff-raff so prevalent in the average American college.

This challenge gave rise to renewed interest in our Educational program. The following Educational Board was elected from the floor of the National Meeting:

Rev. J. R. Davidson, 808 W. 27th St., Bryan, Texas,

Rev. D. Selph Jones, Mansfield, Mo.,

Rev. Melvin Bingham, 833 N. Utica St., Tulsa, Oklahoma,

Rev. J. R. Bennett, Bridgeton, N. C.

Rev. Geo. D. Dunbar, Chuckey, Tenn.

Those of the committee present met in a brief session immediately after adjournment of the regular session for the purpose of permanently organizing the Board for the year's work. Rev. J. R. Davidson was made permanent Chairman and Rev. Geo. D. Dunbar was made General Secretary of the Educational work.

Revs. Davidson and Jones, having been members of the old board, reported having more than \$200.00 in cash toward the new set-up. It was agreed that each of them was to hold the money that he now holds, and that money from the different sections be sent to the member of the board nearest to the sender. Later a general Treasurer will be named to receive and hold the money.

An unofficial check-up showed that the Nashville meeting had representatives from fifteen states, and they represented approximately one hundred twenty thousand people. It was decided to continue the Board's activities on the basis of ten cents per capita. This would bring into our coffers annually \$12,000.00. This is much less than we should think of, but let's begin here. We are now starting an intensive campaign to raise, within the coming year, an amount, not less than this goal. We are calling upon every pastor within the denomination to take immediate steps to raise a sum equivalent to, at least, ten cents per member of his church. When raised, please send the amount promptly to the nearest member of this Board. It will be wise to file this issue of your church paper so that you may have the addresses available when needed.

We insist also that special prayers be offered, and that Educational Boosters be named in each church. Have a club now—today—to boost the good work. Special literature will be

sent to those desiring such. Write to the General Secretary for any information desired. Your address will be appreciated if you are interested. We shall, especially appreciate hear-

ing from any young man or woman desiring to attend just such a school as we have in mind.

Geo. D. Dunbar, Secretary,  
Chuckey, Tenn.

## National Superannuation Board

*Mrs. J. E. Simpson, Nashville, Tenn.*

The National Association of Free Will Baptist, while in session in Nashville, Tenn., November, 1938, elected a Superannuation Board consisting of five members.

The Board has completed its organization as follows:

Chairman ..... Mrs. J. E. Simpson  
1310 Fatherland St., Nashville, Tenn

Secretary ..... Mr. E. C. Davidson,  
Glennville, Georgia

Treasurer ..... Mr. G. T. Harris  
Ashland City, Tennessee

Mrs. M. A. Woodard, Winterville, N. C.

Mr. E. J. Kilgore, Coeburn, Virginia.

This newly elected Board feels the weight of the responsibility that rests upon it. If a charge had been given to it, it would simply mean the caring for the aged ministers and their dependants.

We know that it is first necessary to get the interest of our people aroused to a realization of the importance of such a work.

The support of our superannuation program will, of course, mean that all Free Will Baptist are to share the responsibility. None of us should consider this a burden, but a happy privilege. The word superannuate appeals to the interest and makes a peculiar demand upon the sympathy of every true hearted Christian.

Free Will Baptist are not fair to themselves and to their loyal and faithful worn-out preachers until old age security for all such golden hearted servants, who have grown gray in the service, has been attained. In pro-

viding such security, the church should lead and not follow.

I am persuaded that caring for the superannuated ministers is not a new idea on the part of our denomination as a national work. Through recent years, there has been a growing recognition of so important work being neglected.

The Board pledges its whole-hearted co-operation in working toward a definite plan, even though it be in a very small way, to provide a source of revenue to meet the needs of our claimants. We cannot hope to do any great thing this year since it is the beginning of this work in our national program. But God will honor our efforts, no matter how small, if we seek His leadership.

We shall not make a strong appeal for funds at present. You pray about it. Then help the Lord to answer your prayers by practicing what you have preached. "Give," and remember the door of opportunity stands wide open.

I believe it is a great time to take the temperature of our people on the subject of superannuation, especially the ministers who are young in years and have the blessings of good health. Their response will carry much weight in the beginning of this work.

Any encouragements you care to give either by articles in our papers, or private suggestions to the Board are solicited. Any contributions you wish to make may be sent to Mr. Harris, Treasurer.

"As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith." Gal. 6:10.

## Our Church Weaknesses Considered

*By C. B. Gregory, Greentop, Missouri*

Dear Bro. Brown and Gem Readers:

I have often thought I should write to you all through the paper, but I always would much rather listen to some one else talk, or read what some

one else had to say. I have a few minutes just now and will try to write.

I have just returned home from our New Harmony Church, where we heard Bro. Archie Cooper bring a wonderful

message on "Thou Shalt Not Live by Bread Alone." We were made to feel God's presence in a great way.

I don't know that I can write anything that will do any one any good, but I feel led to express a few scattering thoughts about "What's the Matter With Our Church Today?" Of course I know that I can't even touch the subject, and will acknowledge it right in the beginning.

I think we will agree that love, or rather the absence of love, will answer part of the question. We are told to have unfeigned love one for another. I see pretending, and that unforgiving spirit, or do I imagine it? Some one may say, "Look out, you're judging!" But the Word says we know a thing or two, "We know we have passed from death unto life, because we love the brethren."

Let's notice closely, it doesn't say part of the brethren, or the Free Will Baptist brethren, or the ones that do as we tell them to do, neither does it say, "Because I pretend to love the brethren."

Then I get the idea from reading God's Word, that, "by this shall all men know that ye are my disciples, if ye have love one for another." So not only can we measure ourselves with this yardstick of love, which He has given us, but we can measure all men. However I think it would be well to use it mostly on ourselves, asking God to help us, so that there would be no mistake in the measurements. Then I imagine I hear that beloved old Apostle, as he says, "Let love be without dissimulation," without any play acting or pretending. Folks, when you step into a church, and you feel like you've got into a refrigerator car by mistake, it doesn't take such a wise man to know what's wrong.

Some time ago I heard a good minister tell some of the differences between religion and salvation, but to my ignorant way of understanding God's Word, he left out the main difference. A man might have religion and just pretend to love his brothers and sisters in the church, but if he has salvation he really loves every one; you can just see the love sticking out at every corner. He doesn't need to tell any one about it, they will all know it. Seemingly the church has lost at least some of its drawing power.

"God is love," says the Word. Leave love out, and we've left God out too. Is that right, now? I don't want to make a mistake, so I'll leave that to you readers. Any way, leave love out

of the picture, and replace it with envy, jealousy, strife, and hatred, an ugly word, yes, but look out, when love steps out a little speck of it might step in. And then, picture with me, will you, a lifting up? "If I be lifted up, I will draw all men."

I have heard professed Christians air their jealousy and hate by saying mean, ugly, poisonous, slanderous things about their brothers and sisters in the church. I have even known them to try to pry into other folk's business, when they would run out of poison — Busy-bodies, the Word calls them. Peter classes them, in the same verse, with murderers and thieves. I believe you will agree they are worse, because a thief or a murderer might repent, but a busy-body is much too busy. In God's name, brothers and sisters, let's try to do or say something that will awaken folks to this awful thing. For thirty years, I have seen it, slowly but surely growing.

Not so long ago, I tried to rebuke a good brother for evil speaking, and he said, "Jesus spoke pretty sharply to the Pharisees." If my memory serves me right, He said it to their face. At any rate, He tells us plainly in His Word, dozens of times, not to do it, and I was taught by my earthly parents, from the cradle up, not to do it. Are we teaching it today? Did any of you ever see anyone hiding a pet grudge, when maybe it dated away back, possibly before ones conversion?

I knew some folks up in Canada, where I once lived, that didn't realize the meaning of the word forgiveness. Jesus came into this world and took on himself all your sins and mine, and even died to blot them out, setting this example for you and me to follow. Yet when we go to a brother for forgiveness, we say, "you were to blame, but forgive me," and of course, if that is the way we feel about it, we may as well save our breath. I once heard a man say, "So and So wouldn't forgive me." I'll say right here that I don't believe that way. Matthew said, "Be reconciled to thy brother," and I'll never believe God gives us a task that we can't do. I don't believe as some do, in looking for another Scripture to contradict this one, or explain it to suit our taste. When we go to our brother in the right Spirit, with tears streaming down our face, saying, "I'm willing to take all the blame, all that matters is getting this fixed up, can you forgive me?" Then I say, God will work from both sides of the fence and something will be done.

Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice. "And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Jesus said, "If I be lifted up, I will draw all men unto me." Did He mean it? Or did He mean He would if He could? The answer is, He is not being lifted up. Who is to blame? Surely we are not blaming the world, and God is the same yesterday, today, and forever, then we, the church, will have to take our medicine. Seemingly folks don't put a great lot of confidence in us.

I once tried to teach a Sunday school class, and things were continually coming up in the lessons, such as confessing our faults, always esteem others better than ourselves, being kind and forgiving, unselfish, and dozens of such things, and you know, I'm all puffed up and think I'm better than the other fellow. I don't know the meaning of the word kind, wouldn't forgive my grandmother, and all through the week I am all for Gregory. Just won't do anything for anyone, especially if it's going to cost me a dime. When any of these things would come up in the lesson, I wouldn't try to touch on them very hard, as I had seen others do so often, but not being good at wresting words, I just couldn't get away with it. Every time I tried to evade the issue, some one in the class would butt in where I didn't want them to. It gets a fellow in an awful fix sometimes. The thought I am trying to get at is just this, folks would have more confidence in us if we put into practice the things we teach. It seems to me, we need to do more confessing. There is about as much professing now as there ever was, but very little confessing, and I'll not say about the possessing. Another thing I noticed up in Canada where I went to church, I believe if our Saviour would come back to earth and would want to preach in our church, we would ask Him what denomination He belonged to. I saw a good minister come, highly recommended, and he was turned away with some little excuse, and then sometime later, I heard the real reason — he didn't belong to the right church, and our church is a little weak and he might get one of our members, and there might be confusion, and so on. If we have God's loving Spirit in our hearts, we can listen to God's Word without any confusion, and if we have

*Continued on Page Fifteen*



# The Free Will Baptist League

By C. E. Mann, Mo. State Reporter

## STATE LEAGUE OFFICERS

President ..... Eld. Alvin Halbrook  
Leadington, Mo.  
Vice Pres. .... Eld. W. K. Weston  
Monett, Mo.  
Sec'y.-Treas. .... Eld. O. T. Allred  
Monett, Mo.  
Ass't. Sec. .... Miss Esther Apple  
906 Rinker Ave., Aurora, Mo.

## EXECUTIVE BOARD

Anthony Burcham, Flat River, 1939  
Eld. Damon Dodd, Elvins, Mo., 1940  
Miss Doris Turner, Granby, Mo. 1941

## Field Worker at Large

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

Feeling the need, and also the possibilities of developing a greater work among our youth, the editors have planned and recommended "Uncle Charley" Mann to be, in a sense, the editor of the Young Peoples' Department in church work. We are dedicating one page of the Gem each month for the voice of our youth, with "Uncle Charley" as sponsor. The Missouri State League Association adopted this plan. Bro. Mann is now ready for action, and will have his picture ready in a short time.

From this time, all League reports are to be sent to C. E. Mann, Niangua, Mo. Tell the "news" of your League activities and progress, and send it to Bro. Mann by the 15th of each month, then he will arrange the reports, perhaps in his own language, commenting on the same and giving little messages of encouragement. Bro. Mann is a devoted Christian, and lover of young people—so may our youth co-operate with him in making this the best page in the Gem.

The Editor

## FORWARD

Having been informed by Elder John B. Rollins (Associate editor of the Gem) of the action of the League and young Christian workers, at the State Association, wherein they elected me as helper in League work—I humbly submit to your choice, and trusting in Divine leadership, step forth into the field of action.

The formal introduction by the Editor of the Gem will suffice, and we herewith begin the study of plans and other arrangements which we trust will enable us to catch a larger vision of our field of service, our place in the

church and its benovolent work.

Possibly there have been times when we have felt the church didn't appreciate the young people as they should, or failed to understand the value of their lives and service.

I wonder if we have caused the church to feel they really need us in the undertaking and succeeding in the work that will enlarge the borders of church service.

Personally, I feel the church has no greater asset than that represented in the life of the young, or no one more ready to respond to the call, when encouraged. From personal experience, I am sure they are always ready to welcome leadership.

Were it possible, I would appreciate coming in personal touch with every working body of young people, but finance will not permit, consequently, I must work and plan with you from the distance.

In filling the place to which I was elected, and the expectation of the State Conference, and the Editor, who has so willingly transferred to the work this valuable space in the Gem, it will be necessary to have the faithful, loyal, and prompt co-operation of all League and young peoples' organizations of the church.

Therefore, I trust your reports will be those of interest to the larger work, being complete, carrying information of advanced steps, and the spiritual life brought into action, and yet condensed so we may have room for all.

As we are permitted to have a full page of the Gem, may we make that page of such value that the editor will feel amply rewarded for the space devoted to our department.

It may be that in order to use all items, we will have to condense articles even more than they are, but in doing so, we will be careful to give all information considered to inspire and advance the larger work.

In order for our page to reach the Gem office in time for publication, we will appreciate the arrival of your reports by the 15th of each month.

I am giving unto you four rules for the study of the Bible, which I am sure will be helpful if followed:

1. Notice who is speaking.
2. To whom spoken.
3. The purpose of the message.

4. The dispensation under which it is spoken.

Looking forward unto a wonderful year in the Lord's service, I am—

Yours in Jesus' Name,

—C. E. Mann

## Southeast Mo. League Assoc'n.

The Southeast Missouri League Association met with the Free Will Baptist League of Leadington, Mo., on Tuesday night, Oct. 18, 1938, beginning at 7:30 p. m., in its ninth annual meeting, and 37th business session.

Our services are usually opened by remarks from the President, followed by a song, Scripture reading, prayer, welcome address, response; which is routine.

Next comes the business session which embodies the reading of minutes of the previous session, Treasurer's report, the enrollment of leaguers and visitors present, by way of counting the number from each League, and any new business which usually consists of choosing the next place of meeting, and sometimes other items are transacted.

After the business session, the program in continued with each League rendering a number. Sometimes a reading is given, and often the program is made more interesting by volunteer special numbers. Also in the program we have one or two topics which relate primarily to our League work.

The program usually lasts from one and one-half to two hours.

Turning our attention from this program, I wish to say our Southeast Mo. League Association has seven Leagues with an aggregate membership of approximately 300, and a Junior enrollment of approximately 100.

Our League Association meets on Tuesday night following the third Sunday in each month having five Sundays.

Our chief problems seem to be, (1st) to obtain and keep the interest of the leaguers, (2nd) to get the young men into the League. If anyone has any suggestions to remedy these problems, we certainly would appreciate hearing from you.

Our present staff of officers are:  
Pres. Eld. C. B. Dees, Flat River, Mo.

V-Pres. Eld S. A. Hand, Fredericktown  
Sec-Treas. Eld. Alvin Halbrook, Lead-  
ington, Mo.

#### EXECUTIVE BOARD

Anthony Burcham, 3-years, Flat River  
Eld. Elmer Stegall, 2-years, Desloge  
Eld. Damon Dodd, 1-year, Desloge, Mo.

### Carterville League Report

Dear Leaguers:

We are happy to report that our League is in good working order.

We elected new officers in November, and they are as follows:

President ..... Marion Johnson  
Vice Pres. .... Opal Boyd  
Sec'y-Treas. .... Rose Simpson  
Junior Sponsor ..... Mrs. Bryant

Quiz Leader ..... Gailard Brown  
Group Captain No 1, Paul Williams  
Group Captain No. 2, Earl McKibbens  
Pianist ..... Leta Johnson  
Chorister ..... Paul Williams

The League was invited to Hannon, and there were 20 leaguers who had the privilege of going.

We conducted the League service and had special songs and readings. All but one who had part in the program were there. We had a short testimony meeting after the League service, and every one seemed to be filled with the Spirit.

At the end of the service, an offering was given, and it was to be used on our new church house.

—Miss Rose Simpson.

## Proceedings of the Joint Committee

The Joint Committee, which consists of the State Publication Committee and the State Executive Board, met at the Gem office, Purdy, Mo., at 3:30 p. m., December 20, 1938. Chairman, Eld. J. F. Miller was in charge. Prayer by Eld. C. M. Dauber. Some time was spent in discussing various propositions relative to a location for the new Gem office, in looking over some property in the town of Purdy, and then adjourned till 8:00 a. m. Wednesday.

On Wednesday, the committee spent the forenoon and most of the afternoon looking about a location in the towns of Monett, Aurora, and Neosho, Mo. Then at 4:00 p. m., we met in session in the church in Monett. Called to order and led in prayer by Chairman James F. Miller.

Motion carried to consider the lot located by the Monett church.

Motion carried to accept the lot by the Monett church, as offered as a free gift by the Monett church and the Monett Commercial Club.

Adjourned till 8:00 a. m. Thursday.

On Thursday at 8:00 a. m., Dec. 22, 1938, the meeting was called to order,

at the Monett church, by the Chairman. Prayer by Eld. Kenneth Turner.

Motion carried to elect a Building Committee.

Committee elected as follows:

Eld. O. T. Allred ..... Chairman  
Eld. Winford Davis ..... Secretary  
Eld. Kenneth Turner ..... Member

Some time was spent in giving instructions to the Building Committee, and in discussing various other matters of interest to the State work.

Minutes were read and accepted.

Motion carried to adjourn.

Committee:

ELD. JAS. F. MILLER, Chairman  
ELD. B. F. BROWN,  
ELD. C. M. DAUBER,  
ELD. C. B. DEES,

ELD. JOHN B. ROLLINS, proxy  
for Eld. Selph Jones

ELD. KENNETH TURNER proxy  
for Eld. E. T. House

ELD. O. T. ALLRED, proxy for  
Dea. M. H. White

DEA. JOHN PETERSON,

DEA. FRANK MIKEL

ELD. WINFORD DAVIS, Secretary

unsuitable or too high priced, then the building sites were all rejected but the one offered by the Monett church and Commercial Club.

The church lot, which is 40 by 60 feet, was offered at a very reasonable price, and the Commercial Club of Monett, desiring that we should come to Monett, bought the lot from the church and offered it to us free of cost, if we would accept it and build our Publishing House on it.

After paying \$600.00 for the rest of the Gem office equipment, it was found that a little more than \$2,000.00 remained in the Publishing House Fund, which was considered enough to build, move the plant to Monett, and have a little left for some needed equipment; so the church lot was accepted.

A one-story brick building 40 by 50 feet is suggested, and builders are preparing their estimates of the cost of such a building, which must be modern and meet the building requirements of the city of Monett. We are reasonably sure that we can finance a building of this size and type, workmanship and material of the best. And, as you know, we cannot go in debt.

It is settled then, that we shall go to Monett, that we will have a new up-to-date building, which we hope will be ready to move into by some time in May, until then, we will occupy at Purdy as usual. And after moving, the same editors will be in charge, and no drastic changes are thought of, only we must grow and do more for the advancement of the cause of our Lord in the spreading of the Gospel in the capacity of the printed page.

Monett has so shown their appreciation for religious work, and for the Gem and its work, that they made up 81 subscriptions for the Gem. We in turn, heartily appreciate the response Monett has given.

We have been saying that we must grow into a larger realm of service. The Gem has been getting better all the time, and we shall continue in our efforts to more efficiently serve the church in its work.

The Editors are giving their lives to this cause. Monett's wonderful response has encouraged us. If you want to help put the Gem over the top, and help spread its messages over a greater field, there is no greater way to do it than to make up a list of subscriptions and send in to us.

The Editor.

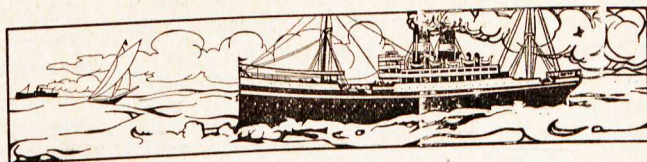
## The Gem to go to Monett

Yes, the Gem is to have a new home in Monett, Missouri, but it won't be possible to move before early next summer: for a building must be erected, and work on it can't begin till winter is over and it is warm again.

The Joint Committee met (as is set forth in the Secretary's record printed above), and considered buildings and building sites in Purdy, Monett, Aurora, and Neosho. The Committee considered all buildings as



## MISSIONARY DEPARTMENT



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



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

## The Regions Beyond

## The Lord Will Provide

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

I am well aware that in the enlightened land of the United States, masses of people are in abject ignorance of the Word of God. Ignorance, self-imposed, in a land of the open Bible. For years, I worked as an evangelist in the neglected places, in the mountains of Kentucky, Tennessee and Virginia; in the cotton mill towns of our South-land, I found poverty, often ignorance, but I never found any place in the dear old U. S. A. where people had never heard of Jesus or the Bible. Fact of the matter is, the people in these states that I have named, while they are poor in this world's goods, yet they are probably the greatest readers of the Bible that one would care to find, because of this these states are called the Bible Belt of the United States.

This morning, Sunday, long before breakfast, we had an incident that is repeated very often during the week here in El Valle. An Indian woman with a very pleasant and intelligent face came to the gate, accompanied by a boy leading a pack pony loaded with rice. We invited her in and began a conversation. First we asked her if she had ever heard of "La Biblia"—the Bible. "No Senor," was her answer. "You have never heard of Jesus?" "No, Senor." Then we got out a Testament and tracts, and read to her the tract called "The Bible." "This book contains the mind of God, the state of man, the way of salvation, the ruin of the sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, its decisions are immutable. Read it to be wise, believe it to be saved and practice it to be holy. It contains light to direct you,

food to sustain you and counsel to enlighten you, etc. I always read this to them, and their exclamation is, "Que boni'a"—how beautiful. The mother told me she could not read, but her son could read. After a personal message to them on the necessity of salvation from the Lord, and the gift of the new Testament and tracts, we watched them go forth as we breathed a prayer that God's Word might reach their hearts.

They come across the mountains over trails worn deep by the hoofs of cattle to get a Bible, the book of God, for the first time. Some have returned, after we gave them a Testament, and wanted to buy a full Bible. Going back into the mountains on a wiry mountain pony with saddle bags packed with Bibles, we reach the people whom the priests never visit, the people are too poor to pay them to pray for the dead, sprinkle their babies, and marry them, and thus they are ignorant of even a crucified Christ. They are pure Indian and shy of the outsider. How we long to reach them as we go into their barren thatched huts with the message of God's Word.

The Devil surely has his barriers up in these Latin countries. "The Neglected Continent," some one named Latin America. Truly he must not have known that the enlightened people are not permitted to read the Bible if they had one. The priest would tear it into shreds, their argument is that the layman is incapable of interpreting the Bible which is the task of the Church and its priests.

What is the results of all this ignorance of the Word of God? Superstition, adultery (all too common here),

drunkenness; there is absolutely no idea of the sacredness of the Lord's Day, Sunday is their market day, they kill their meat and sell it on that day. They never hear a Gospel message such as we are accustomed to hear in the States each Sunday.

If people could just get the Word of God and read it, what marvels it would accomplish by the Holy Spirit, but first God's message must reach them. I could give you a number of incidents as to its effectiveness alone. While in Peru, South America, an Indian would occasionally come into our services, he always had a bright testimony. Some one in the station told me his story how some twelve years past he had visited this same town while a Bible colporteur was passing through selling Bibles. He bought this strange book written in his own language. On arriving home, in the mountain fastness of the Andes, he read, and the Spirit of God dealt with him. He was converted. There was no missionary, no one to explain the Word to him, but he read and gathered a group around him. Many years later, when our mission began to operate in the Andes, a delegation of natives waited there, and shortly a new church was organized, the result of this faithful witness of Christ.

I probably have mentioned, in a previous article, of traveling back into these mountains of Panama with Bishop George A. Miller of the Northern Methodist Church, and meeting a dear old saint of God who at the age of eighty-five was wonderfully saved in her mountain home. When we visited her, she was ninety-five, blind, deaf and helpless, but her whole testimony was of her "Comfortador el Espiritu Santo"—her Comforter the Holy Spirit. Her mind and testimony was like a clear ringing bell. God will work in their hearts, but they must first get the message.



Dr. George Ridout, a friend of mine and former professor, writes in the *Pentecostal Herald* of this incident: "While the critics and the modernists are tearing the Bible to pieces and spoiling the faith of their students that go to their schools, the Old Bible, with its blessings of God, is carrying on and bringing light and salvation on every hand. A ship was sailing along the coast of Chili, a passenger was reading the Bible; a priest passed by

and snatched the book from the reader, throwing it into the sea. The waves carried it to the shore; days afterward, a man walking along the shore found a book half buried in the sand. He dug it up, dried it, and found it to be a Bible. He began to read it and to tell his neighbors its story. Week after week, they would gather and hear him read out of the book. Eventually, a missionary came and found a group believing."

## The Missionary Honor Roll

By Eld. Winford Davis, Monett, Mo.

The success of our foreign mission work depends upon those who will be constant or continual givers. At the last Missouri State Association, it was voted that a list of the churches in the state who have some plan of continual giving for foreign missions be carried every month in the Gem. This might be considered as a kind of an honor roll. Some churches give an offering one Sunday a month, others once a week, etc. It matters not what your plan is just so it is a plan of regular giving; but every church in the state should have some plan of constant, regular giving to the worthy cause of foreign missions. If your church has some plan of regular giving and yet is not mentioned in the list below, please send in your church name to the editor at once, telling him to place it on this honor list. Our churches

who have a plan of constant giving for foreign missions, as far as we have learned them, are as follows:

Mt. Olive Church ..... Blue Eye, Mo.  
Mt. Zion Church,, near Plattsburg, Mo.  
Union Third Fork, near St. Joseph, Mo.  
Monett Church ..... Monett, Mo.  
Merl's Chapel ..... Cassville, Mo.  
Flat River Church .... Flat River, Mo.

### INDIVIDUALS

Eld. and Mrs. B. F. Brown, Purdy, Mo.

If your church was left out, it is because we did not know if you had some plan of regular giving or not.

We also want the names of individuals who pledge to give something each month.

Let us hear from you, please.

## Counterfeit Religion

By Mrs. Opal Frazier, Hansen Idaho

In South America, there is a tree, so travelers say, the leaf of which starving men will chew, because it gives them the most enjoyable sensations of having been fed. Through its influence, all desire for food departs, and a starving person is thus saved from the painful gnawing of hunger. Pain is taken away, but death is not defeated. The leaf contains a drug, but no nourishment. It satisfies a man's craving, but it does not satisfy his need, for in one respect it is a counterfeit of food; it deceives the dying man by assuring him that he has had food, whereas he is dying for lack of it.

This is exactly the danger which attends a form of godliness. It meets

and satisfies the inner craving of our religious natures, and yet it is a spiritual drug, plunging us into death when we think we have found life. It satisfies our craving, but it does not provide for our need. It fills, but it does not feed. There is only One who can satisfy, and He is the Living Bread from Heaven. As we feed upon Him, we have true life.

### DO YOU KNOW

Who was the first nobleman to become a Christian?—John 4:46-53.

What woman died three hours after her husband, as a judgment for sharing his sin?—Acts 5:1-10.

Who was it that slept between soldiers bound with chains?—Acts 12:6

WEWOKA, OKLA. Dec. 27, 1938

Dear Brother Brown:

This may be too late to get in the Gem—I hope not. If so, it can go in next time.

I received \$10.00 from the Young Peoples' Rally of the First Mission Association of Oklahoma. Then I received \$4.00 from Melvin Bingham's church in Tulsa, and \$5.00 from my church here in Wewoka, making a total of \$19.00 for Foreign Mission work. I have sent it to our National Secretary. I am happy that Oklahoma is waking up to Foreign Mission work.

—Rev. B. F. Rogers.

## WHEN MOTHER PRAYED

Contributed by Francis McCauley

Somehow God always seemed so real,  
Somehow I could not doubt nor feel  
That God was ever far away.  
(When I would hear my mother pray,  
Somehow when she would kneel in  
Prayer,  
God always seemed to meet her there.

When she would kneel beside my bed,  
With her dear hand upon my head,  
My little heart would cease to fear,  
And God would seem to come so near;  
Somehow, somehow when mother  
prayed,  
I could not feel afraid.

And when she prayed for him to keep  
Me thru the night, and give me sleep  
And rest until the break of day,  
I felt that it must be someday,  
That round about me was His arm,  
And He would keep me safe from harm.

Somehow God seemed so good and kind,  
He seemed not harsh and hard to find,  
Not angry seemed when mother prayed.  
Ah yes, God seemed when mother  
prayed  
To make her face divinely bright,  
And fill her soul with heavenly light.

When mother prayed, oh precious hour,  
When God would come in mighty power.  
O memory sweet, O hallowed place,  
Where God did shine in mother's face.  
(Somehow in prayer she found such  
rest,  
Somehow her soul was always blest.

When mother prayed, ah then I knew  
Within my soul that God was true.  
I could no longer doubt His love,  
And yielding all love from above,  
And mother's God was henceforth mine,  
My soul was filled with peace divine.

And tho the years may come and go,  
This heart of mine can never know  
A sweeter time than that sweet hour,  
When Jesus came in saving power.  
Though other scenes may be forgot,  
While life shall last this one cannot,  
(When mother prayed.



## OUR CHURCH WEAKNESSES

*Continued from Page Ten*

not we have no business in any church.

Now you all knew this, I was just bringing it to your remembrance. I haven't a reference Bible, and it would be impossible for me to find in a few minutes I have to write the exact words I want to use, but while you are looking it up, you may find something good. Let me call your attention to a part of a verse some where in Corinthians, "That ye submit yourselves unto such, and to *everyone* that helpeth with us and laboreth." And also in Corinthians you will find words something like this, "For we are laborers together with God."

An illustration comes to my mind just now. I had a flock of white chickens around a brooder, and they were just getting along fine until one morning one of them got his head fastened in the poultry wire I had around the brooder, and scratched his head just enough to draw blood. It wouldn't have hurt him at all if the other chickens had left him alone, but one of them saw it and began pecking and in less than a minute, the whole bunch was after him, and would have killed him if I hadn't stepped in. Did you ever see anything like that in a church?

Then I see them as they get older, seemingly out of danger, and I see hawks sitting around in the trees ready to sail down upon them. I have also seen young converts come into the church and I have seen human hawks sitting around with all the tools the Devil has given them, sharp and ready for business, and their imaginations working overtime—unkind, evil words—if we could only get a picture of the harm they are doing. Dear readers, can you think of anyone that such has driven them to the very edge of the precipice? If so, let's somehow, somehow show them that there are some that care, and that Jesus cares, and has promised never to leave or forsake us. Possibly as the good old song goes, they can be "touched by a loving heart, wakened by kindness; and chords that were broken will vibrate once more."

I have noticed folks in churches who intended to have their way all the time. I have seen them take particular pains to get those out to a business meeting who would vote the way they wanted them to, and were not so particular about the others coming. I couldn't help but wonder if they would try that hard to get folks out to regu-

lar services, if the empty seats between us and the preacher wouldn't look better? What do we expect those we call the world to say about us? I have had folks to say to me, "Your churches are full of everything except what they should be full of, and you need to have another meeting to get your members on good speaking terms again," and many such things. Folks, let's make this an individual matter, and if we have to stay on our knees all the time, let's not let folks *truthfully* say such things. I am praying constantly that we will be so filled with God's loving Spirit that there will be no room for anything else, that we may be made to see the awfulness of hate, that we may be able, and willing to recognize it when we see it, that we can rightly distinguish between love and hate, and that we may, God being our helper, be able to stamp it out of our lives, our churches, our community, and even our nation. Surely you will agree there are some things being soft pedaled these days by some of our ministers some of them don't want to hurt our feelings, some might even be afraid of getting on their own toes, and some are afraid of hurting their best paying members. It would take a lot more than those things to stop me. I don't care the snap of my finger what man thinks about me. I am not looking for earthly glory, social prestige, or money, I'm expecting my reward later on.

Now in closing, I'll say, "I'm queer, and ignorant, and possibly conditions such as these I've mentioned do not exist, but I did think I saw things like unto this up in Canada."

Dear readers, I would much rather have written of birds, flowers, beautiful sunsets, of lives made beautiful by the indwelling of the Holy Spirit, and of that beautiful home Jesus has gone to prepare, but something seemed to say, "Drop a thought or two alone this line." My health is poor and I feel that I haven't long to stay here, and although I never could put into words the things I wanted to say, I intend to try to say and do the things that will help others. If any of these scattering remarks hits anyone, I mean it for you, and I'm praying in Jesus name you'll take it in the spirit in which it is given. If you are a Free Will Baptist, you have already taken the oath to do this. "Come let us reason together." How do we treat those we love? Let's take our children for example, there is no envy, jealousy, or strife there; we are always

ready to forgive them, we are willing for them to have their way part of the time, we don't say mean things about them, and don't enjoy listening to others do it. So we know it isn't love that makes folks do these things. Let us think on these words, "He that says he loves God, and hateth h's brother is a liar." God's Word is plain and easy to understand. Let us watch and pray and be led by the Spirit, and ever be willing to give the other fellow the same privilege. Let us remember that sin is sin, that one sin is not greater than another, and that the other fellow's sin is not greater than ours. Jesus was asked twice on one occasion if one sin was greater than another. His answer both times was, "except ye repent, ye shall all likewise perish."

If we see the enemy approaching, let us not fail to sound the trumpet. I can't find a place to stop, thoughts from God's precious Word keep running through my mind, but I will close.

I ask to be remembered in your prayers.

— C. B. Gregory.

## Rev. M. L. Hollis Sick

For the benefit of the many friends of Rev. M. L. Hollis of East Tupelo, Miss. I am writing through the columns of this paper an account of his illness.

Rev. Hollis was taken ill on the highway, near Columbus, Miss. on the afternoon of December third, and not willing to go to bed and call a physician that afternoon, he went to fill his regular appointment at the First Free Will Baptist Church of Columbus Sunday morning, December 4th, but became so ill that he was carried from the church and that afternoon was carried to his home in East Tupelo by ambulance. Dr. Kirk was called and asked that he be rushed to Community Hospital at once. He was in quite a serious condition for several days, necessitating the services of a trained nurse at his bedside most of the time.

After spending ten days in the hospital, he was brought home, where he has been since, under the care of a physician. At this time (Dec. 28th) he is only able to sit up a few minutes at a time. We pray that he will soon be able to continue in the service of his Master, and ask that all his friends join with us in wishing him a speedy recovery.

L. E. Duncan, East Tupelo, Miss.



# OBITUARIES

**SMITH**—Audry Smith, son of Mr. and Mrs. Newt Smith, passed away Wednesday, Nov. 30, 1938, after an illness of several months.

Audry was born near Cape Fair, Mo., November 10, 1907, and died at the home of his parents near Purdy, Mo. at the age of 31 years.

He was married to Miss Lottie Myers, March 18, 1921. They were the parents of two children, Doyel who died when he was three years old, and Donald. Surviving are his wife and son, his parents and one brother, Ones Smith of Purdy, Mo.

Audry was converted in 1926 in a revival meeting at the Arnhart church held by Rev. Norman McNabb. Later he was baptized and joined the Macedonia Free Will Baptist church. He enjoyed going to church and especially liked music and singing.

He was cheerful and patient during his long illness. If asked how he felt, he was always feeling a little better. He was a good son to his parents, and a real companion and father. He wanted to live, yet he was ready to die. He will be sadly missed in the home, and in the community also.

Burial was made at Arnhart Dec. 1st.

—Eld. John C. Swaffar.

**CASSATT**—Orville Cassatt, son of David and Susan Cassatt, was born near Moberly, Carroll County, Mo., November 18, 1875, and departed this life to be with the Saviour, at his home in Liberal, Mo., on December 2, 1938, being 63 years and 14 days old.

Death was caused from complications following a paralytic stroke four years ago.

He moved with his parents to the Verdella neighborhood, Barton County, Mo., when he was three years old. He spent his entire life in that vicinity, with the exception of about three years.

He was married to Miss Emma Meadows at the age of 21. To this union was born five children, one daughter and four sons. They are Mrs. Roena Thomas of near Hannon, Mo., Ira of near Verdella, Gilbert of near Lamar, David of Tacoma, Wash., and Oliver at home. They, with his companion are left to mourn his departing. He also leaves 12 grandchildren, and two brothers, Virgil of near

Liberal, and Bascom of Mulberry, Kans.

He was converted some 30 years ago and united with the Verdella Free Will Baptist church, where he held his membership at the time of his death, being an ordained deacon of this church. His was a true Christian life, and ever through his afflictions, his patient, loving disposition was ever there. He was a devoted husband and father and a friend to everybody.

Funeral was held at Verdella Baptist church, by Bro. Selph Jones, pastor of Hannon church, with Hannon Gospel Team Quartet singing, where a large crowd of friends had gathered to pay their last tribute of respect to one they loved.

It seemed the angels hovered near the casket as Bro. Jones brought such a sweet, comforting message from the text, "If a man die, shall he live again?" Job 14:14.

Dear daddie, how we miss you,  
And we see that vacant wheel-chair,  
But e'er long, we all will meet you,  
In God's home so bright and fair.

Lovingly written by his only daughter.

—Mrs. Roena Thomas

**MILLER**—John F. Miller, and his good wife passed away at their home in Fredericktown, Missouri.

Bro. Miller went away November 5, and Sister Miller followed him to the Land of Rest 20 days later, on Nov. 25.

This sweet-spirited, aged couple were the parents of three Free Will Baptist preachers, James F. Miller of Flat River, Mo., George Miller of Fredericktown, Mo., and Charles Miller of St. Louis, Mo.

John F. and Mrs. Miller were members of the Free Will Baptist church at Fredericktown. Bro. Miller was a Bible student, having read extensively on great Bible subjects. I was in their home once and enjoyed a real chat with Bro. and Sister Miller on Bible topics.

When Eld. James F. Miller was in Purdy, recently, he asked me to write an obituary for the Gem, saying that he would furnish me with the information, but we became so busy that he and I both forgot it.

We are sorry, Bro. Jim, our sympathy is extended to you and the other sons and other relation. May the Lord

comfort you in the fact that Father and Mother lived and died together, and are, at this time, waiting in Peace, Happiness, and Rest together—and we shall meet them again to sorrow no more.

A friend,

—John B. Rollins

**BEVANS**—Rev. J. A. Bevans was a real burden bearer. If we weak, puny Christians ever had one, he was one, but why God took him from us we can't understand now, but we'll understand it better by and by. He was a reader of the little Gem, and he visited in our home often, and he and I would talk of the help we got out of our little paper.

—Mrs. Richard Burden

## IN MEMORY

In loving memory of our dear father and mother, B. R. and Sarah James, who have gone on before us to glory. Mother died July 11, 1928, and father died Feb. 20, 1938, both at good ripe old ages.

It makes us so sad to go home and find neither father or mother to welcome us, but we will always carry the memory of their dear smiling faces. The last time we saw them, after visiting with them and while saying good bye—for the last time on earth, though unknown to us at the time, they were standing on the porch smiling at us through the tears they could not hide. We did not know that it would be the last time to see that sweet sad smile here on earth, but, thank the Lord, some day we will see those dear faces again, and the sweet smile won't be a sad one; it will be a joyful smile, as we join them one by one in Heaven.

Dear father and mother, only a few more days, and we will come too.

Written by

—Mrs. W. I. James

## THE GLORIOUS MORNING

Fast by the throne of God behold them,  
Crowned at last! crowned at last!  
See in His arms the Saviour folds them,  
Crowned at last! crowned at last!

With wreath-of-glory round their heads  
No tears of sorrow now are shed,  
To joy's full fountain all are led,  
Crowned at last! crowned at last!



## FREDERICKTOWN, MO.

Dear Gem Readers and Sunday School Workers: I will at this time try to write you about the Sunday School Program of our Missouri State Association.

I wish to say first of all, that I am so thankful for the vision our people have for the future and how ready they are to launch out into new fields of labor.

We have made many moves that have made wonderful progress and there are others in store for us, so let us keep the good work moving on.

I am so glad for the Sunday school program, which I feel is one of our outstanding needs of today. We can never get to the place where we will not need a better understanding and co-operation with each other for our blessed denomination and the Lord, then if we can become better acquainted with each other and to know each other as a worker in the Sunday school; then let us pray to our Lord to help us in some way, that others may know of our labors, that others be laborers together for Him.

At our Missouri State Association last fall at the Green Grove Church, near Novinger, Mo., a Sunday school program was recommended as a state work, it was heartily endorsed by all present. A field worker was elected for the purpose of carrying out the program. Your unworthy servant was elected to this place.

I have been praying, planning, and seeking advice from my brothers and sisters for the right plans for this great program. We are asking the assistance of every Sunday school worker to help me in this work, as I want to serve my church to the best advantage.

This is the program: We would like to appoint a field worker in connection with each Sunday school convention or society that have Free Will Baptist Sunday schools, or one in each Association or Quarterly Meeting to visit the Sunday schools in their district and get a statistical report of each Free Will Baptist Sunday school, and mail them to me for recording. It was recommended by the Sunday School Committee at the State Association that each Sunday school send an offering to defray expenses of the program; then at the next State meeting, we can have a report of all the Sunday schools in the state.

Please co-operate with us, if you have a real good Sunday school worker in your convention or association, please write to me so as to help me locate the field workers.

We are hoping to be able to give a more complete program next month. Pray for us in our work.

—Eld. William Reeves,  
Missouri State Sunday School Field Worker.

## WEATHERBY, MO., Dec. 15th.

I have, for several years, been preaching for the Free Will Baptist church at Carlow, Mo. Not long ago I, by the help of God and others, held them a week's revival meeting. God blessed in the meeting from the very start. Although nearly everyone was busy shucking off corn from daylight till dark, the meeting was well attended. The result of the week's meeting was that I baptized six people in the ice cold waters of Grand river, and there were eight people professed faith in Christ, and eight people joined the Free Will Baptist church at Carlow. While I did all the preaching, Elder John McKown, who lives near Carlow, and several others were a great help in the meeting, which, no doubt, ought to have gone on longer but I felt that I had better come home and continue the meeting later on.

There are three members of the church at Carlow who take the Gem.

—Eld. T. C. Ferguson,

## DRUMRIGHT, OKLA., Dec. 16.

Dear Gem Readers:

We, the Young People of the First Mission Association of Oklahoma, wish to write to you and report the wonderful rally that we held with Bro. Melvin Bingham's church in Tulsa, Sunday, Dec. 4, 1938. We had about five hundred people present, and luncheon was served in the basement of the church.

We came together at 11:00 a. m. and after singing several songs and having prayer, we had a special song, then Rev. Morris addressed the young people for a few minutes. Rev. Harry Staires brought the message. His text was, "Thou art and thou shalt be." He brought forth a wonderful message which was enjoyed by all.

After lunch, we came together with a song and prayer, then we went into

the business part of the meeting. During the business session, we voted to pay \$25.00 on the publishing house, and we also sent Rev. B. F. Rogers \$10.00 for our foreign Missionaries.

After our business, we went into the program. The churches presenting programs were Vance Chapel, Drumright, Silver City, New Home, Collinsville, and Tulsa. Each program was enjoyed by all, and Drumright received the banner for the best program, also for the most in attendance.

The next Rally will meet at Drumright the first Sunday in February. We are looking for a wonderful day, and any reader who is able to attend will be welcome, and we will be glad to have you.

May God bless each Gem Reader.

The F. W. B. Young Peoples' Rally of the First Mission Association, Sponsor, Harry Staires, Drumright, President, Everett Keifer, Tulsa, Vice Pres., Everett Brown, Drumright, Sec.-Treas., Nora Jo Moore, Drumright.

## TULSA, OKLA., Dec. 19, 1938.

Dear Bro. Brown and Gem Readers: Greetings to all.

Just now, as the curtain is slowly but surely lowering on this past year, 1938, and we take a glance backward, summing up our deeds, privileges, opportunities, etc., we can't help but think, and ask ourselves this question: "How do I stand in the sight of my Teacher?" It is really something to think about. How many golden opportunities have we let pass? An opportunity past is gone forever.

An old year goes, a new year comes, and as the old year leaves us older, we think we will do a better job of living the new year that is just ahead of us. But will we? Don't we find the path just a little rugged, and instead of going on, detour just a short distance to avoid some strenuous duty?

It makes me think about the statement in John 6, "From that time many of his disciples went back and walked no more with him." Jesus had said something too hard for them to accept, so they quit. It is always thus with some. Truth in all its fullness is hard to accept, for its demands must be met as well as its blessings received. Peter ran into one of these hard sayings of Jesus when he asked, "Lord, how oft shall my brother sin against me, and I forgive him? Until seven



times?" The reply was astounding! Jesus pointed out in a stirring parable that if we are like the unjust servant, accepting forgiveness but giving none, we shall receive the treatment accorded to him. If we "forgive not every one his brother," how can God forgive us? Forgiveness is a characteristic of God, where would any of us be if God was not forgiving? We too must be forgiving.

In the coming year, let us all try to accept the hard things, and so improve over the past.

I would like to add that our Sunday school at New Home Church is growing. We have a wonderful young peoples' class, also the adults have larger classes as the time passes.

Now may I wish for each of you a very happy and a very spiritual coming year. May His blessings rest upon you.

Mrs. Ed Jenkins, B523 W. Tulsa

ADA OKLA., Dec. 15, 1938.

Dear Editor and Gem Readers:

Although Christmas may be past when this appears in the Gem, but as I write, it is just a few more days until Christmas and our minds are centered on that precious little babe that was so humbly born and lay in a manger with only hay for a bed, and the wise men saw his star and came to worship and give him gifts. The angels appeared unto the shepherds and told them of Jesus our Savior.

We often wonder if that is as far as this beautiful story goes in the minds of so many people. Oh! If everyone would stop and realize what that precious little babe was sent to this wicked old world for, to seek and to save those that were lost, and in the end was nailed to the cruel cross that every sinner might have a chance to eternal life. Yet so many will bruise that tender heart of our Lord and Saviour Jesus Christ.

After He has done so much for us, so many still reject that ever pleading voice that says COME.

He said in Matthew 11:28, "Come unto me all ye that labor and are heavy laden and I will give you rest." Oh, such consolation!

This is my first letter to write to the Gem. We have a wonderful little church here in Ada now, but many times in the past we have become so discouraged, and it seemed there was nothing to do but give up, but God

would always stay with us and tell us to pray a little more. We kept praying, and our prayers were answered. We now have a church we are thankful for and we hope our Father in Heaven is well pleased with it.

I will give you the program that appears in the Ada evening News every week.

#### FREE-WILL BAPTIST CHURCH 15th and Ash Street

Rev. George McLain, ..... Pastor

Sunday School at 9:45 a. m. Sunday

T. A. Sanimon ..... Superintendent

Preaching at 11:00 a. m.

League at 6:45 p. m.

George Gideon ..... President

Prayer Meeting Tuesday 7:45 p. m.

Mission Circle Wednesday 2:30 p. m.

Singing, Friday, 7:30 p. m.

Vestel Henry ..... Director

Mr. M. M. Keeton has just completed a two weeks' singing school at our little church. We feel there was much accomplished from his teachings.

We are proud to report that we have our new church house almost paid for and have erected a parsonage for our pastor, Rev. McLain and family.

We have 115 members in our church now, having taken in 22 recently. We also have a goodly number paying tithes.

Our church is always represented at each fifth Sunday meeting. We were well represented at the Center Association this year (it being our home Association) which was held at Goar Corner Church. We were also represented at the State Association held at Dibble.

Rev. McLain, wife and daughter, Clara June, attended the National Association at Nashville, Tenn. They reported a wonderful time while there.

We are looking forward to the 5th Sunday meeting that will be held here with the Ada Church in April. We extend a hearty welcome to everyone who can come.

I also want to mention that Rev. McLain has charge of the devotional period on the air twice each month with a quartet accompaniment. You will hear him again on Dec. 27th over K A D A, Ada, Okla.

I ask the prayers of every Christian to pray for our church that our number will grow larger and our work greater for the Lord.

And pray for my husband and me, that He will give us strength to ever do His will.

—Vinita (Hunt) Gideon, Reporter

## TULSA CHURCH REPORT

By Ethel Renegar, Reporter.

Dear Editor and Gem family:

We have truly been feasting on manna from Heaven since our last report.

First, we entertained the Quarterly Meeting of the First Mission Association, then we were fortunate enough to have one of our State Evangelists, Bro. Morris of Blanchard, Okla., to hold us a fifteen nights' revival, and what a spiritual up-lift this revival has been to our church. We had nearly forty conversions and renewals.

Now, I will endeavor to give you a report of the Quarterly Meeting. Realizing that this report will be rather lengthy, I will mention the most important points only. I will say too, that this report may not be exactly correct as the writer was unable to always have a seat near the front and the large crowd made it impossible to hear very well near the back. So please overlook all mistakes.

We had a very large delegation; having nineteen churches represented, with thirty-one ministers present.

On Wednesday night, Sister Hattie Newman of Silver City Church preached the Introductory sermon, using as her text, "Going Forward." Bro. Walton taking charge of the devotional service.

Thursday morning, we were called to order by the pastor, Bro. Bingham. Bro. Crouch of Turley gave a short talk. Then the welcome address was given by Sister Esther Miller of Tulsa. Bro. Rogers of Weyoka gave the response.

Bro. Harry Staires of Drumright was elected Moderator for this meeting.

Ministers elected to preach at the 11:00 a. m. service were Bro. Coursey of Collinsville and Bro. Carter of Weyoka. Bro. Coursey took as his text Matt. 22:21, "Render unto Caesar that which is Caesar's, and unto God the things that are God's." Bro. Carter's text, Psa. 126:3, "The Lord has done great things for us."

The Tulsa Mission mothers presented Sister Hattie Newman with a nice bouquet as a love token for her twelve years' service in the ministry.

A song was rendered and dedicated to Bro. Carter, one of our state evangelists, and to all the oldest ministers present, by the Fincher Sisters.

Thursday evening, solos were sung by Bro. Paul Pursell, Bro. Rogers, and

Bro. Pate. A song by the Fincher Sisters, then Bro. Bill Fincher sang, "Since I've Been Born Again."

Thursday night, Bro. Talbert brought the message, followed by Bro. Walton. Bro. Judd Quesick of Drumright Church was ordained as a minister. We had lots of good singing, including the Harrison Quartet and Tulsa Church Quartet.

On Friday morning, Bro. Johnnie Brown of Collinsville gave a short talk. More business was cared for, and then Bro. Lester Judd and Bro. Wess preached at 11:00 a. m. Bro. Judd's text was John 3:16, Bro. Wess used "Pride" for his text, found in Psalms.

Friday evening, Bro. Pate sang for us again and Bro. Ben Caperton of Picher was ordained as deacon. The ordaining council was Bro. Judd, Bro. Carter and Bro. Perry.

Will close now by asking all praying people to pray that we may go forward in our Master's work this coming year.

**NIANGUA, MO. Dec. 21, 1938.**

Dear Gem Family, Greetings in Jesus' Name:

We are now in a revival at Amity Church in Webster County, eight miles northeast of Niangua. We began here Dec. 7, and the Lord has blessed many times in these services. At one day service, we called the Christians into the altar for prayer, and the Spirit came so forcibly that all were made to feel His presence and began to shout and praise God. There was only one girl present that was not a Christian, and she was converted. This was one of the services like we have read about, and many of us have witnessed—no preaching, but the good Lord took charge—praise His name for these Pentecostal experiences. To date, there has been sixteen professed faith in Christ. The Lord has been good to us, whereof we are glad. The meeting will continue until over Christmas. There is some real salt of the earth here, and the most of these people we know, having been here in a meeting eight years ago with Bro. Selph Jones.

We have calls for three meetings now. One any time we can get there, and the next about May 1st, at Verdella, near Liberal, Mo. Then we are slated for Wortham, Mo., near Flat River about June 1st. So if any of

our readers should want us for a meeting in February or April, write to us for a date.

Yours in Christ,

—Sam and Daisy Marcum,  
Home Address, Cameron, Mo. R. 7.

## NATIONAL HOME MISSION PLANS

Dear Co-Workers:

While the National Association was in session, a Home Missionary Board was appointed, consisting of five members, and before the staff of workers separated, they organized for business. Bro. M. L. Hollis of Tupelo, Miss. was elected Chairman, Bro. J. K. Warkentin of Fort Worth, Texas, Treasurer, Sister Frazier of Nashville, Tenn., Secretary, Bro. Geo. D. Dunbar of Chuckey, Tenn., and myself were elected field workers.

I have been very earnestly praying for some good plan, and I am led to ask our country sisters to set aside a hen, and keep a strict account of all the eggs, and set her as early in the new year as possible. I have only mentioned this plan in a few places, and I have several names and will have them run in the Gem and Baptist as fast as I secure them. All of our dear women that are interested in getting churches in the towns and cities, write me a card or letter and say you will set aside a missionary chicken.

Think of the thousands of dollars that can be raised, you see if this plan is carried out by July, when the National Association convenes in Bryan, Texas, we will have a real report. I will give as much in cash as the greatest number of chickens raised by any sister. Just think of one hen and what chickens she can raise in 1939. I want all the women who read this to pray and send me your name and address, and say, "You can count on me." I will give the list of names I have up to date:

Mrs. Walter Maxey, Ashland City, Tenn.  
Mrs. Herman Hudgens, Ashland City,  
Mrs. J. T. Walker, Joelton, Tenn.  
Mrs. C. B. Turpentine, Joelton, Tenn.  
Mrs. Alice Taylor, Blue Eye, Mo.  
Mrs. Viola Avery, Blue Eye, Mo.  
Mrs. Martha Avery, Blue Eye, Mo.  
Mrs. John Scott, Blue Eye, Mo.

This is a splendid start and we are sure we will get more when our good missionary workers see this.

Yours for Jesus,

—Lizzie McAdams.

**ST LOUIS, MO. Dec. 5, 1938**

Dear Editor:

I sure enjoyed my last issue of the Gem. I am enclosing a list of subscriptions and my renewal, as I would hate to do without the Gem paper. I gave a friend a copy who became a regular attendant at our services through the one copy. I am sending it to others now.

Well, this is the first report from the new church in St. Louis, Mo. We are a small group feeling that we needed another church in St. Louis, so we organized a Free Will Baptist Mission three months ago, with myself as pastor. The Lord blessed us from the start. We bought and paid for our seats and the Lord gave us a piano and other things: we were not able to buy them. On October 16, we called Eld. George Miller of Fredericktown to hold us a revival meeting, and while the attendance was not as good as we expected, yet we had a wonderful meeting. We had eleven conversions and reclaims, and the church built up and encouraged. The last night of the meeting, the Lord almost made a clean sweep of the house as only two sinners were left and both of them heavily under conviction. We are still praying for them to surrender to God. Bro. George preaches old time gospel without any isms, and his preaching was accompanied with much conviction. Truly the Lord was with us. We expect to have Bro. George with us again as we have learned to love him and his good wife, realizing they are both out and out for God. I'm afraid I am taking up too much space, but I would like to say that the Quarterly Meeting Board, with Eld. James F. Miller presiding, organized us into a 100% Free Will Baptist Church on Nov. 11th, with 12 charter members, and one more came in on the following Sunday night. We also have five candidates for baptism. We are prepared to co-operate with our denominational enterprises. We have a good Sunday school with average attendance of 40, and about an average of 50 in church attendance. For all we have accomplished, we wish to give thanks to God: for Paul planted and Apollos watered, but God gave the increase.

Our directory is Concord Free Will Baptist Church, 2326 Menard St., St. Louis, Mo. Pastor, A. E. Gulley, with Deacon C. O. Ferguson Sunday school superintendent. Sister Pearl Ferguson is the church clerk.

Eld. A. E. Gulley, 1841 S. 9th St.

BRISTOW, OKLA., Dec. 5, '38.

Dear Gem Family:

It has been some time since I have sent in a report from our Mission Circle No. 1 of First Mission Association.

We are still working for the Master in the interest of lost souls.

We still meet the first Friday of each month.

We met this time at Jennings, Okla. and had a very spiritual day. We feasted at noon on the natural blessings of life, and in the evening on the wonderful blessings of God. One precious soul was reclaimed.

We had written reports from the following missions: Olive, Jr., Olive Sr., Silver City, Vance Chapel, Cushing, Dammright, Tuskegee and Jennings.

I am afraid it would take up too much space to give each report separately, so will combine them. They have read 700 Bible chapters, made 154 sick calls, quilted six quilts, tacked seven comforts, served lunches at sales, and many other good things too numerous to mention.

We gave \$2.00 for State Evangelist work and expect to continue with our help as finance permits.

We are also interested in Foreign Missions, and with the co-operation of the pastors in this circle, we expect to help them soon.

We sent ten dollars to the Free Will Baptist Orphanage at Middlesex, N. C. as a Christmas gift for the children. May God richly bless them, we pray.

Our afternoon service was opened with song and prayer.

Special violin solo, "Nearer My God to Thee," after which Sister Casey, Mission President from Jennings, led the devotional, reading for our Scripture lesson, 1 Thess., 5th chapter.

After devotional, Bro. John West from Tuskegee took the stand. Subject, "What Must I Do to Be Lost?" Followed by Sister Hattie Newman. Text from Psalm 23.

Dismissed in prayer by Bro. Jack Williams.

Our Fellowship meeting was opened at 7:30 p. m. by singing and prayer.

Devotional led by Bro. Newman.

Special song by Izeta Fincher.

The following ministers took the stand:

Bro. Florence, text, Matt. 11:28.

Bro. Homer Vaughn, text, Luke 21:24.

Bro. Williams, text, Isaiah 51.

Sister Elnora Gilbert, text, Lk. 22:11.

Bro. Kusack, text, Deut. 31:31.

Sister Newman, text, Exo. 3:3.

Bro. Brown, text, Luke 18.

Sister Fincher gave the altar call, and one precious soul was reclaimed.

Some of our ministers are in revivals and could not be present.

We ask an interest in your prayers, that we as a united band of Christian workers might stay in the center of God's will.

Bro. Williams, President,

Willa Hallman, Sec. Treas.

## FREDERICKTOWN, MISSOURI

Dear Editor and Gem Readers:

Just a few lines, as I have not heard anything from this part of the country for a long time.

I just want to say that our church at Fredericktown is coming along fine, with Bro. Hand as pastor. We have preaching every Sunday, and a fine Sunday school, and young people's meeting every Sunday night.

It is so good to see what a big class of boys and girls Bro. Hand has. He is such a wonderful preacher, that all the young people like him, and he is so filled with the love of God.

We have lost some of our old and dearly loved members in death lately. One was dear old Brother Miller, one of our oldest members. He had been poorly for several years, and could not attend services. As long as he was able, every Sunday, you could see him with his Bible under his arm coming to Sunday school. So you see we lost a faithful helper, when the Lord called him home. Then we heard yesterday that his wife was dead. She too, was a dear old saint on earth, and she had to stay here only a few days after her companion was taken. I think it is a blessing when two old people can go together. They have done a good work on earth: for they raised three good preachers: Eld. James F. Miller of Flat River, Eld. Charles Miller of St. Louis, and Eld. George Miller of Fredericktown, with some other children that are good.

Bro. Cox of St. Louis has been holding a revival at Mill Creek, three miles from Fredericktown. He has been delivering some wonderful sermons, but with little success. Bro. Cox is getting old, and it won't be long till the Lord will tell him it is enough of hard preaching down here, and will call him to his reward.

Eld. J. L. Yancey is pastor at Mill

Creek Church. He is a wonderful man of God.

I want all who read this, to pray hard, not only for us around here, but for the whole wide world.

—Mrs. W. I. James.

## REPORT OF REVIVAL

On October 24, we went over in Barton County to our Hannon Church to begin a revival meeting. When we arrived, we found a preacher whom we learned to love and felt the Spirit of the Lord. We had not been there many days until it rained and got the roads so muddy that people could not come. Then on the second Sunday that we were there, it rained again and then snowed, so the roads became impassable again. We continued for about three weeks with five conversions and closed with good interest. One young man acknowledged his call to the ministry. There were a number of people planning to unite with the church.

May the Lord bless those dear people and keep them in the center of His divine will.

—Eld. Cecil Campbell, Carterville, Mo.

## IF WE SUFFER WITH HIM

*Mrs. Melvin Bingham, Tulsa, Okla.*

The Lord means everything to me,  
There's no friend as dear as He.  
No one like Him understands my heart;  
In all my sorrows He has a part,  
Because He before me bore a cross.  
His dear heart was broken for the lost,  
Tho' them, He loved, for whom He

was slain,  
Wagged their heads in scorn and shame.  
Yet He cried, Father forgive, they fail

to know,  
That refusing my word they choose

a woe;  
Even calling down wrath from above,  
When they fail to accept your gift

of love;  
Oh, how glad I am today,  
To be partaker of Christ, the Way!  
Tho' it means scorn, shame, and a cross  
If I suffer with Him it is no loss.  
A promise I have with Him I'll reign,  
For I bore with Him His cross of pain.

## LA RUE, ARK. Nov. 30, 1938.

Dear Bro. Brown and Gem Readers:  
I am glad to send in a brief report of a revival meeting that Bro. Elmer Lawson and I conducted at Rock, Ark.



about four miles northeast of Best, Arkansas.

We started the meeting October 31st, and continued until November 20th. From the first night of the meeting until the close, the good Lord was with us—He did bless in a wonderful way. There were 27 precious souls that prayed their way through to victory. It was a glorious meeting, because they were all married and had homes of their own, excepting six of the number saved. How it does thrill my soul to see the wonderful works of God manifested among men and women. Not only were individuals made anew, but homes were made new. One man prayed his way through in his home while Bro. Lawson and I were there, and a little girl about nine years old went into the kitchen and told her aunt that he had been saved, and she said, "I'm so glad, for there won't be any more old booze here." Isn't it wonderful that she could realize what the Lord had power to do?

We organized a church Sunday night, November 20th, with 36 members. Some had been saved and baptized, but had never united with any church, and some came from other churches, as it was closer for them. They elected their deacons and ordained them that night, they also elected Bro. Lawson for their pastor.

So remember us when you pray, that God will continue to bless us in the work for the Lord. May God's richest blessings be upon this little church and their pastor. May God bless all that shall read this.

A brother in Christ,

—Eld. Cecil O. Garrison.

### MONETT, MISSOURI, R.1

Dear Gem Readers:

I feel led to write a few lines to our fine little church paper, although I am not a writer at all, but by the help of the Lord, I will endeavor to write.

There is much to be said in behalf of our Saviour. He really means so much to us who serve Him. He is a truly wonderful Saviour, with a protecting and guiding hand, One who hears and answers prayer.

I am truly glad for the Word that reached my heart, and for the power that saved. God really is a wonderful God, and He has done so much for me, and it seems that I have done so little for Him: but when it seems that I've gone the last mile of the way, Jesus is always near to comfort

and cheer, and I really praise Him for it.

I ask an interest in the prayers of God's people that I will always be faithful and willing to do what I can to help lead others in the right way. As we just have a few more days left in this year, and as I view back over the past year, I am truly satisfied with my Saviour—and I sometimes wonder if He is satisfied with me.

Yours in Christ,

—Mrs. Mary Childress

### DADDY'S GONE HOME TO HEAVEN

Daddy has gone from our home forever  
The cheery one of our band,  
He has crossed o'er the mystic river,  
Into the Summer Land.

Gone from a world of sadness,  
Gone from a bed of pain,  
Into eternal gladness,  
Never to suffer again.

We weep, our hearts are breaking,  
We smile as we read the Word of God  
We know his spirit is waiting  
In the Paradise of God.

—Mrs. Mary Childress.

### RICHWOODS, MISSOURI

Dear Gem Family:

Perhaps you have been wondering concerning the newly organized Free Will Baptist church at Richwoods, Mo. God is blessing in a marvelous way. In the last three weeks, we have had eleven professions, and many are following the Lord in Christian baptism.

We appreciated the visit of Bro. Albert Tucker on Sunday, December 11th. He preached for us at the evening service, and six precious souls professed faith in Christ.

Since we organized, September 5, 1938, we have had thirteen to unite with the church.

Bro. John Ackerson is doing fine as Sunday school superintendent, and also besides this work is preaching.

Concerning our church building, the work has begun. On two different Fridays, men from the Free Will Baptist churches at Flat River and Desloge came out and worked on the foundation. We expect the building up in the near future.

The visits of Elders Alvin and Willard Halbrook on various occasions were much appreciated.

Sin is abroad in Richwoods, but we repeat Rom. 5:20 "But where sin abounded, grace did much more abound."

Pray that God's work might advance here and elsewhere.

—Sophia Ackerson, Church Clerk

### CARLOW, MO. Dec. 24, 1938.

I am wishing to one and all a very happy and prosperous New Year in the Lord's work.

Brother and Sister Brown, and all readers of the Gem, as it might not be so long till I will be seeing an X marked in the ring on page two of my paper, I am sending in \$1.00 for a two years' subscription to the Gem.

We don't see much in the Gem from northern Missouri. The weather has been ideal, but very dry. Mr. Coberley and I have very good health, for our ages, although I have been unable to walk to church and Sunday school any more.

Brother T. C. Ferguson preaches for us each second Sunday. I am always glad for him to come, although I can't go to hear him, but others can go. I like to read the sermons and other reports in the Gem, they are all good. I know Brother and Sister Willey are having a hard time, but they seem to enjoy it all, and may the Lord bless their work.

We lost one member from our church Sister Emma Hogan, who passed away October 27, 1938. We were sorry to learn of the death of Grandma House.

Eld. John McKown held a revival meeting here, had one conversion. Eld. T. C. Ferguson held a revival later, and eight more were added to the church.

Our children live fairly close, except Bert, the oldest son and his family that lives in Joliet, Illinois.

I will close by asking all to remember us in prayer.

—Mrs. Olive Coberley

### FALCON, Mo. Dec. 15, 1938.

Dear Bro. Brown and Gem Readers:

A few lines from New Home Church. Our church day is on Christmas Day, and we are having the people come together, celebrating what that day is set apart for. It is to commemorate our Lord's birthday by keeping it holy, and if we give gifts to give them in the name of Christ our Lord. "Then said he to him that bade him, when

*Continued on Page Twenty-threes*

# The Rapture of the Bride

By Ransom A. Biggs, 3154 Y Street, Lincoln, Nebraska

Dear Brother Brown:

This morning, early, as my thoughts were on the divine cause of our hope, and I was moved in the Spirit as never before to the possible rapture of the Church soon; I felt moved to comfort the saints (though you may do with this as you wish, for we know that mistakes are easy).

I have heard so many Christians express the view that the rapture of the Bride would be before the Man of Miracles should be on the scene, but for me, I chose to remember the passage of Matt. 24:24—speaking of the miracles, "Inasmuch that, if it were possible, they shall deceive the very elect." The Holy Ghost told us here at Lincoln, about a year and a half ago, that it would be far sooner than we expected, and early some morning. But, even with that, I continued the watch for a Man of Miracles who would deceive the very elect if possible, until this morning, when I felt a definite move within my innermost soul that the Bride's rapture may be emergently upon us, and in that I quickly thought, "Christians must be right in their view that the Church will be called away before the Man of Miracles be revealed."

I believe the rapture is near, and that only the waiting of death to an old man who is past 80 years old, and one who has already suffered two sicknesses unto death, and it is well identified that he must pass in death to make a way for the Man of Miracles.

Then my mind went back to the flood when Noah too, awaited the death of a man to bring the date of the flood. That man was Methuselah, Noah's grandfather, whose name meant "His death shall bring many waters."

So this morning, I see as I have never seen before, that as by the death of one man the flood came, it may be true that by the death of another man may come the Man of Miracles. At Methuselah's death came the flood—it is easy to add up to the same year of the flood by adding years in the 5th chapter of Genesis.

Today, as I definitely feel the emergent nearness of the rapture, and admit it must be before the Man of Miracles appears on the scene, I am made

to realize the death of the man that is delaying his appearance is now in the balances of uncertainty from one day to another. Never again do I expect his doctors to alarm us of his danger, but as the ways of an old man, he will pass suddenly on, and if it really be true that the Church will be raptured before the Miracle Man be revealed, which will mean that as Pope Pius XI (the 665th) breathes his last, the trumpet will sound. Today, I feel a nearness that I've never felt before, surely it will be soon that Heaven's door will open to the Bride.

It is said that the next man to enter that office will be the 666th—See Rev. 13:18. Yet we know how uncertain will be the death of an old man. He may live for years, yet he may not

live through another day. Noah waited for Methuselah's death, and he lived seven years longer than any one before him.

Please, Brother Brown, and Editor of the Gem, if our Lord tarry until the next Gem be printed, give this message a voice.

My call to the elect is to pray, and pray earnestly, that you may be counted worthy to escape the day of temptation. Arise and trim your lamp, dear brethren: for this may be the footsteps of the Bridgroom now sounding.

Also, in this day, I have been made to know a mystery that I have long wondered about, and that is how it would be lawful for the Jews to restore the Jewish way of worship in the age of Grace, but with the Holy Ghost gone there will be a difference.

Dear Gem readers, do not hold odds toward the Publication Council for permitting this to pass. I will take all the blame.

## "Woe"

By Virgil Starnes, Purdy, Mo.

Dear Editor and Gem Family:

I want to try to write a few lines for the Gem.

Isaiah 6:4-5—*"And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." Then said I, Woe is me! for I am undone; because I am a man of unclean lips: for mine eyes have seen the King the Lord of hosts."*

Let's look back in the 5th chapter of Isaiah and notice the "woe" there.

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Did you know that the people that name the name of Christ are to blame for the liquor and strong drink that is damning our boys girls today? We stood back and let the Devil, as it were, put men in power that put the damnable stuff here, right at our doors. Oh, that we the people of God would look around us and see that the harvest time is here, and is almost over, with multiplied thousands going down to a Devil's hell!

Then, what can we expect but a woe pronounced when we stand in the Judgment? "Woe unto him that giveth his neighbor drink, and maketh thy bottle to him, and makest him drunken also" (Hab. 2:15).

If there ever was a time when the church needed to stand for God and His cause, it is today. Dear brothers and sisters in Christ, I haven't done what God wants me to do heretofore, but if I keep my right mind, I will from here on; because it is up to you and me to warn the wicked and bring them to repentance: for God said in His word, that if we failed to warn them their blood would be required at our hands; so let's all of us go hand in hand and try to put a stop to the sale of alcoholic drinks, then we won't hear that *woe*, when we stand before God.

Well, I will hush for this time.

Pray for me, that I will be up and about my Father's business.

## A CORRECTION

On page twelve of this issue of the Gem, in the Proceedings of the Joint Committee, we left out one Committee man's name through an oversight.

Eld. Arlie E. Hoover of Arcadia, Kansas is a member of that committee, and he was present and as much interested as any in the transaction.

We owe Brother Hoover an apology for this inexcusable mistake.

## FALCON, MISSOURI

*Continued from Page Twenty-one*

thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again and a recompense be made thee." Luke 14:12. But people have become so selfish that they want me and my wife, my son John and his wife, us four and no more. That is not God's way. God said to remember the poor and needy, "But when thou makest a feast, call the poor, the maimed, the lame, the blind:....for thou shalt have recompense at the resurrection of the just." Luke 14:13

God wants us to obey His commands, and if we would keep His commandments, then we could go to church with the love of God in our heart and serve Him in Spirit and in truth, and when we would meet our friends, rich or poor, we would clasp glad hands with each other in God's name. But when we go to see and be seen, or to make a show to the world; then is when God lets us down, and we get so we can't bow down to pray, and can't even bow our heads for prayer. I am trusting the Lord that I may never get to where I can't bow the knee to God in prayer. Praise His name, for He has done so much for me.

Jesus went into the temple and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers and the seats of them that sold doves, and He taught saying, "It is written, My house shall be called of all nations the house of prayer, but ye have made it a den of thieves."

I want some good brother to tell me, is the church, where we go to worship God, His temple, and should we not keep it holy?

Now go to Mark 11:25-26, "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

So if we can't forgive our fellowmen, we need not ask God to forgive us; for God said that we were to be a tried people for His name's sake, and He said for us to try the spirits and see whether they are of God or not. If He is willing for us to try Him, we ought to be willing for Him to chastise us when we go wrong. But so many people are like the ten lepers who cried out, "Jesus, Master, have mercy

on us," and one of them turned back and with a loud voice glorified God, and Jesus said, "Were there not ten cleansed; but where are the nine: there are not found that returned to give glory to God save this stranger." One out of ten to help carry the burden for the Lord. We would see the world turning to the Lord while they have time and opportunity to seek Him while He may be found.

Now let us pray, "Almighty God, in whose hand are all nations of the earth, grant to them, all guidance and help, that they may seek prosperity in promoting the welfare of all mankind. Grant to all people and races that they may work together for the betterment of the whole world, make wars to cease and hasten the day when there shall be peace on earth and good will among men.

—Mrs. H. G. Hamilton.

## MYRTLE, MISSOURI

Dear Bro. Brown and Gem Readers:

On this beautiful morning, I will write a few lines to our paper. This leaves me still thanking the Lord for His many blessings. There has been a great many souls saved and there is need for many many more. I think it's time this world had more Christ-like men and women: they are the light of the world, the salt of the earth; they are the good seed of the kingdom. Men and women whose Christian life reflects the beauty of Jesus are the world's saviours. When churchmen become truly Christian, then the kingdom will become a reality, evangelism will become a revival that will awaken and redeem men, when the good seed are sown in the field of our community life.

Read the 103rd Psalm, the classic of the thanksgiving heart. The writer is counting his blessings, naming them one by one. Bless the Lord for forgiving our sins, bless the Lord for the good things of daily life.

And they went and preached everywhere, that in view of the approach of the kingdom, we should repent. That is what Christ expects of us, and we feel that we have a great deal to learn. Indeed, while life lasts, we shall never finish our learning, but in the meantime we know something: for we know that Jesus brings God near, we know that He breaks the power of sin, we know that He imparts peace and harmony into this life.

Our privileges are all meant for service, our personal blessings are all meant to serve the common good; what we know of Jesus is meant for the enlightenment of the world. Have we ourselves reached this stage? Of course there is no suggestion in all this that we should all turn and be teachers or preachers, but short of that, have we as opportunity is given, begun to tell others and to share with others what we know of Christ? I am persuaded that here lies the main reason for the slow progress of the Christian faith, that we have been too contented to remain in school all our days, instead of going forth to teach. We have been receivers, not givers; listeners, not tellers; we need to hear our Lord's command, "Go forth." If someone tells me he doesn't feel fitted for the work of preaching and witnessing, I answer, "Neither were the twelve that had very much to learn." You know what blundering scholars they were: they knew that the kingdom of heaven was at hand, they felt sure that Jesus was about to inaugurate that kingdom. It may appear when death rises up suddenly, full in the path of a live, vigorous man and puts its cold hand out to draw him to itself. I believe the natural cry of the true human heart is, "Father save me from this."

Even when sickness comes and the work has to be laid aside and the road is evidently slipping downward to the grave, still the life fears to die; for the last enemy has still his terrors. Some men make their lives cheerless fearing they will not be able to meet the king of terrors when he comes.

Dear friends, learn from your Savior that no duty reveals itself till we approach it; the duty of death, when you approach it, still lights itself up. You may be sure and seem very easy to your soul; till then do not trouble yourself about it. To live and not to die is your work now. When your time comes, the Christ who conquered death will prove Himself its Lord.

Bless the Lord who satisfieth thy mouth with good things, bless the Lord for His patience with our short comings. He hath not dealt with us after our sins; bless the Lord for His love that is grater than even that of an earthly father; bless the Lord for the promise of everlasting mercy. "Bless the Lord O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Psalms 103:1-2.

A sister in Christ,

—Mrs. M. B. Cockman.



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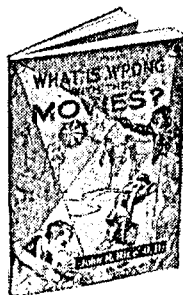
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