

Lucille Maberry R.

THE FREE WILL BAPTIST GEM

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

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An Older Mother Speaks

They come to me with questions in their eyes,
These mothers of small daughters and small sons,
They tell me of their longing to be wise
In rearing their own precious little ones.
And I who have lived longer, far, than they,
Who understand their seeking hearts so well,
Look backward through the long years that I may
Find something wise and beautiful to tell.

And always there is God. I speak of Him.
Without His help no mother's heart could bear
The anxious hours, the swift bright days abrim
With grave responsibility and care.
And if I had no other word to give,
After the winding roadways I have trod,
This would be my message: While you live,
O dear young mothers, give your children God.

—The Christian Herald.

THE FREE WILL BAPTIST GEM
Organ of
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TERMS

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

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

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"God Only Knows"

By Rev. H. C. Morrison, Editor of the Pentecostal Herald

Contributed by Alma Meyer, Clothier, W. Va.

What man in all the world is wise and just enough
To judge his fellow men and give to each his due?
In this tangled, human net of work and woof,
What mere man can hold the scale so steady and so true,
And weigh out in equal justice to friends and foes?
What human being can clearly understand
What God only knows?

What man is high above all others of his kind
That he can search and understand the inner hidden life,
And know the longings of the soul, the unspoken mind,
The vast background, in this world of strife —
The pre-natal heritage, the environment in which one grows,
And so, who dares to condemn and damn,
When God only Knows?

Take the blood of the many races of the round earth,
Which in the veins of human beings goes,
Since Mother Eve to jealous Cain gave birth,
And who can analyze this stream from which it flows
And fix the innocence or guilt of everyone?
What mere human judge can speak
Where God only Knows?

Man comes into life, not as Adam from the hand of God,
But cumbered with centuries of lust and sin, a fearful load,
He struggles like a slave, against himself, a tyrant rod,
His temptations, falls, repentance, tears, and woes,
Then do not harshly judge your fellow men in battle here;
His real soul, his hopes and fears,
God only knows.

'Twas Jesus Christ, our redeeming Lord
Who said to us, "Judge not that ye be not judged,"
Then forgive and love, heed his unchanging Word;
A bit of help and praise we should not grudge.
Then breathe a breath of prayer for friends and foes,
Commit yourself and fellowmen to the great Judge,
For God only knows.

REPORT OF SUNDAY SCHOOL RALLY

The Sunday School Rally of the Saline Association was held at Macedonia church near New Edinburg, Ark., April 30, 1939, with six churches present with programs. Those present were: Macedonia, Pine Hill, Yorktown, Pleasant Valley, Harmony, and Mount Pleasant.

On account of the president, S. L. Woodards, being absent, the vice president, Dallas Jones took charge.

The judges were selected and their decisions were as follows:

Best all-around program — Macedonia.

Best reading, Class A — Pleasant Valley church.

Best reading, Class B — Mt. Pleasant church.

The large crowd was entertained with songs and quartets between programs, with lunch served picnic style at noon. The day was enjoyed by all.

Pray that we will have greater success next year.

— Hazel Brown, Secretary.

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

Temperance

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

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

It's Time To Do Something About It

By the Editor

Yes, it's time to do something about Intemperance! Who should do something? The good Christian people, especially of our own United States, of our own state, of our own county, of our own town—let's begin at home! "But," some say, "What can we do? what can I do?" Perhaps there is much I can do, and much that you can do, if we would honestly and in the fear of God face the facts, then, as honest, God-fearing men and women, do what we can that we feel that God would have us do.

Of course there are other things to include under the subject of Intemperance besides the liquor business, the drink habit, and what the harvest will be. The drink habit is indeed bad; but it would not be half so bad if it were not for the other things that go along with it — The associations, dancing, cards, sexual lust, pleasure, cigarettes, etc.

Some one has said, 'Booze and cigarettes are affectionate sisters, and if you marry one, the other will come to live in your home.' Since the great increase in cigarette smoking and drinking among our women and girls, another grave problem must be met—these victims of booze must be cared for, and at a great public expense.

Very few men and women, once the habit is formed, ever break away from the combination of cigarettes and cocktails. It begins with the cigarette from the silver holder. It ends with the cigarette butt sniped from the gutter.

A middle aged woman sat smoking cigarettes in a hotel lobby, when two boys about the right age to be the woman's grown up sons, passed by, both of them smoking cigarettes. The one nudged the other and, indicating the woman smoker, said, "How'd ya like to have a thing like that for a mother?" "Nix for me," the other said. It was a good answer to the question, "Should girls smoke?"

New deal saloons are often if not generally conducted in connection with some other business, and some states have laws that require that the other business must be much larger than the saloon business. Yes, these

new deal saloons, are intended by Mr. Roosevelt and his supporters to be genteel, high-toned, respectable places, and the drinks and lunches are often dished out by good looking bar-maids, just the kind of places gentlemen and ladies should patronize. But, young men and young women who imitate these gentlemen and ladies who drink are taking an awful chance.

The following at least partly illustrates what we mean:

The Gentleman Drinker

GENTLEMEN drinkers — there are thousands of them. They are at every social occasion; it is considered an "honor" by many a hostess to invite Mr., "who certainly does know how to hold his liquor." And Mr., who "never disgraces the occasion." Mr., "who can drink and never show it." Yes, the "gentleman drinker" is very much in demand — at a "moist" party.

Let's look at the other side of the picture. This man who can drink two or three glasses and not show it is probably the most dangerous individual we have to deal with in our fight for temperance. The reason is perfectly obvious — he sets himself up, obviously or unconsciously, as an example to others—especially to young men. "If Mr. can take a couple of drinks and remain sober, why, so can I," they say, and immediately set out to imitate Mr. But they can't. Within a relatively short space of time they're doomed. And the one who has doomed them is THE GENTLEMAN DRINKER.

—The National Voice.

The talk was a few years ago, "The Eighteenth Amendment is a Failure," and many good people believed it, but was it? The following should be convincing:

FAILURE?

Jas. J. Ballinger.

The Eighteenth Amendment closed every brewery, distillery and winery in the nation.

It closed the doors of 177,790 saloons in the nation.

It brought to an end all liquor advertisements through all avenues.

It made the liquor business an outlaw like the kidnapper, the thief and the murderer.

It eliminated the need of the Keeley Cure institutions for drunkards.

It contributed to every legitimate business. Deposits in banks increased in many places more than forty per cent.

It made a big contribution to education. From 1920 to 1930 high school and college attendance increased more than fifty per cent.

It greatly reduces crime — many jails were empty during this period.

It reduced highway accidents.

Insanity was greatly reduced in the nation.

It cut down the list of dependent people in our country.

It lifted the moral standard of living.

It brought comfort to thousands of homes which had been cursed by booze.

It greatly reduced drunkenness among all classes.

It was an answer to the prayers of the best people of America.

It increased the self-respect of all decent people in the nation.

It lifted this nation in the good esteem of the best people of other nations.

It conformed to the teaching of the Word of God.

It threw a wall of protection about our homes.

It drove the bootleggers to their hiding places.

The National Voice.

Now, it is quite different under repeal. There are more saloons now than ever before; booze ads line our highways, fill most of our newspapers and magazines, and are seen everywhere; Keeley Cure institutions are numerous again; crime is increasing on every hand and jails and prisons are full to overflowing; highway accidents are mounting; drunkenness, insanity, poverty, murders and suicides, disease, and many other deplorable things are on the increase; and the best people everywhere, both in America and abroad, are losing their respect and esteem for the U. S. A.

It is time Christian people were waking up: for it is time to do something about it. Are you active?

The Serpent And Christ

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

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever beliveth in him should not perish, but have eternal life" St. John 3:14-15.

GOD SENT Fiery Serpents as a judgment upon the people of Israel for their sins. Many were dying of snake bite. God also prepared a way of life by instructing Moses to raise a brazen serpent up on a pole and whoso looked thereon was healed. Read Numbers 21:5-9.

Christ compared Himself to the serpent. As the serpent was lifted up on a pole, so was Christ lifted up on the Cross. As the Israelites looked to the serpent for healing from death, so sinners look to Christ for salvation. As God provided no other way than looking for Israel, so there is no other way of salvation than by faith in the Blood of the Son of God. As he looked at the serpent the Israelite was cured and did live, and when sinners "believe in Him" they "shall not perish, but have eternal life."

Neither the *serpent* nor the *looking at it* cured the snake bitten people, but the invisible power of God—neither the *Cross* nor His merely *being crucified*, but pardon for sin is bought by His Blood.

As I look for the significance and meaning of the *SERPENT*, I am brought to the ancient Hebrew usage of the word *NAKHASH* which means *to hiss* (whisper—an enchantment); in which connection Solomon said, "A whisperer separateth chief friends." Prov. 16:28. Also in Romans 1:29 and 2 Cor. 12:20, whisperers and whisperings are woefully denounced as being terribly wicked. James declared, "The tongue is a fire, a world of iniquity: . . . that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" James 3:6. It is the very Devil, and *THAT* is what came to Mother Eve in the Garden.

The word *NAKHASH* has three distinct meanings:

1. To view attentively; use divination, enchantments, and witchcraft. By which practice the augurs *viewed* the flight of birds—the entrails of beasts—the course of the clouds, therefore, "acquire knowledge by experience or observation." In Numbers

23:23 it is translated both *enchantment* and *divination*, and in Genesis 30:27 *NAKHASH* is called "learned by experience." And That came to Eve and she fell for it and employed it on her husband, and he fell.

2. It means brass, brazen, chains, fetters, fetters of brass, and even steel all of which symbolizes "Judgment." In Ezekiel 16:36 it is called "filthiness" referring to fornication which must receive judgment, for all whoremongers shall have their part in the lake of fire and brimstone.



3. A Serpent, of what sort we know not. He was more subtle than all animals, and must have been beautiful and upright for his curse was "upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Whatever he was, he became the instrument of Satan, received a curse from God, and became a snake—and snakes bit the sinning Israelites in the wilderness (Numbers 21:6).

"And the Lord sent fiery serpents among the people." Notice the kind of serpents—Fiery, which Hebrew word is *HASSERPHIM*. The root word is *Seraph* from which is also derived *seraphim*—"an angelic being" because of the idea that all angelic beings are inshrouded in a halo of light—spiritual fire—"who (God) maketh his angels spirits and his ministers a flame of fire," Heb. 1:7. Fire is the fact of God—either in Holy Ghost blessings or divine judgment. Because the original word of our text is, on this basis of the Hebrew language, it can rightfully be translated "Fiery" to describe the effect of the snake bite.

Scientists tell us that there are two species of snakes in the deserts of Arabia, the *Dipsas* and *Prester*, whose

bite causes a vehement inflammation which quickly spreads throughout the body, causing a fiery appearance of the countenance, and a consuming thirst which takes a deathly grip upon the victim. I have two poems, originally written in Latin, which tell the terrible story:

The Fiery Dipsas

Aulus, a noble youth of Tyrrhene blood,
Who bore the standard, on a *Dipsas*
trod;
Backward the wrathful serpent bent
her head,
And, fell with rage, the unheeded
wrong repaid,
Scarce did some little mark of hurt
remain,
Nor could he yet the danger doubt,
nor fear
That death with all its terrors
threatened there.
When lo! Unseen the secret venom
spreads,
And every nobler part at once invades;
Swift flames consume the marrow and
the brain,
And the scorched entrails raged with
burning pain;
Upon the heart the thirsty poisons
prey,
And drain the sacred juice of life away.
No kindly floods of moisture to bathe
his tongue,
But cleaving to the parched roof it
hung;
No trickling drops distil, no dewey
sweat,
To ease his weary limbs, and cool
the raging heat.

—Rowe.

The Fiery Prester

A fate of a different kind *Nasidius*
found,
A burning *Prester* gave the deadly
wound;
And straight, a sudden flame began
to spread,
And paint his visage with a glowing
red.
With swift expansion swells the
bloated skin,
Naught but an undistinguished mass
is seen;
While the fair human form lies within.
The puffy poison spreads, and heaves
around,
Till all the Man in the monster is
drowned.

—Rowe.

So much for the serpents in the wilderness of which Moses molded a likeness and thus bringing a cure for the most violent death! Christ was like the serpent—and how? What does it all mean?

The serpent is a symbol of *SIN JUDGED*. Brass represents divine judgment. The serpent is a type of Christ "made sin for us" 2 Cor. 5:21

Christ became a curse for us when He took upon Himself our sins and bore our judgment by tasting death for every man. Now we can have Life!

The Old Sycamore Tree

By J. M. Doughty, Strafford, Mo.

The associations of trees with man and with God are an interesting study.

The poet, Henry Van Dyke, wrote of the trees as *THE TENTS OF THE ALMIGHTY*, and the poet Joyce Kilmer said that *ONLY GOD CAN MAKE A TREE*.

We find that trees have had an important place in the lives of some of the greatest characters of the Bible. It was by means of a tree that Zacchaeus became acquainted with Christ.

About a year ago, I visited my brother who lives on the old ancestral farm that has been in the family for about one hundred years. As I looked over the farm, I noticed that all the old fruit, nut, and shade trees that had been esteemed and protected by my ancestors were either gone or on the decline except a large sycamore.

While other trees had suffered from drouth and storms and age, the sycamore was apparently more healthful

and vigorous than ever. Yes, it had its troubles. Once, within my memory, a bolt of lightning had shattered some of its best branches, and a cyclone that destroyed the exceedingly well built log house nearby had torn its smaller limbs. The sycamore had grown on and healed these wounds and had again become a beautiful symmetrical tree.

What was the secret of the sycamore's vigor? Why had it succeeded better than other trees? It never suffered for food, as it grows in a fertile soil. It had an abundance of water, as it grows by a spring at the foot of a long slope.

As I admired the noble sycamore, I thought of our spiritual lives. The Christian that feeds on the *Bread of Life* and drinks of the *Water of Life* that Jesus mentioned may overcome the storms of life and grow spiritually and be a joy to themselves and to their associates.

"Ye Must Be Born Again"

By Miss Nellie Tate, 513 N. Topeka, El Dorado, Kans

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

No doubt we have all heard the story of Nicodemus, a ruler of the Jews. Perhaps he paid his debts, was good to his family, and helped the poor. Maybe he helped every good cause and was really a good citizen, but all this failed to bring peace to his soul. After doing all these things, he wondered what hard thing he would have to do to be saved. Like many of our people today, he expected to be saved by *DOING*.

When Nicodemus heard of Jesus, he hastened to Him to inquire the way of salvation. His question was, "What must I do to inherit eternal life?" Jesus told Nicodemus just the thing He would tell you today if He was here. He said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Nicodemus wondered how a man could be born again when he was old. He asked if he could enter the second

time into his mother's womb and be born. Jesus answered, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit" (St. John 3:5-6).

This second birth is not a natural birth, but a spiritual birth. We came into this world by a natural birth, and we must enter the kingdom of God by a spiritual birth. By the natural birth we are sinners. We cannot enter the kingdom of God in this sinful condition, and that is why we must be born again by a spiritual birth—we must be born into the kingdom of God.

The kingdom of God is righteousness, peace, and joy in the Holy Ghost, and it is established in you before you become a part of it. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not

perish but have everlasting life" (St. John 3:14-16).

Sometimes when we ask people if they are Christians, they say, "I think I am." If we have been born again, we won't *think* we are, but we will really *know* we are a child of God. Some people are trying to *get by* when they say, "I go to church every Sunday so I don't see why I'm not just as good as anybody." Yes, going to church every Sunday is a very good thing to do, but that alone won't save you. Jesus says, "Ye must be born again."

Even though by your outward appearance, you can make your fellowmen think you are as good as some other person, but that is no promise that you shall enter into the kingdom of God. "For the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). You may be able to fool your friends, but the Lord is never mistaken about you, for the Lord searcheth all hearts, and understandeth all the imaginations, of the thoughts.

Perhaps you cannot understand this new birth, and you will say it is impossible. "With men it is impossible, but not with God: for with God all things are possible" (Mark 10:27). There are many things that we can't understand, yet we don't think they are impossible. As an example we might say, "Do you understand how so many seeds get into a water melon, just from the planting of one seed in the ground?" Even if you can't understand all about that, you don't plant the seeds without expecting a harvest of mellons containing more seeds.

Jesus said, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (St. John 3:8). It is a case of "as many as receive Him, to them gave he power to become the sons of God."

When you confess your sins to the Lord, ask Him to forgive you, and give Him your heart, there is sure to be a wonderful change in your heart and life. When you are born again, old things pass away, and all things become new (2 Cor. 6:17). By the natural birth, we receive the image of our parents, by the spiritual birth we receive the image of God. This new birth is necessary for the rich and the poor, for the learned and the ignorant. Jesus said, "Except a man be born again he cannot see the kingdom of God."

In our United States, we have a law that our president must be a native born citizen. Any person who was not born in the United States cannot become our president because he cannot meet all the requirements of our laws. One of Christ's laws is, "Ye must be born again." Jesus says, "And it is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17). If you are not born into the kingdom of God, you will be unable to meet all the requirements of His law and that will mean everlasting punishment.

Ye must be born again for the reason that you are now of a world of

sin, and the kingdom of God is a spiritual kingdom. Jesus says you must, and He says it can be done and He promised it shall be done. If you ever enter the kingdom of God, it will be by Jesus, the Living Way. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by me" (St. John 14:6).

Now dear reader, have you been born again? If you haven't, seek the Lord while you still have time and opportunity. This is a joy the world can't give, neither can it take away.

Pray for me that I may ever be faithful, ready and willing to do whatever the Lord might have for me to do.

good: a church prevents evil.

Churches remind us of the weak who are apt to be trampled under foot, of the sufferers who yearn for sympathy, of the bereaved who cry out for consolation, of strangers against whom prejudice is apt to be fomented, of failures in life who want to make a fresh start.

Membership in a church provides a common interest that helps to hold homes together which otherwise might be less securely united.

Children within a church form friendships with other children, similarly situated, and are less liable to drift into the no man's land where juvenile delinquency is a danger.

Every institution is apt to be conservative and even reactionary. Every institution needs to be adapted to changing conditions.

But they who hastily condemn churches as obsolete, condemn themselves. For churches are not only divine, they are human. They are what men and women enable them to be.

This Year of Grace, 1939, challenges civilization. To uphold civilization is the urgent task. It is not wholly a matter for surprise that churches should be appraised afresh as an ally of society in its hour of grave uncertainty.

Today's Challenge

The Commentator, January, 1939

Many of us have vague ideas of religion. We care little for creeds and ceremonies. We leave the churches to the clergy and spend our time elsewhere.

Some of us, however, have been startled out of our indifference. We are not as sure as we used to be that a world without churches is the world in which we want to live. We feel a need, and wonder whether churches might not meet this need.

What arouses us is a contrast. In some countries churches are respected. In other countries churches are humiliated. Whatever may be our beliefs or unbeliefs, we know which kind of country we prefer.

Millions are eager to enter countries where churches are active. Millions are eager to escape from countries where churches are suppressed.

The United States was founded by men and women who believed in churches. There are schools and colleges and clubs. But the churches came first.

After three centuries of experience this nation still believes in churches. They may differ widely from one another in faiths and forms of worship. But, jointly and severally, they justify their existence.

In the fight for democracy against dictatorship throughout the world, churches and synagogues are in the forefront of the hottest battle. They stand for freedom of conscience without which no freedom is secure. Close the Bible, and what becomes of a free press? Silence the pulpit, and what is left of free speech?

Domination of the community by groups and parties is impossible if people of all sorts meet in church as friends and render allegiance to an Authority that is supreme over the universe.

The value of a church to society—the sermons, the sacraments, the music, the missions, the hospitalities and the pastoral services of the clergy behind the scenes—is to be measured by a twofold standard. A church does

THE SHAME OF PRIDE

By Lloyd N. Weese, Van Buren, Ark.

Dear Editors and Gem Readers:

I haven't voiced myself through the Gem in some time, yet I have been silently enjoying the good articles. I could "sit and listen" forever, yet someone seems to say, "Why don't you furnish some inspiration to keep the good work going?"

Well, Brother Willey's report of the Panamanian official's viewpoint of religion gives me a theme, so I submit the following:

ALMOST DAILY We come in contact with someone who is too proud to reverence God. They all admit, when pressed, that there is a Power higher than man: that there undoubtedly was a great "First Cause." Yet there are some who even pride themselves as being Agnostics (which profession I'd be ashamed of, because we are all ignorant enough without making believe that ignorance is a

virtue—see your dictionary). Yes, we would know nothing at all if we were not willing to investigate, experiment, and explore. I say, "Let a man explore that mysterious realm wherein man is imprisoned." Why should a man in "bold ignorance" deny the one thing (the Conscience) which lifts him far above all animal instinct or animal intellect?

Yes, religion was made for women and children, I admit. "Except ye repent and become as little children, ye shall in no case enter the kingdom of heaven!"

Someone has said, "Religion unmans men." Yes, it gives a man the quality to lose sight of the strength (weariness) of men and to rely on that Power which "puts down all rule and all authority and all power;" which "casts down" and "sets up" whom He will.

Oh, for the working of that Spirit which allows the unsaved man (or woman) no rest until he finds it in the possession (submission to) of a crucified Christ!

Constantly the Christian is shamed by those of the world, those who seem to know no shame. The Christian is reminded that Christianity is unmanly and various other insults are hurled. Is it any wonder that youngster Christians, and some older ones too, are shamed into backsliding? Why, oh why, will we not cry unto Him who is able for strength to stand the trials of the Satanic imp, Shame, when he in the guise of pride tempts us?

So good is the illustration of John Bunyan in *Pilgrim's Progress*, chapter eleven, entitled *Christian and Faithful on the subject of shame* that I must pass it on. The following is the discussion of *Christian and Faithful, Bunyan's Pilgrim Characters*:

Faithful — "Yes, I met with Shame; but of all men I met with in my pilgrimage, he, I think, has the wrong name"

Christian — "Why, what did he say to you?"

Faithful — "What! Why he objected to religion itself — said it was pitiful, low, sneaking to mind religion, that a tender conscience was unmanly, that for a man to watch over his words and ways would make him the ridicule of the times; that few of the mighty, rich or wise were of my opinion — that the base and low estate of the chiefest pilgrims, their ignorance and want of understanding in natural science was objectionable. He objected to a great many more things, including: It was a shame to sit whining and mourning under a sermon, a shame to come sighing and groaning home, a shame to ask my neighbor's forgiveness for petty faults, or to make restitution where I had taken from him; and that religion made a man strange to the great, because of a few vices (which he called by finer names), made him own and respect the base because of the same religious fraternity; said he, 'Is not this a shame?'"

Christian — "And what did you say to him?"

Faithful — "Say! He plagued me until I could not at first tell what to say. But finally I considered that 'That which is highly esteemed among men is an abomination in the sight of God.' I thought, 'This Shame tells me of men; nothing of God or God's Word.' Again I thought, 'We are not judged by the world, but by the wisdom and law of the Highest.' What God says is best though all the world

is against it. Seeing then, God prefers His religion and a tender conscience: that they who become fools for the kingdom of heaven are wisest, and the poor who love Christ are richer than the great that hate Christ. 'Shame, depart, thou enemy of my salvation; shall I entertain thee against my sovereign Lord?' After shaking him, I began to sing:

'The trials that those men do meet withal,

That are obedient to the heavenly call,
Are manifold and suited to the flesh,
And come, and come, and come again afresh;

That now or sometime else, we by them may

Be taken, overcome, and cast away.
Oh, let the pilgrims, let the pilgrims then

Be vigilant and quit themselves like men.' "

Christian — "I am glad, brother, thou didst withstand this villain, who is so bold as to attempt to shame us in the street before all men to make us ashamed of that which is good. Though audacious, let us still resist him, for in all his bravadoes he promoteth the fool and none else. 'The wise shall inherit glory,' said Solomon. 'But shame shall be the promotion of fools.' "

Faithful — "I think we must cry to Him for help against Shame, that would have us be 'Valiant for truth upon the earth" "

If Bunyan's plan was the weapon against Shame three hundred years ago, God being unchangable, the old landmarks being sure; let us "pray and not faint."

The grace of our Lord Jesus Christ be with you all, Amen.

A Foreshadow of Christ in Isaac, Joseph, and Moses

By Eld. Kenneth Turner, Granby, Mo.

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (Col. 2:16-17).

In these verses, we have explained to us that the ceremonies of the law were types and shadows of things to come. The real picture for them to look forward to was the coming of Christ. We read where it says, "Wherefore, the law was a school-master to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). So throughout the Old Testament, we can find pictured in the Scriptures the Christ. In the life of

15th to the 30th chapters. He was the child of promise, as we can see. The Lord spake to Abraham that he would have a son by his wife, Sari (Gen. 15:4; 17:16; 18:10). Though Sari was 90 years old (Gen. 17:17) and it had ceased to be with her after the manner of women (Gen. 18:11), though she was barren, had borne no children up to this time, Isaac was born as the Lord had promised. He was the first born of Sarah. He willingly went to the altar for death, for his father said to; but his life was spared. When it came time for him to marry, he had a bride sought out, by sending out his servant. When the bride was found and was ready for him, Isaac went out to meet her.

Now just think how in like manner, Christ was a child of promise (Gen. 3:15). His miraculous birth, being conceived by the Holy Ghost in the womb of a virgin who had never known man, is recorded in the first chapter of Matthew. He was the first-born and only Son of God (John 3:16). He willingly submitted to the Father's plan and went to the cross to suffer death. But on the third day he arose to go back with the Father, and let His Spirit seek out for Him a bride. When the bride is ready, Christ will come to meet her in the air. Praise the dear Lord for that day of hope when we can, as a Church, see Christ



so many of what we generally call Old Testament characters, we see a likeness of our Christ displayed; especially in the three stated in the subject — Isaac, Joseph, and Moses.

ISAAC — The story of Isaac is recorded in the book of Genesis from the

coming to receive us unto Himself as a bride.

JOSEPH—Again we see a miraculous birth when Joseph was born of Rachel (Gen. 30:22). She was barren (Gen. 30:1) and bore no children until God permitted her to bear Joseph later in her life (Gen. 30:23). He was her first born. His own brethren hated him and would not receive him as a brother (Gen. 37:24). He was threatened with death, thrown into a pit to die, but taken from the pit and sold into Egypt. There he took a bride of the Gentiles (Gen. 41:45). Later in a time of need, his own people received him as their own. He was salvation to the lives of the people of the famished land. His store house was great enough to divide with all who came and asked.

We can see Christ's experience all through this story. His Jewish people would not receive Him as their Messiah. He was sold into the hands of other men by one of his own number. He is seeking out a bride from among the Gentiles. At His second appearance, in a time of real need, the Jewish brethren will own Him as their Messiah. Jesus is salvation to every one everywhere, if they will believe it. What a wonderful Christ, portrayed in so many different pictures, and so many people failing to believe in Him as their Savior! May God help us to preach His Word and lead souls to believe that Christ is their salvation.

MOSES—In the Book of Exodus we find the story of Moses. His life, like Christ's, as a child, was sought by the king of the land (Exo. 1:22). He was hidden away and the hand of the Lord was upon him (Exo. 2:2). (When he grew up and tried to make peace between his people they would not listen to him (Exo. 2:13). He went to another country and took a bride from among the Gentiles (Exo. 2:21). When he came back to his people they were under great bondage; they hearkened unto him, and he led them out of Egypt. Moses had deliverance for the children of Israel, just as Christ has salvation for all.

I do not understand why every one can not see Christ throughout the entire Bible. Some people have the idea that Christ had no beginning until He was born into the world of Mary, as recorded in Matthew. It seems that that just shows up willing ignorance, which is spoken of in 2 Peter 3:5, "For this they willingly are ignorant of." These people didn't want to see the picture of Christ, just as there are some now who don't want

to see the fore-shadow of Him. The Bible is so full of the promises of His coming, given in types and shadows so clearly. Then people say they see no promise or sign of His coming. May God help us to cry out the possibility of the soon appearing of our Lord, to rapture away the church. I want to be in that number that helps to make up the bride. I want to be included some where in the Scripture, 1 Thess. 4:16, 17, where it says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of

God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Glory be to our dear Lord who has made a plan that will include us all, if we will just accept it. Every time I see Scriptures that picture out the Christ, or read of the promises of His coming, it just fills my soul with such a stirring, that I want to help some one else to see it, believe it and be saved.

May the dear Lord bless you all.

Worse Than a Dog

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

"Is thy servant a dog that he should do this great thing?" 2 Kings 8:13.

The Bible is a wonderful photograph gallery. Here we have a young man—a trustworthy young man, a virtuous young man, a tenderhearted young man—named Hazael. He is the trusted private secretary, or perhaps the prime minister of Benhadad, King of Syria. This proud, hostile enemy of Israel had fallen very sick. When a man becomes dangerously ill, as a

showed me that he shall surely die." And he settled his countenance steadfastly, until he was ashamed: and the man of God wept. And Hazael said, "Why weepeth my lord?" And he answered, "Because I know the evil that thou wilt do unto the children of Israel; their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child." The innocent young man protested and said, "But what, is thy servant a dog that he should do this great thing?"

There are three outstanding thoughts in this narrative. 1. The foreknowledge of God. 2. The progression of depravity. 3. The sequence—get rid of sin or it will get rid of you.

The Foreknowledge of God

This term has been frequently associated with that of "election" and "predestination." It is an old controverted point and I do not have the time, ability, or disposition to discuss it at length. Strictly speaking, there is no such thing as foreknowledge with God. For with Him everything in the past or future is an eternal present. We are confronted with great mysteries on every side, but because we do not fully understand all things, shall we turn foolish and refuse to profit by those things we do not understand? We cannot fathom the reason that an all-wise God, who at the beginning clearly foresaw all the fearful consequences of sin, should have ever allowed it to enter the world. But He did! Simply because He foresaw a tragedy does not imply that He willed it. In after years, Hazael may have excused his barbarism with the thought, "Inasmuch as I am raised



rule he becomes sincere and sometimes turns for help from the very ones he has previously criticized and opposed. 'So this wicked king heard that Elisha, the man of God, had come to Damascus. Oh, that it might be truly said of every minister when seen in his every-day clothes, "Behold the man of God." This world would be much better than to have it said in a jocular way, "Hello, So-and-So." So Hazael went to Elisha and took a present with him—"Even of every good thing of Damascus, forty camels' burden."

Young Hazael stood before the prophet and said, "Thy son, Benhadad, King of Syria, hath sent me to thee saying, 'Shall I recover of this disease?' " And Elisha said unto him, "Go say unto him, Thou mayest certainly recover: howbeit the Lord hath

up to punish the Israelites for their wickedness, I am not responsible for carrying out the eternal decrees." Lord Byron excused his bestiality and reflected on his Maker by saying in substance, "If I am born with these propensities, why should I be blamed if I yield to them?" A man may not be blamed if he catches the small pox, but he is to be blamed if he refuses the remedy.

God does not elect John Smith to go to heaven because he believes in the doctrine of election. But if John Smith obtains and maintains a right relationship with God, he is as sure of heaven as if he were already there. God elects characters, not individuals. "Blessed are the pure in heart, for they shall see God." I say it reverently, God cannot save or damn a soul only as that soul deliberately chooses right or wrong. He will not force the human mind, but says, "Choose ye this day whom ye will serve."

Turn to 1 Sam. 23:13, and read. Here we find that David had fled from King Saul, and had sought refuge in Keilah, a fortified town on the road to Hebron. Saul hears of it and calls all the people together to go and get David and his men. But David resorts to mighty prayer, and in verses 11 and 12, we find the following questions and answers: David said, "Will Saul come down to Keilah?" And the Lord said, "He will come down." "Will the men of Keilah deliver me and my men into the hand of Saul?" And the Lord said, "They will deliver thee up." In the above answer of the Lord, the following conditions were evidently implied: "If thou continue in Keilah, Saul will certainly come down; and if Saul come down, the men of Keilah will deliver thee into his hand." Yet, this was not done, and why? Because David left Keilah. We observe from this that however positive a declaration of God may appear, that refers to anything in which man is to be employed, the prediction is not intended to suspend or destroy free agency, but always comprehends in it some particular condition.

The Progression of Depravity

Here was young Hazael, horrified at the thought of committing atrocious crimes. But he had sin in his life, and did not realize what he would do. Upon returning to his master, the first thing he did was to utter a falsehood. And, on the morrow, see how quickly the tiger of sin in him awakes—"He took a thick cloth and dipped it in water," stole into the inner chamber where lay the half-conscious king and

suddenly holding it tightly over his face, smothered him to death. "And Hazael reigned in his stead." Sin, like leprosy, can only be cured by the Great God. We call S-I-N a small word, but it cannot be pronounced without the sound of a hiss of the serpent. Dear man, it is too strong for you! Don't try in your own strength to grapple with it, for every son of Adam has miserably failed.

The Sequence

Get Rid of Sin or it Will Get Rid of You! Do you realize as you read this, that multitudes have gone and are forgotten who at one time had as bright, or brighter prospects than any of you? They had better clothes, a better education, a larger circle of friends; they were more tactful, more winsome in their ways—in short, their possibilities far surpassed ours. But where are they? On the dump heaps of Satan—worn out, rusty, broken, twisted, disfigured, and hardly recognizable. Why? Because like king Saul, they spared Agag—a type of hidden sin. Saul was a fine, modest, all-around fellow, standing head and shoulders higher than any of the people. A splendid beginning, only had he kept humble! God planned that his kingdom should be "established upon Israel forever." But instead, he died before his time, in despair and a suicide.

Sin is like that Boa constrictor which a man brought from India. It measured only a few feet, but he cared for it, till it became some twenty feet

long and as thick as a man's leg. It was well trained, and as the owner traveled from city to city, great throngs eagerly paid their money to see the performance. The actor appeared on the stage, gave a signal and out from his cage on the other side, slowly and stealthily came the great serpent, his eyes glistening, his forked tongue shooting forth. Coming to his feet, the huge beast encircled his master's entire body so as to resemble a glassy pillar—the head of the constrictor swaying back and forth. The effect was electrifying! Then by another signal the boa unwound and crawled off to his den. This was act No. 1. The show became very popular and in a short time was asked to re-appear. Crowds came as before. The glassy pillar was seen again for a moment, then fell to the floor. A great cheer! A new production! What a fine cushion in which to fall! But look! The scene changes! The coils tighten, bones are heard to break, women fainted, men rushed panic stricken from the theater, heart sick! At last the treacherous animal gave way to his native depravity, and instead of swooping down from a bough of a tree and crushing the life out of a horse or a lion, this time it was his indulgent master.

Say, friend, you can't play with sin. You may fondle pride and lust, but hear me! Something must die. It is a fight to the finish, and God must drive sin from your heart, or it will drive Him. Which shall it be?

A Missionary Tour Among the Tiff Diggers

Eld. Albert Halbrook, Leadington, Mo.

One of the main occupations by which men earn their living in Washington County, Missouri is by the digging of tiff.

Tiff is a mineral, almost as heavy as lead, taken out of shallow mines from ten to thirty feet in depth. One of the main uses for which it is valuable is for paint, although it is used for many other things.

Life among the tiff diggers is hard. Often we have seen women and girls toiling their life away, with pick and sand shovel, digging for tiff.

To our sorrow, we have found, as a usual case, that religion is at a low ebb among these tiff miners, and that many have hardly heard of Christ.

It has been our happy privilege, for the past nine months, to carry the

Gospel to these miners. It has been a pleasure to preach to them, for they seem to drink in every word and are hungry for more of the Gospel.

We wish at this time to relate a tour we experienced one day not long ago, on a section of land which has been given the title "Paw-Paw Patch." There are approximately one hundred families living on this six hundred and forty acres, whereof we speak. Here sin and vice prevail.

Realizing their need of Jesus, two members of Richwoods Free Will Baptist church (the only F. W. B. church in Washington Co.) and myself decided to carry the Gospel to them. The place being located a mile from Richwoods, was reached in a thirty minute walk.

Before entering the valley, we knelt and asked God for guidance. As we did so, I thought of the statement Dr. Hudson Taylor wrote in a letter to that great missionary of China, Dr. Goforth who contemplated starting a work in the Province of Honan, China, in which he stated, "Brother, if you would enter that province, you must go forward on your knees."

Upon entering the village, we saw houses made of pine slabs, rough oak, and box car doors, located on either side of a mud road way. The road we mention had ruts, in many places a foot deep, and full of water.

The village at first sight reminded me of pictures I had seen of native villages in heathen lands.

Just up the road we saw a woman drawing water out of a well. She happened to be a member of Richwood Free Will Baptist church, and leaving her water and greens she had picked for dinner, she, like the Samaritan woman which Jesus met at Jacob's well, said she would direct us to the needy homes, where Christ is needed.

The first home we visited was of a man who lay upon his bed of affliction. He had been a World War veteran. His mind seemed to be leaving him, perhaps the result of the grim monster of war.

As we sang that blessed old song, "What a Friend We Have In Jesus," the patient wife sat on the foot of the bed on which her husband lay, with tears streaming down her face.

After singing other songs and praying, we tried to comfort these dear people by reading the 14th chapter of St. John. We then left, assuring them, at their request, that we would be back that night for prayer meeting.

The next home we visited was of a man whose eyesight was practically gone. His brother had accidentally shot him while out hunting.

We then visited the home of a mother and daughter whose husband and father had been taken away from this world in a truck accident, about a week previous to this. We once heard a statement concerning this man that they had never seen him except when drunk. What an awful memory and footprints on the sands of time for him to leave behind!

As we sang "In the Garden," the sorrowing wife wept. Surely, I thought, this soul will accept Jesus, but when an invitation was given, she said, "I suppose your belief is all right, but I was raised a Catholic, and feel led to return to the Catholic faith."

We left this good mother and daughter shedding tears and proceeded on our way to the next home. Here we found a young married couple, and after presenting the Christ, we went to the next home. Here we found the family was absent, but, looking across the tiff field, we saw a man digging tiff, with his wife and children sitting on the bank above him. We asked them for the privilege of telling them of Jesus. In a feeble way he scrambled from the hole and sitting on the bank with his family while we sang, at his request, "Nearer My God to Thee," and "When The Roll is Called up Yonder." How I rejoiced as the hymns of Jesus rang out in the open air.

The children, one holding a bull dog which was trying to escape, gathered closer around their mother. She, with a child in her arms and with bowed head, sobbed. We noticed that she trembled, perhaps from the effect of tobacco, because she held a cigarette in one hand. Our hearts went out in sympathy for her.

Leaving these, we came to the home of a man advanced in years. With him lived a grown son and two grandsons. Our attention was attracted by two signs on the wall outside the house. One read, "We want a \$1.00 raise for our tiff and not a \$1.00 cut. We are hungry digging tiff for \$7.00 a ton." We wondered at the reception we might receive here, because we had heard of this aged man's opposition to the Gospel. We found them cooking dinner, and with his consent, while he continued cooking we sang that fine song, "Yes I Know Jesus' Blood Can Make the Vilest Sinner Clean." We asked if we might kneel and pray. He consented. After an invitation to come back, we proceeded to our last home on this tour.

This home was where a man lived alone. Here we had a wonderful service. We then started out for home and just outside the village we knelt and thanked God for accompanying us on the tour and that we could be "Ambassadors for Christ," who is the King of kings and Lord of lords.

Proceedings of the Executive Board

THE EXECUTIVE BOARD of the Missouri State Association of Free Will Baptist met at the Monett Free Will Baptist church at Monett, Mo., at 2:30 p. m., May 23, 1939.

All members of the Board were present except Bro. M. H. White, who appointed Bro. O. T. Allred of Monett as his proxy.

The meeting was called to order and presided over by the chairman, Eld. B. F. Brown.

Meeting opened with prayer by Eld. C. M. Dauber of Stahl, Mo.

Brothers James F. Miller, Kenneth Turner, and John B. Rollins were present and were seated as advisory members.

Delegates to the National Association were elected as follows:

DELEGATES AT LARGE

Eunice Miller Flat River, Mo.
Esther Apple, Aurora, Mo.
Eva La Shum Monett, Mo.
Daisy Marcum Cameron, Mo.
Pearl Allred Monett Mo.

FOR EACH LOCAL ASSOCIATION

Christine Dees Flat River, Mo.
Ralph Gregory Greentop, Mo.
Lucille Beatty Thayer Mo.
David Homan Stewartville, Mo.

Mary Wade Liberal, Mo.
Lowell Martin Greenfield, Mo.
Belva Zinn Purdy, Mo.
One for Liberty Association

The deed to the new Publishing House was presented and filed with the clerk, Eld. C. B. Dees.

The new building, which is nearing completion, was viewed with pleasure and satisfaction, for it is really a nice building.

The Building Committee was instructed to have the new building insured, and to superintend the moving, which will be early in June.

Eld. B. F. Brown tendered his resignation as editor, to take effect when the machinery is installed in the new building, which was accepted.

Eld. John B. Rollins was elected editor and will carry on the work, as editor and servant of the Association.

Adjournment prayer by Bro. James F. Miller.

Eld. B. F. Brown, Chairman
Eld. Arlie E. Hoover,
Eld. C. M. Dauber,
Eld. O. T. Allred,
Eld. C. B. Dees, Clerk.

Doctrine of the Holy Spirit in the Old Testament

By the Editor

Some people say the Holy Spirit is just an influence, and some say the Bible is the Holy Spirit but the Bible shows plainly that the Holy Spirit is a person. The personality and Deity of the Holy Spirit are seen in the attributes attributed to Him in the Scriptures.

The Old Testament reveals the Holy Spirit as having part in the creation—He is therefore omnipotent. In Genesis 1:2, when chaos and darkness prevailed, "the Spirit of God moved upon the face of the waters." He was turning chaos into order; and in verse 9, God said, "Let the waters under heaven be gathered together unto one place, and let the dry land appear: and it was so."

By the Holy Spirit the heavens were garnished, and the serpent was formed (Job 26:13). The Spirit helped in the creation of man, and by the breath of the Almighty man has life (Job 33:4).

God is present everywhere, and this is also true of the Holy Spirit—He is omnipresent. In Old Testament times those who yielded themselves to God, to live for Him, knew the Holy Spirit was with them. The Psalmist knew the Holy Spirit was everywhere, and expressed it (Psalm 139:7), when he said, "Whither shall I go from thy Spirit? Or whether shall I flee from thy presence?"

The Holy Spirit strives with men, though not for always (Gen. 6:3). In Old Testament times, as well as now, the Holy Spirit enlightened men (Job 32:8); He endowed men with wisdom and constructive skill (Exo. 28:3; 31:3); He endued with physical strength (Judges 14:6, 19); He gave men executive ability and wisdom (Judges 3:10; 6:34; 11:29); He came upon men and moved them to prophesy (Num. 11:25; 2 Sam. 23:2), and in this way God gave His word to be written, and thus, the Bible is the inspired and infallible Word of God. And many men and women were prepared and strengthened for the duties God called them to perform, when the Spirit came upon them. See Psalms 51:12; Joel 2:28; Micah 3:8; Zech. 4:6.

The Holy Spirit is called *holy* because He is perfect and divinely pure—He is the third person in the God-head: it is therefore His mission on

earth to deal with the hearts of men, and cause them to desire and seek to be perfect and holy in the sight of God.

He is called good (Psa. 143:10) because He is reliable, honest, genuine, and always gives satisfactory help in every time of need.

He upheld and moved upon the prophets and patriarchs in Old Testament times, and He abides now in His temple (the hearts of those who believe on the Lord) and orders the affairs of life aright.

In Old Testament times the Holy Spirit acted with supreme power upon men, and even upon a dumb beast. In the 22nd chapter of Numbers we read of the experience of the Prophet Balaam as he rode on his ass, going



to confer with King Balak concerning the Israelites whom Balak considered a menace. An angel met Balaam in the way. The Spirit moved upon the ass, that she might see Him and turn out of the way: but the prophet, at first, could not see the angel. Balaam was going in self-will and disobedience—he wanted to sell his gift for money.

Balaam was not permitted to curse the Israelites: but he did succeed in teaching Balak to corrupt God's people in unholy wedlock, which defiled their pilgrim character (Num. 25:1-3; 31:16) and from that time on Israel became more and more alienated from God, and finally were taken into captivity.

But there were true prophets in Israel, upon whom the Spirit moved, and they uttered prophecies concerning Israel's future blessings, when they shall repent, and God will put His Spirit in them (Ezek. 37:14; 39:29; Joel 2:28, 29). Israel, then, hoped for and expected the coming of their Messiah and the abundant pouring out of God's Spirit upon them. Yet, after waiting a long time, their Messiah

came and they rejected Him. They crucified Him; but He arose the third day and, after fifty days, He went back to His place with God until such time when they shall earnestly seek Him. Then it is that Israel, as a nation, will accept the Lord Jesus as their Messiah and shall be abundantly and eternally blessed. Read Hosea 5:15 to 6:3; Acts 3:12-26; Romans 11:26-36. They are still scattered among the nations of the earth, and are still looking for their Messiah, not believing that He has already come the first time. But He will come some of these days, with blessings for every Jew that will accept Him, when all prophecies of their future blessings will be fulfilled.

Paul tells us (1 Cor. 12:9), that the faith of those who believe is the gift of the Spirit. This is for this dispensation; but back in Old Testament times the Spirit gave faith to them that believed God; and they that believed God were accounted righteous (Romans 4:3).

In the 11th chapter of Hebrews we have quite a list of names of people of the olden time who had victory and blessings through faith in God. I am persuaded that they were righteous and, when God came to them by His Spirit, they were not disobedient. We call them "Heroes of Faith," and they certainly were heroes. The Spirit moved them to have faith in God's promises of the coming Redeemer. The same Spirit moved us to have faith in Him who died for us, and now we know Him as the only way unto God. Yes, all these Old Testament heroes of faith accomplished something in the name of God, because the Spirit of God was upon them, and they acted in obedience to Him.

Men's spirits (minds) are the gifts of God, and they can know the things of men (1 Cor. 2:11), but no man can know the things of God, except he has the Spirit of God: it is only by the Spirit of God that the things of God are revealed unto us (1 Cor. 2:10).

"The spirit of man is the candle of the Lord" (Prov. 20:27). God lights the candle by His Spirit and man becomes an instrument in God's hands to accomplish in His name, and rejoices in his hope of salvation.

Just open your Bible to the Old Testament and see if you can't find a multitude of men and women upon whom God put His Spirit that they might help to build the name of God on the earth.

MISSIONARY DEPARTMENT



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



The Regions Beyond



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

Among the Mountain Cunas of Darian

By Rev. T. H. Willey, Box 861, Balboa, Canal Zone

There are about five distinct groups of Indians in the Republic of Panama. "The Vailente" on the Atlantic coast bordering on Costa Rica; the English Wesleyan Methodist Church has been working with them for years. Then straight across to the Pacific side are the "Mestizos," the Adventist church work among them. All along the range of mountains which runs like a backbone through the Republic, there is a group very much like the Central American or those of the Andes in South America in their physical make up. These are the Indians we are living with at the present in El Valle. Then along the Atlantic coast to the border of Colombia are the San Blass Islands on which are thousands of Cuna Indians, by far the largest group of Indians in the Republic. The Catholic church has a large school at the entrance of the Islands. This same property was developed by Ann Coop some years ago, and taken over by the Catholics during a rebellion between the Indians and the Panamanian government. Further down along the coast the Iglesias are working. The husband is an Indian, Mrs. Iglesias is an American girl. Larney (her husband) was a pupil of Ann Coops when a lad and later was sent to the Missionary Training Institute in Nayack, New York. They are working with the San Blass.

Off inland, along the mountains are the mountain or land Cunas and another group called the "Morti" Indians. The last named are a savage group and will have nothing to do with outside people. To go among them is to take one's life in his own hands. Nothing is being done for these last named tribes. With the thought in mind of ascertaining the

possibilities of reaching this group, a friend of mine, Mr. H. Goetz of the Balboa Y.M.C.A. and I made plans to go into the Darian and cross the Isthmus on foot to the Colombian side thus reaching the Cuna villages on the counterband trail from Colombia.

We left April the 4th on a freight boat and arrived in the village of El Real the next afternoon. The following morning, we were fortunate in meeting a river man with a dug-out canoe headed for Yape. All that day and long into the night our man poled against the river, reaching Yape at midnight. We rolled in our blanket to snatch a few hours sleep, then the following morning hired a Colombian to carry our food for a week. Starting a little late in the morning, we reached the first Cuna settlement at about three that afternoon. These Indians proved to be exceptional in their physical development as well as being intellectually above the average. They were so insistent on our staying with them over night that we made camp with the promise that one of the boys would go with us the balance of the trip as a carrier. Long before daylight the next morning, we were up making coffee, and at the break of day we were walking through the solitude of the jungle. We walked hard all that day till late in the evening, spending the night with another Cuna. Starting early on the third day, we arrived at an early hour in the village of Paya, and was received in the village with courtesy. Here was our first contact with the backward natives. We met some fine old Indians, one old man, especially, wore his hair in a long braid rolled on top of his head. I expected to find a large village of probably two hundred In-

dians, instead, there were not over a half dozen large houses and in almost every house were numbers of sick men and women. Administering to their needs, we dickered for carriers without success, as those who were not sick were ready to plant corn and rice so there we were without help and the rains beginning to come on. Fortunately for us, two young Indians had followed us into Paya, these we persuaded to carry for us out to the banana country by dugout. We hiked with them a half day over very beautiful trails, in places carpeted with orchid blooms, sometimes yellow and again purple, finally we came to a crooked river called the Tapiliza. This we crossed a number of times, finally arriving at the Rio Pucro and the home of these lads where we sampled wild hog stew. After dinner we persuaded our boys to go on with us to the Rio Turia. This last half day proved a wild canoe trip as we shot rapid after rapid, sometimes they were too dangerous for all of us in the canoes, so carrying our equipment of value we painfully made our way by foot around the rapids. Just at night fall we were out of the Rio Pucro and into the Turia headed with the tide for Boca de Cupe. Night settled down dark, and with it came the cold rains; committing ourselves to the wisdom of the river Indians, we sat and shivered miserably.

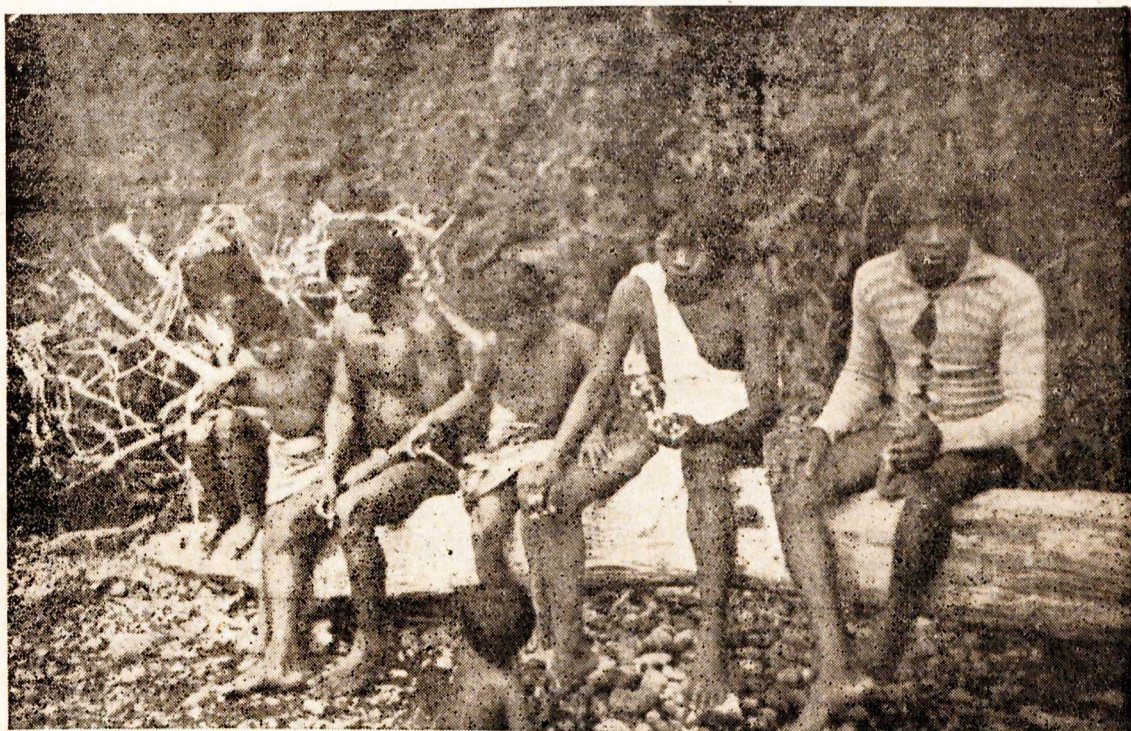
In Boca de Cupe, we dragged our weary and wet bodies in to shore for food and shelter. The owner, a Colombian negro, treated us with the greatest kindness, placing a large dance hall at our disposal for the night. The following morning, with another river man we headed down toward El Real, stopping now and then to visit and talk with gold diggers and watch them as they washed out the precious metal, then stopping along in the huts of the Choco Indians for now we were in the Choco country. It was a welcome sight late that night

to see the banks of El Real, and to make our damp beds in the bottom of a hard banana scow to toss restlessly until dawn. But we were assured that home was not far distant now. On this trip we were enabled to place the Word of God in the hands of these hard river men, those who had never heard of the Word of God. Pray that its message might reach

these who live in a wicked world. We were in the company of a banana buyer for a few days. I shall never forget the following statement he made to me, "Wherever the banana business has gone it has cursed the people."

One of the most interesting experiences of the whole trip was in the home of a Cuna family reached the first day. It was Good Friday, so I talked to them of the meaning of that

day, and read the story of the trial and crucifixion of Christ as they sat about listening intently, hearing for the first time the Good News. I then sang some hymns for them. How dense is the darkness of ignorance! It can never be realized till one seeks to penetrate with the story of Christ for the first time. "How can they hear without a preacher?"



Darians Indian on the Rio Sambu

HERE IS Another picture in the series that we have printed in the Gem in order to give our people a more vivid idea of the need of a foreign mission program, and to make us become mission-minded. Who can do anything without "a mind to work"? Tell me, what is it that we ever do but what we first think it? These pictures have been printed so as to get our people to think, "For as he thinketh in his heart, so is he."

Our good Brother Willey and faithful missionary has been down among the Indians of Central America for more than

two years. He snapped all these pictures that we have printed in the Gem during the time of his first visit into their country. He has furnished the engravings from which these are printed.

Concerning this particular picture, Brother Willey says, "This is one of the groups we meet as we head up the Sambu river. Usually at every house there is a group of from 10 to 15. Thus in a brief time a fairly large group can be assembled."

We are very happy to dedicate two pages of the Gem each month to the missionary cause.

Brother and Sister Willey have been very faithful in their co-operation to make this department possible — yea, interesting, and highly inspirational — causing us to awake to our sense of duty in having a joyous part in sending the Glorious Gospel to those who have never heard!

We have two more photos to have engraved so we can print them — they are of Little David and Chief Juan.

By all means, let us continue the missionary program with continued prayers and continued giving — To be continued!

— John B. Rollins.

Missouri State Sunday School Work

By Eld. William Reeves, Supervisor, 510 Allen St., Fredericktown, Mo.

Dear Gem Readers and S. S. Workers:

On this nice warm evening, I will write a few lines about how our State Sunday School Program is getting along. We are making some progress (even if it does seem slow), and I am thanking God for Sunday schools that are willing to help me carry on this work that we might have our Sunday school work systemized like our other church work has been done.

Our field worker, Bro. Tucker of River Mines, Mo. and myself have attended the two Sunday School conventions, namely Southeast Missouri and Madison County Conventions. We feel that we have met with their approval in our plans.

Bro. Tucker has visited practically all the local Sunday schools in both conventions, and they are giving their support financially as well as spiritually, for which we are very thankful and want to assure each Sunday school that have given, that the money will be used to carry out the plans of the state work.

By the help of Bro. Jim Miller, Bro. Tucker and a few others, we have planned some blank forms and had them printed, and will do our best to see that each field worker is supplied with a sufficient number of blanks. I would like to know the number of Sunday schools in each Association.

The duty of each field worker will be to see that each Sunday school receives a blank, and that it is properly filled out and returned to the field worker who will make a record

of it, then make out his report on his blank which will be furnished him and send it to me. Then I can make a complete report to the State Association next fall.

The question has repeatedly been asked, "What are the offerings to be used for?" First, there are supplies for writing and records, then we have in mind, as has already been requested, that there are conventions and Associations we would like to visit and explain this move personally. We feel if we could contact people in their conventions or gatherings, we could get it before our people quicker. We are willing to do anything to advance this work, so if you would be interested in having us come and explain it to your people, get in touch with us.

We are deeply in need of some more field workers that have the work at heart, who would be interested in helping our Sunday schools. Please write me if you are interested, or know some one you think is. It is a splendid opportunity for the young minister's experience.

Field workers of each Association, will you please help me all you can by promptly returning the blanks when due and thus help me to be able to keep clear records.

I am hereby submitting my financial report. This includes all since starting: Desloge S. S. \$1.61 Flat River S. S. \$3.00 Copper Mines S. S. \$1.25 Richwood \$1.00. Expenditures for paper and stamps 96c. Balance on hand \$5.90

ings of Christ, or the testimony in the written Word of God's truth? Jesus did not die to save worldly morality, but those who are lost in sin.

Reverence, veneration, honor, love, and respect for Jesus and toward God without being born again through repentance (which is Godly sorrow from the heart for sins committed) profiteth nothing. Mark states (1:4) that John did baptize in the wilderness, and preached the baptism of repentance for the remission of sins.

Verse 8 states, "I (John) indeed have baptized you with water; but he (Christ) shall baptize you with the Holy Ghost." Jesus said, "Suffer it to be so to fulfill all righteousness" when He went to be baptized of John.

"Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh (which comes to us by Godly sorrow for sin — repentance) but quickened by the Spirit." 1 Peter 3:18. Just as the Ark represented the Harbor of Safety by its meaning of salvation to the eight persons who were saved; "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh — *by washing it in water* — but the answer of a good conscience toward God), by the resurrection of Jesus Christ." (1 Peter 3:21). "Not by works of righteousness which we have done, but according to his mercy he saved us, *by the washing of regeneration* — which is baptism of repentance — and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour (not water baptism); that being justified (defended) by his grace, we should be heirs according to the hope of eternal life." (Titus 3:5-7).

If you tried to cross an abyss 40 feet wide and only had a 10 foot board upon which to reach the other side, could you make your landing safely? You would go down with the board (morality without salvation), would you not? And only because you refused to come through the Door (Christ) and have become "a thief and a robber" (John 10:1-17). Is not worldly morality without the knowledge of God in your heart a Devil's hypodermic to deceive you? There is a vast difference in *knowing about* Christ and really *knowing Him* in your heart and soul.

Knowing Jesus "helps us to see ourselves and others; to purify our motives, unify our Christian forces, Christianize our social order, and offers a banner broad enough for a Christian world to follow."

How Readest Thou?

By Ralph D. Foster, Aurora, Mo

Morality is the doctrine or practice of the duty of life, ethics, and virtue. Ethics is the science that treats on the principles of morality and human duty. Duty is obligatory service. Are any of these things offering any hope beyond the grave without the knowledge of God in our hearts? If we practice any of these things without repentance toward God, will they justify us only in a worldly sense?

Service — Spiritual obedience and reverence. Obedience — submitting to the rule of authority; complying with the orders or instructions. Is a moral worldly man included in the service and obedience to God without submit-

ting his soul unto God; without obeying and surrendering unto God's instruction and counsel? If so where do you find the authority in the teach-



NIANGUA, MO. May 17, 1939.

Dear Gem Readers:

I am sending in a report of the Amity church. Bro. John Swaffar was with us again, and preached three good sermons. After services Sunday morning, there were six girls baptized.

On our next church day, we are going to observe our regular Communion service, which will be the second Sunday in June.

The Sunday school attendance is increasing and prayer meeting is good.

Pray for our church that it will grow and do more in the future.

— Mrs. Harley Chandler.

CLOTHIER, WEST VIRGINIA

Dear Editor, and Gem Readers:

I have been reading the Gem for almost two years, and think it is a wonderful paper. It contains so many soul stirring articles, it makes me want to try to do more for my blessed Saviour. I love the poems written by Sister Opal Frazier. I have saved all of them, and made a scrap book of those from the Gem and the Pentecostal Herald.

I have been living for Jesus for almost eight years, and can truly say that I have received some wonderful blessings, and also many hard trials. But thank God for His wonderful promises, that His grace is sufficient, and He will help us bear our burdens. Without Him, we can do nothing.

Dear friends, we should be glad instead of sorrowful if we are persecuted for Christ's sake. We know then that we are being tried. We see so much that is not the work of God, and so many people who profess to be followers of God who are criticizing and judging their brothers and sisters when they should be in unity and loving each other. It makes me think of some of the passages in God's Word. Jesus plainly tells us we are not to judge one another, even He did not come into the world to judge the but to save it. Satan is called the Accuser of Our Brethren, and therefore, when we accuse and judge our brothers or sisters, we are doing the things of Satan.

So, my friends, all who may read this, let's be very careful that we are not guilty of these things. Let us not be like the hypocrite who wanted to pull the tiny mote from his brother's eye, but couldn't consider the beam that was in his own eye. The apostle Paul says, "Let us not, therefore, judge one another anymore, but judge

this rather, that no man put a stumbling block or an occasion to fall in his brother's way." In Romans 2:1, we read, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." So let's leave the judging to the one and only Judge, the One that knoweth the heart and mind of every one, and will give righteous judgment.

I ask an interest in all the prayers of those that belong to the Gem Family.

"Let us run with patience the race that is set before us, looking unto Jesus the Author and finisher of our faith."

A sister in Christ,

— Alma Meyer.

BLEST ARE THEY

By Alma Meyer, Clothier, W. Virginia

Blest are they who seek,
While in their youth,
With spirit meek,
The Way of Truth;

To them the sacred scriptures display
Christ the only true and living way.
His precious blood on Calvary was given
To make them heirs of bliss in heaven;
Here on earth the child of God can trace
The blessings of his Savior's grace.

For them He bore
His Father's frown.
For them He wore
The thorny crown.
Nailed to the Cross,
Endured its pain,
That His life's loss
Might be their gain.
Then haste to choose
That better part;
Nor even refuse
The Lord thy heart:
Lest He declare,
"I know ye not."
And deep despair
Should be your lot.

Now look to Jesus who on Calvary died
And trust to Him who was crucified.

ULYSSES, KENTUCKY, May 8

Dear Gem Readers:

I wish to write about our Free Will Baptist League at the Walnut Grove Church.

The young people of our church met March 1, 1938 and organized the Young People's League. Since that time we have been meeting once each week for our program of service and worship, and have felt God's great Spirit with us each time. We keep in mind

and try to live up to our motto, which is "The Kingdom of God First."

There are many ways in which this organization is a great help to us and to our community, and by so doing is a help in the upbuilding of God's precious kingdom.

It Helps By

1. Making each of us feel that we are among those who serve—we serve our Master by serving each other. The Christian religion should make itself felt not only by the individual in his personal relationships, but also through the community in his social relationships as well. We plan to take a look at our own community to discover those places most in need of the concern and the effort of Christian people. Our purpose is to discover ways by which community life may be improved and enriched by the larger use of Christian principles through Christian young people. In order to carry this out, we have a committee on community service who are doing very efficient work. They have found several homes where there was illness, and the people in need. We have drawn money from our treasury and helped them to buy food, clothing and medicine. We have met at their homes and had prayer meetings. One man was converted in one of these prayer meetings, in his home. We feel that God is blessing our efforts to serve Him by serving our fellow man.

2. It gives us courage—makes us feel that we are in the race. People need to exercise and work to keep alive and active spiritually as well as we need exercise to keep our physical bodies alive and active. This work gives us something to do and helps each one to feel a responsibility.

3. It gives us a chance to recognize and use our talents. One of our aims is to see that no young person of our community buries his talent. We are discovering many talents among them and feel that by God's help many more are being gained.

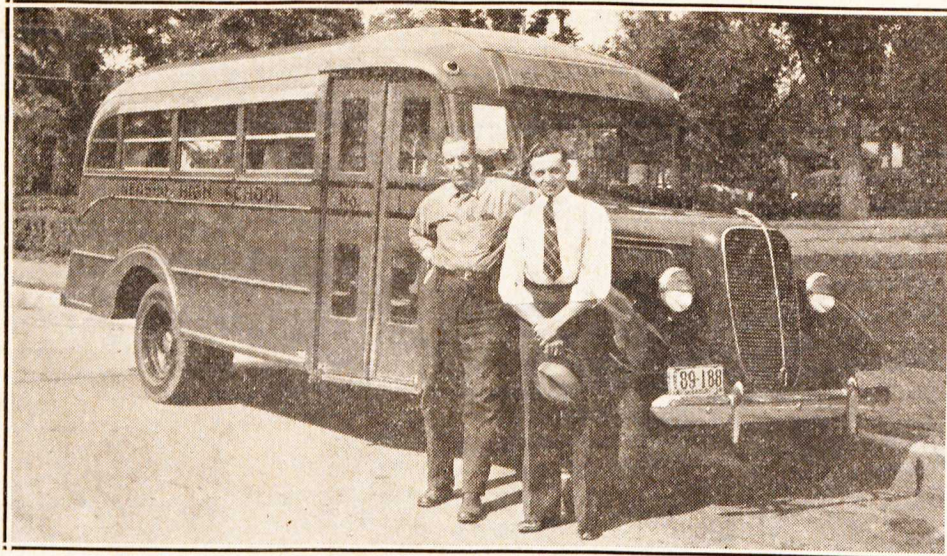
Our officers for this year are:

President Bird Webb
Vice Pres. Cart Hall
Secretary Olive Davis
Treasurer Opal Borders

We have two committees up to now. Serving as program committee are Ethel Borders, Nora Davis and Everett Borders. Our committee on community service, Eugene Davis, Bill Burton and Everett Borders.

We hope to see a young people's organization in every church in the county real soon.

Olive Davis, Secretary.



Bound For The National Association

Just a word to explain that we have been asked to plan a trip to the National Association, which convenes at Bryan, Texas in July. We are following the same plan that we did last year when we went to Paintsville, Kentucky. We are getting the same bus drivers, Mr. Bert Thompson and his son James of Neosho, Mo. A new and larger bus will be used this year. There will be room for 25 passengers. They may take their folding cots, as they did last year, should they choose.

The bus is scheduled to leave Neosho on Monday morning, July 10th at 8:30 a. m., going west on highway 60. We are to arrive in Bryan in time for services on Tuesday night. We are hoping and praying this convention will be the greatest yet, where great things in the work of the Lord will be accomplished.

After the business of the convention is over on Friday, we plan to drive on down to Houston to visit the wonderful work of Rev. Dr. Mel Morris who founded the institution of "The Eyeographic School of the Bible Cyclorama" which is indeed a wonderful school. The building itself is a wonderful study. The ceiling is so arranged to represent the heavens, and the walls are arranged with pictures illustrating subjects throughout the Bible. The floor is worked out to represent the Holy Land, with rivers, cities etc. depicted on it.

The bus will go a few miles beyond Houston to the Gulf coast before returning home. We plan to be back to Neosho sometime the following Sunday, July 16th.

These paid in are as follows:

| | |
|--------------------------|------------------|
| George La Shum, | Monett, Mo. |
| Mrs. George La Shum | Monett, Mo. |
| O. T. Allred | Monett, Mo. |
| Mrs. O. T. Allred | Monett, Mo. |
| Winford Davis | Monett, Mo. |
| Imogene Gates | Monett, Mo. |
| Oneda Williams | Monett, Mo. |
| Mary Wellbaum | Kansas City, Mo. |
| Esther Apple | Aurora, Mo. |
| Katherine Apple | Aurora, Mo. |

The first 25 persons to pay their \$5.00 each will, of course, be the ones to go. This will make the sum of \$125.00 that we are to pay the drivers. The \$5.00 will pay for your ride there and return..

It seems to me this will be a worthwhile week when we can be in the work and service of the Lord.

Send your \$5.00 to me as soon as you can if you want to be one of the 25 to go.

Eld. Kenneth Turner, Granby, Mo.

The National Association Convenes Soon

The Second Annual Session of the National Association of Free Will Baptist will convene with the Free Will Baptist church in Bryan, Texas, beginning on Tuesday night, July 11, 1939. Rev. J. R. Davidson is the pastor there.

The National Association convenes annually, the place of its meeting to be alternated — east of the Mississippi river one year, and west of the river one year. It is with us this time!

State Associations represent directly with five delegates for the state organization and in addition one delegate for each sub-ordinate association within the state.

Rev. Jim Miller of Flat River, Mo. is the national Moderator (pictured here). Jim's old smiling face looks good. His very countenance is wisdom and kindness personified. Bro. Miller has wonderful executive ability, and

has been in this work for a good many years; starting while a young man. Bro. Miller is also moderator of the Missouri State Association — last, but not least, Brother James F. Miller is a real man of God!



THAYER, MO., May 2, 1939.

Dear Bro. Brown and Gem Readers:

I just did not get around with a report from our Mission Circle last month. I will say we are still doing a little for our Master. Since our last report we have made and sold several bouquets of roses, made two wreaths for a funeral, and visited several sick folks as there has been a lot of sickness lately.

Our president moved away, and we are exceedingly sorry, but as we have hopes of her moving back into our community we will just let our vice go on until she comes back. We hope that will be soon.

We sent our delegate to the Bluff Spring Quarterly Meeting which was a real soul stirring meeting. God blessed in a wonderful way.

I am so glad that women were remembered and honored in a special way from the time of the birth of Christ, during His ministry, and after the resurrection the women were the first ones commissioned to bear the news of the risen Saviour. Dear women, are we still faithful to obey the commission and carry the news of a risen Lord to those who do not know Him? There is still just as much for women to do as there ever was. Jesus has given every one some mission to do, if we will only heed the call. Some may say, "Missionaries are to go to far off lands and tell the Word to the heathens." I say we have plenty of them around us. While America leads the world in inventions, it also leads the world in crime; so our little Home Mission Circle is doing its bit for the upbuilding of Christ. Some may wonder why we must tell about our little work and about Jesus. We have the right to give others something that is *too good* to keep. That is our missionary spirit: because we know Him and we want all nations and people to know Him.

No, we do not meet every month to gossip. We come together with song and prayer, have our leader in charge, it really draws us closer together. O how I would like to see a Mission Society in every community, how much better Jesus would be pleased with us (we all know we find that which we seek). If we are always fault finding, we miss the beauties of life as a whole because we find flaws here and there that seem to overshadow all else. Dear folks, let's try to look on the sunny side with God's help and do our bit for our community and for the upbuilding of God's Cause. I sometimes won-

der about some Christian folks that seemingly care nothing about communities where there is nothing for amusement but worldly things. My heart goes out for such places, as I happen to know a few places like that.

Saloons have nothing to offer but more grief and sorrow. Folks are running here and there seeking comfort and finding none. We do not find real comfort until we find the Lord. I'm so glad I learned to love the Lord while I was young. Sometimes I do not call on Him as I should. Very often I find myself trying to help myself instead of asking the Father for help, but when I trust in the Lord, He is ready to lend a helping hand.

Pray for me.

— Rosa Ridenhour, Reporter.

SOMETHING OR NOTHING

Contributed by Belva Byers, Stahl, Mo.

"It's nothing to me," the beauty said,
With a careless toss of her pretty head;
"The man is weak, if he can't refrain
From the cup you say is fraught with pain."

It was something to her in after years
When her eyes were drenched with
burning tears,
And she watched in lonely grief and
Dread,
And startled to hear a staggering tread.

"It's nothing to me," the mother said;
"I have no fear that my boy will tread
The downward path of sin and shame,
And crush my heart, and darken his
Name."

'Twas something to her when her only
son,
From the path of right was early won,
And madly cast in the flowing bowl,
A ruined body and a shipwrecked soul.

"It's nothing to me," the merchant said
As over the ledger he bent his head;
"I'm busy today with tare and tret,
And have no time to fume and fret."

It was something to him when over
the wire
A message came from a funeral pyre
A drunken conductor had wrecked a
train
And his wife and child were among
the slain.

"It's nothing to me," the young man
cried,
In his eye was a flash of scorn and
pride—
"I heed not the dreadful things you tell,
I can rule myself I know full well."

'Twas something when in prison he lay
The victim of drink, life ebbing away.
As he thought of his wretched child
and wife,
And the mournful wreck of his wasted
life.

"It's nothing to me," the voter said,
"The party's loss is my greatest dread"
Then gave his vote for the liquor trade,
Though hearts were crushed and
drunkards made.

It was something to him in after life,
When his daughter became a drunk-
ard's wife
And her hungry children cried for
bread,
And trembled to hear their father's
tread.

Is it nothing to us to idly sleep,
While the cohorts of death their vigils
keep,
Alluring the young and thoughtless in
And grind in your midst a grist of sin?

It is something, yes, for us to stand,
And clasp by faith our Savior's hand,
To learn to labor, live, and fight
On the side of God and changeless right

White River Quarterly Meeting

A quarterly meeting of seven Free Will Baptist churches convened at Allen Chapel near Batesville, Arkansas, Friday night, April 28th. The Introductory Sermon was preached by Eld. L. C. Doyle, who also preached a very interesting and inspiring sermon on Saturday morning. Conference was held Saturday with Eld. J. H. Tinkle serving as Moderator. Eleven delegates, six deacons, one church clerk, and four ministers attended this conference. The ministers were Elders H. A. Lewis, L. C. Doyle, J. H. Tinkle, and E. M. Phillips. The churches represented were Pool's Chapel, Pine Hill, Macedonia, Weaver's Chapel, Bethel, New Home and Allen Chapel.

A bountiful dinner was served on the ground to a large crowd Saturday at noon. Rev. Phillips preached on the Lord's Supper and Feet Washing Saturday night after which these rites were observed.

Sunday school on Sunday morning followed by a very interesting sermon by Rev. Lewis.

A splendid spiritual interest was manifested throughout the meeting.

—Mrs. O. V. Tadlock, Reporter.
Batesville, Arkansas.

GID, ARK., May 3, 1939.

Bro. Brown and Gem Readers:

As we are sending in our renewal for the Gem, just thought we would write a line or two.

We want to say we sure love the Gem, and think it is a good paper. The Gem is the only paper we have coming into our home, for we have been married only one and one half years and have not taken any other paper as we are both Christians. We sure enjoy a Christian paper, and we sure are thankful for a Christian home while we have to live in this old world. But we are trying to live so we can enjoy a much better and happier home in the Great Hereafter.

Yes, we both belong to the Free Will Baptist, and the only fault we find with them is that they are too slack with their church members. But we love the Free Will Baptist and we ask all who read this to pray that our home may always be a Christian home and that we may help win lost souls for Jesus.

— Mr. & Mrs. Troy W. Sims

ELIZABETHTON, TENN.

Dear Co-Workers:

We missed getting in our report last month, but don't intend to this time. You will see by this that we are away up in east Tennessee, among the mountains. We came three weeks ago and started a meeting with Bro. C. J. Howington's church. It soon became a real revival. During the three weeks, we had 66 conversions, 31 additions to the church, and 26 were baptized. The meeting was good from start to finish. We made our home with Bro. and Sister Howington. They are fine people to work with and have a splendid congregation of over 400 members, and we can truly say they were ready for the revival. When the altar call was made each night, a number were ready to go out after the lost and bring them in. These people are accustomed to a short meeting of about two weeks.

Most of them work in the rayon mills, and these two big mills run night and day, and Sundays too. They make a three shift work, so you have a different crowd about twice a week. 6000 people, men and women, work in these mills. This is a beautiful town; mountains all around, and the city in the valley with two pretty rivers, the Toe and Watogua, flowing by.

Our pastor has a loud speaker, and we went out on Saturday afternoons for open air meetings where we had large crowds and two conversions.

We came to Holly Springs Church for a few nights. Last night the house was running over with folks, and we had three grown people saved and about ten came forward for prayers. We enjoy our work here very much with our Tennessee brethren. Bro. Patrick is pastor here, and is a splendid man of God.

Now a few words on our Mission work, the time is rapidly going by and we will soon be going to the National Association in Bryan, Texas. We have received in the last few days \$5.00 from Sister Mae Collins of Galatia, Illinois, and \$1.00 from Mrs. Ed Jones of Thompsonville, Ill. I had a letter last week from one Sister in Texas who said she had 19 mission chickens that were almost ready to sell. Now in the next few days we expect to hear from a number of our sisters, and listen, dear sisters, come on and donate some of those fryers you already have. It is almost too late to set hens now, but you can send in \$1.00 for national work if you can't do anything else. Be sure to respond in some way by July 1st. You brethren could send \$1.00 around the 1st of July. Our treasurer is Rev. J. K. Warkentin, 2001 Prairie Ave, Fort Worth, Texas. If you should lose his address, write to us for it.

Our headquarters till July will be Elizabethton, Tenn. If our people could realize this National Home Missionary work is to put churches in the towns and cities where we do not have any; it is the foundation of our foreign work.

Pray much for us here that God will bless and save many.

Yours for Jesus,

— H. M. and Lizzie McAdams.

GOWER, MO. May 9, 1939.

Dear Gem Readers:

I have turned a deaf ear to the Lord long enough. My argument has been, that nothing I could write would be good enough to go into print. That may be so; but if I do my best, I will feel at peace with my Lord.

Since I have really begun working for the Lord, I have lost worldly friends, and my, how they talk about me! But my blessings are so great that I don't mind. I'm just praying that they will see the light before it is too late.

My advice to sinners is, Don't wait for some one else to give your heart

to God; maybe that someone is waiting on you.

Here is a clipping I have had for some time. I don't know who wrote it. I can't even remember where it came from, but I think it is good:

The Betrayal

"Just past midnight Judas, the traitor, came with officers to take Jesus. The kiss of betrayal identified Jesus. It also identified Judas. The disciples were present, but of no help to their Master in this bitter hour."

Let us pause for one word of warning. Is there a youth who with a traitorous kiss will betray innocent blood? In my judgment, one of the outstanding sins of the youth of today is that of the betrayal kiss. Betraying Jesus? Yes. Sinning? Yes. Can a young woman yield her lips to a young man tonight and then tomorrow night turn those same lips to another face with the avowal, "I love you"? Can a young man give himself in holy love to one girl tonight and to another next week? Think, my young friend, your betrayal kiss goes farther than you think. It betrays your Lord as well as your sweetheart and yourself. Then there may be the betrayal kiss equally as bad, of compromise with the world. A Christian allows the thorns and briars of worldliness to choke out Christ. You cannot flirt with the world and follow Christ.

— Thelma Hawkins.

USE YOUR BIBLE

Use your Bible and your knees,
Then your heart will never freeze!
Precious Bible! Read and heed;
It will meet your every need.
In this field of God's treasure find,
Food for soul and food for mind;
Dig with persevering prayer,
Search and thou shalt find Him there.
Christ the treasure of the soul —
Christ who makes the sin-sick whole;
Christ, who comes and dwells within;
Cleanses us from every sin.
Rules and reigns in every part,
King and Lord of all my heart!
On my knees, where'er I look,
Christ I find in God's own Book;
Saturating it in prayer,
Christ, my Christ is everywhere.
Blessed Book! My Father's gift,
Making me in service swift,
More and more Lord let it be,
Mirror of Thyself to me!
Kneeling ceaselessly in prayer,
Jesus, let me find thee there —
Thee, the Life, the Truth, the Way,
Leading to eternal day!

— Nola Williams.

The Third Cave Spring FIFTH SUNDAY MEETING

Gathering with the Bluff Spring church, about four miles below the Missouri line south of Myrtle, Mo. for our April Fifth Sunday Meeting, Rev. H. C. Crase was elected temporary moderator. 1 Cor. 12 was the Scripture lesson, followed by prayer by Rev. J. M. Williams. Letters from ten churches were received and delegates seated. Prayer by Rev. Billie Rogers.

After a recess, we began by singing. Rev. Clarence Dodson read Gen. 19:2-17. Prayer by Bro. Crase. Brothers Dodson and J. M. Williams, taking the last part of 2 Kings 7:3 "Why sit we here until we die?" as text, together with the first of Gen. 19:16—"He lingered," and gave a startling message on the danger of delaying in spiritual things, lest we lose all. All around us now we are beset by wrong things trying to creep into our lives. Bro. Dodson told of a time when he lingered, staying away from meeting and Sunday school, even ceasing family prayers and asking a blessing at meals. Before long, one of his boys asked, "Mamma, why doesn't papa pray any more?"

Dallying with sin always bring loss and regret. Samson for example, and Lot's choice of pasturage when he and Abraham found that they must separate because their cattle could not find pasturage so near together. Genesis 13 tells the story. Abraham giving Lot his choice; Lot "pitching his tent toward Sodom" because that way had much grass and water, while Abraham took the scantier hill country, but look at the results. Lot finally arrived in Sodom and stayed there; and though his soul was vexed because of the wickedness of Sodom, he didn't get out of it, until the Lord in mercy dragged him out. And he lost everything finally, but his two daughters. When you are where you can't induce anybody to go along with you in the way of the Lord, don't linger, but move right out on the hills where Abraham walked with God's guidance all the way, and he became great because he stayed close to God. Benediction by Rev. J. H. Tally.

A bounteous dinner refreshed the outer man; and after singing, reading a part of 1 Cor. 15, and prayer by Bro. Bell, five more church letters came in. Verbal reports were given of the unrepresented churches showing them to be going uphill earnestly. Sister Rosa Ridenhour gave a report of the doings of the Pleasant Hill Mission

Circle which showed good work well done.

The clerk read the minutes of the previous fifth Sunday meeting. A "Love letter" and a free will offering of \$12.00 was sent to Rev. Wid Johnson who has been an invalid for many years, but who labored mightily for his Lord before bodily ills prevented. Bro. Crase prayed a touching tribute to Bro. Johnson, and we know the Lord heard.

Smyrna Church, about six miles north of Alton, was chosen for the next meeting.

Bro. J. H. Tally gave a moving appeal to go back to the old safe and sure Bible way of living, and Bro. Bell led a splendid Spirit-filled praise meeting. A heartfelt vote of thanks was tendered to the Bluff Spring community for their hospitality. Benediction by Rev. E. E. Simpson.

Supper—plenty and good.

At night, Brothers Sam Bell and B. H. Woodring brought warning messages on the prodigal son, the lure of life somewhere else and the final joy and peace that abides within when the weary wanderer finally decides to return to the Father's house, and starts home.

Sunday morning, after singing, reading of Deut. 28:1-14 and prayer by Bro. Crase, Brother J. E. Rolan gave us an explanation of the "greater mystery" of the New Testament. There are eleven of them, all tremendously important, beginning with the mysteries of the kingdom of heaven (Matt. 13:3-50), and ending with the mystery of Babylon (Rev 17:5-7), but perhaps the most needful is of a through understanding by most of us of the inliving Christ (Gal. 2:20; Col. 1:26-27) and of how godlikeness can be restored to us after we have wandered away from our Father's house.

At 11:00, Bro. H. C. Crase gave a strong, moving message, showing our need of an ever growing spiritual life, and told about the first time he went to town as a little barefoot boy in Kentucky. As they were coming into town, he heard a woman's voice coming from an upper story of a house, singing (he supposes she was singing to her baby). And over and over again in the song, came "the name of Jesus." Bro. Crase's father was also a preacher, and as they traveled on, somehow that expression "the name of Jesus" caused the little boy to realize the lack of something that was needed in his life, though before in his experience he had never felt a sense of

guilt or sin. He had disobeyed his parents and was punished, but never until hearing that song had he realized a lack of something that his life needed in order to make it what it should be.

Bro. Jim MacGeehee, our blind preacher, gave a touching talk on the need of a closer walk with God. Only a stubborn, unyielding, sinful will, can keep any individual away from the blessing of an indwelling Saviour. Altogether, it was a Spirit-filled fellowship meeting and we pray the influences started there will result in bringing back many to the Savior.

After a bountiful dinner, singing, and prayer by Deacon Fred King, Billie Rogers, with 1 Kings 18:21-22 as a starting point, led a truly inspiring praise and testimony meeting. He asked us to ask ourselves the question: "Why am I living the life that I am today?" and also wanted to know if any of us would ask Satan to comfort and help us or restore the joys of salvation to our souls. If we keep on praying even more earnestly than before, surely happier days will come.

Ministers present: B. H. Woodring, J. M. Williams, H. H. Beatty, H. C. Crase, E. E. Simpson, C. O. Dodson, Sam Bell, Billie Rogers, Clement Williams, and J. H. Tally, a General Baptist who generally meets with us and we have splendid rejoicings together.

Deacons: Fraley Jenkins (Cotton Creek), H. F. Young (Rose Hill), C. R. Romberger (Bluff Spring), Floyd Cantrell (Mill Creek), Johnny Pingleton (Cane Hill), E. L. Brewer (Bethany), E. L. Frey (Cotton Creek), R. J. Wischart (Mill Creek), W. E. Crews (Royal Oak), F. D. Johnson (Pleasant Ridge), Com H. Crews (Shiloh), Ralph T. Hoyt (Pleasant Hill).

In the last Gem, one notice concerning the assistant editor and Miss Doris Turner and a few more folks was especially interesting reading. Congratulations, and we know the Lord will bless.

By the way, this last Gem is packed pretty full of good things in general, and we should take notice, particularly to Brother Willey's timely article of warning about the untoward conditions in Latin America and realize the increasing need of every right thinking person being at his post working for the Lord.

Yours in Hope of the Upward Calling,

—Ralph T. Hoyt, Clerk.

MULBERRY, ARK. May 21, 1939

Dear Editor and Gem Readers:

I will send in a few lines from our Bethlehem church located at Lone Elm near Mulberry, Arkansas. This little Free Will Baptist church was organized Feb. 5, 1938 with seven members. The charter members are as follows: Bro. Swearingen, Sister Caruthers, Bro. and Sister Warner, Bro. Don Bias, and Bro. and Sister Harris. We now have around 20 members. Rev. Charlie Graham of Rudy, Ark. is our regular pastor, he is truly a man of God, and I believe loved by all that know him. He really delivers some interesting messages for our Lord and Saviour, and has done a wonderful work in our community. He preaches two sermons a month for us: one on Saturday night then one the following morning of his appointment week-end. Rev. Don Bias of Fort Smith also preaches for us on the third Saturday night and Sunday. We need the prayers of all God's people as we have many adversaries here. The Devil has his people at work in our midst and nothing would do their hearts more good than to see our church go on the rocks. Bro. and Sister Jordan, although they are not members of our church, are great workers for our Master, both spiritually and financially. We thank God for them. Our financial load is carried by just a few of the community; each one seems to be afraid of doing their part. You will often hear one say to another, "You just give too much." Dear readers, if we give our last dime to promote the work of our Master, what is that compared to what our Saviour has done for us. He gave His life for us that we may have life everlasting. So let us not be slack in giving to His servants or any other good cause. We cannot go to our eternal home carrying our purse with us or take the fine things the dollar will buy for us. Today the dollar or what it will buy is worshipped by many of us above our God.

Pray for our church and community in general that we may defeat the devil and put him on the run.

Yours in Christ Jesus,

—H. G. Harris.

GREEN FOREST, ARKANSAS

Dear Bro. and Sister Brown and all the Gem Force:

We appreciate the Gem very much and hope that we may always be able to continue taking it. We love to hear from all—especially Bro. and

Sister Willey who are hazarding their lives for the Gospel's sake. We pray that God will take care of them, and that their labor will bring forth an abundant harvest out there in the future. Bro. Willey's report of how the 'Father of Lies' is working against them should be a challenge to all of God's people to pray more earnestly for their deliverance. The Devil is not after the fellow who does nothing, but the one who is working.

Yours in His service,

—Mr. & Mrs. E. G. Tharp.

GRANBY, Mo., May 15, 1939.

Dear Gem Family:

Just a few words to report our meeting at the Mine La Motte church where Bro. Damon Dodd is the pastor. We had never been in that part of the state before, so we met a lot of new people who are really fine folk. We were there about three weeks; starting April 24th and closing May 12th. There were five souls that prayed their way through to a real experience with the Lord.

While we were there, we made our home with Bro. and Sister Wampler who are a dear old couple of the community that are faithful to the cause of Christ. We would stay with them of nights then visit the other homes in the day; and we found a real welcome in every home. We sure hated to see the services close. We did enjoy working with Bro. Dodd and his good wife, and the Mine La Motte folk.

The people were so faithful to come and be in the services from Flat River, Desloge, Leadington and Fredricktown and the surrounding communities. On the last night, following the services, the good pastor presented to us the most nice gifts from the good people that had been attending the services. We thank them so much, and pray the dear Lord to bless them.

—Eld. Kenneth Turner.

Indian Creek Mission And League Rally

John B. Rollins, Reporter.

The Mission Circles of the Indian Creek Association, in southwestern Missouri, met at the Macedonia church near Purdy, Mo., April 30, 1939 for the fifth Sunday rally.

After Sunday school, a sermon was delivered with its applications to Home Mission work. The minister

for the day was elected at the previous rally, and that victim happened to be yours very truly (John Balderdash Rollins). The purport of his hard-blowing thunder was unravelled out of St. John 3:14-15, the synopsis of which is produced in print on page four of this issue.

A bounteous dinner was spread (and devoured) at the noon hour. Everyone enjoyed the loaves and fishes—but there wasn't much left.

The League Rally in the afternoon was the best we have had for several years. The League president, Miss Evelyn Jefferson of Cassville, Mo. was in charge, and the program was highly inspirational and enjoyable. The several members of six leagues contributed to the program of the day: Aurora, Carterville, Jones Chapel, Macedonia, Merls Chapel, and Monett. In addition to these leagues, we had visitors who contributed to the program: two quartets from the Nazarene church in Cassville, and Rev. Millard Davis of the Assembly of God church.

The program consisted of songs—Spirit filled singing—special music, readings, talks of interest, panomines, and a playlet which was given by the Macedonia League entitled "The Bible in the Home." Everything was very good and interesting as well as inspirational.

The day was beautiful and very pleasant, and the house was filled to overflowing, many were unable to find a seat. It was really good to be there for the Lord blessed us with a great time together.

The next Rally will be held on the fifth Sunday in July at the Free Will Baptist church in Aurora, Mo. Rev. W. K. Weston of Monett is to preach the mission sermon at 11:00 a. m. Everybody please come and hear him. Let's renew our work and vision in Home Mission efforts! Come for the day, and enjoy and take part in the league program.

The Aurora church is where the reporter is pastor, and they have a fine league and are prospering in general because they have such a green past(ure).. Be sure to come!

"Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is the right hand of falsehood: That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." Psa. 144:12

Free Will Baptist League Program For Arkansas State Association—September 27-28, 1939.

Wednesday Night, Sept. 27

House called to order by Rev. W. A. Hearron.

Singing and prayer.

15 minute program by Pleasant Grove League.

Introduction of officers by Rev. W. A. Hearron.

Sermon, "Our League Motto" by Charles Staten.

Announcements.

Thursday Morning, Sept 28

9:00—Singing

Devotional by Doyce Jones of Glenwood, Ark.

9:25—Address of Welcome by Gladys Smith of New Hope, Ark.

Response—Eulan T. Coffman of Hector, Ark.

9:45—Topic: "Russellism," discussed by Ralph Staten of Pocahontas.

10:15—Topic: "The Call to the Ministry" by Charles Nichols.

10:30—Topic: "The Bible" by Mrs. Edith Collins of Arkadelphia.

10:45—Topic: "Redemption and Salvation" by John Reel.

11:00—Discussion of Articles of Faith led by Carl Davis of Polk Bayou Association and Elmer Turner of Branch, Ark.

12:00—Noon.

Thursday Afternoon

1:00—Topic: "Baptism" by J. E. White of Warren, Ark.

1:15—Topic: "Resurrection" by W. S. Isbell of Russellville, Ark.

1:30—Topic: "The Judgment" by J. H. Hartzell of Rose Bud.

1:45—Topic: "The Trinity" by Roy Hughes of Glenwood, Ark.

2:00—Topic: "Sanctification" by W.A. Crouch of Russellville, Ark.

2:15—Program arranged.

2:30—Topic: "Communion and Feet Washing" by E. W. Tucker of Peach Orchard, Ark.

2:45—Topic: "Christ, the Head of the Church" by Elsie Lawless of Glenwood, Ark.

Business—Reports—Election

4:30—Benediction.

DEVOL, OKLA., MAY 20, 1939

Dear Editor and Gem Readers:

This is my first time to write to the Gem. I live in the southwestern part of Okiahoma, near the town of Devol. We have a good church and Sunday school, with an average attendance of one hundred. We have just closed a revival, with thirty additions, and twenty-six by baptism, the Lord won-

derfully blessed us.

Wife and I drive nine miles out into the country, to a Mission Sunday school at 2:30 p. m., which I have the pleasure of superintending. How we enjoy the Sunday school work!

We enjoy reading the Gem and the good Christian letters. Mrs. C. A. Dickerson, come on with your good Christian letters. How we do enjoy reading them!

Wife and I and Mr. and Mrs. C. A. Doty had the pleasure of visiting our old home in Missouri, with our brothers and sisters.

We visited the Happy Hill Church, and were there in their Sunday school, and enjoyed the good fellowship with them. We are planning on another visit with them this fall, if the Lord is willing.

Best wishes to the Gem and readers.

Mr. and Mrs. H. S. Doty.

JULY IS BUDGET MONTH

The financial system of the Missouri State Association and its nine subordinate associations is the Budget System. Each church in the state is responsible to raise a sum of money equal to ten cents per resident member. This sum of ten cents per member is to be sent to the local association. The local association is to divide the "Budget" into two equal parts—using one part for its own expenses, and sending one part to the Missouri State Association for its expenses.

Hitherto, the budget has not been coming in 100% and some of our local associations struggle to meet their own expenses, therefore, are unable to support the State Association, which is often embarrassed because of this condition.

This condition is inexcusable, and the solution is inexpensive. Let each of our churches in Missouri strive to raise a full budget in July so that our associations may have no embarrassment this fall. We can do it—it's easy!

We have some sleeping, free-riding, dead-wood members in our church, and to root them up might tear up some wheat also (Matt. 13:29), therefore, I pay my dime and for nine others who won't pay. Then our church takes it in hand to raise money for others, some of whom are poor and can't pay. We generally have a full budget in my association, altho' we have come short a few times.

Yours for a full Budget,

—John B. Rollins.

BOWNEMONT, W. VA.

Dear Editor and Gem Readers:

Here I come again with a brief report of our Kanawha Quarterly Meeting, which convened with the Ruth church, beginning at 2:00 p. m. Friday, with the Ministerial Conference, with about fifteen ministers and deacons present. Eld. Jeff Thomas was elected moderator.

I am not going to give an itemized statement of the business this time, as our clerk keeps everything so correct that you can find out anything that you might want to know in a minute, if you just ask him, and just a few of our folks take the Gem. I am really ashamed of them; but wife and I have tried our best to get our folks to take the Gem paper.

Eld. W. C. Cadle preached the introductory sermon on Friday night, followed by Eld. Winfield Shirky. The Ministerial Conference was called to order at 9:00 a. m. Saturday by the moderator, Eld. Jeff Thomas, and the clerk received reports from ministers and deacons who were not there Friday.

Then the Conference was called to order at 9:30 a. m. by the clerk. After a song and a prayer, the clerk read a Scripture lesson, then Eld. J. L. Patterson was elected moderator.

After reading from the Treatise, and a short prayer by the moderator, all corresponding messengers and visitors were invited to seats.

A business committee and a next session committee were appointed.

Minutes of last session were read and approved, being almost perfect.

Letters from the churches were called for, and nine churches reported by letter and delegate. Four churches were called that did not report. One new church was received, which makes us 14 churches. The total membership reported from the ten churches was 398. Ministers reported with the letters, 16. Money with letters, \$26.32.

Adjourned at 11:15 for preaching by Eld. Jeff Thomas. He delivered a wonderful sermon, which was enjoyed by all present.

We adjourned for dinner and met back again at 2:00 p. m. After singing and prayer, the business committee reported and everything they recommended was granted. They recommended that a council be appointed to examine two deacons for the new church at Burnwell, and to examine one for license.

Well, all the business was smooth and good. I haven't given all the details, but it is not necessary.

The committee on next session reported that the next session would meet with the new church at Burnwell, W. Va., which will be known as the Burnwell Free Will Baptist Church.

Eld. Jeff Thomas is to preach the introductory sermon at Burnwell.

The business all finished, we adjourned to meet again, if God wills, on Friday before the fifth Sunday in July, with Burnwell Church, on Paint Creek. Then we had a song and handshake, and were dismissed.

Met back at the church at 7:30 p. m. Opened with singing by the Putney quartet. Preaching by Eld. James Herald, followed by Eld. Roy Parsons. Both preached good sermons, then we entered into the Communion and Feet Washing service, with about 50 taking part.

We were dismissed about 10:30, and most of us went to our own homes. I will say that it was a real good Q. M. and the folks were well cared for.

I will close with the same request: I need the prayers of those I love, or I want my friends to pray for me.

—F. E. Nicholas.

REPORT OF SAM H. MARCUM Missouri State Evangelist

Dear Editor and Gem Family:

Please allow us space for another brief report. At the time of our last month's report, we were at home for a few days to rest.

We are happy, yes and thankful, to report in this issue of our beloved paper: That on the 4th day of May we went to Kansas City and brought home a new Glider Trailer. We sure thank our many, many friends who have contributed to our trailer fund during the past two and one half years. We have kept the name and address of each one that has given. Among the many churches that gave to our fund, the Amity Church and community in Webster County, Mo. heads the list. May God bless every donor is our prayer.

We owe \$110.00 on our little home, and we are trusting the good Lord for this need at the appointed time.

Well, here we are living at home in the yard of the Verdella Church in Barton County. We have been here one week with one profession thus far. This country is like northern Missouri, when it rains it means muddy roads; and believe me, we are getting plenty of rain.

We were glad to have folk from Aurora Church visit us yesterday. Last night, Hannon Church was well represented.

Please join us in praying for a revival here and elsewhere. My wife has been poorly for several weeks, please pray for her recovery. She can get more rest now as we have our Trailer House.

Yours in Christ,

—Sam H. Marcum & Wife

WEWOKA, OKLA. May 23

Dear Readers of the Gem:

I have been reading the good articles that brothers and sisters have placed in the Gem. It does my heart good to hear from them in all their good reports. I was so busy during the month of April that I did not get my report in, however, I can report a very successful month.

We have had a good revival here with 15 souls saved and 7 additions to the church. We had one baptismal service, on Mother's Day. I baptized five and have eight more to baptize.

Our first service in the new church will be May 28th. However this is not the opening service that I have been telling you about. I will send out invitations for that day to all the churches.

Our delegates are getting ready to go to the Quarterly Conference which convenes with the Cushing Church at Cushing, Oklahoma.

MY MISSIONARY REPORT

For the month of April, I received Foreign Mission money as follows: Tulsa Church \$5.00, Mission Circle No.1 \$3.02, Wewoka \$2.00 — Total: \$10.02

For the month of May, I received as follows: Wewoka \$2.00, Circle No.1 \$5.72, Tulsa \$5.00 — Total \$12.72.

—Bert F. Rogers,
401 Patton Ave., Wewoka, Okla.

TULSA CHURCH REPORT

Mrs. Ethel Renegar, Reporter

Dear Editor and Readers of the Gem:

We neglected to send in our report last month, but will do our best at this time to tell you the many wonderful ways the Lord is blessing us.

Our pastor, Bro. Bingham, conducted about a two weeks' revival at Turley, a few weeks ago, and the Lord wonderfully blessed. There were 25 conversions and renewals.

About the same time, the revival spirit broke out in our own church, and a great number re-dedicated their lives to Jesus. Bro. Bingham has baptized 13 from our church and we have had 10 additions.

Our Sunday school is growing rapidly and our mission is still prospering

under the guidance of the Lord.

At our last Sunday services, special recognition was shown our high school and junior graduates. They were given a front seat. A song was sung for them and a special prayer went up in their behalf. Then Bro. Bingham took as his text, "Pressing Forward to the Mark."

On Mother's Day, we didn't forget to honor the oldest mother, the youngest, and the mother of the most children. Beautiful flowers were displayed and the children gave a very touching program in honor of all the mothers.

I want to mention too that Bro. Bingham, his deacons, and several members have made two or three trips to the Antioch Church lately to preach to them and encourage them as they have no pastor at this time.

Now remember us when you pray.

OUR REVIVAL IN FLINT

We have just closed a five weeks' revival in Flint, Michigan with the First General Baptist church. It certainly was a revival indeed. 44 souls were saved and the pastor, Rev Harry Mince, received 17 into the church. The General Baptist have some splendid work around Flint; four churches in all. All these churches co-operated with us wonderfully in the meeting. Bro. Mince is pastor of the first church, Bro. Floyd Miley is pastor of the Hope-well church, Bro. Oscar Robbins is pastor of a new church called Fenton Lawn, and Bro Jackson is pastor of the West Flint church, also a new church. All these churches are in and around Flint.

Flint has a population of 163,000 so you see it is a broad field. I had one service with Bro. Miley's church, and had appointments to visit the other two churches, but our revival broke out anew and I had to cancel the other two appointments and go ahead with the revival.

It sure is a pleasure to work with those dear people. I was in 41 different homes while I was there. Bro. Mince is such an agreeable man to work with. One can feel perfectly at ease. He has been pastor there for seven years, if I am not mistaken. They have a splendid Sunday school with Bro. Roy McGeehee as Superintendent. One Sunday while I was there, they had 254 in attendance. They have a splendid Christian Endeavor, and a fine group of young people. Bro. Fred Smith is leader of the young people and also teacher of the young people's class. They also

Continued on Next Page

OBITUARY

JONES — Grace Dexter O'Dell Jones, daughter of Isaac and Alice O'Dell, was born in Wright County, Missouri, Oct. 15, 1900, and departed this life April 18, 1939, being 38 years, 6 months and 3 days of age.

She professed faith in Christ at an early age, and united with the Elk Creek Missionary Baptist church and remained a faithful member all the way through her life.

She was united in marriage to Elmer Herbert Jones, January 18, 1922. To this union was born two sons, Herbert Don and Ivan Wilson; Herbert Don having preceded her in death 6 years ago.

Sister Gracie, as we knew her, was a kind and loving wife, mother and neighbor, ever ready to lend a helping hand. She bore her sickness, which was of long duration, with patience.

She leaves to mourn their loss, a kind and loving husband, one son, Ivan of the home, one brother, Arthur O'Dell of Omaha, Nebr., two sisters, Mrs. Vester Smittle of Jefferson City, Mo. and Mrs. W. E. Scott of Grove Springs, Mo., one uncle, Jake O'Dell of Grove Springs, one aunt, Mrs. Emma Fritz of Hartville, One great uncle, one great aunt, five nephews and four neices, also a host of other relatives and friends.

Her going has pierced our hearts causing a wound that only heaven can heal; but we will turn aside from the roughness of the way, and look forward to the end when we shall see her again.

Funeral services were conducted by Rev Homer Smith on Thursday at the McBride church in Leede County. Interment in the McBride cemetery.

IN MEMORY

In loving memory of Rev. G. H. Young, our dear father, who passed away April 30, 1932.

The Lord, for some cause, took our father away. The Bible says that those who have fallen asleep in Christ Jesus will He bring with Him when He comes. We expect to see him again in that bright day.

We miss him in the pulpit,
We miss him in the home,
We miss him as the days go by.
But he is resting from all his labors
Where the soul will never die.

May we all as Christians get closer to God and love one another with a perfect love, and help to bear each

other's burdens; that we may be counted worthy to enter into the city of God to be with the blest forever. There we expect to see and talk with our loved ones who have gone on before us. There will be a great reunion with loved ones who have gone on before. Then we will see Jesus face to face and live with him forever.

May God bless all who read this.

A daughter

— Mrs Hattie Davis, Ulysses, Ky.

Our Revival In Flint

have as fine a choir as I ever heard sing, with about 40 voices. Bro. Noel Greenway is director of the choir, and Mrs. Fred Smith is their faithful pianist.

One Sunday during the meeting, they had a union General Baptist meeting in the Bendel School building, where there was plenty of room. Bro. Robbins preached in the forenoon, a large dinner was spread at the noon hour. Then in the afternoon Bro. Mince directed the singing while Bro. Miley directed a flower service which was greatly enjoyed, and after this your unworthy was honored by being asked to bring a message on Communion and Feet Washing. After the message, the ordinances were observed with 86 brothers and sisters taking part in the washing of the saints' feet. I want to tell you right here, it was glorious to be there. Such days are a wonderful blessing to the cause of our Lord. They promote fellowship which is such a needed factor in the work of our Lord today.

Other churches and peoples also cooperated with us in a great way in the meeting; the Pilgrim Holiness, the Fellowship Baptist, etc. Also we had visitors and singers with us different times from our two new Free Will Baptist churches in Detroit. Bro. Riggs and Bro. Gates are the pastors of our new work there. They are splendid men of God, and so pleasant. How we did enjoy having them with us, and on Monday night after we closed at Flint I went over to Bro. Riggs' church where they were engaged in a revival, and visited with them. We found a splendid group of people, and a real revival breaking out. Nothing else would do Bro. Riggs but that I must take the service, so I did my best and one soul was saved. I feel that they are going to have a real meeting there.

The folks at Detroit are great singers also. Bro. Gates is a song writer and music teacher. He also has a quartet and maintains a radio pro-

gram. Bro. and Sister Riggs also are good singers and musicians. I feel that our work in Detroit is very prospective. I was glad to find a lot of subscribers to the Gem there. I also secured a number of subs in Flint for which I was very thankful.

I think it will be of interest to you to know that the churches of that section of Michigan have unusual radio opportunities; because there is a Gospel Broadcasting Station at Lapeer, Mich. Lapeer is only 18 miles from Flint. It is strictly a Gospel Station. The call letters are W.M.P.C. "Where Many Preach Christ." The church where we had the meeting has a program there every little while. We had the opportunity of bringing a message over the station one Sunday afternoon while there.

I would like to make mention of several other ministers I met while there; Bro. Fowler, Bro. Obe Miley, Bro. Lane, and Bro. Moody, all General Baptist; and Bro. Warren, a Free Will Baptist, and I expect there are others I can't think of right now. It was a pleasure to meet and work with all these dear brethren in the meetings.

I also had a splendid visit to the Hillsdale College while there of which you will see an account in the next issue of the Gem.

This completes approximately 12 weeks for me that I have been in revival work constantly. I feel now that I am ready for a rest.

May the Lord bless all you dear people at both Flint and Detroit is my prayer. Please remember me when you pray, and I feel sure you will.

Your servant for Jesus' sake,
— Rev. Winford Davis.

CHANGING OUR ADDRESS

The new home for the Free Will Baptist Gem is being completed, and we will be moving soon. We have set June 8, 1939 for moving day, but of course, it will require several days to get set for business.

Our new home is to be in Monett, Missouri — eight miles north of Purdy — and we wish to announce that after June 10th, our address will be The Free Will Baptist Gem, Monett, Missouri. Please remember this and send your communications early.

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