

Lucille Mabery R2

THE FREE WILL BAPTIST GEM

ORGAN OF THE MISSOURI STATE ASSOCIATION OF FREE WILL BAPTIST
FOR FREE WILL BAPTIST EVERYWHERE

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THE FREE WILL BAPTIST GEM

Organ of

The Free Will Baptist Church

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John B. Rollins Editor

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TERMS

50 cents per year, cash in advance. Paper will be discontinued when subscription expires.

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

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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CHURCH EXTENSION FUND

These are the names of those contributing to the Missouri Church Extension Program since our last report which appeared in the February issue of the Gem.

Rev. & Mrs. O. T. Allred	\$3.00
Happy Circle Class by Ethel Newcomer	1.00
Rev. & Mrs. C. M. Dauber	3.00
Rev. & Mrs. J. B. Rollins	2.00
Mr. & Mrs. E. N. Crippen	5.00
Rev. & Mrs. J. F. Miller	3.00
Flat River League	3.00
Flat River League	3.00
Hannon Mission Circle	5.00
Mr. & Mrs. G. E. Wade	5.00
Mrs. Margaret Turner	2.00
Rev. & Mrs. S. H. Marcum	3.00
Mr. & Mrs. W. I. James	7.00
Mine La Motte Church	1.00
J. A. Kempt	2.00
Esther Apple	3.00

— Esther Apple, Sec'y., Aurora, Mo.

SUPERANNUATION FUND

Mr. & Mrs. E. N. Crippen, Garden Grove, California	2.00
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— Winford Davis, Sec'y.

FOREIGN MISSION FUND

Niangua F. W. B. Church	2.00
Mt. Olive (Neola) Mission Circle	1.00
True Blue Class (Neola S. S.)	2.00
Mr. & Mrs. E. N. Crippen, Garden Grove, California	5.00
Gladys Keeland, New Castle, Cal.	1.00
Shibleys Point Church	1.00
Monett Church	11.25
Hazel Creek Union Church	10.62
Amity Church	3.00
Union Third Fork Church	3.16
Verdella Church	3.50

— Winford Davis, Sec'y.

PUBLISHING HOUSE FUND

Rev. Geo. La Shum, Monett, Mo.	\$1.00
Rev. C. M. Dauber, Novinger, Mo.	1.00

— Winford Davis, Sec'y.

EDUCATION FUND
(For Free Will Baptist School)

Rev. Geo. La Shum, Monett, Mo.	\$5.00
Mr. & Mrs. G. E. Wade, Liberal, Mo.	5.00
Mr. & Mrs. E. N. Crippen, Garden Grove, California	5.00
Gladys Keeland, New Castle, Cal.	1.00
Miss Delma Walker, Cushing, Oklahoma	1.00

— Winford Davis, Sec'y.

Items of Interest in the Gem Office

IN KEEPING With our promise to the *Gem* readers, we are giving you one more visit into the Gem Office. Our pictures may not be as plain as you would desire, but it will give you an idea.

The paper cabinet shown here is where the Editor's money goes. At the time this picture was taken, the supply had begun to run low; but even now, you are looking at an investment of \$250.00. We seldom permit it to run lower. At the State Association (November issue) we shall give a complete financial statement. Even at this very hour, we are unloading a 500 pound box of *Gem* paper which costs \$47.00.

The picture of the stenographer, who is none other than The Queen, represents great importance to us—we couldn't operate business without her. She is seated at a beautiful mahogany-finished, office desk in the office room. The room is kept clean, it has lots of natural light, and the walls are illuminated with beautiful religious and inspiring pictures and mottoes. We invite any of our people to come see us.

The tall picture is of a tall man and the stapling machine, however the boss doesn't use it, he leaves that for

his boys to do. This machine puts the staples in the Gems and Minutes and booklets. It is a very useful machine.

The office force loves the printing business more and more each day, especially religious printing. We are continually dreaming, scheming, and working for a still better *Gem*.

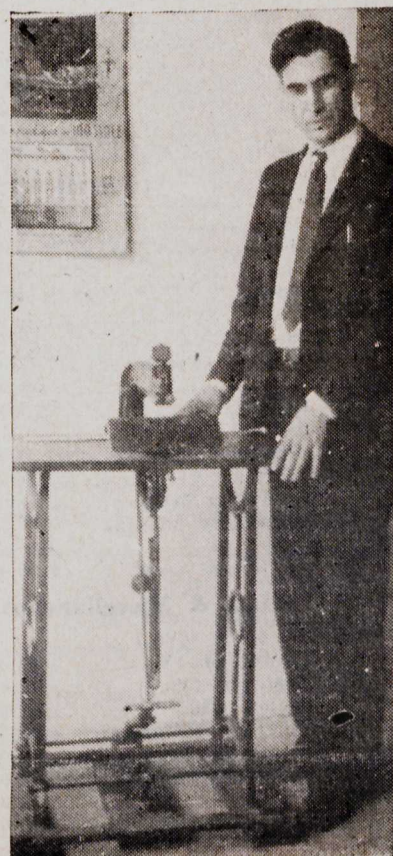
Thanks a million to our many unsolicited, inspired writers who fill the pages of the *Gem* each month.



The Gem Office Paper Supply Cabinet



Doris Rollins in the Office Department



The Editor and the Stapling Machine

Denominational Enterprising

Tennessee Orphanage Report

I. L. Stanley, Supt. Greeneville, Tenn.

Report for First Quarter 1940 (Jan., Feb. and March)

Receipts

Cumberland Association

New Hope	\$27.40
Cofers' Chapel	23.50
East Nashville	17.65
Ashland City	11.00
Bethel	8.00
Mt. Pleasant	6.50
Bethlehem	6.00
Friendship	4.00
Heads	4.00
Shady Grove	4.00
Olivet	3.22
Oak Wood	1.65

Total for Cumberland Ass'n. \$116.92

Union Association

Harris Memorial (Orphanage) ..	\$29.50
Greeneville (Block)	29.20
Forest Grove	20.99
Martin Chapel (Erwin)	20.00
Liberty	15.00
Holly Springs	10.25
Elizabethton	10.00
Bethany	9.00
Woodale	8.00
Mt. Carmel	7.20
Valley View	5.45
Grey Stone	4.50
New Liberty	4.50
Oak Grove	4.50
New Prospect	4.00
Eastern Star	3.00
Gregg's Chapel	3.00
Lowe's Chapel	3.00
Midway	3.00
Morning Star	2.28
Johnson Chapel (Powder Sp'gs) ..	2.00
Christian Bend	1.25
Phipp's Bend	1.09
New Home	1.76
Joseph's Chapel	1.50
Central Quarterly Meeting	16.30
Eastern Quarterly Meeting	8.00
Western Quarterly Meeting	2.25

Total from Union Ass'n. \$229.44

Out of State & Miscellaneous

Russell Co. Q. M. (Va.)	\$7.90
Clinch River Q. M. (Va.)	15.00
Whited Coal Co. (Va.)	1.00
Marben Union (Ga.)	1.66
S. P. Easley (New Mexico)	2.00
A. H. Browning (Tenn.)	4.00
A. J. Swatswell (Tenn.)	1.00
Paul Woolsey (Tenn.)	1.25
Sale of fram products	101.04

Total Miscellaneous \$133.95

Commodities Received

Mt. Moriah (Clothing for Dean) ..	\$11.20
Woodale (Clothing for Maiddie) ..	8.00
Fair View (Clothing for Juanita) ..	8.00
Heads Church (quilt)	5.00
Post Oak Shade (Stone Ass'n) ..	5.00
Missionary Society, Donte, Va. (quilt)	5.00
Greene Ridge Church (calf) ..	20.00
Liberty Church (furniture) ..	46.00
Grey Stone Church (furniture) ..	27.00

Total Value Commodities .. \$135.20

Disbursements

Groceries	\$39.04
Hardware (Including roofing & wire)	41.97
Furniture	12.50
Feed and feed-crushing	46.45
Office and school supplies	6.73
Gas and Oil	56.93
Electric Current Consumed	16.64
Truck payments and additions to truck (rack, paint & license) ..	98.99
Labor on farm	4.85
Shoes and shoe repairs	9.63
Fertilizer and grass seed	16.25
Medical supplies	6.81
Fence posts	24.90
Cooking fuel	5.00
Toilet and Laundry Supplies	4.10
Playing equipment	7.59
Account to Geo. D. Dunbar	29.59
Miscellaneous (telephone, bar- ber etc.)	5.25
Salaries (Matron, Cook & Supt.) ..	257.90

Grand Total of all Receipts ..	\$480.31
Balance brought forward (Jan.1) ..	68.27
Grand Total Available	\$548.58
Total disbursements for qtr.	\$689.05

Amount due on Supt. & Matrons' Salaries (April 1, 1940) \$140.47

The money received between the first of April and the date of publication of this report is not shown in this report but will be acknowledged in the report for the second quarter.

Some have sent a combination offering for the orphanage and the new church, "Harris Memorial" building. The amount sent for the church will be acknowledged in a church report later.

An error was made in the last quarterly report. Six dollars (\$6.00)

credited to the Ladies' Auxiliary Convention of the Cumberland Association, duly should have been credited to Bethel church, Ladies' Auxiliary. Your superintendent offers his apology for this error.

Prayerfully Submitted,

I. L. Stanley

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BUTLER — DUNN THEOLOGY

My offer of 100 copies of Butler-Dunn Systematic Theology for the Free Will Baptist National College, was made at the Missouri State Association, last fall, to any who might order, stating that sum would go toward this gift. We are glad to extend that offer so that those also who Register in the School of the Bible may have those copies applied to this College for our people. This offer is made so that our Committee for our Educational College may have ALL that comes in for immediate use. God hasten the establishing of the College — *OUR GREATEST PRESENT NEED.*

— John H. Wolfe, Pawnee City, Nebr

(|||-oOo-|||)

ABOUT THE PICTURES

We have tried another special on our front cover this month. We hope you like it.

The sixty year old Cypressess shown in the cover picture stand on the campus of the American University of Beirut, in Syria, overlooking the blue Mediterranean Sea. A coastal sailing ship from Sidon is seen beating north toward Antioch and Smyrna.

We would like to have a special front cover for the *Gem* each month. We have been using some very interesting and timely pictures. There is plenty of material to continue the good work provided we receive the continued co-operation of our people.

We have the promise of pictures from Rev. F. C. Zinn, Bristow, Okla., Rev. Robert B. Crawford, Samantha, Ala., Rev. Raymond Riggs, Hazel Park, Michigan, and Rev. O. D. Wickham, Poteau, Oklahoma.

The good engravings we get, 3½ x 5 inches, cost, on an average, \$3.50 each. It is necessary that we ask each one to pay for his own engraving — after all, don't you think that is cheap display advertising?

Our Missionary Program Advancing

By Winford Davis, Monett, Missouri

A recent report from head quarters says Missouri is in the lead this year, so far, in giving for missions. That should make our missionary minded folks in Missouri feel good. I only wish all our people were missionary minded. Missouri could really make a mark then.

There are good prospects of some of our F. W. B. churches in Michigan lining up with us on our Missionary program. I was talking to some of them about it a few days ago, and I believe they will in the near future. One thing I was glad to be able to tell them was that one hundred cents of the dollar given into our mission program goes directly to the support of the missionaries. There are no middle men or salaried secretaries between the money and the missionaries. Some denominations are having grave

trouble at this time because too small amount of the money given for missions actually reach the field.

Then too, it is worth so much to personally know the missionaries, and to know they are fundamental, true to the Word, and are altogether worthy of the support of our people. I have met Sister Yeley from Ohio, and was very favorably impressed with her. I am sure she is doing a good work in Venezuela. She has gone to Venezuela with her life long friends in Ohio wholly in sympathy with her, and that speaks pretty loud, I think.

Concerning Bro. and Sister Willey, our missionaries to Latin America, I could write a book on mine and Bro. Willey's experiences together. We have certainly had some splendid experiences of fellowship together. It is a blessing to see how folks fall in love with Bro. and Sister Willey

wherever they go. Certainly they are worthy of our support.

I have never met Miss Laura Bello Barnard, who is our missionary to India, but I know her by recommendation. I am sure she is altogether worthy of our support for I have heard too many good things about her, and never anything to the contrary. These missionaries are all strictly doing Free Will Baptist work in their respective fields, and we should be righteously proud of them and glad to give them our support.

I want to say to our people in Missouri; we are certainly glad for the way you are responding to this work, only we do pray that more of our people will wake up to the need of missions. I receive money every little while from some one out side of Missouri saying, "for foreign missions," and to you also we are thankful. Anyone who wishes to put your missionary money through our Missouri State Treasury, we will gladly and accurately take care of it for you, and see that it goes to the desired end.

The National Educational Program In Southeast Missouri

By C. B. Dees, Flat River, Missouri

We have intended to write to the "Gem" family for a long time but it seems as though it is hard to get started writing. But nevertheless we have been working.

Last July at Byran, Texas we got our first real insight and inspiration of our great national educational program. I think if every Free Will Baptist in the United States could have been there we would have a college in operation now.

On our way back home we begin to plan for a work in southeast Missouri and at our quarterly meeting we were appointed the chairman of an educational committee; and the same committee was approved by the state.

Since that time we have been visiting the different churches in this

association and making our people acquainted with the program. I think that just as soon as we get our people thoroughly acquainted with the program, they will readily respond and we will see our dreams materialize.

We have visited the churches in the order I shall name.



C. B. Dees

Church	Amount	Charts
Desloge	\$1.77	2
Ausberry Chapel	2.35	1
Leadington70	1
Concord of St. Louis ..	1.50	2
3rd. Church, St. Louis	.65	1
Worham	1.10	1
Flat River	4.00	7
Fredericktown10	1
Jesse Forrest	1.00	
Glenda Moore	2.00	
	\$15.17	16

We hope to get to the other churches soon and get as much money as possible by the time the National Association convenes. We are very proud of the chart plan for it is an easy way to raise funds.

There are several Sunday school classes in the Flat River church in a heated contest to see who gets their chart filled first. They have about twenty dollars on them now. So come on folks let's put this program over the top for the Glory of the Lord.

..... The McAdams Evangelistic Party



Rev. Lizzie McAdams

THIS PAGE OF *The Gem* is dedicated to the McAdams Evangelistic Party. H. M. and Lizzie McAdams are nationally known ministers in the realms of our denomination, and are, without doubt, the most active field workers in the National Association of the Free Will Baptist Church.

Their personal ministry has an unusually wide range. Beginning in southern Texas, they go on preaching tours across the southern states to Florida and Georgia, hence north through the Carolinas, then west into all the states between North Carolina and southern Illinois, from Illinois to Missouri, Kansas, Oklahoma and back to Texas. Their most extensive ministry is in the Western section of that circuit or in Texas, Oklahoma, Missouri, Illinois, and Tennessee.

Miss Ruby Wood, whose home is in Desloge, Missouri, is now a member of the evangelistic party. Miss Wood is an ardent Christian worker, highly interested and talented in Christian activities. She graduated from high school and is now employing her talents for the success of Christian enter-

prises. Ruby is a sister to the Miss Sylvia Wood who traveled with the McAdams party in 1937, who returned to Missouri and married Rev. Damon C. Dodd, pastor of the Free Will Baptist church at Desloge.

Lizzie McAdams is one of the most forceful lady ministers in our church. She has a wonderful supply of "vim" and "vigor." She is fundamental in principal, pre-millennial in doctrine, powerful and spiritual in preaching. She preaches the old time religion in an old time, enthusiastic, intelligent way. She is a great hand to fast and pray until the victory is won. She usually has pretty good success everywhere she goes. Read her report of their last meeting which is printed on page eighteen of this issue. Lizzie does most of the preaching as Bro. McAdams' health has not been so good, nevertheless, he is not an invalid, and is able to take an active part in all evangelistic meetings.

Besides conducting regular evangelistic services, Lizzie McAdams is a member of the National Home Mission



Rev. H. M. McAdams

Board and serves as a field representative. She never forgets to present her home missionary interests. She organizes Home Missionary Societies where there are none, and performs a greater part of her ministry outside the pulpit. Everywhere she meets with Home Mission Circles and sets plans for more efficient service. She is also a worker in the National Women's Auxiliary of the Free Will Baptist Church.

The McAdams Evangelistic Party is out in the service to build a more extensive influence in our church. They declare the "whole council of God."

The McAdams have preached in the Free Will Baptist church for many years. They are fully acquainted with all the problems of the many churches in which they have ministered.

At one time, Lizzie McAdams went to the West Indies as a missionary. Ever since that time she has been very missionary minded.

H. M. and Lizzie McAdams are natives of Texas.



Miss Ruby Wood

"Come Over and Help Us"

By J. F. Miller, Flat River, Missouri

"And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, come over into Macedonia and help us." Acts 16:9.

HERE STANDS A Great man, a representative of the greatest cause known to humanity—the cause of our Christ. This fine old man of God had left all behind, had surrendered himself to God. Now he is just waiting for God to open the way. Then in the night, a man stood by him and said, "Come over and help us." Paul had something that was needed in every city. That call comes to us today. That call has come to the Free Will Baptist church. That call has come in many ways. That call is ringing in my soul today, "Come over and help us." If I can drive back the tears, and the fears, enough to write what is in my heart, I shall proceed. May God bless the dear readers and may we rally to the call.

Listen! I heard a fine group of young men and women, whom God has saved, members of the grand old Free Will Baptist church, and they said "We are saved, and God has called us into service, we need training, come over and help us. Give us a school, give us a chance." They said, "We are true, we want to preach and teach, and make disciples for Jesus."

I hear a voice in the far away distant that says, "Why a school? Bro. A. was a great preacher, a great soul-winner, and he never went to school." All of that is true and all honor to his dear life and service. But Bro. A. did not preach and teach in a day like this that we live in. The preacher and teacher finds himself confronted with many problems that only a few short years ago were unheard of. And so today our youth says to the Free Will Baptist church, "Come over and help us to be what Jesus wants us to be. Give us training and we will give the gospel to those who need to know Jesus."

There comes another call different to the one just mentioned. That call comes from those who live in darkness in the regions beyond. They say,



James F. Miller

"Come and tell us about Jesus. Come and lead us to Him who once said, 'Come and I will give you rest.' Now down in Texas there is a man, our dear Bro. Willey, and he is ready to go but for lack of funds he can't go. There are 150 to 200 thousand Free Will Baptist people in the United States. We have our good homes, and good automobiles, plus many other comforts of life. Some times we go to a revival meeting, or maybe to the state association, or by chance to the national association; we sing missions, we preach missions, we shout etc. Would it not be fine if that enthusiasm would last all year? Well one day we will answer to Him who has called us into His service.

The third call that I hear that comes to the Free Will Baptist church comes from Free Will Baptists in the towns and cities of Missouri and they

say, "We are here in the city with no church home, come over and help us." Brethren, this is a challenge. This is a call of no little consequence. What are we going to do about it? Will we arise and go and take care of our people? The fact of it is they are our people, children of the family, sheep of our flock. They are our responsibility. I believe if a man or woman is a true blue, died-in-the-wool Free Will Baptist it would be hard to be happy anywhere else. Come on now, let's answer the call. We should have had five hundred dollars spent since our state association in organizing new work in Missouri and our state board would have been glad to have spent that amount if we had given it to them. Now brethren, let's think and pray and put some money in our prayer.

The fourth and last call that I shall mention comes to us, the Free Will Baptist people, from those dear old saints of God who have given all in the service of Christ and have come down to old age. They are no longer able to go and work as once they were. Now the call comes to us, "Come over and help us. Give us a home in old age." God knows they have served well and they are entitled to loving care in these days. Pastors, laymen, hear the call! Get busy, please do! Give and teach others to give! Pastors, talk missions to your people. Talk missions; home and foreign. Talk superannuation. Talk the orphanage and then don't forget your publication. Pay your tithes to the Lord and see what great things God can do through the Free Will Baptist church. If every Free Will Baptist will pay the tithe not a single phase of our work will go lacking.

An Urgent Missionary Appeal

By Lizzie McAdams, Third Vice President of Women's National Work

We have just returned from Houston, Texas, where we found Bro. and Sister Willey very faithfully working to get a Free Will Baptist work established. But it is going to take you and me to co-operate with them in prayer and financial aid. We learned, after talking with Bro. Willey, that our foreign mission funds were very low. No doubt, some think that our foreign missionaries are being supported with

home mission funds, since they are doing home missionary work. This is not true. It should be, that while they are working here, our home funds should go to help establish a work, not only in Houston, but any city or town that would open first. The city of Houston has opened, and no funds are available to carry on this great work.

So we are asking our mission circles

to send Bro. Blackwelder an emergency offering as quickly as possible, or it could be sent directly to Bro. Willey and he could give Bro. Blackwelder credit for the same.

We not only ask our missionary circles, but we ask our pastors to give this call a speedy response, and any Christian that is interested in the lost of our cities and towns, to come up to the help of the Lord. The out-look in Houston is very promising, and these are good people and need our help. They need it now. It will take several weeks to put over

a successful work, and it will take funds. So let's pray and give as God leads.

Bro. Willey's address is 318 Maple Avenue, Houston, Texas.

While this appeal is largely to our women, we trust and pray that every one will get under the burden for the lost. Oh! if our dear women could just realize, more and more, the great work that we have before us—dear presidents, do your best, at this time, to get each woman to feel the responsibility of giving.

God bless you.

where would adopt the Bingham plan, of giving for this cause, the first of each month, we would go ahead with our school plan with the assurance that it would be maintained.

Dr. John H. Wolfe writes in and remits with cash received for another of the Butler-Dunn Theology, and says, "I shall send all the money for orders until my pledge is paid, whether they mention the plan or not." Brother, if you need one of these books order from Bro. Wolfe at Pawnee City, Nebraska at once. You will help the cause in more than one way. Bro. Wolfe says, "Keep the appeal in the papers." He has faith in this movement, and this certainly serves to stimulate intensification of effort. Thanks, Brother Wolfe. It seems a great pity that the Lord did not give such spirit as yours to the hearts of all of our preachers. Such words of encouragement from one who has fought so many hard battles in similar causes means a great deal to one who is battling against odds and ends.

Texas has remained the banner state in having donated more money than any other for this cause; until this week when North Carolina surged ahead. Some of those women in the Western Association of North Carolina scored this winning run with a nice check. All praises to North Carolina for this success. We also say "hats off to Texas for having remained ahead so long." You know there are only a very few Free Will Baptists in Texas, but some of the best you can find.

Interest continues to grow in every direction, for which fact we praise the Lord. Brethern, "Let us raise up and build" our school now. Too much time has already been wasted. Let me hear from you with your suggestions, and checks.

National School News Interests

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

THE REPORTS, Carrying an encouraging note, have been more numerous of late than at any time since we began our appeals. Bro. Winford Davis writes, and thrusts a dagger into any spirit of discouragement that may have developed. His enthusiasm has experienced a revival along this line, and when this is said of this man you may know that he is in the battle to win. We know that we can always depend on Bro. Davis. In fact if all of our ministers were of his sentiment, our school would be going now.

Bro. James F. Miller, moderator of our National Body, writes to say that "we are all strictly for our educational program." To confirm his statement he tells me that the Flat River church has five of those Missouri Educational Charts up and they are expected to be completely filled before the National Association convenes. This will mean almost \$100.00 from this church. Bro. Miller further states that many others of the Missouri churches are working this plan. Listen for Missouri's report soon, and you can tell something of what it means to have a definite system. Those Missouri Free Will Baptists are setting some fine examples for the rest of us. God bless you in this great effort, Brother Miller.

Bro. Melvin Bingham also writes, and, as is his custom is, he sends his monthly pledge for the school. I have been asked to report the regular donors to this cause in the state of Oklahoma. I am sorry to say that there are only two, and they are Bro. Bingham and one of his good members of the Tulsa church, Bro. L. E. Turley. Bro.



J. R. Davidson

Bingham has not missed a month, and Bro. Turley has missed only one. If the other ministers of Oklahoma would line up with Bro. Bingham, Oklahoma would make a really good showing. Brother preachers, in as much as you know that you have failed to do the right thing in this connection, just sit down and write your apology to Bro. Bingham, and let him know that he can depend on you from now on. If our people every-

Our Need of a School Exemplified

By Winford Davis, Monett, Missouri.

I HAVE Just received an offering from one of our young Free Will Baptists for our educational fund, and along with it was a very interesting, yet pathetic, letter. I mean pathetic from our viewpoint; not from the standing of this individual. I am giving here some excerpts from the letter:

"Dear Bro. Davis: I was reading the *Gem* tonight, and I read your article titled, Shall We Have A School?

I am sending to help finance a Free Will Baptist College."..... "I have always been interested in school and in a better education. I realize that young people who are studying for the ministry need an education. I attended one year of school at It was a Nazrene school. Every morning after breakfast we would have scripture reading and prayer. Everyone had to kneel. We also opened every class

with one or more church songs, and then had prayer. Many times the Lord just blessed us so that we would spend the whole hour in praising God and in prayer. Sometimes in the testimony service an individual would ask to be remembered in prayer and sometimes would pray through in the school room. I will always thank God because I got to go there and for the spiritual benefit I received." "Free Will Baptists, however I love the Nazarene church and am going to join the church (Nazarene) here soon, not that I alone amount to so much, but we are losing many young people because we don't have a school. Nine people out of ten will turn out to be according to the belief of the school they attend. A denominational school is one of the greatest things on earth. You can reach and win young people to Christ there when it seems like they can't be reached any other way. At the end of the year at every student was a Christian. Isn't that wonderful? The Nazarene has young people every where and are gaining more each day. They are doing a wonderful work through their Colleges.

Sincerely,

....."

Free Will Baptists! Such as this should make us think. Yes it should make us do more than think. We have thought long enough. It is time

we were putting our thoughts into action. A brilliant young lady here in Flint said to me a few days ago, "Bro. Davis, when are you folks going to open your school? I want to start to Bible school somewhere this fall and I thought if you folks were going to open a school by that time I might attend it." This young lady isn't a member of any church at the present; but she is aspiring to Christian education and service, and is just one of many more who are throwing out a challenge to us as a denomination. What will we do about it? Sometimes I get so worked up about it until I want to say things that will really cut through to the core, and I think I shall just leave this closing statement for you to ponder in your heart.

If our people, preachers included, would throw down their cigarettes (or tobacco in any other form) quit their show going, and galavanting around, consecrate their lives to God, go to paying their tithes to the Lord, and line up to preaching the full Bible truth, and as God said to John *THE BOOK* instead of chewing around on it and always trying to throw something at someone else's belief, we would soon have a school and any other denominational enterprise we might have need of. YOU think this over. Not with your mind on the other fellow; but with the searchlight turned inward. Yours to see things move for God.

each Sunday School comes up against, if brought out, and thrashed out by several different schools, can bring about a better understanding and a more intelligent disposal of the problems. As the old saying is, "Two heads are better than one."

I have had the pleasure of visiting each of our Sunday schools, and I see a great need and desire for a better school, and no one knows how to bring it about. We can thrash that problem out together.

I may be taking a great liberty here, but I want to say that a few months ago, Bro. Coville wrote an article to the *Gem* about a national Sunday school plan. As it is just a little while until our next National Association, I think all our Sunday schools, especially the leaders, should be reading, studying, and praying about his suggestions and let your delegates to the association know so they will know how to vote, for I understand it is to be voted upon.

Our next Sunday School meeting will be held the second Sunday in June at the Carterville church. We missed five of our schools at the last meeting. We want to urge all of the Indian Creek schools to be present at this meeting. In just a few days, there will be different topics assigned to the various schools to be given and discussed at the meeting. If it will be impossible for the entire school to be present, try to make it possible for your teachers and officers to come. As I am acquainted with all the folks now, I am more determined not to leave a weak school for the children. It is up to us to build and get everything in tip-top shape now.

Come on Indian Creek, and the whole state of Missouri, let's get something done now.

ANNOUNCEMENT

The Hickory Grove Free Will Baptist church, eight miles northwest of Archie, Missouri, on rock road, wishes to announce the "Home Coming Day" which will be held the first Sunday in June. We will be expecting to see everyone that was with us last year, and to you that didn't get to come, won't you try just a little harder to be with us this time. And it may be that you have a special number, vocal or instrumental, you can bring. Come and enjoy the Lord and the day. You will find us just old fashioned folks.

—Mrs. Lloyd Warren.

Indian Creek Sunday School Plans

Ed. Geo. La Shum, Clerk and Field Worker for Indian Creek, Monett, Mo.

We believe we can now give a more definite outline of the purpose of the Indian Creek Sunday School Association, and here it is as we see it.

Brothers O. T. Allred, Cecil Campbell John Rollins and myself met at Carterville recently to go over the program, and it was decided that our purpose was not to meet just for a day of an entertainment program, but for the following purposes:

1. Creating a bigger and better Sunday School.
2. Creating a more uniform Sunday School.
3. To better qualify our teachers and superintendents.
4. To give each pupil a better understanding of the lesson in a

spiritual way so they can then apply it to their every-day life.

5. To give each teacher something to better hold the interest of their pupils and cause them to take a greater interest in the lesson.

6. To get our association properly going by the time of our next Indian Creek Association, which is to be held at the Blue Eye Church, so it can then be organized properly into a local association, then all the state of Missouri can be organized, and we can join the National Association.

I would like to say just these few words. I hope all you folk can see the necessity of a closer union of our various churches. I really think that by joining together occasionally a lot of the troubles and difficulties that

... Gospel Sermon Department ...

The Millennium

Pre-Millennial Post-Millennial Non-Millennial Beliefs

By John B. Rollins, Monett, Missouri

FOR A Good many years, yea, hundreds of years, nearly two thousand years; in fact, since the year 170 A. D., there has been a controversy in the church over the question of a millennium. That controversy still exists and is often vehemently agitated, even now, and our own Free Will Baptist brethren are not immune from so long-standing a controversy as the millennium.

I think we will all agree on the definition of the word. Latin *milli* means "thousand" and *annum* means "year." Millennium means a thousand year period of time. The doctrine of the millenium has its foundation text in Revelation 20:6.

If I may be fair in explaining the general meaning of the word relative to the doctrine, I will say, of necessity, that the millennium is a period of 1,000 years in which Christ is to return to the earth, destroy all the anti-Christian nations and all wickedness, and establish a righteous kingdom and reign in person as King of kings from His throne in the city of Jerusalem. All resolutions for discussion or debate, all motions for parliamentary consideration, etc., when properly stated, are in the affirmative. So have I stated the doctrine of the millennium.

The controversy that arose and still rises because of this great doctrine has automatically divided itself into three distinct exponents: Pre-millennialists, Post-millennialists, and Non-millennialists.

These three aspects of the doctrine of The Millennium demand a brief word of analysis:

Pre means "before." The Pre-millennialists teach that Christ shall return to the earth, at His Second Coming, and destroy all wicked people "before" He establishes His kingdom of righteousness and peace which shall cover the whole earth.

Post means "after." The Post-millennialists teach that the second coming of Christ will be "after" the kingdom age, consequently, the Church



John B. Rollins

is the kingdom which Christ proposed to establish.

Non-millennial groups teach that there is no millennium, neither here nor hereafter. If they believe any thing relative to the Second Coming of Christ I am yet to learn about it.

After a brief and (I trust) fair analysis of words and doctrines, let us take a brief review of the history of these three major beliefs concerning the millennium.

Pre-Millennial Belief

The disciples and apostles of the Early Church were positively and most assuredly pre-millennial in belief--"teeth and toe-nails," "dyed-in-the-wool," whole heart and soul. It was the characteristic doctrine of the Early Church that Christ would return the second time, in clouds, bringing judgment upon all ungodly men, and establish a kingdom of righteousness. In addition to the preaching of the resurrection and ascension of Jesus, they forcefully preached His second coming when "the kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15.

The Jews had looked for a Messiah who would establish a material kingdom. The disciples were indoctrinated with this philosophy. After the death and resurrection of Christ and the establishment of the Church, they began preaching that the prophecies

of the Old Testament would yet be fulfilled when Christ comes the second time to destroy all Godless nations. The writers of the New Testament vividly portrayed their pre-millennial beliefs.

Non-Millennial Belief

A council of churches in Asia Minor, in the year 170, decided that the Book of Revelation did not belong in the Bible. They rejected and denounced it as a book of fables. The Greek Church took the same position and rejected other New Testament passages relative to the Second Coming of Christ. As far as I can learn, this was the first non-millennial group.

Post-Millennial Belief

The post-millennial view began to be taught in the close of the fourth century. I am quoting the exact statement from the Encyclopaedia Britannica, vol. 15, page 496:

"Augustine was the first who ventured to teach that the Catholic church, in its empirical form, was the kingdom of Christ, that the millennium had commenced with the appearing of Christ, and was therefore an accomplished fact." Any authentic record will show that Augustine was a Roman Catholic priest who founded a doctrine 400 years after Christ and the apostles. I do not postulate nor guess at facts. The same Encyclopaedia Britannica, which makes no pretensions of religion but merely states historical facts, states positively, in the same topic quoted above, that the apostles and Early Church were decidedly pre-millennial in doctrine. Also that the church council in 170 and the post-millennial theory of St. Augustine in the fifth century caused a great controversy in the Church.

I am sorry to say that controversy still rages in our day. Why so great a Christian Church and our own Free Will Baptist brethren should be divided on the subject is more than I can answer.

In view of the fact that the *Gem* is an enthusiastic pre-millennialist in all the boldness of the apostles and the Early Church and in the purity of that doctrine, let me say, with malice toward none, we shall continue to represent the holy doctrine according to God's Word until He comes.

"Even so, come Lord Jesus."

The Millennial Question

By Winford Davis, Monett, Missouri

THE WORD Millennium means a thousand. We have pre-millennialists, post-millennialists, and non-millennialists. The prefix *pre* means "before." That is, the pre-millennialists believe Christ will come before the millennium. The prefix *post* means "after." That is, the post-millennialists believe Christ will come after the millennium. The prefix *non* means "no" or "none." That is, the non-millennialists do not believe in any millennium at all; that Christ will never come to this earth again.

The post-millennialist believes in a coming golden age, a Utopian, a time of peace; but he believes man is going to bring that about by his own ingenuity and culture. He believes man is going to outlaw war through peace treaties, international leagues, and other negotiations between nations. He puts the coming of Christ away off yonder in the distance, and esteems it foolishness and a waste of time to preach or advocate very much concerning His return at all. He thinks prophetic preaching is shamefully and wastefully digressing from the intent of the church age or the Christ of the age. He thinks it is a dangerous doctrine, and is prone to classify it with many of the false and non-biblical "isms" of this day.

The non-millennialists, as stated above, recognizes no millennium whatever. He believes the event as described in 1 Thess. 4:15-18 concerning the descent of the Lord in the air is the actual and only return of the Christ. He believes that He will never again be any closer to this earth than is mentioned in that scripture, and that then and there, it is all wound up. He believes in that day (24 hour day) if not in that moment, will take place the judgment entire, the end of the world, the end of time, the burning up of the earth, the melting of the elements with fervent heat, etc., etc.

The pre-millennialist believes that Christ will come to earth before we will have a millennium, or righteous reign of peace. He believes man will continue to make a worse mess of things just as he is and has been doing. He believes according to what Paul said that seducers will wax worse



Winford Davis

and worse. He believes that in the end-time, we will experience a repetition of Noah's time just as Jesus said we would, and that we are seeing that time now. He believes that we will hear of wars and rumors of wars just as we are now hearing, of false prophets and false christs. He believes in the cracking up of civilization, and that man is going to turn so beastly that we are going to experience a tribulation period such as never has been, as is spoken of by Jesus and Daniel. He believes in the rise of a world dictator or anti-christ of which our present dictator age is a direct indication. The pre-millennialist also believes in the repossessing of Palestine by the Jews, something else we are on the verge of beholding. He believes that Christ will reign a thousand years on this earth upon the throne of His father, David, of which throne He is the rightful heir, and that Israel will be the head of the nations. He believes that will be the seventh and last dispensation, and the seventh and last day of the earth's prophetic week of 1,000 year days. He believes in that day or age the beast of the fields will become herbivorous instead of carnivorous, quiet instead of vicious as told in Isaiah 11. He believes the falling Stone, cut out without hands, which Stone smote the feet of the great image of Daniel 2 and become a great mountain and filled the whole earth, is the second coming of Christ and not the first advent or birth of Christ.

He sees plainly that the second coming of Christ did not take place during the days of the Roman Empire which is represented by the iron legs of the image, and that He will not come until Rome is revived anew in the form of a ten federated kingdom as

represented by the toes of the image, and which federation is in the making now. The pre-millennialist believes that Christ was born to be king as was announced by the angel, as was stated to Pilot by Jesus, and as was spoken by the prophets, and that he is now king potentially and will some day be king actually. That while there was the crucifixion, there will also be the coronation, there was the humiliation, but there will be the exaltation, there was the cross and there will be the crown. The pre-millennialist finds the apocalyptic books of Daniel and Revelation sensible and symmetrical. They are not altogether a meaningless conglomeration to him. They are not books to be cast aside as if not meant for us; but to the pre-millennialist they find their place in the Biblical Cannon in accurate style along with all the other writings.

Now I would like to state some things, just here, which the pre-millennialist does not believe or teach; although he is very often accused of them.

He does not believe in nor teach a thousand years to repent after death. The pre-millennialist is not a Russellite nor a Ruthefordite. He is strictly fundamental; believing in the deity of Christ, a burning everlasting torment, etc., etc. He is in direct contrast with the modernistic trend of post-millennialism. The pre-millennialists are not in discord with the Free Will Baptist Treaties, as the Treaties are silent concerning the millennial question. In chapter 20 page 33 of the treaties where it speaks concerning the resurrection of the bodies of all men at the last day, each in its own order, is plenty of room for the marvelous Bible doctrine on the millennium.

So many get mixed up on the word *day* as used in the Bible. Every time the word *day* is used in the Bible it doesn't necessarily mean a 24 hour day by no means. For example in Nahum 2 it says the chariots shall be with flaming torches in the day of His preparation. This scripture and the next verse doubtless refer to the automobile age which we are seeing now. In this instance it can not mean a 24 hour day; but refers to a period of time in the end of the age in which period of time things will be shaping up for His return, and He calls it the day of His preparation. Peter

said a thousand years is as one day and a day as a thousand years. So the *last day*, as we use it in the treaties, does not mean a 24 hour day. It is so needful as we study the Bible that we do a great deal of word study. Our narrow, limited, conception and use of a word may do much injustice to the intended teaching of the Word of God. We must study the scriptures in and not out of their context. We must study them in their relative position; as the word says itself that no scripture is of private interpretation.

Another scripture which is very often interpreted wrong is the question asked by the disciples in Matt. 24 "When shall these things be, and what shall be the sign of thy coming and of the end of the world?" The end of the world as used here means the same as the end of the age. And too

it means just what it says. It doesn't say the end of time, it says the end of the world; the end of this present worldly order of things; the end of this worldly system; the end of this rule of sin. Just as the flood destroyed the old world of sin and ushered in a new dispensation, so shall it be at the end of this world. Don't get the renovation of the earth mixed up with the end of the world. Jesus said, "My kingdom is not of this world," and He meant just what He said. His kingdom is not of this wicked, mean, sinful, unjust, Christ-hating world. He did not say His kingdom would never be on this earth. He said, "My kingdom is not of this world."

Now these are a few of the many things that might be said concerning the millennial question. But I don't want to make my article too long so I will close just here.

The Secret of Successful Evangelism

By T. H. Willey, *The Missionary*

THE CHURCH That is not emphasizing evangelism is a church with empty hands standing before dead altars on which no fires glow. The supreme task of the Body of Christ is to evangelize. In other words, preach the Gospel so that the ultimate aim is the conversions to Christ of the unsaved. When men preach thus, revival fires are kindled on every hand, and preachers, lay-men, and lay-women go into neglected communities, organize Sunday schools, and out from them churches are developed.

The history of all of the great evangelical organizations has been written by men who have had a firm conviction that the world is a lost world, and with a passion to seek and lead the lost to the Saviour. They have gone into the highways and by-ways persuading men to be reconciled to God. They have gone forth with a holy zeal that has caused the sinner to stop and ponder his ways, conviction came arousing him to his real state. Remember this, only aroused men can arouse men.

If I were in a position to charge men of the church with any special lack it would be, *WE LACK PASSION*. Another word for passion is fire. This is a Biblical word, this they had on the day of Pentecost. The testimony of the Baptist was, "He (The great



T. H. Willey

baptizer) shall baptize you with the Holy Ghost and with fire." Now the kind of fire we mean is not wild fire, but holy fire. I think I am right when I say that the Free Will Baptist people have been so burnt with the fanaticism of wild fire, at times, that they are afraid of all fires. Never forget, there is a true fire of God.

I have been an interested student over a period of years, twenty-five at least, on revivals, their laws and reactions. I have witnessed some few real revivals. As a pastor and evangelist, I have come "plumb" up against some wild-fire methods. They are not healthy methods. I have, on the other hand, witnessed the genuine. Be assured of this: That wherever there is a counterfeit, there is also the genuine.

As I write this, I am thinking particularly of some great revivals which have affected history, especially during the past two centuries. First, the great Wesleyan revival is an example because of its far reaching effects. This revival saved the English people from making the same mistake the French made in becoming skeptical, and as a result, led into infidelity. The Wesleys, John the preacher, and Samuel the singer, George Whitefield, and John Fletcher the theologian, and many other earnest men were moved and filled and fire-baptized by the Lord Himself. So greatly were they filled and thrilled by the vital message of the Gospel, that staid, formal churches tried to restrain them, and finally disowned them, refusing them churches in which to preach. Nothing daunted them, however. They went forth, a flame of earnest conviction and with hearts aflame with love for all men. Their cry was, "Flee the wrath to come!" They pointed to Christ as the only and all-sufficient remedy for sin. Those flames spread to the New World, America. With the infusion of the Holy Spirit, oceans were no longer barriers, they came as missionaries to the new world. Whitefield, with a tongue touched with holy fire, preached with such eloquence and fire that Benjamin Franklin heard him preach in Philadelphia at a distance of five miles. One man, Benjamin Randall, was converted as a result of the ministry of that fire-baptized evangelist. Randall became the ardent exponent of the doctrine of Freedom of the Will, Free Grace, and Open Communion. If Benjamin Randall did not have this same holy anointing, I am badly mistaken.

Now I want to notice the secret source of the power in these men. Observe, if you will, Wesley as a scholar, master in Greek, Hebrew, and Latin, holding a chair in Oxford University, and a priest in the Episcopal church. I doubt if few men lived a more consecrated life than John Wesley; there were none more self-sacrificing and self-denying. We find him soon leaving the association of a few godly friends in the Holy Club, formed by the Wesley brothers and Whitefield. He was on his way as a missionary to America, and to minister to a small congregation of his fellow countrymen in Savannah, Georgia. We discover that his ministry was far from being a success in America. He met the Moravians coming to America to

colonize, and he sensed the holy glow in their lives and in their teachings. It so aroused him, that when he returned, it was to go on to Count Zinzendorf's colony in Germany, and study their interpretation of the Word. On arriving in Great Brittain, there was the great experience at Applegate meeting that came, as he described it, as a great infilling of melting love and tenderness. This came as he was reading Luther's notes on the New Testament translated into English. He was so moved with compassion that he was compelled to go forth with the message of this glorious experience of Divine Grace. The difference between John Wesley the staid churchman, and John Wesley the founder of the Wesleyan societies was in this anointing for service in evangelism.

The great revival under Charles G. Finney, which saved New England from loss of power and extreme Calvinistic errors, only came because C. G. Finney was mightily anointed with the Holy Spirit. You can appreciate this man and the movement by reading the autobiography of Charles G. Finney. Every preacher that desires to be evangelistic should read this book for inspiration.

We can not leave out Dwight L. Moody, the lay preacher. What was

it that made D. L. Moody? Certainly it was not mental brilliancy or education or culture. If you will read his personal testimony you will discover it was this same anointing of the Holy Spirit which came as a result of entire consecration to God of all *SELF*. Some men might say, these are a few exceptions. I am persuaded that what God has for these few He has for all men if we meet the conditions they met, consecration of themselves absolutely to God.

What of today? I am persuaded that there is a clear cut challenge facing the people called Free Will Baptists to preach under an anointed ministry. We are faced on every front with modernism, fanaticism, materialism, besides the same old sins of all ages. Great denominations that came as a result of this anointed ministry of their founders have compromised with these forces and have lost the spirit of evangelism. Mind you, the Holy Spirit is the Spirit of evangelism. Because of this type of church I have no scruples about going into a community to preach an evangelistic Gospel. We as ministers and people are going to plod along in formalism or we are going to jump into the battle for souls. Let us answer the challenge of this age by being entirely consecrated to God.

of salvation through the religion of God's people. In too many instances our form of modernism is related too closely to forms of heathenism. Therefore, civilization and modernism cannot always be linked together, and in no time in the history of the world can we find where civilization has advanced beyond the mark of the true religion of those who, down through the ages, have kept and defended the faith of *THE LIVING GOD*.

We may possess a brilliant mind and still be shallow in the wisdom of God. We may be wise in worldly knowledge and still fail to contribute to the vital needs of our fellow men. Therefore, if any of our present day conveniences are proving a blessing to us, and if man deserves any of the credit at all, it should be given to those who have included God in their program of affairs. And if men are due any credit for the preservation of the higher morale of mankind let it go to those who have sought after the divine wisdom of God in preference to the shallow knowledge of men.

We believe that God chastizes his people for their sins, and that He rewards us for zeal in worship of Him, and for service rendered unto Him. If this were not so why has He handed down to us, in His word, accounts of men who failed because of disobedience of His law, and of the victory of those who lived by the law, and kept the faith; men who never forgot to include God in their program.

As we think of the situation of the world today we think of the nations whose people are being crippled and slaughtered because they have deviated from the worship of God, and have turned to the leadership of some insignificant man, whose inflated self righteousness and lust for power and supremacy has illuminated him in such a way as to make him appear as a superior being to be obeyed in preference to the will of God. As we think of this we are made to think of the coming of Christ into the world. When the time had come that the Mosaic law was failing to curb the onrush of sin and when the sacrificial blood would no longer suffice for the extremity of man's sins; viewing things today in that light, we believe that all things point to the closing out of this dispensation.

Sin is destructive to the soul of the individual. Sin is destructive to

Including God in Our Program

By Fred Smith, Flint, Michigan

We are living in an age that men term as the most progressive age in the history of the world. We boast of our master minds, our inventions, our scientific explorations and discoveries, taking pride in the modernism of the times, leaving God out of our program, and failing miserably as the crowning work of His creation to glorify Him as our Creator. We fail to see, in the works of men, the divine gift of thinking. We fail to recognize the fact that all good things that men have accomplished are the result of the inbreathing into men the breath of life by One who has power over all the universe; power to give and power to take away.

"And God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7. Then in Gen. 1:28 we find that man was

given dominion over every living thing that moveth upon the earth. In view of this scripture man has a perfect right to think of himself as being a superior being on earth because God has made him that way for the purpose of glorifying Him as our creator. Then who has a right to interpret the progress of men's achievements as being due to a certain stage or degree of civilization, and leaving God entirely out of the whole program. And in so doing failing to give to Him that part of the fruits of our lives that He expects in return for His investment in us as His people.

Some would have us to believe the present day standard of morals of men is due to modernism in man's thinking capacity, which in turn is credited to the progress of civilization; but I want to say here that civilization is not salvation, but rather the effects

the purpose of mankind. Sin is destructive to the purpose of mankind. Sin is destructive to the strength of nations, and if it were not for the mercy of God we today would not have the privilege of living in a civilized and Christianized world. Because in the past, just when men through disobedience had placed the noose around their own necks, so to speak, God through His own unlimited mercy, and in keeping with the covenant with the people who sought to do His will, and lived by His promise came upon the scene, exercised His authority in such a way that the preservation of Godliness and Christianity still exists today. Even though the world is becoming more wicked each day, and the Christian element is being trampled down and persecuted from every angle by men whose lustful and self-willed natures will eventually bring destruction to the souls of millions of people who have kept the faith and included God in their program.

Since the creation of man, many forms of religion have been introduced into the world, despite the fact that there should have been only one; which is the religion of the Divine Creator. Satan came on the scene when man came into existence, and just as the destructive insect seeks to destroy the tender plant he has been constantly gnawing at the very

soul of man. But we rejoice when we think of the promise we have of the final destruction of Satan, and of the calling home of the saints of the ages who have stood firm, and withstood the temptations of following after false gods.

We believe that the false gods or forms of religion previously mentioned have a most dangerous attacking weapon in the hands of Satan; because they have offered a less restricted consecration on the part of those ensnared by these false doctrines which bring us to the thought of the falling away of the church today. With men seeking to attain for themselves or their denomination supremacy or dominion, they are seeking the favor of men in preference to the favor of God, and as a result we now have a religion sponsored by the Devil which we might term as being modernized religion. We see this form of religion flourishing from many angles because it allows men to live loose lives, and leaves them free to idolize those things of the world which the carnal mind of man is prone to seek after.

The world should thank God for the strong, fearless, and bold Christian men who have grace to include God in their program, and defend the faith that has and will mean the salvation of a dying people.

as twenty feet with large branches that large fowls can lodge on its branches. So extremely great is its size that no other herb can compare with it.

The question arises "What is a seed?" A seed is the life germ of anything that hath life or growth, it is that which germinates and bringeth forth life in the beginning of its existence

We wish to first think of the preparation of the seed of the Kingdom (Christ) according to promise.

Christ being conceived of the Holy Ghost (or seed of) in the womb of the Virgin Mary (Luke 1:35) and born in the little city of Bethlehem, the least of Judea (Matt. 2:6) becoming an out cast, so insignificant, only just another baby born, and yet so important in the great field of grain (men).

Then we see the great struggle of the plant (Christ) growing to maturity of fruit bearing, noticing the difference in the nature of the plant as it grows up from all others, the thriftiness of which it towers upward (Luke 2:41-52)

We see the Christ at full age, and the fruits of His ministry, as the great branches of his affectionate love spread out so that those about him may find rest, mercy and protection in the shadows of his love.

We see Him as he would shelter all Jerusalem as a hen would her brood, all who would seek shelter found it in Christ.

We see the harvest come, the fruit is harvested, the mustard tree is cut down that the seed of the Kingdom may be sown. Christ was cut down that He may become the seed (word of truth) of the Kingdom. Paul tells us in 1 Cor. 15:36-38 "That which is sown is not quickened except it dies." So by His death, burial, resurrection and ascension became the seed of the Kingdom.

Then Christ the seed was sown and Acts 2:1 tells us that the laborers were waiting with one accord for the springing forth of the plant.

Then came forth the tiny sprout from the little seed, of such insignificance and unheeded by the passer by, the tender sprout sprang forth on the day of pentecost, with the thriftiness of the spring sun, so marvelous and so different from the other plants.

The Kingdom began to grow, its branches began to reach out according

Sowing the Seed

William Reeves, 510 Allen St., Fredericktown, Missouri

"Another parable put he forth unto them, saying, the kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so the birds of the air come and lodge in the branches thereof" Matt. 13:31-32.

We so often, in reading the text or parable, pass it up, not catching the significance of its great value that is given by our Master.

He likens the kingdom of heaven unto a mustard seed, which is the least of all seed, but when grown it is the greatest among herbs.

Now the mustard seed and plant of Palestine is described to us by history: that the seed is comparatively



William Reeves

the size of our native mustard seed of this country, but when the plant is full size, as it grows along the shores of the Jordan, Sea of Galilee, and Dead Sea, compared to other herbs, it would be as a tree, growing as high

to the Master's word in Acts 1:8, as it grows we see the lame, sick, worried and troubled finding rest and mercy in the shadow of the Kingdom.

We see it as its branches reaches out in tenderness and with love to the lost house of Israel, that they may find rest under the shadow of it, but they refused it.

We see the plant as the weeds of persecutions began to grow. Then the thriftiness of the plant that is so different began to grow and tower upward, the branches of the kingdom began to increase and spread over nation after nation, reaching to the greatness of its growth as prophesied by the Master in Matt. 24:14 when the kingdom is preached unto all nations, then shall the end be.

When the mustard tree has matured and the autumn has come, then will the fruit be harvested, when the kingdom is preached to all nations as a shelter from storm and as rest for the poor way worn man, then is the great harvest nearing.

Then if I rightly understand, the gospel has reached every nation, as a nation, then from God's word I believe that great harvesting day is near at hand, that the sickle will be thrust in, the good shall be gathered together, but the bad shall be burned. Matt. 13:30.

Brothers are you ready for that harvesting day?

"Lift up your eyes and look on the fields; for they are white already to harvest." John 4:35.

to assemble within to eat the flesh of the lamb "roasted with fire;" but it must be clearly observed that it was upon the fulfillment of but one particular, that the salvation of the Israelites depended—the blood outside the door; for God had said, "When I see the blood I will pass over you." We need be at no pains to discover what the blood of the lamb was meant to teach us. The type is so clear—the blood of Christ.

As the lamb was slain, and by its death saved the first born of those on whose door posts blood was sprinkled; so, the Scriptures tell us that Christ, the Lamb of God, has "suffered for us, the just for the unjust," and that whosoever believeth in Him shall never come into condemnation.

When an Israelite took the blood, and put it outside upon the door posts and lintel, and went into his house, he took shelter under the blood. The blood was over him, and the sword of the destroying angel could not that night smite through the blood.

In like manner, the sinner today that trusts in Jesus has sheltered himself under the blood. He believes he is guilty but God has said, "When I see the blood, I will pass over you." He trusts in Christ's death, in his stead, to save him from wrath. He thus takes God's way of salvation, and he is safe.

The blood alone was Israel's safety. So with us; it is on the blood of Christ alone that salvation depends, and the blood only. Your life must date from the moment of your actually trusting in the blood of Christ.

What Must I Do to be Saved?

By Gweneth Talley, Aurora, Missouri

God has drawn many striking pictures of salvation, but none clearer than the story of the passover in Egypt; the simplest answer to the all-important question, "What must I do to be saved?"

The Israelites, in Egypt, were helpless slaves. They could not help themselves, nor devise a way of salvation. Such is the condition today of the unconverted man; who is the bond slave of sin.

The judgment that was coming upon Egypt would have overtaken Israel, if God in His Mercy had not provided a way of deliverance. And so with us; we are under the sentence of God,

"by nature the children of wrath"—condemned already" (John 3:18).

Sentence is thus passed upon us, but not executed. It is passed as it was upon the Israelites, in Egypt, before God revealed the way of life; and until we are sheltered beneath the blood, we are alike under the condemnation. The way of Israel's deliverance by the blood on their door posts, is a picture of God's way of salvation for us, for every sinner—by the blood of the Lord Jesus Christ.

In Egypt a lamb was to be slain and the blood was to be sprinkled on two side posts and lintel of the doors of their houses. Each family was then

From What Am I Free?

Eld. Jack Hobbs, Marble, Arkansas

Let us turn to Romans 6:18-20. Here we find the apostle Paul was writing to the Christian church at Rome, and he makes it clear in those two verses of Scripture that we are either free from sin or free from righteousness because he says "being made free from sin we become the servants of righteousness." If we are the servants of sin we are free from righteousness. Then the question that I and every individual should ask ourselves is "What am I free from and whose servant am I?" Verse 16

of the same chapter tell us that we are servants of sin unto death or of obedience unto righteousness. Then it seems if we are the servants of righteousness we are to be obedient toward God. I thank my God for a planway of salvation whereby we can turn from the servants of sin and become the servants of righteousness; and become that new creature that the apostle Paul tells us about in 2 Corinthians 5:17.

It seems as though today that a great many people are not actually

sincere and do not fully realize just whose servants they are. But I am thankful to God for a "know so" kind of salvation, and that we are a new creature in Christ Jesus. The Scripture says in Romans 8:16 that the spirit beareth witness with our spirit, and that we are the children of God. Then dear reader, let me ask you, "Have you that spirit bearing witness?" If not let's get on our knees and pray to God to fill our hungry souls with that loving spirit that we might know we were the children of God and heirs and joint-heirs with Christ, and that we are free from sin and are servants of righteousness?

With these remarks I will turn from my subject. Please excuse my

mistakes as I realize that I am a poor writer; but having become a servant of righteousness and free from sin I am trying to be obedient to God. I felt impressed to write as best I could, and I desire the prayers of God's people, everywhere, that I might grow stronger in God's grace and might become a useful servant.

In conclusion I might give the report of a revival Eld Cecil O. Garrison and I held at Metatton, Arkansas, beginning the first Sunday night in December and lasting two weeks. We had ten professions and renewals during the meeting. Sure did enjoy the services and still pray God's blessings upon the good people of that Community.

RESURRECTION

Rev. J. L. Branstetter, Springfield, Mo.

The resurrection represents the coming forth in new life in the eternal as being born again denotes a new life in a spiritual world.

Jesus died that we might have a new life; he arose that we might be resurrected also into a new life.

A new life in the spiritual world brings forth new hope, ideas, principles, thoughts, friends, ambitions, and aspirations.

Bursting forth into the new, to us, paradise of God brings new revelations and attainments, to us, of God and His kingdom.

Bringing soul and body together in the resurrection climaxes all Christian hope and aspiration.

Jesus conquered death—"I AM HE THAT LIVETH, AND WAS DEAD, AND, BEHOLD, I AM ALIVE FOR EVERMORE. AMEN."

Jesus conquered Hell—"MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?". Possibly not a burning, demon's Hell, but a complete absence of God, that we might not have to taste death.

Jesus conquered the grave—"O GRAVE WHERE IS THY VICTORY?"

If Jesus had failed in the resurrection, his mission and purpose would have failed. However, he was a victorious Christ, therefore, "we have hope in Christ Jesus, our Lord."

The resurrection, which we remember on Easter, and well that we do, climaxes the mission and purpose of Jesus, which was called Christ.

Hallelujah! Christ arose.

..... Man-Made Churches

Rev. A. B. Talbert, 2422 West 41st. Street, Tulsa, Oklahoma

WHEN I HEAR Some man fighting the churches and talking about *Man-Made* Churches, I always think that he is either mean or so ignorant that he would not be a safe guide.

Men have organized every Christian church. Jesus never organized churches; he left that for his followers to do. No where in the New Testament are the several organized churches called the Church of Christ or the Church of God. Neither has any sect or any number of organized churches got any right to call themselves *The Church of Christ* or *The Church of God*.

The expression, *The Church of God*, always meant all the saved unless modified by designating some particular congregation of Christians. If more than one organized church was referred to, they were called Churches of God or Churches of Christ.

The churches have gained for us great liberties and for one to rise up now and begin fighting them, he should be branded as a religious anarchist.

Just calling congregations the Church of God or the Church of Christ does not make them such, neither does calling them by some other name keep them from being Christians if they are saved.

Some object to the use of instrumental music in public worship, yet they build church houses, also build baptisteries in them.

There is just as much scriptural auothority for instrumental music in worship as there is for building church houses and baptisteries.

They used instrumental music in worship in Old Testament times, I quote:

"And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course: Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries

and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets;) It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD; so that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God. 2 Chronicles 5:11-14.

If instrumental music had offended God he evidently would not have filled the house with His glory.

"There will be instrumental music in heaven." Rev. 5:8.

And we feel sure since its use is not forbidden in the New Testament that it is pleasing to God at this age also.

Some object to Sunday School literature, yet they use charts which would come under the same Category.

Too few realize that the Lord left the Authority with the church to meet the needs (not wishes) of the world.

If it takes building church houses, baptisteries, charts, Bible schools, orphan homes, old ministers homes, and widows rows, we should do all of these, if necessary, to carry on the Lord's work.

There should be a greater co-operation among the churches and instead of fighting each other, they should be trying to get sinners saved. Paul said:

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." 1 Corinthians 12:13-14.

Every Christian is a member of that Body and we should respect them as such.

Letters of Interest and Field Reports

REPORT OF SAM MARCUM Missouri State Evangelist

Dear Gem Readers:

Since closing our last meeting at Sublette church in northeast Missouri, we have been having trouble with our eye. After doctoring for some time with no improvements, we went to St. Joseph to an eye specialist. Our eye is improving very satisfactorily now.

We were sorry to cancel a meeting at the Hickory Grove church, near Harrisonville, in March on account of our eye. The Lord willing, we hope to be able to go there at a later date.

We are planning to begin a meeting the first Sunday in April at Carterville, where Bro. Cecil Campbell is pastor. We ask that all of God's children remember us in your prayers. Pray that God will give us health that we may be able to go on in his service.

— Sam H. Marcum

111 S. Walnut Street, Cameron, Mo.

—(|||oOo|||)—

Free Will Baptist League Rally Dorsey, Mississippi

Reba Mae Keeton, Red Bay, Alabama

On Sunday, March 31, 1940 the Free Will Baptist Leagues of Columbus, Mississippi, Tupelo, Mississippi and Red Bay, Alabama met at Fawn Grove Free Will Baptist Church near Dorsey, Mississippi for their rally.

The meeting was called to order by the President, Lester E. Duncan of Tupelo, Mississippi. At the opening of the program the entire group sang "Onward Christian Leaguers." Rev. M. L. Hollis gave the welcome address and then Red Bay Church presented their program which was a very inspiring play entitled "Blessed Are They." Rev. Hollis gave a very enriching sermon and then the programs adjourned until after the lunch hour.

It was really a feast as long tables placed in the yard were heavily laden with delicious food.

Immediately after lunch a business meeting was called, by President, Duncan, and some new plans were submitted: 1. Challenging Quarters, and to the league that has the best report on their Challenging Quarters on the next rally day will be given

twenty-five per cent toward the banner. 2. A summer camp for Mississippi and Alabama leaguers. The important purpose of this camp is an effort to train our boys and girls for the leadership in our Leagues, Sunday Schools, Ladies Aid Societies and other Christian activities. Well trained instructors will be there willing to co-operate and work for the betterment of our boys and girls and for our churches. At night Evangelistic Services will be carried on in a nearby tent. By this it may be that many lost souls will be brought to Christ. We will also have plenty of recreation to go along with our work. The majority agreed that this was a worthy plan and we hope to make this plan real. An arrangements committee was appointed to work toward this plan. President, L. E. Duncan; Rev. M. L. Hollis; Mrs. Nettie Reese of Tupelo, Mississippi; Miss Eva House, Columbus, Mississippi; and Miss Reba Mae Keeton, Red Bay, Alabama.

After the business meeting the Columbus leaguers presented their program followed by the Tupelo and Fawn Grove Leagues. In reality these programs were regular sermons and many fine and wonderful points were brought out, helping everyone to realize the greatness and need of Christian workers. The judges were at a loss as to who should receive the banner and after close decision Red Bay was given the banner.

The next rally day is to be Sunday, September 29, 1940 and to be held at Red Bay Free Will Baptist Church.

—(|||oOo|||)—

MT. VERNON, MISSOURI State Sanatorium

Dear Gem Family:

Just a few lines to let you know that Ruth and I are still feeling fine. She started to school on January 22. She has made a wonderful improvement and is about well, and will be discharged before so very long. And the doctors say I am making great improvement also. So I feel that the Lord is blessing in a great way and is hearing and answering prayer. He has been such a wonderful Saviour to me through trials and tribulations.

I still, so much, enjoy the good articles and letters in the *Gem* and just thank the dear Lord for such

a grand little paper. I look forward to its arrival each month with great anticipation. I just pray God's blessings upon the editorial force. I think they are to be praised for the effort which they are putting forth in publishing such a great benefit to our denomination.

We had a very nice and encouraging letter sometime ago from Sister Gracie McCarty of Chetopa, Kansas which we appreciated greatly. We just ask God's richest blessings upon her.

Please continue to pray for us.

Mrs. Opal Frazier

—(|||oOo|||)—

Niangua, Missouri March 21, 1940

Dear Editor and all the Gem Family:

Once more I feel led to write a few lines to the *Gem*. As I have said before, I surely enjoy reading all the good letters and reports each month. Most of them are from people I do not know personally, but I feel that spiritually they are my brothers and sisters.

I just thank God this morning for his goodness to us. I very often think how our dear Saviour, even when we were in sin, cared for us. I am so thankful this morning that at an early age I sought and found my blessed Lord, and often wonder how I could have ever gotten along without him. Oh, the joy and comfort that is ours when we have Jesus as our stay. I earnestly pray that as I grow older that I may be drawn into a closer walk with the Lord, and by His help I hope to live a life that will please Him while in this world of sin and sorrow. I earnestly beg the prayers of all who read this that I may always be found on the firing line for Jesus.

God help us to always keep in mind the thought that we can not hold on to God with one hand and the world with the other. We have got to cut loose and be all and in all for Him if we expect His blessings.

In closing I will say may God bless Brother and Sister Rollins and all the readers of the *Gem*. And again, I ask that you all pray for me that I may be able to do whatever the Lord would have me do.

— Mrs. Dorothy McClanahan

La Marque, Texas March 6, 1940

Dear Co-Workers:

We are sending in another glorious report of the Mine La Motte revival. In our last report we had only had three conversions, but at the close of two weeks and 2 days we had 48 precious souls saved. The power of God was felt from the very first and it was no trouble to get crowds. The Holy Spirit drew the people to the place of worship. The first thing that pointed to victory was that the pastor and church had made ready for the evangelistic party.

Sister Ruby Wood is still with us, and is proving a great blessing, especially among the young people. It was in the home of some splendid young people that a home was prepared for us. The Matthews brothers and their wives gave us three nice rooms with them. The many willing workers had groceries already and every thing was ready. We thank God for such faithful people as our Mine La Motte people in Missouri.

We will never forget the dear saints of God such as Bro. Wampler and wife, Bro. LaBrotte and wife, and Bro. Matthews and wife; these are some of the old soldiers that have fought many battles. Then many middle aged and now the young ones are taking such an interest.

The revival reached out, we visited two schools, and one especially, where young Bro. Halbrook taught. It was a real revival. We had 13 precious girls and boys saved that morning.

We thank God for such ministers that will try to get the gospel to our schools.

We also thank God for Bro. and Sister Reeves that worked so faithfully during the meeting, and Bro. Reeves still held on for a few nights after we left. Sixteen had united with the church up to the time we left. But we felt that our part in person was over, and then being led of the Lord, we started Friday morning for Texas.

We visited Sisters Franklin and Reed for a few services, and they are needing a meeting too, so after prayer we are led to go back and be with them a week or 10 days.

We left Henderson, Texas Monday after Easter and came to our home town, and visited a few minutes with

our precious mother and other loved ones. We then came to our daughter's home for a few days. Then we visited the Central Texas Quarterly Meeting which we feel was wonderful.

First, the Lord was there, then some of our splendid preachers were there; Bro. and Sister Willey were among them. They came up from the city of Houston where they are getting ready for a revival. They expect to return soon to the mission field, and while they are waiting, God is using them here for a work in Houston. Let's all pray for them to have great power and win a great victory.

We will visit some points on our way back to Missouri while we are waiting for the weather to warm up. We will be with Bro. Mark Lewis for a meeting in St. Louis, Mo., and from there to Leadington, Mo., with Bro. Dewees for an open air meeting. Our address while in St. Louis will be 2043 Sidney Street. Pray earnestly for us and God bless all of our kindred in the Lord.

Yours for Jesus,

H. M. & Lizzie McAdams.

Mine La Motte, Missouri April 8, 1940

Dear Gem Readers:

I would like a little space in which to report our victory at Mine La Motte during the past several weeks.

We are happy to say we have witnessed an old time revival in our midst. Bro. and Sister McAdams with Miss Ruby Wood were with us for two weeks and two days. We heard the gospel given with such force and so accompanied by the Holy Spirit that we witnessed the conversion of forty-eight (48) souls in that time. The church was revived and awakened and made to rejoice because of prayer being answered. Truly, we had a wonderful time in the Lord. May God bless Bro. and Sister McAdams and Miss Wood.

Sunday, April 7, our pastor, Rev. Wm. Reeves, baptized eighteen precious young people. We thank God for all these blessings.

We are especially thankful for our young people, for they are so much help to us. Our young people's class of our league is sponsoring a cottage prayer meeting each week. The young Christians are all so anxious to have

a part in the service. Also our league has taken the Christian education movement as part of our service and we have sent our pledge card to Bro. Davidson for twelve months. Our Sunday school is helping to support our foreign mission program. Our offerings are not a great amount but we try to be prompt and regular. I think we have not missed a monthly offering for sixteen months.

Remember us at Mine La Motte when you pray.

Yours for the Cause,

—Alta Matthews

—(|||-oOo-|||)—

HICKORY GROVE CHURCH Haddam, Kansas

Dear Gem Family:

Again we take up our pen to write a few lines to our paper which we love so much.

Another month has passed and again we have an average attendance of twenty-four in Sunday school for the month of February. Winter weather and bad roads still continued throughout the month, which kept several away. But we are sure thankful for a faithful few.

We are sorry to loose a fine young married couple out of our church who are moving to another community. But we wish them well and hope they will be a great blessing to the church work there.

Keep on praying for us out here in Kansas for we sure need your prayers.

Your Brother and Sister in Christ,

Rev. and Mrs. Roy Lee Hancock

—(|||-oOo-|||)—

BRISTOW, OKLAHOMA

Dear Gem Readers:

It has been some time since I wrote to the *Gem*, so I will now report what I have been doing. Since we last wrote, we have held three revivals in Oklahoma. We went to Sapulpa for a revival in the Free Will Baptist church. Bro. Melvin Bingham's father is the pastor of that church. We had a good revival and were there only two weeks.

Then we were called to Vance Chapel church. This church is located about eight miles from Drumright, Okla. Bro. Waltman is the pastor of this church. We sure had a good revival there; folks began to say that we couldn't have a revival in that church.

Do you know what I think when people talk like that? I think that they need a good old fashioned prayer meeting and all for themselves. We defeated the Devil, and had a real old time revival. One night after we had tried to bring the message, we gave the altar call and there were ten (10) saved. There was much shouting in the camp, and then after almost every body had gone home, there were three saved. They accused us of being drunk. Well we need to get drunk on the wine we were drinking. There were 29 conversions in all in the revival.

We closed the revival at Vance Chapel on Saturday night and began at Drumright Sunday night. Bro. Harry Staires is the pastor of this church. We had another good revival with 30 conversions. The thing I noticed in particular about this revival: there were only two reclaimed that belonged to Bro. Harry's church. They have a good church at Drumright, and one of the best young people's work in Oklahoma.

While we were at Vance Chapel, we were called to pastor the First Free Will Baptist church at Bristow, Oklahoma. We got moved down here last Friday. We are starting a revival here in our church next Sunday night, April 14. We ask you all to pray for us here as this is a new church. It hasn't been organized quite a year yet. We don't have such a large number but everybody is ready to do their part. We live on the corner of Washington and Hickory street. If any of you Missouri Free Will Baptists come through here, stop and chat a while. We ask that every one who prays to pray for us here.

Your Brother and Sister in Christ,

— F. C. Zinn and wife, Belva.

—(||-oOo-||)-—

Fifth Sunday Meeting Report Picher, Oklahoma

Dear Gem Readers:

I am sending a report of the Fifth Sunday Meeting held March 31 with the Picher Free Will Baptist church.

Sunday school met at 10:00 o'clock with 119 present. At 11:00 o'clock Bro. Crane preached the introductory sermon which was enjoyed by everyone.

We served a bountiful dinner at the noon hour. At 1:30 o'clock we began our evening services with Bro. T. E. L. Curry as moderator, serving in Bro. Chas. Landreth's place (now

deceased). We had several special songs and a fifteen minute talk by the following ministers who were present: Bro. Walgamot, Bro. Easterly, Bro. Farmer, Bro. Lonberg, Bro. Orvil Johnston, Bro. Taylor, and Bro. Beck who is pastor of the Nazarene church at Miami.

Sister Rodgers of Miami gave two special songs. Also, two specials were given by Bro. Ray Easterly and Sister Erma.

The next Fifth Sunday Meeting will be at Notch Mound, near Centralia, Oklahoma. The introductory sermon will be given by Bro. Orvil Johnston.

Bro. T. E. L. Curry was selected as moderator to fill Bro. Chas. Landreth's place.

The closing prayer was given by Bro. Crane.

— Grace Lollar, Ass't. Clerk

—(||-oOo-||)-—

HAZEL PARK, MICHIGAN

Dear Gem Family:

I read each issue of the *Gem* with interest, note the many articles and letters of correspondence which make me rejoice, knowing that there are some still on the *fining line for God*.

I wish to give a short sketch of our experiences and travels for the past weeks. On February 23rd, my wife and I, our youngest son Lowell W., together with Bro. Edgil Howard and wife loaded up for southern Ohio and parts in old Kentucky, to attend a session of the Pine Creek Quarterly Conference of Free Will Baptist, which convened with the Bloom church near Wheelersburg, Ohio, on Saturday and Sunday, February 24th and 25th. We met a large group of delegates, ministers and messengers, together with a large audience which bids well for an interesting time of service in the Lord. Being appointed by the pulpit committee, we brought the message at the eleven o'clock hour, at which time an altar service was had, causing us to experience a wonderful outpouring of the Spirit of God. Two hungry souls came forward, one of which was gloriously saved and a great time was enjoyed by all present.

Then to Kenova, West Virginia, where that great big, little (in statute), genial gentleman, none other than the person of Eld. L. E. Collier, was engaged in an old fashion revival meeting. We were with them for the evening service. A wonderful outpouring of the Spirit was experienced at this service.

On the following Sunday, we visited the Sandy City church of South Ashland, Kentucky, where Bro. Collier is pastor, preaching for them at the eleven o'clock hour. Our better half (my wife) was with us in these services helping in messages and in song. While at the last mentioned service, our co-worker, Bro. Howard filled an engagement at his home church, in Westwood of Ashland, Kentucky, which place we had the pleasure of bringing the message for the evening service. These good people compose a part of the Church of God known as the Enterprise Association of Regular Baptist, working hand in hand with us Free Will Baptists, according us the same consideration as that of their own brethren. On the following evening, we engaged with them in a session of gospel music. I must say this was a very interesting group with which to work. Notwithstanding, during which time clouds of sorrow dampened the atmosphere by the passing of a loving mother to her mansion above. The mother of our cherished friend Bro. Kelly McCraw, a faithful laborer in the church and patron to our school. There were also some other like occasions within the community. In addition, we were called to return home to officiate at the funeral of Mrs. Henry C. Bilbrey, worshiper at our home church, returning, however to our former engagement for another session of school, preaching for them on different occasions. We closed these engagements with a special song program in the afternoon of Sunday, March 24th.

Then to the Sandy City church (mentioned above) where we had the pleasure of speaking to a large audience at the evening service. Here we found quite an enthusiastic group of people, engaging with them for a short session of gospel music, leaving them with the promise to return in a like engagement in the very near future.

At the close of this engagement we returned home for conference meeting at our own pastorate, the First Free Will Baptist church of Hazel Park, Michigan, where our dear brother, Eld. Etterbeck, had been holding forth for us (very efficiently) while we were away.

At the time of this writing, we are spending a few days with home folks doing what we can; in some way, to assist in a meeting in progress at the Highland Park Free Will Baptist.

church, where our only son-in-law, Eld. Raymond Riggs, is pastor. His father, Eld. C. E. Riggs of Pochontas, Arkansas is the evangelist and is considering remaining here in the north-land for some time to come. I wish we might have other good soldiers of the cross to help ring out the gospel message here in the north in the efforts of reviving the work among the Free Will Baptist people and the establishing of new churches.

"Let us earnestly contend for the Faith once delivered to the saints."

Faithfully Yours In His Name,
— N. P. Gates.

—(|| | oOo | ||)—

HAZEL PARK, MICHIGAN

Dear Gem Readers:

Well, praise the Lord for His goodness to all of us. I have been a silent reader of this wonderful paper for some time, but have never before seemed to pick up courage enough to write.

We are in the midst of a revival meeting right at the present with some wonderful preaching, but no visible results as yet. We are trusting in the Lord more everyday that sinners might be convicted of sins and turn from them.

Bro. Turner of Granby, Missouri brought his first message last night. He is really a man of God, because you can feel the Spirit in just conversing with him.

Gem readers, when you pray, will you please remember the little church on Brush street in Highland Park? We are just a young church, but oh, we really love the Lord; and the "good Book" says, "If God be for us, who can be against us"

Yours in His Service,

— Mrs. Winona Riggs.

—(|| | oOo | ||)—

My Visit In Michigan

Dear Gem Family:

I have been here in the state of Michigan visiting among some of our churches for the past few days. I did not know we did have so many Free Will Baptists up here. The wonderful part is, they are real good Christian folks who believe in the old time way of real salvation. I certainly enjoy being in so many good homes. And I'm so glad to meet

more of our brother preachers. I appreciate the humble spirit they seem to entertain. We are having some real and spiritual services. We are visiting our two churches here in Detroit at this writing; one is Highland Park where Bro. Raymond Riggs is pastoring, and the one in Hazel Park where Bro. N. P. Gates is pastor.

I enjoyed the services at our church in Kingston where Bro. Shirk has been pastoring for 15 years. The people there surely manifest a great love for him.

We were permitted to speak over radio station WMPC at Lapeer, which we enjoyed very much. We thank the Lord for such stations where all programs are of a religious nature.

I had the privilege of preaching in two of the General Baptist churches in Flint. How we did enjoy the good spiritual services with them. In fact, I just couldn't tell any difference in those good people of the General Baptist faith and the people among the Free Will Baptist churches.

Another thing I noticed that made me feel good was some real good literature in most every home in which I visited. This particular publication is known as *The Free Will Baptist Gem*, published at Monett, Missouri. I just don't know the number of homes I went into and about the first thing I would discover was the *Gem*.

We are hoping and praying that our churches up in this district can be formed into an association to be represented in our national work.

May the Lord bless our work and lead us to victory in His service is my prayer.

— Kenneth Turner

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Catlettsburg, Kentucky

April 11, 1940

Dear Gem Readers:

We are proud of our church here, known as the Sandy City Free Will Baptist, and we want to take this opportunity to tell others about it.

Under the leadership of our superintendent, our Sunday school is doing fine. Just recently, groups were appointed to canvass the community. The interest is good and the average attendance for the first quarter of this year was 175. The officers are Bro. Gordon Craig, superintendent; Bro. William Ramsdell, secretary; Bro. John Prince, treasurer. The teachers

are Sister Zella Brown, Sister Mollie Candill, Sister Clemence Maynard, Sister Gertrude Bowe, Bro. Isaac Jordon, Bro. Walter Hale, Bro. James Maynard, and Rev. L. E. Colliver.

We had a ten nights singing school in March with Eld. N. P. Gates of Hazel Park, Michigan as teacher. We changed our song books to Stamps-Baxter's "Favorite Songs and Hymns" and we enjoyed learning the new songs Bro. Gates taught us. On the afternoon of March 31, we gave a song program, the result of our singing school. The choir sang several songs and visiting quartets rendered special numbers.

Our pastor is Rev. L. E. Colliver of Ashland, Kentucky. I'm sure I can speak for the other members of our church and say that we are very proud of him. God has called him into the evangelistic work, and we thank God for the good he has accomplished thus far, and our prayers are that he may accomplish a great deal more.

Besides our weekly prayer services on Thursday night, we have a prayer band that meets each Tuesday night. This band meets at the home of the sick who are not able to attend church services, and it is doing a great work.

Bro. Gates preached for us at the Easter Sunday evening services. The revival spirit is here and we are praying for an old fashion revival meeting where boys and girls, men and women will come to God.

Pray for us that we may continue to grow and hold the blood-stained banner of Jesus Christ up to the world.

"Grace be with all them that love our Lord Jesus Christ in sincerity." (Ephesians 6:24)

— Gertrude Bowe.

ATTENTION

All Free Will Baptists in the State of California, and anyone else interested in the Free Will Baptist extension work in California write to:

Rev. Ralph Geiger
Suisun City, California

Subscribe to the Gem

Fellowship F. W. B. Church HENDERSON, TEXAS

Miss Tommie Franklin, Pastor

Miss Anna Reed, Reporter

We feel led to report something of the work and the good services we have been privileged to enjoy at our church the past few weeks.

On March 26, our Women's District Auxiliary Convened with our mission for an all day meeting; three auxiliaries were represented. An interesting and instructive program was carried out. God blessed and demonstrated His power. Eld. Amanda Kester brought the message at 11:00 o'clock. Other ministers present were Elders B. A. Grant, T. W. Smith, John Newberry and Miss Tommie Franklin. Good talks were made by each of these—the Lord's servants.

Our convention went on record, endorsing our mission work, educational program, orphanage program, and superannuation program.

On Sunday April 7, the East Texas Free Will Baptist Sunday School Convention met with New Hope Church. Services began at 10:00 o'clock a. m. The program proved very interesting and many good talks were made, also much good singing, which we trust will increase the interest in Sunday School work in this section. Five schools were represented; a school bus and a few cars took about 70 from our school. Bro. Ira Harper brought a wonderful message at 11:00 o'clock.

We were happy to have Rev. H. M. and Lizzie McAdams visit our church Easter Sunday bringing us three inspiring messages; Saturday night, Sunday, and again Sunday night. Sister Ruby Wood, one of our very dear friends of Desloge, Missouri who has answered the call to service and assists in their meetings, was with them. We were very glad to have them in our home. They promised us a short meeting before returning to Missouri, so on April 8, they returned to us and held services each evening during the week. Then on Sunday, April 14, was a day of great rejoicing as our church was dedicated to the worship of God at the 3:00 o'clock service. Appreciative audiences were present at each service during the week, but this was the crowning service. Rev. H. M. McAdams preached the dedication sermon and Eld. Lizzie McAdams offered the prayer

with hands spread forth toward heaven, as did Solomon at the dedication of the temple; I Kings 8:22.

Only a few days ago the last dollar of indebtedness on the church had been paid. The note was burned in the presence of a large congregation. The McAdams' were mainly instrumental and the leaders in the erection of the new building, which was launched at the close of a revival in July, 1939. As the work on the new building was reviewed, many tears were shed—sacrifices had been made, obstacles had been met and overcome, but God was leading; they all had a mind to work.

So the building was completed in a few weeks, and stands as a memorial to the faithfulness and loyalty of the church and community.

The following delegates from the Fellowship church attended the quarterly meeting at Union Arbor church March 29: Mrs. Mary Andrews, Mrs. Carrie Parker, Mrs. Essie Hughes, Mrs. Bertha Dollar, and Mrs. T. T. Megason. Eld. Miss Tommie Franklin preached at 11:00 o'clock.

Pray for the work in Texas—the harvest truly is great and laborers few. The devil is busy trying to hinder but our God is able to offset all of his evil plans. We desire to grow in grace and the knowledge of our Lord and Savior Jesus Christ.

Pray for us.

WEST VIRGINIA

Sunday School Convention

Miss Pauline Dreamer, Logan, W. Va.

A Sunday School convention was held at the Fair View church, known as United Baptist, at West Hamlin, West Virginia.

Service was opened with prayer by Bro. Skaggs of West Hamlin. A hearty welcome speech to the teachers, ministers and delegates was given by Bro. Jack Creech, a member of the Fair View Church, West Hamlin, W. Va.

The following Sunday Schools were represented by five or more delegates: Mt. Carmel, known as Free Will Baptist, Manville, Holden, Fair View, Mingo County, and Fall Creek. There were more than 75 delegates.

The speaker of the evening was C. C. Chambers, Judge of Logan County West Virginia. He made a splendid talk, after which Rev. Harrison, pastor of the Fair View church, gave some

very complimentary remarks of Mr. Chambers talk.

The convention was closed with a song by the Webb quartet and prayer by R. B. Nelson.

As a request from the young people and soldiers of the cross we send a hearty and special request for the prayers of the Christian leaders to pray for us that we may be able to do what the Lord would have us to do as a servant of God.

—(|| -oOo- ||)—

TULSA, OKLAHOMA

Dear Editor And Gem Readers:

I will write a few lines to tell you that I am a Free Will Baptist here at New Home in the Berry Hill community. We have a good church and a nice Sunday School. Our pastor is Bro. Willard Day. He certainly does preach the word of God.

I sure do like to read the *Gem* paper each month.

I was a General Baptist but now I belong to the Free Will Baptist. I joined in 1932. I think the Free Will Baptist are real children of God.

—Mrs. Martha Futrell

—(|| -oOo- ||)—

Fredericktown, Missouri

Dear Gem Readers and Sunday School Workers:

I will, this morning, write a few lines to report to you our wonderful trip to the Indian Creek Association the third Sunday in March.

God blessed us with a safe journey there and back. We were greeted with a hearty welcome. A large delegation was present with a real spirit of interest. It was good to meet our dear friends with whom we have had so many good times together in the Lord's work, and to meet so many new faces that show such interest in the Lord's work. Both young and old were eager to know of our plans and program. You could feel a real spiritual atmosphere from the very beginning.

How I did enjoy the fellowship of that meeting. We were so glad for the questions of great importance that were ask in regard to our program. They were interested in knowing both sides of its possibilities. But when every thing was understood there was a spirit of eagerness to see the program develop successfully.

You probably noticed the Indian Creek Sunday School Association report in the April issue of the *Gem*. It was to late for me to send a report, so I am sending one in today.

We are hoping to see other associations organized into a body soon.

Brethern, pray for us.

— Rev. William Reeves

— (||-oOo-||) —

Third Cave Spring Fifth Sunday Meeting

The Third Cave Spring Fifth Sunday Meeting met with Mt. Zion church, a few miles west of Thayer on March 30 and 31, 1940.

The meeting was opened by singing and reading of James 5 by the clerk. Prayer was led by Eld. E. E. Simpson. Minutes of the last meeting and the By-Laws were read. The church letters were called for; fourteen were read, received and the delegates seated.

At 11:00 o'clock Elders E. E. Simpson and H. H. Beatty brought us bright foregleams of the glory yet to be revealed to true believers by and by, using for a subject John 14:6, "I am the way, the truth, and the life."

In these times of terrific declension we must draw closer to our Lord than ever before so we may understand better how to warn others how to escape the wrath to come, and "walk in the light as he is in the light." Everyone of us must put on the whole armor of God in order to be safe.

Funerals have been rather numerous of late, and at many of them there is slight evidence of surrendered lives which puts considerable strain on the earnest pastor.

When the love of God comes fully into our lives, we will walk worthily of our vocation and bring many others safely along with us.

By being often *hedged in*, real believers inevitably *grow up* toward higher ideals.

A suggestion was made of establishing Free Will Baptist churches in towns on the supposition that our doctrine is fully as necessary there as in the country. Only three of our churches were without Sunday Schools.

Cane Hill, four miles east of Thayer, was chosen as the place of our next meeting. A helpful devotional service was led by Bro. Johnny Pingleton.

Elders Elmer Hodges and Billie Rodgers, taking 1 John 3 as a base, gave us strong doctrinal messages on everyone being in his place, doing the things which God had planned for us ages ago; Eph. 2:10. Through his everlasting love for us Jesus perfected the fastest working pick-up for sinners just the moment they turn to Him. Anybody, anywhere, knows if they are saved or lost. Do something about it now, here! Just because God loves everyone so very much, he has made every provision for their knowing about the why and how of salvation, and, also, He has arranged blocks and hindrances that would prevent our wrong wonderings away from His established path for us to go.

On Sunday Morning we studied a helpful Sunday School lesson on "The Continuing Task." "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And how increasingly much work there is for everyone of us in making the Lord and His love known to our associates, by *word* and *walk*.

At 11:00 o'clock, after singing and prayer by Mrs. Harry Beatty, Elders Tally and Beatty, with Luke 16:19-31 as the scripture base, warned us to send ahead the right grade of materials for the building of our heavenly abodes. Much of the richest experiences in living are entirely missed by vast numbers of people because they seek first for perishable temporal things, instead of the ever enduring heavenly riches. How differently the world would be if only half of the mothers would ask God's will and blessing upon their children before they were born and afterward too. May the dear Lord help us all to walk more worthily of our calling, through Christ our Lord.

The only real cure for anxiety is our abiding trust in God. So many people are so busy building worldly fortunes when death comes along before they have taken time to build eternal security for eternity. Apples of Sodom, which, though beautiful to see, turn to ashes when we look for real food. We need to be like the widow of Zarephath — giving and doing for our Lord *first*; then He will direct us in His own *right* way, and we can be both blessed and a blessing.

Eld. Harry Beatty, Moderator

Bro. Ralph Hoyt, Clerk

Eld. J. E. Rolan, Ass't. Clerk

LIFE

By Mrs. Ora George, Niangua, Mo.

There's a lot of education

That you cannot get in school;

There's a lot of God's religion

In the simple Golden Rule:

There'll be many friends to cheer you

When your life is full of fame;

But so many of them will sneer you,

When your luck begins to change.

There's a bit of homely logic

That you'll need along life's way;

Your success won't come thru' magic.

But by work performed each day.

If you're aiming onward, upward,

If Heaven is your goal;

You'll not need friends loving kindness

When your head is pillow low.

There'll be those who scorn your efforts

As you labor day by day.

Those, who seek to entertain you

In a social sort of way.

But, dear folks, if you would master

Whatso'er you undertake,

You will learn that selfish pleasure,

For your work you must forsake.

Matters not what your vocation,

There is always work to do;

Routine duties ever present,

And quite often something new.

So, dear folks, when church is over,

Don't relax nor duty shirk;

For the world is always looking

At the Christian who doesn't work.

Don't forget the Christian spirit,

Lend a hand to those in need;

Don't forget to pray in secret,

Lest temptations call you'll heed.

Do your duty, never ponder,

When the task to you seems hard;

Then both here and over yonder,

You'll receive a rich reward.

But my spirit shall be near you

In the night of grief and care;

And when other friends shall leave you

I'll be close and nestle there.

I'll not hear your loving accents;

Breathing music sweet and low,

Where the evening shadow lingers

And the clouds sift down their snow.

So before we part, my dear friends,

Let us learn this lesson true;

That the present is the season,

To caress and done and do.

So if you have a flower to give me,

Let me smell its fragrance today;

Place them not upon my casket,

When my soul has passed away.

OBITUARIES - MEMORIALS

FIELDS—A most pathetic tragedy occurred in the small town of Mayville, Michigan on Saturday, March 30, when a plane, which was being piloted by Rev. Paul Fields, crashed injuring Rev. Fields to the extent that he passed away the following Tuesday.

Rev. Fields was a student pilot and had rented a plane from the Bishop Air Port of Flint, using the plane that day for the purpose of scattering bills for a grocery firm. He had made several towns and was making Mayville, his home town, the last one when the crash occurred.

Rev. Fields was pastor of two Free Will Baptist churches a few miles out of Mayville; the East Dayton and the Rich churches.

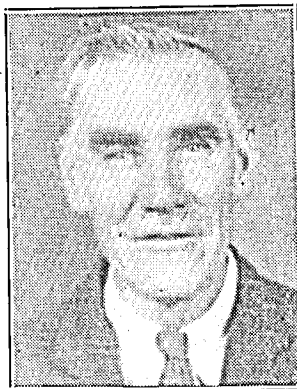
Paul Fields, son of Rev. and Mrs. Fields, was born in Texas, August 29, 1910. He departed this life in a hospital in Saginaw, Michigan, April 2, 1940 at the age of 29 years, 7 months and 4 days. He was married in 1934, and to this union was born three sons; the youngest being only two weeks old.

He came to Michigan in the early thirties, and answered the call to the gospel ministry in 1933. He had been very active in this work since that time.

The funeral was conducted in the Mayville Baptist church by the Rev. Frank Collins, pastor of the Novesta Free Will Baptist church. Rev. Collins used for a text, Psalms 37:37, "Mark the perfect man and behold the upright: for the end of that man is peace." A most able and fitting message was delivered. Rev. Ambrose, a pastor from Saginaw and one of Rev. Fields former pastors, read scripture and gave an interesting talk. An able prayer was offered by Rev. Hemmingway, manager of radio station WMPC at Lapeer, Michigan; and over which station Rev. Fields and his church groups conducted programs frequently. Beautiful solo numbers were rendered by a Mr. Stephenson of Marlette, Michigan and a Mr. Martin Orman, singing evangelist.

Rev. Fields will be sadly missed, not only by the young widow and children, but by all who knew him. Interment was made at St. John, Michigan.

Written and contributed by Revs. Winford Davis and Kenneth Turner, attendants at the funeral.



Joseph E. Turner

IN MEMORY

In memory of Joseph E. Turner who passed to his reward April 11, 1939.

Oh! no, dear daddy
You are not dead
Tho' your precious form
From us has fled.
You've left your home
And the ones you love
To be at rest
With Jesus above.

We miss your voice
And your sweet smile too.
We miss you, daddy
In all we do.
But we would not
Call you back again
To this world of sorrow,
Grief and sin.

You taught us, dear daddy
How we should live,
How we should sacrifice
And cheerfully give.
May we live the life
That we have been taught
Fighting the battle
Like daddy fought.

Your life on earth
Will still live on,
Tho' from our presence
You have gone.
Again, we say,
You are not dead,
You've finished your fight
And have gone ahead.

—Mrs. John B. Rollins

BURKE—Jennie Ella Burke was born in Ohio, May 3, 1854, and departed this life at the home of her daughter, Mrs. Jep Byers of the Lowground neighborhood March 25, 1940; being at the time of her death 85 years, 10 months and 22 days of age.

She was united in marriage to Jonathan W. Hake February 12, 1873 at Cwattawa, Kansas. He preceded her in death three years ago. To this union six children were born, namely; Mrs. Joe Mullenix of Des Moines, Iowa; Mrs. Joe Duncan of Martinstown, Mo.; Mrs. Jep Lowground of Lowground; Walter W. Hake of Olive View, Calif.; Mrs. Arch Nichols of Dannebrog, Nebr.; and Fredrick L. Hake of Amarillo, Texas. She also leaves 34 grandchildren, 27 great-grandchildren, and a host of relatives and friends.

She professed faith in Christ in her youth, and kept the faith until the end. She was a kind and loving wife and mother; and a good neighbor, always wanting to do something for others in the name of her Master. In her last suffering and sickness, which she bore with much patience, she seemed to grow stronger in the Lord, waiting for the final call from her Saviour. She will be sadly missed by all who knew her.

Funeral services were conducted by Eld. Archie Cooper in the Baptist church at Martinstown. Interment was in the Martinstown cemetery by the side of her husband. Undertakers were F. O. Husted & Son.

The family wishes to extend their appreciation to the good neighbors and friends for the kindness and aid given us during the sickness and death of our loved one; also for the beautiful song and the beautiful flower offering.

Dear mother you have left us,
And life seems so empty here;
But we know you're safe with Jesus.
Where there'll be no parting tear.

Oh, dear mother, how we loved you,
As no mortal tongue can tell;
But Jesus called you to that home
Where We'll never say farewell.

Mother, it seems but yesterday,
As we stood by your sleeping form;
And now you're at rest, dear mother,
We'll meet you again in that glad morn.

—By a daughter, Mrs. E. J. Byers

He breaks the pow'r of cancelled sin,
He sets the pris'ner free;
His blood can make the foulest clean;
His blood availed for me.

We may not know, we cannot tell
What pains he had to bear,
But we believe it was for us
He hung and suffered there.

Touring Among Original Churches

By Winford Davis, Monett, Missouri

ON MONDAY, April 15, a group of Free Will Baptist preachers met in the town of Mayville, Michigan and proceeded from there to make a tour of visits among some of the original Free Will Baptist churches, which we have recently found to be still standing here in the north. The party of ministers were as follows: N. P. Gates, pastor of our Hazel Park Free Will Baptist Church; Eld. Raymond Riggs, pastor of our Highland Park Free Will Baptist Church; Eld. Raymond Riggs' father, who at this time is conducting a series of meetings for his son; Kenneth Turner, who has been spending the last few weeks in Michigan, touring among the churches in this part; and the writer.

We left Mayville and drove to the little town of Clifford, Michigan where we had learned there was a Free Will Baptist church. Upon our arrival in this town we looked up a Bro. Garner, and had a short visit with him and also looked the church building over. Bro. Garner is a member of the church there.

Bro. Garner told us of one of the deacons, Bro. Tebbel, and we drove to his home. Here we found a dear old couple who are staunch members of the church. Bro. and Sister Tebbel drove with us to the home of the Sunday School superintendent, Bro. Carl Maxim. Here we found a wonderful man of God and a dear wife. We had a splendid visit in this home with these new acquaintances, introducing the "Gem" to them and telling them of the things pertaining to our Free Will Baptist work of which they knew nothing of because of the relationship between us and them having been severed for so long. We had prayer in this home and the Lord was with us. We couldn't help but feel that the Lord providentially sent us to this community, because, upon our arrival there, we learned of a move on foot which if carried out would mean the ceasing of the identity of our church in Clifford as a Free Will Baptist church. We knew nothing of the move until we arrived there that day. This visit we had at Clifford will never be forgotten upon our part.

We left Clifford and drove to the town of Kingston where we had a short visit with Bro. Ball; one of the leading members in the Kingston church. We made arrangements, while there, for Bro. Rollins to fill the stand for them on Thursday night, May 9. Bro. Rollins is planning to come with us upon our return to Michigan next month.

We then drove eleven miles north-

east of Kingston to our Novesta church where Rev. Frank Collins is pastor. They have a nice little brick church building and parsonage at Novesta. We found Bro. Collins was away so we were not privileged to meet him; but we had a few minutes visit with Sister Collins, and then drove back southwest of Kingston to the Dayton Center church.

This is another one of the original Free Will Baptist churches, established in 1888. We drove from there to the home of Bro. Scott Kelley. Bro. Kelley is a member of the Dayton Center church and has been doing some preaching for about six years. Bro. Kelley is a splendid little man with a sweet Christian spirit. We had a short but interesting visit with him. It is too bad that Bro. Kelley has never been ordained to the ministry. He is worthy and has the confidence of the people; of course they have no associational activity and therefore no ordaining work is done.

I forgot to mention that the first thing that morning we drove out from Mayville to the Rich church. We saw the building, and then drove to the home of Bro. Terry, one of the deacons of this church. We had never met Bro. Terry before, but we found a nice young man and, beyond a doubt, is a very capable deacon of the church. The Rich church and the Dayton Center church are the churches which were being pastored by the Rev. Paul Fields whose obituary you will see elsewhere in this issue of the *Gem*. Too bad, Bro. Fields had the misfortune of this tragedy in the plane crash. Bro. Collins (mentioned above) has been supplying the last few Sundays for these two churches, and Bro. Kelley has been taking Bro. Collins' place at Novesta. Bro. Collins is a man well thought of in the country where he is known.

At the end of this day's activity we drove into Flint, a distance of 38 miles, and spent the night.

The next morning we left Flint about the middle of the morning, stopping on our way at Lapeer, Mich., where we assisted Rev. Robert Davis in his 30 minute radio program. We enjoyed this very much.

We then went on to a little village called Watertown; over within about 16 miles of Lake Huron. We had learned of a Free Will Baptist church building near Watertown which is standing vacant as far as Free Will Baptist activity is concerned. In fact some of us had seen the building before, but had never contacted any of the members. We stopped at a home near the church, and Bro. Riggs asked

the lady if she knew anything about the church. She answered that it had always been a Free Will Baptist church. She directed us to the homes of some of the old members, and we drove to the home of a Mr. Johnson. Mark you, before we left it was Bro. and Sister Henry Johnson, because an immediate spirit of fellowship was recognized. We learned that the property was yet in the hands of the few Free Will Baptist members scattered about over the locality, and that the people now using the property had no lean whatsoever on the building, and are only using it temporarily.

This visit in the home of Bro. and Sister Johnson was indeed gratifying and encouraging. They expressed a keen desire for our Free Will Baptist work to be revived there, and the visit resulted in an appointment at the church Friday night the 26th of this month for Bro. Riggs and Bro. Gates. May the Lord bless that coming service is my prayer.

We left this home feeling good, the day far spent, and found we had to do a little Jehu driving (2 Kings 9:20) in order to get to Detroit in time for services that night; but we made it in good shape. On the way down to Detroit the party decided unanimously (with one exception) that the writer make out this report for the *Gem*.

This was a very pleasant tour. We secured several subs for the *Gem*, and the joy we did receive in making the new acquaintances, and in introducing our work and interests one to another. We enjoyed the fellowship of these above mentioned ministers so much. I had never met Bro. Raymond Riggs' father before, and they had never spent any time with Bro. Turner. So you may be assured we had a good time in the Lord.

I have certainly enjoyed having Bro. Turner with me in Michigan for the last three weeks, and I am sure I was not alone in enjoying his presence because our people certainly enjoyed him, and his wonderful Bible messages; especially the ones with the charts. He filled the stand at the Kingston church Sunday and Sunday night of the fifth Sunday; at my church here in Flint, the following Wednesday night; and then with Bro. Riggs and Bro. Gates' churches in the Detroit section the balance of the time he was up here. I just saw him off at the train a few minutes ago on his way to his appointment near St. Joseph, Missouri. May the Lord bless him on his way. I feel his visit in these parts has been very beneficial.

We ask your prayers for us and the work in this part of the Lord's great vineyard. May the Lord lead us and help us to walk close by His side that we may do His will.