

# THE FREE WILL BAPTIST GEM

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

Vol. XIII. No. 4

Monett, Missouri, April, 1941

50 cents per year.



## The National Executive Secretary Visits Missouri

This is only a part of the Monett Church audience gathered in front of the Gem Office on the day that our National Executive Secretary, Rev. L. R. Ennis, visited our church. Bro. Ennis is kneeling, with the Editor, on the right hand side in the picture. See comment on page three.

## THE FREE WILL BAPTIST GEM

Organ of

The Free Will Baptist Church

Published Monthly at Monett, Mo.

John B. Rollins ..... Editor  
Herbert Henderson .. Associate Editor

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readers for publication in the Gem,  
along any line that will help the  
Cause.

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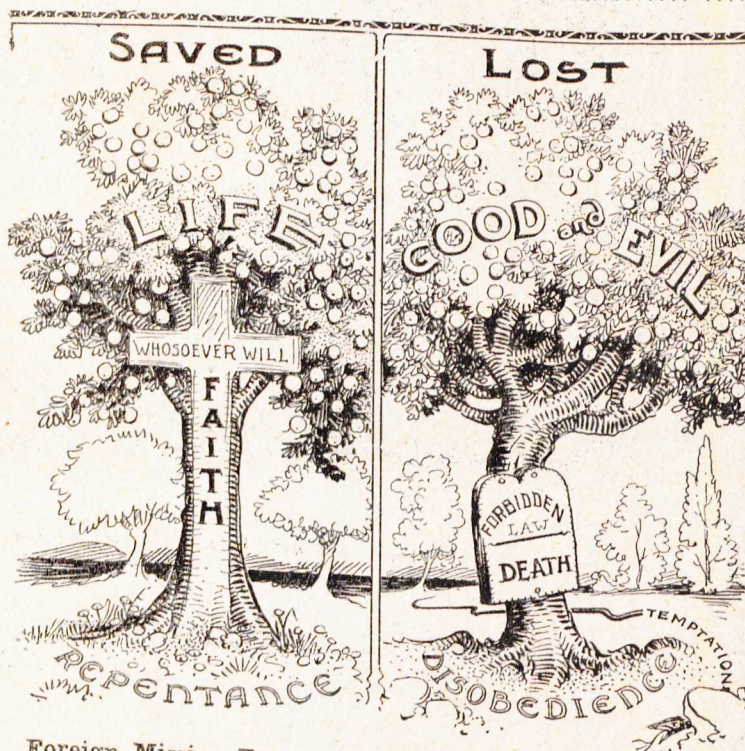
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## Foreign Mission Fund

Men's Chapel Sunday School	\$2.60
Rev Roena Thomas, Arcadia, Kan.	5.00
Pleasant Grove Ch. Anderson, Mo.	1.85
Mine La Motte Sunday School	1.25
Hazel Creek Union Church	8.10
Carterville League	1.70
Maggie Turner, Monett, Missouri	2.00
Amity Church	2.00
Rev Marie Thomas, Arcadia, Kan.	1.00
Rock Chapel, Norwood, Missouri	2.00
Niangua Church	2.00
Shibley's Point Church	1.00

## Educational Fund

Mine La Motte League	\$1.00
Ernestine Turner, Neosho, Mo.	5.00

Missouri recently turned \$202.48 to Rev. L. R. Ennis, of Goldsboro, N. C., during his recent itinerary. This amount goes for education. See report elsewhere in this issue.

**Publishing House Maintenance**  
Golden Oak Church, Mill Creek, \$3.00  
— Winford Davis, Missouri Secretary

# National Executive Secretary Visits Missouri

## EXECUTIVE SEC. IN MO.

**T**HE Executive Secretary of the National Association of Free Will Baptists honored the state of Missouri with his presence and his daily messages for fourteen days.

Rev. L. R. Ennis, of Goldsboro, North Carolina, arrived in Monett at 1:35 a. m. Tuesday March 11th. He made his home with the Editor the remainder of the week, during which time, he made daily appointments among the churches of southwestern Missouri accompanied by the Editor and other friends of the Cause. Reverends Winford Davis, Kenneth Turner, George La Shum, and W. K. Weston went with us on different appointments; also Herbert Henderson and Bill Powell accompanied us.

We had one splendid, continuous good time. Bro. Davis and Bro. Turner spent whole days with us, and we all sat around Bro. Ennis like eager school children, and we listened with all our energy. We just wouldn't permit Bro. Ennis to have a moment's rest.

Each of us learned to love and appreciate Bro. Ennis in a large way. His consecration to Christ is so deep and full that our souls were inspired as never before. As a matter of fact, he would talk of nothing save the work of Christ.

On Sunday morning, March 16, Rev. George La Shum had charge of a thirty-minute radio program at Joplin, and he gave Bro. Ennis fifteen minutes to declare the working program of the National Association of Free Will Baptists.

Also, on Sunday morning, after the eleven o'clock worship and sermon by Bro. Ennis, a part of the Monett church audience stepped over in front of the Gem Office and had a group picture made. The picture is good, but it was reduced considerably and reproduced on the front page and this process renders it virtually useless for recognizing faces.

The itinerary in the Southeast Missouri Yearly Meeting was under the auspices of Rev. Damon Dodd and Rev. C. B. Dees of Flat River and Desloge.

We reproduce Bro. Ennis' own words concerning his visit to Missouri.

## SPECIAL ISSUE SOON

We ran out of manuscript before we finished this issue, but very soon, Bro. L. R. Ennis will sponsor another Special Educational Issue. Be watching, for this will be interesting.

More interesting and thrilling than any of my experiences on the field, during the present year, has been my itinerary in the state of Missouri, which closed Sunday night, March 23rd. I approached the state from Monett, in the southwest, on March 11th, and proceeded from that point on a schedule of one church daily. The object of this itinerary is told in offerings received for Christian education from the churches in this state. However, persistent effort was exercised in the interest of missions, superannuation, Sunday school, league, and auxiliary. The Jehoiada chest and the penny-a-day plans of raising funds for our general program was presented in every place, and, without exception, the penny-a-day plan was adopted by every church.

The offerings for Christian Education were as follows:

Monett .....	\$32.30
Mt. Olive .....	13.08
Hannon .....	20.00
Merl's Chapel .....	5.67
Aurora .....	4.40
Mine La Motte .....	7.02
Wortham .....	3.21
Desloge .....	4.00
Union Light .....	6.17
Third Church, St. Louis ..	12.02
Fredericktown .....	8.00
Leadington .....	7.50
S. E. Mo. League Convention	5.00
Madison County F. W. B.	
Sunday School Convention	4.05
Flat River .....	67.00
Total .....	\$202.48

— Rev. L. R. Ennis

## CHRISTIAN INSTITUTE

How would you like to attend a Christian Training Institute, for two weeks, in the summer, in a good location, where the total expense for tuition and board would be only ten dollars or less?

Wouldn't you like to attend an institute that provided adequate provisions for fifty students who are the most energetic, most enthusiastic, most zealous in Christian virtues — actually the "Cream of the Country" and *you* being one of the fifty?

Wouldn't you like to attend such an Institute, with such happy environment, which had a faculty of three of the most idealistic qualifications including deep and sincere consecration to Christ, highly intelligent, with very lovable personalities so that each student would unhesitatingly drink deeply at the fountain of instruction and inspiration?

If so, prepare yourself to come to Monett July 20th to August 1st.

As a result of Bro. Ennis' visit to Missouri, we have plans under way. A course of study will be offered very soon, and application blanks will be sent out soon with our financial plan for the Institute. We want at least fifty students, and already I can name a dozen or more who are definitely planning to attend.

To give you an idea of the details of the plan of the Institute, we are arranging for the student body to take its meals together. School will begin at eight o'clock a. m. and remain in class sessions until twelve thirty p. m. Lunch together. The afternoon to be spent in directed recreation and fellowship. It may be possible to conduct a class in music, that is yet to be worked out. Early in the evening, say five thirty, we will meet for prayer and devotional meetings; Closing the day with an evangelistic service, with the public attending.

The major subject of this Institute will be soul-winning, and to be frank, we want *only those* to attend who have a burning passion to win lost souls.

How many of you will write the editor a post card and say "I am coming on these terms"? We can then send you an application blank and announce the success of our enrollment. July 20th will soon be here.

Subscribe to the Gem!

# Denominational Enterprises

## Missouri State Sunday School Convention

*By John B. Rollins, Monett, Missouri*

The Missouri State Free Will Baptist Sunday School Convention which is a young organization, being organized last September, called its officers together for a business meeting March 28, at Mine La Motte, Missouri.

This meeting was held at the home church of Rev. Wm. Reeves who is president of the state convention. The other officers present were:

Rev. Woodrow Matthews, Vice Pres.  
Milda Huggins ..... Secretary  
Rev. Albert Tucker ..... Treasurer  
Rev. Geo. La Shum,

Director, Records & Reports

Mrs. Eva La Shum was seated as proxy for Imogene Gates, who is Ass't. Secretary.

Mrs. Albert Tucker was seated as proxy for Rev. Damon Dodd, who is Director of Denominational Enterprises.

Rev. John B. Rollins was seated as proxy for Rev. Kenneth Turner, who is Director of Publicity.

The first item of business was to appoint Leroy Miller as our state representative in the Northeast Missouri Free Will Baptist Sunday School Convention to work in the interest of our state convention in that section of the state.

The state convention asked the district conventions of which it is composed to give an offering to the state work at their next convention meetings.

The topic of discussions which followed were relative to further financing the state work. Whereupon, it was agreed to accept the offer of the Gem Office by receiving the booklets "A Standard Free Will Baptist Sunday School" as state convention property, and pay the Gem Office a wholesale price for the production of the books and to perfect plans whereby profits may be realized from the sale and distribution of the books. These profits are to go into the state convention treasury.

A value of fifteen cents each was placed on these books, and special plans were inaugurated to distribute the books to every Sunday school

teacher and officer in the state, also to all convention officers.

A motion carried to elect a Director of Literature to supervise the distribution of books on a standard of efficiency and all other literature that will be necessary for the promotion of our Sunday school work. The Editor of the Gem was elected as this director.

A state wide letter contest was proposed with the idea of contestants approaching the state prize-winning goal through a process of elimination in the district conventions. Those

coming to the state contest would be prize-winners in the district conventions. The basis of the contest to be a 500-word essay on the subject "The Ideal Sunday School Convention". A set of rules governing the contest will be sent out soon, and perhaps announced in the Gem by our Director of Publicity.

The business session closed by electing delegates to attend the National Sunday School Convention in July and providing them with proper credentials. George La Shum, Homer Huffman, and Albert Tucker were elected delegates.

This was the most inspirational and idealistic business deliberation that I ever attended. We certainly give praise to the Lord.

## Indian Creek Sunday School Convention

*In Southwest Missouri*

*Rev. Geo. La Shum, Monett, Missouri*

The fifth session of the Indian Creek Free Will Baptist Sunday School Convention will be held at our church in Granby Mo., on Sunday, April 20.

We are studying the booklet "A Standard Free Will Baptist Sunday School" and are endeavoring to raise our Sunday schools to a standard of efficiency. We assign the various topics of our text-book to persons who arise and give a discussion of those subjects: For instance, one gives a discussion on "Church Control", another preaches a real sermon on "Soul Salvation", another speaks on "Free Will Baptist Literature", etc. Our last convention was so very helpful, instructive, and inspirational.

At our next convention, we shall continue in our text-book with Section 1—Point 5 "Enrollment and Grading" to be given by John B. Rollins.

Section 1—Point 6 "Use of Bibles" to be given by Lloyd Johnson and Cecil Campbell.

Section 1—Point 7 "Preaching Attendance" to be discussed by J. T. Montgomery and O. T. Allred.

Round table discussions are conducted on each of these topics with

special singing and music at intervals between the discussions.

We urge each one on the program to be prepared to give helpful and vital talks, also we urge the other Sunday schools to be prepared to give special music and singing. We would like to see every school in Indian Creek Association present, for we are beginning a state-wide contest and we want our Sunday schools to bring home the prize.

Did You Know—that 74% of all who are brought into church membership annually in the Protestant churches in America have been brought up in Sunday school?

"As goes the Sunday schools, so goes Evangelism in our churches."

## SPECIAL ANNOUNCEMENT

All Free Will Baptist Sunday school superintendents and pastors in Indian Creek Association are asked to be present at a business meeting at the Monett church at 8:00 p.m., Friday, April 11th. We urge you to please be present.

—Rev. George La Shum.

## Dollar Per Day for Christian Education

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

**T**HE Bryan Church has again dealt a blow to skepticism concerning its success in the plan to raise one dollar per day for our school. We announce another "over the top" victory for the month of January. In fact we are still running far ahead with our pledge. Forty five banks are reported with almost an average of one dollar each. The close of the first quarter, that is the first three months we have tried the plan, finds us ahead approximately fifty five days. If you ask how it is done, the answer is very simple: Just draw your plans, supply every home of your church with one of the banks, and keep the emphasis in the right spot, **AND OVER THE TOP YOU GO.** My! how interesting, and to think of what we would have done already if all of our churches would have adopted the plan at the first opportunity. This is a plan that can be made effective in every church. Will you try it out at yours?

Possibly some are excusing themselves by saying, "The Bryan church is an exception, they are better able than we," but I assure you that this money is not coming in as a result of a few giving bountifully; but by the daily dropping in of pennies, nickels and dimes. Many deny themselves of something they would like to have in order to have a part in this worthy cause. The fact that the Bryan Church has succeeded in this is just simple evidence of a trial. There is no congregation but that could have done as well proportionately had they just made the effort.

Again, Bryan is not so lonesome, as the report comes from the Blue Lake Church near Anderson, Texas. This is the little church with less than thirty active members, and where the influenza has been raging most of the winter. They have only one Sunday afternoon preaching service each month, but they are over the top with more than their twenty five cents per day as suggested for quarter-time churches. You will find very few churches in our entire connection but that are fully as well able to do things in a financial way as this little church; but you will find none with a more ready mind. This is just another fruit of the people's mind to work.

Churches wishing to adopt the plan need not go to the expense of buying banks, but just collect half-pint dressing jars, label them, cut a slot in the top, install one in every home and **SHOVE OFF.** Even though your church may have pledged a certain amount and put it in your budget, you will find that this is a wonderful way to stimulate the funds with which to meet your budget. Yes, I am convinced that we will get the biggest job done, in the history of our church, if only every church will adopt this plan and work it.

Sister J. R. Bennett has the proper spirit, and may we pray God's blessings upon our dear women as they launch out in this great enterprise. I believe that they will immediately take hold of this plan with just a little encouragement. Thanks are due Sister Bennett.

Inquiries come all along as to how sentiment in general is expressing itself in the form of cash. For the last three months, offerings have only come in from five states out of the seventeen that have responded heretofore. North Carolina, Missouri, Texas, Georgia and our faithful Brother Melvin Bingham of Oklahoma, have responded. In a recent Sunday School text, the Master was drawn on to say, "Where are the nine?" Now we

are wondering where the twelve are.

I will now give you a financial statement of all money sent in since we began our appeals. I list by states:

North Carolina .....	\$1,079.78
Texas .....	1,053.54
Tennessee .....	762.48
Missouri .....	711.46
Oklahoma .....	207.06
Georgia .....	186.86
Kentucky .....	125.00
Alabama .....	104.31
Mississippi .....	69.94
Virginia .....	100.00
South Carolina .....	36.00
Nebraska .....	30.75
Florida .....	18.00
Arkansas .....	16.00
New Mexico .....	15.00
Kansas .....	4.60
California .....	1.00
Miscellaneous, by ministers .....	28.00
Western General Ass'n. ....	105.54
Offering at 1939 session of .....	
National Association .....	198.35
Total raised in cash .....	\$4,853.07

There has been approximately \$1,000.00 raised since the 1940 session of the National Association, and we should remember that we were to raise \$15,000.00 before the 1941 session, \$5,000.00 of which was to be used for general promotional work. It is not impossible, if we will only get busy at once. This matter is no longer a joke, and by the grace of our Lord we shall keep right on until we see the materialization of our dream, and the answer to our prayer.

## Taking Advantage of our Opportunities

T. H. Willey, the Missionary

"Now I want to assure you, brothers, that what has happened to me has actually resulted in furthering the preaching of the Gospel. Thus it is known throughout the Imperial Guard and elsewhere that it is for the sake of Christ that I am in prison, and so most of the Christian brothers have been exceedingly encouraged by my example to declare God's message without any fear of the consequences" Goodspeed Translation Phil. 1:13.

"Be persistent in prayer and wide awake about it when you give thanks. Pray for me too that God may give me an opening for the message and let me tell the secret of Christ on account of which I am kept in prison until I can make clear to the

authorities why I cannot help telling it." Goodspeed Translation Col. 4:3.

**I** HAVE been deeply impressed with this literal translation by Goodspeed which describes the Apostle Paul so graphically taking advantage of what the average man might consider misfortune--imprisonment for preaching the Gospel. Paul was imprisoned, and his companions were soldiers of the Imperial Guard. My impression comes possibly because I have also had the opportunity to witness among the chief ranking officers of the Palacio Guards and the commander-in-chief of the Cuban army. The captain of the Palace Guard, who has charge of the protection of the President of the Republic of Cuba,

welcomed Rev. Samuel Pain and myself as warm friends, and we had the honor of being in conference with him and some members of his staff for over an hour and a half. The captain of the guard has saved the life of President Batiste three times, and this is the man with whom we talked.

Mr. Pain and I went into Havana, and on to the Palacio, and I had the opportunity to listen to Samuel earnestly, fearlessly, and faithfully "make clear to the authorities," the "things we cannot help telling." Here we had "an opening for the message" and like Paul "told the secret of Christ". We had a marvelous opportunity to bear witness for Christ to men whom the missionary might never reach through the channels of the church. How our hearts did rejoice in witnessing in the beautiful Presidential Palace to those faithful and loyal guards whose duty it is to brave danger and spring on the instant to protect their leader and president.

I am sure that you will rejoice with us to know how this meeting came about. Here in Jaruco is a great company of young men roaming the streets. Samuel Pain and I talked over the possibility of some organization that might interest them. Many of them would never be reached by the church, so something must be done outside the church to help them. We learned that the Commander-in-Chief of the National Army of Cuba is deeply interested in the Boy Scouts of Cuba, which is just being organized. We felt here was our opportunity for real practical service to the youth of Cuba. Our interest was hailed with enthusiasm, and immediately we were vested with authority to organize. With just a brief announcement in the streets, the young men between fifteen and twenty-one years of age began to flock to our house. Within four days, over fifty of these boys have come to me and pledged themselves to come under our discipline. You could only appreciate this move by witnessing their enthusiasm. I count this as an unparalleled opportunity from the Lord when fifty young men will raise their hands and say, "Senor Willey, we place ourselves under your authority." Here is at least fifty chances to make clear the glorious message of the *Good News*. May I, as your missionary, make the same request that Paul made, "Pray for me that God may give me an opening for the message," in this instance, to fifty young men and the

Palace Guard. In the city called, "The Paris of the New World" we speak forth our testimony.

See with me this gripping word-picture of a humble man who saw things too marvelous to speak, a man bent and suffering from the abuse, beatings and exposures of the elements; now held a prisoner by the Royal Imperial Guards. Did he have reasons to bemoan his fate? No, we never hear this from him; rather a hymn of praise and thanksgiving falls from his lips and he sees in his imprisonment "the opportunity to make clear to the authorities".

Jesus had foretold the experience of the disciples in Matt. 10:18, "Be on your guard against men, for they will give you up to their courts, and have you flogged in their synagogues and you will be brought before governors and kings on my account, to bear your testimony before them and the heathen." (Goodspeed).

Because he was a prisoner, he had this opportunity. Hear him as he reasons before rulers and they tremble, kings are made to fear this man. Paul did not, blindly, go into trouble, but rather foresaw them, and by no means did he draw back. He gives his testimony in Acts 20:23, "I am here now on my way to Jerusalem for the Spirit compels me to go there, though I do not know what will happen to me there, except that in every town I visit the Holy Spirit warns me that imprisonment and persecution are waiting me" (Goodspeed).

I do not care to minimize the faithful work of those noble missionaries who have suffered as few are willing to suffer, but I cannot help but feel should we ever reach this group of the neglected we shall be compelled to measure the sword of the Spirit more vigorously with a business and practical sense. Many times, the glorious gospel of Christ has been

cheapened because of our lack of boldness or faith. We have gone down on the other side of the track, but in going we have passed the homes of the rich, the intelligent—too full of fear to stop, afraid of the sinful-rich, equally sinful as they are rich. So the rich man and those in authority go to hell along with the poor because no one will speak to him.

Many times, we have let the devil best us in zeal. While the movie people and dance crowd paint their buildings in attractive colors, our houses of worship remain dull and drab, often with no paint at all; while the world puts up neon signs and brilliantly lighted entrances, we almost break our necks finding the first step into the church; while our backs are almost broken by hard seats and our minds wearied by laborious discourses, the world installs its soft spring seats; while we strain our eyes to see the faces of our neighbors, the temples of sin are ablaze with fluorescent lights; while we freeze in winter and smother in summer-heat, the dives of the devil are under thermostatic control, both to warm and to cool its habitees and offers inviting temptation to enter.

Why not offer competition to the devil by having equally as good, at least, and we are assured better, messages on fire of the Holy Ghost seasoned with good sense and practical religion? You say you cannot do that at home, much less on the mission field. Why not? Some howl, "no money." Well, if the average Psalm-singer signed some checks and paid-up as the sinner does for his entertainment this would be possible. We would then present the Gospel so attractively and vitilized by the Holy Ghost that the world would "sit up and take notice", souls would get convicted and the church would be an attractive place to go.

## The Story of a House in Cuba

### A Missionary Story

THE burning sun of tropical Cuba was shining down on the streets of Jaruco, by its intense light accentuating a bit more the crumbling walls of ruined homes, grim reminders of the long and bitter struggle for Cuban liberty which, with American assistance, had triumphed a few years previously.

A missionary was going from house to house distributing tracts, dealing with seeking souls and inviting them to hear the preaching of the Gospel. As he made his way up Viuda street, the missionary came near the home of "Padre" Vivo, who had been the priest of Jaruco for forty years. He was well-loved because of his kindly spirit

and unusual life of recitude. As the missionary neared his home "Padre" Vivo eagerly signaled him to draw near the great barred window behind which he sat.

"I hear that you are distributing religious leaflets in Jaruco, Mr. Pain," said the priest, "I am interested in what I have heard. Please let me have a copy of every one. I am eager to read them all." A copy of each tract in the Gospel kit and a few earnest words were given to the priest. Then the missionary went on his way to continue sowing the seed—the Word of God—in every home, and to pray for the old priest who had received him so cordially. The visitation work continued throughout the city for many weeks.

Learning the afternoon habits of the priest, the missionary often managed to come along Viuda Street at the time the former was enjoying the afternoon breeze at his window. New tracts were received gladly. The friendship between the two men deepened. Soon Vivo was inviting Arthur E. L. Pain into his home where opportunity was afforded to linger over the Word of God. Finally, one afternoon as they prayed together "Padre" Vivo gave his heart to the Lord Jesus Christ. Great tears rolled down the broad cheeks, trickling between the fingers of the large hands.

Afterwards he said "I have known the Bible for all these years, have read and memorized its words, but have regarded them as beautiful and uplifting words and thoughts. But now I see them as more than that, they are truth, they are life and we can and must take them seriously for, by receiving and believing them we receive salvation. How wonderful now to see and understand it all."

A few days later "Padre" Vivo had a question: "I have been a priest for forty years; I know the Bible well in Spanish and in Latin—many chapters by heart; and here you come—having begun to preach only recently—and make clear to me the way of Salvation. Why did God reveal it to you and not to me?"

"But He has revealed it to you, Brother Vivo," was the reply. "God revealed it to me in a palm grove in Cuba, and He has revealed it to you here in your home. 'Flesh and blood' cannot reveal this to us, but God has revealed this light by His Spirit."

"That is so!" came the happy answer. "And now you must have

this house, and bring in the young men of Cuba. You must teach and train them here, and send them out all over the Island of Cuba to proclaim this glorious Gospel."

After this Vivo advised his parishioners to go to the meetings, saying, "These missionaries are preaching the truth of God." Soon he was removed from Jaruco, and a priest who would fight the Gospel was sent to replace him.

### A Triumphant Death

It was some time after this that word was received that Vivo had died. The boy who served him as a son brought the word of his death to Arthur E. L. Pain. Three times Vivo had made the boy promise to take his last message to the missionary: "Tell the missionary, Mr. Pain, that 'Padre' Vivo died in the faith of the Lord Jesus Christ. He will understand."

When Mr. Pain received the word, he asked, "How did he die? Tell me!"



"In the afternoon of the day before his death 'Padre' Vivo called me to his side and told me that at ten the next morning he would die. Before he was satisfied he made me promise three times to bring you his message. About ten the next morning he was gone! The Bishop of Havana—you know he is Bishop over all Cuba—came to receive his last confession. 'Padre' Vivo turned him away saying, 'I have confessed to Jesus Christ and need no other confessor!' When they came to administer the last rites of the Church for the dying, he said he didn't need those rites, also, that they couldn't do anything for him anyway. Last of all they began putting the candles around his bed, and he told them he didn't need that kind of a light on his way. He demanded that the candles be removed. After he was ready for burial people would come in and gaze in astonishment at the expression on his face. Some came back a second time, and shook their heads in wonder. They had never seen such an expression

of peace on the face of one dead."

So "Padre" Vivo bore, even in his death, the faithful witness of the Cross. In God's plan for reaching all Cuba with the Gospel the highest authorities in the Roman Catholic Church in the Island of Cuba were not overlooked.

After a few years, through a marvelous chain of providences, the home of the old priest became the property of the founders of the Cuba Evangelization Association. The very room in which "Padre" Vivo was saved now serves as the Chapel and the meeting-place for the Jaruco Church. The house has twenty-six rooms. Its outside walls of stone and mortar are nearly three feet thick. These walls give effective protection against hurricanes and heat.

The massive old walls have looked down upon many works of God. If given voices, they could tell of many victories of faith and prevailing prayer; of things surrendered to God, and others received by faith from Him; of sacrifice and service in youth and old age; of souls won to Christ; And they could further testify that the God of Elijah still lives and intervenes in miraculous ways in the lives of His children, and for the furtherance of the preaching the Gospel of His Son, Jesus Christ.

*But the old walls keep their silence.*

*They shall yet serve a more glorious future!*

Nearly thirty years rolled by, and Vivo's prophetic statement seemed no nearer fulfillment than when first uttered. No Cuban youth had yet entered in any permanent plan for preparation for the preaching of the Gospel. But as the years rolled past the thirty-year mark, God began to give intimations that He would bring about the old priest's dream. The need of a Bible School became ever more acute. We began to present the request to God.

In the meanwhile the buildings had suffered through hurricanes and the wear of time. Repairs were needed. In order to house a Bible School, some remodeling would be necessary. In the spring of 1938, shortly after the triumphant death of the one who had first brought the Gospel story to the doors of the house, the call became definite and final. But the remodeling and repair would require \$1,000.00. In all the history of the Mission no gift of such size had ever been received. Nevertheless, we presented this need to Him. In due time we re-

ceived His assurance that He had heard and that the request was granted. Nine months later the answer came: a gift of \$1,000.00 was placed in our hands. The need was met!

### Best of all, God Had sealed His Call With His Supply

Even while the remodeling was yet being done, the great twelve-foot doors of the historic house opened October 31st, 1939 to receive the first Cuban young people entering the Jaruco Bible Training School to prepare themselves for the great work of preaching the Gospel to their benighted countrymen. And so, unknown to them, they fulfilled under God's directing hand the old priest's dream and prophetic words spoken a generation before:

*"You must have this house and bring in the young men of Cuba, teach and train them here and then send them out all over the Island of Cuba to preach the unsearchable riches of Christ."*

## Bessie Yeley's Activities

### Missionary News

Upata, Venezuela  
January 23, 1941

Dear Friends of Porter Quarterly Meeting of Ohio:

In this new year, I am coming to you with greetings in the name of our Lord and Savior, and a song of thanksgiving wells up within my soul when I think of the blessings of the past year and for the way which He has led. I know that He, who has helped me in the year that is just past, will go with me into this new and untried year, so I have no fear to look into the future, for I know that whatever comes will be God's will for me.

We have just ended another Christmas season and what a precious time it was. We had a program on Christmas eve with thirty children taking part. Each song, recitation and exercise told forth the gospel story. It was plenty of work to train the children, but I believe it was not labor spent in vain. Grace gave away packages of Scripture portions done up in colored paper, and we do trust that they may be read, and that through the reading of them souls may be brought to know our Christ.

We had a four hour watch night

Thus, in November 1939, the Jaruco Bible School was opened and the Cuba Evangelization entered a great new phase of missionary service: the training of a Spirit-filled, native Gospel ministry for Cuba.

### Objectives for Missionary Giving

- \$100.00 is the monthly extra expense item for EVANGELISM.
- 60.00 per month will support a MISSIONARY COUPLE.
- 30.00 per month will support a SINGLE MISSIONARY.
- 50.00 is the average extra monthly need for the EXTENSION DEPARTMENT.
- 25.00 per month will cover expense of weekly (1 hour) RADIO PROGRAM WITH NATION-WIDE RECEPTION.
- 10.00 per month will cover the cost of training a STUDENT in the JARUCO BIBLE SCHOOL.
- 5.00 will give the Gospel (oral and printed message) to every home in ONE SQUARE MILE.

said he had been able to win his father and brother for the Lord. So now, each Sunday, they come walking all that distance. I don't know just how far a league is, here, but I think it is not less than three miles; so that would make six miles each way. We had a special meeting last Saturday night, and they were here before the folks in the town came. How we long to visit all these places; but have no way, for the chaffeur of the car was taken to train in the army and we have no one to take his place. So Mr. Hausser will take the car to El Callao and use it there.

Our forces are to be lessened now. The Guenis are leaving for the new station of El Palmar, the first of March, leaving Grace and I alone again with the work here. Grace was expecting to go home in March for her furlough, but now she will need to stay on a few more months until some one can come and relieve her, for there is too much work for one person alone.

We have divided the Sunday school into four classes. My class, which range in ages from 8 to 12, has an enrollment of 20. We have one native man who teaches the men, and now we are hoping that we can train one of the young girls to take Mrs. Guenes' class.

We have a splendid group of young people; several of them young men. We long to be able to have classes for them that they may be trained as workers. One of them is already trying to lead the flock up in the mountains of El Jobo, in the absence of his uncle. We would appreciate your prayers in behalf of these young people.

I must close now. I wish for each of you a happy and fruitful year in the Lord's service. Pray for us that this new year will be one richly blessed by a great harvest of souls for the Master. Thanks for all the gifts and prayers in our behalf.

### DO YOU KNOW—

why the Devil is like a Pawn Broker? Because he claims all that are unredeemed. I Peter 1:18-19.

### DO YOU KNOW—

the nations are on the rocks because they are not on "The Rock" Christ Jesus, and will soon be crushed by "The Rock"? Dan. 2:44-45.

# Easter Music and Legends

*Dr. Leonard Earl Harris, 650 East 33rd. Street, Chicago, Illinois*

THE observance of Easter and the season preceeding it has been a time of much festivity and romance. Though varied considerably in legend and custom, each race of people make their own unique contribution to this sacred occasion in their own individual way. We know that in the very early life of the ancient church the day began to be observed as a strict fast, and was called the "Festival of the Crucifixion" or the "Day of Salvation" honoring Jesus who was crucified for the sins of the world and arose on the third day to ascend into Heaven.

Apparently it was not until the growing supremacy of Athens that we find Easter celebrated with regularity. At that time we find frequent mention of these celebrations as musical and dramatical rehearsals to the perennial miracle of the return of spring, reclothing the earth in greenery after its faded robes had been stripped away and hidden by winter. In these early myths and songs are the foundation of all drama. The desire for expression of the two great emotions attributed to nature, her sorrow when the sun is withdrawn, and her joy when the fruitful season of growth begins again, is poetically developed with repetition into the dramatic myth of Demeter and Persephone. Due to the lack of the sun in the coldest months the Norsemen, too, had their celebrations of the death of the earth in winter. The very name of Easter is taken from the Norse language, but behind the name in that country lies an even more primitive myth of light and darkness.

Of equal importance is the Lenten period preceeding Easter. The Greek and Latin churches observe Good Friday with severe solemnity. The altar lights are extinguished, the altar furniture is covered, the usual communion is omitted and the bells in the church towers remain silent. Good Friday is observed with increasing interest by the church of England and the Protestant Episcopal Church, in Great Britain and in the United States. A marked increase in the observance of Holy Week, especially Good Friday is also observable in the non-ritualistic church.

We find in our Ancient History that Constantine forbade the holding of

courts, markets, and business of any description on Good Friday, in the early centuries. On Good Friday "the customary acclamations and doxologies" were omitted, and no music was allowed but of the most plaintive description. No bell was rung for divine worship on that day, none bowed the knee in prayer, because by this ceremony the Jews reviled Jesus. Neither was the kiss of charity used on this day, because with a kiss Judas betrayed his Lord. The sacramental elements were not consecrated on Good Friday, but a portion for the use of the priest was reserved from the day before; the altars were divested of their ornaments, and black veils and draperies were used to cover them, and the Gospel of John was read, because he was a witness of our Lord's passion.

GOOD FRIDAY SPELL is a scene in the sacred music drama PARSIFAL written and composed by Richard Wagner. In the Opera, Parsifal returning from a vain search for the Holy Grail, lays aside his armour and allows Sundry, an enchantress, to bathe his feet in a spring, after which he turns toward a meadow and listens to a pastoral (a song by a shepherd), interrupted suddenly by the sound of distant bells which were mournfully intoning the death of King Amfortas, this means that Parsifal is blessed, consequently he is robed, and saluted as king just as the full orchestra

intones the "Dresden Amen", a musical composition used as the "Grail theme" developed in the opera.

In many European countries the hearth-fire is lighted afresh at Easter, even now the peasants carry candles to be lit and blessed at the altar, guarding the flame that from it the home fire may be rekindled on Easter morning. Easter bonfires are kindled on all the hills, since witches are banned so far as an Easter fire sheds its light. It is customary for those who wish to marry to dance around the flames, or leap over the flame three times. Most of these celebrations have lived as a result of the harvest festivals, and spring festivals commonly known here as May Day. In Suffolk plain rice boiled in milk is considered the orthodox dish for Good Friday. In nearly all the Sussex villages not only boys but grown-up and even very aged men play marbles on Good Friday. It is considered as wrong to omit this solemn duty as to go without the Christmas pudding at Christmas time. It seems to be the object of every man and boy to play marbles as much as possible; they will play in the road at the church gate until the last moment before service and begin again the instant they are out of church. Persons play marbles on Good Friday who would never think of playing on any other day, and it seems, moreover, to be regarded as an amusement permissible only on a Holy day. One writer conjectures that it might have been appointed as a Lenton sport to keep people from more boisterous and mischievous enjoyments. In some places, Good Friday is a day when everyone eats "cross-buns". All cooks contesting to see who can bake the best buns, and taking specimens of her work around to all of her neighbors and friends.

In North America, Mexico appears to be the only place where Judas plays the prominent part assigned to him all over South America, as in Spain and Portugal. Holy Saturday is the day especially devoted to him. His effigy, made as hideous as possible, which is very hideous indeed, (since his creators are endowed with the ardent imagination of their race) is placed upon funeral piers and burned with immense glee; he is flogged, beaten, hanged, and maltreated in ways without number. In the City of Mexico such hatred is particularly and pic-



*Dr. Leonard Earl Harris*

turesquely violent. On Good Friday garbed in uncouth attire. All day long images large and small are bought by men, women, and children, by dozens, by scores, yea even by hundreds. On the morning of Holy Saturday, the city, to the believing mind, is transformed into a vast place of execution. Ropes stretch across the street from house to house; from every rope a Judas hangs, filled with straw and gunpowder, black and very ugly swaying in the sun. He is everywhere, swinging stiffly, like a three-day gibbeted corpse; hooted at, cursed in vivid Spanish with all terms of infame and shame. But a few minutes before twelve comes a sudden hush, a rent of stillness in the blare of noise. The crowd stands listening for the signal of noon from the bell of the cathedral, waiting keenly, in strained morning booths are erected in all parts of the city, where many Judases are sold, grotesque and distorted of visage, attention; only the Judases still swing to and fro in the sunshine, passive, unconcerned. The signal comes, booming over all the city. On the instant frenzy smites the town. Every luckless Judas is cut down by yelling men and cast headlong into flames. He explodes, individually and collectively with dreadful noise and much vile-smelling smoke; this is the tainted soul of him fleeing forth to hell which he has merited. His end is greeted with furious rejoicings, shouts of triumph, and parting yells of defiance.

In gay Spain, there are many religious societies that for days before Holy Week are busy in their churches arranging groups of sacred figures, vested as richly as possible in garments of silk and velvet, with ornaments of jewels and gold, on platforms so heavy that twenty-five men, at least are needed to carry each. They celebrate by parading these huge floats through the city. It is customary for every organization to present two pageants—the first in honor of Christ, and the second, and more important to them, in honor of Mary, to whom chivalrous Spain has always rendered supreme homage; but some times the two tableaux are combined into one performance or one large pageant. In a city where there are twenty-five or more religious orders of this brother-hood, and each giving two pageants and parading them in the streets, you can well imagine how long the elaborate event would be and also something of its length from a point of time duration. Some of these use silver, and gold unsparingly, shaws valued up to many times over a thousand dollars. Every robe, veil, scarf, or property used in this great performance is nothing but the very best, and the most beautiful.

In Italy, on Easter Eve and Easter Day, all the heads of families send great chargers, full of boiled eggs, to the church, to be blessed, which the priests perform by saying several appointed prayers, making great signs of the cross over them, and sprinkling them with Holy water. The priest, having finished the ceremony, demands jokingly, how many dozen eggs there might be in each basin. These blest eggs have the virtue of sanctifying the entrails of the body, and are to be the first form of fleshy nourishment they take after the abstinence of Lent. The Italians do not only abstain from flesh during Lent, but also from eggs, cheese, butter, and all white meats. As soon as the eggs are blessed, every one carries his portion home, and prepares a large table to be set in the best room of the house, which they cover with their best linen, all bestrewn with flowers, and placed around about it a dozen dishes of meat,



and a great charger of eggs in the midst. Color has no scheme only to be bright and varied, and this is one of the most colorful and elaborate displays, at which all their friends are cordially invited to come and all must partake of an egg, this is a sort of good will egg. It is but bad taste to refuse. Many times there are no less than twenty dozen eggs on one table neatly laid together in the form of a pyramid.

In France, they place one hundred eggs in a basket, and then they choose some one to draw from the basket one egg, and as soon as he has drawn he runs as fast as he can for one mile and a half, and back. While he is doing this, all the other people, together, take one egg at a time each, and run to a designated place and put the egg down in a nest. When all the eggs have been transferred to the designated nest, they turn and take one egg at a time and run back to the original basket with it. Should the boy who ran the mile and a half return before the last of the one hundred eggs have been returned to the basket, he wins a tank of apple cider of which he turns and distributes among his friends and all give them-

selves over to much rejoicing and merry making.

The Easter Rabbit is developed from the Hindu people. It is said of the hare that he never closes his eyes when he sleeps, he even feeds at night.

The moon, then, was considered an open-eye watcher of the skies by night, consequently the two have been linked together in the legend. The name of the hare may be translated, open, to open, or the opener, it is determined then that the hare is a sure sign of Easter. It is also said that "the moon leaps like a hare when the sun has died". The white hare, is nonetheless a modern addition to this old legend.

Still in some other countries it is the custom for the men, on the Monday before Easter, to go around the city by twos with a chair in hand. They make all the girls and young women sit in the chair, and lift them up and down three times after which they are entitled to a kiss, she may, if she is shy or timid, buy her kiss off by granting a quarter instead, at which time the young man writes out a receipt to show that she has been visited, and that no one else can make her sit in his chair for neither a quarter or a kiss. Tuesday, the women do exactly the same, except they are a little worse. They do not stop at visiting the homes of all the young men, they stop everyone on the streets, and even those people from out of town are stopped at the city's entrances.

In Warwickshire, all the children gather at the church to "clip the church." This they do by all children lining up with their backs to the building until a complete circle has been made around the entire church, when the two ends of the line meet so they can clasp hands they march around it holding hands, when the last has reached the starting point they break rank and rush to another church in the city to do the same thing. At what ever place they have been destined to end this "clipping" the festival of the day takes place. This is a program in which the people of all denominations participate.

In Jerusalem all men, women and children for miles around make their way to the city weeks in advance to prepare for the Easter Festival, this is an event they must never fail to attend.

Of the northern countries, Russia is the one which continues to attach a national and strictly orthodox importance to the several seasons of Carnival, Lent, and Easter. Carnival, or "Butter Week", as the Russians call it, is a general holiday. As with the old customs of the Western Carnivals,

there are pagan relics in the Russian festivals too, but the relics of paganism in Russia have often an extraordinary blending of Scandinavian and Asiatic myths, under a veneer of Christianity. There is nothing here that recalls either Greece or Rome. In the country districts a fantastic figure called *Masslinaitsa* (Butter Goddess) is prepared for Carnival week. The peasants drive it about upon a gayly decorated sledge, singing special songs and *horovode* (folk choruses) reserved for this special season. At the end of the week the Butter Goddess, which is not unlike English "Gun Fawkes," is burned, and formal farewell is bidden to pleasure for the week that precedes Easter. In the towns the favorite amusement of the people during Carnival week is sought on the exhilarating artificial ice hills. Unsweetened pancakes, or *blinni*, constitutes the chief daily dish in every household. Educated Russians have now, to a certain degree, emancipated themselves from the strict penance and abstinence prescribed during Lent by the Orthodox Church, which forbids even fish on many days and during Lent week. The imperial theatres, however, usually remain closed for the forty days, dances and big social functions also cease, and, in the Provinces, billiards, cards and gambling are tabooed in the restaurants and clubs. Concerts are allowed, at which secular music is permitted. The term so familiar to English ears of so-called "sacred" music is unknown to the Russian, by the way. To hear all good music, to him, is sacred. Even the most lax Russians, usually elect, to keep vigorously at least one week of Lent, which is generally Holy Week. The churches are then crowded with penitents of both sexes, seeking absolution for their sins. Previous to approaching the confessional a quaint and rather touching custom prevails during this week, namely, the habit of asking the forgiveness of one's neighbors for any slight of wrong committed toward them.

With Easter Eve dawns the principal and most solemn Russian festival for the whole year, alike for rich and poor. At the midnight mass every church is ablaze with candle light; the shrines and icons are brilliantly illuminated, and each member of the congregation bears a lighted war taper. The military and state officials appear in parade uniform; civilians and fashionable ladies in evening dress; the people in holiday attire. After the midnight benediction comes the blessing of the "passka" (the breaking-fast bread), consisting of a small saffron cake, a toy pyramid of stiff curds, and an egg, products of the three representatives geneses of man's

food—the earth, the cow and the fowl. The egg—the shell of which is broken by the newly hatched chicken is the emblem of Christ's Resurrection from the tomb. This trifle "bread" offering is brought by the more pious of the worshippers for the priest's blessing, and carried home after mass, to be placed on the festive Easter breakfast table as a symbol that the Lenten fast is at an end.

At Easter the Russians not only celebrate the miraculous Resurrection of the Son of God and their own spiritual awakening from the bonds of sin, but the festival also suggests to them in a very eloquent manner the resurrection of the whole earth and the release of all the agencies of nature from the enthalment of winter. Nowhere more than in the vast expanse of Northern Russia is this annually recurring lesson of the physical world so forcibly inculcated. For there perhaps more than anywhere on the face of the globe, the prolonged winter, with its frost and snow, abruptly disappears and is replaced by a verdent spring, almost summer-like in its suddenness of warmth and sunshine.

In Moscow, Russia, it is only at midnight, during the Easter season, that one hears the great bells in their perfection. During the week not a sound is heard, no music of anything until Easter night when the bells all burst forth at midnight. On the Sunday before Easter, Palm Sunday, the people buy branches of palms and artificial flowers, and boughs with waxen fruits to hang before their icons. On Holy Thursday the Metropolitan has washed the feet of twelve men, representing the Apostles, in the cathedral, using the dialogue recorded in John 13. Then at midnight on Easter Eve the great bell sounds, followed by every other bell in Moscow; the whole city blazes into light; the tower of Ivan Veliki is illuminated from its foundation to the cross on its summit which is two hundred and sixty nine feet high. All around the church are piles of cakes each with a taper stuck in it, waiting for a blessing. All of this is carried out in ceremony, a church program of the Catholic Church which is most colorful and worshipful in its entire nature.

In Japan, they have a tradition of feeding the dead, and burning candles set on the water in lakes or streams, rivers and whatever body of water is near. In these little boats carrying a lighted candle is placed what every variety of food the lost loved one was fondest of while living.

In our own homeland the Catholic churches all observe Palm Sunday

which is one week from Easter, they use the palm leaves in a ceremony at the church, take them home and put them in a safe place in the home where they can be seen every day of the entire year. This is a token which represents the keeping away of evil and any form of harm that might otherwise come to them. At the beginning of Lent one year later, they take these palm leaves and burn them for their sin. They begin their Lenten fast, that is, they give up something that is dear to them for the entire season of Easter.

Though many of these customs of foreign lands seem very strange to us we cannot help wondering what their reaction would be were they to read an account of the egg rolling contest held on Easter morning on the lawn of the White House at our nation's capitol.

Sky where the white clouds stand in prayer,

Luminous, lucent Easter sky!  
Easter fields with their vivid flara  
Of wind-tossed blossoms that die  
Only to blossom again some day!

Make us remember we shall, too,  
Know, as you know the sun and dew  
Over again—know all the sweet  
Of being alive again, and meet  
As you meet the friendly blossoms near  
Those who to us were near and dear.  
Sky, with your Easter white and blue,  
Teach us, like you, to pray!  
Blossoms of Easter, make us, too,  
As brave as you and as gay!

### O Christ of Calvary, This Lent

By Alice H. Mortenson, Racine, Wis.,  
In the *Moody Monthly*

O Christ of Calvary, this Lent  
Has brought Thee strangely near;  
Perhaps it is because I too  
Have borne a cross this year.

I did not climb Golgotha's brow  
Nor in Thy sufferings share;  
But knowing Thee has made my cross  
Much easier to bear.

It somehow granted me a part  
In Thy great sacrifice;  
Thus sorrow has its recompense  
Where joy cannot suffice.

O Christ, dear Christ of Calvary,  
In gratitude I bow;  
Thy resurrection day will dawn  
With deeper meaning now.

# Special Easter Sermon

Rev. Winford Davis, Monett, Missouri

"Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8.

## The Fact of the Resurrection

Luke said, in Acts 1:2, that He shewed himself alive after His passion by many infallible proofs. Many Bible witnesses might be called to testify to the fact of a living Christ. Some of these witnesses would be men, some angels, some women, and we find the spirit of the Devil, himself saying in Acts 19:15, "Jesus I know". The evil spirit here was speaking in the present tense though this was some 25 years after the resurrection of Christ.

Another powerful proof of the Christ being raised from the dead was the fact of silence on the part of the Roman government. After the Christ came forth, this world power shut up like a clam; as much as to say, "What's the use? If we can't keep Him dead after we kill Him, why try further." The hush which also came over bigoted Jewery was equally as significant. How likely is it true, according to the traditional statement handed down to us, that a centurion went to Pilate's wife and said, "This Jesus is let loose in the world, lady, where neither Roman nor Jew can stop His truth."

We are told the Roman guards at the tomb fell as dead men when resurrection power came down. It was a dynamic experience. It was decisive. It was ultimate. Or to say, as bearing upon His enemies, it was final. As related to our wonderful plan of salvation, in the language of the farmer, it was the cap sheaf. In the language of the astronomer, it was the zenith. In the language of the musician, it was the *Fine*. Or we might say it was the finishing touch. It was the climax. The argument was won. The Devil was whipped. The plan of human redemption was perfect and completed. Death, hell, and the grave were conquered. Behold He is alive forevermore. Praise His holy name. But in speaking of the resurrection being a proven fact, there is one proof which, in my mind, is the most substantial evidence of all and that is the witness we have in our own hearts.

Who knows more assuredly that Christ is now risen from the dead than does that soul who is alive with Him; that soul who knows the power of His resurrection? Paul says in

Phil. 3:10 "that I may know Him and the power of His resurrection." The experience of that born again soul is in no point minimized as compared with that first Easter event. It is equal with it from every angle of view. Our experience with God is dynamic; it settles the doubt; it answers all questions. Many of them however, are answered by our merely being admonished to trust, but that within itself is a satisfying answer.



Winford Davis

Speaking of Phil. 3:10, let us present this thought: Many difficulties beset those who try to translate the Scriptures from tongue to tongue, we are told. For example: the pidgin-English, spoken by the natives of Rarotonga, has no exact equivalent for "faith" or "conscience". The first has to be rendered "leaning on God", and the second has to be translated "heart judge". A certain dialect spoken in the New Hebrides, we are told, has no word for "love". So the missionary, in trying to convey the thought of love to these people, must get the tongue around the phrase "the heart calling of God for me". The Eskimo cannot grasp the idea of the word "power". It is a word void of meaning to him. So the translator uses the word "dynamite" instead. Now take that word and put it in the middle of Phil. 3:10, and we have it thus, "that I may know him and the dynamite of his resurrection".

Certainly the born again soul has, in his own life, the most conclusive evidence that Christ is risen from the dead. Then, through the power of His saving grace, we have many living monuments, today, which stand as an outspoken proof of His resurrection: Our church structures with their spires piercing the sky; great Christian enterprises and organizations; lost

and benighted heathen people brought to the Light and to Christian civilization; entire communities made new through the preaching of the gospel; of which gospel, the message of the resurrection has always been one of the most vital parts.

## The Manner of the Resurrection

"But some will say, how are the dead raised up and with what body do they come," 1 Cor. 15:35.

The answer follows thus: "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body" verses 36, 37, 38.

After a careful consideration of these simply teaching that the manner of Scriptures, it is evident that Paul is the resurrection is the same as the manner of seed germinating in the ground and coming forth. The farmer sows the seed, the sunshine and rain fall upon it, it goes through an in-explainable process, life springs forth, and there comes from the seed soon something that bears the identity of that which was planted. We do not reap that which was sown; but something which came from it, and beautifully bears its identity. Surely the apostle Paul could have found no other illustration which would have more plainly portrayed the manner of resurrection. The seed which is sown decays and goes back, becoming a part of mother earth. Yet from that death comes life, and herein lies the miracle.

Many do not like to accept the teaching of the resurrection because of the mysteries connected with it; but to deny all that we cannot explain is virtually to deny everything. Where is to be found a greater mystery than the fact of seed germination? The philosophers of Epicureanism and Stoicism, as found in Acts 17, said concerning Paul that "he seemeth to be a setter forth of strange gods because he preached unto them Jesus and the resurrection". Philosophy is still offering the same criticism just because it cannot understand the manner of the resurrection. If Paul were here today, he would still say, "Thou fool".

It is true, the resurrection is a

miracle but to deny the miracle is to deny all that is of God. There are few processes which can be fully and satisfactorily explained without an acknowledgement of God. It is said the sunshine and rain makes the seed germinate and grow. That is a false statement. They do not make vegetation grow. God makes things grow, and the sun shine and rain are only means which He uses. The same God that makes the flowers grow will also raise the dead, and notice in the scripture it says, "and to every seed his own body". God will take care of the body individually. The bodies which are blown to bits; the cremated bodies, regardless of how they are scattered among the elements of nature, the God who made them is well able to collect the parts and particles and make them bodies again.

"It is sown in corruption it is raised in incorruption. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body" 1 Cor. 15: 42, 43, 44. Paul said concerning these verses, "So is the resurrection of the dead".

We, as ministers, are often asked the question, "Will we know each other there?" I am always inclined to answer in the affirmative. I think the fact that we will know each other there is beautifully taught in the above scriptures. That teaching is included in the fact of identity. Jesus was recognized after He arose, and we have no record whatever, nor anything to bear upon the thought, that His body ever went through any other change after His resurrection. It was a bloodless, glorified body, not amenable to natural laws. Paul tells us in Phil. 3:21, that He (Christ) will change our vile bodies and fashion them like unto His glorious body.

The manner of the resurrection is something about which we all are more or less concerned. Even people who believe sincerely in the resurrection, and many of whom have resurrection power in their lives, yet are always pondering the manner of the resurrection. I think Paul gives us a very plain explanation in the above scriptures.

### The Order of the Resurrection

"For as in Adam all die even so in Christ shall all be made alive. But every man in his own order" 1 Cor. 15:22, 23. To advocate, or suppose, that all bodies will come forth at the same time is extreme absurdity, and is no where warranted in the Book of God.

"For the Lord himself shall descend

from heaven with a shout . . . . and the dead is Christ shall rise FIRST" 1 Thess. 4:16.

"But the rest of the dead live not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with Him a thousand years" Rev. 20:5, 6.

"Marvel not at this: for the hour is coming in the which all that are in the graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5:28, 29.

The first resurrection is specifically the resurrection of the righteous. And even the righteous do not come forth at the same time. There is a resurrection at the rapture and there is a resurrection at the revelation; or His second coming to earth. And both these events are the coming forth of righteous people. Some advance the idea that the saints which arose at the time of the resurrection of Christ constituted the first resurrection; but



it is not at all clear that the coming forth of these saints was, in itself, a resurrection for they may have only been a restoration to life, as was the case of Lazarus, Jairus' daughter, etc. There is a vast difference in a resurrection and a mere restoration to natural life. In connection with this, let us give this to think about: In 1 Cor. 15:23, Paul says this: "Christ the first fruits; afterward they that are Christ's AT HIS COMING." They that are Christ's shall be raised when? At His coming. Not at the same instance when He arose nor immediately after; but at HIS COMING. But suppose these saints were actually resurrected and went immediately into the paradise of God. If that be true, these were only a part of the first resurrection, and certainly not the first resurrection, entirely. Cf. 2 Tim. 2:18.

Those who advocate that all will be raised at the same instant, both the righteous and the wicked, will cite us to the statement in the scripture I quoted above from John 5. "The

HOOR is coming when all that are in the graves will hear his voice. . . . . With emphasis on the "hour." If it be considered that the word "hour" in John 5:28 would indicate a simultaneous resurrection of the two classes, it is answered that the same "hour" in John 5:25 has already lasted over nineteen hundred years. Let us give you this: Go with us to Rev. 3:10, God said to the church at Philadelphia, which church is representative of the TRUE CHURCH that shall be living on the earth at the end time, "because thou hast kept the word of my patience I will also keep thee from THE HOUR of temptation (or trial) which shall come upon all the world to try them that dwell upon the earth." The Lord is plainly speaking here of the coming tribulation period, and simply telling how He will keep the true church from it by taking them in the rapture. We learn clearly, by a diligent study of the prophetic Word, that this coming tribulation period as mentioned in this scripture, and by Jesus, Daniel, Jeremiah, etc. is to be a period of seven years; or the duration of the last week of Daniel's prophetic weeks (Hebrew *Heptads* meaning seven). Now here is a point I want you to get: This period of seven years is called in Rev. 3:10 an HOUR. Then in this particular case, it does not mean sixty minutes, exactly. The same tribulation period is called by Isaiah, "a little moment" Isa. 26:20. Then too, would those who advocate the view that all bodies will come forth at the same time try to tell us that the event of the resurrection will cover a scope of time exactly sixty minutes; or one hour? They say, "No it will be in an instant." Then why did not God say, "the moment is coming in the which all that are in the graves will hear His voice, etc?" There is no question but what a resurrection event will take place in an instant, for notice how Paul speaks of that part of the resurrection which will take place at the time of the rapture. In 1 Cor. 15 he says, "in a moment in the twinkling of an eye at the last trump". He is here linking the changing of living bodies and the raising of the righteous together and speaks of it as an instant.

It is simply this, the different events of the resurrection will be instantaneous; but they will cover a period of time. Even the resurrection of the wicked dead will not be until the close of the glorious thousand years' reign of Christ. "The rest of the dead lived not again until the thousand years were finished." True, everybody will come forth, some to everlasting life and some to shame and everlasting contempt, but every man in his own order.

# General Gospel Sermons

## The Pearl of Great Price

By Marie Thomas, Arcadia, Kansas

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all he had, and bought it" (Matt. 13:45, 46).

**T**HE man spoken of in this scripture refers to Christ. Let us notice five things concerning this man.

First of all, he desired this goodly pearl. The pearl represents Christ's church. We, the Christian people, form His church and we sometimes wonder why Christ's great desire would be for us, as we are so forgetful of Him so many times, but we have such a merciful Christ. He still loves us so very much. In John 14, we are told of our Savior's leaving this world to prepare for us, as true Christians, a mansion in His Father's house. He said, "I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." This alone tells of the desire of Christ which will not be satisfied until He has His own people around Himself.

The second thing that Christ regarded was that the pearl was of a great price. This seems very strange to think that we, the church, would be regarded as being of "great price". Christian friends, *we* are the church. Just think, Christ was regarding us as something of great importance, therefore, it behooves each of us to do our best in His service.

In the third place, we are told that the merchant man esteemed this pearl of so great a value that he sold all that he had. Christ, who was rich, for your sake became poor—much poorer than any of us. He was so poor He occupied a manger—so that we might someday occupy a mansion. Christ did not even have a place to lay His head, "He who was rich for your sakes became poor, that ye through his poverty might be rich."

In the fourth place, the merchant man sought the pearl. Turn to Eph.

2:17, "And came and preached peace to you which were afar off, and to them that were nigh." The question might be asked why were some sinners afar off and some "nigh" to Him? We might explain it this way, that all of Adam's race was "afar off" from Him spiritually, yet the Jews were "nigh" and the Gentiles were "afar off" dispensationally; this being true they both needed the gospel preached to them. Therefore, we as the Gentiles, were "afar off". We needed to be sought.

We want to notice next, He bought the "pearl". It was at the cross where Christ bought the pearl, and the price that he paid was His own precious blood. Read 1 Peter 1:18, 19.

Let us now consider the "pearl" itself. First let us notice its unity. Christ was seeking goodly pearls and we know if He sought them, He found each one. There are a number of distinct saints or pearls among His redeemed. The Old Testament saint is one. Our attention here is to the unity of God's saints of this present dispensation. In Christ there is neither Jew nor Greek, bond nor free, male nor female, for we are all one" (Gal. 3:28). The pearl is the only gem whose unity can not be broken without destroying it. If we cut a diamond into more than one piece, we have that number of diamonds. The same can be done with a lump of gold, but if we take a pearl and cut it into pieces, we have nothing. It is destroyed. A pearl then stands for the unity of the saints of this present dispensation.

A pearl is the product of a living creature, and it is the only gem that is. It is also a result of suffering. We might explain why a pearl is a result of suffering. There is a little animal, called an oyster, that lives in the depth's of the ocean. A foreign substance, it might be a grain of sand, intrudes and pierces its side. Now, this little animal throws out a slimy substance called nacre and covers this wound. It does this again and again and the layers of nacre or

mother-of-pearl form the beautiful gem, the pearl. So we see that the pearl is a result of suffering. The church, formed by the saints of this dispensation, are the fruitage of the suffering of Christ's soul. In other words, it is the offending particle that causes the object of beauty.

A pearl does not come into existence in just a short time, therefore it is an object that is formed slowly and gradually. The pearl is slowly but surely formed after a process of tire-some waiting. It has also been so with the church. The men of each generation on earth which God has called and added to His church, which He is now building, constitute the pearl of great price slowly forming by the mother-of-pearl.

The lowly origin of the pearl is also a type of the church. The home of the pearl was originally in the depths of the sea. We, the church, also had by nature our origin in the filth and mire and ruin of the fall.

The pearl is not seen in its formation by the eye of man. It is a secret formation and no one but God witnesses its formation. In the same manner, the church which Christ is building, which is in progress now, is unknown and unseen by the world. This is not talking of the visible church, but about the Church—"Your life is hid with Christ" (Col. 3:3).

We also learn that in the eyes of God, the church is an object of value and beauty. The pearl is the same to the eyes of all that see it in this world today. When Christ returns to the earth He will bring with Him His complete and beautiful church and to all who behold it, it will be an object of admiration.

We can also see the honorable and exalted future that the church is yet to enjoy. The pearl in the depths of the ocean becomes a jewel of royalty which is of great price for which it has been made for people of today. My friends, we as God's people today may be poor and despised and hated by the high-up people of this world, but just the same as the pearl, we have a bright future before us.

The pearl or church has been purchased by Christ; therefore we are purchased property of another; ye are not your own, but bought with a price (1 Cor. 6:20). We are not

our own; we belong to Christ! Then we should say, "For me to live is Christ." Is it true that all our efforts our aim, our desire and our ambition is centered on Christ? May God help each of us as His people to realize

that we are not our own: no longer free, no longer to say what we will do or will not do; only that we are the purchased property of *another*. Our answer should be, "For to me to live is Christ" (Phil. 1:21).

possible for all who would accept it over nineteen hundred years ago when Jesus was born of a virgin, crucified, was buried and rose again the third day. "For God so loved the world, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life" (John 3:16).

## Remember Thy Creator

By Gertrude Bowe, Catlettsburg, Ky.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity" (Ecclesiastes 11:9-10).

In the same book, Solomon begins the twelfth chapter with "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them"; and closes the chapter and book with, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Young people, God has made us our own free moral agent. We have the two ways set before us—one spoken of by Isaiah as the Way of Holiness, the other is a broad way that leadeth to destruction. "Choose ye this day whom ye will serve" (Joshua 24:15) but remember "that for all these things God will bring thee into judgment."

Why, oh, why waste your life in sin, then when the afflictions of life have overtaken you; when your health is gone, and you have nothing but a wasted life and broken body to offer God; when you come to the end of the way, and realize you have only a short time to stay—then you begin to call upon God, asking Him to save you? Say, young people, I ask you, is that being fair to God? Is that even being fair to yourself? God has given you health, He has given you friends, He has blessed you with the material needs of life, and, oh, so many blessings that we can not name them all; then isn't it only a fair proposition that you in return give your life for Him to use? In spite of the many close calls you have had, you are still in the land of

the living; yet you don't want to give your life for Him to use, but rather give it to one who has been a liar from the beginning. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

Old Satan will hold the things of the world up before your eyes and make you think that life without the pleasures of the world is not worth living, but you only begin to live when you accept Jesus into your life. Not only is your life on earth truly happy, but you have that assurance of eternal happiness, which those who refuse to accept Him can not have.

A way of redemption was made

Jesus said, "No man can come to me except the Father which has sent me draw him" (John 6:44). And again, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Time after time, Jesus has been lifted up to the young people of America, and they have felt that drawing power just as Jesus said they would, but they have turned Him away.

Young men and young women, we, who are already Christians, are we doing all we can to lift Jesus up to the lost? Are we setting the example Jesus would have us to? Paul instructed Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). We can find no better instruction than this to apply to our lives—to be an example.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

## Weighed in the Balances

By George Wilson, Ewing, Illinois

Friends, as we travel through life, how few think about life as it is. Life is just a book of what we do or say. It is jotted down by unseen angels. Each day of our lives is a leaf of that book, sealed for the judgement day.

We read in Revelation that no man was found worthy to open and read the book, neither to look there on. We add to that book, each day, a new leaf. When we have finished this life, let it be short or long; we have written our history, and no man can change it.

We often hear people say, "I'll take that back." Did you know that we are a microphone? God hears everything that we say and knows everything that we do, so don't try to trifle with God.

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." So God will have no mercy upon them that disobey

Him. When the books are opened and our record stands out in big letters, if our good works outweigh the bad we will hear Jesus say, "Well done thy good and faithful servant." But if our bad works outweigh our good works, then He will say, "Depart from me all ye workers of iniquity for I never knew you." Then, my friends, it's all over. There is no chance for your soul. So let's be very careful what we say or do, for we are sure to face it some day when we are weighed in the balances.

God is no respecter of person, so we must do all these things right or be punished. When the Lamb that was slain for us opens the seals of our life, they will be just what we have made them and we will be judged according to our deeds.

In this lesson, I have tried to show the meaning of "Weighed in the Balances." By the grace of God, let's make our good works outweigh our bad works.

# Our Spiritual Warfare

By A. H. De Weese, Easton, Missouri

It is quite natural that conditions that effect God's creation will also cause a minister to have a vision, at least it should.

All of us have heard the lion roaring without the camp. It is needless to say the most of us realize danger is near.

What is our hope? Where shall we go for refuge? Is not there only one place we can go; to our blessed Lord?

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him" Prov. 16:7.

We have neighbors that are not so friendly with us, neither are they peaceful. Is not this proof that our ways have not pleased the Lord. We answer "yes". Then let us go to His Word to find what He would have us do.

Our mission, as followers of Christ, is to wage a spiritual warfare against Satan. God gives us strength to command our bodies and often we let ourselves be disillusioned by our surroundings, environment or propaganda, and soon we are bartering with Satan,

who is very wise and we trade the spirit of love and devotion for a spirit of ruthlessness and hate.

Man is so prone to reason things out, and Satan, being full of conceit, does always take advantage of those who stop to reason, without first taking God into their confidence.

If our poultry house or dog kennel was infested, we wouldn't burn the house, shoot the dog, or kill the chickens; but it would be better to resort to a solution of germicide and fumigation.

But still we are prone to over-ride force and to kill those who interfere with our will. This spirit manifested itself long ago. John 8:1-11 makes mention of one instance: When men were acting according to the law of Moses, after taking a woman in adultery, they were about to stone (kill) her. They did not have the love and spirit of Christ, to forgive and convert her, rather, they resorted to force planning to kill. Jesus rebuked such spirit, freed the woman and let her go. Should we not pattern

after Christ's spirit of forgiveness, or shall we join forces with the gods of force and hate, for prestige and prominence in this world of woe.

Satan would have us to believe we are to wage a material warfare, thus losing sight of Christ's love, which He so often manifested for the ones who wronged Him. "Father forgive them for they know not what they do." Is this our prayer? It should be.

God warns us in Eph. 6:12 concerning our warfare. I quote, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." Let us heed this warning and having done all, to stand. Let us put on the whole armour of God, that we might be more than conquerors.

If we had only one armour to fight the forces that are presenting themselves today, I would choose the whole armour of God. But to the world we are talking in an unknown tongue. Oh, I would to God we had an interpreter.

But if we are stubborn like Balaam, of old, and go the course we are about to take we will have a bitter lesson of experience. We may fail; but God can not fail. He has promised us certain victory if we follow his blue prints. Glory to His name.

## Music Department

By John B. Rollins, Monett, Missouri

A group of Gospel music enthusiasts met in Cassville, in southwestern Missouri, recently to discuss the varying interests in singing among church going people in this state.

Only a matter of a few years ago, interest ran high. Music classes were conducted in almost every church. During that period of great interest in singing, the churches enjoyed good attendance by the people of the communities in which they were located. Ministers were inspired to new heights in their sermons because their parishoners joined so heartily in the worship services by singing "with the Spirit and with the understanding also."

Incidentally, only fifteen years constitute a generation in church activities. A new generation has risen

who, seemingly, are less interested in singing Gospel music. Singing classes in the local church is a thing of yesterday. Whether it is a result of this fact or not, church attendance has also fallen away.

After considerable exchange of ideas and discussion, it was decided at the Cassville meeting to form an organization under the name of Ministers and Singers Alliance, the object and purpose of which is to promote and maintain a greater interest in Gospel music in the churches.

Rev. Verdayne Dodson, of Cassville, was unanimously selected President, and Rev. W. K. Weston, of Monett, Vice President. It was decided to select four assistant Vice Presidents in different parts of the county. Chas. High, Shell Knob; Harrison Thomas, Aurora; O. F. Burton, Purdy; and

Rev. J. N. McNabb, Washburn, were selected. Thos. Ferguson was elected secretary.

Ministers and others interested are urged to attend and assist in getting started in the work.

Special attention is called to the poems on page 20 which were written by T. H. Newsom. He has many other poems. It can be noticed that these poems scan well, and have good rhythm. Mr. Newsom asks if there are any musicians who might be interested in setting music to his poems. If there are any, please communicate with T. H. Newsom at Springtown, Texas.

# Church Letters and Field Reports

## Vance Chapel Church

Oilton, Oklahoma

Rev. Hattie Newman, Pastor

Elva Haley, Reporter

Dear Gem Readers:

It seems that this month has been pretty well filled for us. Our district second-Sunday singing convention met at our church, and as it was a beautiful day the house was full.

Then the following Thursday night the Smith Quartet of Tulsa, two boys and two girls, came and put on a musical program. We really had a good crowd. All the seats were full and there were people standing. The quartet is a wonderful group of young people and they sing with the spirit of understanding. We pray that God will bless them in their work.

Our church is getting ready for a revival which starts the 23rd of this month. Bro. Quinn, of Boonville, Ark., is to be our evangelist.

The quarterly meeting of our Association is to be held at the Cushing, Oklahoma church this week and we are looking forward to it. We always feel that we have had a spiritual feast when we attend these meetings.

Our state evangelist, Rev. George McLain, preached for the young people of our church on their Sunday this month. He brought us two wonderful messages and we pray that God will bless him as he goes about in the Lord's work.

## Fifth Week of Missionary Tour In North Carolina

Dear Co-workers:

Since we last wrote, we have visited a number of churches here; placing in each church the two national plans, the "Jehoiada Chest" and the "Penny-a-Day-Plan". We are running an honor roll in the *Baptist* each week. We have 17 churches on the honor roll this week, and you that take the *Baptist* watch our list grow.

We accepted the penny-a-day plan after talking with Bro. Ennis. As we were putting the "Jehoiada Chest" in a number of the churches, it was decided to put both plans in at least one hundred churches in North Carolina before the National Association meets in Crumright, Oklahoma.

We have already visited 23 churches. The weather has been bad some nights,

so only a few were out, but we presented the plans. We put the chest in a few churches before we accepted the penny-a-day plan.

Our dear women are lending a wonderful helping hand in the plan. Now you dear women in the different states, get a chest and get ready for the Easter offering. Also, get you a little jar and put a penny-a-day in it and send the money to Bro. Vanhose. Every month Sister Polston writes that she is getting offerings from the "Chest Plan".

We conduct our services in this way: We preach an old fashion evangelistic message and make an altar call; we have already had 23 conversions since we started this tour. After the altar call we present the chest plan. After the women take the chest, we then present the penny-a-day plan. We have little stickers to go on the jars and we ask who will be first to take a sticker. Soon you will see a hand go up, then Mr. McAdams takes a jar and puts a sticker on it and puts in a penny and gives it to the first one that raises a hand, and it begins to get things stirring. Then after all have taken stickers that will, we take a free will offering and turn the money to the treasurer of the Ladies' Auxiliary and let her send it to Bro. VanHose, of Paintsville, Kentucky.

We feel that Bro. Ennis and some of our National workers have a wonderful plan to offer. Just think, to take a little jar and put it on your dining table, and put one penny a day in it for a month and then send in all of these pennies from the different families in each church. These pennies will run into dollars and the dollars will become thousands if the two plans are wisely carried out.

Pray, dear ones, for us to visit the one hundred churches and place both of these plans with each church. Sisters, don't forget the week of prayer.

Yours for Jesus.

-- H. M. and Lizzie McAdams.

## Castroville, California

To our beloved Gem Family, Brothers and Sisters in Christ.

We are thankful to our dear Lord, this morning, that we are able to be

back in His work again. For several weeks, I have been handicapped with a lame leg. It is much better now.

We began a meeting here March 2nd. Bro. Neal Moore, from near Hartsville, Mo., and several others from Wright County, Mo., along with others here, have been having services since last September 15th. They started their services at Moss Landing, three miles from here, which is on the bank of the ocean, but most of the people that were interested live here at Castroville. So recently they moved to Castroville and held services in the community hall for a while. Then the first of March they rented a building and we began a revival.

Things are beginning to move. Tuesday morning about three a.m., a man who was steeped in sin became so miserable he sent for Bro. Moore and me. We went with Bro. and Sister Rancy, in whose yard we are camped. After talking with the man and praying, he asked to send for a man with whom he had had trouble. The man came and they were soon reconciled. The man was converted about day-break.

Last night he was at church pleading with his sinner friends to come to Christ. Bro. Moore exhorted a few minutes at the first of the service. Things seemed to be right so he made an altar call. Four came but only two professed, the other two were not satisfied. We ask that all who read this to pray for us.

We have been enjoying reading the *Gem*.

Yours in the Master's Service,

Sam H. and Daisy Mareum,

Castroville, California, Box 137

## Phillip Cove F. W. B. Church

Tomahawk, Kentucky

M. E. Providence, Pastor

Mrs. C. W. McFadden, Reporter

Dear Editor and Gem Family:

God has put it into my heart to write and tell you about the wonderful church that we have in our community, here at Tomahawk, Martin County, Kentucky. Three years ago, Elder M. E. Providence gathered together, with the help of the Lord, fifteen faithful children of God and organized a church. Since then the church has grown rapidly and prospered. Now, we have a new church

building almost finished and the small band of Christians has grown in number until there are now eighty-one.

This year our church chose as its pastor, Elder M. E. Providence. I want to tell you some of the wonderful things he has been doing in the service of the Lord. He is truly a man, called by the Lord to preach His everlasting Word.

In the past year, he has preached over 225 sermons, and has held 10 revivals. At the close of the year, he and Elder W. H. Horn of Auxier, Kentucky, held a revival at Paintsville, Kentucky. Seventeen souls were saved. Elder Providence, assisted by Elder F. S. Vanhoose of Paintsville, did the baptizing at the close of the meeting.

A few weeks ago Elder Providence, enroute to his old home in Knoxville, Tennessee, visited the Free Will Baptist Orphanage at Greenville, Tenn. After listening to a soul stirring message given by Rev. Dunbar in a church near the orphanage, Elder Providence was the dinner guest of Rev. and Mrs. I. L. Stanley and the orphans. He said of the orphanage:

"I left no stone uncovered while looking over the orphanage, its principles and living conditions. Anyone sending donations to this place may rest assured that it is a worthy cause."

Elder Providence has been giving a series of sermons over WBTB at Williamson, W. Va., but at the present time he is holding a revival in West Virginia. The church at Phillip Cove asks that you pray for the revival. We are very much alive for the Lord and are fighting sin and the devil on every side.

May God bless you is my prayer. Pray that He may ever continue to bless us.

**First Free Will Baptist Church**  
**Sapulpa, Oklahoma**  
*Rev. Floyd Test, Pastor*  
*Hattie Collins, Reporter*

Dear Gem Readers:

It is again, with the greatest of pleasure, we send in our small report, to be listed with the many others that we enjoy reading so much. Our crowds are still growing, and our mission is expanding. God is blessing us in body and soul; sick folks are getting well and coming back to service.

One night the house was practically filled for mission service with fine interest shown. Lots of old folk, as well as young, attended. In fact, I

believe we have more gray hairs in our church than any I have ever seen of its size. Thank God, they don't get to old to come to church here.

Our Bible Class usually gets the banner in Sunday School. This is a good example to our young folk.

Our league is improving right along. I was amazed one Sunday night when our theme was, "Whose Neighbor Am I?" In our discussion, I asked what kind of a person they expected me to be. In the many answers, I was to be an example of righteousness, love everybody, help those in need, treat other folk like I wanted to be treated, be patient with others, sacrifice for others, be honest, and be sincere. I said:

Oh God, help me to be

So connected up with Thee,  
 "Till all these things they see  
 Come flowing out from me.

Help me these fruits to bear,

And administer each with care,  
 To those in need or despair  
 So they too can share—

The juicy fruits of love,

The goodness from above  
 That brings patience each day,  
 Helping others on their way.

### Report of Revival Work

Our last revival was held with the Free Will Baptist Church in Monett, Missouri. The meeting continued six and one-half weeks, 26 souls were saved, and several united with the church. The church was greatly strengthened as a result of this revival. Bro. O. T. Allred, who is the faithful pastor of this church, was with us throughout the meeting, and several of our other ministers, especially those who live in and around Monett, co-operated with us wonderfully. I don't recall ever conducting a revival in the face of as much adversity in the way of sickness, as in this one. I took the flu, myself, and was out of the meeting a few days; but in spite of it all a wonderful victory was realized. I have conducted revivals for the Monett church a number of times, and we always experience a great time together.

I am now in a revival with the Free Will Baptist Church in Aurora, Missouri. The meeting has been going three weeks. Several have been saved, and the prospects for a great victory are splendid.

—Winford Davis

### Report of Blue Eye League Blue Eye, Missouri

We are glad to report to the Gem our league is progressing nicely. We have five officers and four group captains. We have added new members all along. We thank God for them. The juniors and seniors render a program on Sunday evening. We have a wonderful league, but there is lots of room for improvement. Our attendance has increased.

We ask the prayers of all Christians who read this in behalf of our league at Blue Eye, that we may grow and glow and be a help to our church.

—Algie Carr, Reporter.

### Fine Creek Quarterly Meeting Portsmouth, Ohio

Our Pine Creek Quarterly Meeting convened February 22 and 23, with the Scioto Dale church, near Portsmouth, Ohio, with a large delegation present.

Elder L. Hall was chosen moderator, and Elder W. J. Sheppard, assistant moderator.

We had messengers from five Quarterly Meetings in Ohio and a fine delegation from Kentucky. Our 17 churches were all represented by delegates and letter; 24 preachers were present.

Bro. Ray Miller, a visiting minister from the Christian Union Church, preached a soul stirring message at the eleven o'clock service, from John 7:28.

A wonderful spirit prevailed throughout the business session. We ordained one fine young man to preach the Gospel and also licensed one. At noon dinner was served in the church basement.

Several of our preachers reported good revivals going on in their church.

The next Quarterly Meeting will be held with the Fredrick church, near South Webster, the fourth Saturday in May, 1941.

—J. A. Kemper, Reporter.

### Free Will Baptist Church Drumright, Oklahoma

*Rev. Harry E. Staires, Pastor*  
*Ollie Hopkins, Reporter*

Dear Editor and Gem Readers:

Again, I count it a privilege to tell you readers of the progress of our church.

We have finished the work on the church. The building has been brick veneered, a belfrey erected, recoiled

the ceiling, and our church is still humble.

Tuesday night, our regular prayer meeting was conducted. We had a wonderful time. It felt as if we were in Heaven, only we couldn't see our Savior, but we could feel and see the affects of His presence. The juniors gathered in the altar to pray, while those little boys and girls prayed the Lord came right down and sat in our midst. Next the young people gathered in the altar too, and prayed, then I know the Lord was there. When the rest of the church came around to shake our hands and encourage us, mothers and fathers shouted, sisters and brothers threw their arms around each other and cried and rejoiced. Our mothers and fathers prayed and then we rejoiced. During these prayers six children were saved. I get to crying when I think of that service for how very wonderful it was.

Won't it be great when we can kneel down on the "Streets of pure gold" and worship God?

Brother Harry Staires and Brother George McLain, our state evangelist, are conducting a revival at Shawnee, Oklahoma. They are preparing to organize a Free Will Baptist church there.

There were two new children born into the Kingdom of God last night. Four came as Christians to help us keep house for the Lord. We had a wonderful service last Sunday.

I will close, praying to meet you next month in the *Gem*, and above all, meet you at the National Association in July. Remember us in your prayers, and we shall continue praying for you.

### Free Will Baptist Church Tulsa, Oklahoma

Rev. Melvin Bingham, Pastor  
T. J. Cope, Reporter

Dear Bro. Rollins and Gem Readers:

After an absence of two month, we will endeavor to inform you what is going on here at the Tulsa church.

We are making a terrific drive for our new building. We now have over \$600.00 subscribed with fully 50% paid, and the balance will be forthcoming by April 15th. With the earnestness and zeal that our good pastor, Melvin Bingham, is putting forth, plus the co-operation of the church, we are bound to go forward. The Lord is truly on our side.

We are glad to report that our

Sunday school attendance is keeping well above the 200 mark; regardless of the inclement weather we have been having for the past few weeks. We thank the Lord for that.

We have a revival meeting under consideration, beginning soon, and are trusting the Lord for great times and several conversions.

Our young folks league arranged an outing last Friday night (Mar. 14) at one of our large parks. Both the pastor and young folks reported a grand time.

The mission workers report that they are doing quite a lot of work now, and having a great success with their sales. We want to say right here: the mission workers are worthy of all the praise we can give them, for their donation to the building fund to date is \$58.00. God bless them.

We had some additions to our church since our last report. I am not sure how many.

We will close by asking all our brothers and sisters to pray for us and may the Lord bless you all.

### Hickory Grove F. W. B. Church Archie, Missouri

Rev. Arthur Kicenski, Pastor  
Mrs. Lloyd Warren, Reporter

Dear Brothers and Sisters in Christ:  
I count it a privilege to let you hear from us through the *Gem*. Our

pastor, Rev. Arthur Kicenski, who preaches for us the first Sunday of each month, brought with him, the last appointment, Brother and Sister Barker of El Dorado Springs, Missouri.

On Sunday night Bro. Barker delivered a spiritual message which was enjoyed by all; subject, "Lazarus and the Rich Man."

I am reminded of the Scripture, St. Luke 2:10, "Fear not for I bring you good tidings of great joy." And that is true, even in this evil time. Rejoice in Him always, and He will help us to bear our trials and burdens.

### THIS I KNOW

S. Otis Roe in *The Gospel Messenger*

I know not where the place may be  
My blessed Lord has promised me;  
But this I know,—it is a place  
Where I shall see Him face to face.

I know not when the call may come  
For me to leave my earthly home;  
But this I know,—that by His grace  
I'll see my Savior face to face.

I know not how my Lord has planned  
To take me to that better Land;  
But, tho' the way I cannot trace,  
I know I'll see Him face to face.

## Awake, Thou That sleepest!

Rev. Delmer Cochran, Exeter, Missouri

Romans 13:11, "And that, knowing the time, that now it is high time to awake out of sleep."

As I think of this scripture, I surely know it is time for us to become concerned, and to awaken from our sleep. Christ told His disciples, as He prayed in the garden of Gethsemane, to watch and to pray, that ye enter not into temptation. We see many souls today who are lost and without God or hope in the world, and who are unconcerned. But if ever there was a time when souls need to awaken to the fact that Christ is coming soon, it is today.

Rom. 13:12, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." We, as God's people, who know the worth of prayer need to humble ourselves

before God. We can see by prophecy where this world is going. We need to pray, because the time will come when we will not have this opportunity to worship God. If there are any unsaved who read this, think seriously for there is coming a time of awakening when every knee shall bow and every tongue shall confess to God; when Christ shall come with the shouts of his ten thousands of saints to execute judgment upon the world.

Life is uncertain and death is sure. After death comes the judgment. Christ is your savior today; tomorrow he may be your judge. When you hear His voice harden not your heart. 2 Cor. 6:2, "Behold, now is the accepted time; behold now is the day of salvation." Romans 6:23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

# POEMS

Composed by T. H. Newsom, Springtown, Texas

## I Love to Sit At Jesus' Feet

I love to sit at Jesus' feet  
As Mary did of old,  
And listen to the message sweet,  
He doth to me unfold.

I love to drink in every word  
The Master speaks to me,  
'Tis sweetest music ever heard,  
Replete with melody.

I love to have Him walk with me  
And gently hold my hand,  
I love to have Him talk with me  
In terms we understand.

I love to feel His tender touch  
And gaze into His face,  
There's nothin' thrills my soul so much  
As His divine embrace.

I love to know He'll ever be  
My best and truest Friend,  
His loving fellowship with me  
Shall never, never end.

I love to think of that sweet home  
Prepared in heaven for me;  
Where, from Him, I shall never roam  
Through all eternity.

## True Happiness

True happiness alone is found,  
In doing that which doth abound,  
In greatest joy to others;  
For only they do truly live,  
Who of themselves most freely give,  
To elevate their brothers.

He, that his life, would safely keep,  
And all its blessings richly reap,  
Most willingly should give,  
Himself, and all he hopes to be,  
To God and to humanity  
That he may truly live.

## Are You Tolerant?

Are you ready to condemn  
All who do not see like you?  
Do you say harsh things of them,  
Things which may not be quite true?  
Do you think that all are wrong  
Who, with you, do not agree?  
Is your intellect so strong  
That you're right, yes, bound to be?

Are you able to discern  
Matters hard to understand?  
Do the deep and hidden things  
Yield at once to your command?  
Have you an abundance of  
Rich gray matter in your pate?  
Then, much patience, should you have  
With all those less fortunate.

## The Master Painters Hand An Easter Anthem

Pictures of transcendent beauty  
Lie out-spread before our eyes,  
Lofty hills and snow-clad mountains,  
Heads up-lifted to the skies,  
Speak to us in nature's language  
Which we all may understand  
That this surely is the product  
Of the Master Painter's Hand.

When the shades of night are hovering  
O'er a care-worn weary land,  
Silver moon unfolds her covering  
Of soft light with gentle hand,  
Twinkling stars bear testimony,  
Voicing heaven's message grand,  
Testifying 'tis the product  
Of the Master Painter's Hand.

Presently the sun ariseth  
From his bed of nightly rest,  
Casts aside the raven mantle  
Which has covered nature's breast,  
Marches forth in all his glory  
Shedding life-light o'er the land,  
Witnessing, this is the product  
Of the Master Painter's Hand.

But the most impressive picture  
Which the world has ever seen,  
Whether drawn by hand of nature  
Or produced upon the screen,  
Is the resurrection story  
Sketched according to God's plan,  
On the films of fadeless glory  
By the Master Painter's Hand.

## The Tender Shepherd's Fold

Are you wonder'ing far away  
From the tender Shepherd's fold?  
Are you roaming still today  
On the mountains bleak and cold?  
Don't you hear the Shepherd's call  
Gently pleading as of old?  
On your ears His accents fall  
"Please return unto the fold.

Dark the clouds hang over head  
And the north wind's blast is cold,  
Thick white coverlets o'er-spread  
Everything the eyes behold;  
Why continue then to roam  
O'er the desert bleak and bare,  
Far away from friends and home  
And the shepherd's tender care?

Please return now while you may  
Where there's food and shelter too,  
Why continue thus to stray  
While the Shepherd seeks for you?  
Don't you hear His gentle voice  
Sweetly pleading as of old?  
All the angels will rejoice  
When you come back to the fold.

## The Church of My Child-hood

Thou, dearest old church of my child-hood,  
Tenderest memories around thee  
doeth twine,  
Tenaciously as in the dense wildwood  
The ivy-green clings to the pine,  
Tenderest memories indelibly written  
By the hand and the pen of Time  
On my heart, receptive and plastic,  
In letters embellished sublime.

But now that I have passed out of  
childhood,  
And have entered the prime of life,  
I revere Thee, dear church in the  
wild-wood,  
As a husband adores his wife;  
And when hoary hairs shall my temples  
Adorn with a silvery crown,  
I yet shall esteem Thee more precious  
Than all of earth's wealth or renown.

## God Sits Upon His Throne

A wild commotion fills the air  
The future is unknown;  
Chaos and tumult, everywhere,  
But God sits on His throne.

Dark threat'ning clouds hang overhead,  
No ray of light is shown;  
The bravest hearts are filled with dread,  
But God sits on His throne.

This world is rocking to and fro,  
There's nought we call our own,  
Great monarchs of their power are  
shorn,  
But God sits on His throne.

We cannot place our trust in man,  
Though great he may have grown;  
But there is One in whom we can,  
God sits upon His throne.

## Following On

Dear Father, help us as we go  
Through this old sinful world below,  
To know just what to do and say  
To rightly serve Thee every day.

The world insists that we shall do  
So many things untried and new,  
That often we are sorely tried  
To know just how we should decide.

Then, help us, Lord, Thy will to do,  
To be so faithful, brave and true,  
That we'll be guided by Thy voice,  
E'er we shall make our final choice.

If this we do, full-well we know  
That we'll be safe where e'er we go,  
Kept from all evil and all harm,  
Protected by Thy mighty arm.

## OBITUARIES

**BARNES**—Elizabeth S. Turner was born January 23, 1844, in Jersey County, Illinois, and departed this life February 23, 1941, at her home in Liberal, Missouri. At the time of her death, she was 97 years and one month old.

On December 17, 1873, she was united in marriage to Marshall Barnes. They were pioneers of Barton County, coming here in October 1878 and rearing their children on a farm near Hannon, Missouri.

She was preceded in death by her husband who died July, 1911, and a son, A. H. Barnes.

Grandmother Barnes was a true pioneer wife and mother, upheld the right and true and was highly respected and loved by all who knew her. She lived a plain, simple life not caring for pomp or show, choosing rather to endure hardships than to enjoy luxuries. She was very energetic and one of her chief disappointments in her last years was that she could not perform her usual household tasks on account of failing eyesight, although she worked and lived far longer than the average person. She possessed a remarkable memory until the time of her death. Her long busy years speak for themselves of a full, well spent life.

Grandmother Barnes was converted early in life and was a charter member of the Hannon Free Will Baptist Church, and held fast to her faith all through life, a loyal, faithful worker to the end. She was also a member of the W. C. T. U.

Survivors are: one daughter, Mrs. Julia Dickey, of Liberal who faithfully cared for her mother during the latter years of her life; three sons, W. E. Barnes, Trinidad, Colo., L. E. Barnes, Yucaipa, California, and C. M. Barnes, Hamilton, Montana; one brother, Henry Turner of Illinois; 21 grandchildren, 59 great grandchildren, and 19 great, great grandchildren; also a host of other relatives and friends who can never forget grandmother Barnes.

Funeral services were held at Hannon Free Will Baptist church, February 25, 1941, at 2:00 p.m., conducted by Rev. Cecil Campbell with rites by W. C. T. U. in charge of Smith Undertaking Co. of Mulberry, Kansas, and burial in Barton City Cemetery.

**MATTHEWS**—Mrs. Dicey Matthews was born at Iron Mountain, Missouri, July 27, 1861, and died at her home in Flat River, Mo., February 17, 1941, at the age of 79 years, 7 months and 21 days.

She was married to B. W. Matthews on February 10, 1886. To this union was born three children, Clara and Julius who died in infancy, and Arthur who died March 11, 1937. She was a member of the Free Will Baptist Church. She leaves to mourn her passing, two brothers, John W. Brown of Fredericktown, Mo., and Alexander Brown of Knob Lick, Mo.; four grandchildren, Lindell, Thelma Marie, Nadine and Silvia Jean Matthews, all of Farmington, Missouri.

She has left this world of sorrow,  
For a place beyond the blue;  
She has gone to meet her loved ones  
Who were faithful, tried and true.

She has gone to meet her Savior,  
Who died to make men free;  
There to dwell among the angels  
Throughout eternity.

We are so lonely here without you,  
We miss your smile so dear;  
But with our loving memories,  
We will keep you always near.

Mrs. Birdie McCauley,  
Mrs. Eileen Carver,  
St. Louis, Missouri

**BASTOW**—Willard Leslie Bastow was born three miles west of Washington, Kansas, April 13, 1869, and departed this life February 12, 1941, at his home 4½ miles north of Morrowville, Kansas, at the age of 71 years, 9 months and 29 days.

He was married to Emma G. Schmitt on June 30, 1897, to which union three children were born, all of whom are living.

He was converted in early manhood, and in 1901, upon moving to the Blocker community, placed his membership in the Hickory Grove Free Will Baptist Church. He took an active part in all the church work, and remained a true and faithful member unto the end.

He leaves to mourn his passing, a loving wife; three children, Claude A., of Chicago, Illinois, Mrs. Fern Fencil, of Haddam Kansas, and Herbert W., of Agenda, Kansas; two grandsons; two brothers; and many friends.

Funeral services were conducted Friday afternoon at 2:00 o'clock at the Hickory Grove Free Will Baptist Church by Rev. John Newton, assisted by Rev. Roy Lee Hancock. Interment was made in the Haddam cemetery.

So passes to the great beyond, the spirit of a fine man, whose passing will leave a vacancy in the hearts of his family and friends.

### East Nashville, Tennessee

Dear Gem Readers:

As I read the *Gem*, I think how wonderful it is that we, as Christians, are working for something that is so real. How sweet it is when you think of heaven and eternal life. Here we work to build homes, and material things, and how quickly they perish: how little they mean when we compare them with eternal life. But, so few know the joy of being a real consecrated, God-filled Christian. How sad it is to think how helpless we are, and yet we try to find joy without God, when to really know Him is the only real joy. It is up to us, as an individual, to get this real joy; not what someone else does but what we do. If we would only say, Lord here I am, use me in every way possible to win souls for Thee. He will

use us then, but how hard it is sometimes to say that.

Matthew 6:1, "Take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father which is in heaven." How well we love to have people praise us. But God help us, followers of Jesus, to forget the praise of people in this world and put our whole thought on our heavenly Father and what He thinks of us. How little our self righteousness means toward carrying the cross of Jesus.

I am a member of the Co-workers Class of the East Nashville Free Will Baptist Church, and many of you know that Rev. I. J. Blackwelder is our pastor. As I think back about what a spiritual strain our church was going through, and God saw fit to send to us a man of God; one that preaches with the Spirit. We hadn't

had any pastor for some time, but God heard our prayer and Brother Blackwelder has been with us about five years. It is surprising to look over the crowd and see the new faces that have come into our church in five years. Thank God that our church is moving on even though the old devil is still fighting in lots of ways, God is still with us in a big way.

We have about twenty-five members in our class, and my prayer is that God will help each of us to give ourselves up to God, that He may be able to use us for soul winners: the greatest work in all the world.

Mark 1:17, "And Jesus said unto them, come ye after me, and I will make you to become fishers of men."

Our class honored Mrs. I. J. Blackwelder with a surprise birthday party last night, March 21, at the home of Mrs. Porter Compton. The gifts were precious and the refreshments were delicious. Everyone present had a grand time.

Our revival begins tomorrow, March 23rd. Rev. L. R. Ennis will be with us the first week and Rev. M. L. Hollis the last week. As many of you know, they are both filled with the Spirit, and I pray that each of us will feast on spiritual food during this revival.

Here is to say hello to Miss Laura Belle Barnard, our missionary whom we have learned to love so dearly. May God send her as many missionaries as she wants to carry back with her, is my prayer.

A Co-worker,  
— Vera Elliott.

### Lindsay, California

Dear Gem Readers:

I will endeavor to write a few lines in behalf of our Free Will Baptist church at Porterville, California. Our little church was the first Free Will Baptist church organized on the west coast. Our church was organized with eleven charter members, and at present that number has increased to thirty-one. We are small in number but we love Christ more than anything. We have much for which to thank and praise Him for we realize times are wicked, but with God's help we are trying to win souls for Him. Our members are willing and eager to help in any way.

In December Bro. Sam Marcum, a real man of God, conducted a revival at our church. We were made to realize that the days of old time revivals are not a thing of the past.

God poured out such wonderful blessing the church was revived in a great way. One mother was saved.

While we are very small in number, we are looking forward to erecting a Free Will Baptist church building very soon, by God's help and His good people. We need your prayers that God might give us victory over sin. I realize we are living in trying times, but God's love is sufficient if we trust Him. "I am not ashamed of the gospel of Christ for it is the power of God unto Salvation.

Yours in Christ,

— Mrs. Bertha Stout.

### If I could Have Been With Magdalene

By Mrs. O. V. Tadlock, Batesville, Ark.

If I could have been with Magdalene  
And the other women there,  
When they visited Jesus' tomb  
And found it empty and bare;

Could I have seen the grave clothes  
there,  
All folded so neat and straight,  
And the great stone rolled away  
From the new sepulchre's gate.

If I could have seen the angel men  
In garments shining and fair  
And heard, "Why seek the living  
among the dead?  
He is no longer there."

"He is risen as He promised,  
He has torn the bars away;  
He no more a captive is,  
He walks the earth today."

Oh, if I could have gone with  
Magdalene  
To tell His disciples true,  
That Jesus was no longer dead  
But had broken the grave bonds  
through.

If I could have been with Peter, when,  
Followed by John, he ran  
And entered the empty sepulchre  
And, wondering, came out again.

Could I have been with Mary when  
To her the Lord appeared,  
And spake in tones so loving and kind,  
I wonder if I had feared.

If I had experienced these wonderful  
things  
I know I would have more faith,  
I know I could live a purer life  
And have no fear of death!

### EASTER

By Alice E. Lupton, New Bern, N. C.

What message does this Easter bring  
To a world gone mad with greed,  
To nations war-torn, black with hate,  
To millions who will not heed  
The glad news of the risen Christ,  
As its wafted far and wide  
To bring new hope and cheer and joy,  
That God's love still abides.

Hearts are so filled with hate and strife,  
No room for Him, the risen King  
Who died on Calvary's rugged cross,  
And rose again; All praise to Him!

But to the weary, saddened soul,  
Whose heart is fixed on Him, for aye,  
The message of the risen Lord  
Brings joy and hope anew today.  
This hope grows brighter with each  
year,

When Easter comes with welcome cheer,  
Reminding us that Jesus lives,  
He conquered death, new life He gives.

Oh that men would quell their hate,  
And learn of Christ before too late,  
All strife and hatred then would cease,  
Where Jesus reigns, there's love and  
peace.

### The Heaviest Cross

It is not His cross that is heavy;  
It is those that our hands have made  
That hinder us on our journey,  
On our aching shoulders laid;  
There is strength for the load He  
gives us,  
And balm for the thorn He sends,  
But none for the needless burdens  
And none for our selfish ends.

We bear a burden of sorrow;  
We carry a weight of gold;  
We cling to some treasured idol,  
And will not loose our hold;  
We bend beneath troubles and worries;  
We drag the load of a wrong;  
And we cry that the cross is heavy,  
And sigh that the way is long.

Let us drop the sin that besets us,  
Let us cast aside our fears;  
Let us give our griefs to Jesus,  
And break out pitcher of tears;  
Let us learn of the meek and lowly,  
Who giveth the weary rest;  
Let us take His yoke upon us,  
And walk with Him abreast.

For His yoke is easy to carry,  
And His burden is light in weight;  
He will do His share of the labor,  
For He is a true yoke-mate,  
Are we weary and heavy laden?  
Are we anxious and full of care?  
That is not the cross of His giving  
But the one that we make and bear.

## The Lord's Garden and Christian Enterprises

Last November, we printed an article in the *Gem* bearing this title, setting forth the practical ways of serving the Lord by cultivating a Lord's Garden.

Justin Gann of Aurora, Missouri, has been inspired with the ideal, and being a great lover of gardens and the skill of gardening he sanctified a portion of his garden to be used in support of Christian enterprises.

Bro. Gann grew pumpkins for the Lord, and a bountiful harvest he gathered. He will sell you seed out of the Lord's pumpkins at one cent each, the proceeds of which he will contribute to the Missouri Church Extension Program and to our Education Program. That will make up his offering for Christian Enterprises and will give you the right kind of seed for you to grow a Lord's Garden.

Justin is a member of the Aurora Free Will Baptist Church and a personal friend to the editor who was his pastor for some time. Order seed for your Lord's Garden from Justin Gann, 605 Highland Street, Aurora, Missouri.



*Justin Gann and the Lord's Pumpkin*

## The Outline of Revelation

In the numerology of the Bible, the figure seven means "Completeness".

The Book of Revelation reveals seven things, and reveals seven things about each of the seven things.

### 1. The Seven Churches

1. Ephesus
2. Smyrna
3. Pergamos
4. Thyatira
5. Sardis
6. Philadelphia
7. Laodicea

### 2. The Seven Seals

1. White Horse & Rider, conquering
2. Red Horse and Rider, war
3. Black Horse and Rider, famine
4. Pale Horse and Rider, death
5. Souls under the altar, martyred
6. Signs in the heavens, anarchy
7. Silence in heaven ½ hour

### 3. The Seven Trumpets

1. Hail and fire mingled with blood
2. Fire falling into sea, turning to blood

3. Stars falling on rivers, turning bitter
4. Signs in the sun and heavens
5. Locusts from bottomless pit
6. Plague of fire, smoke, and brimstone.
7. Christ taking over all kingdoms

### 4. The Seven Personages

1. The Woman: Isarel
2. Satan
3. The Child: Christ
4. The Archangel
5. The Jewish Remnant
6. The Beast out of the Sea
7. The Beast out of the Earth

### 5. The Seven Vials

1. Sores
2. Sea becomes as blood of dead men
3. Rivers become blood
4. Sun scorches with fire
5. Gnawing of tongues for pain
6. Kings of the East
7. In the air, voices, thunders, lightning

### 6. The Seven Dooms

1. Doom of Babylon
2. Doom of the Beast
3. Doom of the False Prophet
4. Doom of the Kings
5. Doom of Gog and Magog
6. Doom of Satan
7. Doom of Ungodly Men

### 7. The Seven New Things

1. New Heaven
2. New Earth
3. New Peoples
4. New Jerusalem
5. New Temple
6. New Light
7. New Paradise

This is the general outline of Revelation. There are a few parenthetical passages placed within this outline as in parentheses.

### Christian Brotherhood

They didn't belong to my church,  
But they sang of my Friend and Lord,  
Exalted His name above all names,  
And preached from His Holy Word.  
For my Friend was their Friend, also,  
That made us akin—you see;  
We worshipped the same dear Savior  
Who suffered on Calvary.

I didn't belong to their church,  
But they gave me a welcome kind—  
A hearty clasp, with a friendliness  
Like the church I left behind;  
And the glorious peace of Heaven  
Seemed ever abiding there—  
The peace of the Holy Spirit  
As the minister led in prayer.

I didn't belong to their church,  
They didn't belong to mine,  
But together we held communion—  
Partook of the bread and wine.  
And the dear Lord stood beside us  
With a smile on His face to see  
His children worship together  
In beautiful harmony.

—Cora E. Batemon, McClune, Kans.

### The Keynote of Life

Who seeks for heaven alone to save  
his soul  
May keep the path but will not reach  
the goal;  
While he who walks in love may  
wander far,  
But God will bring him where the  
blessed are.

—Rev. Henry Van Dyke.



### Women's Auxiliary Manuals

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More effective organization  
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### YEAR BOOK OF PROGRAMS FOR WOMEN'S AUXILIARY

In connection with the Women's Auxiliary Manual, The Free Will Baptist Press of Ayden, North Carolina, published a Year Book of Programs.

The Gem Office has 50 of these books, and let me tell you, our western women do not know what they are missing!

We are in favor of re-organizing our Mission Circles into Women's Auxiliaries as some of our western groups have already done. The Auxiliary, with its program of work is far superior to any Ladies Aid or Mission Circle that we ever saw.

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These blanks are 8½x11 inches, and are suitable for framing.

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Thursday, Friday, Saturday, Sunday,  
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