

THE FREE WILL BAPTIST GEM

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

Vol. IX. No. 10.

Purdy, Missouri, October, 1937.

50 cents per year.

Missouri State Association of Free Will Baptist to Meet With the Hannon Church

From the Liberal News, Liberal, Mo.

The Missouri State Association of Free Will Baptist meets with the Hannon Church, Oct. 11 to 16, 1937, in its 24th annual session. It is a rare thing that this great body meets in this section of the state, as it moves from one place to another year by year. It met with the Hannon church ten years ago in the fall of 1927; but since that time has grown greatly in attendance. The people of this country are very fortunate in having it convene in this section at this time. The Hannon people are planning in a big way for that week, which promises to be a week filled with much interest and activity. Three meals per day are to be cooked and served on the ground. The head cook will be Mr. L. M. Davis of Monett, Mo. Mr. Davis is a man of much cooking experience. He has cooked for this state gathering several times before. Usually from 4,000 to 5,000 meals are served during the week, and it is expected that at least no less will be served this time. The services will be held in a large gospel tent, pitched near the church building. The preparing and cooking will be done in another large tent near by.

The host church, since its organization Sept. 7, 1907, has been one of constant activity. It has made a large contribution to the spiritual and moral welfare of the people of this country. There has always been, and is now, a wide awake Sunday school carried on, and another feature of importance has been a constant mid week prayer meeting. Much gospel team work has been done by this church, especially by the young people; also the women's Mission work has always been an outstanding feature.

The church was first organized in the Bicknell Hall, with nineteen charter members. Only nine of these are now living; the oldest being Grandma Barnes of Liberal, who is past 93 years of age. The membership now totals 160. The Hannon church building was dedicated in January, 1909, by the Rev. McKown. The pastors who have served the church the past thirty years are named in order as follows:

Rev. W. H. McKown, now deceased, Carlow, Mo., Rev. W. H. York, deceased, Hannon, Mo., Rev. M. B. Clift, deceased, Niangua, Mo., Rev. W. H. York (called second time), Rev. O. T. Allred, Monett,

Mo., Rev. W. H. York (called third time), Rev. Winford Davis, Monett, Mo., Rev. F. C. Zinn, Purdy, Mo., the present pastor.

Those who have served the church in evangelistic work the past thirty years are the Rev. T. C. Ferguson, Miss Lizzie Lawlis (who became Mrs. McAdams), Rev. H. M. McAdams, Rev. Ira Waterman, Rev. P. L. Price, Rev. Sherman Erickson, Rev. Fred McLain, Rev. Fred Wyrick, Rev. Selph Jones, and Rev. Winford Davis.

The present pastor, Rev. F. C. Zinn, of Purdy, Mo., is a wide awake spirit-filled man of God, Hannon is fortunate



in having him as shepherd over the flock. His wife is also an earnest worker. Rev. Zinn fills two Sundays in each month, the 1st and 3rd, including Saturday night services. Rev. Zinn is widely known in the Missouri State Association, having held state positions

He is giving his entire time to church work, being pastor at Blue Eye, Mo. for half time.

The Moderator of the State Association is the Rev. Jas. F. Miller of Flat River, Mo., pastor of the Flat River F. W. B. Church. Rev. Miller is a most wonderful leader, and is so



universally loved by the people over the state. He is endowed with much executive ability and a very kind disposition. He is one of the busiest ministers in the State Association, and deserves much credit for the progress made by this state body in late years. He is also Moderator of the western half of the F. W. B. of the United States. Rev. Miller is pastor of the largest F. W. B. Church in the state. His wife, Mrs. Eunice Miller, is vice president of the State Mission workers organization. To meet Rev. and Mrs. Miller is to love them.

The Vice-Moderator is the Rev. O.

T. Allred of Monett, Mo. Rev. Allred



is pastor of Monett Free Will Baptist Church. He has proven himself very capable and worthy. He is loved by all who know him, and fills the position of Vice-Moderator very efficiently. Rev. Allred is also a member of the State Executive Board.

The official organ of this state body is the "Free Will Baptist Gem," published monthly at Purdy, Mo., the editor being Rev.



B. F. Brown, formerly of the Hannon community. Rev. Brown was for a number of years a very active member in the Hannon Church, until he moved into Oklahoma to teach in a F. W. B. school. He later was elected editor of the "Gem," and moved to Purdy,

Missouri. Rev. Brown is wonderfully adapted to the position of editor.

The Missouri State Association has a membership of about 10,000; has 131 churches and 212 ministers. These are divided into nine local associations over the state. The State President of the Home Mission work is Rev. Melba White of Plattsburg, Mo. The President of the Young People's work is Rev. Winford Davis of Monett, Mo., who is also Secretary-Treasurer of the State Association, including Secretary of Foreign Missions.

The churches of this body are giving much to the support of Rev. and Mrs. T. H. Willey, Foreign Missionaries of the Free Will Baptist in Panama. The state body is also launching an extensive publishing house program.

Monday night and Tuesday of the above stated week will be devoted to the Young People's League work and to the Home Mission work. The introductory sermon to the State Association proper will be delivered Tuesday night by Rev. S. H. Marcum of Cameron, Mo.

Preaching services will be held each day at 11:00 a. m., and each night at 7:30. The time from 9:00 a. m. to 4:00 p. m., each day will be fully taken up in the transaction of associational business. The public is very cordially invited to attend throughout the week.

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

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Eld. B. F. Brown Editor
Mrs. B. F. Brown Associate Editor
Eld. John B. Rollins Associate Editor

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

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Serving the Lord With Gladness

By J. M. Doughty, Strafford, Missouri

The words glad and gladness are mentioned many times in the Bible. In the 100th Psalm we find the words, "Serve the Lord with gladness."

Christ surely meant for the Christian's life to be one of gladness: for He said that He came that we might have life, and have it more abundantly. Gladness in the Christian's life not only brings joy to the Christian, but it makes Christianity more attractive to others.

The more I study the life of Christ as given in the four Gospels, and the more I learn of the lives of happy Christians, the more I feel that Christ wants His followers to Serve the Lord with gladness.

Gladness in Christian service not only brings joy to the soul, but it helps the Christian to have better health of mind and body.

In the community in which I grew up there was a lady named Miss Mary, who served the Lord with gladness. She was a source of cheerfulness to all her acquaintances.

In the same neighborhood there was a woman named Miss Anna, who was externally religious. Perhaps no Hebrew of Old Testament times was ever more careful in obeying the Ten Commandments than was Miss Anna. But she seldom smiled. One could tell by looking at her that she was not happy. In time Miss Anna's mind failed her and she was sent to a hospital for treatment. When she was released from the hospital, Miss Mary took Miss Anna into her home as a companion.

Some three years ago I visited these old ladies and found that Miss Anna had caught the Spirit of Gladness and that she and Miss Mary both appeared to be perfectly healthy and happy.

Second Coming of Christ

By Ora Black, Huggins, Missouri

"Watch therefore; for ye know not what hour your Lord doth come" (Matt. 24:42).

We read in different places in the Bible about the second coming of Christ, there are so many places where it warns us to "watch." Each warning in the Bible is given for our benefit. Most all of us know that, according to the Bible Christ is coming back to earth again. He tells us in St. John 14:3, "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." Here is another promise of Christ's second coming (Acts 1:11); "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Matt. 24:42 tells us that we know not the hour when our Lord doth come. But after all that shouldn't concern us too much. The thing we should be thinking about is: Am I ready to meet Him when He comes?

However the Bible gives us many signs of His coming. I shall try to give a few of them now: "And he said. Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near; go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified (that is when we see all these things coming don't be alarmed, because Christ told us they would come and surely a part of them must be here today; when we pick up our newspaper we find so much in it about wars); but the end is not by and by" (Luke 21:8, 9).

Luke 21:11—"And great earthquakes shall be in divers places." We read of earthquakes time after time.

When Christ gave us the signs of His coming He also gave us a work to do. Going back to the thought we have in mind, when Jesus said, "Watch therefore" (Matt. 24:42). And I don't believe He meant for us to sit down and not be working either; but as the song goes "Work For the Night is Coming." You say, "Well, what can I do?"

Continued on page sixteen

Our Wonderful Bible

By the Editor
Continued from Last Month

Luke is the Gospel of the human-divine One. The common phrase of Luke is "Son of man," and the key-verse is 19:10, "For the Son of man is come to seek and to save that which was lost." Luke writes of the Son of man as being truly human, and traces His genealogy back to Adam, and he clearly states the Deity and Kingship of Jesus Christ (Luke 1:32-35). Luke, then, is the Gospel of "the man whose name is the BRANCH" (Zech. 6:12). Luke tells of the ministry of Jesus as Prophet-King (4:14 to 9:50); the journey of the Son of man from Galilee to Jerusalem (9:51 to 19:44); the final offer of the Son of man as King to Israel, and His rejection and crucifixion (19:45 to 23:56); and the last chapter (24) tells of His resurrection, the ministry of the risen Christ, His appearances and His ascension.

The theme of the Gospel of John, as indicated by the Prologue (1:1-14) and John 20:31, is the incarnation of the Son of God, who was with God, and who was God. In this Gospel, God is revealed in terms of human life, that as many as believe on Him as "the Christ, the Son of God," may have eternal life. John writes concerning the witness of John the Baptist (1:15-34); the Lord's public ministry (1:35 to 12:50); His private ministry to His own (13:1 to 17:26); the crucifixion (18:1 to 19:42); His manifestation after the resurrection (chapter 20); and the Epilogue in which He shows Himself master of life and service (chapter 21).

The Gospels may seem to vary in their testimony of Jesus the Christ, but there is no disagreement—they bear united testimony. Dr. Scofield points out that, "The one Jesus is King in Matthew, Servant in Mark, Man in Luke, and God in John. But not only so: for Matthew's King is also Servant, Man and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King, and Servant, and God; and John's eternal Son is also King, and Servant, and Man.

Next in order comes the Books of Practice. These happen to be historical books, they are twelve in number, from Joshua to Esther inclusive. While the entire Old Testament is filled with historical matters, these twelve books, in a very definite way, set forth what God's chosen people (Israel) did, and what happened to them: for the historical books tell of the rise and fall of Israel.

Since the Hebrew people began with (Father) Abraham, their history from the call of Abraham to the Exodus is found in Gen. 12:1 to Ex. 1:22.

The history of the chosen people from the Exodus to the crossing over into Canaan is found in Numbers,

Exodus, Deuteronomy and parts of Leviticus.

Joshua, then, is the first of the Books of Practice, and gives the history of Israel from the crossing of the Jordan into Canaan, about 1447 B. C., to the death of Joshua, about 1421 B. C. To the Israelites, Canaan was a place of conflict, so was not a type of Heaven as some seem to think. The first twelve chapters of Joshua give an account of their conquest; chapters 13 to 21 give an account of the division of the land; chapter 22 tells of the beginning of discord among God's chosen people; and chapters 23 and 24 record Joshua's last counsel to Israel and an account of Joshua's death.

The next of the Books of Practice is the Book of Judges, so called because of the thirteen judges God raised up to deliver Israel from the confusion and disunion which followed the death of Joshua. Joshua ruled under God, and for God; and through the thirteen judges God raised up, He continued His personal government of Israel. But after the death of a judge, the people fell into apostasy and were spoiled by their enemies until they cried unto God and God raised up another judge for them. The reason for this condition in Israel was that "Every man did that which was right in his own eyes" (Jud. 17:6). And "free expression" (do as you please), as taught in some of our schools, brings the same condition today—separation from God.

The Book of Judges is in two parts. The first part (chapters 1 to 16) gives a word picture of how people prosper when God specially protects and cares for them. The key-verse of this section is (2:18), "And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them."

The second part includes chapters 17 to 21, and tells a sad story indeed. There is confusion everywhere, in the homes, in the church, in social affairs, in civil affairs, and in everything—the people had left God out in all their doings; and there was real trouble: for "In those days there was no king in Israel: every man did that which was right in his own eyes" (21:25).

Following the Book of Judges is the little Book of Ruth, which covers a period of about ten years, and should be read in connection with the first half of Judges, as it gives a picture of life in Israel at that time. The book may be taken as a fore-view of the Christian Church. It presents Ruth as the Gentile bride of the Bethlehemite who is able to redeem, and in this Ruth is a type of the Church which is the espoused bride of Christ

who has paid the full price of our redemption. The story of Boaz redeeming the inheritance and marrying Ruth very beautifully illustrates redemption. Boaz, in order to redeem, must be nearest of kin and be able to pay the full price of redemption. In this he was a type of Christ who, in order to be man's redeemer, must become the nearest of kin to man, and pay the whole cost of man's redemption. The cost was death on the cross.

The first Book of Samuel is the First Book of the Kings. The book gives the personal history of Samuel, and tells of the failure of the priesthood under Eli. This book records the end of the theocracy and the beginning of the line of kings, which began with Saul.

This book gives the story of Samuel, the story so universally liked. The first four chapters cover the story up to the death of Eli and the taking of the ark by the Philistines; chapters five to eight show us how Israel got along without the ark and records their rejection of the theocracy and their demand of a king; chapters 9 to 15, the kingdom under Saul, to the call or choice of David; chapters 16 to 31, David's experience at the courts of Saul and his fleeing from Saul till the death of Saul.

The Second Book of Samuel, or the Second Book of the Kings take up the story or the history of the chosen people where the First Book of Samuel left it, at the death of Saul. As First Samuel marks the failure of Israel under Eli and Saul; so Second Samuel marks the restoration by the enthroning of God's king, David. This book records the establishment of Israel's political centre in Jerusalem (2 Sam. 5:6-12), also her religious centre in Zion (2 Sam. 6:1-17). After Israel was thus established, God spoke to David through the prophet Nathan and established the great Davidic Covenant (2 Sam. 7:8-17), which guarantees a kingdom that shall never end, and One to sit on the throne, whose dominion shall have no end. Israel is now cast off because of unbelief, they haven't had a king for more than 2,500 years; but God is not keeping time on Israel while she is cast off. Israel will have a king, perhaps it won't be long now, then time with them will begin to count again; they will yet accept their Messiah, and God will wonderfully bless them.

After the death of Saul, the people turned to David, not all at first, but Judah came up to Hebron and anointed David king over Judah. Then after seven and one half years of division and civil war among the Israelites, David was anointed king over all Israel. God had chosen David several years before this, and sent Samuel to anoint him to be king over Israel. David was a man after God's own heart: but he suffered many things because of schemes and plots against him by those that opposed him, even his own son brought trouble; he made mistakes and sinned, yet he built up a great kingdom: for God was with him.

to be continued

THAYER, MISSOURI

Dear Followers of the Living Way:

Looking back at our first fifth Sunday Meeting, which met with Mill Creek church at Myrtle, Mo., on Aug. 28th and 29th, just a week after our Association at Cave Spring, some might suppose spiritual fervor would wane, but it was better, no doubt because those that love the Lord were "speaking (often) one to another."

Services were opened by singing, reading of Hag. 1:1-11 and Heb. 3:17-19, prayer by Eld. J. R. W. Harbison. Moderator, Harry Beatty, appointed Bros. Albert Wilkerson, E. L. Brewer and Roy Wischart committee on divine service.

Letters read and delegates seated.

At 11:00 o'clock Bro. Harry Staires of Oklahoma and Bro. T. J. Dunkin of Myrtle gave lifting messages on being filled with zeal according to knowledge and alert to carry the Good News to all who are around us.

After dinner more letters came, and verbal reports of the non-represented churches were made by pastors who reported them "going ahead."

Ministers present: J. R. W. Harbison, C. R. Bryan, B. H. Woodring, Elmer Hodges, Harry Beatty, H. C. Crase, C. H. Williams, N. Combs, W. P. Stogdill, J. E. Rolen, T. J. Dunkin, Billy Rogers, Ralph Staten and Harry Staires. Ralph Staten and his brother Chas. rolled in at 11:00 o'clock Saturday from Social Band Association in Arkansas, while Harry Staires was from Tulsa, Oklahoma.

Deacons present: Henry Young, Cecil Romberger, S. E. Coble, E. L. Frey, Marion Williams, E. L. Brewer, Roy Wischart, Lee Clark, C. H. Carroll, W. E. Crews, Com Crews and Ralph Hoyt.

One resolution, That each member shall pay 25c a year, half for publishing local minutes, and half to defray expenses of delegates to State Association, and another providing for a Ministers' Conference on Friday at 2:00 p. m. before fifth Sunday meeting, passed, and will undoubtedly build us up if carried out.

Ordaining Committee examined and ordained Floyd Cantrell deacon of the Mill Creek church, after which Bro. T. J. Dunkin was appointed to begin a meeting at Oak Grove, and a purse of \$14.50 was tendered him; and say, folks, the way those who contributed, went down into their pockets after the cash, gave a new slant on Free-Will work. We are all glad to be Freewillers, because the doctrine is hard to beat, and our ministers must be very willing free workers, or they wouldn't work so hard to carry the Gospel, considering the meager cash which comes their way. We all know that one bad drawback is that our free will lots of times fails to reach below the vocal organs; so when that nice bunch free willed clear down into their purses, we thanked God and took courage, and pray the dear Lord that the idea will be mighty catching among us all.

After supper, served on the grounds,

Elders Ralph Staten of Social Band Association and Claude Bryan gave overwhelming evidence that our God has always had all things ready for man's salvation, guidance and overcoming in every line of human endeavor, from the time when He first began to create everything out of nothing down to this present moment, based on the parable of a certain man who "made a great supper and bade many," but they "all with one consent began to make excuse." God's call to every man to be saved, which has been ringing out all down the ages, is not subject to any excuse whatever; the loving Heavenly Father having made every provision for our acceptance, followed by our "sounding out" the Good News all our lives long, to those all around us.

Neither can there be the slightest cause for doubt or modernism in any form, though increasing numbers are telling us that we cannot know there is a God or a Savior, because none of us have ever seen them. When a school teacher tries, as so many do, to cause their pupils to doubt the Bible, which contains the only unassailable record of God's work and will for every soul ever born into this world, they simply prove their own foolishness: for they teach in temporal matters that there was a George Washington, Napoleon Bonaparte, the Caesars, Alexander the Great, and also that gravity causes an apple to fall; magnetism causes the needle of the compass to point toward the north pole, and numberless other things. Did you ever see Geo. Washington, or magnetism, or gravity, or even the wind? If not, how can you know anything whatever about any of them? No one can see these things with the eye, yet they know them, because they see the effects of them. You and I never saw salvation or the Holy Spirit; but we do see their undeniable effects in the change which comes in the lives of those who are affected by them. Away, eternally away with doubt of the Almighty or any of His works, for only destruction and desolation follow in every case.

Ministers' Conference opened Sunday morning with songs, one of which was, "Living Right Will Win Every Day, Living Right Will Win Every Day, Living Right Will Win," a most wonderful truth.

On the topic: "Is the world getting better or worse—Why?" Bro. Dunkin gave unflinching proof that it is getting worse because people are not doing what they know is right. A masterly effort.

Elders Clement Williams and J. R. W. Harbison told us about the first resurrection and the second death, and the grave danger of not being prepared for the first resurrection so the second death could do us no harm.

At 11:00, Elders Staten and Jim Hendricks, a Methodist gave wake-up messages on sloth and the increasing need of getting a move on to a closer walk with God.

After dinner we went to the river where 25 new converts, dedicated to God, were baptized, a most impressive

service and witnessed by many hundreds of people.

Altogether, it would seem that for most of us, the doings of the two days set a high water mark in drawing us nearer to the Creator who has made all things for the fullest manifestation of His power and glory and our growth in grace.

Walnut Grove, near Elm Store, Ark. was chosen for the next meeting, beginning with Ministers' Conference at 2:00 p. m. October 29, 1937.

Ralph T. Hoyt.

BCWNEMONT, W. VA.

Dear Editor and Gem Readers:

The Kanawha Conference held their quarterly meeting with the Kanawha Fork church on August 27, 28, and 29.

I am sorry to say that I never got to attend any of the meeting, for I had to work, and this is the first Q. M. that I have missed in two years, but brother, F. V. Nicholas, was there, and stopped here as he came back, and he left a report which he wanted me to write out and send it to the Gem; so I will do the best I can with what I have to write from.

I will begin with the Saturday morning session which was called to order at 9:30 by the clerk, James Cooper, who read Romans 5 for a Scripture lesson. Opening prayer by Rev. Williams Comer.

All the members of the Ministers' Conference who were not present on Friday were given a chance to report, and Bro. Halbruck responded.

Rev. Jeff Thomas was elected Mod. Minutes of last session were read and approved.

Moderator appointed committees. Letters from the churches were called, and ten churches reported by letter, and one reported verbally.

Money sent with the ten letters was \$27.12.

Rev. Wilcox of Brotherhood Conference brought the message at eleven o'clock.

Met back at 2:00 p. m.

The Business Committee recommended that the hand of fellowship be withdrawn from Bro. Carter. They also recommended that Bro. Halbruck join some church and be sent up to the conference to be accepted.

The next session committee reported that the next Q. M. will be held with Dry Branch church on Cohen creek.

Corresponding messengers to other conferences were appointed as follows:

Rev. W. C. Cadell to Brotherhood Q. M., Bro. E. L. Boman alternate.

Rev. J. L. Patterson and Rev. Erne Turley to Boon Q. M., Rev. W. C. Cadell alternate.

Rev. E. L. Bowman and W. C. Cadell to Union Q. M.

W. C. Cadell and E. L. Boman to Clay Q. M.

Two deacons were ordained.

Rev. J. L. Patterson is to preach the next introductory sermon, with Rev. Fayette Byens alternate.

On Saturday night Rev. Jeff Thomas preached and followed with the Sac-

rament and feet washing, with about 50 taking part.

I heard some of the brothers say it was a wonderfully good Q. M., with many visiting preachers from other conferences present, but I failed to get their names. Someone told me that Boon, Clay, Brotherhood and Union Quarterly Meetings all had corresponding messengers present.

It was also said that they had a good meeting on Sunday, and that there were two renewals.

Well, I mean to go to the next Q. M. myself, which will convene on Friday before the fifth Sunday in October, on Cohen Creek. It is awful bad to be disappointed here, but there will be no disappointments in Heaven, and there is where I want to go; I want to see the Savior and all of those that have come up through great tribulations, and all of my loved ones, and Aunt Lina Claxton, and Bro. Wills, and many that are still living, I expect to see.

Well, I didn't get to go to the Q. M., but I did go to our own little church on Chalmer's Branch on Sunday night. We have no pastor yet, but Bro. H. W. Scott was there and brought us a wonderful message, and he said he would preach for us next Sunday night; so pray for us, that we may get the right man for our pastor, and that we may wake up and do something for the salvation of souls.

Yours in Christ,
F. E. Nicholas.

DRUMRIGHT, OKLAHOMA

Dear Bro. and Sister Brown, and all the good Gem readers:

It has been a long time since I have written to the Gem, so I am taking a few minutes time just to say hello to everybody, and to let you know I am still in the fight for Jesus and still having victory over the Devil. Well, I am pastoring the little church called Silver City, I took up the work in July. I was out of any pastorate for a few months, but I didn't stop preaching, there is no place to sit down. I was some where preaching every Sunday and Sunday night. I was also in the evangelistic work quite a bit then I tried to be a real booster. I visited many different churches and tried to boost the other preachers. After taking the church again at Silver City, we started a revival there the fourth Sunday in August, had Rev. George McLain to do the preaching, and say did we have a meeting! God came on the scene and wonderfully blessed. 52 souls were saved and a lot of church members really woke up and went out working for God. They wanted me to hold the meeting as they didn't think they were able to pay a big preacher like Bro. McLain, but when God began blessing then folks began digging. They didn't only dig down in their pockets and bring out the money, but they went digging in their cellars and brought out fruit and lots of canned goods. They paid him \$50.00 in all. So we get just about what we pay for. May God help the poor lost souls to pay the price that they might be saved.

Christ paid the price for us. So may God bless Bro. McLain and his good wife, also their little daughter, wherever they may be found working for God, you will not be forgotten by Silver City. Pray for us, dear readers, that we may be just the kind of a pastor God will have us to be. I hope to meet a number of you at our state meeting. May God bless you all is our prayer.
—Hattie Newman

HOUSTON, TEXAS

Dear Bro. Brown and Gem Readers:

I want to bring you this morning, September 9th, a brief report of my recent visit with the Saline Association in Arkansas.

It all came about as a result of my write up in your columns about the first of the year. I first began a correspondence with a brother, W. T. Woodruff of Gravel Ridge, Arkansas, and a little later on with Bro. Lewis Barker, who is assistant clerk of their Association, and who lives near New Edinburg, Ark., and through these brethren I received an invitation from their Moderator, Eld. J. E. White, to visit their fifth Sunday meeting which convened with Harmony church, beginning on Friday, August 27th and continuing over Sunday. They also asked me to remain for their Association which convened just one week later with the Macedonia church in Cleveland County; which invitation I accepted. Now, I shall not ask for space to go into details, but let me say that from the time I arrived at New Edinburg, August 26th, till I left on Sept. 6th, was one continuous round of real enjoyment. I found these people to be just old time, dyed in the wool Free Will Baptist, and strictly orthodox in every particular; and it was a real thrill to me to meet with those old veterans who have stood firm for the principles of our Faith for these many years. I wish just here to notice a very interesting condition, that of their Moderator, Elder J. E. White, standing shoulder to shoulder with his venerable old father who has borne the heat and the burden of the work in the years passed, and there is our dear old Brother O. A. Ashcraft who has more than borne his share of the burden in the past and whose influence will live on after he has passed off the scene of action. If you ever meet him, it will be just another case of love on first sight. Then too, to me the most striking thing I noticed over there was the great throng of young men and women coming on and taking their places in front ranks by the side of these faithful old veterans; to me it means that the doctrines of our Faith are assured in that country for at least another generation. Then too, I noticed with much interest the deep spirituality that prevailed in every service, and too, the harmony that prevailed.

At the eleven o'clock hour on Sunday, Eld. W. P. White preached the Memorial sermon, which was delivered with great power, the Spirit came in, and shouts of praise went up from almost the entire audience. Oh, I

wish I had time and space to enumerate many of the interesting things or happenings over there. I would like to tell of the splendid singing, and of the fine dinners that were spread, and of the throngs that gathered around them. I would also mention the splendid reception I received, both in the congregation and in the homes; yet there are a great many things I must omit for the sake of brevity.

From the resolution passed at this Association, I feel that in the near future the Arkansas State Association will become a member of our General Conference of Free Will Baptist, and I am praying the time may hasten along that will bring these and others of the great family of God into a more direct relationship with each other.

Finally, brethren, let us pray and labor to the end that we may all soon come in the unity of the Faith as it is in Christ Jesus.

Eld. J. W. Handy, 7940 Sherman.

BIGGERS, ARK., Sept. 14, 1937.

Dear Editor and Gem Readers:

I wish to send in a report of our little church, Hopewell, at Old Reyno, Randolph County, Arkansas.

The Social Band Association held its annual session with our church, beginning on Friday, August 13th. The Association was a great success, and was followed by a two weeks' revival in which Eld. W. E. Forsyth of Hoxie, Ark., and Eld. E. W. Tucker of Peach Orchard, Ark. did the preaching. God gave us a wonderful revival, not so many conversions, but God wonderfully blessed His people. There were nine conversions and renewals, and four additions to the church.

We have prayer meeting services every Saturday night, and Sunday school every Sunday at 10:00 o'clock, and we have preaching Saturday night, Sunday and Sunday night on the third Sunday of each month. Bro. Ralph Staten of Pocahontas, Ark. was our pastor the past year, and has been called for the ensuing year.

Although the Association and the revival are over, we hope and pray that the revival spirit will live on in the hearts of the people. This is a small church of about 95 members, but we are doing a good work. We are striving to build a church house this fall; and we ask that all who know the worth of prayer will pray for our success in this undertaking.

—Mrs. Pearl Carter.

**URBANA, MO., August 31, 1937.
N. W. MO. ASSOCIATION REPORT**

Dear Gem Family:

We are sending in a brief report of the Northwest Mo. Association, which convened with the Center Point Church near Santa Rosa, Mo. Aug. 20, 21, 22.

On account of rainy weather, we did not organize till Friday morning.

OFFICERS ELECTED

Moderator, Eld. E. T. House.
Ass't. Mod. Eld. Kenneth Turner
Clerk, Treas. Eld. Melba White
Ass't. Clerk Mrs. Ethel Helms

Executive Board member for a term of five years,Eld. E. T. House
Local Statistician....Mrs. Sara House

Each church of the Association was represented by delegates except Unoin Third Fork, but they had a good report by letter.

A slight change was made in Article 10 of the constitution, and there were seven ministers in our Association, all in good standing.

There are five churches

Eld. W. R. Rush was elected as corresponding messenger to N. E. Mo. Association.

Elders Monte Peterson, Sam Marcum, Kenneth Turner, and E. T. House were visiting ministers to our Association.

Bro. Monte Peterson brought the message Friday evening. Subject: "Fruit Bearing." Scripture lesson, St. John 15th chapter. A soul stirring message was delivered.

Bro. Kenneth Turner brought the message Saturday morning. Scripture reading 1 Tim. 4th chapter. Text: 1 Tim. 4:6. A soul stirring message was delivered.

Delegates sent to the State Association: Mr. and Mrs. Milford House, Mrs. M. H. White, Miss Edith Jeffries, Grover Burke. Alternates, David Homan, Velma Rush, Everett Ellis, Mildred Baker, and Louise Searcy.

Eld. T. C. Ferguson was elected to preach the Introductory Sermon and Eld. Sam Marcum his alternate for next year.

The N. W. Mo. Association will convene with the Mt. Zion Church north of Plattsburg, Mo. Thursday night before the fourth Sunday in August, 1938.
—Eld. E. T. House, Mod.
Melba White, Clerk.

ARNETT. W. VA., Sept. 15, 1937.

Dear Editor and Gem Readers:

It gives me great pleasure to write an article which I desire to be printed in the Gem. I am reading my first paper, and wouldn't take \$5.00 for my subscription, and it only costs 50c a year.

An old time revival has just closed at Massey Branch, Raleigh County, W. Va., with 20 conversions. Had an all day meeting Sunday—a love feast meeting in the morning, and a baptismal service in the afternoon, with 16 baptized. Each one came from the water with a shout of praise unto the Lord—there was a wonderful time at the water's edge, some of them were husbands and wives baptized together.

The revival was conducted by Bro. Bill Stump of Beckley, W. Va., and Bro. Sherman Lilly of Crab Orchard, W. Va., and Bro. Jake Adkins of Glendaniel, W. Va.

—G. G. Gibson.

REVIVAL MEETING REPORT

We are glad to be able to give a victorious report concerning the revival now in progress at Mt. Olive church, near Greenfield, Mo., conducted under the inspired and inspiring leadership of Bro. Winford Davis. To

date there have been eleven conversions, and our faith is strong in the belief that there will be many times that number saved during the revival.

On Sunday, September 19th, baptismal services were held at a nearby stream and fourteen (14) persons followed their Lord's example in baptism. This service was attended by an unusually large crowd. We feel that the spirit of the revival is spreading in a large radius about our church, and ask all Christians to pray with us for the salvation of lost souls in this community.

—Mrs. Ottis Martin.

REPORT OF MINISTERS' CONFERENCE OF INDIAN CREEK ASSOCIATION

We wish to report in a few words the Ministers' Conference, of Indian Creek Association, which seemed to be enjoyed by all who were present. A year ago at our Association, it was decided that we meet a day earlier this year (meeting on Tuesday night instead of Wednesday night), giving this time wholly to the preachers. Delegates and visitors were welcome, and several were present, and all of them said they enjoyed the Ministers' day.

The general theme for discussion in this conference was, "The Ministry." The following topics or subjects were assigned to different ones:

"The Callings and Gifts of the Ministry."

"The Walk of the Minister."

"Two Requisites for a Successful Ministry."

"The Work of the Minister."

"Pastoral Work of the Minister."

"What Shall We Preach?"

This gave everyone a chance to speak, by several speaking on the same topic.

We say the day was enjoyed by those present, because it was expressed so, and voted that it be an annual affair.

Ministers present were:

Eld. Frank Linton,	Stella, Mo.
" Luther Black,	Cassville, Mo.
" J. B. Rollins,	Purdy, Mo.
" B. F. Brown,	Purdy, Mo.
" Winford Davis,	Monett, Mo.
" F. C. Zinn,	Purdy, Mo.
" Cecil Campbell,	Cartersville, Mo.
" Joe Brooks,	Cassville, Mo.
" Kenneth Turner,	Granby, Mo.
" Myrtle Black,	Cassville, Mo.
" Delbert Sanders,	Monett, Mo.
" B. F. Henderson,	Monett, Mo.
" C. L. Marbut,	Monett, Mo.
" C. M. Hatfield,	Pierce City, Mo.
" Sam Stafford,	Purdy, Mo.
" Bertha Stafford,	Purdy, Mo.

OFFICERS

President,Eld. B. F. Brown,
Vice President, ..Eld. John B. Rollins
Secretary,Eld. Kenneth Turner

FIFTH SUNDAY MEETING

The Mt. Olive Mission Circle, at Neola, Mo., was hostess to the other Mission circles of our Association on

the fifth Sunday in August.

Bro. Henry S. Ford of Eldorado Springs, Mo. was the morning speaker.

After morning services, a basket dinner was served on the grounds.

The church house was crowded for the afternoon services.

Our President, Sister Frankie Wade of Bronaugh, Mo., was in charge, and each church was well represented on the program. I am sure that all who attended received a great blessing from the day spent in Christian fellowship.

The next meeting will be held with the Independence church, near Stockton, Mo., on October 31st, with Bro. Elmer Mammen speaker, Sister Roena Thomas alternate.

—Mrs. Ottis Martin.

GREENTOP. MO., Sept. 3, 1937.

Dear Brother Brown and Wife:

I am sending you a few poems which I copied from the Testament of an Army Boy. They have been a blessing to me, and I believe they would be to others.

I hope you are well and happy in His service. I am enjoying my vacation which is about over. I have one more year until I am to graduate, the Lord willing.

I have enjoyed brief visits in Southeast and Northwest Missouri, and find the work in fair condition.

I covet an interest in you prayers.
—Monte Peterson.

THE BIBLE

The Book gives to its readers the highest moral ideals and standards. It calls for the cleanest, purest, best and noblest life. Its ideals may sometimes seem above us and out of our reach, yet it teaches us constantly to live toward them, setting forth God's promise to be with us as a helper in every time of need, if we do our part—that is: keep God's Commandments (1 John 3:22).

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are immutable. Read it to be wise, believe it to be safe, practice it to be holy.

This Book contains the light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here is Paradise restored, Heaven opened, and the gates of Hell disclosed. Christ is the great subject, our good its design and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. It is the mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open in Judgment, and remembered for ever. It involves the highest responsibility, rewards the greatest labor and condemns all who trifle with its holy contents—A Tract.

It's Only A Tract

It's only a tract! you may spurn it,
And deem it unworthy of thought;
May ridicule, trample and burn it,
Despise it, and set it at naught.

It's only a tract! But it telleth
Of holiness, happiness, Heaven;
Where God in eternity dwelleth
With sinners His love has forgiven.

It speaks of future in Glory,
Of present enjoyment and bliss;
And will you neglect such a story,
So loving, so joyous as this?

It whispers, "No matter how hardened,
No matter how vile you have been,
You may at this moment be pardoned
And saved from the bondage of sin."

It points to the Substitute dying,
The sinless, for sinners like you.
O soul, on His merits relying,
Come, prove that its message is true.

It is but a tract! Yet it's a warning,
It whispered in Jesus' own voice;
And now, at thy acceptance or scorning
Either Heaven or Hell will rejoice.

To Tract Colporteurs

Ye servants of the Lord,
In works of love combine.
'Tis yours to go from door to door,
And scatter truth divine.

Go with a bleeding heart,
And melting tones of love;
Meekly to dying men impart
Your message from above.

Go, in the strength of faith;
Go, in the power of prayer,
And with the simple printed leaves,
Glad news from Jesus bear.

Fear not the face of clay,
Go, trusting in the Lord;
Jesus with smiles will cheer your way,
And be your great reward.

MATEWAN, W. VA., Sept. 20th.

Dear Editor and Gem Readers:

Please grant me a little space in your good paper to report our last meeting of the Tug River Quarerly Conference, which was held with the Glenhays Free Will Baptist church, at Glenhays, W. Va., which convened on Friday night before the fifth Sunday in August, 1937,

We met at the usual hour, being called together by singing, "Where the soul of Man Never Dies."

As Eld. J. B. Cox was not present to preach, the introductory sermon, Eld. C. S. Pennington was called to the stand to take his place. He took the stand and read a Scripture lesson from the 11th chapter of Hebrews. His text was, "We are ambassadors for God." He preached a good sermon. We had a good meeting, and several gave their hands for prayer.

At the Saturday morning session several other ministers and delegates were in, and we had a wonderful conference.

We had our Ministerial meeting on

Saturday evening after the afternoon session of the conference.

Eld. Henry Spruce served as moderator of the Ministerial meeting and Eld. C. S. Pennington as clerk.

On Saturday night we ordained Bro. Robert Samons to the Gospel Ministry. Had a good meeting.

And on Sunday we had a splendid meeting, in fact we had a good conference all the way through, with Eld. J. B. Cox as Moderator; Eld. J. T. Weaver as assistant Moderator and Eld. C. S. Pennington as Clerk.

Our next conference will meet with the Sprigg church, at Sprigg, W. Va., beginning Friday night before the fifth Sunday in October, 1937.

Our Ministerial meeting was a good one. Several of our ministers turned in splendid reports, and we recommended eleven of them to the Yearly Meeting for cards of recommendation.

Our Yearly Meeting will meet on Friday before the fourth Saturday in September, 1937, with the Parkhouse church, near Paintsville, Ky.

—Eld. C. S. Pennington.

ARCADIA, KANSAS Sept. 25th.

Dear Bro. Brown and Wife:

As I was looking over the Gem this evening, I thought I would try to write something, as I have never written but once before and then you signed my son's name to it. As we talked over the lesson today, I thought how much we today are like the people old Father Moses led through the wilderness; after all God did for them, they were so weak in faith, that they had to wander forty years before they were ready to possess the land. I have made so many mistakes myself, some of the scars I will carry to the grave, but I am thankful that by the help of God, that is as far as they can go.

I got so much out of Bro. H. B. Terry's letter, in the August issue. How true every word he wrote. I am thankful for the many letters in the Gem, and also for all the old saints in Christ who have been guiding stars to me. I pray that I can help others, as some have helped me. I want to believe in every body, and I pray God that if I see some one fall, that I can give them a lift, and not a kick. Last Thursday night I heard a lady say in her testimony that she felt she was the weakest one in prayer meeting. I got good out of that testimony, for I know she was standing before God in humbleness, for you could see the light shining in her face.

Some time ago, I stood by a casket and looked on the face of a friend that had taken his own life. The thought came to me, if he had only chosen his companions more wisely, how different life might have been. Some might say, "well, he brought it all on himself." He was living deep in sin and went out of this world with out any hope, but back some where in his life some one failed to do their duty. I wonder if we are failing to do our duty today, and I am afraid many of us are. I ask an interest in your prayers, as I need them.

—J. R. Thornton.

URBANA, MO. Aug. 31, 1937

Dear Mission Workers:

Just a few lines this morning to let you know we are still working for the Lord, doing mission work. We are now in the Niangua Association. We came from our home Association down here in time for their Quarterly Meeting.

We have had several services at Free Will Chapel No. 1. where a few years ago our State Association met. [We organized a Home Mission last night with a membership of nine, and know of several others who will enroll. We will meet this next Thursday night for our first meeting after organizing.]

Mission work is something new in this Association, and we desire your prayers that the Lord will use us to do this work for His glory

We find so many, even of our own denomination, who didn't know we had a Foreign Missionary. How we do love to tell of our missionary field and try to get our people enlightened to our need and that we are responsible for all unsaved, both at home and abroad.

We are looking forward to seeing all you Mission Workers at the State Association. May we work hard in the Lord's service and have a good report.

1 Sam. 7:12—"Hitherto hath the Lord helped us."

Isa. 62:10—"Lift up a standard for the people."

John 9:4—"The night cometh when no man can work."

May the Lord lead us by His Holy Spirit in the paths he would have us go.

Yours for Jesus,

—Melba White.

TULSA CHURCH NOTES

Evelyn Miller, Reporter

Dear Bro. Brown and Gem Folk:

At the time we should have sent in our report last month, Tulsa Church was in its first week of a great revival, so we thought we would give our place in the Gem to some one else and give a full report of our activities this month.

Bro. Paul Pursell moved his tent from the Liberty Church Camp Meeting to our church and began services Sunday A. M. Aug. 22, continuing for two weeks, with some powerful messages that attracted and brought people from all the surrounding communities, some driving a distance of 65 miles to hear him; and we saw 28 men, women, boys and girls surrender their lives to the Lord. It was a grand meeting from start to finish, and we hated to see Bro. Paul close and move on, but we are praying that God will open the way for him to be back in another meeting at Tulsa Church.

An ordination service was held on Sept. 5, for Bro. Underwood. Acting on the Ordaining Council were Bros. Melvin Bingham, Paul Pursell, Lester Turley and Lee Chapman.

God saw fit to pluck from our midst two of our beloved ministers and members of Tulsa Church since our last report. Bro. Albert Boen, age 48, had been preaching a few years and Bro. Lee Whitten, age 69 ordained to the ministry at the age of 20 years, in the State of Arkansas.

Another important event in our church was the marriage of our pastor's daughter, Miss Bertha May Bingham to Bro. Everett Keiffer, two consecrated Christian workers; she a young choir leader, and he, one of our young ministers who has been preaching the Gospel nearly a year and a half. The wedding took place in the church auditorium, on September 16th, with a large crowd of friends and relatives as witnesses.

At this write up our church building is undergoing some much needed repairs, and installation of new lighting and heating devices, all of which we are very thankful for.

Our Mission Mothers are busy visiting the sick and the needy. Three grocery showers and a number of garments were given out this month.

Pray for us when it goes well with you.

TORNADO. W. VA.

Dear Editor and Gem Readers:

I will try to write a little to our paper, if you can find room for a few lines. I never saw anything in last month's paper from our state, but I love to read the good letters and reports from other states, as some of the writers seem so near I can almost see them and talk with them. But it was heart breaking to hear of Aunt Lina's passing away; her articles will be missed in the Gem: for she was such a good Mother to hear from. I sure did love to read her instructions.

I was at a meeting of the Kanawha Quarterly Meeting the 5th Saturday and Sunday, where we had a fine meeting, but I left that for my brother to report.

I attended a meeting of the Union Quarterly Meeting on the Friday before the first Sunday in September. They had no Ministers' Conference, there being only three members present.

Rev. John Henson from the Brotherhood Conference preached Friday night, then on Saturday morning Rev. D. W. Wade and Rev. R. L. Stanley of Union Conference were there, and Rev. Cadell and Rev. E. L. Bowman of Charleston, W. Va. were present.

They elected a Treasurer and a Clerk and a Moderator, then went on with the business in regular order.

Committees were appointed.

The letters from the different churches were read. Six churches reported, five by letter and delegates, and one orally, two not reporting.

Every item of business was carried on in love and satisfaction.

Rev. Herman Carpenter was elected Moderator and Rev. John Henson, assistant Moderator.

Preaching at eleven o'clock by Rev. R. L. Stanley. A fine message.

Met back at 2:00 p. m.

Heard reports of corresponding messengers to and from other bodies:

Rev. Cadell and Rev. E. L. Bowman from Kanawha Conference made a nice report and gave some good instruction.

Rev. John Henson from Brotherhood Conference made a good report and made a fine talk.

The next Union Q. M. will be held with New Fountain church, on Island Creek, near Tornado, W. Va., beginning on Friday before the first Sunday in December, 1937.

Kanawha Q. M. will be held with Dry Branch church on Cohen Creek, beginning on Friday before the fifth Sunday in October, 1937.

Brotherhood Q. M. will be held with Susana church on Charley's Creek, near Colloiden, W. Va.

All are invited to attend these meetings.

Since the June Q. M. the Union Conference has lost two of its dearly beloved ministers: Rev. J. S. Stanley and Rev. Elbert Bell, leaving them only four preachers, and two of them old and disabled, only two are able and active. Pray for us.

I will close before I write too much and take up too much space.

—F. V. Nicholas.

REPORT OF THE NORTHEAST MISSOURI ASSOCIATION

The Northeast Missouri Association of Free Will Baptist met in its annual session at the Hazel Creek Union Church Sept. 2nd, at eight o'clock P. M.

Eld. Noel Turner delivered a spiritual opening message.

In the Friday morning session, Eld. Chester Dauber was elected moderator, Eld. Charley Phillips, assistant, and Eld. Monte Peterson, clerk.

Eld. W. R. Rush from Northwest Mo. Association, and Eld. Cecil Horner from Laclede County Association were seated as corresponding messengers, Eld. Damon from Northwest Mo. and Mrs. Horner were seated as visiting brother and sister. Elders Damon and Horner gave verbal reports of work in their Associations. The morning session was climaxed with a soul stirring message by Eld. Archie Cooper using as his text: "To whom shall we go?" John 6:68. The morning and afternoon sessions were spiced with praise services.

Eld. Horner brought the evening message, subject: "God-given Work, God-given Men and God-given Messages," which was an inspiration to all who heard him.

The Saturday morning session found committee men at work and the eleven o'clock message was brought by Sister Cassie Kelsey and Brother Monte Peterson. Those who have heard Monte Peterson have felt the Spirit of God in his messages and it was proven in this message.

The afternoon session was one long to be remembered by all present, and it was a large crowd that witnessed the ordination service for Bro. Archie Cooper. Eld. C. E. Mann presided,

and from the very beginning the presence of the Holy Spirit prevailed and as Eld. Turner prayed followed by the charge of the ministry by Eld. Phillips, and charge to the church by Elder Rush, a time of spiritual refreshing was enjoyed. The spiritual shower continued in a praise service, and all could truly say, "It was good to be there."

The evening message was preceded by a special song rendered by Eld. and Mrs. Noel Turner, "I'm Naturalized for Heaven." Elders Damon and Mary Wellbaum brought inspiring messages exhorting all of us to hold to the old land marks.

A large congregation gathered for Sunday school, which was followed by the eleven o'clock message brought by Eld. Rush, using for his text, "Most excellent Theophilus." Subject, "The Forgotten Man." His message stirred the hearts of his listeners, pastors and laymen alike, as he explained the part each of us played in God's great service, whether our roles were major or minor ones, God has a place for us all.

The afternoon message was brought by Eld. Charlie Phillips who brought a deep, stirring message to the church, and the meeting closed with a genuine old-fashioned hand shake that some how makes us all feel happy.

Cassie Kelsey, Ass't Clerk.

FINANCIAL REPORT OF FOREIGN MISSION FUND

Cassie Kelsey, Greentop, Mo.,	\$4.67
John L. Wilson, Anderson, Mo.,	1.00
Mt'n Valley League, by H. Smith,	4.20
Jones Chapel Church, Stella, Mo.,	5.00
Tuskegee F. W. B. Church,	
Tuskegee, Okla.....	4.00
Opal Boyd, Carterville, Mo.....	2.00
Mrs. Billy Buzzby, Anderson, Mo.,	1.00
Myrtle Mission Circle, Myrtle,	8.00
Riley Elkins, Neosho, Mo.....	3.00
Nannie Martin, Greenfield, Mo.,	1.50
Winford Davis, Secretary.	

FINANCIAL REPORT OF PUBLISHING HOUSE FUND.

Willard Halbrook, Leadington,	\$5.00
Mine La Motte F. W. B. Church,	8.00
Leadington F.W.B. Church.....	20.00
O. B. Womack, Leadington, Mo.,	5.00
Winford Davis, Sec'y.	

NORWOOD, MO. Sept. 20, 1937

Dear Sisters and Brothers in Christ:

I am still pitching my tent toward heaven and earnestly praying that all others are enjoying the good Lord's richest blessings. When Jesus my Leader hung on the Cross, He suffered all that agony for my soul that I might have as free a right to heaven as he. When I think of this, I weep and ask him why he was ever mindful of me. My home is a Christian home. All of my children were saved in their "teens" and are still living for Jesus. When they testify or pray, it fills my soul. When a child, I went with my parents to the quarterly meetings and everybody seemed so

friendly and kind; I wish I could go in the old wagon to a meeting like that today, but it is so different now. A few will meet and plan how they will put things over at the next quarterly meeting, and if they think they will not make the grade, they will send a car for miles to get in some more to help them. Then when they go to the Association, they have it all fixed ready to hand out. My father organized a church at the school house near Oak Grove, with just 13 of us in membership. I was converted at the age of 11. Father is gone, and Mother still lives for Jesus, and if I live about four months more, I will have belonged to the Free Will Baptist church 49 years. I have always cherished the old church. Bro. Selph Jones has done more for the church and community than any one person. I am sure he is a man of God. We cannot see how far a little wrong can go. I saw a baby suffer horribly, also a fine sweet faced lady who suffered and had to stay in bed or in a chair. Why is this? All because Mother Eve yielded to Satan when he whispered so kindly to eat the forbidden fruit; and that sin is still on us all. Satan is still whispering. If I take some widow woman's good name, I rob her and her fatherless children, and the Lord tells me not to take that which I cannot give.

Let us be on our guard, praying for ourselves and others. When I pray, I expect an answer. He hears my weak cry.

We saw some unfair happenings at our Association. We know old uncle Johnny Jones and family have done much for the cause of Christ. They have taken care of 30 and 35 delegates and preachers many times, and helped in every way. I said in my heart, "Lord, how can this go this way?" Then the thoughts came to me, about the story when Jacob's sons planned to kill their younger brother, Joseph. They took his coat, stained it with blood, and gave it to the aged father, saying, "A wild beast has slain thy son." But Joseph didn't die, and Jacob enjoyed pleasure with Joseph in his old age.

Christ asks us to love each other. O, for more love! We all come short. Eleven years ago I was drawing a blind pension. I said, "Lord, if you can get glory out of my life like this, all right; but if there is a remedy for my eyes, tell me so." He told me what to do, and when I went on the operating table, I knew I was going to be able to see. Since the Master forgave my sins, I have ever felt His kind presence. I am happy to say that he knows each heart. Each day I must ask him to help me. When those people that knew not the Christ put Paul on trial, they let him testify and old king Agrippa said, "Almost, thou persuadest me to be a Christian." I have a loved one gone who told me, "I will be waiting for you at the heavenly gate." I will keep my promise I know: for I am going to heaven. Let come what will, I will hold on to Jesus. Those Hebrews were not in

the furnace long.

May the Master shed his richest blessings on all, for we are all weak and I am so very weak, but heaven is not far away.

Your sister in Christ,
—Docia Raney

NEW EDINBURG, ARKANSAS

Dear Editor and Gem Family:

If you will permit me space in the little Gem paper, I will try to give you a report of Rev. J. W. Handy's visit to our Association.

Bro. Handy arrived here Aug. 26, from his Houston, Texas home. He preached at our Macedonia Church Thursday and Friday nights, leaving early Saturday morning going to the Fifth Sunday Meeting that met with Harmony Church, Rye, Ark., where he filed the stand Saturday night and brought a wonderful message, which we all enjoyed.

Leaving Harmony Sunday afternoon, Bro. Handy was carried to Spring Hill Church where he held service each night until Thursday night, then coming back to Macedonia where the Saline Association met Friday morning.

Bro. Handy told the people that his name was Handy, just as Handy as could be; and when the Association was over, he had preached two of the four sermons that were preached.

To know Bro. Handy is to love him.
Your Brother in Christ,
—Lewis Barker

RIDGEWAY, MO. Sept. 19, 1937

Dear Editor and Wife, and All the Gem Family, Greetings in Jesus' Name:

I am happy to be a Gem reader I found Jesus as my Savior a good many years ago, in March, 1913. I was made to see my sinfulness and myself lost and without God, and when I repented and turned away from my sins and believe on Jesus as my Savior, he came into my heart, and "put a new song in my mouth even praises unto our God." The Lord has been with me all these years, and has kept me in time of many a storm, and when every thing was dark around us.

We went to the Northeast Mo. Association and it was a feast to my soul. I truly love our brethren, and hope the time will soon come when I can do more for my dear Lord.

—Elder J. S. Damon

REPORT OF PLEASANT HILL MISSIONARY SOCIETY

The Pleasant Hill Missionary Society has met regularly during the past year, spending the devotional hour in singing, reading the Bible and prayer by all the members. All the members tithe, but so far we have been unable to make any large contribution. I am enclosing the tenth, (\$1.00) for state uses. Our Secretary and Treasurer is absent and this report is incomplete. We have two new members.

—President

A TRIBUTE TO FATHER

Contributed by Mildred Wilkerson

So much has been written of mother,
So much has been said in her praise,
That father seems well nigh forgotten
In these twentieth century days.

It's right to be loyal to mother,
But, sometimes it seems a bit sad,
We're continually singing her praises,
But there's never a word about dad.

We may have forgotten his counsel
In our lives, as we've hurried along,
But those who have heeded that
counsel,
Have never gone very far wrong.

He may not be a financial success,
Perhaps his dear hands are tied,
But let's give him the credit he so
richly deserves,
When we know he has honestly tried.

When he comes from his work at the
close of the day,
So weary in body and mind,
Does our welcoming smile make it all
seem worth while?
Do we forget to be kind?

Some of us can remember
How the old sitting room looked so
bare,
When we no longer saw daddy's
slippers
Tucked snugly beneath his arm chair.

We remember him, too at the table,
Where each morning with infinite care,
He selected some gem from that great
Book of books,
And asked God for guidance in
prayer.

We remember our own little heart-
aches,
And the unselfish smile on his face,
As we turned from him to our mother,
And he knew he must take second
place.

But later in life, we battled the world,
And we were down on our luck, I
suspect;
We gave him first place, if a letter
arrived
With his love and a generous check.

It may have meant sacrifice, hours of
toil,
Of a nature we never could guess,
But no word of complaint of the sac-
rifice made,
If it helped to make our lives a success.

But when we'd won honor, a name,
and a home,
And our happiness seemed so complete,
Then daddy bravely smiled through
his tears,
And quietly took a back seat.

But this sweet solemn thought is
consoling,
By and by, when our love we renew,
And, meet and greet mother up yonder,
We'll find dear old daddy there too.
—Minniedel Baker

REVIVAL OR RUIN

By Rev. John F. Harvey in *Pentecostal Herald*

"O Lord, revive thy work in the midst of the years; . . . in wrath remember mercy."—Habakkuk 3:2.

That eminent statesman, William Gladstone, is reported to have said that the Wesleyan Revival saved England from a revolution that would have been comparable to the French Revolution.

We have come to a similar time in America. It is a crisis time. Let no one shut his eyes to that fact. It is better to face the facts, alarming though they be, than, ostrich like, to try to hide in the sands of a false optimism.

Percussive times are upon the whole world. Let no one think that we in America are in no danger. These evil days are pregnant with awful possibilities. The wisest men tremble as the future casts its shadow upon them. There is constantly a sullen roar of the sea of unregenerated humanity that is ominous. Nations are in distress and no man knows the way out.

Here in America, as everywhere, a deluge of awful sin is engulfing those who know not God. The moral conscience of unsaved men and women, both young and old, is seared as with a hot iron. Modesty in womanhood has been replaced by the shame of nakedness. Drunkenness, debauchery, obscenity, filthiness of mind and body are in evidence everywhere.

God and the Bible are forsaken, and, in many places, hated. An emasculated gospel, which is no divine gospel, is proclaimed in many supposedly orthodox pulpits. Men, in the livery of heaven, are in the service of Satan. A liberalism that rejects the redemptive work of the Lord Jesus Christ through His blood shed upon Calvary's Cross, is satanic in its origin. It emanates from hell and smells of brimstone.

Preachers who deny the deity, and reject the blood atonement, and the bodily resurrection of Jesus Christ, are the ministers of Satan. Their destiny is to be wrapped in the flames of hell.

The social gospel of modernism is a delusion and a snare. Any social gospel that ignores or rejects the blood of Jesus Christ as the only means of salvation from sin, and the only basis for scriptural social work, is not the gospel of Jesus Christ. It is not the gospel that Paul preached and for which He said: "If any man preach any other gospel let him be accursed."

"They shall turn away their ears from the truth, and shall be turned unto fables," said the Apostle Paul when writing to Timothy regarding conditions that would exist in the "last days." The final step toward the fables of modernism is the turning away the ears from the truth. They will not endure sound doctrine, therefore they become the victims of false teaching. The very act of shutting the ears to God's truth opens them to Satan's lies.

This is the situation as it exists today among many leaders in church denominations. The so-called social gospel of modernism, sponsored by the Federal Council of Churches, and by some bishops and many prominent preachers, is destroying all vital spiritual life in many Methodist as well as other churches. It not only denies the deity, and rejects the atoning efficacy of the blood of Jesus Christ, but it advocates the adoption of political Socialism, which eventuates in Communism, which is the forerunner of Antichrist.

Turning to another phase of the situation as it exists today which is that morally the world is fast becoming like it was in the days of Noah and Lot. God, Christ, and the Bible are ridiculed in many of the high schools and colleges. The most pernicious and filthy things are being taught. Moral restraint is set aside by the satanic psychology of "self expression." This pernicious teaching begins with the youngest children, and is carried through all the grades and high schools and colleges. We need not won-

der at a wave of degeneracy rolling through the schools of America. This psychology of hell has taught that "sex suppression" is the cause of mental disease, and that the cure lies in "sex expression."

Those who teach this stuff are "filthy dreamers who defile the flesh." (Jude 8). and the result of such teaching is the grossest of immortality, and the spread of social diseases among boys and girls of the schools.

We need to get our eyes open to these fearful facts. We expect to find such conditions existing in Soviet Russia where boys and girls are encouraged in immorality, and it is reported, even taught by the civil authorities. But many are ignorant or skeptical as to the existence of such conditions in America.

In the face of the well attested facts of the presence of organized atheism in our schools, of the immoral practices of boys and girls, of the breaking down of moral barriers, of the nakedness and shame of womanhood, of the apostasy of the professed church, it is high time that Christians everywhere stir themselves to action, and give themselves to importunate prayer to God to revive his work, and in "wrath" to "remember mercy" It is either Revival or Ruin!

If the appalling conditions that exist today continue to increase, the day is not far distant when the wrath of God will be visited upon a God-defying, Christ rejecting world. God hates sin, and in the end, must punish it. Neither individuals nor nations can persist in a course of sin and disobedience to God and escape punishment. "Whatsoever a man soweth, that shall he also reap," is an inescapable law. Both men and nations that sow to the wind shall reap the whirlwind. "Let no man deceive you by vain words: for because of these things the wrath of God cometh upon the children of disobedience" (Eph. 5:6).

Much greater danger confronts us here in the United States than many are aware of. Our Christian liberty and our free institutions are in grave danger. Only an awakening of the American conscience, and a return to the Bible and to the God of the Bible, can prevent coming disaster. The enemy is within our gates. The soil is being prepared and the seed is being sown for the harvest of conditions that exist in Russia and in Spain. The Red flag of Communism floats in Washington. There are places in this land where children are taught to despise the Stars and Stripes, and to raise their clenched fists in defiance to the God and Christ of the Bible.

Dictators are arising in all lands. Their only law is the law of their own will. None dares to oppose them. They are the forerunners of the "beast" that the Apostle John saw rise up out of the sea, having seven heads and ten horns, and upon the horns ten crowns, and upon his heads the names of blasphemy. (Rev. 13).

With the advent of these dictators has come increased preparation for war. Every nation is building up its armaments with feverish haste. Horrible instruments of torture and destruction are being invented. We read recently in the *Los Angeles Times* that Professor Harry May, inventor of "Alpha the Robot," has invented a death ray which, in time of war, could bring down enemy air-craft like ducks. Recent headlines in the Press declare that Europe is an armed camp, the greatest in history. Armies total 5,500,000 men, with 7,000,000 more immediately available in case of war. There are 2,000,000 more men under arms now than in 1914.

Soviet Russia is sponsoring most of the peace propaganda in the world today. How sincere are these Bolsheviks? They talk peace behind an army of millions, Russia has the greatest war machine in the world today. To the informed their hypocritical peace words are lost in the roar of 3,000 first line planes, and the rumbling of 1,500 of the worlds most efficient tanks.

All other nations are arming in proportion. It is said that Mussolini has a fleet of two-man submarines that could blow up the English Navy. The nations are ready to spring at each other's throats upon the slightest pretext. They are not yet ready to beat their swords into ploughshares, and their spears into pruning hooks. Rather are the words of Joel, the Prophet being fulfilled today:

"Proclaim ye this among the Gentiles. Prepare war, wake up the mighty men, let all the men of war come up: Beat your ploughshares into swords, and your pruning hooks into spears: let the weak say, I am strong." (Joel 3:9,10.)

Roger W. Babson, speaking before the students of Hendrix and Arkansas State Teachers Colleges, envisions another world war before 1950. He said: "Frankly, I believe you are to see very perilous times. Only a spiritual awakening can prevent another great war before 1950, into which the United States will necessarily be drawn." These are not idle words. They are not the words of a fanatic. On the other hand this statement expresses the convictions of all well informed persons, and all really great thinkers, whether they be Christian or not. Nevertheless only a comparatively few have their eyes open to recognize the fearful situation that confronts us today. The majority sleep on either because of indifference, ignorance, or a false optimism.

Yet if the God-fearing, Bible-loving people of America will awake out of their sleep, and throw off their lethargy, it is not too late to stem the tide of atheism and ungodliness, and turn the sinister forces that are attempting to destroy our civil and religious liberty. I believe it is the only hope of preserving Christian civilization in America. Petty doctrine and denominational differences must be put aside, and we must take the Bible, and nothing but the Bible, and together get on our knees, confessing our sins, and the sins of our nation, and cry mightily to God, in the name of the Lord Jesus Christ, in importunate prayer: "O Lord revive thy work in the midst of the years; in the midst of the years make known: in wrath remember mercy." Unless such prayer is made; unless a back-slidden church returns unto the Lord; unless God is honored, and Jesus Christ is lifted up as the only and all-sufficient Savior of men; unless the Bible is respected and revered as the Word of God; unless the love of God is put back into human hearts: I say, unless these things are done, the civilization we have possessed, and the religious liberty we have enjoyed ever since the adoption of the Constitution of the United States, *is doomed!*

The hand of the Lord is not shortened, that it cannot save, neither is his ear heavy that it cannot hear, *but persistent sin and disobedience are sure to bring judgment.* How great the need for this nation to pray: "In wrath remember mercy." In this crisis there is no help in any man, or any group of men. This is especially true when God, his revealed Word, and Jesus Christ, the Son of God, are deliberately ignored.

"The arm of flesh will fail you,
Ye dare not trust your own."

But, "The eye of the Lord is upon them that fear him, upon them that hope in his mercy." And, "Blessed is the nation whose God is the Lord."

As followers of the Lord Jesus Christ, as those who have been redeemed and washed in his most precious blood, we must put on the whole armour of God, and, "be strong in the Lord, and in the power of his might." *for, we war not against flesh and blood, but, "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."*

With King David let us say: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth." And with King Jehoshaphat, when the children of Moab and Ammon came up against Judah and Jerusalem, let us say: "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." (2 Chron. 20:12.)

God is yet saying as he said to Israel: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land." (2 Chron. 7:14.) May God in mercy open the eyes of Christian America, and help us pray down a nation-wide revival of supernatural religion, before it is too late!

The Preacher's Mother

By Mrs. Belva Zinn, Purdy, Mo.

She was a little old woman, very plainly dressed in black bombazine, that had seen much careful wear. Her bonnet was very old-fashioned, and people stared at her tottering up the aisle of the church, evidently bent on securing one of the best seats, for a great man was to preach that day. The house was filled with splendidly dressed people who had heard of the fame of the preacher, of his learning, his intellect and goodness, and they wondered at the presumption of the poor old woman. She must have been in her dotage, for she picked out the pew of the richest and proudest member of the church and took a seat.

Three ladies who were seated there beckoned to the sexton, who bent over the intruder and whispered something. But she was hard of hearing, and smiled a little withered smile, as she said, gently, "Oh, I'm quite comfortable here, quite comfortable." "But you are not wanted here," said the sexton pompously, "there is not room. Come with me, my good woman; I will see that you have a seat." "Not room?" said the old woman, looking at her shrunken proportions, and then at the fine ladies, "why, I'm not crowded a bit. I rode ten miles to hear the sermon today, because . . ."

But here the sexton took her by the arm, shook her roughly in a polite underhand way, and then she took the hint. Her faded old eyes filled with tears, her chin quivered: but she rose meekly and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the space she left vacant, she said gently, "I hope, my dears, there will be room in Heaven for us all." Then she followed the pompous sexton to the rear of the church, where in the last pew, she was seated between a threadbare girl and a shabby man.

"She must be crazy," said one of the ladies in the pew which she had first occupied. "What can an ignorant old woman like her want to hear Dr. . . . preach for? She would not be able to understand a word he said; those people are so persistent! The idea of her forcing herself into our pew! Isn't that voluntary lovely? There's Dr. . . . coming out of the vestry. Is he not grand?"

"Splendid! what a stately man! You know he has promised to dine with us while he is here."

He was a commanding looking man, and as the organ voluntary stopped, and he looked over the great crowd of worshippers gathered in the vast church, he seemed to to scan every face.

His hand was on the Bible, when suddenly he leaned over the reading desk and beckoned to the sexton, who obsequiously mounted the steps to receive a mysterious message. And then the three ladies in the grand pew were electrified to see him take his way the whole length of the church to return with the old woman.

When he placed her in the front pew of all, its other occupants making willing room for her, the great preacher looked at her with a smile of recognition. And then the services proceeded, and he preached a sermon that struck fire from every heart.

"Who was she?" asked the ladies who could not make room for her as they passed the sexton at the door.

"The preacher's mother," was the reply.

HELL

Contributed by Eld. John B. Rollins, Purdy, Mo.

Wide was the place,
And deep as wide, and ruinous as deep.
Beneath, I saw a lake of burning fire,
With tempest tossed perpetually; and still
The waves of firey darkness 'gainst the rocks
Of dark damnation broke, and music made
Of melancholy sort; and overhead,
And all around, wind warred with wind, storm howled

To storm, and lightning, forked lightning crossed,
 And thunder answered thunder, muttering sounds
 Of sullen wrath; and far as sight could pierce,
 Or down descend in caves of hopeless depth,
 I saw most miserable beings walk,
 Burning continually, yet unconsumed;
 For ever wasting, yet enduring till;
 Dying perpetually, yet never dead.
 Some wandered lonely in the desert flame,
 And some in fell encounter fiercely met,
 With curses loud, and blasphemies that made
 The cheek of darkness pale; and as they fought,
 And cursed and gnashed their teeth, and wished to die,
 Their hollow eyes did utter streams of woe.
 And there were groans that ended not, and sighs
 That always sighed, and tears that ever wept,
 And ever fell, but not in Mercy's sight.
 And Sorrow, and Repentance, and Despair
 Among them walked, and to their thirsty lips
 Presented frequent cups of burning gall.
 And as I listened, I heard these beings curse
 Almighty God, and curse the Lamb, and curse
 The earth, the resurrection morn; and seek,
 And ever vainly seek, for utter death.
 And to their everlasting anguish still,
 The thunder from above resounding spoke
 These words, which, through the caverns of perdition
 Forlornly echoing, fell on every ear:
 "Ye knew your duty, but did it not."

—Robert Pollock.

TALALA, OKLAHOMA

Dear Readers of the Gem:

We will say we certainly do enjoy reading the many good messages and reports in the Gem paper. We are always glad to hear of the good work that is being done for the Lord.

We are thankful for what the Lord means to us through our daily walks of life. We often wonder how people get along without His guiding hand to lead them through the trials and temptations that come to us in this old sinful world. Sometimes life looks dark and dreary, but when we go to the Lord in prayer the way seems brighter, for He said, "I am the way, the truth, and the life." If we stay in the way of Jesus, we will be a light for the world.

We want to report that the Lord is still blessing our church. We are proud of our new floor and expect to put up the ceiling soon. We are also happy over our lighting system, and Sister Carson Mendel bought another new Coleman lamp for the church.

We have a wonderful group of boys and girls from eight to thirteen years, organized for choir and Bible study on Sunday afternoons. Sister Castleberry is their teacher. She and the children are putting their whole hearts into the service. We also have a Young People's Bible class on Sunday evening, with Sister Wilson as teacher. We went to the Mission rally at Lawnwood church the 10th of the month and had a wonderful time. The next rally will be held at our Zion Hill church October 8th, an all day service, with preaching service at night. We are expecting a large number from the different churches.

We want to say that we are real proud of and thankful for our faithful pastor, Charles Wilson, who drives 35 miles each Sunday, also Wednesday nights for our prayer service and Mission and Bible study.

We are starting our revival on the night of Oct. 10th, with Eld. Melvin Bingham of the Tulsa church as evangelist. We ask that all who read this will pray that it may be a harvest of many souls for Christ.

May the Lord's blessings be upon all His believing children the world over, is our prayer.

Daisy Merchant, Mission Pres.

QUESTION

Is Baptism a door into the visible church, and do we withhold fellowship until Baptism?

Rev. William Buster, Thebes, Illinois.

OBITUARY

VINCENT—The Free Will Baptist Church of Neola lost one of its most valued members when death suddenly claimed the life of Mrs. Annie Vincent in the early hours of August 27th. She was fifty-five years of age at the time of her death.

She was married to James O. Vincent December 25, 1898. To this union three children were born. One baby, Marguerite, preceded her in death, as did her father and two brothers. She is survived by her husband, her mother, Mrs. Martha Hampton, two children: Wade Vincent of Lindsay, Calif., Maxine of the home address, and three grandchildren: James Emerson Vincent who made his home with his grandparents, Keet Vincent of Neola and Mrs. Aileen Willis, and great granddaughter, Martha Ann Willis of Greenfield, Mo.

She was converted when seventeen years old at the Olive Branch church. In 1910, when the Mt. Olive church was built, and the Free Will Baptist organized, she and her husband joined. She has been a faithful member since that time, except for a few years when her home was in California. She loved her church and attended services whenever her health permitted.

She will be sadly missed by her loved ones, her church, her friends and neighbors, but we rejoice in the fact that she had said only a few days before her death that she was fully ready and willing to go.

Funeral services were conducted Monday afternoon, August 30th, by Eld. Winford Davis in the presence of a large congregation of relatives and friends.

DAUBER—Delores Alene Dauber, daughter of Elder and Mrs. C. M. Dauber, was born July 31, 1937, and departed this life September 26, 1937, having reached the age of one month and twenty-six days.

Her stay with us was brief,
 And she leaves a vacant place;
 But in Heaven she knows no grief,
 And sometime we'll see her face.

Heaven to us is even nearer,
 As we think of her sweet rest;
 And her life in Heaven is dearer,
 For we know God's way is best.

She leaves to mourn her departure, her father and mother, two brothers and one sister: Norman, age six, Evelyn, age four, and Lyle, age two years.

The funeral was held on Monday, September 27th, at Green Grove church, at two o'clock p. m. conducted by the writer in the presence of a host of friends.

Burial was in the cemetery near by.

As a token of the esteem in which we hold Bro. Dauber in the ministry, all ministers present sat in a body.

Opening prayer was made by Eld. C. A. Phillips, and Eld. Noel Turner made the closing prayer.

Music was furnished by the New Harmony Male quartet.
 —Eld. Archie Cooper.

A CORRECTION

In last month's issue of the Gem, under "How to Get to Hannon for the State Association," printed on page 13, delegates who desired to receive mail during the Association were directed to have their mail sent to Liberal, Mo., and it would be brought to them at the church by a member of the church who is mail carrier and lives in Liberal.

Now, this is not being fair to the Hannon post office: for there is a post office right in Hannon, and the postmaster is none other than Bro. O. G. Bicknell, who has been an active member of Hannon church for many years, and he will be delighted to handle your mail. Please remember that Bro. Bicknell will give willing efficient service to every one having occasion to patronize the post office in Hannon, Missouri.
 —The Editor.

F. W. B. LEAGUE REPORTS

MT. OLIVET LEAGUE REPORT *Yeta Garrett, Reporter.*

I will endeavor to send in a report of the League work here at Blue Eye for the past six months.

With our president, Bro. Cue Butler, and Sister Gertie Butler, secretary and treasurer, we as Group Captains and laymembers of our League, have been trying in our weak way to go forward for the cause of Christ.

We feel that our League work has advanced in having several new members added to our number. We now have four groups instead of three.

Some of these members are just young converts. We believe they are making a good start in joining in the league work.

We desire an interest in your prayers, that we may grow stronger in His service, and that our league will have greater influence.

Others May-You Cannot

If God has called you to be ready like Christ, he may draw you into a life of crucifixion and humility, and put on you such demands of obedience, that he will not allow you to follow other Christians, and in many ways he will seem to let other good people do things which he will not let you do.

Other Christians, who seem very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, he will lead you into some deep mortification that will make you despise yourself and all your good works.

Others will be allowed to succeed in making money, or having legacy left to them, or in having luxuries, but it is likely God will keep you poor, because he wants you to have something far better than gold, and that is a helpless dependence on him, that he may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord will let others be honored, and put forward, and keep you hid away in obscurity, because he wants to produce some choice fragrant fruit for his coming glory, which can only be produced in the shade.

He will let others be great, but keep you small. He will let others do a work for him, and get the credit for it, but he will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, he will let others get the credit for the work

which you have done, and this will make your reward ten times greater when Christ comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, and for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as he pleases with his own. He will not explain to you a thousand things which may puzzle your reason in his dealings with you. He will take you at your word; and if you absolutely give yourself to be his love slave, he will wrap you up in a jealous love, and let other people say and do many things that you cannot do or say.

Settle it forever, then, that you are to deal directly with the Lord Jesus, and that he is to have the privilege of tying your tongue, or chaining your hands, or closing your eyes, in ways that he does not deal with others. Now, when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Lord Jesus over your life, you will have found the vestibule of heaven.

"What things are gain to me, those I counted loss for Christ."—Phil. 3:7.
—Selected.

PAINTSVILLE, KENTUCKY

Dear Editor and Gem Family:

We will give a brief report of the Big Sandy Yearly Meeting, which met with the Rock House church, beginning on Friday, September 24th, and continuing three days. It was called to order by the Clerk, Millard Vanhoose.

F. S. Vanhoose of Paintsville, Ky. was elected Moderator, with Brother Ervin Rice assistant Moderator.

Moderator appointed committees.

A number of preachers were present and we had some real old time preaching.

Letters from the different quarterly meetings were called for, and five of them reported by letters, with delegates present.

The Johnson County Quarterly Meeting letter was read, with 22 churches, 2,490 members, 52 preachers, and \$5.00 with their letter.

Lawrence County, Ky. Q. M. letter was read, with six churches, 484 members, ten preachers, and \$5.00.

Tug River of W. Va. Quarterly Meeting was read, with six churches, 177 members, 11 preachers, \$5.00 with letter

Mingo County Q. M. of W. Va. letter was read, with 7 churches, 200 members, 10 preachers, and \$10.00.

Pike Co., Ky. Q. M. letter was read, with five churches, 205 members, five preachers, and \$5.00 with letter.

Motion carried that Recommendation cards be given to all ministers in good standing.

Report of Committee on Location, which was accepted, sends the next session of our Y. M. to Paintsville church; to be held the fourth Saturday and Sunday of September, 1938.

Motion carried to send \$10.00 with Tri State Association letter, when convened with Sandy City church the third Saturday and Sunday in October, 1937.

Delegates appointed to Tri-State Association are: Millard Vanhoose, Bro. Dodge Coleman, Bro. Charley Pennington, Bro. Willie Moore, Bro. G. D. Stamper.

Money received with letters, \$30.00
Am't carried over 41.90
From Finance Committee 10.11

Total receipts 81.11
Sent to Tri-State Ass'n..... 10.00

Balance on hand \$71.11

Time would fail us to tell all the good things that happened, but the Lord sure did bless, and one of the best yearly meetings we ever had was the result.

May God bless all who attended and showed their willingness in taking care of the people.

F. S. Vanhoose, Moderator,
Millard Vanhoose, Clerk.

ARK. STATE ASSOCIATION

By the Editor

The editor had the privilege, the blessed privilege, of attending the Arkansas State Association, October 1st and 2nd. They met at Branch, about 30 miles nearly east of Ft. Smith, Arkansas. A good delegation was present, the usual business was transacted, and there was some good preaching. There was some really good singing, there was praying, shouting and testifying, and in it all the presence of the Lord was manifested It was good to be there.

I met a lot of brothers and sisters I have known for some time, and made several new acquaintances; and I was glad for the brotherly love and Christian fellowship which were so evident.

I got a nice lot of subscriptions and sold several of our Treatise. I am thankful for the subscriptions; but still more thankful for the spiritual blessings received. May the Lord bless all you good people of Arkansas; you have accomplished much; and may you accomplish much more.

MISSION MANUALS

The Mission Manuals, prepared and printed by and for the Missouri State Mission Association, are now ready for distribution. These are for Mission workers everywhere.

These Manuals set forth the aim and purpose of missions, with Constitution and By-Laws, and Suggestions about How to Organize and Conduct Missions.

Price: 10c each, \$1.00 per dozen. .
Send orders to
Miss Tommie Franklin, Desloge, Mo.

The Characteristics of a True Christian

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

As we are living in such terrible times, and seems as though so many people are failing to live their Christian life, we are impressed to write on the subject, "The Characteristics of a True Christian." We want to deal with the subject by steps.

1. A NEW BIRTH.

We understand that there are a lot of people that would like to get away from the old idea that you have to be born again, but the word of God is just as binding as it ever was, and I read, Jno. 3, Jesus' own words, "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God." No doubt, Nicodemus couldn't understand, and there are a lot of people that can't understand, in fact there is no one that can understand the great miraculous conversion of a soul, but that does not give you or any body a right to question Jesus about it, as Nicodemus did. But there are a lot of people that do that very thing today, but remember, as the first step of this message that you must be born again.

2. A NEW DRESS.

Now I am a great believer in the Word, and the Word says in 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new." So then we must have a new dress. Now I am not talking of the kind of clothes you wear, although we could say a plenty about that, but we don't have the room to put all that in here; so we will talk about something more important. Turn to Isa. 61:10, "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." This simply means our outward appearance before man, God said that man looketh on the out side but God looks on the heart. So people look on us and expect to see some sign of a Christian. We are to be witnesses here and abroad.

3. A GROWTH.

God's Word says in 2 Peter 3:18, "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." So God expects us to grow, not to be babies all our lives. We have a lot of 40 year old babies in our churches; therefore we can't feed them any meat. Paul said, "When I was a child I spake as a child, but when I became a man I put away childish things." We need to put away a lot of childish things and get into things for men. There is a doctrine going around that says the Bible says, that if we will get the baptism of the Holy Ghost we will have all the carnal nature removed. Now I am poor but if any body will bring or write and tell me where that Scripture can

be found, I will gladly send him a five dollar bill. We grow in grace and in the knowledge. No baby ever became fully grown in one day's time, neither did any Christian become fully grown in even a few years. You will notice the Word said, Grow in grace, not into grace, as some would have it, but you first get into grace, then do your growing.

4. A RADIANT LIFE.

The word radiant means emitting rays of light, which shines brightly. So turn to Matt. 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If you are a real Christian, your light will shine. We could dwell on this for a long time, but we won't, but let us think of a few ways to let our light shine. Did you ever ask the Lord to make your light shine with His beauty? By faith, by works, by righteousness? There are several ways to let our light shine. The globes of our lamps will become dirty, and we have to clean them up, a good house keeper is one who washes the lamp chimney when she washes the dishes; so we as Christians must keep the globe clean so our lights may shine. There are a lot of people that would think their light was brightly shining, but the spots on their lives keep the light from shining very far. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world."

5. A SERVICE.

A true Christian is one who is willing to be a servant, and to be a servant we must be ready for service. God has no use whatever for a lazy person. James said, "be ye doers of the word, and not hearers only." There are so many people that are like a sponge; they can absorb a lot, but when it comes time to work, they are always out of place.

6. A SACRIFICE.

The Christian life is one of sacrifice,

WHAT BECAME OF A LIE

Contributed by Mrs. Grover C. Pruett,
Shoshone, Idaho.

First somebody told it,
Then the room wouldn't hold it,
So the busy tongues rolled it,
Till they got it outside.
When the crowd came across it,
And never once lost it,
But tossed it and tossed it,
Till it grew long and wide.
From a very small lie,
It grew deep and high,
Till it reached to the sky,
And frightened the moon,
For she hid her sweet face,
In a veil of clouded lace,
At the dreadful disgrace,
That happened at noon.

Paul said in Rom. 12:1, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." We must remember that God gave his only Son that we might be saved. Christ sacrificed his life for us, so we must be willing to sacrifice for him. Jesus said, "If any man will come after me, let him deny himself and take up his cross and follow me." There are a lot of people who will serve God if it does not rob them of anything, but when they have to sacrifice for Him they will not. Some are so determined to gain in this world's goods that they will not give to the cause of God. I thank God that He saved me all over when He saved me, pocket book and all.

7. A WALK.

There are times in our Christian life that we have to walk instead of run. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." (Col. 2:6) Walk as in new life (Rom. 6:4); walk by faith (2 Cor. 5:7); walk in the spirit (Gal. 5:1); walk in love (Eph. 5:2); walk in caution (Eph. 5:15); walk in Christ-likeness (1 John 2:6).

8. A VICTORY.

Thank God this life does not have to be in vain, because there waits for every one that is faithful to the end a mansion in the sky. John 14:1-3 "Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself: that where I am ye may be also." So Jesus is coming back again, and we must be ready for Him or we will not be able to go with Him. It behooves you and me to be ready at all times. I am satisfied in my own mind that He is coming; so I intend to try to be ready. I have loved ones in heaven that I intend to meet one of these days. I know that I will never have much of this world's goods, but thank God I will be rich when I get up there. So may this message be a blessing to all who read it, I remain your humble servant.

—F. C. Z.

This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers,
A terrible crew;
And while headlong they hurried,
The people they tarried
And troubled and worried,
As lies always do.
And so evil boded,
This monstrous lie goaded,
Till at last it exploded,
In smoke and in shame,
When from mud and from mire,
The pieces flew higher,
And hit the sad liar,
And killed his good name.
If you would build amain,
And build to stay,
You must find God again,
And go His way.

MISSIONARY DEPARTMENT



ELD. T. H. WILLEY,
OUR MISSIONARY TO
SOUTH AMERICA,
CRISTOBAL, PANAMA CANAL ZONE



ELD. WINFORD DAVIS,
SEC. FOREIGN MISSIONS,
WESTERN ASSOCIATION,
MONETT, MISSOURI.

The Regions Beyond

Aboard the S. S. Margaret Lykes, Between Galveston, Texas and Tampa, Florida, Sept., 15, 1937

Dear friends:

As we are headed toward the field of our labors, we wish to express our gratitude to the many friends who have sent us their wishes for a bon voyage, with their promises to continue in prayer and support of this department of our church. When we entered our cabin there were two beautiful bouquets of flowers, two dozen roses from our people at Durham, North Carolina and a dozen gladiolas from the ladies of the Bryan, Texas church. Saying it with flowers and words gives us every possible encouragement at this time, and especially as we are on our way into a pioneer field. It is much easier when one goes to an established station with living quarters and other missionaries already on the field than to enter a field where the Gospel has never been published, build houses, and lay the foundation for a permanent work. We are profoundly conscious of the task we face, and within ourselves would never be equal to the responsibility, but our God shall enable us as we move step by step.

We left Bryan, Texas with a trailer loaded with trunks and boxes, con-

taining supplies we could not obtain in Panama. On arriving in Houston, we were informed that we were to embark from Galveston. After a rather hard trip due to tire blow-outs, we arrived good and tired. The following afternoon a number of our Bryan folk came down to see us off. Bro. and Sister Clint Cloud, Mrs. Jack Bullard, Mrs. Chas. Moeimham, Mrs. Withers, and our good neighbor Sister Vance. We regretted that they had to leave before the boat pulled out. The boat was nine hours late getting off, but when we got started after mid-night it was no trouble to know this by the usual noise of short sharp commands and blasts loud enough to awaken the dead.

As we moved, there were a thousand and one thoughts crowding in upon our minds, thoughts of our loved ones, of our people, great numbers of whom are now holding the ropes in many ways, and making it possible for us to obey our Lord when He commands us to go forth and take His Gospel.

Our hearts are filled with thanks as we read a vote of confidence sent to us from the Indian Creek Association in Missouri. You shall never realize what these little things mean to us. True love that makes a home and family can never live in the atmosphere of suspicion and distrust, and this is just as true of us as workers

and missionaries. While there are numbers who might place question marks after our names, there are greater numbers who during these two years have demonstrated their interest and confidence, it is with the hope that the first might be convinced that we go with the approval and blessings of the Lord, and as a result are helped in the program, and that we might never disappoint those who from the first have placed explicit confidence in our consecration to the task.

Thoughts of the North Carolina State Association in session as we were leaving were also upon our minds.

Our first stop will be at Tampa, Florida, then on to Havana, Cuba. We plan to send you letters from both places. Life aboard ship is rather monotonous, but we went aboard with the determination to keep busy with important and useful things. We are offered the opportunity to study and brush up on Spanish and, at the same time, have a word of testimony for our Lord with passengers and crew. So far our family have been very good sailors.

We are just now coming in sight of Tampa, Florida.

Your Missionary Family,
—The Willey's.

Address: Cristobal, Panama,
% American Bible Society.

COLLEGE OPPORTUNITY FOR BOYS

In addition to one hundred and fifty thousand dollars worth of free scholarships to high school graduates, I am able to place boys, and sometimes girls, with a large, reliable firm for part time employment which enables them to earn their living expenses and pay for whatever additional subjects in college they may want that the scholarship does not include or provide.

I shall be interested in hearing from boys and girls who can answer the following questions in order that I may keep your name on file, and as fast as I can place you I will have you come to Chicago where you may attend college in the nation's largest, oldest, and finest conservatory of music

1. Do you sing?

2. What instrument do you play?
3. Are you interested in a musical education?
4. What do you intend to do with your music?
5. Would you like to teach?
6. How long have you studied?
7. What is your age?
8. Are you a high school graduate?
9. Are you a church member?
10. What denomination?

Leonard Earl Harris,
306 South Wabash Ave.,
Chicago, Illinois.

NO HANDS BUT OURS

By Ora Black, Huggins Mo.
Christ has no hands but our hands,
To do His work today;
He has no feet but our feet,
To lead men to His way;

He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked,
What if the print is blurred?

What if our hands are busy
With other work than His;
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn;
How can we hope to meet Him
And hasten His return?

Second Coming of Christ

Continued from page two

there's nothing I can do." Oh yes, I say, There is something for each individual to do: there are souls going out into eternity unprepared to meet God in peace. And I wonder if we Christians have stopped and told them about the love of Christ, Christians, if there ever was a time we need to be working for God, it's now. We find so many so-called Christians today, sitting down on the job, interested in most everything else but something for God, going out after the worldly pleasures. But the Bible tells us of a time when people will be lovers of pleasures more than lovers of God. Christians, it is our duty as Christians to stand firm for Christ, and wherever we go hold up the blood stained banner of the great King Jesus. We may start to live a Christ-like life, but if we don't work at the job we will not receive the home that Christ has gone on to prepare for us. The promise is to those that endure to the end.

Pray for me, that I will be found faithful to the end, and be the servant that God wants me to be.

Christ and the Kingdom

By Eld. Kenneth Turner, Granby, Missouri

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Hebrews 1:1, 2).

Explained in these two verses is the fact that God, in all ages, has spoken to His creation. What could have been the theme of His message, and what could He have said? We find it plainly written throughout the Bible, both in the Old and New Testaments, pointing to the one climax: that, stated in a few words, is the Plan of Salvation, with Christ the Savior who is to come as King to make an end and fulfillment of so many prophetic Scriptures concerning His second coming. I really believe that, in general, the prophetic visions of old were largely to point out Christ's second coming, when He will be with His redeemed, bringing peace to the earth, nationally, which has never been done as yet. It is true with the saying of Jeremiah, that people would say Peace, peace, when there is no peace. Because there is no peace except it be found in God and Christ, it will never be the case until Christ Himself comes to rule.

Now, I know we are sometimes prone to try to see and believe that all the prophecies concerning Christ and His kingdom were fulfilled at His first advent: but let us earnestly, carefully, honesty and prayerfully reason out the answer to a few of the following statements worded in God's holy writings. I am one who tries to trust Him for the right conception of His Word. May God help us as we think of these Scriptures that God has spoken to the fathers by the prophets:

God's Message to the Fathers by Isaiah

"And the loftiness of man shall be bowed down, and the haughtiness of man shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish" (Isa. 2:17, 18). From this statement we are sure there must be a time when loftiness and haughtiness will be abased, which we know is now running at an elevated height, with such a proud haughty spirit that little thought is taken of the humility taught in Christ. But there must be a time when such will be stopped. Isaiah also says here, "The Lord ALONE shall be exalted in that day." The one word, "ALONE," means something. When in past history can we find the Lord being exalted by all and above all? Has that time ever appeared yet? and a time when all the idols of this world have been done away with? If so, when?

God speaks again by the mouth of Isaiah, saying, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall

lie down together, and the lion shall eat straw like an ox. And the suckling child shall play on the hole of the aspidochelone, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:6-9). We think on this, may we be impressed to the right understanding. Animals, vicious and timid, associating together, sleeping and feeding together in friendly manner! And too, a little child leading such beasts makes us know that some change in animal nature will have to take place before such a thing will be done. If there is any one who thinks maybe that time is here, just think again and decide, would I permit a child of mine to go in with such animals? And what mother would there be who would let her sucking child sit and play among poison reptiles? There is coming a time when such will be the case and no hurt will come nor destruction to any: for the earth will be so full of the Spirit and presence of the Lord that all will be peaceable and lovely. An Eden on earth again. Has that time been here since the fall of man?

In reading Isaiah 66 we find that there is to be a time when a person reaches an hundred years old is yet a child. It will be a time on earth when people shall enjoy the works of their hands: "they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the works of their hands." We know that this is not the true situation today. If so, why are the homes and possessions of hard working families taken from them, leaving them in want? We will have to look for a future fulfillment, which could be, and no doubt will be, when Christ comes with His peaceful reign. Study the entire book of Isaiah prayerfully and see the number of times he speaks of this period of time we are speaking of.

God's Message to the Fathers by Jeremiah

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. 23:5-8). We know that the King referred to here is Christ. But has Christ ever taken a throne as king yet? It is true that He was born King of the Jews, which He Himself admits in several places in the Gospels. But He seems to refer to a future date each time, when He speaks of His ruling as a King, as in Matt. 25:31-34. Hebrews 4 tells us that He is now our High Priest. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God . . ." Read also Heb. 7:24; 8:1; 8:4; 9:11. It is true that Jesus has gone to be in the presence of the Father for a time. So, Joseph in Egypt was placed in position to act with authority, but he did not wear the king's crown. Jeremiah says that Jesus will be a prosperous King, proving to us that He will be King; and in that time the Israelites, who are now scattered abroad, will dwell in their own land again.

Again God speaks through Jeremiah of this same time, when He says, "For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God; for they shall return unto me with their whole heart" (Jer. 24:6-7). God scattered the Jews as He said He would because of their sins; but after they have suffered enough, God will bring them again to their land of



Kenneth Turner

Palestine. Some may say this was fulfilled when Ezra and Nehemiah took some of the Jews back with them after the seventy years captivity: but God says afterwards through Jeremiah "... I will bring them again to this land: and build them, and not pull them down; and I will plant them, and not pluck them up." So it will have to be some future date, for this has not been done yet; at least there has been no national head to the Jewish race since they were scattered abroad. And too, we know that they are persecuted, killed, ill-treated and driven from every country. They are flocking back to Palestine, which will result in the fulfillment of this prophecy. God says He will give them a heart to know Him, and they will return to Him with a whole heart. The Jews rejected the Lord, and until now we know that they have not accepted Him as their Messiah, which must yet be done. Study the following verses: Jeremiah 32:37-39, where God says, "Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me" (Jer. 32:37-40). This expresses a time when Israel shall dwell safely, after God gathers them from all the countries whither He has scattered them. We must observe the difference in the carrying away into Babylon and the scattering abroad into all countries.

The Message of Ezekiel

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods" (Ezek. 34:23-25). Here Christ is spoken of as the servant of David, as He often is spoken of. He is to be this Shepherd of the Jews at some time: but up to now they have not recognized Him as such; but they will at His soon coming, if we understand the Scriptures right.

Read the 37th chapter of Ezekiel. Here the valley of dry bones is the whole house of Israel. God says He will bring them up out of their graves (that is, out of the different countries where they are now scattered), and will bring them into the land that He gave to their fathers. No doubt this very thing is being done today, making ready for the resurrection of the Jewish nation, to be ruled by God's

servant David, a peaceable kingdom. In this 37th chapter we find two sticks referred to; which symbolizes two divisions of the Israelitish nation. They shall be brought together by Christ's coming, as one united nation again. But up until now, the Jews being scattered abroad, are some under one flag, and some under another. But the time must come when the servant of David (Christ) shall reign over the Jews in their own land. Read Ezek. 37:25, 32.

By reading the 47th chapter of Ezekiel, we see there will be a time when the Jews will again possess the same land, with the same borders that Joshua assigned to them, spoken of in Numbers, chapter 34. But he goes ahead in the 48th chapter and tells us that each tribe is to have a different location within the boundary, than they had before they were scattered abroad, Joshua, chapters 13, 14, 15, 16, and 17, proving it to be a different time. If they do not live to possess it, why need it be assigned to them?

The Message by the Prophet Daniel

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44). Here Daniel is talking to king Nebuchadnezzar, who has just had a troublesome dream, and has called Daniel in to give the dream and its interpretation. In this dream, you will remember, he saw a great image, which Daniel tells him stands to represent the coming history of the world powers. The image had a head of gold which represented the Babylonian kingdom, the first world power. The image had breast and arms of silver, which represented the kingdom that would follow as a world power, which was the Medo-Persian. Next was the belly and thighs of brass, which represented the Grecian kingdom. The following is spoken of the legs of iron meaning the fourth kingdom, which was Rome, which was ruling when Christ was born. The feet were part of iron and part of clay, signifying the period of the mixture of governments that would be in the world after the fall of Rome as a world power. It seems to represent a time when there would be, some kings, some presidents, some dictators, and so on, which in fact is the condition and arrangement of the governments of today. Glancing on down the image we see that the toes are a mixture of iron and clay too, which surely means the weakness of the world governments with ten kings in power over the world. If this is a true interpretation, that time is no doubt drawing near. Have you noticed the material value in this image, how each material representing the powers is less in value than the one just before it? This fact must have a significant meaning in some way. Could it mean that the world, as time went on, became more corrupt, with less thought of God and His Word,

which we know has been and is the condition today? And Daniel says that that time (when the image is lived out) will be the time when the Stone (Christ) will come in power and do away with all world governments. "And in the days of these kings (represented by the ten toes) shall the God of heaven set up a kingdom..." If this be true, the world was not in the toe age at Christ's first advent, but in the time represented by the legs of iron, i. e. Rome, and we know that nations and governments were not done away with then as described by Daniel. This kingdom is to be altogether of a different nature, it will not be left to other people (cannot be conquered by another power as it has been up to this), but its peaceful, righteous nature will continue for ever.

Daniel speaks of the same king and kingdom when he says, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." We are all agreed that the One who receives this kingdom is Christ. Has there ever been a time when all people, all nations, and all languages have served Him? If so, when?

Daniel says again, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27). Daniel has just seen a most wonderful vision, equal to that of Nebuchadnezzar's great image, in fact it has exactly the same meaning and value. He sees four beasts, the first a Lion, which is Babylon; next is pictured a bear, representing Medo-Persia; then the leopard, which is Greece. The fourth beast is Rome. But we must notice this fourth beast and observe its diverseness from all the other beasts. It was so different and so strangely featured, that it no doubt aroused his mind. The 19th verse says, "I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful..." It even had a horn coming up among the ten horns and plucking up three of the ten horns. This horn had eyes and a mouth that spoke like a man. The 18th verse says, "I considered the horns..." The ninth verse says, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garments were white as snow..." The first appearance of this beast represented the Roman Empire, but there would be a great change take place, as Daniel considered and beheld the scene on down through the coming ages. He saw the Roman kingdom divide, (as symbolized by the two legs of Nebuchadnezzar's image, he saw the fall of the Western part with Rome as the capital, and also the Eastern

Continued on page nineteen

Pilgrims and Strangers

By Mrs. Myrtle Black, Cassville, Mo.

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared" (Exodus 23:20).

Please read Gen. 47:9 with Hebrews 11:9, 10, 13, 14, 15, 16.

We think of a pilgrim as one that travels to a distance from his own country to visit a holy place, or to pay devotion to the remains of dead saints. In Scripture, a pilgrim is referred to as one that has only a temporary residence on earth (Heb. 11:13-17). Therefore, we are all strangers and pilgrims here, seeking a city to come (Heb. 13:14). We do not belong here, but are OF another world.

The dictionary says a pilgrimage is a long journey to some place deemed sacred or venerable. In the middle ages, kings, princes, bishops, and others made pilgrimages to Jerusalem in pious devotion to the Savior. Pilgrims now resort to Loretto, in Italy, to visit the chamber of the blessed Virgin. And the Mohammedans make pilgrimages to Mecca, where their prophet is buried. In Scripture a pilgrimage is referred to as the journey of the Human Life (Gen. 47:9).

In the text used, we have the promise of a guide to keep us in the way of the journey through this life to the place which we are seeking.

Let us think of the Angel, the pilgrims guide, promised in this text, as the angel God has sent BEFORE us in the person of His Son. And he sends His angel WITH us in the person of the Holy Ghost or the Spirit.

Did you ever stop to think that when we read the history of the Israelites, we are reading the history of our own lives? Then begin at the first chapter of Exodus and read about the Israelites in Egypt, being oppressed and in bondage. How very much like the life of those who are in bondage to sin! In chapter 13, the exodus or departure begins. They had had enough of the life of bondage and opposition; so God led them into the journey for which the angel was promised, to bring them into the place which He had prepared.

Exo. 13:21—"And the Lord went before them by day in a pillar of a cloud, to lead them the way." So the Lord goes before the sinner in a cloud of conviction, to lead him in the way, which is the journey of life. God led his pilgrims by the way of the wilderness, and not by some easy path. It is a way of toil and difficulty, of peril and night. So then we must suffer in the wilderness. Then the question comes: Shall it be with or without the ANGEL of the Lord?

Chapter 14—After being led out into their journey, they experienced a most glorious and miraculous deliverance from the hands of their enemy, Pharaoh, the very type of Satan, who is

the enemy of our souls and pursues us after we have started out upon the journey toward the place prepared for us.

Chapter 15 says, That after the marvelous deliverance Moses and the children of Israel sang a song unto the Lord. Since we were delivered from the bondage of sin, we have had a new song in our hearts.

The young convert imagines, that since he has found Christ, his whole after experience is to be that of comfort. He will never be exempt from disagreeable experiences until he has entered the place prepared for him. And his first three days' journey will bring him to some bitter fountain.

Chapter 15:22, 23—The water of Marah was Israel's first disappointment. From being exulted by their glorious deliverance out of Egypt, they fell almost at once to the depths of despair. We have experienced such disappointments, especially in the beginning of our journey. But the vision of the Angel in the way lights up the wilderness. The water of Marah was destructive and poisonous as well as distasteful. Had the people drank of it, it would have wrought disease. But it was healed by the obedience of Moses to God's directions. God showed Moses a tree to heal their troubles. And, so it is true, that He has shown us a certain tree of healing—The accursed tree on which Christ died for us. The tree of death to Him is the tree of life to us. God has showed us the tree in the Gospels; applied by our faith to the bitter waters of disappointment and distress, it will surely heal them. The life of Christ was not only one of suffering, but also one of disappointments. This should be a comfort to us. And whatever our trials and disappointments, let us use this remedy, it will never fail us, even at the worst.

So we must remember, that somewhere on the way, we shall see death. The shadow of death hangs 'round every life. But he who is a true pilgrim seeking a better country that is an heavenly, or a continuing city to come, will see that death is angelic and lustrous with the glory beyond. The grave is but the last step of the way by which the Angel leads us to the place which He has prepared.

Again we need to learn that life is not all hardships. There are Elims with their springs of water and their palm trees' shade, as well as Marah (Chapter 15:27). We all know about both: but they are just stations on the way. We won't have to dwell for ever at Marah, nor can we be for ever at the pleasant Elim. Soon the Angel moves, and brings us to some other difficulty, or to a new deliverance. But the comfort is, that God is in both places. He makes the bitter sweet and the pleasant place safe.

At Marah He is the Tree of Healing, or the Healer, and at Elim, He is the Shade.

Chapter 16:1—"And they took their journey from Elim and came unto the wilderness of Sin, which is between Elim and Sinai, . . ."

Their next glorious experience was the sending of the manna. Let us look at the manna given to the Israelites for their daily bread, as a symbol of the Bread of Life, or our spiritual strength received daily by our prayers.

Read John 6:31-52. Verse 32—"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."

Verse 35—"And Jesus said unto them: I am the Bread of Life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst."

The Israelites were commanded to gather enough manna to last for just one day, and if they gathered more than enough, it was not good the next day. So we are to pray for strength for the day, and the next day we must do the same, and so on. For if we try to pray enough in one day to do for two days, or for three days, or a week, we find our strength is no good, unless we pray for new strength each day.

Now, with Egypt behind, Sinai at hand, and *Canaan beyond*, we have a picture of ourselves as a multitude of happy people marching on with our "affections set on things above, not on the earth," and "looking for a city which hath foundations whose builder and maker is God."

Now, just this to those whose strength has become weak by neglect of daily gathering of "manna." Next after the bread being sent so miraculously, there was the battle with King Amalek.

Deut. 25:17, 18—"Remember what Amalek did unto thee by the way when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary, . . ."

In our journey we realize there are some who are feeble and faint and weary who, figuratively speaking, are in the hindmost ranks and are not strong enough to be numbered in the front ranks of the battles, as we go marching on our way to meet the enemies, as we surely will, as the Israelites met Amalek. And we know, too, that the weak stragglers are always a temptation to the foe and are sure to be the first to be attacked.

But let me invite you and every one as Moses invited one in the tenth chapter of Numbers, verse 29, "And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law. We are journeying unto the place of which the Lord said, I will give it you, *Come thou with us, and we will do thee good, . . .*"

CHRIST AND THE KINGDOM

Continued from page seventeen

part with Constantinople as the capital. But the iron character and disposition would continue on down through the ages until there would be revived another such power for a short time; then would be the time of a great happening: the thrones would be cast down, and Christ Himself would sit and rule (verse 8 and 9), with the saints of the most High with Him (verse 27), which seems to harmonize with Revelation 20:6, where it says, "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 Christ, and shall reign with him a thousand years." In Matthew we find this statement: "Blessed are the meek: for they shall inherit the earth."

Daniel has revealed so much to the Bible reader about this wonderful time, that we won't have time nor space to speak of it all: but we will ask that you heed the admonition of Paul to Timothy (2 Tim. 2:15), "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." May we, as we study, ask God to direct our minds and thought.

The Message of Christ Himself

"Even the very dust of your city, which cleaveth on us, we do wipe off against you: not withstanding be ye sure of this, that the kingdom of God is come nigh unto you" (Luke 10:11). Here we are reading that Christ told His disciples to tell the people that the kingdom had come nigh unto them, and I believe it had. Christ, who was to be the King of the kingdom, was rejected and crucified, so went back to the Father, and will come again as a King who will be recognized. He was right after all, when He said, "The kingdom of God is come nigh unto you," for it had. It came close enough that many that looked upon Him knew Him not. The rejecting of Him as King postponed the kingdom for some two thousand years, or at least it has been practically that long (one thousand nine hundred four years to be exact), since He was rejected; and He has held the title of High Priest, and not the title of King as yet (Heb. 4:14).

Christ gave His disciples the parable of the fig tree, explaining when His coming as King would be. "Now learn a parable of the fig tree; When his branches are yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away" (Matt. 24:32-35). When the time should come that it would be noticed that the Jewish nation was again beginning to bud and put forth, they would then know that the time for the kingdom was near. And we have observed the fig tree (Jews) reviving

ever since the World War in 1914. This should be no disputed fact, for it is too plain, that in the year 1914 the Jews gained a footing toward possessing their own land again. And especially since that time they have been flocking back to Palestine, as God said they would. Christ says that the generation which would be living at the time of the putting forth signs as of the growth of the fig tree (the Jewish nation), should not pass till this thing would be fulfilled. If we knew just what is meant by generation we might understand more clearly how long it should take the fig tree to be in full foliage. But even at that we know the budding has started. Some say a generation means a race of people, if so, the Jews will surely see the time of their united nation again. Also we know the term generation is used in reference to the life and age of people. Some say 40 years is considered a generation. If this be true, 40 years from 1914 would bring us to 1954. But Christ said this generation should not pass till all be fulfilled and ready for His return as King, with the saints with Him. We don't know how much short of 1954 that might mean, providing a generation means 40 years.

Christ said He would come at a time when the actions of the people of the world were as in the days of Noe. It seems that that time is near at hand. But the flood this time, instead of being water, will perhaps be blood, running down the valleys deep enough to swim horses. "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs" (Rev. 14:12). This battle, which is no doubt the Battle of Armageddon, will be the bloodiest and most desperate battle ever known. With all the equipment of war at hand the winepress of the wrath of God, poured out upon the wicked ungodly world will be a tragedy indeed. It will be at this very time, that Christ will come and conquer for God's people, and be for ever with His saints and the remnant of Israel.

IN APPRECIATION

I wish to express my gratitude with deep and sincere appreciation for all the many kind things said and done for me while I was so ill during the month of August. As God would have it I was fortunate to be at home with my parents and where our own family physician could attend me.

All the lovely flowers, sympathy cards, visits etc., were greatly appreciated, but most of all I praise God for answering prayer. I sent a message to the Moody Memorial Church where five thousand people prayed for me, not only in the morning service which is the custom there, but they prayed in the evening service, at choir rehearsal, and at prayer meeting. More than that my mother and my

father's sister fasted and prayed the same morning and special prayer was offered in many of our N. C. churches. However much the doctor would have it that I had a severe case of malaria developing into typhoid, my fever which had been high for seven days left me in fifteen hours from the hour of special prayer. That same week I was able to get up. Praise God! There is no power like His power, and there is no communication with Him other than prayer. I am so glad we can pray to God who is so great, so rich, and so free: If you have not yet learned to pray, I can't tell you how much joy, peace, and happiness you are really missing. Why don't you pray? God loves you so much, won't you try to talk to Him? I do wish you would continue to pray for me. I have a great work, but a great responsibility.

May God's choice blessings be upon you in my most sincere prayer.

Yours in the service of the Master,

Leonard Earl Harris,
306 South Wabash Ave.,
Chicago, Illinois.

Announcements

The announcement of your Association, Yearly Meeting, Quarterly Meeting, 5th Sunday Meeting, or any other important meeting should be announced here. If your announcement is not here, send it in so we can print it in the next issue of the Gem.

ASSOCIATIONS

MISSOURI STATE Association will be held with Hannon Free Will Baptist Church, at Hannon, Barton Co., Missouri, beginning on Monday night before the third Sunday in Oct., 1937.

Sister Mary Wellbaum of Greentop, Mo. to preach the Mission sermon on Monday night, Sister Ruth La Brot of Flat River, Mo. alternate.

Eld. W. K. Weston of Monett, Mo. to preach the League sermon at eleven o'clock Tuesday, Eld. Cecil Campbell of Carterville, Mo. alternate.

Eld. S. H. Marcum of Cameron, Mo. to preach the Introductory sermon for the Association Tuesday night, Eld. G. W. Scott, Jr. of Mountain Grove, Missouri alternate.
Eld. Winford Davis, Clerk, Monett, Mo.

WESTERN GENERAL Association of Free Will Baptist will convene with Oak Grove church, about eight miles north of Norwood, Mo., on Tuesday night before the second Sunday in November, 1937 (Nov. 9, 1937).

Eld. I. W. Yandell of Oklahoma City, Okla. is to preach the Introductory sermon, Eld. Melvin Bingham of Tulsa, Okla. alternate.

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

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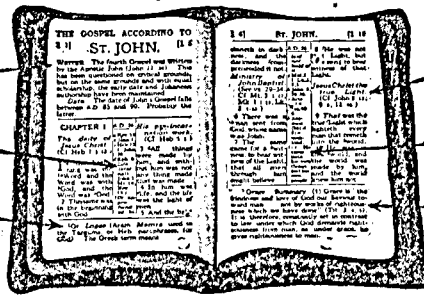
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