

The Free Will Baptist Gem

ORGAN OF THE MISSOURI STATE ASSOCIATION OF FREE WILL BAPTISTS
IN CO-OPERATION WITH THE NATIONAL ASSOCIATION

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\$1.00 per year.

From Bethany to Gethsemane

By George W. Wilson. Whittington, Illinois.

First Day of Passion Week

In the morning of the first day of the week came a momentary gleam, as of victory, as He rode towards Jerusalem on an ass. Great multitudes came forth to greet Him—clothes and palm branches they spread in the way, and cried: "Blessed is the King that cometh in the name of the Lord."

Suddenly, turning the shoulder of Olivet, He beheld the whole city of the Great King spread out before Him, glowing with splendor in the morning sun. How proudly she reared her battlements beyond the valley! How beautiful her temple and her palaces! How strong her majestic towers. But in her coming rejection of Himself He read the sentence that would doom her pride, her strength and her beauty to destruction; truer patriot's tears were never shed than when Jesus wept over the doom of Jerusalem. Winding down, possibly through Gethsemane to the bottom of the Kidron, they climbed the steep beyond, and entered the city. That day He moved about unhindered and, at evening returned to Bethany.

Second Day of Passion Week

Approaching the city on the second day of the week, He sought fruit on a wayside fig tree, and finding none, He cursed it and passed on. He turned out again from the temple the money changers who had profaned His Father's house; He exercised undisputed authority, the populace supporting Him; His enemies held themselves in check, and evening found Him once more in retirement at Bethany.

Third Day of Passion Week

On the third day the disciples saw

the fig tree withered; and the incident was used to teach the value of faith. In the temple the Sadducees demanded by what authority He acted, and He asked them first to say whether the baptism of John was from heaven or from men; and caught them on the horns of a dilemma. For reasons of their own they professed ignorance, and Jesus declined to answer their question. Then, by the parables of the two sons, the vineyard, and the wedding feast, He emphasized the vanity of profession without obedience in religion, and showed how great privileges misused issue in heavy penalties.

A question as to the legality of paying tribute to the Emperor elicited His famous reply. On being shown a coin with Caesar's image on it, He said: "Render unto Caesar the things which are Caesar's, and unto God the things which are God's." Baffling the Sadducees with their cunningly constructed case as to marriage in a future state, He proved from the law, which they accepted, the doctrine of immortality which they denied. If God is the God of Abraham, Isaac and Jacob, these men are alive; for He is not the God of the dead.

Then it was the turn of the Pharisees; and a lawyer asked which was the great commandment in the law, a question often discussed by the scholars among the Rabbis. Jesus summarized the whole into love to God, and love to man. The lawyer was satisfied, and Jesus said to him: "Thou art not far from the kingdom of God."

Then He turned to question the Pharisees, and they confessed that Messiah should be the son of David. "How then," said Jesus, "If He be

David's son, does David in the Spirit call Him Lord?" His questioners were silenced.

Then followed a discourse of warning and rebuke to those leaders who had so grievously misled the people. The touching incident of the widow's mites served to show wherein the value of a gift for God consists.

Certain Greeks, desiring to see Jesus, suggest to Him the glory to be achieved as the Savior of all nations. A vision of the sacrifice through which this glory must be achieved depressed Him for a moment, but He is cheered by a voice from heaven.

Olivet

Leaving the city and climbing Olivet in the evening, the beauties of the temple bathed in the wondrous hues of sunset, drew the attention of the company. Then came to Jesus thoughts of the contrast between that gorgeous scene and the utter desolation that should soon overwhelm the holy mountain. He painted a vivid picture of the calamities of the last days, enforcing the lessons He sought to teach by the parables of the good man of the house, the good and evil servants, the ten virgins, the talents, and the sheep and the goats.

Fourth Day of Passion Week

That same evening, whereon the fourth day began, the leaders of the various sects, whom He had so denounced, forgetting their differences in a common sentiment of hatred towards the Prophet of Nazareth, met to plan His murder. They feared to make a public arrest while the crowds were yet in the city for the feast, lest a tumult should ensue. Their purpose was hastened by the offer of Judas Iscariot, one of the twelve, to betray Him quietly into their hands. Jesus knew of the plot and mentioned it, but none understood. So for a pitiful thirty pieces of silver, the

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Eld. B. F. Brown, Acting Editor.

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REPORT OF REVIVAL AT MERL'S CHAPEL CHURCH

The meeting began April 20th and continued for two weeks, with Rev. H. B. Smith of Mt'n Grove, Mo. as evangelist. The power of God was manifest all through the meeting. Though our services were hindered several nights by rain and high water, God gave us a revival any way. There were two conversions and two renewals, and others yielded their lives for service.

Bro. Smith came as a stranger to most of the church, but soon won the affection of all he met. His work with us was greatly appreciated. It has been our privilege to know Bro. Smith for a number of years, and we were very glad to have him with us for this revival.

On April 22nd, it was our privilege to meet with a group of Free Will Baptist brethren in the home of Rev. Bert Hall, at 2510 West Nickles St. in Springfield, Mo., where a church was organized. They have purchased a lot to build on and are already starting to build a church house. May we give them a helping hand

Members present at the organization were Brothers Bert Hall, John Mace, O. L. Allen, O. L. Claxton, Henry Long, George Deckard, Ezra Vestil, H. M. Cope and Rev. Highfill.

"Thanks be unto God which giveth us victory through Jesus Christ our Lord."

—O. T. Allred.

NAT'L FREE WILL BAPTIST SUN. SCHOOL CONVENTION

to convene with
HIGHLAND PARK
FREE WILL BAPTIST CHURCH
242 Victor Avenue
Highland Park, Michigan
July 14, 1947.

PROGRAM

THEME: "Search the Scriptures"
(John 5:39)

- 2:00—Devotional, Eugene Hasley
(Huntington, W. Va.)
- 2:10—Appointment of Committees.
- 2:15—Seating of Delegates
- 2:30—President's Message
(Rev. Paul Ketteman)

"The Bible, the Major Factor in Maintenance of Spiritual and Material Progress in this Convention"

- 2:45—Special Music, Local Church
- 2:50—Organization and Education Report, Mrs. L. E. Ballard
"The Bible, Foundation for Adequate Superstructure"

- 3:00—Denominational Enterprise Report, Rev. L. C. Johnson
"The Bible, Guide for the Expansion of our Denominational Program"

- 3:10—Literature Report, Rev. L. R. Ennis
"The Bible, the Curriculum for Sunday Schools"

- 3:20—Publicity Report, Rev. C. B. Dees
"The Bible, God's Message for the World"

- 3:30—Records and Reports, Rev. R. B. Crawford
"The Bible, Revelation of God's Method of Keeping Records"

- 3:40—Election of Officers and other Business
- 4:50—Adjournment.

BRISTOW, OKLAHOMA

Dear Editor and Readers of the Gem: I will take time off to write you a few lines, to let you know that we still have a good old meeting place, and the door is still open. We don't have a large number, but we have some that are still holding on.

We have a good Sunday school and have good services. Brother Paul Pursell is our pastor, and his wife Cleo is an able helper.

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My Personal Message To You

Christian friends. I think I feel like Moses did when God called him to go and lead Israel out of Egyptian bondage. He realized that, in himself, he was not capable of so great work. We have agreed to undertake a gigantic task, in which it seems humanly impossible to succeed. But God assured Moses that His presence would go with him; and God performed many miracles through the obedience of Moses.

God has given us the same promise; therefore we face obstacles that only God can move. We face needs that no one but God can supply; and He will supply them, if we all work together under His leadership. If Israel had not cooperated, Moses would have been a failure. And if you do not stand behind your publishing house, your Editor will fail.

The need for expansion in our denominational work in the West is very great; but if we will get the vision that God wants us to have, we will see things happen. We need to pray for a vision of accomplishment that will cause us to launch out into the deep. And, if we will, God will supply us with more than we need. Christ could do no mighty works in a certain city, because they did not have faith. As long as we think it cannot be done, it won't be.

The responsibility is ours—God is holding us accountable. God can, and will wonderfully bless us, if we will furnish the vision, faith and make an honest effort. We have come a long way, as a denomination, in the past few years; but God can yet show the world what He can do through us, if we but obey Him.

We need a greater church magazine and greater publishing business in these Western States; and we have plenty of people to put it over. The church's publications blaze the trail to greater efforts and achievements. We cannot well succeed without them. Therefore our greatest material need is the greater work of the publishing house. It is the base from which we carry on our united efforts for the advancement of the Kingdom of God and the Free Will Baptist denomination. Shall we arise to the occasion, and go forth, "more than conquerors through Him who died for us?"

God said to Moses, "What is that

in thine hand?" It was a stick; but Moses consecrated it to God, and God did many marvelous things, because Moses used that stick according to God's will and purpose. Perhaps the Lord is asking you the same question. What you have may seem trivial; but if you use it for God's glory and the advancement of the cause that lies close and dear to His great heart, there is no telling what miracles He will perform through your obedience. God has united His work with human instrumentality. If we provide the consecrated humanity, even if we have only a stick, He will do the rest.

—Rev Sherman H. Oakes, Editor.

GRAPH - O - BRIEFS

By The Editor

We are running a six months honor roll. One subscription—yours or a friend's—will put you on the roll. And, as you send in subscriptions, your number will be increased.

We are giving a first, second and third prize. The prizes are our own secret until the time is up. It will be a great honor to win one of these prizes, and besides the Lord will bless you for your service. Get your name on the Honor Roll, by sending in one or more subscriptions; then send in the most subscriptions and receive first prize.

WHAT IS IN A NAME?—Do you know the scriptural meaning of our Church name? The following is the essence of our denominational name:

Free-Will—"Choose you this day whom you will serve" (Josh. 24:15).

Free Grace—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8, 9).

Free Salvation—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

Baptist—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

Church—The called out—in the aggregate, all who are in Christ.

Locally, the organized body of baptized believers—those who are separated unto the Lord, and under a local pastor or ruling elder.

In considering the spiritual, invisible church of Christ, we must not lose sight of the fact that there were churches in the apostolic days. We read of the seven churches of Asia. Each church had a pastor. And the Apostle Paul said, "I ordained elders in every church."

The Washington Street Free Will Baptist Church of West Gastonia received forty-two members in April. The membership has increased about one hundred in nine months.

The secret of this success is: The mothers meet in the homes several times each week, for a period of prayer; the members meet in prayer rooms each night of service for fifteen minutes in prayer; the church realizes its great mission is soul saving.

This feature is run, primarily, for the great number who would write, but only have one or a few short paragraphs, and think it would not be appropriate for a complete new-item. Therefore send in your concise statements or reports. Just a few words about anything of Christian interest will be appreciated.

REPORT ON WORK AT YOUTH ENCAMPMENT

Since our report last month, some have responded to our appeal for funds to complete the building now under construction. We have received funds as follows:

Berkeley City Church, St. Louis,	\$15.00
Third F.W.B. Church, St. Louis,	65.00
Southside F.W.B. Church, St. L.	35.00
Rock Chapel Church	11.00
Mrs. Clyde Towe, Cassville, Mo.	5.00
Rev. Homer Smith, Mt'n Grove	5.00
B. F. Brown, Cassville, Mo.	5.00

Other offerings were mailed to Bro. Reeves. We do not have the names of the contributors, but in a letter from Bro. Reeves, the balance in the treasury is stated as \$155.32. If our people in this State alone would respond to the appeal we made last month, for an amount equal to \$1.00 for each F. W. B. member in the State, we could move forward with this work to the glory of God; but we can't build without your help.

O. T. Allred, Chairman.

**ON THE STEAMER
"SIR JOHN FRANKLIN"
MEDITERRANEAN SEA
(April 23, 1947)**

**A FEW HIGH PLACES IN MY
CHRISTIAN EXPERIENCE**

I thank my God for a Christian heritage. My paternal grandfather was a Free Will Baptist preacher for more than sixty years; my maternal grandfather was a very active elder in the Presbyterian Church for years. Both of their wives were devout Christians. My father, by profession a physician, was a prominent layman in the Free Will Baptist Church from the early age of twelve years, when he found the Lord precious to his soul, having served his local association as clerk and treasurer for almost a quarter of a century. My mother has always been, and still is, tremendously interested in all phases of Christian work.

Thus, through no merit or effort on my part, God in His divine and Eternal Providence cast my lot in a happy Christian home. Both of my parents had taught school before their marriage and, along with a love for God and His Church, they had a taste for the best of literature and an abundant opportunity to extend Christian charity to the needy among my father's patients. My father was an excellent singer; both father and mother were good readers and fine "story tellers." Family devotions, consisting of the singing of the good old hymns of the church, Bible stories and prayers by each member of the family group were not only conducted each night, but were made a treat for each child.

At nine years of age I made a public confession in the Lord Jesus, followed my blessed Master in water baptism and united with the Free Will Baptist Church. Looking back over the twenty-nine years that I have been a professed follower of the Lowly Carpenter of Nazareth, I can but hang my head in shame. To think of the goodness and unmerited grace of the Redeemer bestowed upon me in such a wonderful manner, on the one hand, and to realize on the other hand, how often golden opportunities for Christian service went by unheeded, how many times I was found in open rebellion against the Captain of my soul, that too numerous were the times that a prideful heart and a

selfish will caused me to go my own stubborn way—all this caused me to say with the Psalmist David: "The Lord has not rewarded me after my sins, nor dealt with me according to my iniquity."

From the time I entered grammar school until I finished college, the Bible being one of the regular studies each of the sixteen years I spent in the school room as a student. Unlike the Bible courses in too many of our modern public schools (where on rare occasions it is offered) our courses were not mere "fillers" to provide necessary credits, and taught too often by certified rather than by qualified teachers; but were vital parts of the regular curriculum that was taught by devout teachers. Sad to relate, in the last years of my college work, I became more interested in religion than in Christianity, and in books about the Bible more than in the Bible itself. For years thereafter I was "tolerant" of all faiths, but less true to THE FAITH, a faithful student of ecclesiastical works, but a far too casual reader of THE WORD; and I have found that it is one thing to read the Word, but quite another thing to study THE WORD, and still a vastly different thing to LIVE and EXPERIENCE THE WORD—"THE LIVING WORD." To know of Jesus is fine; to know about Jesus is indeed wonderful. But O, the unspeakable joy to KNOW HIM—TO EXPERIENCE HIM—TO LIVE IN HIM.

Seventeen years have passed since I knelt in the Mt. Carmel Church in the mountain of Hawkins County, Tennessee and was set apart by the "laying on hands and prayer" unto the work where unto God had called me. Well do I remember the admonition to preach the GOSPEL where ever God in HIS PROVIDENCE should CALL me. As I glance back over the years, I now realize that God was ever teaching the one lesson that has been so hard for me to learn: "That to obey is better than sacrifice, and to hearken than the fat of rams." Each year of my ministry I have given vastly more to the church than I have received for my work in her behalf. I have traveled thousands of miles in the interest of the work at my own expense. I have not permitted jobs, expenses, distance, cold nor heat to keep me away from any group where even a minimum of

mutual benefits or help could be obtained. I have been present in four state organizations, at least three quarterly meeting organizations of churches, Women's Auxiliaries, Young People's Leagues, etc. On meager salaries Mrs. Woolsey and I have contributed as much as a thousand dollars in a single year to the various phases of our denominational work. We have learned that God does not accept money, time, any sacrifice, however great, or even our Christian service, in stead of His will for our lives.

I have enjoyed sweet Christian experiences through the years, but nothing compared to the joy and peace that now floods our soul. God only knows the future. Our work may, from here on in the sight of men, appear now and in the future to be and to have been in vain; but I shall rest in the certain assurance that it was God's will and so it shall appear, if not in this world, then in the world to come.

—Paul Woolsey—

BRISTOW, OKLAHOMA

Continued from page two

Our prayer meeting is good, and so is our Woman's Auxiliary. We have our meeting every Monday night, in place of Thursday afternoon, because more can come out then.

OUR OFFICERS

President Cleo Pursell
1st Vice Pres..... Lena Alexander
2nd Vice Pres..... Edith Brewer
3rd Vice Pres..... Millie Greer
4th Vice Pres..... Jaunita Dobson
5th Vice Pres..... Freda Hill
Cor. Sec'y Kathleen Johns
Rec. Sec'y Lula Wiley

We have good attendance, and are now studying from Sister Laura Bell Barnard's book. Sister Greer, our third vice president, is missionary chairman. She reads from the book and the others find the Scriptures in the Bible, and read them.

We like the Gem, and like to read the letters from down in Missouri. We used to belong to the General Baptist at Nottingham, Missouri thirty years ago.

We need a good old fashioned revival here, and are praying for one. You good people pray for us.

We are sending in our renewal.

A sister in Christ,

Lula Wiley, Church Clerk

FROM BETHANY TO GETHSEMANE

Continued from page one

Savior of the world was to be given up to His foes by a professed friend.

Most of those who heard Jesus and saw His works remained unhappily impatient and unbelieving. Some rulers were convinced, but feared to confess. This day Jesus again taught, warning men that His message was of God and that by its reception or rejection they should be judged.

Fifth Day of Passion Week

On the fifth day Jesus sent two of His disciples to prepare for the Passover, in an upper room to which He directed them. Thither, as day declined, He followed with the rest.

Sixth Day of Passion Week

Sitting down together after sunset, Jesus and His disciples ate their last Passover and, as the meal progressed, they were taught again how to attain honor through humility. Jesus washing their feet, while celebrating for the last time the characteristic rite of the old covenant, He instituted that of the new—the bread and wine to be taken by His friends, at once showing forth His death for them and reminding them of His promised return. Judas having gone, Peter and the other disciples protested their resolve to stand by Jesus in all extremities. Then follows the discussion recorded in St. John XIV to XVI, and the great intercessory prayer of St. John XVII.

Midnight

Perhaps about midnight they crossed the Kidron to Olivet, in Gethsemane, witnessed in part only by the chosen three, Jesus underwent His mysterious agony. Thither, knowing His haunts, Judas led the band charged to apprehend Him. By a treacherous kiss he pointed out their victim. Peter was ready to fight for his Master, and smote the servant of the high priest with his sword; but Jesus reproved him and healed the servant's wound.

Gethsemane to Calvary

The disciples were dispersed and Jesus was hurried first to the house of Annas, father-in-law of Caiaphas the high priest. Annas had Him bound and sent prisoner to Caiaphas, to the house of rooms built in a square round an open court. Entrance being attained by a door which was kept by an attendant, John, having acquaintance here, secured the admit-

tance of Peter also. So lamentably did Peter's courage fail him, that thrice he denied all knowledge of Jesus, lapsing even into oaths almost forgotten since the days of the old fisher's life; but one look from Jesus sent him forth in tears of bitter repentance.

Six O'clock, Counting from Midnight

The Sanhedrin, the great council of the Jews, assembled here, and Jesus was subjected to a mock trial, and suborned witnesses disagreeing, Jesus at last acknowledged His Messiahship and essential deity, whereupon He was condemned to death and was treated with the grossest ignominy. Sentence could be executed only by Roman sanction, and Pilate would disdain their religious questions; therefore to him they accused Jesus of treason in making Himself a King. Meantime Judas, repenting too late of treachery, flung back the price of innocent blood to his employers and in remorse went out and hanged himself.

Jesus Before Pilate

Pilate's first examination proved Jesus innocent. This stimulated the fury of His accusers. Hearing that He belonged to Galilee, Pilate sent Him to Herod Antipas, son of Herod the Great. That fox hoped for entertainment by the Miracle Worker and disappointed in this he let his minions mock and put Him to shame, and sent Him back to Pilate. Pilate suggested a compromise—Jesus was innocent, but to save the dignity of His accusers, he would scourge Him, dishonor Him in the eyes of the people, and turn His pretensions to ridicule. Then, as the custom was to liberate one prisoner at the feast, he would let Jesus go; but no, the Jews would have Barabbas the murderer—Jesus must die. Disregarding a warning from his wife who had suffered many things in a dream because of this just Man, Pilate gave Him up to mockery and abuse. He led Him forth scourged, crowned with thorns, clothed in purple and, evidently trying to move the people's sympathies, he exclaimed, "Behold the man!" Hearing in the fresh tumult that arose, that Jesus claimed to be the Son of God, his superstitious dread was stirred and he would fain have saved Him; but the ominous shout, "If thou let this man go, thou art not Caesar's friend," decided him, and Jesus was given up to be crucified. Carrying His cross, helped part

of the way by Simon the Cyrenian, and with two thieves doomed to death, He was hurried to Calvary and there crucified. In His agony He prayed for His murderers, saying, "Father, forgive, for they know not what they do." One of the thieves dying beside Him repented, appealed to Him, and received the assurance: "Today shalt thou be with Me in Paradise." The executioners claimed the garments of the crucified. These were divided, but for Jesus' vesture they cast lots. In tender care for His mother, He asked John to be a son to her. At midday thick darkness fell and lasted for three hours. In this gloom Jesus spoke four times: "My God, my God, why hast Thou forsaken me?" "I thirst," expressing the awful agony of His condition; "It is finished," and finally, "Father, into thy hands I commend my spirit." His loud voice showed physical energies unimpaired and to the last nature quivered in sympathy. At the moment of His death there was a great earthquake, and the vail of the temple was rent in twain, the centurion in charge of the execution exclaimed in amazement, "Truly this was the Son of God." The bodies must be removed before the Sabbath; so death must be hastened by breaking the victim's legs—thus the thieves were treated, but Jesus was already dead. One thrust a spear into His side and there issued blood and water. Joseph of Arimathea, a secret disciple, begged His body and, in company with Nicodemus, wrapped it in linen cloth with spices, and laid it in his own new tomb in a garden hard by. A great stone, rolled against the mouth of the burial cave, at the request of the Jews, was sealed and a guard set to prevent the body from being stolen. From the afternoon of the sixth day till the morning of the first day of the week, the body of Jesus lay in the grave. The exact scene of the crucifixion is greatly in dispute. A little hill outside of the Damascus gate, bearing a striking resemblance to a skull may quite well have been Golgotha, the place of a skull; where Jesus suffered.

At early dawn on the first day of the week, women with sweet spices to complete the anointing, found the tomb empty and two men in shining raiment told them that Jesus had risen. Hearing this, Peter and John ran to the tomb and saw that it was so. The watch reported their strange

experience, but the chief priests bribed them to say the body was stolen while they slept. Jesus was seen by Mary Magdalene, by the women returning from the sepulchre, by Simon Peter, and by the two disciples on the way to Emmaus. At evening He appeared to the ten apostles, Thomas being absent. A week later, Thomas being present, He came and convinced them that He was indeed risen. At an appointed rendezvous in Galilee, on some mountain overlooking the scene of His former labors, He met the eleven again, and commissioned them to preach the Gospel to all men. On the shore of the Sea of Tiberias He came to them in the gray morning, and at His direction a great draught of fishes was taken. Peter was assured of forgiveness and assigned his work. We hear of Him being seen by five hundred brethren at once, by James, and by all the apostles; and finally, forty days after the resurrection, He led His disciples out to some quiet spot on the ridge of Olivet near to Bethany and, while stretching out His hands to bless them, He was parted from them and received up into heaven.

REPORT OF NATIONAL FOREIGN MISSION TREAS.

Receipts for the month of April, 1947

Rev. C.J. Hearron, Belmead, Tx.	\$ 5.00
Ina Church of Illinois	25.20
Ray Settle, Ina, Illinois	30.00
Delores Hale, Bonnie, Ill.	20.00
Albert Adams, Bonnie, Ill.	10.00
Union F. W. B. Church, Johnson City, Tenn.	5.00
White Oak Church, Blandenboro, N. C.	2.50
Wewoka Church, Wewoka, Ok.	10.00
Casey's Chapel Church and Auxillary of N. C.	30.00
Q. M. of Cumberland Association of Tenn.	25.00
Bethel Church of Tenn.	4.70
Mt. Elon Church of S. C.	17.00
White Oak Church, Blandenboro, N. C.	5.00
Bethlehem Church of Tenn.	15.28
Lansing Gospel Temple, Lansing, Mich.	120.00
Shady Grove Church of Tenn.	12.00
Ft. Worth, Tex. First Church.	21.50
Lelean Ass'n of Arkansas	18.20
W. J. Gibbs, Pamlico, S. C.	25.00
Lebanon Ch., Effingham, S. C.	6.65

Glennville Church of Ga.	18.30
Mrs. Rose A. Nipps, Colorado Springs, Colo.	5.00
Mrs. Goldia Lunn, Hartville, Mo.	5.00
Mr. & Mrs. Ralph Hartfield, Los Angeles, Calif.	50.00
Tulsa, Okla. First Church	10.00
First F. W. B. Church, Elizabethton, Tenn.	15.75
Moore's Chapel Church, Elizabethton, Tenn.	3.00
Mr. & Mrs. R. W. Huffman, Strafford, Missouri	5.00
Open Pond Church of Ga.	20.00
State of Ga., Joy C. J. Harvey	21.30
Central Texas Quar. M.	50.83
Ladies Aid of Kingston, N. C.	12.00
Hazel Dell S. S. of Illinois	7.50
Woman's Auxillary, Cordova, Alabama	5.82
Claud E. Sawyer, Ware Shoals, S. C.	10.00
Opie Hargrove, Columbia, S. C.	5.00
Sibyl Robinson, Wyckoff, N. J.	5.00
Casey's Chapel Aux. of N. C.	5.00
Holston Hills Church of Tenn.	3.35
New Home Church, Tulsa, Okla.	7.00
Rev. Cecil Campbell, Wheaton, State of Oklahoma by D. B. Hellard, Treas.	32.76
Marie Starr, Creswell, N. C.	1.00
E. Tupelo Church, Tupelo, Miss.	28.53
National Woman's Aux. Con.	43.59
Prospect F. W. B. S. S. of Ala.	10.00
Mr. & Mrs. R. L. Davidson, Edge, Texas	10.00
New Harmony Aux. of Mo.	20.25
Washington St. Church, West Gastonia, N. C.	18.00
Wolverine Ass'n of Michigan	174.94
Horney Heights Church, Ashville, N. C.	10.00
Antioch Church of Miss.	18.00
Dublin Grove Church of N. C.	2.00
Rev. J. R. Davidson, Nashville, Tenn.	3.00
Ollie Fambrough, Neptune, Tenn.	2.00
State of Ga., by C. J. Harvey	25.00
State of N. C., by J. W. Alford	1,313.26
State of Mo., by Marie Hyatt	259.65
Clayton, Texas Church	5.40
Mr. & Mrs. H. L. Hancock, Tulsa	1.00
Lizzie McAdams, Davis, N. C.	10.00
Huey Gower, Nashville, Tenn.	40.00
Dalleyville Church of Ohio	25.00
From sale of books, "His Name Among All Nations"	16.00
Jas, Ralph Barnes, Lucama, N. C., For set of pictures	4.00
Designaed funds during April	
Casey's Chapel Ch. & Aux. of N. C. For Miss Barnard	10.00
Total	\$2,761.26
Winford Davis, Treas.	

TIMELY COMMENT ON WORLD CONDITIONS

This Actually Happened

In a northern town there were two young sisters—beautiful, talented and highly respected. Members of the local Baptist church, they were noted for the wholesome, separated lives they lived, though they were neither snobbish nor fanatical. Their exemplar lives were a credit to the community and its institutions and the the fine manner in which they conducted themselves was largely accredited to the local Baptist minister, who opposed bad habits and worked hard to produce better lives and living standards in his district.

One of the girls, however, went away to college and in a few months she was smoking, drinking, dancing and living the life of a sinner and the world. Her newly acquired habits, her new attitude toward every thing shocked the good people that had known her; and on her visits home there would be much talking and speculating on what had happened to this apparently fine and wholesome young woman. But even as they gossipped and speculated, the riddle was on the way to being solved.

One day the sister at home became ill. The doctors after weeks of treatment held a consultation and emitted one word—tuberculosis—but neighbors used a plainer and more descriptive term: "galloping consumption." Soon she began to have sinking spells and it was obvious she would die. Every week or so she would have these spells and the Baptist minister, relatives, friends and neighbors would gather to see her go. She was such a nice girl they knew her passing would be peaceful and grand beyond human understanding. So they gathered and watched in anticipation. . . . One day she sank lower than ever and they said now she was gone and the doctor moved to make certain she had drawn her last breath. But even as he touched her, the girl screamed and sat up in bed! Looking wildly around at the surprised faces she let her eyes settle on the preacher, her pastor.

"Out!" she screamed hysterically. "GET OUT! You deceiver; I'm dying and I'm lost. I'm GOING TO HELL! You deceived me. . . . Deceived me. . . ."

With this last hideous outburst she fell back in the arms of death; and without Christ and salvation she plummeted, like a flying missile, into the depths of hell.

People then knew why the other girl had turned to the world and its lures and blandishments. She too was not saved. The minister was a MODERNIST. He wanted the outside cleaned up, and preached against liquor, tobacco and dancing. Furthermore, he wanted good labor relations and living standards, but he had not presented Jesus Christ as the Savior and showed the necessity of the new birth. His people were religious and outwardly good, but they were not reborn and saved. Christ the Savior had not known them and blackest hell would be their resting place. —Western Voice.

SOUTHSIDE CHURCH REPORT

Greetings from the Southside Free Will Baptist Church in St. Louis, Missouri:

We are happy to report that our church is making progress, with the help of the Lord.

The Lord has so wonderfully blessed us in recent months, that we are not able to praise Him enough for His goodness.

Although our membership is only about sixty, I, their pastor, feel that we have one of the most spiritual and most consecrated people that can be found in any church.

We have one of the grandest groups of young people that I know of, with all of them always willing to do whatever God would have them do, at all times.

We have just closed a two weeks revival with the meeting conducted entirely by the young people, each night of the meeting one of our young people doing the speaking, with special singing, praise services, and all conducted by the young people.

I believe it was one of the best revivals I have ever been in—we had eight souls saved, six ad-

ditions to the church, and one young man, Bob Hill, dedicated his life to the service of God and announced his call to the ministry. Another young man, Randall Thomason, is still praying that God will show him the special work He has for him to do. We ask that you pray for these boys, that God will lead them out; for we know that truly the harvest is white already, and we need more laborers in this great fight against Satan.

Our church has also put me on full time work for the Master, and I thank God that He made it possible; for I have prayed for it ever since my call to the ministry.

Our Sunday school is going forward for God with Bro. Bert Carver as our Supt. We just recently broke our attendance record, and had seventy-one in Sunday school—last Sunday 69.

Our League is also doing good work for the Master, with Bro. Howard Kennedy as president.

Our prayer meetings are well attended and are very spiritual.

We have started a building fund, and now have \$1000.00 in the treasury, and we thank God for men like our building fund chairman, Bro. James Langley, and for the rest of the committee for their splendid work.

We ask the prayers of all for the continual growth of our church, and may God bless you, one and all, is our prayer.

Rev. Harvey E. Hill, Pastor,
120 East Loretta Ave.,
Lemay (23), Mo.

EDITORIAL ITEMS

OUR NEW EDITOR, Rev. Sherman H. Oakes, came as he promised, and was here two days, May 6th and 7th. He has definitely accepted the call to the position of Editor-Manager of our Gem paper; and has gone home, to West Gastonia, N. C. to terminate his work there, to sell his home, and to make such preparations as are necessary, that he may return to Monett to take up his work at the Gem office. He is to be here by August first, or before. Until he returns we will carry on just as we have done since last December. We will also stay on with Brother Oakes

until he is able to carry on alone.

Now, that we have a regular Editor-Manager, what should each one of us do about it? Surely we, should not just fold our hands and let him bear the burden alone—if we do that he will fall and, if the editor falls, so will our publication fail.

And, dear friend of the Gem, when the postman makes his morning mail delivery, will we be disappointed because you didn't mail us anything? or will we be glad and thankful because you did send in something to help the Gem to live and grow?

We will be needing subscriptions and manuscript, and friendly letters. If you like the Gem, or have some criticism to make, we want to hear from you.

B. F. Brown, Acting Editor.

THE FAITHFUL FEW

By Chester E. Shuler

In every church, in every clime,
When there's some work to do,
It's very likely to be done
By just the "Faithful Few."

Many folks will help to sing,
And some are glad to talk,
But when it comes to doing things,
A lot of them will balk—

"I can't do this, I can't do that;
Excuse me, please, this time—
I'd be so glad to help you out,
But it's not in my line."

So when the leader looks about
For some who'll help to "do,"
He nearly always has to go
And ask the "Faithful Few."

He knows well they're busy, too,
And always hard at work,
Yet he is sure they'll not refuse,
Nor any duty, shirk.

They never stop to make excuse,
But always try to do
The very, very best they can
To smooth the way for you.

God bless, I pray, the "Faithful Few."
And may their tribe increase!
They must be very precious to
The blessed Prince of Peace.

—Selected.

The woman who goes about with a cigarette in her mouth thinks she is smoking, but she is mistaken. It is the cigarette that smokes. She is only a sucker. —Quillman.

