

# THE FREE WILL BAPTIST GEM

ORGAN OF THE MISSOURI STATE ASSOCIATION OF FREE WILL BAPTIST  
AND OF THE CO-OPERATIVE GENERAL ASSOCIATION—FOR FREE WILL BAPTIST EVERYWHERE

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## Following Jesus

By Ora Mac McKinney Davis

(Continued from the June issue)

Jesus said while here upon earth, "Every plant which my heavenly Father hath not planted shall be rooted up." He also said, "Follow me and I will make you fishers of men." Jesus always called just plain ordinary men to do a work for Him. He took unto Himself for a work the despised, the poor, the common and laboring class of men. Sometimes Jesus examined the hearts of murderers. Think of such a thing as Christ seeing some good inside the heart of a man who had killed someone! But this is true. Jesus had called Peter, "Come follow me and I will make you fishers of men." Peter had obeyed, but now He was calling another man to a mission which God had marked out for him. Let us get a brief sketch of Paul's life, a man who at this time hated God's people.

Paul was living at Jerusalem. He constantly breathed out threatenings against God's people. "What, this man, Paul! O, surely not, sister, for Paul was a chosen vessel of God that would bear the light of Christ to the Gentile nations!" Yes, but that man who treated God's people so cruelly was Paul. He even stoned God's chosen ones to death. One day found Paul writing letters to all the synagogues of Damascus, angry, ugly words of threatenings; and so the writing ran, "Don't let me hear you say, Christ is the Son of God." After all his letters were finished, and sent out to the different ones to whom he wrote, we find him as he journeyed near Damascus. He was going up to the high priest and get permission to bring unto Jerusalem all men and women bound, all who worshiped the Lord Jesus as the Son of God. Paul was nearing Damascus when "suddenly" there shone 'round about him a light from heaven. Saul (being called by this name at the time) fell to the ground, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" The light was so bright around him that he closed his eyes. Surely that was the voice of the Lord. Then Saul said, "Who art thou Lord?" And the Lord said, "I am Jesus whom thou persecutest." Saul was trembling, he had met the Lord with a guilty conscience. Poor old Stephen had been stoned to death with numbers of others, those who had served God, but Saul was now in the presence of the Lord. Then the Lord said, "Arise, go into the city, and it shall be told thee what thou must do." Paul

had said, "Lord, what wilt thou have me to do?" He was willing to do anything. The voice was so terrible that it made him tremble, and the men which were with him stood speechless, they were frightened. They had heard a strange voice, but saw no man. I wonder why Paul, after living such a sinful life as that of a murderer, could have been the real "live wire" for God that he was later? Where did Paul get his authority? (Acts 9th chapter).

Peter was called to follow Jesus just as an ordinary fisherman. He had never killed the Lord's people, but he loved the Lord with all his heart and would gladly have cleaned up the garden (including the scribes and high priests) had it been necessary, when they came to take his blessed Lord. But here was Paul who was living a sinful life of slaughter. But God was watching this vessel of humanity; He had not fit the vessel of Saul for destruction. God had appointed this man to His own glory among the Gentiles. The devil had taken occasion to see this vessel of the Lord, but remember, God had planted Paul and the devil could not root him up. Paul had sinned, that is true, but God had a purpose in the life of Paul. The heart of the Lord was grieved; and His voice could be silent no longer—"Saul, Saul, why persecutest thou me?" So much as to say, "Saul, why do you hate those who love me? I gave my life for them. Their sorrows are mine, their tortures and sufferings are mine too; Oh why will you help to crucify me again?" Paul said, "Who art thou Lord?" And the answer came back which made him tremble: "I am Jesus whom thou persecutest" (Acts 9:5). Saul was speaking directly to the Lord. He had murder in his heart against the disciples of the Lord. Jesus had drawn the sword; Paul was stricken blind, that when his eyes were opened, he might see and know the truth concerning Jesus of Nazareth. As he arose from the earth, the men that were with him led him by the hand, and led him into Damascus. Nothing could Paul see but the vision which had wrapped itself about him, and nothing could he hear but the words of Jesus. His appetite was gone, he had no thirst, he could not see those about him. God was going to completely empty Paul of self and fill him with the Holy Ghost. He was a plant of the Lord God of Israel; a vessel fitted for the Gentile nations. Now God would unveil his eyes with the mighty power of the Spirit, in order that he might know of a surety that God had called him to a special work.

Three days of sorrow, fasting, prayer, and darkness had compassed Paul about; he had no sight. As he prayed there appeared unto him a vision, and he saw a man named Ananias come to him and placed his hand upon him, that God might restore unto him his sight, that he might see. Then the Lord appeared unto a certain disciple at Damascus and directed him into the street where he should find Saul (Acts 9:11). Ananias had heard how evil things had been done to the saints at Jerusalem and he feared Saul. But the Lord said, "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. I will show him how great things he must suffer for my name's sake" (Acts 9:15-16). "Then Ananias went his way and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and he filled with the Holy Ghost."

Jesus told Peter to go to the upper room until he be endued with power from on high. Peter had denied the Lord; what was needed was power. Paul needed power. The devil could never uproot him then. After Ananias had prayed, there immediately fell from Saul's eyes, as it had been scales. His eyes were opened, what had happened? Saul, now called a disciple of Christ, arose and was baptized. God had changed the whole program of Saul's life. Everything was changed! Saul decided the best thing he could do now would be to preach the very name he had been dishonoring. So he remained in Damascus for certain days with the disciples. Something had happened in his life. Look! that surely isn't Paul standing in the synagogue yonder, preaching the name of Jesus! and listen, Paul is saying that Jesus is the Son of God! Why, surely that could not be the man who wrote the letters to all the churches here at Damascus? For he said, "Do not say that Christ is the Son of God!" Yes, but that is the man! The Lord had to draw the sword and give Saul a blow, striking him with blindness and fear, but He got him just the same. Listen, dear reader, if God has planted for that very purpose, according to the calling of you in this world for His purpose, He will have you do His will. You may try to go your way, and God will permit you to go just so far. Saul was going his own way, but the Lord stepped out and said, "Saul!" O, such a strange voice! A light shone around him, and he was dazed with the brightness; blinded, and then he began to tremble. He stood in the presence of the Lord. Now he stands in the synagogues preaching Christ, that He is the Son of

God (Acts 9:20). As Saul preached the devil began to get mad. The devil stirred up the Jews which took counsel to kill Saul, but Saul had heard about this; and as the Jews watched the gates of the city day and night for to kill him, his disciples let him down in a basket by the walls of Damascus to save his life. Saul had gone to Damascus to bring with him to Jerusalem those who worshiped the Lord Jesus. Strange! He was going from Damascus believing the same Jesus to be the Son of God. While the hornets of persecution had gotten after him, he had escaped the cruel hands of slaughter by the mercies of God who had directed the disciples to protect Saul's life. Why? Saul was a fitted vessel of honor. He had been saved and filled with the Holy Ghost, to do the work that God had chosen him to do.

(To be continued)

## Sunday School Work

By Elder O. T. Allred

I would like to say a few words on Sunday School work.

There are things we come in contact with in life that are hard for us to understand, and one of these is why so many people who claim to be Christians are not interested in Sunday School, which is a place where we meet to worship God and study His word.

May we just here stop and think what it means to assemble together at a place which has been dedicated to the worship of God. Where is the boy or girl who has been reared in a good Christian home, who doesn't enjoy returning to that home, there to find a hearty welcome and a touch of the loving hand of those we love—and yet we find people who claim to be children of the Heavenly Father who say that going to the house of God and studying His word, communing with Him, conversing with other children—is not interesting to them, and that they can't get any good from such services.

Now, dear reader, if this is the case with you, there is something radically wrong on your part, not on God's part, who has promised if we meet in His name, He will be there in the midst, and and that to own and to bless. Either we have not really tried to get good from attending Sunday School, or there is something we are harboring in our hearts and lives that will prevent us from enjoying the promise of God and His word, and it is a decided fact that if we do not really enjoy worshipping God here, we could not enjoy Heaven in eternity. God would have to change our general disposition, and that He isn't

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Eld. B. F. Brown, *Editor.*

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# Editorial

## Jesus is Lord Indeed and is Come Unto Us

It is said that the first question in the Bible is the one God asked Adam when He said unto Adam, "Where art thou?" But the first question is the one the serpent asked mother Eve when he said, "Yea, hath God said, Ye shall not eat of every tree of the garden?" Because Adam and Eve obeyed the word of the evil one and disobeyed God, fear and shame came upon them, and they hid themselves in the garden. Ever since then God has been calling to man, in some way that man can understand, asking the same question, "Where art thou?"

When the first man Adam fell, God purposed to send His Son to restore what was lost in the fall of Adam; so from the fall of Adam, on through the centuries, God kept reminding men that a Redeemer would come to deliver man from his fallen state. When Jesus was born at Bethlehem, after sin had reigned for nearly 4000 years, the world knew but little about it, and seemed to care less. But wise men from the East came to Jerusalem looking for the new born King. They asked the first question recorded in the New Testament, when they said, "Where is he that is born King of the Jews?"

On the night that Jesus was born at Bethlehem the shepherds who were keeping their flocks near by had heavenly visitors; the angel of the Lord came upon them and said, "Fear not: for unto you is born this day in the city of David a Savior, which is Christ the Lord." If earth was not interested nor concerned, heaven was very much interested. Angels were watching and were ready with their message and their song; so there was one time on earth that mortal man heard the message from heaven by the mouth of the angel, and heard angels sing the music of heaven.

Those who will not accept the virgin birth of Jesus teach that belief or disbelief in this matter is of no importance in the life of a Christian. But it is a matter of vital importance to the Christian, for if we believe Jesus to be anything less than the divine Son of God, the cross has no saving significance for us, any more than the crucifixion of any one of the thousands of martyrs, if Christ was only a superior man.

Matthew and Luke are careful to tell us that Jesus was born of the virgin Mary, according to Isaiah 7:14. Isaiah and Micah make it plain that a child should be born, a Son given. St. John makes it plain that the Son of God was clothed in human form or fashion. Paul makes it plain that Christ was made of the seed of David according to the flesh; and declared to be the Son of God with power. He is always the same, He changes not. He has promised to be with us, even unto the end of the world: so if we are His, we are partakers of His unlimited power.

The Lord is come to us just as truly as He came to the house of Mary and Martha, when Martha said to Mary, "The Master is come and calleth for thee." Yes, the Lord is here, calling to each of us. If we have ears to hear, and obey, blessed are we.

## FROM THE FIELD

### Vernon, Ala.

Dear Free Will Baptist Friends:— I just can't tell you all how much we have enjoyed your paper.

My husband made a visit to Arkansas over a year ago. When he returned home his cousin, Mrs. May Allred of La Rue, Arkansas, sent the Gem to him. The last copy came in October. We have missed it very much. We are Methodist folks, but we enjoy going to Free Will Baptist meetings, same as our own. I was raised a mile from a F. W. B. church, dear old Mt. Pleasant, where I always attended every preaching day.

I enjoyed reading in the October copy a letter from Alabama, from Bro. Luther Hollis, one whom I have heard preach often.

There are so many good writers, so I won't take up more room.

Wishing all the readers a merry Christmas and a happy New Year.

Mrs. B. G. Taggart

Glad to hear from you, Sister. Write again.—Editor.

### Norman, Okla.

Dear Editor and wife and many Readers of the Gem:—After being silent for some time, I will write a few lines to let you know that I am still on the job. Hope each one will have a merry Christmas and a happy New Year.

I gave a brief report of my work as Co-operative Association Evangelist at the Co-operative Association at Tulsa, but will just report again.

From December 5, 1929 to Nov. 11, 1930, meetings held, twelve, conversions witnessed, 165, members received, 103, baptized 23. Pastors where I held revivals in these churches did most of the baptizing

I helped to organize one new church at old McGee near Stratford,

Oklahoma. Helped to ordain five preachers and four deacons, married four couples, and preached six funerals. Money received in all, \$360.04. I have preached in four states, Oklahoma, Texas, Arkansas, and Missouri.

We need to be better organized, and have a better system of carrying on the great work of God. It takes co-operation, unity and finance to carry it on as it should be.

Since our Co-operative Association met, I have preached at our church at Glenwood, Arkansas—I am pastoring this church—held one meeting at Valley View, five miles northwest of Sulphur, Oklahoma with forty conversions and twenty-two additions to our church at Sulphur, Oklahoma. Also preached at our Spring Hill Church near Lexington, Oklahoma, and at our Shiloh Church near Lindsay, Oklahoma.

I am now at Norman, Oklahoma visiting daughter a few days, and will preach at our Pleasant Hill church next Sunday at 11 o'clock and at night. Then daughter and I will leave Oklahoma and go to Glenwood Arkansas, where I will pastor the church on Friday evening before the 3rd Sunday, then come back to Soper, Okla. to spend Christmas with father and mother, then back to Norman. That is all for a while.

The opportunities are here for us to build up the great work of God, or we can sit still and let them go by. I hope that we will some time have a system in our work for God that will cause each one of us to do our part in the great work, and not have just a few carrying the load. We can put the work over easily if every one will do their part, and not pull back. Let's all do our best for God while we can. God bless all.

Yours for the cause,

Elder M. M. McKee, Co-operative Association Evangelist.

### Picher, Oklahoma

I wish to farther report my work

to the many readers of the Gem.

After leaving the Missouri State Association, I went to Ash Grove, then to our Wagoner Church in Cedar County, Mo. and preached a few nights to good crowds of people. I used to live at Wagoner. My boy was born there. I was glad to get to preach to my old neighbours and friends again. While there I also preached to our Independence Church which is near this church. These churches have no pastor I hope and pray that they will be able to get a pastor soon.

When I left there, I went to Purdy, Mo. and had a good visit with our beloved editor, Elder B. F. Brown, and his good wife. Then I went from there in a car with Bros. Brown, Winford Davis, and Noel Turner to our General Association. It met with one of our churches in the city of Tulsa, Okla. We had a wonderful time, and several states were represented. There were large crowds at each session. A great revival broke out and souls were saved. Many souls were saved after the General Association closed. The writer was elected moderator pro tem of the Association, and Elder Winford Davis of Monett, Mo. was elected Clerk pro tem.

From Tulsa, at the close of the Association I went to Vernon, Tex. Vernon is in the northwest part of the state of Texas, and it is quite a large town. I was there about two years ago and held meetings. Souls were saved and a Free Will Baptist church was organized. The meeting held this time was fine, and more souls were saved. Elder J. A. Edmonson is the faithful pastor of this church, and he is doing a great work for God and the salvation of souls in the town of Vernon, Tex.

From Vernon, Texas I went back to Tulsa, Okla. again for three days and I saw more souls saved. Elder Melvin Bingham is the faithful pastor of the First Free Will Baptist church of the city of Tulsa, Okla. He is a young man, and seems to be the right man in the right place. He and his good wife are surely

doing a great work for God and the salvation of souls in Tulsa. The church has become too small to hold the crowds of people that come for preaching, so they are now building an addition to the church. Elder Bingham preaches full time at this church. His address is, 1535 Haskel, Tulsa, Oklahoma. The church is located on North Utica St. If anyone knows of any Free Will Baptist people in the city of Tulsa, Okla., please send the pastor, Melvin Bingham, the name and address, and his church will be glad to look them up.

When I left Tulsa, I went to Pieher, Okla. and began meetings with the Free Will Baptist church in that city. We have had a fine meeting and more souls have been saved. Eld. T. E. Curry is the faithful pastor of this church. At the General Association at Tulsa, one Okla. Association in their report, reported that every church in their Association had full time preaching. That was fine.

We all love the Gem, our beloved church paper. One thing we like about it is that we do not see debates and discussions carried on in it. We are glad it gives the general news of our beloved denomination, which we like best.

After the Christmas holidays I expect to hold meetings in the State of Kansas. Anyone wishing to write to me, address me to my permanent address, Ash Grove, Green Co., Mo.

Eld. T. C. Ferguson, Evangelist.

#### Blue Eye, Mo., Christmas Eve.

Dear Gem Readers: I can't help thinking of the whole Gem family at this Christmas time; I wonder how we will all spend our Christmas; but I hope we will all spend it and the holiday season in a manner pleasing to God. How wonderful that the Christ Child was ever born into the world, and has atoned for us and, by His shed blood has redeemed us from the penalty of death!

I am wondering how many are heeding the "God's Acre" proposition you saw in the Gem last month. I am unable to publish the names this issue, because I am away from home, and I don't know what mail I might have at

home; there may be a number who have written me.

I know of some at our Jones Chapel Church that have pledged but I don't want to give names unless I can give a complete list, but I will give them later. Read again the proposition, which is printed again in this issue of the Gem, and then come with your pledge.

I have been in a meeting at Blue Eye, Mo. since Thanksgiving.

Fifty precious souls have been saved and renewed so far. 36 have joined the church, and 19 have been baptized. The interest is still good. Our church at Blue Eye now has a membership of 183. We have a great field to labor in here, but the same kind of fields are everywhere for those who will lift their eyes and look. The harvest truly is great, but the laborers are few, that is, servants who will actually labor for the salvation of souls.

Well, a number of subscriptions expired with the December issue, are you going to renew? If not, why not? You can't afford to be without this paper, and the paper can hardly get along without you. Let's be loyal and send in our dollar. If a dollar will ruin you, you are ruined any way.

May God bless and add to our Gem family daily, is my prayer.

Yours for Jesus,

Winford Davis.

#### A PROPOSITION

You have probably heard of the man in the Cotton Belt that had what he called "God's Acre," and how that the boll weevil so mysteriously left it alone, and that it yielded so much more than its neighboring acres; any way, whether you have heard the story or not, here is the proposition:

How many of you will plant a small portion of your farm in some kind of a crop in the spring, the entire proceeds to be paid into the treasury of the Missouri State Association of Free Will Baptist, to help pay the balance on the linotype by next fall? Should there be more than we need to pay out the linotype, the balance of the money can be used to help our Free Will Baptist cause in some other way, and many things are badly needed.

Now, any of us can get in on

this, even the boys and girls, and we can plant just anything, and any amount:  $\frac{1}{8}$  acre,  $\frac{1}{4}$  acre, 1 acre, or more, in corn, potatoes, tomatoes, or whatever we please. I am going to endeavor to direct this plan through the year, and I expect to get in on it, too, soon as I can make up my mind what my crop shall be.

Now listen, How many will get in on this in the spring? Let me hear from you at once. I hope to have a long list of names to publish in the next issue of the Gem. You don't have to state your crop and acreage yet, we can get that in the paper early in the spring; but if you want to join this move, just let me hear from you. Let's see how much of a "God's Acre" sum we can turn in to the treasury next fall.

Move, and we will publish the names next month. Let's decide now and get the thing started big before crop time gets here.

Yours for Jesus and the cause,  
Winford Davis.

Midway, Texas, Dec. 24, 1930.

Dear Gem Family:—We want to report to you the glorious victory at Earsboro, Okla. God blessed from the very first. We had 132 conversions and reclaims, 20 baptized, and near 70 united with the church. We didn't get the exact number of additions. The meeting was one of the most powerful we have ever had. People came from far and near. The Tecumseh people were loyal to the meeting, and we had some splendid workers from Tecumseh.

Bro. A. B. Epperson is the faithful pastor of the Earlsboro church. The church house was built and the church organized before we began the meeting.

We made our home with Bro. and Sister Joe Sangster, dear friends we met twenty years ago, when we were young in the work. These are dear people and we will never forget the precious home. It was ours while we were there. Many other homes were opened to us while there; God bless the dear people of Earlsboro.

We also organized two good mission circles, with good officers. A Sunday-school was organized three weeks before the meeting closed, with fifty-three members, and it has grown in the last few

weeks, with interest and numbers. The last night we organized a young people's work, too.

We feel that several preachers and personal workers will come out of the meeting.

The revival was not closed when we left, only suspended till May. We will go back to Earlsboro the first of May and begin the meeting again.

We have some splendid workers in Earlsboro, including a blind preacher by the name of Massey, who sang some beautiful songs during the meeting.

We ask all to pray much for this new church.

We are spending Christmas with our loved ones for the first time in eighteen years.

We are sending in seven subs to the paper.

Pray for us.

Our address is Midway, Texas.

Yours for Jesus,

H. M. and Lizzie McAdams.

—o—

Myrtle, Mo., Dec. 15, 1930.

Dear Bro. Brown and Readers of the little Gem, that is so precious to me, as I so often think of our Gem Family, and read the wonderful discourses of the good brethren and sisters.

As the year 1930 is about to expire, I wish to give you all a few words of consideration and council. I am a minister of about thirty years experience. The subject "A Retrospect of Our History, and the Dealings of God with us." It is important and proper for us, as children of God, to stop and look over our lives, and the work of the out-going year, and see if we have done our best. We notice in almost all stations of life, that men sit down and figure up to see how they stand, and what progress they have made. Our teachers do this, and our merchants do it, and the bankers do it. How proper it is for the Christian to do likewise!

"who are all of us here alive to-day" (Deut. 5:3). No doubt this text applied to many last year to whom it is not applicable today. They were alive then, but now they are gone to the tomb, and their souls have entered the eternal state. Some who were expecting it, aged, infirm, afflicted, etc. were daily waiting their dismissal, and were ready. Some who were looking for many years to come, young, hearty, healthy, etc., but they perished as the grass of the spring-time; their sun went down while it was yet day. No doubt some died unprepared, aliens to God, O, how sad! Brother, have you done your best to help save the lost? Many of us are alive, and, O how wonderful it is, that we are in the midst of so many dangers, diseases, and death, yet the brittle thread of life still holds!

This is only God's mercy shown to us. We are alive this day, under a thousand renewed obligations, and under many increased responsibilities. Our lives should praise our great God for His mercy and goodness to us. Let us all awake to diligence and a greater zeal and pray for a more devoted life for the cause of Christ and for a more personal religion, and double our efforts to glorify God, and to do good to men.

It is very probable that this text is now applicable to some for the last time. Some of us who are alive now will probably be removed by death before the end of another year. Let this idea fill our hearts with seriousness, and induce us to be also ready for His coming.

Eld. H. C. Crase.

Niangua, Missouri

Dear Gem Readers: I feel tonight that I have so much to thank God for, knowing that He is the giver of every good and perfect gift. I feel my littleness

in His sight and know that I am just as dependant upon Him as the earthly child is of its earthly parents, and I pray God that He will help me to always come in that childlike spirit that is acceptable unto Him. Only God knows how thankful I am for the blessed privilege of serving my heavenly Father. I sure love my Lord, and know that I come short in doing His will sometimes, but He is faithful and just to forgive us, if we come truly sorry for them.

I want to say as Paul of old, "I have fought a good fight, have kept the faith, and have finished my course." I want to live closer to Him each day, for I know that He has been doing wonderful things for me.

This verse of song is my testimony:

I was groping on

Full of doubt and fear,

For my spirit was not free:

Now my doubt is gone

And the way is clear,

Since the hand of love has touched me.

May God bless and keep is my prayer.

Your sister in Christ,

Lucy Deckard.

Miami, Okla., Dec. 21, 1930.

Dear Gem Family: By the time this reaches you we will be starting on another year, which I hope will be a profitable year for our Free Will Baptist denomination. So let's all work for God harder this year and, by God helping us, we will see our denomination grow.

I will send a brief report of the meeting my father, Eld. F. E. Crain, and I conducted at Notch Mound, two and one-half miles north of Centralia, Oklahoma, just shortly after the Indian Creek Association. There were two gloriously saved, and two baptized. We closed the meeting

then went back again, and two more were converted. God's power and presence was wonderful every night. Three were at the altar that didn't pray thru. Some nights the house wouldn't seat the people.

We started a meeting ten miles from Miami, Okla. the 6th of Dec but owing to the snow and bad roads there wasn't much success.

I am proud that we have a linotype, and am praying that we will all work together and put our denomination over the top.

Your sister in Christ,  
Miss Elda Crain.

## FREE WILL BAPTIST LEAUGE

*John Swaffer, Correspondent*

Alton, Mo., Dec. 16, 1930. ...

Dear Bro. Swaffer: Our Free Will Baptist League at Norman is doing splendid work, and every one seems interested in the League and are doing their best to make it a success. With God's divine power we can be a success.

We have ordered our literature for the next quarter. Our subject for Sunday night, Dec. 21st is "Preaching." Our groupe captains are Maurene Holman, Florence Blankenship, Cloria Duncan

I'm sure that our league will grow and be a benefit to the church and community. Let's keep praying for the League and for each other, for I see a great future for them, if we keep pressing on.

Nancy Duncan, Sec'y-Treas.

### Gravelly, Arkansas

Dear Editor and Readers of the Gem:—This is the first time I have written to the Gem, but I enjoy reading it very much. There is so much good reading in it. My grandfather, (J. A. Wilson) lives with us, and he takes the paper. I think that every F. W. B. member ought to take the paper.

I am still trying to serve the Lord, and don't grow tired of serving him. Life has been much happier since I have been serving the Lord.

Some folks say, "I can't have a good time and serve the Lord." I thank God that I can have a good time and serve him. It is not the good time that I am looking for in this life, but it is the good time when this life is over, and I go home to live with Jesus.

Listen, sinner friends, life is too short, and death is too certain, to give up the only hope we have, so let us get right with God and do all we can for him.

I am praying for all the lost souls, and all that are trying to serve the Lord. Pray for me that I may ever stand as a witness for Him.

Nadine King.

### Stahl, Mo.

Dear Bro. Brown and Gem Readers:—I am wondering if you would care to have a letter about our Sunday School. To many it should be interesting, because in the rural districts there are so few with such a long, unbroken record.

I have known this Sunday School about twenty-one years, but from others I learn it has been an Evergreen Sunday School with no material changes, except election of officers, covering a period of forty-five years. I did not learn just who organized this Sunday School, for it has always been known as a union Sunday School.

In August, 1887 among its leaders were:

Charles Hendricks, Stahl, Mo.  
Richard Lawson, Greentop, "  
Dr. Ira McRay, Trenton, "

Among others I have known who were members in this early Sunday School are:

Mrs. Hattie Johnson, Conrad, Iowa  
Mrs. Belle Leonard, Worthington, Mo.  
Mrs. Celia Hatfield, Connelville, "  
Mrs. Anna Reese, Kirksville, "  
Mrs. Myrtle Hatfield, Flint, Mich.  
Thomas Vansickle, Garden C., Wyo.

John Tate

Chas. Hickman,

Stahl, Mo.

" "

Among those who have answered the call of the Master to that better country are:

Jessie Johnson

Joseph Hickman

John Vansickel.

David K. Hendricks, better known as "Uncle Tobe," also Ben Elsea.

Among these last, I knew only part of them, and they were among the finest Christians and men I have ever known.

Green Grove is strictly a growing community, and with the tendency toward larger farms. We have fewer homes, also not so many children.

This Sunday School that was organized so long ago, is still going, with a good average, and we desire the co-operation and prayers of God's people everywhere, and especially Northeast Missouri, for a bigger and better Sunday School. Our aim is to do more service for Him who loves us so much.

Charles Phillips,

S. S. Evangelist North East Mo.  
Association F. W. B.

### LaRue, Arkansas

Dear Bro. and Sister Brown and all the Readers of the Gem:—As I was renewing my subscription, just thought I would write a few lines to the Gem.

I sure do enjoy reading the many good articles written by the brothers and sisters in Christ. I thank God for folks that hold up the banner for Christ. I am going to say that I am as proud of the Free Will Baptists in the State of Missouri as I am of those in the State of Arkansas. May the good Lord help us to hold for the *old paths* that our forefathers trod.

I am truly glad that Brother Brown has the linotype in the Gem office. Hope our little paper will grow and prosper.

Wishing you all a merry Christmas and a happy New Year,

Mrs. J. W. Allred.



### California Against the Sabbath.

At the recent November election the people of California voted on whether or not they should close business on the Sabbath day. The majority for no Sabbath was a quarter of a million—TWO HUNDRED AND FIFTY THOUSAND FOR NO SABBATH! A heavy majority against God!

The Sabbath day is one of God's greatest and wisest gifts to mankind. One of the causes of present business depression, and the unemployment of some millions of men, is over production. If we had Sunday closing all over the nation, it would result in the employment of many thousands of men who are now idle. It would bring production and consumption into more even balance and, best of all, it would bring the thot of God into the minds of the people.

The laboring man who has a Sabbath of rest with his family, and of worship, if he will, makes a far better citizen than the slave of toil, with no Sabbath, no thot of, or reverence for God. There is a cup of wrath; it is filling rapidly, and when it is full, woe be to those who have violated the laws of God and trampled His mercies beneath their unhallowed feet.—Selected.

### How a Call Heard in a Southern Turpentine Camp Led to the Front Rank in Today's Sunday School Work

His goal was to make a million dollars, but he found a bigger one. Wouldn't it make a good headline spread across the front page in box-car letters with all the proper embellishments?

Down on a farm not far from Columbia, in the Palmetto State, a thirteen-year-old boy sprawled flat on the floor before the fire and read Broadus' "Preparation and Delivery of Sermons," and enjoyed it, too. For somehow, some way, he seemed to know that he was some day going to construct sermons and preach to the people. But his goal was to make a million dollars.

A good business man he made, and a successful one—a pretty happy one, too, except when the dust-covered homiletics book thrust itself into his thots and he remembered the boy who at fourteen had heard the call to tell the Gospel story. But most of the time the man could silence the voice of the boy. Ever he reminded him that he must make a million dollars.

Came the panic of 1907 and with it the realization that the best laid plans of men are not always carried out. The voice of the boy-that-used-to-be pleaded again to be heard. But the man refused. He could yet make that million dollars, and he set about it.

Down in the pine forests of South Florida near Lakeland he ran a turpentine camp, employing more than a hundred negroes. The boy-that-used-to-be objected to some of the ways of life in the camp, but the man hushed his voice and kept about his business.

He went to church sometimes. It pleased the boy-that-used-to-be. A new minister spoke on one of those Sunday mornings. That preacher issued a challenge to any person present who was following

Christ afar off to read his Bible and pray every day for thirty days and see what a transformation it would make. The spirit of adventure was in the thing, and the boy-that-used-to-be clapped his hands in glee. The boy and the man accepted the challenge.

That was on Sunday. On Monday morning the man got up at four o'clock, rang the bell and got the negroes to work. It was well into the morning before he joined that boy-that-used-to-be in his Bible reading and answered the challenge in honest prayer. Then something began to happen, the thing that always happens when a man reverently seeks God in prayer.

By Wednesday or Thursday the man was feeling pretty happy and the boy-that-used-to-be was coming into his own again. Then came Friday, the day for chipping the trees, and the man went out to see it well done. One of the negroes seemed not to know his job, so the man took the axe and brought it down. It missed the tree and struck his knee with a full blow. Away went the axe and the man grasped his injured knee and danced about in pain, gesticulating—silently. And around him walked the old negro, gazing and wondering. At last he spoke.

"Cap'n Louis, I didn't know dere was a 'tracted meetin' a-goin' on around here. You done gone an' got 'ligion?"

"I haven't been to any meeting, Sam. What do you mean?"

"You sho' got 'ligion, boss. I done know mighty well what you'd a said if you'd a hurt yo' knee a week ago."

Saturday night the man called the negroes together. "Clear out the big warehouse," he said. "We're going to have Sunday School tomorrow." And Sunday school they had, with Cap'n Louis as its superintendent.

Wednesday night came prayer-meeting time. It was a new thing for the man to go to prayer-meeting, but he was there. According to the usual custom, the brother in charge requested that some one volunteer to lead the next meeting. "I will lead the next prayer service," said Cap'n Louis. There was a stir in the little church. The presiding brother was embarrassed and hesititant. But he was a gentleman and did the only obvious thing. "Brother Louis will lead our next prayer service," he said.

All over the camp the news spread that Cap'n Louis would lead the next prayer-meeting, and the men came in groups to hear what he would say. The little church was crowded.

It was not a formal talk that Cap'n Louis made, for he told of his backslidings. Inspired by this, others told of theirs until there was a real testimony meeting and the Lord blessed with renewed fellowship.

A few months later Cap'n Louis was elected superintendent of the Sunday-school at the little church. And what a Sunday-school he made of it! Which means that he gave it the same wise, thotful leadership that had made him successful in business.

That same year the State of Florida discovered her need for a Sunday-school and B. Y. P. U. Secretary—at least some of the leaders did. Three lay-

(Continued on page 13)



# International Sunday School Lessons

Comments by B. F. Brown.

(First Quarter, 1931.)

## Lesson I January 4, 1931.

Luke 1:1-80.

### The Birth of John the Baptist

Topic: Character and Mission of John.

Printed Portion: Luke 1:8-17, 80.

Devotional Reading: Luke 1:68-70.

Luke 1:8-17

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Luke 1:80

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

**GOLDEN TEXT.**—Thou shalt go before the face of the Lord, to prepare his ways. Luke 1:76.

**PRACTICAL TRUTH.**—Divine qual-

ification is necessary for spiritual work.

**OUTLINE.**—I. Luke's foreword. II. The promised birth of John the Baptist. III. Mary's visit to Elizabeth. IV. The birth of John. V. John's youth.

**TIME.**—About September, B. C. 6.

**PLACES.**—Jerusalem, the hill country of Judea.

**Introduction.**—John the Baptist holds a very important place in history. He didn't come into that place by chance, but by divine arrangement. The part that John was to play was so certainly planned on God's program that God's prophets saw John on the earth and at work several hundred years before he appeared. Seven hundred years before John appeared Isaiah wrote, "The voice of him crying in the wilderness, Prepare ye the way of the Lord." Four hundred years before John came, Malachi wrote, "Behold, I send my messenger, and he shall prepare the way before me." Then, "In the fullness of time," the angel, Gabriel, came to Zacharias and announced that Elizabeth should bear a son and should call his name John.

Many people do not get the message of the Old Testament concerning the coming Christ and His forerunner; so have but little use for the Old Testament, and fail to understand the New Testament. God, through His Old Testament prophets, cast on the screen of the future two figures, the coming Christ and His forerunner, John the Baptist; therefore, whosoever comes to the study of the New Testament with their minds saturated with the Old Testament foreview of the coming Christ and His forerunner will find it an open Book.

John as an only child was not spoiled. He was loved but wisely loved, and trained for his future work; so that when the time of his work came he was ready for

it. Some think that John went to the wilderness where he was alone with God from his early childhood until he should go out to take up his work, when about thirty years old, but I think that he stayed with his parents who taught and trained him until he was grown, before he went to the wilderness to be alone with God.

As a man John was something like Elijah, physically rugged and spiritually strong, because he always lived in obedience to God, who taught him and gave him the messages he should deliver. He was fearless, lived simply, and dressed very plainly, so that when he came with the message of the Lord, the people came to him for what they could see of power and wisdom.

**COMMENTARY.**—I. **LUKE'S FOREWORD** (vs. 1-4). Theophilus must have been a person of importance and well known to Luke, but we know nothing about him. Luke claims to have had a "perfect understanding of all things from the very first," having received his information directly from those who were "eyewitnesses and ministers of the word." The Greek word, "*anōthen*," which is here translated "from the very first," means "*from above*." Luke's use of the word, "*anōthen*," affirms that his knowledge of the things derived from those who were eyewitnesses from the beginning, was confirmed unto him by inspiration.

II. **THE PROMISED BIRTH OF JOHN THE BAPTIST** (vs. 5-25). Zacharias and Elizabeth were both of priestly ancestry; being descended from Aaron. In a time of spiritual darkness and very little real knowledge of God they stood out as rare examples of godliness. The priesthood being divided into twenty-four courses, it fell to the lot of Zacharias to serve for one week twice each year, and according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. If Zacharias took only his turn with the other priests, of which there were near 20,000, his turn to

burn incense must come, but once in a lifetime. Anyway, he was just where God wanted him to be at this particular time. While the smoke of the incense went up as a type of prayer, and while the multitude of people prayed without, "there appeared unto him an angel of the Lord."

Zacharias was seized with fear and was troubled, but the angel bade him, "Fear not:" for his prayer was to be answered and Elizabeth should bear a son. They had prayed for a son and would rejoice at his birth, but Zacharias could not believe that such a thing could be, and said, "I am an old man, and my wife well stricken in years." .. "And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." Zacharias finished his days of ministration and went home, and all things came to pass according to the words spoken by the angel.

III. MARY'S VISIT TO ELIZABETH (vs. 26-56). Six months later the same angel appeared to Mary, a virgin of Nazareth, who was greatly favored of the Lord, and announced to her that she should be the mother of the Son of the Highest who would be the Savior-King and whose kingdom would last forever. Mary then visited Elizabeth for three months and out of their godly fellowship of prayer and praise came what has been through all the succeeding centuries, the church's Magnificat.

IV. THE BIRTH OF JOHN THE BAPTIST (vs. 57-79). When Elizabeth's son was born her neighbors came to rejoice with her and when, on the eighth day, they came to circumcise and name the child they insisted his name should be Zacharias, but both parents insisted that his name should be John according to the word of the angel; and at once the father's speech was restored and he used his voice to praise God. He prophesied that God was visiting His people to raise up a Deliverer in the house of David.

V. JOHN'S YOUTH (v. 80). In verse 66 we read that "the hand of the Lord was with him." Under this protection and guidance, John "grew and waxed strong in spirit." Though he was of the priestly line he seems not to have gone into Jerusalem to

the temple, but into the desert places where he spent his years in comparative retirement, alone with God. But he must have been with his parents long enough to receive the education and training usually given to the average youth.

## Lesson II January 7, 1931. The Childhood of Jesus Luke 2:1-52.

Topic: Significant Features of Jesus' Childhood.

Devotional Reading: Isaiah 11:1-9.

Printed Portion: Luke 2:40-52.

40 And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went up to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a days journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favor with God and man.

GOLDEN TEXT.—Jesus increased in wisdom and stature, and in favor with God and man. Luke 2:52.

PRACTICAL TRUTH—A right atti-

tude toward the Father's business should be gained in early life.

OUTLINE—I. The birth of Jesus. II. The shepherds' visit. III. Jesus presented in the temple. IV. The boy Jesus at the Passover. V. Jesus at home.

TIME—Jesus was taken to Jerusalem in April, A. D. 9, when twelve years old.

PLACES—Nazareth; Jerusalem.

INTRODUCTION—Just a few words are used in the Bible to describe the childhood and youth of Jesus. Many would like to know much more about Jesus as a child and as a man, how He looked and how He acted, but it was not the divine purpose to record things about Jesus just to satisfy the people's curiosity. If the Bible were of human origin, we would have a great deal about Jesus' personal appearance, etc. The Bible is the word of God, and its purpose is to set forth the Son of God so that we might know Him.

No doubt the education and training of Jesus was not less than any careful parents would give their boys.

That Jesus had a good body is indicated by the fact that He grew normally. At the age of twelve He was able to make the more than fifty mile journey to Jerusalem, and His physical strength was sufficient for the work of a carpenter. That He had a normal, unclouded mind is shown by His ability to converse with the learned men at Jerusalem, "hearing them and answering their questions" when only twelve years old. Luke says that Jesus "waxed strong in spirit," which means that there was nothing weak, small or selfish about Him.

Jesus' mind and heart were ever open toward God, and the Holy Spirit was ever present, bringing things to pass in His life that could be produced in no other way. Can we not do more to make the same true of our children. Our great work is to know when the Spirit is shedding His influence upon our children and help them to be able to definitely accept Christ.

It is said that "Mary kept all these things and pondered them in her heart." Out of Mary's prayerful pondering came a wise motherhood for God's only Son. A wise mother cares more for the minds and souls of her children than she does for

household duties, social affairs, church activities, etc.

COMMENTARY.—I. THE BIRTH OF JESUS (vs. 1-7). Luke, being a physician, was scientific in his writings, and was definite and accurate. He located Jesus' birth in history by naming two rulers of the time. He located the place of His birth by stating Caesar's decree and the fact that Joseph and Mary had to go to Bethlehem at a certain time to be taxed, and shows that Jesus was born at Bethlehem.

II. THE SHEPHERDS' VISIT (vs. 8-19). It was not to the wise, the rich, nor the great, to whom the angel carried the message of Jesus' birth, but to plain shepherds, men of low degree. The shepherds went, not to see if the things they had heard were true, but to see the things they fully believed were true, that they might know more about them, then they "made known abroad the saying which was told them concerning this child."

III. JESUS PRESENTED IN THE TEMPLE (vs. 20-39). "And when eight days were accomplished for the circumcising of the child His name was called JESUS, according to the word of the angel. When Jesus was forty days old, Mary took Him to the temple "to present him unto the Lord," and to make an offering for Him according to the law, "A pair of turtledoves or two young pigeons." This was according to Lev. 12:8, and indicated that they were not rich.

IV. THE BOY JESUS AT THE PASSOVER (vs. 40-50). Jesus had a human body and a human mind and He grew as other healthy children do, except He had no sin; and the Father's favor rested manifestly and increasingly upon Him. It was a custom among the Jews that their boys should begin attendance at public worship, and be set to learn a trade when they were twelve years old. So when Jesus was twelve years old He was taken to Jerusalem to attend the Passover, perhaps for the first time. As the time for His first visit drew near perhaps He was thinking in His young heart, "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. The Lord loveth the gates of Zion more than all the dwellings of Jacob. I was glad when they said unto me, Let us go unto the house of the Lord. Our feet shall stand within thy gates, O Jerusalem!" (Psalm 42:1; 87:2; 122:1, 2). No doubt He went through the services, keeping His thoughts to Himself,

perhaps saying to Himself, "He brought me to the banqueting-house, and his banner over me was love. I sat down under his shadow with great delight, and his fruit was sweet to my taste" Song of Sol. 2:3, 4). If the duties of life must give place to worship, worship, in turn, must give place to them, so that after worship they must go back to Nazareth. Let him that neglects duties for worship, or neglects worship for duties, think this over. But as they returned homeward, Jesus tarried behind. At the end of a day's journey they missed Him, then spent three days searching for Him. Jesus had found His way into the presence of the doctors and there they found Him, "both hearing them and asking them questions." Finding Him there they were amazed, and His mother rebuked Him. Jesus was in His Father's house and felt at home there. His Father had not been seeking Him, nor was He lost, but His mother and Joseph didn't understand. Jesus said to His mother, "How is it that ye sought me? wist ye not that I must be about my Father's business?"

V. JESUS AT HOME (vs. 51, 52). Some may think that Jesus after this would throw off the filial yoke and become His own Master, but it is written, "And he went down with them and came to Nazareth, and was subject unto them." We have no record of the next eighteen years of His life, but were they not given to meditation and prayer, and in fellowship with His Father?

### Lesson III January 18, 1931. The Ministry of John the Baptist Luke 3:1-38.

Topic: The Message of John the Baptist.

Devotional Reading: Isa. 40:3-11.

Printed Portion: Luke 3:7-17:

7 Then said he to the multitude that came forth to be baptized of him O generation of vipers, who hath warned you to flee from the wrath to come.

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth

good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not:

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

GOLDEN TEXT—Bring forth therefore fruits worthy of repentance—Luke 3:8.

PRACTICAL TRUTH—A change of conduct follows a change of heart.

OUTLINE—I. John begins his ministry. II. John's message. III. John's testimony concerning Jesus. IV. The baptism of Jesus.

TIME—Summer of A. D. 26.

PLACE—Along the west side of the Dead Sea and along the Jordan.

INTRODUCTION—John's plainness, so suggestive of the wilderness where he had spent his years, was in perfect harmony with the life of self-denial and helpfulness which he taught. It would have been inconsistent for John to dress and appear after the manner of the high ecclesiastics and at the same time preach as he did. Yet it is nowhere shown that John ever urged his followers to dress and live as he did. John's thorough, plain preaching was necessary because of the conditions.

Except the few individuals like John's parents, Simeon and Anna, etc., the soul of worship had gone out of the religious life of the nation. A person in the wrong cannot be awakened to a sense of his position by soft, apologetic preaching. Messengers called of God need have no fear about the reception of their messages, and apologies are out of order. A gospel which makes the people comfortable in their sins is not of God. Real repentance is the only way of escape from the "wrath to come," for the "wrath to come" must be reckoned with by all who will live ungodly lives. Nothing but a complete change of heart would prepare the way for the Lord in John's day, neither will anything less than that give men peace with God now.

COMMENTARY—I. JOHN BEGINS HIS MINISTRY (vs. 1-6). In order to locate the beginning of John's ministry Luke names five men, holding high political office and two holding ecclesiastical office at the time, which can be traced in history. In the wilderness God instructed John and prepared him for his work and, at the proper time God sent him forth to deliver the messages He had given him; so he came forth as the "voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." And he declared that every obstruction should be so removed as to reveal to the whole world the Salvation of God in Him whose name is the "Savior."

II. JOHN'S MESSAGE (vs. 7-14). John came fearlessly with a message from God. He called the Pharisees who came to him to be baptized a "generation of vipers," and commanded them to "bring forth fruits worthy of repentance." These hypocritical Pharisees, who tried to cover their selfishness and pride by a cloak of religion, came to John to be baptized; but the same power that drew them there showed John what they were and he said unto them, "Who hath warned you to flee the wrath to come?" The power of God which accompanied John's message moved the people, the publicans and soldiers to say to John, "What shall we do?" No matter if they were Abraham's children, they must give up sin.

III. JOHN'S TESTIMONY CONCERNING JESUS (vs. 15-18). The people were already expecting Messiah to appear, and the remarkable character of John and his preaching awakened many to expect His immediate appearance, and John's character commanded

such reverence that they wondered whether he were not the Christ himself. Anticipating their question, John told them that One was coming after him who was so much greater than he that he was not worthy even to "unloose His shoe latchet." John was baptizing with water, which was an outward act and the symbol of an inward work, and the inward work was to be wrought through the operation of Holy Ghost, for he said, "He shall baptize you with the Holy Ghost and with fire," which refers to the sin-destroying power of the Holy Spirit.

The winnowing fan was to separate the chaff from the wheat: the fan in Christ's hand would separate sin from the heart and life of them that believe. The threshing-floor is to represent the world, out of which He is gathering a people for His name. As the call of the Lord comes to men to come unto Him, many will not make the sacrifice of the world and the ways of death for the way of life, so fall in the test, and, like the chaff, shall "burn with fire unquenchable."

IV. THE BAPTISM OF JESUS (vs. 19-38). About six months after John began his ministry Jesus presented Himself for baptism in the river Jordan. It was after "all the people were baptized" that Jesus came for baptism, perhaps He waited that He might not seem to be one of the crowd. He was cradled in a manger at birth, "not where others laid." He rode into Jerusalem upon an ass, "whereon yet never man sat," and lay in a sepulchre "wherein was never man yet laid," so in His baptism He would be "separate from sinners."

Then Luke traces the genealogy of Jesus back to the house of David, and on back to Adam.

## Lesson IV January 25, 1931. Jesus Tempted

Luke 3:21 to 4:30.

Topic: Wrong Roads to the Kingdom.

Devotional Reading: Rom. 8:31-39.

Printed Portion: Luke 4:1-13.

1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, saying, If thou be the Son of God,

command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from thence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

GOLDEN TEXT—For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2:18.

PRACTICAL TRUTH—We are strong only in proportion to our ability to resist temptation.

OUTLINE—I. Jesus, baptism. II. Jesus' ancestry. III. The threefold temptation. IV. Jesus' victory.

TIME—Probably early in A. D. 27.

PLACES—The Jordan river; the wilderness near the Dead Sea.

INTRODUCTION—The Bible tells us of certain spiritual, heavenly beings of a high order who were on probation in the dateless past, and that they fell (Isaiah 14:12-15; Ezek. 28:13-15; Jude 6; Rev. 12:7-9). Lucifer, one of the highest angels, aspired to a position of power and glory and his "I will," repeated five times in Isaiah 14:13, 14, was the beginning of sin and the beginning

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men were trying to find the man, and owing to unusual problems, agreed to pray definitely every day until the Lord impressed them with the right person.

Several weeks later two of them met. "I know the man we want for our State work," said one. "I can tell you who it is," replied the other. Together they called the third over the telephone. "We have found the man for our State work." "I know it," replied the third member, "it's Louis Entzminger."

In the mean time the boy-that-used-to-be had been asserting himself, and with that new assertion came again the old call to give himself entirely to the Lord's work. Louder and more insistent it came until the man offered to sell his business to his partner. With only \$500 difference between them, the man stopped in the post office. There he found a letter telling of his selection as State Sunday School and B. Y. P. U. Secretary. The boy-that-used-to-be had come into his own, and the man whose goal had been to make a million dollars accepted the new work at \$65 a month. Cap'n Louis became Sunday School Secretary Entzminger.

It was a real job. Florida Baptists were not united on the wisdom of having a paid worker in that field, and for the first few months the three laymen who had selected Secretary Entzminger saw to it that the \$65 per month was forthcoming. But the results soon convinced the most skeptical board member.

The call to be Secretary of Baptist Sunday-school Work in Kentucky came in 1911, and it was while in that State that the impression grew upon Mr. Entzminger that the average Sunday-school was conducted as a side issue. As he said: "The people met, dismissed, and went home." If these haphazard tendencies could not be corrected, Mr. Entzminger decided to quit Sunday-school work and go into some other work.

In 1913 the call came to the Sunday-school work of the First Baptist Church, Fort Worth, Texas. When he arrived in Fort Worth, the average attendance at the Sunday-school of the First Church was 249, with thirty-three teachers and officers manning the school. The next Sunday Mr. Entzminger reorganized the school with 119 teachers and officers, many of the teachers having only a list of names to start on. There were 266 present on that first Sunday.

Of course some of the teachers demurred. They couldn't teach, they said; they didn't know how to teach. But Mr. Entzminger says, "You don't train teachers by teaching text-books. That helps of course. You learn to teach by teaching."

"I had to throw overboard a lot of my theories when I went into practical work," he said. "And that's a mighty hard thing for a man to do. It has to be done to succeed." And so well did he succeed that five years later the Sunday School averaged 2,500 in regular attendance, probably the largest single Sunday-school attendance in the world. (Its average attendance from January to October, 1924, was over four thousand.)

Then it was the call to definite preaching again

presented itself, and Louis Entzminger became pastor at Lakeland, Florida, where in two years he led in erecting a splendid Sunday-school building and received 600 new members into the church of which he was pastor. z

From there he went to the pastorate of the First Church, New Orleans, a comfortable, conservative old church organized in 1843. At the time Mr. Entzminger became pastor, there were 374 members, 100 of which could not be found. In twelve months there were 406 additions, about half of them coming on profession of faith and baptism. From 125 the Sunday-school grew to more than 500.

To make personal soul-winning the chief task of every member of his church in every department and organization was his aim. "Any dead organization can be rejuvenated by putting the spirit of soul-winning into it, be it Sunday-school, young people's organization, W. M. U. or what not," says Mr. Entzminger. On that basis he rejuvenated that New Orleans church.

The calls began to press for outside meetings, for Mr. Entzminger is primarily and sanely evangelistic. In the month that he decided to go into definite evangelistic work, every day brought an invitation to lead in an evangelistic meeting.

At last he resigned his pastorate to give his full time to evangelistic work. In the same business-like way that he had set about to make his million dollars, Mr. Entzminger organized his force for putting across the Gospel message. His brother, Mr. James Entzminger, a teacher of long and successful experience, goes ten days ahead of him to the field and takes a real religious census, organizing the Sunday-school and preparing the church for an intensive campaign of evangelism. The evangelist himself then comes on the field and works with the Sunday-school for a week, especially emphasizing soul-winning and spiritual values. Last comes the evangelistic campaign proper, in which Mr. Entzminger works largely through the Sunday-school organization to reach the lost.

At the Calvary Baptist Church in New York City, where Brother Entzminger recently conducted meetings, in four weeks the Sunday-school attendance increased from 135 to more than 400, with more than a hundred souls led to Christ in two weeks. At Newport, Kentucky, which has a population of only 30,000, there were 156 additions, 87 coming by baptism. The pastor says of Mr. Entzminger's work: "His campaigns are not religious spasms as are so often true of the average revival meeting. We got immediate results, but the planning and working seemed to be with a view to permanency in the future."

In a recent week Mr. Entzminger delivered a series of lectures to the students of the Southern Baptist Theological Seminary. They were practical in every way, with full attention to the problems that every pastor meets in his work. But they were more. Throughout they were inspirational in their call to personal soul-winning on the part of the preacher, the believer, and the church. For that, says Mr. Entzminger, is the the only business of Christ's redeemed men and women.

—From the Sunday School Times, Nov. 1, 1924.

## Obituary

### In Memory

Sister Fannie Stone, the beloved wife of Brother D. H. Stone, departed this life on the 22nd day of September, 1930, at the age of fifty-six years, five months and twenty days, after many months of suffering which she bore with Christian fortitude, until the death angel came and wafted her immortal soul into the Paradise of God.

After the funeral services, conducted in the Sulphur Church by her former pastor, the remains were followed to the cemetery by a large concourse of relatives and friends.

Sister Stone made a profession of religion at the age of twelve years, and for about twenty-five years had been a faithful member of the Free Will Baptist church. She endured much physical suffering, but with Christian resignation welcomed the summons to depart and be with Christ, which she deemed far better than to languish upon a bed of pain, though it meant the severing of earthly ties and the companionship of loved ones on earth. When the last moment came she, like David, could realize that underneath were the everlasting arms, and though to her physical sight the earth was receding, with a spiritual vision she could discern that to her enraptured soul, Heaven was approaching, and that God was calling her home. Therefore, be it

Resolved, That in the passing of Sister Stone the Free Will Baptist Church of Sulphur, Okla. has lost a faithful member; and to Bro. Stone and the relatives of his companion, the members of this church extend our sympathy in their sore bereavement.

Resolved further, That a copy of these resolutions be spread on the

church record, and a copy be sent to the Gem for publication.

Approved and adopted in Conference this the 21st day of December, 1930.

W. G. Merritt,  
G. O. Palmer,  
A. L. Wastel,  
Committee.

### Revival Meeting

Dear Gem Readers:—I started a meeting near Cassville, Mo., Nov. 9th and closed Nov. 26th with several conversions. I never met a nicer bunch of people than we had there. May God bless each and every one, and may we all endeavor to do more for Jesus in this coming year, than we have in the past year.

Your sister,  
Merl Robberson.

### Praying—to Whom?

Prayer is not eloquence. God does not hear a mouthful of words because they are guided. Some time ago in commenting upon a large gathering where there was an invocation offered by a Unitarian minister, a Boston newspaper remarked that, "Dr. Blank then delivered one of the finest prayers ever offered to a Boston audience." The newspaper reporter wrote more truly than he knew. Many prayers *are* offered to audiences, and there is little thought of God hearing them. When the early church was in distress, Peter being imprisoned, "Prayer was made without ceasing of the church *unto God* for him." It was a quality of prayer that seems to be rare in the church of our day. True prayer need not be eloquent if it is earnest. It is an earnestness that commences with an approach to God through the finished work of Christ. This includes a recognition of our unworthiness and sinfulness. We must not forget that when we pray we are in the presence of God. The way has been opened fully, and we are invited to come boldly.

There is great need that men should lose their wordy eloquence and find a reverent, holy boldness that enters in unto God and undertakes a work of intercession.

S. S. Times.

### The Shame of One Talent

One talent people may have something to be ashamed of when the Lord returns. In the parable of the talents which Christ gave his disciples in the Olivet Discourse answering their questions about his coming again to this earth, he showed how his return would test his servants. He told of a man traveling into a far country who delivered to his servants, not *their* goods, but *his* goods. They were not given absolute ownership, but only stewardship, which is true of all that we have today. One servant was given five talents, another two, and another one. Was there any shame attached to a man's receiving only one talent? The Scripture makes it plain that there was not. He was on the same basis as the two-talent man. And the two-talent servant, although he had received less than half as much as the five-talent one, was given identically the same commendation at the lord's return as the man intrusted with larger things. Both were taken into the joy of their lord; both were made rulers over many things. For both had been faithful, and had increased that which was entrusted to them. The one-talent man did not trust his lord, and was unfaithless to the trust committed to him. He would not use his talent, but hid it, and then returned it without increase to the returning lord. What we will not use, we will lose; and therefore the one talent was taken from him and given unto him who now had ten talents. *There was no shame in having only one talent at the beginning. The shame lay in having only one talent at the end.* When Christ comes again, shall we have increased, by our faithfulness, that which he has entrusted to us? —S. S. Times.

## SUNDAY SCHOOL LESSON

(Continued from page 12)

of Satan. Cast out of heaven he became the leader of the wicked spirits and powers of this world (Eph. 6:12), the god of this world (2 Cor. 4:4), the prince of this world (Jn 12:31), and the deceiver of this world (Rev. 12:9).

When Jesus entered upon the duties of His Messiahship in a public way, Satan was ready to tempt Him with every solicitation to sin that he could bring to bear. No sooner was He out of the water of baptism than Satan brought forth his temptations, but Satan could in no wise cause the Son of man to sin. Jesus was tempted and tried in every way, yet without sin. His experience with Satan should warn us against an experience without temptations. There is no state of grace so secure that temptation cannot come, and God exhorts us: "*Let him that thinketh he standeth, take heed lest he fall,*" and, "*Watch and pray lest ye enter into temptation.*"

COMMENTARY—I. JESUS' BAPTISM (Luke 3:21-22). John's baptism was for the remission of sins: Jesus had no sin, yet He received baptism at the hands of John: 1. To sanction John's ministry and to identify Himself with it. 2. "To fulfil all righteousness." 3. Baptism publicly administered set Him apart for His priestly office. The descent of the Holy Ghost signified God's approval, and was one of the few times that it is recorded that the whole Trinity was manifested on earth.

II. JESUS' ANCESTRY (3:23-38). It appears in the Bible record that both Joseph and Mary descended from David. Matthew traces Joseph's ancestry back to Abraham through David. Luke traces Mary's ancestry back through David and Abraham to Adam, "*which was the son of God.*" Thus Jesus is heir to David's throne.

III. THE THREEFOLD TEMPTATION (Luke 4:1-12). Immediately after His baptism Jesus was led by the

Spirit from the Jordan valley to some place in the wilderness to be tempted of the devil. As the first Adam, the head of the human race, had to be tempted and tried at the beginning of his career, so must the second Adam, the head of the redeemed people be tempted and tried at the beginning of His redemptive work. The first Adam fell: the second Adam did not, could not fall.

For forty days the devil had permission to inject into the mind of the Son of God conceptions calculated to cause Him to doubt His Sonship, to shrink from the sufferings that would attend His Messiahship, and to use His miraculous powers in gaining material things, and to attain dominion in the world.

The Father had declared Jesus to be His Son at His baptism: now Satan suggests an "if," appealing to Jesus' pride, but Satan was very much in error; for Jesus had no pride.

Adam and Eve had no pride until they listened to the words of Satan, doubted God, and were willing to obey Satan. "*The lust of the flesh, and the lust of the eyes, and the pride of life*" (1 John 2:16). These constitute the world and are the attributes of the natural (fallen) man. It is through these that Satan reaches men and leads them to obey him. Mother Eve was led to believe: 1. That the fruit was good for food (would satisfy appetite). 2. That it was pleasant to the eyes (nice to look at). 3. That it would make one wise (prudent, esteemed, dignified, capable, etc.). It was in these three things that Satan did his utmost to bring about the downfall of Christ, but he utterly failed. Lust is desire for that which is not good for us. "*When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death*" (Jas. 1:15).

The temptation of Jesus was real. He came to set up a kingdom and must be declared to be the Son of God. Jesus the Son of God had cre-

ated all things, yet He was hungry. Satan would make it appear that it didn't look good for God's Son to be hungry, so appealed to Him to make bread from the stones and relieve His hunger, and prove that He was the Son of God. Under right conditions and for the right purpose it would have been proper for Him to make bread of stones, but to follow Satan's suggestion would be wrong.

Likewise the other two "ifs," Satan used them with all his craftiness to lead Christ to gain His own by the wrong way.

IV. JESUS' VICTORY (v. 13). Jesus' victory was complete, having repelled Satan at every point of attack. Luke says that when Satan had done his best to tempt Jesus, the devil "*departed from him for a season.*" Matthew says, "*Behold, angels came and ministered unto him.*" (Mt. 4:11)

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"BY THE BLESSINGS OF GOD I ascribe to Bible study the help and strength which I have had from God to pass in peace through deeper trials in various ways than I had now above fourteen years tried this way, I can most fully, in the fear of God, commend it. \* \* \* A man has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible."—Woodrow Wilson.

—o—

William Law, in his "Serious Call to a Devout Life" says: "There is HOW TO LIKE FOLKS nothing that makes us like a man so much as praying for him. When you can do this sincerely for any man, you have fitted your soul for everything that is kindly and civil toward him. This will fill your heart with generosity and kindness better than what is called good breeding. Pray for others, and you will find all little ill-natured passions die away, your heart grow great and generous, delighting in the happiness of others as once you delighted in your own."

—Selected.



## OUR SONG BOOKS

Our 1931 Song Book, "Crowning Hymns No. 11," is now ready to ship. It contains 224 pages and retails at 35c per copy; \$3.50 per dozen; \$7.00 per 25; \$24.00 per 100 postpaid, 30 or more at 100 rate.

Our new Church and Sunday School book, "Sing Unto Him," is also ready to ship.

We think it the greatest achievement of our whole career as music publishers. In its preparation we have associated with us such well known men as Charley D. Tillman, H. N. Lincoln, Jas. C. Moore, and L. E. Edwards, who have published and sold millions of song books.

The book is well bound in heavy manilla, contains 350 songs, price 45c per copy; sample 35c; \$4.50 per dozen; \$8.50 per 25; \$30.00 per 100, postpaid, 30 or more at 100 rate.

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Our "Paradise of Praise," a well bound book, containing 201 songs suitable for religious services of any kind. Because this book is printed with round notes, we are offering it at 15c per copy; \$1.50 per dozen; \$10.00 per 100 postpaid, 30 or more at the 100 rate. This is a bargain for those who like round notes.

THE OZARK MUSIC CO., Purdy, Mo., Box 94.

### What a Christian Person Won't Do

A Christian man won't throw mud—he is too noble to stoop to such a thing.

He won't repeat confidential secrets, nor reveal a confession that some broken heart pours out to him at the altar.

He won't pull wires for a place, nor work against an innocent party in an underhand way.

He won't talk about his brethren, nor bring up their faults and failures and magnify them into glaring sins.

He won't gossip, tattle, nor repeat bad news, nor take up a reproach against his brethren.

He won't move away and leave a lot of old debts unpaid without some understanding of a future settlement.

He won't, if he is a preacher, look sour or sulky when someone out preaches him at camp or conference.

He won't say there were fifty at the altar when the real count showed only twenty. He won't put more coloring into his report than facts warrant.

He won't try to "lord it over" his brethren, nor show a bossy, pope-like spirit because he has a little church power.

He won't paint up an old second-hand car and sell it to some ignorant person for twice its worth.

He won't write an unkind letter and say mean, cutting things, and wind up by saying, "I am doing this because I love you, and feel it my duty."—Selected.

### Jesus' Workshop

Did you ever linger at the door of the carpenter shop of Jesus of Nazareth? Dr. Patterson Smyth says: "I like to think that children were not discouraged from coming into that workshop amongst the shavings. They liked Jesus. He was in favor with God and men, says the Gospel. We are sure He was in favor with children. We know that Jesus loved to have children about Him. Doubtless He had the habit of telling them stories, for He was always telling stories in His later life, and we can hardly believe that He never did it before. Surely the children learned from the stories in that shop more of God's love and care than from all the religious teaching of the synagogue school."

### The Christian Use of Time

The world's life has progressed to the point where time seems to be the most valuable asset that men possess and use. While the prices of material things are decreasing until the common home has luxuries that formerly were the appointments of only the rich, the value of time has enormously increased until it is now the luxury. The labor of men was formerly measured by tasks; today it is measured by hours. Transportation systems compete with each other for the elimination of minutes and seconds. Prodigious expenditures are being made for light systems that will increase the hours of activity. "Time-saving devices" are exceedingly attractive to the commercial world. The nations have a mania for breaking speed records. Cost is no consideration where time is saved. Solar spaces were until recently mentioned in millions of miles, now they are gauged by the speed of light. Devices that are accurate to the thousandth part of a second are common tools of science.

The question as to how a Christian is to act in a world like this becomes a real problem. But first let it be acknowledged that it is the Christian religion that has had most to do with giving men an appreciation of the value of time. It is also the Christian religion that has had most to do with giving the world the products of science and culture; but with time as with these other advantages of our civilization it now becomes the greater task of the Christian religion to teach men the proper use of what the power of true religion has furnished.

It follows, then, that one of the most outstanding duties of Christians is to rebuke the world's purposes in its mania of speed. God did not give men an appreciation of time in order that they might build colossal machines that relentlessly crush out the lives of multitudes, and to provide a ruinous material grandeur for men to worship. Multitudes have so valued these material advantages that they count it a waste of time to worship God, and they have taken away his day that they may use it in the devices of lustful pleasure.

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## Christ Is Coming Again

By Stella Stark

One of the greatest truths, and one of the surest promises that Christ has given us is found in John 14:23 when he said, "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."

Some may ask the question, "How do we know that He is coming, and when shall He appear?" "Behold, He cometh in the clouds and every eye shall see Him" (Rev. 1:7). Also we find in Matthew 24:27, "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be."

We do not know the exact time that Christ will come again, because "Of that day and hour knoweth no man, not even the angels of heaven, but my Father only."

Dear reader, it behooves each and every one of us to live in such a way that, should Christ suddenly appear in all His glory, we would be ready to meet Him. Truly, it will be a great time for some, a sad sad time for others. Sinners will cry for rocks and mountains to hide them from his face. They will begin to tremble when they look upon that great sight, and will realize all too soon that they have neglected the most important thing. But Oh, what anguish! What bitter remorse! What wails of despair! What crying for mercy! But alas! too late! What a sad picture, when they realize that there is no hope and they silently begin their march to eternal night!

On the other hand, let us draw a mental picture of the saints at the Lord's appearing. What thrills of joy! What shouting! They have made *preparation*. They have *obeyed the call*. They have endured many hardships, many heartaches, and then come out victorious, and they know that now they will take their everlasting flight to those beautiful mansions that Christ had told them He was preparing for them, where they shall walk with Him in white and shall reign with Him forever.

Dear reader, may each of you that read this take a thorough examination, of your life, and should you fall short, I pray that you do not neglect to make the necessary preparation. May God help each of us to live so that we will be found "ready and waiting" for His appearing.

"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40).

## Sunday School Work

(Continued from page two)

going to do after we leave this world. So, if we expect to enjoy Heaven, the place prepared for the

faithful, we must be one of the faithful.

Now, if there is any one who reads this that has been guilty of saying you couldn't get anything out of attending Sunday School, will you, for the sake of your own soul, that of your children and your neighbors, try this proposition: Attend Sunday School four Sundays in succession, devote at least thirty minutes to really studying the lesson before going to the class, and each Sunday morning go out in secret prayer, asking God to help you to understand his word and to know his will.

I haven't mentioned the prayer meeting and the preaching service, for I know if we are interested in the Sunday School as we should be, we will be present with a deep interest in the other services as well.

May God bless His work and workers everywhere.

## Heartfelt Religion

and its Blessings to Mankind

By E. O. Callen

"It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Has it ever occurred to us to ask ourselves, "By what do we live, or what makes life a blessing?" There are three great things that go to make up our lives: first, The Family, second, Government, third, Religion.

The Family is to keep the human race alive, and develop social co-operation, good-will and unselfishness.

Government is to secure and guarantee human rights, and to promote common welfare.

Religion, the greatest blessing to mankind, is to set free our spirits from fear, seen and unseen, and our bodies from habits that are at enmity to our health and happiness, and to enlarge our visions.

Religion is the one thing in the world that gives breath to life, and wings to the soul. It enables us to live on the line of peace and unity. Religion of the right sort will take cursing and drinking and backbiting out of man, and make him to walk in the newness of life. It will give a man a forgiving spirit and make him of more value to himself and the world. Our souls are bound until the divine power of God sets them free, our souls are blind until Christ comes into our lives and bids us see.

As our lives and spiritual vision accustom themselves to the light, we learn to see our lives on earth as a divine gift, and life in heaven as the fulfillment of God's promises. Let us now ask ourselves, "Are we enjoying religion as God has laid the plan for us? Have we been to Jesus, and been washed in the blood of the Lamb? Have we been regenerated and born of God's Spirit? If we have, and will be sub-

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## Obituary

**Washburn**—Edgar W. Washburn was born near Marysville, Missouri, May 1, 1867, united in marriage to Mary E. Neel February 20, 1889, passed away November 23, 1930 at his home near Moundville, death due to apoplexy. Such is the short biography of a well-known and highly esteemed resident of Vernon County, Missouri.

He leaves a wife and three children, Harry Edgar and Esther Margueritte at home address, and Jennie Virginia of Kansas City, one brother Eli Washburn, living near Bronaugh, Mo., two nephews, Harry and Edd Washburn of Kansas City and a host of friends to mourn his loss.

He was a member of the Modern Woodman Lodge over thirty-five years. Those who knew him felt he was a sombre man, stern in his belief for the right, honest, upright, and a man to have confidence in. He joined the Free Will Baptist Church several years ago, and was a worker in church and Sunday School as long as his health would permit. He helped where he could and when he could in a modest, quiet way, not trying to reflect big things unto himself, but always in the name of our Lord. He will be greatly missed by his friends, as well as the family, who feel that their loss is Heaven's gain.

The funeral service was held at the residence at 1:30 p. m. Tuesday Nov. 25, 1930, and remains laid to rest in beautiful Newton Burial Park. Services were conducted by Elder W. H. York of Hannon, Mo.

The most of this writing was sent to me by the family, but I, as one who has known Mr. Washburn, thought of a few lines which I feel suits his life here, and his new life.

"We know you're waiting at the portals,  
Waiting for each and every one;

When your life on earth has ended,  
And your new life just begun.

You are taken from all sorrow,  
To the home beyond the skies;  
Where there is no more tomorrow,  
And the spirit never dies.  
"A friend."

Elder W. H. York, Bro. Washburn's pastor, also sent in an obituary, and we add a paragraph from it:

Bro. Washburn united with the Free Will Baptist church a number of years ago, and was a very active member. He was a member of the Home Mission Board in the Central Western Mo. and Southeastern Kansas Association, was an apt Bible teacher in the Sunday School, and always ready to help in all church activities when possible. He was loved by his friends and neighbors, his family, by the denomination and by all who knew him, and will be greatly missed by all.—W. H. York, pastor of Sylvandale Church.

### "Just as I Am!"

By Eld. R. F. Haskins

Dear Readers of The Gem:—  
At this Christmas time thoughts of the blessed Christ come to me, and I feel like presenting some thoughts on Woodworth's hymn, "Just as I am! without one plea, But that Thy blood was shed for me, And that Thou bidd'st me come to Thee, O Lamb of God, I come! I come!"

Here the penitent, who has a vision of himself, comes bringing no price in his hand, no good works, no self-righteousness, no no benefits of early training, no benefits of godly ancestry. Just a poor needy, sinful, helpless human, with no merit: "Just as I am!" But with the thought of the one, and only meritorious cause of Justification, that of the blood; it is not the good works; not the tears, though they may come; not our resolutions of a better life, though we may make

them; not joining the church; not baptism; but it is the blood that cleanses from all sin, but I thank God that the blood is sufficient. Then, as an assurance of the willingness on God's part, his courage rises as he joins to the fact that the blood was shed for "me," that Jesus Christ bids him come. Then through his fears, and in his helplessness, he cries out: "O Lamb of God! I come! I come!"

And as the vision becomes clearer, he views himself, tempest tossed, and billow driven, with doubts and conflicts, but still he cries, "O Lamb of God, I come!" Then in his utter helplessness he sees in the blessed Christ, his only hope, and cries, "Yea, all I need in Thee I find, O Lamb of God, I come!"

But in the next verse the darkness begins to lift and he cries out: "Just as I am, Thou wilt receive," (Blessed hope.) will welcome, pardon, cleanse, relieve." What world of meaning there is in these words! Just think of it, try to get the full meaning of each word, and why? on what condition? "Because Thy promise I believe, O Lamb of God, I come! I come!"

This is what Paul told the Philipian jailer, poor wretched, trembling sinner, he sprang in and fell down at the apostles' feet and said, "What must I do to be saved?" and Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." That is his household was promised salvation on the same condition. Our children are not saved by our faith, but I thank God that salvation is offered to all. Repentance toward God and faith in the Lord Jesus Christ. God is still offering salvation on these terms: then I think that we who are Christians can get a good deal of joy out of meditating on this glorious old song.

(Eld.) R. F. Haskins.

### The Christian Use of Time

(Continued from page 16)

It is quite true that most of our offices and factories close on the Lord's Day, but that by no means signifies that the worship of God is guaranteed on that day. The actual condition is that men have so filled the six days of toil with strain and worry, and so crowded their six nights with thrills of pleasure that the power of worship on Sunday has been squandered before Sunday arrives. It has been said that Sunday desecration begins on Saturday night. That is quite true for many, but for still more it begins much earlier in the week. There are literally thousands of Americans who deliberately squander their strength with the view of "catching up" on Sunday. The result is that Sunday morning finds them in bed instead of in the house of God. The pathos is that they are caught in the swirl of a consuming greed and have discriminated against the things worth while in favor of that which has no permanency.

Paul lived in a busy day, and it was crowded, as our day is crowded, with excesses and abnormalities. He therefore admonished at two of his congregations to "redeem the time." He asked the Ephesians to "walk circumspectly—redeeming the time." The original Greek for this expression signifies looking around before making a choice. If there ever was a need for that admonition it is now. Life is so embellished that the simple essentials are difficult to determine. There is a premium on quick perception, and the premium will increase when the present movie-trained generation of children get the head of affairs.

But let us remember that a stream that sparkles over a wide expanse has very little depth, and a life that flits from thrill to thrill has no appreciation of the things most abiding. Religion and education, based on their power to entertain, fail to fill the need. Things most worth while must be lived with to be known. The glacier may appear to the casual observer to be as stable as the hills, but those who observe long know better. It is not our advance learning that is superseding religion, but our lack of deep thought that fails to see beneath the glamor of the new. There can be no deep thought without continued thinking, and in order for that our time must be "redeemed;" that is, saved or brought up from a multitude of trivialities.

While Christians are not of this world, they are still in it. And for multitudes of Christians who are employed and under the constant necessity of making a living, it must be said that their time is not their own. A large section of each day has been purchased by others. Let no Christian so employed think that he is thereby handicapped in the Lord's service. Those working hours spent in demonstrating Christ's own life in the business world are as valuable as any other work that can be done for the Master. The by-products of a Christlike spirit are frequently more effective than the studied services directly aimed. Many a Christian so placed in the business world has opportunities of reaching people whom no "professional" worker for Christ can ever reach. To lay aside our

religion as a thing of special interest for special times is a grave mistake. The commercial life of our day needs to be sweetened by a constant demonstration of patience and love and Christian sweetness. The finest way to lead people to our churches is to take Christ to the place of business.

Christians can also redeem the time by elimination of the non-essentials. A popular advertisement has divided a day of twenty-four hours into several segments. One large portion has been shaded heavily and marked "worry." Then the advertiser has asked, "How much of our day is worry?" None of a Christian's day should be worry. And there are many other elements of waste that need not enter. Since Christ has redeemed the Christian from worry and other waste, he is in turn able to redeem his time from them. The greatest gold findings in the world are not in large nuggets but in "dust." Likewise we busy people may not so often serve Christ in large sections of our lives as in the moments we are able to pick up along the way. Times of careless and indifferent reading, thinking, and conversing can be turned to constructive Christian uses. These are the days of the "Pocket University," the "Busy Man's Library," and the like, which furnish opportunity for culture as one goes along the way. A Christian can, if he takes that, always serve Christ in the same fashion.

A Christian use of time has to do not only with the Christian's individual attitude toward the proper spending of time, but also with his appreciation of God's use of time. To do this we must develop a "God-consciousness" and not be mastered by a world consciousness. The world consciousness will set us in a feverish whirl. The prince of this world is in a hurry. His time is not unlimited. More than that he desires to keep men from thought and prayerful contemplations. The "mad rush" always works to his purpose.

Satan has succeeded in fooling multitudes into thinking that the fundamental requirements of life have changed because of the speed of the day in which we are living. We are liable to be deceived by this unless we let the Holy Spirit control. Let us realize that in spite of the enormous speed of modern transportation and news systems, God in His fundamental processes with men and nature has not quickened His pace one whit. The stars move and the trees grow as they ever have. Likewise it still requires the same time for prayers. Character growth is yet as dependent as ever upon long periods of contemplation and study. The deep things of God are not seen at a glance. A noted reformer in a period of impatience said, "The trouble is, I am in a hurry and God is not." God works with delicate precision in all his ways. He times the strokes of lightning with the movement of the glacier. He works with the consciousness of eternity. May we also recognize that we must not waste time but seek to use it as it befits the quality of our lives. May we also enter into this consciousness of eternity that rightfully belongs to us. In that consciousness we can see that the supreme question in life is not, what is your speed, but what is your direction?

(From The Sunday School Times)

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## HEARTFELT RELIGION AND ITS BLESSINGS TO MANKIND

(Continued from page 17)

missive to God's Holy Spirit, we will be striving to do the things that would please God. Let us strive to live such a life that the lost will have confidence in us, that we might lead them to the experience of true, *heartfelt* religion. Let us, as God's children, strive by the grace of our God to be better soldiers for the Lord in the future than we have been in the past. "Let us lay aside every weight, and the sin which doth so easily beset us," and let us run the race with patience. Let us cling to "the old, rugged cross," and the religious

truths that have been handed down by our forefathers Let's keep the old paths and pursue them.

O joy, that seekest me through pain,  
I can not close my heart to thee,  
I trace the rainbow through the rain,  
And feel the promise is not vain.

## "Jesus sat over against the Treasury."

"I have read of the holy temple  
That stood on Moriah of old,  
Of its costly pillars and porches  
And its beautiful gates of gold.

I know that no stone remaineth  
In its place on the sacred hill,  
And yet, in its ancient glory,  
I fancy I see it still.

I see the priests in their vestments,  
Through the smoke of the sacrifice  
Where the clouds of holy incense  
From the flaming altars rise.

And up through the dusty highways  
Chanting the psalms aloud,  
And bearing their gifts to the temple  
The people eagerly crowd.

The rich of their great abundance  
Give tribute from herds and fields,  
And the poor bring tithes of the anise  
And cumin the garden yields.

And there in the court, unnoticed,  
With the multitude pressing around,  
Stands the Prince of the house of David,

With his royal head uncrowned.

"Over against the treasury"  
He watches the great and small,  
And says of the very poorest.

"She has given more than they all.  
They are proud, for the sacred service,

A tithe to have set apart;  
The whole of her small possessions  
She gives with a loving heart.

O Master, whose gracious approval  
Gives infinite worth to a mite,  
Thou art standing today by the treasury,

And the people give in thy sight.  
Selected.