

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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Man in the Spirit and The Spirit in Man By Eld. Winford Davis

It is 10:10 p. m. and probably I should be in bed, but I want to jot down a few lines for the Gem first. I have just returned from a visit to a neighbor, where we sang so many glorious gospel songs, followed by a reviving prayer service; so my heart feels illumined by the very presence of the Holy Spirit.

Isn't it wonderful what can be put into a song anyway, as well as what can be taken out? So many of our talented singers never sing in the Spirit. As God, by His Spirit, inspires the songs, He wants them sung in the Spirit, but how can a man sing in the Spirit if he hasn't got the Spirit? and how can a man preach in the Spirit if he hasn't got it in his soul? yea, how can folks worship in the Spirit who have never come in contact with it? Praise our omnipotent Father for the gift of the Holy Spirit—truly we need men in the Spirit and Spirit in men.

I have just laid down a religious publication that caused my mind to drift back to Bunyon, Knox, Livingston, and many others of our early, bold, fearless, Spirit filled men of God. Oh for Bunyons today who would rather "suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season," who will welcome twelve years in prison if it will magnify Christ. Oh for a John Knox today who would wear the floor with his knees, leave pools of tears on his chair, and bombard the gates heaven with undaunted prayer until a revival of real old time sin killing, sin consuming, soul reviving power

would sweep this sin benighted nation of ours as it did Scotland in an earlier day. Oh for Livingstons, endowed with boldness and love from the throne of grace, who would go to the destitute, outcast, needy souls of our sinful, dark nooks and corners and by the grace of God lift them up, up, up, until the glorious Savior of men lightened their pathway and established their going.

Oh for Peters who will preach Jesus Christ until people's hearts are pricked. Oh for personal workers as Annanias who are not too proud, neither ashamed, but are anxious to lay their hands on poor sinners, call them brothers and sisters and help them on to God. No price can be placed on a real Spirit filled, zealous personal worker. It is more than wonderful what they can do, as has been recently proved in the glorious revival God gave us at Blue Eye. You personal workers at Blue Eye that read this, let me admonish you: be true to God; live that life of gracious influence.

"Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit" (1 Jno. 4:13). Truly we need men in the Spirit and the Spirit in men.

FANATICAL PREJUDICE

This beautiful Sabbath day, emblematic of that eternal rest that remains for the people of God, as I take a retrospective view of the past, and contemplate the strife and confusion among men of today, I am led to exclaim with David, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the

angels, and hast crowned him with glory and honor." The same author on hearing of the death of Saul and Jonathan in the great battle on Mt. Gilboa, exclaimed, "How are the mighty fallen!"

It seems that the human family has almost forgotten the song of the angels at the birth of Christ, "Peace on earth, good will toward men." On every hand the spirit of indifference and the lack of fellowship is noticed because of its absence in many cases. Too many are ready to answer in the language of Cain, "Am I my brother's keeper?"

The golden rule is rarely exemplified in our dealings with each other; because of this state of mind, we are confronted with strife, envy, religious divisions, lack of parental discipline, out of which has developed fratricidal homicides, disregard for law, and a disregard for the rights and privileges of our fellow man. God is not the author of confusion, but of peace. The wrangling and so-called religious discussions among our churches by the advocates of "Modernism" (which is a species of infidelity, seeking the sanction of religion), has disrupted the peace and fellowship of many of our churches. Religious fanaticism and prejudice has resulted from many of our preaches dabbling in political campaigns and by taking sides with some party, and engaging in political discussions, creating discord and confusion among the brethren. A preacher that takes an active part in the corrupt policies of the present day, dishonors his calling and brings reproach upon the church. If he has a divine call to the ministry he will abstain from the very appearance of evil.

But, on the other hand, if only mercenary and selfish interests prompted him to enter the ministry, his influence is calculated to stir up strife among the churches and foster a spirit of religious prejudice that will impede the progress of Christianity, and engender such a spirit of fanaticism that is calculated to destroy the usefulness of well meaning Christians.

W. G. Merritt, Sulphur, Okla.

DISCUSSION

INTRODUCTION—Dear Readers of the Gem: I wish to let the readers of our paper know how this discussion came to be. I was in the State of Oklahoma in the month of July, 1929. They were having Bible lessons once a week, near the town of Checotah. I happened in and found that they had been having some real good times, and that unsaved people were getting interested in the Bible study. At this time two Campbellite preachers came out from Checotah to help in the discussion, which was all right. The subject was announced from John 3:5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Those two preachers affirmed that this was water baptism, which was very misleading. When it came my turn to speak, I addressed the moderator and respected the congregation, and said, "If this means water baptism, men cannot enter the kingdom without it; and if we cannot enter the kingdom, we cannot be saved: so if this is water baptism, men cannot possibly be saved without it." We discussed the subject from different view points.

Eld. Wetherall called my hand, and I couldn't stand for that dope to be taught and held up as Gospel facts; so the following September, he and I matched a four days' discussion, at the close of which Elder

Wetherall and his brethren were not satisfied, and challenged for another discussion.

They next called Eld. Byrum Black of Oklahoma City, Oklahoma and the following September, he and I matched a six days' discussion. We discussed all points of doctrine we differed on, having a general church question. Dear friends when you see the head lines, don't think, well I will not read it, I don't believe in discussions.

Please read this discussion with a prayerful heart, and see if it don't do you good.

I wish to tell the readers why I believe in religious discussions. Jesus said in Mt. 24:11, "And many false prophets shall rise, and shall deceive many." That day has come; think of the many false doctrines, they can't all be right. In Acts 15:1 I read, "And certain men which came down from Judea taught the brethren, and said, 'Except ye be circumcised after the manner of Moses, ye cannot be saved.'" There are preachers who are teaching that, except you believe as they do, you cannot be saved. Let us read Acts 19:8, "And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." The apostle Paul would defend the true doctrine, and he gave Timothy a charge, and we should heed his admonition, and stand for the truth, first, last, and all the time. Many more references could be given, but these things have convinced me that it is right to meet men in joint discussion.

When the wolf comes and is trying to catch the sheep, if we ministers will stand in defense of the flock, we might save our people from these things that are leading so many astray. May the good Lord help us all to live the life that God demands of us.

I will give but a brief write up of this discussion. We had a stenographer who was to have the dis-

cussion printed in book form, and possibly will yet, but he said the cost for printing them was more than he expected, and we are not sure that they will be printed. I noticed that the Campbellites had a brief report of the debate, so I will make this write up as short as I can and do justice with it.

AGREEMENT

Elder Black and myself began this discussion August 22, 1930.

We agreed to be governed by Hedges Rules which read as follows:

1. The terms in which the question in debate is expressed, and the precise point at issue should be clearly defined, that there should be no misunderstanding respecting them

2. The parties should mutually consider each other as standing on a footing of equality in respect to the subject in debate; each should regard the other as possessing equal talents, knowledge, and desire for truth, with himself; and that it is possible that his adversary might be right and he be wrong.

3. All expressions which are unmeaning, or without effect on the subject in debate, should be strictly avoided.

4. Personal reflections on an adversary should in no instance be indulged.

5. No one has a right to accuse his adversary of interdict motives.

6. The consequences of any doctrine are not to be charged on him who maintains it, unless he avows them.

7. As truth and not victory, is the professed object of controversy.

Whatever proofs may be advanced on either side should be examined with fairness and candor, and any attempt to ensnare an adversary by the arts of sophistry, or to lessen the force of his reasoning by wit, caviling, or ridicule, is a violation of the rules of honorable controversy.

Being under these rules, the readers will know that they were kept. I hope the readers of the Gem will not fall out with me for believing in religious discussions. I will not

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

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

Your time is out if a pencil mark appears here:  ○

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

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Editorial**Is Prohibition to Blame?**

Murders, robberies, lawlessness, and all kinds of crimes seem to be on the increase everywhere, and certain men and women, calling themselves good citizens of our country, are trying to make us believe that prohibition is to blame for it all.

The Springfield Leader begins an editorial thus: "Eleven murders in New York City in a single night!" Then he goes on to say, among other things, "There can be no doubt as to the cause. Such an orgy of death as overtook New York City last night can be laid only at the door of prohibition. We have enacted a law which puts a premium on crime. We have, through legislation, made crime profitable. We have said that the liquor dealer, by turning outlaw, may greatly enhance his profits. And it is only the law itself that makes it possible for him to do so."

If this argument is sound, the same applies to other laws, and we have enacted a thousand laws which say to them who would turn outlaws to gain their end, "Turn outlaws and get what you want." But who would say that people who get things unlawfully are good citizens? No one, save those who are law breakers.

Laws are made to regulate men's dealings with each other, to restrain and punish those who do evil and trespass on the rights of others. Laws are not a terror to the good, but to those who would do evil. People don't break the law for the sake of breaking it, but to get what they want. We admit that men and women break our prohibition law for money, drink, etc. They kill, rob, steal, lie, plunder, etc. for the same things. If people do all these things under prohibition, what would they do if they could get all the booze they want legally? If we should repeal the 18th Amendment, wouldn't there be more drunkenness, and more crime and poverty? If it were lawful to kill, wouldn't there be more murders? If there were no law forbidding to rob banks, wouldn't more banks be robbed?

Our daily papers are largely filled with murders, bank robberies, killings, thefts, and other crimes, and the wets say they are all caused by prohibition. If prohibition is causing the wave of crime that is such a menace to our country, we could stop it all by making it lawful to make and sell alcoholic drinks. Be not deceived; the wets are lying for a purpose. They know that the open saloon, instead of prohibition, will greatly increase all the crimes we have mentioned, and many more, but what do they care so they get what they want? The wets say they don't want the open saloon, but they can give us nothing else, if they kill the 18th Amendment. The open saloon would amount to taking the father's wages, leaving the children to cry for bread, and the mother, what of her?

FROM THE FIELD

Farmington, Mo.

Dear Bro. and Sister Brown:—As we have moved from Frederiktown, Mo. we want you to change the address of our paper to Farmington, Mo., and I just want to write a letter to the many dear readers.

I just can't begin to tell you the pleasure I got from the other letter I wrote to the little paper for not long after I wrote that letter I received two letters from my girlhood friend, one that I had not seen since the day I was married, twenty-five years ago. It brought tears of joy to my eyes, as I read her dear letter. We had both had to give up some of our loved ones and they had gone on to glory since then, so I was so glad to know she was still on the good road. Her name is Zilpha Young. The other letter was from my old friend, Mrs. Willie Blackwell from Amity Church, where I was once a member.

Now, I want to tell you all what a wonderful good meeting has been going on around Fredericktown, and what a wonderful little preacher we had. His name is Mark Lewis, and he is only sixteen years old, but he is surely a power for God. I don't just know how many were converted, but I think somewhere about 150 at our church, at Fredericktown and at Mine La Motte Churches. The revival began with Mine La Motte church, and I think continued for six weeks, and then the preacher came to our church, and the good people of Mine La Motte came too and just brought the revival along with them. We had an old time shouting revival and saw poor souls saved and backsliders come back to God. Our meeting continued for three weeks, and most that were converted were old people, many hard hearted miners. I thank the Lord for such a meeting as that.

But before the last week was out the little preacher got sick, had a nervous breakdown. The doctor said he had worked too hard. He had been in meetings for seventeen weeks straight, and was so young it was hard on him. But I know the Lord was with him.

We have moved fifteen miles from our church. I surely will miss it and the Sunday School too, as I have been teacher of the juniors for five years, and I dearly love every one of them. But when I can not be with them I can pray for them, so I will close before I wear out my welcome.

May God bless all,
Aggie James.

Tulsa, Okla.

Dear Gem Family:—Will write again and give a report of our work at Tulsa Church.

We began a revival Jan. 18th and closed Feb. 6th with thirty-nine conversions and thirty-seven additions to our church. We have a revival spirit all the time. I wish the Free Will Baptists would wake up! We have the best opportunity now we ever did have. Praise God for the old "mourner's bench" and the old time "feet-washing" and "the Holy Ghost religion." Brother, if you haven't got the Holy Ghost, you haven't got anything. I wish I could preach all the time on the Holy Ghost. It fills me up, and I just have to "holler" sometimes. Praise God, the Free Will Baptists, as far as I know, have never deviated from the old mourner's bench, and I pity those reformers who have. Wherever you hear of Melvin Bingham you will hear he has preached Holy Ghost religion, something you can feel down in the bottom of your heart. I can take the Bible and prove that, unless you have the baptism of the Holy Ghost, you haven't got anything. Some of our Free Wills are afraid to preach on the baptism of the Holy Ghost. Some of us are afraid of divine

healing. Say, brother, I would be ashamed to think Christ could not heal the sick. Turn with me to the fifth chapter of James and see what he says, and try it once and watch the mighty power of God. We can not limit the power of God.

Brother, you may disagree with me, but I think the Free Wills are being resurrected now. Our church membership is better than three hundred now, and still growing. Others say they are coming too. People have got tired of this "card and hand religion" and they want *heartfelt* religion. Some difference I say! "Son of man, I have set you a watchman to the house of Israel." Are you watching?

I am on the firing line for God and the Free Will Baptists. Wake up, Free Wills. *Our redemption draweth nigh.*

Melvin Bingham.
705 N. St. Louis St., Tulsa, Okla.

If you want a Holy Ghost revival, give me a ring.

Olney, Texas

Dear Gem Readers:—Just thought I would write a few words this morning. I think we have one of the best papers I have ever read. I do enjoy telling my friends about it.

I have had the privilege of attending some good meetings since I have been down here. The Sunday Schools are fine, and the parents *take* their children there and teach them about the love that Jesus has for them.

I know of a family that has half a dozen children, nearly all grown, that never have had their names on a Sunday School class record, but the children are not to blame. It is the way they have been taught.

And there are Sunday Christians who will sit on the front seats and sing on Sunday, and sanction what the preacher says, and then through the week they drink and furnish sugar to make the stuff, and yet they belong to the church. It means

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FROM THE FIELD

Cushing, Okla.

Dear Editor and Readers:—

Well, here we come! Who? Cushing. We are writing to one and all, to let you know of our work here.

The First Mission Association met here at Cushing with a large delegation. The Lord was with us. We heard some wonderful messages. One soul was saved.

The church here is doing well with Bro. Perkins as our pastor. The Mission Work, Sunday School and Cottage prayer meetings are well attended. Sister Perkins brought the message one week ago Sunday night and one was saved, Bro. Horner last Sunday night and one was saved. We are gaining ground, and the Lord is with us.

We are planning a revival for our young folks. They are to take all the lead in the meeting. We ask the prayers of all Christian people for this meeting.

May God bless all, and keep us all faithful,

Mae Waltman.

Another Splendid Meeting

Dear Readers of the Gem:—We are glad to report another victory over sin and the devil.

We came to our Macedonia church near Purdy, Mo. the first of February, and found Bro. Davis, the faithful pastor, on the firing line for Jesus. We met a number of good Christian workers in this church, and a real fight begun. In a few nights souls began to be saved. The fight was hard, but thirty-six souls were saved, and some added to the church. We found the territory to be closely worked up, but the church was greatly revived, and many nights the house was over run with crowds, and we had lots of real old time power in the meeting. People were not afraid to shout.

We found a good Sunday School, and also a splendid band of mission workers doing their best. Bro. Davis is a real preacher, and we feel that any church would be fortunate to have such a pastor. Bro. Allred also lives in this neighborhood, and was a faithful worker. We received a new preacher into the church from the M. E. Church. Bro. Boyd is an earnest man of God.

At the close of this meeting, we were invited into Purdy for a union meeting. We are holding in the M. E. church. Last night was the third night of the meeting, and every church in town dismissed for the service. We ask your prayers for a great revival here. This is like other places, a great awakening is needed.

We would like to remind our pastors of the budget system, and be sure to be talking it and doing your best to get it before the people. And don't forget the subscription for April. Be sure and donate a year's subscription to some one that would appreciate it.

May God bless and be with all of our workers is our prayer.

Yours for Jesus,

H. M. and Lizzie McAdams

Stahl, Mo

A farther report of Evangelist T. C. Ferguson.

Since last report, after leaving Kansas, I came back to Missouri, to Springfield and Ash Grove.

After leaving Ash Grove, I went to Eldorado Springs, Cedar County, Missouri, and preached a few nights at our church in town. We had a good meeting. Three people made a profession, two were baptized and four united with the church. Elder W. Ireland has lately moved to Eldorado Springs, and he and his family have been a great help to our church since moving there.

After leaving Eldorado Springs, I went to northwest Mo., and to Santa Rosa, then out to Center Point church for Sunday, and there was

an all day meeting and dinner at the church. The Executive Board of the Association was there and young Bro. John McKown of Carlow Mo. was ordained to the Gospel ministry. He is preaching two Sundays in the month at Carlow, Missouri. The writer preached the ordination sermon, text, Matt. 16: 19—the Gospel keys Jesus gave to St. Peter. This young brother is the youngest son of Elder Wm. McKown who died a few years ago. Many readers of the Gem were acquainted with him. We believe this young brother will make good, and that God has a great work for him to do. I have been talking to him about preaching, and praying for years that God would lay his hand on him and lead him out in the Gospel ministry.

Elder E. House is the faithful pastor of the Center Point church. While I was there, I witnessed one profession. I was glad also to meet Elder Rush, Elder Fately and many of my other old friends again.

After leaving there I preached a few nights at our New Harmony Church. I was glad to meet Elder George Miller, Elder C. E. Mann and many other old friends while there. I look upon Elder George Miller as one of my boys, as he was converted under my preaching in St. Louis a few years ago. He is the pastor of several churches in this part of the country now.

I came from the new Harmony Church, to this place, Stahl, and I have preached a few nights here, and in spite of the bad roads and the storms God is blessing. Already there has been five professions and two joined the church.

I am now holding meetings within the bounds of the North East Missouri Association. Permanent address, Ash Grove, Mo.

—o—

IDABEL, OKLA., Feb. 23, 1931.

Dear Editor and Readers of the Gem: I have just read my last copy of the Gem. The rea-

son I say my last copy is because our editor marked it "Last Copy," and do you know, it reminded me that my subscription to the Gem had expired, and that I had not renewed it.

But I know Bro. Brown so well, through past dealings that I had with him, that I feel sure this \$1.00 check which I am sending, will cause him to turn and repent of what he said about that Last Copy, and deal kindly with me yet, by extending my subscription to the Gem another year.

The Gem is growing better all the time, and I feel that I cannot afford to be without it. In the February issue, the Editorial on Prohibition, alone, is worth the price of the paper for one year. That Editorial should cause all who read it to think more seriously about the prohibition question than ever before; for as stated in the editorial, it is one of the most important questions confronting the American people at this time. The Editorial says also: Our lawmakers tell us that the Prohibition law is lacking, that it does not prohibit, and that it is a failure, and should be done away with. This statement concerning our lawmakers is true; for many of them are putting up this very plea, saying that the prohibition law does not prohibit, and the reason it does not is because the law is a failure.

We know that the prohibition law does not prohibit as it should, but that is not the fault of the law, but is the fault of the officers whose duty it is to enforce the law. The people are not deceived in regard to this matter, for they know that the prohibition law is not being enforced as it should be, nor as it could be; and the lawmaker who thinks he is fooling his constituents into believing that the prohibition law has been tried out and found to be a failure, is kidding himself: for most everybody knows that there has been practically

no effort all made to enforce the prohibition law; and they know too, that, if every state, county, and municipal officer, whose duty it is to help enforce the Prohibition law would do their duty, the Prohibition law would be in force, and bootleggers would be scarce articles.

In order to make the above statement as strong as it should be, I am going a step further and say that, if the officers of our country, as a whole, would work as hard to enforce the Prohibition law as they do to evade, belittle, and discredit it in the eyes of the people, in order to make it appear that the law is a failure, the Prohibition law would be in force, and would prohibit: and moonshiners and bootleggers would be almost a thing of the past.

I am glad that our women can go to the polls and vote; because, as a rule, they vote right on the Prohibition question, as well as all other questions. Wives and mothers who are bringing up families should be deeply interested in a better enforcement of the Prohibition law. So when you find out that a candidate who is running for office is a wet, go to the polls on election day and swat him just like you would swat the fly which carries those death dealing germs, from which every mother is so careful to protect her loved ones; for the wet candidate carries, death dealing anti prohibition germs, which are even more poisonous and deadly to your loved ones than the deadly germs of the dreaded fly. So don't fail to swat the wet candidate.

We sometimes hear men say that conditions were better back in the days of open saloons than they are under the present system. For when everybody could get all the good old whisky they wanted, it was seldom that anybody ever got drunk.

Now those who make such statements surely have forgotten how conditions were in those days, when good old whisky was so plentiful. I can remember how conditions were, from about fifty-five years ago, down to the time when saloons were closed; and in those days all such gatherings as public workings, log rollings, house raisings, etc., were looked upon as failures, without a jug or two of whisky and a few fights. Birthdays, weddings, and even Christmas was celebrated with a jug of whisky in those days, and usually on Saturdays, election days, etc., there would be anywhere from one to a dozen drunken fights, in every town throughout the country.

I remember too, how men used to go town and flock together in bunches, sometimes ten or twelve in a bunch, and go from one saloon to another, and set 'em up, and drink booze until they would all be as funny a bunch of comedians, and every one would imagine that he was just too cute for anything. Then after a few more drinks, they would pass into another stage of intoxication which would cause every one to imagine that he was the best man physically, in the world, and when some fellow in the crowd would holler "whoopie," I'm a hoss and want to whup somebody. or some such remark, it usually culminated in a fight or two, and sometimes more.

After this stage the drinkers would pass into another stage of intoxication, which would cause a general paralyzation of both the muscular and nervous systems, including the brain; and the symptoms which always accompanied this paralyzing knockout were limber necks, sleepy eyes, slobbery mouths, deathly sickness accompanied with violent vomiting, which often resulted in the paralyzed patients vomiting all over their clothes and everything else near by, including side

walks, floors, and sometimes beds. Foul breath was another symptom that was always present in such cases, for their breath always smelled so strong of soured booze that a polecat would have been a welcome associate instead of one of them; and the general appearance of the whole drunken bunch would remind one very much of a bunch of cholera stricken hens.

Scenes like the above were common in the good old days of open saloons, and I have seen this picture acted out many times, in those good old days of open saloons; and those who are old enough to remember the days of open saloons, will know that I am not exaggerating in my statements about the drunkenness in those days, but will testify to the truthfulness of it.

We know that conditions are not what they should be now, but they are far better than they were in the days of open saloons. And the doing away with the open saloons and public drinking places has, alone, done more toward bettering conditions along the prohibition line, than all the work that has ever been done by our officers toward enforcing the Prohibition law.

Some are in favor of doing away with the Prohibition law altogether by repealing the Eighteenth Amendment to the Constitution. Even some of our senators and congressmen favor such an act; yet, none of those fellows who favor taking away the restriction on booze have ever explained how, and in what way, unrestricted booze would be a blessing to the people of our country; but have left this all important question up to us to figure out for ourselves, or take their word for it. So we shall investigate this question, briefly, just to test the truthfulness of their claims that unrestricted booze would be better for our

country than Prohibition.

So we ask this question: Are those who drink more efficient, better qualified, and better fitted for business than those who do not drink booze? Now we do not have to go far for the answer to this question; for the business heads of our country, including our federal Government, have already answered the question by putting a ban on the booze drinkers, as business managers at the head of departments, as clerks, or as servants. There is no department in our government where booze drinkers are employed, nor is there any place where they use booze drinkers in any of the business establishments of our country; for the business interest of the world has learned long ago that booze destroys efficiency in men, and disqualifies them for business.

Well, then, we might ask this question: Do men who drink make better officers than those who do not? Now the voters of our nation answered that question in no uncertain tones when they defeated the wets in the last presidential election; and especially did the good women of our country speak out boldly in answer to this question by pledging themselves to vote against the wet candidates.

Well, we will ask this question: Do men who drink booze make safer car drivers on the highways than those who do not? This question has been answered by every State in the union, I suppose, by the stringent laws that have been enacted against those who drive motor cars on the highways when under the influence of booze. Then, this is another answer to that question; no man wanting to employ a chauffeur would think of choosing a booze drinker as a safe man to take charge of the family car to drive on the streets and highways.

Well we might ask this question: Do men who drink booze

make better husbands than those who do not? Mothers of our country have answered that question long ago by putting a ban on their daughters marrying men who drink; and most every mother had just about as soon see her daughter go to her grave as to marry a booze drinking man.

So in our brief investigation we find that there is no truth in the statement of those who claim that our nation would be better off without Prohibition than with it, but our finding is just to the reverse; we find that there is no place in any of the departments of our Government where men who drink booze are wanted as officers, nor as employees; neither is he wanted in any of the business interests of our country, as a business manager, nor as a servant.

As a motor car driver the booze drinker is dangerous both to property and human life; he also is a bane to society, and altogether undesirable as a husband, and even in heaven there is no place found for him; for God has said that drunkards shall not inherit the kingdom of God.

So, search as you may for a place where the booze drinker might be welcome and desirable, and you will find that every known place has gone on record as having put a ban on the booze drinker, except hell and its agencies, which are conducted and operated by the underworld class.

Statistics show that the States which are in favor of repealing the Prohibition law are the ones which have large cities located in them, which are filled up with underworld people who are the operators of these agencies of hell.

Some talk about the moderate drinker who does not get drunk; but I make no difference between the moderate drinker and any other kind of a drinker; for any body who fools with booze is liable to get drunk. So I class them

all, booze drinkers. Then, the booze habit grows so fast that a man who is a moderate drinker this year is an excessive drinker next year.

We could say more on this subject, but our letter is already too long. Then, we do not want to say all that could be said, for we want to hear from the brothers and sisters on the Prohibition question. If you are for prohibition, say so. If you are against the wet candidates, say so boldly; and especially do we want you to tell what you think of the church member who is always talking for booze, and lending his influence in favor of it.

Let us make it known to the world, through the Gem, that we Free Will Baptist are for Prohibition. So we are expecting some good strong letters in the Gem on prohibition, in the near future.

May the Lord bless the editor of the Gem and his good wife, in their work.

Pray for your unworthy servant who is always standing for prohibition, and a better enforcement of the Prohibition law.

W. H. Hunt.

NIANGUA, MISSOURI

Dear Gem Readers: I feel that it is my duty, as a witness for Jesus Christ and a servant of God to write a few lines to our little Gem. I don't suppose that I can write anything to help anyone, as I feel so very weak myself.

I have many things to thank God for this evening. Oh, how I do thank my heavenly Father for this wonderful privilege of serving Him here on earth, preparing to meet Him and ever be with Him.

May God help us, each and every one, to use the blessings of this life to His name's honor and glory. May we depart from the things of this world, and not have pleasure in worldly things, but may we follow in the steps of our Savior who suffered for

our sins, leaving us an example that we might follow in His steps. Though we have many trials and troubles, it doesn't give me any desire to go back into the world.

May God give us more faith and help us to trust Him in all things, and to depend on Him for all things. For we know that He is the giver of every good and perfect gift. May the Lord help us to go on and finish the work that we have begun, letting our light shine before the world.

I want you all to pray for me, that I might keep humble and faithful to the end, and receive a crown of life which the Lord has prepared for them that love Him.

Here is a verse of a song I so often think of:

Trust in him who will not leave you

Whatsoever years may bring;
If by earthly friends forsaken,
Still more closely to him cling.

May God bless and keep you all, and give you grace to overcome the trials and temptations.

Your sister in Christ,

Lois Deckard.

The Fall of Man and the Redeemer
Text, Romans 5:8, Read Isa. 53.

Sermon Notes

By Rev. W. G. Merritt.

Man through disobedience separated himself from God. A divine law had been violated and sinful man could not satisfy the demands of justice.

Christ stood as a lamb slain. See Isaiah 7:14; 9:16; Matt. 1:18. In due time according to prophecy the promised Messiah was born in Bethlehem of Judea.

I. In the years of His ministry, what a wonderful work He performed! healing the sick, restoring sight to the blind, and performing many miracles to convince His hearers that He was indeed the Christ, who came to redeem men from sin.

II. When He was betrayed into the hands of sinful men, it was the beginning of the greatest tragedy in all human history. His whole life was a vicarious sacrifice for suffering humanity.

III. Man's extremity is God's opportunity, for while we were yet sinners Christ died for us, and in speaking of the atonement, He said, "And if I be lifted up from the earth, I will draw all men unto me," and this drawing power is at work today in the world, through the influence of the Holy Spirit. But, alas, how few in this day are yielding to the gentle influence of the Divine messenger?

Chips From Sermons Preached by Eld. T. C. Ferguson of Ash Grove, Missouri.

If you want to have neighbors, be neighborly.

If you want to have friends, be friendly.

Instead of trying to get hell out of the Bible, get hell out of you.

Your mouth is a place the devil likes to be at.

All you have to do to backslide, is just to do nothing.

All you have to do to go to hell, is just to do nothing.

Any old dead fish can float down stream, but it takes a live one to go up stream. Are you alive, or dead?

If God should whip you every time you need it, you would have to stand up the most of your life.

God always blesses in the line of duty, never out of it, are you doing anything for Him?

If I thought God was blessing Jonahs, and slackers, and laziness, I would lose confidence in Him, wouldn't you? Well, then, get a move on you.

New Edenburg, Arkansas

Dear Editor and Gem Readers:—As it has been quite a while since I have written to the Gem, I will endeavor, by the help of God to tell the good readers what a glorious feast I enjoyed today (March 1st)

Rev. Thomas Dixon, our beloved pastor, delivered to us a very soul-stirring sermon, using for his subject "Departure." His text read like this: "For I am now ready to be offered, and the time of my departure is at hand" (2 Tim. 4:6).

I thank God and bless his holy name, for the heaven bought privilege of enjoying such a spiritual feast, for Bro. Dixon certainly did give us some wonderful thoughts from this text of Scripture. We look upon Bro. Dixon as a real man, called of God to preach "the Word," which is Christ Jesus, a man that preaches in season and out of season, just as Paul charged Timothy to preach. I thank God for sending such a man our way.

I am proud to say, I am still on praying and pleading terms with my blessed Lord. Although I am afflicted, I thank God I can endure these afflictions with patience looking to God, "the author and finisher of our faith," to strengthen me each day. I feel it is more my duty as a mother to live closer to the Lord than ever before for God has seen fit to bless our home with a fair flower, and I have no other desire than to raise and teach her in a way that will be well pleasing in the sight of God. We are promised, if we will train a child in the way it should go, and when it is old it will not depart from it. Thank God for this promise! And Oh, God of mercy, help us as parents to so live that we will not be ashamed to have our children follow in our footsteps.

I've determined by the grace of God to see the end of a Christian race. I want to so live, that when this earth can no longer afford me a home, I can say with

Paul of old, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; not unto me only, but unto all them that love his appearing." Hallelujah!

I will close by asking all who know the worth of prayer to pray for me, that I may have health to attend church and be instrumental in leading some poor sin-sick soul to the Lamb of God that taketh away the sin of the world.

May the good Lord bless the kind editor and his wife in publishing the Gem, our beloved church paper, is the prayer of a humble

Sister in Christ,
Mrs. Iva Mae McClellan.

Hemphre, Mo.

Dear Bro. Brown and Gem Readers:—I haven't written for our little paper for some time. We are still working for the Lord here in Northwest Missouri. Have Sunday School in all of our churches, and all have pastors now. Brother John McKown was ordained for the ministry a few Sunday's ago. He is the son of an old minister who has passed on to his reward. Isn't it wonderful to be a child of God and to have had that wonderful experience of being taken into his fold? "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3.) We read in John 3:3, "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God." Also in verse five of John he said, "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Some may ask, "What takes place when one is converted to Christ?" Read 2 Cor. 5:17, "Therefore, if any man be in Christ, he is

a new creature: old things are passed away; behold all things are become new." We aren't the same creature after we accept Christ as our Redeemer. We do not care for worldly pleasure any more, but will try to do everything that is pleasing in the sight of our Lord. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one troubleth him not" (1 John 5:18). Those who are truly born of the Spirit have this experience. Rom. 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

May the Lord bless the readers of the Gem and its worthy editor and wife. I ask an interest in all your prayers.

Your sister in Christ,
Melba White.

The Acre Plan

Folks, how bad do you want to be of some help to our denominational work? Bad enough to plant a small crop in its interest this spring? If I should come to you for the cash, you might say, "I haven't got the money," but you can't say that on this proposition, for this doesn't take money. You can't say, "I haven't time," for most of us have more time than anything else.

You ministers who live on a farm, why don't you get in on this and urge your church to do the same? I know this is something you can do, if you will. Time is limited, spring will soon be here; make up your mind about that old spot of ground (that has laid out so long, and write me at once.

You can plant any amount and any variety of crop you wish; some I know are planting a part of their garden, some as much as an acre, some a half acre, etc. Or, if it suits you better, you can make a pledge to be paid by October 1, 1931. It

(Continued on next page)

takes finance to carry on the cause of Christ, will you help raise it?

The list so far is as follows:

Joey Turner and sons	Noel and Rupert,	Granby,	Corn
Eld. O. T. Allred,	Monett,	Sweet potatoes	
Eld. Winford Davis,	Monett,	Sorghum cane	
Eld. Kenneth Turner,	Monett,	Sorghum cane	
Eld. G. A. Garner,	Stella,	Undecided	
Mrs. B. F. Brown,	Purdy,	Sweet-Irish potatoes	
Clarabelle Roberts,	Aurora,	Undecided	
Mrs. Lizzie Turner,	Carterville,	A quilt	
Johnnie Swaffar,	Purdy,	Tomatoes & potatoes	
Herman Finn,	Monett,	Sorghum cane	
E. O. Callen,	Blue Eye,	Undecided	
Erskil Henderson & wife,	Purdy,	Beans	
Austin Humbard & wife,	Blue Eye,	Potatoes	
Mrs. W. B. Niskern,	Wheaton,	Pledge, \$2.50	

Jones Chapel Mission Circle: A quilt for the L. Fund.
Prayerfully submitted,

Eld. Winford Davis.

Report of Committee on the Budget System

Missouri State Association, October, 1930.

We, your Committee on the Budget System, submit the following report:

Seeing the great need of a better financial system for our beloved denomination; we have called on God to lead us to formulate a plan that our people will grasp and put into operation. After much prayer, work, and conferring with our strong men and women in the service, we feel led to ask each church and pastor to call for a volunteer offering from each member, not less than ten cents each, and as much more as the individual feels led of God to give. Never convey the idea in the Budget System that the individual must give. Let each pastor present this plan to his congregation in the spirit of love.

We also recommend that each church send half of their budget to their local Association, and half to the State Association.

It will take time to get this plan before our people; so we must not be impatient, but pray and let God work out the plan.

Committee { Lizzie McAdams
Winford Davis
E. E. Winfree

Niangua, Mo.

Dear Gem Readers:—I have just been listening to a song over the radio, "Count your blessings; Name them one by one."

I believe, if we would take time to count our blessings, we would be trying to do more for our Lord. I love to work for my Lord, for I have not for-

gotten when I was in sin, was spiritually blind, and was so undone, when Christ reached down from heaven with his loving arms which are never shortened, and lifted me up, and I promised him that I would work for him, and by his help I am going to.

I thank God for the many souls he has saved this year. May God bless his ministering children everywhere. May you who know the real worth of prayer, pray for me, that I may live faithfully for Him each day and do His will faithfully. Let us not only with our lips confess him, but in our every day life let our lights so shine before men that they may see our good works and glorify our Father which is in Heaven. Let us not fail to do all He has told us to do, and let us go daily to the throne of grace and ask for His help and presence with us each each day of our lives.

May God bless you. Pray for me and for the lost in my home.

Your sister in Christ,

Lucy Deckard.

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.

"Our Little Evangel," bound in heavy manilla, contains 118 songs, at 15c per copy; \$1.75 per doz.; \$3.25 per 25; \$10.00 per 100 postpaid, 30 or more at the 100 rate.

We also have Quartet and Duet books, Sacred and Comic, at 25c per copy; 5 for \$1.00 postpaid.

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.

Where Shall We Serve God?

Every earnest young Christian sincerely desires to render some service for the Lord. But many have the idea that their field of service lies in some far-away mission field, to which they will never get, when as a matter of fact their sphere of usefulness is right where they are—today, this very minute.

Others think they cannot serve acceptably because they cannot, at the moment, serve in some large, noble and conspicuous manner. We need to realize that those who serve in a big way first learned to serve in meager ways. God's Word distinctly states that it is only those who are faithful over a few things that are made rulers over the many things. It is faithfulness that the Master is looking for, and if we are faithful in the little duties of the home and of every day, we shall be making the best possible preparation for the larger tasks of a future day.

It is usually the person who is content to serve faithfully and conscientiously "at home"—where he or she is today—that God can use in larger fields of service. The young Christian who will live nobly and courageously in the home, in the school, in the office—wherever located now—is the one whose life is counting most for God; and if that place happens to be in some far-away mission field, fine indeed! If in the home kitchen, or the fields, the shops or the office, it matters not—God can use that one mightily wherever He chooses.

"The bread that bringeth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

"I want to give the oil of joy for tears,
The faith to conquer coming doubts and fears,
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

"I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

"I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way."

Perhaps nothing can so greatly help us to be faithful to our daily tasks as the sincere realization that truly "We shall not pass again this way" When this day closes and night falls, we shall have lived it for all time; it will never come again. Tomorrow may come, but today is gone forever, and with it have vanished the opportunities to live for God which it brought.

The finest field of Christian service then lies right at our door. Let us do faithfully and well the thing our hand findeth to do, now, today, this minute. Then when God needs someone for His greater tasks He will surely call upon us, and we can say with Isaiah of old, "Here am I, send me."—Miss Linnie McCoy.

—o—

The Benefits of the Leagues

By our Free Will Baptist League we simply mean an auxiliary organization of the church for the young folks; yet not altogether for the young folks, for the older ones are gladly admitted, and desired.

Our brethren, the Missionary Baptist call it the B. Y. P. U; the Methodist call it the Epworth League; the Christian church calls it Christian Endeavor; but in principle it is all the same.

Some of the benefits of the League are as follows:

1 It keeps the young people at home on Sunday nights; you know, and we all know that young people are inclined to go—the fact is most of them are going to go—if it is not near home it will be a distance away. Nothing cuts a young person quite so deep as to have no place to go on Sunday night. How

nice it is for them to have a community league to attend, where they can have a lesson of interest to study, based upon the Bible, and their minds are kept from wandering away to the slums of the city, or to some other immoral, unchristian place.

2 The League is a means of training. It brings to the front and develops that valuable natural ability hid away in our boys and girls. It helps them to get away from timidity, stage fright, the spirit of fear, etc. and, at the same time is teaching them valuable truths. The league, in its nature, is character building, soul strengthening, and is a great stay to young converts. There are pearls of great price hid away in our Free Will Baptist boys and girls, but they need to be brought out, and the league helps to do this.

3 The League is a means of livelihood. To many of our young people the church is a dark, somber, melancholy, uninteresting kind of a place; a place of long faces; a kind of spiritual morgue, where the dead lie in state; and you know that we have churches in just such condition; but many times young folks get that feeling because there is nothing there they feel really belongs to them. Now when you can get them to take part in league work, you will find that they become much more interested, not only in this, but in all other parts of the work, for they will feel then that they are stockholders. The League is intended to create and arouse an interest in the ranks of our young people throughout the denomination. You that haven't a league ought to get busy now and organize one. If you need any advice or assistance, write some of the state officers who will gladly come to your rescue. I am glad to see, through the Gem, the interest in the league work growing. I pray the work will be several rounds up the ladder of progress by the time of our next State Meeting.

—Winford Davis.

FREE WILL BAPTIST LEAGUE

John Swaffar, Reporter

Macedonia League Report

Another month has rolled around and we are still doing League Work. Two more lessons will end our first quarter's work for this year.

Have our leagues as a whole improved any since Jan. 1st? I am able to say that Macedonia League is far better than it was three month's ago. While it is true there are times when our progress isn't visible, due to different reasons and there are times when our lessons are somewhat more difficult than at other times, but then is when we are doing greater work. By harder study we are developing our minds, and gaining thoughts that are well worth our time and the energy put forth.

We have two members added to our League since last month, namely; Bill Medlin and Tennie Childresh.

As we are about to enter into a new quarter, let's endeavor to make a greater improvement during the second quarter than we have the first.

Kenneth Turner

Irondale, Mo

Dear Leaguers and Readers of the Gem: Just a line again to our wonderful paper. I have just been reading in my paper of the good work that is going on over the state. Am especially pleased to read the reports of our Free Will Baptist League workers, and to see the interest they are showing in the work. Their reports surely are fine. I would like to see many more reports in our next paper.

Let's each association that is organized send our reports to our State Secretary, Miss Melba White, so she can make a general report. Let's give Sister White some work to do. I know she will appreci-

ate it. Then we can have the State Report too. Let's keep up the good work.

May God bless you all. Pray for us.

Wm Reeves.

Jones Chapel League Report

Dear Leaguers:—We have a splendid League at Jones Chapel. We are trying to carry on the League work in such a way as to please Christ and to grow stronger in His cause.

The enrollment in the Senior Department is thirty-two, and the average attendance is about twenty-five. Edna Eaton in our president. There are eleven little Juniors. They are doing a wonderful work with Mrs. Mae Lewis as their sponsor. We are very proud of our Juniors. Every Sunday evening they are there and at their place.

We are having a contest to see which group has the largest number present, the most Bible readers, the ones that tell their parts, and the largest number that visit the sick. The contest ends the first of April. The losing group entertains the winners. At the present both groups are running a very close race. The object of the contest is to get more of the League members to read the daily Bible readings.

At the close of the lesson each Sunday evening, a member of the League described a Bible character and the rest of the League and the audience guess who it is.

May the Lord bless each League and its members.

Otha Campbell, Secretary.

To Redeem Us From Our Sins

By Oleta Davis

Efforts are being put forth every day for the redemption of our souls. Jesus made the first and the greatest effort that was ever made for the redemption of our

souls from eternal destruction. He made it possible that we might have our sins forgiven, and enjoy our eternity in that happy and blissful home where He is now waiting for us, with all our dearly beloved who have already crossed through that silent valley of death and are enjoying the realities of a home above.

Some people are trying to redeem themselves in different ways. Some are trying to buy their pardon from Jesus by giving money to the church. That is fine as far as it goes, but money will never redeem us of our sins.

Then others are living a good moral life, and doing good deeds every day, thinking that will save them. But Jesus said in John 10:9, "I am the door; by me if any man enter in he shall be saved, and shall go in and out, and find pasture."

After Jesus completed the plan of salvation whereby we might be redeemed, he left work for his messengers to do. These messengers are our ministers of today. May God bless and help each and every one of them that they may do the work that Jesus left for them to do, and that is to spread the good tidings all over the world that Jesus has put forth the greatest effort of all efforts for the redemption of the sins of the world. This effort was the sacrifice of his life, which He gave on the cross of Calvary.

It is wonderful to think of the love Jesus surely had for us, to give his life in order that we might be saved. In Paul's letter to the Romans he said, "For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Jesus also said, "Greater love hath no man than this, that a man lay down his life for his friends."

Are We Going to Follow? If So, Why?

By Elder J. L. Barnstetter

I have been taking the Gem a little over a year, and I have never seen an article published that was written from Springfield. I suppose every one has been like myself, just waiting for someone else.

When I think of people waiting for one another, I think of the Final Judgment, when we must all appear before the judgment seat of Christ. Now in my opinion, if it were possible, the people who have remained faithful to our Lord and Savior to the end would almost run over one another to get to be first so they could get into the final resting place first. And, on the other hand, the sinners would all want to be last. Why? Why does a criminal want his trial put off? In order that he might enjoy the pleasures of the world a while longer.

I want to say here that I surely do believe in a man saying what he believes. A man that says one thing and believes something else is a hypocrite. However I want my thoughts and decisions to be backed up by the Bible.

There may be ministers, and I know there are those who in their sermons say more about the Free Will Baptist doctrine than I do, but one thing I do know, there is not a man who believes the F. W. B. doctrine any stronger than I. I am not a Free Will Baptist because my parents were, because they were and are not. But I have tried to make my choice from the study of God's Word.

I am a member of the Union Association of F. W. Baptists, which takes in Green, Webster, Wright, Douglas and Texas counties, and I am more personally acquainted in this particular territory than any where else. Now I don't fight other denominations because I know it is the wrong thing to do. But I do believe in pushing your own de-

nomination, and especially the cause of Christ, to the front. In this part of the state practically all other denominations, other than the Free Will Baptists, are losing ground in the rural territory, and in a lot of cases even in the small towns. They are without pastors, and have been in several cases, for over a year. Of course Free Will Baptists have not made a great gain, but I cannot see where we have lost very much. Here is the question: *Are we going to follow? If so, why?*

We could throw up our hands in despair and say, "There is no use!" We might compare this to the farmer down here in the Ozarks. He cuts the timber off a piece of land. The next year he has a good crop of sprouts. He cuts them all off, and the next year he has another good crop, and so on and on. After two or three years, he could lay himself down gently in the shade and say, "It is no use!" But if he keeps fighting, the sprouts will get less every year until finally he has them all killed—he has conquered. We might say, "Other denominations have failed, so we are bound to fail." Some banks and some business men have failed in the past, but is that a sign that the youth of today has not even a chance of success? NO!

We not only have a chance to push our denomination to the front, but we have a chance to help cause many poor unsaved people to come to Christ. You readers may wonder why I particularly choose the country. To begin with, I was born and reared on the farm, and secondly according to the teachings of the Bible, Christ associated more with the un-societyfied class of people. People in the country are not so high-headed as city folks generally are. Read 2 Tim. 3:1-5. This very thing that Paul was telling Timothy of is in existence at this very minute. It is awful in the up-to-date city churches, and is bad enough in the country, and I say the

ministers of the Gospel are to blame to a very great extent. Now I make an appeal to all my fellow ministers of the Gospel to stand firm for Salvation by Grace. A Salvation that you know deep down in your own heart that you have, not a *religion* that you get by signing a card and joining the church. Now that is what I class as formality, and what is leading many souls to a Devil's Hell, and, fellow minister's, let me urge you again to preach Jesus Christ. Preach what we find written in the OLD KING JAMES VERSION of the NEW AND OLD TESTAMENT, and when we are called to stand before the judgment seat of Christ, we will not be accused of failing to warn men and women to flee from the wrath to come. Let's work while it is day, for the night cometh when no man can work. Let's push our country churches to the front. Don't let them die, but feed them with the old time Gospel, and don't be ashamed to stand four square for God and declare his whole counsel to a lost and dying world.

Now I don't say or insinuate that the other denominations have made great mistakes, or that they are on the wrong road. But there is always a cause for success or failure. Profit by mistakes, study the situation, then go out with the determination by the help of God you will succeed, and then when you have done your best, leave with God the rest.

Yours for the cause,

Eld. J. L. Barnstetter.

941 N. Clay, Springfield, Mo.

NOTES FROM THE FREE BAPTIST July 4, 1899

Millions for mammon, and coppers for the Lord's work.

It costs something to pay the Lord's tenth, but it costs more not to.

The man who fears he cannot live on nine-tenths of his income, fears to trust himself to the promises of God.

DISCUSSION

(Continued from page 2)

get much more than the introduction in this write up. I will state our propositions.

I affirm that the church of which I am a member, known by me and my brethren as the Free Will Baptist Church of God, or Christ, is scriptural in origin, doctrine, and practice. By Scriptural we mean according to the Old and New Testaments. By origin we mean the beginning. By doctrine we mean the things we teach. By practice, keeping the commandments.

Elder Black denied my proposition, and affirmed that the church of which he is a member is scriptural in origin, doctrine and practice. He and I chose our moderators and began. This discussion was held in the town of Checotah, Oklahoma, beginning Aug. 22, 1930, at 8 o'clock p. m. We had large congregations. I was in the affirmative the first three days, and defined my propositions as we discussed them.

First I will discuss the church question as we had it under discussion. First, the church of God, or Christ, is the called out by the gospel, the redeemed. In Acts 20:28 we read, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The church of God, or Christ, is the redeemed of all nations, kindreds and tongues, yes the redeemed on earth and in heaven. A church is a congregation of any kind. We have many sects and orders—many denominations and there is good in all of them. It takes the redeemed of all the orders to constitute the Church of God, or Christ.

The Free Will Baptist church of God or Christ is that part of the redeemed that belong to the denomination called Free Will Baptist.

No church has a scriptural right to be called the Church of Christ, exclusively of all others. Every time you read of the church of God or Christ, it means the redeemed in the aggregate, it means the called out.

And we will note the first call, when Adam and Eve were driven out of the garden of Eden, when in Adam all was condemned to condemnation. God came in the cool of the day and said, "Adam where art thou?" This was the first call that was made, and God Himself made the call for poor fallen man. "By the offence of one judgment came upon all men to condemnation" (Rom. 5:18). God made man good, and gave him free agency; he could eat of all the trees of the garden, except the tree of the knowledge of good and evil. But God said, "In the day that thou eatest thereof thou shalt surely die." Adam not only died himself, but brought condemnation on the whole human race. In the fall, there were seven curses pronounced on Adam's race. (1) Death in sin (Gen. 3:6); (2) the earth cursed (3:17); (3) Man shall toil for a living (3:19); (4) Driven from the garden (3:24); the sorrow of the woman

multiplied (3:16); (5) the corporal or natural death (1 Cor. 15:22); (7) eternal death (Rev. 20:15).

Note that God said that the seed of the woman should bruise the serpent's head. The seed was Christ, and there and then was the foundation laid; then men had a chance to be saved. That was the first prophecy; if the readers wish to read it, turn to Gen. 3:15. Since then men have been saved through all ages by repentance and faith in Christ. Also through the blood of Christ, we are now ready to begin the church line.

Gen. 4:4 tells us that Abel made an offering. Heb. 11:4 tells us that he made it by faith. He must have been taught to make offerings, or he would not have known to do so. Next we will note Gen. 4:26, "Then began men to call upon the name of the Lord." This was after the birth Seth. Here was the first congregation—the record tells us of men calling on the name of the Lord. We have only a short history of the race up to the flood. Keep in mind, dear readers, that that congregation was in favor with God; they were calling on the name of the Lord; they were God's children; they were saved people. How were they saved? By faith in the coming Christ. Did faith save them? "Without faith it is impossible to please him" (Heb. 11:6). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). Let's follow this faith line through the Bible. "And Enoch walked with God: and he was not; for God took him" (Gen. 5:24). "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Heb. 11:5). What is faith? Faith is the substance of things hoped for, the evidence of things not seen (Heb. 11:1). "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). Here is a thought please note, Noah could not have become an heir of that which did not exist; so righteousness and faith existed before the flood. After the flood Noah built an altar. There must have been an altar with all the worshipers of God before the flood, and it is a proven fact that there has been an altar in the house of God ever since. These facts show an unbroken succession of righteous persons, although up the flood and after, it had narrowed down to a very few in number—Noah and his family, eight in number, but they were real Christians. Noah was a preacher of righteousness, but only his own family heard him.

Next we will notice faithful Abraham. In Gen. 12: 1 to 13 we read of the call of Abram, that he should become the father of a great nation; that in him all families of the earth should be blessed. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham,

And in thy seed shall all the kindreds of the earth be blessed" (Acts 3:25). Thank God for this promise: we who are under the blood of a bleeding Christ are blessed with faithful Abraham. In Heb. 7:5, we read, "And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham." The existence of an office proves the existence of a society. They had an office, they had a priest; they who could deny the existence the church, the called out, the body of Christ, the transaction of God's children in the days of Abraham? The family of God was traveling through the ages to a more perfect day.

Please do not lose sight of the line of faith. We feel that each write up will become more interesting.

For fear I take up too much space I will close soon. Look out for the next write up; we will follow this line through the Bible, but before we get through, we will bring in more good things on the propositions. If you see things you don't believe, hold your peace until you read it all.

I thank God for the Free Will Baptist Gem: I thank Him for the editor, and for the many good people of Missouri and other States who are supporting it. But many are not taking the paper. Brethren, let's take this paper and, as soon as possible, make it a weekly.

—Thomas H. Dixon.

(To be continued)

Obituary

Fast—Ora Belle Little, born in Indiana February 28, 1871, departed this life December 31, 1930, being at the time of her death fifty-nine years, ten months and three days old.

On March 17, 1893 she was

married to Tracy Fast. To this union two children were born, one dying in infancy. The relatives left to mourn her death are the husband, Tracy Fast, and the daughter, Mrs. Ramie Hoover and three grandchildren.

She was a member of the Free Will Baptist church at Hannon, Mo. She numbered her friends by her acquaintances, for to know her was to love her.

The funeral service was held at Hannon Church January 1, 1931 conducted by Rev. W. H. York, Scripture lesson Eccl. 12:1-7 and Rev. 21:1-7. Text St. John 11:25, 26 "Jesus said unto her, I am the resurrection and life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Interment in the Barton City Cemetery.

Mrs. Ida Ball.

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Hardin—On Saturday March 28th at ten o'clock in the morning, Brother John W. Hardin passed away in death at his home in Adair County, Mo. near the city of Kirksville, Mo., aged eighty-four years, two months and twenty-one days. He has lived nearly all his life in Adair County, Mo.

He leaves to mourn his death his aged wife, one son, a granddaughter, Miss Edith Walker of Adair County, Mo. and a host of friends and more distant relatives. He also had two daughters who had preceded him in death.

Brother Hardin had been living a Christian life for over forty years, and for many years he had been a faithful member of the Jewel Free Will Baptist Church in Adair County, Mo.

He was a kind, loving husband and father, and a kind and obliging neighbor. He was always ready to help every good cause that came his way. He will be greatly missed by his family, his neighbors and

friends, and his church that he loved so well.

He was laid to rest in the cemetery near the Jewel church amid a large crowd of his mourning friends. The funeral service was preached by the writer and old friend of the family.

Eld. T. C. Eerguson, Ash Grove, Mo.

Harvey—Alice Nance was born October 30, 1868, departed this life January 8, 1931, being at the time of her death sixty-two years, two months and eight days old.

Her death came as a shock to the entire community. She had been in failing health for some months, but was only confined to her bed two days.

In 1887 she was united in marriage to A. D. Crabtree, who preceded her in death December 21, 1917. Four children were born to this union, only two living to be grown.

March 3, 1923 she was united in marriage to Millard Harvey. She was a member of the Free Will Baptist Church at Hannon, Mo. She was also a member of the Liberal W. C. T. U.

Besides her husband and family, she leaves a stepson, Emery Crabtree of Osage, Okla., one son, J. B. Crabtree, and one daughter, Mrs. Maude Welty of Nevada, Mo.

Funeral services were held at the Christian Church in Liberal at one o'clock, conducted by Elder W. H. York of Hannon, Mo. who spoke very ably from 1 Cor. 10:53 to a large audience of relatives and friends. After the service she was laid to rest in Barton City Cemetery—gone but not forgotten.

A Friend.

HAVE YOU paid your subscription to the Gem? Do you really want the Gem to succeed and become a bigger, better paper? The money we now get for subs don't pay half the cost of a 16 page paper; and 16 pages is all we can possibly put out until we get more money for subscriptions.—The Editor.

Information

The Gem office is well prepared to do your job printing, and that at prices that are right.

We do minute work in first class shape, and want your work.

We print letterheads, envelopes, cards, circulars, posters, etc

Ask us for samples of any work you are interested in, and get our prices; perhaps we can make you better prices than you can get elsewhere. Give your publishing house a chance to do your job printing; it will help us to meet our expenses.

Letter Heads

Printed on Hammermill Bond
Size 8½x11 inches

100	\$1.25
200	1.50
500	2.25
1000	3.50

Envelopes

Good envelopes printed as ordered
Size 6¾

100	\$1.25
200	1.50
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10 inch Size

100	\$1.35
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Blanks

Size 8½x11 inches

Suitable for framing

Minister's Ordination blanks, 10c
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Evangelist's Cert. of Election, 10c
If less than 5 blanks are ordered, 5 cents should be added for postage.
5 or more, 10c each, postpaid.

Treatise

Treatise of the Faith and Usages of the Free Will Baptist, 25c each.

Letter Blanks

Letter from a Church to a Q. M., Y. M. or Association. Letter from Y. M. or Association to State Association, 5c each, 6 for 25c, postpaid.

ANNOUNCEMENTS

The announcement of your Association, Quarterly Meeting or 5th Sunday Meeting should appear here. Send in your announcement so it can be printed in the next issue of the Gem.

Butler-Dunn Theology

The Butler-Dunn Systematic Theology, the standard book on Free Will Baptist faith and doctrine, is now reprinted, and every minister and Christian worker should have a copy. This is an important book in the SCHOOL OF THE BIBLE, conducted by Rev. John H. Wolfe. Ministers and Christian workers, wishing to better prepare themselves for Christian work, should have this book, and should take the correspondence course offered by the "School of the Bible." The book is well bound, has 476 pages, \$2.50 postpaid.

Send orders to the F. W. B. Gem, Purdy, Missouri or to Rev. John H. Wolfe, Pawnee City, Nebr.

Olney, Texas

(Continued from page 4,

something to be a Christian. It takes an every day life, and a cleaning-up of that old wicked spirit that gets such a hold on us. We should all live closer to the Lord, for his all-seeing eye is looking down in our lives, and people know our every day lives. "If we live in the spirit, let us also walk in the spirit; let us not be desirous of vain glory, provoking one another, and envying one another." There are heights and depths of Christian experience open to every child of God, but few there are who turn their way to seek the pleasures He

has provided. Many a Christian life today seems to have little in it to stir the heart. There are no heights, no depths, it is commonplace. Those who live that sort of life are most likely to seek for thrills in worldly pleasure, and so few go on to find the rich treasures that yield to the touch of faith. The reason is plain. If we would go on with God down through humility, through service, through sorrow and suffering here, we face one of the blessed paradises. God's way up is down. These are wonderful paradises in the fully surrendered life of the one who walks step by step in close fellowship with the Spirit of God. His leading is wonderful and filled with love.

Going down without God is sad indeed, but in going down *with* God there is nothing to fear. "Perfect love casteth out all fear." Absolute trust brings peace. God's timepiece strikes, and the hour of our deliverance has come. Praise the Lord, it came for Job, it came for Joseph and it came for Jesus. Victory and joy are ours. We have discovered treasures of His love and power that we can not describe. We are going up and on with God. Now we understand the suffering and trial, and we thank and praise Him for bringing us down, and if we are so surprised, so full of the joy and wonder of it all here, what will we be when we reach the other shore, for "it hath not entered into the heart of man, the things that God hath prepared for them that love him," so remember that when the Lord has an especially bright crown for a soul, he first imparts an equally heavy cross. So may we all go forward until the Lord sees fit to call us.

I remain a sister in Christ,
Mrs. M. B. Cockman.

POINTS FROM THE F. BAPTIST

Not all Jonahs are Jews.

The modern Jonah is the one who doesn't believe God can make a fish large enough to swallow him.