

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

Purdy, Missouri, July, 1931.

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\$1.00 per year.

That Subscription Campaign Hannon, Mo., June 5, 1931.

Dear Brethren: In regard to our "Subscription Campaign," some of you may be like I was in the beginning, you doubt that this company can afford to pay a thousand dollars for only two hundred fifty dollars worth of subscriptions.

Now I am going to explain my arrangements to you, then if you don't understand, I just can't help you any. Some time ago I met a man who told me I might arrange to make a deal of this kind with that company, so I wrote: to which they replied; that they would be glad to co-operate with me in this matter, accordingly, I wrote for their plans, and they stated them.

If we raise one thousand subscriptions at twenty-five cents each, they will give us one thousand and dollars. I was doubtful, so wrote and told them I was, to which they replied, "If you get us one thousand subscriptions, this would mean not less than ten thousand dollars increase in our business annually, so we can well afford to pay out one thousand dollars for that amount of subscriptions."

Still I was doubtful and did not want to put something before the church people that would be a fake, so I wrote to the "Better Business Men's Association," which is an organization to protect the public from fraudulent companies. They found the company to be reliable, still I was doubtful, so I had them to put

the money on deposit there for that purpose. But I was still doubtful, thinking maybe this bank was working with the company; then I asked a banker who is a member of our own denomination to write and find out. He wrote to the "Better Business Men's Association," at Chicago also the Bankers Union and found the deal to be perfectly bona fide; and advised me to go ahead; which I did, after consulting a lawyer about the deal.

Now I have entered the deal for the good of our denomination, our editor, the "Gem" and all concerned. Now brethren, I do hope you can have confidence in me and this deal. Please do not sit around and doubt, but take hold and work with all your might.

Now this article will not be seen until the July issue of the Gem, and only thirty days will then be left in which to get busy. It is far easier to let the doubts of the devil hinder us, than to have faith in God and men and press into the battle and win.

Come on brethren, God is in this deal. I'll be your captain, and see that it does win. It won't fail, for I won't let it fail. I can make it win without your help, but wouldn't you feel a lot prouder to know that you have helped, than to say, "Bro. York did it all?"

If you do not understand now, I will think you don't want to.

Yours for the cause,

Eld. W. H. York.

LIFE

By Eld. Winford Davis

The nearest exact philosopher of life is the Christian philosopher or he that agrees with the Christian. The worldly philosophers can never be right on the great problem of life until they agree with the Christian.

Now there is a vast difference between philosophy and science; pure science is the study and description of things and their activities, as they appear to the senses; or in other words, a description of processes. Philosophy is an explanation of the reason of things. It is taken from two Greek words, love and wisdom; so literally it means love of wisdom. Therefore science, by its searching examination, reveals facts and activities, or processes; it is then the business of philosophy to explain the reasons of these activities. Much of our trouble with science today is not with the facts of science, but with men's explanation of these facts. So as science tells us much about the processes of life, philosophy steps on the scene and begins to strike at the reasons of these processes. The skeptical philosopher will work and toil, using all the combined forces of his mental powers, yet can never arrive at a satisfactory solution of the great problem of life; but the Christian philosopher can very easily reach a satisfactory reason, which is the adorable Trinity or the triune God. No other explanation of life can ever, or will ever, be generally relied upon other than that found in God.

The science of all life is studied under the term "Biology." Its processes are studied under the four following departments:

Plant Life, studied under Botany;
Animal Life, studied under Zoology;

Human Life, studied under Physiology.

Eternal, or Spiritual Life, studied under Theology.

In the study of life, generally speaking, there are many inexplicable mysteries. The skeptic will not accept the great doctrines of the spiritual or eternal life, because of its mysteries; but at the same time accepts the great facts of life in its every other department, equally as mystical.

Let us quote from Butler-Dunn Theology, page 2, Sec. 2, "To say we can believe in nothing that is incomprehensible is, virtually, to say we believe in nothing. The forces of matter, vital forces in vegetation and animal life, the functions and powers of the human body, and especially mental forces and phenomena, are unexplainable and incomprehensible."

No man has ever been able to fully explain the sprouting of the seed, the shooting of the bud, or the blooming of the flower. Agriculture says the seed is planted the rain falls, the sun shines, and the seed goes through a mysterious process, then the appearance of the tiny green thing. In the word mysterious is where God appears on the scene. You say the sun and the rain makes it put forth. They do not, they are merely the means which God uses. When we begin to trace through the channels of the activities of this universe, we soon arrive at a first cause and that cause is God. Experimentors have placed a box of soil in the oven and thoroughly baked it until not one life germ could possibly exist (they really thought all life was extinct); then placed the same soil in the sunshine and rain and soon vegetation appeared. No physician has ever been able to tell why the infant's heart beats for the first time. You say you awoke this morning; why did you awake? You say you remember so and so, sure, but why? As a rule the human family are very inconsistent: we all accept the wonders in

nature; they are before us; we have it to do, but so many will not accept the wonders in God, in Christ; truly the prophet said, "His name shall be called wonderful." As there are many inexplains in the natural life, the same is true in the spiritual or eternal life, for "Great is the mystery of godliness" (1 Tim. 3:16). Instead of the mysteries therein weakening the faith of man, they should rather strengthen it. Because there are so many things about God that I can't understand is what makes Him God to me. If we with our puny, limited, finite minds could thoroughly comprehend Him He would be of small importance, would He not? Because His word has never been mastered, is why I have such great faith in its authenticity. Every truly converted Christian will tell you that there is something about their conversion they can't understand; sure, that is why it is so real; that is why it is so attractive and of such interest to the individual himself. Man is naturally attracted to the thing he can't understand, and when the thing is fully comprehended, interest is readily lost therein. Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit" (John 3:8). Souls can be told how to get saved, how to come to Christ, how to prepare for the operation of the Spirit; but how the Spirit operates is inexplorable, but it is enough, yea is consoling and satisfying to the individual to know that it does.

Jesus said, "I am the way, the truth and the life." "I am the resurrection and the life." "I came, that ye might have life." John said, "In Him was life." Jesus not only claimed to have life and to bring life, but He claimed to be the life. He claimed to be the great inexplorable, yet true, quickening, demonstrative force we call life. He showed by His acts while on earth that He had power over all the forces of nature. History tells us that He was a master in the explanation of plant life. He was a master in plant life, animal life the life of man, and truly in eternal life. He established more firmly,

revealed more plainly the great facts of eternal life. It is true that every branch of natural life is a proof of the certainty of spiritual life. As spring opens and we shall again see a natural proof of a spiritual fact, that is the resurrection; but Jesus established it more firmly in the minds of men and revealed it more plainly by coming forth from the tomb, becoming the first fruits of them that slept, and has made it possible for the resurrection of both our souls and bodies. He has made it possible for us to have eternal life, not only in this world, but a life after death, a supernatural life, an eternal, everlasting life.

DISCUSSION

(Continued from last issue)

Does the Bible teach a direct operation of the Spirit? The question was discussed, and Eld. Black denied a direct operation of the Spirit. We will see what the blessed Book says about it. This Book is old and its new: it has been written for centuries; we have had it with us for so long, yet know so little about it, but what it says we must believe.

Campbellites can't get one soul saved without a preacher and a hole of water, and that preacher must be a Campbellite; therefore they deny the direct operation of the Spirit. "He that believeth on the Son of God, hath the witness in himself" (1 John 5:10). Not he that is baptized, but he that believeth; so we get the witness by believing, and not by being baptized. "Not by works of righteousness which we have done, but according to his mercy he saved us" How? By "the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). Not by works of any kind, but according to His mercy, He has saved us. Read 1 Cor. 6:11, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified." Now how is this done? In the name of the Lord Jesus, and by the Spirit of our God. God pardons, the blood cleanses, the Spirit washes, and when that is done, he or she is a child of God.

I said to that large congregation of people who were hearing this discussion, "God is present,"

(Continued on page 14)

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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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THE EDITOR'S COLUMN

Except the Lord Build the House

"Except the Lord build the house, they labor in vain that build it" (Psalm 127:1)

When men start out to build, they know that they must labor, so they put forth all their skill and strength; but let us all remember that if God is not with us, our undertaking will be a failure. So was it with the Babel builders; they said, "Go to, let us build us a city and a tower;" and the Lord returned their words into their own bosoms, saying, "Go to let us go down and there confound their language." In vain they toiled, for God was not with them. When Solomon built the temple and his palace, God blessed him, because the Lord was the builder and Solomon labored as the Lord directed him. Great buildings have been erected by ambitious men, but they have passed away: like figures formed in frost, that pass away before the sun; so the works which men accomplish without God pass away.

Without God we are nothing. The human hand without the hand of God is in vain. All our works, unless God directs them, are failures; therefore in all that we do we should seek His direction before making the effort. Jesus said, "My Father worketh hitherto, and I work" (John 5:17). Jesus did nothing of Himself: neither should we. Remember that these words which we are considering are the words of the Lord. He does not say, Unless the Lord is willing for us to build: but, "Unless the Lord build." He does not say, Unless the Lord help: but, "Unless the Lord build;" i. e. Unless the Lord Himself works. He does not say, To little purpose he labors that builds; but, To no purpose he labors, that builds without God.

In the Scriptures a dispensation or system is called a house. Moses was faithful as a servant over all his house; and as long as the Lord was with that house it prospered; but when He left it, the builders labored in vain. They sought, in their way, to maintain the walls of Judaism, but all in vain; for God was not with them. Of every church, and every system of religious work, this same thing is true: unless the Lord is in it, directing it, and is honored by it, it must all fail.

God has given us our nation, the church, our homes, and a place among men. All of these, including the community in which we live, may lack something of being what they should be, yet we are thankful for them all, knowing that God will bless our every effort made in accordance with His will, as He leads us to work for better things.. "Every house is builded by some man; but he that built all things is God" (Heb. 3:4). Now God did not build the tower of Babel, neither did He build the evil things we see about us, nor did He sow the tares among the wheat; these are all the works of Satan. While God is the masterbuilder of all good things, Satan is the masterbuilder of all evil things.

Earlsboro, Okla., June 15, 1931.

Dear Gem Readers: Just a few lines to let you hear how the battle is coming. We have had 51 saved now and the meeting is getting better every day.

We have had some good workers during the meeting, and have been going out in bands on the oil field, making house to house calls, singing and praying with the people. We still have 320 on our prayer list.

Pray for us, that we will see many more saved before the meeting comes to a close. Our subject tonight is, "Modern Wickedness and Style." We look for good results.

We will give a full report of the meeting next month. We will be here two more weeks.

God bless you dear readers, is our prayer.

Yours for Jesus,
H. M. and Lizzie McAdams.

Quarterly Meeting Report

Alton, Mo., June 12, 1931.

Dear Editor: If you will allow us space in the Gem, we will report our last quarterly meeting, which was held at Shiloh church, near Alton, Mo., in Cavespring Association.

Although it was rainy Friday night and Saturday, there was a goodly number out.

Friday night Eld. Milo Stanley preached, and Saturday at eleven o'clock Elders Beatty and Rogers brought forth the message, which was soul stirring and was surely enjoyed by all of God's children. At the eight o'clock service the pulpit was filled by Elders Crase and Elza Sempon, and just following the service, the Lord's Supper was partaken of and Feet Washing, by a goodly number.

Sunday was a beautiful sunshiny day and many people from adjoining districts came to worship with us. We had Sunday school and then Eld. Dunkin brought the message, which was accompanied by God's Holy Spirit. Many were made to rejoice and praise the blessed Savior. Two new members were added to the church, Robert Presley a young man just starting out for the Lord and S. J. Fleetwood.

At the noon hour a bountiful dinner was spread. The afternoon was spent in singing.

We are only a new church with only 28 members, and some of them not living where they can work with us. We ask all Christians to pray for us, that we may grow and do more work for our blessed Lord. We can't begin to repay the Lord for what He has done for us.

Mrs. Albert Holmes, Ch. Clerk.

Revival Meeting Report

Miami, Okla., June 15, 1931.

Dear Gem Readers: Greetings. I will send a report of our revival at the General Baptist church, at the Adair school house, 8 miles west of Nowata, Okla. Father and I began the meeting May 14th and closed May 24th. We had only eleven nights' meeting, but God was in every service. His power and presence was in our midst every night. There were three saved, a father, mother, and daughter. It is wonderful what these three will mean in their home. We had the privilege of seeing this father and mother and their two daughters all at the altar at once, but one failed to pay the price.

Say those General Baptist certainly know how to work in a revival. I just can't tell any difference between them and the Free Will Baptist. And while I am writing about our revival, if space will permit, I would like to say a few words about our 5th Sunday meeting at the Notch Mound F. W. B. church. I haven't words and wisdom to explain what a wonderful time we had. I believe that it was the best 5th Sunday meeting I ever attended. Both soul and body had a real feast. People that have lived at Notch Mound for years say that the crowd was the largest they have ever seen at that place. I believe that God really honors this little church; and I hope that He will give us more such meetings as was witnessed there.

The Communion and Feet Washing was observed Saturday night. Five churches were represented in the Lord's Supper, as follows: Christian, Methodist, Church of God, Pentecost, and Free Will Baptist.

Saints, I feel that you have been praying for the Notch Mound church and its pastor, so keep on

praying; we appreciate it. I suppose you will see a full report of this meeting in the Gem, but I just couldn't keep from saying a few words about it.

Yours in God's service,
Miss Elda Crain.

THIS and THAT

Well I am glad to take pencil in hand to give an account of our trip to the Notch Mound church, near Centralia, Okla., to attend the 5th Sunday meeting. Elders Noel Turner and Kenneth Turner went with me. Notch Mound is just a new church, organized last January, with Sister Elda Crain as pastor. They sure are a lively little bunch there and the prospect for their church is great. We helped ordain three good fathers of the community as deacons while there.

We found Bro. and Sister Crain still resisting sin with all their might and going out of one meeting into another. We had a glorious communion and feet washing service on Sunday night, with a large number taking part. I was in a communion and feet washing every Sunday night in May, and that meant five times, praise the dear Lord.

If nothing happens we will have two new churches to take into the Indian Creek Association this fall.

On our return we spent a good part of the day Monday among our people at South Picher church and had some rich little visits.

I think we did considerable good for the paper while in that part. Brethren, are we laboring as we should to get those 1000 subs? Let's work while 'tis day. We certainly can't afford to lose this opportunity. Our people will help on this if we put it before them; at least I am finding it that way: but listen folks, you don't have to wait for a solicitor to come around, just mail your sub in now.

We mailed out the State Minutes about June 1st; I hope you will receive one and can read for yourself the proceedings of our State meeting in Oregon County last fall. The minutes are late, that's true, but by no means too late; perhaps they will be good advertising for our coming Association.

The editor was compelled to get behind on minute work while laboring to get the linotype installed last fall. However it has been installed for some time and is working well.

Last month among the churches I have charge of, was the month for ordinance services and this month (June) is the month for flower services: we always have a deep feeling at our flower services.

I have just been looking over a copy of a new F. W. B. paper which was started last January at Chuckey, Tenn., namely, "The Friendly Visitor." It is a nice 16 page monthly magazine; thank God for the F. W. B. in Tenn. Wouldn't it be great if all the F. W. B. of every State could be bound more closely together and we could have a great national meeting every so often? Say, we could do that if we would try; all we need to do is just try. Let's pray our Lord and look to Him for bigger and better things. Jesus said, "Greater works than these shall ye do, because I go to my Father." He meant that by the power of the Spirit far greater things could be done. Just think! after Jesus preached here about three year, then after He ascended all that tarried at Jerusalem were about 120; but after the descending of the Spirit the first sermon preached resulted in the salvation of 3000 souls, and thank the Lord, the good work is still going on.

Yours for Jesus,
Winford Davis.

SPECIAL NOTICE

I want to announce that the Indian Creek Association, convening Wednesday night, Sept. 2, 1931, will be held with our Jones Chapel church instead of with the South Picher church, as was formally announced. Now I want to explain the reason for this change:

It was my happy privilege to spend a day with the South Picher people some two weeks ago, and they informed me that we had better decide, and do something about the Association, as the mines were shut down at Picher and they were not going to be able to take care of the Association, as it should be. One brother told me that, if something didn't

start for them to work at, they wouldn't be there at Association time, as they would be compelled to get out where they could get work. The mines are Picher's only support and when they quit, it means something to the people of Picher. Our good Free Will Baptist of Picher are just as willing to take care of the Association as any body, and are very sorry to have to give this one up, but circumstances alter cases; and so Jones Chapel has gladly accepted.

I have all faith that God is going to give us another great time this fall. Let's begin now to prepare.

Winford Davis, Moderator.

Report of Cavespring Q. M.

Cavespring Q. M. met with our Shiloh Church.

Services conducted Friday night by Eld. Milo Stanley.

Congregation assembled Saturday morning. Singing by the choir. Scripture reading by the clerk. Prayer by T. J. Warren. Conference was then called in session by the clerk. Moderator being absent, the assistant Mod. took charge and called to his assistance Eld. H. C. Crase.

Roll of business was taken up until time for preaching service.

Committee reported Elders H. H. Beatty and Billie Rogers to fill the stand at 11 o'clock. Both delivered soul stirring messages, and God's Spirit was manifested among the assembly, after which a sumptuous dinner was served. After some recreation, thirty minutes was spent in devotional service. Conference was called at two o'clock p. m.

Business proceeded, and Elza Simpson was ordained to the Gospel ministry: and Willie Wright was licensed.

Elders H. C. Crase and Elza Simpson reported to fill the stand at night. After preaching, Communion was set, and feet washing was engaged in. God's love was felt throughout the day, but while we report things enjoyable, we are saddened to have to report the death of two of our members: Efficient deacons, Henry Wisheart of Mill Creek church, and John Norris Rhoads of Oak Grove church. We feel that our loss is their's and heaven's gain. Both had lived to a ripe old age.

Bro. Rhoades' obituary follows: Bro. Wisheart's will appear in a later issue of the Gem.

Obituary

John Norris, son of William and Katherine Rhoades, was born in Oregon Co., Mo., Dec. 4, 1857. Died April 27, 1931, age 73 years, 4 months, and 23 days.

He was married to Margret (Cartr Aug. 10, 1882, to which union 12 children were born, 7 preceding him in death. He is survived by his wife, Margret Rhoades, a brother, S. A. Rhoades, five children: Mrs. Mary Springfield, Abner S. Rhoades, Mrs. Rosa Ford, N. H. Rhoades, and Mrs. Martha Sandridge, all of near Couch, Mo.; also 15 grandchildren, one great grandchild. He was converted and joined the church in 1880, was a member of Oak Grove since 1909, was a deacon for several years, and attended church regularly until his health began to fail. He will be sadly missed by the few members of this class. We count our loss his gain and hope and trust to meet him where sad farewells never come.

Funeral services were conducted Tuesday p. m., April 28th, by Eld. H. C. Crase and Eld. N. Combs, at the Cavespring Cemetery. Laura Mills, Clerk Oak Grove Ch.

We also had two fine reports from Norman church, one on the League work and one on Home Mission work. We are praying that more churches will take up work in both these departments.

Our November meeting will be held with Smyrna church, 4 miles north of Alton, Mo., beginning on Friday night before the fifth Sunday in November, 1931, pastor to preach the introductory sermon.

Billie Rogers, Moderator.

Milo Stanley, Ass't Mod.

J. R. W. Harbison, Q. M. Clerk.

Old Time Salvation and Modern Religion

By Miss Elda Crain

There is just one kind of salvation, and that is Old Time Salvation. But the devil has provided a substitute, which is Modern Religion. There is just as much difference between the two as there is between daylight and dark; surely all you Free Will

(Continued on page 8)

FROM THE FIELD

Hartville, Mo.

Dear Gem Readers:—As it has been the Lord's will to spare my life down to this beautiful morning, I will write a few lines for our church and for our paper, wherein we get so much spiritual food by reading the Gem. I am glad to say this morning I am still on the Lord's side. Down in my soul I can feel that deep, settled peace that tells me all is well.

Last Sunday was our regular monthly meeting and communion service. Rev. George Scott Jr. is our worthy pastor. We were fortunate to have Rev. George Scott Sr. with us that day. He delivered the sermon on communion and foot-washing. Every word seemed to be accompanied by the power of God. The old-time songs were sung, and it seemed as though the windows of heaven were thrown back and the blessings from heaven showered down, until each one's cup was filled to an overflow with rejoicing.

I am glad to say we are still holding our cottage prayer meetings in the Wolf Creek neighborhood, last Wednesday night at Bro. Hosie Cody's. Every one felt that it was good to be there on account of the presence of the Lord being in our midst. We thank God for homes that will open their doors for prayer meetings.

Our Sunday School is good. Mrs. Maxwell is our superintendent. She is a good Christian woman, a wife and mother, and her greatest aim in life is to lift and help others. Dear readers, pray for us at Wolf Creek, that in and through our humble efforts God's name may be glorified and much lasting good done that will stand spotless and pure in the day of judgment. May God help us to always stand just like a tree that is planted by the waters that shall not be

moved.

Praying heaven's choice blessings upon all who read our paper, and upon our dear editor and his wife. Pray for me that I may ever be found an obedient child of God.

Yours for Christ,
Emma Pryor.

Married

On May 2, 1931 at the home of the editor, Purdy, Mo., Mr. William Andrew Wright of Exeter, Mo. to Miss Merl Robberson, daughter of Mr. and Mrs. A. E. Robberson of Purdy, Mo., Elder B. F. Brown officiating.

The groom is a highly respected young farmer of Exeter, Mo. and the bride is the beloved young pastor of Merl's Chapel Church. May God's richest blessings rest upon the lives and home of this young couple.

Exeter, Mo.

Dear Gem Readers:—Just a short report from the little church we try to pastor.

Yesterday was our regular day there, (May 24th). We had fine services Saturday night and Sunday. There are from fifty to sixty attending Sunday School. Sixty-nine were present at Sunday School last Sunday. I believe it is one of the liveliest country Sunday Schools anywhere.

On Sunday there was a big dinner at Bro. Austin's home, which was enjoyed by all. Then in the afternoon the New Hope Singing class visited the people at that place and sang several selections for us. We are always glad to have visitors.

Sunday night we had a flower service, and nearly every one took part in it. The Lord's power was wonderfully manifested in this Service.

This coming 5th Sunday at eleven o'clock I am going to hold a memorial service at the Concord Church, a little over six miles west of Exeter.

The fourth Sunday in June there

will be a Children's Day program at Merl's Chapel church with all-day service and dinner on the grounds. Everybody is welcome.

Mrs. Merl Robberson Wright.

Mansfield, Mo.

Pleasant Ridge Church

Dear Editor and readers of the Gem:—I am not acquainted with very many of the writers for the Gem, but I met the editor once at our church at a fifth Sunday meeting.

We are having a union Sunday School, and all seem to be interested. We also have an old-time neighborhood Bible class, going from house to house every Wednesday afternoon. If I remember right, the class has been going on ever since July, 1921.

Our class enjoys studying the Bible. People who do not know forgiveness think religion is gloomy. They try to keep God out of their thoughts. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." "The hand of our God is upon all them that seek him." "Take ye heed, watch and pray: for ye know not when the time is." "Blessed is that servant whom his Lord when he cometh shall find so doing." Dear brothers and sisters, there is work to do.

Our Bible lesson for this Wednesday afternoon is, "Song of Solomon." We are thankful to live among Christian people who are always willing to take a part in the Bible study for the Master.

The 4th Sunday in May was our communion and footwashing day. We are thankful to say we had a large crowd at the services. We had basket dinner, and all seemed to enjoy the day in waiting on the Lord. We had four wonderful sermons from our pastor, Bro. George Scott Jr. We surely were glad to have our visiting brothers and sisters meet with us from other churches.

Our next Quarterly Meeting will be held with Gardener Church of which Bro. Claude Smith is pastor. Wishing him success in his work for our Master, asking the prayers of all the brothers and sisters I am
Your sister in Christ,
Mrs. Lula Crippen.

Marriage of G. D. Arnold

Rev. G. D. Arnold of Walnut Ridge, Arkansas was married to Miss Ona Daily of Thayer, Mo. on Sunday morning, June 7, 1931 at Midway Church by Rev. W. P. Hodge of Ina, Illinois.

The young couple will spend their honeymoon at points in Illinois and Indiana in the evangelistic work. A location for a home will be in mind while traveling.

LA RUE, ARKANSAS

Dear Editor and Gem Readers: I will make an effort to write a few lines on a subject which is entitled, "The Neighborhood Law."

We all know better than we do. If any one doubts that just ask our husbands and wives.

Doing well by ourselves is the law of earth, doing well by others is the law of heaven. He who keeps only the first law, will develop like a tiger; who keeps the second law will grow a soul like Christ's.

In America the rule of gold interferes with the Golden Rule; "In God we trust" is read more often from the faces of silver dollars than from our conduct.

A good neighborhood is founded on the Golden Rule; it is the highest possible statement of correct living. "As ye would that men should do unto you, do ye even so to them," is the end of the matter of getting along with people, either in our homes, neighborhood, or other nations.

Do you know that every religion has a golden rule similar to ours?

The Hindoos: Avoid everything calculated to injure others.

The Chinese: He who strives to treat others as he would be treated by them will not fail to come near to the perfect life.

The Greeks: He who commits injustice is always more unhappy than he who suffers.

The Romans: Let not another guilt make you sin.

The Jews: Thou shalt love thy neighbor as thyself.

David Harum said, "Do others as they do you; only do them first." That is not Christian. It is a wise observation based on how so many people act.

All men desire kindness. There is only one way to get it, and that is to be kind. If you treat your children like dogs, they will snap at you; love them, throw out kindness about them, and they will return your caress with large interest.

Neighborhoods can be set on edge by some unkind or selfish action, and it will take years to change the atmosphere of hatred. Let me live in a place where men treat me as I desire to be treated and I will settle there and stay.

All men desire honor. I know that is true. I admit it, for every one and include myself. Honor is simply being well thought of for our sincerity. Honor others and they will honor you. The worst larceny is stealing from others the honor that is due them.

In most all communities we find neighbors who act neighborly, and we also have false neighbors. There are some things that are always true about a false person. The first is that he fools no one but himself. The dishonest man is known almost as soon as he begins to practice dishonesty. I have often marveled at the oily manners of people who know that in their hearts they are bluffers. If we could always know that we cannot hide from others, even the secret thoughts of our hearts, it would be a corrective to our conduct.

What is so beautiful as a sincere life? I am glad that there are so many people whose sole purpose seems to be contained in the line that was written about Jesus of Nazareth, "He went about doing good." What the songbird is to the grove, the lily to the pond, the star to the night skies, so the life of the person is whose master passion is to help and heal as he journeys along.

A booster for the Gem,
Ray Garrison.

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 the 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 the 100 rate.

"Our Little Evangel," bound in heavy manilla, contains 118 songs, at 15c per copy; \$1.75 per dozen; \$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 book is a bargain for those who like round notes.

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

ATTENTION

Sunday School Superintendents, Pastors, and Others who might be interested in Better Singing:

L. E. Edwards of Dallas, Texas will teach and conduct an eighteen days' School of Vocal Music at Purdy, Missouri, beginning July 20, 1931, will you send some one from your community to train for a song leader?

THE OZARK MUSIC CO.,
Purdy, Mo.

Old-time Salvation and Modern Religion

(Continued from page 5)

Baptist will agree with me on that.

When we talk about Old Time Salvation our mind wanders back to the days when our forefathers had real old time revivals, in the days when almost every denomination preached Old Time Salvation and not only preached it, but exhorted the lost to repent and seek God till they found Him precious to their never dying souls. I will say right here that those people carried real burdens for the lost; not only for their own children, but for any one that was unsaved. Sinners in those days would hear prayers offered in their behalf that they would never forget. Tears would flow down the sainted fathers' and mothers' cheeks for maybe a boy or a girl, for a companion, or maybe a friend. In fact they had a real burden for lost souls; and, Oh, what prayers, what sermons and what travail of soul!

In this modern age of skepticism, if we have real old time, sin killing, heart searching, Holy Ghost revivals, not only the preacher, but the saints must get burdened for the lost.

I preach an experimental knowledge of salvation and believe in keeping the old fashioned altars in the churches. I invite sinners to the altar and do all I can for them, and exhort them to pray and keep digging until they strike the solid rock, which is Christ Jesus. Every sinner that will do this gets a good dose of Old Time Salvation, that will cure the broken heart, relieve the burdened soul and, Oh, what a different man or woman, boy or girl it makes out of a person.

Some may say, "How do folks know that they have got salvation?" This is a good answer, "Because they feel like it." "How do folks know they are lost?" Simply because they feel like it.

When we talk about modern religion, our minds go to these many churches that have no room for the old fashioned altar. Instead of the old fashioned mourners' bench they have pride and fashion. But instead of these churches inviting the lost to come

and bow at the altar and get saved, they are invited to take a notion to be good, come to the front, shake hands with the preacher, join the church, go on and be a member in good standing, without being converted. These are just every day facts.

But I will say that this is not the only class of people that are in the proselyting business. I have seen people get proselyted right on their knees at the altar, and if you will think real hard about it, you have seen it too. There are Christians that will go to an altar with the sinner and pray and instruct them in the right way, and exhort them to make it sure as they can, and make their peace, calling and election sure with God. On the hand there are folks who will go to the altar, kneel down by the one that is seeking, offer a prayer, then start to proselyting. They will say, "Brother or Sister, you have repented and asked for forgiveness, haven't you?" Of course the seeker will say, "Yes." Then they will say, "You feel better, don't you?" The answer is "Yes." Well here the devil succeeds in many cases. He will have some one that hasn't lost maybe a tear or offered a prayer for the one that is seeking to say, "I believe you are saved and don't know it, or I believe you are saved and won't claim it." If a person gets saved, the claiming and telling part will take care of themselves. Just like the man that Jesus cleansed of leprosy and told him to go his way and tell no man. This man, perhaps, tried his best to keep from telling it, but for him to keep it all to himself was just like filling a kettle full of water from boiling over when it is placed on a hot stove and left there. So it is when a person gets saved, they may try their best to keep from telling it, but the news will spread. I would rather tell people to get saved and never tell it, than to get them to guess it off. There is one thing certain, when folks get saved, they are the first ones to know about it. Isaiah 35:8 tells us, "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those, the wayfaring men,

though fools, shall not err therein." And everybody that is saved is on this highway.

May God help us F. W. B. to stay as far from proselyting as the East is from the West; because we are going to meet God at the Judgment. So let us meet Him with clean hands and a pure heart.

I expect to preach Old Time Salvation as long as I live. Tho I am only a girl, twenty-three years old, I realize that God needs young people to help push His cause forward.

—o—

A Sermon Outline

By Rev. W. G. Merritt

Read 2nd chapter of 2 Peter.

At close of sermon read Rev. 21:8

In Gen. 2:7, The Lord God formed man, possessing a body, soul, and spirit—a trinity.

The human body is a material substance, subject to decay, and destruction. The soul of man is an intangible, spiritual creation, that is indestructible, and co-existent with God, hence will exist throughout all eternity. It is beyond the scope of the human imagination to conceive of the possibility to destroy anything that emanates from God, independent of the exercise of the Divine power. It is true that man is a mortal being, and it is also true that he possesses an immortal principle, independent of the body and also independent of the spirit of life. For example, take a man in the full possession of all his mental faculties, let some accident happen, like a stroke on the head, a blood clot is formed on his brain, and for the time being the man is dead to the world and to his friends, he is unconscious of his surroundings, he is, in fact, an automaton, no sense of intelligent direction, and yet he is physically alive, because the spirit of life still remains in his body.

The Master, while praying in the garden of Gethsemane exclaimed, "My soul (Greek suka) is exceeding sorrowful, even unto death;" and soon after, while enduring the pain and anguish of the crucifixion, John tells us, John 19:30, that Jesus, after he had received the vinegar, exclaimed, "It is finished," then bowed his head and gave up the spirit.

(Gr. numa). It was the spirit of life that passed out of his suffering body. His immortal soul, possessing all the power of the Godhead, accompanied by the disembodied soul of the penitent thief, wended its way to Paradise.

Let us turn to the word of God, as that is the standard by which all controversies and differences of opinion must be tried. In Ecclesiastics, in the 9th chapter, verses 3 to 6, we read, etc. Where does the spirit of man go, if it doesn't return to God who gave it? Again in Eccl. 9:3; 8:8; 11:19. Now we come to notice the 4th statement, viz, that the wicked will ever possess eternal life in heaven, hell, or elsewhere. And we begin with the statement of the wisest man that ever lived. Solomon, in the 12th chapter, verses 13 and 14, says, recounting the events that will take place before our Lord returns to earth again, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." That there will be a general judgment at the end of this dispensation, in the which the righteous will be rewarded and the sinner punished is clearly set forth in the word of God. We read in Psalm 9:17, "The wicked shall be turned into hell with all the nations that forget God." Rev. 21:7-8; Rev. 1:18, "I am he that liveth, and was dead, and behold, I am alive forevermore, and have the keys of death and hell." So then, God who created man, having all power in heaven and in earth, will cause the sleeping dust of the bodies of those who have died in sin to come forth and enter into judgment. In proof of this we read in Rev. 20:11, "And I saw a great white throne, and him that sat upon it, from whose face the earth and heaven fled away, and there was no place for them, and I saw the great and small standing before the throne of God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according

to their works. And the sea gave up the dead that were in it, and death and hell delivered up the dead that were in them; and they were judged every man according to their works." Now turn to Matt. 25, beginning at the 31st verse and read. Heaven, the dwelling place of God and the blessed. Now we notice for a few minutes the third statement. Where did Enoch and Elijah go? The thief on the cross? What about the martyr Stephen? Was Paul mistaken when he exclaimed, "I have a desire to depart and be with Christ?" Read the 20th chapter of Rev.; John 3:13; 2nd Kings 2:1-11.

—o—

Let Us Awake and Take warning

By E. O. Callen

"What wilt thou say when he shall punish thee?" (Jer. 13:21).

"What then shall I do when God riseth up? and when he visiteth, what shall I answer him?" (Job 31:14).

God's word is our guide, it calls both to our hopes and our fears. Christian fathers and mothers, are we compromising with the evils of today? are we satisfied with worldly ease? O that God's people would wake up! How can we be at ease when our people, I mean the church members, are traveling in the broad way, indulging in so many sinful things, card playing, dancing, drinking, cursing? There are even homes torn up by fornication, by fathers and mothers that profess to know God. Listen! God's all-seeing eye is watching us and we will meet Him face to face at the judgment bar. O, the precious mercy of God. How He deals with us and we are so rebellious! Often He has reproved us. The God of heaven, the one that sent His only begotten Son to redeem us. How can we be so careless? O, how the church needs to wake up and reform!

One of the writers of the Gospels said, "Be angry and sin not." We need to be angry with the evils that are creeping into the church, but we must watch and pray, and not be angry to the extent that would displease God. May the church awake from slumber and seek for lost souls, and be ashamed of every unclean thing

We need to awake and see that our nation is perishing, our leaders are giving way to the modernism of today. We need leaders that will give their lives for the upbuilding of good government, and we need to get together in our prayers, that God will give our political leaders courage to walk in the paths of righteousness, and not be compromising with the modern politician. May they walk in newness of life and depend upon God, that His blessings will be invoked upon our church and nation.

Let us awake, take warning, and contend for the faith that was once delivered to the saints (Jude 3). May we serve God in fear and trembling. Jesus said, "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). A pure heart is one free from the desires of the ungodly things of the world; a pure heart has its affections in God.

Let us awake and hear what God says to the church. Let us love God and keep His commandments, and He will abundantly pardon and answer our prayers.

Thousands upon thousands of people are out of work, out of homes, out of food, and at the same time there are so many that are spending their wealth for picture shows, pleasure rides, mean whisky, and just anything to serve sin and the devil. Surely we are living in perilous times, and yet in time of great opportunity. Awake, let us draw nigh unto God, look away from this world to our Savior, that He may keep us from sin. Let us keep praying and keep our light burning, for Jesus is coming soon for His own.

Let us not go anywhere that we would not want to be found when Jesus comes. Let us not do any thing that we would not to be doing when Jesus comes.

Let us not say anything that we would not want to be saying when Jesus comes.

FREE WILL BAPTIST LEAGUE

John Swaffar, Reporter

Report of Southeast Mo. League Ass'n

I am sending the following report of the Southeast Mo. League Association to be printed in the Gem.

The Third Session of the Free Will Baptist League Association of Southeast Missouri met with the Flat River Church on the night of April 28, 1931. Only two leagues were represented, they being Mine La Motte and Flat River.

We had a very interesting program, which every one enjoyed. Numbers were given by both Mine La Motte and Flat River.

There were nine members of the Mine La Motte League present and fifty-five from Flat River.

Every one enjoyed the Association very much, and our next Association will meet at Mine La Motte.

Our aim is to get more of the Leagues interested in the Convention.

Naomi Lincoln, Secretary.

Report of Blue Eye League

I will try to write a brief report of our League work for this month at Blue Eye.

I am glad to say that our league is still progressing nicely, and there is a lot of interest manifested in this work among the young people. I don't think there could be anything more beneficial to a community than a good league for the young people to work in.

We have five members from our league who are still on the Honor Roll, namely; Denver Hollars, Ruby Hollars, Alta Rose Goodwin, Voiza Dodgen and Winnie Hollars. We are glad that these five are still striving to gain that honor, and we certainly hope that they will.

Our Juniors are still awake on the job and render their parts well.

I would like to say to the

churches, that do not have a league, you are missing a wonderful opportunity in the training of your young people.

Finis Newman, Pres.

Mountain Grove, Mo.

Dear Readers of the Gem:—Although I have not been getting the Gem very long, I enjoy reading it very much.

I am sixteen years old, and live at Mountain Grove. I was converted a short while before I was ten years old, in a meeting held by Bro. Eli Burney at the Union Chapel Church about sixteen miles north of Mountain Grove, and have been trying to live a Christain life ever since. I now belong to the Free Will Baptist Church of which my uncle, Rev. G. W. Scott Jr. is now pastor. We have a good Sunday School, prayer meeting, and I am glad to report a good League.

Bro. Bill Paul, a young convert, converted here in a meeting last fall, is our president this quarter and I the teacher. We have a good attendance, and both young and old take a great interest in the Free Will Baptist League work.

I enjoy trying to help in all church activities, and want to do all I can to help advance the cause of Christ, and would like to give a bit of encouragement to all of the other young folks who are Christians, because we know that the older ones will not be here always to carry on God's work, and we young people should be willing and ready to take up the cross and keep His great work going.

Your sister in Christ,

Cinda Hutsell

Report of Jones Chapel League

We will try to send in another report from our League, so the other leagues and Gem readers will know that we are alive down here at Jones Chapel.

We are very proud of our league

and the good work it is doing, but we feel that there is plenty of room for improvement.

Bro. Reeves was with us in league Sunday night, and gave us a splendid talk. He encouraged us greatly by telling us that our league was one of the best he had ever visited. May the Lord bless Bro. Reeves and his work.

Our little Juniors are still improving. Several of them can tell their topic as well as the Seniors. Each of the Juniors have described a Bible character. It is very interesting to hear Juniors describe a Bible character that many of the Seniors don't know who it is. We should all read the Bible more, and get better acquainted with it.

Otha Campbell, Secretary.

Irondale, Mo.

Dear Gem Readers and League Workers: I had the pleasure and the privilege of visiting Bro. Winford Davis, Bro. Noel Turner and Bro. B. F. Brown. On arriving at Bro. Davis' home, he cordially invited Bro. Morris and myself to visit his church at Jones Chapel, and we gladly accepted.

We visited Bro. Brown a few minutes on our way out. On arriving at the church, we met many very friendly people and among them Bro. Noel Turner our State League president. We had a good service Saturday night. Then on Sunday morning, following Sunday school, we enjoyed a wonderful flower service, God being in our midst. Dinner was served on the ground and was much enjoyed. We had an afternoon service and League at 6:15, which I enjoyed, noting the interest shown in the work. The evening service was fine, Bro. Davis bringing the message.

During the day we arranged for the committee of our State League work to meet at the Gem office on Monday morning. Our State committee consists of the following: Bros. Noel Turner, B. F. Brown, Sister Melba White and myself. Sister White being absent, Bro. Davis filled her place. We proceeded to draft a Consti-

(Continued on page 13)

Obituary

In Memory

In loving memory of our darling Clyde who died just two years ago today, July 1, 1931.

Our dear loved one has gone above,
To the land that is all sunshine
and love,
And, oh, how we miss his voice so
sweet,
Since he in Jesus has fallen asleep.

How it grieves us to see the empty
chair,
With no one in it to welcome us
there!
His life was so sweet and tender
and true,
And many fond memories come
to us anew.

Our memories cherish his face so
bright,
Shining far above the sky both
day and night,
With angels he's singing sweet songs
near the throne.
Waiting to welcome his loved ones
home.

Yes, he watches and beckons for us
on high,
To God's great mansions, far above
the sky;
Yet sometimes I find myself looking
around,
Wondering where he may be found.

And then it sweeps o'er me in
sickening pain,
We never will see my dear boy
again;
For he has gone from us away
Up in those mansions ever to stay.

Yet still I hear his voice so plain
And feel the clasp of his arms
again;
I hold in memory his tender caress
That all through his life did cheer
and bless.

Blessed sweet memories, I'll ever
hold dear,

And God in his mercy sweetly
comforts me here;

Whispering, "Be still for you'll meet
him again

On that shore where never comes
sorrow nor pain."

So heaven is sweeter since he is
there

In the arms of Jesus, our lamb so
dear,

'Tis a thought that shoos our
hearts so sore;

'Tis a tie that binds us to heaven
evermore.

So sadly missed by his father and
mother,

Mr. and Mrs. Asberry Davis.

Mother Jones at Rest

I am writing at this time in
regard to the sickness and death
of our good sister, Mother Elva
Jones of Douthat, Oklahoma, a
member of the Picher Church.

On April 25th, Mother Jones
arose from her bed of rest and
went into the kitchen to begin her
daily tasks, when a pain struck
her in the left shoulder, then it
went to her lungs. It was the fore-
runner of pneumonia, that took
her life. On Sunday, the next day,
they thought for thirty minutes
that she was gone. I was working
for my brother-in-law at Bethpage
and they sent me a message to come
at once, that Sister Jones was very
sick. So I got ready to go at once,
and as I went I prayed that Jesus,
the Great Physician would speak the
word that would ease her painful
body, and when I arrived Mother
Jones was resting better.

On Tuesday she called me to her
bed side and said she felt that her
time had come to die, and she
wanted the fellowship of the church
so we at once called the church
together,

Some of those present were: Bro.
and Sister Curry, our good pastor
and wife, that Mother Jones loved

so much, Bro. Bryant and wife, Bro.
Posey and wife, Bro. Tipton and
wife, and Father Tipton, Sister
Coffman, Bro. Hubble and wife, Sis-
ter Thomas, Sister Wagoner, Bro.
Bond and wife, Bro. Jones, Sister
Webster, Bro. Nichols, pastor of the
Assembly of God Church at Picher,
Bro. Gilliam, Sister Brookshire, Sis-
ter Landreth, Bro. Scott and wife
and others that we can not think
of at this time. We had a won-
derful service, and the Lord was
with us. Mother Jones talked to
Bro. Scott, her son-in-law, and also
to Bro. Bond, and they both were
wonderfully saved.

After this we spread the Lord's
Supper by Mother Jones' bed side
and Bro. Nichols read Matt 29:26-
28 and also 29, "But I say unto
you, I will not drink henceforth of
this fruit of the vine, until that day
when I drink it new with you in
my Father's kingdom."

Mother Jones, as she talked to us
all one by one, told us she would
not eat with us until she ate with
us in heaven, and she asked us to
be faithful to the end and meet her
there. At that time of the service,
Sister Bond was shouting all over
the house, and some were crying
for joy, some were laughing, and
some were praising the good Lord in
other ways, for He had verified his
word, and the Spirit in power was
manifested.

On Wednesday she asked for a
song, so her daughter, Mrs. Scott,
kneeled by her bedside and sang
that beautiful song:

What should we do without Jesus,
What should we do all the day,
With no kind Savior to guide us,
No one to care if we stray,
What should we do when we're
weary;

No one to tell of our cares;
No one to help when we're tempted;
No one to answer our prayers,

What should we do without Jesus
When in affliction and pain;
No one to touch and to heal us;
No one to make well again.

Life would scarcely be worth living
If the dear Lord were not near,
Comforting us on life's pathway,
Filling our hearts with his cheer.

What should we do without Jesus,
When the death angel draws near
Silently taking our loved ones,
Those we have long held so dear?
Long would the days be and lonely,
Poor in earth's comfort and blind,
Then we are sure we should need
Him
Jesus so lovely and kind!

What should we do without Jesus,
When our life here is all o'er.
No one to take us to heaven;
No one to greet from that shore?
Think of a life that's been wasted;
Spent not in service to God;
What should we do without Jesus
When laid to rest neath the sod?

As mother Jones grew weaker
until she couldn't speak above a
whisper, she went through the
motions of the blessings God had in
store for her. She took her hand
and circled it around her head three
times to tell us she had a crown
of eternal life. She had fought the
good fight, finished the course and
kept the faith. She also drew her
hand across her eyes to tell us that
the Lord would wipe away all tears.
He will swallow up death in
victory. "And the Lord God will wipe
away all tears from off all faces
and the rebuke of his people shall he
take away from off all the earth, for
the Lord hath spoken it. And it
shall be said in that day, Lo, this is
our God. We have waited for him
and He will save us. This is the
Lord. We have waited for him.
We will be glad and rejoice in his
salvation."

Thursday we were hopeful that
Mother Jones might live, though it
was against her will. She was
homesick for heaven. On Friday it
didn't look so hopeful. Saturday
and Sunday, the same, and on
Monday at six o'clock Mother Jones
passed away.

We had two services, one at the

F. W. B. church at Picher, and the
other at the Methodist Church at
Neck City, Mo. Beginning the
services at Picher, I asked every
one that loved the Lord and loved
Mother Jones to come into the choir
and help to sing. "Will there be any
stars in my crown?" The front part
of the house was filled, and they
sang with the spirit and with the
understanding, and love for Jesus
and Mother Jones. Then, for Jesus'
sake, and as Mother Jones had
called the church together and
asked them to be in a "oneness" and
pled with us all to be faithful to
the end, we remembered well how
Jesus prayed for the apostles, and
asked God to keep them as one. So
we called the church around the
casket, while Bro. Posey read the
17th chapter of St. John, the prayer
that Jesus prayed before he ascend-
ed into Heaven.

We were then led in prayer by
Bro. Nichols, a scripture was read
and Jewel Hulsey and Una Jennings
sang very beautifully, "There will be
no tear dimmed eyes." Another
scripture found in 1st Cor. 15:26-
27; and 2nd Tim. 4:1-9. Another
song, "I'm going home to die no
more," scripture, 1st Cor. 15:50-58
and they sang. "When I have gone
the last mile of the way." Bro. and
Sister Posey also sang, "When my
soul reaches home."

We read the 21st chapter of Rev.
trying to show how beautiful the
new Heaven was, where the walls
were of jasper and the streets were
of pure gold and foundation of the
walls of the city was garnished with
all manner of precious stones. Then
they sang, "I am homesick for
Heaven." Mother Jones sure was
homesick for Heaven. She didn't
want the Christians to pray for the
good Lord to spare her, but only
pray for the pain to be rebuked in
Jesus' name.

Then we tried to tell about the
gates that lead into this beautiful
city. "On the east three gates, on
the north three gates, on the south
three gates and on the west three

gates." We do not know which one
of these twelve gates Mother Jones
will be permitted to enter, but we
believe by her testimony and her
prayers and her faithfulness unto
the end, that we can sing the chorus
of that good song:

They will open wide, they will open
wide.

She will pass through its portals
free,

And rest in peace on the other side,
They will open wide for me.

Then the girls sang, "In that holy
and beautiful city," and we left the
church at Picher for the M. E.
Church at Neck City, Mo.

We began the services there by
singing "I'm going home to die no
more," and we were led in prayer
by Sister Mary Gearoff. Mother
Jones loved Sister Mary so much.
She is crippled in body, but she is
every whit whole in her soul.

After singing another song I gave
every one a chance to speak the love
they had for mother Jones, and so
many had such good things to
say, especially Sister Mary Gearoff
told of being in Mother Jones' home
and how much she seemed like her
own mother.

Then Bro. Curry, our good pastor
at Picher, read St. John 14, and
with loving words tried to cheer the
hearts that were broken, by having
to give up our good mother. But he
made it very plain that our loss
was Mother's gain. Then in my
weak and unworthy way I tried to
say some things about Mother Jones
to the glory of God and our Savior
Jesus Christ, who saved Mother
Jones and all the rest of us who
will trust and obey.

Then we dismissed in prayer, and
turned the services to Mr Green, the
good undertaker of Picher. He
opened the casket, and as they
sang, every one viewed the lifeless
body of Mother Jones for the last
time this side of the Judgment of
our God. The the pall bearers
were Sisters Landreth, Wagoner,
Lallor, Curry, Bond and Sister (name

(left out), and the flower girls were Sisters Wheeling, Taylor, Tipton and others at Neck City, we didn't learn their names. At the grave, Sisters Mary and Lela sang that song of all songs, "If you love your Mother, meet her in the skies."

We read 1 Thess. 4:13, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him," and dismissed with prayer. I will say, if we all live as Mother Jones asked us to live in Jesus' name, and as thousands of other good mothers who have gone on before us, and our own sweet Mother, we can sing all along life's pathway the chorus of that good song: Some bright day we'll go and see them,

Some bright day we'll go and see them,

Some bright day we'll go and see them,

On the other bright shore.

That bright day may be tomorrow,

That bright day may be tomorrow,

That bright day may be tomorrow,

On the other bright shore.

Won't that be a happy meeting;

Won't that be a happy meeting

Won't that be a happy meeting

On the other bright shore.

Written by the weakest and most unworthy of saints, and asking your prayers, John Wesley Martin.

Rollins—John William Rollins was born May 14, 1877, near Eldridge, Mo. Died June 14, 1931, at Purdy, Mo., at the age of 54 years and one month.

He was married to Miss Lydia Thomas June 13, 1905. To this union was born 14 children: Mrs. Loraine Paul of Monett, Mo., Willard, Johnnie, Luther, Arthur, Loie, Floy, David, Dayton, Doylene, Lawton Ray, and three who died in infancy.

He is also survived by his father, J. T. Rollins of Eldridge, Mo., three brothers, Roy, Jimmie and

George, also of Eldridge, two sisters, Mrs. Jim Odom of Fresno, California, and Mrs. James Tucker of Salina, Kansas.

He was a member of the Methodist church, near Cleaver, Mo. and, after leading a faithful life for many years, is called to his reward.

Funeral services were conducted in the Methodist church at Purdy, by Elders Winford Davis and O. M. Ennis, and interment was made in the Purdy Cemetery, Blankenship Undertaking Co. in charge.

THE F. W. B. LEAGUE

(Continued from page 10)

tution and By-laws for our League which we now have ready to present to the State Association for their approval.

We visited a few days, and on Wednesday night attended prayer meeting at Macedonia, another of Bro. Davis' churches.

Thursday morning we drove to Urbana, Mo., and visited Bro. Lewis Jorgenson, one of our State field workers for the League. We enjoyed very much being in the brother's home and talking of the League work.

We came on home Saturday.

I truly praise God for the wonderful time we had, and for preparing the way. I am praying and trusting God for a trip to North Mo. this summer.

Now Leaguers, let's get to work; we need the Constitution and By-Laws, and it costs money to have them printed; so let's all give a little donation for this purpose now, so we can have them printed as soon as they are accepted. Let's get our shoulders to the wheel and keep the good work going. May God bless you all.

Yours for His cause,

Wm Reeves.

Carterville League Report

Carterville, Mo., June 8, 1931

Dear Leaguers: You may be surprised to hear from us, but we want you to know that we have come to stay.

Our league is growing and we are proud of the interest the young people are taking, and we hope to have a report to send in each month. We have just elected officers for the next six months.

Miss Helen Strech was elected president; Mr. Elmer Johnson, vice president; Miss Alta Plank, Sec'y-Treas.; Miss Lillian Campbell and Mr. Forest Noel on the visiting committee; Miss May Shawl and Miss Audene Goforth on the social committee. We like to read the reports of the other leagues.

May God bless you all, and we want you to pray for us.

Eld Frank H. Jackson.

Macedonia League Report

Just a word in regard to our League work. I'm not really writing a report, as I have nothing new to report concerning our league, other than that we are still trying to do what we should.

We are about to finish another quarter's work, and for us this quarter will end the six months' term for our officers, a new group will soon be elected. We should think seriously about the matter and take pains in making the selection, and choose those who have the work at heart and will do their very best to push the league along.

I want to say that we met Bro. Wm. Reeves our State vice Pres. last week, he was out in behalf of the league work. He couldn't be with us in our league service, but he preached for us one night. We sure are glad to have young people who are willing to take such steps for our league as Bro. Reeves has taken.

Kenneth Turner.

Our Opportunity

I want to say a few words about the \$1000.00 move as conducted by Bro. York. Brethren, as the old saying goes, "We must make hay while the sun shines." This is our chance, are we doing our best with it? It seems to me that I am doing all I can for it. I have sent in a number of subs, and expect to send in more. Let's get this money while we can get it so easy; this opportunity is nothing else than a God-send to us; so let's take advantage of it.

Read what Bro. York says about this proposition in this issue, and in past issues, then get busy: we just have till August 10th. Most anyone will give you a 25 cent sub when you explain the proposition.—Eld. Winford Davis.

Discussion

(Continued from page 2)

the Spirit is present, and a great number of Christians are present to pray, but according to Elder Black's doctrine, not one soul can be saved, for the lack of water." I thank God for the plan of salvation that is taught by the Bible. "Therefore being justified by faith (not by water baptism), we have peace with God" (Rom. 5:1). "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast" (Eph. 3:8, 9). Joining the human made church wont save men; taking the Communion will not save them; washing the saints' feet will not save men; being baptized will not save; it takes the blood of Jesus Christ to save poor fallen man.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Here we find that whosoever believeth in Him, has eternal life; then if we get life by believing, it is not by water baptism. I would have the readers to note that we must repent. There are three things in salvation: First conviction, second repentance, third salvation. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10). When we believe with the heart, and confess with the mouth, we get unto salvation. That is as far as we can get ourselves, then the Spirit baptizes us into the one body, and that body is the church, as we have proved. If water baptism is for remission of sins, as Mr. Black would have you to believe, then Jesus Christ got His sins remitted when John baptized Him. Jesus did no sin, neither was guile found in His mouth. Jesus was baptized for more than one purpose: One was to manifest Himself to Israel, another was to set that example for His believers.

"Except ye repent, ye shall all likewise perish" Luke 13:3). He did not say, "Except ye be baptized, ye shall perish, but except ye repent, ye shall all likewise perish." John preached the baptism of repentance for remission

of sins, and not water baptism (Mark 1:4). "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God" (Col. 2:12). There is no water in this baptism, for this reason, the baptism has an operation, and there is no operation in water baptism.

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). Here we find scripture that we are justified from all things, not by being baptized. Campbellites can't get one soul saved without a preacher and a hole of water. I thank God for the scripture that says to the lost, to your children, and to mine, "Whosoever calleth on the name of the Lord shall be saved." Not to whosoever confess to some pope or priest, or some other man who says, "I am the way." Jesus said in John 10:9, "I am the door, by me if any man enter in, he shall be saved." Thank God, Alleluia, Amen, for the right that sinners have to pray to God, instead of praying to some man that tries to take the plan of salvation out of God's hands, and place it in the hands of a few preachers.

Eld. Black asked me, saying, "Elder Dixon, where is the Spirit of God?" I said, "The Spirit of God is everywhere Elder, except in the Campbellite church, most every body accept Him but you fellows." "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). Then how do evil men get the Spirit? By asking the Lord for it, but Campbellites teach that sinners have no right to pray. How would you fathers and mothers of the Gem family like for some preacher to come along and teach your children that they had no right to ask God to forgive them of their sins? That is why I meet these men in joint debate.

The apostle Paul said, "I fought after the manner of men at Ephesus." He fought with beasts, and these beasts were evil men; and if there are those who are lost, reading the Gem, let me say to you that God loves you. Jesus Christ left that great company of

angels and came and died that you might believe in Him, and believing you could have everlasting life. "Seek the Lord while he may be found, call upon him while he is near, let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon" (Isa. 55:6-7). It didn't say to seek a preacher and a hole of water; it didn't say to call upon some preacher while he is near; it didn't say to let him return unto a preacher, and to a hole of water, but to return unto the Lord, and to our God, and he, the Lord, will pardon.

Campbellites fight the mercy seat, but listen to James, "Draw nigh unto God, and he will draw nigh to you. Be afflicted and mourn, and weep, let your laughter be turned to mourning, and your joy to heaviness" (James 4:8). He didn't say "Be afflicted and be baptized, but be afflicted and mourn." He didn't say to draw nigh to the preacher, or a hole of water; the sinner needs to draw nigh to God: and if sinners were mourning and at the mercy seat, it might be called a mourning (mourners) bench.

"I say unto you that likewise joy shall be in heaven, over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." It doesn't say more joy was over one sinner that was baptized, but one that repenteth, the stress is on repentance, and not on water baptism.

Sinners have a right to pray. We read where two men prayed: one prayed a selfish prayer and said, "Lord, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." The other man prayed and said, "God, be merciful to me a sinner; he went down to his house justified more than the other." Did he have a right to pray? Sure he did, and a scriptural right, too. "There was great joy in that city" (Acts 8:8). What had happened? Phillip had preached to those people and they heeded his preaching; and unclean spirits came out of many. They must have had a revival down there; "and there

was great joy in that city," but "there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:9-12). Note that they became believers before they were baptized. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the signs and miracles which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost." Then Simon offered them money for the power; and listen to the answer the apostle gave him, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God" (Acts 8:21). Then Peter told him to pray, saying, "For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Did he have a right to pray? Sure he did. He had already been baptized, so the apostle knew it would not do him any good to be baptized, so he told him to repent, and in order to repent, he said for him to pray. He could not repent without praying. If baptism had been for remission of sins, the apostle would have sent him to the creek; but he prayed, the very thing Eld. Black says a sinner has no right to do. Eld. Black would have you to believe that after a man has been baptized for remission of sins, and then does wrong, he might pray and obtain forgiveness, but listen dear readers, what cleanses the sinner when he comes to God? The same thing that cleanses the sins of him who commits sin after he is once saved.

"Behold, I stand at the door and knock, if any man hear my voice and open the door I will

come in to him, and will sup with him, and he with me" (Rev. 3:20). Who is it that does the knocking? I guess Campbellites would have you to believe that the preacher does the knocking, as they deny the direct operation of the Spirit, what else could they believe? If it was the preacher, when the sinner opens his heart, the preacher would enter in, which thing would be impossible. I don't know how the preacher would sup with him, unless he went home with the new convert. A sinner might be a long way from a hole of water or a preacher, and feel the Spirit knocking, and he could open his heart and Jesus would come in. The preacher can't stand there. Note, "Behold, I stand at the door and knock." He is speaking of the Spirit who "shall reprove the world of sin, of righteousness, and of judgment" (John 16:8). If Jesus, coming into the hearts of men, isn't a direct operation of the Spirit, I would not know what it would be. Supping with men, and men supping with Christ is a direct touch of the Spirit.

Eld. Black would not call me brother, because he didn't believe I was a Christian; no Campbellite preacher had baptized me, and I am glad that the man who did baptize me, believed in repentance and the operation of the Spirit, and also the divine call to the ministry. He, like myself, believed that Jesus is the door, and that men must first enter that door, before they are ready for water baptism.

I want the readers of the Gem to understand me, I believe there are Christians in all denominations, but all were saved calling on God. I believe there are good people in the Campbellite church, but they were not saved according to their doctrine. Some of the Campbellites are good, friendly folks, and do not believe the doctrine of Campbellism.

Thank God for the revival we had at the close of the six days' discussion. It makes me think of what the prophet said, "Rejoice, Oh daughters of Jerusalem, shout ye daughters of Zion." The report of souls being saved, and men and women believing the truth, was worth our time, trouble and expense. I hope all the Gem readers have read this dis-

cussion with the spirit of love. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). How do we get the Spirit? By asking God for it. The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19). Many more references could be given, but men that will deny these given, could easily set aside a hundred more.

I want to say to Eld. R. F. Haskins, and to all the readers of the Gem, that I will answer the questions in the next issue of the Gem. He asked some real questions; I would answer in this issue, but my write-up is already long. If any brother or sister has questions you would like to ask on the proposition, I will do my best to answer. I think it is good for us to ask and answer questions. I want to thank the good editor and the board for space in the Gem for a brief report of this discussion.

There were other things discussed, but I will close, by asking all the readers of the Free Will Baptist Gem to pray for me, that I might always preach the truth, the whole truth, and nothing but the truth; for I don't stay with the F. W. B. for what money they pay me. I believe the doctrine; I know the doctrine can't be met. Not all our people know the doctrine, but we have lots of members who do know our doctrine.

I want to say to our people that we need to work for our paper.

I have recently moved into a new field. We have a friendly bunch of F. W. B. here; we have church, Sunday school, and a F. W. B. League. Other states may have Arkansas beat for many things, but they haven't for name; its the only state in the Union that the Bible names, Noah looked out of the Ark-and-saw.

By, by until I come again.
Thos. H. Dixon, Gravelly, Ark.

Have you done what you could for your paper? Have you asked your neighbor to subscribe for the Gem? The Gem needs more subscribers, will you help get them?

Information

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

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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.

National Mission Rally

The National Mission Workers Rally will meet during our Camp Meeting at Tulsa, Okla. We are expecting mission workers from the different States, so be sure to be there.

Camp Meeting begins second Sunday in August. Watch for announcements later or write to Eld. Melvin Bingham, 705 N. St. Louis St., Tulsa, Okla. and he will tell you just how to get to the camps. We are expecting to furnish free meals to ministers. Arrange your meetings to be with us at least for the Rally. A. B. Talbert, Supt. of Missions.

Drumright, Oklahoma

Things Worth Our Notice

I think the June issue of our paper was just fine.

Did you notice Bro. Davis' article on the Prodigal Son? Each of the ten points was good. I would like to mention the last one, "Inexplainable are the blessings awaiting those who will turn their backs upon sin, and make a full surrender to God." I said, "Yes, that's Bible," and folks had you noticed that it is Free Will Baptist too? (See Art. of Faith, "Unreserved Committal to God").

As Bro. Scott said in his article, "I may be a back number, but I still believe that a sinner must 'pray his way through,' give up all sin and give himself to God for service before God will save him. And did you notice what Bro. Scott said about those other preachers? God bless you Bro. Scott, that shows the Christian spirit. Too many fail to give anybody credit but themselves.

I think I had 17 converted in one service, but I never thought enough about it to even publish it. All I did was to talk about 30 minutes, and the other ministers and good personal workers went out and got them to the altar and did most all the altar work, so they really did the biggest part.

I am still pastor at Drumright. We had a three months' revival, but I didn't conduct it, for I have been down here in Ark. with my father who is sick. Sister Newman preaches for me and, from what others write, I guess they just about have a revival all the time: some one saved nearly every Sunday. I will say for Sister Newman, that she is a real preacher, and another great thing about it is, she is straight on the doctrine. I would recommend Sister Newman for any position in our denomination that a woman is supposed to hold.

Bro. Brown is doing mighty well to give us a sixteen page paper. Really I don't know why he should bear so much expense each month, that we might have a paper, when we wouldn't give a dollar a month. I would be satisfied with only eight pages until we can get more subscribers.

Remember date of our Camp Meeting and come, if you can. A. B. Talbert.