

# 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

Vol. 3 No. 9

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\$1.00 per year.

## Every Christian a Warrior

(Eph. 6:10-12)

By the Editor

Every Christian is a soldier and the battle is ever on; therefore power and a full armour are necessary. Paul could see the oncoming conflict, a conflict between the Lord's army and Satan's army; so Paul warns the people of God to be fully armed and in full armour. In his call to arms he calls to his brethren: "Finally, my brethren, be strong in the Lord, and in the power of His might." Paul means, "Be strengthened in the Lord, make His strength your own." The sovereign power of Him who raised up Christ from the dead belongs to Christ Himself. From this power He will clothe and arm His people who trust in Him. Our Lord said in Matt. 28:18-20 that all power was given unto Him, and said unto His disciples, "Go ye therefore . . . and, lo, I am with you alway, even unto the end of the world." I think that, when He spoke unto the eleven, giving them the Great Commission, He spoke to all that are His, even to us, and that we, too, are commissioned and partakers of His unlimited power.

In Luke 11:21 and 22 the Lord describes Himself in conflict with Satan who as "a strong man armed keepeth his palace, and his goods are in peace." But the strong man (Satan) is always put down, "when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."

Now, the power of Christ to overcome Satan is given to Christ's servants who trust in Him, equipping them to meet the attacks of Satan and the powers of evil. There is the power of God in the children of light and the power of Satan in the children of darkness, and the sons of light are stronger than the sons of darkness. Faith and love are mightier than unbelief and hate; "Greater is He that is in you than he that is in the world" (1 John 4:4).

There is no doubt in my mind that Satan is a person, just as the Lord is a person. If the Lord always spoke as He did to Nicodemus: "We speak that we do know, and testify that we have seen;" there can be no question of the existence of a personal devil. Satan was the first sinner, and the fountain of sin; all sinners then are his offspring (1 John 3:8). Satan

is "the god of this world" (2 Cor. 4:4); and has his followers. All who are not children of God are children of the devil, whose child are you?

We cannot afford to despise the power of Satan, for next to God, he is the greatest power in the world. Satan has an armour in which he trusts and he has an armour for his servants to put on: Error, temptation, and the various forms of unrighteousness constitute the "wiles of the devil," which is the armour of Satan. God also has an armour, the best of all armours; for it is 100% truth, it is 100% perfect, it is 100% strong, and it is for His servants to put on. But we will lose in the conflict against Satan, unless we heed the admonition of Paul and "put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

But Satan does not stand alone. Verse 12 reminds us that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." These are the angels of Satan who are placed in contrast with the "angels of light" (2 Cor. 11:14), and "ministering spirits" of the kingdom of God (Heb. 1:14). These unhappy beings are again identified with the "demons," or "unclean spirits," having Satan for their "prince," whom our Lord cast out wherever He found them infesting men and women who wanted to be free. Out of Mary Magdalene He cast "seven devils."

No one was ever more beset by Satan and the powers of darkness than was Jesus; and even now those most beset by these powers are those who live closest to God. Some professed Christians have so much of the "light that is darkness" in their lives that even one little devil can keep them serving the devil, and wearing the armour of the devil. But I thank God for the many who have on the "whole armour of God," whom a whole legion of devils can't overthrow. There are no holes in the "whole armour of God." If we will wear the "whole armour" and fight the "good fight of faith," Satan may shoot his fiery darts at us, but he cannot make holes in that "armour." Those who profess to wear the "whole armour," and are found at the dance, the card table, the show, or any other place of amusement the devil has instituted, are deceived, for their "armour" is the "armour of Satan." It would be a strange

sight to see the "whole armour of God" at any of these places: it would be wondered at. Don't you know that the Lord wouldn't go to such places, nor allow His "armour" to go? When the Christian goes out to play with or be with or work with the devil and his people, he must and does lay off his garments of righteousness and dons the garments of unrighteousness. When people of the world see the professed Christian indulging in worldly things, they brand him as unchristian, and they are right about it.

Our fight is not against flesh and blood; our weapons "are not carnal;" the foes of our faith are untouched by carnal weapons. Our foes come upon us without sound or footfall. They strive to get us to think evil and consent to it. They suggest evil even in our prayers and meditation; we must be spiritual and "mighty toward God," if we win in the fight for the right. We can be victors if we really want to be and do right, but we must pray earnestly, not just for reward, but to be right.

The last clause says there is "spiritual wickedness in high places." Whatever this means we know the devil does attend church, he even gets into the pulpit. And it is the devil that brings us trouble and tribulations, but let us trust in God who is able to keep us from falling, but we must expect persecutions and tribulations. Jesus spoke to encourage His disciples when He said, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world" (John 16:33).

### How My Little Daughter Mended My Preaching.

It happened early one recent Sunday morning. After our brief family worship I made ready to go forth on the day's services.

"Going to preach, father?" queried the seven-year-old. "Perhaps," I answered, "but probably I shall just sit and listen."

"Are you a preacher, father?" came the second question, to which I made confession that, although I was no longer the pastor of any particular church, I still was a sort of a preacher.

"You're no really-true preacher," she then asserted with boldness; and when half laughingly I asked why not, the answer I expected was clear in my own mind; I was no "really-true preacher" because I was not the pastor of the congregation. But it was not my little child's answer. "You're no really-true preacher; you don't talk Jesus," she said.

Never did a rebuke cut so keenly. And this from the lips and heart of my own child, whom I had told and with whom I had read story after story from the Bible, whom I had taught prayers specially prepared for her, with whom and for whom I had prayed. Oh, it cut deep!

She understood and meant every word of it, as appeared even more clearly from what presently followed. "Mr. M.—our family pastor—does not talk Jesus either," she further volunteered. This brot me some slight relief. To have another minister of the Gospel called to stand beside me at the bar of judgment helped to draw her searching eye from me for a moment. I was not slow to make use of

the opportunity. "What does Mr. M. talk about?" I ventured to ask. "Oh, about lots of other people," she told me. Then her voice lifted itself in exultation. "But Grandpa talks Jesus."

She spent the summer with her grandparents. He is one of the old type of preachers of whom only a few are now preaching among us. Whatever Bible verse or passage he needs to back up his thesis, he knows by heart. His Bible is marked from Genesis to Revelation, and almost invariably at places where a sinful man is in need of divine pardon and secures it. Grandpa is not now, nor was he ever, popular in our big churches where paid quartets hold forth. He is now spending his declining strength at the two little country points to which he went immediately after ordination full forty years ago. For a score of years he labored successfully in two other churches. His salary, to relieve him with his wife and six children, "from all worldly cares and avocations," never exceeded one thousand dollars—and four out of the six took college degrees. The people among whom he has served have learned to love their Bibles, because he has so constantly taught them the Book. From these small parishes more young men and women have entered the ministry, the home and foreign field, than from any other such fields that have come within my observation. And the secret lies where that little child found it: "Grandpa talks Jesus."

The judgment which my little daughter pronounced has returned to me again and again. That the child spoke the truth I have not doubted for one moment. That a benign but greatly grieved Father spoke those words of rebuke to me through the lips of a prattling child of His I am wholly convinced. The message has come as no other agency, it seems, could have brought it. It has set me to thinking with more seriousness than anything for almost a score of years. I see now that while God's love and all His plans for us are centered in His only begotten Son, and while all the purposes of human history and all the powers of earth and heaven are centered in the Savior Christ, and although I myself have been saved through Him alone, yet have I miserably failed to center my life and plans and thoughts completely upon Him.

That never was my purpose, when God called me from a western ranch to enter His service. Nor did I ever dream of such delinquencies when I was a student in college. That evening, too, when I knelt in prayer while the hands rested upon my head and prayers went up from many a heart in the moment of dedication to the ministry of the Word, my purpose was true and holy that I should know nothing among men but Jesus Christ and Him crucified.

I thank God for the warning of this little child. And I pray Him that by His grace there will be no more wandering out of the way. Grandpa is the really true preacher; he talks Jesus. Henceforth, so help me, the Father, through His ever-present Spirit, I too shall "talk Jesus." And if through the weakness of the flesh I should ever grow delinquent again, may the Father whose heart I have grieved send me a message once more to call me back to Jesus.—Selected.

# THE FREE WILL BAPTIST GEM

Organ of

## THE FREE WILL BAPTIST CHURCH

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

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## Editorial

### ALL THE WAY TO BETH-CAR

*"And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car" (1 Sam. 7:11).*

Israel had many enemies, especially during the time of the Judges, but at this time the Philistines were overcoming Israel. It was habitual with Israel to forget God and fall victims to their enemies, who spoiled them, then God would hear their cry and raise up a judge, and during the life of the judge they prospered, for God was with the judge: without God they made but little show of resistance, and always lost the battle.

But here we see Israel gaining a great victory, going all the way to Beth-car, on to complete victory. God had helped them to get the enemy on the run and they followed them, and smote them, until they were thoroughly smitten, it was a fight to the finish. In our fight against sin, are we really fighting or are we just on the defensive, making a very weak resistance? I fear that, like Israel of old, too many of us too much of the time are only half-hearted, and the victory goes to the enemy. Do we trust God enough to go with Daniel to the lion's den, or with the Hebrew children to the fiery furnace? Most of us are afraid of lions and fiery furnaces and our faith in God is so small that we turn out of the way that leads to the lions' den or to the fiery furnace: we fail to go all the way to Beth-car.

Let us go all the way to Calvary and know what it means to be crucified unto the world, and the world unto us (Gal. 6:14). Let us know that we are new creatures in Christ. Know that sin is your enemy, and that it will kill you if you don't kill it. Drive sin all the way to Beth-car, know that you are freed from its dominion. Conversion should mean all this, and more; if you haven't experienced it, perhaps you haven't been converted, and need to go to the altar and seek till you know God has blessed you.

If you have set your stakes and driven them deep, if you have come to a clear understanding, and know that you are Christ's and that He is yours; then let others know it, and make them know it, by your life and service.

### ONE THING LACKING (Mark 10:21)

When the rich young ruler came to Jesus, asking what good thing he might do to inherit eternal life. Jesus told him to keep the commandments, and he answered, "All these have I observed from my youth." But Jesus said unto him, "One thing thou lackest." He went away grieved, for he was very rich.

Uncle John is a good man, satisfied with himself and what he possesses. He is honest and truthful with every one: he is kind to all and always treats others as he would have them treat him, but he lacks one thing: he is not a Christian. In spite of all his goodness this man is a sinner.

Naaman the Syrian was a great man. He was captain of the king's army. He was mighty in val-

our and honorable, "but he was a leper," he was unclean.

Not long ago I saw a car with one wheel gone. Otherwise it appeared to be a good car, but it was useless with only three wheels, yet all it lacked was one wheel, the "one thing lacking." I just can't help likening it to a Christian with a fatal lack.

Nicodemus a Pharisee, and a ruler of the Jews, came to Jesus by night and said unto Him, "We know that thou art a teacher come from God." Jesus said unto him, "Except a man be born again, he cannot see the kingdom of God."

Each of these men had a fatal lack, as truly as did the three-wheel car. The rich young ruler loved his riches, but didn't love God. Uncle John is one of those good moral men who thinks that, maybe God will give him eternal life for his human goodness. Naaman was a sinner as truly as he was a leper. Like the rich young ruler, Uncle John, and Nicodemus, he lacked being born again. Some of the greatest efforts come to naught because of ignorance; knowledge is lacking. Christian endeavor often fails because of moral blemishes; holiness is lacking. A Christian who is lacking on some vital point is as useless in the service of God as that three-wheeled car.

## FREE WILL BAPTIST LEAGUE

Johnnie Swaffar Reporter

### Macedonia League Report

I wonder how many of us realize that our Indian Creek Association is near at hand and that there will be a day, or at least a part of a day, given to our League for their business transactions. We should all be planning and looking forward to that time. I hope every league will be represented, and that our meeting and co-operation will result in a stronger and better young folks organization.

As I haven't attended our home league much lately, I can't send much of a report. I have been away in other services, but I am glad that we still have League at Macedonia.

Kenneth Turner.

### Report of Committee on Constitution and By-Laws

At the State Association last fall a committee was appointed to prepare a Constitution and By-Laws, and other necessary matter to guide and help in organizing leagues, and to provide for their conduct and government after organization. The committee met at the Gem office some time ago and agreed on a Constitution and By-Laws, and other matter, to be corrected and revised and passed on at the State meeting when the League meets with the State Association at Free Will Chapel No. 1, in October this year. All who are interested in League work should have the privilege of examining these things, so that an intelligent action can be taken and a satisfactory government for our leagues be obtained; for that reason we are printing the Constitution and By-Laws, and the Order of Service, which are to be considered at the State meeting:

## CONSTITUTION

In order to unify and strengthen Christian work and the building of Christian character among our young people, and to preserve and maintain a correspondence with each other in a State wide organization, we purpose to maintain and keep the rules of our organization according to the following plan:

Art 1. This organization shall be called the Free Will Baptist League of the Missouri State Association of Free Will Baptist.

Art. 2. The Free Will Baptist League work of Missouri shall have three divisions: State, Associational, and Local.

Art. 3. The State organization shall be composed of Associational organizations and Local Leagues, and shall meet annually at such time and place as shall be appointed, to elect officers and attend to the business of the organization.

Art. 4. It shall be the duty of the leagues of each Association to organize into an associational body and become members of the State organization. Associational bodies shall hold regular meetings annually to elect officers and transact business.

Art. 5. Local Leagues shall be composed of members received according to the Constitution and By-Laws of the organization, and shall provide for their own government according to the Constitution and By-Laws.

Art. 6. Any one desiring to become a member of a local league, shall be voted in by a two-thirds majority of all members present. The membership should be divided, according to age, into Junior, Intermediate, and Senior departments, but may be combined, and should be combined when voting in new members and when deciding matters which interest or concern the whole body.

Art. 7. The officers of the Free Will Baptist League, in all of its organizations, shall be a President, Vice President, Secretary, and Treasurer, who shall be elected annually, except in the local leagues, where elections may be semi-annually. Other officers may be elected when needed.

Art. 8. The State and Associational organizations of the Free Will Baptist League shall meet annually at such time and place as shall be decided on by a previous meeting, for the election of officers, receiving reports of officers and committees, and for the transaction of business.

Art. 9. Local Leagues shall meet weekly, and should meet on Sunday evening. They shall hold at least one business meeting each quarter, for the transaction of business and to receive reports of officers and committees.

Art. 10. Each League Organization shall have an Executive Committee composed of three members, chosen by the body, but in local leagues the league officers and group captains may constitute this committee, who shall attend to all business matters of the body between business sessions, and shall arrange for the social gatherings of the league.

Art. 11. All officers must be Christians.

Art. 12. This Constitution may be altered or amended by a two-thirds vote of all members present at any regular business of the body, but notice

of such intended change must be given at a previous regular business meeting of the body. Amendments voted by the State body shall be final, but amendments voted by the local and associational bodies must be approved by the State body before they are binding.

### BY-LAWS

I. Each League meeting, including social gatherings, shall be opened with song and prayer, and closed with the Benediction.

II. Any one visiting from another league shall have the privilege of speaking on any subject before the body, but not to vote.

III. Five (5) regular members shall constitute a quorum to transact business, but a less number may adjourn from time to time.

IV. The President or Vice President shall preside at all meetings, and in their absence, the body may choose some one to preside.

V. Any one wishing to speak shall arise and address the presiding officer as "Brother President," or as "Sister President," and be recognized before speaking further.

VI. No subject shall be discussed without a motion and a second, the question stated by the president.

VII. No report shall be adopted except by a motion and second and a vote taken.

VIII. The President shall appoint all committees unless otherwise directed by the body.

IX. The financial needs of each local league shall be taken care of as each local body shall elect.

X. It shall be the duty of each local league to send to the State Secretary an amount equal to five (5) cents per member of its membership by the first of July each year; and a like amount to the Associational Secretary, at the same time. Or the whole ten (10) cents per capita may be sent to the Association Secretary, 50 per cent to be forwarded to the State Secretary.

XI. Free Will Baptist Leagues should use Free Will Baptist Literature.

XII. Each local League shall have the privilege of making such laws for the governing of local work as may be deemed necessary, provided such laws do not conflict with the general laws.

XIII. These By-Laws and the Order of Service may be temporarily suspended or permanently altered by a two-thirds vote of the members present at any regular meeting of the body.

### Order of Service

1. Call to order by the President.
2. Singing, followed by prayer.
3. President turns service to Junior Sponsor.
4. Sponsor reads lesson text and turns program to leader.
5. Leader gives introduction and calls for lesson topics in order.

6. Sponsor takes charge and assigns lesson for next week.

7. Reading of Junior Secretary's report of last meeting.

8. Junior Specials.

9. President takes charge and turns service to the quiz leader.

10. Daily Bible Readings given.

11. Bible Readings assigned for next meeting.

12. Senior leader takes charge.

13. Leader gives introduction and calls for lesson topics in order.

14. Group captain takes charge and assigns lesson topics for next week.

15. Report of Senior Secretary.

16. Senior Specials.

17. Business.

18. Closing song.

19. Benediction.

### Report of Southeast Missouri League Association

President .....	Blanche Barker
Vice President .....	Nettie Huffman
Secretary-Treasurer .....	Naomi Lincoln

The Presidents of the Leagues which were represented are:

Fredericktown .....	Golda Stephens
Mine La Motte .....	Alva Holman
Flat River .....	John Denton

### Number of Clases:

Fredericktown .....	Not stated
Mine La Motte .....	3
Flat River .....	6

### Average Attendance:

Frededericktown .....	50
Mine La Motte .....	54
Flat River .....	62

Total attendance .....	166
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### Treasurer's Report:

Fredericktown .....	\$3.57
Mine La Motte .....	.98
Flat River .....	3.34

Total in Association Treas.....	\$7.89
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The Association convened with the Mine La Motte Free Will Baptist League. We had an attendance of seventy-five (75) league members present, besides a host of visitors.

We were very thankful this time for another league entering our Association and we extend a hearty welcome to all of the leagues of Southeast Missouri to join our Association.

Our next Convention will convene with the Free Will Baptist League at Fredericktown on Friday night before the first Sunday in November, 1931. Miss Naomi Lincoln, Sec.-Treas., Esther, Mo.

**Tulsa, Okla., 705 St. Louis Ave.**

Dear Mission Folks: As the time is drawing near for the Mo. State Association, we thought we would write on Missions. We thought sure we would be able to donate some of our time to missions, but God has so far kept us in one meeting right after another, and it looks now as if we would not get to do much for missions in Missouri. But we feel led to have the Constitution and By-Laws of the Mission Workers printed in the Gem. Our pastors can use them in organizing mission circles. We have used them for three years and found them good. This is a great field for mission work here.

We have had sixty-two saved, and hundreds and thousands yet to be, so help us pray much that God will give a great revival, and many saved. This is a hard field; pray with us that God will move people to come to hear the Gospel. We have a good spirit and most of the souls that have been saved are grown people, some old people too.

May God bless all who read this.

Yours for Jesus,  
Lizzie McAdams.

### Constitution and By-Laws of the Home Mission

#### CONSTITUTION

Realizing the need and opportunity of doing a greater work for the Master in the spread of the Gospel, helping the sick and suffering, also raising funds to extend the work of the Church in general, we shall unite our efforts as an organization for the above named purposes.

Art. 1. This organization shall be known as the Home Mission Workers of ..... and shall be divided into circles 1, 2, 3, etc.

Art. 2. Each circle shall have its own officers, which shall consist of a President, Vice President, Secretary and Treasurer.

Art. 3. The duty of the President shall be to preside at all meetings, put all questions before the house, appoint committees, also to fill vacancies.

Art. 4. The Vice President to take the place of the President when absent.

Art. 5. The Secretary shall keep a record of all proceedings.

Art. 6. The Treasurer shall receive all funds created by the respective circles.

Art. 7. A general Superintendent, Ass't Supt., Secretary and Treasurer shall be elected to have charge at the monthly meetings. Their duties shall be similar to corresponding officers in the different circles.

#### BY-LAWS

Art. 1. Any person is eligible for membership who will stand by and support the work with both their presence and financial aid.

Art. 2. Each member shall pay the sum of ten (10) cents each month as dues.

Art. 3. The dues will be paid for members who, through sickness or misfortune, find they are unable to meet them at the proper time. Said dues to be paid by the circle to which they belong.

Art. 4. All funds raised by circles shall be used to extend the kingdom of Christ, to feed and clothe the poor and needy, or in any way that would meet the approval of the members. A vote of two-thirds majority of the members present to decide.

Art. 5. All money paid out by the circles shall be done by the Treasurer and shall have the President's signature, and be reported at next monthly meeting.

Art. 6. A general fund shall be created by the Treasurer of each circle, turning over all funds to the General Treasurer, received during the month. All money paid out of the general fund must be done by the Treas. and must have signature of Superintendent or Ass't Supt. in her absence.

Art. 8. This Constitution may be revised or amended by a two-thirds vote of members present at any monthly meeting.

#### Normal School of Music at Purdy

At the present time we have an eighteen day Singing Normal going on in Purdy, conducted by Prof. L. E. Edmonds of Dallas, Texas, assisted by Prof. J. G. Henderson of near Purdy, with an enrollment of near seventy.

Mr. Edmonds is a man of long experience and wonderful ability,

and also one that injects much religious influence into his singing schools.

Many of our young people are attending this school and I am proud that they can have this opportunity, because singing is one of God's great weapons against sin. If we spent more time teaching our boys and girls to sing, we wouldn't have to spend so much time enlarging our prisons and houses of correction.

Winford Davis.

#### Report of Revival Meeting

Monett, Mo., Aug. 13, 1931.

Dear Readers of the Gem: I will endeavor to give a brief report of a revival meeting at our Hickory Grove church, Madison County, Arkansas, which Elder W. E. Bland and myself were in.

Will say here that Bro. Bland is pastor of this church and has been called for another year.

We began the meeting July 25th. There was a number of faithful workers, prayed up and ready to go from the first service. Others began to get in line at each service, and by Friday night God was working with the unsaved. Two came to altar and prayed through to victory that night, one of them a young man about seventeen years old.

Vint Bowlin acknowledged his call to preach the Gospel before leaving the service. He came back Saturday morning, took the stand and brought a fine message from John 3:16, giving it as the greatest love story that was ever written.

Bro. Bland had to leave us on Sunday night, but my father, Eld. J. W. Allred, came Monday night and helped through the remainder of the meeting, which closed on Thursday night, Aug. 6th, with eight conversions and renewals; six additions to the church, five joined the Free Will Baptist and one the Missionary Baptist church.

Yours for the cause,  
Eld. O. T. Allred.

## THE DEDICATED LIFE

By Alta Rose Goodwin, Blue Eye, Missouri

*"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice" (Rom. 12:1).*

"By the mercies of God." What does that mean? It is like this: One evening you are walking quietly home from your place of business, when suddenly the fire alarm rings out; your heart leaps with fear as the thought of home and loved ones flashes upon you. As you near home, your worst fears are realized; your house is in flames. You rush thither and find that companion and the children have been saved, except one little one who is in the building. The next instant a brave fireman hurries in past you and, dashing into the burning building, finds his way to the little one, carries it out through the smoke and puts it in your arms—safe. Weeks go by and then, this same brave man comes to you and, showing you his hands, saying, "Behold, my love and mercies to you. See these burned and blistered hands; see this scarred face, and these scorched feet. I am in need! I want help! I beseech you, by my mercies to your child, that you help me!"

There is nothing in the world that you would not give to that man, even unto the half of your kingdom. Even so Jesus Christ our loving Lord stands here tonight. He stretches forth His hands, pierced with cruel nails for you and me. He points to the wound in His side, made by the bloodthirsty spear. He shows you the scars on His forehead, made by the crown of thorns. He says, "My child, behold my mercies to you: I saved you from the guilt of sin; I brought you from death unto life; I gave you the Spirit of God. Some day I will glorify your body and will make you to sit down with me in my throne. My child, by my mercies, I beseech you." You say, "Lord, what do you want from me?" He answers, "I want yourself. I want you for my kingdom and my service. I beseech you, by my mercies to you, Give your life unto me."

## ASPIRATION

*"In vain the net is spread in the sight of any bird."*

The common interpretation is, "Even the bird is wiser than you; you fall into a net of temptation, which a bird avoids." I do not think this is the idea. I take the passage to be a poetic metaphor. I understand it to mean, "You will never avoid the perils of the net until you adopt the methods of the bird." What is that method? It is flight—flight not from the net, but above the net. Why does the bird in its progress not try to pass through the net? Because it has another road open to it—a road through the upper air. If it had only one road, it might be tempted to try the net. But is independent of the spot where the net lies; it can travel by a more excellent way. The only cure for temptation is inspiration. You cannot avoid the net by running away from it. The net is really in your heart and runs along with you. You can avoid it only by the wing—by soaring to something better. Are you covetous of earthly riches? You won't escape by shutting the door to the treasury.

You will only escape by the sight of a larger treasury—the unsearchable riches of Christ. Would you be free from the lusts of the flesh? Then you must fly on the wings of the Spirit. To be unhurt on earth you must be a bird of Paradise.

Rise on the wing, O my soul, and in vain the net shall be spread for thee! Rise on the wing, and thou shalt be above the miry clay! Thou shalt not be above it by shutting thyself in a cellar. What makes thee impure is the thought of the clay. Thou canst be a pauper, and yet a miser; a profligate, and yet an ascetic; a worldling, and yet a recluse. Thou canst be a prodigal where there is no swine, a Judas where there is no bag from which to steal. Thou fleest not from the world by leaving the street. The world is not in the street; it is in thy study—the place where thou thinkest. It is thy spirit that must have wings. Nothing but a noble love can save you from an ignoble love—not law, not prison, not stripes, not sight of hell—only the sight of beauty, only Christ. It is not rest thou requirest; it is wing. It is not abstinence thou needest; it is higher luxury. It is not privation thou lackest; it is a nobler self-indulgence. Not the weaning but the winging of thy spirit is thy God's goal for thee. Begin with the wing! Do not begin with improvements! Do not start with the provinces! Come at once to the metropolis; rise, at a bound, to Christ! And his beauty will keep thee pure; his image will keep thee holy; his loveliness will keep thee aloft upon the mount of virtue. In vain the net is spread for the soul on wing to Jesus!—The Morning Star, May 23, 1901.

## YOUR PASTOR—STAND BY HIM

"How shall I help my pastor?" Pray for him, pray with him, practice as you pray.—T. L. Cuyler.

You can help your pastor as a student and teacher in no way so well as to offer him a teachable mind and spirit in yourselves. The true pupil makes the true teacher.—T. T. Munger.

Lighten your pastor's burden all you can; take the obstacles—as many of them as you can—out of his way; stand by him loyally in word and deed; follow him, even as he follows Christ; pray for him, not merely with well-worn phrases in public places, but heartily in secret.—Washington Gladden.

The minister needs encouragement. He has labored long without any person uttering a syllable. You think of it perhaps, and then are tempted to leave it for some one else. Go and do it yourself. Offer your services to the minister, and see how it will gladden his heart.—From "Dawn of Day."

Two men were at work on a sewer together. One of them, who was a Christian, spoke to the other about his soul. Just then it became necessary to lift a pipe, and the man who had been speaking of Christianity left the other to do the lifting alone. The second man stopped a moment. "You say that you are a Christian?" he asked. "Yes." "Then lift!" was the prompt retort. Might not pastors say with equal pertinence, to those whose names are on the church roll, "You say that you are Christians? Then lift."—C. E. World.

"Which sort of man is the most helpful to you?!"



asked one clergyman of another. "I mean to you personally and individually." His friend looked puzzled and the questioner went on. "Is it the man who agrees with all your views, and so helps you with his sympathy and comprehension, or the independent thinker, who argues with you, and stimulates you to write convincing and stirring sermons?" "If you really want to know," said the older man with symptoms of a smile at the corners of his mouth, "it isn't either of those men who helps me most. It's the man who may or may not agree with my views, but who cares enough about my sermons to come to church on stormy Sundays, when most people stay at home. He's my best helper."—The Wellspring.

It happened once that a leading member of a congregation considered it his duty to remonstrate with his minister, to whom he was deeply attached, because the minister's preaching had grown hard and unspiritual. They were personal friends, and the conversation was conducted with perfect taste and temper; but the minister did feel a little sore afterward, which was rather foolish, and he constantly worried himself with the idea that his friends and the congregation were turning against him. A few days afterward a brother minister called upon him, and, as they talked of one thing and another, his visitor congratulated him on the attachment of his people. "Why, last night at a dinner-table old Dr. Sardine was carping at your preaching—calling you a rationalist, and so forth—when Mr. Cockrane spoke out at once and told the old gentleman that he did not know what he was talking about. "I go to his church," said you man, "and I know that I never can repay my minister for all that he has done for me and mine." It was a straight talk, and produced an immense impression, and one minister envied you such a friend." While his friend had told him his faults boldly, man to man, and he had taken private offence, like a foolish child, that friend had been guarding his reputation with generous enthusiasm.—John Watson.

## FROM NOW UNTIL JANUARY 1, 1932

Between now and January 1, 1932, we hope to double the circulation of the Gem. To do this, we must have your co-operation and your help. We are now in the last half of the third year of our publication: for more than two and one-half years we have sent out the Gem once a month, feeling that it was appreciated by most of its readers, and praying that God would bless it to the upbuilding of His kingdom. We have not just existed: but we have done good. We have a good linotype and, thanks to Bro. York; his Subscription Campaign for Mothers' Home Life will more than finish pay-

ing out on the linotype, and yet there is need. You may not believe it, but the editor of the Gem needs money.

During our six years of experience as publisher of a church paper, three years or more with the New Morning Star and nearly three years with the Free Will Baptist Gem, we have learned something about what it costs to publish our paper; and about how far the money received for subscriptions will go toward paying that expense; and we find that any paper that doesn't carry advertising, must have help from some source other than subscriptions at so much per year. During all these years, and especially during the last year, we have realized that, if we really succeed with our paper, we must carry advertising. Of course the advertising must be clean and wholesome. We can't advertise anything that a real Christian could not approve. We know where we can get suitable advertising: it is ready for us when we get the circulation.

During the financial depression, which still continues, we have been sorely taxed to keep the paper going. Several months ago, when we had around 650 paid up subs to the Gem, we had hope of increasing our circulation to 1000 or 1200 in the regular way, but we have lost 100 or more from the 650, and still losing, for we have to drop more names each month than we add during the month. If we can increase our circulation to 1000 or more, we can get advertising enough to pay the expense of publication: our present circulation is not sufficient.

We are not asking you for a gift or donation: only asking for your subscription and all the subscriptions you can get between now and January 1, 1932. Come on folks, let's put on a real campaign for subs the rest of this year. To show you that we mean just what we say, and to encourage all who are willing to work for subs, we have reduced the subscription price of the Gem for the rest of this year to 75 cents per year.

You can get the Gem for a whole year for only 75 cents; 16 months for \$1.00; two years for \$1.50.

Get three yearly subscriptions to the Gem at 75 cents each (new or renewal) and have your own sub for one year for your trouble: get six subs and get the Gem for two years.

Now, when you have read this announcement, don't think it is only for the other fellow: it is for you, and for every one to act upon. How much do you care for the welfare of OUR paper? You should care at least 75 cents worth: then you have a chance to save one-fourth on the price, or get your paper for just a little time spent in an honest effort to help in a good cause. If you are already paid up, send in your sub anyway; if we are to take in advertising, we must keep up the circulation.



## OBITUARY

**Tibbets—** Sarah Ann Tibbets was born in Indiana, March 10, 1854, departed this life Aug. 1, 1931. Being at the time of her departure, 77 years, 4 months and 20 days of age.

Such is the short biography of a well known and highly respected citizen, whom we are sorry to lose, as a friend, a mother, a grandmother, a sister in the church, and an old neighbor whom every one loved and respected for her pleasant smile and kind ways.

When death comes so suddenly it seems hard to bow in submission to His will and say, "Thou knowest best, Father," but it makes us stop and think more deeply of how "Life is uncertain and death is sure;" and makes us want to do better. Today, walking and talking among friends. Tomorrow, what?

Grandma Tibbets joined the Free Will Baptist church May 13, 1928 and has been a faithful member as long as her health permitted.

Grandmother Tibbets is survived by her husband and four daughters and one son, twenty-two grandchildren and nine great grandchildren. The surviving children are Mrs. Frank Cox of Blue Eye, Mo., at whose home grandmother passed away, Mrs. Arlis Parker of Parlier, Calif., Mrs. Dinea Flowers and Mrs. John Nelson of Blue Eye, Mo., and their brother Ira Rider of Reno, Nevada, and one sister, Mrs. S. C. Wilson of Wichata, Kans.. The husband who could not be here has been a faithful and loving companion.

The deceased has been to the children a kind mother, to the church a faithful member, to her friends a true friend, and last, but not least, the grandchildren will miss their grandmother.

But with all our sorrow, we can point beyond this new-made grave, to the great beyond and prepare ourselves, that if the great door opens suddenly, as it did for Sister Tibbets, we shall meet our loved ones and our Savior, where no death can sever our relation.

The funeral service was held at the Missionary Baptist church, August 2, 1931, by Rev. W. A. Har-ryman and interment was in Blue Eye Cemetery

God needed our darling mother

Amidst His white robed bands,

So He sent His gentle angel down,

And clasped her sweet hands.

So sad it is within the home,

Since our precious Mother's gone;

But Oh, how sweet 'twill be,

When we meet in the great beyond!

We would not call her back from heaven,

Her home up in the sky;

For she has gained that mansion bright,

Where we'll meet her by and by.

A granddaughter, Opal White,

and a friend, Mrs. May Paseo.

**Norman, Okla., 317 E. Duffy St., Aug. 21, 1931**

Dear Bro. and Sister Brown and Readers of the Gem: Here I come again after a few month's absence. I travel so much that I don't have opportunity to take the paper, but I love the Gem just the same; and, if I ever do get settled down this side of heaven, I am going to take our church paper. We need the paper and the paper needs us, so we all need to unite. I love to hear from different States, as well as from our State. If every member of the Free Will Baptist church was a booster instead of a knocker, we would get along better in this life.

I am still doing what little I can in the great field of service. Have visited and preached at several of our churches, pastored two churches, one at Glenwood, Ark., the other eight miles northeast of Norman, Okla. Some of our churches are doing fine, some are doing but very little, some are saying we can't do this or that and sure enough they are not doing anything; others are saying we can and are really putting the work over for God. The world is in front of us. We need to be like Caleb and Joshua, and say we are able to go over and possess the land.

Will just give a brief report of my work for the past two months. Held a two weeks' revival at our church in the town of Sulphur, Okla., witnessed fifteen conversions, eight additions to the church. Eld. W. L. Waddle is the faithful pastor of this church, and was with us in the meeting. He is a fine man and a good pastor. I sure did enjoy working with him and his church. Bro. H. C. Croger was a great stay to us in this meeting. Among the ones that united with the Sulphur church was Bro. Allen and wife. He is only 107 years old, and a power in the service of God. So many good things could be said about this man of God and his good wife, and of the others that were saved, but space will not allow us to say all that we would like to say, so will just say that we appreciate them all. Eight were baptized.

We then went to Warren, Ark. and held a two weeks' meeting at our Harmony church, ten miles north of Warren. Had a sweeping revival there, with sixty-five converted and reclaimed together, a real old-time revival. Eld. W. M. Guinn is the faithful pastor of this church, and a fine man. We have been in several revivals together, and I love to work with him. We enjoyed being with him and his church in this meeting; he has a fine bunch of people to work with. Fourteen were baptized.

We then went to our Macedonia church, twelve miles northwest of Warren. Here we met Bro. T. H. Dixon and young Bro. King in a meeting. Was glad to meet these boys in the great battle for God and against sin. We only spent three days and nights there, witnessed twenty-two converted and reclaimed.

We then left for Glenwood, Ark. Held one week at Glenwood, having good crowds and fine interest, but had to close and come home to be present at my daughter's wedding. Bro. H. C. Croger was with me in these four meetings and sure did enjoy himself. We came back to Okla. and I left him at Ada, as he was going to Snomack to visit his son a few

(Continued on page 12)

## WORTHY OF MENTION

By the Editor

The editor had the happy privilege of being at the Home Coming at Jones Chapel church on the first Sunday in August. The attendance was good and a sumptuous feast of good things to eat was spread at the noon hour, which we enjoyed very much, but we especially enjoyed the spiritual feast, which continued throughout the day. Bro. Winford Davis is the worthy pastor at Jones Chapel. We didn't stay for the night service on account of the rain, and the good Lord has been sending us an abundance of rain ever since. Our Indian Creek Association meets at Jones Chapel on Wednesday night before the first Sunday in September; if you can't be there in person, pray for us.

\* \* \* \*

Last week, August 19-23, we had the privilege of attending the Central Western Missouri and South-eastern Kansas Association, which met with our Verdella church, about six miles north and east of Liberal, Mo. There was a good delegation present and, counting the visiting brethren, there were nine preachers present and they each had a chance to preach. All matters of business were taken care of in the Spirit of the Master and the devotional services were inspiring, uplifting and instructive—it was good to be there.

A fuller report in next issue.

\* \* \* \*

Elder G. D. Arnold of Walnut Ridge, Ark. was a welcome caller at the Gem office one day this week. He, with his wife and a number of her family, was on a sight-seeing trip out through this part of the Ozark Country. Bro. Arnold is to begin a meeting at Thayer, Mo. in a few days, and desires our prayers, that the Lord will give a great victory for the Lord and against sin. May the Lord bless His people and save many.

\* \* \* \*

We are glad that the Lord is blessing our boys in the ministry. Brothers Noel Turner and Johnnie Swaffar have just closed a meeting at our Oak Grove church, a new church near Stella, Mo. They report eighteen saved and reclaimed, seventeen added to the church, eleven baptized. The church has called Bro. Turner for its pastor the coming year.

A fuller report in next issue of the Gem.

## BUILDING OUR HEAVEN

"We build our heaven as we go along," said a dear old woman one day. "I once had friends who were traveling abroad for several years. They intended to build a home on their return, and the dream of the home that was to be went with them in all their journeying. When they could secure a beautiful picture, statue, or vase, they purchased it, even at the cost of temporary inconvenience, and sent it home to await their coming. Rare and curious treasures, which would afterwards be linked with happy memories, they forwarded for their future enjoyment.

I love to think that we are doing the same for our heavenly home in these pilgrimage days on earth.

The kindly deed that made a rare picture in somebody's life, the little sacrifice that blossomed into joy, the helpful friendship, cut suddenly short, it may be—all these we shall find again; and the patience we have gained, the 'song in the night' which we have learned—whatever of beauty, tenderness, faith, or love we can put into other lives or our own—all these will be among our treasures in heaven."

## Free Grace. Free Will. Free Communion

1 Tim. 2:5. Jesus Christ who gave himself a ransom for all.

Titus 2:1. The grace of God hath appeared, bringing salvation to all men.

1 John 2:2. He is the propitiation for our sins; and not for ours only, but also for the whole world.

Deut. 30:19. I have set before thee life and death, the blessing and the curse, then choose life, that thou mayest live.

Ezek. 33:11. Turn ye, turn ye from your evil ways.

Rev. 22:17. He that will, let him take of the water of life freely.

1 Cor. 10:16, 17. The bread which we break is it not a communion of the body of Christ? Seeing that we, who are many, are one bread, one body, for we all partake of the one bread.

Matt. 26:27. And he took the cup, and gave thanks, and gave to them, saying, Drink ye all of it.

1 Cor. 11:28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

Rom. 14:10. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.

## Hartville, Mo., (Wolf Creek Church)

Dear Gem Readers: Through the mercies of God, my life has been spared down to this beautiful Monday evening.

Last Saturday and Sunday was our regular monthly meeting. Eld. Geo. Scott, Jr. is our worthy pastor, and we feel very fortunate in having Bro. Scott to preach for us another year. We had good attendance and good preaching; Bro. Scott brought forth the message just as it is written in God's word. He preached Sunday on Paul's conviction and conversion, and the message was accompanied by the power of God. Many rejoiced on account of the Holy Spirit being in our midst; and we sang that old song, "Oh, How I Love Jesus!"

Then we had prayer meeting at Uncle Rube Keel-in's. As the crowd gathered, we could feel the Holy Spirit's presence with us. Bro. Lewis Moody was our leader. We sang good old songs, and many uplifting prayers were offered, every child of God testifying for the Master. Bro. Moody made an altar call; and three came in a flood of tears, fell upon their knees and began to plead for mercy.

We, as a band of Christian soldiers, went upon our knees with them, and prayed unto God in their behalf until two of them were raised by the power

of God, saved and happy, shouting the praises of God. Everyone there seemed to rejoice in the fullness of a Savior's love. It made us sing, "'Tis the Old Time Religion." Everyone felt that it was good to be there.

We start our revival at Wolf Creek the third Sunday in October, and we earnestly beg the prayers of Christian people everywhere, that many unsaved will be brought into the fold during the meeting. We intend, by the help of God, to continue our cottage prayer meetings. We ask an interest in the prayers of those who read this, that God will strengthen us, and that much good will be done.

We are so thankful for men like Bro. Moody, although he spent much of his life in sin. He is now a child of the King, and on the firing line for God, climbing the old hill of Zion, living for God, and heavenward bound.

We pray that God will send more workers into the field; the harvest is ripe and the laborers are few. My prayer is that the Christian people will go forward for God, and that many souls be saved.

Pray for me and my family.

Yours for the Master,

Mrs. Emma Pryor.

### The God's Acre Plan

Well, did the dry weather ruin your God's Acre? I know it didn't ruin all of them, for I have already received some of the proceeds. Let's try and have all the proceeds on this plan, that we can, turned in by the State Meeting. Of course there will be some of the crops that can't be marketed by that time.

Sincerely yours,

Winford Davis.

### Maumee, Arkansas, August 17, 1931.

The Free Will Baptist Gem: Just closed a revival. Had a good attendance; other church members became interested. They have had very little preaching here in the last twelve years; so the folks were hungry for the old time Gospel. The Lord blessed us and we organized a new church with twenty-one members, and more to unite at the next meeting, which will be the first Sunday in September.

Will start the next revival Saturday night, Aug. 23rd, about three miles of Marshall, Arkansas. Pray that God will be with us and that a large number will be saved.—Elder J. E. Phillips.

### Hoxie, Arkansas, August 20, 1931.

Dear Editor and Readers of the Gem: I am just a little Free Will Baptist preacher, living here at Hoxie, but I find time to work for my Master.

I pastored three churches this year and preached at one other place. Received about fifty new members into the fellowship of the church.

Our revival is now going on at New Harmony church. Eight additions to the church so far, perhaps many others to follow.

Our Association at Liberty closed last Sunday night. Fifteen or sixteen churches were represented. Our Church is growing down here and the Social Band Association is gaining in strength.

Pray for us.—Elder W. C. Forsyth.

### Mountain Grove, Missouri

Dear Editor and Gem Readers: As I have never written to the Gem, I will write a few lines, and I can say from the depths of my heart that I know I am one of God's redeemed children.

I surely do enjoy reading the good old Gem, because I believe there are letters from people that have old-time salvation and, Christians, that's the only thing that will take us to that home that God has prepared for us.

Christians, let's awake and get to doing more for God than we've ever done, for we can look around and see sin on every hand. There are souls sinking down deep in sin that, if we Christians would get to doing more for God, maybe they would turn and follow Christ. How can we sit still and see them die in sin? Could we say we have done our best to get them to come to Christ?

I have been in the service of God for almost eight years. I have been discouraged several times and it seemed like I couldn't live a Christian life, but the prayers and loving words from dear parents would encourage me and I would get down on my knees and pray and I can say that I'm happy on my way today. Christians, pray for me, that whatever may arise before me, that I may cling to that unchanging hand of God.

I am the eldest daughter of Eld. and Mrs. G. W. Scott, Jr. I can say that I am proud that I was raised by a praying father and mother. I have five sisters and two brothers, two sisters and one brother serving the Lord. We all gave our hearts to God at an early age and are praying that, as the younger ones come to the years of accountability, they too, will give their hearts to God.

I was married February 12, 1930 to Elzie Edwards. We belong to Oak Grove F. W. B. church, about eleven miles north of Norwood, Mo. Bro. Selph Jones is our pastor for this year.

Your sister in Christ,

Mrs. Ina Edwards.

### Chanute, Kans., R4, B129, Aug. 17, 1931.

Dear Editor and Wife and Readers of the Gem: Here I come on the line for the first time. Husband and I have been Free Will Baptist for twenty-five years, and I have never written a piece to the paper until now, but I want all the Gem readers to know what we are doing for the Lord here in Chanute, Kans. and elsewhere. We cooked for the W. U. T. Co. for six years; we had to live and pay out of debt. When my husband was pastor of a certain church he didn't get even half of his salary, so we had to go to work to live and pay out of debt, but while we were cooking we also worked for the Lord, and we never went Pentecostal, as it was stated.

Now we want all of the Gem readers and the Free Will Baptist Association to know that we are F. W. Baptist, but we preach and hold meetings for and with all churches, and all of God's children who will let us work with them.

On April 2, 1931, we went to Eldorado Springs, Mo. and held a meeting for three weeks and four days. The Lord saved four souls, backsliders were reclaimed, families who were at outs made peace, and husband and wife united.

In May and June we held a meeting here in Cha-

nute, had seventeen converts who prayed through to victory and many souls reconsecrated to the Lord.

In July, 1930, we held a revival in Mo. six miles N. E. of Hartville. Many souls were saved and reclaimed, four baptized.

In August, 1930, we held a two weeks' meeting at Bro. Noah Coffman's church, Mountain Grove, Mo. Five souls were saved and four baptized. While we were cooking on the railroad, we held meetings all along the way and many found the Lord, and we tried to live a good life before the men we cooked for. We are not Pentecostal, but we are holy. In Isaiah 62:12, "And they shall call them the holy people, the redeemed of the Lord." (Isa. 60:1-9). People can call us Pentecostal, but that is not our name. (Acts 20:24). "But none of these things move me, neither count I my life dear unto myself." (Acts 21:14). "God who commanded the light to shine out of darkness hath shined in our hearts." Thanks be to our God. (2 Cor. 4:6). (Acts 9:10-16) "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" (1 Cor. 3:16; John 2:13-22). Thanks be to God, I know I have passed from death unto life because I love the brethren. In first Peter we find where Jesus said the end of all things is at hand, "Be ye therefore sober and watch unto prayer" (1 Peter 4:12-18).

We want our dear editor and all Gem readers to know that we sure enjoy the Gem, and reading about the good things that God is doing for His people through His servants. We earnestly ask all the Gem readers to pray for us, that we may hold out faithful. In 2 Tim. 3:1 we are told of the wickedness of the last days: "In the last days perilous times shall come, for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away."

Mr. Sparks and myself ask the prayers of God's people, that we may cut the shore lines and launch out where we can do more for the Lord. The Lord said, Blessed are the peace makers, for they shall be called the children of God" (Matt 5:9). 1 Cor. 10:23-33. We are are getting all we can to make peace with God.

Your brother and sister in Christ,

Eld. J. B. and Mrs. Sparks

### Norman, Oklahoma

(Continued from page 9)

da, s. I came on to Norman to be with daughter a few days before her marriage.

Miss Irma Dell McKee, aged eighteen, daughter of Eld. M. M. McKee of Norman, Oklahoma, was married to Mr. Calvin Moore, aged twenty-one, of Oklahoma City, Oklahoma, August 21, 1931. The marriage took place at the home of Mr. and Mrs. S. F. Nelson, 317 E. Duffy St., Norman, Oklahoma. Several relatives and friends were present at the wedding. The young couple will make their home at Oklahoma City. They have a great host of relatives and friends that wish them a long and happy wedded life. The young couple left Norman im-

mediately after a fine wedding dinner was served by Mrs. S. F. Nelson of Norman. The ceremony was performed by Rev. Smith, pastor of the Nazarine church of Norman, Okla. Many good things could be said about Irma and Calvin, but will just say that we all wish them a long and happy journey through life, and a crown of Eternal Life. when life's journey on earth is ended.

My next revival meeting will begin August 22nd, at Non, Oklahoma, and we are praying for a great revival. I must close and go. Pray for us.

May the Lord bless all who read this.

Yours in Christ,

Eld. M. M. McKee.

### DO YOU KNOW

1. That one billion copies of the Bible have been sold in the last 125 years? It has continued for the last seventeen centuries in its present form, and it has been translated into more than eight hundred languages and dialects.
2. That the Bible Societies printed and circulated 12,843,186 Bibles last year? More Bibles were sold than any other hundred books together.
3. That we have 100,000 murders in this nation each year?
4. That over 30,000 are killed by autos yearly?
5. That 60,000 girls in this nation go into white slavery, and that their average life is five years?
6. That upon cleaning the tainted reservoir of one of our State Universities recently thirteen young babies were found, which had been thrown therein?
7. That one marriage in every six, in America, ends in the divorce court?
8. That of one hundred fifteen bills introduced in State Legislatures in 1931 to weaken the Eighteenth Amendment, not one was passed that would modify or repeal a single line of any prohibition law?
9. That Edison said, "I still believe prohibition is the greatest experiment yet made for the benefit of man?"
10. That a normal driver at a thirty-five speed will cover ten feet before he starts to put on the brake? After he has had one glass of whisky, he will go twenty to thirty feet before he starts to meet the emergency.
11. That Prohibition saved 150,800 during the first ten years it was in force? This exceeds our total loss of life in the World War, as shown by the government records, by nearly 25,000.
12. That Henry Ford said he would discontinue making cars if the saloon returned?
13. That Prohibition has stopped the legal manufacture in United States of over 2,000,000,000 gallons of intoxicating liquors?
14. That in one year recently there was spent for cigars ..... \$5,000,000?  
For cigarettes ..... 18,000,000?  
For tobacco and snuff ..... 80,000,000?  
For cigar and cigarette holders..... 300,000?

A total of ..... \$103,300,000?  
Winford Davis.

## OBITUARY

**Stahl, Mo., August 5, 1931.**

Dear Editor of the Gem: Maybe you would like to have this obituary for publication, so I am sending it to you. This is a copy of the one she wrote herself just before she was called home.

Sister Hughes was a member of the Connelsville Free Will Baptist church for many years, and was very active in her religion.

Funeral service was conducted by Eld. Chas A. Phillips, after which she was laid to rest in the Green Grove Cemetery.

Chas A. Phillips.

### Obituary

**Hughes—**

Mary Frances Johnson was born in Illinois, Dec. 10, 1855, and departed this life July 30, 1931, making her 67 years, 6 months, and 21 days old. Her parents moved to Schiller County, Mo. when she was a small child, where she lived until the year 1890, when they moved to Adair County.

She was converted when about sixteen years old and remained faithful until death.

She was married to Anderson Hughes November 29, 1870. To this union was born six children, three girls and three boys, three of which have passed to the great beyond: Rosie the oldest, Katie the next oldest, and Freddie who was only three years and five months old.

Those who remain are Marion of Oklahoma, Ola Wonders of Iowa, Virgil at home, and a devoted husband.

"Precious in the sight of the Lord is the death of his saints" (Psalms 116:15).

### The Old-Fashioned Woman in Her Home

What a restful picture! It is with a feeling of reverence that we gaze on it—reverence because it is of the past. We keep it hidden in the deep recesses of our hearts as something sacred—this bit of old lavender and lace.

How sweet and fresh and satisfying these grandmothers of ours were; ideal wives and mothers, a true comrade; no thought of di-

vorice entered their minds; marriage was too sacred, home and family were all-sufficient.

How attractive those homes were—the big fireplaces, the home made furniture, with the exception of the few pieces brought from the Old Country; the linen and clothes, all home spun; the dishes shining on the racks and the freshly sanded floors. But the best of all was the old-fashioned garden, with its beds of sweet scented pinks, lavender, sweetwilliams, rosemary, pansies, bachelor buttons and the stately hollyhock, and from the meadows came the scent of clover and new mown hay.

The stork was a very popular bird in those happy days. Thirteen visitations were thought none too many.

The boys usually followed in their father's footsteps as to their vocations and avocations; the girls were brought up very differently from those of the present time. Then they were taught to card, spin and weave, to sew and to be thorough and capable housewives. They were sent to school, if possible, in order to become conversant with social etiquette, and married at an early age.

But times and needs and customs have changed. The old fireplace is walled up. The stove, the hot-air register and steam radiator supply the heat today, leaving family cheer and close companionship entirely out of the reckoning. There is no more any domestic shrine where all the family may meet and feel in place. In the arrangement of the up-to-date home the father has his den, the mother has her own room, the young children the nursery and the halfgrown boys the back yard and the street.

What a difference in the amusements and ambitions! Then they had the "singing school," a quilting party, with bits of gossip over the teacups; parties, where the band and orchestra consisted of one squeaky fiddle; but what fun! Now we have grand opera, with one performance of Parsifal lasting through one afternoon and evening; club luncheons, buffet luncheons, breakfasts, dinners, teas, with the latest scandal; a musicale, reception and ball, all in one evening, and still we are bored that there is "nothing do-

ing."

The woman of today laughs at the old-fashioned woman; laughs because she had no higher ambition than to be a true, sweet, womanly woman; but what of the ambitions of the modern woman? They are countless. Art is not the only pretext which women use to excuse their desertion of home life. Many of them scholarly and intelligent, others with exceptional executive ability give themselves up to the study of medicine, journalism, reformatory or charitable work. It is only the obstinacy of man that is able to keep them out of the Cabinet and the White House. They are quite ready to take the reins of the whole nation. The same craving for notoriety, for work in public, drives the daughters of the farmer and mechanic into the cities, into the department stores, into the factories, into sweat shops and into every place where money can be earned except into protected homes, where, well paid, they could do a woman's work under a woman's kindly care.

These are a few of the changes which the last century has made in the condition of things. It gave us the woman artist, the woman politician, the reformer and the business woman. The changes are all glorified by noisy, thoughtless people as triumphs. Are not these women bread winners? they ask. Is it not right that woman should have a chance to earn her bread? Yes, provided there is necessity for her to earn it. Let us speak the truth, brutal though it may be. The woman who is forced by want into the market place and earns her living there deserves respect from God and man; but the woman who rushes into it simply to win public notice is out of her place and a weight on human progress.

Thousands of women, too, could give up the earning of money and devote themselves to their homes, if they were content to live more simply and cheaply in them. The last century has inoculated Americans with a mad longing for pomp and display.

The bank clerk must give balls as splendid as those of the millionaire. The butler's wife must wear a satin gown like that of the wife of his employer. The craze

(Continued on page 16)

## SABBATH DESECRATION

By Eld. Winford Davis

As I undertake to write a few words upon this subject, I feel that I am writing about one of the most vital questions of the present time. According to the experiences of the nations of the past as sure as a nation forgot God and turned against Him, just that sure they came to destruction, and an utter downfall, and ours is coming to that bitter end, unless there is a wonderful change takes place in the hearts and lives of our people.

One of the best evidences that our people are forgetting God is our present day Sabbath desecration. People who love God are lovers of His commandments, and also of His holy day. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me;" and again, "If a man love me, he will keep my words."

People do things on the Sabbath today that, should they have done in the days of our fathers and mothers, they would have been arrested and tried in the courts of justice. The great masses of our people today pay no more attention to the Sabbath than they do to any other day in the week as to respecting it as the Lord's Day. If they do pay any attention, they just take it as a day to play base ball, croquet, go swimming, fishing, or anywhere, other than to the house of God. You are not satisfied with the six days God has given you, but you must rob Him of the seventh day also; the reason I say we rob Him of it is because we do it openly and above board, before His all-seeing eye as well as before the eyes of men.

In our great National and State highway movement the work goes forward on Sunday just the same as Monday. Just south of my home they are at present putting a new highway through the country; the machinery goes night and day, and never stops for the Sabbath. The lovers and promoters of the base ball cause have chosen the Lord's day to do practically all their playing; and say the leaders and lawmakers of our country are tolerating it and by their actions are encouraging it. A lot of this could be stopped if we had a bunch of leaders that want it stopped, but we have a millionaire government and money is the ruling power and the Word says "the love of it is the root of all evil," and in my mind the righteous frown of God is growing stronger toward this all the while, and unless a change comes soon, His wrath will be poured out far greater than what it has already been. According to God's word there are just two things that He can do with sin, punish it or pardon it. If we come to His terms, He will readily and gladly pardon our sins, but if we continue to go on heedlessly, punishment is sure to follow.

A generation is being reared today that knows but little about what they should do or how they should conduct themselves on the Sabbath day. All that so many of our young folks think about when the Sabbath day comes is just having a good time; instead of being taught to keep the Sabbath day holy, they are taught to keep the Sabbath day jolly; instead of them keeping it a holy day, they keep it a holiday. Yes, and some of these we have just men-

tioned as being young folks happen to be old and grey headed too.

The Sabbath is a day well adapted to the nature and needs of both man and beast; as God knew when He instituted it. Many times, instead of you starting your work on Monday, feeling fresh, rested, and strengthened both in soul and body, you rather start it feeling worn out, fatigued, condemned, worried. Many folks are dying premature deaths simply because they desecrate the Sabbath. God said, "The wages of sin is death." If we would pay more attention to the Lord's day, and keep it as such, and quit abusing it and corrupting it, we would have more power in our churches, in our lives, and over the lost world.

## WHAT WOULD JESUS DO?

By Dr. Charles M. Sheldon

Author of "In His Steps"

(Taken from "Capper's Farmer.")

PEOPLE often ask me what is the difference between Christianity and Mohammedanism. One of the great differences is the teaching in the Koran compared with the teaching in the New Testament. The Koran, which is the Mohammedan's bible, has not one single line in it about the value of a child. The New Testament has a great deal to say about children, and Jesus emphasized the value of a child so tremendously that once He said it would be better for any one to have a mill stone hung around his neck and sunk in the bottom of the sea than to do anything to offend a little child.

Christianity is the only religion that places real value on young life. The birth of a girl in nearly all the world religions is regarded with disappointment, if not with indifference. The Mohammedan is constantly praying for sons. The woman in Mohammedan countries is inferior to man, and for centuries has been neglected and compelled to be secluded and not allowed to get an education. Even now, with swift changes taking place in Moslem lands, only one woman out of a thousand in Egypt, of the Moslem class, can read and write.

One of the most common sights in Algiers is Moslem girls at work in factories. I shall never forget seeing little girls only 6 or 7 years old sitting on high chairs in the rug factory in the Arab quarter at the top of that filthy part of Algiers in Africa, helping to twist the threads of rugs. There is no law in Algiers compelling little girls to go to school. They are not counted of enough value to get an education.

COMPARE all this with the attitude of Jesus toward little children. Even in His day, children were not reckoned to be worth much. You remember the disciples of Jesus rebuked the mothers of these children for bringing their babes to Jesus to have Him bless them. "The Master cannot be bothered with these babies," we can hear them

saying, "Take them away. He has more important work on hand than to pay attention to little children." And you remember how Jesus rebuked the disciples and told them that "of such is the Kingdom of Heaven."

I have come to believe that it is a mistake to spend so much time in our churches preaching long and scholarly sermons to grown up people. In many communities all over the United States children have stopped going to the morning preaching service. I asked a boy only the other day why he didn't go to the preaching service after his Sunday school was out, and he frankly said he could not understand the minister, and was not interested.

But the children of the world are its most valuable and teachable humans. If ministers are teachers of truth, why should they neglect the most important part of their parishes? The Master was a Teacher above all things. He is not spoken of by historians as an orator, or as a great pulpit sermonizer, but He is constantly spoken of as a teacher. If the minister has any right to be where he is, it is because, no matter what other qualities he may lack, at least he knows how to teach. And it begins to look to me as if a preacher cannot teach boys and girls and make them understand him, he had better resign and go into the real estate business or run a garage.

Children can be taught by ministers and by school teachers the great principles of conduct. They can be taught in the home the truth about war and the stupidity of race hatred and selfishness. And if the home does not look after the welfare of Johnny and Mary, the street and the movie and the world and the devil will look after their ill-fare. If children are as valuable as Jesus said they were there is a lot of wicked waste going on in the homes of this country in the neglect of childhood.

This story is going the rounds as I write this sermon. A young mother is at a bridge party. She is telephoning to her nurse about the condition of the little girl who is seriously ill with a fever. "You say she is no better? Too bad! Has the doctor been in? He says she is very ill? I don't see how I can leave the party yet. It will embarrass our table. I will try to get home by one o'clock. Kiss the little dear for me." (Hangs up). And while this may be a little exaggerated, it is too near the real facts to be dismissed with a laugh. For fathers and mothers all over the land are neglecting their children for insignificant things to minister to their own selfish passions.

Maybe there is a mill stone waiting for some of them.

What would Jesus do?

### "Discontent the First Step to Success"

A few days ago, while looking through a bulletin, which I receive monthly from a school from which I have taken courses, I saw the above statement. For some reason it attracted my attention very much. After looking at it, and studying about it for a few moments, I began to comprehend what he was trying to put over to the readers.

Of course he was looking at it from a business point of view. And we must agree with him on it. A person who is satisfied with his present education will never go any farther. The person who is satisfied with his present salary will never receive much more. How true this same thing is in the spiritual life! The sinner who is satisfied and contented with his present condition will never become a child of God, until he becomes dissatisfied or discontented with the present state or conditions. When he becomes dissatisfied he begins to look for something better, or something that will improve his state or condition. He immediately begins to look around to see what steps to take to make an improvement. He could join the church, but would that change his heart's relation with God? He could be baptized, but who is a fit subject for baptism? After he looks from all the different view points, he sees one path which is much plainer than the others, one which is more reasonable, one which is more logical, one which is more trustworthy, and that path is the one laid out in God's word. He now begins to look ahead, he sees the future, he knows the price, he stops and meditates; by the grace of God I will pay the price, I will make the sacrifice. He repents and is converted, is he satisfied? He is baptized, is he satisfied? He then unites with a church, is he satisfied? How can he be satisfied when he has only made the start? He again looks into the future, has he won the prize? No, he is still dissatisfied and realizes that he must press on. He realizes that he has a work to do for the Lord. For the many years he toils and labors in the kingdom of our Lord, and he never is contented, always looking for something better.

Dear readers, I realize that should be our attitude if we ever expect to enter into that beautiful city of God. May we all become discontented with our present standing, the present standard of religion, and wake up to our duty to God, man, and ourselves. If we can't lead and pull, let us follow and push, and if we can't do that, we had better take an inventory of ourselves and just see where we are, red figures are liable to dominate.

We owe God our lives, will we give them?

A believer in Salvation by Grace,

Eld. J. L. Branstetter

Springfield, Missouri, 941 N. Clay Street.



# Information

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

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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.

**INDIAN CREEK** Association will meet with our Jones Chapel Church, near Stella, Mo., beginning on Wednesday night before the first Sunday in September, 1931. Eld. Noel Turner to preach the introductory sermon. Mrs. Emma Henderson Clerk, Purdy, Missouri.

**NORTHEAST MO.** Association will hold their yearly meeting with Bethel Church, located about three miles northwest of Connellsville, and about three and one-half miles northeast of Stahl, Mo., beginning on September 3rd and closing with the night service, September 6, 1931. Arrangements will be made to meet folks coming from a distance by rail, either at Novinger or Stahl. We feel that God is going to give us a wonderful meeting again this year, and so we are praying for a large delegation.

C. A. Phillips, Stahl, Mo., R2.

**MISSOURI STATE** Association will meet with Free Will Chapel No. 1, better known as Pleasant Ridge Church, near Urbana, Mo., beginning on Tuesday night before the third Sunday in October, 1931. Eld. E. E. Winfree to preach the introductory sermon. Eld. G. W. Scott, Sr., alternate. Winford Davis, Clerk, Monett, Mo.

**CO-OPERATIVE GENERAL** Association will meet with our Macedonia Church, about four miles northeast of Purdy, Mo., beginning on Tuesday night before the third Sunday in Nov., 1931. This is a regular meeting, and election time for all officers. Eld. M. L. Sutton, Clerk, Box 211 Sylva Station, Ft. Worth, Texas.

**ARKANSAS** Association will meet with Mt. Olive church No. 3, at Harvey, Arkansas, beginning on Friday night before the first Sunday in September, 1931. O. C. Hunt, Clerk, Waldron, Ark.

## The Old-Fashioned Woman in Her Home

(Continued from page 13)  
runs through every grade. We all know it is ridiculous, vulgar, but we all yield to it.

Reduce life to simple conditions and, in another generation you will have taken one-half of the women out of the market places. The chief change which the last century has brought to the American woman, however, was that it tempted her to give up for these new occupations of art, reform and money-making her own real work as a home-maker, wife and mother. Compare the aesthetic, stuffy flat of the artist to the farmhouse home of her grandmother, swarming with noisy boys and girls. There are Persian rugs and Jude gods in plenty in that dusty attic, but no child.

How many of the women reformers, slum-workers, saleswomen and factory hands can show a family of eight or ten children, which were common a generation ago?

I refer my readers to the census to see the appalling steady diminution in the Northern States of white children of American birth.

The nineteenth century has dragged our women from their natural base; it has given them noble surroundings for their lives—literature, art and social power—but they are not content. They are nervous and restless beyond any former race of women. The wiser among them are finding out that what they want is not show and public work and applause, but a simple life, repose and the homely affections of home.

Yes, the old fireplace is walled up. In another generation or two it will have passed from memory of living man. But for him who still can see it through the haze of years its glow remains in his heart. Its warmth ever stays in his life. Is there to be no substitute for the old fireplace in the modern home? It is greatly needed.—Selected by Mrs. Gluff.