

# THE FREE WILL BAPTIST GEM

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

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## "The Child Like Spirit"

By Elder Noel Turner

*"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).*

Jesus teaches all through the New Testament, the child like spirit, so necessary in the life of a true Christian. When He says for us to humble ourselves, He doesn't mean for us to thinkly meanly of ourselves, or be unconscious of our own knowledge or power to do good in His name, but we must not think highly of ourselves, or of our ability in a worldly way, or to gain fame, honor, or riches. We must simply use what we have and be willing to be unnoticed and for the Lord to get all the praise. Or as Paul says in Romans 12:10, "In honor preferring one another."

Jesus knew He was the true Son of God, yet He was willing to wash the disciple's feet. Doesn't that show us that He wants us to be humble, and not so proud or "stuck up," that we wont be willing to perform any act of Christianity?

He also says, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven: and whoso shall receive one such little child in my name, receiveth me."

The true Christian, then, will welcome, show kindness, receive into fellowship and into his heart and home, all because he loves Jesus and is willing to obey His voice.

Often the children of God are laughed at or talked about when they show the Christ like spirit to those who are steeped in sin, and sometimes it causes them to neglect their duty, because someone has become a stumbling block to them. Jesus says it would be better for a millstone to be fastened about the neck of a person and then to be cast into the depths of the sea, than to be a stumbling block. Not only the child in years,

but anyone who has the child like spirit of Christianity. He didn't only mean vexing them or making them angry, but tempting them or leading them in forbidden paths of sin, such as by example, reproaches, or laughter. A person that will influence a child against parents has gone deep into the service of the devil. There are many ways of being a stumbling block for God's children, such as tempting to lie, break the sabbath, drink liquor, etc. "But woe to that man by whom the offense cometh."

It would look terrible to see some one have a great big rock tied securely around his neck, and then someone else take him to the deep part of the sea and throw him in; just think how helpless he would be, in the midst of the sea with a rock tied to his neck to pull him to the bottom of the sea, and then hold him there! No possible way to get out! Truly it looks bad, even terrible, but Jesus said, "It is better;" better than for that same person to act the part of a seducer, and entrap a child like follower of Jesus. It is better to die than to lead one soul into sin and thus murder his soul, or be the cause of him being lost in hell for all eternity.

Surely Jesus loves children, if He wants us to have the child like spirit. He said, "Of such is the kingdom of heaven." "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14). Matthew, Mark and Luke speak almost the same words concerning that part of our Lord's teaching.

If Christ so cares for the little ones, and if the highest angels guard them with the most loving care; then the church of Christ should give to them its best gifts, and its most earnest labors. In this way the church receives its greatest blessings, because it brings each member into close harmony with Jesus.

Let us each try harder and pray more earnestly, that we may be in possession of that child like spirit.

Even in anger we should be like

a child. We know the child in its anger says things which it soon is sorry for, and perhaps tells its playmates it never will play with them again, but in only a few minutes it has forgotten its anger and has forgiven, and is again playing with the same ones. Why can't those who profess to be following Jesus do that way? Then when differences come between two people, instead of holding a grudge against each other, each one will quickly forgive and forget, and go right on in the child like spirit, following Jesus.

So let us ask for the blessings and wisdom from God with child like faith, that we may be able to obey the command of Jesus when He said, "Come, follow me."

## "Youthful Lusts"

By Elder G. W. Scott, Jr.

Just a few words on the subject of "Youthful Lusts" (2 Tim. 2:22).

We notice in this letter to the young preacher, that Paul is telling him how to live and conduct his life, and what to do, and what not to do. I believe that God was directing Paul. To me, as a minister and pastor of churches, and as a father of sons and daughters, it surely looks like it is time that we were crying long and loud against some of the youthful lusts there is in the world about us today. If they would stop there it wouldn't be so bad, but they have crept into the churches; and if we pastors say anything against our churches having a card party; O, my! that wont do! And Bro. A has been drinking, but didn't get so drunk that he couldn't get home, don't mention that, nor say anything against our girls packing in a car as sardines with other girls and boys, and dressed with a whole bathing suit on, just going down to the river, not over 75 or 100 miles from home—look out, somebody is going to expose!

But when we get our Bible and look at 2 Tim. 2:22, it says, "Flee youthful

lusts." Then we read a little farther and in the 4th chapter Paul says, "Preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." So you see it is our duty to reprove people and rebuke sin in all of its ways. Sin is sin and just as black as it was a thousand years ago, and will send a man or woman just as deep in hell as ever.

So many people say: "Oh, you just can't make old people out of young ones." That is true, but you just can't be a Christian and sin, because he that sinneth is of the devil. It grieves me at heart to see so many of our churches getting so corrupt. Jesus said in Matt. 5:14, "Ye are the light of the world;" and if we don't live any different from the world, how do we expect any light to shine? Just the other Sunday at one of my churches I had tried to preach as best I could at 11 o'clock, then we had dinner. After dinner some of us went back into the house, and as I was trying to preach on the subject of the Lord's Supper and Feet Washing, I could look out at the door and see fathers sitting in the yard talking and laughing. Possibly they wouldn't have been there, but there was a big dinner that day, and some other regular meeting days they stay at home and send the boys, and if you were to tell them their boys were not in the house they would say, "I didn't raise them that way." I have been preaching fifteen years in this month. I am not very old yet, but I am old enough to realize that this life will soon be gone, and that we preachers should be like Nehemiah, not come down to listen to Sanballat, but as Isaiah says 58:1, "Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgressions, and the house of Jacob their sins." I believe with all my heart that there is a standard for the people of God to live up to. You say, "What is that standard?" "Pure religion and undefiled before God and the Father is this; to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world" (James 1:27). And that means the preachers as well as deacons and lay members. The people say, "Look at that preacher, hauling a car full of women." Another will say, "That fellow is a dandy, passed those girls up and never even asked them if they wanted to ride, and no one in the car but him." Bro. preacher, there might be a scandalous lie told on us and we

couldn't help it, but we can keep it from being a scandalous truth. Do you know that the man Paul was talking to when he said, "Flee youthful lusts," was a minister? and that word "flee" means to run from as from danger. Some ministers have brought some awful reproaches upon the cause of Christ; so we need to be very careful how we live and what we say, and where we go.

Can we truthfully say with Paul, "Be ye followers of me," and know that if folks follow us, we will lead them to Heaven?

May the good Lord bless all who may read this and, if we never meet you in this world, may we meet in Heaven where there will be nothing to make us sad, or make us cry or worry over conditions like there is in this world.

*Mountain Grove, Missouri, R4.*

### A Needy Request

Dear Praying People:

At my home church (Oak Grove), on last Sunday evening during a quiet hour of service, I was fully convinced that it was no longer safe for me to fight against the Spirit of our Most High God. That Spirit that for a number of years has been calling for my service in the field of the ministry.

Having lived in my immediate community all my life, I am starting at the age of thirty-four years to do my best. Words cannot express my gratitude toward my church and sinner friends who assured me of their approval on last Sunday evening.

Then I think of the many minister brethren to whom I attribute my love for the cause of Christ, and take this means of greeting you and telling you that I earnestly desire your prayers.

A servant of Jesus,  
Homer Smith, Norwood, Mo., R2.

### Hartville, Missouri, May 12, 1932

Dear Editor & Wife and Gem Family:

I have just been thinking about what a pleasant month May is; I think, if there is one month greater than another, it certainly is May. When all nature seems to realize that there is work to be done, even the little birds are building their nest, preparing to raise their young, while others of a different kind, have already hatched and are busy hunting food for their young ones: and we see the little bee going from one blossom of clover to another, storing away food for winter; and as we rove through

the meadows, looking at the wonderful creation, we notice the little ant, too, is very busy: "Which having no guide, overseer or ruler, provideth her meat in summer, and gathereth her food in harvest" (Prov. 6:7, 8).

WORK is another little word we see in the Bible, but without *work* this world could not exist. God's work is so much greater than our work, yet He has left us work to do, and enough to keep us busy, if we do all He told us to do. No wonder He told us to remember our Creator in the days of our youth: "Even a child is known by his doings, whether his work be pure, and whether it be right" (Prov. 20:11). "He that loveth pleasure or sport shall be a poor man: he that loveth wine and oil shall not be rich."

"Every man's work shall be made manifest: . . . and the fire shall try every man's work of what sort it is" (1 Cor. 3:13). Dear reader, please get your Bible and read the rest of this chapter. "For the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works" (Matt. 16:27). "I must work the works of him that sent me, while it is day; the night cometh when no man can work" (John 9:14). "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work" (2 Thes. 2:16-17). "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14). "Depart from me, ye that work iniquity" (Matt. 7:23). "He being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:25). "Though a man say he hath faith, and have not works, can faith save him?" (Jas. 2:14). "But in every nation he that feareth him and worketh righteousness, is accepted with him" (Acts 10:35).

I have just mentioned a very few places where work is mentioned, and I believe it occurs, perhaps, more times in the Bible than any other word and it has a great meaning. I want to speak about some temporal work mothers did some 40 years ago. There was at that time a carding machine in Hartville and, in the springtime, the farmers would shear their sheep and take the wool to the machine and get it carded. Perhaps they had more than they wanted to work up, and

*(Continued on page 15)*

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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  
TO MORROW

"Morrow" and "to morrow" are used in the Bible many times, in various connections, but always with the same meaning: the day next after the present day, or the day following some certain day.

People often worry about tomorrow, fearing they will not have all they need, or that something will come upon them that they wish to escape. Jesus said, Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." Be not anxious today because of the morrow, for it shall have its own causes for anxiety. Every day brings its own cares; and to be anxious about the cares of tomorrow is only to double them; and duties of today, put off until tomorrow, will be added to tomorrow's duties. Meet the cares and problems of today and dispose of them by the help of the Lord, and in His name, then look forward to tomorrow with full assurance that God will give you all you need, and help you in every difficulty; It will make today bright and cheerful, and tomorrow will be welcome.

On Saturday we should remember that tomorrow is Sunday, the Lord's day, and that we should procure and provide all the things that will be needed on the morrow, for it is holy unto the Lord. God said unto the people when He gave them the manna, "To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning" (Ex. 16:23). The Israelites were to remember that on their day of preparation (Friday), they were to provide everything they would need on the morrow; for on the morrow they should do no work, and there would be no manna. Some did go out on the seventh day to gather manna, but found none.

On all days except the sixth, when they gathered double, and on the seventh, when there was none to gather, they gathered just enough for the day. Some did gather and lay up for the morrow, but bred worms and stank. Let us be careful, and quite sure, that what we are laboring for and acquiring more than we need today (now) is according to God's will and purpose, and has the right motive back of it: if the motive is wrong or selfish, it will bring grief and trouble.

When Pharaoh and his people were so grievously tormented with the plague of frogs, Pharaoh asked Moses to entreat with God for the removal of the frogs. Moses said, "When shall I entreat?" and Pharaoh said, "To morrow." God could have removed the frogs at once, but Pharaoh chose to endure them for 24 hours longer, knowing that none in his kingdom could eat, sleep, rest, or have anything but torment during that time. Christian people, in their own strength or with human aid, battle with things that are grievous and hard to bear, sometimes for days or weeks, when God would be pleased to deliver them, giving them rest and peace at once. Let us quit trusting men and the things of the world, and trust God, leaning upon His promises; and we'll have no fear of tomorrow.

## Ola, Arkansas, RI, June 30, 1932

Dear Gem Family: Guess you will be surprised at this letter. Our good brother, Elmer Turner of Branch, Ark. was at our Fifth Sunday meeting, held at our little church, and gave out some of your good papers. I was so glad to read it.

I am a member of the Free Will Baptist church at Social Chapel. We organized November 1, 1930, with five members. We called Eld. C. C. Kitchens as pastor in August. We had a great revival, with Eld. W. M. Guinn as the evangelist, assisted by our pastor. We had a wonderful meeting; people came to the altar and really prayed through in the old fashioned way, praying and shouting.

Bro. Guinn is a wonderful singer and a good preacher. We took in sixty (60) members, two of whom are called to preach. Thank the good Lord for sending such men out into the field to preach His Word in its purity.

We had our Fifth Sunday meeting at Social Chapel. We had ministers from other places, and really had a great time, and took in seven members at the close of the Sunday night service. We had Communion and Feet Washing; thank God for a place to worship where we can be free and go all the way with Jesus.

Pray for our little young church and our pastor.

Mrs. Georgia Meadors.

## Report of Douglas County Quarterly Meeting

Mansfield, Missouri, June 2, 1932

The Douglas County quarterly conference convened with the Girdner F. W. B. church, at Girdner, Missouri, Thursday, May 26th, 1932. The conference was organized and the introductory sermon was preached Thursday evening.

Friday morning letters were received from eight churches, and delegates were seated in council with quarterly meeting, also two newly organized churches were added to this conference. These two churches have been organized by our evangelists since our last conference, in January. We were glad to have them added to our number, as they can be a great help to us.

There were eight ministers, seven deacons, three church clerks and nine delegates from the churches of this conference at our meeting, and a large delegation of visitors and church members who were not members of this Q. M.

There was one new minister licensed to preach for one year, and one minister joined this Q. M.

We had some wonderful discussions on several topics, and some new thoughts were brought to light. Friday night more than forty people took part in the Communion and Feet Washing services.

Our next conference will be held with the Brushy Knob F. W. B. church, east of Ava, Missouri, July 28-30, 1932. The introductory sermon is to be preached by Elders O. C. Keller and A. M. Halford.

We certainly had a wonderful meeting, and were more than paid for our efforts we put forth in the services of our Lord. The people of the community showed us the best of hospitality.

We hope and pray for another good meeting in July, and cordially invite all who wish to attend our next meeting.

Your brother in Christ,

Arthur Lund, Q. M. Clerk.

## Report of Fifth Sunday Meeting of Arkansas Ass'n

The Fifth Sunday meeting of the Arkansas Association was in session May 27, 28, and 29th, with Social Circle church, four miles northwest of Plainview, Arkansas.

The introductory sermon was preached by Elder C. C. Kitchens, pastor of the entertaining church. He used for a text, Job 38:11, the subject of his discourse was "Setting the Bounds." It was very appropriate for the occasion. At the conclusion of the sermon the moderator, Eld. Elmer Turner, took charge. After a brief remark in regard to the program of the fifth Sunday services to be conducted, the congregation was dismissed by prayer.

Saturday, May 28th, the service was called to order at 9:00 o'clock a. m. by singing the hymn entitled "Redeemed" We again united our voices in singing the good old hymn entitled "Amazing Grace." The morning lesson was read by the moderator from 1 Tim. 4, after which the body was organized into a working council for transaction of business. The following churches were represented by letter or statement: Antioch of Branch, Mt. Olive of Chismville, Brooklyn of Ratcliff, Mulberry of Belle ville, and Social Chapel of Plainview.

The delegates and visiting members were received and welcomed by the right hand of fellowship given by the moderator, preachers and deacons present.

The house was declared in order for the election of the officers, and the following officers were elected: Elder Elmer Turner reelected moderator, and Sister Grace King was elected secretary-treasurer.

Brothers A. R. Brooks, Berna Stahl and Robert King were appointed on the Resolution committee, and Bros. Robert Hidde and Charlie Foster were appointed on the Divine committee.

There being no old or new business on hand for transaction, the Divine committee made their report as follows: Elder Elmer Turner to fill the stand at 11 o'clock; A. R. Brooks at 8:00 p. m. and Elder A. N. Best on Sunday at 11 o'clock. The assembly was given a five minute recess until the 11 o'clock service.

At 11 o'clock the house was called to order by the congregation singing "Jesus Lover of My Soul," and prayer was offered by Bro. Robert King. Eld. Elmer Turner read for a lesson, Judges 12:1-6, after which he delivered a spiritual discourse on "The Need of a Christian Education," using for a text, "Ye do err, not knowing the Scriptures." The effect was wonderfully demonstrated by the pleading of the Christians for the uniting of their forces and influence for the teaching of the Scriptures to our younger generation. Dismissed until 2:30 p. m.

At 2:30 p. m. the assembly was called to order by the uniting of their voices in the singing of the hymn, "In the Sweet By and By." The invocation for God's mercy and guidance was offered by Bro. Jones. The following program was then rendered:

(1) The meaning of the terms conviction, conversion and pardon by Elder C. C. Kitchens. (2) The difference between an apostate and a backslider by Eld. A. N. Best. (3) What is meant by tongues or unknown tongues by Eld. Elmer Turner. (4) A general round table discussion on the duties of the church. There were about fifteen interesting talks offered in this discussion.

There being no other business for further transaction, the assembly was dismissed with prayer by Bro. Brooks.

order by the singing of hymns No. 11 and No. 115 in the 1932 Hartford Song Book. The evening prayer was offered by Sister Meadors. A brief introduction was made by Bro. C. C. Kitchens and the service was turned over to Bro. A. R. Brooks. He read for a lesson, Mark 8, and took for his text, verses 36 and 37. His subject was, "The Cost of a Soul." The congregation, though crowded, was very attentive. Following the discourse the moderator made a five minute talk on "The Need of Rescuing a Soul," and extended an invitation for a hearty hand shake of all Christians who were glad they were on the Gospel highway, and that wished to see other souls rescued from the clutches of the evil one. As the congregation united in singing that grand old song, "'Tis the Old Time Religion," what a time of rejoicing there was among the children of God! Surely this was a foretaste of Heaven.

Sunday at 9 a. m. the Sunday school convened with Bro. Stalh as Supt. The lesson was well rendered and much interest manifested in its discussion.

At 11 a. m. the congregation was called together by the singing of several Spirit filled hymns, led by Bro. Hickerson. Prayer was offered by Bro. A. R. Brooks, and the devotional service was conducted by Bro. C. C. Kitchens, in which many of the children of God testified as witnesses of the redeeming love of God. Bro. A. N. Best was introduced and the service was turned over to him. He spoke on "The Spirit Filled Christian," using as a text, 1 Cor. 10:1-3. Much interest was manifested unto the admonishing of the good old Spirit filled saint. Following the sermon the doors of the church were opened by the pastor, and five united with the body; and there was a great demonstration of outpouring of the Spirit among the saints. The service was concluded by the moderator.

A resolution of thanks was read and adopted. The fifth Sunday meeting was dismissed until our next meeting, to be held with Pott's church, near Branch. An appropriate hymn was sung and we took the parting hand for the brotherly love manifested during the meeting. Then we retired to the campus where refreshments were served by the good women of the community. What a great time of feasting there was! May God's blessing ever rest with His people.

Eld. Elmer Turner, Mod., Branch, Ark.  
Grace King, Sec'y-Treas., Branch, Ark.

## Report of Mount Olive Free Will Baptist Sunday School

### Blue Eye, Missouri

Having noticed that the July issue of the Gem is to be devoted to Sunday School work, our Sunday school is glad to send in a report.

For the first quarter of 1932 our average attendance was 54, and our average collection was 48 cents. For the second quarter of 1932, ending July 1st, our average attendance is 71 and our average attendance 54 cents. Therefore we can report our attendance is much better, but sad to say there are still empty seats in the Sunday school. Our Sunday school is active, especially among the young children who seem to be very much interested, but still there is room and need of improvement. Some of us, myself included, are failing to help bear the burden.

Our Sunday school has four officers, six teachers and six classes, also ass't teachers for the classes.

Sunday school plays a part in the life of boys and girls no other part of the church can reach, then how necessary it is that we maintain and promote our Sunday schools.

Speaking for our own church and community, we are blessed with a host of young people—then how essential it is that these be taught the blessed Word of God.

My report is growing lengthy, so will close, praying that our Sunday schools will grow and glow for Christ.

Pray for us here at Blue Eye.

Voiza Dodgen, Sec'y-Treas.

### Mansfield, Missouri, June 15th

Dear Editor and Gem Family:

I will try this beautiful afternoon to write a few lines to the Gem, as I have been reading some of the good letters some of our good friends have written. It makes me feel like saying a word for the Lord. I have also been reading some questions on the Bible. One of them asks: "Where can we hear His still small voice?" 2 Tim. 3:16-17 says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." In Heb. 1:2 we read, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." It should dispose us

to say with Samuel, "Speak Lord, for thy servant heareth" (1 Sam. 3:9).

So with these few remarks, I will close by saying that we, the Free Will Baptist church at Wolf Creek, have a good Sunday school, and have as our faithful pastor, Bro. Geo. Scott, Jr.

Pray for us, that we may all keep close to God.

Your sister in Christ,

Mrs. Rettie Moody.

### Saint Louis, Missouri

First F. W. B. Church, 1301 Park Ave.

Dear Gem Readers and Friends:

Our young people held their meeting last night and had a good attendance. They studied the 4th chapter of Acts for their lesson—they are getting along fine. Young people are the life of the church; when you have a good crowd of young people who are Christians, you have a live church.

Our young people made a trip up near Sullivan, Mo. Sunday a week ago, about thirty in number, and had a fine time. The church up there, after services, had a big dinner for all and plenty to spare. Our Sunday school went last Sunday down to Cliff Cave and had a fine time. We had a large crowd down there and a fine outing. Rev. W. C. Hill brought the message, and everybody had a fine time.

Rev. Seals of Flat River paid us a visit last Sunday and preached for us Sunday night. He is a wonderful preacher. Our services are well attended and the Lord is blessing our work. —Francis McCauley.

### Greentop, Missouri, June 20, 1932

Dear Brother and Sister Brown:

Just a few lines to let you know that I am trying to live for Christ. I love to read the Gem and all the reports in it. Hope you are well and enjoying God's richest blessings.

I think of writing to the paper, but haven't done it; we have been busy caring for my father who was helpless almost three years. He passed on to his reward June 4th. We certainly miss him, but know he is better off.

Will you please print the announcement of our Association which is as follows:

THE NORTHEAST MISSOURI Association will meet with New Hope (Green Grove) church, beginning on Thursday night, September 1, 1932. Bessie Fowler, Clerk, Greentop, Mo.

### Report of Cavespring Q. M.

The Cavespring third Q. M. met with Royal Oak church on Friday night before the fifth Sunday in May, 1932, being the 27th night.

Singing by the choir.

Prayer by Elder Harbison.

Pastor, H. C. Crase, delivered the introductory sermon, a soul lifting message. Closing prayer by Elder Perrie Bennett.

Saturday morning at 9:00 o'clock conference assembled at call of clerk. Singing by choir. Scripture reading by clerk. Prayer by Elder Rodgers.

All officers being present, business was taken up under direction of the moderator until 11 o'clock adjournment was taken for devotional service. Elders H. H. Beatty and Wm. Johnson filled the stand and brought uplifting messages, after this a sumptuous dinner was served, which all enjoyed.

Business was again called at 2 p. m. and closed about 5 p. m. for supper and night services. Elders E. E. Winfree and Billie Rodgers filled the stand at the evening service. After the message was delivered Communion and feet washing were engaged in and all seemed to be a soul stirring service, with much rejoicing in the Lord. Adjournment was taken until 9 o'clock a. m. Sunday morning.

A fine Sunday school was conducted.

At 11 o'clock Elder Harbison delivered the message, followed by Elder Crase, after which another fine dinner was spread.

Elder H. H. Beatty brought the evening and closing message. We cannot recall a more enjoyable meeting than we had at Royal Oak.

Our next Q. M. will be held with Cavespring church, south of Alton, Mo. Every body cordially invited. Your prayers are also requested, that we may enjoy many more such meetings as with Royal Oak. But with the sweet comes the bitter; we must report the bereavement of Elder Milo Stanley of his loving wife, whose obituary appears on page eight.

Elder E. E. Winfree, Moderator.

Elder J. R. W. Harbison, Clerk.

**Stahl, Missouri, June 13, 1932**

Dear Editor and Gem Family:

After writing a number of letters in regard to our State Sunday School work, and receiving a number of answers, we are able to make a partial report at this time and expect to make a fuller report later on. Among those

we have heard from we have a splendid report from our Flat River Association, Eld. Wm. Reeves, Evangelist:

No. of Sunday schools in Ass'n	7
No. of teachers and officers.....	79
No. of classes .....	48
Number enrolled .....	1126
Average attendance .....	718
Gain .....	66
Visitors .....	158
Chapters of Bible reading ....	34049
Average offering .....	\$8.19
Amount paid out .....	\$119.43
Amount on hand .....	\$36.30
Condition .....	good

We also have a splendid report from Cavespring Association, Elder Harry Beatty, S. S. Evangelist:

No. of Sunday schools in Ass'n ....	11
Oak Grove, Rose Hill, Cave Hill and Pleasant each have	
Average attendance, plus visitors ..	30
Average number of classes .....	5
Average offering each Sunday ....	30c

Report for Other Sunday Schools:

Royal Oak:	
Average attendance each Sunday	58
Average offering each Sunday	58c
Shiloh:	
Average attendance each Sunday	50
Average offering per Sunday	40c
Mill Creek:	
Average attendance per Sunday	50
Average offering per Sunday	40c
Norman:	
Average attendance per Sunday	30
Average offering per Sunday	40c
Cavespring:	
Average attendance per Sunday	32
Average offering per Sunday	35c
Liberty:	
Average attendance per Sunday	25
Average offering per Sunday	25c

Bro. Beatty also reports a number of visitors for each school, also says schools have had Temperance sermons. Conditions in his association show some gain. In closing this report, may I beg each Sunday school evangelist to send something in the way of a report to me, that we may be able to make a fuller report later on and be able to make the best possible report to our State Association at Greentop this fall.

Yours in Christ,

Eld. C. A. Phillips,

S. S. Corresponding Messenger for our State Association of F. W. B.

**Barnsdall, Okla., June 14, 1932**

Dear Editor and Gem Readers:

I want to say a few words through the Gem. First I want to say that I

most assuredly do enjoy reading the Gem, it contains so many splendid letters. from over the field.

I am still pressing forward for Jesus. I love Jesus and His people, but I have not preached for 30 days, yet I will by the help of the Lord do the best I can for Jesus. I see so many people going down in sin it hurts my heart, and I pray God will save them.

May God bless you all. Pray for me. I will pray for you, that you take God with you always.

Your brother in Christ,

Eld. J. E. Bell.

### Blue Eye, Missouri

Dear Editor and wife and Gem Family:

I will try to write a few lines in regard to our Sunday school work here at Blue Eye. We have an ever-green S. S. with an average attendance of about fifty, with good interest. As I remember our neighbor church has about the same attendance. We have some good faithful teachers that seem to have their hearts in the work for the Lord. We select our officers and teachers by a committee of three. This committee is appointed by the retiring superintendent, and the teachers are selected for a period of six months. We have a fine class of beginners and primaries, also Junior girls, but our Junior boys do not attend Sunday school as we wish they would, although we have some that are faithful and attend regularly. Others go to the croquet and ball games. I am sorry to say it, but these games are out just a little ways in front of our church door and attract and lure our boys from the paths of righteousness. Boys, let's not form a habit of going to the devil's play ground on Sunday, but let's form a good habit and go to Sunday school.

The second Sunday in May we were fortunate in having the Sunday school classes from Head district with us for Sunday school and preaching services and Mothers Day program in the p. m.

The second Sunday Sunday in this month we had folks with us from different schools, for which we were all grateful. We extend a hearty welcome to any Sunday school to come and be with us at Blue Eye.

May the Lord bless every Sunday school and may the cause of our Lord be advanced through the faithful efforts of Sunday school workers.

Pray for us, that our feeble efforts might be to the glory of God

E. O. Callen.

**Weatherby, Missouri, June 17th.**

The many readers of the Gem may be wondering why I have not for the past few months been reporting my work as I used to, of my travels, my visits to churches, and the revival meetings I have been holding. I am not now actively engaged in the Lord's work like I have been for the past thirty-five years. I have been doing carpenter work and farming some. I preach some on Sundays, but I am planning to get out and hold some meetings this fall. I had to quit on account of finance. I got to the place where I could not make expenses, traveling and holding meetings. I am sorry that I had to quit the active work, but there wasn't anything to be done but quit.

Elder T. C. Ferguson.

**Hartville, Missouri**

(Pleasant Hill Church)

Dear Readers of the Gem:

A few lines to our paper this wonderful afternoon that the Lord has set before us. The Gem is the best little paper I ever had in my hands. Some people say, "I never get time to read the Gem or the Bible," but I take notice that they can read the other papers and books. And they say, "We are too tired to go to prayer meeting tonight," but it seems to me that they never get too tired to go over to their friend's home and have a card game.

Dear reader, the young folks are not altogether to blame; the fathers and mothers are guilty too. They teach the young people to do wrong instead of right, and if the pastor says anything about it in his sermon, they say, "It looks like he could find something in the Bible to talk about." If it don't speak of that in the Bible, what does it speak about? It seems that they can't have prayer meeting at Pleasant Hill any more. One day at Sunday school I said, "I do wish we could have prayer meeting here again." They said, "Well there were just a few that came." People are too easy to give up, so accomplish little. Are the people forsaking God today? We have no need to ask, for we can see it with our own eyes.

I want you all to pray for me.

Yours for the Master,  
Miss Faye Savage.

**Sunday School-League Convention**

The third semi-annual session of the West Fork Free Will Baptist Sunday School and League Convention will be held at Weatherford church, in Weatherford, Parker County, Tex., beginning Thursday night before the first Sunday October, 1932.

Jack C. Turrentine, President,

Fort Worth, Texas.

Rev. J. T. Lemons, Vice President,

Alvarado, Texas, R2.

Mrs. Katie Hemphill, Sec'y-Treas.

Garner, Texas, R2.

Rev. James Roberts, Field Secretary,

Fort Worth, Texas.

We are praying that this will grow into one of the State's greatest organizations, build many Sunday schools and leagues, and win many lost souls to Christ. May we have your prayers?

Yours in the Master's service,

Rev. Jack C. Turrentine,  
Box 4368 North Ft. Worth, Texas.

**Healdton, Oklahoma, R3**

Dear Gem Family:

I want to say that I most assuredly do enjoy reading the Gem, which contains so many splendid letters from the various parts of the different states. And as I have never noticed any letters from this part of Oklahoma, just thought I would drop a few lines about our own little church here at Clemscot, which has a very large place in the hearts and lives of its members.

Our church was organized July 30, 1927. We have been without a pastor part of the time, and until the past few months we have worshiped in a union building, but there has always been a faithful few who have stood by the church with their prayers and service; and the Lord has blessed us with a building of our own, and has enabled us to call a pastor. His regular appointments are the first and third Sundays of each month, and the remaining Sundays are filled by a young preacher of the church.

Our average Sunday school attendance is about seventy-five.

We have a splendid league and Home Mission circle.

Pray for us, that we may ever keep in the center of God's will.

Bertha Stafford.

**Tulsa, Oklahoma, June 24, 1932**

Dear Gem Family:

I have never written anything for the paper, so I will try to write a

few lines. I have been reading of the good work, everywhere of the Free Will Baptist people. We have a wonderful bunch here—a good Sunday school and a mission. The Lord is blessing us all the time. We have had several additions to the church in the past sixty days, and still have old time shouting, and souls saved almost every Sunday. We have a bunch of young preachers going out from the church and we are proud of the work they are doing. We have a good pastor, Bro. Melvin Bingham. He is not ashamed to preach the Gospel and the truth that it takes to get souls saved.

I just started serving the Lord a little over a year ago, but I find it is the only way. I am proud of a bunch of the Lord's praying people. We don't pray enough for each other. I am proud of the Free Will Baptist church: we will be a great number when we all get to heaven.

I thank the Lord for the Gem paper. It is like visiting with the good Bros. and sisters to read it, but best of all is to hear of the good work they are doing for our Lord. The Lord has a work for each of us to do.

Dear readers, pray for me, that I may always be found doing the Lord's will. May the blessings of God rest upon you all.

Your brother in Christ,

Carl Payne.

**Ladies' Home Mission Circle**

Branch, Arkansas, June 23, 1932

The ladies of the Free Will Baptist church of Branch, Ark. met at the church on Wednesday, May 18th, and organized a Home Mission circle.

The following officers were elected:  
Grace King, .....President.  
Hassie Robison, ..... Secretary.  
Laura Lee, ..... Reporter.

We organized with six members and are working on a quilt, for which we are getting names. We have paid expenses and paid our pastor \$6.42. We meet each Wednesday at 2 o'clock.

We have a good little Sunday school and a league. Pray for us, that our church may grow and keep doing more work for the Lord.

I sure do love to read the Gem.

Pray for me, that I may ever be found ready to do the Lord's will and go on and meet my dear old father and mother who have gone on to that happy home.

May God bless you all is my prayer.

Miss Laura Lee, Reporter.



## OBITUARY

**FOWLER**—William A. Fowler was born at Ottumwa, Iowa, October 26, 1858, and departed this life June 3, 1932, being at the time of his death, 73 years, seven months and eight days old.

He was united in marriage to Samantha Hatfield January 5, 1888. To this union was born eight daughters, four of whom have preceded him in death.

He leaves to mourn their loss, his wife, Mrs. Samantha Fowler, four daughters: Bessie and Julia at home, Mrs. Curtis Royse and Mrs. Bernie Miller, both of Stahl, Missouri, three grandchildren, four sisters: Mrs. Mary Gregory, Mrs. Sarah Fugate, Mrs. Rachel McBee all of Greentop, Mo., Mrs. Louise Fugate, Palisade, Nebr., two brothers: Jeff Fowler of Greentop, Missouri, and Isaac Fowler of North Platte, Nebr.

He was converted at an early age and became a member of the New Harmony Free Will Baptist church, remaining a faithful member until the end. He has been a loving and faithful husband and father, failing and helpless for almost three years. He has borne his trials most patiently and has gone to his reward in a happier world above.

Funeral services were conducted by Elder Sam Marcum, Greentop, Mo.

**STANLEY**—Mrs. Milo Stanley was born in the State of Tennessee January 10, 1869, and departed this life February 28, 1932, at the age of 63 years, one month and eighteen days.

Her maiden name was Caroline Harder. She came to Oregon County, Missouri when four years of age. She was converted at the Alton church when twenty-three years old and joined the Methodist church, later she joined the Free Will Baptist church.

In 1891 she was married to brother Milo Stanley, and to this union were born seven children, four boys and three girls. One girl preceded her in death. Those living are Lila Barton, Richard Stanley, Gertie Jones, Robert Rolla, and Howard Stanley.

She was a Christian woman, a good neighbor, and will be missed by all who knew her.

**SLANE**—William Arthur Slane of the Mount Comfort community, near Fayetteville, Arkansas was born in

Stone County, Missouri, October 20, 1882, and departed this life April 21, 1932, being at the time of his death, 49 years, six months and one day old.

The funeral was conducted by Rev. Ellis Plumley, pastor of the Missionary Baptist church at Wheeler, Arkansas.

He was the son of Mr. and Mrs. Dan Slane. He professed a hope in Christ early in life.

On August 4, 1907 he was married to Miss Nora Cornelison of Fayetteville, Ark. To this union was born three children, one of which died in infancy.

He said at the time of his death there was nothing between him and his Savior.

He leaves to mourn his departure his wife, Mrs. Nora Slane of Fayetteville, Ark., one daughter, Mrs. Mae Medaris of Los Angeles, California, one daughter, Mrs. Mammy Morland of Fayetteville, Ark., three brothers and one sister, and a host of other relatives and friends.

Written by a sister, Mrs. Agnes Cornelison, Blue Eye, Missouri.

Dear Arthur, how we miss you,  
Stricken hearts alone can tell,  
But, by the help of our dear Savior,  
Whom we serve and whom we love,  
We will meet you in heaven above.

A voice we loved is stilled,  
A place is vacant in our home,  
Which never can be filled,  
But God's will be done, not ours.

### IN MEMORIUM

In loving memory of our dear boy, Clyde, who passed away just three years ago July first.

A dear one from us is gone  
Never to return.  
Just one year ago today,  
Our dear boy passed away;  
Oh, how we miss him none can tell,  
But we had to say farewell.

He is gone but not forgotten,  
In a lonely grave he lies,  
In Bethel cemetery by the road side,  
But his home is in the skies.  
Peaceful be your sleep, dear boy,  
It is sweet to breathe your name;  
We loved you dearly in this life,  
And in death we do the same.

More and more each day we miss you,  
Friends may think the wound is healed,  
But they little know the sorrow,  
That lies in our hearts concealed.  
You shall never be forgotten, dear Clyde

Never from our memory fade;  
Our loving hearts will always linger  
Round the grave where you are laid.

So just rest on, dear Clyde;  
You are safe in heaven's bower,  
And the day when we shall meet you  
Grows nearer every hour.  
Just a little while we'll linger;  
Just a little while we'll wait,  
And we'll meet you over yonder  
Just beyond the golden gate.  
So let us be faithful evermore,  
That we may meet him on heaven's  
bright shore.

Sadly missed by his father and mother,  
Mr. and Mrs. Asberry Davis

### In Loving Remembrance of my DEAR DADDY

As I sit here thinking  
Of this time three years ago,  
I am thinking of dear Daddy;  
Oh, if you could only know.

Oh, my head is aching,  
And the tears they dim my eyes;  
As I think of dear Daddy,  
With the angels in the sky.

And the birdies they are singing,  
Telling us that summer is here,  
And the flowers they are blooming,  
These are the things he loved so  
dear.

Loved them, yes, he loved them  
Every flower that's in my yard,  
But now he's up in heaven,  
With the angels as his guard.

As I watch the flowers blooming,  
And can see the bright array,  
I can only look to heaven,  
And these words I try to say:

O, dear Father, wilt thou bless me,  
Keep me from the evil way;  
Every day wilt thou be near me,  
Else my feet may go astray.

Let me walk dear Daddy's pathway,  
For I know that it was straight;  
I know I'll receive God's welcome  
When I enter the Pearly Gate.  
Oleta Davis.

### To the Readers of the Gem

Dear Gem Readers:

I have just received my paper, and scanned its pages through. Only heaven knows how I love the Gem paper. I appreciate the many helpful thoughts that are printed on its pages.

I think it is time that every man  
(Continued on page 14)



# INTERNATIONAL Sunday School Lessons

(Third Quarter, 1932)

Comments by B. F. Brown

## Lesson IV. July 24, 1932

### Deliverance at the Red Sea

Exodus 13:17 to 14:31

#### Topic—How God Helps His People

**GOLDEN TEXT**—The Lord is my strength and song, and he is become my salvation (Exodus 15:2).

**PRACTICAL TRUTH**—The angel of the Lord encampeth round them that fear him, and delivereth them (Psa. 34:7).

**OUTLINE**—I. The exodus under way. II. Pharaoh pursues the Israelites. III. Israel's song of triumph.

**TIME**—B. C. 1491.

**PLACE**—N. W. arm of the Red sea.

**INTRODUCTION**—By strength of hand the Lord led Israel out from Egypt, and taught them how they should live and worship Him; and become a chosen people indeed.

God did not lead them "through the way of the land of the Philistines, although that was near." This shorter route was about 200 miles, while the way He led them was about 400 miles. The Philistines were a people much in war; so God led His people another way, saying, "Lest peradventure the people repent when they see war, and they return to Egypt." But God had at least one other reason for leading His people through the wilderness: they must learn to commit their way unto the Lord and trust Him for all they needed in life. There was often no water, and the land was barren, so there was no food, but God brought them water from the rock and sent the manna from Heaven.

**EXPOSITION**—I. THE EXODUS UNDER WAY (13:17-22). We have already seen that God did not lead the people through the land of the Philistines, but led them through the wilderness and by way of the Red sea, that they might be separated and weaned from their way of living, as the Egyptians and other people lived, and know their dependence upon God. While

Pharaoh and his people forced the Israelites to go in haste, they remembered the prophecy and the request of Joseph, made nearly 150 years before, and carried Joseph's bones with them.

It is probable that none of the Israelites, not even Moses, knew which way, how far, nor how long they must journey to reach the promised land of Canaan. But the Lord gave them a visible sign to point out the way and be a constant reminder day and night of the presence of God with them, for God gave them the "pillar of the cloud by day" to lead them in the way, and from the cloud God spoke to the people through Moses. The cloud not only led the way, but was protection against the heat of the sun, and from their enemies, and perhaps served to cool and motion the air. "And the Lord went before them by night in a pillar of fire, to give them light." Some think "the pillar of the cloud by day, and the pillar of fire by night" continued with the people until they reached the Jordan nearly forty years after leaving Egypt. I don't know about that, but it surely continued as long as needed.

II. PHARAOH PURSUES THE ISRAELITES (14:1-9). Pharaoh hardened his heart in refusing to see the hand of God in the plagues. He didn't believe in God; so didn't believe in divine guidance. He thought the works of God could be overthrown by human forces, so gathered his army and pursued Israel.

III. THE ISRAELITES SAVED FROM THE EGYPTIANS (14:10-31). Consider Israel's plight with the sea in front, mountains on either side and a strong army behind. The people greatly feared and chided with Moses, for they could see no way of escape, but they were about to learn their first real lesson. "Moses said unto them, 'Fear ye not, stand still and see the salvation of the Lord.' Moses, after exhorting the people to stand still, exhorted them to keep still, for says he, 'The Lord shall fight for you, and ye shall hold your peace.' Moses must have earnestly prayed unto God, for God said unto him, 'Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward: but lift up thy rod and stretch out thine hand over the sea to divide it.' The passage of the Red sea was not accomplished by any natural means, but by the power of God. At the command of the Lord Moses stretched out his rod over the sea and the water retreated, leaving a dry lane across to the other side. The Israelites passed over the sea on

this prepared way in the night. And Pharaoh did as stupid a thing as an enemy of God ever did when he tried to lead his army over a road that had been miraculously prepared for the fleeing Israelites. When the Israelites were safely over the water returned to its normal place, but Pharaoh's army was caught and destroyed.

## Lesson V. July 31, 1932

### The Giving of the Manna

Exodus 16:1-36

#### Topic—God's Daily Gifts.

**GOLDEN TEXT**—Every good gift and every perfect gift is from above, and cometh down from the Father of lights (James 1:17).

**PRACTICAL TRUTH**—My God shall supply all your needs, according to his riches in glory (Phil. 4:19).

**OUTLINE**—I. The murmuring of the Israelites. II. The manna provided. III. The manna and the Sabbath.

**TIME**—B. C. 1491.

**PLACE**—The wilderness of Sin, N. W. of Mt. Sinai.

**INTRODUCTION**—Following the deliverance of the Israelites from Egypt and from the Egyptian army, the miraculous crossing of the Red sea, and the celebration of these great events by means of the song of Moses, the hosts of Israel journeyed for three days in the wilderness east of the Red sea without finding water. They then came to Marah, where they found an abundant supply of water, but it was bitter and unfit for use. The people murmured against Moses, and as he cried to the Lord, he was directed to cast a certain tree into the water and the water was made good. They journeyed from Marah to Elim. The abundant supply of good water at Elim and the refreshing shade of the palm trees brought encouragement to the travelers after the days of weariness and want in the desert. Palm trees grow only where there is water. The bitter water they found was in the very path of the Lord's leading, and stands for the trials of God's people. The "tree" is the cross (Gal. 3:13). When our Marahs are rightly taken we cast the "tree" into the waters (Romans 5:3-5).

**EXPOSITION**—I. THE MURMURING OF THE ISRAELITES (vs. 1-3). The wilderness of Sin was about 60 miles from the Red sea and about 60 miles

from Mt. Sinai, or about half way between the sea and Mt. Sinai. They had been one month in journeying from Egypt to the wilderness of Sin. They traveled very slowly and perhaps had stopped several days at Elim and were blessed in resting after trial. It isn't so pleasant in the wilderness of Sin, so the whole congregation murmured against Moses and Aaron, and said unto them, "Would to God we had died by the hand of the Lord in the land of Egypt." They seemed to forget what God had done for them to bring them to the land of promise which was just ahead; so thought it would be better to be in bondage with plenty to eat than to suffer want as a free people. They were really hungry and really thought they would die of hunger. Some way they didn't understand that they were cut off from Egypt (the world) and on their way to a (heavenly) land flowing with milk and honey, and that God would supply all their needs and be a Father unto them. Alas, how many are in our churches today, hungering for and partaking of the things of the world! They are carnally minded, and to be carnally minded is death (Rom. 8:6).

But let us not be too harsh with Israel for complaining; we have more light and a better opportunity to know God, and know His mercy than they did, and it common for us to complain when unavoidable things are not to our liking. We seek to lay blame upon some one for whatever we do not like in our providential environment, and it is a trait to be despised. Much of our murmuring against men whom God uses is due to lack of faith in God. Where appetites rules in the life, it is not strange that men would rather sit by the "flesh pots" as slaves, than deny themselves and be free. It is a sad comment on a man's objectives in life when he finds his greatest satisfaction in eating "bread to the full." Many of God's deliverances are like raining bread from heaven. God put the manna on the ground: the people had to gather and prepare it for eating.

II. THE MANNA PROVIDED (vs. 4-16). God's interest in His people has never failed, but sometimes the people are so taken to and covered up with the things of the world that they cannot know the things of God. It was wholly so with Israel, Moses only understood the will and purpose of God for His people; so the Lord instructed him and showed him how to deal with the people. Israel, a type of the church

which is from above, and governed by the laws of heaven, received their food from heaven; for God rained down manna upon them to eat, and had given them of the corn of heaven" (Psa. 78:24). The grand object of their being led into the wilderness was to give them religious training; and the first lesson they had to learn was constant dependence upon God for their "daily bread." The mere fact of such a multitude being fed for forty years in the wilderness, where no food of any kind is to be obtained, will show the utter impossibility of their being sustained on a natural production of the kind and quantity, manna and quails. They were to learn a great lesson concerning the Sabbath day; on the sixth day there was twice as much manna, and twice as much must be gathered, for on the Sabbath there would be none. Would that it were so now that people could not buy food, groceries, gasoline, nor anything else on Sunday that they should buy on Saturday.

Moses told the people that in the evening they would be convinced that the Lord was leading them, for God would miraculously supply them with meat: and in the morning they would see the glory of God, for He would miraculously supply them bread to the full.

The manna "a small round thing," lay upon the ground each morning. It was something entirely new, and they said, "What is it?" hence the name "Manna." About 2½ quarts was gathered each morning for each person, and about 5 quarts on Friday.

III. THE MANNA AND THE SABBATH (vs. 17-36). The manna could not be kept over night, for it would spoil, except that the double amount gathered on the sixth day kept over night and through the seventh day. This was not the natural manna of Arabia, for that will keep an indefinite time. Some of the Israelites kept of the manna until the next day and found it spoiled. And some went out to gather manna on the Sabbath, but found none. They needed to be taught the lesson of daily dependence upon God, and that lesson is sadly needed today by professed Christians.

A pot of manna was kept that the people of future generations might see the "bread" their fathers ate in the wilderness.

For forty years Israel lived on the manna, until they entered Canaan.

Should we depend upon God in times of plenty as in times of want?

## Lesson VI.

August 7, 1932

### The Ten Commandments I.

Exodus 19:1 to 20:11

#### Topic—Giving God First Place.

GOLDEN TEXT—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might (Deut. 6:5). *III*

PRACTICAL TRUTH—God has supreme authority for issuing laws for human conduct.

OUTLINE—I. The covenant of obedience. II. The Lord appears to the whole Israelite camp. III. Commandments concerning our relationships to God.

TIME—B. C. 1491.

PLACE—Mt. Sinai, Arabia.

INTRODUCTION—The Lord led Israel in their journeys from the wilderness of Sin to Rephidim, where there was no water. The people murmured and chided with Moses; and Moses cried unto the Lord. And the Lord directed Moses to take his rod in his hand and lead the people to "the rock in Horeb;" so the Lord appeared in the cloud upon the rock, which Moses smote with his rod "in the sight of all the elders of Israel," and water came out of the rock and all the people drank.

Here it was that Amalek came with his army and fought against Israel. Moses, Aaron and Hur went up to the top of the hill, while Joshua fought against Amalek. As Moses held up his hand Joshua prevailed; and by the help of Aaron and Hur his hand was held up until Amalek was discomfited at the setting of the sun.

Here it was that Jethro, Moses' father-in-law, prevailed with Moses to appoint helpers to help judge matters of the people. This plan seemed wise, but God later set it aside and made His own appointments as is recorded in Num. 11:14-17.

EXPOSITION—I. THE COVENANT OF OBEDIENCE (19:1-8). Israel arrived at Sinai on the first day of the third month, or 45 days after leaving Egypt. Moses went at once unto God in the mountain where he remained one day, then it took one day to return the people's answer, then three days for preparation, making the whole time fifty days from the first passover to the giving of the law. Hence the feast of Pentecost, i. e., the fiftieth

day (from the first passover) was the inauguration of the Old Testament church. Thus the New Testament church was inaugurated fifty days after our Passover was sacrificed for us, at Pentecost fifty days after the crucifixion.

The Lord covenanted with the people that, if they would obey His voice, they should be a peculiar people and a treasure unto Him—"a kingdom of priests, and an holy nation." And the people replied, "All that the Lord hath spoken we will do."

II. THE LORD APPEARS TO THE WHOLE ISRAELITE CAMP (19:9-25). To a people under law God is in a "thick cloud," and unapproachable. After the Israelites had spent three days in preparation to meet the Lord, as God instructed them through Moses, the Lord appeared in marvelous demonstrations upon Mt. Sinai. There were thunders, lightnings, thick cloud, smoke, flames, earthquakes, with loud reverberating sounds. In the midst of all these God spoke with a voice. It was because of Israel's unpreparedness of heart and mind that God revealed Himself with such impressive demonstrations before giving the law.

III. COMMANDMENTS CONCERNING OUR RELATIONSHIPS TO GOD (20:1-11). These are the words of God, spoken first so that all the people heard, then written on tables of stone, which were broken, then rewritten on tables of stone, now they are written in the hearts of men.

In verse 2, He who is supreme in person and authority speaks to remind the people that they owe their existence, their freedom, their well-being, their all unto Him.

Verse three gives us the first commandment, which requires that we have no other gods "before" the Lord, or "beside" Him. Anything that we think so much of that we stay with it to the neglect of rendering service or worship unto God is a god "before" or "beside" Him.

The Egyptians worshiped a great variety of objects, and treated them as gods, such as animals and graven images. The second commandment forbids all forms of idol worship, but it does not forbid the arts of sculpture and painting, only as their products are made objects of worship. Such images are not God, neither can they represent Him. Jehovah is the only being worthy to be called God.

Man's iniquity or the evil consequences of sin, by the law of heredity, are suffered for by his children unto

the third and fourth generation. But blessings which flow from lives of obedience to God's commandments shall reach unto the thousandth generation of them that love Him.

The name of God is not to be used in a trifling or deceitful way, but must be spoken thoughtfully and reverently, with due regard for its sacredness. Perjury, profanity, and religious mockery are taking God's name in vain. He who takes God's name in vain does not respect God, and God who knows the heart will hold him guilty.

The word "remember" in the fourth commandment implies that the Sabbath day was already known as a day of sacred rest. The first four commandments comprise our duties to God—the other six our duties to our fellow men. "If a man do them he shall live in them." But, alas! what an *if* for frail and fallen man. Whosoever rests his hope upon the law stands debtor to it all; and in this view every one would be without were not "*the Lord our Righteousness*."

In six days God finished His work of creation and rested on the seventh day: "Wherefore He blessed the seventh day, and hallowed it." The Sabbath, then, commemorated a finished creation, as the Lord's day (Sunday) commemorates a finished work of our Redeemer. God hallowed the seventh day, held it sacred, and required His people (the Jews) to hold it sacred. The Jews were to keep the seventh (Sabbath) day holy; we should keep the first (Lord's) day holy, and when we have spent the day in rest and worship, and service unto God we have kept it holy.

## Lesson VII.

August 14, 1932

### The Ten Commandments II.

Exodus 20:12-21

Topic—The Christian Interpretation of the Commandments.

GOLDEN TEXT—Thou shalt love thy neighbor as thyself (Lev. 19:18).

PRACTICAL TRUTH—The most modern sociology of any worth is but an elaboration of the last six commandments.

OUTLINE—I. Duties toward parents.  
II. Duties toward society.  
III. Israel deeply moved.

TIME—B. C. 1491.

PLACE—Mt. Sinai.

INTRODUCTION—A *New Code*. We must remember that Israel was just now beginning its national life. When Jacob and his children went down into Egypt they were only a large family, and they lived under the provisions of the government of Egypt. By the time they became numerous they were placed under bondage, and whatever laws they had were imposed upon them by the Egyptians. When Israel stood before Sinai, a free people, they were without a civil, moral, or religious code. Of course other nations had their codes. Egypt had one. But the codes of those nations were low enough in standard to sanction gross immoralities at the very altars of their temples. Now that Israel must have a code, how natural it would be for the new code to be similar to the codes around them and under which they had lived for generations. But the natural results did not follow here. The code Israel received was something new. There are not many gods, as the Egyptians supposed, but one. The commonly accepted worship of idols was forbidden. Human life is sacred and must not be destroyed. All immorality, then widely practised in the name of religion, must be forever forbidden. Coveting, even if it does not result in securing the thing coveted, is contrary to the standard of the new code.

2. *God its Author*. This code, an entirely new standard, could not have been the product of the thinking of that generation. It came from a higher source. It bears evidence of being what it claims to be, the work of God. That it was intended to be permanent is indicated by the fact that God engraved it upon tables of stone (Ex. 31:18). And it has been permanent, for it has been the point of departure for all writers and teachers of civil and moral law from Moses' day to ours.

EXPOSITION—I. DUTIES TOWARD PARENTS (v. 12). This commandment stands in a sense between the two tables, and partakes of the nature of each, for parents stand in somewhat the same relation to their children that God does to us; children who honor their parents in the scriptural sense, at the same time honor God. The fact that Moses received this commandment nearly 3000 years ago shows that the problem of youth's loyalty to father and mother is not a new problem. No matter what the severity of this problem may have been at any time in the past, it is severe enough now. Youth demands freedom

but the youth that scorns the wisdom of his parents and dashes ahead is sure to fail, like the prodigal son, he is apt to come to himself in the hog pen. Carefully gathered statistics show that the great majority of criminals are people who never learned obedience at home. A great responsibility then rests upon parents, and many parents are not regarding that responsibility, not even requiring obedience of their children at home, and some even obey the children.

This is the first commandment with promise. It promises two things—long life and a permanent country. The Israelites were on their way to Canaan, the land which God had promised them. If they would keep this commandment fully, the nation would have perpetual ownership in that land, and the people would be blessed with long life. Nations in which family life and home government are ideal have promise of a continuing nation and are prosperous, but nations having inferior home life and government, are inferior nations, they are weak and will not stand long. The homes, even in our country, where the spirit and the letter of this commandment are carried out are far too few; are you satisfied to let things which you can make better, go along as they are going?

**DUTIES TOWARD SOCIETY (vs. 13-17).** These last five commandments teach or show us our duties toward each other, and our Lord teaches that we have duties toward all mankind.

The sixth commandment, "Thou shalt not kill," is not fully met when men as individuals kill each other; nations must also refrain from going to war, which is in reality only mass killing. It not only forbids taking life, but forbids the things that might lead to it, as anger, hatred, etc.

The seventh commandment, "Thou shalt not commit adultery" is "next to the criminal blood-guiltiness of him who assaults God's image by destroying human life is that of him or her who violates the sacredness of the marriage bond." The integrity of the home is strongly threatened, if not destroyed, by the unfaithfulness of the husband or the wife. Never in the history of civilization was the commandment against adultery more necessary than now. The average rate of divorce in America has been steadily increasing until it is now one to every six and a fraction families. It also teaches purity of mind. It means that we should never see or

hear things that would defile our minds, in pictures, theaters, shows, vile stories, and many other things.

The eighth commandment, "Thou shalt not steal," may be broken in other ways than stealing property. Dishonesty in trade or business, getting things without giving its value, unless received as a gift, extortion, misrepresentation for gain or profit, are all violations of this commandment.

The ninth commandment, "Thou shalt not bear false witness against thy neighbor," includes all deception by words and signs, and even silence. It forbids perjury, misrepresentation, and every act to deceive. It forbids evil speaking and every practise that might injure the character of another. Honesty and true statements are always the best policy in all things.

The tenth commandment, "Thou shalt not covet," is unique. Nothing that resembles it can be found anywhere, it is not found in any code, save the Ten Commandments. It shows that God requires of us, not only outward virtue, but inward holiness; that He demands in us the sacrifice of the will from which wicked actions spring.

**ISRAEL DEEPLY MOVED (vs. 18-21).** When the people perceived the manifestations of the power of God, "they removed and stood afar off." They believed they could endure the voice of Moses, and virtually promised to heed his words, but they were afraid for God to speak to them; they feared they could not endure if God spoke to them. Moses who had been in conversation with God, gave them encouragement and assured them that God meant them no harm, but was only proving them, that they should not sin.

**D**URING the month of July you can get the Gem for one year and a copy of our Treatise, both for \$1.00. Or we will give you Mothers Home Life magazine with the Gem, both for one year for \$1.00. Mothers Home Life Company will pay \$1.00 into our State fund for each yearly sub. at 25 cents we send them.

If neither the Treatise nor the magazine is wanted, you may have the Gem at 75 cents per year, provided you will get one or more others to subscribe with you at 75 cents each. The Gem is your paper, why not put forth a little effort for its benefit and help it to grow? —The Editor.

## FREE WILL BAPTIST LEAGUE.

### Blue Eye League Report

We wish to report an enjoyable day at the League rally here Sunday, June 12th. Five visiting leagues were present with splendid programs. We feel that our league has been greatly strengthened by the presence of the leagues and their inspiring numbers. Greater interest has been created and we hope the other leagues received lasting benefit from the rally. Let us pray that our leagues may become more united and grow stronger through such noble efforts as are put forth at our League rallies. Come, pay us another visit at any time.

Pray for our league here at Blue Eye, for we feel the need of your prayers. It is our intention to be represented at the rally to be held at Monett the third Sunday in August.

The league is a great force in shaping and moulding our lives; how valuable then are our efforts which we put forth in the league work.

Isn't it strange that princes and kings,  
And clowns that caper in sawdust rings,

And common folks like you and me—  
Are builders for eternity?

Each is given a bag of tools,  
A shapeless mass and a book of rules;  
And each must fashion, ere life be flown—

A stumbling block or a stepping stone.

Leaguers, which are we? Let's be a stepping stone for Jesus' sake.

Voiza Dodgen, Reporter.

### Merl's Chapel League Report

Dear Gem Readers and Leaguers:

I have not sent in a report every month, as our report would have been nearly the same. We are still having an average attendance of eighteen.

I am glad to report about the first League rally of this year, which was held with the leaguers here at Merl's Chapel, May 29, 1932. There were four leagues represented and the program of each league was enjoyed by a large audience. Then on June 12, 1932, our league went to Blue Eye where the second League rally was held, where we all had a very enjoyable time.

We believe these League rallies to be a great help to us young leaguers, as our league has been organized only a few months.

Evelyn Jefferson, Secretary.

## For Sunday School Teachers To Reflect Seriously Upon

Contributed by Miss Linnie McCoy

One day I met with a young woman under the pines at Northfield. After a while she said, "I have taken my class of girls very easily. Often I haven't studied the lesson. Sometimes I have taken up a part of the time about other things. Not one of them is a member of the church. I am going to give them up. As an instructor of teachers you make the standard so high. It is too hard."

"Yes," I said, "it is hard." Have you asked to be let off?" "Oh, no," she said, "I shall not see my superintendent till October."

"I did not mean the superintendent," I said, "I mean the One who taught His own class of twelve so patiently, against such great odds—and told us to go and to teach." "Oh," she replied, "that is a strange way to put it. I never once thought of that."

"Before you give up the class," I said, "you would better get an honorable discharge from headquarters." I reminded her of all her great advantages, her leisure, her ability, and then we talked of other things. On the last night of the conference of teachers, she walked to the auditorium with me. "I did not get my discharge," she said; "I am going to the school two hours each week this winter and learn how really to teach. If God will help me, I'll make that class over."

I added, "Only he who sees the real Commissioner can find joy in the commission he has the honor to have intrusted to him—the greatest honor in the world—that of forming and transforming human character."—Miss Margaret Slattery, in *Pilgrim Teacher*.

## "The Sunday School"

By Miss Linnie McCoy

*"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).*

The Sunday school is very often the first step in a child's spiritual vision. The influences of the Sunday school are far reaching and important. The child who early in life becomes a member of a Sunday school class forms lasting and important ideas of the principles of the Christian life,

which follow him through his adult life. The child through the Sunday school learns the truth in a way that could not be brought to him through his home life. Here it is that the first seeds are sown from which Christian lives later develop. It co-operates with the home and home training.

Children may for a time be members of a Sunday school class and then drift away, but that influence is always with them and is prompting them in their travels through life. Many times the teachings of the Sunday school have been the means of holding men and women in line later in life when the ways become hard and dark. The inspiring, uplifting and strengthening influences of the Sunday school last through generations, and put a stamp upon the child which can never be removed. The Sunday school is made possible through the church by the self-sacrificing teachers who are devoting their time and talents to developing Christian lives; and every member of the church who is physically able should attend some class in the Sunday school.

Sunday school work is one of the greatest in the world:

- (1) Because it begins with the child.
- (2) Because its chief aim and effort is the development of Christian character.
- (3) Because it magnifies the Word of God as the greatest power in the development of Christian character.
- (4) Because it exalts Christ as Savior and develops church loyalty.
- (5) Because it provides for all, children, youth and the adult.
- (6) Because it works in all localities
- (7) Because it emphasizes the most modern methods of religious education.

*Phillipsburg, Missouri, R2.*

## Our Trip To Texas

By Elder Winford Davis

I will at this time give a report of our trip to Bryan, Texas to attend the General Conference of Free Will Baptist, as I know there are many who are wanting to know about the trip and the Conference. I will give you as much in detail as possible, yet I must be as brief as possible in order not to take up too much space in the paper.

We really started from Blue Eye, Mo., as I filled my appointment there over the second Sunday. Let me, in the beginning, tell about our services at Blue Eye. The leagues of our Association had a League Rally there on Sunday afternoon in which six

leagues were represented; it sure was a success. At the 11 o'clock service that day we had a flower service in which the Spirit of God was plainly demonstrated. Then on Sunday night there were a number of ministers present, including one General Baptist, two Missionary Baptist and three Free Will Baptist. We had about three sermons in one that night and then an old fashioned hand shake and then the Lord came in greater power than He had all day. It was wonderful how happy the people were while shouting the praises of God. Isn't that proof that we can all work together?

Then on Monday morning, June 13th Elders B. F. Brown, Noel Turner and myself left Blue Eye, about 8:30, on our journey toward Texas. We ate dinner at Huntsville, Ark., and arrived at Ft. Smith, Ark. in time to fill our appointment with the church there which had been announced for us; and say, we found a lively bunch of folks there, under the pastoral care of Eld. E. W. Simpkins. Bro. Simpkins is a real man of God.

Tuesday morning we started on our way with Denison, Texas as our destination for that night, as they were looking for us. We went as far south as DeQueen, Ark., then west to Durant, Okla., then south to Denison, arriving just in time for the evening service. We found a warm reception there and had a glorious service.

Wednesday morning Elder E. A. O'Donnell, pastor of Denison church, drove around for us in his new Chevrolet car, so we loaded in with him and started for Bryan, Texas, leaving my car at Bro. P. H. Coffman's. We drove through Sherman, Dallas and Corsicana, to Bryan, 267 miles from Denison. We arrived at Bryan Wednesday evening just in time for supper, then went to the home of Bro. J. L. Edge and took a general clean up, and got out to the church just in time for the evening service. We were assigned to good homes in which to stay while there. We met representative Free Will Baptist from twelve States in the Union as follows: North Carolina, South Carolina, Kentucky, Tennessee, Alabama, Georgia, Nebraska, Kansas, Missouri, Oklahoma, Mississippi and Texas. It sure was good to see Brothers Geo. Scott, Jr., Edwards, and McAdams, and Sisters Tommie Franklin Naomi McAdams, and others from Mo. and Oklahoma and Texas, as we were so well acquainted with all of them. Of course we were more than glad to meet so many from the other State,

as we had read so much about them and had desired so long to meet them.

We had a glorious time throughout the day Thursday, Thursday night, and until about noon Friday. The Conference closed at noon Friday, so a bunch of us excused ourselves about 10:00 o'clock (our part of the work being finished at 9:00 o'clock), and started out to see the Gulf of Mexico. It was just 150 miles and a good slab road all the way, so we didn't want to get that close to the coast without going on, as none of us had ever been to the coast except Bro. O'Donnell. Those that went down there were Elders Melvin Bingham, E. A. O'Donnell, Noel Turner, Marvin P. Dalton, B. F. Brown and myself. We arrived at the main gulf at 3:30 in the afternoon and stayed till 10:00 that night. The city located there is Galveston, Texas. We passed through Houston on our way. We certainly enjoyed ourselves during our short stay there, picking up shells, and seeing the sights that were new to us, and peculiar to the southern country, and of course we had to go in swimming, out among the waves and breakers. We saw one battle ship, the U. S. Wyoming, which was in the harbor there at Galveston.

We arrived back to Denison Saturday and stayed for services over the week end. We had some wonderful services there, both at the church and in the homes. Bro. O'Donnell certainly has a live church there. Sister Tommie Franklin was visiting there, that being her former work. We left Bro. Turner and Bro. Dalton to help in a revival at Denison and Bro. Brown and I arrived home about dark Monday night. Crops throughout Texas, Oklahoma and Arkansas were looking good.

Now then we will tell you what was done at the Conference relative to the union. Every one seemed to be anxious for the union. The General Conference appointed a committee of five to confer with us, the Executive Board of the Co-operative General Association, also Bro. Dearmore, Mod. and Bro. Brown, Clerk, together with advisory members to sit with us, the Executive Board. We had a joint committee meeting from 7:30 to 9:00 o'clock Friday morning in the side room of the Bryan church. Matters were thoroughly discussed and two definite motions were made and unanimously carried. First, that we work throughout the coming year among our people back home among the respective states to get together on a

name for the national body, and Second, that we work to get together under one Treatise. All expressed a desire to do definite and right that which we do regardless of the time it takes; and whatever is established, let it be something that will stand. The meeting was exceeding pleasant and agreeable throughout, as was the conference.

Eld. E. C. Morris and his church at Bryan treated us royally, and we are proud to say that not one thing disorderly could be detected throughout the entire conference. Everyone from everywhere seemed to enjoy themselves splendidly.

We want to especially thank every one that had any part whatever in helping us to make the trip.

The Lord was with us all the way there and back.

#### TO THE READERS OF THE GEM (Continued from page 8)

and woman who are Christians, I don't mean church members, I mean Christians, they who have been washed in that blood that was shed on the cross by One that gave His life as a ransom, that we might have life, and have it more abundantly: it is time we were standing four-square for God, fighting sin on every hand; proving to the world that we are children of God. But with an aching heart I must say that there is something wrong. Aren't we told in God's blessed word to enquire for the old paths? Yes, it is there, written very plainly, but are we calling for the old way? Aren't we looking for a new one? I'm afraid that more are hunting for a new way than are asking for the old paths.

People are drifting, drifting in forbidden paths, but why? There is a cause yes, many causes. One especially, shall I mention it? Yes, with a heart full of love toward everybody and sorely grieved on account of sin, what has become of our old time way of worshiping, when people actually got upon their knees to pray? and sing "Amazing Grace," or "Did Christ O'er Sinners Weep?" The preacher went into the pulpit, the tears raining down his cheeks, telling the people of Jesus Christ, and Him crucified, feeding the flock that was listening with anxious hearts to the Word of God, delivered by a servant of God, hid behind the cross and filled with the Holy Spirit, in-so-much that the congregation could feel the warmth of the Holy Spirit in their midst. When

the preaching was over then came the good old time hand shake that was so much enjoyed by the children of God. Every one went their way rejoicing, because they had feasted on spiritual food that had been given them by the Word of God. But what now? Dear readers, my life is nearly spent in this world, and I never preached many sermons. I live in a little town where things I have been speaking of are forgotten and gone. We now have the up to date songs, usually a special or two, stand and offer a few words of prayer, and listen to a smooth flowery sermon. The preacher will tip-toe from the pulpit to the door, shake hands with each one as they go out, and say, "I am sure glad you came, come again." That form may be all right, but listen, dear preacher, instead of that way lifting and strengthening the church, it is dragging it down and backward, and instead of the people leaving the church house feeling it was good to be there, they go away just as empty spiritually as when they came.

We find in God's word where it says, "Cry long and loud, and spare not . . . inquire for the old paths." I hope this finds a place in our little paper, and that some one might be benefitted by reading it.

My prayer is, that God will keep us all pure and true.

*One that loves the cause of Christ.*

#### Report of Fifth Sunday Meeting

On May 29, 1932, a part of Indian Creek Association met with Fairview church, near Melrose, Kans. in the regular 5th Sunday meeting.

One hour was spent in song and prayer and the study of the Sunday school lesson. The eleven o'clock service was opened with song and prayer, and the stand was filled at this time by Bros. Johnnie Swaffar and Noel Turner.

Dismissed for lunch, to be served on the grounds. A big basket dinner was spread and enjoyed by all.

At 1:30 p. m. we were called together by the moderator, Eld. T. E. L. Curry. Many good songs were sung and prayer was offered by Bro. Jones. A special song was sung by Sister Bailey. Scripture reading Psalms 133, by moderator.

The business of the meeting was taken up at this time. Motion carried to meet each fifth Sunday in each month that has five Sundays and transact any business that comes before

the body.

Motion carried to meet with Shiloh church, two miles west and two miles north of Baxter Springs, Kansas, on Friday night before the fifth Sunday in July, 1932, and continue services over Saturday and Sunday.

The services were continued with prayer and songs. The stand was filled at this hour by Sister Craig. Text: "Ye shall know the truth and the truth shall make you free." Bro. Keithley followed Sister Craig. Bro. Keithley has been in the ministry but a short time, but is determined to press onward with the work. Following Bro. Keithley, Bro. Schooley delivered us a good message from Col. 3:2. Bro. Posey brought the closing message of the hour from St. John 16:6. These services were greatly enjoyed by all. Hearing the reading of God's word and enjoying the messages from His servants. Following this we had an old time praise and testimony service. Old veterans of the cross, testifying of their faith in God, and of a hope beyond this veil of tears: dwelling together in unity of the Spirit, praising God from the heart in song.

Dismissed by Bro Brown, with God's love in our hearts and joy in our souls. "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1).

Luther Mayberry 5th S. Meeting Clerk  
Lenapah, Oklahoma, Box 97.

#### HARTVILLE, MISSOURI

(Continued from page 2)

would sell some. Yes, and I remember we had to put in grease too, in old can of some kind, tied it up in the blanket with the wool and they would card it and put it up in rolls, then we would get out the old wheel and spin from early till late, sometimes till ten o'clock at night, to get the rolls spun into thread to make blankets, socks, stockings, mittens, gloves, etc., and mothers had to knit for the entire family. I will tell you the difference between the gloves and mittens. The glove was knit so as to have a place for each separate finger, and the mittens all together, all but the thumb, which had a place separate from the rest. Mothers had lots of hard work to do, but they did not roll the little children's stockings down. They were knit long enough to cover the knees, and were kept there by rubber garters. It was work, work, till Sunday came, then we laid aside the work as best we could and went to church, when there was any to go to, if not we went visiting at some of our good neighbors,

or they came to see us.

I served my family as nurse in sickness, served as laundress, dress maker, and a part of this time was before the farmer's wife had any sewing machine in her home, I also served as baker, and as barber in the home. We had four boys in our home, but none of them ever went to a barber shop till they were their own men.

Well I am glad women don't have to wear yarn stockings and linsey dresses as they used to do. If only they would put some sleeves in their dresses and make them long enough to cover their knees. It might take more work, but they would look better to me. I have talked too long again, but as has been said, the half has not been told. "Let us therefore cast off the works of darkness and let us put the armor of light: the night is far spent, the day is at hand" (Rom. 13:12). We can find work abundant if we have willing hands. Let us work for the Gem paper, work to get subscribers, work to make it larger. I do enjoy reading about the good work that is being done.

May God bless every one that is working in the vineyard of our Lord and Master, and it is our especial prayer that the Lord will bless all the Gem family. —Lina Claxton.

#### Mine La Motte, Mo., July 2, 1932

B. F. Brown, Editor,  
The Free Will Baptist Gem,  
Purdy, Missouri.

Dear Sir:

In a recent issue of the Gem, there was a statement concerning Mr. Mike Cleaver, stating that he was one of the best Free Will Baptist ministers.

We, the Yearly Meeting Board of this district, must inform the Gem and its readers that Mr. Cleaver is not a minister of the Free Will Baptist organization, because of his neglect to meet this board on business, known both to him and the board.

Will you please print this statement.

Hoping that our paper and its editor are prospering, our prayer is that God will bless both, we are the Yearly Meeting Board of S. E. Mo.

Rev. J. L. Yancey  
Rev. Jas. F. Miller  
Rev. S. A. Hand.

#### To the Church Clerks of the Missouri State Association

To you, the church clerks, I want to bring this little message, in order that I might help you in making a complete and full report of your

church and its work to your association clerk this fall. Not that I think you are incapable of making your report, but because I know that the more complete reports he gets from the individual churches that make up your association, the better report he can make to me, as clerk of the State Association, this fall.

Let me bring to your mind the following:

1. Don't fail to make a report of some kind.

2. Write to the F. W. B. Gem for a printed blank form to fill out, instead of having to write it on paper. It will be much easier for you and much more convenient for your Association clerk. They only cost 5 cents each, 6 for 25 cents, 12 for 50 cents.

3. If you fail to get the blank, be sure and state in your letter just as exact as possible the following things:

a. The names of your delegates to the Association.

b. The names and addresses of the ministers belonging to your church, and make it plain which are ordained and which are licensed.

c. The names and addresses of the deacons of your church.

d. The name and address of your pastor for the past year, and of your pastor for the coming year, if elected.

e. The value of your church property, including parsonage, or anything that belongs to your church in the way of property.

f. The number of members received the past year, and the No. dismissed.

g. The amount of money paid out during the past year for incidental purposes, for evangelistic work, for Home missions, for Foreign missions, for publication, for education, for building and repair, amount paid your pastor, amount for budget fund and amount included with your letter for printing minutes.

h. No. baptized during past year.

i. No. died during past year.

j. Condition of S. S. Average No. of pupils, No. of officers, and teachers.

k. State if your church has a league, a mission circle, or a Ladies' aid. Let me urge you to write to the Gem for a letter blank, they are so much better. You see if the church clerks make a full report, then your Ass'n clerk can compile a nice statistical table for your minutes, and then he can make a full report to me, and I can compile a nice statistical table for our State minutes.

Yours for a more complete line up of the clerical work throughout the State.—Elder Winford Davis.



**REMEMBER**

That the Gem office is well prepared to do your job printing.

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

That we print letterheads, envelopes, cards, circulars, posters, and most anything that you may want printed, and the price is as low as you can get anywhere.

Ask us for samples of any work you want done, and get our prices. We will appreciate your work and need it. If we can do your work cheaper than you can get it done elsewhere, we will both be ahead; so don't fail to REMEMBER us.

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The book is well bound, has 476 pages, at \$2.00 postpaid.

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

**ANNOUNCEMENTS**

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

**CANADIAN ASSOCIATION** will meet with Shady Grove church, near Wetumka, Oklahoma, beginning on Thursday night before the second Sunday in August, 1932. C. H. Goode, Clerk, Paden, Oklahoma.

**OLD MT. ZION Association** will be held with New Hope church, beginning at ten o'clock a. m. on Friday before the second Sunday in August, 1932. Elder J. H. P. Jones to preach the Introductory sermon, Elder Elmer Lawson alternate. Horace Knox, Clerk, LaRue, Arkansas.

**SOCIAL BAND Association** will be held with Stony Point Church, at New Chapel, Arkansas, beginning on Friday night before the third Sunday in August, 1932. Eld. W. C. Forsyth to preach the Introductory sermon. Ralph Staten, Clerk, Pocahontas, Ark.

**ARKANSAS Association** will meet with Antioch Church at Branch, Ark., beginning on Friday night before the first Sunday in September, 1932. Eld. O. C. Hunt, Clerk, Waldron, Ark.

**WEST FORK Association** will meet with Pleasant Valley Church, at Buffalo Springs, Clay County, Texas, beginning on Thursday night before the first Sunday in September, 1932. W. D. Phillips, Clerk, Decatur, Texas.

**INDIAN CREEK Association** will be held with Merl's Chapel Church, near Cassville, Mo., beginning on Wednesday night before the first Sunday in September, 1932. Eld. Cecil Campbell to preach the Introductory sermon. Eld. Noel Turner, Clerk, Granby, Mo.

**UNION Association** will be held with Oak Grove Church, beginning on Wednesday at four o'clock, before the first Sunday in September, 1932. E. L. Jones, Clerk, Hartsville, Mo., R3.

**NORTHEAST MISSOURI Association** will meet with New Hope (Green Grove) church, beginning on Thursday night, September 1, 1932. Bessie Fowler, Clerk, Greentop, Mo.

**DIBBLE Association** will be held with Bridge Creek Church, beginning on Thursday night before the second Sunday in September, 1932. Eld. E. E. Morris to preach the Introductory sermon.

Birdie Drennan, Clerk, Tabler, Okla.

**HOPEWELL Association** will meet with Murray Hill Church, three miles east of Colbert, Oklahoma, beginning on Thursday night before the second Sunday in September, 1932.

Ernest Pierce, Clerk, Wilson, Okla.

**FIRST MISSION Association** will convene with Drumright Church on Wednesday night before the fourth Sunday in August, 1932.

Eld. W. H. Dickinson, Ass't Clerk, Drumright, Oklahoma, B1303.

**TEXAS F. W. B. Association** will meet with Harper's Union Church, beginning on Thursday night before the first Sunday in October, 1932. Rev. Ira Harper will preach the Introductory sermon.

T. D. Ross, Clerk, Carthage, Texas.

**MISSOURI STATE Association** will be held with New Harmony Church, at Greentop, Schuyler County, Mo., beginning on Tuesday night before the third Sunday in October, 1932.

Introductory sermon to be preached by Eld. G. W. Scott, Jr., Eld. Winford Davis alternate.

Eld. Winford Davis, Clerk, Monett, Mo.

**CENTRAL WESTERN MISSOURI AND SOUTHEASTERN KANSAS Association** will be held with Hannon Church, at Hannon, Missouri, beginning on Thursday night before the fourth Sunday in August, 1932.

Eld. O. T. Allred to preach the Introductory sermon.

Elder W. H. York, Clerk, Hannon, Mo.

**NORTHWEST MISSOURI Association** will meet with Union Third Fork (Brick or Freeman) church, near Easton, Missouri, beginning Thursday night before the fourth Sunday in August, 1932. Eld. John McKown will preach the introductory sermon. Melba White, Clerk, Plattsburg, Mo.

**MT. ZION Church** will have their Annual Home Coming Day the first Sunday in August. Come and enjoy the day with us. Sunday school at 10 o'clock. Preaching at 11 o'clock.

Melba White, Clerk.