

# THE FREE WILL BAPTIST GEM

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

Vol. 5. No. 8.

Purdy, Missouri, August, 1933.

50 cents per year.

## THE WETS ARE "SLOPPING OVER"

By William D. Upshaw, Atlanta, Georgia—  
Presidential Candidate of the Prohibition Party, 1932

**C**UMULATIVE evidence that the WETS are "slopping over" in their premature BEER PARADE, is found in a thousand ways.

BEER. BEER! BEER!

The signs greet your eyes and your "nose" everywhere you turn. It is almost impossible for a sober person to find a restaurant, drug store, grocery store, or hotel where the "Beer On Ice" sign is not in the front window.

A letter from California, from a man who has believed that "liquor is a good thing in its place" says in substance: "It seems to me that the Wets are blocking their own game. The more beer they give the people, the less inclined they will be to repeal the Eighteenth Amendment. And in that way Beer may be a blessing in disguise."

Of course the Wets never intended this! They are simply living up to their habit of allowing their depraved appetites and their greed for gold to make them trample the CONSTITUTION OF THE UNITED STATES and run roughshod over every ideal of national decency.

This unconstitutional inundation of BEER is frightening some Wet leaders almost out of their wits. They know they are selling in all wet states and in some states supposedly dry, the very kind of beer that was being made by over seventeen hundred breweries when they were put out of business by the Eighteenth Amendment; they know that this INTOXICATING BEER constituted about 90% of the business of the 177,790 saloons that were closed by National Prohibition, and therefore, the widespread selling of this same beer, not only in beer joints but stores, restaurants, filling stations and what not, will increasingly disgust the plain church-going, God-fearing masses of America and that a moral revolution

is bound to soon come and tear down their "WET PLAYHOUSE."

### Straws in the Wind

Here are some of the straws in the wind which shows the trend of the public mind: In Wheeling, W. Va., my secretary, his wife and I, went into the E-Z Restaurant for Sunday dinner, saying to the bright girl who served us; "This is the second time we have come in here because you don't advertise BEER."

She smilingly replied: "Yes, we don't serve it and we are not going to serve it. We were afraid at first that our policy would hurt us, but it seems to have helped us. You three make thirteen who have told us today that they have come in because we do not advertise and serve beer."

And here in Zanesville, Ohio, where these words are being written, one cafe sign reads: "WE SERVE NO BEER. WE HAVE CLEAN ICE COLD SOFT DRINKS AND GOOD FOOD."

And the friends of prohibition ought to patronize only such places that do not sell beer. In other words VOTE DRY—BUY DRY!

### Debauching the Capitol

Not only has this wet spasm debauched our national capitol with more than a thousand beer joints, but the amber fluid of glaringly unconstitutional alcoholic content is spashing daily over the capitol building itself—with Congressmen and Senators who swore to defend the Constitution without mental reservation or purpose of evasion, rushing headlong to the spigots of beer like swine to their swill, saying in their Bachannalian eagerness and shocking irreverence: "To hell with the Constitution: WE WANT BEER!"

Such men, whose wanton defiance of law and decency makes a "scrap of paper" out of that part of the Constitution, that was wrapped in prayer

and enacted by due governmental process—yea, that was carried into the Constitution by the most overwhelming majority that ever carried an amendment into our organic law—these lawmakers, I say, will have no right to complain if the Red Flag of Communism plants its dirty defiance on the plaza where Presidents take the oath of office, and shakes its Soviet fist at the regnant glory of the Stars and Stripes!

When lawmakers become lawbreakers, and like Belshazzar and "a thousand of his lords," drink forbidden wine in holy vessels from, and in, the very Temple of God, they are opening the gates through which the army of destruction may march any day with the banner of anarchy and the slogans of death.

"*Mene, Mene, Tekel, Upharsin,*" written by the hand of God on the Babylonian wall, making kings and lords quake and tremble amid their drunken revelry, will soon be written upon the most beautiful Capitol Dome in all the world unless these drinking, lawbreaking lawmakers are scourged from our outraged temple of Patriotism, even as Christ scourged the irreverent money changers from the temple in Jerusalem.

—From the Defender.

The above article may be a little plain, but we believe it is the truth. It expresses our sentiments; so we are passing it on.—The Editor.

**"Faith Without Works is Dead"**  
(James 2:20)

It is a very important subject, that was spoken by the apostle James about A. D. 60, and James knew what he was talking about. James is or was a man of few words, but takes in a wide scope.

Some people may think that because he said to the twelve tribes (James 1:1), that it was just to the Jews; and the book of James is not to us today. If that is the case, we had as well tear out that

book, for we have no use for it. But I say that we are a part of one of the tribes; and we came in under the tribe of Judah, for the Jews were broken off that we might be grafted in and become partakers of the tame olive tree (Romans 11:17-24).

Now back to the text: "Faith without works is dead." I guess most everybody has some faith of some kind, but you know what we mean when we say, "Faith." The thing we need most today is more faith and a lot more works, "For as the body without the Spirit is dead, so faith without works is dead" (James 2:26). You take the body and let the spirit depart and it is dead, no good, but to be put under the sod, and that is where a lot of faith is going because it has no works. Faith is the substance of things hoped for, our belief; and works is something that is to be done. Did you all know that there is a lot of work to be done now for God? A sinner may come to God and believe on Him, and without works God will not save, because God has commanded all to repent—some works. Then after he is converted, God has commanded him to be baptized—some more works. And some people wont be buried with Him in the water, and that work is to represent the burial and resurrection of Christ. Now if we doubt that, we had as well quit, because if Christ had not risen, our faith would be in vain. There are people who never have done any work for the Lord; but they say, "O I was converted a long time ago, but never was baptized, never united with any church, never wash the saints' feet, nor take the Lord's Supper, never helped any one that was in need, nor ever say anything to a sinner about where he will spend eternity. "Faith without works is dead."

I don't know what Jesus will say to them when we are called to stand before Him at Judgment, nor what kind of a reward they expect. When the Bible says that we will be rewarded according to our works, if we don't do any works, we will not be rewarded. Now we must have faith with our works, for I read where it says that whatever is done without faith is sin; so we can't be saved by works alone. If we try to get

to heaven on our works alone, it is sin. So it takes both faith and works to land us safely on the other side. So, "Faith without works is dead."

Well I want to tell you all about our meeting at Buffalo church, which I am trying to pastor. We went to our appointment May 20th. The Lord met with us on Saturday night, and Sunday at noon, we went to the river and I baptized three (3), one of which was my little eleven year old girl, and afternoon we took the Lord's Supper and washed the saints' feet, and my little girl was in that. The good Lord sure did pour us all out a blessing. About thirty Christians washed feet. It sure was a real day for us all. There are some good people at Buffalo who have stood by me and helped fight the devil who has tried hard to tear up the good work there; but he can't do it as long as the Christians stay together. The thing that hurts is when the devil gets one of God's children to line up with him. Let us all stay together and make the devil get one of his own men when he wants to pull a big stunt. You know as long as the sheep stay together, the wolf can't get a sheep, because he wont go into the midst of the sheep to get one, but if he can play around the edge and tempt them until one of the sheep starts to run, then he grabs him.

I have started to pastor the Pleasant Ridge church, near Urbana. There are sure a lot of good people down there. We are planning to start a meeting there in August and they are talking and making ready now for the meeting. You know it looks good to me for people to want a meeting and get ready and talk about it, and pray a revival down. I sure hope to see lots of people saved in that meeting. Pray for us.

Yours for the cause,

Elder Walter E. George,  
1520 W. Atlantic, Springfield, Mo.

### THE LOVE OF GOD

By Lenna Butler

"God is love" (1 John 4:16). How great is God's love for the world? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John

3:16). God has manifested his love toward us, that he was willing to send his only Son into the world, that we might live through Him. "God delighteth in mercy" (1 John 4:9). "Who is a God like unto Thee, that pardoneth iniquity, and passeth by thy transgressions? He restraineth not his anger forever."

He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the just.

"He that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him" (John 14:21).

We may know that we are sons of God, if we are led by his Spirit. "The Spirit itself beareth witness with our spirit, that we are the children of God." The love is supplied to the believers, because "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." If God so loved us, we ought to love one another, we should serve others just as Christ has served us. He laid down His life for us, and we should lay down our lives for others. "And walk in love, as Christ also hath loved us, and has given himself for us an offering and a sacrifice to God for a sweet savour."

What is God's love able to do for his children? "Nevertheless the Lord thy God would not harken unto Balaam; but the Lord thy God turned a curse into a blessing unto thee, because the Lord thy God loved thee" (Deut. 23:5).

The saints forever ascribe praise "unto him that loved us; and washed us from our sins in his own blood;...to him be glory forever" (Rev. 1:5, 6).

There is a wideness in God's mercy,  
Like the wideness of the sea;  
There's a kindness in His justice,  
Which is more than liberty.

There is welcome for the sinner,  
And more grace for the good;  
There is mercy with the Savior,  
There is healing in His blood.

For the love of God is broader  
Than the measure of man's mind,  
And the heart of the Eternal  
Is more wonderfully kind.

If our love were but more simple,  
We should take Him at His word;  
And our lives should be all sunshine,  
In the sweetness of our Lord.

## THE FREE WILL BAPTIST GEM

Organ of

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

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## THE KINGDOM OF HEAVEN

By the Editor

The Kingdom of Heaven is peculiar to Matthew's Gospel, the term or name is not found elsewhere in Scripture. It is, perhaps, called the Kingdom of Heaven because it is ruled from Heaven, the King is in Heaven. When Christ comes back to earth to rule and reign the Kingdom of Heaven will become the Kingdom of Christ (Rev. 11:15). Some people consider the kingdom of heaven and the church as one and the same. If the visible church is meant they are not far wrong, but if the true church is meant, I think they are wrong, for the church a separate thing, yet the (true) church is for most part within the kingdom of heaven. The Old Testament prophets saw Jesus coming in humiliation and in power and glory, all in one blended vision, as in Isaiah 61:1, 2, but they did not see this age in which the kingdom of heaven and the church grow and develop (Matt. 13:17; Luke 10:24).

The kingdom of heaven was announced, as at hand, by John the Baptist (Matt. 3:2); by Jesus (Matt. 4:17); by the disciples (Matt. 10:7). Jesus went about preaching; the gospel of the kingdom (Matt. 4:23; 9:35); His disciples preached it; and many that came after them have also preached it (Matt. 28:19-20; Heb. 2:3).

Abraham, Isaac and Jacob are in the kingdom of heaven, and many that come to sit with them (Matt. 8:11).

The keys of the kingdom of heaven were given to Peter (Matt. 16:19), and to all the apostles. Whatever this means, I am sure that the Catholics are far wrong in their interpretation and consequent practice, when their priests sit in Peter's seat. Peter used the keys at Pentecost to open the door of opportunity to the Jews (Acts 2), and at the house of Cornelius when he opened the door of opportunity to the Gentiles (Acts 10). God has set before us an open door, which no man can shut (Rev. 3:7); enter while you may. This is the way into the Church.

Men can shut the door to the kingdom of heaven, and woe is pronounced upon such as do it (Matt. 23:13).

We see then that men admit members to the kingdom; but membership in the true church is by election or choice of God, according to the knowledge of God, and is wholly apart from human merit, it is by grace (1 Peter 1:2; John 15:16). Make sure of your election (2 Peter 1:10).

In chapters 5, 6, and 7 of Matthew's gospel Jesus gives what we call the "Sermon on the Mount," it is the Constitution of the kingdom of heaven; and every professing Christian should study it carefully.

In the 13th chapter of Matthew we have seven parables, called the mysteries of the kingdom of heaven (v.11). The kingdom depends for its increase or growth upon the sowing of the good seed, which produces children of the kingdom. The sower of the good seed is the Son of man. (v.37); the field is the world (v. 38); the enemy sows tares (v. 38, 39).

This article is but an introduction to a study of the seven parables of Matthew XIII. It is our intention to write an article on each of the seven parables; so you may look for an article on the "Parable of the Sower" next month. I realize that some of you may not agree with some of my views, as I state them; but let a study of the Word decide what is the truth. The Gospel of Matthew is for this age; let us study it together. Don't take my word nor any one else's word for the truth, but use your Bibles, and read the Scriptures I give with each article.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

Niangua, Missouri, June 23, 1933.

Dear Gem Family:

You will see by this letter that I am back in Missouri again, I reached Niangua this morning, after being away almost 5 weeks. Had a wonderful trip and visit with loved ones. We were two weeks going down, as we stopped at several places and preached.

We were in Purdy the first night and had a wonderful service and met the friends we had just been with during the meeting. God bless the dear people of Purdy.

Then we went to Monett for a service, which we enjoyed very much. Bro. Allred has such a precious people to work with; God bless them.

We then went to Tulsa, Okla. for a service with Bro. Bingham and his dear people. We can truly say that Bro. Bingham has a live church, and we were glad to meet them once more. We had a precious visit in the home of the dear pastor; God bless him and his family.

We then visited our Drumright church, where Bro. Rogers is pastor, we just say Bert and Mary, for they seem like our own dear children; God bless them. We had two wonderful services with them and the dear church. We can't mention all the loved ones there, for they are too many.

We also attended the quarterly meeting at Vance Chapel, where Bro. Will Bean is pastor. We were truly glad to meet Bro. and Sister Bean again, and we want to say that we had a real Q. M. The old-time power came down and even numbers of men were shouting at one time. We never enjoyed a meeting better than this one. We met many of our dear preachers that we hadn't seen in some time. God bless our Okla. people.

Then, on Sunday morning, we drove over to Earlsboro and met Bro. Epperson and his people, and truly God was in that place and His power was felt all thru the services. We enjoyed being in Bro. and Sister Epperson's home very much, and also meeting the dear church people again.

We also visited the Tecumseh church where Bro. Claredy is pastor. The church is doing a splendid work under the leadership of this good pastor. It was like be-

ing at home again to be with the dear people of Tecumseh; God bless them. We had two good services and one precious mother was saved.

We made our last stop with Bro. O'Donnell and his dear people in Denison, Texas. We had only one service, but God blessed and His great love in our midst made it a real service. God bless Brother O'Donnell and his dear people.

We left after the service at Denison for my old home near Huntsville, Texas, and drove in just in time for breakfast. It was a happy meeting with our dear old mother and precious companion, brothers, and sisters. We forgot how tired we were. The time soon passed with a splendid visit. Eight precious souls were saved on the trip, so we feel we were well paid for our visit.

We found Mr. McAdams improved in health, but he is going to remain in Texas for a while yet, till he is able to be in the work again; still help me pray that he will soon be back in the field of service again.

Now Sunday school teachers, don't forget to help me in my mission work in the month of Aug. Each class see how much you can raise to go on the little coat.

God bless each one, is our prayer.

Yours for Jesus,

Lizzie McAdams.

Myrtle, Missouri, June 8, 1933.

Dear Editor and Gem Readers:

With God's help this beautiful morning, I will endeavor to say a few words.

I am still living on the hallelujah side of life and thank God for the good meeting we enjoyed Saturday night and Sunday. We had our communion service Sunday, and it was a feast of joy to me. Many will say that is done away with, but I thank God today that I don't feel that anything the blessed Lord has laid down in His precious word for His children to do is done away with. I feel that it is holding up the cross of Christ before the world. Things have changed, yes, a great change has taken place, but thank God His plan of salvation never changes. Jesus Christ is the same yesterday, today and forever. We can feast at Jesus' table all the time, if we are His children.

Truly His children can feast at His table, praise the Lord. The church oyster suppers, sauerkraut and pig roasts are sinful feasts of worldly pleasure, and have been devised by Satan to feed the craving of professed Christian people, but that cannot be digested by the sanctified child of God; but such things in the last days are causing many to go to sleep on the job. If Christ is really living in you, you are not asleep when He calls you for service. May the Lord hasten the day when many will repent of this dead, cold formality, and in sack cloth and ashes, and get back and be filled with the power of God, so the church will be able to carry on. O yes, the church of the living God is on the move, the Lord is at the front leading it on; how many will say, "Where He leads me I will follow, and not go to sleep when God calls?" Press your claim to the good things Jesus has provided, and pay the price whatever the cost.

I would rather suffer persecutions with the children of God than to enjoy the pleasures of sin for a season. I wish to thank God for grace to prevail in prayer, and what it has done for me as a mother of a large family. Many times the cares and burdens seemed almost unbearable, but as I cast my cares and burdens on the Lord He sustained me and gave me strength to press onward (Isa. 55:22). I have had some hard tests in this life of trust, but as I stood firm on God's word the enemy was defeated and the victory was mine. The blessings I received through these tests and standing firm for God made it worth while to press onward. Dear readers, God is no respecter of persons; what He does for me, He will do for all who will repent and forsake all sin (1 John 1:9). There is power in the blood and God requires nothing else.

I went to the altar in my childhood days and the Lord baptized with the Holy Ghost, thank God. I am so glad I am filled with the blessings of God; it gives us overcoming power in the last days. The blessings He gives me are too numerous and wonderful to explain, but I earnestly appeal to young people, especially of high school age, to taste and see that the Lord is good. God's power

and glory with you is a wonderful protection in the trying hours. If we ever have God dwelling in us, it will be because we yield unconditionally, that God may have full control of us all the days of our life, a continual living sacrifice, a pure, clean vessel for His use.

Many have come short of the glory of God, because they drew back when God wanted them to be a yielded instrument in His hand. Many a house that was swept and garnished, but was not turned over to God, that His Holy Spirit should have sole possession, has failed of the glory of God.

We are born into the world, and likewise we must be born into the kingdom of God in order to be saved. A born again person will not follow after the fashions of this world. When we are born again the Bible says we are "new creatures: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

Well, for fear this finds its way to the waste basket, I will close.

I have been through many trials,  
When my life seemed dull and gray;  
Then the mail would bring my paper  
And all care would flee away.

How I treasured up these papers,  
Gave them out with tender care,  
And for miles I've strewn the papers,  
Yes, I've left them everywhere.

Clean and pure and true you are,  
And you never came too late.  
You are full of cheer and love,  
And are free from strife and hate.

May God bless all the Gem readers,  
And the editor and wife.

—Mrs. M. B. Cockman.

## AS WE WENT TO NASHVILLE

Perhaps most all of the Gem readers have already heard or read about the General Conference which met at Nashville, Tennessee, June 14-16, 1933. Also about the Executive Board of the Co-operative General Association, with advisory members, meeting with them.

We met at Blue Eye, Mo. Monday morning, after some had driven all night to make connections, and left Blue Eye about the middle of the forenoon. Those going from there were Elders Winford Davis, B. F. Brown, Melvin Bingham, Ela Shahan and myself. We enjoyed every mile of the trip in spite of the tire trouble and the rain, in fact the rain made things more pleasant, because, if you remember, it had been awfully hot for the last few days before that, and the rain made it more comfortable.

Again on this trip, like the one we took last June down through Texas, we saw things that we had heard

about and read about in History and Geography, etc., but just took it all for some man's idea instead of facts; but when we saw them we believed. You see three of us were from Missouri (Show me).

There are several large streams of water between here and Nashville, including the Red, White, Mississippi, and Tennessee rivers, also the St. Francis river in Arkansas which had broken through or over its banks and levees and had flooded the land for several miles around it.

We saw strange trees along the rivers, some of which I had never heard of before, and had never seen anything like them. It proved again that God is wise beyond our understanding.

After a day of traveling, we reached Memphis, Tenn., where we spent the night. We continued our journey the next morning, reaching Nashville about 2:30 p. m. We were welcomed in the home of Bro. Welch, pastor of the Free Will Baptist church in which the General Conference met. There are three Free Will Baptist churches in Nashville, which are as nice as any churches there; also as good and loyal Free Will Baptist people as can be found anywhere.

We heard several wonderful messages from God's servants during the time we were there, and feel that the purpose of our going there was not in vain. Steps were taken to advance the move started at Bryan, Texas a year ago, in uniting the General Conference and the Co-operative General Association.

Bro. Davis and Bro. Shahan had to return to Mo. the next day after we arrived at Nashville for a funeral. This caused us all to feel sad, but, resigning to the will of God, we let Him lead and still feel that He knows best. Brothers G. W. Scott, Jr. and Selph Jones of Mo. were also present at the General Conference to help in the great undertaking of the merger.

Between services we visited many places of interest in and around the city. Among them were the State Capitol, tombs of James K. Polk and Andrew Jackson, the Hemitage, Radio station WMS, Memorial building, built in honor of those who have helped to make Tennessee what it is.

The thing which was most difficult on the whole journey was at meal time, that is to find a place where they didn't sell beer. But we must say that in every town where we ate, we did find a place where they didn't sell beer, although sometimes we were compelled to look a long time before we found such a place. If we could not have found a place where they didn't sell it, we probably would have gotten awfully hungry, yet we were determined not to patronize beer joints.

There are many interesting things that could be told, but I'll not even try to tell it all, because, no doubt, others will write concerning our trip, and I'm sure you have read the July number of the Gem, of the things that were done concerning the merger. It is on page twelve under the heading

of "Announcements," if you haven't read it, do it now.

Let's keep on praying that the union may be a co-operation, and not merely a "getting together."

—Elder Noel Turner.

## AT THE BIBLE CONFERENCE of the International Federation of Christian Workers, held at Sulphur Springs, Arkansas, June 25th to July 9th, 1933.

For some time I had been planning to go to Sulphur Springs, Arkansas, that I might improve my health by drinking black sulphur water and taking a much needed rest; and when I heard of the Bible Conference, I planned to be there at that time.

Rev. J. Ellis Williams (Methodist), a former student of the John Brown School, and former pastor of the M. E. church at Purdy, came by on his way to the Conference and I went with him. We left Purdy about 6:30 on Tuesday morning, June 27th, and arrived at Sulphur Springs about 8:30. Former students were given free room and board; so during the two days that Bro. Williams was there, I was considered a guest. We had a room at the administration building of the Julia A. Brown School and ate our meals with the staff and the children of the school. Only about 60 boys and girls are there this summer, but it was interesting. After Bro. Williams left I rented a room and ate my meals wherever it pleased me.

The daily program of the Conference varied some from day to day, but services at the tabernacle started at 10:00, sometimes at 10:30, always with a spirited song service led by Loren Jones, with Mrs. Jones at the piano. Sometimes there were two speakers during the morning session and sometimes only one. We were sure to hear one or two of the three principal speakers during the morning session. These speakers were: John E. Brown of Siloam Springs, Ark., Dr. Walter Wilson of Kansas City, Mo., and David L. Cooper of Los Angeles, California, all of them very able speakers; their messages were wonderful.

2:30 p. m. was designated as John Brown School Hour, and some graduate of John Brown College at Siloam brought the message, but the weather got so hot that this service was discontinued.

A Vesper service, 7:00 to 7:45 p. m. was held each evening at the band stand in the park. Several different missionaries spoke at this service, and some really good sermons were delivered.—Every service was worth while.

The night service at the tabernacle started at 7:45 and was evangelistic. Either John E. Brown or Dr. Wilson delivered the message. And during the first week a like service was held at the John Brown College at Siloam Springs, and one of these two was the messenger. Bro. Williams and I attended services at Siloam on Wednesday night. They have a well equipped

school there, and during the regular school year, they have 400 or more students, but only about 200 are there this summer.

Many conversions were reported at Siloam Springs and there were at least 40 professions at the tabernacle.

There was much good singing, including solos, duets, quartets, which were numerous and excellent, then the chorus or congregational singing, led by Loren G. Jones, with Mrs. Jones at the piano, was just fine.

The attendance was good. At least twenty were present from California, including Dr. Cooper who spoke on prophecy, and the Loftus sisters whose singing was so much enjoyed. Many were there from different parts of Oklahoma, and Missouri and Arkansas had their quota, and other states were represented.

The Conference is decidedly Fundamental and Premillennial in character, not modernistic. It includes people of all Evangelical denominations, which maintain the fundamental doctrines of the Protestant faith, and are spiritually minded.

It was good to be there, and I want to go next year when the Conference meets at Sulphur Springs, Arkansas.

—The Editor.

### Quarterly Report of Sunday School Evangelists, Northeast Mo. Association of Free Will Baptist, Ending of Second Quarter, 1933.

We have at the present time in this Association, ten Sunday schools:

Name of school	Postoffice address
Stahl,	Stahl, Mo.
New Harmony, R. F. D., Greentop, Mo.	
Hazel Creek Union, R R, Novinger, Mo.	
Subblett,	Subblett, Mo.
Connelsville,	Connelsville, Mo.
Welcome Home,	R R, Stahl, Mo.
New Hope,	R R, Stahl, Mo.
Martinstown, R R,	Worthington, Mo.
Button,	R R, Livonia, Mo.
Bethel,	R R, Stahl, Mo.

#### ATTENDANCE

Our average weekly attendance for the ten schools, per school,	32
Weekly attendance of largest S.,	70
Weekly attendance of smallest S.,	26

The total quarterly attendance for ten schools combined was 4,619 plus.

The average collection for the ten schools, each school ..... 71 1-3c

Collection for all of the ten schools combined for the quarter totals \$85.24

Some schools failed to report their expenses for the quarter, but our largest school shows an expense of \$16.17, and our smallest school shows an expense of \$6.94, this would make an average of \$11.55½ per school

Only one school reported its Bible readings, which was 1,773 chapters.

A number of these schools are organized, and run from three classes for the smallest school, to seven classes for the largest school.

#### Kind of Literature used

Two schools use Free Will Baptist, one school uses the Holy Bible, and seven use David C. Cook.

We have only one church at the

present that has no Sunday school.

Miles traveled by S. S. evangelist, in S. S. work, from our last yearly meeting to this present time about 205

Amount of offering has been about \$11.05; amount accepted of this offering, about \$2.00.

The interest in the work is good.  
Chas. A. Phillips, S. S. Evangelist.

### TULSA, OKLAHOMA First Free Will Baptist Church

Tulsa, Okla., July 20, 1933.

Dear Readers of the Gem:

I will try to report our church work.

We have re-elected Bro. Melvin Bingham as our pastor for another year, by acclamation. This is Bro. Melvin's fourth year with us. He has done a wonderful work here, and our young preachers have launched out in the work of the Lord and are holding revivals and organizing churches at many places over the country.

Bro. Harry Staires was re-elected pastor at New Home, eight miles from Tulsa. He has held many revivals and organized two churches.

Sister Pruitt is holding a revival at Bixby and has had 34 conversions so far. Some people don't believe in women preaching, but I really know Sister Pruitt is a God called preacher, because you can really feel the power of God in her preaching.

Bro. O. H. Staires is helping Sister Pruitt in the revival. May God bless all the preachers that really preach God's word.

Our church is progressing nicely.

The Sunday school is gaining in attendance since the weather is cooler.

We are to entertain the County Singing Convention Sunday July 23rd. I sure love to read the reports of other churches, especially from Alton, Cave Spring and Norman, Mo., as they are the writer's old home place.

Our pastor attended the Conference at Nashville, Tennessee.

Bro. O. H. Staires was re-elected pastor of Davis church, about 30 miles from Tulsa. We have many young preachers called out of our church and we are really proud of them.

Your sister in Christ,

Mrs. John Staires, 924 N. Victor, Tulsa

## THE MESSAGE OF PSALM 2

By B. F. Brown

### PSALM 2

**WHY** do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee.  
8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings; be instructed, ye judges of the earth.  
11 Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

This Psalm, which is attributed to David as writer (Acts 4:25), is in four parts or divisions of three verses each. The psalm sets forth the futile hostility of men against God and His Anointed (vs. 1-3); God's determination to carry out His purpose (vs. 4-6); the establishment of the Messianic kingdom (vs. 7-9); the destruction of all who resist, and blessing to all who put their trust in Him. The psalm is prophecy as well as it is poetry, and its theme is a real person. The enemies are rebels, and the revolt is wide-spread, perhaps universal. The things set forth will, no doubt, have their fulfillment in Jesus Christ when He comes again at the end of this age, (not the end of the world).

In the first division (vs. 1-3), the Psalmist sees in prophetic vision, the peoples and nations, as banded rebels, in tumultuous assembly, designing against God and His Anointed (Jesus), determined to break the restraints of His government. Men may plot, and strive and fight against God to get away from Him, but it is all in vain: they can no more plot or fight themselves out of subjection to Jehovah and His Anointed than they can take a somersault into space and get away from the earth.

What the Psalmist-prophet saw greatly moved him, and he cried out, "Why? Why do the heathen rage, and the people imagine a vain thing?" or "for what reason" or "to what purpose do they rage and imagine a vain thing?" Such opposition, whether by communities or individuals, is vain. It is absurd that man should rise up against Him Whom it is blessed to accept as Lord and Master. The mystery is that the finite will of man should lift itself up and be willing to use its power (?) against the Infinite Will of God.

The Lord's Anointed here means Christ. Anointing, as an emblem of the gifts of the Holy Spirit, was conferred on prophets (Isa. 61:1); on priests (Ex. 30:30); and on kings (1 Sam. 10:1). Hence this title was well suited to Him who holds all these offices, by which title the Jews designated Jesus before His coming (Dan. 9:26). David was the Lord's anointed, but this prophecy is to be fulfilled in his greater son, Jesus the Christ. Perhaps the vision of the



prophet included our Lord's trial and crucifixion, but this prophecy awaits fulfillment at the end of this age.

Perhaps David saw, in prophetic vision, Communistic, Atheistic, Fascist meetings "assembled in counsel, and today they are a fact. Since I have read so much about the doings of such countries as Russia and Germany where the leaders are anti-God, I can imagine a man getting up in one of their "International, Atheistic, Anti-Christian, Religious-Political Conventions" and making a motion to break the bands of God and His Anointed asunder. Verily the kings of earth are taking counsel together—International Conventions are already being held. Schools are maintained which enroll young men and young women, and children by the million, and the teaching is anti-God and anti-Christ and anti-Christian. And this great enemy of God and His people is invading our own country. It is said that there are now in the United States seven million (7,000,000) of these enemies, organized. Right now I have before me a picture of Commander-in-Chief, Art J. Smith, and a company of his "Khaki Shirts" or American Fascists, with their hands raised in "a salute made famous by Europe's ultra-nationalistic organizations." They propose to "take over" the United States government. Yes, it is a dark picture: it stirred the prophet, should it not stir us?

In the first division (vs. 1-3), men speak and plan to make war on God, and the scene is on earth: but in this second division (vs. 4-6), God laughs, then speaks and declares His Son to be King. Verses 3 and 6 are parallels, the decree and purpose of the revolvers against God in verse 3 is answered by the sovereign word of God. The "I" of verse 6 is emphatic. On the one side is a world of rebels: on the other side is that majestic "I have set my King." The lower part of the picture is all eagerness and strained effort: the upper part is full of Divine calm. Filled with hatred, and busy with plots, the rebels hurry to strike the blow that they think will free them from all restraint from God and the Son—"He that sitteth in the heavens shall laugh." The plotting, scheming inhabitants of the earth are as grasshoppers to Him that sitteth calmly upon the circle of the earth (Isa. 40:22). The opposition of men who fight against God is so utterly groundless and hopeless as to be absurd: and God laughs in derision. But at the time God has determined His laughter will be turned into the utterance of His wrath. And when God's seeming silence and inaction shall flash into action, one movement will be enough to "vex" His enemies, and put them to disorderly flight. These plotters against God, some of which have already declared war on God, will come to battle and be destroyed. They will put forth all their modern equipment of warfare, and shoot at God with their great guns, but their great death dealing projectiles shall be as "paper wads:" for

God will "speak" with a "Rock" (Dan. 2:34). For God to speak is to act: for what He resolves to do, He will do (Psa. 33:9).

God has declared it: "Yet have I set my king upon my holy hill of Zion." The purpose here declared, when it shall be executed, will mean the utter overthrow of the governments, kingdoms and nations of the earth. This will be done before the setting up of Christ's kingdom here on earth (Rev. 11:15).

In the third division (vs. 7-9) another speaker is heard, the Anointed King who bears witness to Himself, and claims universal dominion by a Divine decree—"Thou art my son: this day have I begotten thee." His very Sonship is a relation involving His universal dominion. "This day have I begotten thee." Nathan's prophecy (2 Sam. 7:14) "he shall be my son," speaks of a succession of David's descendants, the throne of David to be "established for ever" (2 Sam. 7:17); and Jesus shall sit upon the throne of his father David and reign over the house of Jacob for ever (Luke 1:31-33). The day of His being "begotten" seems to be the day in which He was invested with royalty; it seems, then, that these words, "This day have I begotten thee," were fulfilled in the resurrection (Acts 13:33; Rom. 1:4).

It was not until after the resurrection that Jesus said, "All power is given unto me." God's gift to Christ is universal dominion, not because He is essentially divine, but because of His suffering and sacrifice; "The Captain of our salvation was made perfect by the things which He suffered." Christ's rule is the rule of God in Him; and whosoever trusts, loves, and obeys Him, trusts, loves, and obeys God in Him.

The hopes of the rebels who oppose the power and rule of God and His Anointed shall be overthrown. The Divine voice proclaims victory over opposition and destruction of the opposers. The sceptre is of iron, though the hand that holds it once grasped the reed. The rebels shall be broken in pieces like a potter's vessel, which will mean utter destruction, for the potter's vessel once broken to pieces can never be mended. When the stone cut out without hands shall dash against these nations that rage against God, they shall be utterly destroyed, not annihilated, but for ever banished from the presence of God into darkness and torment.

We have listened to three voices, and now, in verses 10 to 12, the writer speaks in solemn exhortation. He virtually says, "Since these things are so: Serve the Lord with fear, and rejoice with trembling." The kings and others who have been leaders in the rebellion should be examples of renitent submission, with fear for His terrible judgments, and with trust in His mercy, and acknowledge the authority of the Son. To oppose Him is to perish suddenly and hopelessly from the way. The maddest thing a man can do is to shut his eyes against

the words of God and refuse to be instructed by them. Men still cherish opposition against Christ in their hearts, and manifest it in their lives. Their utter ruin without trust in God and His Anointed is sure: while happiness in His favor is sure to all who trust Him.

## MONETT, MISSOURI, July 24th.

Dear Readers of the Gem:

I was asked by our pastor to send in the proceedings of the Monett Free Will Baptist church meeting, which was called Thursday night, July 20th. after our weekly prayer meeting.

A motion was made and seconded and sustained to re-elect Elder O. T. Allred as pastor; Mrs. Marie Atwell church clerk; and Mrs. Myrtle Alaya treasurer, by acclamation.

Delegates to the Association were nominated and elected as follows: Eddie Jones, Mrs. Glenna Fitzgerald, Mrs. Etta Fredrick, Mrs. Frances Weston, Mrs. Bertha Hunt, with the understanding that, if it was impossible for them to attend, they should appoint some one to go in their place.

The meeting adjourned in order.

Pray for us.

Mrs. Marie Atwell, Church Clerk.

## WHAT THE SALOON MAN THOUGHT OF HIS BUSINESS

by J. M. Daughy

If the saloon ever returns to the United States, it will be because a part of the church members of this nation favor the liquor traffic. Most of the church members who favor the licensed saloon, have been deceived by the liquor interests of this country. This is especially true of the young Christians. It is to inform these deluded Christians that I and others have been writing prohibition articles for the Gem. I would prefer to write about something more inspiring, but we have this awful liquor curse to deal with at present. I suppose Moses would rather have discussed something more pleasant than serpents, as is related in the 21st chapter of Numbers, but the snakes were in the camp biting people by the score. Something had to be done; so Moses made a brazen serpent and put it upon a pole in the midst of the camp, and all those who had been bitten by the poisonous snakes, looked upon the brass snake and were healed. So we that have seen the effect of the licensed saloon must hold the saloon, with its awfulness up before the people, that they may behold and be healed of any desire for the return of legalized liquor.

In this article, I want to tell what some of the saloon men said about their own business.

My father met Bill—one of his boyhood friends one day. Father had not seen this friend since he was a boy, and he said, "Bill, what business are you in." and Bill replied, "Milt, I am

*Continued on page ten*

**MOUNTAIN GROVE, MISSOURI**

To the Gem Family:

I will give a report of my work for the Master.

I am trying to pastor four churches, and we are getting along fine with all of them. But as you read this, don't think it is because I am the pastor.

The Mountain Grove church has three ordained ministers belonging to it. One of them is a teacher in the Sunday school, and another one's wife is superintendent of the Sunday school, and all the classes have good Christian teachers. Another one of these ministers is song leader, and all take active part in all the work, and we have the finest group of young people and a real good league. I have been the pastor at Mountain Grove for four years, but I am planning on giving the work there to some one else. The church has all agreed on the election of Bro. Lauber, a fine young man from Douglas county, and they are planning on full time; and I am hoping that the new pastor will be able to lead them to a greater experience in the Lord than I have been able to do.

The Oak Grove church No. 2 is a fine little church, about eight miles north of Cabool, Mo. It has one licensed minister and a young man just starting out in the ministerial work, that hasn't been licensed yet, and both of these brothers are lots of help in the church. This church has a good Sunday school, with a fine young man as superintendent. We don't have any league at this church.

Wolf Creek church is one of the oldest churches in Union Association, and I suspect has had as many hard knocks as any of our churches, but it is still moving on for the Master. It also has two or three young ministers and they are lots of help. Bro. Lewis Moody is Sunday school superintendent, always there on time.

Pleasant Ridge church, better known as Ashley, is as fine a people as I ever worked with. It also has two ministers, Bro. Claud Smith and a young man just starting out, by the name of Owens. Bro. Smith is teacher of the adult class, and in fact I don't think we could get a better group of teachers than we have at Pleasant Ridge church serving the six classes of the school. If you knew these people as I do, you could understand better why I said we were getting along fine, not just because I am the pastor, but because the people have a mind to work.

We sure did have a fine trip to Nashville, Tennessee. Bro. Welch sure has a fine church there where the Conference was held, and some as fine people as I ever met anywhere. I never will forget the good home that was my home while I was there, but best of all was the work that was done there. The East and the West coming together into one great body surely will mean much to the Free Will Baptist denomination.

I am looking forward to our State Association in October, and expecting great things of the Lord.

Geo. W. Scott, Jr.

**FORT SMITH, ARKANSAS**

Dear Readers of the Gem:

Will try to give a report of the three week's revival held at the First Free Will Baptist church here, by the moderator, Elder E. W. Simpkins.

During this three week's meeting we saw 36 souls born and reclaimed into the kingdom of Jesus Christ. This was a real feast of the gospel, and all who attended were greatly helped by such messages as were brought forth from the pulpit.

These 36 went down upon their knees at the altar and there prayed unto their Maker until they could stand and say, "I know that my Redeemer liveth." Some came up with a real heart felt shout of triumph over sin, not only the new jewels of Jesus Christ shouted, but several of the ones who have been on the road that leads home for some time enjoyed a real shouting experience.

But as all good things have to come to an end, it was with sorrowing hearts that we witnessed a large number rebel and stiffen their necks, close their ears, and say, "No" to the Lord Jesus Christ. This one of the saddest things about a revival, when the summer is gone and the harvest is passed, to see young and old rebel and say, "No" to all pleadings.

Thirty will have met the water baptism command by the time this reaches you. There were 25 additions to the church.

Any church is very fortunate to have as a moderator a man anywhere near the man Bro. Simpkins is—Not boastful, but fearless, not proud, but humble, not boasting, but firm in his stand for the Savior, in other words, a real man of God seven days a week.

We have a live Sunday school with an attendance better than a hundred average, 133 high mark for this quarter so far. The teachers take a real interest in their classes and each member is striving for a better prepared lesson.

We have a ladies' society which any church could be proud of, although not the largest possibly, but they are doing a real work for the Master, there being only 28 enrolled as members, but they are gaining at almost every meeting. They meet every Thursday evening, read a chapter from the Bible, sing some songs, transact such business as comes before the meeting and then dismiss by repeating the Lord's prayer.

On Monday night we have cottage prayer meeting in which much good is being done, as it reaches into the homes where often you cannot get some member of that family to attend church.

The yearly conference of our Association will meet here in September of this year and we are looking for a large delegation and a real feast of the Gospel.

Here is extended unto and all of the Gem family our best wishes and hoping soon to be able to send a list of new subscribers to the Gem.

Bro. Simpkins and I will start a revival at old Concord church on the

16th and do not know how long it will last, possibly until the fifth Sunday meeting at Lone Elm church, near Rudy, Ark., and maybe longer, that is for God to decide when it will close.

We ask an interest in your prayers.

Respectfully yours,

Elder Ray Purdom.

**BIBLE SCHOOL TO OPEN**

Hilton, Ga., July 25, 1933.

Dear Brother Brown:

Please give this publication as a means for advertisement of the opening of ZION BIBLE SCHOOL, Blakely, Georgia, September 25, 1933.

The school will offer courses in Bible, Theology, Homiletics, English Composition, Christian Education and music, together with such courses as are justifiable.

The school is located where rigid economy can be practiced and the cost is comparatively low.

Too, the school seeks to practice such rules as are practicable to the enhancement of Christian character and moral aptitude.

The use of tobacco and smoking of cigarettes are forbidden, and this rule must not be abused.

Every effort to promote and stimulate the ideals of Christ are practiced for the welfare and development of all phases of Christian fortitude, and to create the highest degree of Christian fellowship and the righteousness of Christ.

Any seeking Christian education as a means to better equipage for the Christian ministry and Christian work may write to the principal, Rev. T. B. Mellette, Hilton Ga.

May you do this and oblige those who are sacrificing for the cause of of Christ and the Free Will Baptist church.

Yours in Jesus' name,

Rev. T. B. Mellette.

**THE HARVEST**

By Mrs. I. B. Leonard

Lo, the harvest fields are whitening,  
Over hill and plain;  
Who'll go forth with sickle gleaming,  
To gather in God's grain?  
Lo, the fields are waving brightly,  
The Master calls again;  
Go ye forth today and labor,  
In the golden grain.

Hear the reapers as they labor  
In God's harvest field,  
Chanting tunes of joyful measure,  
And the sickle wield;  
Gleaners, haste, the night is coming;  
Let the work be done,  
Then you'll come with sheaves rejoicing.

To God's harvest home.

Go ye forth, ye Gospel workers,  
Souls are out in sin;  
Brother, sister, fellow worker,  
Bring the dear ones in;  
God wills not that any perish,  
Hear Him call again,  
Precious souls are my dear harvest,  
And my golden grain.



## F. W. B. LEAGUE REPORTS

### MONETT LEAGUE REPORT

Dear League Workers:

I come with a report from our league at last. I love to read the league reports, in fact the whole Gem paper. We have a good league and think it worthy of mention in our paper—just neglected to send in a report.

We had a good attendance last Sunday, and elected officers as follows:

President,	Mrs. O. T. Allred,
Vice President,	Ben Hunt,
Sec.-Treas.,	Grechen McDumer,
Group Captain,	Mrs. Ben Hunt,
Group Captain,	Mrs. Ella Atwell,
Quiz Leader,	W. K. Weston,
Quiz Leader,	Mrs. Oma Metcalf,
Intermediate Sponsor,	Mrs. Myrtle Alyea
Junior Sponsor,	Margret Metcalf,
Present—Seniors .....	25
Intermediate .....	10
Junior .....	10

We officers ask an interest in your prayers, that we may do our work as the Lord would have us to do it.

### BLUE EYE LEAGUE REPORT

It has been some time since a report of our league has been made, however we are still at work in God's vineyard.

We have had a greater interest among the league members this quarter than for some time. Several new members have joined, which shows we are making some headway. We are now near the close of another quarter. I wonder how many leaguers can say, "I have done my best in promoting this great work during the last three months." If we have, then we have been blessed; if we have shirked our duty and taken this matter lightly, then we have missed a great blessing.

Dear leaguers, if we are not as interested in the work as we should be, then let us resolve anew to make a better worker in the future. Remember that our league is an important part of the church, and it is necessary that it be carried on. It is the training school for our young people. Our leaguers of today will be the ministers, teachers, and religious instructors of tomorrow. Our training in youth determines our later life. There is not a true leaguer that does not dream of a future life spent in service to better mankind. Oh, that we might realize anew the importance of our leagues!

My prayer is that God will make our leagues what He would have them be, and that our leaguers might be loyal and true to the great work we are doing.

Volza Dodgen, Reporter.

### Martinstown League Report

Dear Readers of the Gem:

Our officers are:

President,	Harry Jones,
Vice President,	Marie Hodges,
Sec.-Treas.,	Ruby Leonard,

We have received one new member

into our league since the quarterly meeting at New Harmony.

Our league is doing very well, with an average attendance of 10 to 15.

We are still using the Bible as our literature. Beginning with the first chapter of St. Matthew, we have covered 22 chapters since our league was organized in November, and only five meetings have been postponed during that time.

I am glad to hear that other leagues are prospering too. I only hope that we may work diligently for our Master, that He may say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Let us never be discouraged, but ask for strength to keep working for a better goal.

Ruby Leonard, Sec.-Treas.

### Martinstown, Mo., June 29, 1933.

Dear Brothers and Sisters of the Gem Family: Greetings (Phil. 1:2).

I enjoy reading the letters and articles written by the different members of our great League of workers. I am so rejoiced to see the young people come out and organize a league of Bible readers and realize the great good that will be done for the cause of Christ. But why just a young people's league? Why not a Senior League that will embrace every Christian in the land? Just because we have passed the center mile stone of life, why should we lay down the armor of God? We should be more ready to do battle for our King. Those that have reached the mountain top and can view more clearly that Celestial city just beyond the vale should take heart and press on with greater determination to win the crown that is laid up for us at the end of the race. So let's consecrate our lives anew to the service of God and try to help the young league workers in every way possible.

When we look back and see the dear old soldiers that cleared the way and held the ranks till, one by one, could take their places, it should stir us up to keep a strong front, that the brave young leaguers will find everything in order when they are called to take our place to do battle for the great cause of Christianity.

Mrs. I. B. Leonard.

## HOME MISSION

### HOME MISSION REPORT

Monett, Mo., July 1, 1933.

Dear Readers of the Gem:

We, the Free Will Baptist Home Mission, are a small band of workers for the Lord; but, oh, how we enjoy our work! We receive many blessings. Our hearts are made sad when we go into the homes and see the sick, but as we hold our services and give them encouraging words, and hold Christ up for them; what a blessing we receive from the Lord, as well as the sick, for we feel His presence in our midst. Oh, how wonderful it is! We

are more than repaid for the time we sacrifice. Your know, the more we sacrifice, the more blessing we receive. Sometimes we leave them shouting the praises of God. Oh, why doesn't it pay to work for our Master, and receive a wonderful blessing? If you haven't tried this home mission work, try it; for the Lord has a blessing for you.

We held the last Friday in each month to visit the sick. Some can hardly wait for the time, and don't see why we can't come oftener. We closed our 2nd quarterly meeting on Friday, June 30th, visited six homes, making a total of 24 visits. We have had our good pastor, Eld. O. T. Allred, with us on most of the calls we have made. God bless him and his family, is our prayer. When we make the visits we dress in our white uniforms and wear our badges. I love our work and little church, and wish I could do more for the Lord—I just want to be faithful to the end.

"For mine eyes shall be upon the faithful of the land, that they may dwell with me . . . he that walketh in the perfect way, he shall serve me."

I am asking an interest in the prayers of all God's children, that we may continue in His work and grow in grace.

A sister in Christ,  
Myrtle Alyea.

### REPORT OF MISSION CIRCLE No. 1

Monett, Mo., July 1, 1933.

Dear Mission Workers:

I will send in a report for our little circle, I say little, for we are a small group, not very large in number, as some have moved away. We are very sorry to lose them from our circle. I am praying that they will continue in the Lord's work where they are, for the Lord needs faithful workers everywhere.

We held our last quarterly meeting at Mrs. Belle Swandts, and enjoyed the afternoon very much. We have not made so very much in the way of finance during the quarter, but hope to do more in the future.

We enjoyed dear Mrs. McAdams' sermons and are looking forward to the time when she can be with us again. We went with the Gospel team a few times to help do our little bit in trying to carry the Gospel to others.

"Men do not light a candle and put it under a bushel, but on a candle stick: and it giveth light unto all that are in the house." "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

I love to work for the Lord, don't you? I have no desire for worldly things, for they soon pass away, but God's word shall not pass away. We shall have eternal life, if we serve the Lord, and we can not serve two masters.

I must stop, for my report is too long, but I could keep on writing: I enjoy it; so begging your forgiveness, I will try and come again.

Yours in Christ,  
Mrs. Myrtle Alyea.

## OBITUARY

**HEMPHILL**—George Hemphill, son of Henry Hemphill and Albie Ricketts Hemphill, both deceased, was born June 14, 1912, near Purdy, Mo., and died June 12, 1933, within two days of his 21st birth anniversary. George had been afflicted with Diabetes most of his life and this, with other complications, was the cause of his passing.

While living with his Uncle James Hemphill he was converted in a meeting held by Rev. Irl Cox at Cedar Bluff school house.

He was a favorite with both young and old at the I. O. O. F. Hospital where he spent the last seven years of his life, and they would not release the body for shipment here until they held appropriate funeral services, conducted by Rev. Perry P. Taylor of the Liberty, Mo. Methodist church, assisted by the children of the home.

He was a member in good standing in Purdy Odd Fellow Lodge No. 454, which body, assisted by members of other local lodges, had charge of the services after the sermon at the Christian church, and his body was laid to rest by the side of his father in Purdy cemetery. His mother is buried at Caldwell, Idaho.

He leaves two brothers, Carl Hemphill of Portland, Oregon, who could not come to the funeral, and Clarence Hemphill of Boise, Idaho, who was here for the rites. Also a number of uncles, aunts, cousins, and a host of other relatives and friends to mourn his passing.

Funeral services were conducted by Elder Winford Davis in the Christian church of Purdy, Blankenship Undertaking Company in charge.

**In Loving Memory of my dear Mother, Mrs. Ella Brown, who passed away one year ago today, July 27th.**

Just one year ago today,

My dear mother passed away;  
Oh, how we miss her, none can tell!  
But we had to say farewell.

She is gone, but not forgotten,  
In a lonely grave she lies,  
More and more each day we miss her.  
Friends may think the wound is healed,

But they little know the sorrow  
That lies in our hearts concealed.

Our loving thoughts will always linger  
Round the grave where you are laid,  
So just rest on dear mama,  
You are safe in heaven's bower,  
And the day when we will meet you  
Grows nearer every hour.

Sadly missed by  
Mrs. Dora Mead and Family.

**In Memory of Aunt Mary Boyer who passed away April 24, 1933.**

Aunt Mary left us all so lonely,

When she took her flight to stay,  
With the Savior in His glory,  
There to live from day to day.

We shall miss her kindly presence,  
As we journey down through life,  
But we all must share this passing  
From this world of toil and strife.

In the Savior's bosom resting;  
We know Aunt Mary's there,  
Receiving the rich blessings  
That He said we all might share.

We owe so much to mothers  
For their tender loving care;  
May we live a life of satisfaction,  
That we all might meet her there.  
—By Ruby Brown.

**NEWCOMER**—Jacob Leroy Newcomer, son of Jacob and Emma Newcomer, was born in Adair county, Mo., March 31, 1888, and departed this life at Macon Sanitarium July 5, 1933, being at the time of his departure, forty-five years old.

He was united in marriage to Florence Briddle, in 1914. To this union two children were born, Kenneth and Hazel, both at home.

He was converted in 1909 and united with the Free Will Baptist church at Hazle Creek Union, and was a faithful member until death.

He leaves to mourn his departure his devoted wife, two children, mother, two sisters, six brothers, and a host of friends. His wife and children have surely lost a devoted husband and father, the community a faithful neighbor, and the church a devoted worker. He was loved by all.

Funeral conducted by Elder S. H. Marcum, Greentop, Mo. Text, "He has fought a good fight; he has finished his course; he has kept the faith."

### WHAT THE SALOON MAN THOUGHT OF HIS BUSINESS

*Continued from page seven*

in the worst business in the world, I am a saloon keeper."

A good woman of my home town once asked a saloon keeper if he wanted his daughter to marry a saloon man, and he said, "No, I would rather lose my right arm!"

A bartender of a certain college town in Missouri during saloon days told the following incident: A college student had been frequenting the saloon with a bunch of associates and treating them very generously by paying for the drinks. The bartender had become curious to know if the young man was extremely wealthy. One day the liberal young man came in alone and ordered a drink. As he paid for the drink, he dropped a letter and passed out of the saloon. The bartender picked up the letter. It read as follows:

Dear John:

Your father has sent you all the money he has, and I have sold my last bunch of chickens, and I am sending you the money. Make it go as far as you can.

With love,

Mother.

One of my class mates in college failed to come to class for some time. One day I met him on the street, and I said, "Hecker, why haven't you been coming to class?" He replied, "Doughty, I am all down and out. I got a job tending bar, and then I got to getting drunk, and the boss fired me."

Brother, sister, did you ever hear of a groceryman dismissing a clerk for buying and eating groceries from his store?

Nearly all saloon men were ashamed of their business; they had shades in the windows to keep people from seeing in. Is this not in contrast to the merchant who wants people to see his goods and see that many people are frequenting his store?

The good women of my home town used to hold prayer meetings in the saloons and talk with the saloon keepers and try to show them that their business was wrong. Most of these liquor men would reply, "We have a legal business."

The awfulness of our government going into partnership with the liquor business and making it legal! Is it right to license that which is wrong? Would Christ license a saloon?

### RISE OF THE FREEWILL BAPTISTS

*By the Rev. B. M. Briggs*

**EDITOR'S NOTE**—This article is copied from the "Morning Star," published at Boston, Mass., dated June 20, 1901.

He who loves to study the pages of history is not satisfied with the mere record of events. He wants to know the causes that originated the conditions, and to become familiar with the modifying circumstances. To know the history of his country he must understand the principles that underlie the great social and political fabric. He needs to know how certain causes, secret and unknown to the casual observer, were touched, and the events of history produced. Treating of the rise of the Free Baptists I must pay heed to this desire. The history of the Free Baptists does not properly begin with the life of Benjamin Randall, nor with the church at New Durham, but with the life of the Church of Jesus Christ in the world. The questions often arise: Why so many denominations? Is it not harmful to the cause of Christ in the world? Should there not be a union of all sects, and form one universal church in the world? These, with many other questions are worthy of careful consideration. There is but one Church. It is not found in one, but in all sects and denominations. Wherever truth is deposited there we find the Church of Christ, whether organized or not.

It may be well to listen to one of whom Dr. Channing says that he was "endowed with gifts of the soul which have been imparted to few of our race; and conscious of having consecrated them to God and mankind, he rose without effort or affectation to the style of an apostle." John Milton

said: "Truth came once into the world, perfect in shape, glorious to behold. But a wicked race of deceivers arose and took Truth, hewed her into a thousand pieces, and scattered them to the four winds. Ever since, the sad friends of Truth have been gathering up Truth, limb by limb, piece by piece, and still all have not been found; and we shall never find them all till the Master's second coming. He shall gather all together, every joint and member, and shall mold them into an immortal feature of loveliness and beauty." Truth is in the world today, in this fragmentary condition. Each church, sect, or denomination is the custodian of some portion of the truth of God, and will be held responsible for its care and safety. So it seems to me that, instead of the several churches, sects, and denominations being antagonistic to one another, they are instruments, under God, for the preservation of truth until it shall please God to gather the fragments of truth into one beautiful whole.

The light we have gained was not given to be gazed upon, but by it we are to gain more light and discover things now more remote from our knowledge. We may perpetually complain of schisms and sects, and regard only ours to be the custodian of truth, and so hinder in a measure the uniting of the dis severed pieces still wanting in the body of truth. To be still searching what we know not by what we know, still closing up truth to truth as we find it, is the Golden Rule in theology and wakes up the best harmony in the church.

Schisms or divisions may occur in a true church as well as in a false one. If there be a diversity of opinions, there need not be a breaking of the communion. All sects agree upon points enough for a communion; keeping opinions not destructive to faith to themselves. The Pharisees and Sadducees were two sects. Yet both met in the common worship of God at Jerusalem. But now the Papist will in anger demand, "What! are not Lutherans, Calvinists, Anabaptists, Socinians, Arminians, are not they heretics?"

I can only answer, All these have some errors, but they are not heretics. Heresy is in the will and choice of man against Scripture. Error is against the will, is a misunderstanding of Scripture after all sincere endeavor to rightly understand it. One anciently said, "Err I may, but a heretic I will not be." It is human to err, and no man is perfect and infallible on earth. The Lutheran holds to consubstantiation. An error, but not "mortal." The Calvinist holds to predestination and makes God the author of sin; with no dishonorable thought of God, but over zealously asserting his absolute power. The Anabaptist is accused of denying infants their right to baptism, but they say that they deny only what Scripture itself denies them. The Arian and Socinian are charged with disputing the Trinity, but they affirm belief in the Scriptures regarding the Father, Son, and Holy Ghost.

The Arminian is condemned for setting up free will against free grace; but he grounds himself legally and firmly on Scripture only. But God, having made no man infallible, hath pardoned all man's errors and accepts their pious endeavors as they "search the Scriptures," which "are written for our admonition, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness."

But to come directly to the question, why should another denomination have sprung into existence, when the Christian church was already full of opposing sects? Can we go back to the days of our denominational fathers, and live with them amid the dearth, and fiery trials? We must be familiar with the spirit and practice of existing churches in order to understand why the fathers of our denomination could no longer fraternize with them. Without an understanding of the causes that had long operated in the minds of men we cannot understand the mission of the Free Baptists. Nor can their principles and labors be fully appreciated. Could the controversies of the past be forgotten and justice have her due, no man of peace would care to lift the obscuring veil Time is so carefully weaving, thread by thread. But justice, to the honored dead and the cause in which their lives were spent requires a true statement of facts. It is with no want of Christian sympathy towards the denominations from which our fathers felt themselves repelled that I may make certain statements which are in accord with the facts of history; and I desire to put myself on record as saying, "If the softened doctrines, tolerant spirit, and approved piety they manifest in our day had characterized them in our fathers' day the demand for the Free Baptist denomination would have been less imperative."

The early settlers of New England were Puritans of the purest class. We smile at their rigidity and grieve over their exclusiveness, but, after all, they were "the men for the times," and had they only modified their ideas and institutions so as to meet the changes of the times succeeding, their praise would have been complete. But it was their lot to live in an age when religious toleration was everywhere denied. Their settlement was never intended as an asylum for all, and, endeavoring to keep from error, they themselves fell into grievous errors, viz., the supposed necessity of uniformity in public worship, and the connection of Church and State. The first led to religious intolerance and the second led to the defense and support of religion by legal means.

The Plymouth Colony was less tolerant than the Massachusetts, but each regarded its members as a family, and the government as a paternity. On this ground they sought to exclude all of a heretical tendency, and to exercise undue authority upon dissenters from the general faith and practice. Roger Williams was banished for his religious conviction. Dunster,

first president of Harvard College, was indicted, tried, and fined for expressing Anabaptist principles, and the Quakers were used with still greater severity; they were publicly whipped or personally mutilated for returning to the colony after banishment, and four suffered death on the gallows. Such acts of cruelty were suppressed by an order of the Crown in 1661, but the same spirit long prevailed, and for a century and a half after the same desire for rigid conformity prevailed. Ministers, legally settled, claimed entire justification in all matters pertaining to religion. Religious intolerance was one of the great evils of the age, and Calvinistic Baptists were doing much towards its correction; but men were wanted whose free doctrines and liberal spirit would practically set the great love of God and the free principles of the Gospel in vivid contrast with the narrow policy of sectarian bigotry. Such men were to be found in the founders of the Free Baptist denomination, and our present privileges in Christian communities must be ascribed in no small degree, to the zealous efforts of the Freewill Baptists.

The first ministers of New England were not only "mighty and abundant in prayer," but they were learned men. A classical education was considered necessary, and candidates for the ministry were examined in "three learned languages" and men were often rejected because they were not able to meet the required test.

*To be concluded in next issue.*

## ANNOUNCEMENTS

NORTHEAST MISSOURI Association will be held with Stahl Free Will Baptist church, beginning on Thursday night, Aug. 31, 1933, at 8 p. m.

Introductory sermon by the pastor, Elder Sam Marcum, Greentop, Mo. Bessie Fowler, Clerk, Greentop, Mo.

The Fifty-fifth Annual Session of the Arkansas Association of Free Will Baptist will meet with Social Chapel church, near Plainview, Yell County, Arkansas, Friday night before the first Sunday in September, 1933. Eld. O. C. Hunt, Clerk, Waldron, Ark.

## A NEW CAR FOR BRO. DAVIS

For the past few weeks Brother Winford Davis has been without a car. He is pastoring three churches and has numerous calls for funerals, sick calls, etc., and much of the time cannot go, for he has no car. So his friends are raising money to buy him a new car.

Many Gem readers are numbered among Bro. Davis' friends; and this announcement is being printed in the Gem, that they might know, and have a chance to help make up the amount necessary to buy this car.

Whatever you contribute to this fund will be much appreciated.

You may send your gift to B. F. Brown, Purdy, Missouri.

## THE ATONEMENT

By Elder Annabelle Craig

"But we also joy in God through our Lord Jesus Christ, by whom we have now received the 'atonement'" (Romans 5:11).

A person's view of the atonement is always parallel to their view of sin; if Christians are willing to tolerate sin in their life, little is their estimation of the atonement. The soul winner must see the necessity of eradicating sin from the life and receiving a deep appreciation of the priceless atonement.

The scriptural doctrine of the atonement is wrapped up in four words:

Substitution, redemption, propitiation and reconciliation.

Substitution. Without the help of the Old Testament we might have difficulty in understanding this word, but a study of the Old Testament sacrificial system reveals:

- a. A consciousness of sin on the part of the worshipper.
- b. The bringing of a victim to ATONE for the sin.
- c. The laying of the hand of the offerer upon the victim's head.
- d. The CONFESSION of sin by the offerer of the sacrifice.
- e. The slaying of the sacrifice.
- f. The forgiveness of sin.
- g. The acceptance of the offerer.

All rope used by the British navy has a red thread woven through it and small bits can be recognized by a seaman, or anyone. The thread of salvation is woven all through the Book and is so plain that a wayfaring man, though a fool, need not err. In the Old Testament they were saved by blood because a Messiah was scheduled to come, now we are saved by blood because a Messiah has come.

Let us look at the New Testament.

"Christ died for our sins according to the scriptures" (1 Cor. 15:3).

"Him who knew no sin, God made to be sin on our behalf, that we might become the righteousness of God in Him" (2 Cor. 5:21).

"Who died for us, that, whether we wake or sleep, we should live together with him" (1 Thes. 5:10).

"Who gave himself for our sins, that He might deliver us out of this present evil world" (Gal. 1:4).

"Who was delivered up on account of OUR TRESSPASSES" (Rom. 4:25).

"He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" (Rom. 8:32).

"If One died for all, then were all dead" (2 Cor. 5:15).

"For to this end Christ died, and liveth again, that he might be Lord of both the dead and the living" (Rom. 14:9).

All sinners were in bondage and subject to death till Christ paid the debt. One man might owe another and agree to pay on a certain date, and security would be posted until that time. Christ had purchased us, and the law was instituted till time of payment. Then the Son of God arrived on schedule time, not to be min-

istered to, but to serve others, and above all, to DIE.

How far can we go in sin? How long will God forbear? Shall we begin life anew, or lead a life of despair?

Redemption. The second element of the atonement. "Christ redeemed us from the curse of the law" (Gal. 3:13). God sent His Son, that He might redeem those under the law (Gal. 4:4).

"In whom we have our redemption, the forgiveness of our sins" (Col. 1:13).

"In whom we have redemption through His blood, the forgiveness of our trespasses, according to the riches of his grace" (Eph. 1:7).

In the above passages the death of Christ is represented as demanded by the law and government of God.

By conforming to the demands of the law at every point, Christ redeemed or delivered us from the bonds of sin and satisfied a holy and just God. The law had three parts: Social, ceremonial, and religious. He satisfied the social law by His spotless life. He met the demands of the ceremonial law by His death, and the religious part of the law remains intact.

God has not, nor ever will do away with holiness, Sunday observance and personal purification. To accept Christ is to receive these assets, as they are the qualifications that open Heaven's doors to us.

Propitiation. To render favorable. "Being justified freely by his grace through the redemption that is in Christ Jesus, by whom God sent forth as a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God, not the showing, I say, of his righteousness at this present season, that he might himself be just, and the justifier of him that hath faith in Jesus" Rom. 3:24-26). R. V.

"He is the propitiation for our sins" (1 John 2:2).

Christ's death put God in a more favorable attitude toward man, and love and mercy could be extended to man without violating God's holiness. This is what was accomplished, Christ was made one of the race with man and God could bless the race through Him. His death put an end to the reign of death and exhausted the judgment against sin. The wrath of God was removed from men. The severity and goodness of God was revealed to the world. His death broke the power of Satan and set his captives free to accept Christ.

Reconciliation. This means the removing of enmity and the restoring of harmony and good will. For if when we were enemies, we were reconciled to God, by the death of His Son, much more being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:10-11).

"And all things were of God who hath reconciled us to himself by Jesus Christ, and hath given us to the ministry of reconciliation, to wit, that God was in Christ reconciling the world

unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:18-20).

How does the death of Christ change man? With sorrowful heart we report some are not affected and others are made to realize the effects of sin on one hand, and the goodness, love and justice of God on the other. When men look to Calvary and see the abomination of sin and the price it cost God, they are moved to repent. A new vision appears and they grasp God by a living faith. Without faith it is impossible to please Him; he that cometh to God must believe that he is and that He is a Rewarder of them that diligently seek Him" (Heb. 11:6).

The atonement is for all mankind, but they that believe and repent are the only ones who will receive its full benefits. Some do not like this kind of religion and caption it foolishness, as did the Greeks, but it is the power of God to all who believe.

An evangelist had the following experience: At the close of a revival campaign an aged lady gave him the picture of her wayward daughter and said, "She is somewhere in sin, and if you ever see her, tell her mother loves her and wants her to come home." Months passed and the preacher recognized the girl on the streets of a large city and learned that she was living a life of dissipation. He wired the mother, and she came at once, but was greeted by an indifferent landlady who said she owned the girl and was "good to her by giving her board and room and a good time." The mother said, "Will you let me enter her room just a few minutes, if I may not see her." The mother prayed for the girl on bended knees in the room, and through tear stained eyes, the aged woman saw a baby picture of the girl on the wall. She pinned a note under it. On the other wall she saw a nude picture of the girl, then she pinned a note under it, and with a prayer she left. The girl entered the room and read the first note, "Mother loved you then and nearly gave her life for you." Under the nude picture the trembling girl read, "And mother loves you yet, and would gladly die if you would come home." Home she went, not only to mother, but to God and is a great soul winner.

Satan, the sinner's landlady, robs one of virtue, salvation and eternity with the redeemed.

May our preachers so portray the atonement that sinners may see that God loved us in our innocence, and now, if our life should photograph shame instead of holiness the atonement provides an escape for us.

## MARRIED

Elder John A. Ewing, Greentop, Mo. and Miss Irene Lawson, Worthington, Mo. were united in marriage, at Kirksville, Mo., June 23, 1933, by Elder George D. Miller of Kirksville, Mo.

**LEAD ME TO THE ROCK***By Mrs. Lina Claxton*

Dear Editor and Wife and Gem Readers: This, the 29th of June, 1933, still finds me on this side of eternity, trying to read this greatest Book called the Bible, which is the Book of books, and this morning I read where David said, "Lead me to the Rock that is higher than I." This Rock David speaks of is Christ Jesus. And again he said, "He leadeth me beside the still waters . . . he leadeth me in the paths of righteousness for his name's sake." "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies."

Dear brothers and sisters, we have in mind this morning, the Spirit of God; what a wonderful thing to be led by the Spirit of God! The spirit of the devil is continually at work, seeking whom he may devour, "for if you live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:13, 14). "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes" (Rev. 7:17). Oh, glory, there's nothing better!

Dear friends, let us read carefully and prayerfully Rom. 2:1-4. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God LEADETH thee to repentance?"

Dear friends, when we, as Christians, fail to let the Spirit of God lead us in all things, then it is the goodness of God that leads us to repentance, and we will try to get the mote out of our own eye before we try to get it out of our

brother's eye. Jesus says in Matt. 7:13-14, "Broad is the way that leadeth to destruction and many there be which go in thereat: because strait is the gate, and narrow is the way, which LEADETH unto life, and few there be that find it." God's Spirit leads to Heaven: the devil's spirit leads to hell.

"The Spirit itself beareth witness with our spirit that we are the children of God."

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

"And he calleth his own sheep by name, and leadeth them out: he goeth before them, and the sheep follow him: for they know his voice; and a stranger will they not follow: for they know not the voice of strangers" (John 10:3-5). So many of us use this language: "Lead us not into temptation: but deliver us from evil," then go where we know it is evil. "Abstain from every appearance of evil."

LEAD is a word we should all think about, think seriously. If our rulers, LEADERS of our nation, were God fearing men, led by the Spirit of God, they surely would not want to repeal the 18th Amendment. No gentleman nor lady should vote for the repeal of the 18th Amendment.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1:5-8).

May the Spirit of God LEAD us into all truth. Let us follow where He LEADETH.

**Jehoshaphat the Worldling***By J. B. Rollins*

From primitive times, this character of I Kings has been seized upon, by preachers and teachers, as an Old Testament type of today's Christian worldling. A good king you found him to be until flattery of wicked Ahab overcame him. Jehoshaphat was king of

Judah, the two tribes remaining true to the house of David during the revolt of the ten tribes under Jereboam, son of Nebat (1Kgs. 12). This is typical of God's chosen people, or elect, for it was from Abraham, through David, that God was sending the world a blessing—that blessing was Christ. Matthew, in trying to get the Jews to believe that Jesus was the promised Christ, the son of Abraham, the son of David, gives the genealogy of Jesus—"David the king begat Solomon . . . and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; and Asa begat Josaphat" (Matt. 1:6-8). 1 Chronicles 3:10 also bears this, "These were all the sons of David—"Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son." All this corresponds to the record in 1 Kings, and proves that Jehoshaphat is in direct descent from David, through which line the blessing was to come.

A good text may be found in 1 Kings 22:44, "And Jehoshaphat made peace with the king of Israel." The king of the northern kingdom, Israel, was of a dynasty which was revolted from the true line, the House of David, and is symbolic of the revolters of the true line—the scarlet line—the blood of Christ which was shed for you and me. The record in 1 Kings 22 and in 2 Chronicles 17 and 18 plainly shows that there was a sense in which Jehoshaphat should not have made peace with Ahab king of Israel, as there is also one, in the same connection, in which the Christian should not make peace with the world.

See Gen. 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

John 15:19, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

2 Cor. 6:14-18, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what

agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Gal. 4:28-29, "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."  
Purdy, Missouri.

## MISSIONS

### MISSION REPORT

Niangua, Mo., July 10th.  
Dear Mission Workers:

Here I am again and hope I'm not too late getting to the Gem office. I was too late with my last report. It told of my visit home and my stops on the way down, and the precious souls that were saved.

Niangua church was the first place I visited after I came back from Texas. We were there two weeks, and met some splendid people, but we did not accomplish the work we hoped to. We had three little girls converted, which was the only visible result we saw. Bro. Burney is pastor, and is loved by the church, but he was not permitted to be with us during the meeting. We made our home with Sister Gladys Filmer, and we had a splendid place to stay. God bless her home, for her kindness. We visited in the home of grandmother Blackwell, one of our oldest Free Will Baptist in this part of the country, she was converted at the age of 15 and joined the Free Will Baptist church, and is now a member of the Amity church where I am now preaching. It is a wonderful thing to visit in a home where one 84 years old is as brilliant as grandmother is. The day I stopped all day in her home a good M. E. sister came and we made grandmother a dress, and it pleased her so well. Come on folks, let's do more to make these dear old people happy. God bless grand-

mother.

We are now in the home of one of her sons in this community, and they too, are a splendid family. God bless the fathers and mothers that have brought their children up in the faith. These Blackwells are real folks, God bless them.

We came here Saturday night. It was Bro. Selph Jones' regular appointment and we had some lovely services over Sunday, but Bro. Jones was called away Sunday afternoon for a funeral. I will be here till Friday. I had some state money given in last night for the little coat, and three subs to the Gem, and I am sure I will get more before I leave.

We need more funds badly in our mission work, to carry it on, and I am going to ask all the Sunday schools to co-operate with me for the month of September. Try in September to get your school to send \$1.00 to help in our work. If you don't want to take it out of your treasury, ask the teachers to co-operate with you, and help to raise \$1.00, or ask each class to raise as much as they can. You may get more than the \$1.00, and if you do, so much the better. Let's make September the month, and do our best for missions. Our Sunday schools should be taught the spirit of missions, and this is a splendid way to begin.

We don't have a very large report this time, but we will next month. Pray for us. The work is heavy and we need your co-operation and prayers.

#### State Money

Okla. Quarterly meeting .....	.45
Niangua .....	.30
Amity .....	.40

Yours for Jesus,

Lizzie McAdams.

### MISSIONS

By Elder Geo. Been

Dear Brother Brown:

If you will admit me into the "Gem family" of correspondants, I would like a few words on the subject of "Missionary Societies."

First let us define some of the terms used. "Mission," act of sending, or persons sent, as in Matt. 28:19. After declaring in verse 18 that "All power is given unto me in heaven and in earth," He says in verse 19, "Go . . . teach all nations." Notice He is speaking to eleven men whom He had called and ordained, that they

might be with Him, and that He might send them forth to preach (Mark 3:14-15).

"Mission," act of sending; so here we see Him (Jesus) who had the power and authority to call and send, saying, "Go." Now for Him to say, "Go," carries much meaning. First, "Go" as spoken by one of authority is a command; thus they were told to "Go!" which didn't mean to Go back fishing, but to Go to preaching. So they were both commanded and commissioned to get into service, in teaching, preaching, baptizing and educating all nations in the doctrine of Jesus Christ.

Second. "Missionary," one sent to spread religion. So we see here eleven sent forth to spread the Religion of Jesus Christ, as missionaries on a general mission, with an area as extensive as the world world-wide means, because it included "all nations."

Third. The word "Society," a union of persons in one intent. So, now we conclude that the first Missionary Society was organized by Jesus Christ, and sent unto all nations, and He (Jesus) promised to be with them alway, even unto the end of the world. Amen." So we should still feel ourselves under obligation to still press on in the great mission field for Jesus.

Space will not permit me to go into technical details about missions, but we have two kinds of mission society work: "Foreign Missions" and "Home Missions," and the field and class of mission work is so divided and subdivided into units until every mission spirited worker, either evangelist, pastor, teacher, etc. should find their place and, if you cannot preach, you can uphold the hands of him whom God has called, by your prayers and your means; so help send someone to the "Home-Mission" field and help spread the religion of Jesus Christ.

And I want to say that tonight's Senior league program for June 4, 1933, page 23, is excellent, read it for the conclusion of my article on Missions. The subject is How to Make the World Christian. We saved this lesson for tonight at Pilgrim Rest church and league, as today was the day set apart as our Mission day service and, I as pastor, preached on "Missions" today at the eleven o'clock service. Springvalley, Arkansas.



**PAL OF MY HEART***By L. O. Lemons*

When I was just a slender lad  
At the age of twenty-two,  
I left Northwest Missouri  
Where the blue grass grew so blue.

I came to the Ozark mountains,  
Just across my home state line,  
There I met a fair young maiden,  
Whose name was Gertrude Stine.

Her eyes were dark blue,  
Her complexion so white and fair;  
And oh, so fine and beautiful  
Was her long golden hair!

Her dimpled cheeks and winning smile  
In my heart so fondly grew,  
The sweet tender voice of this dear  
little girl,  
Just took my heart captive too.

I asked her for her company,  
In my youthful way;  
It filled my heart with gladness  
When she gently said, "O. K."

We spent so many happy hours  
In the summer, spring and fall,  
While the twilight was softly stealing  
Through those hills of Arkansas.

'Twas just a few weeks later,  
With our hearts so full of glee,  
I asked her, in my boyish way,  
My little wife to be.

Her eyes they seemed to sparkle,  
And with sweet and gentle voice,  
She said, "In all this world, dear boy,  
You surely are my choice."

So I placed my arm about her,  
Pulled her gently to my breast,  
Our hearts were filled with gladness  
For our future happiness.

'Twas in the month of March,  
In Nineteen-hundred-Seventeen,  
We would wed in near bright future,  
If no hindering cause was seen.

Then war was declared in April,  
The same year as you know;  
Having no exemptions,  
I would surely have to go.

So we postponed the wedding  
To some future date,  
For the outcome of the struggle  
We would surely have to wait.

And as the time rolled onward,  
In this darkness and gloom,  
We two would sing in the shadows,  
Some merry little tune.

In the year of Nineteen-eighteen,  
In the merry month of May,  
We decided we'd be married,  
Though I should be called away.

So we drove to Pineville, Missouri,  
To a Methodist minister's home;  
We'll never be more happy,  
Till we meet around God's throne.

This minister was old and feeble,  
But as cheerful as could be,  
His hair was white as snow,  
His age was eighty-three.

In the holy bonds of wedlock,  
We were bound while there that day,

By this dear old sainted brother,  
Who was in the narrow way.

Then all the future blessings,  
We surely could not number,  
For what God has joined together  
No man can put asunder.

'Twas just a few weeks later,  
Beneath the hot midsummer sun,  
My dear wife met the postman,  
As so often she had done.

He handed her a letter,  
Which was my call to war;  
I can see her trembling figure  
As she came in through the door.

I threw my arms around her,  
She was weeping beyond compare,  
For she knew—I'd soon be marching  
With the army over there.

'Twas sad when we were parting  
In this land, they say, of the free,  
Let us pray to God in Heaven,  
"He will bring you back to me."

So I went on through the conflict  
Across the deep blue sea,  
Then came back to my little bride  
Who was waiting there for me.

It was a happy meeting,  
As the mist had rolled away,  
We could look into the future  
And see the dawning of the day.

Then we moved on a little farm,  
Beside a rippling stream,  
This was at last reality  
Of our fair and fondest dream.

We lived in this little valley,  
'Twas in Elk River Bend,  
Near Noel, Missouri, the little town  
Where the market goods we'd send.

Then we left this quaint old homestead  
After just one fleeting year,  
To the old friends in Oklahoma,  
Where prosperity we thought was near.

First we went to Loco,  
Just a little inland town,  
There were red clay hills and beds  
of sand,

For many miles around.

Now in this class of labor,  
You have no permanent home,  
Just when you think you're settled,  
You become a rolling stone.

So we moved from place to place,  
In this good old Southland state,  
Till we landed here in Earlsboro  
In nineteen-twenty-eight.

We could not help but like it here,  
Tho we do have storms and winds,  
For every one we chanced to meet,  
Just proved to be our friends.

So now I'll tell the story,  
Which is the best of all;  
We both accepted Jesus  
When we heard the Spirit's call.

In that old-time revival  
Of nineteen-twenty-nine,  
Our Savior whispered sweet peace  
To her soul and mine.

God bless dear Sister McAdams  
Who was preaching there that night,

She preached to us the crucified Christ  
Who led us to marvelous light.

We united with the Free Will Baptist,  
They whom we loved so well,  
There we worshiped God together,  
There where countless blessings fell.

I now must tell the story  
Which is so sad to me,  
She departed from this wicked world  
In nineteen-thirty-three.

God took her home to Heaven,  
Up there in Heaven's dell,  
She said before she left us,  
That all with her soul was well.

To us were born five children,  
Of which two had gone on before;  
They were waiting there to greet her,  
On Heaven's golden shore.

With me she left the other three,  
To battle the storm tossed sea;  
I pray that God will guide us  
Just like she'd have us be.

In this world we're lonely  
Without this "little gal,"  
For just fifteen swift passing years  
She was our little pal.

She is resting from her labors  
And all the earthly cares,  
I'll meet her there in Heaven  
On Heaven's golden stairs.

To our many friends and loved ones  
Who paid their last respect,  
Just give your heart to Jesus  
And stand with the elect.

God bless dear Bro. Epperson  
Who spoke to the living there,  
And sounded out the warning  
For the next world to prepare.

Now when you've read this story,  
Of which every word is true,  
Just give God all the glory,  
For He is writing too.

"Hello Central, Give me my darling,  
'On Heaven' telephone,  
I just want to tell her,  
That I'm soon coming home."

I am just here to labor,  
And in the harvest field,  
For Jesus and my loved ones  
On this Christian battle field.

To all those who may read this little  
poem,

I pray to God on high,  
That you'll meet us in that City of Gold  
Where we'll never say good-bye.

**Does Your Church Need a Pastor?**

If any orthodox Free Will Baptist church should be interested in pastoral service, or in need of a pastor for full time, and could promise a living salary, I will say that we have had 18 years of experience pastoring from one to four churches, one quarter to half time. I am 51 years old.

If interested write to me.  
Eld. Geo. Been, Springvalley, Ark.

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**ANNOUNCEMENTS**

The announcement of your Association, Yearly Meeting, Quarterly Meeting 5th Sunday Meeting, or any

other important meeting should be announced here. If your announcement is not here, send it in so it can be printed in the Gem.

**ASSOCIATIONS**

**CANADIAN** Association will meet with Vanzant church, seven miles southwest of Paden, Oklahoma, beginning Thursday night before the second Sunday in August, 1933. J. H. West, Clerk, Bristow, Okla., R5.

**OLD MT. ZION** Association will be held with Pilgrim Rest church, beginning at ten o'clock a. m. on Friday before the second Sunday in August, 1933. Eld. G. C. Bland to preach the introductory sermon, Elder Claude Lynch alternate. Horace Knox, Clerk, La Rue, Ark.

**SOCIAL BAND** Association will be held with New Harmony church, near Noland, Arkansas, beginning on Friday night before the third Sunday in August, 1933. Eld. R. S. Shelton to preach the introductory sermon. Ralph Staten, Clerk, Pocahontas, Ark.

**CENTRAL WESTERN MISSOURI and SOUTHEASTERN KANSAS** Association will be held with Fairview church, near Chetopa, Kansas, beginning on Thursday night before the fourth Sunday in August, 1933. Elder W. H. York to preach the introductory sermon, Eld. O. T. Allred alternate. Elder W. H. York, Clerk, Hannon, Mo.

**INDIAN CREEK** Association will be held with Mt. Olivet church, Blue Eye, Missouri, beginning on Wednesday night before the first Sunday in September, 1933. Elder Sherman Harris to preach the introductory sermon, Elder Noel Turner alternate. Eld. Noel Turner, Clerk, Granby, Mo.

**UNION** Association will be held with Wolf Creek church, beginning at 4 o'clock p. m. before the first Sunday in September, 1933. E. L. Jones, Clerk, Hartville, Mo., R3.

**HOPEWELL** Association No. 2 will be held with Weaver Chapel church, about six miles east, and two miles north of Comanche, Oklahoma, beginning on Thursday night before the second Sunday in September, 1933. Stella Nall, Clerk, Graham, Oklahoma.

**UNION ASSOCIATION OF UNITED BAPTIST** will meet with Camp Ground church, beginning on Friday before the fourth Sunday in September, 1933. Eld. C. C. Matthews, Moderator, Green Forest, Arkansas.

**MISSOURI STATE** Association will be held with Oak Grove church, about eight miles north of Norwood, Mo., in Union Association, beginning on Tuesday night before the third Sunday in October, 1933. Elder S. H. Marcum to preach the introductory sermon, Eld. O. T. Allred alternate. Eld. Winford Davis Clerk Monett, Mo.

**NORTHWEST MISSOURI** Association will be held with Center Point church, about two miles southeast of Santa Rosa, Missouri, beginning on Thursday night before the fourth Sunday in August, 1933.

Melba White, Clerk, Plattsburg, Mo.

**A NEW BOOK**

We have just printed a little book written by Eld. A. B. Talbert of Sand Springs, Oklahoma.

The book, "The Preacher's Friend," gives a sketch of a sacrificing preacher's life in the first part, and the last half of the book sets forth **Tithing** as a Bible doctrine.—It is good.

This little book is intended to pave the way for an Old Ministers' Home.

The price of the books is 25 cts., 15 cents of which goes into a fund to help Dependent Ministers, the other 10 cents goes to pay postage, printing commission, etc.

Bro. Talbert has part of these books and part are at the Gem office. Those in Oklahoma should send orders to Eld. A. B. Talbert, Sand Springs, Okla., and those in Missouri should send orders to Eld. B. F. Brown, Purdy, Mo. Others send to either place.

Preachers who will help sell these books will get five (5) books for \$1.00 postpaid.

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