

Lucille Maberry
Route 2

THE FREE WILL BAPTIST GEM

ORGAN OF THE MISSOURI STATE ASSOCIATION OF FREE WILL BAPTISTS
FOR FREE WILL BAPTISTS EVERYWHERE

Vol. XIII. No. 8

Monett, Missouri, August, 1941

50 cents per year

**The
Free Will Baptist
Church
Powellsville, Ohio**



**Organized
August 16, 1841
Centennial
Celebration**



POWELLVILLE is located eighteen miles east of Portsmouth, among the hills of southern Ohio. Popular Fork, a small tributary of Pine Creek flows through the border of the Hamlet. Pine Creek is over a half mile away to the west. William Powell was among the first settlers.

The Free Will Baptist Church of Powellsville was organized August 16, 1841. The first building was erected on the hill over-looking the village. The organization was effected under the guidance of Rev. Isaac Fullerton and Rev. Jonathan Rue, the former becoming the first pastor in charge.

The trustees were Stephen Steward, Jonathan Smith and James Littlejohn. In the year of 1888, the Free Will Baptist organization purchased a school build-

ing from the Green Township Board of Education, worked it over and used it for a church until 1940. The pastor and trustees at that time (1888) were Rev. Uriah Chabot, Charles Hudson, George Songer and John Champion.

May 15, 1940, the few faithful members began to raze the old building and then erected a beautiful little edifice that will withstand the ages, made of glazed building blocks and a slate roof. The pastor, Rev. Clarence Herles; trustees, Orval Hosey, Clayton Means, and G. H. Disterdick and members are looking forward to August 16, 1941, when they can celebrate the centennial of the church.

August 17th will be the centennial celebration of The Free Will Baptist Church at Powellsville, Ohio, with special singing, preaching, and basket dinner. Every body is invited to come.

**Free Will Baptist Gem
Monett, Missouri**

THE FREE WILL BAPTIST GEM

Organ of

The Free Will Baptist Church

Published Monthly at Monett, Mo.

John B. Rollins Editor

Herbert Henderson .. Associate Editor

Entered as Second Class Matter
July 14, 1939, at the Post Office
Monett, Missouri, under the Act of
March 3, 1879.

TERMS

50 cents per year, cash in advance.
Paper will be discontinued when sub-
scription expires.

We will be glad to change your
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along any line that will help the
Cause.

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Foreign Mission Fund

Mt. Olive (Neola) Mission Circle \$2.00
Mr. & Mrs. Ottis Martin, Greenfield 9.25
A. W. Hartley, Arcola, Mo. 3.00
True Blue Class, Neola S. S. 2.00
Shibley's Point Church 1.44
Pleasant Grove Church 1.94
Hazel Creek Union Church .. 10.60
Amity Church 2.00
Mountain Valley League 7.00
Mine La Motte Sunday School .. 1.50
Rock Chapel 4.00
Shibley's Point Church 1.35
Niangua Church 3.00
Merl's Chapel Sunday School .. 4.50
Mt. Zion S. S. (N. W. Mo.) 2.28
Hazel Creek Union Church 10.00
Mine La Motte Sunday School .. 1.00
Hannon Children's Day Offering 2.50
Verdella Church 3.30
Mrs. Oattie Metzger, Arcadia, Kan. 10.00
Florence Hunt, Lockwood, Mo. .. 1.00
Rock Chapel Church, Norwood, Mo. 2.00
Flat River Church 16.00
Monett Church 9.39
Wortham Church 3.88
Mt. Olive (Neola) Mission 1.00
Sarah Dodd, Greenfield, Mo. .. 1.00
Leona Harper, Greenfield, Mo. 1.00
Rev. W. M. Gardner, S. Greenfield .50
Luther Spicer, Greenfield, Mo. .. 1.00
Rev. J. T. Williams, Greenfield 1.00

Thelma Maberry, Greenfield, Mo. 1.00
Mrs. Charlie McGee, Lockwood, 1.00
Received from unknown source .. .50
True Blue Class, Neola S. S. 1.00
Pleasant Grove Church60
Blue Eye Church 1.58

Educational Fund

Mine La Motte League \$1.00
Merl's Chapel Mission Circle .. 5.00
Desloge Church 11.00
Mine La Motte League 1.00
Black Oak Sunday School 10.00
Justin Gann, Aurora, Missouri .. .50
Union Third Fork Church 2.00

Budget Fund

A. W. Hartley, Arcola, Mo. .. \$3.00
Rev. Lowell Martin, Greenfield, Mo. 1.00
Rev. Winford Davis, Monett, Mo. 1.00
Mrs. Carrie Glenn, Greenfield, Mo. 1.00
Doyen Glenn, Greenfield, Mo. .. 1.00

New Machinery Fund

Amt. brought forward (last year) \$1.00
Cooper Dawson, Anderson, Mo. .. 1.00
Rev. T. C. Ferguson, Pattonburg 1.00
Rev. D. Selph Jones, St. Genevieve 10.00
Rev. Winford Davis, Monett, Mo. 10.00
Gertrude Bowe, Catlettsburg, Ky. 1.00
Mrs. Oattie Metzger, Arcadia, Kan. 10.00
Mr. & Mrs. G. E. Wade, Liberal 10.00
Mrs. Anna Smith, Greenfield, Mo. 1.00
Willie Blackwell, Niangua, Mo. 10.00



The Christian Workers' Institute



By the Editor

THE Christian Workers' Institute, held in Monett, Missouri, July 21 to August 1, is perhaps the greatest blessing and benefit that was ever afforded the present ministry of the middle west. Students are here from all over Missouri, and from Kansas, Arkansas, and Illinois, and all of them speak with one voice in praise for the benefits derived from the efficient instruction received in the Institute.

The National Association, in its recent session in Drumright, Okla., authorized the National Board of Education to conduct Christian Workers' and Pastors' Institutes throughout the states affiliated with the National Association. An appropriation of funds was made for the prosecution of this great work.

The Christian Workers' Institute, held here, being the first to be held under the auspices of the National Association, is highly successful. The officers, the faculty, the students, and the observers are elated over the success of this work. The Institute shows a strong tendency toward revolutionizing our denomination for good. The battle cry in vogue at the National Association was that we come "out of the woods". The Institute will contribute largely toward this achievement.

Rev. L. R. Ennis, our National Executive Secretary, was secured by the Board of Education as Dean of all Institute work. Certainly, a more efficient man could not have been selected. We all love Bro. Ennis for his devotion, his intelligence and efficiency, and his spirituality, and we are glad to sit at his feet.

Rev. J. R. Davidson, Chairman of Board of Education, Miss Laura Belle Barnard, our missionary recently returned from India, and Mrs. J. E. Frazier, First Vice President of Woman's Auxiliary, are also members of the faculty.

The courses taught make for a whole program in our denomination. Beginning with Bible Doctrine, the courses offered are Evangelism, Free

Will Baptist League, Woman's Auxiliary, World-Wide Missions, Sunday School Administration and Homiletics. There are five class hours per day, on college schedule.

Examinations are given at the close of these courses, and it is generally recognized by the faculty and those who observe that the student body is above the average, intellectually.

Certificates are given at the close of the Institute to all students making passing grades. The plan of the Institute work is to award Certificates to the students until four Certificates are given. When a student receives four Certificates, he is to be awarded a diploma. The credits received in Institute work will be recognized in the Bible College the National Association shall establish.

The roll call is as follows:

Rev. Winford Davis Monett, Mo.
 Rev. Miss Melba White, Plattsburg, Mo.
 Rev. Miss Marie Thomas, Arcadia, Ks.
 Rev. Kenneth Turner .. Monett, Mo.
 Mrs. Kenneth Turner .. Monett, Mo.
 Rev. Junetia Moore, Leadington, Mo.
 Miss Opal McClerren, Thompsonville, Ill.
 Rev. Paul Kettelman, Macedonia, Ill.
 Rev. Opal Hiltibidal, Walnut Hill, Ill.
 Miss Vera Dawdy .. Haddam, Kans.
 Rev. Claude Timmons .. Monett, Mo.
 Rev. Mrs. Margaret Timmons, Monett
 Rev. Cecil Campbell, Carterville, Mo.
 Mrs. Jewell Campbell, Carterville, Mo.
 Rev. Mrs. Floy Hartley, Arcola, Mo.
 Mrs. Oleta Davis Monett, Mo.
 Rev. Harold Hoover, Arcadia, Kans.
 Rev. Mrs. Lowell Martin, Greenfield, Mo.
 Rev. Frank Linton Branch, Mo.
 Rev. Lloyd Jeffreys Sheldon, Mo.
 Rev. Mrs. Alice Dickey, Liberal, Mo.
 Mrs. Alta Powell Monett, Mo.
 Rev. Mrs. Eunice Edwards, Esther, Mo.
 Dr. Poole Monett, Mo.
 Rev. W. K. Weston Monett, Mo.
 Mrs. Frances Weston .. Monett, Mo.
 Mr. Lonnie Weston Monett, Mo.
 Miss Evelyn Gates Monett, Mo.
 Miss Betty Lou Miller, Fayetteville, Ark.

Rev. B. F. Brown Cassville, Mo.
 Mrs. Mammie Gates .. Monett, Mo.
 Miss Betty Terry Monett, Mo.
 Rev. O. T. Allred Monett, Mo.
 Miss Dorothy Lovell .. Cassville, Mo.

The success of the Christian Workers' Institute in Monett is so prominent and outstanding that as a direct result the National Board of Education is already petitioned to conduct Institutes in the cities of Tulsa, Okla., and Flat River, Missouri. The Board of Education is well pleased with this proof of our entering into the greatest year of progress the present generation has ever seen. God has bigger days ahead!

The fellowship of the Institute has been really great. Everlasting friendships, the tie that binds our hearts in Christian love has been one of the unforgettables of the Institute. The major part of the student body and the faculty took their meals together which provided greater fellowship.

Mr. Jim Alyea, an experienced army cook and dietician certainly did not permit anyone to go away hungry. Smiling Jim certainly played a noble part.

The planned recreation for the afternoons provided for two excursions, one to Roaring River State Park in southwestern Missouri, and one to Eureka Springs, Arkansas. The one to Eureka Springs was a courtesy trip given by the city of Monett. The city was appreciative and respectful toward the Institute, and made several gestures to make full proof of its kindness.

The night services proved a blessing in that true worship and good preaching made the comers thereto enjoy the meetings immensely. The faculty members did most of the preaching.

ALL in all, the only thing that would be better than the Institute would only be more of it!

ONE HUNDRED YEARS

FOR THE OLD MT. ZION ASSOCIATION

IN NORTHWEST ARKANSAS

By Eld. W. E. Bland, Moderator Old Mt. Zion Association, La Rue, Arkansas



Eld. W. E. Bland, age 38, has been Moderator of the Association for several years. He has also taught school in rural sections of Arkansas for 20 years. He was ordained in 1919.

IF IT BE THE Lord's will, Old Mt. Zion Association of Free Will Baptists will convene in its one hundredth annual session with Mt. Zion church, at the Burkes Shed school house, three miles northeast of Spring Valley, Washington County, Arkansas, Friday morning at ten o'clock before the second Sunday in August, 1941. Eld. W. E. Bland is to preach the introductory sermon; Eld. Bill Oxford, alternate.

All of God's people everywhere are invited to meet with us and help us to celebrate this, our one hundredth anniversary, in a way that will be pleasing to the Lord, and may the Spirit of the Living God be with us.

Old Mt. Zion Association is composed of twelve churches, with a total membership of 728, in Washington, Benton, Madison, and Carroll counties in Northwest Arkansas.

No regular file of minutes was kept by the Association until 1912, so our early history is not exact or complete. In 1917 the association, in convention with Pilgrim's Rest church, elected a committee to obtain all historical data possible. This committee consisted of Elders G. W. Lynch, W. T. Webb, George Been, and the

moderator, Eld. G. C. Bland. After four years of diligent research and inquiry, this committee reported to the association while convened with the Clifty church, when Eld. G. C. Bland was moderator and O. T. Allred was clerk.

Eld. G. C. Bland passed away March 4, 1938, at the age of 80 years. He had preached the gospel for 33 years. Bro. Allred is now Eld. O. T. Allred of Monett, Missouri. He is one of the most active ministers of the Indian Creek Association in that state.

This sketch is based on the findings of this committee.

Our pioneer preachers came principally from Tennessee. Some were known as Separate Baptists, some United Baptists, and some Free Will Baptists, but regardless of name they were in complete harmony as to the great planway of salvation, and they preached salvation full and free as taught in the New Testament Scriptures. The brethren of these churches were found in council as early as July 15, 1838 in Carroll county.

An association of churches was organized at Holman Creek, near Huntsville, in 1841. It was known as Mt. Zion United Baptists until 1858. In this year, while in convention with Old Kings River church, they assumed our present name, Old Mt. Zion Association of Free Will Baptists.

In 1850, the Union Association of United Baptists was organized. Their churches overlap with Old Mt. Zion's on the east. They are now in their ninety-first year, and we thank God for the strength of their fellowship that has continued through the years.

The record does not definitely state just who perfected the organization of our association, but among the pioneer brethren mentioned are Chas. B. Whiteley, Geo. Crabaugh, Absolum Thomas, S. W. Blackburn, and W. J. Blackburn. Some think that these last two named brethren, "Uncle Vane" and "Uncle Bill", were leaders in getting the association formed, but no

mention is made of either in the record until 1851.

Old Mt. Zion suffered severely during the Civil War; but in 1869 the Union Association of United Baptists, while in convention with Liberty church, released three of her churches to Old Mt. Zion to help her get started again.

In 1886, while in convention with Antioch church, McDonald County, Missouri, the association was divided. That part in Missouri and West Benton County, Arkansas, was organized as West Mt. Zion Association. This was done in peace and harmony. Later, the West Mt. Zion Association was divided to form the present Indian Creek Association in Missouri.

We do not know how many associations have branched from Old Mt. Zion, but we do know that it is the oldest Free Will Baptist Association in Arkansas. We are proud of that fact, and we thank God for the influence of Old Mt. Zion, for the souls that have been saved from sin through this union of churches by and with the help of God in the presence of His Holy Spirit. We thank God for faithful laborers, for those pioneer ministers who preached the gospel of our Lord, much of the time, perhaps.



H. R. Neely has also taught in public schools, and has been a prominent "singing master". He has served as Clerk of Old Mt. Zion for several years.

under great difficulty and hardship, but ever in the power of the Spirit of God.

We give the following as an illustration of their hardships and determination to preach the Word. Bro. Elbert Lynch, now seventy-five, a deacon in the Hickory Grove church, says that when he was a young man and still at home, his brother, Eld. G. W. Lynch, came along one Sunday morning bare-footed. Their father asked, "George, where are you going?"

"Why," replied George, "I'm going to my appointment."

"You are not going into the pulpit bare-footed, are you?"

"Why, yes, I am," said George. "There isn't anything else I can do. I don't have any shoes."

"Here, George," offered Elbert, "I have a pair of new plow shoes, you wear them and I'll go bare-footed."

George demurred, but finally accepted the loan.

Seriously, I wonder how many of us would start to our appointments today bare-footed should we be no better provided.

After the Civil War, Old Mt. Zion prospered, even to the extent of dividing into two associations as previously mentioned, until in the 1920's. Then came a period of years when it looked like Old Mt. Zion would go down for the lack of preachers. The writer was in another state, our beloved Eld. J. W. Allred, whose picture appears in this issue of the *Gem*, was in poor health, and two of our brethren, Eld.



Eld. J. W. Allred, age 70, was ordained in 1912. He is the oldest man now serving in the ministry, but the honor goes to Eld. George Been for having preached the greatest number of years.

G. C. Bland and Eld. George Been, had the care of practically the entire association. Old Mt. Zion owes a debt of gratitude to these brethren that can only be paid in eternity. As poor as Free Will Baptist preachers usually are and receiving as little as Free Will Baptist preachers usually do, they labored through the week to support themselves and their families, and then on Sunday they went to preach the gospel.

Our beloved Eld. Been is still with us, still faithful, and still serving. He is not yet old in years, but because of the richness of his experiences, the soundness of his wisdom, and his devotedness to the Lord, he is looked upon as one of our father ministers, and to the writer he has been a father indeed.

In August 1924, the association met with the Hickory Grove church. Bro. Been was then moderator. The introductory sermon was delivered by Eld. G. C. Bland from St. Luke 10:2. "Therefore said he unto them, the harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." At the conclusion of the sermon, the moderator gave the challenge to know if God had laid the call to the ministry upon any new laborers, and Bro. O. T. Allred came forward and gave his hand in acknowledgement of his call. May we say here that Bro. Truman has been true to the call, and the Lord has wonderfully blessed him in his labors.

Since this time, Old Mt. Zion has had a steady growth. We now have sixteen ordained ministers. We are proud of, we thank God for, and we honor the memory of our pioneer ministers. Today we have young men who are equally gifted, equally devoted and as deeply consecrated. Let us thank God for them and hold them up with our prayers, our co-operation and our offerings. "As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

We cannot bring this sketch to a close without doing honor to our faithful Christian women. They have been little in the limelight, but they have been a silent inspiration. Especially do we preachers thank God for a companion to whom we can turn, and in whom we can confide when the



Eld. Cecil Garrison, age 31, is District Evangelist, partially supported by the Association. His report from August 1937 to June 1941 speaks for him:

Revivals conducted	42
Sermons preached	703
Professions witnessed	304
Additions to church	152
Baptized	160
Ministers ordained	5
Deacons ordained	3
Funerals conducted	25
Couples married	8
Miles traveled	8,634
Free will offerings received	\$699.23
Associational support	147.25
Total cash receipts	\$846.53

way looks dark and discouraging. They have listened and understood and uplifted. Thank God for our sainted mothers who are now in glory. Yes, thank God for our present day praying, shouting, weeping, God-fearing women!

One hundred years! Thank God for Old Mt. Zion Association. Thank God for the principles for which she has stood. Thank God for those who, by the help of God, have caused Old Mt. Zion to stand through an entire century. But after all, it isn't altogether what some one else *HAS DONE* but what we, by the grace of God, *SHALL DO*.

May God's blessings rest upon the entire membership of Old Mt. Zion Association, upon every one who may read this article, and especially upon Bro. Rollins and the Gem family who are devoting this issue largely to Old Mt. Zion Association, and may it all be for the honor and glory of God through His son, Jesus Christ, who died for us all and who is now our Redeemer, our Resurrection, and our Life.

May the grace of our Lord and Saviour, Jesus Christ, rest and abide with you all. Amen.



THE NATIONAL ASSOCIATION



By the Editor

THE National Association, held in Drumright, Oklahoma, is now history, and believe me, we really made history. It was a very important meeting, and great steps were taken on the basis of great things already accomplished.

First of all, I learned that about 400 delegates, ministers, and visitors were enrolled. Perhaps the pastor of the Drumright church, Bro. Staires, would like to publish a statement of the scope and cost of entertaining the National Association for the sake of valuable information.

Here is a list representing, as tabulated by the Clerk:

Kentucky State Association\$20.00
Ohio State Association 10.00
Oklahoma State Association 15.00
Virginia State Association 10.00
West Virginia State Association	10.00
Missouri State Association 10.00
Tennessee State Association 10.00
Georgia State Association 10.00
Texas State Association 10.00
South Carolina State Association	10.00
North Carolina State Association	10.00
Midway District Ass'n. (Georgia)	5.00
Eastern District Ass'n. (N. C.)	5.00
Salem District Ass'n. (Florida)	5.00
Southern Illinois Yearly Meeting	5.00
N. E. Mississippi District Ass'n.	5.00
Cape Fear District Ass'n. (N. C.)	5.00

The election of officers was as follows:

Moderator, Rev. James F. Miller, Novinger, Missouri; Ass't. Moderator, Rev. J. R. Davidson, Bryan, Texas; Clerk, Rev. E. C. Morris, Elizabeth City, North Carolina; Ass't. Clerk, Rev. L. C. Johnson, Glennville, Georgia; Treasurer, Rev. F. S. Van Hoose, Paintsville, Kentucky; Executive Secretary, Rev. L. R. Ennis, Goldsboro, North Carolina.

The activities of the Association are better revealed in the adopted reports and resolutions which follow this article, with the exception of the Sunday School Convention and Foreign Missions.

The Sunday School Convention enjoyed a prosperous session. There are three state conventions: namely, North Carolina, Tennessee, and Missouri. Also the Northeast Mississippi



Convention, the First Mission Convention in Oklahoma and the Sunday School at Bryan, Texas, represented. The National Convention launched forward with the Six-Point Record System. The complete set will be ready for use for the first Sunday in October. Advanced orders are urged by the Convention.

The Foreign Mission Board presented five persons to be sent to India with Miss Barnard. These missionaries-to-be gave testimonies of their calling, each having a rich and deep experience of Grace. They are:

Rev. Alvin Halbrook, Leadington, Missouri, also having 81 hours of college credits and Bible College credits

Rev. Albert Halbrook, Leadington, Missouri, twin brother to Alvin, having graduated from Junior College and received training in Bible College.

Mrs. Albert Halbrook, also called of God and having one year of college work.

Rev. J. K. Warkentin, Fort Worth, Texas, called from his early youth, is also a doctor. He testified of his rich experience with God.

Mrs. Warkentin was accepted although she was not present.

Now, may the cause of our Lord advance in dark India.

Some may be unable to believe that "all things work together for good to them that love God," but I believe, even though it is often hard to do. I see great things ahead. God has a bigger day ahead for those who will prepare. I believe Free Will Baptists are preparing. I say the National Association was successful.

The next session is to be held in Columbus, Mississippi.

The Executive Secretary

Rev. L. R. Ennis, Goldsboro, N. C.

THE history of Free Will Baptists is a difficult text. But, from a cursory examination of the subject, one is impressed with three salient facts:

First, the perpetual adherence of Free Will Baptists to the apostolic faith.

Second, their failure through the years to sustain a potent missionary zeal.

Third, the recent awakening of denominational responsibility.

Doctrinal soundness is a priceless heritage. Without it, no religious denomination has a right to exist. Truly may we rejoice—"Faith of our fathers living still in spite of dungeon, fire and sword." But when our emotions

turn to reveling in the wealth of our theological inheritance, the question arises, "What rights to this estate can we establish?" Gratefully and humbly, let us submit that we are debtors. We are debtors to Christ, the Great Head of the Church; we are debtors to every saint who has dared to speak His name; and, we are debtors to our own denominational patriots whose sacrifice and service is perpetuated to this hour, and whose memory shall be hallowed through our faithfulness and loyalty until Jesus comes.

At the last National Association, Free Will Baptists proclaimed a denominational emergency. They resolved, that every loyal member should be

mobilized. Already the war was in progress and several battles had been won; but a concentration and co-ordination of fighting strength was found to be essential, would Free Will Baptists make a solid front against Satan and his forces. Obviously, preparation to participate in the crisis of our times has engaged much thought, time, prayer, and labor during the past year. And while the gains have not been all that we had hoped for, yet we feel grateful for those achieved.

I have traveled approximately 12,000 miles in the interest of the program of the National Association during the past year, spoken 171 times, written extensively to our church papers, taught in the Pastors' School of Texas, and assisted Revs. H. M. and Lizzie McAdams on a missionary tour in North Carolina which included 115 churches. The services rendered have been quite exasperating, but delightful.

It will doubtless be interesting to the Association to observe the response of our people to the Program during the past year:

The National Board of Superannua-



Rev. L. R. Ennis

tion has received \$312.49, and has a total cash balance at this time of \$909.68

The Home Mission Board has received funds in the amount of \$244.13 and has a present cash balance of \$451.06

The Foreign Mission Board has received during the year \$3,494.03 and has a present balance of \$824.89

In response to a special appeal which has reached many of our people in recent months through the "Penny-A-Day" system, an undivided fund in the amount of \$367.42 has been forwarded to the Treasurer of the National Association, the allocation of which shall be determined by this body.

The cause of Education has been favored with offerings to the amount of \$2,702.63 since our last Association, and there is in the Treasury \$4,955.18 at this time.

The National Auxiliary Convention has enjoyed a delightful year, as will be seen from the check of \$234.06 turned over to the Treasurer of the National Association by the Treasurer of the Auxiliary Convention at the close of the annual session July 16, 1941.

The sum of receipts to all departments of our Program for the past year amount to \$7,414.98 and there is now a total of \$7,508.23 in the hands of the several Treasurers of the Association.

The Work of the General Board Adopted

Whereas the unity of the body of Christ is designed to produce corporate worship and united service, therefore be it resolved:

1. That Christian unity in the equitable support of Missions, Education, and Benevolence be sought through the establishment of a Unified Program Fund, and that all subordinate organizations, standing boards, officers, field workers, and ministers of the denomination be and are hereby called upon to promote, patronize, and donate to this fund. It shall be allocated to the objects supported by the Association as the body may be pleased to direct in its annual sessions. Designated gifts to Missions, Education, and Superannuation may be sought at the will of those standing boards which promote these enterprises, and it shall be the privilege of churches and individuals to respond as the Spirit may lead.

2. That the receipts to the Unified Program fund for the ensuing year, 1941-1942, shall be allocated as follows: 10 per cent to the Superannuation fund, 20 per cent to the Home Mission fund, 30 per cent to the Foreign Mis-

sion fund, and 40 per cent to the Educational fund. It is provided also that the Penny-A-Day fund, and any other undivided funds, now in the treasury of the National Association, shall be allocated to the respective funds herein named on the percentage basis established for the ensuing year.

3. That the fiscal year of the National Association be and is hereby established as of July the first to June the thirtieth, and that the books of the Association, the General Board, and all standing boards shall be closed annually on June 30.

4. That the National Sunday School Convention be and is hereby requested to call upon the Sunday schools throughout the denomination for a special offering to the Unified Program in the month of September, 1941, and that the National Free Will Baptist League Board be requested to sponsor a special offering to this fund in December, 1941, and that the National Auxiliary Convention be petitioned to make a special offering to the Unified Program fund in January, 1942.

5. That the Board of Education of

the National Association be and is hereby requested to promote, plan, and direct, as may be found practical, Christian Workers' Institutes throughout the states of the National Association for the ensuing year.

6. That the National Home Mission Board be and is hereby directed to intensify its activities with a view to building up its treasury sufficient to meet the expenses of a General Home Missionary.

7. That the Foreign Mission Board be and is hereby directed to conduct an extensive Missionary Education Program, including institute classes, study courses in local churches, lessons in Sunday school and league literature on missions, newspaper correspondence and reports, and circular letters to national, state, and district officers.

8. That the board of Superannuation be and is hereby directed to conduct a survey among those engaged in the ministry throughout the National Association with a view to disclosing their average age, years spent in service, income, training, general circumstances, and needs.

The following was also adopted:

That, as a means of securing simplicity, efficiency, and economy in the use of material resources for the promulgation of the gospel, the General Board be and is hereby authorized to establish an administrative, or home office, at such a place as may be deemed most suited to the purposes and functions of such an office. The National Executive Secretary shall have full charge of this office, subject to the authority and directions of the

General Board and the Executive Committee. The salary of the Executive Secretary, the general expenses of this office, and of all promotional services deemed expedient or profitable to the prosecution of missionary, educational, and charitable work shall be paid as follows: 10 per cent from the Superannuation fund, 20 per cent from the Home Mission fund, 30 per cent from the Foreign Mission fund, and 40 per cent from the Educational fund.

The Board of Education

Rev. J. R. Davidson, Chairman, Bryan, Texas

We are glad to report an ever growing and increasing enthusiasm and interest in Christian Education and the training of workers in every phase of our work and in every endeavor and activity of our beloved denomination. The contributions of the past year have not only been encouraging because of the increase in volume, but also because of the various new localities represented.

In co-operation with our national Executive Secretary, the Educational Board, by articles in our church papers, by distribution of Christian Education pledge cards, by encouraging specific drives in the various churches and associations, by a special meeting in Nashville, Tennessee, May 6-7 of this year, has endeavored to keep the educational program constantly before our people. The results by the blessing of the Holy Spirit have been most gratifying.

One result of the awaking of our people to the need of a militant, progressive and aggressive educational program, has been the conducting of training institutions and pastor's institute in the various sections of our denomination. It is the desire of the Board to promote and encourage and aid the establishing of the national work.

The Educational Board do hereby request the various delegates and ministers to urge the early construction and setting up of the necessary machinery to perfect the plans for these institutions. The various members of the Board are willing at all times to assist in any way possible. It is the opinion of this Board, that possibly, the pastor's institute is a logical beginning.

The Board would like to express

its thanks for the co-operation and the accomplishments and achievements of our National Secretary, L. R. Ennis.

Whereas, the National Association of Free Will Baptists of the United States of America has made no constitutional provision for a Board of Trustees invested with power to take, hold, and control, at the will of the Association, real and personal properties; and, whereas, the purchase of suitable property for a Bible school in the city of Nashville of the state of Tennessee is believed to be both urgent and wise, therefore Be it Resolved:

That the National Association of Free Will Baptists of the United States of America do hereby empower, authorize, and, direct the Board of Education of the National Association to purchase, hold, and control suitable real property for a Bible school in the city of Nashville of the state of Tennessee, the title to which property shall be vested in said Board of Education as a Board of Trustees. This Board shall have full authority to negotiate the complete transaction including the incumbrance of said property as collateral to any unpaid

balance which at the discretion of the Board of Education may be deemed wise and necessary. It is required however that the Board of Education shall not invest more than fifteen thousand dollars (\$15,000.00) in said Bible school property, and that the annual payments on any unpaid balance, or loan, shall not exceed three thousand dollars (\$3,000.00) in interest and principal.

The Board of Education herein directed to purchase, hold, and control suitable real property for a Bible school is composed of the following members and their successors:

Rev. J. R. Davidson, Bryan, Texas,
Rev. Winford Davis, Monett, Missouri,
Rev. J. R. Bennett, Goldsboro, N. C.,
Rev. Melvin Bingham, Tulsa, Okla.,
Rev. George D. Dunbar, Chuckey, Tenn.

Inasmuch as the National Association of Free Will Baptists, in regular executive session has asked the National Board of Education to obligate itself to promote, to aid and establish institute work all over our denomination; Be it Resolved, That the Education Board set apart \$1,000.00 for institute work.

In view of the fact that the Tri-State Free Will Baptist people of Georgia, Florida, and Alabama, have shown so much interest in Christian Education that this Board approved the conducting of an institute in Jakin, Georgia and hereby offer the entire co-operation of the Board.

Educational Financial Statement July 15, 1940 to July 15, 1941

Received from all sources	\$2,776.89
Disbursed for office supplies, traveling expenses of Boards, printing, pictures, station- ery, stamps, cards, options on property, secretarial ser- vices, refund to J. L. Edge, etc.	\$1,635.75
Grand total raised to date	\$6,799.95
Total expenditures to date	1,886.61
Present balance	\$4,913.34

The Gem has 1700 circulation. 51% of which crosses the boundaries of Missouri, going into 34 other states and three foreign countries. The mid-western states receive the greatest number of copies, but 28% crosses the Mississippi river going east.

The Home Mission Board

Rev. M. L. Hollis, Chairman, Red Bay, Ala.

I have held three tent meetings in towns where we had no churches with many accepting the Lord as their Savior and two new churches being established. The first of last November, I went to Vernon, Alabama, without an invitation from anyone, and set up the tent on Monday, started services Monday night with very few people present. Interest increased from day to day, and before the meeting was over 28 members were organized into a church, and \$1,280.00 raised to begin a church building. A business man of the town, Mr. V. C. May, donated a nice lot right in the center of town for the church site. Brick was bought and many of them were placed on the lot before the close of the meeting and work started on the foundation. We have today, one of the nicest little church edifices in that town, and only owe the small sum of \$600.00 on it. We held our meeting in this church beginning on the third Sunday in June and ran only a week, but the Lord blessed in a wonderful way and there were thirty new members added to the church with an average attendance of sixty.

The next meeting was held in Mantchia, Mississippi with good results. Twenty-three accepted Christ in this meeting. A strong desire was expressed by the people there for a Free Will Baptist church to be organized, however I felt lead of the Lord to wait until another meeting might be held before starting with an organization there.

This spring I went to Sulligent, Alabama and conducted a tent meeting. The spirit of the Lord was manifest in a great way. Great crowds attended each service and many confessed Christ as their Savior. I spoke of organizing a church the last service of the meeting, should we find enough interest, and twenty-six came forward at the close of the services offering themselves for membership in a Free Will Baptist church. Several hundred dollars were pledged for the building of a church. A committee was appointed to look out a location for the church site. We hope to return for another meeting this fall and get the work underway.

I have traveled more than eight

thousand miles in the interest of home mission work. I delivered 28 home mission addresses, and wrote many articles in the interest of the work. I have received from the National Home Mission Treasurer \$125.00

Receipts

North Carolina	\$111.69
Mississippi	40.01
Illinois	20.78
Texas	18.55

Tennessee	17.00
Alabama	15.00
Georgia	13.10
Missouri	6.00
South Carolina	1.00
Virginia	1.00

Total \$244.13

Brought forward from last

Association \$337.78

Offering at last Association .. 75.85

Receipts since last Ass'n. 244.13

Grand Total \$657.76

Expenditures 206.70

Balance on hand \$451.70

Free Will Baptist League Board

Rev. Henry Melvin, Chairman, Durham, N. C.

Your Board has not been able to function very efficiently as a Board due to the widely scattered locations of its members. However, we have tried to plan and promote the work as best we could.

It will be remembered that at the last session of this body, permission was granted to organize a National Free Will Baptist League Convention. Considerable work has been done toward this but as yet we are unable to announce the date for the first session. It is the hope of the Board that it may be perfected during the current associational year.

A steady growth of our league organizations is noted throughout the bounds of our denomination. A more unified program of work is being followed and the work is better understood. A constant stream of better trained and more interested youth flows through our church as a result.

Our literature is still being published by the Free Will Baptist Press

under the following contract: The publishing house pays for the editorial service, publishes the literature and distributes same. The editorial service is under the supervision of your national chairman.

Several state conventions, scores of district conventions and rallies are functioning for the promotion of the work in the various states. We have knowledge of four Summer Assemblies that are held for the purpose of intensive training and inspiration of our leaguers.

The youth of our church awaits the command of this body to serve in any and all capacities where its youthful energies are needed. We ask this body to remember that the future ministers, missionaries, teachers and trained leadership will come from the ranks of the Free Will Baptist League.

To further perfect the work of organizing the National Association of Free Will Baptist Leagues, we, as a Board, ask this body for an appropriation of one hundred dollars (\$100.00).

The National Statistician

Rev. Clarence Bowen, East Durham, N. C.

MEMBERSHIP REPORT

Number of churches	1,543
Number of members	140,779
Members baptized	2,485
Members received by letter	772
Members restored	65
Total received in all	3,322
Members died	400
Members dismissed by letter	451
Members excommunicated	343
Total loss of members	1,194
Increase in membership	2,123

Number ordained ministers	1,504
Number licensed ministers	128

FINANCIAL REPORT

Value of church property \$1,551,700.00	
Value of denominational property	\$169,035.00
Total value of all property \$1,411,037.00	
Paid for building and repairs \$5,809.26	
Paid pastors	\$84,040.22
Paid evangelists	\$6,638.91
Total paid pastors and evangelists	\$90,679.13

The Woman's Auxiliary

Mrs. Fannie Polston, Secretary, Nashville, Tenn.

In the present plan of the Woman's Auxiliary, there are three vital features involved: Prayer, Organization, and Instruction. Prayer is mentioned first. That is where the Lord put it. We read that Jesus "continued all night in prayer". We may have devoted much time to organization and study, but we are not fully prepared for service until we have prayed.

We have organized work in eight states, four of whom have state conventions, and there are twenty districts in the other states who do not have state conventions. All of these are representing this time with approximately four thousand women carrying out the plan of work of prayer, organization and instruction.

We specialize in benevolences such as ministerial relief, caring for the needy in our communities, orphanages, and assisting our churches wherever there is need. We are serious about this. We believe we are facing a crises which calls for much prayer and study of God's word. We teach missions and stewardship, not only of money but of personality, time, talent and influence. We do teach tithing as the minimum, as a debt we owe, and above that offerings. These we believe belong to God after we have first given ourselves. We observe special days and seasons of prayer.

Through this convention effort we have been able to turn into the treasury of the National Association \$234.06; to foreign missions \$52.46. We assess ourselves 10 cents per capita which is used for convention expense which the finance committee is called upon to disburse. Through fasting we were able to pay in \$44.60.

We believe the Woman's Auxiliary is a vital part of the whole church life and activity. It is an organization aiding the church in all its programs; supporting not only the spiritual side of the work, but advocating the giving of time, talent and money to advance the cause of Christ at home and abroad. It furnishes a study course in which the members may meet and study the purpose of missions, the conditions that exist at home and in the foreign fields, how to read the

Bible in a profitable way, and how to pray individually and collectively.

The Auxiliary furnishes definite personal work for each member through which the blessed privilege of Christian fellowship is provided and a multitude of opportunities to help others.

I believe the states who now are

not affiliated with this National Convention will come in with us and they with us have caught a vision of a lost world. After all, our main objectives are winning the lost to Christ.

In spirit, our women are following Bro. Hollis into the highways and the hedges of home missions; Bro. Blackwelder in his program to the uttermost part of the earth; Bro. Davidson and Bro. Ennis in establishing an educational institution. To this end we invite the unenlisted work and workers to join with us and we truly believe we will do you good.

The Hour for Prayer

Mrs. K. V. Shutes, Cordova, Alabama

AT OUR National Woman's Auxiliary Convention, July 15, 1941, there was a resolution adopted that the women of our denomination observe an Hour of Prayer each morning from 9:00 o'clock until 10:00 o'clock, central standard time.

Since I was elected third vice president of our Woman's Auxiliary Convention, it has fallen my lot to prepare objectives for which to pray. I am offering four objectives for the month of August, which I think are of vital importance to our church.

FIRST, Unity—There has never been a time in the history of the world when there was a more challenging call to forceful, united Christian action than there is today. Division means weakness; Union means strength. To be successful in our battles against sin we must be united. The followers of Satan unite and win; the followers of Christ divide and lose. "So all the men of Israel were gathered at the city, knit together as one man" Judges 20:11.

SECOND, The National Officers of our woman's work—how keenly do I feel the need of prayer as your third vice president. I am sure the other officers feel the need just as keenly as I do, especially those of us who have never served as national officers before. Pray that the Lord will give us wisdom to perfect plans and ideas that will be for the promotion of the work.

THIRD, Zeal for lost souls—We

need the passionate love for lost souls that Paul had. He said, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according of the flesh" Romans 9:2, 3. We can not be successful co-labourers for God without having love for lost souls, and a longing desire for them to be saved. Souls, souls, souls, this should be our cry and passion as co-labourers with God. And for the sake of one soul we must be willing to spend and be spent.

FOURTH, The Youth of our Church—In all the chaos and confusion of the world, we need to hold our youth up to God. Pray that they may purpose in their hearts not to defile themselves with the sins of the world, that they may be doubly consecrated, set apart for the Master's service.

"Open my eyes, that I may see
Glimpses of truth Thou hast for me;
Place in my hands the wonderful key
That shall unclasp and set me Free.

"Open my ears that I may hear
Voices of truth Thou sendest clear;
And while the wave notes fall on
my ear,
Everything false will disappear.

"Open my mouth and let me bear
Gladly the warm truth everywhere;
Open my heart and let me prepare
Love with Thy children thus to
share."



GOSPEL SERMONS



The Minister Himself

Rev. Winford Davis, Monett, Missouri

**"Take heed unto thyself"
in the Use of English**

The same writer, Paul, Timothy's father in the ministry, who wrote the words of the above text, also said "Study to shew thyself approved." We may not be classified as being educated. We may have been among the unfortunates along educational lines, and which is certainly true with many of us; but nevertheless, we are in the midst of an enormous supply of books and literature in this reading age, and every God-called man or woman is endowed with a certain amount of natural ability to study. So then, for the extreme awkward use of many simple words there is no excuse. And for the fact one never shows improvement there is even less excuse. One does not have to be inside brick walls everytime to learn some everyday things.

Dr. John A. Broadus was delivering a lecture on the importance of an educated ministry. At the close of his address, a preacher arose and said, "Brother Broadus, the Lord can get along without your education". The professor's answer was, "Yes, but He can get along still better without your ignorance". Sure, I think one can become so tedious and precise in his efforts to be exact that it will have the same hurtful effect as some other things I have previously mentioned; but there is where one only needs wisdom from God and filling of His Spirit.

**"Take heed unto thyself"
as to the Personal Appearance**

No one ever makes good in his profession without taking some pains with his person. That applies, not only to the ministry, but throughout the professional world. And it most certainly does apply to the profession known as the gospel ministry. Yes, the ministry is distinctly a calling; but it is also a profession.

Some men are seen in the pulpit with a necktie on that comes nearer having the appearance of the rope the hired boy threw around the calf's neck, with which to lead it to the milk gap, than it does of being something to aid the appearance of the person. [What is a tie for? It is not for the

Text: "Take Heed Unto Thyself"
1 Tim. 4:16.

ONE of a minister's saddest mistakes is when he fails to study himself. He will ramble on continually making some blatant and needless grammatical error, or perpetually manifesting some peculiar, acquired habit, or with something noticeably wrong with his personal appearance, and then go home wondering why he had such a hard time preaching. Perhaps, his natural tendency is to lay all the blame on his congregation, accusing them of being slow and careless in their prayer life, etc. Usually, the truth is that his audience was being kept in a constant strain by some peculiarity of his own, and could not get their minds concentrated on either the preacher's Christ or his message, because of the overly use of some one certain word, a twisted necktie, that boring "ah ah ah" which some use to put a very disgusting finishing touch on every phrase, or if nothing else maybe just that monotone of voice. Every preacher would be better off if he knew the fundamentals of psychology. In so knowing, he would be far more able to get hold of the minds of his people with whom he has to do. The human mind is very delicate. Some unnecessary attachment to a minister, while in the pulpit, can have a very bad psychological effect upon the minds of his audience.

**"Take heed unto thyself"
as to Picking up Habits**

One of the easiest things to acquire is pulpit habits. In the earlier days of my experience in the ministry. I recall a lady, a devout soul, coming to me after service and kindly cautioning me to watch myself in that I was taking my watch out and looking at it entirely too often during my discourse. She said, "I thought at first you really wanted to know what time it was; but I soon observed it was a habit." I thanked her for I knew she was right. It helped me.



Winford Davis

It is a very easy thing to use one word too often. It might be a good word; but any word can be so constantly used as to bring a deadening effect in one's message. The word "God," with all its goodness, can be used over and over in a sermon or prayer until it becomes disgusting to the hearers. It is an easy thing to fall into the habit of bringing a long drawn-out "a-h-a-h" while one is fighting the air for the right word to use. Perhaps if those idle hours which are wasted daily were being absorbed in ardent and diligent study that lack would be greatly eliminated.

It is true every minister has his own manner of preaching; but that manner need not, and must not, have those peculiar spirit killing manifestations if one ever makes a success in the gospel ministry. Let us also think like this from a little different angle: one minister chews his tobacco and splits out the window while preaching, another must go out side, or into a side room, to take a few puffs of a cigarette while some one is in charge of the devotionals, or just before he takes the sacred stand for the Lord. Then he goes through life wondering why his capacity for service has not been greater. Much could be said on this point, but we must use brevity.

purpose of holding the shirt collar together because the shirt has a button. It is not sufficient in its coverage as to have any material value in keeping one warm or in hiding the flesh. Then why do we wear them? There is but one answer: for appearance only. Keeping ones self neat and clean IS NOT pride. If it is, then I have knelt by some folks in the dear Lord's sacred altar whom if they would have had more of what you may choose to call pride, I could have come much nearer getting my mind on the Lord.

One does not have to have a lot of money to keep clean and neat in ones appearance. Among the poorest, water can always be had and clothes can be made to fit. Garments come in sizes and when a minister does happen to get enough money together to buy something, the proprietor will sell something that fits just as quickly as something that looks as if it had been thrown at the person.

These things some may consider as some of the insignificant or smaller matters but, when rightly considered, you will surely agree that they are of real importance as to the minister getting along well in His work. After all, they simply mean, in their indirect sense, the getting of souls to the Lord. A good man of God may take the stand wearing patched garments, and we wouldn't even think of being so sinful as to criticize a dear brother for that, no never. But even though that situation of poverty be true in one's life, at the same time one can show he has care for his person just the same. The good Lord only requires what a man hath, and not what he hath not; but the thing one needs to remember well is that fact that He DOES require what a man hath.

"Take heed unto thyself" as to Giving

Some ministers are continually urging their people to give but will never give themselves. Paul told Timothy to be an example of the believer, 1 Tim. 4:12. Again Peter says to be an ensample to the flock 1 Peter 5:3. Some go so far as to preach tithing and then won't tithe themselves. Some, of course, won't even preach tithing; but I think the minister who preaches it and yet won't practice it had just as well so treat any other part of the word. You know I imagine if there is any thing that is displeasing to the Lord (and there is), it is a stingy preacher. There is an old saying that a stream never

gets any higher than its fountain head. Neither will a church go any farther in giving than is preached *and practiced* by the preacher.

If the minister is scant in his giving and his financial vision is short then he need not wonder why his salary is small, and his congregation is close fisted financially. If all our ministry would wake up and start preaching and practicing tithing in every sense of the word, it would prove nothing short of a transformation in the Free Will Baptist denomination. Then they who practice tithing do not usually stop at that; but they go ahead with their free will offerings

also. And in turn the people catch the spirit, fall in line, and then we are getting somewhere. But the secret is to be found in the minister. This saying is largely true, "As goes the minister so goes the church."

The minister's calling is a sacred one, and how sacred. He owes to it his very best. He is greatly responsible. He should try to find, not the extreme way, but that happy medium in his display as a minister that will make him of the greatest service to ruined humanity. To find this useful medium, one must follow the advice of Paul when he said, "Take heed unto thyself".

Saved, Saved, Saved!

Eld. N. P. Gates, Lock Box 41, Hazel Park, Michigan

Text: "Awake to righteousness, and sin not" 1 Cor. 15:34 b.

BECAUSE of an "Inordinate Doctrine," false in character, brazen in position, adulterated in its enlargement, saturated with oil of sarcasm; trying to justify its advocates living in unrighteousness, I am therefore moved to give the narrative captioned under the above title. I'm reminded of an item (perhaps a reprint) appearing some years ago, by a very prominent clergyman, enlarging upon this

kind of doctrine, even resorting to extreme criticism of those of us who advocate that security is made sure in "Righteousness and true Holiness". The topographical settings of this subject may rightly be considered from three points of view or as implied past, present, future tense; yet every declaration, positive as it may be, is based on certain conditions.

Paragraph 1. Hath Been Saved

First we quote the Apostle Paul, 2 Tim. 1:8, 9, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Let us also notice Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost."

Now it is plain to see that it is not our righteousness that places us in divine favor, but dear friends, let us notice also that it is done subsequently to a divine calling; therefore, we are indebted to follow on in the purpose to which he hath called us.

Let us continue with Titus 3:7, 8, which may also be considered in the second paragraph, "That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm



N. P. Gates

constantly, that they which have believed in God might be careful to maintain good works."

In this connection, we also note 2 Tim. 2:19-22, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

As mentioned above, these passages very fittingly apply to the second paragraph. We also wish to call attention to the following, given by the Apostle Paul as a caution lest evil should overtake us.

Paragraph 2. Now Being Saved

"Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation?" Heb. 2:1-3a.

Continuing with Heb. 3:12-14, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

See also Heb. 4:1, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

Let us also notice the apostles advice concerning Spiritual growth. Heb. 5:12-14; 6:1, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

Therefore leaving the principles of the doctrine of Christ, let us go on

unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

Paragraph 3.

Future, Shall be Saved

CONCERNING THE ABOMINATION OF DESOLATION OF TIME ON EARTH.

Matt. 24:9-13, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."

Also James 1:12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

See also, Rev. 2:10, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

THAT OUR ETERNAL ABODE DEPENDS ON OUR FAITHFULNESS IN RIGHTEOUSNESS.

We also call your attention to the following: 1 Peter 4:16-18, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgement must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

A VERY BEAUTIFUL CLIMAXING THOUGHT.

We quote Rev. 14:13b., "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

LET US CONTINUE WITH THE SUBJECT MATTER AS IMPLIED BY OUR TEXT.

"Awake to righteousness, and sin not."

Since *righteousness* is the opposite of *unrighteousness*, and all *unrighteousness* is sin; we therefore believe in a living testimony of righteousness in Christ, otherwise one could not be saved. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" Rom. 10:10.

FURTHERMORE, WE MUST LIVE RIGHTEOUSLY ELSE WE CAN NOT HAVE FELLOWSHIP WITH HIM.

"If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" 1 John 1:6, 7, 9.

Some time ago, I attended a funeral conducted by a prominent evangelist, the deceased being an acquaintance of mine I had some what observed his waywardness, though a member of the church in which his funeral services were conducted; (and be it far from me, to infer any injustice or to bespeak the future estate of the deceased), but in the minister's comments on the living and dead, asserting that we of the audience were dead, and the deceased were living, to which I agree in part, but not all, for those of us who have Christ living within is very much alive, not dead but living.

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" Rom. 8:10.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" Gal. 2:20.

He went on to say, that one is not judged by what he does, but by what he wants to do. Let us notice the words of Jesus, "Not every one that sayeth unto me Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven" Matt. 7:21.

We also hear David saying, "And he shall judge the world in righteousness" Psalm 9:8.

Let us hear the Apostle John speaking on this wise, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" 1 John 2:29; also "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God" 1 John 3:10a.

So, beloved, it is easy to see there is no middle ground, one is either born of God, and righteous; else he is unrighteous, therefore he is not of God. Now I realize this is rather strong meat, especially for those trying to justify themselves living in sin.

This same evangelist (as referred to above), in a radio message along the same line of justification (?), said that all were living in sin, "Yes that includes the preacher that is talking to you." May God pity any man mak-

ing such mockery of Christianity. I can not make myself believe that God would call any man to preach unrighteousness. He went on to say that God punishes his people here (in this life) for their sins, even bringing death upon them. For an example, he referred to Ananias and Sapphira, that God killed them, took them out of this life because of their sins—much as to say, "It's impossible to live a Christian life here, your sins are too great and too many, because of this you'll have to come on to heaven." (Some punishment, a home in heaven for liars).

The Apostle Paul's version is quite a contrast to that, when he says, "For me to live is Christ, but for me to die is gain."

We also hear the words of Jesus, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Now these people had not only sinned, as we would call the ordinary ways of a sinful life, but they had gone to extremes, "They had lied to the Holy Ghost".

Friend, please be reminded of these words according to John the Revelator, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" Rev. 21:8.

I agree that death is the result of sin: but if a man die in his sins, he shall also suffer the second death. I'm reminded of some of the Apostle Paul's experiences dealing with one Elymas the sorcerer who was trying to withstand the salvation of the Lord. "Paul, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 13:10. I fear the future estate of him who regards no sense of responsibility toward God for his salvation.

I have heard these following remarks, "I'm saved, as much as if I were already in heaven;" others say, "It's impossible to be lost," "I couldn't be lost if I wanted to"! Such folly.

Let us recall the words of Jesus, in his sermon on the mount, speaking to his disciples if you please. "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees,

ye shall in no case enter into the kingdom of heaven" Matt. 5:20.

Beloved, I want to make this affirmative, that God expects us to live Godly and righteously in this present world, "like begets like," and if we are begotten by His word, then Christ which is His Word should live in us.

"Sow to yourselves in righteousness, reap in mercy" Hosea 10:12a. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not" Gal. 6:7-9.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness" Eph. 6:14.

We hear the Apostle Paul, in his charge to Timothy, to avoid evil forces and unrighteousness. "But thou, O man of God, flee these things; and follow after righteousness, Godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hath professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" I Tim. 6:11-14.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" Titus 2:11-14.

Faith Without Works is Dead

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called to glory and virtue: Whereby are given unto us exceeding great and precious promises: that ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and

to virtue knowledge; 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. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure" 2 Peter 1:2-10.

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew you my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Ye see then how that by works a man is justified, and not by faith only. For as the body without the spirit is dead, so faith without works is dead also" James 2:18-20, 24, 26.

Dear reader, you will observe that I have refrained from giving personal experiences and observations, or to resort to mental persuasions or alibys, but rather have chosen the Word to verify the truthfulness of my statements. "For I am not ashamed of the gospel of Christ: for it is power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them" Rom. 1:16-19.

Conclusion

"Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his works shall be. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" Rev. 22:7, 11, 12, 14. Amen.

Ye Are Cursed

By Mrs. Ernest Griffith, Ashland, Ky.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation" Mal. 3:9.

THESE are the words of the Lord spoken by Malachi to Israel; spoken as the last prophecy before the three hundred and ninety-seven years of spiritual darkness before the coming of Christ. Israel had gone every man after his own way and was deep in sin.

You may ask why the curse. Let's look at the eighth verse. "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings."

That was just to Israel, the Jews. Well let's see, Israel means the Prince of God and not just the Jews. They are not all Israel, which are of Israel. Roman 9:6, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28, "In other words, spoken to the people of God.

We find tithing was practical before the giving of the law and offerings, even from the time of Cain and Abel. Abram gave tithes (Gen. 14:20). Jacob, after his wonderful dream at Bethel, vowed a vow, "If God will be with me and keep me in this way that I go and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace: then shall the Lord be my God. And of all that thou shalt give me I will surely give the tenth unto thee" Gen. 28:20-22. If we would just realize that no matter how much or how little we have, that the Almighty God gave us our strength or means to get it, and without Him we could do nothing, we would at least be thankful enough to give Him what He said belonged to Him. "And all the tithe of the land, whither of the seed of the land, or of the fruit of the tree is the Lord's. It is holy unto the Lord" Lev. 27:30. Jesus said not to leave the tithe undone (Matt. 23:23).

Folks wonder why they are asked for money in the church. If you will do what God said do and give Him the tithe and be honest with God there would never be a need to ask for

money. You would see to it that the church, or the store house of God, as it is called here, received your tithe.

We ask why some people have this or that. Hear the tenth verse. "Bring ye all the tithes into the store house that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Notice the eleventh also, "And I will rebuke the devourer for your sakes and he shall not destroy the fruit of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

We believe the promises of God for

other things. What is wrong with these? Can we believe them?

When we fail to give, we fail to see the Cause progress. We fail to see the salvation of our people. Oh no, money is not salvation, but people who labor in the field must be supported in order that they may stay in the field. If you don't preach send the man that can. You are just as much in the work as he for he can't go unless you send him. We are not all gifted alike so let's do that which we can do. God did not, and does not, ask the unreasonable, but do not forget the parable of the talents. We who have the one are just as responsible as those who have three. If our income is large or small let's see that God gets the tithe.

When we fail to give, we fail as an individual, as a church, and as a nation.

Are you cursed or are you blessed. "Blessed are they that hear the word of God and keep it" Luke 11:28.

The Finality of Rejoicing

By T. H. Willey, Missionary to Cuba

"Finally my brethern rejoice in the Lord" Phill. 3:1.

THERE are a number of finalities in the writings of St. Paul but none having a greater exuberance of joy which could only come as a result of knowing God and His will for the life of the believer as *rejoice in the Lord*.

To grasp the significance of these words we must know what the writer was suffering at that moment, we must know his surroundings, his state of mind, the immediate prospects facing him of life, or death.

Paul, while penning these words, was in prison, and there under a gross injustice, not because of some crime or social injustice, but for his

religious testimony and convictions. At the time he was suffering not only as an ambassador in bonds with the chain of the Roman government on him but suffering physically as a result of the hard life of a missionary, such a life as none of us shall ever have to suffer in this modern age. Further, the burden of those begotten in the bonds of the Gospel rested upon him as well as the church at large. He was penning his farewell message to those dear to him as well as to the earthly world, and as he wrote he expected any moment that the headman's axe would be brought before him. In this message he was making a summary of all his losses, defeats, disappointments, his griefs and adding to them his joys and victories he said, "This is my final word, REJOICE."

Now, we want to notice a few things. The natural man under these circumstances would be in the DUMPS, but he did not say rejoice in your circumstances. Most of us have been in the midst of circumstances that have called for everything but rejoicing, this would be out of the question, absurd. Rejoice in your circumstances was not his final word. But his admonition bursts forth like a



T. H. Willey

song in the night. Rejoice IN THE LORD.

If we do not learn this secret early as a Christian we might, like the world of men around us, be whipped and defeated and about to welcome the undertaker, conquered by circumstances, overwhelmed and overpowered. Circumstances causes an army of men and women to commit suicide each year. Rejoicing in the Lord gives us victory over circumstances but by rejoicing rise victorious in the midst of them.

It is a means of rejoicing to me to study the life of Paul — the prisoner chained to a Roman soldier. Taking advantage of adverse circumstances he instructs that soldier in the things of Christ. He preaches to prisoners and guards, and finally he can address a message to the church in Caesar's household.

I think of the saints of all ages who possessed this quality of rejoicing in the Lord. If we had time we might make an excursion into the pages of Sacred Writ. Job is outstanding; it was this same secret mastered in his suffering that caused him to cry out, "I know my Redeemer liveth." Daniel, on his knees with face turned toward the Holy City, lived on that secret. John, the exile on the Isle of Patmos for his testimony, would never have been received into the mysteries of the ages to come had he not been able to rejoice IN THE LORD.

Coming down into the past centuries, we visit John Bunion, in Bedford jail for a number of years. His circumstances would never have inspired him to write Pilgrims Progress, a book having the largest circulation in the world outside of the Bible.

We cannot rejoice in our physical state. Some who read these words are great sufferers, some are waiting to receive their ticket to the land beyond the skies. I want you to think with me of some of those who were handicapped, some of them are living. Their lives have blessed the world only because of this secret of the Lord.

Milton, the writer, comes to mind and some of the hymns of victory that came from him during the years of his blindness. He not only knew how to write Paradise Regained, he knew the Lord. George Mattheson, the blind Scotch minister, when faced with his blindness was engaged to

marry an attractive young woman. Out of justice to her he stated what the future might be for her with a blind husband, then offered her a release from the engagement should she so desire. She was not big enough or her love did not have the quality that would cause her to make the sacrifice. Out of the brokenness of his heart came the song of rejoicing, he wrote, "Oh Love That Will Not Let Me Go". Probably the hymn will have new meaning to you as you sing it now.

How numerous are the hymns of blind Fanny Crosby that have come as songs in the night. Luther Bridges,

singer and evangelist, was off at a great distance in a meeting, happy in the thought of those back home in Wilmore, Kentucky, who loved him, when the news came to come home. His home had burned and his little family perished in the flames. While standing in the midst of the ashes of his loved ones, there was born the song you have sung, "Some Day We'll Understand".

Certainly we cannot rejoice in that we are poor and broken, hindered by limited means, sick and suffering, persecuted and forsaken, but dear heart, in the midst of it all we can REJOICE IN THE LORD.

Be Not Deceived

By A. H. DeWeese, Easton, Missouri

THE battle is raging as never before. Satan knows his days are swiftly passing. He is far more concerned about the shortness of time in which he must work than we who are pressing the battle for righteousness.

Satan is doing his utmost to deceive mankind today. He is not always the horned imp, as we might imagine, neither does he always come in a bold manner. He is very cunning and always uses tact.

If he would speak in audible voice and tell us in a bold way to stay away from the house of God, for he wanted us to work for him, we would become somewhat frightened by his boldness. Should he say, Mary, or John, you got to bed later than usual last night and you know our bodies require rest. You had better stay home and get rested up for you might want to go to church tonight. The same time he knows he has a trump card to play to keep you from the evening service.

We ask the question, Why are we deceived? Many answers might be given this question. Some of them are: Stopping to reason with Satan (to the professor), failure to accept Christ as your personal Saviour (to the good moral man). There is a number in choice, either two or more.

You can say no to Christ, but that aching, empty heart just will be filled and Satan loves to find one who has said no to Christ.

Have you said no to Christ? Is Satan putting forth effort to satisfy that aching heart of yours by offering you lustful pleasure and ill-gotten gain. If this is your condition, no one knows that empty feeling down in your soul better than you. Just kneel where you are and accept God's Son as He spilt His blood on Calvary's cross.

Stop playing the game of chance. Don't make another excuse, for it might be your last. "My Spirit will not always strive with man."

God's Love

"For God so loved the world, not just a few,
The wise and great, the noble and the true,
Or those of favored class or race or hue.
God loved the world. Do You?

God loved the sinful world, not just the good,
Ah, none were good till they had understood
His love for them, and felt the power that could
Make all of life anew. Do You?

God loved the world, He saw that we might be
Made like Himself, He stooped to set us free,
And did not spare the cost of Calvary.
God loved man so. Do We?"

The Tobacco Habit

Eld Eunice Edwards, Esther, Missouri

I BELIEVE we Free Will Baptists are criticized more over using tobacco than any other one point. But, here is where it hurts; the world has a right to criticize us on this point because we have members who do use the stuff and even some of our ministers and deacons.

When I was saved, I quit dancing, playing cards, drinking beer, and using tobacco. I smoked cigarettes, I admit with shame, but when God, for the sake of Jesus Christ, saved my soul and spoke pardon to me, I had to lay down my cigarettes along with the rest.

One time, Peter was tired and hungry, and, while he was waiting for a meal to be prepared for him, he went up on the house top to pray, and while praying, fell into a trance, and God showed Peter one of the greatest lessons a human has ever been privileged to learn: That God is no respecter of persons! Now I know God meant that the door of salvation was open to the Gentiles, but, I would like for some of our members who use tobacco to take that home in this way: God is no respecter of persons, concerning their use of tobacco. If I and countless others have been condemned over the use of tobacco, I don't believe God will permit them to use it. They tell me, "I've prayed over this thing and I don't feel condemned." Well, I'll tell you why they don't feel condemned, its because the stuff has fastened upon them in such a way as to give them the taste for it so strong that they can't do without it. Do you know, I found God big enough to take the taste for it away from me. Praise His wonderful name, forever!

I wonder how many people would come to hear me preach if they saw me with a cigarette? Not very many, I'm afraid. Alright, I read in Gal. 3:28 that we are "neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Then if the world has no confidence in my preaching because I am a woman who uses tobacco, do you think for one moment, brother preachers, the world will not condemn you? If it did not, God is still no respecter of

persons and He has said we are alike in His eyes!

This has been said: "I knew people who used tobacco all their lives and died shouting the praises of God." I would be the last to dispute the statement. But, did you remember they lived in a day far different from the age in which we live? We are living in the last days. Jesus is coming soon and we need to lay aside

every weight that we might run the race with greater victory. He said, "Walk in the Light." Perhaps tobacco does not stand in the way of your salvation. For the sake of the argument I'll grant you that, but you could not take God's word and show me where it will not stand in the way of your service to Him, and I still believe if I had to quit tobacco, God expects as much from you, for surely I'm not any different or greater than you; if anything, I am the least among you.

May God help us to purge this thing from our midst, and put it away from us is my prayer.

"Ye Must Be Born Again"

By Gweneth Talley, Aurora, Missouri

JESUS SAID, "Except a man be born again he cannot enter into the kingdom of God." Friends, let us give this just a little thought. When He said, "Ye must be born again," He was evidently speaking of some change in our lives. Let us behold ourselves in our mirror and we will see a natural man. God sees us also as we see ourselves, outwardly. God also looks into our hearts, and Jesus said, "As the heart is, so is the man; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. And nothing unclean can enter into the kingdom of God."

We then, being born of the flesh, must be born again of the Spirit of God and of water; for that which is born of flesh is flesh and that of the spirit is spirit and he that has not the Spirit of Christ is none of His. All having sinned, it would seem foolish for us to even think of being received into the Kingdom at the day of resurrection, which is sure to come except here there would be some way for us to cleanse ourselves from the uncleanness of sins. We take water and soap to wash the grease and dirt off our bodies, which are temples of the living God. But this cannot now nor ever could wash away our sins.

Now God set before us two paths to choose which one we would walk in. One is very straight and narrow, but it is wide enough for two to walk—the Christ with you. It leads to life everlasting, and few there be

that find it. The other path is very broad and many walk therein. But this one leads to destruction, which is death.

Friends, we cannot inherit life if we don't come clean with God. How are we going to do this? "For God sent not his Son into the world to condemn the world, but that the world through him might be saved" John 3:17. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" 1 John 3:18. There is but one way left us whereby we may, or can be saved, that is by faith in Jesus, believing His works and doing them.

A Recipe

"Take 24 hours. Mix thoroughly with the milk of human kindness. Spice of life to taste, a little discretion and common sense. Knead with the hand of friendship. Bake on the open hearth of love, and do not allow it to cool too quickly by trouble, or to become sour by affliction. Then serve with affection sauce and a bright smile."
—Selected

Subscribe to the Gem

Church Letters and Reports

Tulsa Free Will Baptist Church Tulsa, Oklahoma

June 19, 1941

Melvin Bingham, Pastor
T. J. Cope, Reporter

Dear Gem Readers:

Again we will endeavor to get our news to you in time. I guess we were too late last month, however Bro. Davis gave you the good news of our revival, so you heard from us anyway.

We are doing fine on our new church. The main building is already torn down and the walls and roof of the new building are built. We still have twenty feet more to add as soon as we can remove the Sunday school rooms. We have not missed a single service yet. The Lord wonderfully blessing by sending us laborers. Never was there such a response by the members with their labor. A vast number who do not belong to our church have responded both with finance and labor. To date we have something near \$1,000.00 in cash ready. Over \$200.00 were turned in by the mission and four Sunday school classes.

Quite a few have attended Brother Davis' revival at Bristow, Oklahoma. All report wonderful services.

We, here in Oklahoma, especially around near Tulsa, anticipate a great time next Sunday at the Sunday school rally at our camp ground near Drumright. Several programs are in order for an all day service.

Well, brothers and sisters, we will probably have other news for you in our next report. Pray for us, and be sure to stop and visit us when convenient.

First Free Will Baptist Church Tulsa, Oklahoma

July 17, 1941

Rev. Melvin Bingham, Pastor
Mrs. A. F. Fipps, Reporter

Dear Gem Readers:

The Lord has blessed our church in so many ways I hardly know where to begin.

Our Sunday School attendance stays above 200 even though many are on vacations this time of the year.

On July 1, Rev. Bingham completed his twelfth year with the Tulsa church, and we feel that each year has been just a little better than the one before because God has blessed us now with something like 400 members.

At our first business meeting we elected officers for another year and because of the love of God in our hearts, every one was willing and anxious to do their part for the Lord. Our young people are to be highly praised because of their part in our church. A few Sunday nights ago they had complete charge of the services. Bro. Oliver Lindle, one of our young ministers, brought the message and the Spirit of the Lord was greatly felt. We give God the praise for such young people as these. They attended the League Rally at Bristow, July 6, and again brought home the attendance banner.

We are happy to report that our new building is going up just fine. We haven't missed a service and have met inside the building every time. We trusted the Lord for His help. Some times we didn't have a roof over our heads but the Lord blessed just the same. Our new church fund was started on August 13, 1940 at a social held at Brother and Sister Parker's home. Some one suggested that we start a fund for a new church. Sister Grissom, teacher of the Ladies' Bible Class and one of our oldest members, gave a dollar and Bro. Turley, one of our deacons, gave a dollar. Starting with this \$2.00 and now eleven months later we have \$1,041.30, all coming in by free will offering. Of this amount our mission ladies have paid something like \$155.00. Even the small Sunday school children and their teachers have this building for the Lord on their hearts. They, too, have made donations along with the other classes. And again we thank God for this. We are happy to report, too, that our church treasury is better financially than it has ever been in the history of our church.

We were very glad to have our brothers and sisters in Christ from Tennessee and Kentucky to drop by and visit with us while on their way to the National Association, which convened at Drumright, Oklahoma. At the time of this writing our pastor, Brother Bingham, is in Drumright attending the Association. Many more from our church are expecting to attend also.

Continue praying for our church, and whenever you are in our city we want you to feel welcome to visit with us. We are always happy to meet our co-workers for Jesus.

Garden Grove, California

Our little Los Angeles Free Will Baptist Church and the two General Baptist Churches here met with the Porterville church in our quarterly meeting. God gloriously poured out His blessings upon us.

Eld. Rogers from Wewoka, Oklahoma visited our quarterly meeting and preached for us at the communion and feet washing service. It truly was a blessing to all to have him preach for us.

—E. N. Crippen, Reporter

Portales, New Mexico July 6, 1941

Greetings to the Gem Family:

As I sit, alone, reading our fine Gem and of the different associations announced on the back page, I become hungry to be back in Arkansas or Missouri where I could attend some of the associations. I would love to attend the association north of Rudy, Arkansas, for it would be close to home.

Now for a short history of Free Will Baptists around Chester, Arkansas. We were Union Baptists. At one of our associations, a ruling was made that nobody be taken into the church that wasn't baptized by one of the ministers of the church.

There were several delegates who fought the measure, and came back home and called a meeting and organized a Free Will Baptist church. Some of the leaders in this were Isaac Crabtree, Hilliard Brebler, Marcus Williams, and D. Hattery.

Several churches went together and formed a Free Will Baptist Association. I had the pleasure of putting our church, Pleasant Grove, also Mt. Pisgah, into the new association. This was in 1894.

When I left Chester, Arkansas, I was church clerk and an ordained deacon. More people moved away and the churches all died down.

There are no Free Will Baptist churches anywhere around here, and there are only three Free Will Baptists living here.

With best wishes to the Gem and the Free Will Baptist cause everywhere, I am your brother in Christ.

—J. J. Murdick

Lead Hill F. W. B. Church Mansfield, Missouri

Dear Gem Readers:

Our church was organized March 9, 1941, with seven charter members. On the opening day we accepted eleven members which were Baptized June 29, 1941; also two new members were accepted and baptized on this date. The baptizing was done by our pastor, Rev. Fred Marler, assisted by Rev. Harry S. Johns; making us a membership of 20.

Rev. Fred Marler is our pastor, Bro. Marve Goss, Bro. Mose Ipock, and Bro. Elmer Cameron are deacons, and E. L. Corder is Clerk.

Remember us in your prayers.
— E. L. Corder.

Cross Roads Church near Drynob, Missouri

Eld. Curtis Wilson, Pastor
Alpha Jane Wilson, Reporter

Dear Gem Readers:

It has been some time since I have written to the *Gem*, and I have been asked why I do not send a report from Cross Roads church.

Should you visit our church you will always find members of the church there to worship, who are willing to hear the Cross.

God is still blessing at the dear old place where so many have found peace with God. At our meeting in June we observed communion and feet washing. A good number took part, with much rejoicing.

At our meeting July 13, God wonderfully blessed through the entire services. Saturday at eleven o'clock was the time to elect our pastor for the coming year, and as usual, all were of one accord and one mind. Eld. Curtis Wilson, who has been our pastor for the past six years, was re-elected, which he accepted with a smile as he does all the blessings and persecutions that come his way. He has only missed a very few meetings at this place.

Saturday night a young man, Deacon L. J. Ruble, confessed to the world that he had been called of God to proclaim life and salvation to the lost. He delivered a message Sunday night and one that you could feel God was speaking through him.

Pray for us and praise God with us over here at Cross Roads for God's wonderful grace and love.

Sandy City F. W. B. Church Catlettsburg, Kentucky

L. E. Colliver, Pastor
Gertrude Bowe, Reporter

Dear Gem Readers:

Again we are glad to report good services and the Lord is still blessing. When we last reported we were looking forward to beginning a week's services at the Montgomery Sunday School in Greenup County, Kentucky. During the week of June 9 to 14, inclusive, the Sandy City Church dismissed all church services and class meetings, and played the part of a missionary to the church out there. There was a good Spirit present from the very beginning, and four souls came weeping their way to an altar of prayer and were saved. As is usually the case, others stood trembling under the convicting power of the Holy Spirit but yet would not yield.

On the second night of the services we were made to rejoice when we saw Brother and Sister Jim Gullet from Porterville, California, come in. We greatly enjoyed their testimonies, and hearing of the good work going on at the First Free Will Baptist Church of Porterville. Brother and Sister Gullet used to live here and were regular attendants at the Sandy City Church, and we always enjoy having them come back and visit us. Also, one night we were glad to have Rev. and Mrs. Layne of Betsy Lane, Ky., with us.

Since the last time we reported our Sunday school superintendent, Brother Gordon Craig, has answered the call to preach the Gospel. We feel that we would be doing him an injustice to fail to tell our readers about his first message. He used Luke 3:6, "And all flesh shall see the salvation of God," as his text. He hadn't been preaching very long, at least it didn't seem very long, when the congregation was caught away in the Spirit, and Sandy City received one of the greatest blessings that we have received in a long time. This was the first time he took the stand to preach, but several times before he had preached real sermons when he got up to testify.

On Sunday afternoon, June 22, our annual singing convention was held at this place. It was the greatest we ever had. We had a loud speaker system hooked up and chairs on the lawn for those who could not get in the house, and there was quite a crowd that could not get in. But that is not what made it the greatest singing

convention that we have ever had, but rather the presence of the Holy Spirit. After the first few songs, folks began shouting and they continued rejoicing throughout the entire two hours and a half. The Preston Quintet drove all the way from Thealka, Kentucky, to be with us, and we feel certain they do not regret it. We really enjoyed their singing. We also enjoyed having with us the Royal Quartet from the Free Will Baptist Church at Guyandotte, West Virginia; Brother Leon Lewis and daughter, and Children's Quartet from Ashland, Kentucky; the Shortridge Family Quartet from Ashland; and several others that space will not permit us to name.

Yesterday (July 6) was our annual Communion and feet washing services. We were happy to have with us Rev. F. S. Vanhooose and Rev. Scott Castle from Paintsville, Kentucky. Rev. Castle preached for us using Luke 22:14 as his text. Our pastor followed him using scripture from the eleventh chapter of 1 Corinthians to base his remarks upon. The Easterling Quartet East Fork, Boyd County, Kentucky, were with us to sing. There was much rejoicing and we feel that we are better Christians for having done what Jesus said we ought to do. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them" John 13:14, 15, 17.

When you read this another National Association will have become history. I will not get to be there, but I am trusting God's richest blessings upon all those who will be making their way toward Drumright, Oklahoma, this week. Our pastor with one of our deacons and his wife, Brother and Sister Earnest O. Griffith, Brother Jack Beam, Sister Zella Brown and Sister Laura Ann Prince are heading toward Drumright Saturday Morning (July 12). May this be the greatest National Association ever held.

Mt. Zion Church Report near Springdale, Arkansas

Bruce Phillips, Pastor
Mabel Phillips, Reporter

Dear Gem Readers:

I will try to send in a report from Mt. Zion church, as it has been some time since I wrote.

Bro. Bruce Phillips, our pastor,

preached two wonderful sermons Saturday night and Sunday. Our Sunday school and prayer meetings are doing fine.

We held our election and Brother Phillips was re-elected pastor for another year, and Bro. Berry Puryear was re-elected as clerk. Delegates elected to attend our one hundredth session of the Old Mt. Zion Association are Mrs. M. M. Puryear, Fred Archer, and Roy Rice.

We are all planning big for the one hundredth session of our association. We invite everyone to come, and with a prayer upon your heart that Christians might be revived and the lost be saved. Pray for me that I might always be working for my Lord.

Our Revival at Bristow, Oklahoma

I have just closed a splendid four weeks' revival with the Free Will Baptist church at Bristow, Oklahoma where Rev. F. C. Zinn is the faithful pastor. Although there were not so many saved in this meeting as in some meetings, yet much good was done in many different ways. I think there were twelve saved in all, and we enjoyed seeing thirteen come forward and unite with the church. Some real members were taken in.

It certainly was a pleasure to work again with Brother and Sister Zinn. I had worked with them extensively in other days while they were in Missouri. I feel it was a real loss to us in Missouri when they moved out of our state, and I am sure their going to Oklahoma is a great blessing to the work there. They certainly have a nice church in Bristow, and a fine group of people with which to work. I made many new friends while in Bristow for whom I am very thankful. I never worked with a finer group of young people. They indeed were nice to me. The early evening prayer meetings with the young folks in their prayer room I shall never forget.

The meeting closed with communion and feet washing services on Sunday night, June 29. This was a glorious service. The Spirit of the Lord was poured out in a wonderful way. I think around 60 people took part in this service.

The ministers of our church living there who co-operated with us in every way were Brother Carter, Bro. Bradford, and Bro. Florence. We enjoyed meeting these brethren. Other

of our ministers who visited our services, and some of them often, were Bro. John West of Tuskegee, Bro. Melvin Bingham of Tulsa, Bro. Lane of Tuskegee, Bro. Harry Staires of Drumright, Bro. Murray of Sapulpa, and Sister Hattie Newman and Sister Hailey of Vance Chapel. We certainly appreciate the visits of them all. May the Lord bless our ministry everywhere.

If you want to hear good singing and music, good preaching, and enjoy good freedom in the Spirit of the Lord the Free Will Baptist church in Bristow, Oklahoma is a fine place to go. May the Lord bless the good people there is my prayer.

I also want to thank the Nazarene people and all others of the city who helped us so much in the revival.

In His Great Service,

—Winford Davis

Antioch F. W. B. Church near Claremore, Oklahoma Rev. Charles Wilson, Pastor Mrs. Ray Miller, Reporter

At our business meeting, July 5, we elected Rev. Charles Wilson of Tulsa, Oklahoma for our pastor.

The fifth Sunday meeting in June was held at our church.

We wish to extend a welcome to everyone who wish to come and worship with us. Visitors are always welcome.

Most of the church attenders went home with the George Glory's family for Sunday dinner July 13.

Cave Spring Fifth Sunday Meeting Held in Oregon County, Missouri

The Cave Spring Fifth Sunday Meeting was held with Wilderness church in the northeast corner of Oregon County, Missouri, beginning on Saturday morning June 28, 1941.

Rev. 20 was read by the clerk; prayer by Eld. Sam Bell, the moderator, Harry Beatty, appointed brothers Ezra Johnson, Other Neal and Albert Holmes as pulpit committee. Most of the churches were represented by delegates. At eleven o'clock Jesse Dunkin and Billie Rogers preached good stirring messages.

Bro. Dale Williams, Ernest Harding and Sam Johnson were ordained as preachers and Elza Johnson as deacon. Cotton Creek church was chosen as the place of next meeting. Delegates elected to the association were: Paris Wheeler, Albert Holmes, Mrs. W. E. Crews.

One of the pastors said on what was to be Communion Sunday, only one member was present, as there was a birthday dinner in the community and the folks seemed to prefer temporal to spiritual food, at least on that day. Fortunately we hear few reports like that.

Preachers enrolled were H. C. Crase, Myrtle, Mo.; S. W. Bell and Sam Johnson of Alton, Mo.; Elmer Hodges, Dale Williams, Ernest Harding, B. H. Woodring, Clarence Dodson, and E. E. Simpson all of near Alton, Mo.; Billie Rogers, Jesse Dunkin, and C. H. Williams, all of Myrtle; L. R. Wheeler, Mammoth Spring, Ark.; and J. E. Rolan, Thayer, Missouri. Deacons enrolled were Ezra Johnson, Russell Muse, L. A. Martin, Elgan Williams, Other Neal, S. E. Coble, W. E. Crews, J. P. McCullough and Ralph Hoyt.

As one member of the ordaining committee was absent Eld. H. C. Crase was appointed as temporary member, the other members being Billie Rogers and Sam Bell.

Heartfelt thanks were tendered to the community for their hospitality and Christian fellowship.

—Ralph T. Hoyt, Clerk.

God Gave His Son

Mrs. Opal Frazier, Mt. Vernon, Mo.

Oh God, you gave your precious Son,
To die upon the tree,
That we might turn from a life of sin,
And live in Heaven with Thee.

Though other friends forsake us,
We know you're always near,
To help us in our troubles,
And fill our hearts with cheer.

So give us faith and courage,
To live for Thee each day,
To walk the straight and narrow path,
And never from Thee stray.

"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.

ANNOUNCEMENT

The Kentucky Free Will Baptist Sunday School Convention will be held at Lucky, Kentucky, on August 31, 1941, 2:00 o'clock p.m. All singers must be a Sunday school attendant and must represent some Free Will Baptist Sunday School in Kentucky.

Lenna Layne, Clerk, Harold, Ky.,
James H. Owens, Chair., Pikeville, Ky.

OBITUARIES

BRINSON — John C. L. Brinson was born in Benton County, Arkansas, March 12, 1860, and he passed away June 17, 1941, at the old homestead (where Edgar now lives) in Buffalo community near Comanche, Texas. He came to Texas September 15, 1883.

On April 20, 1884, he was married to Miss Ammie Taylor. To this union were born eleven children of whom one preceded him in death. Those who survive are as follows: O. B. Brinson, J. A. Brinson, E. D. Brinson, Mrs. Rena Lesley, Mrs. Grace Collins, Mrs. Belle Easley and Mrs. Herma Wilson all of Comanche, Texas; Mrs. Pearl Smith of Proctor, Texas; Mrs. R. D. Collins and Mrs. W. B. McGuire of Winters, Texas. Besides his immediate family he leaves to mourn his death twenty-four grandchildren of whom two deceased; fifteen great grandchildren of whom one deceased; and many other relatives as well as a great host of friends. He reached the age of eighty-one years, three months and six days. His wife passed away in the twenties and her funeral was conducted by Rev. Raney who for many years served as minister in this state.

Brother Brinson became affiliated with the Free Will Baptist Church in 1928. He was converted at an earlier time after which he had placed his membership in another denomination. He remained a faithful and loyal member to our church to the end of his life. It has been the writer's experience to have associated with Bro. Brinson at different occasions, having conducted three revival meetings in the church where he was at home. More than once after the close of the service Bro. Brinson would remark that he had forgotten so much of the Scriptures. But before long in the ensuing conversation he would quote Scriptures even then in a noteworthy manner.

Brother Brinson had suffered very much shortly before his death, and upon realizing that his time was short, he advised all of his children in a fatherly way to desire to be ready to leave this world as he now was.

We will miss him with his stalwart voice. Another pillar has been removed from Gartman's View Church. A large number were present for the funeral service and that he had many friends was manifested by the many gorgeous flowers presented as a mournful tribute.

— J. K. Warkentin

WEST — Mrs. Sarah Lavina West, born February 20, 1885 in Jenkins, Missouri, passed away July 11, 1941, at the home of Grover Foust, 303 Seventh Street, Monett, Missouri. Her span of life was 56 years, 4 months, and 21 days.

She is survived by five daughters: Mrs. Laveta Hill, Willard, Mo.; Mrs. R. M. Harrington, St. Joseph, Mo.; Mrs. A. W. MacFarland, Tuslon, Ariz.; Mrs. Earl Hunnel and Mrs. H. L. Hinds of Monett, Mo.; Three sisters, Mrs. Mae Spiers, Tulsa, Okla., Mrs. Martha Hadley, Cassville, Mo., and Mrs. John Potter, Jenkins, Mo.; One brother, Horace Fly, Reeds Springs, Mo.; Seven (7) grandchildren, Norma Jeanne and Virginia Lee Harrison, Carol and Sue Ann Hill, Betty Rae Harrington, Alvin Wade and Dean MacFarland; other relatives and many friends.

Mrs. West had lived the past 23 years in Monett, and in this community all her life.

During the past ten years of her life she had been very active in church work.

Funeral service was held Monday afternoon at the Free Will Baptist church with Rev. Alfred officiating, assisted by Rev. Jennings. Burial was made in the I. O. O. F. cemetery.

KIFER — Ira Ezra Kifer, son of John and Sophrona Kifer, was born May 26, 1887, in Cedar County, Missouri, and departed this life July 10, 1941, at the age of 54 years, 1 month, and 14 days.

He was married to Julia Lewis, April 18, 1910, in Miami, Oklahoma. To this union was born four children, Anama Kifer of Jerico Springs, Mo., Ruby Russell of Long Lane, Mo., La Rue Bailey of Jerico Springs, Mo., and Orville Dengil of the home address.

He leaves to mourn his departure, his faithful companion, his four children that have just been mentioned, a loving old mother, his father having preceded him in death a few years ago, also a sister, Orpha Ginn of Canada, two living sisters, Effie Wernegam and Lula Booheer of Jerico Springs, Mo., two brothers, Roy of Jerico Springs, Mo., and Earl of Colorado, a father-in-law, Bud Lewis of Greenfield, Mo., two sons-in-law, Charles Russell and Joe Bailey, one daughter-in-law, Fontella Kifer, and

a host of relatives and friends.

Ira was wonderfully saved in a little cottage prayer meeting in his daughter's home, Mrs. Joe Bailey, the 20th day of February 1938. He united with the Free Will Baptist church at Mt. Olive, February 27, 1938, where he remained faithful and true until the end. He held membership in high esteem.

Funeral service was conducted in the Neola Free Will Baptist church by Rev. Winford Davis in the presence of an extremely large audience; burial in the cemetery at Omar.

ADKINS — John Campbell Adkins, 86 years old, died in a Kirksville, Mo., hospital July 13, 1941.

He had been in impaired health several years and in the hospital a year, due to a complication of diseases.

Mr. Adkins was born in Kirksville, December 11, 1854 on the site where the postoffice now stands, and lived in the country his entire life except for nine months in Oklahoma.

He was one of six children of Joseph E. Adkins, a native of Virginia, and Martha Jane Smith Adkins.

Married to Martha Jane Phillips, December 9, 1878, four children were born. His wife, a son, Clyde, and daughter, Ocie Ola, preceded him in death. He lived on a farm eight miles northwest of Kirksville, on the Connellsville road, until twenty years ago, when he came to Kirksville and made his home with his son and daughter, John W. Adkins, proprietor of the O. K. Tire Shop, and Mrs. Jessie Eggert.

Mr. Adkins was converted in the Christian faith over fifty years ago, uniting with the Mulberry church. Later he changed his membership to the Jewell Free Will Baptist Church, of which he was a member until his death.

Funeral services were conducted at the Jewell church by Rev. C. E. Mann, in the presence of a large congregation of friends and relatives.

We were pleased to have Revs. Horner and Dobbs with us in the services.

BERRY — Clay Winford Berry, son of the late Henry and Margaret Berry, was born on December 29, 1896 at Brunot, Mo., and passed away at the Bonne Terre Hospital as the result of a mine accident on June 10, 1941, aged 44 years, 5 months, and 12 days.

On May 16, 1922, he was united in marriage to Miss Erma Rogers and to this union were born three children, two sons and one daughter, Earl, Norma Jean, and Dale, all at home.

Besides his widow and children he leaves three brothers: William Berry of Annapolis, Mo., Oscar Berry of Arcadia, Mo., and Paul Berry of Flat River, Mo.; also four sisters: Mrs. Warren Kelly and Mrs. Luther Miller of Minnum, Mo., Mrs. Ben Meadows of Flat River, Mo., and Mrs. William Simpson of Desloge, Missouri.

Mr. Berry had been a faithful member of the Free Will Baptist church in Flat River, Mo., for a number of years. He was a World War veteran and had lived in St. Francois county since his youth. He had been an employee of the St. Joseph Lead Co. for 22 years.

A kind and loving husband, father, brother and neighbor, he will be sadly missed by all who knew him.

Funeral services were held at the Free Will Baptist Church at Flat River, Mo., Friday June 13 at 4:00 p. m., conducted by Rev. James F. Miller of Novinger, Mo., assisted by Rev. Damon

Lodd, the pastor. Interment was in the Woodlawn cemetery, with Boyer service in charge.

BUTLER—Nancy High Butler, daughter of Mr. and Mrs. Phillip High, was born September 14, 1862; departed from this life July 20, 1941, at the age of 78 years, 10 months; and 4 days.

She was converted when young and later joined the Missionary Baptist church, and has lived a devoted Christian life.

She was united in marriage Feb. 6, 1879, to John Butler. To this union was born 13 children; two sons and one daughter having preceded her in death, and also her companion. She leaves to mourn her departure, 6 daughters and 4 sons, Callie Dugger, Green Forest, Ark.; Demerice Flowers, Burley, Idaho; Altie Harryman, Lampe, Mo.; Ellen Kerns, Blue Eye, Mo., Lillie and Verdine of the home; Elbert Butler and John Butler of Blue Eye, Mo.; Charlie Butler, Oak Grove;

and Nealy of the home. She also leaves 18 grand children and 8 great grand children; also one sister, Mrs. Martha Humbord of Berryville, Ark.

Aunt Nancy has been an invalid for about 17 years. About 16 years of that time she has been confined to her room. She bore her suffering with unusual patience, and always manifested an abounding faith in the Lord. Her home was always a preachers home, and, in fact, all who came to her threshold found a hearty welcome and a word of encouragement. She served the Lord faithfully in the confines of her home, and raised a splendid family of children.

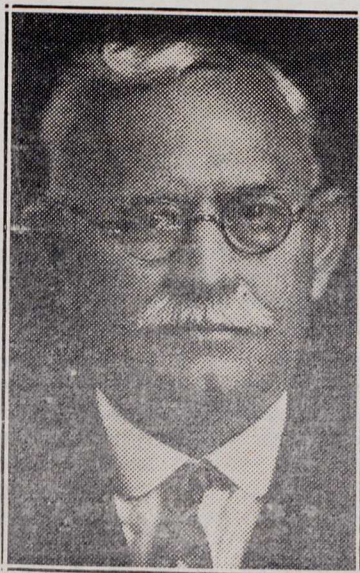
She will be sadly missed in the home and community. But our loss is the gain of heaven. We bow in submission knowing mother is at rest.

Funeral service was conducted in the Free Will Baptist Church in Blue Eye, Missouri, by Rev. Winford Davis; interment in the Blue Eye cemetery.

From Abundant Labor To Heavenly Reward

AT TEN o'clock in the evening of July 21, 1941, the Lord gave the final summons to Bro. J. L. Edge of Bryan, Texas. He was born at Americus, Georgia, April 5, 1868, thus making his sojourn here seventy-three years, three months, and seventeen days. As a young man Brother Edge confessed the Lord Jesus as his Savior and united with the Free Will Baptist Church. He was among the most faithful to ever bless any such union, even unto the day of his final departure.

It would be impossible to mention all the deeds of this noble man as an evidence of his love for Christ, however, no one questions the fact that he was most outstanding as a co-laborer in the church of Jesus Christ, whether at his home, in his district, his state or nation. With no reluctance whatsoever, I classed him as a "model church member" in all phases of stewardship. Being a man of considerable wealth, he was able to use much money to aid in the spreading of the Gospel of the Lord Jesus Christ; neither did he excuse himself from other duties and privileges on the grounds of these liberalities. He was always regular in his attendance upon the worship at the House of the Lord, served in many



J. L. Edge

official capacities in his church, including the position as senior deacon and chairman of the board. He also graced the district and state meetings as presiding officer at different times during his career. In fact, he has been a careful tutorer of the great Cause, at all times standing ready to spend and to be spent for its promotion.

One of the greatest monuments ever erected to a Christian man stands on the corner of West Thirtieth and Parker Streets in Bryan, Texas, in the form of a nice church edifice, which was erected by Brother and Sister J. L. Edge during the year 1940 and presented to the congregation. Many other such contributions on a smaller scale have been made by these noble Christians, therefore their monuments have been erected through the contributions they have made to the higher things of life.

In Brother Edge's promotion, he leaves behind a loving wife, Mrs. Lillie Flanagan Edge, who is just as faithful to the cause as was Brother Edge; two sisters, Mrs. Charles Holmes of Bryan, Texas and Mrs. J. C. Shaw of Dallas, Texas; four brothers, W. H. Edge of Reed, Okla., L. E. and S. W. Edge of Dallas, Texas, and A. D. Edge of Tyler, Texas. To these we would say, "Weep not as others who have no hope," but in faith in the resurrection of the body through our resurrected Christ wait patiently the coming of the Lord Jesus to complete his redemption "to wit the redemption of the body".

His funeral was conducted by his pastor from the church Wednesday July 23 at 10:00 o'clock in the presence of many loved ones and friends, and his body was laid to rest in the city cemetery at Bryan, Texas, amidst a most beautiful floral offering.

Written by his loving pastor, J. R. Davidson.

Sunday School Advancement

ONE of the greatest steps forward was made by the National Free Will Baptist Sunday School Convention when the Six Point Record System was adopted as part of the Standard of Efficiency.

The Six Point Record System is the most complete "bookkeeping" system known for Sunday schools.

The National Free Will Baptist Sunday School Convention has stepped forth in promotional service aimed at the task of unifying Sunday school work throughout the realms of Free Will Baptists.

These bookkeeping supplies are done up in books and pads sufficient for a two years' supply. The year is to begin with Promotion Day which is the first Sunday in the month of October.

The National Convention has signed a contract with the Free Will Baptist Gem to produce and distribute these

supplies at current prices. These supplies are being printed *now* and will be ready for use on the first Sunday in October. The Convention urges all our Sunday schools to send in advanced orders in order that they may receive their supplies early and study the system before actually launching forth.

The terms of the contract between the Convention and the Gem provides that the Convention is to receive a percentage of the profits derived from the sale and distribution of these supplies, hence, your patronage will help all Free Will Baptist Sunday schools in the capacity of greater promotional service rendered by the Convention.

Free Will Baptist Sunday Schools, this is the biggest day we have seen. But there are other big days ahead, God always has a bigger day ahead! Let's go over the top for our Lord with more efficient, bigger and better Sunday Schools.

OUR CHURCH TREATISE

The Treatise of the Faith and Practices of Free Will Baptists is a beautiful booklet of 80 pages, size 6½ x 4½ inches, setting forth the doctrine (with Scripture references given) and all the practices of Free Will Baptists in the local church, quarterly meetings, yearly meetings and annual associations, state associations, and the National Association of Free Will Baptists of the United States.

25c each
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BLANKS

Ministers' Ordination Blanks 10c
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These blanks are 8½ x 11 inches, and are suitable for framing.

We also furnish letter forms for a letter from a church to a Quarterly Meeting, Association or Yearly Meeting, also from an Association or Yearly Meeting to the State Association.

Prices 5c each, or 6 for 25c.

Subscribe to the Gem

Price List and Order Blank

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..... General Secretary's Book No. 6 - - - - - 75c each \$.....	
..... Large Wall Card (Six Point Credits), Form 8 - - - - - 15c each \$.....	
..... Information Card (Six Point System), Form 9 - - - - - 20c per 50 \$.....	
..... Individual Report Slips, Form 10 - - - - - \$1.50 per (pad) 1,000 \$.....	
..... Class Report Envelopes, Form 11 - - - - - 75c per 100 \$.....	
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..... Monthly Report Blanks, Form 13 - - - - - 50c per pad of 100 \$.....	
..... General Secretary's Report Blanks, Form 14 - - - 15c per pad of 25 \$.....	
..... Convention Report Blanks, Form 15 - - - - - 75c per pad of 50 \$.....	
..... Superintendent's Report Blanks, Form 16 - - - - 40c per pad of 25 \$.....	
..... Visiting Report Card, Form 17 - - - - - 25c per 50 \$.....	

IMPORTANT

Please order all supplies by form number. Be sure to state the correct number and amount desired. Enclose a check or money order with each order.

Buy all "official" Free Will Baptist Sunday school supplies from the National Free Will Baptist Sunday School Convention. Prices are in line with those of other Sunday school supply houses. Address all orders to Free Will Baptist Gem, Sunday School Department, Monett, Missouri.

Announcements of the Associations

NORTHWEST MISSOURI ASS'N.

This Association will convene with the Center Point Church, near Santa Rosa, Mo., Thursday night before the fourth Sunday in August, 1941.

Introductory sermon by Rev. Roy Lee Hancock; Rev. John McKaown, alternate.

ZION HOPE NO. 2 ASSOCIATION

The Twenty-Seventh Annual Session of this Association will be held with Eighty One Church, north of Rudy, Arkansas, beginning on Thursday night before the first Sunday in August, 1941.

Elder Rupert Pixley to preach the introductory sermon; Elder Ben Pixley, alternate.

LACLEDE COUNTY ASSOCIATION

The Forty-Fourth Annual Session of this Association will be held with Green Ridge Church, in Camden County, Missouri, beginning at 3:00 o'clock p. m. on Thursday before the third Sunday in August, 1941.

The introductory sermon is to be preached by Eld. J. R. Reid; Eld. Roy Jones, alternate.

HOPEWELL ASSOCIATION

The Forty-Eighth Annual Session of this Association will be held with Folsom Church, beginning on Thursday night before the third Sunday in August, 1941.

Eld. King Slaten is to preach the introductory sermon.

Ruth Swindell, Clerk, Colbert, Okla.

C. W. MISSOURI & S. E. KANSAS

The Thirty-third Annual Session of this Association will be held with Hickory Grove Church, near Archie, Missouri, beginning on Tuesday night before the fourth Sunday in Aug., 1941.

Eld. H. S. Ford to preach the introductory sermon; Eld. Arthur Kicenski, alternate.

LIBERTY ASSOCIATION

The Fourth Annual Session of this Association will be held with Happy Valley Church, near Grovespring, Missouri, on Wednesday night before the fourth Sunday in August, 1941.

Eld. Tona Jinks to preach the introductory sermon; Eld. Henry Long, alternate.

SOCIAL BAND ASSOCIATION

The Sixty-Seventh Annual Session of this Association will convene with Grandview Church, Randolph County, Arkansas, beginning Thursday evening before the third Sunday in Sept., 1941.

NORTHEAST MISSOURI ASS'N.

This Association will convene on Thursday night September 4, 1941 with Green Grove Church. Eld. W. R. Rush to preach the introductory sermon; Eld. Noel Turner, Alternate.

EASTERN OKLAHOMA ASS'N.

The Second Annual Session of this Association will be held with Mineral Springs Church, three miles north of Muldrow, Oklahoma, on Thursday night before the fourth Sunday in August, 1941.

Rev. W. S. Copeland to preach the introductory sermon; followed by Rev. Virgil Copeland.

FIRST MISSION ASSOCIATION

The Fourteenth Annual Session of this Association will be held at Old Ministers' Home and Camp Ground Site on Drumright-Sapulpa road, (Oklahoma), beginning on Tuesday night before the fourth Sunday in August, 1941.

Eld. Hattie Newman to preach the introductory sermon; Eld. R. G. Lane, alternate.

INDIAN CREEK ASSOCIATION

The Twentieth Annual Session of this Association will be held with Monett Church, Monett, Missouri, beginning on Monday night before the first Sunday in September, 1941.

Eld. Frank Linton to preach the introductory sermon on Tuesday night; Eld. John B. Rollins, alternate.

Monday night and Tuesday will be given to Ministers' Conference. Everyone invited.

ARKANSAS ASSOCIATION

The Seventy-Third Annual Session of this Association will be held with Antioch Church at Branch, Franklin County, Arkansas, on highway 22, beginning on Thursday night before the first Sunday in September, 1941.

Eld. J. S. Lovett to preach the introductory sermon; Eld. A. R. Brooks, alternate.

TENNESSEE STATE ASSOCIATION

The Fourth Annual Session of this Association will be held at Harris Memorial Chapel Church, located at the Tennessee Free Will Baptist Orphanage, 10 miles from Greenville, Tennessee.

LITTLE MISSOURI RIVER ASS'N.

The Sixty-Third Annual Session of this Association will be held with Mt. Joy Church, Daisy, Arkansas, beginning Thursday evening before the first Sunday in September, 1941.

HARMONY ASSOCIATION

The Second Annual Session of this Association will be held with Star Church, near Seymour, Missouri, beginning at 3:00 o'clock p. m. on Thursday before the second Sunday in September, 1941.

Eld. L. M. Marler to preach the introductory sermon; Eld. O. L. Claxton, alternate.

ROBERTS-McGEE ASSOCIATION

The Forty-First Annual Session of this Association will be held with the First Free Will Baptist Church of Poteau, Oklahoma, beginning on Thursday night before the second Sunday in September, 1941.

DIBBLE ASSOCIATION

The Thirty-Fourth Annual Session of this Association will be held with Dibble Church, near Blanchard, Oklahoma, beginning on Thursday night before the second Sunday in September, 1941.

Eld. Ernest Staggs to preach the introductory sermon.

BIRMINGHAM DISTRICT ASS'N.

The Third Annual Session of this Association will be held with Pleasant Hill Free Will Baptist Church, Jasper, Alabama, Route 1, beginning Thursday night before the third Sunday in September, 1941.

LIBERTY ASSOCIATION

The Eighth Annual Session of this Association will be held with Pleasant Grove Church, near Ashville, Alabama, beginning on Friday morning before the fourth Sunday in September, 1941.

MISSOURI STATE ASSOCIATION

The Twenty-Eighth Annual Session of this Association will be held with Flat River Church, Flat River, Mo., beginning on Monday night following the fourth Sunday in September, 1941.

Home Mission Sermon on Monday night, September 29, 1941.

League Sermon on Tuesday at 11:00 o'clock a. m., September 30, by Eld. Kenneth Turner, Monett, Missouri.

The Introductory Sermon for the Association will be preached on Tuesday night, September 30, by Eld. John Swaffar, Niangua, Mo.; Eld. Cecil Campbell, Carterville, Missouri, alternate.

PROGRESSIVE ASS'N. OF ALABAMA

The Tenth Annual Session of this Association will be held with Parrish Church on Friday and Saturday before the second Sunday in Oct., 1941.