

Lucille Maberry R. 2.

THE FREE WILL BAPTIST GEM

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

Vol. XIII. No. 9

Monett, Missouri, September, 1941

50 cents per year.



Christian Workers' Institute

Students and Teachers

The first Christian Workers' Institute conducted by the National Association of Free Will Baptists was held in Monett, Missouri, July 21 to August 1, 1941.

The above picture is of the students and teachers taken at the close of the Institute. The Institute was such a blessing to this country and the spirit and purpose of the two weeks spent in Monett is living on in a fruitful way.

We want another Institute in Monett next year.

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

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readers for publication in the Gem,
along any line that will help the
Cause.

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The Gospel Looking-Glass

By Rev. J. D. Batson

From *The Free Baptist*, Minneapolis, Minnesota, March 28, 1899.

"To the pure all things are pure, but to the defiled and unbelieving nothing is pure." In other words, a man's character gives color to his judgments and opinions. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." This may refer to God's judgment of men, or it may refer with perhaps equal force to men judging us according to our words.

Let us now notice how the judgments of men reveal their character.

A man, woman, or child, who is constantly fault-finding, seeing evil and nothing but evil in people and their undertakings: "To the defiled and unbelieving nothing is pure," hence we conclude this must be the character of the faultfinder.

Another sees some good in everybody and dwells upon the good rather than on the evil. To such an one we say—"to the pure all things are pure." This person is one of the pure.

An employer says—"help nowadays

is no good; they seek the largest wages and render the poorest service." The reflection, or conclusion is probably—"that man is an over-bearing and hard master."

Again an employe finds every employer hard, exacting and unreasonable. Probably this employe is a second or third-rate workman.

A pastor who complains against all the churches he serves, and thinks most if not all the members are goats rather than sheep, probably that pastor is an hireling rather than a shepherd.

A church complains of all the pastors that have served it and kicks against every new pastoral leading. Probably that church is akin to a kicking animal—a mule. That beast only acts its nature!

A youth sees giants and lions in his path of duty and progress.

The slothful man saith "there is a lion in the way." Art thou the slothful?



Opportunities Untouched Challenges Unanswered Blessings Unappropriated



By the Editor

I DESIRE to speak these words to our denomination with the purpose of eradicating a selfish atmosphere regarding the enterprise for whose success I am held responsible. I wish to expose the rough edge of my thinking as we go along, always holding to the ideal of changing the egotistic, perpendicular pronoun "I" into a most persuasive "we". Come right into my office and have this chair in front of the big desk, and look across at me while you listen to my analysis of the printing business from the standpoint of our beloved denomination.

I have held a denominational position for only a few years, but I am young and ambitious, and have been keenly alive to my responsibilities, having shouldered up and carried forward as best I possibly could. I would gladly *RISE* with Free Will Baptists. We have gained and achieved abundantly, but oh glorious service, a new day has dawned.

I am in a position to see and know the opportunities at hand, and I am divinely endowed with a vision for service. The nature of my work calls upon me to plan for months ahead from which there has been the very smallest margin of variation. I love to run ahead of the dogs. I want to reveal to you the opportunities at hand, the challenge for us to *RISE*, and the resultant blessings awaiting us as a denomination in the capacity of the printing business.

Here we are! The Missouri State Association of Free Will Baptists built this little brick structure and bought the printing equipment that is here. Little did the Missouri State Association realize that the services of this little printing house would be in such demand that more than half of the business done here would be coming to us from outside the state of Missouri.

Long ago has the business coming to our house out grown our equipment. We have business in the office now to force us to employ more help and operate almost day and night for months ahead with our present equipment. We love the business, but with this equipment, the strain is too great to continue indefinitely.

Last year, at our State Association,

we asked for 500 additional names on our mailing list so as to cause the *Gem* to pay its own production cost. Our people did what they were asked to do. We have enjoyed the greatest year in the history of our publishing house, but it is nothing to compare with what lies ahead of us the ensuing year.

This year, we ask for new and better equipment to meet the demands of a growing patronage. Questions are raised, "What are you doing with the profits received in the printing business?" We answer with these figures, which are a matter of public record:

The last fiscal year, our office contributed to missionary, educational, and benevolent enterprises in the amount of \$114.28. The books for this year will not be closed until October the first, but a preview of the record will show another \$100.00 or more given to the same Christian causes. The National Woman's Auxiliary has been paid \$44.00 with another \$70.00 check to follow soon. The contracts now in the office provides that 50% of the net profits on the Woman's Auxiliary Year Book of Programs are to be given the National Woman's Auxiliary Convention, which will be \$25.00 on every 1,000 copies sold. A similar contract of "wholesale" printing grants the National Sunday School Convention \$235.00 less a postage bill. These contracts enlarge our ability to contribute to missionary, educational, and benevolent enterprises. All this is being done on worn out machinery.

We need new and better equipment, and must have it soon. The editor offers this plan to get it:

Most people will loan money when they won't give it away. Why not ask our people to loan the Gem Office \$5,000.00 so we can install equipment that will turn out business and we can pay the loans off in a comparatively few years with the profits received in the printing business. With this plan, we would not have to limit the loans to Missouri people, but could ask Texas, Tennessee, or whosoever within the ranks of Free Will Baptists. The idea will be very critically considered at our State Association.

Whatever plan is carried out must be approved by our Missouri State Association.

We are too slow with our *giving*. If we wait to *give* the necessary money, we will be waiting three years from now, and by that time the editor and his office force will have resigned and left town.

If our people will loan us \$5,000.00 this fall, we will buy equipment for cash and make the Gem Office pay the loans with 4% interest, then the Missouri State Association would really own something worthwhile.

There is a brand new field of business opening up for us as publishers. It is not the printing of \$20.00 minute jobs which amount to only seasonal spurts of business; it is not the publication of the best and largest circulated religious monthly magazine (and we propose to do that very thing); it is not the printing of Sunday School literature, the Free Will Baptist Press at Ayden, N. C., has that business and we bid them God-speed.

It is the printing of BOOKS! Free Will Baptist books! Already our denomination, nationally speaking, is crying for loyal Free Will Baptist books. L. R. Ennis wants to write one, and he is capable of writing a dozen books; W. E. Coville has a book to write; Miss Barnard has a book to be printed; there will be dozens of books, I know of five now. These writers and our people in general will want Free Will Baptist machinery to print and bind these books.

This field of business is absolutely untouched. The *Gem* is ahead of the parade. We are the early birds, and the worm is fat!

I have not told nearly all that I know. I am going to the Missouri State Association, if the Lord wills, prepared to satisfactorily answer a thousand questions on this idea which I wish to be considered. I shall not endeavor to "rail road" it through. I do not propose to fight, rather I would out-love those who may want to fight.

Let us accept the challenge, lay hold of the opportunity, and appropriate the blessings of God to our work in the Lord.



Free Will Baptist History

By John B. Rollins, Monett, Mo.



Chapter 1 --- Who Are We?

From various sections of the country, I have met objections to my publication of historical matter treating upon the past activities of Free Will Baptists. The objection is simply this: "You gave us the history of Free Baptists, but not of Free Will Baptists."

The question naturally arises, "Who are we, Free Baptists, Free Communion Baptists, Free Will Baptists, Open Communion Baptists, or "Original" Free Will Baptists?" I propose to answer.

From the days of Roger Williams, Baptist influence was exerted in the settlements of America. The first Baptist church in America was formed in Providence, Rhode Island in 1639. For more than a century following, Baptist sentiments, largely of the liberal Arminian type, were promulgated from Rhode Island to the Carolinas. The doctrine of Hyper-Calvinism, including limited atonement and eternal security, began to be taught in these liberal Baptist churches, "and drew away most of them to their views." Religion became cold and formal, human agency was dethroned, and a form of fatalism was established.

Out of this distressing crisis, a revival burst forth. Jonathan Edwards stirred his Congregationalist brethren with "burning words." In 1776, the Pentecostal fires kindled in England by John and Charles Wesley and George Whitefield burst forth in our country. The revival spirit spread.

Benjamin Randall, a Baptist, began preaching in 1778. He preached a free, full gospel for "whosoever will." Randall denounced the limited atonement and limited baptism, and proclaimed the freedom of the human will to accept or reject the gospel. The Baptists called him to order, and brought forth the bare bones of Calvinism and held up for adoration the hideous skeleton. Randall refused to bow. After a two days' trial in June, 1779, during which the audience was permanently divided, he was formally disfellowshipped. As a "renegade" he organized the church in New Durham, New Hampshire in 1780.

"Randall sought not to form a denomination, and was not anxious for the name. His people were called *Church of Christ, New Durham Connection, Baptists, General Provision*



ers, Free Willers, and finally, in records dated 1799 Freewill Baptists." In derision, their opponents called them *Free Willers* and *Freewill Baptists* till they accepted the name thus thrust upon them. Legal recognition came in 1804 when the New Hampshire Legislature fixed the title in a resolution, which read as follows: "Resolved, That the people of this state commonly known by the name of Freewill Anti-pedo Baptist Church and society shall be considered as a distinct religious sect or denomination, with all the privileges as such, agreeably to the Constitution."

The new denomination soon grew to a national significance, forming the General Conference of Freewill Baptists in 1827 which comprised all the Freewill Baptist connection and activities up through the years to the very peak of our glorious history of achievements, of which I have previously written.

Subsequently to the rise of Randall in New Hampshire, a revival began in New York which resulted in the organization of a Free Communion Baptist church in 1883 under the leadership of one Benajah Corpe. Various names were given this people, such as *Baptists, Church of Christ, New Lights, and Open Communion Baptists*. The word "Open" gave way to "Free" and "Communion" was eventually dropped and they became known as Free Baptists.

In 1841, the Free Baptists of New York offered to unite with the General Conference of Freewill Baptists on a basis set forth in the following resolutions:

"1. That we consider the names Free Baptist, Free Communion Baptist, Freewill Baptist, and Open Com-

munion Baptist, as designating the same people.

2. That we approve the Constitution of the Freewill Baptist (General Conference) as published in the minutes of their last session.

3. That we appoint a full delegation, according to the third article of the Constitution above named, to represent us at the next General Conference, to be held at Topsham, Maine.

4. That we instruct our delegates to the General Conference to lay the first resolution before them, praying their concurrence; and, if they concur, requesting to be received as a member of their Conference."

The General Conference of Freewill Baptists adopted the following report by a unanimous vote:

"Your Committee on the union of Freewill Baptists and Free Baptists report:

1. That, from past correspondence and negotiation, it appears unquestionable that these two bodies of Christians are one in sentiments."

2. That we concur in their several names being synonymous, so far as they relate to the sentiments of the above two religious bodies.

3. That the Free Baptists agreeably to their request be received as a member of this Conference, and be allowed, if they choose, still to call themselves Free Baptists."

Thus, the names Free Baptist and Freewill Baptist were used interchangeably through the years to mean one and the same people. As a matter of fact, the term "Free Baptist" came to be of greatest use because, it was believed, it included a larger doctrine spoken in a shorter phrase. It included "free grace, free communion, free salvation, as well as freedom of the will." So, in 1892, the General Conference of Freewill Baptists incorporated in the name of the "General Conference of Free Baptists."

The General Conference of Free Baptists voted itself out of existence in 1910. In 1936, the present National Associational of Free Will Baptists was formed. In our present set-up, our name is "Free Will Baptist." Not "Free Baptist" although this name is far better and includes our whole doctrine of freedom. Not "Original" Free Will Baptist.

I propose to discuss the "Original" Free Will Baptists of North Carolina, and their founder, in my next article, after which I shall run a series of articles treating upon the history of our denomination in each of the several states. Be watching for your state.



The Six-Point Record System



By the Editor

With great anxiety, we await the first Sunday in October when Free Will Baptist Sunday schools will inaugurate the Six-Point Record System. This is the greatest step Free Will Baptist Sunday schools have ever taken, and great success is anticipated.

Below is printed the exact form (front and back) of a 4x6 inch Information Card. There you see the six points which go to make up a 100% pupil. The value of the benefits received by being a 100% pupil will be beyond estimation.

Here is "form 9" of the system. "Form 8" is a wall card, 22x28 inches, containing the same information given

within the block on the Information Card.

Some of the other forms are Class Books (good for two years), a General Secretary's Book (good for two years), coin envelopes with report blanks printed thereon, individual report slips which each student fills out on which he grades himself on the six points at the direction of the teacher. This requires but a moment, then the class secretary grades the class, and the information is passed on to the General Secretary who grades the school.

There are some of the most beautiful forms and bookkeeping materials that

I ever saw. The system is not at all difficult, and oh so interesting.

The Six-Point Record System is offered by the National Free Will Baptist Sunday School Convention. And say! We want the Sunday schools in Missouri to adopt it. Come on Missouri, and all the other states, let's awake and go over the top for Sunday schools.

74% of all who unite with the protestant churches in America annually come from the Sunday school.

95% of the inmates of the Missouri State Prison at Jefferson City are those who never went to Sunday school while in their youth.

INFORMATION CARD

(To be given to new pupils when they join the Sunday school)

Standard Free Will Baptist Six Point Record System Credits

Sunday School Attendance	20
On Time	10
Bible Brought	10
Offering	10
A Prepared Lesson	30
Preaching Attendance	20
Total	100

You are expected to qualify on the Six Point Record System next Sunday as given above:

Take this card home with you and thoroughly master the points so as to be able to qualify next Sunday. You will be graded on these six points every Sunday.

BE A 100 PER CENT PUPIL

Form 9 National Free Will Baptist Sunday School Convention.

(Over)

The Interpretation of the Six Requirements

Attendance — 20 per cent. This point is self-explanatory; only those who are present shall be given any credit.

On Time — 10 per cent. Pupils shall be in the room in which they are to meet when the Sunday school begins.

Bible Brought — 10 per cent. Bibles shall be brought from home.

Offering — 10 per cent. An offering shall be made at the Sunday school session.

Prepared Lesson — 30 per cent. All of the lesson text and comments in the lesson periodical furnished the pupil shall be read.

Preaching Attendance — 20 per cent. Pupils shall attend the regular preaching service of the church on the Sunday morning for which the report is made.

In churches with part-time preaching, weekly credit may also be given for preaching attendance on Sundays when preaching is not scheduled.

All credits are based on attendance; that is, no credit should be given to any member for meeting any of the requirements unless he attends Sunday school on that Sunday.

Beginner and Primary pupils are graded only on four points, as follows:

Attendance	30
On Time	20
Offering	20
Memory Verse	20
Total	100

The Tennessee State Convention Of Free Will Baptists

Rev. Paul Woolsey, President, Greeneville, Tennessee

Almost twenty years ago, God gave some of the women of the Woman's Auxiliary of the Cumberland Free Will Baptist Association of Tennessee a vision of a Free Will Baptist Orphanage in Tennessee. An Orphanage Committee was appointed to raise funds for such an institution. The response was very gratifying indeed. In a very few years, there were several thousands of dollars in the treasury. The late George T. Harris of Ashland City gave \$1000.00 to this fund. No suitable location was available, and interest became more or less stagnant.

Some four or five years ago, a similar idea and vision came to the leaders of the Union Free Will Baptist Association, in the extreme eastern part of the state, some 300 miles from the Cumberland Association. Plans were made for the immediate establishment of an orphanage.

At the turn of the century, the United Presbyterians opened a mission school at the head waters of Camp Creek, in Greene County, Tennessee, at the very foot of the Great Smoky Mountains. They built an elementary school, two high schools, a parsonage, and four dormitories. In 1933, the Presbyterians sold their entire plant of some 350 acres of land, a ten thousand dollar water system, with all the buildings to the Greene County Board of Education. The County Board took over both the elementary and high schools, and added a first class Smith Hughes Agricultural Unit.

In the Spring of 1938, the Greene County Court and School Board sold to the Union Association 160 acres of land (later they sold the orphanage another 100 acres) including a large three story dormitory with twenty-nine rooms, four baths, and a full sized basement (the entire building is heated with a furnace); a large combination feed and stock barn; a seven roomed parsonage, which is being converted into a boys' dormitory; and several out buildings.

The women of the Cumberland Association sent representatives to investigate the proposed orphanage. As a result, the Tennessee State Convention of Free Will Baptists was formed, and the orphanage became a state institution. The Union Association had not



Rev. George D. Dunbar

one penny for the orphanage when they bargained for the property. But with faith in God, they began to raise their part of the purchase price. The women of the Cumberland Association furnished the entire first floor, and did many other things to meet the Union Association dollar for dollar in the purchase and setting up of the institution.

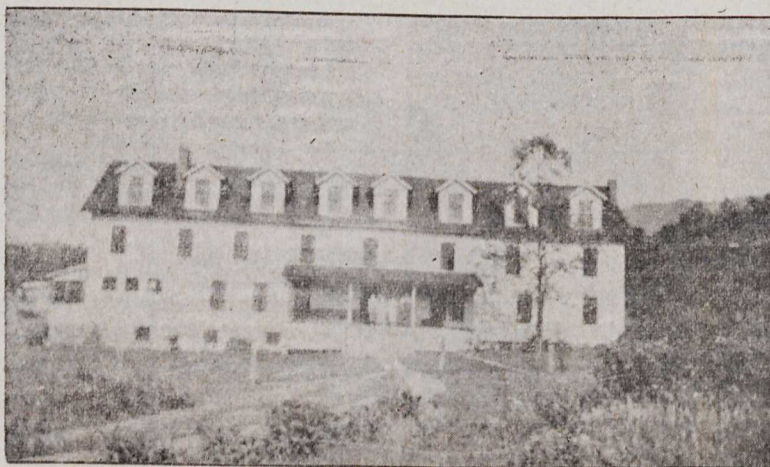
May 10, 1939 was Opening Day for the orphanage, with Bro. I. L. Stanley

and his wife of East Tupelo, Mississippi as Superintendent and Matron. Daddy and Mother Stanley, as they are now known, gave up a much more remunerative position to take over the work to which they felt divinely called.

There are now fifteen children in the home (for home it is in every sense of the term). The future, under the leadership of the Spirit, looks very bright indeed.

In the Fall of 1939, Rev. M. L. Hollis, then of East Tupelo, Miss., Chairman of the National Free Will Baptist Home Mission Board, conducted a series of evangelistic services in the Camp Creek high school auditorium, and organized a church of eighteen members, all of whom were women and children except three men. Rev. George D. Dunbar of Chucky, Tennessee was called as pastor. Under his efficient leadership, a modern stone church structure, with five class rooms and a fine auditorium, was erected. This was made possible by the co-operation of the local community, and a substantial gift from the Woman's Auxiliary of the Cumberland Association, and the liberality of Sister G. T. Harris of Ashland City, whose husband had left an endowment fund of \$10,000.00 to the orphanage.

The church now has a membership of sixty and a Sunday school attendance of ninety. The Tennessee State Convention of Free Will Baptists will meet here on Wednesday and Thursday before the first Sunday in September, this year.



Tennessee Orphanage Building

PROGRAM

of the Tennessee State Convention of Free Will Baptists which convenes with Harris Memorial Chapel at the Orphanage, nine miles east of Greeneville, Tennessee.

Tuesday, Sept. 2

10:00 a. M.—Sunday School Convention Organization, enrollment, and reports.

11:30—Sermon, Rev. Jesse Lans

1:30 p. m.—Devotional Business session

4:00—Adjournment.

7:30—Sermon, Rev. I. J. Blackwelder

Wednesday, Sept. 3

9:30 a. m.—Devotions, Mrs. Fannie Polston, Nashville, Tenn.

Welcome Address by the Pastor, Rev. George D. Dunbar, Chuckey.

Response, Rev. F. S. Van Hoose, of Paintsville, Kentucky.

Enrollment.

Appointment of Committees.

11:00—Sermon, Rev. J. C. Howington

1:30 p. m. Devotions by the children of the F. W. B. Orphanage.

1:45—Moderator's Message, Rev. Paul Woolsey.

2:00—Reports of Associations.

2:30—Report of Education Board by Mrs. J. E. Frazier, Nashville.

2:45—Report of Woman's Work.

3:00—Report of Home Missions by Rev. Geo. D. Dunbar, Chuckey.

3:15—Report of Sunday School Convention, Lloyd Blinkey.

3:30—Miscellaneous business.

Report of Treasurer, Jesse La Fever, Silver Point, Tenn.

4:00—Adjournment.

7:30—Sermon, Guest speaker.

Thursday, Sept. 4

9:00 a. m.—Devotions by Rev. G. W. Randolphs, Sparta, Tenn.

9:15—Report of Board of Trustees.

9:30—Report of Board of Controls, Mrs. E. P. Parker, Nashville.

9:45—Report of Orphanage by I. L. Stanley, Superintendent.

10:15—Election of Officers.

11:00—Sermon, Rev. M. L. Hollis

1:30 p. m.—Devotions.

1:45—Reports of Committees.

2:15—Selection of place for next session, etc., Miscellaneous business.

3:00—Adjournment

7:30—Sermon, Col. Geo. W. Poague of Dayton, Tenn.

Mod., Rev. Paul Woolsey, Greeneville Clerk, Mrs. J. E. Frazier, Nashville

Channels of Blessings

Mrs. J. E. Frazier, First Vice President, National Woman's Auxiliary, 1624 E. Cahal Ave., Nashville, Tenn.

The closing weeks of the month of July gave the writer the privilege of sharing with Oklahoma and Missouri Free Will Baptists the days of the annual meeting of our National Woman's Auxiliary Convention, the National Association, and the Christian Workers' Institute. The intensely missionary spirit of the relatively few, but constantly growing supporters of Woman's Auxiliary work in these states is so contagious that even the most zealous heart receive a deepening of missionary fervor.

Members of the Woman's Auxiliary Convention are entering upon a new year of activity. The records of 1940-1941 have now been written. They call for praise—praise to God, who answers prayers and who gives strength for laboring together, and praise to every worker, every woman and young person who, faithful to responsibility and eager in missionary promotion, made this record possible. Gains in members, gifts, mission study, personal service, and stewardship were gratifying evidence that the Woman's Auxiliary, under the blessings of God, had succeeded in deepening interest and participation in all phases of Auxiliary development. Attendant blessings were felt throughout the entire denomination as the fruits of these victorious efforts were used to bless the world. Will this Auxiliary enlistment and missionary expression continue to bear fruit in the year we are just entering? Reports alone can



Mrs. J. E. Frazier

answer this question at Columbus, Mississippi in July, 1942.

Rejoice in this 1940-1941 record and in the firm foundation of our plan of work on which Free Will Baptist women can safely build this new year's program of work of promoting the missionary spirit and the grace of giving among women and young people of Free Will Baptist churches, and of aiding in securing systematic contributions for missionary purposes to be disbursed by our National Association through its unified program. This progress indicated by the Woman's Auxiliary records of this year just past is a real asset for further enlistment efforts. The record is a stimulus for further united work. "We are laborers together"; there-

fore, "be of good cheer; I have overcome the world."

With Christ, we can overcome the greatest burdens or failures. So this portion of Scripture, "be of good cheer; I have overcome the world" (John 16:33) is a fitting watchword for our women and young people to keep before them this year because it is a call to praise and to action. In spite of evil and calamity, we are not to give up the world.

A watchword is more than a mere motto. It is by definition a statement "embodying a principle or guide to action, especially one used as a rallying cry." More than incidental significance, therefore, attaches to this watchword which has been chosen as the guiding principle, the rallying cry of the Woman's Auxiliary for the year 1941-1942. As one ponders over this verse, the conviction deepens that there was peculiar fitness in its choice as the Auxiliary watchword for such a tumultuous and tragic year as this seems destined to be. It reminds us that God cannot make pillars out of defeated lives. Victorious living is never accomplished, however, without first overwhelming defeats. Let this watchword be throughout the year a rallying cry to courageous, persistent action. Our tasks call for patient, continuous, unrelenting effort in enlisting the women and young people within our churches in the promotion of our Lord's missionary enterprise. May we, too, prove the promise of God.

We have but entered the portals of the new year's opportunities. We have much to encourage our services. The Auxiliary Year Book which contains the theme and subject matter for the monthly program, offers to our Auxiliaries an effective means to change denominational indifference, awakening interest and inspiring devotion which will be as leaven within our churches. The pages of this book are planned to create an atmosphere of spirituality so that the presence of His Spirit may be felt: "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20

This Year Book contains the calendar of activities for each month of the year, a calendar of prayer for our missionaries who are giving their all in His service. If all our members would join this prayer covenant as contemplated by our third vice president, Heaven alone can reveal the wonders that might be wrought by the united intercessory prayers as they kneel each day to lift their hearts and petitions to the throne of God in behalf of those persons and things appearing that day on the calendar.

From the pages of our Year Book we get inspiration and suggestions for feasible plans for every phase of work which Woman's Auxiliary emphasizes: prayer, enlistment, personal service, study, stewardship, and missionary education of our people.

Why not resolve now that the Auxiliary Year Book and our Manual of Methods will be included in the literature that comes into your home? who, for the sum of forty cents, can afford to miss such helps and interesting information? Too, you are not only helping yourself to be a more informed and inspired worker, but you are enabling your Auxiliary literature to become better than ever before, and maybe to enable it to contribute to our national unified program. So remember, with every book *you help yourself*, and your *Woman's Auxiliary* to carry on its program in a bigger and better way.

You cannot enlist an uninformed woman. A person will hardly be interested in any enterprise she does not know about. That being true, a general circulation of our denominational literature is inseparably and vitally a part of the auxiliary program. Every woman resident of your church should have a copy of our new enlarged and much improved Year Book. The size of this 1941-1942 Year Book is nearly treble what it has been, but the price is a little more than twice what it has

been. You get about one-third of the pages free as an introductory offer. Boost our literature and see that each home represented in your church reads our denominational paper and Auxiliary Year Book.

Then at the beginning of a new year of auxiliary activity, and in a time when the urgency of the Gospel message is more apparent than at any time within our experience, we must examine our individual lives and our organizations even as we must pray for ourselves and for our organizations. "Make us channels of blessings in this our day of opportunity to serve."

May I mention another channel of blessing to our entire denomination? It is the *CHRISTIAN WORKERS' INSTITUTE* held in Monett, Missouri recently. I simply cannot leave until I have expressed my opinion and appreciation of such work to our national Board of Education. My poverty of language renders me unable to express its benefit to our people, but I do wish to say something in behalf of such work among our people.

The word *FELLOWSHIP* is the most expressive one that comes to my mind as I recall the days spent in Monett as a teacher and as a pupil. This word implies association, companionship, friendship, that complete understanding and mutual purpose which finds expression in united and joyous service. In this Institute, the ineffable meaning of the word fellow-

ship was joined to that highest of all service — the *FURTHERANCE* of the *GOSPEL*.

Daily, while we were in Monett, we were reminded of Philippians 1:5-6. There are many reasons why these words may be appropriately applied to our *CHRISTIAN WORKERS' INSTITUTE* which, we believe, are destined to unite Free Will Baptists in an ever expanding service in the furtherance of the Gospel. If one or more of your own members has shared the inspiration of the days in Monett, your church will feel the quickening power of eye-witness reports. Each significant gain — be it organization, gifts, more trained consecrated workers, a unified program, more fervent evangelism — is a result of fellowship in service.

Great plans call for a wider co-operation and a far more genuine fellowship. The great program launched by our National Association will be possible if, in prayer and faith, we have fellowship in this distinct furtherance of the Gospel. Each church will have its just share in the victory which must crown this year. Fellowship with one another, with our great denomination, and with our Lord will attend our united efforts during the months of 1942 if we give ourselves completely as "laborers together with God" for the furtherance of the Gospel through these channels of blessings now open to us all.

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A Message to District and State Associations

Rev. L. R. Ennis, National Executive Secretary, 709 Park Ave., Goldsboro, N. C.

THE cooperation of district and state associations with the National Association is of first importance to the success of our denominational program. Delegates and ministers constitute the representative body of the Free Will Baptist denomination in the annual sessions of the National Association. Those who, from year to year, attend the National meetings do thereby pledge their interest in the work of the denomination and their obligation to cooperate in its promotion in the churches and associations of the several states. A general program may be originated and defined ever so well by our national body; but, unless the cooperation of the state and district associations is obtained, the results achieved will be meager, if not embarrassing. May I therefore lay upon the hearts of officers and leaders in state and district associations throughout the Denomination the importance of their help in doing the things to which the National Association pledged itself in the recent annual session. It will be sometime yet before the minutes of the 1941 session of the National Association will be published; therefore, I am asking all state and district associations to please endorse the following resolutions, which were adopted in our last National meeting, and direct their churches in carrying them out:

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 despond 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



L. R. Ennis

fund, 20 per cent to the Home Mission fund, 30 per cent to the Foreign Mission 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.

Churches and pastors may under this plan make all of their gifts for the work of the National Association to one fund—the Unified Program Fund. This fund will be allocated this year as set forth in the preceding resolution. This is most ideal from the viewpoint of the individual Christian who worships God with his substance on the Lord's Day. As a uni-

versal citizen of the Kingdom of God he may make his offering for the preaching of the gospel; for the education of ministers, Christian workers, and missionaries; and for the maintenance of aged and retired ministers all in one offering. As the Christian thus pours out his soul to God in worship, his offering is placed upon the altar as a blessing to the whole world. This kind of worship is most ideal, and I definitely believe that God will bless and use the people who practice it.

Churches, Sunday Schools, Leagues, and individuals may still make special offerings to Superannuation, Home Missions, Foreign Missions, and Christian Education, and all such offerings shall go exclusively to the objects for which they may be designated. But it will be immediately recognized by those who have sought and prayed for the ideal in worshipful giving that the Unified Program Fund is almost a perfect answer to their desires. As a pastor of four churches, whose total membership is approximately 1,000, I propose to proceed as follows: All offerings made by the church proper shall go to the Unified Program Fund, and a special offering shall be sponsored by the auxiliaries of the church at given intervals for Missions, Education and Superannuation.

All designated gifts for Superannuation, Home Missions, Foreign Missions, and Christian Education should be forwarded to the treasurers of the respective standing boards herein indicated; and all Unified Program Funds should be forwarded to Rev. F. S. Vanhooose, Treasurer, Paintsville, Kentucky. "God loveth a cheerful (worshipful) giver."

Chief Bigfoot Fills His Corner

During Association months, the *Gem* must be mailed early, this necessitates an early reception of manuscript.

All manuscript must be in the office by the 15th of the month preceeding the date of issue, otherwise, there will be no assurance of it being printed

in the current issue. Left-over manuscript becomes stale and is often invited into the Wastebasket.

We are thankful for good manuscript. Keep it coming!

Yours for a better Gem.

— John B. Rollins.

The Missouri State Association

By the Editor

THE 1941 session of the Missouri State Association will meet in the Free Will Baptist Church, in Flat River, Missouri, September 29 to October 3. The Missouri State Association started with a very small beginning twenty-eight years ago. During the past ten or twelve years, the Association has grown rapidly, being completely revolutionized to the degree that should one attend who has not attended for twelve years he would be amazed.

The Missouri State Association is

not so strong from a numerical standpoint. There are only 115 churches with a membership of 6,800, including 125 ordained ministers. But the Missouri State Association must be looked upon, and is recognized, as being one of the most solid state-wide organizations in the National Association of Free Will Baptists. The leadership in our state organization is very wide awake and enthusiastic in promoting our denominational enterprises, both from a state and national standpoint.

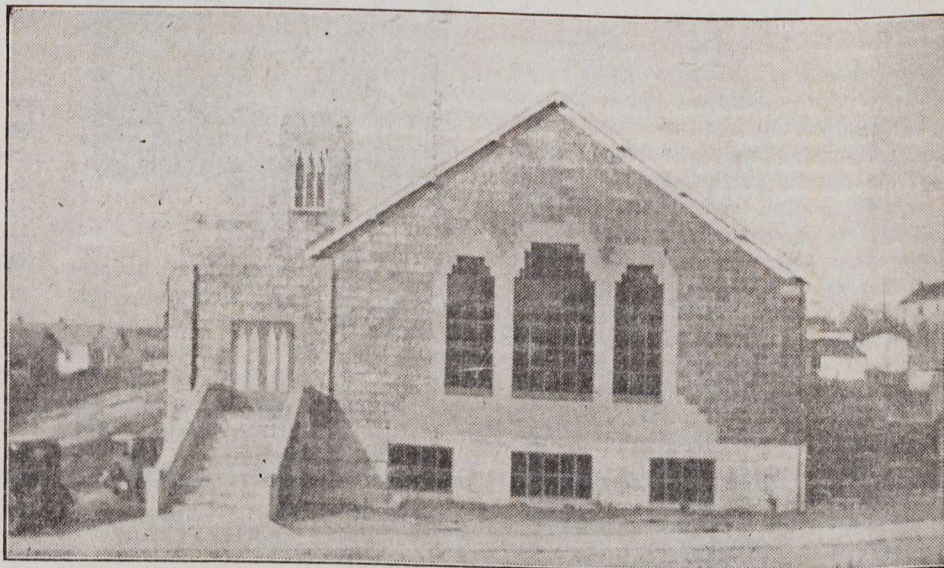
The Free Will Baptist Church in

Flat River is the largest church we have in the state. Its membership is, perhaps, 500 and its building is a \$10,000.00 structure of glazed tile with a full basement and furnace heat. We anticipate a glorious time with the church in Flat River during the week of our State Association.

Rev. Damon Dodd is the pastor of this church. He and his wife, Sylvia, are a very fine young couple. Their faithfulness is most highly commendable and their future services to the denomination is very promising.



Rev. and Mrs. Damon C. Dodd



Flat River Free Will Baptist Church

The Missouri Church Extension Program

The Editor

THE Missouri Church Extension Program, which is sponsored by the Home Mission workers, is destined to "Come to a head" in the 1941 session of the State Association, Home Mission department, on September 30th.

The vision of a successful missionary ministry has been faithfully pursued. A church who has lost its missionary zeal is destined to die. Our Home Mission workers began to be possessed with a renewed flaming of passion for the lost of our state.

A map of Missouri was prepared,

showing the location of all Free Will Baptist churches in the state. This was an eye-opener, and the pious souls of our leaders began to "look on the field white already to harvest."

Money was raised to promulgate the Gospel. At the last State Association, we stood in the following financial position:

Amount brought forward.....	\$172.11
Received from Sept. 23-27, 1940....	38.50
Total in treasury.....	\$210.61

That was a year ago, at which time pledges were made to the amount of

\$26.50 monthly by the following persons:

Rev. and Mrs. C. M. Dauber
Mr. and Mrs. Ross Thomas
Mrs. Grace Lawson
Rev. C. E. Mann
Rev. and Mrs. Damon C. Dodd
Rev. Winford Davis
Rev. and Mrs. James F. Miller
Mr. and Mrs. Blaine Matthews
Rev. and Mrs. C. B. Dees
Rev. Miss Melba White
Union Third Fork Mission Circle
Rev. Joe Deweese

Mr. W. L. Sharp
 Mr. and Mrs. Glen McCarty
 Mrs. Noel Greenway
 Rev. and Mrs. O. T. Allred
 Rev. and Mrs. John B. Rollins
 Rev. Mrs. Mary Welbaum
 Mrs. Isabelle Henderson
 Flat River League
 Flat River Sunday School
 Merls Chapel Church
 Monett Mission Circle
 Aurora Church
 Rev. and Mrs. Cecil Horner
 Rev. and Mrs. Archie Cooper

Our Missouri people are usually faithful to their word of honor, but if, by chance, some should be behind, please send it at once to Miss Ruby Wood, Desloge, Missouri, who is treasurer of Home Mission Association.

"Action" will be the rallying cry at the coming state meeting. Let us go prayed up, paid up, and ready to act.



Miss Ruby Wood

A Great Open Door in Mich.

Rev. Winford Davis, Monett, Missouri

Again, the Lord has led me back into this great field, here in Michigan, for a little while. I am at this time supplying as pastor of the Highland Park Free Will Baptist church, in Detroit, Michigan, in the place of the pastor, Rev. Raymond Riggs, who is in the southland holding revivals for a while. I am to be here with the church through the months of August and September. I certainly am enjoying this work here. We have had souls saved the last two Sunday night services, and large audiences in attendance. Last Sunday night, the Roumanian Baptist young people came over to our church and rendered a program which was very interesting. They did considerable singing for us in their own language, and in all it was a splendid program.

I have had another very interesting experience today. It was like this: Bro. Willey wrote me from Cuba saying that a certain young man by the name of Johnnie Solomon had come from Cuba to Detroit recently, and he wanted to look him up. We have been looking him up for the past week, having failed to contract him until today, he and his brother, Sam Solomon, came to see me, having learned I knew Bro. Willey and that I was trying to find them. It was an interesting visit indeed. The boy,

Sam, has been in the states for about five years and speaks splendid English: but the boy Johnnie just left Cuba about two months ago, and of course cannot speak or understand any English at all as yet. I had quite a conversation with him by his brother Sam interpreting for us. Sam is 23 years old and Johnnie is 21. We insisted they stay for church service which they did. They seemed to enjoy it very much and gave assurance they would be back. I had the boys to stand in the audience and I explained who they were. They certainly are splendid appearing boys. I have great hopes we can win them for the Lord. We ask you to pray for them, please.

We cannot come to this state with-

out being profoundly impressed with the vastness of the opportunity for the Free Will Baptists in this country. So many people and so many open doors. Just think of nearly two million people here in the Detroit section alone; ample room for a large association right here in this one city. Large communities within the bounds of this great metropolis without any church to attend, unless they go for several miles, and that incurs difficulty some times in this congested district. I hear preachers say they cannot find anything to do. All you got to do is just get away from your doorstep and you will find plenty to do. But you cannot wait for it to come to you. You must go after it.

I am enjoying the privilege of being some assistance to Rev. N. P. Gates, in the organization of a new Free Will Baptist work out in a Detroit suburb called Ecorse, Michigan. I visualize an association of churches here in the not far off future. I believe the Lord is going to bring it about. I think the Free Will Baptists are going to stage a comeback in Michigan as you perhaps know they once had a strong work in this country. I have heard of one of the old original Free Will Baptist churches out in the little town of Wayne, Michigan. I intend to look about it before I leave here in September.

It is hard to adjust the fact of such a wonderful field of opportunity for our people here in this great industrial section, to say nothing of the many other fields in the United States, and at the same time so many Free Will Baptist preachers sitting idle. If Jesus were here today He would surely repeat the words, "Lift up your eyes and look on the fields for they are white already to harvest."

Pray for us that we may be a blessing here during these two months.

Co-operative School of Music

IN Barry County, in southwestern Missouri, a Ministers' and Singers' Alliance was formed for the promulgation of Gospel music in the realm of the churches of all denominations throughout this section of the country. Since the interest in singing had waned, a vision was seen of training leaders for church singing.

With these high ideals in view, the Barry County Ministers and Singers'

Alliance conducted a two weeks' Co-operative School of Music in a centrally located place, in Jenkins, Missouri.

Professor J. G. Henderson was placed at the head of the school, assisted by Professor W. H. (Bunk) Blankenship. To climax the prestige of the school, Prof. H. N. Lincoln, of Dallas, Texas, who is the founder and president of the World Normal College of Music, came to assist in

the institution.

There were 80 students in attendance from 12 communities. Twenty certificates were issued to those attaining the standard required by the school.

The watchword of the school was "Back to Fundamental Gospel Music".

The school denounced the "jingle" that has been introduced and employed in the singing of religious music. The singing of "after-beat" or "after-time" was criticized as lowering the standard.

It has come to be held that a song

that does not live five years is not worthy to be sung once in a worship service.

The Co-operative School of Music is designed to be held annually somewhere in the county during the last days of July and the first days of August.

May our interest in Gospel Music be directed to the highest art, and our worship of God be elevated to the sublime degree of acceptability into His fellowship.

News From Our Missionary

Bessey Yeley, Venezuela, South America

Mrs. Ina Hicknell, Hannon, Missouri

With so much news of a disquieting nature, it seemed to the writer that some excerpts from a letter from Miss Bessie Yeley, one of our missionaries in Venezuela, South America, might be informative.

March 28, 1941

Just a few lines to let you know that your letter and the Bible picture rolls were received in good shape, and I have used two of the lessons already in the childrens' meetings. They seem to enjoy them a lot. They like the pictures.

You suggested that I write regularly to the "Gem". That is impossible as I have to write letters each February, May, August and November to mid-missions Porter and Pine Creek Quarterly Meetings and then for "The Free Will Baptist". Some of my quarterly letters are being printed in the "Gem". My typewriter went bad soon after coming here and Miss Bennett has to do my typing, but she is too busy to do much as our help has been sent to another station and we have to carry on alone. We surely need the prayers of God's people.

Miss Bennett was to have gone home on her furlough, but it seems as if she can't go for one person can't be left alone with so much responsibility. It is a disappointment but we are leaving it with the Lord, knowing He will work it out according to His will, and He can do the seemingly impossible.

We were permitted to attend the sixth annual conference of the eastern and central churches. Although it was a long hard trip, we felt amply paid for the effort.

The hot days are upon us, and we are anxiously awaiting the rains.

Callas and some of the other places have had some hard rains. We are hoping that our turn will come next before all vegetation is burned up. The oranges are burning on the trees. We can get scarcely any thing to eat but starches. If the vegetables would only come we would feel better. Sometimes I am made to wonder if we can stand the hot weather, but it is all in the hands of the Lord. He has given me six months here when it seemed like there was nothing to do but to leave, and He is able still, if it be His will I stay. I am in His hands and am ready to do as He bids, just so I know I am in the center of His will. We are passing through some discouraging times just now, as

some of our people are leaving to find work else where. This is not the first time we have had to face this problem and although we shall be fewer in number, we know it is not always the great numbers that count. We can be glad and redouble our efforts to win souls. There are many to be won yet for our Master.

We are trying to take our Tuesday night meetings out of town as much as possible. Last Sunday night we went to a little place, about an hour's walk through the sand. We have a set of Spanish records which have hymns and scripture, and we take three at a time. We must have made a grotesque procession, one of the deacons went ahead with the victrola and another followed him with a gasoline lantern on top of his head so we could all see our way. We had a good meeting. There were three unsaved ones there that were quite interested. It is only lately that I could walk very far, but I surely like to go.

I must close my letter now as it is nearly prayer meeting time.

We are very much excited for we have just received a telegram telling us our field counsellor will be here this evening. There are so many problems to talk over. We are glad he is coming.

Please continue to remember us in prayer, that a great revival will sweep not only here but that all of Venezuela may be turned to Christ—and that we may be mightily to His glory. Letters are welcome.

—Bessie Yeley.

Report of the National Auxiliary Convention

Miss Rebecca Stewart, Corresponding Secretary, Ashland City, Tennessee

The sixth annual session of the Woman's Auxiliary of the National Association met with Drumright Free Will Baptist Church, Drumright, Oklahoma, July 14, 15, 1941.

The song service for the opening session Monday evening was directed by Rev. F. C. Zinn. A very inspiring devotional was brought to us by Miss Lillie Batson. "Extending God's Kingdom through Stewardship" was the theme used, causing us to realize, anew, our responsibility as stewards for Christ, not only of money, but of our time, talent, personality and influence.

After the devotional a duet was rendered by Rev. and Mrs. F. C. Zinn.

Mrs. Agnes Frazier of Nashville, Tennessee, First Vice President, introduced Mrs. L. T. Ballard of Greenville, North Carolina, who delivered the convention message. Using Psalms 116:12 for the scripture and stressing "Extending God's Kingdom Through Service" she reminded us that because of the great sacrifice Christ made to pay our debt of sin and His continual benefits and blessings to us, the least we should do is to give Him our hearts and minds and then go forth rendering service with our lips, feet and hands when and where God would have us go.

The Tuesday's session was opened with congregational singing conducted

by I. L. Stanley of Greenville, Tenn. An effective and soul stirring devotional was presented by Mrs. Elsie Curtis of Illinois, enumerating our responsibilities, opportunities, and privileges in "Extending God's Kingdom" at home and abroad.

A cordial welcome was extended to the convention in behalf of the church, town and state by Miss Majorie Smith of Drumright, Oklahoma. The business period was opened with the capable president presiding. The roll was called and delegates from various states, districts and local organizations were present.

Miss Laura Bell Barnard, our returned missionary from India, brought us a fine message telling of her work there and the sinful customs and habits

practiced by the people of this heathen land, because we, as Christians, have done so little for them to have the knowledge of Jesus Christ as a Savior to all who will believe.

The field secretary, treasury, and presidents gave very encouraging reports of the accomplishments made last year in all departments of the work and gave good suggestions to carry out the plan of work more effectively for the coming year.

We plead with the Sunday school workers, ministers, leaguers, and all laymen of every church to join with the women of our beloved denomination in prayer each morning at nine o'clock, that God will guide us and bless the work that it may grow and glorify His holy name.

My Cross

Oh Cross that leads me back to God
Across the hills of pain,
By many a long and weary road
I come to Him again.

Oh Cross, my safeguard day by day
My bitter source of joy
That turns my selfish soul away
From pleasures that destroy.

Oh Cross, the answer love has given
When love for sinners died
To lead our erring souls to heaven
By suffering purified.

Oh Cross, from which we shrink with fear
Teach us Thy love sublime,
Thy paths that lead through sorrows drear
Are joys forever mine.

—Minnie Adams, Dusenbury Bldg.,
State Sanitarium, Mt. Vernon, Mo.

Four Reasons Why I Go To Church

You ask me why I go to church?
I give my mind a careful search...
Because I need to breathe the air
Where there's an atmosphere of prayer;
I need the hymns the churches sing—
They set my faith and hope a-wing.
They keep old truths in memory green,
Reveal the worth of things unseen.

Because my neighbor needs to go.—
His faith in right is rather low.
He needs the church to hold him fast
To those great truths that always last;
And when he sees me on my way,
It draws him to the church to pray,
And both our hearts are lifted up,
To heavenly places where we sup.

Because my boys are watching me.
To note whatever they can see
That tells them what their mother thinks,
And with their eager souls they drink
The things I do in daily walk,
The things I do in daily talk;
If I with them the church will share,
My sons will make their friendships there

Because the church builds up the state,
Breaks down the barriers of hate,
And helps to spread unselfish life,
Allay all bickering and strife;
Sustains a wholesome public health,
And builds a righteous commonwealth,
A joyous place in which to live
With all the blessings God can give.
—Selected

Program of Arkansas State League Convention

Allen Chapel, near Batesville, Arkansas, October 1 & 2, 1941

Elsie Lawless, Secretary, Glenwood, Arkansas

The Arkansas State League Convention will meet with Allen Chapel Church near Batesville, Arkansas. Wednesday night, October 1.

Introduction of Officers, Mod. Eld Ralph Staten, Pocahontas
Short Program (15 minutes).....Allen Chapel League
Sermon.....Eld. Carl Davis, Elizabeth, Ark.

Thursday Morning

9:00—Address of Welcome, Eld. Lewis Doyle, Newport
Response.....Gladys Smith, New Hope
Devotional.....Mrs. Beulah Binkley, Pocahontas
9:20—Is League Work Scriptural? G. S. Jenkins, Hamburg
Substitute.....John Reel, Atkins
9:40—"Need of Better Educated Membership"
Eld. Charles Staten, Pocahontas
10:00—"Does Youthful Training in Church Work Make
Loyal Church Members?" Cecil Garrison, Clifty
Substitute.....Pearl Smith, Walnut Ridge
10:20—"Who Are Our Critics?".....Floemer Knox, Larue
Substitute.....C. Knox, Larue
10:40—"Our Part in Church Work".....B. O. Stahl, Ola
10:55—Song.....Sharum Quartet

11:00—Reading.....Freda Merle Wilson, Greenbrier
11:05—To Be Arranged.
12:00—Noon.

Thursday Afternoon

1:00—Talk.....C. G. Forest, Ola, Ark.
1:10—Talk.....J. D. Coffman, Hector, Ark.
1:20—Special Program.....Arranged
1:30—"Result of Abolition of Leagues"
Ham Sutton, Walnut Ridge
1:40—"Dependence of Church Work on Youth"
Ira Gates, Peach Orchard
2:00—"Result of Our Labor for League Cause"
Edith Brooks Collins, Arkadelphia
2:20—"Cooperation or Isolation" Elsie Lawless, Glenwood
2:40—"Modernism Defined" Eld. Ralph Staten, Pocahontas
3:00—"Parent's Duty Toward League Work"
Eld. Isabell, Russellville

Reports.
Business: Old and New.
Election of Officers.

4:00—Adjournment.



GOSPEL SERMONS



What Israel Failed to See

Rev. Kenneth Turner, Monett, Missouri

"And he turned him unto his disciples, and said privately, blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke 10:23-24).

Most all the Old Testament writers were Israelite prophets, and they saw things pertaining only to that people. That is why Paul, in the New Testament, refers to the church age as the "Mystery"; because it was the mystery age that was hid from the vision of the old prophets and kings. The church of the Grace dispensation is a Gentile church as referred to in Acts 15:14, "Simon hath declared how God at first did visit the Gentiles to take out of them a people for his name." The prophets and kings were not permitted to see the coming church age in detail at all. "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit" Eph. 3:4-5.

In the words of the text, Christ said to those standing near by, that the eyes were blessed that saw the very things he was showing them. And truly he was explaining and showing to them the plan of God and His power to perform miracles which proved he was the son of God, and that the Grace dispensation was being ushered in. And he tells them that Israel failed to see all this.

Paul in Romans 16:25-26 tells us that the things pertaining to the church was hid from Israel "..... the mystery, which was kept secret since the world began, but now is made manifest,....."

1 Peter 1:10-13 teaches that this wonderful mystery was kept from them, as do many other scriptures.



Kenneth Turner

When we begin to look into the picture from the standpoint of the Old Testament writers, we can better understand the truth of Christ's second coming, it's true, but they thought it would be at his first appearance, no doubt, so they all continue to describe its nature and fail to see, and they say very little of the 2,000 years that should elapse between His crucifixion and His second coming with His saints when He would be their King.

Enoch, who lived so long ago, even before God had called out the Israelite people, speaks of the Lord coming, not necessarily at His first advent, but His second. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all," (Jude 1:14:15). Enoch was interested in Christ being king and executing judgment unto all people, so his message was to that effect. He says not a word of the Church of the Gentiles, but he does see them coming

with Christ after the church age is over and the saints have been raptured out and come back with Him for the kingdom to reign the thousand years as described by John, in Revelation 20:6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Abraham, the father of Israel, who lived four thousand years ago, looked down through the ages and prophesied of many things that would come to pass. He saw many nations born. He saw Christ born and crucified no doubt, but was not permitted to see the age after Christ was crucified. The words that Christ used to explain what Abraham saw was, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" John 8:56. But as for the Gentiles stepping in for the period that followed, he seems to have seen nothing.

Jacob, whose name was changed to Israel, the grandson of Abraham, spoke a wonderful prophetic message on his death bed, recorded in Genesis 49th chapter when he was talking to Judah his son. In this message he tells Judah what was to be his future: in that Christ would be born of his seed. And that the people would be gathered to Christ. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (verse 10). Not necessarily at his first coming but at His second coming. Jacob, like the others, was concerned about Christ coming as a lawgiver so he says nothing about the results of His first coming as to the church age. He looks beyond that and sees the time when Shiloh shall come. So nothing is said about the Gentile church by him.

David, in the second division of the Psalms refers to the closing out of the time of the Gentiles; because he describes exactly the conditions that would be on earth when Christ would come to Zion as King. David fails to say any thing of the time of the church up until it is closing out.

Isaiah sees Christ born of a virgin

(Isa. 7:14), ".....Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." Isaiah describes Him in his prophetic message in the 53rd chapter as a child growing up, people hating Him and turning Him away; and finally leading Him away to the crucifixion. But there is no description of the people until Christ is to come back and set up the millennium. People shall live to be old in that time. One shall still be considered a child if he die at an hundred years old. We are told that at that time, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65:25). Isaiah only sees pertaining to Israel, therefore he skips the view of the Gentiles through their time which is approximately 2,000 years.

Jeremiah laments because of the wickedness of Judah, (who was a part of Israel) all through the time they were in Babylon. Then he prophesies of them as to being scattered abroad again which took place at their rejection of Christ as king and messiah. Then he looks on over the church age and sees Judah and Israel brought together again to suffer for a short time more (42 months). He calls it, "Jacob's Troubles" (Jer. 30:7), which shall be followed with Christ's coming for the Righteous reign.

Ezekiel speaks only of the whole house of Israel. He speaks nothing of the Gentile church but goes on over the 2,000 years and sees Judah and Israel, "the whole house," brought back together under one head and king. In the 37th chapter, the coming back together is described as a valley of dry bones taking on new life. And the King (Christ) to rule over them. He sees nothing of the church.

Daniel, who speaks at length of his visions that told him of what was coming to pass, says nothing of the mystery age. He looks down the line and sees 70 weeks (or 490 years) which brings his vision down past our own time, and yet he did not see the church age. He saw 69 weeks pass; which would bring his vision up to the crucifixion of Christ. "The Messiah cut off" (Dan. 9:26) and took no time out for the church age but sees beyond and continues with his vision and includes his 70th or his last week of seven years at

the time when Israel would be a nation again, not at Christ's first coming but near His second coming.

Hosea sees God turn to another people after Israel forsakes Him; but speaks nothing in detail of that people. The last two verses of Hosea, third chapter, describes this fact beautifully. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphin: afterward shall the children of Israel return, and seek the Lord their God and David their king; and shall fear the Lord and his goodness in their latter days." This is a perfect picture of the coming of Christ to set up the rule over God's people, Israel. So the detailed account of the church age has been over looked by Hosea because he sees only concerning Israel.

We could name many other prophets and kings who spoke in like manner in their prophetic messages. We will just briefly state that Joel saw the spirit poured out on the people in the last days but no description is given of the church. Haggai sees the time when "the desire of all nations shall come" (Hag. 2:7), which is the coming of Christ for His kingdom; the church is not described.

Zechaniah sees Christ come to earth and His feet shall stand on the Mount of Olives and the mountain will cleave open and make a great valley. Truly that is after the church age.

May the Lord use this writing to the good of His cause in some way. At least may we remember the word we started with ".....many prophets and kings have desired to see these which ye see, and have not seen them....."

God's Condition for National Security

Eld. W. A. Sneed, Pastor First Free Will Baptist Church, Jonesboro, Ark.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sins, and will heal their land." 2 Chron. 7:14.

In this day of strife and trouble, when all eyes are turned toward the possibility of war with all of its sorrows and heartaches, with the chances for hundreds of Gold Star Mothers to be created in grief, because of the loss of a son in battle, we, as a nation look to almost every thing but to that which can heal our land and make us a nation secure and safe from disaster.

"If my people which are called by my name". This may or may not appear to mean much to many. Some may believe that it just belongs to those days two thousand years ago, when spoken to the prophets of old, and it was the sounding of a warning that could have saved a nation from decay. But it stands out as a warning to this nation just as clearly and meaning just as much as when it was first spoken.

We, here in America, call our nation a Christian nation. The name Christian signifies people called by the name of God. Since Christ declared,

"No man cometh to the Father but by me." The term Christian implies that we are called by God's name. And the term "My People" is just as real to America today as it was when uttered hundreds of years ago. If we wish God's blessing to rest upon America in this hour of crisis, then we will do well to hear the remainder of the above text, and to fulfill it to the letter

First: "Humble Themselves". Is it not a fact that we, here in America, are not a proud people, too busy with our political, economic and social bargaining to stop to humble ourselves? Are not our parks, highways, theaters, swimming pools filled to the brim on the Sabbath with a pleasure seeking public, while the church houses are filled with empty pews? Yet we hang place-cards in our places of business, our homes etc., with the inscription, "God Bless America." How can we neglect God and expect a blessing? Are not the highways strewn with signboards advertising beer, whisky, roadhouses and every other conceivable means of attraction to sway the people away from God? How many sign boards do you see along the highways that call upon the people to meet with the second condition set forth in the above scriptural warning to this nation?

Second: "And Pray". Too proud to pray is the answer. "God resisteth the proud, but giveth grace unto the humble," James 4:6. There is only one way that we in America can avoid a disaster of war with its slimy hands that only hand out sorrow in its bitterest terms. That was is to "humble themselves, and pray" as exacted of God from His Holy Word. Our gigantic economic and industrial system cannot do the job.

The third condition, "And seek my face" can be the only solution that will save us from disaster. To seek the face of God, we must meet the other conditions already discussed.

The fourth condition stands out with an acute warning against so much of our present day actions. "And Turn From Their Wicked Ways." To advertise and induce strong drink, and break the Sabbath with our pleasure hunts is a crime against God. To place the value of dollars and cents first in our lives, and leaving God only the second place is wicked. Today, we find ourselves in the same category as Israel, "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" Jer. 2:13. A timely warning is set forth in Deut. 8:11-13, 17, "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments and his statutes which I command thee this day. Lest when thou hast eaten and are full, and has built goodly houses, and dwell therein and when thy herds and thy flocks multiply, and thy silver and thy gold

is multiplied.....And thou say in thy heart, my power and the might of my hand hath gotten me this wealth." Jesus instructed, "Seek ye first the kingdom of God and his righteousness; and these things shall be added unto you" Matt. 6:33. But this people have placed the value of personal gain ahead of God and Divine directions for our security. The outcome is, we are perplexed with the astounding blitz-course and disaster that has come upon the world, and facing us today with a reality unlike we ever expected.

The longer our people scoff at the warnings of Christ and the prophets, and continue on in their present mood of self first, the nearer and more dangerously we come face to face with what we are sowing. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." The issues of this conflict the world is facing today is far greater than our leaders realize. Only God Almighty can deliver us from such overwhelming odds, that are over-running nations one by one with a gigantic military machine unlike the world ever beheld before. If we would save ourselves, then let us return to the God of Abraham, Isaac and Jacob, and humble ourselves, and pray, and seek His face, forsake our wicked ways; then He will hear from heaven, and forgive us of our sins, and heal our land. God has blessed this nation in time past with riches and filled our barns with plenty. But today people spend money for naught, and neglect the house of God. Let us in America, say with David of old, "What shall I render unto the Lord for all his benefits toward me?" Psalm 116:12.

might have life and it more abundantly.

We are not, as a nation, letting Him have His own way in our life, though He has bought us by His own blood.

Make the choice today, friends, Christ or Satan. One is definitely going to have and is having his way in your heart now. Now is the crucial hour. It is now that the death angel is about to knock at the door of our good old America. What will we do about it? What choice will you make now?

You say you are not ready to make up your mind. This is true but the death angel will not wait, he comes and he comes now. Few have their work in order when he comes, but he *does* come. When he knocks he doesn't ask if you are ready. He clasps his victim in death and takes his leave.

Friends do you love America enough to bear her up to God in prayer, confessing both your and her sins? Are we going to sit idly by as a group of idle worshipers and let the death angel come? If we choose to do this he will come, yes even too soon for the most of us. Then where will be those many things our heart cherished so much, freedom of speech and worship, and that of calling upon God's son for mercy? Gone! Gone never to return to America as we see her today.

Shall we continue to idle our time away and let this awful thing happen to the country we once loved enough to pray for? Oh, friends let us "act", let us pray, let us work until Jesus comes.

Suppose Peter, sinking there in the sea with all its fury, would have let Satan deceive him by saying, "He has only water under his feet, why reach your hands to him for mercy?" What would happened? Oh the weight of doubt would have pulled him down to a watery grave.

Peter knew his Lord and as he stretched forth his hands to Jesus he said, "Save me ere I perish".

Oh why can't we see the point and, as a nation, reach our arms to one who can save and none can hinder, even to Christ Himself.

So friends what will the answer be. I trust we shall choose for Christ and do it now, to live, to give of our best to the Master; soul, mind and strength, then the tithes will roll in to support the cause. Men with a zeal for lost souls would be inspired to preach the Word. We would have a vision ere we perish.

Our Choice

By A. H. De Weese, Easton, Missouri

The portion of scripture that our lesson is taken from is Matthew 14:24, 32. known by Bible readers everywhere as "Christ Walks on the Sea".

My prayer to God is that our dear country will awake to the fact there is one and only one who can steer us clear of the pitfalls that are stern near ahead.

"America Back to God." Many have covered this subject perhaps better than I will be able to. My heart is moved when I know there is enough scripture being preached today to save

all who will accept His plans through faith.

Indeed it was strange for the disciples to see their Lord coming to them on the water. What of the sea and Peter? I want to put ourselves in Peter's place, letting the sea represent the troubled world of today. What I want to say is, the Lord is Master of our situation today, just as He was Peter's nearly two thousand years ago.

Sin and Satan are merely fulfilling prophecy. It is not that God's arm is shortened or His ear dull of hearing. The matter, dear ones, is with us. God has laid the plans whereby we

Prayer

Miss Gertrude Bowe, Catlettsburg, Ky.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22).

Prayer is the earnest intense of the heart, whether uttered or otherwise; it is the opening of the heart to God as a friend. There are times when we cannot very well pray audibly, but at any time or anywhere we can offer up a silent prayer, and rest assured that God has heard. Through prayer, we obtain our spiritual strength, and we find encouragement "to press on to the mark of the prize of the high calling of God in Christ Jesus." Prayer is not necessary to make known to God our needs, but to enable us to receive Him; "your Father knoweth what things ye have need of, before ye ask him," (Matt. 6:8) but, "Ask, and it shall be given you." (Matt. 7:7). We find that Jesus, Himself, often prayed, continuing all night in prayer. (Luke 11:1; 6:12). He sought strength and guidance from God; how much more we, as puny humans, need to seek strength and guidance from our heavenly Father.

Prayer is necessary in every Christian life. We find when we neglect prayer that we begin to slip, and lose faith. Faith is a main factor in prayer. "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Whether we think of faith as a condition of prayer or as its result, it is evident that the faith of those who pray is stronger than the faith of those who do not pray. The "evidence of things not seen" becomes more real the more often we pray. In prayer to God, we find security past any shadow of doubt; it is impossible for the soul to flourish while prayer is neglected.

When we pray, we must feel our need of help from God. Otherwise, our prayers are just words uttered, and we have too many prayers of that kind today. Too many people are like the Pharisee, who, when he went up to the temple to pray, told God how good he was. If we are good, God will know about it. There is none good but God. What we need today is more penitent souls like the publi-

can who will pray, "Lord be merciful to me a sinner."

We need a spirit of love and forgiveness in our own hearts when we pray God to forgive us. "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mark 11:25-26).

Be diligent in prayer; let nothing hinder you. There is no time or place in which it is inappropriate to offer up a petition to God. God will hear us at any time and anywhere, when we pray. It doesn't have to be a long flowery prayer, but one uttered in a few words and which is from the heart is always heard. "But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things

ye have need of, before ye ask him" (Matt. 6:7-8).

Perseverance in prayer is a condition of receiving. "Evening, and morning, and at noon will I pray, and cry aloud: and he shall hear my voice" (Psalms 55:17). "Pray without ceasing" (1 Thes. 5:17).

Prayer offers us no escape from life; rather, it offers communion with God, the Source of all Life. We grow in wisdom as we pray. We seek the hour of prayer, it is true, sometimes for rest in the stillness of God. But there must also be an hour when we pray that God may sharpen our interest and increase our understanding, that we may think with Him.

What differences might appear in our national life if every person responsible for the conduct of some high office went to God for direction and for wisdom each day! How many of our international snarls would be straightened out if we were less content with human wisdom and more intent upon the wisdom of God!

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

The Cult of the Loaves & Fishes

A sad-eyed seminarian, who is studying for the ministry, wrote the following after an experience with a certain church. Both wish to remain unnamed.

"Behold! The lodge lodgeth together and they eat. The club clubbeth together and they eat. The business men take counsel and they eat. The church hath a social and they eat. The young people elect officers and they eat. And even when the missionary society meeteth together they eat. But this latter is in a good cause, because they 'eat in remembrance' of the poor heathen who hath not to eat.

"Behold! Hath man's brains gone to his stomach and doth he no longer call an assembly or get together a quorum or even a 'baker's dozen' except thou hold up the baker's dainties as bait? Be it true, that the day cometh that to get a crowd at prayer meeting the preacher must hold up a biscuit?

"Yea, verily, thou hast heard of the child races of the world. But, behold,

it is nigh thee, even at the door. For as one calleth unto the child and saith, 'Come hither, sweet little one, and I will give thee a stick of candy', even so must thou say to his grownup papa and mama, 'Assemble ye together and we will serve refreshments.' And lo, they come like sheep into a pen."

"Consolation In Christ" Philippians 2:1

Christ, our Lord, our consolation,
Sweetest streamlets from Thee roll,
Turning every tribulation,
Into blessing to the soul.

Are we labouring 'neath temptation,
Do the angry storm-clouds rise?
Christ is all our consolation,
Deepest gloom before Him flies.

Or the waters of affliction
Ceaselessly around us roll?
Christ is all our consolation
He alone can then console.

—Selected

Church Letters And Reports

Detroit, Michigan Highland Park Church

Dear Readers:

The seventh of July marked our first anniversary in our new church building which we celebrated by all day services, dinner on the ground, and our annual Communion and Feet Washing services.

We are being wonderfully blessed here, have had many conversions and additions to the church, all needs of the church have been well provided, and we have a fine group of young people who are on fire for God.

A group of personal workers meet each Monday evening, and make a few calls upon the sick or those who have become careless about their lives and obligations to the Lord. That is the mission of every Christian, but so few will do what Christ commanded us to do just before He went to our heavenly Father.

We were disappointed that so few were humble enough to participate in the feet washing service. Is it not just like a man, be ashamed to stoop down to wash the feet of brethren in Christ when Christ, Himself, did that and said, "If I then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet." (St. John 13:14). It is true He did not say "ye must" in order to be saved or to remain saved, but just the same, He told us that we "ought" to do so. It is true that there are other things that the Lord commanded us to do that we do not, at times, but nevertheless, I think that any child of God should be humble enough to do that much for our Lord.

There are many who deny themselves the opportunity of taking bread and wine just on that account. Oh, if we would only go all the way with Him. But who are we, or who am I to criticize others? Disobedient children of God are condemned already when they read the Word of God where these things are mentioned. I am glad that each time I read the Bible, some passage of Scripture points out to me where I have failed Him. I want to be used in His service every day, apart from this world, although I am in the world, I know He has called me that I should not be of the world. I want to point others to the cross, to our

Saviour, and I know that my life will never be what it should be until I fully surrender to His will.

There are hidden talents in our church, suppressed by the will of man, that only God by the power of the Holy Spirit can bring out. We need leadership in our various departments a real live-wire, spiritual song leader that can draw lovers of song to the house of God so that they may become lovers of God.

We need to spread over Michigan, go found new work in other places, send out evangelists, help those who are trying to carry the blood bought banner to those unsaved. That all can be done only through much prayer and sacrifice. If we would look toward the Cross, and compare our sacrifices with His—how small we would feel. We would then feel humble enough to do the lowliest thing to please Him.

May God bless you in your efforts, that many souls may be won!

V. S. Versnick, 18020 Fleming St.
Detroit, Mich.

Thompsonville, Illinois Union Free Will Baptist Church

To all the Gem Readers:

It is again I am, in my humble way, writing to the *Gem* in the name of our great Saviour. I am still rejoicing in His matchless love. How wonderful it is to have so great a Saviour to share all of our burdens, trials, and our joyful times also. He is an untiring friend to every one who will accept Him.

This is our church time, and our new pastor came before us for the first time. I am glad to report that the Lord met with us in a mighty way. The presence of the Holy Spirit was felt throughout each service. Our pastor is rather young in the service of our Master, but he is under the leadership of One who is able to guide him, as well as the rest of us, out into deeper depths and higher plains of victory. I am praying that God will open the way for a mighty revival to sweep our community. May God open hearts with the great Spirit, and fill them with the revival fire, and give us all a passion for the souls who are sinking into the deep mire of sin. May God put on our hearts

the worth of a lost soul who is unprepared to stand before a true and a just God and give an account in the day of judgement. Oh, how the Devil does have the eyes of the unsaved blinded to the All-merciful God, and the unsearchable riches that He has in store for those who love and serve Him.

As one of the students of the Christian Workers' Institute in Monett, Missouri, I wish to attempt to tell, in my humble way, to those who could not be there, what a great blessing it was to me. The most outstanding thing to me was that the presence of God could be felt in almost every class. The entire two weeks of school, and services at the church was a great blessing and uplift to me. I wish to express my gratitude to the Powell family with whom I made my home during my stay there, praying God's richest blessings upon them and all the other friends, including the editor and his wife and the pastor and his wife. I also thank God for all the new friends that I met in the Institute.

May I say that I am looking forward to the next Institute, to be held in Flat River, Mo. May God bless it with the richest of His blessings. I pray God's choicest blessings on our beloved teachers that were such an inspiration to me.

May I close this letter by asking all of God's children everywhere to pray for us as a church, that we may get behind our new pastor, Rev. Jake McAnnally, with our prayers and Christian support in every way.

Your Sister in the Crucified One,
—Miss Opal McClarren

ANNOUNCEMENT

Our Yearly Conference will convene with the Union Grove Free Will Baptist Church, about one mile west of Galatia, Ill., Sept. 10th. The Ministers' Conference will convene Wednesday night, with the Yearly Conference following on Thursday night and continuing on through Sunday morning. Everybody is welcome.

Weatherford, Texas New Hope Church

Dear Editor and Gem Readers:

It has been about three months since I wrote to the paper. Our church is

getting along fine, our Sunday school is gaining. We had a large crowd last Sunday and Sunday night, and Bro. Brooks, our pastor, brought us two interesting messages.

Our church attended the Quarterly Meeting at Bro. Sutton's church in Fort Worth, Texas. We had a good time and a spiritual feast.

We had a meeting at the East Side church at Weatherford in June. Bro. L. G. Carraway, who came to us from the Methodists about six months ago, taught the 23rd Psalms in Scripture and picture to the children from the ages of 2 to 15. We certainly enjoyed it. He is a fine man. The pastor, Sister Verda Walker, was confined to her bed. Her husband was not able to attend the meeting either, but their prayers were with us in every service.

Bro. Brooks is to begin a meeting the second night in August at Cliga in Coryell County, and from there to Eddysex. Then he will go to Comanche. He will be gone the entire month of August. Pray for him. Pray for our church and Sunday school.

—Tommie Rae Brooks, Reporter

Marianna, Florida Holly Grove Church

Dear Gem Readers:

We are writing to tell you that we are still working. We have our building almost finished.

Last March 30th, we gave a home coming day for the Union Sunday School Convention, and carried over a good program that took the honors of the entire work. At that time, we had 92 on Sunday school roll.

We have just finished our revival meeting with very good success, and we are hoping to have another meeting in September, if God is willing.

On June 29th, we met with the Salem Sunday School Association at the Damascus Church, Marianna, Fla. That was a great day for us all. Our work and program went over the top again. This time, we had 106 Sunday school pupils on roll.

The Salem Sunday School Association will meet with our church November 30th. We ask all the praying people of the Gem to pray that we may grow and do God's work and will.

I am asking you all to pray for Bro. Joe Eldridge, Cottondale, Fla. He is 74 years old, and has been pastoring churches in Florida and Alabama, from four to six a month, for 66 years. His health is failing him,

and his throat bothers him a great deal. He has promised to come and work with us in our church if his health will permit. We are needing a good pastor, a great leader that will help us with this work for God and His kingdom, as well for our souls and those in our community.

We have at this time Bro. J. C. Watson, Marianna, Fla., serving our church. He has been a great worker with us, and we thank God for this man. He came in and helped us through this year's work.

Our regular service is every fourth Saturday night and Sunday. We are planning on calling our pastor and electing delegates to go to Cypress Creek to the Salem Association in October.

We have been wonderfully blessed here in building our church, as we have it almost finished, and have paid as we built. We realize that God has blessed us in our work, and spiritually too. We have others here in our community, loved ones, friends and neighbors, for whom we are praying that God will show them the Way, that they may come in and be with us before it is too late. I believe that if there has ever been a time we should turn to God and do His work it is now. I believe we are living in the last days.

We will send in the picture of our church as soon as it is finished. Always remember Holly Grove Church in prayer.

—Mrs. Floyd Padgett

HOLY BIBLE, BOOK DIVINE

Holy Bible, Book divine,
Precious treasure, thou art mine,
Mine to tell me whence I came,
Mine to teach me what I am.

Mine to comfort in distress,
If the Holy Spirit bless;
Mine to show by living faith
Man can triumph over death.

Mine to tell of joys to come,
Light and life beyond the tomb,
Holy Bible, Book divine,
Precious treasure, thou art mine.

Claremore, Oklahoma Antioch Church

Dear Gem Readers:

I will again write to tell you we are still here.

We have six new members added to our fold. We are working hard to improve our church. We lack quite a lot having the building finished, but through faith in God's help we will finish in time.

We had our business meeting August 2 and elected delegates to the Association this month. The young people elected their teacher for another year.

Mrs. Dessie Baldrige, who is clerk, is sick in the hospital. We ask that everyone will pray with us for her recovery.

Mr. and Mrs. Ray Miller visited with Mr. Miller's father, Harvey Miller of Oklahoma City on his 86th birthday, July 31. There were 18 of the relatives present.

I ask for the prayers of all that I may continue in God's service.

—Mrs. Ray Miller

Ardmore, Oklahoma

The fourth Quarterly Meeting of Hopewell Association No. 2 convened with Pecan Grove Free Will Baptist church at Camp School, Saturday, June 28, 1941.

The meeting was harmonious and spiritual from the beginning to the adjournment. The officers were re-elected, and S. I. Butler was elected reporter.

Eld. J. O. Hudson preached a very able sermon at the eleven o'clock service. A splendid dinner was served by the church and neighborhood.

The afternoon session was devoted to scriptural discussion and devotional services. Old time shouting was done.

Adjourned to meet in regular annual session of the Association to be held with Friendship church, near Enterprise school, north of Lone Grove, Okla., beginning Thursday night before the first Sunday in September, 1941.

—S. I. Butler, Reporter

Cattlettsburg, Kentucky Sandy City Church

L. E. Collier, Pastor
Gertrude Bowe, Reporter

Dear Gem Readers:

Another annual Sunday school picnic of the Sandy City Sunday School has become history. Last Sunday (August 10) the Montgomery Sunday School from Greenup County and the Sandy City Free Will Baptist Sunday School joined each other at Armco Park for their annual picnic.

Immediately upon arriving at the park a loud speaker system was hooked up and Sunday school was held. Brother Collier gave a very interesting discussion of the day's lesson which was "James Teaches Consistent

Christian Living." Promptly at 12:00 dinner was spread.

In the afternoon while the children were playing the choir of each Sunday school joined together in singing a number of songs. During the course of the afternoon services one lady came and was saved.

On returning to the church for the evening services the day was brought to a close with the wonderful message brought by our pastor, using as a text, Daniel 12:10a, "Many shall be purified, and made white, and tried."

We again want to bow our heads and thank God for His bountiful love and mercy. May His richest blessings rest upon you all.

Sallisaw, Oklahoma Seven Oaks Church

*Rev. J. A. Baggs, Pastor
Irene Yancy, Reporter*

We wish to report that we are having a revival at this time. It has been going on for two weeks. A few souls were saved and a greater interest shown last night. The revival is being held by Rev. O. D. Wickham, Poteau, Oklahoma.

We had all day services Sunday and a picnic lunch at the noon hour. Soul inspiring messages were heard from Rev. Virgil Copeland from the church of Copeland and Rev. Wickham. We were favored with the song leadership of Rev. Richard Lane of Adkins, Okla. Several visitors were present.

Sister Fairy Peters was baptized at three o'clock, after which we were dismissed until the night service.

Brotherhood Quarterly Meeting St. Alfans, West Virginia

Because the space in the *Gem* was needed for the reports of the National Association, I with held my report, making it a month late.

I will give a brief report of our last Brotherhood Quarterly Meeting which convened with the Youngs Chapel in St. Alfans, W. Va.

The session of the Ministers' Conference met on Friday afternoon with nine Ministers and eight deacons present. Eld. W. M. Cremeans was elected Moderator and John M. Henson, assistant. All business was conducted in order, followed by a sermon by Eld. Eldon Pauley, a visitor from Logan Quarterly Meeting. His subject was "Love", and a real soul stirring message it was.

The evening sermon was delivered by Eld. Andrew Workman, one of our young ministers, with Eld. A. A. Collins concluding.

On Saturday morning, the business of the Quarterly Meeting opened with seven churches reporting with \$12.09 dues. They were Pine Grove, Kelly Creek, Thomas Memorial, Youngs Chapel, Kenova, Pleasant Valley, and Browns Chapel.

The eleven o'clock sermon was by Eld. John Dale and Bro. E. B. Legge with a great demonstration of the Holy Spirit and closed with hand shaking fellowship.

In the afternoon session, corresponding messengers were elected to other Quarterly Meetings. The next session of the Brotherhood Quarterly Meeting will be held with Pleasant Valley church, six miles south of Ona, W. Va., Eld. A. C. Berry to preach introductory sermon.

By motions properly carried, the Yearly Meeting was dissolved, and we represent directly in the State Association.

The following important officers were elected: Eld. John Dale, treasurer for foreign missions; Dea. E. B. Legge, treasurer for home missions; Eld. John M. Henson, on the Educational Board; Bro. Hobert Gordon, delegate to the Yearly Meeting, sent with \$10.00 dues.

A motion carried to send \$13.00 to Foreign Missions. \$26.00 were spent out of the treasury, leaving a balance of \$15.50.

Eld. Samuel Boggess, a visiting brother, delivered a real live message sent from God.

Saturday night, a short business session was held by John M. Henson, assistant moderator. Eld. Andrew Workman was elected evangelist for one year. An offering of \$4.32 was given the retiring evangelist, Eld. W. M. Cremeans. E. B. Legge was elected to the Executive Committee for 3 years. Adjourned business until Friday, October 3, 1941. Eld. John M. Henson delivered the final sermon.

It had rained a lot, the creeks were up, and the roads were slick, but we had a wonderful meeting and was enjoyed by all. Pray for us that we may keep growing in the work of the Lord.

—Mrs. Mary Ethel Henson:
Conference Reporter.

ANNOUNCEMENT

The West Virginia State Association of Free Will Baptists will convene with the Free Will Baptist church at Cheasapeake, W. Va., on Friday, Saturday, and Sunday, September 26, 27, 28, 1941. All ministers are urged to attend.

**Muldrow, Oklahoma
Cottonwood Church**
*Rev. Don Bias, Pastor
Evelyn Burris, Reporter*

Dear Editor and Gem Readers:

We are writing to let you know about our recent revival at Cottonwood. Bro. Bias held our revival aided by Bro. Virgil Copeland. We had a large congregation every night of the revival, which lasted two weeks. There were many sinners converted and the Christians also received many blessings. We had our baptizing Sunday July 27. Every Christian present enjoyed this service.

Monday, July 28, we took members into our church. Twelve persons united with our church. We are thankful for these new members and we believe they are devout children of God.

Pray for our new converts and for the Cottonwood church.

Whom Will You Serve?

Miss Vera Dawdy, Haddam, Kans.

As I was going along in this world,
Enjoying Satan's pleasures and sins,
My Savior came and walked with me,
And wanted to abide within.

So I let the Savior into my heart,
And will serve Him through all my life,
And I know He will always guide me,
Through all joy, sorrow and strife.

Satan has oft tried to tempt me,
Of the fact I am always aware,
But I can always dispose of Satan
By going to the Lord in Prayer.

So friends if you want peace in your hearts,
Come to the Savior, so dear,
And let the sins from your life depart,
And come while He is still near.

Sinner friends, the time is soon coming
When Jesus is coming to take
His children away up in Heaven,
And leave you in the fiery lake.

Beloved, what is there in this world
of sin?

When Jesus is waiting above
To take and always protect you.
In the realms of His wonderful love.

Friends, as I leave off my writing,
I am pleading, please do not wait,
Come and surrender all to the Savior
Before it is eternally too late.

Obituaries

SHIPLEY—Charles Franklin Shipley was born in Trenton, Missouri, December 22, 1882, and departed this life August 19, 1941 at the age of 58 years, 7 months, and 27 days.

His parents moved to Melrose, Kan., when he was a small boy. Since then he has lived in this part of Kansas except for three years that he made his home near Wentworth, Missouri.

He was married on December 18, 1904 to Margie Goff at Melrose, Kansas. Three children were born to this union, all of whom survive.

About 23 years ago he gave his heart to God and joined the Free Will Baptist church at Shiloh, later transferring to Fair View where he served for a number of years as deacon. He had tried to live a Christian life so as to be ready to go when God called. He was a kind and loving husband, father, and neighbor—always ready and willing to do anything possible for friends and neighbors. His friends are numbered by his acquaintances and he will be greatly missed by all.

He leaves to mourn his passing, the wife, Margie Shipley; two sons, Earl of near Melrose and Orville of Baxter; one daughter, Mrs. Ona Wedding of Chetopa; four granddaughters and one grand son; also one brother, four sisters, several nieces and nephews and hosts of friends.

The funeral service was conducted by Rev. O. T. Allred of Monett, Mo.

RANDALL—Christopher C. Randall was born at Somerset, Kentucky, March 1, 1862, and died June 7, 1941, at Stark City, Mo., at the age of 79 years, 3 months and 7 days. He was married to Sarah Elizabeth Eaton, March 21, 1888 and to this union were born eight children, three of whom preceded him in death. Surviving are his wife, four girls and one boy, Mrs. Mae Kirk of Silma, Calif., Mrs. Opal Bethel, Lyons, Oregon, Mrs. Lena Harris, Montezuma, Kans., Mrs. Nannie Baker and Cecil at home; 18 grandchildren and five great grandchildren.

He was converted when a young man and joined the Jones Chapel Free Will Baptist church. He was a faithful member and attended church as long as his health would permit him to go.

Uncle Kit, as he was known by all who knew him, lived in Newton and McDonald county since coming to Missouri. He was loved by all who knew him and he was always doing some kind deed to those he was around. We realize that our loss is heaven's gain.

Funeral services were held at the Jones Chapel church, June 9, 1941, by Rev. W. K. Weston, assisted by Rev. Charley Hatfield, pastor.

We feel so sad and lonesome
Without his smiling face,
But God needed another worker
So He took our daddy to fill that place.

Sleep on dear daddy
And take thy rest,
God called thee home,
He thought it best.

KELLERMAN—Henry W. Kellerman was born at Iron Mountain, Mo., May 27, 1876 and departed this life Wednesday July 9, 1941 at the age of 65 years, 1 month and 12 days, after a long period of illness.

In 1895 he united in marriage to Mary A Gann. To this union were born five children who, with his wife and mother survive. They are Harry at home, William of St. Louis, Jess of Flat River, Goldie at home, and Minnie (Mrs. W. M. Burcham) of Flat River. He also leaves one step daughter, Miss Gussie Barks and a step son, Mart Kellerman of Herculaneum, Mo.; one brother, W. M. T. Kellerman of Montant, Mo.; 18 grandchildren and 12 great grandchildren, besides a host of other relatives and friends. Two sisters preceded him in death.

In 1930, Mr. Kellerman was converted and united with the Free Will Baptist church of Flat River where he remained a faithful member. His last days were days of suffering, but he was always patient and ever thoughtful of others and could always be found willing to be submissive to God's will.

Funeral services were conducted at the residence at 2:00 p. m., Sunday July 13, 1941 by Rev. Damon Dodd, assisted by Rev. K. H. Lawson. Interment was in the I. O. O. F. cemetery at Bismark, Mo., with Caldwell Brothers in charge.

CAPRON—Bennie Capron, member of the South Picher Free Will Baptist Church, passed from this life July 16, 1941.

Bro. Capron was born July 31, 1864, making the days of his life 76 years, 11 months and 16 days.

He united with the South Picher church, Picher, Oklahoma, in 1932 from which time he has been a very faithful servant that we could not begin to mention the good deeds he has done for the good and progress of our church.

Bro. Capron served as a deacon the most of his time while in the church, being the senior deacon when he died.

He was a member of the Friends church in his early days before uniting with the Free Will Baptist church in 1932. Since there are no words to express how much we miss his presence and service, we can only thank the Lord we had in him a real example of religion and friendship which will live in our midst for many days to come. In his promotion, he has left a very faithful and loving wife which indeed is very true to her obligation in the church and to us members.

Bro. Capron was laid to rest in the Miami cemetery to await the resurrection of the body when all the faithful shall be glorified together with Christ and be together for eternity.

PARMLEY—Oscar E. Parmley, son of John and Susan Parmley, was born in New Burnside, Johnson county, Illinois, on August 16, 1872, and departed this life at his home west of Neosho, Missouri, on August 7, 1941, at the age of 68 years, 11 months and 21 days.

He leaves to mourn his passing, his companion, Mrs. Anna Parmley, a step daughter, one step son, and a host of friends.

Bro. Parmley was converted early in life and united with the Free Will Baptist Church at Mt. Olive and lived a faithful and constant Christian until the end. While on his bed of affliction he shouted God's praises so many times. His passing is a great loss to our church, but our loss is heaven's gain.

Funeral services were held at the Mt. Olive Free Will Baptist Church conducted by Rev. Mrs. D. T. McKee, assisted by Rev. Ben Henderson of Purdy, Missouri. The Thompson Funeral home of Neosho was in charge. Burial was in the Bethel cemetery south of Center Point.

FERGUSON — Eld. Charley Franklin Ferguson was born August 13, 1885 at Wayne, West Virginia, and died December 28, 1940.

He was united in marriage to Miss Lucindia Boothe September 4, 1902, who died about five years later. To this union was born two daughters, Mrs. Nannie Hanshaw of Huntington, W. Va., and Miss Charley Francis Ferguson of Chicago, Illinois.

In September, 1909, he married to Miss Amie Cendia Lockhart. To this Union was born eight children, Mrs. Mary Ethel Henson of Hurricane, W. Va., Miss Zula Mae Ferguson of Kent, Ohio, Miss Martha Virginia Ferguson, Miss Alta Lucille Ferguson, a son, Joseph Monroe Ferguson, all at home.

He was converted 18 years ago and united with the Missionary Baptist church for a short while and was baptized. He later went to the Sandy City Free Will Baptist church and remained until death. He was the founder of the Free Will Baptist church in Kenova, W. Va., June, 1931. He has been ordained to preach seven years. The past one and one-half years he has been in ill health. He will be missed by all who knew him.

You Tell On Yourself

You tell on yourself by the friends
you seek,
By the very manner in which you
speak,
By the way you employ your leisure
time,
By the use you make of dollar and
dime.
You tell what you are by the things
you wear,
By the spirit in which your burdens
bear,
By the kind of things at which you
laugh,
By the records you play on the phono-
graph.
You tell what you are by the way
you walk,
By the things of which you delight to
talk,
By the manner of which you bear
defeat,
By so simple a thing as how you eat.
By the books you choose from the
well-filled shelf:
In these ways and more, you tell
on yourself;
So there's really no particle of sense
In an effort to keep up false pretense.

— Selected.

HOLD ON THERE!

The Missouri State Association is going to use the \$1.00 registration fee this year. The Flat River Church is not doing it, but the State Association. The State Association is bigger than I am, so I'll pay my dollar.

— John B. Rollins

Cast Down, But Not Destroyed

We can trust Thee, precious Saviour,
Trust Thee evermore,
Boundless is Thy gracious favour,
Boundless is love's store.
Deepest need, but makes Thy fulness
Copiously outpour.

Strength to meet our utter weakness
Thou dost freely give,
Calmness woven with affliction,
"Dying—yet we live."
Faith amid all unbeliefs,
Simply to believe.

Not the boasted strength of nature,
Not the force of will!
Can sustain in tribulation,
Whispering—"Be still!"
Saviour! 'tis Thy presence only
Can this peace instil.

We adore Thee Lord and Master,
For such tender grace,
Thou hast known the need of strength-
ening,
Thou hast run this race!
So, in every hour of pressure,
Sympathy we trace.

Sweet such moments—but far sweeter
When in perfect light,
Love will make full revelations,
To each heart's delight,
Showing in our Father's training,
Everything was right.

— Selected.

"Go when the morning shineth,
Go when the noon is bright,
Go when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Fling every fear away,
And in thy chamber kneeling,
Do thou in secret pray."

— Selected.

Missouri Treasurer's Report

Foreign Mission Fund

A. W. Hartley, Arcola, Missouri	\$1.00
Archie Smith, Greenfield, Missouri	.50
Myrl York, Greenfield, Missouri	1.00
Amity Church	9.00
Shibleys Point Church	1.15
Hazel Creek Union Church	12.66
Rock Chapel	2.00
Hannon Church	23.04
St. Louis Church	7.57
Flat River Church	12.78
Mine La Motte Church	6.23
Dr. T. V. Poole, Monett, Missouri	4.00
New Harmony Mission Circle	35

Educational Fund

Amity Church	\$5.00
Leroy Miller, Novinger, Missouri	2.00

New Machinery Fund

Winford Davis, Monett, Missouri	\$13.00
Amity Church	5.00

— Rev. Winford Davis

First Free Will Baptist Church Tulsa, Oklahoma

Dear Gem Readers:

The Lord is really blessing at the Camp Ground, on the Drumright-Sapulpa road where a ten days' Camp Meeting and Mission Association is being held. Many are camping while others are driving many miles to the services. The Spirit of the Lord has been felt greatly and many souls are being saved. Hearts are made to rejoice and we think of the time when we all get to Heaven where we will never have to part. The young people are enjoying the new dormitories on the Camp Ground. It truly is a wonderful place for them.

Since our last report, we have had among our visitors, Rev. L. R. Ennis, our National Executive Secretary, and Sister Laura B. Barnard, missionary returned from India. They gave us some wonderful messages, and as we have said before, the Tulsa church is always happy to have our friends stop and visit with us.

The first anniversary of the new church fund was celebrated at the home of Brother and Sister Parkers, August 13th. Several attended and enjoyed cake and ice cream; one cake being decorated for the occasion.

The Lord is still blessing in every service with a fine attendance. Our attendance is far above the average a year ago. We are praying and trusting Him for ever greater work at our church. (St. Matthew 21-22).

May God continue to bless His servants everywhere.

Shooting at Random

From *The Free Baptist*, Minneapolis, Minnesota, December 11, 1900.

Pride seldom goeth after a fall.	A bent knee makes a stronger back.	God will lead wise men by the stars.
To compromise principles is to lose them.	Only he who is lowly will be heard on high.	Some who would "come to worship," plot to slay.
God will treat even the unjust with justice.	Mountain heights make poor places for every day living.	A cold prayer meeting never produced a warm church.
There are no dregs of bitterness in the water of life.	Not every sermon that causes a smart is full of "salt".	He who kneels to God need not "knuckle" to men.
Your heart is not a reservoir but a channel for God's love.	Wise men were first to worship Christ and all are wise who follow.	Christ will enter only at the door, the devil will climb in at the window.
If you can't preach,—pray; but if you can't pray, don't preach.	They talk of "civilized warfare". As if any warfare could be civilized!	Our mansion in glory was made possible by that manger in Bethlehem.
They who go on a strike from work of the kingdom will be treated to an eternal "shut-out".	He who lends a hand to his fallen brother receives big interest on his loans.	He who looks through eyes of faith at the stars will see each one of them pointing to Christ.
The cross is surrounded by the valley of humility. It cannot be reached by climbing the hill of pride.	"Be diligent in business" is a good command only when the business is "serving the Lord."	To be conformed is to be formed from without; to be transformed is to be formed from within.
If the devil sees you at work, he will follow you to your closet and listen fearfully at the key-hole to hear what you pray for.	Christ waits for you to open your heart to him, the devil uses a skeleton key and pushes his way in like the robber that he is.	The man who does not feel at home in church has been gone so long from his "Father's house," that he doesn't recognize it when he sees it.

Price List and Order Blank

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..... 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 \$.....	
..... Request Slips, Form 12 - - - - - 20c per pad of 100 \$.....	
..... 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 \$.....	

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