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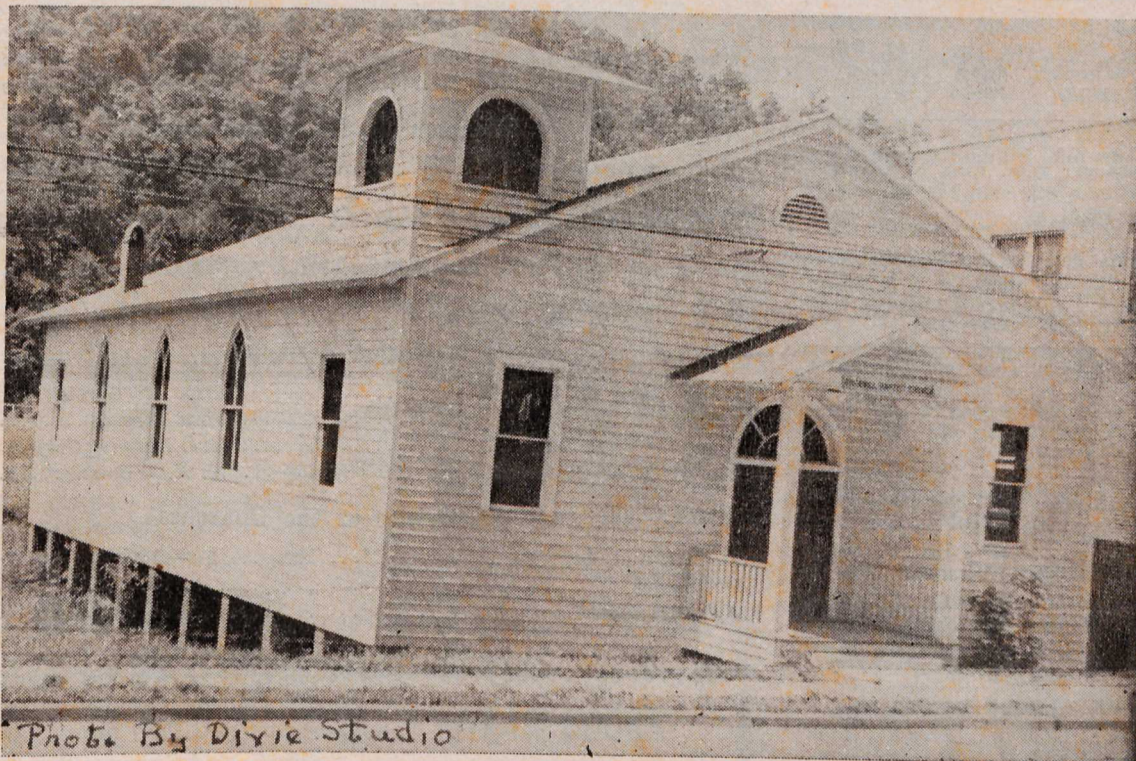
THE FREE WILL BAPTIST GEM

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

Vol. XIII. No. 10

Monett, Missouri, October, 1941

50 cents per year.



Free Will Baptist Church

Pikeville, Kentucky

The Free Will Baptist Church of Pikeville, Kentucky, was organized in the spring of 1939 on March 26.

Rev. A. L. Jackson, Rev. Issac Stratton and Rev. Daniel Hughes met at the home of Bro. James Owens and organized our church, which, at that time, consisted of ten members.

With the Divine Guidance of God Almighty, Bro. A. L. Jackson was chosen by the church as their pastor, who is still our pastor at this time.

By God blessing our efforts we were able, on February 17, 1940, to buy a church building which had been built at the cost of \$16,000.00. This church was located about twelve miles from Pikeville. We paid for our church build-

ing and equipment. The seats and pulpit, alone, cost \$2,200.00. Having no place to move the building, we had to buy a lot. We paid one thousand dollars for the lot on Cline Street where our church is located.

On July 28th, our church was finished with the cost of \$3,200.00. We only owe \$1,170.00 now. We hope to dedicate it before the next National Association.

Our present membership is 28. Almost all are true blue Christians working for the salvation of souls.

We have a good Sunday school with preaching services each Sunday morning after Sunday school; also preaching each Sunday night.

— Gabe Ratliff, Clerk

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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TERMS

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We will be glad to change your
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readers for publication in the Gem,
along any line that will help the
Cause.

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Warning

To Free Will Baptists Everywhere:

A wolf in sheep's clothing by the name of Aster Buel Bates has been through this Southeast Missouri Association posing as a Free Will Baptist evangelist, and the undersigned do not recommend him to our churches for meetings. If information is de-Lewissired as to why, write to

—Rev. Mark Lewis,
2043 Sidney Street,
St. Louis, Missouri.

Pastor of Third Free Will Baptist
church 1330 Geyer Avenue, St. Louis,
Missouri.

—Rev. Damon C. Dodd,
Flat River, Missouri.
Pastor of Flat River Free Will Bap-
tist Church.

Editorial Paragraphs

NEXT GEM A SPECIAL

The November issue of the *Gem* will be a special feature of the Missouri State Association of Free Will Baptists. Our state Association was a tremendous success with great harmony prevailing and many steps taken for progress.

Also in the next *Gem* there will be a special feature of our National Educational Program giving a picture of our Free Will Baptist Bible School property and many other things of interest in the educational realm of our denomination.

Urge your friends to secure this special issue.

THE GEM LATE

This issue of the *Gem* is unavoidably late. This is the first time this has happened for a long time, and we will get back on schedule. Denominational activities have demanded our services and we gladly responded.

S. S. RECORD SYSTEM

The Six-Point Record System of the National Sunday School Convention was to be ready by October 1st. Copy was withheld from the printers until the last minute which causes this delay in the delivery of these supplies.

We will receive the blame for it, but it is not our fault.

The system is ready to deliver as soon as two more forms are printed which will not take long. Orders should leave our office by the middle of October. We are embarrassed but cannot control the situation.

Those having ordered are:

F. W. B. Church.....Bryan, Texas
F. W. B. Church....Fort Worth, Texas
F. W. B. Church.....Durham, N. C.
L. E. Duncan.....Tupelo, Miss.
E. C. Davidson.....Glennville, Ga.
W. E. Coville.....Nashville, Tenn.
E. Nashville Church, Nashville, Tenn.
Cofers Chapel.....Nashville, Tenn.

NEW EQUIPMENT

The *Gem* Office is destined to install some new equipment soon. This thought was uppermost in the business minds of the leaders of our Missouri State Association. We rejoice as the day of installation draws near.

A CORRECTION

In this column, last month, it was stated that the Free Will Baptist *Gem* had given \$44.00 to the National Woman's Auxiliary Convention. That figure should have been \$34.00 given last year to the National Woman's Auxiliary Convention as a share in the profits derived from the sale of the Woman's Auxiliary Manual of Methods.

AN INTERESTING VISITOR

A young lady drove by our office and saw the sign "Free Will Baptist *Gem*" which attracted her attention and caused her to stop and investigate.

Her name was Gladys Moore and she was a Free Will Baptist from North Carolina who knew all the leaders of the denomination in that state. She has been traveling throughout the middle west since August 1st and had recently been in Flat River, Missouri, where she learned of a good many Free Will Baptists.

Her short visit in our office was most interesting.

YEAR BOOKS

The 1941-1942 Year Books for Woman's Auxiliaries are now off the press and ready for distribution.

These are wonderful little 95-page books full of real inspiration and information. My appraisal of the contents of the book include the loftiest ideal and the best words in my vocabulary.

These books are certainly worthy of a place in your Auxiliary, and your home, and the real spiritual value they exemplify are certainly worthy of a place in your heart.

OUR MINUTE PRINTING

The business of our *Gem* Office has grown into such proportions that it is necessary for us to install additional equipment.

We are now beginning our season of printing minutes for the various associations. We will serve you to the best of our ability and the height of our speed.

We have a few jobs already in the office and others writing concerning securing our services. We will go our limit to serve well then should we fail, we will be forced to abide the consequences.

CHURCH ATTENDANCE — WHAT MY ABSENCE DID

It made some question the reality of Christianity.

It made some think that I was a pretender.

It made many regard my spiritual welfare and that of others as a matter of small concern.

It weakened the effect of the church service.

It made it more difficult for the preacher to preach.

It discouraged the brethren, and therefore robbed them of a blessing.

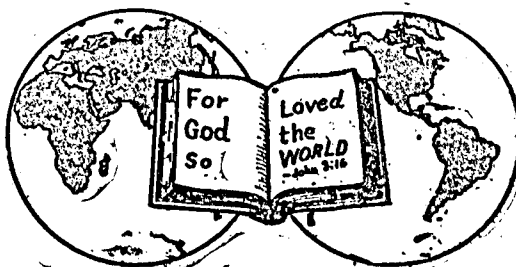
It caused others to stay away from church.

It made it harder for me to meet the temptations of the Devil.

It gave the Devil more power over lost souls.

It encouraged the habit of non-church going.

— Selected.





Free Will Baptist History

By John B. Rollins, Monett, Mo.



Chapter II The "Original" Free Will Baptists

IN the first chapter of this historical series, a discussion was given, embracing the rise of a liberal Baptist group which were known by various appellations such as "Church of Christ," "General Provisioners," "Free Willers," and finally "Freewill Baptists". This group originated in New Durham, New Hampshire, in 1780, under the ministry of Benjamin Randall. This same group of Free-will Baptists rose to a denomination of national significance and with international activities, being formed into a General Conference (national) in 1827, and continuing to serve its purpose with the establishment of Christian colleges, seminaries, institutes, missionary stations in India and the West Indies, publishing houses, and other Christian institutions to the very height of our denominational glory, until 1910 when the General Conference dissolved itself and gave away its institutions. In 1936, this same group found themselves again and formed the present National Association of Free Will Baptists.

Three years after the formation of the first "Free Willers" church in New Hampshire, there arose another liberal Baptist group in New York which was called "Open Communion Baptists," "Free Communion Baptists," and then "Free Baptists" whose founder was Benajah Corpe. In 1841, the Free Baptists of New York united with the Freewill Baptist General Conference.

As we diligently scan the pages of history and rejoice in the activities they represent, our attention is arrested by the rise of another liberal group, in North Carolina, which is known in history as the "Original Free Will Baptists". To them we call special attention in this chapter.

The "Original" Free Will Baptists rose independently, neither giving any influence to nor receiving any from the Freewillers of Randall's ministry or the Free Baptists of Corpe's ministry. The "Original" Free Will Baptists arose under the ministry of Paul Palmer. The date is under a cloud, but it is definitely known that a church was established in 1727—fifty-three years before the preaching of Benjamin Randall. They began to grow, but "through proselyting influences—most of the churches were



persuaded to join the Calvinistic Baptists". A remnant rallied and withstood heavy opposition. "About 1840 there was a defection to the Campbellites, and about ten years later about a third of the churches withdrew."

The Free Will Baptists in North Carolina first organized themselves into an Eastern and a Western Conference. The Eastern Conference reported 7,550 members in 1888. The Western Conference (located in the north central part of the state) reported 1,629 members in 1888.

The *Freewill Baptist Herald*, published for several years by Rev. R. K. Hearn ably represented the Original Free Will Baptists of North Carolina. Bro. Hearn also established *The Freewill Baptist*.

The Cape Fear Conference, which is one of the foremost in North Carolina was organized November 1, 1855 at Stony Point, Cumberland County, with 370 members. The increase to this present day has been the result of faithful work.

There is one strange truth about the Original Free Will Baptists which suddenly commands our attention, *IT HAS NOT BEEN THEIR CUSTOM TO AFFILIATE WITH THE DENOMINATION AT LARGE*. One history states concerning their not being formally connected with the denomination, "yet their doctrines and polity are so nearly identical that they may be said to be one in spirit and in performing the great work which providence devolves upon Freewill Baptists."

Another history, after naming Free Will Baptists in Maine, New Hampshire, Vermont, Ohio, Rhode Island,

Massachusetts, Michigan, New York, Indiana, Illinois, Pennsylvania, Wisconsin, Ontario Canada, Iowa, Minnesota, Virginia, West Virginia, Tennessee, Louisiana, Kansas, Kentucky, South Carolina, Mississippi, and Nebraska states, "there are other bodies which are Free Will Baptists both in name and doctrine which have risen independently. Several of these have had brief connection with the General Conference (national) though their associations have been more largely with each other than with the denomination." Then the Original Free Will Baptists of North Carolina and six associations in Arkansas are named as standing withdrawn from the denomination at large.

Still another history gives the following:

"*Freewill Baptists*—originated in New Hampshire in 1780 when Benjamin Randall organized a church. In 1841, the Free (Communion) Baptists of New York united with them. The denomination, in 1906, reported 87,898 members found in nearly all the states."

"*Original Freewill Baptists*—arose in North Carolina in 1729.....The United States religious census of 1906 gives them 11,864 members."

There is a small dispute among our brethren as to who founded our denomination, Benjamin Randall or Paul Palmer. That misunderstanding is here clearly brought into the light:

The Randall followers composed the *DENOMINATION*, forming a national organization and operating on an international scale. During the first half century of missionary endeavor, the denomination contributed three billions nine hundred thirty-seven millions of dollars to missionary activity. Twenty-nine colleges, seminaries, and Bible institutes were established, including one in India, during a half-century of educational endeavor.

The followers of Paul Palmer formed a small unaffiliated section of the denomination, confining themselves to North Carolina with some influence extending into South Carolina and eastern Tennessee.

The conclusion, therefore, is that Benjamin Randall is the founder of our denomination as such, although the same doctrines were preached a half century before by others who were steadfast in the faith.

Other chapters of this history are to follow.



MUSIC DEPARTMENT



What is a Hymn?

Dr. Leonard Earl Harris, 650 East 33rd Street, Chicago, Illinois

"And when they had sung an hymn, they went out unto the Mount of Olives" Matt. 26:30.

HYMNS, in some form or another, have been used throughout the ages. Moses used a hymn, and certainly they used them long before his day. Songs are fairly recent, and have been used only since written notation has become quite common among plain folk and especially among evangelistic leaders.

The chief difference in the two is simply that one is addressed directly to God, and is a festive song honoring God, or if not God some form of deity; it usually is a sacred lyric, a song of praise, adoration, or thanksgiving, always directed to God. A song, on the contrary, is directed to the people. One worships God by singing an hymn to Him, it may be just simply praise and adoration, it may be to celebrate an event or occasion or it could be entirely praise and thanksgiving. Whatever the occasion, it tends toward some form of real worship and true devotion. Through a hymn, as expressed in many of the Psalms, we may confess our sins to God, claim His mercy and promises, and pledge our loyalty and faithful service.

It is advisable to use the more worshipful music in the morning service, and use more of the gospel songs in the evening worship. The major difference is there expressed in its proper indication. The worship music, the hymn is best used in morning services when everyone lends himself more to the worship of God, and the praise and adoration, with thanksgiving for the many blessings we have claimed throughout the week. In the evening worship, there is more the evangelistic idea in most services, that is, we are trying more to reach out and lead other souls to worship Christ or God, and so consequently the Gospel song, a poem, and musical arrangement directed, not to God, but rather to the people. The song directed, or addressed some times to the people is to warn them of the consequences of sin; to give the promise of liberty, peace, joy and a home in heaven. When we sing a hymn, we may confess our



Dr. Leonard Earl Harris

sin to God, claim His mercy and promise, and pledge our loyalty and faithful service, but through the Gospel song we appeal directly to the people to do this very same thing.

When we understand the definition clearly, we can readily understand why we need both the great hymns of the church and the Gospel songs. I have

never known a great successful revival, from any church or denomination, without the use of the gospel songs. I have never known any great church that is an evangelistic church without the use of Gospel songs, neither can we have a purely devotional worship period such as the morning service without the use of hymns.

Since evangelistic music has outlived the true evangelist, we seem to cease to have any current hymns, thereby making a general census of opinions that in order to have an hymn we must first write a very good song, put it on the shelf and allow it to age fifty or a hundred years, or perhaps more, then we have an hymn. But let me tell you that such can never be the case at all. Once a hymn always a hymn, once a gospel song always a gospel song. The distinction between the two is in the text. The hymn addressed to God, the gospel song addressed to the people.

Some years ago, I began an interesting bit of religious music research — which I hope to continue for the greater part of my life at which close I shall hope to have compiled my findings into a book. Since establishing this work, I have found that the first formal school was compulsory and it was entirely a music school — the classes were formed in companies of a hundred each with ten monators in charge of ten to the class each. Perhaps in the near future I shall have time to tell you more about that.

The Junior Church Chior

Dr. Leonard Earl Harris, 650 East 33rd Street, Chicago, Illinois

WHY does every church not have a Junior Choir? The training is invaluable, and will aid greatly in building up a Senior Choir each fall if there has been a well established and trained junior group to pick from as they are old enough to enter the larger choir. They will have had adequate sight-singing, and will really be a valuable member to the adult group. There are many helps and hints one may have if at all interested in a junior class. If you do not know much about it yourself, chances are if you get busy and start one you will

learn by experience as you go along, and you and the youngsters all together will have gained much from the attempt.

The organization is so simple, and need not consume too much of anyone's time. Just call the young folk together, and perhaps it would be wise to set up an office. That is, you will need a president, secretary, and as many other officers and committees as you deem wise, such as social, program, membership, and finance.

The singing done by our adolescent boys and girls play a great role in

our church work of today. It surely is needed much more than many of our leaders seem to realize. There are certain anticipations to assume in beginning with such a group. For the convenience of anyone who might be interested in building such an organization I shall here list a few things for which to work:

1. Try always to give the students an opportunity for emotional expression through the use of good music.
2. Strive to learn many of the most beautiful songs available.
3. Teach the children to listen to music, listen to the tune first, then to the rhythm, and finally try to teach them to listen to the harmony of the song. This develops their sense of appreciation for music and develops a keener insight as to their particular part in the song, and its contribution toward the whole.
4. Be most careful about the singing habits, teach them if you can to relax. Never allow them to sing loud, but always make them listen to their tone.
5. It is a good idea to use a few action songs occasionally to teach them to co-operate, and to help them to realize the importance of their ever being present, and doing their part well.
6. Develop the habit of concentration, and above all make sure that you demand absolute order. Teach to revere the church, and to respect its dignity.
7. Teach them the advantage of using their leisure time by singing, and working on their choir parts rather than to be into mischief, or doing some idle, useless or

invaluable thing.

8. Encourage them to sing at home as much as they can well do so, this gives them a wholesome influence among their companions, it develops their ability, teaches them to appreciate serious music rather than popular, and fills in the leisure time that would otherwise be wasted.

One should try to test the pitch of each voice, and should be personally acquainted with each child's particular vocal problem; their physical weaknesses, if any, and their individual likes and dislikes. Until one knows just how high or low a voice can go with ease, that is without force, one cannot well place the voices and instruct them in part singing.

Breathing, to my mind, is one of the most important and really the most fundamental things of the whole set-up. Do you realize that ninety-five percent of the people living today do not know how to breathe correctly? It is an astonishing figure but factual nevertheless.

Even many of the leading voice instructors in our modern schools and colleges seem to have no conception whatever of correct breathing. There is nothing so essential to good voice production as good breathing. I suggest that you get several good books on the subject and read them carefully. I recommend "The Voco Study Plan" by Dr. Granville. There are many other books perhaps as good or better but this one is self explanatory.

There is always the old habit of poor articulation, bad pronunciation, and spasmodic rhythms. It is a good idea to have the children tap the rhythms of the songs even before

they ever attempt to sing it, or to learn their parts. One should be careful never to select songs or hymns that children are unable to appreciate or understand. If you do, you can never hope for them to express them even half way intelligently. Teach them always to sing softly, never loudly and always with open throats and loose lower jaw.

As many of you know, I am Professor of Music in an outstanding College of Music and am director of music in one of the leading Northern Baptist churches of the Chicago area. I am particularly interested in work with the young people and would like to hear from some directors who already have fine Junior Choirs. If there are others who wish to organize such a group I would be very glad to correspond with you and advise in any way that I can.

For some time I have been thinking that it would be profitable to link these local groups into a national organization with a contest each year for our young people to work for and compete in. Please write me as soon as possible if you are interested in an organization of this type. This work might be readily carried on by the Young Peoples League. So league leaders, if you have any suggestions may I also hear from you.

Music is the soul instigation and inspiration of all art, and since music is an expression of the human soul all other arts are correlative and dependant—without true music not only would all fine arts fall but so would the universe.

Should our ministers care to reply regarding a national church music organization, I shall be very glad.

Our Missionary Tours Mid-West & Southland

Laura B. Barnard, Missionary to India

MEMORIES of fellowship in the Monett Institute and visits to churches in Oklahoma and Missouri continue to settle upon me with ever increased blessing. That trip was a real stimulus to me in broadening my vision, encouraging me in my life-work, and consequently in the deepening of my life and walk with Him. I sincerely believe that it has not only meant much to me but to the cause I love and live for.

On my return trip I visited some

of our churches in Tennessee and Alabama, where none of our missionaries had been. The good people in Brother J. B. Bloss and Brother K. V. Shutes's churches (Columbia, Tenn., Cordova, Ala., respectively) were eager listeners, and their exceptionally large financial contributions gave substance to their newly awakened interest and enthusiasm. These contacts made a fitting climax to the whole tour.

This week a letter has come from India with good news. It will be re-

membered that for some time there has been an appalling need for a native missionary in Kotagiri. Some months ago I wrote to India and authorized Mr. Clay (the person who receives and pays out money for me and keeps me in touch with the work) to try to find a suitable person and put him to work. This was done on my own responsibility, apart from the Board, because I felt it was imperative. Then at the National Association in Drumright action was taken by the

Board to support the work in India from the Foreign Mission Treasury and to include in the allotment for this work an amount sufficient to cover salary of an Indian preacher. So now comes word from India that one Brother Mulli has been employed and has gone to work with such zeal and fervor that within a few days the enrollment of the day school had increased about one-half the original number, and the preaching services held on Sundays in the school building were swelling in attendance. In other ways also the work was taking on new life and several individuals were inquiring for the Truth and are being given private instruction in the Scriptures. We are counting on our people to pray for our new worker, Brother Mulli. He has been in touch with us in the past and has preached for us several times and helped in other ways. We are well acquainted with him. May he not seek first of all for numbers but rather for pungent conviction in the lives of his hearers as he breaks to them the living Bread. May its life giving power quicken those who are "dead in the trespasses and sins" of heathenism.

Some are aware of the portion of my family in India that consists of three girls. Perhaps the news of them is not so cheering, as their school reports are not what they might be. When I took these children to educate I was not deceived as to their intellectual abilities. But I did believe they were sincere in their choice to follow Jesus, and I wanted the teachings of the Bible to be woven into the warp and woof of their lives as a necessary preparation for the onslaughts of the heathen system in which they were born. I had neither the time nor the home environments necessary in order to undertake the responsibility of giving them such training, and I knew no better way than to place them in the boarding school where they resided for several years. The eldest girl is now approaching 18 years, and this is a ripe, old age for an Indian girl! It is high time to make plans for her future. What is the Lord's place for her in life? That is the question. You have understood that early marriages are a part of Indian life and thought. Undesirable as this custom is in our sight, it is not to be dealt with lightly. My girls are what we call "first generation" Christians, and they were naturally exposed to the teachings relative to marriage and Hindu wo-

manhood, early in life, before they ever became Christians. It is therefore unwise to delay marriage too long. Even in Christian communities much time is required to heal the wound heathenism has inflicted and to raise Indian women to a position of strength and confidence that enables them to live their own lives. We are therefore already concerned with the serious problem of a suitable marriage for the eldest girl, Esther. This is more of a problem since in our work we have no eligible Christian man! It is my thought that Esther (likewise the other girls) may be of use to us in our future work at least until the time of her marriage, and afterwards provided we can produce the man from our own ranks. Your prayers for her and for the other two who are younger are entreated. If these three girls can only make Christian homes in India it will be a ministry that will richly reward all our care of them.

It has been our custom from the beginning of our organized work to encourage free will offerings and to make contributions to the Lord's work elsewhere. The people whom our work reaches in Kotagiri are the very poorest class, and the offerings the children bring to Sunday School are usually the 1-12 anna coins. About six such copper coins would make a cent, and the total Sunday offerings amount to one or two cents. Never-

theless, the Sunday School has systematically contributed to the Mission to Lepers, about one rupee (30c) per quarter, and has occasionally made a thank-offering to a small dispensary from which we have received medical aid now and again. These poor people are thrilled to find that their insignificant offerings, all put together and consecrated to "Yesu Swami," make an acceptable gift to minister to the needs of suffering bodies. They hear of Jesus in our school, and as the Leper Mission sends us literature telling how the poor, wretched, leprosy-eaten people hear the stories of Jesus also when they come for physical consolation, our children are deeply touched and feel this is one way they can pass on what they have freely received. So now the report from Kotagiri shows that an offering of seven rupees has been sent to the Mission to Lepers and an equal amount to the medical dispensary above referred to. This is something less than \$5.00 in all, and it exceeds anything we have done in the past. The Lord is blessing in spite of our handicaps. I am made to wonder if our people here give anything like as much, in proportion, as these outcasts give.

I am going to be with you in spirit in the Missouri State Association, and I rest assured that India will not be forgotten as you assemble in intercession at the Throne of Grace.

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"Be of good cheer: I have overcome the world." John 16:33

Overcoming With Christ



Mrs. J. E. Frazier, Tennessee, Editor

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We are "laborers together with God"
as we

"Launch out into the deep"
of

PRAYER

ENLISTMENT

CHRISTIAN EDUCATION

MISSIONS

STEWARDSHIP

BENEVOLENCES

Our Desire

Our desire is that this page may stir noble emotions in our hearts as we read the messages on it from our Auxiliary leaders and workers during this year. From it may we get inspiration, instruction, and suggestions for feasible plans for every phase of work which the Woman's Auxiliary emphasizes. Also that it may help us to see the world's need of the Gospel of Good Tidings, arousing in the hearts of Woman's Auxiliary members a holy zeal for missionary endeavor.

The continuing of this page for an Auxiliary page has been requested by numerous readers of the May, June and July issues of the *Gem*. The appearance of this page is the answer of your Auxiliary literature depart-

ment and its promise to comply with your requests; so it is now up to you to help and to make of it an inspirational as well as informational department.

We have found from what we have done, or rather what we have not done, that unanimity of action is an essential to the progress of our work. Energies must be united, interests must become common and the prayers of all our women must go up as one voice of God's blessing. The waste places must be reached and there must come a general awakening among us. "Use me, Lord, in Thy great harvest fields,

Any place where best the strength I have will tell."

A Message to All First Vice President Everywhere from the National First Vice President

Mindful of Him who said, "Let us not be weary in well doing: for in due season we shall reap, if we faint not", and of our faithful and loyal co-workers, we come bringing some suggestions gleaned from various sources, which we believe will help you in your assigned department of work for this year—help you to ENLIST the women of your church in membership and activity. Remember that it is just as necessary to keep interested and busy the members that you already have as it is to secure new ones; therefore keep in touch with absentees and inactive members as well as prospective members.

ENLISTMENT SUGGESTIONS:

1. Divide your auxiliary into groups (if not organized into circles) and give a badge (ribbon with word membership printed in ink on it) to the captain having the largest increase in members each month of the meeting.

2. Give out at each meeting a list of new members, prospective members, and absentee members to be visited before the next meeting or as soon as possible.

3. Give new members something to do. Find out what they can do and in a tactful way enlist them.

4. Go after the unenlisted systematically and prayerfully and persistently—friendship wins. Take them to the meetings, give them a hearty welcome, make them feel that you need them. Consecrated cars are needed as well as consecrated lives.

5. When a woman joins the church, assign her to a group to be visited and won to active membership in the auxiliary.

6. Have a special enlistment program every fifth Monday with as many prospects presents as possible.

6. Have a car committee to gather up all those who could come if they could get to the meeting.

7. Display attractive posters made by your young girls and boys, at church and Sunday school. They will gladly make these posters and bring them to church to you if you will only ask them and give them an idea what you want. They do such work in day school all during the term.

8. Mail or hand out at church service the program in outline. By general announcements cordially invite all women of the church to attend the meeting. Mail special invitation to those you are trying to enlist.

9. PRAY unitedly and individually for those you are trying to enlist.

10. Enlist women in prayer by writing the name of a missionary on a slip of paper shaped like the map of the country to which the missionary has gone, or give a suggestion of her special work; for example, a school-house for a teacher, a church for the preacher, a hospital for a doctor or nurse, etc.

Our plans, of course, are no new ones because our national convention made no new plans for which we are right now thankful. We believe it is better to continue using what we have until all, or more of our women have put them into practice. But we also believe there are interesting ways to get these same plans carried

out more effectively, a few of which we suggested above. As first vice-president your duty is that of enlistment. Our program for this month is on enlistment. So early in this new auxiliary year may each of you work harder to enlist every resident woman member of your church in the auxiliary program than ever before; for "the night when no man worketh" is fast drawing nigh, we believe.

Yours for Jesus,

Mrs. J. E. Frazier

When All Pull Together

Seneca once wrote: "Whenever I have gone among men, I have returned home less of a man." How true this is too often in the gathering of Christians together for the purpose of making and perfecting plans by which to promote God's Kingdom among men. But it should not be so; for we should certainly, in such assemblings together, find ourselves anew and return home more a man, or woman, and greater in every respect as Christian human beings.

No matter where we go, or with whom we talk, we should try and leave more a man, more a genuine human being, loving life more and all who strive for *decency* and better order in this world with its *moral* and *social evils*.

In connection with our chosen subject, we are reminded of Nehemiah's wall-building enterprise and that today as then the great need and great opportunity is for co-operation in breaking down barriers to great Christian enterprises—the walls between leaders, churches, associations, states, nations, and races. In Nehemiah's time no one would have thought of building a great city without building a wall which was necessary to keep out wild animals and wilder men. Selfish neighbors, however, opposed the building of the wall and their intermarriage with the Jews, which Ezra strenuously opposed, gave them "tools" within the city. Has not our intermingling and compromising with the world and our justifying wickedness in leaders as well as individual members given Satan "tools" within our ranks?

Strange as it may seem, it was not one of the Jews at Jerusalem who saw the distressing conditions there every day and who determined to do something about it. It was an exile from home who had learned the sad

state of affairs from his brother and evidently had prayed agonizing over the matter. Eventually he asked that he might return to the city of his fathers and rebuild its walls. One of the first things Nehemiah did after his arrival was to make a secret night inspection of the walls. He wanted first hand knowledge of the conditions, to be sure of his ground. Then he gathered the leaders and presented the project. Fired by his enthusiasm, they responded whole-heartedly to his plans. Oh that Free Will Baptists could say of our leaders, when officials who are assigned to definite tasks, make inspections, gather factual information and knowledge of our denominational condition, and present their project, that they all respond whole-heartedly to the plans! But instead, now as then, some who have a selfish interest try to kill the project by ridicule or some form of destructive criticism. How much more constructive it would be to try to work the plan and then if it is not workable, criticize its weakness and present a better plan. The "foxy" scheme of Nehemiah's sneering friends did not work, for Nehemiah and his men had a "mind to work" co-operatively and refused to stop to argue and sling epithets. They went energetically ahead with the enterprise, and "showed" their opponents by works and not by words.

When Nehemiah's enemies saw that his workers could not be laughed out nor criticised out of doing what had been undertaken, and when they saw the breaches had been stopped and a strong, thick wall had been half completed, they decided to use force. But loyal friends reported their plans to Nehemiah who armed his men, exhorting them to trust God. Fine teamwork left no weak places. Plotting and ridicule were both futile against a united front. Think what our Free Will Baptist forces in America could accomplish if they would present a united front to existing evils and co-operate whole-heartedly in our great constructive enterprises—missions, Christian education, benevolences—for the glory and honor of HIM who said, "Go ye".

There are too many of our churches today where nearly all of the active

work is done by a few. Nehemiah would have failed had he used such a plan. He knew if he were to succeed in the work which he had undertaken, he needed to enlist the help and sympathy of all the people. This is equally true of the WOMAN'S AUXILIARY work. Every woman is needed—both to help and to sympathize. As in Nehemiah's day so today there is a special task for each worker. Every one was in his place, and no one had a reason to think himself superior to his neighbor for all the work was necessary. As a result of the FINE SPIRIT, GOOD TEAMWORK, and CAREFUL ORGANIZATION, the work went speedily forward. What an impetus it would give to our WOMAN'S AUXILIARY if every one of us was always in her place!

There are three important requirements for success in Christian service: first, we must be "workers"; second, we must be "workers together"; third, we must be "workers together with God". Nehemiah had inspired his people to work, and it was hard work. But they worked steadily and untiringly from dawn to dark without complaining, for *their heart was in the work*. They had shown fine teamwork. We hear no trouble about who should do what; no envy or jealousy because of what one was doing. There was still one big problem; however. How could these scattered groups be united to defend any point where danger might threaten? The danger to one group was a source of danger to all. You know the story of how Nehemiah's plan of joining forces at the trumpet sound, solved this problem. We see at once the wisdom of this plan. Why then do we not see the wisdom of the various groups of organized Free Will Baptist women co-operating in every way possible for the promotion of God's Kingdom here on earth? Can you not see what it would mean if our mission circles, the ladies' aids, missionary societies—all presented a united front and would work together more whole-heartedly in the carrying out of the great God-given program of the WOMAN'S AUXILIARY? Why will we not all be "laborers together with God" to conquer the common foes that hinder HIS cause?

My Master was a worker,
With daily work to do,
And he who would be like HIM
Must be a worker too.



The New Sunday School Year



W. E. Coville, President National Sunday School Convention, Route 1, Nashville, Tennessee

ON October 5 all Free Will Baptist Sunday schools that are interested in becoming Standard schools will take steps to adopt the Standard of Efficiency which has been recognized and approved by the National Sunday School Convention.

Many of our Sunday schools, after a thorough study of the Standard of Efficiency, will find that very few changes will be necessary, while, on the other hand, perhaps a large number of schools will necessarily have to undergo a complete reorganization before they can become Standard schools.

Article 5 of Section 1 of the Standard of Efficiency establishes the first Sunday in October of each year as the time for Promotion Day, when all Sunday schools affiliated with the National Free Will Baptist Sunday School Convention shall promote all pupils eligible for promotion. Classification of pupils and the grading of the school should take place simultaneously with the Promotion Day program.

The Standard school shall be graded as follows:

- Cradle Roll, Birth to 3 years
- Beginners, 4-5 years
- Primaries, 6-8 years
- Juniors, 9-12 years
- Intermediates, 13-16 years
- Young People, 17-24
- Adults, 25 years and above

When the pupils are promoted and classified, they should be directed to the classes for their respective age groups. If too great a number of pupils (over ten or twelve) are promoted to one age group, two or more classes should be organized. Teachers who are successful in teaching the Word and bringing the lost to Christ are those who have classes not in excess of ten or twelve pupils. This is especially true where the classes are composed of children or young people.

The officers of the National Convention have been looking forward to the beginning of the new Sunday school year. Free Will Baptist Sunday school supplies have been prepared

and are available for use in our schools that have adopted or wish to adopt the Six Point Record System. This system of Sunday school bookkeeping has been recognized and is recommended as the universal system of recording and reporting for Standard Free Will Baptist Sunday schools.

Permit me to outline plans for the installation of the Six Point Record System.

First, bring the matter before the church and Sunday school. Both bodies should accept and adopt the plan before the act of installation is attempted.

Second, as soon as your church and Sunday school adopt the plan, place your order for a sufficient quantity of Standard Free Will Baptist Sunday school supplies. These supplies should be on hand and ready for use at the time of installation.

Third, be sure that you have a Class Book number 1 for each class of Juniors, Intermediates, Young People, and adults. Be sure that you have a Class Book number 2 for each class of Beginners and Primaries. You will also need the General Secretary's Book number 6, and a large wall card (Form 8) for each class room and one or two for the assembly room. You should have a sufficient number of Information Cards (Form 9) to provide one each for all the pupils, teachers, and officers. The Individual Report slips (Form 10) will be used, one each, by each pupil, teacher, and officer each Sunday. May I suggest that you count the number of pupils in the school, multiply that number by the number of Sundays in the quarter, add a few to provide for new members and order accordingly. Each class will use one Class Report Envelope (Form 11) each Sunday. Request Slips (Form 12) are adapted for use in securing information from visitors and new members and also for making reports on members dropped from roll. It would be well for each class secretary to have a pad of these.

The Sunday school should have at least one pad of the following forms: Monthly Report Blanks (Form 13)

General Secretary's Report Blanks (Form 14)

Convention Report Blanks (Form 15)
Superintendent's Report Blanks (Form 16)

A number of the Visiting Report Cards (Form 17) should be in possession of each class secretary. These cards are filled out by the visiting pupil who comes from another of our own schools and is signed by the teacher and superintendant and given to the visiting pupil to take back as his record for his own class and school. The use of this card will encourage inter-school visiting and will keep intact the local school records of Sunday school field workers and officials.

Please study the Price List and Order Blank appearing at the end of this article before you order your Standard Sunday school supplies.

Order your supplies *now*. Install the Six Point Record System *now*. Remember that a large percentage of every dollar that you spend for your Free Will Baptist Sunday school supplies goes into the treasury of the National Sunday School Convention and will be used in expansion and extension service for the betterment of our schools everywhere. May I urge you and plead with you to be not only wise and prudent, but *to be loyal to your denomination*.

The National Convention anticipates the problems, questions, and difficulties that will arise as you attempt to install the new record system and establish a Standard school. Your State and National Conventions are ready and anxious to assist you in working out these problems. Bear in mind that these conventions are *your* conventions. They were organized for the purpose of assisting the local schools to work more efficiently and as a result of greater efficiency, to become more productive agencies in the service of Christ. Communicate with Mrs. L. E. Ballard, National Director of Organization, Greenville, North Carolina, Rev. Robert Crawford, National Director of Records and Reports, Ashland City, Tennessee, or write direct to me relative to this

phase of your Sunday school work. As we serve you we serve Him.

The Free Will Baptist Gem, Monett, Missouri, has a stock for sale at 15c each a fifty-three page booklet entitled "A Standard Free Will Baptist Sunday School". Every Sunday school worker

should have one of these booklets for study and instruction. Miss Mary Elizabeth Griffith, 1620 Tenth Avenue, North, Nashville, Tennessee, has a supply of leaflets dealing with the National Convention and the Standard of efficiency. These leaflets are yours

for the asking. If you are really and truly interested in a greater Sunday school service, you will demonstrate your interest by securing every available help.

Let us hear from you—and may the Lord bless you!

Price List and Order Blank

Free Will Baptist Sunday School Supplies

..... Class Book No. 1 (For Juniors, Intermediates, Young People, Adults) 25c each \$.....	
..... Class Book No. 2 (For Beginners and Primaries - - - - - 25c each \$.....	
..... General Secretary's Book No. 6 - - - - - 75c each \$.....	
..... Large Wall Card (Six Point Credits), Form 8 - - - - - 15c each \$.....	
..... Information Card (Six Point System), Form 9 - - - - - 20c per 50 \$.....	
..... Individual Report Slips, Form 10 - - - - - \$1.50 per (pad) 1,000 \$.....	
..... Class Report Envelopes, Form 11 - - - - - 75c per 100 \$.....	
..... 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 \$.....	

IMPORTANT

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

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

The Hour of Prayer

Mrs. K. V. Shutes, Cordova, Alabama

"Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need"—Heb. 4:16.

We have a great High Priest that has passed into the heavens, and who intercedes for us there; and One who is touched by the feelings of our infirmities, "and was in all points tempted as we are, yet without sin". Seeing then that we have such a High Priest interceding for us, let us come boldly, with freedom and liberty, to the throne of grace.

It is every believers privilege to come to this throne of grace and present their desires to our great High Priest. We should no more fear to

come to Him with our needs than our child fears coming to us with its needs. There is not a need but what He is able to supply. His store house of supplies is never exhausted. It is written, "The earth is the Lords and the fullness thereof, and the silver is mine, and the gold is mine, saith the Lord of host."

Let us come boldly with an ardent desire for the things we ask. No one acts rationally who prays without an ardent desire for that which they ask for. If an earnest desire prompts us to ask, it is not easily denied. "The effectual fervent prayer of a righteous man availeth much."

Let us come boldly expecting to receive. No one acts rationally who

ask God for a blessing they do not expect to receive. If this expectation is prompted by past favors, and the promises by Him to whom we pray, how can we fail to expect to receive when we come to "the throne of grace"? We have abundant proof from history that God has given every thing good to those who ask Him. "Whatsoever ye ask the Father in my name, He shall give it to you." Each morning as we approach the throne of grace, let's come expecting to receive the things for which we are praying.

Let us come boldly for a revival of true religion in America; for deep, pungent conviction in the hearts of the lost; for a rededication of our own lives to God; for faith that will not shrink though pressed by the foe; for our unified program; for a national Christian Educational institute; for funds to send more missionaries to the field; for a wide circulation of our new year book of programs.

Executive Committee & Board of Education

In the Purchase of Bible School Property in Nashville

John B. Rollins, Secretary of the General Board and its Executive Committee, Monett, Missouri

ON September 23rd and 24th, the Executive Committee of the General Board of the National Association met in a joint session with the National Board of Education in the East Nashville Free Will Baptist Church, Nashville, Tennessee.

This was a very important meeting involving the purchase of Bible school property on the part of the National Board of Education. The Executive Committee of the General Board of the National Association was present to clear up some items of business in paving the way for the Board of Education.

A motion made by J. R. Davidson and seconded by R. B. Crawford and voted unanimously that our National Executive Secretary be and is hereby authorized to proceed to bond the treasurer of the National Association, the treasurers of all standing Boards of the National Association, and to offer his assistance in securing the bonding of the treasurers of the subordinate organizations of the National Association (the Woman's Auxiliary and the National Sunday School Convention). The purpose of this action was to insure the confidence of our people.

Motion by R. B. Crawford and seconded by J. R. Davidson and voted unanimously that the Chairman of the General Board be instructed to inform the Treasurer of the National Association that he is hereby expected to make a complete allocation monthly of the Unified Program Fund as provided by the original resolution adopted by the National Association.

A document of resolutions adopted by the North Carolina State Association was read by Henry Melvin, in which charges were made that "unfair and unchrist-like competition" was going on between the Free Will Baptist Press of Ayden, North Carolina and the Free Will Baptist Gem of Monett, Missouri.

The National Executive Secretary, L. R. Ennis, testified concerning the charges in the resolutions of the North Carolina State Association.

Motion by W. E. Coville and seconded by J. R. Davidson and voted unanimously that John B. Rollins and

C. K. Dunn, officials of the Free Will Baptist Gem and the Free Will Baptist Press, make written statements concerning the "unfair and unchrist-like competition" existing between the two publishing houses. C. K. Dunn's statement was sent by wire from Ayden. Both officials declared that no such unethical practices are in existence between the two institutions.

Motion by John B. Rollins and seconded by J. R. Davidson and voted unanimously that the National Executive Secretary and the Chairman of the General Board proceed with proper steps in the execution of a plan of mutual co-operation on the part of the Free Will Baptist Press and the Free Will Baptist Gem as applied to an allocation of profits to the work of the National Association as received by the printing and distribution of literature and periodicals. The basis of this allocation to be the tithe (10%).

The following resolutions were drafted and adopted by the Executive Committee of the General Board of the National Association:

Resolution No. 1

Whereas, the North Carolina State Association in annual session, September 17, 1941, adopted a resolution stating that there is now going on between the Free Will Baptist Press of Ayden, North Carolina and the Free Will Baptist Gem of Monett, Missouri, "unfair" and "un-christ-like competition"; and,

Whereas, the General Board of the National Association is requested by the North Carolina State Association, in the resolution referred to above, to "set a time and place and call together the editors and managers" of together the editors and managers" of the afore said publishing houses for the purpose of discussing and settling the so called "unfair" and "un-christ-like competition"; and,

Whereas, the Said North Carolina State Association declares, in the resolution adopted, that upon the "disregard" of the act of the said North Carolina State Association it does "withdraw all support from the National Association in its operation

through its General Board, and its Executive Secretary"; and,

Whereas, official testimony was not submitted to the North Carolina State Association by either of the two Publishing Houses; namely, the Free Will Baptist Press and the Free Will Baptist Gem in proof of the charge of "unfair" and "un-christ-like competition—going on" between them; and, that the manager of the Free Will Baptist Press, Mr. C. K. Dunn, asserts that the Free Will Baptist Press has not engaged in competition, "un-christian or otherwise" against the Free Will Baptist Gem; and the editor-manager of the Free Will Baptist Gem, Rev. John B. Rollins, affirms that there has been no "un-christian competition" practiced by the Free Will Baptist Gem against the Free Will Baptist Press, or to the best of his knowledge, by the Free Will Baptist Press against the Free Will Baptist Gem:

Therefore, Be it Resolved:

1. That the Executive Committee of the General Board of the National Association of Free Will Baptists in the United States, in called session this the 24th day of September, 1941, does hereby affirm that the North Carolina Free Will Baptist State Association has made an unethical request, signifying an intention to bring the General Board into subservience to the said North Carolina State Association in an effort to arbitrate a dispute which does not exist.

2. That the Executive Committee of the General Board now in session declines any effort whatsoever toward a settlement of the charge of so-called "unfair" and "un-christ-like competition" between the two publishing houses in question; and, hereby petitions the Executive Committee of the North Carolina State Association to authorize and publish in the *Free Will Baptist* an act suspending the operation of the withdrawal measure, until the 1942 session of the North Carolina State Association, at which time the said act of withdrawal may be rescinded.

3. That the Executive Committee of the General Board does hereby declare that a state of non-affiliation is now in effect between the afore said,



GOSPEL SERMONS



Controversy or Unity

By Rev. Elsie M. Curtis, 1104 South Twelfth Street, Herrin, Illinois

Psa. 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

ONE of the greatest needs, it seems to me as I look out upon our great denomination, is unity—unity in prayer, unity in purpose, and unity in the message that we preach.

It has always been the devil's plan to begin a controversy in the midst of God's people. Let us follow for a little time Moses and the children of Israel. This was a God-called, empowered and equipped man for the hour and the need. There was great possibilities in this nation, Israel, which could only be developed with their release from bondage. Tears rained down from the cheeks; prayers for deliverance rose in a mighty volume to the throne of God. How completely unanimous was their acceptance of Moses as their leader when he came! As one, they obeyed and sprinkled the blood on the door posts. Completely in harmony, they marched out of Egypt, not "leaving a hoof behind". How beautiful was the melody as on the other side of the Red Sea they sang their hymn of victory over the watery grave of their conquered enemy.

I think that as they marched on the watching nations must have turned in amazement and wonder to one another and remarked "Behold, how they love one another!"

Soon they found the wilderness. The traveling was rough; the obstacles were many—the promised land was far ahead. They became tired and hungry. I see one man leave his tent and go to the tent of his next door neighbor, "Brother, how is it with you at the end of the day's journey? I tell you the hours have seemed long to me this day and now worn and tired as me and my family are, there is nothing to eat. We shall starve here in this wilderness. Why were we so stupid as to listen to this man, Moses, anyway. We had better have stayed in Egypt and been slaves than

to die of starvation here in this wilderness."

And the controversy was begun. Discontent, criticism, argument spread from tent to tent until eye did not meet eye clearly; no firm, lingering handclasp of fellowship as brother met brother. As Moses appeared before the people he met down cast eyes, grim faces and a depressing lack of "Amens" as he read God's message.

But it did not stop there. The Manna came from heaven; the water flowed in the wilderness from the smitten rock. The people stopped murmuring and their love for Moses returned in an even greater measure than before. Again they moved forward—a great procession that no power on earth could check.

Aaron and Miriam, brother and sister of Moses, looked on and as they saw the devotion and love of the people for Moses jealousy entered their hearts. They said one to another, "Who is this Moses that he should think he is the only one capable of leading this people." And again the controversy was on. Biting, hurtful words were spoken; cold, resentful looks were cast; anger and jealousy prevailed until Moses fled to God and murmured against the people. We hear God Himself saying, "Moses, stand back and I will smite this people with a pestilence and disinherit them and I'll make of thee a greater people than they."

What was the result of this lack of unity? They wandered forty years in the wilderness and that generation never entered into the land of Canaan. They died there and were buried, and their graves should testify to us in this present church age what a terrible price must be paid when God's people do not unite themselves together to follow the leadership of the Holy Spirit.

I think God looked down upon the little band of one hundred and twenty and could not find one heart in discord. Perhaps He turned to Him who

so recently had endured the suffering and shame of the cross, but now come back again to the glory of heaven and to the right hand of the Father, and said "How good and how pleasant it is for brethren to dwell together in unity." The gates of glory swung open, a gust of heavenly atmosphere was released and it came as a mighty rushing wind into that room where unity prevailed. The Holy Ghost came in mighty power upon them until unbelievers and gain-sayers cried out, "What meaneth this?" Peter preached: one hundred and nineteen prayed and said "Amen" in perfect unity of heart and three thousand poor, lost souls were gloriously saved and added to the church.

Great things were done, miracles performed, thousands converted, great joy was upon the people—"They were of one heart and of one soul" (Acts 4:32) "and they continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness (oneness) of heart, praising God and having favor with all the people. And the Lord added daily to the church such as should be saved" (Acts 2:46-47).

Brethren, as I pen these words a great illuminating realization comes to me of the possibilities that lies within the united prayers, purposes and sacrifices of the Ladies' Auxiliaries, ministers, deacons, and laymen of the Free Will Baptist denomination. Eighty million unchurched people, statistics say, in this country, untold millions of darkened heathen without hope or a knowledge of God, stretching out their hands for help, say not then, "four months and then cometh the harvest. The harvest is already white and the laborers are few."

I heard a young woman testify some time ago how unity of purpose kept her family together when financial problems seemed unsolvable. She was ten years old, her father dead, a mother who worked in a glove factory to pay the expenses of the home, and a 12 year old brother. Some wealthy people became attached to the little girl and offered to adopt her. The mother fought the battle and

made the decision: "We may not have much to eat, or enough clothes to wear, but what we have we will share together. Our family stays united."

The little girl saw her brother get a paper route, and she was also determined to do her bit. She walked into a confectionery and asked to be allowed to go out on the streets and sell boxes of candy. The man hired her for the day, and she did so well he kept her employed. When Saturday

came the mother laid her pay envelope on the table and began to plan how to spend the pitiful sum. The twelve year old boy brought his money earned on his paper route and added to the mother's pay. Proudly the little girl brought out her little purse and laid her contribution to the little family's support on the table. United in effort and love the family was kept together.

"How good and how pleasant it is for brethren to dwell together in unity."

stiffnecked but yield our lives over to God.

E stands for *Earnestness*. We should be earnest and sincere about our prayers. When Jesus was praying in the Garden of Gethsemane, just before the crucifixion, He, being in agony, prayed more earnestly, and He sweat great drops of blood. Jesus taught us to pray. We should pray as Elias did. Elias prayed earnestly that it would not rain and it did not rain for the space of three years and six months. And he prayed again and it rained and the earth yielded up its fruits. We as Christian people do not pray earnest enough. If we prayed more earnestly we would be blessed in more ways than one.

PRAYER

By Miss Vera Dowdy, Haddam, Kansas

Luke 11:1, "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples."

*A*s we pause and think about prayer, just what does it mean? Prayer is the way we have to commune with God. I am going to share with the rest of you just what prayer means to me.

P stands for *Patience*. Do we as Christian people have enough patience when we pray? Sometimes if our prayers are not answered at once we become discouraged and give up. What did Job go through? Can we be as patient as he was? We should pray and wait patiently, and He will add these things unto us.

R stands for *Relationship* with God. We can come to our Father and talk with Him as we can our earthly parents. There is that bond of relationship between us and God. After we are born in the Spirit we are adopted into His family, and we become His children and He becomes our Father. So let us bear in mind when we pray to tell Him all things and just depend on Him as a child does his earthly father.

A stands for *Affections*. We know that God loves all his children or He would not have sent His only begotten Son that we, as lost sinners, might be saved. God is very affectionate toward us today as we talk to Him in prayer. He sometimes doesn't answer just as we ask, but that is because He loves us so much. If He always answered just as we asked, it would do more harm than good. God, as an all-loving God, knows what is best for His children.

Y stands for *Yielding*. We must be completely yielded over to the Lord before we can expect to get any answers. We are told in 2 Chr. 30:8, "Now be ye not stiffnecked, as your fathers were, but *yield* yourselves unto the Lord, and enter into his sanctuary which he hath sanctified for ever." We find, including myself, that we are too proud to kneel before God in prayer. We shouldn't be so proud and

R stands for *Reverence*. We should bow reverently before God. We should humble ourselves, not exalt ourselves. We should let God talk to us as much as we talk to Him.

Let us all strive as Christian people to follow the outline of prayer: *P*—Patience with God; *R*—Relationship with God; *A*—Affectionate God; *Y*—Yielding ourselves to God; *E*—Earnest prayers; *R*—Reverence.

Consider Your Ways

By Mrs. Earnest Griffith, Ashland, Kentucky

"Now therefore thus saith the Lord of hosts; consider your ways. Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes" (Haggai 1:5, 6).

*T*hese mighty words were spoken by Haggai, the prophet from the Lord to the Jews, at the time that the work on the rebuilding of the temple at Jerusalem had ceased. When the Jews had returned from captivity by a proclamation of Cyrus, King of Persia (Ezra 1:1), to Jerusalem to rebuild the temple, and as at all times the devil was on hand to try to stop the work of the Lord, (Ezra 5:23). The Jews were liberated seventy years after the captivity and returned to Jerusalem just as God said they would (Jeremiah 25:11). Oh, how little faith we have; how little we trust God after all His promises to us and not

a one shall fail. They began rebuilding the temple in the second year of Cyrus and finished it in the sixth year of Darius. It was the second year of Darius that Haggai prophesied these words.

Consider your ways. These people were slack in the work of the Lord. How many times are we, who know God in forgiveness of sin, slack in His work. "The Lord said, speak saying, this people say the time is not come, the time that the Lord's house should be built." Then came the word of the Lord by Haggai the prophet saying, "Is it time for you, o ye, to dwell in your ceiled houses, and this house lie waste?" How many of us want the best for ourselves but are willing to accept just anything else and give what's left to the Lord. Shame on us all. God gave the best He had—His only Son for us. May He help us to ever give Him our best.

Consider or think upon your ways. Ye have sown much and bring in little.

Why? Because of sin. When the earth fails to bring forth there is a reason. God told Cain that the earth would not yield unto her strength because of sin, (Gen 4:5). He told the Israelites if they would not harken unto Him and despised His statutes "Your land shall not yield her increase, neither shall the trees yield their fruit, (Lev. 26:20). How often do we see people who are so busy with their farms or business that they don't have time to serve God. Yet when they think they will reap a big harvest they bring in little. Do you have the time to serve God or are you too busy with the material thing of life?

Ye eat, but have not enough. Oh, yes you eat but from God's table. The stomach may be full of material food but the soul is starved. You see that the natural body is feed but starve the soul. Jesus said, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

Ye drink, but ye are not filled with drink. Yes, we see too many who drink the wrong kind of drink. Pity the individual. There is only one remedy and that is the blood of Christ being applied to the soul. Think what it means not only to you but those who are following in your steps.

Ye clothe ye but there is none warm. There is no hiding place for sin. The all-seeing eye of God is looking on our every move. Your sin will find you out, (Num. 32:23). But praise be unto God that the blood of Christ cleanses us from all unrighteousness if we confess our sins. He is faithful and just to forgive us our sins, (John 1:9). No wonder Isaiah said, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation and hath covered me with the robe of righteousness (Isa. 61:10).

"He that earneth wages earneth wages to put in a bag with holes." How often do we see those who put their money to use for that which does not satisfy. How many times do you recall that people have put their earnings to that which they thought would make big profits and lost all. "Lay not up for yourselves treasures upon this earth where moth and rust doth corrupt and where thieves do not break through and steal; for where your treasure is, there your heart will be also" (Matt.

6:19-21).

Consider your ways. God told these folks to go up into the mountain and bring wood and build the house and He would take pleasure in it (Haggai 1:8).

He is asking you to repent of your sins and believe in His Son. You, who are His, know how many times

you have failed Him and how many times He has shown you your ways. Are your ways the ways of God or are they the way of man? Are you doing that which is pleasure in His sight?

"Incline your ear, and come unto me: hear, and your soul shall live" (Isa. 55:3).

Our Need of Co-operation in Christianity

By W. K. O'Brien, Anderson, Texas

THE subject of Christianity is so widely universal in scope—not only in the different denominations but in the national, state, and local organizations as well as the individual—that the subject of co-operation is one that should be given our most serious attention.

One of our first considerations should be looking to a closer co-operation in our denomination between the national, state, and local organizations so that all will be in the closest Christian relationship, because we can not go forward without the proper co-operation. If we realize we can not prosper in a material welfare or organization without the proper co-operation, how much more do we appreciate the need of the fullest co-operation in Christianity.

As we see it today, the world is suffering one of its darkest periods because of no or insufficient co-operation in Christianity. From personal experience it seems that light, joy, gladness, peace and love for our fellow being is the fruit derived from spiritual co-operation in the Christian world today, and without it there will be little or no national growth, little or no state growth, little or no local growth, with personal spiritual growth retarded in like manner.

Our personal Christian relationship with the Holy Spirit should be one of our first daily considerations, because all our personal and denominational spiritual growth depends a great deal on our co-operation in Christianity. There is no fruit from the tree of life, no home made secure, no manna from heaven to quench our hunger, no water from the throne of God to quench our thirst, no Savior to take us by the hand and lead us over the rough places in life without true Christian co-operation.

Let us pray to Jesus for spiritual

inspiration to help us to a greater co-operation in our world of Christianity.

Let us also try to pass out a little more of the milk of human kindness to our fellow beings, and especially to those who have never had the courage or inclination to give up the worldly life and co-operate with Jesus by accepting Him as their personal Savior.

While the foregoing is directed at those of us who are luke-warm or who co-operate very little in Christianity, we take great pride and comfort in the fact that we have a great many, especially the young people, who are endeavoring to co-operate in the different organizations, and we commend them for giving more than their share of co-operation and promoting, to a larger measure, the Spirit of Christianity, which lends encouragement to the weaker ones and strengthens all of us for the larger tasks and responsibilities that the Lord may give us.

In our English Bible the word "you" is found in 2,011 verses. It is used when God addresses men and, when men address each other, but never when man speaks to God. In the book of Psalms "you" and "yours" occur thirty times, and never in addressing God, but "thy" and "thou" occur 2,860 times. Solomon's great prayer recorded in 2 Chronicles uses "thy" 61 times, but "you" is not to be found. The prayer of our Lord in John 17 lacks a single "you" but contains "thou" and "thine" 41 times.

—Selected

Activities of the Churches

Revival Meeting Report Blue Bell Church In Oklahoma

Dear Gem Readers:

Since I have received so much encouragement from letters and articles I have read in the *Gem* and enjoy so much hearing what others have been doing to further our Lord's work, I want to report one more campaign we have made for God. I know it is through close contact with the Father and by helping each other that the most good can be accomplished in a world where salvation is so needed now.

As evangelist for the Young Peoples' League of the First Mission Association, I was recently called to the Blue Bell church to conduct a series of gospel meetings. Rev. D. B. Hellard is the pastor at Blue Bell and through him and his fine young people and other church members, I received some of the best co-operation and encouragement I have ever had. A large per cent of the church are young people, and, as you know, young people who are Christians today need a lot of encouragement. We sincerely felt that the revival was a great help to everyone of us who participated in it.

God was really with us and where could He seem closer than in a grove prayer service? We had these services every evening before church and sinners who attended them found the peace of Jesus sweet to them there.

Bro. Strauther Yochum led the singing and he was really a wonderful help in the success of the meeting.

And we do feel that the services were a success for eleven souls found their way to Christ. I am sure that every one who attended the meetings felt closer drawn to God. We just naturally pray more in a revival, feel a deeper burden for the lost, and become humble so that God can really use us. Wouldn't be a bad place to be when Jesus comes, would it?

Won't you readers, who know the worth of prayer, remember these new converts when you pray. You know it is Jesus' will that we help one another and I know God still answers prayers.

Yours in Christ,

Rev. Evert Brown

Third Free Will Baptist Church St. Louis, Missouri

Rev. Mark Lewis, Pastor
Eld. Charles Miller, Reporter

To all the Gem Readers and all of God's People Everywhere:

We are going to try to make a brief report of our work here in St. Louis. We have a wonderful little church here, with Rev. Mark Lewis as our pastor and one whom we all love.

We have a good Free Will Baptist League with Rev. Leonard White as our adult teacher, and, at present, we are devoting our study to the Treatise of the Free Will Baptists. We earnestly covet the prayers of all Christian people that our work will grow and become a great work in St. Louis.

We have a good Sunday school with an average attendance of about 60. We feel that God has blessed us with good teachers and officers. Yet we are not satisfied, we want to do greater things for the cause of our Master and feel that we can by the prayers of God's people.

We are looking forward to a revival meeting this fall. Our prayers are that God will send the right evangelist our way, that many souls will be saved, and that the church will grow both in membership and Spirit.

We are trying to raise money to buy us a church in St. Louis, and we feel that in the course of time God will bless us with a house to call our own. Then we can call upon God in thanksgiving for victory in Jesus' name.

May God's blessings rest upon all that hear his voice is my prayer.

First Free Will Baptist Church Tulsa, Oklahoma

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

Dear Editor and Gem Readers:

Another month has passed and our church is still progressing in the work of the Lord. Several visitors have come by recently to see our new church. The brick work is almost completed and the building fund is now \$1,400.00.

The church will be lighted with eleven \$23.00 Gill Unit No. 6 chain pend, hanging from the ceiling. Donations for these came in so quickly

that enough money was turned in for twenty.

Rev. Bingham, his wife and daughter and family visited the Happy Hill church in Wright County, Missouri, the first of the month where Rev. Bingham delivered a message.

The attendance at every service seems to be increasing and especially among young folks. They have charge of the prayer meeting and the Lord is wonderfully blessing. Our Sunday school attendance September 14 was 219 as compared with 171 a year ago.

Brother and Sister McAdams of Midway, Texas, visited us the last week in August and placed one chest and 42 penny banks in our church.

Rev. Bingham will leave for Nashville, Tennessee, September 21, for a board meeting of the National Board of Education.

Rev. Bingham was elected moderator of the First Mission Association. We feel that we can report one of the best and most progressive associations ever held. It adjourned completely out of debt and has a tabernacle, two dormitories, a care takers home, cafe and 10 cabins with prospects of many more being built. Truly God has a hand in this great work.

We have had so many visitors from out of town that we can't mention them all, but we do enjoy having them and invite them back.

First Free Will Baptist Church Porterville, California

Dear Gem Readers:

I wish to tell the good news of progress in the Porterville church, of which Bro. C. D. Findley is pastor.

This church has progressed more rapidly than any church I know of in California. They believe in preaching as of old times when men spoke as they were moved by the Holy Ghost.

Many have been added to the church and many more are going to join. New ones are coming in to hear the glorious gospel of the Son of God. Praise God for the old time gospel preached in its purity.

Last Sunday Bro. Findley gave two wonderful messages. It really was the most joyful day I have experienced in over 2½ months. My heart was made to rejoice in God my Savior.

We have been up north to visit our children. We went to other churches up there but none of them are like the little country church in Porterville.

We are praying for an old time revival here that many lost souls may be saved. Pray with us for the old time revival in many churches. May we, as Christians, pray as we have never prayed before. May each one of us do our little part in obeying our Lord is my prayer.

—Mrs. Susie Whitaker.

New Home F. W. B. Church Tulsa, Oklahoma

Rev. C. D. Binton, Pastor
Mrs. Annie Bacon, Reporter

Dear Gem Readers:

I am glad to report our church is in good standing, state of religion is good, and the Lord is wonderfully blessing us all. Our Sunday School is also growing.

We really have a fine bunch of young people and they are fine singers. The good Lord is blessing them all along the way. Two more were converted about two weeks ago and we ask the prayers of all of God's people to pray for them, and also the old ones that they will do their duty and lead the young ones in the way that will please God.

May God help us all to read the second chapter of Revelation and ask ourselves if our church is one that Jesus has something against. May we all be without spot or wrinkle when He comes.

God bless all the Gem family and help us all to pray more for one another and to live more humble.

Long Prairie Church Red Oak, Oklahoma

Rev. O. D. Wickham, Pastor
Juanice Holly, Reporter

We wish to report the organization of a Free Will Baptist Church. We have a membership of 22.

Rev. O. D. Wickham of Poteau, Okla., has been holding us a revival for the past week and a half. Singing was led by Ivan Nelson of Seymour, Texas. There were eight souls saved and a great interest shown.

We had all day services Sunday with a picnic lunch at the noon hour. There were nine baptized Sunday afternoon at three o'clock.

Hickory Grove Church and C. W. Mo. and S. E. Kan. Ass'n.

Greetings in Jesus' Name:

Just a word to report what a glorious time we had during our thirty-third annual session of the Central Western Missouri and Southeastern Kansas Association, which convened with the Hickory Grove Free Will Baptist Church, near Archie, Mo., during the past week. The Spirit of our great Lord was with us in a mighty way, from the beginning until the end. Much harmony and brotherly love was shown throughout the entire meeting.

The church has called Rev. Miss Mario Thomas of Arcadia, Kansas, to be the pastor for the coming year.

A revival meeting will begin following the first Sunday in September. The evangelist will be the Rev. Mrs. Alice Dickey of Liberal, Missouri. We request the prayers of God's people, everywhere, that this meeting may bring glory and honor to our Christ and build up the cause for the Lord at this place.

—Pauline Warren, Reporter.

Antioch Church Report near Claremore, Oklahoma

I wish to report we are still trying to do more and better work in our church. We have been having some wonderful services. Another new member has been added to our number.

Mrs. W. D. Jones is teaching piano lessons to some of our children and to Mrs. Ray Miller. She is helping the children in their singing classes too. I believe we are making some progress with our music and hope some of us can be playing for the church singing before long.

Some of our members are sick; also others that are not members. We wish everyone would pray for all of them.

Here is an incident that shows that God answers prayer:

About a week ago Mrs. Baldrige's baby daughter, who is about 4 years old, had been very sick for several days. Her mother couldn't leave her for business meeting that night.

Before dismissing we had special prayer for the sick child; her mother was also praying at home. The next day she was better and came to the evening service with her mother and able to stay up during services.

—Mrs. Ray Miller

Report of Revival Meeting at Wirt Church in Oklahoma

Dear Gem Readers:

As I have read the letters and testimonies of others, it gives me courage to write. I am just one of God's humble servants.

I would like to report the revival just closed at the Wirt church. During our two weeks meeting we met some of the finest folks I believe that we ever met. We found Bro. Knight, the good pastor, a pleasant man to labor with.

During the meeting we saw ten precious souls make their way to an old-time mourners bench and weep through to victory. Nine united with the church; seven were baptized.

We would like to mention the co-operation we had from the Missionary Baptist folks, who dismissed their services to help win souls for the Lord. Pray for us.

—Eld. Odie Robinson

Report of Hopewell Association No. 2 of Southern Oklahoma

The regular annual session of the Hopewell Association No. 2 is now history. Our next annual session will be held with the Wirt Free Will Baptist Church, beginning Thursday night before the first Sunday in September, 1942.

The sessions were harmonious from the beginning to the adjournment. Everybody was happy with continual manifestation of the Holy Spirit. There was dinner on the ground both days, plenty for all.

From some cause part of our churches didn't represent.

J. O. Hudson, Clemscot, Okla., was re-elected moderator; T. J. Knight, assistant moderator. S. I. Butler, Route 2, Ardmore, Okla., was elected clerk; Sister Odessa Robinson, Wilson, Okla., assistant clerk.

We elected as delegates to the state Association: Ralph Mullen, Route 2, Ardmore, Okla., Donald Robinson, Wirt, Okla., and Troy Morris, Lone Grove, Oklahoma.

—S. I. Butler, Reporter

Subscribe to the Gem

Report From H. M. and Lizzie McAdams

Dear Co-workers:

It has been two months since you have heard from us through the *Gem*, and we are getting anxious to let you hear and know how we are coming as your field workers.

We can't begin to tell you of the glorious times we all had at the National Association. You would have had to been present at every service for we didn't miss any thing. We feel it was the very best Association that we have ever had, so much was accomplished during the short period of time.

We were put on the field to still work the penny banks and Jehoiada chest, which brought such splendid results during the five months' missionary tour spent in North Carolina, and right here we want to thank God and the dear pastors of North Carolina for their splendid co-operation; also the Auxilliary conventions who helped with their finance and made it possible that we could go on. We will never forget dear Brother and Sister Griffin who were the first to greet us. We would not fail to mention Bro. Ennis, our field secretary, who stood so nobly by us all the way through our tour. Last, but not least, dear Brother Spencer, the editor of the *Baptist*, never failed us. People watched the paper for our itinerary. God bless them all.

After our nice visit home for our first vacation in 32 years, we felt that we have new life in us to get out on another missionary tour. We entered our new field August 20.

Our first stop was in Fort Worth, Texas, with Brother and Sister Warkentin. We found them in a revival but they would have us take the entire service, and it was a wonderful service. They gladly accepted both the penny banks and the Jehoiada chest. We met the Woman's Auxilliary the next morning and had a wonderful service. We were so happy to find that Bro. Warkentin and the church had finished their church building. It looked so clean and nice, and the interior was beautiful. We thank God for the sweet fellowship with both the pastor and church.

We next went to Denison, Texas, where we had a splendid reception, both by Bro. Marchant and the church. The good people of Denison have been

our long standing friends. They accepted both plans.

Next we visited Brother Rogers of Wewoka, Oklahoma, and it seemed like home to drive up and be met by such dear people that we had worked with in other days. We had a wonderful service Sunday morning, as we always do in Bro. Rogers' churches. God bless them. They accepted both plans.

We drove over to Earlsboro, Okla. Sunday afternoon, met brother Othel Staires and had a wonderful service with him and his church. These are also dear people, so many of them were saved in our tabernacle meeting ten years ago. They accepted both plans.

On Monday night we visited the Tecumseh church and found a revival there, and they too gave way for our service. They accepted both plans. Brother and Sister Paul Percell have charge of the church and they are good workers. They have just moved into a nice little parsonage. We also met the women the next day and had a wonderful service. Tecumseh is a dear spot to us. We met a number of old friends and was in the home of Brother and Sister A. B. Epperson. We went with them on Tuesday night to Shawnee, Okla., where they have just organized a new church. Bro. Epperson says our women are ready to be organized, so we organized and left a Manual and Year Book of Programs with them. Let's pray for the new work, and also Brother and Sister Epperson that God will give them strength and power to go on.

We next visited the Drumright church where the National Association convened. Just before we reached the town we stopped and visited Sister Chas. Kester and daughter, one of our women preachers from Texas, who is visiting her mother. We had lunch, then a prayer meeting, and we were all made happy when Sister Kester's sister accepted Christ as her Savior. Then we went on to Drumright and had a wonderful service. We were sorry Brother and Sister Staires were away on their vacation, but God blessed and they also accepted both plans.

We next went to Bro. and Sister Zinn's church in Bristow, Oklahoma. They indeed have a beautiful church and a fine people to work with. They ask to be organized into an auxilliary, which we gladly did, and they also took both plans. Brother and Sister Zinn are fine people and God Bless them.

The next day we went to Tulsa to find Bro. Bingham right in the midst of building a new church, which our people will rejoice over when finished. We found Brother and Sister Bingham both ready, along with the church, to accept both plans. God bless them.

Saturday morning, along with Bro. and Sister Zinn, we drove to Monett and parked right in front of the Gem Office the first place, and Brother and Sister Rollins met us with a smile and a good report. The next thing he informed us that he was making our auxilliary year books, which rejoiced our hearts.

Next we drove out to Bro. and Sister Davis' home and on to Macedonia church for another good service, which resulted in the church and auxilliary taking both plans, or rather adding the chest to the banks which Brother Ennis had placed when he was there last spring. We had a real good service again Sunday morning and then went on to Jones Chapel to the League and Mission Rally which we enjoyed very much. The program was good, and the nice basket dinner also.

The Monett church was our next stop. We found Brother and Sister Allred with a smile and they gave us the entire service. They had already ordered a chest last spring right after Bro. Ennis was there. So they are going forward with the national set-up. No wonder we had such a good service and a soul saved. God bless Brother Allred and his noble work.

We will visit another of Brother Winford Davis' churches tonight in Aurora. We have worked with Bro. Davis for a number of years and he, too, is anxious for the work to go forward.

Listen, dear Auxilliary women, if you don't have a chest order one and some stickers for the penny banks. When you send for the chest send \$1.25, for it is usually a money order. By the time we get the money order we are gone from the post office it is made to and it costs us 10c to have it cashed at a different post office. The postage usually amounts to about 20 cents, according to zones.

We are on our way to Pikeville, Kentucky. Pray for us to win souls and put on both plans and organize auxilliaries where we do not have them. God bless our dear workers every where and give us all a splendid year.

Yours for Jesus,

—H. M. and Lizzie McAdams

Report of Pine Creek Quarterly Meeting of Ohio

Dear Gem Family:

Our Pine Creek Quarterly Meeting convened Saturday, August, 23 at the Pine Creek Church, with a large delegation. Our 18 churches were all represented; all doing very nicely in every way.

Corresponding messengers from five other quarterly meetings all reported their conferences doing good.

We ordained one preacher, a fine young man. Two more were requested to study for six months.

We ask for the prayers of all the great family of God that we carry on in Jesus' name.

—J. A. Kemper, Reporter

Report of Revival Meetings Held In Missouri and Arkansas

Dear Gem Readers:

It seems that I have been unable to write to the *Gem* for some time, but we are still in the Master's service.

We left our home and church in Highland Park, Michigan, July 21, to fill some engagements for revivals here in Missouri and Arkansas.

Our first meeting began the fourth Sunday in July at the Methodist church at Johnston Chapel, Missouri. The services started off with a general home coming; and an old fashioned dinner on the ground, which was enjoyed by all, especially the Free Will Baptist preacher.

This revival proved to be quite successful, with ten conversions and a general revival among the Christian people. We made our home with Bro. and Sister Hillard Greene at night and visited several other homes in the day time. My! My! But Missouri folks sure are good cooks. Rev. Carl Mundinger of Neelyville, Mo., is pastor of this church.

After the baptismal service on Sunday afternoon, August 10, we drove to Pocahontas, Arkansas, to begin a revival that night at the Free Will Baptist Church where Eld. G. W. Million is pastor. We were met by a large crowd, and as Pocahontas is our home town we sure did enjoy meeting all of our old friends and loved ones.

It seemed that everything was against us in this meeting, as it rained two night during the first week, and after the service on Monday night of the second week I went home and suffered a severe Malaria attack and was unable to be in service until the

following Saturday night. In addition to the Malaria attack I suffered severely with my throat, which the doctor said was due to strain.

The pastor and Eld. Ira Gates carried the services on very efficiently while I was sick. Some one was saved at almost every service, but the closing service on Sunday was the best service we had when ten precious souls came down and gave their heart to God. The total of this meeting was 35 conversions, baptized 28, and some more than 20 new members were added to the church.

This is a new church, centrally located and I believe has a bright future. With men like Brothers Will S. White, Ambrose Million, and others as leaders, I see no reason why it shouldn't be a soul saving station for God.

I couldn't fail to mention the generous hospitality of this splendid group, especially Brother and Sister Wesley Baldrige whose home was our home while we were there and too splendid care while I was sick. I am thankful that God will care for His own.

After the baptismal service of this revival on Sunday afternoon, August 24, we drove to the Free Will Baptist church at Sharum, Arkansas, to begin a revival that night. This is our home church, and even though most of the older ones have gone, we still felt that home-like spirit which comes from familiar scenes of the past. The community where I was born twice still has an attraction to me.

This meeting was well attended and I believe much good was accomplished. The visible results were 18 conversions, baptized 8, and 12 new members added to the church.

The climax of this revival was the Communion and feet washing service which followed the big dinner on the ground that was enjoyed by a large crowd. Seventy souls took part in the feet washing service. "If ye know these things, happy are ye if ye do them."

Well, upon leaving that service we hastened to pack up and come to Tucker, Mo., where we had a revival scheduled to begin that Sunday night, September 7. We barely made it in time for service, then, too, being very tired and the children to care for it seemed we couldn't go on. But the good Lord gave us strength again and we are still going on. We are now staying at the home of Mr. and Mrs. John Wright during this meeting.

From here we plan to attend the Social Band Association, then be in a week's revival at the Third Free Will Baptist Church in St. Louis, beginning Monday night, September 22. And then, if it's the Lord's will, we plan to be back in our own church for service the 28th day of September.

We were fortunate in obtaining Rev. Winford Davis to carry on for us at the Highland Park church while we were away, and glad to hear of the good services they have been having.

This is our tenth week of successive meetings, and we have three more weeks to go. My wife and I have been laboring hard, and occasionally we get home sick, but pray that we may be led by the Master's hand.

We want to thank every one for their prayers for us during our evangelistic efforts, and pray that we may be able to finish our course and return home safely.

Yours in the Master's Service,

— Rev. and Mrs. Raymond Riggs

Free Will Baptist Church Oklahoma City, Oklahoma

Rev. George McLain, Pastor

Wm. J. Rush, Reporter

Dear Editor and Gem Readers:

I am happy to write a letter to the *Gem*, as I have never written before. I hope you will not expect too much.

We have a very spiritual church here and it is growing steadily. We have about 150 members and are having additions most every service. We also have a good Sunday school. Our Sunday school is growing in attendance and the interest is very good. We have an enrollment of 169. We too have a good senior and junior league. Our ladies' home mission is doing a good work in the church. God is blessing in a wonderful way in all the departments of the church.

Rev. George McLain has been called to the pastoral duties of the church, and, under God's divine guidance, we are expecting great things in the year to come. Bro. McLain has been in the evangelistic work this year, but before going into the evangelistic work he was pastor of the Free Will Baptist church at Ada, Okla., and did a great work there. So we are indeed thankful to have him as our pastor.

We are planning on a revival in the near future and desire the prayers of all Christians everywhere.

The Oklahoma State Association meets with our church October 21-24,

with the State League and Home Mission work meeting on Monday night before the association begins Tuesday night. We extend a hearty invitation to you to come and be with us. Our church is located at 1815 South Central Avenue.

I, too, want to tell you that we have community singing every Tuesday night and we have one of the best, if not the best, male quartets in the state. We also have a fine girls quartet. Both quartets sing regularly in our church services.

We desire your prayers that we might stay in the center of God's will.

Free Will Baptists Making Further Progress In Michigan

Well, my two months with the church in Highland Park has come to a close and I am now leaving. I never said goodbye to a finer group of people. How I have enjoyed the past two weeks with them I could not find words to express. For the past two weeks we have been engaged in a revival there in which 19 souls professed faith in Christ, four united with the church, and 5 were baptized.

Yesterday, the third Sunday in September, was an outstanding day here in these parts. To begin with we had an altar service in one of the Sunday school class rooms where Sister Simmons was teaching, and there four fine young people found the Lord. Then immediately following the preaching service, as had been previously arranged, several car loads of us drove to Flint where we found a group of people waiting and a fine dinner spread. After partaking of the fine meal we then proceeded to organize a Free Will Baptist church, which they choose to name the First Free Will Baptist Church of Flint. There were only twelve charter members; but how the Lord did seem to stamp His approval upon it all by a precious outpouring of the Holy Spirit. It might be interesting to you to know that three of the twelve are ministers. You may say a small number. Do you remember that Gedion had only a small number; but he had the Lord. In the consecration prayer offered there yesterday we were reminded that Jesus choose only twelve apostles. Jesus further said on one occasion, "Fear not little flock, it is your Father's good pleasure to give you the kingdom."

The church then preceeded to elect its officers—pastor, clerk, treasurer, and corresponding secretary. For pastor they elected Rev. Maurice W. Roach, a fine man and originally from North Carolina. For clerk they elected Mrs. Bob Davis; for treasurer, Rev. Virgil Greenway; for corresponding secretary, Mrs. Maurice W. Roach. These all are fine people, and I think the work will go forward in a splendid way under the leadership of Bro. and Sister Roach. May the dear Lord bless you good folks there in a wonderful way is our prayer. This church is located at the corner of Center Road and Lippincot Blvd., on the eastern out edge of Flint.

Sitting on the organization council with us were: Rev. C. E. Riggs, pastor of the Free Will Baptist Church in Hazel Park, Michigan (Detroit section), and Rev. N. P. Gates, pastor of the Free Will Baptist Church in Ecorse, Michigan (another church just lately organized and also in the Detroit section). Also sitting on the council was a deacon from the Hazel Park church, Bro. Pierce. These dear brother preachers are fine men to work with, and I have enjoyed their fellowship very much while I have been in these parts. May the Lord bless their efforts as they labor to further our cause in this great industrial section of Michigan. A large number of General Baptists from the General Baptist churches of Flint were with us at this organization service and helped us so much in the devotional services, for which we were very thankful. Those dear people will ever have a place in our hearts and may God bless their work.

Immediately following this service we drove to Flint River where we buried two in baptism. A large group of people were present, and what a precious service this was—such a beautiful place on such a beautiful Michigan autumn afternoon, just at the five o'clock hour as the sun was hanging low in the west.

We said goodbye there to so many good friends and then drove to Detroit (Highland Park) for service, getting there just in time to bring the message as the good workers had the service going. At the close of this service three souls came to the altar and all went away happy in their souls and satisfied in Jesus. After a general good handshake we announced the revival services closing that night, all feeling that a great victory had been won for the Lord.

There is something else I must not fail to tell you. Bro. Versnick, clerk of the church, and a wonderful man, acknowledged his call to the ministry during this revival and is to preach his first sermon there Wednesday night of this week. Bro. Versnick is a clean man having no questionable habits what ever and a fine education, and he certainly knows the Lord. We expect to hear from this call.

May the Lord bless you dear people and your pastor, Bro. Riggs, there at Highland Park. I could never forget you.

I am now on my way to attend a called meeting of the National Board of Education in Nashville, Tennessee, tomorrow September 23, and from there back to Monett, Missouri. I am leaving Michigan with this on my mind: "Bless the Lord oh my soul, and forget not all His benefits."

In His Great Service,

—Rev. Winford Davis

First Free Will Baptist Church Drumright, Oklahoma

Harry B. Staires, Pastor

Miss Ollie Hopkins, Reporter

Dear Editor and Gem Readers:

God has been good to us for here we are writing to you after a brief absence.

We surely enjoyed having you with us during the National Association. We sincerely hope that you enjoyed being with us.

Our church had a house warming and prayer meeting at the caretaker's home at the Old Ministers' Home and Camp site east of Drumright. Brother and Sister Carter were extremely happy to have us bring our Prayer Meeting out to them. The spirit of the Lord was with us as our service progressed. Blessings are so easily received when we get humble on our knees, asking for guidance and protection. That is when a Christian really known that he has been born again. We are never surprised to hear someone shout the praises of God in our services. Isn't it wonderful to know that we are bound for a place where there will be no tears of sorrow?

Our church is starting a revival the 21st of September. Our evangelist is to be Bro. McFail of a neighboring church, Vance Chapel. We hope you will remember us in your prayers.

The Camp Meeting was a wonderful service of two weeks, preceded by a week devoted to a camp for the young people. We appreciate the help

our pastors, in our First Mission Association, gave us. Fifty-two souls fell into the altar, kneeling in humbleness, asking for forgiveness, and were saved. When a number like that find relief from their sins you can clearly see that God had a hand in it, for those people really received salvation. We hope that you will pray for us that we may continue to be humble and prosper in His love and guidance.

In closing I ask all Christians to have a special prayer for our nation. We have something to ask to be preserved—freedom of speech, freedom of press and freedom of person. The only way this can be preserved is by asking God for mercy. There are a few real Christians in this world and enough to call on God. Let's all be Christians (Christ-like).

Remember us when you pray. We shall always remember you in our prayers.

Report of the West Virginia Yearly Meeting

The West Virginia Yearly Meeting met in its fifty-seventh annual session with the Casey church at Casey, Boone County, West Virginia. Six Quarterly Meetings were represented.

Elder John Henson was elected moderator for this session. Elder D. W. Workman was appointed assistant moderator.

The statistics of the Quarterly Meetings are so incomplete I will not endeavor to report them here. There was good spirit prevailing throughout the meeting, although the adversary was there. There was plenty of preaching and singing that resulted in much rejoicing.

The most important business of the Conference was concerning the dissolving of the Yearly Meeting for the purpose of uniting the several Quarterly Meetings direct to, or with, the State Association. Two Quarterly Meetings asked that the body be dissolved, the others asked that it be retained. It was apparent that those who are opposed to the plan had worked hard, through the various quarterly meetings, to retain the Yearly Meeting.

The writer of this report believes it possible that our people have been misinformed as to the purpose of a consolidated State Yearly Meeting (State Association) whereof the Logan Yearly Meeting of this state has already dissolved and gone into, and

are reporting to, direct from their Quarterly Meetings.

The Treatise provides that representation to the National Association is to be by states, therefore to maintain two or more yearly meetings other than the State Association, when we are obliged to maintain that body, is simply putting a financial burden on our people that is unjust, non-essential and wasteful. I believe our people will see the waste and useless burden of maintaining more than the State Association, when they realize the one body will suffice for all. The saving derived from the current expense of two or more yearly meetings would soon build a treasury that could go far in advancing the Kingdom of God in the world.

Upon failure of the Yearly Meeting to dissolve, the Kanawha Quarterly Meeting asked for, and was granted, a letter of recommendation to the State Association.

The offices of clerk, treasurer, and one board member were declared vacant. These offices were filled by members of the Kanawha Quarterly Meeting. New officers were elected to fill the vacancies.

The meeting was adjourned until its next regular session which will convene with Bethel church at Crab Orchard, West Virginia.

—James M. Herrald, Clerk.

Mt. Vernon, Missouri State Sanatorium

Dear Gem Readers:

I will once more endeavor to write a few lines to our dear paper. Even though you haven't heard much from me through the *Gem* for the past few months, I've been reading and enjoying its contents. I am so happy to know of the much good that is being done for our dear denomination and the cause of Christ.

Since December 11, I've gone through with three stages of the Thoracoplasty (rib) operation which was given to collapse my left lung, and I want to tell you God has certainly been with me through it all. I had my first stage December 11, the second one January 8, and the third one May 14. I don't think I could have gotten along any better than I did with all of them. Of course I have gone through with a lot of suffering but I tried to turn it all over to the Lord and He certainly blessed me. I feel fine, of course I'm still a bed patient, but I expect to

start getting up before long.

The doctors say I'm cured and will be ready to leave here before cold weather. You can all just imagine how happy I feel to know that I'm about all right after having been an invalid for almost seven years.

God is such a wonderful Savior and will do so much for us if we will only look to Him. When I was in pain, after my operations, I would just think of the suffering our dear Lord had to go through with when He was here on earth, and it just seemed to help me to endure my suffering better. He had nothing given to Him to relieve His pain, but just had to bear it as best He could.

I enjoyed a visit from my husband and my youngest son, Glen, of Idaho, from July 12 until July 30. I was happy indeed to have them but sad when the time came for them to leave. Our oldest son, Fred, is working in the railroad shops in Pocatello, Idaho and was unable to accompany them.

Our daughter, Ruth, who stays with my parents, Mr. and Mrs. Asberry Favis of near Monett, Mo., is doing fine and is now attending school at Purdy, Missouri.

I have had several visitors from different places the past few weeks: Bro. Pyle from Greenfield, Bro. Potts from Stockton, Bro. Lloyd Jeffreys from Sheldon, Sister Hartley and Sister Martin from Arcola, Sister Barnard the missionary, Sisters Nola and Margaret Apple from Aurora, Bro. Ferrel Zinn and wife of Oklahoma, Bro. McKinsey of Jenkins, Mo., also different ones of my relatives from near Monett. We are always glad to have visitors at anytime.

I received two very nice and encouraging letters recently from Sister Jones of Flint, Michigan, which were appreciated.

Please continue to remember me when you pray.

In His Name,

—Mrs. Opal Frazier.

ANNOUNCEMENTS

The Freedom Quarterly Conference will convene October 31 and continue to November 2 at the Free Will Baptist Church in Herrin, Illinois. Every one come.

The Southern Illinois District meeting of the Woman's Auxiliary will be held October 24 at the Union church, 3 miles southwest of Thompsonville, Illinois. Everyone welcome.

OBITUARIES

BINKLEY—Sarah Aletha Binkley, born in Wright County, Missouri, January 10, 1885, departed this life at Park Lane Hospital, Salinas, Calif., at the age of 56 years, 7 months, and 12 days.

She was united in marriage to Isaac Binkley about 29 years ago. To this union seven children were born; three preceded her in death. The surviving children are Marion Binkley, Amos Binkley, and Dorothy Sortwell all of Castroville, California and Daisy Morton, Hartville, Missouri.

She was converted at an early age and remained a faithful member of the Free Will Baptist church until death. She will be sadly missed by all who knew her.

Funeral services were conducted by Rev. Charley Findley of Lindsay, Calif., at the Community church in Castroville, Calif., by her request. Interment was in the Moss Landing cemetery of California.

—Written by Josie Raney

BROWN—Following an extended period of ill health, Mrs. Effie Brown of Flat River died at her home in Flat River, August 13, 1941.

Mrs. Brown was born on April 13, 1888, and was 52 years and 2 months of age.

On August 23, 1908, the deceased was united in marriage to Escoe Brown who, with a foster daughter, Miss Alma Brown of Arizona, survives. A brother Perry White, also of Flat River, survives.

Mrs. Brown had for years been a member and worker in the Free Will Baptist Church at Flat River, where she was a member at the time of her death.

Funeral services were held Friday afternoon, August 15, at the Free Will Baptist Church conducted by Rev. Damon Dodd, the pastor. Interment was in Woodlawn cemetery with Caldwell Brothers in charge.

BLACK—Funeral services were held August 10 at the Church of God, Hatch, New Mexico, for Arthur T. Black. Rev. E. E. Williamson, pastor of the Church of God, and Rev. G. R. Pitterline, pastor of the Methodist church, conducted the services.

Mr. Black was born at Barber, Ark., August 3, 1889. At an early age he was converted and united with the Free Will Baptist church and has been a devout member of this church ever since. In 1934 he, with his family, came to Hatch, New Mexico, but as there was no Free Will Baptist church

in that part of the country they left their membership at the Non church in Oklahoma.

Mr. Black passed away in an El Paso, Texas hospital soon after an operation in which a cancer was removed from his stomach.

He leaves to mourn his passing, his wife, Mrs. Metta Black, one son, Billy of El Paso, Texas, besides several brothers and sisters. He was well known among the Free Will Baptists of western Arkansas and eastern Oklahoma.

The Las Cruces Mortuary was in charge.

SMITH—Morgan J. Smith of New Hope, Arkansas, died August 22, 1941, and was buried August 23 at Pleasant Grove cemetery near the Pleasant Grove Free Will Baptist church of which he was a deacon.

Bro. Smith was the son of Bennett Smith and wife, early settlers of this community. He married Miss Emma Fox, daughter of Rev. Gus Fox, a Free Will Baptist minister, in 1910. A few months later he was converted, joined the church, and Bro. "Buck" Barton baptized him.

Besides his loving wife he is survived by four children: Mrs. Floy Reid, Miss Gladys Glenn, and Hugh; one grandson, Jim Morgan Reid; two brothers, Carson and Luther; four sisters, Tura Pate, Elba Reid, Grace Killian, and Hazel Duncan; also a host of friends.

His pastor, W. A. Hearron, preached the sermon. Many floral offerings covered the grave and hundreds attended the funeral. The pall bearers were his near and dear friends.

—Mrs. W. A. Hearron

EVERETT—Virgil Berry Everett, son of David and Hettie Everett, was born in Clinton County, Missouri, on December 15, 1885, and departed this life August 18, 1941, at his home on the farm where he was born and resided all his life, having reached the age of 55 years, 8 months and 3 days.

He was united in marriage to Mayme Cestin on January 29, 1908. To this union was born two children, Mrs. Mildred Hickman of North Kansas City and R. D. Everett of Gower, Mo.

He was converted and united with the Mt. Zion Free Will Baptist Church in the fall of 1911, and was a faithful member until his death. On Sept. 7, 1929, he was ordained as deacon of the church.

He leaves to mourn his departure, his wife Mayme Everett; a daughter,

Mrs. Mildred Hickman; a son, R. D. Everett; a brother, Leslie Everett of Hemple, Mo.; three grandchildren; a number of nieces and nephews, and a host of other relatives and friends.

Funeral services were held at the Mt. Zion Church, August 20, conducted by the Rev. C. M. Dauber of Hemple, Missouri. Interment was in the Mt. Zion cemetery with the Lyon Funeral Home in charge.

BEATTY—Violet Rose Beatty was born October 24, 1916 on a farm near Jeff, in Oregon County, Missouri, where she lived until her marriage.

She became a disciple of Christ in 1930 and affiliated with the Free Will Baptist Church at Rose Hill, where she remained a member until her death.

She received her education in Oregon County and became very active in the social affairs of her community, and was a member of the Missionary Society at Mammoth Spring, Arkansas, her home at the time of her death.

On March 23, 1935, she became the bride of John A. Drye, Jr., to whom she was loyal and true, and to whom she gave her best forever. She was a friend of the sinners, an angel to the unfortunate, and was loyal and true to her church and pastor.

She wearied with the struggle of life's hurt till she lay down her hand, resting on the book she loved best, opened at Psalms, 26th chapter, which tells the story of her peace of mind as she passed beyond. "I have trusted the Lord therefore I shall not slide."

Her mother preceded her in death when she was four years of age.

She leaves to mourn her passing, her husband, John A. Drye, Jr.; her father, Robert G. Beatty and his wife, Ida Beatty of Thayer, Mo., who were very devoted to her; also six brothers, Charley, Cels, Edd, Harry, Ralph, and Herbert; one sister, Mrs. Edith Cantrell; one step-brother, Harold Dunsmore; and a host of relatives and friends.

Funeral services were conducted by Eld. Hugh Cooper.

LETTER OF CONDOLENCE OF WEST VIRGINIA YEARLY MEETING

Forasmuch as it hath pleased Almighty God, in His wise providence, to call away our deceased brethren, Elders W. C. Comer of Kanawha Quarterly Meeting, Kert Johnson of Elk River Quarterly Meeting, and C. F. Ferguson of Brotherhood Quarterly Meeting, the West Virginia Yearly Meeting do hereby extend its sincere condolence to their families, especially to the bereaved and sorrowing companions of our deceased brethren.

We feel that our loss is Heaven's gain.

—James M. Herrald, Clerk

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