

The Free Will Baptist Gem

ORGAN OF THE MISSOURI STATE ASSOCIATION OF FREE WILL BAPTISTS
IN CO-OPERATION WITH THE NATIONAL ASSOCIATION

Monett, Missouri, January, 1943

Volume 15, Number 1

Free Will Baptist Church Porterville, California

Rev. Emmett Clagg, Pastor

The church was organized June 4, 1940 with 11 members and has grown to a membership of 54. The first service was held in the new building March 15, 1942



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ANNOUNCING!

NEW TESTAMENT CHURCH IDEALS

A series of three articles by the Editor will appear
in the January, February, and March issues of the
Gem, setting forth the New Testament teaching on

Church Organization and Government
Church Financing
Church Enterprising

These revelations are the result of ten years of
practical ministry and much earnest studying the
Word of God. The principles herein set forth are
now in operation in the church of the Editor's pas-
torate and are bringing great blessings and promises
to lead every church in Missouri, if not in the de-
nomination!

*DONT MISS THESE TRUE-TO-THE-BIBLE
DISCUSSIONS*

New Testament Church Ideals

A Special Editorial Feature

Series I -- Organization & Government



SOMEONE ASKED, "Why are there so many denominations—Why have denominations at all—Why can't we all be one?" That is easily answered in the light of the Word of God. Why did not Jesus feed the five-thousands and the other tremendous multitudes in a slipshod, disorganized, all-at-once style? He did not do it—did He? He organized.

Christendom today finds itself in "groups of fifties" and "groups of hundreds," so to speak. Jesus fed them all, and all are being fed by the same Jesus. The Free Will Baptist denomination is glad to consider itself a "group of fifty" which is only a hundredth part of the "Multitude" whom Jesus feeds. The Methodists, Presbyterians, and others may well be considered as "groups of hundreds." Now wouldn't a Free Will Baptist personify his rank ignorance should he rise up and say to the Methodists, "You're not going to get any fish, because the Lord will feed no one but us"?

There is another reason why we have denominations—that reason is the Great Commission given to us by our Lord. Who can fill it? No one Christian can ever succeed in preaching the Gospel to the whole world. Organized group activity is necessary. Even then, one "group of fifty" (better known in this day as a denomination) cannot hope to succeed in carrying the Gospel into every nation and making baptized disciples, which is the fulfillment of the Great Commission.

Free Will Baptists are successfully preaching and baptizing a few creatures in Cuba, and we have missionary fruits in India, but is that the whole world? Indeed not!

Then has the Free Will Baptist group fulfilled the Great Commission? If white is white and black is black, then Free Will Baptists *HAVE NOT* fulfilled the Great Commission. Our Methodist brethren become a necessary ally. We need our Presbyterian brethren, our Baptist, Christian, Nazarene—yea, all our brethren. All our groups (so grouped for more efficient activity) make up the multitude whom Jesus feeds. Now, may we ask, "Do all of us together fulfill His Great Commission?" Very imperfectly! Oh, the lost motion sustained when, little-in-soul, really insignificant, bigotry infested, puny men think that all denominations are for is to give a basis for a fuss and a fight, to jump at one another's throats, and that they are always thus engaged. Lord, have mercy; but what a blessing it would be if such could be rounded up and excluded from the church.

New Testament church organizations were recognized by the following language:

The churches of God, 1 Cor. 11:16;

The church which was at Jerusalem,

Acts 8:1;

The churches of Galatia, Gal. 1:2;

The churches of Christ, Rom. 16:16;

The churches of the Gentiles, Rom. 16:4;

The church which is in Nymphas' house, Col. 4:15.

Churches are known by various names today and are affiliated with various groups with which they can labor most efficiently in the cause of the Lord's Great Commission. The name of the group does not cause them to forfeit their place as New Testament churches.

Believers joined the New Testament church. Acts 16:5 states that the churches increased in number daily. (See Acts 2:47). After his conversion, Saul of Tarsas (Paul) essayed to join himself to the church at Jerusalem (Acts 9:26-29) but was denied membership until Brother Barnabas recom-

mended him with such ardour, and told how Paul had preached boldly at Damascus in the name of the Lord Jesus—whereupon he was received into the church. It often becomes very necessary for pastors to deny membership to certain men who would gladly join the church for other secret reasons.

The church is a protection to its members, offering prayerful council, Matt. 18:15-20—"tell it to the church."

The New Testament church had a record or an enrollment of its members. Acts 1:15—"the number of names"—not the number of noses counted in the Upper Room, but the number of *NAMES*. Fortunately, every one whose name was on the record of the Disciples' Church was present in the Upper Room. How would it be to belong to, or to pastor a church whose membership was 100 per cent prompt in attendance?

The New Testament church conducted business by majority vote, Acts 1:23-26. Two men were nominated, Justus and Matthias, the church then prayed, and voted. Matthias was elected.

Men who were full of the Holy Ghost, had good reputations, and were of large benevolence were elected and ordained for deacons in the New Testament church, Acts 6:1-6.

The right hand of fellowship was given to co-laborers in the Lord. Gal. 2:9.

The New Testament church was instructed to disfellowship any "brother" who became disorderly and to exclude him from the church when he becomes a wicked person (1 Cor. 5:9-13). In 2 Thes. 3:6, the apostle commands his brethren in the name of the Lord Jesus Christ to withdraw from every brother who walks disorderly. The heritick is to be rejected (Titus 3:10) and he is accursed (1 Cor. 16:22).

Churches, generally, and Free Will Baptist churches in particular (in Missouri at least) need a cleaning up. We keep company with brethren who walk disorderly, and we have too much "concord with darkness," as may be seen by our failure to reject and exclude heriticks and wicked persons. I venture to suggest the reason why many churches are not blessed by Almighty God is because they do not have the backbone to say "NO", and thus clean up and keep clean. "To say 'no' to those who walk disorderly and wickedly would

hurt their feelings" is the objection, and in addition (a most ridiculous addition), "we are not supposed to uproot the Tares lest we uproot the Wheat also" (Matthew 13:24-30).

The parable of the Wheat and Tares is not Church truth. It is a kingdom truth. The Church and the Kingdom are certainly not the same. The Old Testament prophets and righteous men had only a blended vision of the suffering of the King and His glory as David's son (Matt. 13:17). The Church was a "mystery" hidden from them (Eph. 3:3-5; 1 Peter 1:10,12). To the New Testament Church, the Kingdom is a "mystery"—hence the seven mysteries of the Kingdom of Heaven of Matthew 13. The real Kingdom has not come yet. It is here only in mystery form, and we are yet to pray "Thy kingdom come!"

Christ is the certain Nobleman (Luke 19:11-27) who "went into a far country to receive for himself a kingdom and to return." He left His goods with us saying, "Occupy till I come." When He returned, "having received the kingdom," he called for a reckoning. Jesus hasn't come in His kingdom yet. 2 Timothy 4:1 declares that He shall judge the quick and the dead at his appearing and his kingdom.

The field in which the Wheat and Tares grow together is the "World" (Matt. 13:38) and not the Church of the Lord Jesus. To disfellowship and exclude disorderly and wicked church members is not an act of uprooting Tares, and does no violence to the kingdom truth found in the parable of Matthew 13.

By the foregoing precepts and New Testament examples, it is clearly seen that among the foremost New Testament Church ideals is the principle of organization and government. It is startling that many of the professed followers of the Lord actually oppose church organization and government, and have been known to definitely defame the principle from the pulpit. Benighted ignorance cannot stand in the light of wisdom. God be praised for a sky which is pierced with spires from organized churches throughout our spacious land. May their adherence to New Testament principles be faithfully enacted is a worthy prayer.



GOSPEL SERMONS



Israel and the Church During the Great Tribulation

Rev. Kenneth Turner, Monett, Mo.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21).

THE TIME KNOWN AS the Tribulation Period is to be an unusually terrible time. People have tried to describe it in their own way and picture its awful reality, but I know of no better description than that found in holy writ given by God, Himself, through His prophet Zephaniah. "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities" (Zeph. 1:15-18; and 2:1-3).

Zephaniah does not leave us to wonder what it is to be like. Christ talked of the same terrible time in Matthew twenty-fourth chapter. He told us that it will be a time such as never has been nor will ever be again. Our attention is directed to the Church and to Israel and their respective relation to this awful time. We must say, the Church will escape the suffering of this time and will not be forced to go through it while Israel, as a nation, will have to enter into it and come through it which is a period, according to Daniel, of one week or seven years in duration. (Read Daniel 9:24-27).

Paul said with reference to the Church. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1st. Thes. 4:16-17). This evidently takes place at the beginning of this awful time of tribulation. Paul further described the approach of the

tribulation, "And now we know what withholdeth that he (the Man of Sin) might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." (2nd. Thes. 2:7-8). This explains that when the Church is raptured out and the restraining force, which is truly the Holy Spirit possessed by the true saints of God, will also leave with the Church in the rapture, then the Wicked One will have full control on the earth. The Church will be with Christ in the air looking down on the earth in its turmoil. John gave this same description in his vision on the Isle of Patmos, when the call was made for him to "come up hither," (Rev. 4:1). In



Rev. Kenneth Turner

the vision he is caught up and then looked back on the earth and saw and described the awful action on the stage. So we must say the Church is saved from the tribulation and this is a reward for accepting Christ.

Israel, because of their rejection of Christ at first, will not be favored with this glorious rapture but will have to endure suffering and trouble that will fill the earth. There is to be a goodly number, however, who will endure to the end of this terrible week of seven years, then will accept Christ; but they will have to pass through and be saved out of it. Jeremiah explained this truth with the expression, "Alas, for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." (Jer. 30:7). We know that Jacob is Israel, for it was Jacob who wrestled with the Lord all night and his name was changed to Israel. The posterity of Israel will not be saved from going through, but will be saved out of the tribulation. We know beyond all doubt that there will be 144,000 of them specially sealed and protected and favored during the tribulation. "And there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." (Rev. 7:4).

Let us explain by referring to Enoch as a type of the Church. He walked so close to God that he was raptured up before the awful flood. Noah and his family had to go through the flood, but were saved out of the flood.

Daniel was not saved from the lion's den

like Enoch was saved from the flood and like the Church will be saved from the tribulation, but he was saved out of it. The three Hebrew children were not saved from the fiery furnace, for they were in it, but they were saved out of it like Israel will be saved out of the tribulation.

Many other scriptures could be called to witness to this truth which assures us that God will rapture out his Church at the beginning of the seven years' tribulation; while the Israelites will have to wade through it. When Christ returns for His millennial reign at the end of Daniel's prophetic Seventieth Week, Israel will be crying "Blessed is he that cometh in the name of the Lord." (Matt. 23:39). Israel will be saved as the scriptures teach, for notice the beloved names by which they are called: "The Remnant" (Isa. 10:21; Rom. 9:27), "The Elect" (Isa. 65:9; Matt. 24:31), "The Fig Tree" (Mark 13:28), "God's Servant" (Ezek. 37:25; Jer. 30:10), and "The Beloved" (Rom. 11:28).

We also see this truth pictured in the twelfth chapter of Revelation. The man child born of the woman is innocent and free from sin and is as the Church in purity which is caught up to be saved from the terrible time on the earth. The woman which bore the church is Israel ("salvation is of the Jews") who is preserved until the end of the tribulation then saved as being tried in fire.

May the Lord help us to be the Bride of Christ so that we will be blessed in the rapture and escape the tribulation.

They Wished for the Day

Rev. Frank Linton, Tunas, Mo.

Text: Acts 27:29

FRRIENDS, AS I COME BEFORE you in the columns of the *Gem*, I am trusting that you will receive inspiration from this portion of God's Word. The men of the company that were sailing with Paul were men of long experience upon the high sea. They knew what to do in case of a storm! They had studied sailing, they understood the wind, the waves, the rain, and they knew what the rocks meant. They knew

that when the waves began to bring up mud and sand that there was danger of falling upon the rocks. The shipmen thought that they were nearing land which they found to be true after they had so ended. It was dark and stormy and the sailors were somewhat afraid, so they cast anchor and wished for the day.

Today, friends, in this world of trouble we can see Paul's experience. Bible readers and God-loving, God-fearing people know

that this world is heading for a "mashup." We hear the waves roaring and see the mud and sand of turmoil and strife that is being brought up to the surface, so to speak. We know that we are nearing the end of the Church Age. God has spoken in His Word by His holy prophets, and is speaking now by His Son (Heb. 1:1-2) and is confirming His Word by signs and wonders which He said would appear on the scene. There are thousands of people who call themselves Christians and Bible students who refuse to hear the voice of God through the prophets, or to see the signs that are coming to pass.

Those who love His appearing need not be alarmed for their redemption draweth nigh. I know that Christians are tired and disgusted with the way the world is going—dancing, drinking in our schools and some churches, county seat towns, state capitals, Washington D. C., and other leading places of the world. It seems to me that the leaders of the nations are trying to bring peace to the world in the midst of drunkenness and shame. I am sure that if our leaders would make as many trips to church and prayer meeting as they do to Hide Park, we would see victory much sooner. May God give us praying fathers and mothers that will advise our boys and girls to shun the very appearance of evil instead of advising them to "learn how much you can drink." The devil knows that if he can get the youth to take a few drinks he can get them to do just about any thing he wants them to do. I know whereof I speak, for it hasn't been many years since I was serving the devil and visiting the liquor joints regularly. The dear Lord has saved me from that and if

there is one thing in the devil's business that I hate more than any thing else, it is the liquor business. Yes, this world is in a terrible storm—men's hearts failing, a great falling away, eating, drinking, marrying and given in marriage, as in the day when Noah entered into the Ark. The Lord said that conditions would be thus, just before His appearing.

Thank the Lord for that Great Day when the devil shall be put down for a thousand years, after which he shall meet his eternal doom. The great thousand-year day is the day for which God's people are wishing—yes praying as the Lord taught, "Thy kingdom come"! Truly we can say with Paul and the ship's men, we are tired of the storms of this world. Take the advice of Moses at the Red Sea, "stand still", cast out an anchor, for your redemption is drawing nigh. Paul and all the men with him remained in the ship until the day dawned and they were all saved. Had they failed to remain in the ship, they would have perished. My advice to you is that you remain in the service of the Lord until that Great Day arrives.

I was in the city of Monett, Mo. some few months ago, and I met Sister Doris Rollins. As we visited a few minutes, she asked me a question that thousands of people are asking, "Do you think we will ever have peace and live peacefully after the war or do you think the Lord will come?" She concluded by adding, "I love to live and have friends, work in my church and see our denomination grow, but if the Lord comes, He will have something better for us than the work of the church here."

Yes, I can say, "Come, Lord Jesus, come."

A New Year's Message

Gertrude Bewe, 123½ Carroll Ave., Takoma Park, Washington D. C.

"Would to God we had been content, and dwelt on the other side of Jordan." Josh. 7:7

THESE WORDS WERE SPOKEN by Joshua after he had led the Children of Israel across Jordan, and the city of Jericho had been taken. Joshua had instructed the people that at the taking of Jericho only

"the silver and gold, and vessels of brass and iron" were to be taken because they were consecrated unto the Lord. (Josh. 6:1). After the city of Jericho had been taken, Joshua sent men to Ai, saying, "Go up and view the country." (Josh. 7:2). These men came back and told Joshua that it

wasn't necessary to send more than two or three thousand men to take Ai, so about three thousand men went up. Because Achan had taken "of the accursed thing" the children of Israel were forced to flee and "the men of Ai smote of them thirty and six men." (Josh. 7:5). Joshua then fell on his face before the ark of the Lord, saying, "Alas, O God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side of Jordan!"

We are facing a new year—it doesn't seem so long ago that we stood upon the threshold of this year. God has blessed, and in spite of heartaches and cares, He has brought us safely to the present time. The future, no doubt, is dark to most of us but as we look back, would we have been content to have remained "on the other side of Jordan"? Or, are we thankful for the experiences of the past year that has brought us to the present? In the most of our lives, perhaps, there has been experiences during this year that had we known they were coming, we would have had it otherwise—but now that these experiences are in the past may we lift our hearts in thanksgiving with the realization that "all things work together for good to them that love the Lord." (Rom. 8:28).

This year, in some ways, has been the greatest to me. As the closing days go by, I know that I am nearer my eternal home. I feel closer to the Lord than ever before, and though there has been more to bear this year than in others, it has been the means of my drawing closer to the Lord.

In the course of this year I have known what it is to come so near losing loved ones, I have known the anguish of turning my back upon my family and church and going into a strange place to live. I have known what it is to be sick and away from home, but praise the Lord, through it all I have been conscious of the nearness of the Lord. I have been conscious of His loving presence very near when burdens were the heaviest and temptations the greatest. He has helped me through it all.

Young people, isn't it wonderful to know

down deep in your heart that you are living for the Lord? Isn't it sweet to have Him near when troubles and cares are weighting you down? Isn't it wonderful to know He is very near when you are on the job—to have Him put a song in your heart when those around you are taking His blessed name in vain? Isn't it grand to have a song in your heart at the beginning of each day, which somehow makes it easier for you when troublesome experiences come up each day? Say folks, young and old alike, isn't it wonderful to be a Christian? Praise the Lord—It is!

As we face a new year not knowing what each day will bring for us, may we, as Joshua was instructed when leading the children of Israel into Canaan, "Be strong and of a good courage." (Josh. 1:6).

"Our Father which art in heaven, as we march forth into this New Year, give us new courage and greater faith in Thee. May we not be "content to dwell on the other side of Jordan", but may we march forth carrying the blood stained Banner of King Immanuel. May we in each new experience be conscious of Thy presence in our lives. May we live so humble "In the Shadow of the Cross" that those with whom we come in contact may know we have been with Thee. May the way we bear our burdens, face temptations, and rejoice in the happiness that comes our way prove that we are Thy children. May many in this coming year find peace through Thy dear Son: In His name we ask it. Amen.

"COMING SOON"

On, or before March the first 1943, a new Rudiment and Special song book combined, by the Rev. N. P. Gates, will be off the press, prices 35c the copy \$3.60 per Doz. \$25.00 per hundred postpaid.

Special offer on all orders received before the above date will be filled at 5 copies for \$1.00, or \$3.00 per Doz.

Address all orders to Rev. N. P. Gates Music Pub., Hazel Park, Mich.



Our Bible School

Rev. L. C. Johnson, President



Recently, in private conversation with different members of the student body, we have been trying to get the student's viewpoint of the School. The most common attitude has been that this does not seem like a new institution with the nervousness and uncertainty that is common to most new undertakings, but that it seems that this School is well established and its purpose and policy are certain. There is not the least thought that we are just experimenting to see if we can have a school or that we are not permanently established. Without exception, every student has spoken of further training here than just a two-year course. Therefore, if in the minds of some of our people there have been doubts as to whether we could really have a school, may you be assured that the day of skepticism and doubt has passed and that we have a school with well established aims and purposes which bespeak permanency.

There are two reasons which thus confirm our confidence. First, the young men and women of our present student body, and others like them who will become our students, will demand and are demanding a school that will not partially but wholly meet our denomination's educational needs. Second, not only are students, actual and prospective, demanding it, but our people from different churches, auxiliaries, Sunday schools, leagues, as well as individuals, are demanding it. They are not doing this by merely wishing us well and offering words of commendation, but are actually giving of their cash to support a school of which we will be proud and which will be a glory to God.

This first semester has been a revelation to us that God is well pleased with our work thus far. This fact makes us all the more determined that our future progress will be in accordance with God's will. The responsibility is tremendous on all of us who are interested in this noble work. In a certain sense we are being prodded into activity. We want to go according to God's

time table, not running ahead and being just as sure not to arrive too late.

Let us praise God for His wonderful workings in our midst. "His grace hath brought us safe thus far, His grace will lead us on."

The second semester will open February 1st, 1943. We have several prospective students for the second semester. Some have already sent applications. If you are interested in better preparing yourself for Christian service, whether you are layman or minister, let us hear from you. There may be some problem connected with your coming with which we could help you. If so, we shall be happy to help you in any way possible.

Pray with us for the continued blessings and guidance of God.



Rev. L. C. Johnson

He who knows and knows that he knows is wise.

The Annual Endowment Plan

By Rev. J. R. Davidson, Financial Agent for Bible School

Achievements with our educational plans during the past twelve months have been encouraging indeed, and have given just cause for melodious praises to our God from every loyal Free Will Baptist in the nation. The circulation of the well known Foundation Check Plan was actually launched about one year ago, and through it alone have come over eleven thousand dollars. Because of this, our Bible School is free of indebtedness so far as the property is concerned, and it is now operating with a marked degree of success. I am sure that this fact tells of far greater accomplishment than any of us felt could be realized so soon. However, this again brings to our minds the fact that God can work and no man can hinder. Surely "He has done great things for us whereof we are glad." Yet, merely parading our joy over what has happened will not perpetuate a good cause begun, hence we must heed the admonition of the Apostle Paul in which he said, "Forgetting those things which are behind, and reaching forth unto those things which

are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Uniformity in plan seems to have taken well with our people in the Foundation Check Plan, so we had the feeling that the Lord would honor some other uniform plan for the operation of the school, and now we have what we term the Annual Endowment Plan. This is represented in check-books of four varieties of twelve checks each. One is denominated ten dollars, one five, one two and one-half, and the other one dollar. These are arranged for the convenience of churches, Sunday schools, leagues, auxiliaries and individuals in providing support to our Bible School for a twelve-month period divided into twelve equal monthly offerings. The entire book is to be filled out at the same time, the first check to be dated in the month desired to make the first contribution and the others to be dated in order for the following months, until twelve have been provided for. It is then to be mailed to the Bible School, and filed in the office. Each month as the date matures the check is taken out and deposited in our bank as any other check. In the case one does not carry a bank account he may insert the terms "By Cash" on the line arranged for the name of the bank.

This plan is meeting with hearty approval where it is being introduced, and this is evidenced by the following financial statement:

Filed in School office in Endowment Books, or pledged in connection with the plan —

Texas, ..	\$82.50 monthly,	\$990.00 annually
Tennessee, ..	70.00 monthly,	840.00 annually
Alabama, ..	39.00 monthly,	468.00 annually
Missouri, ..	37.50 monthly,	450.00 annually
N. C.	18.00 monthly,	216.00 annually
Georgia, ..	17.00 monthly,	204.00 annually
Kentucky, ..	10.00 monthly,	120.00 annually
Illinois ..	4.50 monthly,	54.00 annually
Florida ..	2.00 monthly,	36.00 annually
Michigan, ..	2.00 monthly,	24.00 annually
Oklahoma, ..	2.00 monthly,	24.00 annually
Total ..	\$285.00 monthly,	\$3426.00 annually



Rev. J. R. Davidson

There have been a few check books turned in which are not accounted for in this report, as this record is made as of November 14, 1942.

Let us note some interesting facts: Of the eleven states which are already in on this plan it is not the one closest to the door of the school which is represented as giving the strongest support thus far, as the state of Texas holds first place. Tennessee does come along in second place as a close rival. Next, note the fact that Missouri and Alabama run close together, and North Carolina and Georgia are the next ones very close together. As to churches, the Bryan Church, in Texas, holds first place, having in the office support in the amount of \$25.50 per month, and \$426.00 per year. Counting numerical strength I suppose that the Ashland City Church of Tennessee holds first place, having registered with \$27.00 per month and \$324.00 per year. Kentucky is unique in per capita average,

representing \$10.00 per month and \$120.00 per year from one man, namely F. S. Van Hoose. Alabama ranks second in per capita support with an average monthly donation of \$5.10 and an annual of \$61.20.

I am certain that all of us rejoice in the fact that this is going on with such a degree of success, and it seems to us that the foundation has now proven to be sufficiently solid to justify the whole-hearted support of those who may have been most skeptical. Will you please write for the checkbook which will meet your need best today and get on the list of loyal supporters? Mail will reach me in care of Free Will Baptist Bible School, 3609 Richland Avenue, Nashville, Tennessee, or at Postoffice Box 147, Ashland City, Tennessee.

May I urge all those who have taken endowment books to fill out, themselves, or to have others to fill out, to get them in order and send them at the earliest convenience.

The Acquisition and Mission of our Bible School

An Address delivered by Rev. L. R. Ennis at the Dedication of the School

ADEQUATE HUMAN ENDOWMENTS do not constitute a call to the ministry; extensive specialized education does not constitute a call to the ministry; a willingness to preach is not a call to the ministry; a deep and earnest desire for the success of the gospel is not a call to the ministry; but, an abiding conviction that God is requiring of a Christian his personal mediatorial service in the propagation of the glorious gospel of Christ—this is a call to the ministry. Specialization along essential educational lines is a human responsibility. The success which one achieves in the ministry will to a large degree hinge upon his faithfulness in preparation. In these remarks I have made this assertion: The call of a servant of the Lord to the ministry is a call to preparation. God requires of His servant the best of which he is capable at the time the call is extended, and his increasing best, which is the product of diligence and self-application along the way. I have come in recent years to doubt whether or not true and earnest consecration may obtain in the

life of a person who is declining to improve his gifts by a constant and thorough preparation for the ministry. Might one expect victory in his personal life—comfort, counsel, and guidance—while withholding the refinement, training, and improvement of these native endowments which God has summoned into service in his call to the ministry? I think charitably, as every servant of the Lord must, toward all who have dared to preach in the name of Christ, whose advantages have been meager. We bless God for each achievement and the rich heritage which has come to us through the arduous and self-sacrificing ministry of those noble servants and heroes. We shall never cease cherishing the memory of their fruitful lives. But, now, we live in an hour when the human intellect is directed toward specialized preparation for all lines of work and service. Obviously, we can do no less than accept the challenge which is thrust upon us by conditions in the world of our day. We must get into the business of Christian education.

We are not concerned for an educated

ministry that we may vie with other evangelical denominations. We are concerned for an educated ministry, trained workers, and missionaries (with emphasis on the latter), that this spirit of seeking and revival, which is now beginning to be felt in Christendom, may lay hold on the maximum of human potentialities with the view of directing them in the evangelization of this lost world. The repetition of a remark made at Paintsville, Kentucky, (National Association, 1940) is in place here. For many of us, "evangelism shall run education." We desire no institution of learning that shall not be commanded, ordered, and directed by evangelistic fervor. I have no concern whatsoever for the adherence of the management of this institution to the fundamentals of the faith. I suffer no apprehensions at all. I know to my satisfaction of the faith, devotion, and missionary passion of these our servants in the gospel. The Lord has directed in the choice of them. We have these electric lights on here today. They shall continue to burn. But spiritually these lights will glow also (referring to the ten students enrolled at the opening of the school), and they shall continue to glow as they take the gospel to India, to Cuba, and to many places in the homeland. Wherever they go this light of the gospel of our Lord shall shine.

You will spare me, I trust, any thought to censure or criticism, if I recall to your memory and to mine the purchase of this property again. Approximately a year before I set foot in this building the first time, while conversing with some who are in attendance here today, there was an ideal set forth, a description of a piece of property which must already have been built in Nashville, and, which in process of time, we should be guided to purchase. Seven times (the perfect number) I was escorted by interested friends and residents of this city to different prospective pieces of property. Finally, when brother W. E. Coville drove up in front of this building, I was seized with an overwhelming sense of emotion. Presently I was ushered through this building from the cellar to the dome; and, having checked the entire construction, attended by the illuminating life which

we have come to love in brother Tirrell, I felt like rejoicing, turned to brother Coville and said, "This is the place." After the property was bought, the Board of Education said, "Now, let's pay for it." They called upon our people to lay down the money to pay the remaining \$10,000.00 on the property. For some reason they called on me to lead in the appeal. Many of these memories are vivid to my mind. It was in September, 1940, while enroute to Glennville, Georgia, for a revival meeting with brother L. C. Johnson, who is now the president of this school, at about two o'clock in the night, as we were nearing Charleston, S. C., by bus, the Foundation Check Plan came before me. I accepted it as from the Lord. Subsequently it was offered to the Board for approval, and then to Free Will Baptists of the United States. The money passed over to you (addressing Mr. Tirrell) has come from many people, and is a representation of the vision, devotion, and consecration behind this cause.

We stand today not at the summit of a finished task, but at the threshold of one well begun. For its future I have no fear whatsoever. That it shall be maintained honorably, I have no fear. May I say that my preeminent concern is for those who come to this institution. I am occupied with a worthy measure of pride as I stand before you today; but my soul is wrapped up, consumed, with concern for those who shall come and go here. I want them to receive the best that God would give them, and to take God's best to the ends of the earth. We are world citizens. The light which is within is to shine to all men. Here, we simply want to make clear the reflectors, we want all the lenses set right, that the Lord's servant may give forth the clearest possible manifestation of the gospel of Christ in his own life and ministry.

I might take you on an imaginary tour of these many states, but you would weary of details and analysis. It suffices to say that the task of maintaining this good cause falls upon the individual Christian. Church organization in our time is largely destitute of evangelistic passion. The cause hangs upon individual devotion and support. This is to say that every Free Will Baptist man and woman, who has been

blessed with a vision of that which is wrapped up in this program, is called upon of the Lord to deal with this cause as the Spirit leads. If we trust to organization for the life of this institution, we depend upon a frail arm which is too weak for its salvation. We must depend upon Christian men and women. That means, then, that faith is lodged against faith, or faith is to enjoy reciprocation. We believe God honors this work, we shall also believe our devotion into the lives and minds of others who in turn themselves shall release the substance necessary to the maintenance and growth of this Bible School. Dare any one of you say that organization shall become the source of supply to this institution, and that all we need to do is to lay upon organization this responsibility. I come back to say again that this responsibility rests upon you and me as individuals. The question is not, "What shall my association do;" but, "What shall I personally do for this cause? We trust that with the coming of the impending revival these dry bones (human organization) shall come to life again, and that coming to life, the power of the Spirit of God may be realized on a world scale through Free Will Baptist churches.

As our training program calls for a student and a teacher, so our maintenance program calls for a messenger who will speak to those who have the means. God give us a grateful and intelligent heart in the one who has the means to release, and on we shall go. With the Christian Workers' Institute promoting the education of the laity, and the Bible School engaged in training the specialist who shall in the future work with the product of the Institute, we shall be able to do things as never before. But let me warn you, we dare not undertake to educate the pulpit while neglecting our constituency. This exhortation is borne with my acquaintance with the public mind of Free Will Baptists and an extensive examination of Free Will Baptist organization.

I have nothing, I repeat, about which to be anxious. We must prove to our people that we know how to carry on the School, that we know how to handle the money, how to deal with the students who come here, and with that, God does the rest. To that end and interest I dedicate the sum of all that is in me; and, if God may preserve that dedication alive to His glory and to the advancement and promotion of this cause, to Him shall be ascribed the glory and the honor *now and hereafter*. Amen!



Missionary Department



Rev. Winford Davis, Chair.-Treas. National Board, Monett, Mo.

The Revival in Cuba

Rev. T. H. Willey, Our Missionary to Cuba

OUR LIVES DOWN HERE in the sugar bowl of the world have been kept extremely busy, every moment being packed with responsibility. Much of my time has been spent in the saddle visiting from one end of our field to the other. Three weeks ago I went into Vinales, then by horseback over the hills into the cliff country with our worker and missionary, Pedro Rojo. We rode into the hills during the day, then at night had a wonderful meeting at Pto. Esperanzas. I have never enjoyed

such attention as was given me from a very large group. The hall was packed with people until they stood out in the street. A great number responded to the invitation to accept Christ as their personal Saviour.

The following week was one in which I touched every main center with a visitor whom we hope to have with us in the capacity of a director of the Cuban Free Will Baptist Bible College, Joshua Rodriguez by name, a man of very broad experience, one

of the best balanced Cuban leaders I have ever met. Most of our boys on the field were in his classes at Los Pinos Nuevos under the West Indian Mission Training School. In this visit, we touched the five main evangelistic centers, we have organized with a full time missionary at every place. We had large crowds and great interest manifested during our visits.

During the visit of our brother, we did some investigating on farms in search of a suitable property for our mission center and the school we are so anxious to start. The school is one of the eminent needs of our missionary program. We have at the present time more than fifteen prospective students, the future Free Will Baptist ministers of our Cuban work. They must be trained under Free Will Baptist teachers and indoctrinated in our teaching. We cannot trust them to other church bodies to educate. The economical way to prepare them is on a farm where these country boys can sow and produce their own food stuff. With \$3,000.00 such a plant could be in operation in a very short time and would be a credit to the Free Will Baptist denomination in Cuba. These same boys, while in school during the week, could be evangelizing in the surrounding country on week-ends and thus get some practical experience in personal work. This is a glorious challenge to us as a people. We must be keenly awake to our opportunities. We must have God's direct leadership in the matter.

I wish to give you a summary of the way God has been blessing and using us down here. Seven months ago, we entered the town of Vinales with one worker, Pedro Olivia. The hall in Vinales was the first preaching station of the Free Will Baptists in Cuba. Pedro went in, sacrificed and suffered, living with the barest necessities. A few months later, he took his bride, a very talented Cuban girl, into Vinales. Since, they have established five vital preaching stations around the valley. Both Pedro and Sela go forth on horseback to their various appointments. In May, with Luis Diaz, we went into San Juan Martiniz in the great tobacco growing section, starting just outside San Juan. Luis has since organized, in six months, nine out-stations in which there is a service once a week.

Next to come was Blas Serrano who took over part of Luis Diaz's work. Blas has three preaching stations. Santiago Delgado came to us and went into the mountains of San Andres. The next worker was Julio Zahonet. We opened a station in a lovely little town called San Luis, and Julio is there as pastor. The cost of starting this work was rather heavy due to the fact that we had to buy furniture and wire the entire house.

As we look over the fields and the five main centers with twenty-five out-stations during seven months, and the way our people have responded making it possible to open these centers, buying horses for our workers that they might speedily carry the message, we have reasons to rejoice. As we grow, our responsibilities increase financially and spiritually. The field is immense and white unto the harvest, pray ye therefore the Lord of the harvest that he send forth laborers into the harvest.

I have been experiencing some very unusual things this last week, coming in touch with a group of converted people in the lower part of the Province of Pinar Del Rio. I heard of them some time ago and had a desire to meet them. The work is the result of the labors and sacrifice of an old American missionary. Taking my first opportunity, I started out at the head of a company of our Free Will Baptists, nine of us on horseback, we went down into our American Camp praying that God would give them work. Our prayer was answered and they all were employed. With one of my boys, a future Free Will Baptist preacher, we headed down the Island and found a group of them praying at mid-day. I met the leader of the group, found them humble, but very poor, so poor that they have to go without shoes. They were a people bubbling over with holy joy, and on whose faces the shine of heaven glowed. Upon telling them the purpose of my visit, I was received cordially. The leader told me something of the way the work had been carried on during the past twelve years since the old missionary left them. When he left, he warned them to have nothing to do with other groups because of false teachings, also, that prayer was of much more value than preaching, so they have become the "prayingest" peo-

to preach, and to pray that God would send them a missionary. I am the first American missionary to contact them in these twelve years. I said I could send them a Cuban preacher. The answer was "No, we want you to come."

One other thing the old missionary did was to teach them to tithe. They are faithful in paying their tithes and have sent seventy-five dollars to the old missionary during the past year. What a lesson in fidelity and what an example of the importance of laying a firm foundation spiritually. These people insist that their converts be genuinely saved from sin and the world. This group of humble, barefooted, praying people was a rebuke to your missionary, hearing them say, "The Old One taught us that prayer was more important than preaching, pray for a world wide revival."

I left them praying definitely for our needs. Please pray for these people. Since I started to write this article, three strange countrymen came to our door here in Pinar. They stood and looked at me without saying a word for sometime until I said, "What can I do for you?" The answer was, "We came to see you. We are from another part of the Island, and one of the members of the church at Alta de Guane told us about you." I learned that they had walked twenty-five miles across the plains and rode three hours by train to invite me to visit them and their people.

ple I have ever met. Early in the morning a large group of them meet and pray for two hours every day, then besides that, they pray three times a day, naming every country in the known world, praying that God will send those countries a great revival. The places the preacher does not remember to pray for, others call out, saying, "O Jesus, Saviour, remember France, and send a revival to them," then all join in praying together. There is a final "Amen" and a brief silence, then the leader prays, "O Jesus, remember Germany and have mercy on them," then all join in unison, and so on until every nation and country in the world is remembered.

There are groups scattered all down the lower part of the Island. Many of these people walk for hours to enjoy a spiritual refreshing in fellowship. One old woman, doubled with age, walked for eleven hours to pray with the group. I never met a happier group in my life. Sunday afternoon, I preached to a large crowd at Alta de Guane.

The first day of my visit, I could see that the leader was a little suspicious of me, so I said, "You have a little fear in your mind regarding me and my intentions, this is a good thing, I would admonish you as did your old missionary." He confessed that he did for the safety of the work, there are so many false doctrines. He said that the old missionary had admonished them to be careful of whom they permitted

The National Association

Enterprise Department

Home Mission Ideals and Activities

Rev. M. L. Hollis, Chairman National Home Mission Board, Red Bay, Ala.

The following is the recommendations of the National Home Mission Board as presented to and accepted by the National Association when in session at Columbus, Mississippi in July, 1942.

We, the Home Mission Board, recommend for adoption the following rules and regulations for the government of the activities

of this Board:

1. The activities of this Board shall be confined to the support of workers who shall enter new fields under the instructions of this Board. It is understood, however, that no financial support shall be rendered to organizations endeavoring to buy, build, remodel, or repair their church

buildings.

2. The activities of this Board shall be confined to giving assistance in the pastoral care of churches which are unable to sufficiently support a pastor. This Board shall render aid to these churches only after investigation has been made and approved.

3. We recommend that every Free Will Baptist church within the National Association be asked to send monthly to the Treasurer of this Board the sum of one dollar. Fifty cents of each dollar thus received shall be used in the respective states from whence it came. The remaining fifty cents of each dollar shall be used at the discretion of the Board according to sections 1 and 2 of these recommendations.

4. We further recommend that State and District Home Mission Boards promote this plan of finance in their respective fields, also supply information as needed and act as social supervisors of all work sponsored by this Board.

5. We recommend, finally, that all State and District Boards make monthly reports

to this Board, who in turn shall make a monthly report to the office of the Executive Secretary for publication.

If your church has not sent in the above named amount, why not get busy and raise the \$12.00 for the whole year and send it to the Treasurer, Rev. C. B. Dees, Desloge, Missouri as several other churches have done.

If you know of a church or mission that is not financially able to support a preacher or a place where there is good prospect for organizing a Free Will Baptist Church, and you would like for this Board to sponsor a meeting at such a place, get in touch with the Chairman of this Board.

The treasurer, Rev. C. B. Dees, Desloge, Missouri, makes the following financial statement regarding the income of the National Home Mission Board:

3rd. F. W. B. Church, St. Louis, Mo.	\$12.00
F. W. B. Church, Tupelo, Miss.	12.00
F. W. B. Church, Desloge, Mo.	4.00
Pearsalls Chapel, Kenansville, N. C.	5.00
Total	\$33.00

Resolution Against Liquor

The following precepts were drafted and adopted by the National Association of Free Will Baptists in annual session, July 14-17, 1942, in the city of Columbus, Mississippi, and addressed to the Representatives of the citizens of the United States of America, in the Congress of the United States . . .

Gentlemen:

We would respectfully reaffirm our conviction that absolute and permanent prohibition of the manufacture and sale of alcoholic beverages is the only wise and proper action for our government to maintain at any time.

We would express the firm conviction that NOW in the time of war emergency that there are two considerations that justify our calling your special attention to the matter and asking your active support of the war.

1. We view with alarm the policy of our government that meets an emergency in the limited supply of sugar or any other commodity necessary in the proper feed-

ing of our children and our families, BEFORE the absolute curtailment of its use in those unnecessary luxuries, such as the manufacture of alcoholic beverages.

2. We consider the permissive action of our Government in allowing the sale of alcoholic beverages to our men in service to be contrary to the announced purpose of training and developing these men to the highest degree of efficiency for the purpose to which they have been called.

We believe further that such a large percent of other objectionable features of life around our military camps is definitely associated with the use of such alcoholic beverages, that the permissive selling of such beverages to our citizens definitely contribute to the moral break-down that we are so interested in controlling.

We therefore respectfully request that each of you, as representatives of the citizens of These United States:

1. Prohibit the manufacture and sale of any and all alcoholic beverages for the

duration of the war, and for so long a time thereafter as men by conscription are kept in our armed forces.

2. Prohibit the use of sugar, or any other food product needed in the feeding of our children and families, in the manufacture of any form of alcoholic beverage before, and as a prior requisite to, the rationing of sugar, or any other necessary food pro-

duct, for use in home consumption.

3. That copies of this resolution be mailed to each of our church magazines, a copy given to the local Press, and a copy be mailed to the Representatives of this District in which this session of the National Association is being held.

(This article was adopted by a unanimous vote of the National Association).

The Great
Commission
— Our Mission



Woman's Auxiliary Department

The Whole
World
For Christ



The love of Christ constraineth us — 2 Cor. 5:14.

The Hour of Prayer

Mrs. K. V. Shutes, Cordova, Alabama

"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8).

When the Church of Jesus Christ learns to pray, we will see God perform miracles in the world today. God has given us no greater privilege than that of prayer. Nothing can withstand the irresistible power of prayer. When we pray to Him, we make channels whereby His omnipotence touches America, Europe, Africa, Australia, Asia or whatever part of the world we pray for.

It is sad to say, but prayer is neglected by so many of God's children today. There are such a few real praying Christians. It is appalling to know how much Christian people neglect their prayer life. We have been so indifferent in our prayer life until our churches are almost paralyzed. Is it not because of our failure to accept God's challenge to "Ask for the heathen" that we are now engaged in such a bloody conflict? We failed to give our sons and daughters as missionaries, and now we give them to our country whether we want to or not.

The reason we see such a few genuine conversions today is because we do not travail in prayer to God for the lost. Oh yes, we say our prayers at night, but how many of us really tarry in prayer? "Ye

have not because ye ask not." These words give us the secret of our spiritual poverty and powerlessness. Prayer is God's appointed means for obtaining the things we desire. The reason we have not seen more of our neighbors, across the seas, converted is because we have failed to pray for them. We have been content with things as they were, but many of our eyes are being opened now.

As we enter into this New Year of 1943, let us resolve to make this a year of prayer. First, may we confess our sins to God, and our failure to use our privilege of prayer. Let us ask God to give us a new vision of a lost, sin-cursed world, and for a new zeal to reach the lost. Ask Him to breathe upon us a true spirit of prayer. Pray that He will empower us with the Holy Spirit that we may reach the lost. Ask for the heathen; petition God for those who sit in darkness. Pray for all the missionaries on the field and those in Concentration Camps. Petition God for Europe that there may be a spiritual awakening and a great revival. Pray for India with her millions who have never heard the story of Jesus. Pray for our native worker in India, and that God may raise up other native workers there. Thank God for the work that is being done in Cuba by our Free Will Baptist workers; and pray that the revival fires may continue to burn there. Let us pray!



EDITORIAL



BEGINNING—WITH THIS ISSUE

The Editor's series of articles on New Testament Church Ideals is beginning in this issue of the "Gem", page three, as was announced in the last issue. Church organization and government according to New Testament principles are discussed in the first article. Church financing and church enterprising will be discussed in order in the second and third articles which will appear in the February and March issues of the "Gem". Please read these articles.

THE GEM A SOUL FEEDER!

Well, is it? We have been told that it was, but that has been months ago. We believe that it has been a soul feeder, but what about it now? That is for our readers to say—and some of our readers are saying that the Gem *IS NOT* feeding their souls, and that subscriptions are not going to be renewed. Is that the reason we have lost 300 subscribers during the past three months? If it is, this fault can be easily corrected—and I think is now corrected—by the co-operation of our people on the firing lines out there on the field.

Our Gem is a 36-page Church magazine—yes, even last month's issue really had 36 pages, but you see, all the blank pages from page 20 to page 36 were filled with those good, rich, soul-feeding sermons, reports, and articles which you failed to write, and my most extra-ordinary Linotypist collected them out of thin air and I printed them on blank pages which were not even there. Now don't interpret this to be a plea for manuscripts, for someone has already got their eyes opened, and we are swimming-deep in manuscripts—say this is fun. Don't get peeved if *your* copy is thrown in the waste basket, for everyone knows that a good magazine must be filled with good material—"If at first you don't succeed, try, try again."

Someone said, "Sermons are the main thing." Yes, good sermons are good, but

I cannot agree to fill the "Gem" even with good sermons. There is more to the gospel ministry than preaching sermons—there is a lot of hard work. We have bought a Bible School, and we are maintaining it. We have a revival going on down in Cuba, and we are preparing for that one in India and in the United States. thank God! It is evident that the *Gem* has some goodly treasures laid up in heaven to help supply spiritual strength to these and other worthy enterprises. However, to balance the diet, we are going to dish out the sermons in the first pages of the *Gem*, for a change, but not leave the other articles out.

The Editor invites your criticism. The *Gem* belongs to all of us. Your criticism may give valuable assistance in the management and editorial work for our *Gem*. Don't withhold it, for by so doing you will be doing an injustice to your Church Paper.

INCOME TAXES

Jesus was a tax-payer. The Jews brought false charges against Him when they told Pilate that He forbade the payment of tribute to Cæsar. He had declared, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." (Matt. 22:21).

Our government is asking for the payment of income taxes which is a great problem with which many are wrestling these days. Our government is fair in asking only for that which is Cæsar's and recognizing and respecting that which is God's—the tithe. Our government allows exemption from taxes ten per cent of our income—providing—that the ten per cent has been given to churches, benevolent, and charitable causes. But if we have robbed God of that which is His (ten per cent), our government is also fair in asking that this be included in our income tax returns.

The eyes of little pups are opened in nine days, but many tight-fisted, stingy, grasping Free Will Baptists are old and "sot in

their ways" and do not have their eyes open yet. They are strangers to the joy of giving to God the things which are God's.

Some of the fine young men of our church have their eyes open, thank God! The church feels the effect of it too. But oh, the many many churches the country over which are forced to operate upon a mere pittance until they have become a reproach and a by-word in the communities in which they sit.

When these paragraphs are read by the public, many of you will have already paid your income taxes. It may be a sad fact that many have sinned until this honorable exemption from taxation was denied them. If so, for God's sake I pray that this jolt will knock their eyes wide open. I pray that a New Year's resolution will be engraved upon the hearts of our people everywhere in thunderous operation — "From henceforth I shall tithe!"



Our Boys in the Service



It is a well known fact that the *Gem* is being sent free of charge to our Free Will Baptist boys who are in the service of our country. There are approximately seventy-five boys from the several states scattered virtually over the Seven Seas who are receiving the "Gem". The letters we receive from them cause us to feel that the *Gem* is a source of spiritual strength to embrace them in time of temptation.

Many individuals and churches also have a part in this glorious ministry because of the splendid co-operation these have given to make such a ministry possible. Many send more than the price of their subscription and say, "Keep the change to help send the "Gem" to Our Boys in the Service."

Recently, the Union Free Will Baptist Church of near Thompsonville, Illinois sent five dollars as a gift to the "Gem" to help carry on the ministry among Our Boys. Following is a letter from one of Our Boys which reveal the response they all make to this ministry:

— 30 —

**U. S. Army Air Force
Lockbourne, Columbus, Ohio
November 20, 1942**

My Dear Brethren:

I am, indeed, very thankful that I have the opportunity to read the *Free Will Baptist Gem* each month. I find it of great interest, and it carries a great message

that every Christian should read.

The Church Letters and Field Reports give a record of all the churches all over the country. I think the *Gem* is a magazine well worth every effort that it takes to get it published. I pray that every man, woman and child may have an opportunity to read the *Gem*.

Pvt. Ralph Lee Sharp

— 30 —

Another Boy Writes Address Unknown

Dear Bro. Rollins:

I was truly glad to get the Free Will Baptist Gem. It made me rejoice to read of the good work of the Christian people back in the States. I miss my home church very much, but I am truly glad that I can say that we have church every Sunday. We have a wonderful chaplain. He delivers some very good sermons.

It gave me great pleasure to read the letters from the two boys in the service which was in the September issue.

I have been in the service for seven months, and I still find the Lord very near. I find some boys who like to read about God and His work, so I am passing the *Gem* paper on to anyone who wants to read it.

I am praying that within a short time I will be back with you all again.

— P. F. C. Demps England.



GENERAL ARTICLES



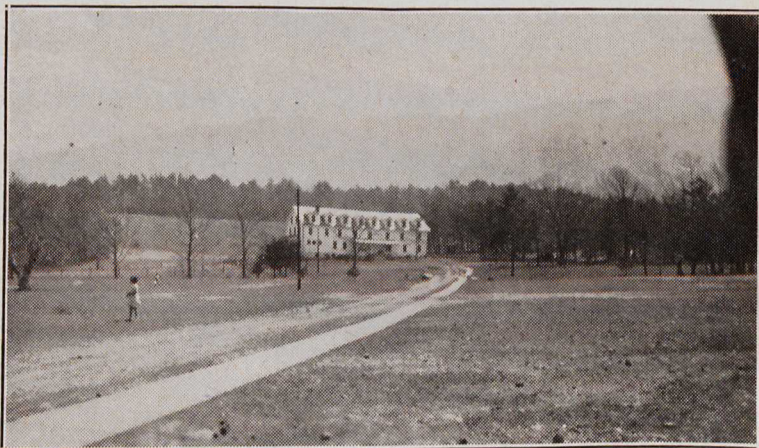
Here & There With the Orphanage

Rev. Paul Woolsey, Supt. Free Will Baptist Orphanage, Greenville, Tenn.

WE are extremely grateful to the friends of the Home throughout the bounds of our denomination. There has never been a time when so many worthwhile causes were needing our support and help. We are fully cognizant of this fact and therefore are doubly appreciative for the hearty response our needs have received.

Several states are regular contributors to the Home. Illinois has responded in a most wonderful way. Although our people in Illinois are numerically small, we find no group anywhere who are more loyal to every phase of our denominational work or whose contributions are larger per membership. Mrs. Woolsey, our two smallest children, Alice, aged four, and Dorothy, also four (at that time) and myself had the privilege of visiting the Illinois Yearly Meeting. They were formerly a part of the old General Conference of Free Baptists of lamentable fate. A few churches in Southern Illinois failed to sell their birthright. When the present seemed hopeless and the future seemingly held no promises, Revs. William Spurlock and W. R. Burton and possibly

others with unshaken faith in the righteousness of their Cause and in the leadership of the Holy Spirit of their God, continued to labor and to sacrifice for the Free Will Baptist denomination. As a result, we have this fine group of sacrificial servants of God as examples to us all. Our stay at the Yearly Meeting and our visits to the Mt. Vernon and Bear Point Churches were most Profitable in every way. Although of course the little girls were unable to perform as creditably as older and better trained children would have been, they were received into the hearts of these kind and humble Christian folk. They accepted Bro. Spurlock as their "partner". Bro. and Sister Curtis, along with their daughter, very kindly conveyed us to the places visited. These Godly folk proved a blessing indeed. We were royally received by Brother Baker and his people at Mt. Vernon. We would be ungrateful indeed not to mention Bro. and Sister Mayo and Mrs. Mayo's father, Bro. Spurlock. Their interest then and since has proven most profitable for the Home. The Bear Point church under the



Tennessee Free Will Baptist Orphanage

direction of their beloved and venerable pastor, Rev. Spurlock, was kindness itself. To name everyone whose interest and kindness merited it would be to call the list of those met. The Mt. Vernon, Freedom, Ina, Bear Point, Thomasville, and Rescue churches have contributed most liberally to the Home: The Rescue church recently sent a Thanksgiving offering of \$38.25. Rev. William Buster has been a faithful contributor. We hear with delight that our Illinois friends are supporting our mission and educational program in a most commendable manner. Such reports are very inspiring to say the least.

Our good people of Missouri are showing an ever increasing interest in the Orphanage. We have received six boxes from Missouri recently. Several of the churches express a willingness to collect a load of produce for the institution. We deeply appreciate this readiness to help although the distance and the tire and gas situation make it impossible for us to take advantage of these offers. We seldom ever go a month without hearing from Missouri. The Missouri State Association has been quite gracious with our work.

Ever so often we hear from Oklahoma (from a fifth Sunday meeting last month), Alabama, Ohio, West Virginia, etc. Our latest addition to our National Association, the State Association of Michigan, has not forgotten us. We hear regularly from

Georgia. The State of Virginia seems to be part of our work because of the hearty support and co-operation. In fact, we are indebted to practically every locality where Free Will Baptists are found.

Anyone who has taken over a farm that had been abused for years and the buildings which had stood empty for years, knows something of the labor and cost entailed in the care, upkeep and improvement of both farm and buildings. Most of you have stocked your farms with live stock and machinery little by little through the years. Try to visualize the expense occurred by the necessity of doing almost at one time the work that usually covers a period of years. Thanks to each and everyone of you, we have come a long way in so short a time. We are fast becoming able to contribute more and more to our own support.

We have a family of twenty-eight in all, twenty-two children and six keepers. We have buildings to take care of fifty-five to sixty-five. We operate on a cash basis. We take in those that would otherwise be discriminated against and trust God to make of them true followers of Him and loyal Free Will Baptists. I have always been able to co-operate with all denominations; but if a boy or a girl is a member of our family for years and do not at least have a friendly feeling toward the denomination some one has failed to do the task God has assigned to him.

Missouri Sunday School Work

Rev. Mark M. Lewis, 2043 a Sidney Street, St. Louis, Missouri

The following is a list of the new Missouri State Sunday School Convention officers, as elected by the State Association. As I was elected Director of Publicity, I would like to call these names to your attention.

President — Rev. Albert Tucker, River Mines, Missouri. Bro. Tucker is a real man of God, and deeply concerned about the Master's work. You may feel free to call on him for any of your problems in your local Sunday School, or ask him to come and visit your school.

The vice president is equally as much interested and concerned about you. You may address him as Bro. Orville Dobbs, Kirks-

ville, Missouri.

Send your requests to the Secretary, Sister Albert Tucker, River Mines, Mo., and she will be glad to see that it gets in the right hands. Should Sister Tucker be unable to take care of the matter, the assistant Secretary, Paul Sites, is near by at Flat River, Missouri. The job will be well done, you may be sure.

Should you have problems in organization be sure to give Rev. Wm. Reeves, your Director of Organization, a call. Bro. Reeves is widely experienced in Sunday School work. I am sure he can help you.

And for the Director of Publication we could not afford to turn down our own pub-

lisher, Rev. J. B. Rollins. Nor should we fail to have him to do our printing. He is qualified for the job, and will get it well done.

Rev. F. C. Zinn is the Director of Denominational Enterprises. He is really concerned about the Grand order of Free Will Baptist work.

Every Sunday School should have a mission work. So Bro. Cecil Horner of Novinger will be glad to direct you in that field.

And, of course, when you need talking done, most people say that it is a woman's job, but most of you know Rev Mark Lewis, 2043a Sidney St., St. Louis, Missouri. The women don't have a chance. I shall be happy to assist you when you need publicity.

With all these officers there cannot be a real spiritual Sunday School Convention without the help of every one. So we are depending on you. May I urge you to push ahead in the Sunday School locally, in the state and nationally. And, above all, may we follow the National plan of work. If you need any information about the National plan write to Sister Chester Pelt,



Rev. Mark M. Lewis

Ayden, North Carolina, who is the National Secretary, and she will be glad to put your request in the right hands for proper help

Missouri Church Extension

Rev. C. B. Dees, Desloge, Missouri



Rev. C. B. Dees

I want to talk to you for a few minutes in regard to our Missouri Church Extension work which was passed over at our last State Association and its financial welfare was neglected. Perhaps some of you think that we do not intend to do anything toward investing the funds that we now have in the treasury, but we certainly do when the Spirit of the Lord opens the way.

We had some bids for our investment during the past year, but they were not what you would have invested our money in. At the present time, we have two promising prospects that we have hopes of developing into a work of which you will be proud and that will be an asset to the kingdom of the Lord.

At our last State Association this work was placed in the hands of your State Executive Board to oversee its promotion, therefore, as the secretary and treasurer of this

Board, I am appealing to you for your loyal support for this worthy cause. In the past, churches, Sunday schools, leagues, missions, auxiliaries, ministers, deacons, laymen and others have given one dollar per month to this fund, surely you will not want to give

less now that most everyone is making more money. Don't be discouraged because you haven't seen visible results in this work. When the opportune time comes, we will move and then you will be glad you had a part in it. Come on, now, send your offering to the treasurer.

Desloge Church Calls Pastor Full Time

According to an announcement made early this week by officials of the Desloge Free Will Baptist Church, the organization in a business meeting recently called its pastor to serve full-time.

Rev. C. B. Dees, pastor of that church for more than two years, has during that time been serving the church on a part-time basis, and was employed in the mines of the St. Joseph Lead Co.

Recently Mr. Dees resigned his position

with the Lead Company, and now is devoting all his time to the work of the church.

Mr. Dees began his third year as pastor of the church September 1. During that time the membership has been increased materially, and the physical equipment of the church plant has been improved in several ways.

A full basement has been put under the church, and a new heating plant installed. Improvements have also been made to the auditorium and to the seats.

Church Letters - Field Reports

Report of Revival in Monett, Missouri

I have just recently held a revival for the church in Monett, Missouri, in which 17 souls found the Lord. We enjoyed a splendid revival spirit throughout the meetings and the interest was yet very strong when we closed, one soul saved the last night of the services; but the Lord led to close. We have held a number of revivals for the church in Monett and always find it a pleasure to work with the church and their pastor, Rev. O. T. Allred. They have been erecting a new church building for the past few months and in the mean time have been holding their services in a store building on main street. It was in this store building we had the revival. Our attendance was splendid from the first to the last of the meetings, and we appreciate the co-operation we received very much.

The church has recently moved into their new building and I am sure are enjoying it a lot. Our church here was much in need of the building and the Lord has blessed wonderfully in the undertaking, and blessed with a fine revival in the meantime.

May the Lord bless the Gem family and all our friends far and near is my prayer.

Yours in His great and glad service,

— Rev. Winford Davis.

— 30 —

Auxiliary Presents Patriotic Program Tulsa, Oklahoma

Dear Gem Readers:

During Enlistment, on prayer meeting night, we gave a special patriotic program in gratitude to our boys who have given up so much to go to the for flung battle fields to fight for our freedom and liberty to worship God as we wish.

Each department of the Auxiliary took part in the service. The "Go Tell Band" presented the colors and gave the salute to the American flag, the Christian flag, and to the Bible while singing appropriate songs that harmonized with each salute. A young lady of the Youth Auxiliary gave the Scripture reading. Special prayer was offered by our pastor, Rev. Melvin Bingham, for the safety of our sons, husbands, and brothers in their absence from us.

The Service Flag was presented and a

star for each of our boys in the armed forces was placed on the flag; twenty-six in all, and we will have several more to be added soon.

Many prayers are ascending to the Throne of our heavenly Father for the safe return of our brave boys. Will you too help us intercede for them?

— Mrs. Madge Phelps

— 30 —

Indian Creek Auxiliary Convention Monett, Missouri

Dear Gem Readers:

I wish to report our wonderful District Auxiliary Convention which met with the Monett Church on November, 11th. There were four auxiliaries of our Indian Creek Convention represented, and everyone truly enjoyed a spiritual service.

The morning session was devoted to the reports of all the district officers which included very inspirational talks on their respective departments of work. In the afternoon, there were more discussions of our work, and the Monett Auxiliary presented their regular business meeting and the lesson out of the Year Book as a *model Auxiliary program*. The program was well given and enjoyed by everyone.

We are thankful, indeed, to the Lord for our officers and the interest they take in their various departments. Truly, God's people should count it a privilege to serve Him in any capacity.

Our next meeting will be with the Jones Chapel Auxiliary in February, so, women of our Indian Creek Convention, let's be about our Father's business with all the zeal and love of service He gives us.

— 30 —

Indian Creek League Rally Aurora, Missouri

For a number of years, the Leagues and Mission Circles (now organized into Woman's Auxiliaries) of the Indian Creek Association of Free Will Baptists in southwestern Missouri have been meeting each fifth Sunday for an all-day League and Mission rally. At times, much interest has been manifest in these meetings; at other times, many have allowed other things to claim their attention and keep them from attending. Now, with tires and gas being

rationed, we are realizing what abounding opportunities have been ours in the past that are no longer ours today. At this rally, only four of our Leagues were represented: Carterville, Jones Chapel, Monett, and Aurora.

The program was unusually interesting and impressive, and was climaxed with a play rendered by the Aurora League. At the close of the program, Brother Rollins invited the leagues to report their work in the Gem. We may not get to meet as often or in as great numbers in our associational gatherings, but we can keep in touch with each other in the columns of our church paper. There will be no excuse for failing to do this. Brother Rollins promised a section of the *Gem* for our League work, and we would like to see it used to the glory of the Lord by keeping up a correspondence with one another.

The next League rally is to be held in the Monett Church the fifth Sunday in January. We hope that each League can send at least one to represent them on the program. May we, the training department of the church, keep aglow for God while many of our young men are called upon to sacrifice all for their country.

— Rev. O. T. Allred

— 30 —

Free Will Baptist 5th Sunday Meeting Picher, Oklahoma

Dear Gem Readers:

The Free Will Baptist Fifth Sunday Meeting met with the South Picher Church on November 29, 1942. The moderator, Bro. T. E. L. Curry was in charge, reading the 56th chapter of Isaiah. The sermon was preached by Sister Elda Crain using the first verse of Genesis first chapter. A committee was appointed to arrange the program for the afternoon service which consisted of Bro. Hattabaugh, Sister Groom, and Sister Hayes. After the benediction by Sister McKee, a bountiful dinner was served at the church.

The afternoon service assembled in regular devotional order. The first speaker was Bro. Bill Johnson, followed by Bro. Easterly. The Free Will Quartet, composed of Bro. Cecil Williams, Pat Stinson, Tom Goodwin, and Sister John McGaughey, sang a special song. Talks were given by Sister McKee

and Sister Taylor. A duet was rendered by Bro. Pat Stinson and Sister McGaughey. Sister Groom, the president of the Auxillary read a report of the good work the ladies are doing. Talks were given by Bro. McKee and Bro. Crain. Sister Ada Rogers sang a special song. The meeting was closed by singing "Amazing Grace" while shaking hands. Benediction by Bro. Crain.

The next fifth Sunday meeting will be held with the Northwest Picher Church. Brother Easterly is to preach the introductory sermon..

— Anna Osborne

— 30 —

Free Will Baptist Church Porterville, California

Dear Gem Readers:

The Free Will Baptist Church at Porterville has been enjoying wonderful blessings of God since I reported the last time.. I

am very glad to report that we had a revival and there were three souls saved and two renewed in the faith. I'm so glad God answers prayer, for if He didn't answer those souls would not have been saved. We all had been praying for them a long time.

One Sunday night we had a new minister at our church and he preached a soul stirring message, at the close, an altar call was extended. One could tell by the expression on the sinners' faces that they were thinking of their soul's welfare. One girl came forward and gave her heart to the Lord. There were two more in the altar, but they never fully surrendered.

Two of the boys who were saved in the revival have joined the church and have been baptized.

I ask the prayers of the Gem Readers that we will ever be ready and willing to do God's will.

— Della Ryan

OBITUARIES

DUNKIN—Thomas Jefferson Dunkin was born in Howell County, Missouri, November 25, 1861 and departed this life on October 30, 1942. He moved with his mother, Mary Darley Dunkin, to Oregon County in 1879.

He was married to Miss Esther Elizabeth Hefner July 8, 1883. To this union fourteen children were born; five boys and nine girls, four of whom preceded him in death.

He was converted at the age of 21, and when he was 25 he was ordained as a Free Will Baptist minister. He was always found doing his duty for the upbuilding of Christianity. He is survived by his wife and ten children: Jessie Dunkin of Myrtle, Mo.; Essie Crass, Thayer, Mo.; Ethel Crase, Jonesboro, Ark.; Roxie Peace, Russell, Ark.; Lillie Lane, Myrtle, Mo.; Grover Dunkin, Alicia, Ark.; Ruby Brewer, Couch; Manuel Dunkin, Hollywood, Mo.; Clinton Dunkin, Kansas City, Mo.; 32 grand children; one sister, Mrs. Sally Caldwell, Thayer, Mo; a host of other relatives and friends.

CURRY—Annie King, daughter of the late Henry and Isabelle King, was born April 1, 1886 at Libertyville, Missouri and

departed this life at the Park Lane Memorial Hospital in St. Louis, Mo., October 6, 1942 at 1:00 a. m., being at the time of her death 56 years, 6 months and 6 days.

On October 23, 1899 she was united in marriage to Lawrence Tucker. To this union four children were born: Joseph Henry, Henry Albert, Alfred Edgar, and Nellie Mae.

Early in life she professed faith in Christ and remained faithful until her going.

Later in life on the 25th of May, 1924 she was united in marriage to Ernest C. Curry, who preceded her in death. To this union a daughter was born.

Joseph Henry preceded her in death, having died in infancy. The surviving are: Henry Albert of Rivermines, Mo.; Alfred Edgar of St. Louis; Nellie Mae, (Mrs. Jeff Bequette) of Colorado Springs, Colorado; Laura Belle at home. She leaves four grandchildren: Sterling, Farrell, Alvin Roy and Anna Mae Tucker. She also leaves two sisters: Effie (Mrs. Will Weatherington) of Womack, Mo.; Etta (Mrs. Ed Roan) of Flat River, Mo.; two half sisters: Sarah (Mrs. Tom Cowley); Mattie (Mrs. Oliver

Moore) both of Farmington, Mo.; two half brothers, Albert and Robert Wade, both of Farmington, Mo. Besides these she leaves a host of other relatives and friends who mourn her going.

She was a loving and devoted mother to her children and will be sadly missed by all who knew her.

Funeral services were conducted by her pastor, Rev. James F. Miller of Flat River. The songs were rendered by Rev. and Mrs. F. C. Zinn of Fredericktown. Interment was at the Libertyville cemetery at Libertyville, Missouri.

IN MEMORY

In memory of Reverend W. C. Hill, St. Louis, Missouri, who passed away January 8, 1940.

Father dear, oh! how we miss you,
But no more on earth you roam,
But some sweet day we'll all be with you
When we're called to our heavenly home.

Father's love to us was pleasure,
Day by day we loved him more,
But to God he was a treasure—
Angels took him from our door.

Father's love was true and tender,
Though he suffered night and day,
He is living now in splendor,
With the angels far away.

He no more on earth can greet you,
For you've crossed the silent sea,
But on Heaven's shore we'll meet you
And forever be with thee.

So darling father sleep on in peace,
Your work on earth is done,
God help us to be prepared to meet you
At the setting of the sun.

—Mrs. Birdie McCauley

HALL—Alexander Jeff Hall was born in Carter County, Missouri, November 11, 1862; departed this life October 6, 1942 at the age of 79 years, 10 months and 25 days.

He was married to Elizabeth Brewer December 1, 1887. To this union was born six children: Johnny, Joe, George, Andrew, Mrs. Dora England and Mrs. Amy Stubblefield.

His wife preceded him in death several years ago.

On March 26, 1905, he married Mrs.

Mattie Brewer who survives him. To this union was born eight children: Wesley, Mrs. Mary Risner, Mrs. Martha Crawford, Mrs. Oma Risner, Mrs. Ruby Stubblefield, Mrs. Rutha Davis, Mrs. Lucy Morgan and Mrs. Nettie Bennett.

Besides his wife and 14 children he also leaves to mourn his going five step children: Mrs. Amy England, Mrs. Cora Reynolds, Alfred Brewer, Albert Brewer and Ratha Brewer; also 44 grandchildren and 8 great grandchildren, a host of other relatives and friends.

He was converted and joined the Free Will Baptist Church at Walnut Grove Arkansas in 1901. He was a kind and loving husband and father, a consecrated Christian and a true friend.

The body was laid to rest in Walnut Grove cemetery October 7th. Rev. Billie Rodgers and Rev. H. C. Crase were in charge of the funeral services.

Another true father and husband has departed this life,

Leaving his dear children and a loving wife; Gone to reap his reward in the world beyond Trusting his entire family will follow on.

While here on earth we will miss him so. But precious memories will follow wherever we go.

In the sweet by and by we all expect to land

To be with dear father with the happy band.

Then our trials and troubles ill all be past When in our heavenly home we will enter at last.

—30—

The Game Guy's Prayer

Dear God: Help me to be a sport in this game of life. I don't ask for any easy place in the line-up. Play me anywhere I'm needed most. I only ask for the stuff to give you one hundred percent of what I've got. If all the hard drives seem to come my way, I thank you for the compliment.

Dear God, help me to remember that you won't ever let anything come my way that you and I together can't handle. Help me to take the bad breaks as part of the game. Help me to understand that the game is full of knots, knocks and trouble, and make me thankful for them. Help me that the

harder the knocks come the easier I can take them.

And, oh God, help me always to play on the square. No matter what the other players do, help me to come clean. Help me to study thy Holy Book, so that I may know the rules better. And help me to study and know more about the greatest player that ever lived. Help me to learn more of the other great players in the Book. If they found out that the best part of the game was helping others, who were out of luck, help me to find that out too. Help me, that I, at all times, might be a "regular feller" with the other players.

Finally, oh God, if fate seems to uppercut me with both hands and I'm laid on the shelf in sickness, old age, or something, help me to take that as part of the game too. Help me that I may not whimper or squawk that the game was a frame-up, or that I had a raw deal.

Then, dear God, in the falling dusk when I get the final bell, I ask for no lying, complimentary stones. I'd only like to know that you feel that I've been a good game guy.

—Author Unknown.

— 30 —

In Memory

In memory of our loving parents and grandparents, who departed this life oh, so close together. J. F. Miller departing life November 3, 1938. Mary Catherine, departing life November 25, 1938. These were the good parents of Rev. James F. Miller of Flat River, Missouri.

Just four years ago they left us.
Now our hearts are sad and lone,
But they've gone to dwell with Jesus
Round his Great White Throne.

We miss you loving mother, and dear
father kind and true,
For there's no one here on earth
That can take the place of you.
We miss them when we're weary, in
trouble and blue,

But mother and father are with Jesus,
Where their toils and pains are thru.

There are vacant chairs around us,
Which never can be filled,
With the kind and loving voices,
Like the ones Jesus stilled.

In the little grassy cemetery,
On a lonely hill,
Lies the ones we loved so dearly,
Whose places, friends can't fill.

By trusting in Jesus
So loving, kind and true
We will meet our loving parents,
When life's weary days are thru.

CHARLES RUSSELL DICKEY—was born Oct. 26, 1885 near Verdella, in Barton County Missouri, the son of Mr. and Mrs. Robert Dickey, and departed this life Dec. 12, 1942.

At the time of his death he was 57 years, one month and 16 days old.

He was united in marriage to Myrtle Miller of Custer City, Oklahoma on June 1st, 1910.

They established their first home in Baca County, Colo., where they lived six years, moving back to Missouri in the spring of 1916, where he lived for the remainder of his life.

He leaves to mourn his passing, his faithful companion; four children, Raymond of Kansas City, Mo., Wayne of Neosho, Mo., Private Alva of the U. S. Army, Mrs. Bertha Campbell of the home address; two grandchildren, Betty Alice Dickey and Joyce Deanne Dickey; his mother, Mrs. Julia Dickey, Liberal, Mo.; two sisters, Mrs. Mabel Campbell, Iantha, Mo., and Mrs. Edith Leatherman, Lamar, Mo., and three brothers, Wilber Dickey of Kansas City, Mo., Henry Dickey of Liberal, Mo., Elbert Dickey of Arcadia, Kansas, also a number of nieces, nephews and other relatives and a host of friends.

He was converted early in life and united with the Hannon Free Will Baptist Church.

He was ready and prepared to meet his Savior. His cheerful nature and his willingness to help those in need made him loved by all who knew him.

His last illness was only a few days. He entered the Stone Memorial Hospital on Tuesday Dec. 8, and was operated on for appendicitis immediately. All that loving hands or medical aid could do was done so we bow in submission saying "Thy will be done".

A SPECIAL ARTICLE

The Sovereignty of the Soul

MAN is a trinity. Said the apostle, "I pray God your whole spirit and soul and body be preserved." Each part, whether spirit, soul or body, is also a trinity in itself.

the subconscious conscious and super-conscious natures of man . . . or the basement, ground floor and upper room of intelligent and morally responsible life we call the soul.

purely spiritual, is controlled by ardent desire or desperate need. The word, "soul," defines the individual life or its controlling mind. The fact that man has been classed among the animals is the great blunder of materialistic science and forms the basis of modern rationalism which often misguides sincere and well meaning people. The body is no essential part of the soul, wherein dwells the seat of thought, feeling, choice, and the elements of free moral agency.

The mind, or soul, possesses moral and spiritual capacity, and also a judicial faculty, which can discriminate between good and evil. Consequently it can become virtuous or vicious, regenerate or degenerate, blessed or blighted. It is written, "The spirit of man is the candle of the Lord."

The subconscious and superconscious qualities of the soul are often confused, and we should learn to discriminate between them. "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Hebrews 4:12.

Hidden Springs of Life

It is now known that in addition to the brain, there is a center of energy, called

the solar plexus—a ganglion of nerves composed of matter similar to the brain, lying in the abdomen behind the stomach, and connected with the spinal cord. This so-called subliminal brain works automatically subconsciously, every moment life is retained in the body. From this center, human existence is directed, and all preferences, prejudices and predispositions are located therein. This is the throne of the plastic soul. Although working subconsciously, it is influenced by the decisions of the conscious brain, and becomes disposed toward virtue or vice. Eventually the two working together harden the soul in the mould which determines its destiny.

When this merging of voluntary and involuntary impulses is in accordance with divine truth, "double-mindedness" is abolished and the life truly unified. God calls this the "single eye" and declares it makes the whole body full of light. No merely natural man, apart from God's grace, can fully turn from his perverted nature, crucify it and keep it down. But God will impart them "partakers of the divine nature." Without spiritual contact with God, human life will always be subnormal and unsatisfactory.

In the conscious realm, the ground floor of the soul, morally responsible reason is supposed to reign. However, the majority of people seem content to live in the dark basement of subconscious, materialistic existence.

In the superconscious, or spiritual realm, the upper room of the soul, supernatural inspiration is received, and true moral and ethical reforms generated, but those who attain to the heights are classed as mystics by some, and fanatics by others.

The Creator's infinite intelligence is seen in the automatic action of the subconscious in taking care of the physical body. All

organs must be constantly fed, cleansed and exercised, or disease, inertia, and death follow.

God's Natural Laws

When the conflict between the subconscious, fleshly nature, and the conscious intelligent reason is rationally settled, a person sees that whatever is truly natural is right, for God still manifests through His creation. Nature's activities are essentially moral, just as the laws of the universe are fundamentally spiritual.

The basic tendency of all normal things is equitable, righteous and self adjusting. Reward and punishment, success and defeat, become automatic in their action. Violate a law of God, and you may expect to suffer. Comply with a law of God and you may expect to prosper. The very air pulsates with the life of a just, generous God, Who is transcendently holy and benevolent. Righteousness is defended by every law of nature and every vital principle of the universe. If you are imposed upon, persecuted, lied about, take hope, for the laws of God are working in your behalf. Keep your feet on the ground, stay in the realm of truth, and the Almighty will fight for you.

There is a reactionary movement in vice, a destructionist element in evil that eventually vindicates virtue and exalts her to her own. Goodness is in league with the beasts of the forests, the birds of the air, the stones of the field; integrity is allied with the springs of life, the fountains of intelligence, the rules of health, and the eternal principles of progress. Equity is joined with the seasons and the ages, and excellence can laugh out of its Eden of innocence, knowing it is sure to triumph in the end.

The Soul is Sovereign

Morality is a biological necessity to long life, and God has well said, "Deceitful men shall not live out half their days." Evil only needs to fear, and guilt alone to tremble. The curse cannot stick to judgment truth. If need be, innocence can walk unscathed amid infernal fires. Belief in this fact is faith—faith in God.....faith in good.....faith in the eventual triumph of truth and the reign of righteousness.

The love of the Christ of Redemption

operates in the laws of the God of Creation, for the Eternal Son made all things and redeemed all. Nature and Grace—the Law and the Gospel, are seen to have a common origin.

The soul is sovereign, in that he who chooses right chooses God, and thereby is assured of best results and highest moral attainments. But he who rejects his own best interest and assures himself of defeat.

Trouble and failure are great educators. Through them we discover the connection between right and wrong, and by experience we find what is best because we have learned why it is best. We discern that he who exalts and defends virtue is exalted and defended by her.

Thought is masculine and generative. Action is feminine and incubative. Exalted thought is the seed of worthy action. Action is the flower, the harvest of thought. Thought is the fountain of the stream. Action is the stream from that fountain. Thought is the egg from which springs the eagle of action. Action is the eagle, producing more eggs of thought. Thought is a soul without body. Action a body without a soul. Separate them and you have a corpse and a "spook"; unite them and behold a dynamic soul.

Possessing the Best

The world is constantly changing and in the very nature of things nothing can remain absolutely stationary for an hour. The hills are being washed into the valleys, the valleys into the sea. Death and change make room for new life. Possessions, friends, ideals, dispositions and affections are in a state of transition, and our unity with them must change also, or we lose them.

True ownership consists in a heart grasp on the soul of things. Appreciation is a true possession, and a combination of disposition, ability, and purpose to use rightly will make ownership a fact. Fear not, only prove worthy, "For it is your Father's good pleasure to give you the kingdom." The soul's real possessions gravitate to their true owner. The heart will get what it lives for, be it blight or blessing.

As you grow fit for ownership, you

discover that the thing or place you seek is seeking you. In the great game of politics, the office seeks the man. In proportion with our expanding powers, the thing we seek will cross our path and wield its influence upon our lives. If you would have true ownership in either ethical or substantial things, appropriate Grace and adjust yourself to the particular level of the thing desired. When you acquire this soul of the thing desired in keeping with God's will for your highest good, the body of the thing is sure to follow.

AS CERTAINLY AS DAY FOLLOWS NIGHT, SO TRULY WILL CORPOREAL REALIZATION FOLLOW AN ACTIVE, STRONG IDEALIZATION, EVEN THOUGH THE BLOOD OF THE MARTYR MAY HAVE TO WATER THE PLANT.

If one is untrue to this principle, which glorifies the Creator, his automatic punishment lies in the fact that that he secures something he cannot keep. He grasps a soulless body, and in the eternal flow of things it leaves him for the man who holds its soul.

Life rules through law, essentially and unchangingly. Spiritual unity selects, chemical affinity attracts, and every atom essential to building a body gravitates to it. No power can hold them back; no distance can check the divinely appointed atomic action from reaching its goal in due time. Fix firmly in mind a picture of the thing desired, project them before God in prayer, submit the ideal to the Infinite Will for final approval, be fervent in making your petition, do not waver in your faith — THEN WATCH YOUR PRAYER TAKE PHYSICAL FORM.

If we would keep these things we must retain their manufacturing soul — the spirit that calls for and develops them. Life can use only those molecules of matter, those atoms of earth and air and water, that faithfully register and reveal its own particular and parental form.

The invincible life in the lily seed, the violet or rose, by an inherent law, rejects all other things and chooses only those chemical atoms that reproduce

visibly the flower from which it sprang. And this true in all creation, whether it be plant, or bird, or beast, or man . . . or body, or soul, or spirit.

Yield Wholly To God

God, Himself, is the root substance, the Author of all things. Seek ye first His Kingdom, Spirit, Life and Disposition, and in Him you will reach the fountain head of all true possession. Forsake Him, and all is lost. Herein lies His reason for eternal change and mutability.

God would reward His children for their recognition and exaltation of Himself . . . He would exalt the worshippers of spirit and truth, and punish the idolatrous devotee at the shrine of false and physical affairs. He wants His children to be spiritually minded, not carnally minded. Too many professing Christians are carnal creatures.

By God all things were made, and by Him all things continue to exist. Take this Creative Spirit into your own life — in all things seek Him first, and it must be as He said, "All these things shall be added unto you." With this creative Presence left out of any life, "From him shall be taken away even that which he hath."

Unselfishness is blessed. Be true and you will be safe, for God will lead the honest soul to Himself. Exalt righteous principles and they will exalt you; forsake them, and the purchase price of your perfidy will be a Judas purse and a gibbet. Selfishness is suicide, and when principle dies, there is not enough manhood left to give the corpse a respectable burial.

"Without him was not anything made that was made," and "In him we live, and move, and have our being." Seek Him, and it must follow that all other possessions are secured with Him. The love of the Giver is more than the gifts of the Lover. He is the "All in All." He still forms the fountain head of being.

Visible things are all made from the invincible Spirit, and the very nature, shape and character of the physical effect, reveals the quality and moral nature of the previously existent char-

acterizing Cause.

Sin is really unnaturalness. God creates quickening energy, the pulsating life of all things normal and good. Without Him all things are false and ephemeral, and their possession unsatisfactory and uncertain.

Here is the great secret of real success in this life and the life to come. True worship is embryonic wealth. In-

fidelity is idiotic, and faithlessness as fatal as it is false. One should strive at all times to be honest with his own soul, his fellowmen and his God.

God calls us up, and on, and out; from ruin to redemption . . . from soil to soul . . . from dust to deity . . . from mud to morality . . . from weakness to power . . . from Adam to Christ . . . and from earth to Heaven!

A CONDENSED REPORT OF WOLVERINE ASSOCIATION OF FREE WILL BAPTISTS

Convened With Highland Park Church
November 26, 27 and 28, 1942.

After the regular opening ceremonies, the moderator, Rev. C. E. Riggs, occupying the chair proceeded to the election of officers for the ensuing year, resulted in the election by acclamation to retain the present incumbent moderator, Rev. C. E. Riggs, and Rev. N. P. Gates, Clerk.

Three of the former members of the Standing Committee on Arrangement of Business were retained, that of Rev. Raymond Riggs, chairman, Sister Vera Roach, Bro. Vent Kirk and the selection of Rev. Everett Hall and Bro. Preston Slocum, making the regular staff of five members. Following this the various committees were chosen and duties assigned. The Rev. N. P. Gates was chosen as evangelist for the ensuing year.

Having a very commendable representation from the five churches in the bounds of the Association showing a very favorable increase for the first year of our Association.

Statistics

Members received, dismissed or deceased, and total membership given: Viz—

The Ecorse Church—Received 9; dismissed 2; increase, 7; total membership, 15.
First Church of Flint—Received, 3; dismissed 1; increase 2; total membership 81.
Free Will Baptist Temple—Recently organized, (efforts renewed). Membership, 7.
Highland Park Church—Received, 21; dismissed, 11; deceased, 1; increase, 9; total membership, 116.

First Church of Hazel Park—Received 41; dismissed, none; increase, 14; total membership, 94.

Total increase for the year, 59.

Financial Report

This report does not include the receipts and disbursements for buildings, rentals, pastors, etc., nor the various expenses pertaining to the operations of the local church, covering only the contributaries and disbursements of the General Funds of the Association as follows: Highland Park Church, \$571.75; First Church of Hazel Park, \$30.00; First Church of Flint, \$68.08; The Ecorse Church, \$47.00; Free Will Baptist Temple, \$5.00; Free Will Offerings, \$37.70—making a total receipts of \$759.53

Disbursements of funds as follows: To National Association, \$100.00; delegate to National Association, \$25.00; Foreign Missions, \$100.00; evangelist, Rev. Everett Hall, \$200.00; moderator, \$25.00; clerk, \$25.00; total amount paid out, \$475.00—leaving a balance in the treasury of \$284.53.

Comment

These funds have been made possible through the "Tithing System" enacted by Resolution No. 5—Be it Resolved, That each church of this Association shall set aside the "tenth" of its income remitted at each Quarterly Conference, thereby creating a "General Fund" for denominational enterprises, its benevolent needs and the good of our churches and Christianity in general.

—Rev. N. P. Gates, Associational Clerk.

— 30 —

EVOLUTION

"Yes," said the young theologian, "it is true that man sprang from the monkey."

"It is also true," said the deacon, "that some didn't spring very far."

Report of National Foreign Mission Treasury

Rev. Winford Davis, Treasurer, Monett, Mo.

Young peoples league of Tulsa church -----	10.00	George Webster Washington, N. C. -----	15.00
Kanawha Quarterly meeting of W. Va. -----	8.25	State of North Carolina -----	105.01
French Broad Association of N. C. -----	21.00	Mt. Vernon church of Illinois --	2.00
Martin F. W. B. Union of Ga. ----	4.75	Miranda Ditty Bascom, Florida --	25.00
National Womans Auxiliary Convention -----	37.82	Bright Light and Evergreen churches of Texas -----	12.93
Wolverine Association of Michigan -----	100.00	Davis church of N. C. -----	10.00
Missouri State Association ----	156.81	Ladies Aid District Convention of S. C. -----	9.00
Bridgeton Ladies Aid of N. C. --	3.00	South Georgia Union Meeting --	5.80
Glennville and Ebenezer churches of Ga. -----	9.50	Pleasant Mound church of Texas	5.50
		Rev. and Mrs. Linton Johnson, Nashville, Tenn. -----	10.00
		From National Allocation Fund by F. S. Vanhooose, Treasurer	189.31

Report of Missouri Treasury

Rev. Winford Davis, Treasurer, Monett, Mo.

Foreign Mission Fund

Ray Hollingsworth, Archie, Mo. --\$	12.00
Fredricktown Sunday School ----	5.30
Mt. Olive (Neola) church -----	4.60
Will Price, Arcola, Mo. -----	2.00
True Blue Class, Mt. Olive (Neola) S. S. -----	1.00
Rock Chapel -----	4.00
North East Mo. Missionary group -----	15.00
Hickory Grove Church -----	2.00
Amity Church -----	2.00
Womans Auxiliary Mt. Olive (Neola) church -----	1.00
Shibleys Point church -----	1.00
G. Buchanan Greentop, Mo. ----	5.00
Nettie Davis, Monett, Mo. -----	1.00
Desloge church -----	24.23
Buffalo Sunday School -----	1.20
Edith Blair, Buffalo, Mo. -----	1.00
Pleasant Grove church -----	5.00
Mine La Motte S. S. -----	2.24
Aurora church -----	1.91
Rev. Cecil Horner, Eldorado Springs, Mo. -----	2.00
Blue Eye church -----	1.37
Wiley Circle of Flat River Auxiliary -----	15.00
Ray Petit, Niangua, Mo. -----	3.00

Myrtle Long, Patton, Mo. -----	.50
Independance church -----	19.30
Wagoner church -----	3.65
Robert Cross, Stockton, Mo. ----	2.50
Monett church -----	6.75
Mr. and Mrs. Clarence F. Dunn, Hartville, Mo. -----	20.00

Unified Program Fund (Penny-A-Day)

Mt. Olive (Neola) church -----	2.03
Merls Chapel -----	6.00
Aurora church -----	.62
Flat River Auxiliary -----	5.00
Carterville church -----	8.47
Hannon church -----	1.50
Mr. and Mrs. Clarence F. Dunn Hartville, Mo. -----	10.00

Jehoida Chest Fund

Hannon church -----	2.00
Monett church -----	1.00

Educational Fund

Fredricktown S. S. -----	3.34
Mr. and Mrs. Clarence F. Dunn, Hartville, Mo. -----	10.00

New Machinery Fund

Ray Hollingsworth, Archie, Mo. _	25.00
G. Buchanan, Greentop, Mo. ----	4.25

Rev. F. C. Zinn, Fredricktown, Mo.	5.00	Robert Cross, Stockton, Mo	2.50
Rev. Cecil Horner, Elorado Springs, Mo.	3.00	Mr. and Mrs. Clarence F. Dunn, Hartville, Mo.	10.00

A DIFFERENT METHOD

"Yes, my dear," said the pastor's wife, "We've tried every honest way to raise money without success, and now we're going to have a bazaar."

— 30 —

DISCORD SOMEWHERE

A lady was asked why she didn't sing in the choir any more.

She explained: "One Sunday I was absent and someone inquired if the organ had been fixed.

The fellow who is easily talked into being a Christian is usually easy to talk out of it.

The first thing we faced when we came into this world was "cold facts," and the first thing we will face when we leave will be "facts".

— 30 —

DIAMONDS IN THE ROUGH

The fellow who is always late for church usually evens things up by leaving early.

The fellow who wants to be first to tell you something is usually the one you should listen to last.

IT ISN'T THE CHURCH

If you want to have the kind of a church
Like the church you like,
You needn't slip your clothes in a grip
And start on a long, long hike,
You'll only find what you left behind,
For there's nothing really new.
It's a knock at yourself when you knock the church;
It isn't the church—it's you.

If you want the kind of a church
Like the kind of a church you like,
Put off guile and put on a smile,
And hike, my shipmate, and hike,
To the work in hand that has to be done,
The work of saving a few.
It isn't the church that is wrong, my friend,
It isn't the church—it's you.

It's really strange sometimes, don't you
know
That things go as well as they do,
When we think of the little—the very
small mite—
We add to the work of the few.
We sit, and stand around, and complain of
what's done,
And do very little but fuss.
It isn't the church—it's us.

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