

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, 1944

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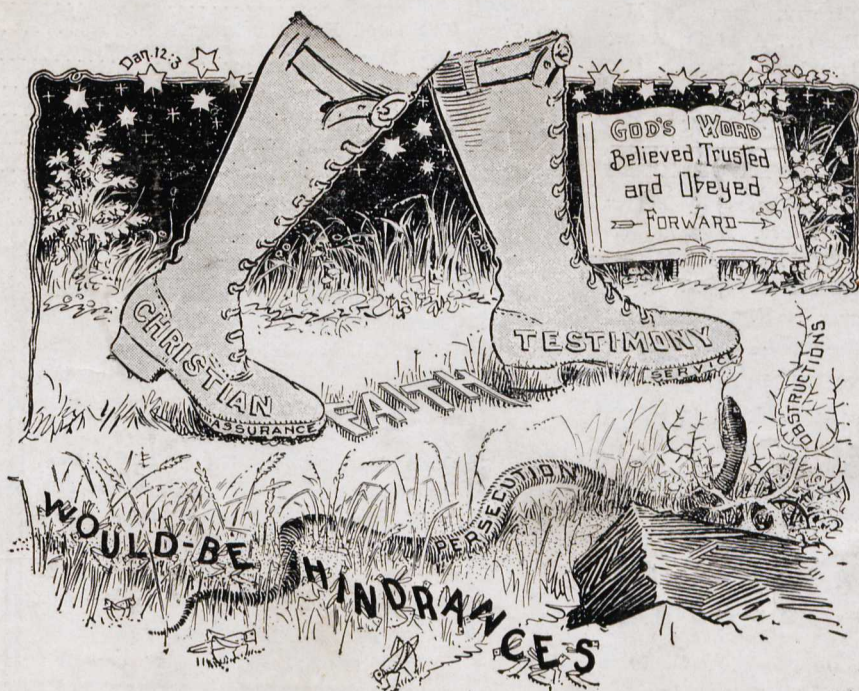
NEW YEAR VOWS

I'll not turn back to past mistakes
And dwell on them again;
But onward press to future tasks
With strength renewed and sane.

No matter what the past has held,
The future days are mine
To plan, to work, to build anew,
With guidance more divine.

A larger life, a deeper faith,
A purer love, a nobler goal
Shall be the aim of my desire,
The earnest purpose of my soul.

— Ruth Harriet Whitney
in "Moody Monthly"



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Organ of
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John B. Rollins

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Our Church Treatise

The Treatise of the Faith and Prac-
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given) and all the practices of Free
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ations, and the National Association
of Free Will Baptists of the United
States of America.

A Limited Supply

25c each; \$2.50 per dozen

The General Conference of Negro Free Will Baptists

An Editorial Preparation

The Size and Significance of the Negro Free Will Baptist Conference

The General Conference of Negro Free Will Baptists met in its Tenth Tri-ennial Session November 23 - 28, 1943 in the city of St. Louis, Missouri. The membership of the General Conference is found in nine states, namely: Missouri, Illinois, Indiana, Kentucky, Tennessee, Mississippi, Louisiana, Arkansas, and Texas. There are eight annual conferences and associations which compose the General Conference, and they are listed, with their churches, as follows:

J. S. Manning Annual Con. . .	18 churches
Southern Illinois Annual Con.,	23 churches
Kentucky Annual Con.	25 churches
Honey Creek Ass'n.	4 churches
Western Missouri Ass'n. . . .	15 churches
West Texas Ass'n.	18 churches
Miss., La., Ark. Annual Con.	27 churches
Louisiana State Ass'n.	12 churches

There is a total of 149 churches with a membership of 10,500 negro Free Will Baptists. These colored brethren are distinctly disconnected from any of the Free Will Baptist enterprises sponsored by the re-awakened and newly organized National Association. They knew nothing about any white Free Will Baptists, and white Free Will Baptists shared mutually in a lack of knowledge about any colored Free Will Baptists. The General Conference was organized in 1916 and has convened every third year for ten sessions. They have carried on quite remarkably through the years.

How This Discovery Was Made

On September 1, 1943 the Editor received a letter from Mrs. Orena Jackson of Sedalia, Mo. requesting information regard certain literature. Enclosed was a printed program of "The Seventy-First Annual Session of the Western Missouri Association of Free Will Baptists." It was an elaborate program carrying, on the cover, a picture

of a very fine looking young negro minister. The surprise was stunning, but was received with overwhelming gladness. A long letter was prepared and mailed to



Rev. E. W. Warfield

Rev. Warfield is president of the General Conference of Free Will Baptists, and is pastor of the First Free Baptist Church, Franklin and Channing Aves., St. Louis, Mo. Brother Warfield is a highly educated man, but humble in spirit and fundamental in doctrine. He reasons that the world is trying to measure life by a standard of education. It was true also in Christ's day. The Jews marveled at Jesus who taught with authority, saying, "How knoweth this man letters, having never learned" (John 7:15). There are things more important than schooling, and after all, that more important thing is the beginning of wisdom.

Mrs. Jackson in which many leading questions were asked about the history of so old an association which was not known among the brethren. An invitation was extended for a delegation from the Western Missouri Association to visit the Thirtieth Annual Session of the Missouri State Association which was then about to convene in Monett.

Mrs. Jackson's husband, Rev. J. Y. Jackson who is the Moderator of Western Missouri Association and whose picture appeared on the printed program, answered with fruit-bearing information, expressing his regrets for his inability to attend the Missouri State Association, and gave an invitation to visit his church in Sedalia which was graciously accepted by your Editor.

The Visit in Sedalia Opened the Way

On Friday, November 12th, your Editor spent the afternoon in the home of Rev. and Mrs. J. Y. Jackson, and what fine, sweet spirited children of God they are. We discussed our histories with great delight and arrived at joyous conclusions. After a very delicious supper, prepared by Sister Jackson and a friend, we enjoyed a church service together, and the fellowship of the church people. Plans were made to meet again in St. Louis at the sessions of the General Conference, and for the preparation of this article for *The Gem*.

The Meeting in St. Louis

Accompanied by Rev. Mark M. Lewis, pastor of the white Free Will Baptist Church in St. Louis, the Editor spent one wholesome day at the Conference on November 23rd. We enjoyed a grand fellowship with representatives of our 10,500 colored brethren from nine states.

Historical Significance

and how the Negro Conference fits into the General History of Free Will Baptists

There was once a General Conference of Free Will Baptists which was a national organization, and it sponsored all Missionary, Educational and Benevolent enterprises, aggregating to 29 educational institutions at various places and at different times,

an extensive Foreign Mission Station in India which included a Mission School, a publishing house *The Morning Star* which had a circulation of many thousands and operated on a capital of \$75,000 doing millions of dollars worth of business, and evangelistic and benevolent work beyond measurements. The General Conference attempted to merge with other liberal Baptists in 1910, got its foot in a trap and



Rev. and Mrs. J. Y. Jackson

Rev. and Mrs. J. Y. Jackson, 205 E. Pettis St., Sedalia, Mo., are the sweet spirited and praise worthy children of God through whom the discovery of 10,500 negro brethren was made. Rev. Jackson is a very successful pastor. When he began his pastorate in Sedalia, fifteen years ago, the church building was in a bad state of repairs, was mortgaged for \$400, and the church was in debt \$400 to its former pastor. During the pastorate of Brother Jackson, these debts were paid, the building extensively remodeled, and additional lots adjacent to the church property were bought. The church now has a membership of 200, is free of debt, has \$200 in the bank, and has \$150 invested in bonds.

lost everything it had — Everything. Free Will Baptists were so "let down" and discouraged and scattered that they did not try to get up until a new generation arose and organized our National Association in 1935.

The Cairo Mission

One of the enterprises of the old General Conference was a home missionary work to the negroes. Beginning in 1865, immediately after the Civil War, Rev. J. S. Manning was secured as a missionary to the freedmen. Free Will Baptists were anti-slavery in belief and as missionaries did not dare venture far into the South. Rev. Manning opened a mission station in the ideal spot — the gateway between the North and the South — Cairo, Illinois. As the poor, half-starved freedmen came north, they were received, Christianized and educated. Manning wrote in his diary "This truly is a great work! Hundreds of poor, degraded, starving ones are here, and more are coming. They are what slavery has made them." History states, "A large part of the Free Will Baptist churches among the colored people in Illinois, Missouri, Kentucky, Tennessee, Mississippi, Arkansas, and Louisiana, numbering hundreds, have been the result of the 'Cairo Mission' and the work of its Missionaries."

The Joyous Conclusion

The General Conference of Negro Free Will Baptists was formed after the old General Conference had its fall in 1910. In the fall of the denomination which gave birth to their faith, these colored brethren kept the faith, retained the name "General Conference," and have flourished without suffering any material losses by the fall of the old General Conference in 1910. The General Conference of Negroes carries on a full line of Christian enterprises. In the conference in St. Louis, the following committees were elected which give an idea of the scope of the work:

Business, Doctrine and Church Polity, Sunday School, Ministry, Education, Missions, Christian Endeavor, Condition of the Country, Auditing, Finance, Divine Service, Nominating, Temperance, and Church Extension.

While in St. Louis, your Editor conversed with several ministers who were educated in the J. S. Manning Bible School which was one of the schools lost in the fall in 1910. Some of them had degrees such as D.D. and Ph.D. and M.A. etc.

Word has been received that there is to be an adjourned session of the General Conference in Dallas, Texas next November.

The Tenth Tri-ennial Session General Conference Negro Free Will Baptists

Rev. O. H. Henderson, Secretary, 714 Main Street, Mound City, Illinois

The Tenth Tri-ennial Session of the General Conference of Free Will Baptists met with the First Free Will Baptist Church, Franklin and Channing Streets, St. Louis, Missouri on Nov. 23-28, 1943.

The President

The president, Rev. E. W. Warfield, who is also pastor of the host church, put forth his best efforts to make this conference a success. The writer can truthfully say that this was one of the best held since the formation of the General Conference in 1916.

The Spirit of Welcome

Upon our arrival, we found such a whole-

some spirit existing there which added inspiration to the whole conference.

The Delegation

Delegates were there from eight states representing their annual conferences and associations. It seemed that each had a mind to work.

Distinguished Prelates

In this conference, we were favored with the presence of two distinguished ministers (white), namely, Rev. John B. Rollins of Monett, Mo. who is the editor of *The Free Will Baptist Gem* and Rev. Mark M. Lewis, pastor of the Free Will Baptist Church (white) of St. Louis, Mo. The Rev. Rollins

delivered a splendid address on the history of Free Will Baptists. The address within itself was very inspiring and full of food for thought. The Rev. Lewis delivered a very inspiring sermon. Each of these brethren gave Rev. J. Y. Jackson of Sedalia, Mo. the credit for their knowledge of our conference in St. Louis.

Literature

The Editor of *The Gem* was very thoughtful in that he had in his possession some literature, much of which he gave to the brethren and he sold some. The people deeply appreciated his kindness.

Thanksgiving Day

The Conference laid aside its work in general and entered into the spirit of Thanksgiving. The Rev. H. S. Shoutz of Henderson, Ky. brought the message, which will be long remembered, from the text, "Launch out into the deep and let down your nets for a draught." Dr. Shoutz told us that if we wished to catch some large fish, we would have to leave these shallow waters. At the close of the sermon, Rev. Silas Smith of Mississippi offered prayer. Brethren, it seemed that heaven had touched the earth, and the Spirit of God came down to dwell in the hearts of men.

Comparisons Since 1916

In the town of Carbondale, Ill., in 1916, the General Conference was organized. Twenty-seven years have passed, and with the passing of years, so many of the personnel of the conference has also passed. As we carefully took the notes on the 1943 session, we observed that only four persons were present who were with us in the organization. They were Rev. W. S. Hodge of Paducah, Ky., Rev. B. McIntosh of Indianapolis, Ind., Mrs. H. A. Woods Henchy of Carbondale, Ill., and the Secretary of the Conference, O. H. Henderson of Mound City, Ill. These have been 27 years of toil, 27 years of suffering, and 27 years of criticism, and yet we are still carrying on.

Departments of Work

All the departments of the conference reported, and the financial work of each department was good. The session closed leaving in the treasury of General Conference a sum of \$529.81.

Free Will Baptist Church (Colored) Henderson, Kentucky

The Free Will Baptist Church of Henderson, Ky. is glad to report the good news that wonderful progress is being made under the leadership of the pastor, Rev. H. S. Shoutz. The membership is small, but they are laboring faithfully to see the church grow to power and influence that was once enjoyed in the past. We enjoyed a special Pledge Service on the second Sunday in November and are well pleased with the results. We anticipate a great day on the second Sunday in April, 1944, at which time this pledge drive will terminate and the final results will be announced. Our slogan is "\$5,000 to remodel our house of worship." We invite our many friends, white and colored to be with us, and help us in this great work. Our pastor's address is Rev. H. S. Shoutz, 445 S. Adam St., Henderson, Ky.

— Miss Ora Lee Shoutz, Reporter.

Minute Meditation

The "Lamp of Knowledge" reflects the glow of the "Lamp of Study." The depth of man's mind and the limit of man's interest in his search of knowledge cannot be measured, yet the greatest gift is the gift of clear, orderly thinking and an open mind.

Butler-Dunn Theology

Order a copy of Butler-Dunn Theology from the Free Will Baptist Gem. These books are a Free Will Baptist production and were used in the School of the Bible. Since that School has discontinued, the entire supply was sent to the Gem Office. 50% of the sales go to support our present Bible School.

476 pages, Cloth Bound
Price post paid, \$2.00

Order from "The Gem" Monett, Mo.



Our Boys in the Service



Death and Life at Sea

"ABANDON SHIP! Man the lifeboats!" thundered the captain, as the ship began to sink rapidly in the mountainous waves. The furious storm had swept away all but two of the lifeboats, and the crew had rapidly drawn straws to see who would be entitled to escape.

Cold, stark fear gripped Tim's heart as he clung desperately to the rail. He had to go down with the ship. With death staring him in the face, thoughts of the past began flashing into view: just two months ago he had bidden farewell to the orphans' home and had eagerly joined the crew of this small freighter. He loved his duties as cabin-boy, but mostly he loved the evenings spent in Peg-Leg's cabin. Old Peg's stories of the sea thrilled him, but not nearly as much as the stories Peg read to him from his well-worn Bible.

Tears usually came to Tim's eyes as he listened to God's Word describing the wonderful home in Heaven, for he had never had a real home. No tears, no sorrow, no pain, no bloody wars up there; just complete joy and happiness ALL THE TIME—FOREVER! But he always shuddered when Peg read, "And there shall in no wise enter into it anything unclean, or he that maketh a lie," for he knew that he had told lies and had committed other sins.

"You see, Tim, we can't hide any of our SECRET SINS from God. He sees in the dark, and even reads our minds. He says, 'ALL have sinned the wages of sin is death'—which means separation from God and Heaven FOREVER. He knew that WE could not get rid of the guilt of our sins, but that His SON could. He loved us so much that He gave His Son to come down to earth and die for you and me. When wicked men nailed the Lord Jesus Christ on the cross, God laid the guilt of ALL your sins on Him. Jesus

was YOUR SUBSTITUTE, taking the punishment that YOU deserved."

"But that was long ago," Tim had protested: "I hadn't been born yet."

"Tim, God knows what will happen in the future just as well as He knows what has already happened in the past. When Jesus died on the cross, God knew your name, and He laid the guilt of ALL the sins of your lifetime on His Son. Jesus died under the weight of ALL the sins you would EVER commit.

"Then God raised Him from the dead, and He ascended back into Heaven, from whence He is now pleading with you: 'Behold, I stand at the door (of your heart), and knock; if any man (or boy or girl) hear My voice, and OPEN the door, I will come in to him.'"

"Tim, my boy, why do you keep putting Him off? Why do you continue refusing Him entrance? Just BELIEVE that He died for YOU, and you will INSTANTLY receive Him into your heart as your Saviour. At THAT MOMENT you will be BORN AGAIN—this time into God's family. The blood of Jesus Christ will cleanse you from all sin, and from then on—FOREVER—you will be God's child, and will have His promise: 'Him that cometh to Me I will in no wise (NEVER) cast out,' and 'I will NEVER leave thee, nor forsake thee.'"

Tim's thoughts were interrupted as the last lifeboat was about to be lowered. "Hurry, Peg!" shouted the captain, who, with other brave members of the crew, had assisted the more fortunate ones aboard the small, swaying boat. "You're the last one to get aboard!"

As the freighter gave another downward lurch, a crashing wave drenched Tim. "Oh, I don't want to die!" he sobbed to himself. "I want to live!"

"And you shall!" exclaimed a voice be-

hind him as he felt strong arms lift him up and hurl him over the rail into the descending lifeboat.

By the time he had scrambled to a sitting position the small boat was drifting on the angry waves. Looking up, he shouted, "Peg! Why did you take my place? Why did you do it?"

"Because I love you, Boy, I am dying to save you from physical death—but remember that the Lord Jesus Christ died to save you from ETERNAL death!" In the storm the voice grew fainter. "Receive Him NOW, Tim, and I'll meet you in Heav" His voice was smothered in the enveloping waves.

As the oarsmen rowed desperately to avoid being sucked into the whirlpool left in the wake of the sunken ship, Tim bowed his head and prayed through his sobs, "Oh God, I DO believe that Jesus Christ died for MY sins, and I DO receive Him into my heart as my own personal Saviour RIGHT NOW! Thank Thee, my Heavenly Father, that NOW I am Thy child. And thank Thee that Peg is now safe in Heaven with Thee. In Jesus' name, amen."

In a life-boat, or walking down the street, or wherever you are, the Lord Jesus Christ—the living Son of God—will come into your heart and be your own personal Saviour RIGHT NOW—if you will only BELIEVE that HE died for YOU, Will you BELIEVE Him THIS VERY MOMENT!

—Bob Gibson

Tract-of-the-Month Club Folder No. 113
Courtesy Good News Publishing Company.
Chicago (6), Illinois

Copies of this tract may be secured from Tract-of-the Month Club, 322 West Washington, Chicago (6), Illinois. 100 for 35c; 500 for \$1.60; 1000 for \$3.00. Add 10% for postage on orders less than \$2.50.

U. S. Naval Auxiliary Air Facility Shawnee, Oklahoma

Dear Brothers and Sisters in Christ:

I've been receiving "The Free Will Baptist Gem" for quite some time since I have been in the service of my country, and, as you know, there are many souls

that can be reached through our God-sent paper. As for my self, the Lord has blessed me with His Word many times through our paper.

Since I am also in the service of my Lord, I am finding a rich field in which to work. I am in the Naval Reserve and am stationed here at Shawnee, Okla. Even here I find many that are still in the need of the Lord; one does not have to go to the far away parts of the world to find them. They are in our own back yard. There are many of our boys in uniform that are lost and are headed on the downward road to a most dreadful death.

If we could only realize the need for workers in the Lord's great harvest fields at home, we would be down on our knees begging our Father in heaven to forgive us for our so great a neglect. First, before we can really be of any good service to our dear Lord, we must be able to understand the full meaning of the scriptures, which I quote, "And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" 1 Peter 4:18.

There are some of us who haven't felt the Spirit of the Lord since we first asked the Lord for forgiveness and to cleanse our sinfull souls, on that unforgettable day. We have grown cold and careless about our duties to our Maker. Let us do as the Christ says, I quote, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me," John 5:39.

I'm sending a poem, and if each of us would read it and examine ourselves as we read, we might stop and think.

I am always your Free Will Baptist brother in Christ.

Charles C. Parris Sea. 1-1
U. S. Naval Auxiliary Air Facility
Shawnee, Oklahoma

Dedicated To My Lord

What glory there is to worship,

By the doctrine of God,
Following in the foot steps,

That all the Saints have trod.
Through the town of Jericho,

And down through Galilee,
It would lift my soul still higher,

It would be like heaven to me.

Observe the sacred communion,
 In that small upper room,
 With my heavenly brothers,
 As the Lord would have us do.
 Partake of the broken bread,
 And drink the holy wine,
 Then wash my brother's feet,
 This duty He made, is mine.

On humble knees at the altar,
 He taught me how to pray,
 Myself completely offered,
 To employ in His own way.
 Very little has been said,
 Of what He'd have me do,
 But if I do His precious bidding,
 His promise He will keep, it's true.

I want to obey the Lord's command,
 And do what He asks, the best I can,
 For I must be ready, when He shall say,
 Your soul is required of you, this day.
 Author unknown.

The Boys Receive "The Gem"

It has been generally published that *The Gem* is being sent free of charge to all Free Will Baptist boys who are in the service of our country. Parents and friends of the boys have co-operated wonderfully in supplying the Editor with the names and addresses of boys, throughout the several states, who have been sent to the ends of the earth. These friends have further co-operated by keeping us informed as to the change of addresses the boys are continually

making; this has been a big item.

At the present time, we have a list of 96 boys in American camps and 19 boys overseas. We feel that many more are entitled to receive *The Gem*, if they want it, and if we had their names and addresses.

Uncle Sam has postal regulations which prevent us from sending *The Gem* overseas without written statements from the boys themselves requesting the same. Last August, we printed a coupon in this department for the boys to sign, and only 19 signed and returned them to us. We all respect our great and mighty Uncle, you know, and it just isn't a good policy to try to "pull the wool" over Uncle Sam's eyes. We were obligated to throw out about 50 names of boys overseas who failed to sign the coupon. We are here-with reprinting that coupon, and asking our friends and the friends of the boys to secure the signature of any boy overseas whom they would were receiving *The Gem*. This does not apply to boys who are still in the States, who may be enrolled any time without their knowledge of it.

We trust this information will yield abundant fruit, and our boys everywhere may be blessed of the Lord by their receiving *The Gem*.

Through the courtesy of The-Tract-of-the-Month Club of The Good News Publishing Co. of Chicago, we have been able to give the boys an interesting, life-giving message in this department for the past several months.

—The Editor

Order to Have Magazine Sent Overseas

Date _____

The Free Will Baptist Gem
 Monett, Missouri, U. S. A.

The undersigned would like to receive The Free Will Baptist Gem mailed to him direct from the publisher.

Signed _____

Address _____



GOSPEL SERMONS



The Probation and Sin of Angels

Rev. John B. Rollins, Monett, Missouri

Divine inspiration yields a rich revelation concerning the nature of God and His plans of sharing immortal glory with beings whom He has created. The original earth was the scene of the proving grounds on which God tested His original creation in respect to their *obedience* to Him before He took them to heaven to be with Himself. The New Testament speaks of angels "which kept not their first estate, but left their own habitation" (Jude 6) revealing that they were on probation, charged with the responsibility of obedience to God by keeping their estate and remaining where God appointed they should remain, during the time of their probation. Some of the angels refused to keep the charge and to stay within the appointed bounds. The result was "God spared not the angels that sinned" (2 Peter 2:4).



Rev. John B. Rollins

The Angelic Society and its Classification

A look into divine Truth reveals that angels were created beings for the purpose of glorifying their Creator. They were free moral agents with the power to choose or refuse to love God. They were individually created, hence they could not reproduce, nor could they die; therefore the number of angels remain always the same with no increase or decrease in numbers. Since they were individually created, they could not be redeemed only by an individual redemption; since there was only one Son of God and His eternal separation from God could have atoned for but one sinning angel, God did not think it wisdom to venture on a redemption plan for fallen angels, consequently those who sinned are eternally doomed. A certain false cult (Jehovah's Witnesses) try to apply this truth to God's program of redemption for human beings, teaching that, since the penalty for sin is eternal death and Christ became our substitute and died in our place that the MAN Christ Jesus is dead forever and will never be seen again (*Reconciliation* by Rutherford, Page 128). The federate head of the human race was created, and from him sprung all the families of the earth and one program of redemption could be launched which could atone for the whole human race. This truth makes human beings "lower than the angels."

The angelic society is classified into groups. There is an order of six-winged angels called Seraphim, an order of four-winged angels called Cherubim, then angels (just angels) perhaps two-winged. There were Archangels. Three angels are named: Michael, an Archangel, the Prince of God's elect; Gabriel, the announcing

angel, and Lucifer, the annointed Cherub, the greatest in the class of Cherubims.

Who Led the Angelic Rebellion?

In Isaiah 14 and Ezekiel 28 addresses are made to the kings of Babylon and Tyre. While the kings are addressed, there is an "under current" in the address which is directed to the ruling Spirit which led these kings to their downfall. In Isaiah 14, the Prince of this World and organizer of Babylon is addressed through his servant, the king, and is called "Lucifer, Son of the morning." In Ezekiel, the language goes beyond the king of Tyre to Satan, inspirer and unseen ruler of all such pomp and pride as that of Tyre.

Ezekiel 28:12-15 pictures the pre-fallen state of this angel leader. "Thou sealest up the sum, full of wisdom, and perfect in beauty." After his fall, he captured earth's educational system and became the self appointed beautician of the style system, and he always puts his perverted standard of reason and beauty ahead of God's Word. "Thou hast been in Eden, the garden of God." His antiquity dates back before the creation of man. "Thou art the annointed cherub that coverth; and I have set thee so." He was a very high ranking angel, having much authority and power. "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." There was a time when the devil walked straight and did the will of God, and there was a time when he committed sin.

The Nature of the Angelic Sin

The angels had a probationary estate to keep, and a habitation in which to keep it. They were given the original earth, which God created as described in Gen. 1:1, before its chaotic condition as described in Gen. 1:2. (I shall discuss this truth in a succeeding article). God's command for them to stay on the earth was a real probationary test to creatures who were not cumbered with weight, who were not affected by atmospheric pressure, who did not have to breathe air, and who were not bound by gravity. God made them so that they could traverse the expanse of the universe, and it was His intention to promote them to heaven after their probation

which He did with the two-thirds who were faithful to Him. For God to say "stay on the earth" to such creatures was a test of obedience, and therefore of character.

Isaiah 14:13-14 describe Lucifer's exalted attitude. "Thou hast said in thine heart," the rebellion was a conceived plot in his heart. His action had the deliberate consent of his will and so registered as a sinful act. "I will ascend into heaven." He would not stay on earth, but announced he would leave the earth and ascend into heaven. It is a good thing to go to heaven, and God intended to promote him to heaven in His own appointed time after the test. It was not good for Lucifer to promote himself. It is better to stay on the earth during God's will than to seek to go to heaven in disobedience to God's will. Those who commit suicide, enact the same sin that the original sinner performed only they lack the power to carry it out that Satan had. Doing a good thing at the wrong time is not good. "I will exalt my throne above the stars of God." Lucifer had a throne and ruled the earth with its angelic population, but he announced his purpose to establish it over the whole universe and thus leaving the earth, he would traverse the expanse of the celestial realm at will. His sin reached a climax in his fifth "I Will." He said "I will be like the Most High." He attempted to be "like God." He wanted to be worshipped. He still wants to be worshipped. He promises rewards and advancements to get people to worship him. He wants worship above everything, to the extent that he will raise the wages of those who will worship him. He succeeded in getting a following of one-third of the angels, he got Adam, the federate head of the human race, to fall for his idea of being like God, and he, in desparation, begged Christ to fall down and worship him, offering him the world without a cross.

He that cannot forgive others, breaks the bridge over which he himself must pass, for every man hath need to be for given.

—Lord Herbert

Peace in a World at War

Rev. K. V. Shutes, Cordova, Alabama

We remember that the Old Testament closed with broken law and a corrupt Priest-hood and a nation of robbers. Then there were 400 silent years without the voice of a prophet; then an angel announced the birth of Christ, "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore that Holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

When Jesus was born in Bethlehem of Judea, the angels came from heaven to sing: "Glory to God in the highest, and on earth, peace, good will toward men" Luke 2:14.

You remember, when this news went abroad, war was started; the babies were slaughtered, and the enemies never stopped until they killed and buried Him. But just before He went away, He stood and said to the persecuted and discouraged apostles; "My peace I leave with you, My peace I give unto you." The war clouds are heavy and the sons of the earth are being slaughtered, but in the heart of every blood-washed, Holy Ghost filled life, there is peace.

There Is No Peace To The Wicked

Peace does not come by legislation. We have more laws than we can read in a lifetime. The lawyers are quarreling and most citizens are grumbling about so many unnecessary laws. It is not more law we need.

Neither Does Peace Come By Education

Our land is dotted with High schools, colleges, universities, and seminaries; yet our nation is farther from God than it has been since the Pilgrims landed. Education can't solve the problem of a blood-thirsty nation.

Neither Is Reformation What We Need

There was never a man drunk, but what he reformed and said he wouldn't do it any more, but when the bottle was presented in his weak hour, he yielded to the

temptation. Every sinner reforms in his mind when he is over taken by sin, but he will go back and do the same thing again.

What Do We Need?

We need to know that peace is a gift of Christ. He said, "My peace I give unto you" (John 14:27); "These things I have spoken unto you, that in me you might have peace. In the world ye shall have tribulation; be of good cheer; I have over come the world" John 16:33. These verses tell of the sources of peace, but the blood-thirsty, beer-guzzling, pleasure loving, high-minded politicians and citizens think it can be attained by might and power. Sirs, I believe that the same God who delivered Elijah, Daniel, the Hebrew children, Jonah, shook down the walls of Jericho, delivered Paul and Silas from the Phillipian jail, is still alive.

Listen to Paul, "Therefore being justified by faith, we have peace with God" Rom. 5:1. Then peace comes when there is no condemnation of sin; when sin is covered by the blood. "The chastisement of our peace was upon Him, and by His stripes we are healed" Isa. 53:5. The back of Jesus was lashed with the stripes we rightfully deserved, but when we believe in Him and receive Him as our Lord and King, we become heirs of His possessions.

Jesus also said, "My peace I leave with you" John 14:27.

If peace is left in the heart when it is cleansed, how may it be retained? "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, God's Son cleanseth us from all sin" (John 1:7). If sin broke the relationship of the first couple in the Garden of Eden, sin will now keep us from having peace.

We may have all the peace conferences, and arbitrary conferences we like, but I do not believe peace will be on this earth until the Prince of Peace comes and the knowledge of the Lord shall cover the earth as the waters cover the sea.

"For the kingdom of God is not meat

and drink, but righteousness, peace and joy in Holy Ghost" (Rom. 14:17).

Now can't we see, peace is maintained by certain things. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee" Isa. 26:3. "Let us lay aside every weight and the sin which doth so easily beset us" (Heb. 12:1-3). "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

"Set your affections on things above," said Paul. "If we have lost sight of the world with its affections and lust, surely there is peace in our hearts."

"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law" (Gal. 5:22).

Only a few days ago, I was on the

Azalean train that runs from Cincinnati to New Orleans. I had a lengthy conversation with a Jew salesman. He is on the board of directors of his Synagogue, says he is disgusted with the big folk running the thing. But yet it was only a form with him. He did not think it any harm to drink, commit adultery, love money, nor the world. He was only a member with no experience and no peace. So this is the trouble with the majority of church members today. They have no experience of grace. So they have no peace.

The greatest need of the church and our nations is regeneration, and naturally when all things become new, we have peace, for we have received the nature of the Prince of Peace. 2nd Cor. 5:17.

Yours for lost souls,

Rev. K. V. Shutes

The Doctrine of Christian Giving

Rev. O. Stalcup, 416 W. Hull St., Denison, Texas

Characteristics of Giving

"First they gave their own selves unto the Lord" (2 Cor. 8:5).

True, Christian giving is accompanied by a surrendered life. Let us peruse the fourth chapter of Genesis and note the sayings of the Holy Spirit regarding Cain and Abel and of their offerings. They both brought an offering unto the Lord (verses 4, 5). The Divine record says, "And the Lord had respect unto Abel and unto his offering. But unto Cain and to his offering he had not respect." God had respect for Abel's offering because he had respect for Abel, and he had not respect unto Cain's offering because he had no respect for Cain. How could God respect a person's offering if He had no respect for the person? One of the greatest mistakes is for one, who has not surrendered his life to God, to try and gain favor with Him through giving large gifts. He will gain favor with man-kind, but not with God. A surrendered life is essential in true Christian giving. It is an agreeable thing to be a benevolent and generous spirit, to patronize Christianity, but it is a different thing to be identified with Christians, or

to suffer with Christ. A "patron" is one thing; a "martyr" is another. King Darius admired and respected Daniel. Yea, he was greatly attached to him, so much so that he lost a night's sleep on account of him, but Daniel spent the same night in the lions den witnessing for God. He put to his seal that God was true. God doesn't want patronage, He wants fellowship.

Christian Giving Divinely Planned

On the question of Christian Giving, the Lord did not leave it to the fancies of men. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2). Note His plan.

BE REGULAR IN GIVING—"Upon the first day of the week." Some may give every month or every year, or some may be like the old lady who testified, "I've been a member of this church for twenty-five years, and it has never cost me a penny, thank the Lord;" but God said to give every week. God's Word teaches that giving is a part of our worship. Cornelius had a vision about the ninth hour of the day and "an Angel of God" came in unto him and said, "Thy prayers and thine alms

are come up for a memorial before God" (1 Cor. 10:4). It's to be noted here that giving occupies a place along side of prayer. We meet and pray on the first day of the week, we ought also to give on the first day of the week.

GOD INCLUDES EVERYBODY. All are to give. He doesn't except the widow, the newsboy, the rich nor the poor, all are to give. Whether God has blessed us with much or little, we are to give part of it. "Let every one of you lay by him in store."

PRO PORTIONATE GIVING. As fair for the ten dollar a week man as for the hundred dollar a week man; God has himself decided the proportion. "As God hath prospered him." Christian giving is to be in proportion to OUR income. God clearly teaches that one tenth of all that a person receives from His hand, is to be set aside as Holy unto the Lord; after having done so one is not privileged to spend the other nine tenths for that which is not bread. All that we have belongs to the Lord. If the New Testament teaches truth, and we know it does for it's impossible for God to lie, one of its clearest and greatest teachings is that we are but stewards of God's possessions. The New Testament teachings are plain and clear, as to the teachings of our obligations as stewards. We are to set apart one tenth as "Holy unto the

Lord" and use the other nine tenths to the "Glory of God."

Did Jesus Ordain Tithing?

Let me place this interrogation before my readers, "Did Jesus ordain tithing?" I believe He did. Let us examine some scriptural facts. I have never found one place recording that Christ ever spoke against tithing. Men say, in giving as their excuse for not paying in their tithes, "I cannot find where Christ paid tithes." I can. When one is "willingly ignorant" they are unteachable. There is no ignorance so deep as the ignorance which refuses to know, and no blindness so incurable as the blindness which refuses to see. Unto those who maintain that Jesus never tithed, I fain would ask the question, "did Jesus teach the law and at the same time, in His daily life and practice, break the law?" Holy writ says that, "Jesus Christ was a minister of the circumcision for the truth of God" (Rom. 15:8). We see illustrated in Matthew's Gospel, to-wit: Matt. 8:4. Jesus after healing the leper said unto him, "Go thy way, shew thyself unto the priest, and offer the gift that Moses commanded for a testimony unto them." Here Jesus was teaching the law. For gifts Moses commanded, see Lev. 14:3, 4, and 10. Holy writ also teaches that Jesus was the only one who ever kept the law. The law said to give God one tenth or the tithe. So how could He have taught and kept the law and at the same time broke the law. Ask men, "Does the New Testament teach that Christ is the great example and for us to follow Him? The very seats will vibrate with the force of their "Amen." But when it teaches that He paid tithes, they won't "Amen" that. He is not their example in that. Our Lord endorsed all the good He saw in the sayings and actions of the Pharisees. When He emphasized "to keep the inside of the platter clean", He did not imply that the outside should be left dirty. In setting the contrast before His disciples, to bring to light the gospel idea, our Lord states His position on tithing. "For ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone" (Matt. 23:23). "Whatsoever they bid

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you, observe and do, but do not ye after their works" (Matt. 23:3). "Except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). "But do not ye after their works." Why Lord? Isn't tithing "Christian Works"? The reason they were not to do after their works was "For they say and do not" (Matt. 23:3).

Our Lord observed the paying of tribute money for the upkeep of the temple. This proves He could not possibly have neglected tithing. On one occasion, in speaking to the Jews, He called their attention to the fact that they were obligated to God. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Surely no one will question but what the "tithe is the Lord's." What could possibly have been implied in this statement, "The things that are God's," unless the tithe was included, for the Bible plainly states, "The tithe is the Lord's"?

Our Lord's teachings on stewardship makes us to know that we are obligated to pay some amount, that is, if we are faithful stewards. No amount of less than one tenth is ever mentioned. The Corinthian Epistle sets forth very clearly that our Lord taught tithing as the method by which the ministry was to be supported. Note 1 Cor. 9:12, 13 and 14. The issue was, "support of the ministry." Paul argues that the minister may rightly expect proper support, and bases his argument on Revealed law (1 Cor. 9:9). The Law said that the ox was not to be muzzled, for he had a right to the fruit of his labors. In New Testament language, "The laborer is worthy of his meat, or his support." Read verse 13. "Do ye not know that they which minister about holy things live of the things of the Temple? And they which wait at the altar are partakers with the altar?" The Levites who ministered about holy things lived from the tithes, and the serving minister waiting at the altar had a right to enjoy the things at the altar. In our language it says, God's ministers from all times have lived and have a right to the tithes and offerings of the people. Note verse 14. Even so, hath the "Lord Ordained." Just as it was back under the law (even so)

hath the Lord ordained. (Just as truly as did the priest under law and in like manner) yea, "The Lord hath ordained, that they which preach the gospel shall live of the gospel." How is the minister to live of the gospel? Just as God provided in His Word, on the tithes and offerings of the people who receive help from the preaching of God's Word.

A Basis of Christian Stewardship

How is a Christian to show his appreciation? By paying in tithes and offerings in order to fulfill their obligations as faithful stewards, realizing that all belongs to God. Our Lord endorsed and ordained it is the New Testament method of supporting the ministry. The word ordain suggests that it wasn't inaugurated on the spur of the moment, but rather that it was thoughtfully and carefully planned and arranged. Some may object and say that Paul, himself, said he wasn't a burden to any church and that he worked with his own hands and supported himself. Unto these I say, read

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2 Cor. 12:13. Paul taught that he had a perfect right to be supported in the same way as others, and that there was a reason why he would not allow them to support him. He had come among them when they were heathens, when they were pagans and living vile, ungodly lives, and he did not intend to allow them to contribute to his support; he would rather labor with his own hands and support himself and his companions and keep the gospel absolutely without charge. "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power" (1 Cor. 9:12). "We prefer to forego our own rights in order that you may see that our service is an unselfish one and in order that the heathen may not say that we are in the ministry for what we can get out of it, lest we should hinder the gospel of Christ."

The only reason (that I can see) for any one not paying tithes is because they do not want to. Some say they can not afford it. The God they worship must be a different God from mine, or else their perspective concerning Him is very narrow indeed. Holy writ tells me that if I will honor God, He will honor me. What most people fail to realize is, that the more liberal a soul is the fatter God makes it. The liberal soul is like the widow's meal barrel, he will never run dry. Because a cheerful giver, (and God loveth one) giving liberally, loves much, and renders much service God-ward. "It's more blessed to give than to receive." The lesser is blessed of the greater. God is the giver, we are blessed of the greater. God gave His Son, Christ gave His life, He emptied himself of His glory that we might be glorified. Surely it was not, as some teach, that it was His deity He emptied Himself of, and that He left it behind when He came to earth. Do we not hear Him praying, "Father glorify thou me with the glory I had with thee before the world was" (John 17)? He took the sinners' place in death that the sinner might have life with Him. He was given the sinners' deserts that the sinner might be given His deserts. What, Mr. and Mrs. professing Christian, are you doing with your talent? Have you the mind of Christ? His mind was to give, even

unto death. Do you love God enough to tithe? Remember the Bible teaches we cannot love God without we have been born again. Rom. 5:5.—"The love of God is shed abroad in our heart, by the Holy Ghost." The flesh is enmity to God. "That which is flesh, is flesh," it cannot be any thing else. "That which is spirit, is spirit" (John 3:6). To receive the understanding read the passage thus, "that which is flesh, is fleshly. That which is spirit, is spiritual." Are you spiritual or fleshly in tithing and offerings?

Tithing and Free Will Offerings

In closing, I wish to take up briefly the scriptural teaching concerning giving embodied in 2 Cor. 9:7. Many state that the reason they do not tithe is because this verse of scripture does not teach it. They say they believe free will offerings, but not in tithing, and they point to this scripture as being the basic reason for their belief. In very truth, it has no reference to tithing, but refers to free will offerings. Let us picture in our mind's eye a Jew, a true son of Abraham, such as Jesus said Zacchaeus was (Luke 19:9). In verse eight of this same chapter, "Behold, Lord, the half of my goods I give to the poor and if I have taken any thing from any man by false accusations, I restore him fourfold." May I say in passing, that Zacchaeus was not saved through the doing of good works, also that he did not intend, as some teach, from that day onward to make restitution. Zacchaeus was a true son of Abraham and was saved by faith (See John 8:39; Gen. 15:6). Zacchaeus simply stated that which

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he had been doing all the time — being obedient to the law and looking forward to the coming of the Messiah (See Isa. 1:17; Ex. 22:1 and 4. See also Paul's teaching concerning Jesus in Acts 28:23). So a true Israelite, a Jew, who was a true son of Israel, we see had no thought of being disobedient to the law. When he went into the synagogue, he first paid God his tithes, then of the other ninety percent he gave in his free will offering as he had purposed in his heart. Remember that God when charging Israel with robbery, the bill of information, or warrant, read that they had robbed Him of "tithes and free will offerings" Mal. 3:8. When they appropriated (held back) the tithes and offerings they robbed God. Notice the consequences of robbing God in Mal. 3:9. "He that knoweth to do good and doeth it not to him it is sin." Listen with the ear of faith to admonition of the Holy Spirit in Heb. 13:16. The communication spoken of here is of our worldly goods. He could not have meant "word of mouth" because that is taken care of in verse fifteen. Some people who have been in the church 30 or 40 years, old and grey headed, refuse to be taught. It is not that they don't know or cannot see the truth, they are purposely blind and willingly ignorant, they are still babes in Christ. They cannot grow in God's Word, because they refuse to be taught and as a consequence they make no spiritual progress, are not capable of teaching others.

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Attention ministers that do not tithe, does not our treatise teach tithing? Those of you who teach tithing and do not practice it, should (I believe) affiliate yourselves with a non-progressive organization.

Brethren, leave tithing off, and show me just one church in all Christendom that functions properly on free will offerings. Can any one think up a better system? Certainly not, because it is "God's plan" and men cannot cope with divine wisdom. Reader are you a son of God? Have you been born again? Is God your Father? "If then I be a father, where is mine honour? Mal. 1:6. Are you one of those that say, the reason I don't tithe is because the New Testament is not specific? The Bible is not specific in saying that Christ was nailed to the cross but it surely teaches it, likewise tithing. "Consider what I say and the Lord give thee understanding in all things."

Dear reader, may the God of all grace and the giver of every good gift bless you according to His riches in glory in Christ Jesus. "The Lord loveth a cheerful giver." A cheerful giver is one that gives with all his heart, all his mind, all his strength, all his soul, because he loves God. "Honor the Lord with thy substance and with the first fruits of all thine increase" (Prov. 3:9). "Honor the Lord" — "Worship the Lord," that's what that means, how? With thy substance and the first fruits of all thine increase.

EDITORIAL

FIFTEENTH ANNIVERSARY FOR THE GEM

The Free Will Baptist Gem has closed fifteen years of service. These have been fifteen years of toil, fifteen years of problems, and fifteen years of joyful service to the Free Will Baptist denomination. The greatness of "The Gem" is measured by its service. It is better prepared to serve now than ever before. The official personnel is being enlarged so as to render more efficient service. On this our fifteenth anniversary, the officials of "The Gem" wishes all the brotherhood a very prosperous year.

NEW EDITOR TAKES CHARGE

The new Editor, Rev. C. B. Dees, will be in charge when The Gem readers receive this issue of *The Gem*. We will spend some little time taking an inventory of the office stocks, then we will swing into active service to the people. The retiring editor wishes to express his thanks for all the patronage and support the people have given "The Gem" during the 55 months he has served in his official capacity.

As far as is known, the policy of "The Gem" will be much the same as formerly, with the exception that we will be prompt in business matters. The people will be urged to continue sending their church reports, sermons, and articles of general interest to our people throughout the several states.

Anyone desiring to correspond with the

retiring editor personally, please address it personally, to wit: John B. Rollins, 211 Third St., Monett, Mo. To communicate with the publishing house, address The Free Will Baptist Gem, Monett, Mo. Brother Dees will be in charge of all correspondence thus addressed.

DISTINGUISHED VISITOR IN MO.

Rev. and Mrs. Paul Woolsey, Superintendent and Matron of The Free Will Baptist Orphanage in eastern Tennessee, were visitors and business callers in Monett recently. The purpose of their trip to Missouri was to get two orphan children and take them to the Home. Four of our Missouri churches enjoyed an engagement with Brother Woolsey explaining the work of the Home. A drive for immediate cash support was not the purpose for these meetings, but our churches were very keenly aroused to the glorious opportunities there are in supporting regularly so great an institution as the Free Will Baptist Orphanage.

SUPPLY OF TREATISE LOW

The inventory at the beginning of the year will reveal that our supply of the "Treatise of the Faith and Practices of Free Will Baptists" is beginning to run low. We will, likely, be sold out by the time of the National Association in July, and it is the responsibility of the National Association to order a reprinting of the Treatise.

Progress--- The Law of Life

Bruce Barton says, "When you are through changing, you are through." But change may be either in the form of retrogression or of progress, and the direction, even more than the speed, indicates whether you are heading toward more abundant life or toward more sullen death.

Change from "The faith of the fathers" to modern skepticism is but a step in the way of death. But passing "from glory to glory" in the pathway of fuller and stronger faith is a rung in the ladder of life. Change from guilt to pardon, from pollution to holiness, from victory to fuller victory is

normal to the pathway of the just which "shineth more and more unto the perfect day."

Natural laws may not extend on into the spiritual world, as Drummond supposed, but there is certainly an analogy between the natural and the spiritual, and Drummond was undoubtedly right in his contention that friction is the cause of deterioration and death. In the spiritual every man is permitted to select his environment and to make adjustments to it in such full manner as to finally eliminate friction altogether. Take the will of God for example: there are those yet remaining who cannot think of holy living except in terms of strain and labor and pain. They hold that man is constitutionally unadapted to God and to the ways of God, and that for this reason, one can right well measure his devotion to God in units of inconvenience and complaint.

But the truth is that "God's way is the best way," and whoever is able to bring himself to the place where he can truthfully say, "My will is the will of my God," can and will find that "eternal life begins

below" whenever the redeemed soul learns to make God his essential environment, and further learns to find the way of deliverance from all friction between his soul and God, for with friction removed, there is no longer any wear, and when there is no wear the machinery is capable of running on forever.

Life, then, is not a static deposit which one may obtain once and for all, and always after retain by simply holding it fast in originating in the high hills of God flowing useless inactivity. Rather it is a stream on and ever onward with our soul as its channel, and with its depth and breadth ever increasing both now and ever more. Like the poet's brook, this stream of everlasting life flows on forever. And who would want to quit changing form glory to more glory, from life to life more abundant, from victory to fuller victory, from knowledge to clearer knowledge? "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

The Relation of Genesis to Revelation

The book of Revelation is a book difficult to understand on the whole, but contains much that challenges the deepest thought, the most thorough study and the most grateful acceptance of many truths so clearly stated that "the way-faring man, though a fool, need not err therein."

These follow:

- * Genesis is the book of beginnings.
- * Revelation is a book of endings.

Genesis records the beginning of time.

Revelation records the end of time.

Christ is the Alpha in Genesis. He is the Omega in Revelation.

Christ is the first in Genesis. He is the last in Revelation.

In Genesis we have the first heaven and the first earth. In Revelation we have "A new heaven and a new earth."

In Genesis we have day and night. In Revelation we have "no night."

In Genesis man is to subdue and replenish the earth. In Revelation man is to reign with Christ on a new earth.

In Genesis man is driven from the tree of

life. In Revelation man is admitted to the tree of life.

In Genesis the order is from life to death.

In Revelation the order is from death unto life.

In Genesis we have the "curse."

In Revelation there is "no more curse."

In Genesis sin entered the world. In Revelation sin is banished from the earth.

In Genesis Satan entered the Garden of Eden. In Revelation he is cast into the lake of fire.

In Genesis Satan bruised the heel of the woman. In Revelation the "seed of the woman bruised the head of Satan."

In Genesis we have defeat. In Revelation we have victory.

In Genesis the first and second chapters record no death. In the last two chapters of Revelation there is no more death.

In the two first chapters of Genesis we have no sin or sorrow. In the last two chapters of Revelation there is no sin or sorrow.

In Genesis judgement is pronounced. In Revelation it is executed.

Inspirational Poems

Rev. T. H. Newsome, Springtown, Texas

EDITOR'S NOTE—These poems by our fine poet, Rev. T. H. Newsome, a Free Will Baptist minister of Springtown, Texas, have won for themselves choice space in *The Gem*. These poems are original with Brother Newsome, and he writes an average of two poems each week. He has become a source of inspiration and blessing to many Gem readers who love and appreciate poetry.

We have an editorial biography of our poet prepared, and other fine poems, but we have been delayed in its publication because we are waiting for the photographer to furnish us with a fine picture of Rev. and Mrs. Newsome. Your Editor is a persistent sort of a fellow, and though a new Editor is coming, this story and the picture, and other fine poems are forthcoming—We trust they can appear in the February issue of *The Gem*.

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Lord, Teach Us How To Pray

"As John taught his disciples
Lord, teach us how to pray,"
Said the Apostles to Jesus,
Alone with Him one day.

The model prayer He taught them,
Indeed's a perfect one;
Which daily should be offered
By all, from sun-till-sun.

"Our Father up in heaven,
Hallowed be Thy name;
All glory to Thee given,
In heaven and earth the same."

"O Lord, make us submissive
Unto Thy Holy will;
Keep us from all temptation,
Feed us with 'manna' still.

"Forgive us our transgressions,
As we our fellow-men;
Thine be the power and glory,
For-e'er and e'er, Amen."

Have You An Idol?

A young man saith unto the Lord,
"What wilt thou have me do?"
The Lord saith: "Knoweth thou my Word
Do as you'd have done you.
Thou art a master of the law;
Then keep the law, I say."
"I've kept it, Lord, without a flaw,
What lack I yet, I pray."

He was a very rich young man,
Of noble worth was he;
The Lord admired him very much,
Yea, loved him tenderly.
He said: "If thou would'st know the Way
And enter heaven's door,
Sell that thou hast and give to-day,
Most freely to the poor."

The young man sadly bowed his head;
Then turned and walked away.
The Saviour to his brethren said,
"The rich from God do stray."
Dear Friend, have you an idol too?
Then tear it from its throne,
And cast it far away from you,
And worship God alone.

Each idol, Lord, help me cast down,
Then, place Thee on Thy throne;
Place on Thy head, a royal crown,
Acclaim Thee, Lord, alone.
No other God shall ever reign
Within this heart of mine;
No other light shall e'er again,
Within my bosom shine.

— 30 —

Give Us The Mind Of Jesus

Give us the mind of Jesus,
The blessed Son of God;
Grant, Lord, that it may please us,
To walk where Jesus trod.

He left His throne in glory,
Where all was unity;
To die in ignomy,
Upon the cruel tree.

One was He, with the Father,
And with the Holy Ghost;
But left it all, to gather
Unto Himself the lost.

Took on Himself our nature,
Like us, became a man;
I died for for each sinful creature,
According to God's plan.

He rose again triumphant,
O'er death, hell and the grave:
Completing the atonement,
All penitents to save.

Give us the mind of Jesus,
Obedience to God's will;
O may it ever please us
Our mission to fulfill.

Note—This poem was inspired by the article entitled: "Give Me the Mind of Jesus," contributed by Albert F. Harper in the December issue of *The Gem*.

—30—

IMMORTALITY

Men do not cease to live, because they die;
For all who worship God, and do comply
With His commands, and on Him do rely.
Shall never, never die.

No, men don't cease to live when they are
dead.

The deeds which they have done, the things
they've said,

Live on and on, after the soul has fled
Into the great beyond.

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ing, also from an Association or Year-
ly Meeting to the State Association.

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In Gilead There's A Balm

The winds may shriek, the tempest roar,
The vivid lightnings flash,
The breakers dash upon the shore,
Causing a mighty crash;
Above the tumult of the storm,
A voice that's sweet and calm,
Says, "I will keep you from all harm,
In Gilead there's a balm."

The Lord who calmed the raging storm
Upon dark Galilee,
To shield His brethern from all harm,
Will succor you and me;
Above the raging of the storm,
A voice, that's sweet and calm,
Says, "I will keep you from all harm,
In Gilead there's a balm."

Fierce battles rage, and death doth reign,
The earth, with blood, is drenched.
Ten thousand times ten thousands slain,
Yet, demon's thirst, unquenched;
Above the tumult of the storm,
A voice that's sweet and calm,
Says, "I will keep you from all harm,
In Gilead there's a balm."

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The National Association

Enterprise Department

Records and Reports

Rev. Robert B. Crawford, Executive Secretary National Association
3609 Richland Avenue, Nashville, Tennessee

Free Will Baptists have always done more good work than they have been given credit by others or by themselves, but where incomplete records have been kept how can others know what we are doing.

I am calling upon all persons and organizations to keep accurate and up to date records of all work done. When a visitor comes to your church, do not allow such person to carry away any money without you get a receipt from such a person. Use this receipt to allow all the local church to know what has been done, the local church should have a record of what each of its members have done. The local church reports to the district association, the district association to the state association and the state to the National Association.

My plea is that every local church and all associations keep accurate records of all funds as well as what is being done. I am familiar with people and organizations who want the local church to handle all

the money. Every church is an independent democratic body, governing its own affairs, but that church is responsible unto God to keep good records.

In most all the states most every local association has a field worker, and at the head of them is the state field worker. The State Boards work with the National Boards, and through this set-up Free Will Baptists are organized so they can get information to and from the people.

Local church registers are poorly kept. The names of the dead and active members are on the same page. I have felt bad about so many I have seen. Others should be ashamed for not keeping better records. So promise the Lord to make and keep better records from the individual church members all the way to the National Statistician and on to Washington.

The Lord bless you while you do great things for HIM and then keep an accurate record of this work.

Report of National Foreign Mission Treasury

Rev. Winford Davis, Treas. Monett, Mo.

Receipts for November, 1943

Missouri	\$203.25	Tennessee	1.00
Texas	139.28	Refund from British Control by	
Georgia	138.23	Miss Barnard	5.44
Illinois	103.00	Allocation Fund By National Treas-	
Ohio	100.00	urer, F. S. Vanhooose	329.70
North Carolina	96.00	National Womans Auxilliary by Mrs.	
South Carolina	94.75	Fannie Polston, treasurer ..	221.66
Alabama	25.00		
West Virginia	20.00	TOTAL	\$1,477.33

Report of Missouri Treasury

Rev. Winford Davis, Treas. Monett, Mo.

Foreign Missions			
Mrs. H. L. Tuggle, Cartersville, Mo.	\$ 5.00	Amity Church	11.00
Wagoner Church	6.00	Woman's Aux., Flat River, Mo.	15.00
Aurora Church	10.00	Dorothy Lovell, Monett, Mo.	10.00
Myrtle Long, Patton, Mo.	1.00	Monett Church	4.95
Huldia Slinkard, Patton, Mo.	1.00	Sublette Church	4.00
Verdella Church	11.00	Willing Workers Class, Sublette S. S.	2.00
Mrs. Jewell Campbell, Flat River	10.00	Unified Program Fund	
Mt. Olive (Neola) Church	5.92	(Penny-a-Day)	
Mt. Olive (Neola) Auxillary	1.00	New Harmony Mission	\$2.04
True Blue Class, Mt. Olive (Neola)	1.00	Aurora Church	1.98
Mrs. Lizzie Turner, Cartersville, Mo.	5.50	Mt. Olive (Neola) Church	2.99
Winford Davis, Monett, Mo.	10.00	Cartersville Church	7.43
Jewell Turner, Monett, Mo.	5.00	Woman's Aux., Flat River Church	2.50
Eldorado Springs S. S.	3.20	Merls Chapel	6.00
Shibleys Point Church	1.00	Copper Mines Church	2.06
Rev. & Mrs. Cecil E. Horner, Bourbon	5.00	Educational Fund	
Rock Chapel	8.00	Fredericktown Church	\$7.41
Buffalo S. S.	2.11	Publishing House Fund	
Niangua Quarterly Meeting	.50	Cartersville Church	\$7.75
Niangua Church	7.00	Doris Rollins, Monett, Mo.	8.00
Independance Church	18.00	Winford Davis, Monett, Mo.	5.50
Mine La Motte S. S.	4.56	Benevolent Fund	
North East Mo. Mission Band	25.00	Cartersville Church, Superannuation	\$ 1.00
Womans Aux., St. Louis Third Church	6.00	Fredericktown Church, Superannuation	7.41
Hickory Grove Church	4.93	Flat River Church for Tennessee	
Fredericktown Church	7.42	Orphanage Tractor Fund	15.00
Aurora Church	3.20	Jehoida Chest Fund	
Blue Eye Church	1.30	Cartersville Church	\$1.00
Hannon Church	30.00	New Harmony Mission	1.00
Mr. & Mrs. J. T. Montgomery, Neosho	5.00	Twin Oak Church	1.00
Hannon Auxillary	2.00	Hannon Auxillary	4.00
Ona Brewington Mill Creek, Mo.	4.00	Copper Mines Church	1.00
Ottis Martin, Greenfield, Mo.	18.00	Macedonia Church	1.00

Church Letters - Field Reports

Revival At Merl's Chapel Cassville, Missouri

Dear Gem Readers:

I want to pass the good news on to you of the splendid revival at our Merl's Chapel church, north of Cassville.

We were indeed fortunate to have Brother James F. Miller as our evangelist for this meeting. We give the Lord our praise, and Brother Miller the credit for the suc-

cess, because of the unselfish way he allowed the Lord to direct him; especially in the preaching of the pure gospel truths of the crucified Christ.

Brother Miller won his way into the hearts of every one, both old and young and we are expecting him back again some time. He has the distinction of being the most financially supported evangelist that Merl's Chapel has ever had, all because the

church was so spiritually strengthened during the meeting.

Our church has been marvelously blessed in every way the last few months. Just recently we have remodeled the interior and bought a set of new batteries for the light plant; all of which was greatly enjoyed during the meeting.

Our meeting began November 8th and continued four weeks. There were nine souls saved and some others who renewed their covenant with God. There were nine additions to the church. The meeting closed with an all day service; preaching service in the morning, dinner at the church and baptizing in the afternoon, and preaching service at night with one soul saved at that service and one in the altar to renew his covenant with God.

We are still living in the revival spirit. We are thanking the Lord for sending Brother Miller our way, as our church was badly in need of just such a revival.

May the Lord bless all of our churches with the grand old revival spirit, so that His cause might continue in these trying times.

Mrs. Myrtle Black, Meris Chapel clerk

30

Joy Club Kinston, North Carolina

Dear Gem Readers:

I wish to take this opportunity to thank each of you, dear friends and auxiliaries, for your kindness in helping me while I was attending our Free Will Baptist College in Nashville, Tennessee.

Believe me, I did receive a great blessing and am so sorry my health would not permit me to stay longer.

"God is there and we knew it." We felt His presence. Our Sunday morning services were wonderful. The messages our president brought us from God's Word were so very inspiring. Pray for him and his co-workers, he has a great work there.

If any one should desire to know the amount of offering received on my tuition, they may write Mrs. Fannie Palston, 313 Woodland Ave., Nashville, Tennessee.

Again may I thank each of you from the bottom of my heart, and will you

please pray for me that my health may improve so that I will be able to give my all for Jesus, who gave His life for me? God bless you.

Yours in His Service

Mrs. Gladys F. Beane

30

Free Will Baptist Church Tulsa, Oklahoma

Rev. Melvin Bingham, Pastor

Mrs. Evelyn Miller, Reporter

Dear Gem Readers:

Since our last report to The Gem, we have had one of the best revivals with Bro. Ralph Brown doing the preaching for ten nights. There were not so many souls saved, only one conversion and three re-consecrations, yet his good messages were a great spiritual uplift to the entire membership.

Now, while the sweet Christmas spirit prevails over the land, and the lighted candles and multicolored lights shine out through the many thousands of windows in honor to the Christ child, our hearts are made sad when our vision falls upon the little red, white and blue emblem with one, two, and sometimes three stars, representing precious loved ones that have answered the call to serve their country.

As Christian men and women, boys and girls, mothers and fathers of our armed forces, while we are enjoying the comforts of home and celebrating our Saviour's birthday, let us each remember to breathe a prayer for the safety and speedy return of that precious soldier boy.

In keeping with the Christmas spirit our young people rendered a very appropriate program on Thursday night before Christmas, followed by the giving out of several hundred socks of fruit and candy to those present.

On our Christmas night broad cast, Bro. Bingham read a portion of the 2nd chapter of St. Luke. Bro. Harry Staires of Oklahoma City, offered the prayer, our church quartette sang well arranged numbers, and closed the program by singing "Holy night, Silent night." Bro. Staires and Bro. Coursey brought the message preceding the broadcast.

The death angel took away one of our oldest members this month, a sainted mother, just past her 93rd birthday and a member of our church for a good many years. Her absence will be keenly felt.

Every one that knows the worth of prayer, remember us when you pray.

30

District Auxiliary Convention Coeburn, Virginia

The Woman's Auxiliary District Convention that convened at Davis Chapel Church November 27, 1943, report of 6 churches are as follows:

Number of members on roll	120
Average number in attendance	41
Number of new members	12
Number of meetings held	23
Number of prayer meetings attended	112
Number of sick visited	335
Number of garments given	130
Number of hospital visits	29
Number of trays given	29
Number of baskets of flowers given ..	36
Number of Tithers in Auxiliaries	15
Number of birthday showers given ..	24
Number of Bibles given	2
Number of homes visited	201
Number of members making personal visits for soul winning	19
Bible readings	1,450
Tracts, leaflets, and good books given	1,099
Offering to Orphanage	\$31.45
Offering to Home Missions	\$98.06
Offering to Foreign Missions	\$4.00
Offering to churches	\$47.53
Offering to pastors	\$44.45
Offering to old age ministers	\$6.73
Offering to Fannie Polston	\$10.00
Amount for fruits	\$3.00
Offering to Nat'l Bible school, Nashville	\$6.00
Flowers for deceased	\$5.80
Davis Chapel Auxiliary	
Paid out	\$41.95
Balance in treasury	\$15.00
Mary's Chapel Auxiliary	
Paid out	\$44.46
Balance in treasury	\$23.62
Wilson's Chapel Auxiliary	
Paid out	\$45.83
Balance in treasury	\$9.83
Flower treasury	\$15.09

Banner Auxiliary

Paid out	\$33.55
Balance in treasury	\$12.35

Big Springs Auxiliary

Paid out	\$12.09
Balance in treasury	\$20.00

Dungannon Auxiliary

Amount in treasury	\$41.30
Total paid out of Auxiliaries	\$177.79
Balance in treasuries of Auxiliaries	\$137.19

Mrs. Della Salyer, President

Mary Kate Culbertson, Sec.-Treas.

30

Myrtle, Missouri

Dear "Gem" Folk:

I guess it is about time Myrtle Church reports. We have been wonderfully blessed all the year of 1943. I believe the Missouri State Association of 1942 put us on the firing line, so to speak.

We had a glorious revival. Many souls were saved, many cold Christians warmed up, and 15 were added to the church, bringing our membership to more than 90. I think that is good for a little country town.

A few of us were able to attend the State Association at Monett in September, 1943. We felt a great spiritual uplift.

We had been talking of repairing our old church house, or building a new one, for several weeks. Along in October, we got plans underway to build a new rock house, and I am very glad to report the house will be finished this week, if the weather permits, with the exception of furnishings. It has been built by popular donations, not only by the members but by many, many outsiders. The house is near the cemetery and will be used as a funeral Chapel as well as a meeting place to worship.

We feel the good Lord was willing that we build the house as it has progressed so smoothly. We want to thank all the good people who have helped us. Most of all we thank God.

We want the prayers of all that we might be humble before God and be as willing to give thanks to God for the good things of life, as we are to ask blessings when we are sad.

Another of our dear boys leaves for the army tomorrow. We are almost without young men now. We pray God the time will soon come when war will be over.

Our beloved pastor and wife, Rev. and Mrs. H. H. Beatty have a new son in their home. He came on Thanksgiving Day, November 25.

Asking the prayers of all God's praying people, I'll bring this rambling letter to a close.

Your Sister in Christ
Mrs. Ella Dotson

—30—

Golden Wedding

Mr. and Mrs. W. C. Green celebrated their golden wedding anniversary Nov. 23 at their home on Talbutt St., Greenfield, Mo., with a nice dinner. Only a few relatives were present on account of war conditions. Those present, were Mrs. John Shoptaw of Kansas City, Mr. and Mrs. Walter Clark of Greenfield, Mrs. Mattie Baldwin, a niece of Mr. Green, Mrs. L. P. Clopton, a cousin, Mrs. Annie Clopton, Mr. Bell, Lawrence Clark, Calvin Clopton, Aldeena Clark, Patricia Clark and Opal Lee Montgomery. Mr. and Mrs. Green received a number of nice gifts and cards and letters and enjoyed the day very much.

—By one present

—30—

WHAT IS LIFE?

"Life is a challenge, choose it;
Life is a chance, take it;
Life is an opportunity, seize it!
Life is a battle, wage it;
Life is a song, sing it;
Life is a joybell, ring it;
Life is a promise, test it;
Life is a drama, act it;
Life is an adventure, risk it;
Life is a race, run it;
Life is a contest, win it;
Life is a duty, dare it."

—30—

Hemple, Missouri

Dear Co-Workers:

Greetings in the name of our blessed

Lord! When this article reaches you, the old year will be in the past history. The new year will be ours to embrace with all of the opportunities which it brings to our door. However, we will not write on the new year, but will give the facts and glories of the latter part of 1943.

Since we wrote last, God has blessed in a glorious revival with the Hazel Creek church near Kirksville, Mo. Bro. A. O. Dobbs is the faithful pastor and a wonderful man of God. It was our first time to be in a revival with Bro. and Sister Dobbs. They are very zealous workers for the Masteer, and very desirous for their church and neighborhood. The meeting was short and powerful, with the Holy Spirit working from the very first service. The church also had been in prayer for some time, asking God to send the right one to help them pray a revival down. Some way, God saw fit to send us. When I say "us", I mean in a peculiar way Sister Franklin was sent, too. As we had worked together before, it was no trouble to get right in the battle. The first two saved was a splendid young lady that was teaching school in the community, along with one of her pupils, and from then on, men and their wives and other young people were saved until the number was 36 conversions and reclaims during the meeting.

Very little was said about money, but on their Mission day, their mission march was put on as usual, and when education Sunday came, that went on, just the same. Bro. Dobbs is in love with our National Program and is sponsoring it in his churches. The Woman's new Auxiliary had a special program one night after service and used the Rain Bow Installation Service, which was beautiful. These women are going right on with the work and it does our souls good to work with such a working church. We have a number of churches up in this part of the state that needs revivals.

We had 11 baptized and 13 united with the church. Six were converted the last night and others are to join and be baptized later. Praise God for the Hazel Creek church.

After the meeting, we came to one of Sister Melba White's churches near Hemple, Mo. and have been here a week and have had one man saved. The meeting will run until Sunday morning, then we will go to Mt. Zion, Sister White's home church, for a few nights, then to Texas for Christmas and will work a while there. I plan to be at home during January. I have plenty of work by correspondence to do for a month or more.

Pray for me, and any one wishing to get in touch with me, write to Box 43, Huntsville, Texas.

Best wishes and prayers for great victories through the new year.

Lizzie McAdams

Kirksville, Missouri

Dear Editor:

We have just closed a revival meeting at the Hazel Creek Union Church near Kirksville, Mo. We had a wonderful meeting. God gave us 36 converts and consecrations, 11 baptized, 13 came into the church. There are more to be baptized and more to unite with the church. Rev. Lizzie McAdams was the evangelist.

Orville Dobbs, pastor

Minute Meditation

It often takes great sorrows to produce great souls.

SPECIAL ARTICLE

Some Remarks on New Testament Greek

Earl T. Burns, B.A., M.A., Ph.D. John Brown University, Siloam Springs, Ark

One of the questions asked frequently of every teacher of Greek is as to why the New Testament was written in Greek.

As it is well known that Greek was not the original language of Palestine, it will be interesting to discuss, very briefly, why and how Greek became the medium for the transmission of the great Gospel message.

To do this will be necessary first of all to give some consideration to the native languages spoken in Asia just east of the Mediterranean Sea. All these tongues belonged to one particular branch of languages, namely, the Semitic group, among which was the Hebrew.

It is generally agreed that for centuries the Hebrew of Canaan, in which large portions of the Old Testament were composed, had declined as a spoken tongue until it was not intelligible to the masses of the Jewish people but was the property of scholars and of the cultivated minority only. It had in fact become a "dead" language. In place of the Hebrew the great body of the Jewish people had come to speak Aramaic, a kindred Northern Semitic tongue which had long been the most pop-

ular language among the people of the Assyrian and Babylonian Empires. Versions of the Scriptures in Aramaic known as Targums had been prepared for the use of the great majority of the Jews who did not understand Hebrew. The Aramaic, then, was the language of Palestine in the days of Christ and is the tongue which is spoken of in the New Testament as Hebrew. The Jewish-Aramaic still constitutes the basis of the Jewish speech used throughout the world to-day.

Toward the close of the fourth century B. C., Alexander the Great of Macedon invaded the East, and between 334 and 331 B. C. swept through all western Asia, conquering the Persian Empire and Egypt. Alexander planted new Greek cities wherever he passed, and one of the most important results of his conquest was the transplanting of the Greek language in cities throughout the length and breadth of western Asia. The reign of Alexander and his Greek successors was short-lived, but the Greek language which they brought with them remained and spread most rapidly throughout all the territory con-

quered by Alexander and soon became a common speech of great numbers of the people to whom it unlocked new treasures of speech and of literature. Greece itself was soon conquered by Rome, but so far as language was concerned, this merely meant another and greater opportunity for the further dissemination of the energetic and rapidly spreading Greek idiom. The more expressive language and superior literature of Greece captivated the fancy of educated Romans and became the polite language of Rome, which all Roman youth of the wealthier classes were taught as a matter of course. For commercial purposes Greek then soon came to be used throughout the western provinces of Rome, as it had been in the eastern end of the Mediterranean world long before. Before the first century A. D. Rome constituted the civilized world, and it is not too much to say that by the time of Christ, Greek was understood from one end of the Roman Empire to the other, and further that it was the one and only language which was so extensively understood. Consequently it was the one language which was most particularly fitted for extending universally the Gospel of truth.

As in other parts of western Asia, there was a Greek population in Palestine, too, existing alongside of the Jewish. This section of the population became larger and still more influential during the period of Roman occupation. Greek was indeed the official and court language of all the eastern provinces of the Roman Empire, as Latin never succeeded in gaining a foothold in that section of the world, much less in supplanting Greek, which had already become firmly established as a means of international communication in those regions several centuries before. The army of Roman officials and administrators in the eastern world had of course become thoroughly familiar with the Greek language due to its popularity at Rome. So it must be assumed that a very large portion of the population of Palestine had at least a mastery of both the Aramaic and the Greek languages sufficient for conversational purposes. Parallels to this situation may be found in the case of Alsace-Lorraine in Europe where the German and French

languages are used side by side, and in America in the use of both the English and French tongues in the French-speaking provinces of Canada, in the French portion of Louisiana, and even in the case of the so-called "Pennsylvania Dutch," who speak both English and German.

Whether Christ and His disciples spoke Greek has been a mooted question among scholars for many years. It must be said, however, that Christ and His followers must have been familiar with both Greek and Aramaic from their earliest years. The evangelists, bent on the dissemination of the Word, must have known that Greek was the only tongue that had a currency throughout the known world of that day and that it was really the only language especially suited to their purpose. In this respect it is worth mentioning that Josephus, the Hebrew historian who wrote the well known history of the Jews, composed parallel versions of that work both in Aramaic and in Greek. In the case of Paul it is evident what language the apostle was obliged to use in his epistles to the Corinthians, to the Thessalonians, and to the Romans, and in his speech on Mar's Hill at Athens. It will be of interest to note here that it is the opinion of the most scholars that the Aramaic, sometimes also referred to as Galatian, was the language of Christ in His daily life and intercourse.

No sketch of the language of the New

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Testament, however brief, should be concluded without some reference to the great influence on this work of the Old Testament translation in Greek known as the Septuagint. Since the founding of the city of Alexandria in Egypt there had always been a large Jewish colony in that city. These Jews had long been out of touch with affairs in Palestine, so much so that they had even forgotten the use of Aramaic, the language of their native land. By 250 B. C. a special Greek translation of the Old Testament had been made for the use of the Jews of Alexandria. This version was called the Septuagint, from the Latin word 'septuaginta,' 'seventy,' because it was supposedly the work of seventy Jewish scholars. Such Jews as were scattered abroad through the Mediterranean world used the Septuagint as their Bible. The Septuagint attained such popularity even in Palestine that we find the New Testament writers quoting from it quite as often as from the Hebrew itself. It is noteworthy that Paul, for all his Hebrew descent and thorough education in the Hebrew scriptures, quotes quite as frequently from the Septuagint as from the Hebraic original.

EAGLES VS. CUCKOOS

Dr. John E. Brown

John Brown University, Arkansas

In Deut. 32:11, there is a declaration that lends itself to almost endless application and illustration. The verse reads: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings." Anyone who has knowledge of the eagle knows that the eagle roosts high, builds high and lives high. The mother eagle will defend her home and her young with her life. The eagle is the creature of the mountain tops and the clouds. Comparatively speaking, not many eagles are made and in the making of eagles, there goes a lot of separation, inspiration and daring.

A way up yonder in the overhanging cliff, with the bed of the stream hundreds of feet below, the eagle builds her home and watches her young. Until the young

eaglets reach a certain state of development, no mother could care for her child with any more tender solicitation. Then one day, a strange transformation comes over that mother eagle. To the amazement of her young, she deliberately wrecks the nest and then adds to their horror by pulling them out one by one to the edge of the cliff to throw them over. Again and again, the little eaglet is flung out into space to go flapping, struggling and screaming towards its death, always to find that just before the last fatal plunge, the mother eagle is under it, swift as a lightning's flash to bear the frightened, struggling, young eaglet back again to the cliff far above.

In other words eagles go in for eagles, and to make eagles requires strenuous methods. Today, we have lost sight of the eagle business and too often our homes, churches, schools and nation find themselves busy hatching out cuckoos. The cuckoo is a neighborly brother or sister, given to much traveling and refusing absolutely any serious responsibility. The cuckoo not alone feels that the world owes him a living but laboring under the conviction that responsibility belongs to others! The mother cuckoo lays her eggs in the nests of other birds and leaves it for other birds, more home-loving and more industrious, to hatch out and rear her young. The cuckoo is of the earthly, and sincerely believes the teaching of the new psychology that whatever the present has to offer, humanity is to FORGET the mountain tops and the clouds and live amongst the bugs and the-worms.

As parents today, we need to get back to some of the stern, uncompromising, eagle-making ideals of the King of Birds, who lives yonder above the treetops and the mountain tops and the clouds, and as parents, we need to repudiate forever those churches and those schools and the cheap politicians whose language is "cuckoo language" and whose world is a "cuckoo world." God give us more eagles!

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GOD STILL SPEAKING

"Word and Work"

It is true that in the Bible we have God's only revelation, the standard of truth and doctrine, the faith once for all delivered to the saints. But God has spoken otherwise and still speaks to men, to the world at large, to nations, to families, to individuals. By mercies and by judgements; by kindness (Acts 14:17; Rom. 2:4) and by chastisements; by good and evil fortune, by calamities and by blessings; by illness, by loss, by bereavements, by sorrows, by afflictions, by help in time of need, by deliverance from danger, by guidance and by perplexities, by strange providence, by world events, by accidents, God speaks to us yet and constantly; at sundry times and in divers manners. Have you heard Him? Have you listened? Have you interpreted His language aright? Here, too, it may be said that blessed are the eyes that see and the ears that hear, and the hearts that understand.

"Our fathers understood not thy wonders in Egypt, they remembered not the multitude of thy lovingkindnesses," laments the psalmist (Ps. 106: 7). Their eyes were holden, their ears heavy, their hearts hardened. They could not get His lessons though He spelled them out in giant letters before their vision. They understood not. "I have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith Jehovah. And I also have withholden the rain from you yet have ye not returned unto me, saith Jehovah. I have smitten you with blasting and mildew yet have ye not returned unto me, saith Jehovah. I have overthrown cities among you as when God overthrew Sodom and Gomorrah, and ye were as a brand plucked from the burning; yet have ye not returned unto me, saith Jehovah." This failure to learn anything from these lessons of God left but one final recourse: God must step in Himself and execute judgment. "Therefore thus will I do unto thee; and because I will do this unto thee, pre-

pare to meet thy God, O Israel" (Amos 4:6 12).

These things might have been said to us. Many and various have been the providential dealings of God—the visitations He sent upon our nation, depression and drought and flood and storm and earthquake; awful warnings have come to us through the bloody wars and calamities in other countries—yet have men acknowledged God or returned to Him? He has spoken to us in manifold ways to make us feel our dependence, our guilt and need, and has not left Himself without witness—but who has had eyes to see and ears to hear and a heart to understand? "In that day did the Lord Jehovah of hosts call to weeping and to mourning and to baldness, and to girding with sackcloth: and, behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: Let us eat and drink for tomorrow we shall die. And Jehovah of hosts revealed Himself in mine ears, Surely this iniquity shall not be forgiven you till ye die, saith the Lord, Jehovah of hosts" (Isa. 22: 12-14). — Word and Work

A MASTER MISSIONARY

"Word and Work"

A perfect illustration of the grain of wheat that fell into the earth and died and brought forth much fruit was William Carey, the great missionary to India, and "the father of modern missions." It will pay any of us to read the record of that remarkable life. But I predict it will make us feel small enough to crawl into a mouse-hole. Here was a real man, a man of God, a man wholly given up to God's will and work, who thought no cost too great that he might fulfill his course and ministry, who spared himself no toil or labor, trouble, loss, or pain, if only he might do his Lord's work to testify the gospel of the grace of God to souls in darkness and in error bound. The life and work of such a man as Carey, along with such others as Judson, Paton, Williams, Mackay, Livingstone, J. Hudson Taylor—such and such like, make us feel that we have only

played at Missions, and that we don't know the meaning of sacrifice and devotion. We hold back too much. We are too tenderly concerned with our own well being. We shrink from the cross. It is only the Spirit of God, and the love of God shed abroad in our hearts through the Spirit that is given unto us that makes missionaries. Who wants it? Who will hold out his hand for the unspeakable gift and take the consequence? God needs MEN.

— Word and Work

ARE THEY TOO GOOD FOR MISSIONARIES?

Earl C. Smith, B.A., M.A.
John Brown University, Arkansas

Nearly all of the young men and young women that I have known to go out to foreign mission fields have gone under protest from their parents. Thank God, not all! But nearly all. And those whose parents did protest went under the protest from church leaders, who thought they were needed in some field at home. Why all this protest? Are our sons and daughters too good for Africa, or India, or China? Do we feel that it would be a waste to give their precious lives to the people who need the most and have the least? We are glad to honor William Carey and David Livingstone and Hudson Taylor as heroes of the Cross of Christ, but as to our children, they are needed at home, we think. God didn't count His Son too good to give to China. Or did Jesus really die for China? Did He just die for America and Britain? Have we who won't give our children for the heathen entered into fellowship with the Father Who gave His Son for them? To a man really a Christian who can't understand why a young man with leadership and force of character does not stay in this country but goes out to the heathen to pour his life out for them? Are the many fine young people, that are today serving out in the lands where the needs are the greatest and the laborers are the fewest, fools or heroes? I take off my hat to

them. While you are praying the Lord of the Harvest to send laborers into His vineyard do you ever pray that He send your son or your daughter? Or are they too good for the heathen?

IS IT TOO GOOD FOR GOD?

R. H. Boll

At a certain place it was proposed that a certain small regular sacrifice be devoted to missions. It was such a trifling amount that it seemed as nothing, and was willingly agreed to. But when the months' totals were counted up the amount was amazing. Straightway some raised objection. It was too much—altogether too much in proportion; and why should people at home be deprived (though nobody was being deprived of anything) in order to send to those heathen at home; and so forth. The simple fact was, such amounts were regarded as too good just to give to the Lord, especially where no visible, tangible benefit would come back to the givers. Have you ever, half-sub-consciously perhaps, held such a thought? You were willing to give to the Lord, really some valuable things; but some other things, if you face it honestly, were just too good for Him. To a decent respectable contribution you never objected; but there was always a definite line beyond which you knew you were not going to go. A Brahmin who came frequently to a missionary's home to converse with him about Christ and the gospel, one evening on the veranda sat toying with his silken string, the emblem which he wore around his neck, which was the badge and insignia of his high caste. He had taken it off, was twirling it in his hands, suddenly gave it a flip, and it landed far out in the dusty road. "What did you do?" asked the startled missionary. "It is gone," said the Brahmin. "What do you mean?" "That was the best I had, my all in the world, and it has stood between me and Christ long enough. It is gone." It was his best—and none too good for the Lord in his estimation. What have you that seems too good for Him? Sir William Willcox, the

great engineer of the Assuan Dam, came joyfully with \$500. he had saved out of his allowance, to the printing station to have more of the Word of life scattered abroad. It was not too much; it was none too good. Are you afraid you may do too much—lest you seem extreme and eccentric and foolish for Christ's sake? Abraham's best was at God's disposal (Gen. 22). Moses' best was not too good to be given up for God (Heb. 11:24-26). But the Rich Young Ruler thought his wealth was too good. A young man went forward at a meeting to make acknowledgment of wrong and to start in anew for God. A thoughtless girl in the audience was heard to remark—"He is too good looking to do anything like that!" Perhaps you may have thought your youth, your career, your prospect, your possessions, too much, too good to surrender all to Jesus. But if you knew Him, you would count all things but loss and count all things but refuse that you might gain Christ.

He wants YOU, your heart, your all. He gave His all. He stood back on nothing. In His estimation—even to His life and blood—was none too good for you. And He gave it that He might have YOU—heart and life and soul. Is it too much? (2 Cor. 5:14-15).

AT KADESH-BARNEA

G. Campbell Morgan

"At this hour the whole church it at Kadesh-Barnea. God is calling her to go out and possess the nations in the name of Christ. Nothing less than a triumphant faith, born of a clear Vision of God Himself, will enable us to go forward. Sight can do small things. Faith alone is equal to infinite things. The question of the hour in Foreign Missions is not a question of finance; it is not a question of men—it is only whether the church is prepared to obey in faith. Art thou afraid of the toilsome pathway, and the weary battle, and the brusing? Then it is because selfishness is still dominant. When the eye is single, the heart undivided, and love

unified upon the one principle of winning God's victory, there is no halting, no turning back."

DISCIPLINE

"The Chicago Christian"

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away" (2 Tim. 3:1-5).

In working with young people, one realizes first his own shortcomings. It is easy to condemn the follies of youth and to overlook the greater responsibility of maturity. But regardless of our frail leadership, a warning should be sounded.

This is a careless age. The fact that most people deny the charge does not alter the fact. The lack of realization is the result of the lower level to which apparently we have settled. Public opinion is molded by the people. If the people are thinking carelessly, that which they mold will have the same characteristic. And it seems that we have grown careless.

No assembly of people can exist long without discipline. The army has shown us that fundamental, and so has many other organized units. Without discipline there is no working together, and no success.

Some discipline is exacted by force, and sometimes that discipline is severe and cruel. Even then it gets results. True discipline, however, comes from within. It is the result of inward conviction, a conviction based on loyalty to God's truth.

These verses in 2nd. Timothy describes an alarming lack of discipline. It is a picture of the ungodly. And it is against these pitfalls that warnings should be given. There is a tendency to scoff more and more at lessons of sound living and to rush head-

long into inescapable distress. Even the Bible is cast aside as out-of-date. But it remains a silent reminder that the wages of sin is death.

The carelessness of maturity is spreading the plague of youthful heedlessness. There is a crying need for men and women who will preach God's discipline and back it up with decent lives. — Chicago Christian

GOD'S PROGRAM FOR HOME AND NATION

As there was a danger in Israel's forgetting Jehovah, who had saved them from Egyptian bondage, when they dwelt in the rich land of Canaan, so there is ever the danger of any people forgetting Him. As it was disastrous for Israel to forget Jehovah, so it is disastrous for any nation to forget Him. God says, "The nation that forgets Jehovah shall be cast into hell."

God has a plan for keeping people from forgetting Him, and no substitute for any of God's plans will work anything but mischief. His plan for home and nation is this: "These words which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." That is, God and His law is to be the topic of conversation in the house and out, going to bed and rising up, if the nation is to be saved from the disaster of forgetting God.

If one thinks that such morning, noon, and night, and in between talk of God would be disgusting, he has simply overlooked the part of God's plan which says, "These words . . . shall be upon thy heart." We are never disgusted with talk that comes from deep sincerity of heart. And children, of all people, are the keenest to discern sincerity or insincerity.

We hear a lot about the worldly and irreligious conduct of our young people. Surely it is enough to be alarmed about. BUT WHO is to blame? We think, first fathers and mothers, then preachers and church leaders, then the young people them-

selves. The fathers and mothers are to blame for departing from God's program for the home; the preachers and church leaders for substituting their plans for God's in a sincere purpose to hold the young people to the church; the young people themselves for following interests they know are wrong.

CUNNING

Edgar Guest

I'd rather lose than play the cheat;
I'd rather fail than live a lie;
I'd rather suffer in defeat
Than fear to meet another's eye.

I'd rather never win a prize
Than gain the topmost rung of glory
And know I must myself despise
Until death ends my sorry story.

What if another never knew
That I had tricked my way to fame;
And all unseen my hand could do
The cunning little deeds of shame?

The stolen prize would not be sweet,
In pride I could not ever show it;
Men might not know me for a cheat,
But I should ever after know it.

There is no joy in tricky ways,
Who does not justly earn his goal
The price for such a victory pays,
For shame shall torture long his soul.

What if I could by cunning claim
The victor's share of fame or pelt,
And hide from all the world my shame!
I could not hide it from myself.

I'd rather fail in every test
That win success by base deceit;
I'd rather stand upon my best,
Be what it may, than play the cheat.

I'd rather never win men's praise
nor share the victor's sum of laughter,
Than trade my self respect for joys,
And hate myself forever after.

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OBITUARIES

JOHNSTON—Arch H. Johnston was born near Seymour, Webster County, Missouri in 1858. He was united in marriage to Miss Manda Coffey February 3, 1887. To this union was born seven children, two of whom preceded him in death.

He professed faith in Christ when a mere boy, and never wavered from an upright Christian life. Early in his Christian experience, he became a member of the Free Will Baptist Church at Amity, near Niangua, Mo., where he remained true until the final call.

Those attending church at Amity during the last half century will remember Arch Johnston as one of the firm pillars, not only of the little church, but of the entire community. Uncle Arch served as deacon for many years, and proved worthy of the trust. He was indeed an humble, unassuming Christian gentleman.

Survivors are his beloved companion, Mrs. Amanda Johnston; one son, Robert Johnston; four daughters, Mrs. Hattie Mace, Mrs. Fleta Long, Mrs. Elma Chandler and Miss Bettie Johnston; twelve grandchildren and three great grandchildren.

Uncle Arch passed away November 13, 1943 at his home after a long illness. Funeral service was conducted at the Amity Church by Rev. D. Selph Jones of Ste Genevieve, Mo., assisted by the pastor, Rev. Frank Linton of Tunas, Mo., with burial in the adjoining cemetery under the direction of the Rainey Funeral Home.

FANNIN—Mrs. Dollie Fannin, 75, widow of Thomas J. Fannin, died Sunday morning, November 21, at the home of her daughter, Mrs. W. C. Marcum, 5222 Winchester Ave., Ashland, Ky., after a brief illness. Mrs. Fannin had been a member of the Sandy City Free Will Baptist Church for twenty-five years. She was a native of Johnson County, Kentucky.

Surviving are the one daughter, two grandchildren, and three great grandchildren and a host of friends to mourn her passing

Funeral service was conducted Wednesday afternoon at the Sandy City Free Will Baptist Church with Rev. Lawrence Colliver and Rev. Jay Duvall officiating. Burial followed in the Williams Cemetery.

FIELDS—Rev. William G. Fields was born May 2, 1870, in Cedar County, Mo., and departed this life November 25, 1942, being 73 years, 6 months and 25 days old.

He was married November 24, 1887 to Cynthia M. Lowery at Gainsville, Mo. To this union was born eight children, five of whom are living; one son and four daughters. Also surviving are four brothers and one sister, nineteen grandchildren and fifteen great grandchildren, and a great host of friends.

He gave God all his life, being converted at the age of sixteen and began preaching at seventeen. The Free Will Baptist denomination has lost a valued minister. He had been heard to say many times that he loved his church work more than any thing else in his life.

Funeral service was conducted in the Free Will Baptist Church in Tecumseh, Okla., of which he was a member, and burial was in the Tecumseh Cemetery. Rev. A. B. Epperson, pastor, preached the funeral sermon, using for a text: "I have fought a good fight, I have kept the faith, I have finished my course" (2 Tim. 4:7).

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IN MEMORY

In memory of our dear son, Orville Lee Harbison, who lost his life one year ago, December 2, 1942, in the South Pacific while defending his country.

I cannot say, I will not say
That you are dead, you are just away,
With a cheery smile, and a wave of the
hand,
You have wandered into an unknown land.

You did not fail to do your best,
Your heart was true and tender,
You always helped in time of need,
And ever will be remembered.

For memory is the only thing
That grief can call its own,
So our grief and mourns are silent
When we are all alone.

God knew the danger and suffering
So He called you to His home,
And when this journey is ended,
In heaven, we shall know our own.

Sadly missed by mother and father, Mr.
and Mrs. Elba Harbison, Myrtle, Missouri.

CONCERNING LAYING UP TREASURES

Why should we not lay up treasures on earth? Our Lord said, "Lay not up for yourselves treasures upon the earth." That is sufficient if He is indeed our Lord. However, the command was not arbitrary, but He has told us some very good reasons for forbidding us to lay up treasures on earth. (Read Matthew 6:19-34). Here are some of the reasons that He gives:

1. If you lay up treasures on earth, they may not be there when you are ready to use them: "Moth and rust consume and thieves break through and steal." But if you lay up treasures in heaven they will be there when you need them, and they will be accessible when you need them, for He has said, "Ask and it shall be given unto you,.... for everyone that asketh receiveth," and again, "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." Many are afraid to lay up much treasure in heaven because they are afraid they cannot have it when they want it. That depends upon whether you want it to use for a selfish interest or a loving and good work. "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." There is no place to put a treasure that will surely be there when you want to use

it selfishly, sinfully, and there is only one place for a treasure where it will surely be there when you want to use it in goodness.

2. If you lay up treasures on earth, you are an idolator. I don't mean that there is some physical image that you bow to. The heathen people make their gods with their hands, but the civilized do not. Jesus said, "Don't lay up treasures on earth, because where your treasures are there your heart is;" and where your heart is, there your god is. If your treasure is in the earth, you are a servant of mammon. He says you "cannot serve God and mammon." Our "God is a jealous God." "Him only shalt thou serve." He won't stand for any divided service or divided heart. He insists upon a "single" eye. There are many idolators who have never dreamed of how they fail God. They have not realized what it is for God to be their Master in all.

3. Those who lay up treasures on earth are borrowers of trouble. They see the possibility of need ahead and shut their eyes, or hearts, to the need all about them. Our Master says, "Sufficient unto the day is the evil thereof." And by that He means that if we administer faithfully today the goods God puts into our hands, He will fill our hands fuller tomorrow. (Luke 6:33; 16:9-13; 2 Cor. 9:8). God has everywhere taught us to be faithful to Him today and trust Him for tomorrow. His promise is definite and positive, "These things shall be added unto you." Jesus taught His disciples to pray, "Give us day by day our daily bread," and Paul said, "Having food and covering we shall be therewith content."

4. If you lay up treasures on earth, some day, right soon, God will say to you "this night is thy soul required of you." I have God's Word for that (Luke 12:13-21). Read especially verse twenty-one and note the adverb of manner "so". How will you feel then when God says to you, "This treasure that you have laid up is what I entrusted to you to use for the education of the young man that you knew, and to supply the missionary that you could have learned about, if you had been a faithful steward?"