

The Free Will Baptist Gem

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

Monett, Missouri

March 1945

Volume 17 Number 3

I HAVE CHRIST

What do you mean when you say "I have Christ?"

I have Christ as my God for worship; Luke 24:52.
I have Him as my Lord for devotion; John 12:3.
As my Saviour for salvation; Matt. 1:21.
As my Redeemer for deliverance; Eph. 1:7.
As my Master for service; Col. 3:23.
As my Advocate for failings; I John 2:1.
As my Intercessor for weakness; Heb. 4:1.
As my Propitiation for covering; I John 4:10.
And as my Mediator for peace. I Tim. 2:5.
I have Christ as the Door for entrance; John 10:9.
As the Truth for freedom; John 8:32-36.
As the Way for following; John 14:6.
As the Foundation for building; I Cor. 3:11.
And as the Light for my walk. John 8:12.
I have Christ as my Example for life; I Peter 2:21.
As my Teacher for knowledge; Eph. 4:21.
As my Counselor for guidance; Isa. 9:6.
And as my Elder Brother for companionship. Heb. 2:11.
I have Christ as my Shepherd for provision; Psal. 23:1.
As my Sustainer for continuance; I Peter 1:5.
As my Anchor for safety; Heb. 6:19-20.
And as my Shield for defense. Psalm 3:3.
I have Christ as my Rock for Shelter; Psal. 18:2.
As my Helper for need; Psal. 72:12.
As my Great Physician for healing; James 5:15.
As my Comforter for sorrow; John 14:1-3.
And as my Hope for strength. Col. 1:27.
I have Christ as the Unspeakable Gift; II Cor. 9:15.
As the Lamb of God for sacrifice; John 1:29.
And as the Bread of Life for communion. John 6:15.
I have Christ as the Judge for rewards; II Tim. 4:8.
I have Him as my Life for eternity; I John 5:12.
And as the Alpha and Omega for all things. Rev. 1:11.
And you, dear friend, may in the same way 'have' Him.
Will you receive Him now?

—Selected

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Rev. C. B. Dees

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GOSPEL SERMONS



The Anti-Diluvian World

Elder B. F. Brown, Cassville, Mo.

Continued from last month

In closing of our last article we offered a brief comment on the first verse of the first chapter of Genesis. In this first verse of the Bible, we note that there was a beginning; that God who is eternal was in the beginning; that in the beginning God created the heaven and the earth.

Gen. 1:2- "And the earth was without form and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." This verse describes conditions on the earth at the time God began to lay the foundation of the Antediluvian World. All was in confusion and the earth was empty-- there was not a man nor living creature of any kind upon the earth. Darkness prevailed everywhere; but the Holy Spirit was already moving upon the face of the waters to bring about order out of chaos.

The foundation of the world was laid 6,000 years ago; but the earth, from all indications, is much older than 6,000 years, perhaps it is older than any of us would guess. From the creation of the earth to the time when it was said to be "without form and void" was, no doubt, time enough for the geologic ages and for the formation of the metals and the minerals in the earth; and there must have been animal life and plant life upon the earth before the foundation of the world; for the lowest or deepest strata of the earth abound with fossils. The earth, then must have undergone a violent physical change as the result of a divine judgment. We'll not say any more on this point; but read: Isa. 24:1; 45:18 and Jer. 4:23-26. Then read Isa. 14:9-14 and Ezek. 28:12-15.

Gen. 1:3-- "And God said, Let there be light: and there was light." At this time it was quite dark on the earth, because of the fog clouds, the mist and the vapor; but above the clouds it was light, for the sun was shining above the clouds. But when God said, "Let there be light," He caused the clouds to scatter enough that the light from the sun might filter through, and there was light upon the earth from then on to the fourth day, but the source of the light (the sun) was not seen; just as it is now when heavy clouds hide the sun from us. Spiritually speaking that is the state of the world today-- the Sun is not seen, but there is light. Christ is that light--He "shineth in darkness" and is comprehended only by faith (John 1:4, 5). As Sun of Righteousness at His second coming Christ will dispel all darkness, and all who shine as lights in the world shall see Him, and be like Him. (Phil. 2:15,16; 1 John 3:2).

Gen. 1:5--"And God called the light Day and the darkness He called Night. And the evening and the morning were the first day." Some Bible students believe that "Day" as used in the first chapter of Gen. was a long period of time, perhaps 1,000 years. But I believe it was twenty-four hour day. "God called the light day, just as we do; and "the darkness He called Night", just as we do now. But in computing or measuring time, then as now, both the darkness and the light constitute a day, the night begins at evening and the day begins with morning. According to God's plan the (twenty-four hour) day should begin at evening and end at the next evening; but men have changed it so the day begins and ends at midnight.

On the second day God commanded, and

The firmament of the heaven appeared. The sky was now above the earth as it is today, and it was still light, though the source of the light was not seen; for there were waters (clouds) above the firmament which obscured the sun. Nothing was created on the first day, neither was anything created on the second day; God only exercised His power and authority over what He had already created.

There was no divine act of creation on the third day; God only commanded the earth which He had created; "And the earth brought forth grass, and the herb yielding seed after his kind, and the fruit tree yielding fruit, whose seed was in itself, after his kind. (Gen. 1:12).

The life-germs of seeds of earth's primitive order would not necessarily perish in the divine judgment which rendered the earth "without form and void." When God restored the light and warmth to the "dry land", the earth would bring forth as stated in Gen. 1:11,12.

Neither was there a creative act on the fourth day. The earth, sun, moon and stars were already in place, each one functioning as God intended it should, and even now after 6,000 years, they are still fulfilling their purpose. On this fourth day removed the clouds and the sun shone down upon the earth from a clear sky.

On the fifth day "God created great whales, and every living creature the waters brought forth abundantly, after his kind, and every winged fowl after his kind: and God saw that it was good" (Gen. 1:21). Animal life perished in the judgment which overthrew the primitive order on the earth; so God re-created all creatures having the breath of life in them to replenish the earth. "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." (Gen. 1:24).

On the sixth day "God created man in His own image, in the image of God created He him; male and female created He them" (Gen.1:27). Man is the crowning work of God's creation; and man, because he was created in the image and likeness of God, has a moral or religious nature—he is "spirit and soul and body" (Thess.5:23). The lowest man then is greater than

the highest beast. Man could not reach this high position by evolution; for no beast has any trace of God-consciousness.

For six days God carried on His creative work, and finished it; and on the seventh day He rested. He sanctified the seventh day, and hallowed it—it was the Lord's Sabbath. Thus, time on the earth began with seven days which make a week. This first week of time is commonly called "Creation Week." It is a type or pattern of the seven day week which God appointed for man (Exo. 20:8-10). Just as God worked six days and rested on the seventh day; so man must work six days and keep the Sabbath day holy.

The first man and woman were innocent and God made a covenant with them, in which they were forbidden to eat of the "tree of the knowledge of good and evil." But Satan saw to it that they did eat of that forbidden tree. Thus sin entered the world and death by sin. When they had sinned and knew good and evil, then they were naked; and they were ashamed and afraid of God. But God took skins of animals and made them garments, so that they might appear in God's presence and not be ashamed. But, lest they should eat of the tree of life and live forever in their fallen state God drove Adam and Eve from the garden to labor for their living.

After the fall God made a covenant with Adam, which conditioned the life of man in his fallen state. They were required

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to choose the good and shun the evil, and approach God with a sacrifice. It is evident that God carefully taught these first members of the human race how they should live and worship God. Those who believed what God said, and lived in obedience to His word were accounted faithful and righteous.

God has done all that could be done, that man's every need might be fully met, and that men should live and be righteous in God's sight and at peace with all men. But of all the many thousands that lived before the flood, only three are set forth as being righteous.

Abel was declared to be righteous, be-

cause he believed God and obeyed God's word. (Gen. 4:4; Heb. 11:4).

"Enoch walked with God," and because of his faith in God, he was translated, "that he should not see death." (Gen. 5:24 Heb. 11:5).

Noah was just and perfect, and walked with God, and by his faith he was moved to build the "ark to the saving of his house" (Gen. 6:9; Heb. 11:7).

The rest of the old world perished in the Flood, because of sin and wickedness, (Gen. 6:5-7), and for the same reason this present evil world will perish, and its end is not far off.

Jehovah-Jesus

Rev. Delbert Hall Sesser, III.

Of all the men who knew Jesus intimately John stands first and highest. He misunderstood for a time. He failed to understand, as did the others. He did not approach the keen insight into Jesus being and purpose that Mary of Bethany did. But John stood closer to Jesus than any other, Jesus drew him closer, which speaks volumes for John's fineness of spirit. He alone of the twelve did not forsake him in the hardest hour that Thursday night, but "went in with Jesus." How grateful must Jesus have been for the presence of His sympathetic friend that black night.

Now what this closest friend says will be of interest to all lovers of Jesus. But it is of even intensive interest to those keenly when John writes. He waits until the end. He gets the longest range on Jesus that his lengthening years will permit. Distance is essential to perspective. You must get far away from a big thing to see it. The bigger the thing to be seen, the farther the distance needed for a good view. John shows his early appreciation of the size of Jesus by writing so long. When all his mental faculties are most matured, when any heat is clearest and keenest, when the facts through long sifting have fallen into right place and re-

lation in the whole circle of truth, then the old man settles to his loving task.

He had been looking long. His perspective has steadily lengthened with the looking years. The object has been getting bigger and bigger to his eyes. At last he feels that he has approximately got the range. And with deep glow of his heart gleaming up out of his eyes, he picks up a freshly-sharpened quill to tell folk about Jesus.

As he starts in he takes a fresh, long, earnest look. And so he writes, like a portrait artist working, with his eyes ever gazing at the vision of that glorified Face. He seems to say to himself, "How shall I --How can I ever begin to tell them about Him. Then with a master's skill he sets out to find the simplest words he can find, put together in the simplest sentences he can make, so simple folk everywhere may read and get something of a glimpse of this Jesus, whose glory is filling his eyes and flooding his face and spilling out all over the pages as he writes.

He is seeing back so far that he is getting beyond human reach. So he fastens his line into the farthest of the far-reach of human knowledge, the creation, and then flings the line a bit farther back yet. He must use a human word, if human folk

are to understand. So he says "beginning," "In the beginning," the beginningless beginning, away back of the Genesis beginning, the earliest known to man.

Then he recalls the tremendous fact that when, in the later beginning man knew about, the words came into existence, it was by a word spoken, a creative, outspoken word. The power that created things revealed itself in a few simple words. Then he searches 'into the depths of language for the richest word he knew to express thought of whom he is trying to tell. The scholars seem unable to sound the depths of the word that John in his own language uses.

That is John's word. "In the beginning was the word."

Then with a few swift touches of his pen he says, "This was Jesus before He came among men, the man Jesus whom we know." In the earliest beginning the whole heart and thought of God toward man was outspoken in a person. This person, this outspokening God, it was He who later became known to us as Jesus. Jesus, away back before the farthest reach of our human knowledge, was God speaking out of His inner heart to us. This Jesus is God speaking out of His innermost heart to man. Did you ever long to hear God speak? Look at Jesus. He's God's speech. This One was with God. He was God. It was He who spoke things into being, that creative span of time. Only through Him could anything come into being. All life was in Him, and this life was man's light. It is He who came into our midst, shining in the darkness that could neither take Him in nor hold Him down from shining out.

Every now and then as he writes John's heart seems near the breaking point, and a sob shakes his pen a bit, as it comes over him all anew, and almost overcomes him, how this wondrous Jesus, this throbbing heart of God, was treated. Listen: "He came to His own and they who were His kinsfolk, and the quiver of John's heart seems to make the type move on the page His own kinsfolk received him not into their homes, but left Him outside in the cold night; but a glimpse of that glorious Face steadies him again as many as did receive Him, whether His own kin-

folk or not, to them He gave the right to become kinsfolk of God, the oldest family of all." Is he a Jew?

God's Spokesman

John has a way of reaching away back, and then by a swift use of pen coming quickly to his own time, and then he keeps swinging back over the ground he has been over, but each time with some added touch, like the true artist he is.

John's statement, "the world was made by Him" takes back at once to the early Genesis chapters. There the creating One, who, by a word brings things into existence is called God. And then, that we may identify Him, is called by a name, Jehovah. The creator is God named Jehovah. And this Jehovah, John says, was the One who afterward became Man, and pitched His tent among men. And as one reads the old chapters through, this is the God, the Jehovah who appears in various ways to these Old Testament men, one after another. He talked and walked and worked with Adam in completing the work of creation, and then broken-hearted led him out of the forfeited garden.

Then to make his standpoint unmistakably plain to every one, before starting in on the witness borne by the herald, he makes a summary. All that he has been saying he now sums up in these tremendous words, "God no one ever yet has seen: the only begotten God, in the bosom of the Father, this One has been the spokesman." In what He was, and in what He did as well as in what He said, He hath been the spokesman. Here is a difference made between the Father God, whom no one has seen, and the only begotten God, who has been telling the Father out.

Now God revealed Himself to men in the Old Testament times. Repeatedly in the Old Testament it distinctly speaks of men seeing God in various ways and talking with Him. Adam walked with Him, and Enoch, and Noah. Abraham had a vision, and talked with the three men whose spokesman speaks as God. Isaac has a night-vision and Jacob a dream and a night meeting with a mysterious wrestler. Moses spoke with Him "face to face" and "mouth to mouth," and is said to have seen His "form." Yet after that first forty days on the mount when Moses hungrily

asked for more. He is told that no man could endure the sight of that great glory of God's face. And he is put in to a cleft of the rock, and God's hand put over the opening (in the simple language of the record), and then only the hinder part of God passing is seen while the wondrous voice speaks. Yet the impression so made upon Moses far exceeds anything previous and completely over awes and melts him down. The elders of Israel "was God," yet the most distinct impression of anything seen is of the beautiful pavement under His feet. Isaiah's most definite impression, when the great vision came to him, was of a train of glory, seraphim and smoke and a voice Ezekiel has rare power in detailed description. He has overpowering visions of "the glory of Jehovah." Yet the most definite that he can make the description is a storm gathering, a cloud, a fire, a centre spot of brightness, a clearness as of amber, and four very unusual living creatures.

These men "saw" God. He "appeared" to them. Evidently that means many different things, yet the word is always honestly used. It never means as we gaze into another man's face. But always there is that profound impression of having been in God's own presence. They met Him. They saw Him. They heard His voice.

Yet John says here, "God no one ever yet at any time has seen; the only begotten God, in the bosom of the Father this One has been the spokesman." Clearly John, sweeping the whole range of past time, means this: they saw Him whom we call Jesus. Jesus is Jehovah, the only begotten God. To all these men the only begotten God was the spokesman of the Father.

Sometimes it was a voice that came with softness but unmistakable clearness to the inner spirit of man, a soundless voice. Sometimes in a dream, a more realistic vision of the night or of the day time again, in the form of a man, thus foreshadowing the future great coming. This One who came to them in various ways, this Jehovah has come to men as Jesus. This is John's statement. This is the setting of His gospel. The setting becomes a part of the interpretation of what the gospel contains. It explains what is that

follows meant to John.

Is it surprising that John's Gospel has been picked upon as the critics' battlefield of the New Testament? Battlefield is a good word. The fire has been thick and fast, needle-guns sharp needle and machine guns and Gattling guns. Men have been swinging away from a man, the Man to a book. But no critics delicately shaded and shadowing cloud of either dust or smoke, or both, can hide away the Man. He's too tall and big. The simple hearted man who will step aside from the smoke and noise to the shade of a quiet tree, or the quiet of some corner, with this marvellous bit of manuscript from John's pen for his keen, Spirit-cleared eye, will be enraptured to fond a Man, the Man the God Man.

Whom Moses Saw

What did Jesus say about Himself? The critics of the world, including the skeptical, infidel critics, seem to agree fully and easily on a few things about this Jesus or whose dissection they have expended so much time and strength. They agree in the purity of His life, the moral power of His character, the wisdom of His teachings the rare pose of His conduct and judgment and the influence exerted upon men, He over-tops the whole race. Surely His own opinion of Himself is well worth having. And it is easy to get, and tremendous when gotten. It fits into John's conception with unlabored simplicity and naturalness.

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According, then, to Jesus own words, He had come down out of heaven, and, by and by, would go back again to where He was before. He had come on an errand for the Father down into the world, and when the errand was finished He would go back home to the Father again. He had seen the Father, and He was the only one who had ever seen Him. He was the Son of God in a sense that nobody else was, a begotten Son, and the only Son who had been begotten. Therefore He naturally called God His Father, and not only that, but His own Father, making Himself equal with the Father.

His statement it was that swung the leaders over from silent contempt to aggression in their treatment of Him. The Jews understood this perfectly and instantly. They refused to accept it. Reckoning it blasphemous, they attempted to stone Him. They were partly right. If it were not true, it was blasphemous, and their law required stoning. Yet they were fools in their thought, and not even keen fools. For no blasphemous man could have revealed the character and moral glory that Jesus constantly revealed before your eyes.

Then follows one of John's exquisite reports of Jesus words in reply. In it run side by side the essential unity of spirit between Father and Son, with the absolute life-giving or creative power invested in the Son. A sweet, loving, loyal unity of spirit is between the two. It is live unity. There can be none closer. In this unity the Son has full control of life for all the race of men, and final adjustment of the character wrought out by each. At His word all who have gone down under death touch will come into life again, and each by the character he has developed will go by a moral gravitation to his natural place.

And then follows the bringing forward of witnesses, John, the Father, the works, the Scriptures, and the climax is reached in the one whose name was ever on their lips Moses. And this is the significant reference to Moses, "He wrote of me." Sift into that phrase a bit. It cannot mean, he wrote of me in the sacrifices provided for with such minute care. For Moses clearly had had no such thought. It might

be supposed to mean that unconsciously to himself there was, in his writings about the sacrifices, that which would be seen later to refer to Jesus in His dying. And there is the resemblance in purity is so much plain meaning lying out on the face of the thing, this obscure meaning may be dropped or checked in as an incidental. There in a single allusion is Moses writing to a prophet coming like himself.

But Moses is ever absorbed in writing about a wondrous One who revealed Himself to him in the burning bush, the pillar of cloud and fire, the little peaked tent off by itself on the outskirts of the camp and the soft distinct voice. There was the One with whom He had twice spent forty days in the mount, and whose great glory left its traces in his face. Ever Moses is writing of this wondrous Jehovah. Jesus quietly says, "He wrote of Me."

Another time He said, "I and the Father are one" provoking another stoning. Invisibly holding back their hands He said, "The Father is in Me, and I in the Father," and again they are aroused. In connection with this word "Father," it may be noted that the Old Testament has been called the "dispensation of the Father." But this seems scarcely accurate. God speaking, appearing there is spoken of as Father very rarely, and then chiefly in the great promise of the future glory. The common name for Him is Jehovah. Jesus practically gives us the name Father for God. He constantly refers to God as His Father. It was He who taught us to call God Father. He never speaks of Jehovah, but of the Father. His language in this always fits in perfectly, as of course it would, with John's standpoint, that Jesus is the Jehovah of the Old Testament times. A little later Jesus says, "Moses gave you not the manna from heaven, but my Father giveth (note the change in the time element of the word) giveth you the true bread." It is a sort of broken, readjusted sentence, as though He has going to say who it was that gave the manna, and then changes to speaking of the Father and the present. He does not say who it was that did give that manna. It is plain enough from John's standpoint what he understands Jesus to mean as he puts the incident into his story.

During the autumn before His death, while in attendance on one of the Jerusalem feasts, the leaders are boasting of their direct descent from Abraham, and Jesus. On their part the quarrel of words gets very bitter. They ask sharply, "Who do you pretend to be? Nobody can be as great as Abraham; yet your words suggest that you think you are." Then came from Jesus lips these words, spoken in all probability very quietly, "Your father Abraham exalted that he might see my day; and he saw it, and was glad." It is a tremendous statement, staggering to one who has not yet grasped it.

In attempting to find its meaning, some of our writing friends have supposed it means that, after Abraham's death, when he was in the other world, at the time of Jesus being on the earth, he was conscious of Jesus having come and was glad. But this hardly seems likely, else it would read, "He sees, and is glad." The seeing and gladness were both in a day gone by. Others have supposed that it refers to the scene on Moriah's top, when the ram used as a sacrifice instead of Isaac enabled Abraham to see ahead by faith, not actually, the coming One. But this, too, seems a bit far-fetched, because Abraham was surprised by the occurrences of that day. He fully expected to sacrifice his son, so there could be no exultant looking forward to that day for him.

And deeper yet, the coming One was not expected to be a sacrifice, but a king.

The natural meaning seems to lie back in Abraham's own life. Abraham was Israel's link with the idolatrous heathen, as well as the beginning of the new life away from idolatry. He grew up among an idolatrous people, yet in his heart there was a yearning for the true God. Back in his old home there came to him one day the definite inner voice to cut loose from these people, his own dear kinfolk, and go out to a strange unknown land, with what seemed an indefinite goal, and there would come to him a vision of the true God.

It was a radical step for a man of seventy-five years to take. He was living among his own kinfolk. His nest was feathered. It meant leaving a certainty. It meant breaking his habit of life, a very hard thing to do, and starting out on a wand-

ering roaming life. Not unlikely his neighbors thought it a queer thing, a wild goose chase, this going off to a strange land in response to a call of God that he might see a vision of the true God. Decidedly visionary. But the old man was clear about the voice. The fire burned within to know God, the real true God. All else counted as nothing against that. He would see God. And a warming glow filled his heart and shone in his eyes and kept him steady during the break, the good-byes, the start away, the journeying among strangers. Into the strange land he came, and pitched his tent. And one night in his tent among these strange Canaanites there came the promised vision. "Jehovah appeared unto Abraham," and tied up there anew with him the promise made back in his native land. This seems to be the simple explanation of these words about Abraham, "He exulted that he might see my day. He saw and was glad."

With a contemptuous curl of the lip instantly they came back with: "Thou art not yet fifty years old, and hast thou seen Abraham? More quietly than ever, with the calmness of conscious truth, came those tremendous words, emphasized with the strongest phrase He ever used, "Verily, verily, I say unto you, before Abraham was born, I am." The common version omits "born" and so the sharp contrast is not made clear. Abraham was born. He came into existence. Jesus says, "I am." That "I am" is meant to mean absolute existence. An eternal now without beginning or ending. Their Jewish ears are instantly caught by that short sentence. Jesus was identifying Himself with the One who uttered that sentence out of the burning bush. Again stones for speech gain the invisible power holds their feverish impotent hands. That second "I am" explains the meaning of the expression "my day." It stretches it out backward beyond Abraham's day. It lengthens it infinitely at both ends.

This is Jesus point of view, this marvellous Jesus. He is the Jehovah of Genesis first chapters. It is with Him that Adam broke trust that day, and with Him that Enoch renewed the trust after such a long wait, and took those long walks. It is His voice and presence in the black

topped, flaming mount that awes the Israel crowd so. His voice it was that won and impressed so winsomely the man waiting in the hand-covered cleft of the rock that early morning, and long after, that other rugged, footsore man, standing with face covered in the mouth of a cave. Isaiah saw His glory that memorable day in the temple. It was He who rode upon the storm before Ezekiel's wondering eyes, and who

walks with His faithful ones on the seven times heated coals, and reveals to Daniel's opened eyes the vision of his people's future. Jehovah He comes as Jesus. Jesus He is Jehovah. No sending of messengers for this great work of winning His darling back to the original image and mastery and dominion will do for our God. He comes Himself. Jesus is God coming down to man up to Himself again.

He Was A Leper

Rev. Wm. Buster Pastor of Free Will Baptist Church at Mine La Motte, Mo.

The words of this text are found in the last clause of 2 Kings 5:1

Leperousy was the most terrible disease of the east. It typifies sin in at least the following ways, it was filthy, it was incurable, it grew, caused separation, was contagious and caused death, so does sin do all these things.

The leper became covered with loathsome running sores. It is probably what Isaiah referred to when he said Israel was covered with petrifying sores from the sole of the foot to the head, a very sinful people. Leperousy is filthy, so is sin! Can you imagine a more filthy sight than a man staggering down the street under the influence of liquor or uttering profanity by the mouthful, unless it is a woman doing these things.

It was incurable. The power of God was the only hope Naaman had. It's still the only hope for the sinner.

It grows. Naaman gradually got worse. He may not have realized that the little spot on his hand was leperousy for sometime. It is the same with sin. One does not become a confirmed drunkard in a night. The card shark may have started with a penny on the corner, the thief with apples or watermelons or a tasty bit "snatched" from a counter. The social drinker of today is tomorrow's drunkard. The proud young man or woman who thinks it no harm to take one drink may ten years from now beg for dimes to buy booze; or be a by product of the liquor traffic, a

shipwrecked fallen woman.

Leperousy separates, so does sin! In Naaman's case, it seems that he was allowed to come and go as he pleased.

The Jews, however, segregated lepers! Why! because they were dangerous to the welfare of society. Untold numbers of men and women fill our prisons today, shut off from communion with loved ones, without a ray of hope, facing a never ending eternity, miserable, tragic testimonies to the grim fact. Sin Separates!

Leperousy was contagious. People who were exposed to it, continually, caught it! It's tragically true of sin. It does matter what kind of crowd you run with "Birds of a feather flock together" is not Bible but true. How many backsliders have I heard say, "I got with the wrong gang." There's better places for a Christian to stand than to park themselves in front of a saloon.

Leperousy caused death, horrible, pitiful death. So does sin. "The soul that sinneth, it shall die. (Ezekiel 18:20) "The wages of sin is death." (Romans 6:23)." Leperousy could cause only the death of the body and without doubt there are great numbers of people in Heaven who died of leperousy. The man who dies in sin will be forever separated from loved ones and from God. Sin is worse than leperousy because sin is not a disease but rebellion against God.

Naaman was a great soldier and honorable (rich), a man of valor. He was probably next to the king in power. He was

honored, respected, and stood in high society. There was just one little thing wrong with Naaman, "But he was a leper." They stood out as being among the most tragic words in the Bible.

It is like talking of some good clean, moral, honest neighbor: or a beautiful talented young lady, or a fine intelligent young man in your community: and after stressing their virtues close by saying "all he or she needs is salvation." It's true, but you could say, just as truthfully the same thing about the biggest, blackest, liar or "booze drinker" in town! They may possess many virtues, but they have lived a life of rebellion against God, rejected His Son and turned a deaf ear to the Holy Spirit. When he is gone to face the wrath of a sin avenging God his neighbors can say he was a good man, he just wasn't a christian. He was a leper! There's not a more damning clause in the English language!

In Naaman's household there was a little Hebrew maid. She was not an important person in that home. She was a slave. She waited on Naaman's wife, but she was not a leper. She had faith! She knew how to testify even when she stood surrounded by heathenism. She said, "If my Lord were with the prophet that is in Samaria, he would recover him of his leprousy." There was not a word of doubt he would. How we need people today who can stand in the face of atheism, skepticism and a doubting worldly church and with a conviction born of God say "He Would."

The King of Syria thought the king of Israel would be the most powerful person in Israel so he sent Naaman with a letter of introduction and a fortune to buy healing from the king. The king was powerless to grant the request and thoughts that Syria was merely framing an excuse to grab another piece of Israel, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprousy?"

"And it was so, when Elisha the man of God had heard that the King of Israel had rent his clothes, that he sent to the king, saying, let him come now to me, and he shall know that there is a prophet in

Israel."

I can see Naaman in my imagination as he goes to the house of El sha, with all the pomp and pride of the wealthy Oriental. He probably thought Elisha would come hurrying out and bow before such a great man as himself and put his hand upon the afflicter's hand and pray or use some Oriental ceremony. El'sha never even came to the door, and to make the situation worse, he sent a servant out to tell him to "Go dip in Jordon seven times."

Naaman was angered by this affront to his pride. The plan seemed too simple. He would have been glad to have given Elisha his fortune or would have conquered a territory to please him; but "Go dip in Jordon----" was too simple. If people could buy salvation for two thousand dollars, they'd save, do without even life's necessities, if necessary, to obtain it. To "Believe on the Lord Jesus Christ" is too simple.

A well known preacher is said to have gone down into the coal mines to preach to the men. As the foreman conducted him out he said, "I don't believe what you said about how one becomes a christian," "Why not?" asked the preacher. "It's too cheap, doesn't cost enough." When they got on the cage the minister offered to pay for his ride. The foreman informed him that it didn't cost anything, just get on and signal the engineer. "That's too cheap," the minister complained. "Oh, but it cost the company a great deal to put in this machinery," replied the foreman. So it is with Salvation. It cost the Father His only son to purchase Salvation but you can have it free just by believing.

I remember the night I was converted. It was during the worst of the depression. I was clad in a pair of overalls, a blanket lined jumper, a heavy pair of shoes and a load of conviction, twenty cents in money, no work and a baby boy depending on me for support. I was despondent, "broke" and knew I was a hell bound sinner. I still had the same twenty cents, still wore the overalls when I came home that night but I had "swapped" the conviction for Salvation! praise the Lord I would not have exchanged places with an unsaved millionaire, I still wouldn't!

Naaman wouldn't have tried it at all

had it not been for the intercession of a servant. Most sinners are won to God in the same manner—some Servant speaks to them.

I see Naaman as he finally consents to try the plan. The mud oozes up between his toes. The seaweed hinders his steps. The water is muddy. He would have preferred Abana or Pharpar but Elisha had said Jordon. Some folks would like to get in by signing a card or shaking hands with the preacher but God said, "Repent, believe."

Then went he down and dipped himself seven times in Jordon, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. (V:14).

He was cleansed, not because he dipped in Jordon, but because Elisha's affront to his pride and Jordon's mud and his great desire for cleansing had changed him from a haughty soldier to an humble seeker after the grace of God. He came to God's terms!

Design For Living

Katherine Woodson, Student Free Will Baptist Bible College, Nashville, Tenn.

Our Professor laughed triumphantly, as frowns covered our faces. He counted off pages greedily as we groaned. "Sleep over it," he would say; "if you can't solve it, sleep over it again and again, tear it apart, don't say can't, sleep over it I say." Then he would laugh expectantly, as if enjoying our pain. On the morning his greeting would be, "Well, Woodson, tell me what you don't know." Afterward he perched himself on the desk, honestly chuckling gleefully, with a note in his voice that no one except Kosser could produce.

Even though I liked my high school work, I failed to see how the long hours spent on distressing Math problems would be beneficial in my lifework. But, you see, I didn't have a lifework planned, not even a vision of one.

The Professor commented, "Math will be profitable in any phase of life—the business world, the Army, clerking, or teaching. Then came the laugh as he said in an unbearable manner, "Sure, Woodson, you can even use it in buying groceries when you are married."

Perhaps the majority of the class had planned a career. Yes, they had, as we later discovered. The boys took up engineering, electricity, a uniform, or perhaps entered college; while the girls became teachers, housewives, or entered business offices.

I did at times entertain the idea of a nurse's career, business career, or the like; but these were indeed light ambitions. No, I did not doubt but that I might make use of the Math; but the thought of a career mentioned so specifically and urgently by the Professor, his desire for us to grasp that which was for us in high school, his driving commands that kept us lingering over one problem for an entire week, his will that we should prepare ourselves for a successful career left no impression of what work I might actually undertake.

Always present within me, since a child had been a desire to possess something I did not have. Never for a moment was it a desire for material things, but for something absent within the soul. The lectures which the insistent professor gave pointing so definitely to a career, led me to ask myself innumerable times; "Of what purpose is a career—one's life work if there is no real purpose for living, no end for which to strive?" Secretly within me there seemed to be no design for living, no purposeful desire within my heart.

Perhaps the presence of a Christian mother in the home created this knowledge. Her gathering of us children at night and reading the Bible brought the convicting, distressing knowledge that a very vital part of life was absent in mine. I didn't know that it was so in everyone.

like me, my classmates as well; seemingly, I was the only one seeking a permanent and lasting design for living.

Several nights of my childhood were spent sleepless, as I entertained pictures of a dark world when time would end. In so young a heart there was great fear of the uncertainty of life, for man's welfare when the Almighty chose to bring time and life to an end.

The continued teachings of a Christian mother told me of Jesus, but even then I failed to understand that he possessed the power to fill the vacancy in my heart.

An incident occurred in my early teen age which remains clear in my memory. As I sat alone on our front porch, there came to my ears the sound of sacred music. A revival meeting was in session across the street. Questions echoed through my mind, "Why do they sing those songs? Why do they assemble there?" Of course, I had been taught to attend church, but this was the question. Presently, without further meditation, I arose, climbed the stairs, and slipped into bed. There in a childlike manner I told the Lord I wanted to become a Christian. I drifted off to sleep with such thoughts on my heart, but ignorant of how to accept that which was for me. The incident, remaining with me, served to increase the desire for that unknown experience, that which would assure me of a career, like other young people.

Soon I began to consider visiting more distant parts of the world. So distinctly do I recall standing motionless in our front door, dust cloth in my hand, peeping from behind the curtain over the horizon. Before my mind's eye loomed the city—streets on which I had never trod, people I had never met. I announced very definitely to myself, "I shall go over that horizon to see if perhaps I cannot find something—something to answer the disquieted question marks that were written in the recesses of my doubting soul.

That I did shortly, leaving the Professor driving serious thoughts into other heads, other hearts.

Yes, I thought I would find contentment in the great city. Little can one imagine, alas, how mightily was I convicted with a longing for peace within, when I first

glimpsed the teeming multitudes of humanity, traveling the same road of life as myself. Were they all as I, seeking, or had they a purpose for living? I, like the average youngster, had never dreamed there were so many people on the face of the earth. In my hours at night, when time ceased to be, as it so often did, then what would become of these millions? How fruitless would be their endless milling about in the streets all day.

Within a few short weeks, the acquaintance of a Christian friend led me to the house of God. Here I heard once more a way of life as I had so often heard before. I was truly bowed down with Godly sorrow which leads one to repentance. On the next occasion I was only too eager to make my way to the place of worship. I purposed within my heart, before entering, to accept Christ as my personal Savior.

The messenger read, "Believe on the Lord with all thy heart and thou shalt be saved." That I did, which resulted in the experience that changed my life.

There, beside my bed that night, Heaven's windows were seemingly opened unto me. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Truly I was filled. I had gained a purpose and a deep desire for life. I saw clearly my design for living—Jesus Christ the Lord. Oh, how beautiful was the experience to me that hour. You see, I had looked beyond horizons, looked for and yearned for "the peace that passeth all understanding."

I thanked the Master that He allowed my childhood to be one of discontent, one of continued searching for a peace. Perhaps, otherwise, I would have majored in Math the Professor so dealt us; I might have settled with a career, and without Christ. I learned early in life how fine it was to have a career, but how much more wonderful to have Jesus, and then a career.

How marvelous is the light within my soul. The vision of millions like me, is mine. I can see the loving Master's foot-steps treading in and out among them, seeking whosoever will. How freely will I show them the more excellent way. My purpose is God's purpose. The great opportunity of Christian education is now

before me. As the Lord guides me, I am taking advantage of it. How rich is the wisdom of God, His ways past finding out.

Surely, He will show me His good and perfect will for my life, the path He would have me follow.

The National Association

Enterprise Department

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

This report covers activities from July 1, through December 31, 1944. I have attended twenty-eight local and state associations, including Sunday School Conventions, auxiliary meetings, Free Will Baptist League Rallys, for promotional purposes. I have conducted one Christian Worker's Institute, made seventeen one-night revival visits, held six revivals, have seen seventy six souls saved or reclaimed, more than sixty taking church membership. Have done extensive correspondence. Offerings I have received on the field for all departments of the work amount to \$1,032.76.

Remember I am not a collecting, but a promoting agent. I have attended organizational meetings, after speaking hundreds of dollars were taken to be sent through local and state channels. Organization has been improved upon. The spirit of giving has gloriously grown. I have helped organize one state association. Have planned six Christian Worker's Institutes, other institutes are in the process of completion as to time and place in different states.

The total amounts collected by the National Board treasurers are as follows:

| | |
|--------------------------------|-------------|
| F. W. B. Bible College | \$10,909.58 |
| Foreign Missions | 9,753.45 |
| Home Missions | 307.05 |
| Superannuation | 502.12 |
| Unified Program | 3,350.79 |
| National Aux. Convention | 1,782.57 |

Note: Sorry for the late semi-annual report. I was waiting for the Home Mission Report.

Subscribe to "The Gem"
\$1.00 per Year

BIBLE CONFERENCE

Free Will Baptist Bible College
Nashville, Tenn., April 10-15, 1945

By Rev. L. R. Ennis, Acting President

Ministers and Christian workers will find an abundance of instruction, inspiration and delightful fellowship in the Bible Conference that will be held in the Free Will Baptist College, April 10 to 15, 1945.

The Conference will feature Rev. R. B. Spencer, Editor of the Free Will Baptist of Ayden, North Carolina; Rev. J. L. Welch, pastor of Cofer's Chapel Free Will Baptist Church, Nashville, Tenn.; Rev. L. C. Johnson, pastor of East Tupelo Free Will Baptist Church of Tupelo, Miss.; and Rev. Jesse Parrotte Barrow, of the faculty of Free Will Baptist Bible College. Mrs. Elizabeth Sawyer, of the college faculty, will be in charge of all special music and Miss Lillie Herring will act as hostess to all conference guests. A group of the college students will be featured in a missionary drama titled "We Hold the Light," written by Miss Laura Belle Barnard. This drama is based upon the customs and life of the people of India and is expected to be one of the high-lights of the Bible Conference.

The speakers of the Bible Conference will deal with some of the most vital subjects that concern evangelical Christian groups of our time. "The Minister, His Life and Mission," "The Inter-relationship of Free Will Baptist Organizations and Work," "Free Will Baptists in a Post-war World," "Fellowship in Christ the Beloved" these will constitute the great themes

chosen by the speakers for the Conference.

Those who plan to attend the Bible Conference should apply for reservations at once. We have a limited amount of rooming accommodations which we offer to women who may desire lodging in the college building. The rates for those who room in the college building and receive their meals in the college dining hall will be \$2 a day. Those who room outside the College may obtain meals in the College for \$1.50 a day. Ministers who attend the Conference with or without their wives will be provided rooms in the city at a nominal rate.

Due to acute housing problems, which

we must combat in taking care of our guests at the Bible Conference, we urge those who expect the College to arrange for their entertainment to make this fact known by correspondence not later than April 5.

The program of the Bible Conference will open with an hour of prayer from eight to nine o'clock the morning of April 10. Those who expect to attend this gracious spiritual feast should reach Nashville not later than the evening of April 9. Let us urge you as Free Will Baptists, please be prompt. Plan to be present from the first to the final hours of the event.

REPORT OF FREE WILL BAPTIST BIBLE COLLEGE,

Rev. J. R. Davidson, Business Manager, Free Will Baptist Bible College
3609 Richland Avenue, Nashville (5), Tennessee

We regret to be a bit late with this report. However, we are delighted with the nature of it. It is generally expected that December and January will be lean months for any cause which depends upon the devotion of its supporters for maintenance. However, these two months have proven to be rich ones so far as income to the college is concerned. During the month of December I sent out letters to one hundred individuals, and a communication to several quarterly meetings which proved to be very fruitful. In fact, approximately one thousand dollars came in as a result of these efforts. It seems that more of our people are coming to know of the splendid work being done through our educational institution and are putting their stamp of approval upon it by falling in line with their material support. In a few of the states connected with the national work the support has waned to some degree, apparently because of plans which call for a change in methods of support. The deficiencies, however, have been made up by enlargement of our circle of staunch friends to the institution. Representative brethren in these states seem to feel certain that their support will soon be back to normal with considerable increase. May the Lord bless every scriptural plan being used. We are not so much concerned about methods just so they are in the will of the Lord and capable of maximum results among our people.

The following is the financial statement for January, 1945:

RECEIPTS

| Source | Endowment | Gift | Total |
|----------------|-----------|--------|---------|
| Alabama | \$13.00 | | \$13.00 |
| Georgia | 31.00 | 42.82 | 73.82 |
| Illinois | 23.50 | 5.00 | 28.50 |
| Kansas | 1.00 | | 1.00 |
| Kentucky | 12.50 | | 12.50 |
| Michigan | 4.00 | | 4.00 |
| Mississippi | 5.00 | | 5.00 |
| Missouri | 19.50 | 59.22 | 78.72 |
| North Carolina | 113.50 | 153.50 | 267.00 |

| | | | |
|--|----------|----------|-----------|
| Ohio | 30.00 | | 30.00 |
| Oklahoma | 37.00 | 10.00 | 47.00 |
| South Carolina | 2.50 | 125.00 | 127.50 |
| Tennessee | 64.50 | 480.00 | 544.50 |
| Texas | 33.50 | 73.75 | 107.25 |
| Virginia | 16.00 | | 16.00 |
| West Virginia | | 43.80 | 43.80 |
| Unified Program by F. S. Vanhooose | | | 754.50 |
| Station Wagon Fund | | | 10.00 |
| Foreign Mission Board for Miss Barnard | | | 58.25 |
| Received from Students | | | 395.03 |
| Miscellaneous Income | | | 21.05 |
| Totals | \$406.50 | \$993.09 | \$2638.42 |

DISBURSEMENTS

| | |
|------------------------------|-----------|
| Room Rent | \$25.00 |
| Grocery and Kitchen supplies | 317.63 |
| Heat, lights, water, etc. | 149.31 |
| Telephone | 25.76 |
| School Supplies | 19.65 |
| Traveling expenses | 19.25 |
| Maintenance | 154.75 |
| Salaries | 975.02 |
| Labor | 22.12 |
| Books | 8.35 |
| Withholding Tax | 161.43 |
| Miscellaneous expenses | 35.08 |
| Total | \$1913.35 |

In case there is some question in some of your minds as to the amount which you feel should come in your endowment column, I should like to explain the fact is the checks heretofore reported in the monthly report which were dated for the first of the month have been placed in the secretary's record for the month of February instead of January as has been the rule in the past. This is done to avoid complications in records. Hence, we suggest that you be patient and look for the figures to come in February's report. This applies in particular to the states of Mississippi and Michigan.

Last month we were able to report an interesting item relative to a grocery shower given by Head's Church of Cedar Hill, Tennessee. This month we wish to call attention to a similar action by the Bethlehem Church of Ashland City. This shower is valued at \$31.60, which includes a quilt. A very beautiful picture of Christ was given as a Christmas gift by the East Nashville Church, and valued at \$17.00. Too, Rev. John M. Rich, one of the students, made a gift of ten gallons of Florida syrup valued at \$25.00. So we observe the fact that had it not been for withholding the checks which went to the bank the first of the month for February's report, and to add the materials donated in these showers, the income for January approximates \$3,000.00. I feel that these figures are just cause for true thanksgiving unto God on the part of all of our people for His smile of approval upon this enterprise. We invite your continued prayers and support in every way.

We further feel that you would be interested to know that we now hold an option on an additional piece of property which we expect the Board of Trustees to approve and complete the negotiations for the deal to acquire on the twenty-first day of this month. Today we purchased one hundred upholstered opera seats to equip the assembly room in the property which we are expecting to acquire. These are in splendid condition in every way and were originally bought for twelve dollars each. However, we were able to purchase them at the interesting price of five dollars each. We wish

further to express our thanks to our wise God for His direction in every step of the way as relates to our College program.

I wish to attach a list of names of those who responded to the Christmas letter sent out and the amounts which they donated:

| | |
|---|---------|
| Mr. and Mrs. D. E. Bain, Illinois | \$20.00 |
| Rev. Charles R. Porter, Illinois | 10.00 |
| Rev. B. A. Grant, Texas | 10.00 |
| Mrs. Charles Moehlman, Texas | 5.00 |
| Miss Marvis N. Anderson, Texas | 5.00 |
| Mr. and Mrs. B. F. Payne, Texas | 50.00 |
| R. L. Davidson, Texas | 15.00 |
| John Moody, Texas | 25.00 |
| Mrs. Jessie Orr, Michigan | 10.00 |
| Lem Crow, Tennessee | 10.00 |
| C. M. Crow, Tennessee (Expansion Program) | 150.00 |
| Cumberland Association by East Nashville Church, Tenn. | 30.00 |
| J. B. Reding, Tennessee | 100.00 |
| E. D. Parker, Tennessee | 25.00 |
| Rev. J. C. Griffen, North Carolina | 10.00 |
| Rev. R. C. Kennedy, North Carolina | 25.00 |
| C. G. Little, North Carolina | 25.00 |
| W. S. (Billy) Brown, North Carolina | 10.00 |
| E. J. Kilgore, Virginia | 25.00 |
| H. N. Baxter, Georgia | 10.00 |
| Mrs. R. R. Purcell, Georgia | 10.00 |
| Miss Annie C. Zorne, Georgia | 10.00 |
| Rev. A. J. Lambert, Alabama | 25.00 |
| Rev. Chester O'Donnell for First District Quarterly Meeting, L. A., Ala. | 10.55 |
| Rev. John M. Henson, West Virginia | 25.00 |
| Rev. John M. Rich, Florida (Syrup calued) | 25.00 |
| Rev. F. S. Vanhooose, Kentucky | 100.00 |

REPORT NATIONAL FOREIGN MISSION

By Rev. Winford Dav's Chr.-Treas.

| | |
|--|------------|
| Brought forward from the month of Dec. 1944 | \$3,390.53 |
| Received during the month of Jan. by states as follows: | |
| Missouri | \$336.52 |
| Illinois | 308.00 |
| Michigan | 253.20 |
| Texas | 79.06 |
| South Carolina | 52.00 |
| Kentucky | 17.85 |
| Tennessee | 16.50 |
| North Carolina | 5.33 |
| Arkansas | 4.00 |
| Unified Program Fund by F. S. Vanhooose, Treas. | 565.88 |
| National Auxilliary Convention by Fanny Polston, Treas. | 23.42 |
| Total | \$1,661.76 |
| Grand total | 5,052.29 |
| Total disbursements for the month of January | 1,454.42 |
| Balance in treasury Feb. 1, 1945 | 3,597.87 |

EDITORIAL

SPECIAL NOTICE

Since December 1st, 1943 the subscription rate of the Free Will Baptist Gem has been one dollar per year, there has been a few subscriptions that came in at the old rate of seventy five cents per year, but there has been a deluge of subscriptions come in the past month requesting six-month subscription with one dollar enclosed.

We have entered these on the files for one year, which is the only thing we can do, the subscription rates for the Gem are fixed by the State, and the Editor can neither raise nor lower the rates, so if you send one dollar you will get twelve issues of the Gem.

NO TREATISE YET

Orders continue to come in for Treatise of the Faith and Practice of Free Will Baptist, and may I say again there is no Treatise to be had, all I have is one that I bought about six years ago, and I'm keeping it for a form to go by, when we start reprinting, how soon will that be? That I cannot answer, as far as I know the manuscript is not completed yet, I do hope that we will have a new supply soon. Watch your church papers for a notice when they may be obtained.

SUNDAY SCHOOL

Springtime is practically on hand, and fair weather is to be expected then, and spring is always a time of great activity everywhere, people busy farming, gardening, planting flowers and grooming the lawn, getting ready for the growing season, this is all fine and shows an interest, but it should be a lesson to us from a Spiritual standpoint, that it is a time when we should begin to break up the fallow ground and begin a revival in our Sunday Schools. There are so many boys and

girls that do not attend Sunday School, and the reason for many of these not attending is because they have been neglected, many of them would come if they had a special invitation and a little encouragement. Why don't we as Christians do for the cause of Christ and salvation of lost souls, what some, (and even some of our Free Will Baptist) people do for other movements, for instance the War Chest Drive, a Bond Drive, a Red Cross Drive and many Civic Drives and these are alright, BUT they go from door to door and really show an interest and the result is they go over the top, AGAIN WHY? They are sold on the idea, are you sold on JESUS CHRIST? If so sell HIM to others. Come on let us really build a real Free Will Baptist Sunday School Association.

GREAT MEN AND THE BIBLE

All of the truly great men of history have been men who believed the Bible to be the Word of God. The secret of greatness in men who have influenced history, is their faith in God.

WILLIAM EWART GLADSTONE said,

I have known ninety-five great men of the world in my time, of these, eighty seven were all followers of the Bible.

PATRICK HENRY said of the Bible,

There is a Book worth all others which were ever printed.

GEORGE WASHINGTON said,

Above all, the pure, benign light of Revelation has had a mellorating influence on mankind, and increased the blessings of society.

THOMAS JEFFERSON said,

I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands.

ABRAHAM LINCOLN said,

In regard to this great Book, I have only to say that it is the best Book that

GLEANINGS

By the Editor

God has given to man.

WILLIAM McKINLEY said,

The more profoundly we study this wonderful Book, the more closely we observe its divine precepts, the better citizens we will become, and the higher will be our destiny as a nation.

HERBERT HOOVER said,

As a nation we are indebted to the Book of books for our national ideals and representative institutions. Their preservation rests in adhering to its principles.

From Dr. Herrstrom's book, The Golden Key.

ROAD TO RENO — American society today characterized by a break down of the family. The family is the heart of the nation's life. As the family goes, so goes society. The social structure rises or falls with the fate of the home. We can not build a permanent national life without building a steadfast home as its foundation.

What happens around the fireside will chart the route of tomorrow's manners and morals. The tragedy is that there is no fireside family life left.

Home is becoming a mere convenience. Johnny hangs his hat at home only when there is no other place to hang it. Sue parks herself at home only when there is nothing else to do. Dad comes home to eat and Mother makes the club the center of her life.

Family life has come in for more ridicule during the past decade than ever before. The heart of the nation's life is rapidly being eaten away by these current attitudes toward married life.

The moral life of our nation is lower than it has ever been before. Where is the nation heading? France is the answer.

If you will check through the divorces granted in any large city, you will discover that these "gin marriages," "dance hall

marriages," "on the spur of the moment marriages" are potent causes of family disorganization.

A "gin marriage" leads to a quicker Reno-vation.

Cocktail parties are an invitation to a divorce.

Every night club and dance hall is a road to Reno.

Excerpts from Dr. Hardings book, "Roads to Reno".

THE HEAD — of the Russian Orthodox churches in America recently spoke the following discerning words: 'May I say that I see in the Christian churches of America many of the signs of decay which I saw in the church of Russia before the revolution—considerable wealth, absence of conviction born of persecution, an easy-going religion which accepts things as they are, nominal church loyalty which is not backed up by personal character and conduct.—Gospel Herald.

THE BIBLE MARKET — of the world probably has never been larger than in this "time of trouble." Daniel 12:1. And this despite rationing of paper. An impressive fact lately brought out is, that twenty per cent of the world's recent Bible sales have been in China.—John Paul.

DRINKING WOMEN — Before the proportion of women in this country who used intoxicating liquor was estimated as one in every eight. In the relatively brief time since we entered the war the number of women who drink has increased so rapidly that the proportion now is every six.—The Christian Parent.

WAR COST — Since Pearl Harbor the war has cost \$238,000,000,000 or seven times the cost of the first World War.

42 CHAPLAINS have been killed as they ministered to men wounded in war.

REPORT OF MISSOURI STATE TREASURER, REV. WINFORD DAVIS

For the Month of Jan., 1945

Foreign Missions

| | |
|--|---------|
| Rock Chapel | \$12.00 |
| Mrs. Margaret Turner, Atlanta, Mo. | 20.00 |
| New Harmony Mission | 4.36 |
| Willey Auxiliary of Flat River Church | 15.00 |
| Mtn. Grove League | 4.00 |
| Sublette Church | 6.00 |
| Willey Circle of Flat River Auxiliary | 15.00 |
| Buffalo Sunday School | 2.00 |
| Mine La Motte Sunday School | 2.34 |
| Golden Oak Sunday School | 1.34 |
| Fowler Union Sunday School | 6.85 |
| Hickory Grove Church | 4.37 |
| Auxiliary of St. Louis Third Church | 6.00 |
| Walnut Grove League | 14.00 |
| Happy Circle Class of Hazel Creek Union S. S. | 6.00 |
| Hickory Grove Church of Haddam, Kansas | 3.25 |
| Blue Eye Church | 3.70 |
| Macedonia Church | 3.35 |
| Connelville Sunday School | 5.00 |
| J. K. Stephens, Stockton, Mo. | 2.50 |
| Mrs. Mary Calvin, Pattonsburg, Mo. | 1.00 |
| Mr. and Mrs. Will Searcy, Pattonsburg, Mo. | 1.00 |
| Mrs. Mary Wellbaum, Pattonsburg, Mo. | 1.00 |
| Flat River Church | 113.00 |
| Mrs. Gladys Filmer, Niangua, Mo. | 2.00 |
| Amity Church | 30.00 |
| Mt. Olive (Neola) Church | 7.60 |
| Mt. Olive (Neola) Auxiliary | 1.00 |
| True Blue Class Mt. Olive (Neola) S. S. | 1.00 |
| Mrs. Jewell Maberry, Greenfield, Mo. | 15.00 |
| Leadington Sunday School | 4.32 |
| St. Louis Third Church | 17.54 |

Educational Fund

| | |
|--------------------------------|------|
| Leadington Sunday School | 2.55 |
|--------------------------------|------|

Publishing House Fund

| | |
|--|------|
| Mr. and Mrs. Raymond Dickey, Kansas City, Mo. | 5.50 |
| Merls Chapel | 9.00 |
| Rev. Archie Cooper, Novinger, Mo. | 5.00 |

Jehoida Chests Fund

| | |
|---------------------------------|------|
| New Harmony Mission | 2.00 |
| Hazel Creek Union Mission | 3.00 |
| Hannon Auxiliary | 2.00 |
| Golden Oak Sunday School | 1.00 |
| Twin Oak Church | 2.00 |
| Macedonia Church | 2.00 |
| Hickory Grove Church | 2.00 |

State Unified Fund

| | |
|---|-------|
| New Harmony Mission | 3.32 |
| Monett Church | 22.08 |
| Copper Mines Church | 3.00 |
| Berkley City Church | 6.00 |
| Merls Chapel | 5.00 |
| Flat River Church | 47.11 |
| Golden Oak Sunday School | .76 |
| Fredricktown Church | 44.00 |
| Twin Oak Church | 5.34 |
| South East Mo. Auxiliary Convention | 4.50 |
| Macedonia Church | 1.83 |
| Oak Grove Church of Cave Spring Association | 4.00 |

Fifty Thousand Dollar Auxiliary Campaign Fund

| | |
|--|------|
| Mrs. O. T. Allred, St. Louis, Mo. | 1.00 |
| Rev. and Mrs. C. B. Dees, Monett, Mo. | 2.00 |
| Mrs. George LaShum, Monett, Mo. | 1.00 |
| Mrs. Roy Alyea, Monett, Mo. | 1.00 |
| Mrs. Melvin Dunklin, Monett, Mo. | 1.00 |
| Mrs. Will Gates, Monett, Mo. | 1.00 |
| Mrs. Alta Powell, Monett, Mo. | 1.00 |
| Erma J. Carmack, Monett, Mo. | 1.00 |
| Ella Atwell, Monett, Mo. | 1.00 |
| C. L. Atwell, Monett, Mo. | 1.00 |
| Maxine Atwell, Monett, Mo. | 1.00 |
| Winford Atwell, Monett, Mo. | 1.00 |
| C. E. Atwell, Monett, Mo. | 1.00 |
| Rev. O. T. Allred, St. Louis, Mo. | 1.00 |
| Nettie Harrell, Monett, Mo. | 1.00 |
| Mrs. C. O. Baker, Monett, Mo. | 1.00 |
| Mrs. W. J. Gregory, Monett, Mo. | 1.00 |



Missionary Department



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

THE AUTHORITY OF CHRIST ON MISSION'S

By Rev. T. H. Willey Our Missionary
In Cuba

All authority belongs to Christ because He alone has dispersed the darkness of this present world by a special manifestation of God. He, as God, joined Himself to humanity to save it.

In Him is all the fullness of the Godhead in bodily form. He is God manifested in the flesh. God's giving of His son and the Son's yielding up of Himself is a manifestation of God's love and is a motive to

obedience greater than any possible abstract reason conscience could ever furnish. From the throne of the once crucified one, comes the authority of the foreign missions.

Christ's method of publishing God's redemption and re-establishing God's authority over an apostate and revolted humanity is Foreign Missions.

Without any uttered command of Christ, Missions would have no claim upon us but His command we have as an eternal imperative and we derive the authority of foreign missions from it. His single word is "Go." His one injunction to an unbelieving world is "Come,"—"Come unto

me." To His people, His injunction is "Go ye into all the world, and preach the gospel to every creature, "and "Go ye therefore and make disciples of all nations." This is the sublimest order ever given on earth. Someone said, "When I think of the breadth of the world that has to be subdued, of the time it has taken to subdue it, of the small number and the narrow views of those disciples, the audacity of the command seems almost insanity until I realize that He is God, and that all other authority is but the shadow of Him.

It has been very slow to dawn upon the minds of men, and sad to say upon our people, that the authority of missions is the authority of Christ's character -- of His life -- of His love -- of His works. We say He is God, but we treat Him with hardly more sacredness than some human teacher. This love that He had for a lost world must cut through our bonds of isolation and selfishness and motive us to go out with the same compassion He had, to a sinning and suffering world.

The real call to Foreign Missions is

realized in the hearts of our people, especially our young people, when they learn that this command "Go" is not an arbitrary command but carries with it a woe is me if I go not.

The authority of missions has even more binding nature. This authority of Christ is the innermost life of the Church. We learn that this love which constrains us is not simply our love to Christ: neither is it merely His love to us; but rather His love in us. His love finds us and thus imparts to us His own longing to redeem. There is one overtowering authority for our preaching in India and in Cuba. It is: Christ to be enthroned in the hearts of men.

One of the marvels to me here in Cuba, is that traveling along with a bus load of people, one needs to but claim the attention of one individual and the whole bus load is hanging upon your message. You have to give but one solitary portion of the Word of God and thirty people are begging for a portion. Thus we can press the claim of Christ the Saviour upon them.

The Great
Commission
— Our Mission



Woman's Auxiliary Department

The Whole
World
For Christ



"The 50,000 Band of Co-Laborers" and the Unified Program"

The Unified Program as seen through the eyes of the National Woman's Auxiliary is the plan of the National Association for getting all our people to systematically support all our work. Just a few years ago this plan which we call the Unified Program was adopted, giving to Free Will Baptists a plan of financing which from every point is simple, sound, sensible, and all inclusive. During these years the Unified Program has been the basic plan of denominational financing. It is a plan which, with the exception of rare emergencies, will adequately provide for every phase of our denominational work. It is a plan through which each of the more than two hundred and fifty thousand Free Will Baptist can participate in the entire

program of the denomination. Not only does it apply to the financing of our National causes but with equal effectiveness it covers our denominational activities within the states. The budget system of individual churches is but a counterpart of the Unified Program.

While it is never possible to predict exactly our income in dollars and cents, each Board through the Unified Program does know the exact percentage of the whole which it will receive and thus has the satisfaction of knowing that its income is based upon the relative need of denominational causes. Granted that an individual is interested in the entire denominational program and desires that his or her offering be distributed to every department of the program, unless he is a student of denominational affairs he would not likely know the need of the

various boards and therefore could not possibly be in a position to suggest the wisest and most effective distribution of his offering. At this point the Unified program comes to his assistance by affording a plan financing which is based upon a mutual agreement among all denominational boards and institutions.

The Woman's Auxiliary, having been so inspired by this wonderful program as given by the National Association, the love of Christ and His kingdom work, the mission fields, home and foreign, the immediate need of the Bible College for more room, and equipment also the Board of Superannuation launched a drive to raise \$50,000 to be used in promoting the Unified Program. This is known as 50,000 Band of Co-Laborers Band and every Free Will Baptist is urged to join. Can we do it? (John 15:7 is the answer). Let's ask our Heavenly Father for it, then tell our people, every one of them about it, and give honor and praise to Him who is the giver of every perfect gift.

Following is a report of all money received by states to date:

| | |
|----------------------------|----------|
| Alabama | \$139.00 |
| Florida | 10.00 |
| Bible College | 22.00 |
| Georgia | 13.00 |
| Illinois | 22.00 |
| Kentucky | 2.00 |
| Mississippi | 7.00 |
| Missouri | 43.00 |
| North Carolina | 198.00 |
| Ohio | 25.00 |
| Oklahoma | 143.00 |
| Tennessee | 110.00 |
| Texas | 41.50 |
| Virginia | 62.00 |
| West Virginia | 11.00 |
| National Association | 94.00 |
| Total | \$942.50 |

Come on every Auxiliary President, ask your Pastor to help your church be 100%. Believing that you will give this most worthy cause your hearty support, I am yours in His great service.

Mrs. Fannie Polston--Treasurer
318 Woodland street
Nashville Tennessee

Women's Auxiliary Convention of First Mission Association Held in First Free Will Baptist Church, Tulsa, Oklahoma

Women's Auxiliary Program

Wednesday Morning Feb. 21, 1945

- 10:00 Song Service
- 10:15, Scripture and Invocation, Sister Mannings.
- 10:30 Meeting called to order
First Vice-President, Rev. Hattie Newman.
- 10:40 Silent Prayer in memory of Sister Opal Bingham. (Concluded) Rev. John H. West
- 10:50 Solo "After the Shadows"
Rev. Bert F. Rogers
- 10:55 Recess
- 11:00 Auxiliary Sermon
Rev. Hattie Newman
- 12:00 Noon Lunch

Wednesday Afternoon

- 1:00 Song Service
 - 1:10, Scripture and Prayer, Sis. Gregory Drumright, Oklahoma.
 - 1:20 Round table discussion on the duties of Presidents in their home churches.
 - 2:00, receiving and reading of Reports
 - 2:20, Talks from pastors on ways and means of uniting our efforts for a greater work in our Auxiliaries.
 - 2:40 Solo Sis. Elva Tuttle Keiffer.
 - 3:00 Miscellaneous Business
 - 3:10 How the Auxiliaries are co-operating with the State Orphanage Fund Sis. Ethel Armstrong
 - 3:30 Benediction Sis. West
- Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Lu. 12:32.

This was the most wonderful convention and was a great benefit and spiritual uplift to all who attended.

Bro. Kenneth Turner of Missouri was one of the guest speakers, as well as Bro. Bert Rogers of Drumright, and Bro. John West of Wewoka.

A great vacancy was felt and hearts made sad by the death of Sis. Opal Bingham who had filled the presidents chair of the District Auxiliary for the past three years.

Her presence, her prayers, her kind deeds and good words of instructions has been greatly missed by every one who knew her. A great pillow in God's vineyard has been moved from our midst.

But our loss has been Heaven's gain. Pray for us.

Mrs. Evelyn Miller, Reporter

Rev. Melvin Bingham, Pastor.

★ Our Boys in the Service ★

FOR GOD SO LOVED THE WORLD THAT 1:18,19).

He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. John 3:16

GOD KNOWS YOUR Great Need...

Sin spoils every human life! Sin is in us—it is a part of us; we practice it. Sin will condemn a soul to Hell for all eternity. God tells of your great need in the following words: "For all have sinned, and come short of the glory of God" (Romans 3:23). "There is not a just man upon the earth that doeth good and sinneth not..." (Ecclesiastes 7:20). "The soul that sinneth it shall die." (Ezekiel 18:4).

GOD GAVE HIS Beloved Son...

God loves the world—He loves you! Having seen all men under sin and condemned to eternal destruction because of it, He expressed His love by giving His only well-beloved Son to bear sin's penalty—death. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). "He loved us, and sent His Son to be the propitiation (sacrifice) for our sins." (1 John 4:10).

JESUS GAVE Himself

Not only was God's love for you so great that He gave His Son, but the Son's love for you was so great that He gave Himself. "For there is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all" (1 Timothy 2:5, 6). "The Son of God, who loved me, and gave Himself for me" (Galatians 2:20). "Ye were . . . redeemed. . . with the precious blood of Christ" (1 Peter

WHAT HIS DEATH Means

In His death, Jesus took the sinner's place. He bore God's awful judgment for sin that He might bring you to God. "Him (Jesus) who knew no sin, He (God) made to be sin on our behalf; that we might become the righteousness of God in Him" (II Corinthians 5:21, R. V.). "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (I Peter 3:18).

JESUS LIVES To Save...

After the work of redeeming our soul to God had been finished, Jesus arose from the dead. God was completely satisfied with the work of His Son, and took Him back to Heaven. Jesus lives to save! "Wherefore He 's able to save to the uttermost (completely) all that come unto God by Him, seeing He ever liveth. . . ." (Hebrews 7:25). Jesus says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).

HE WILL SAVE You

Even now the Saviour is willing to save you. He died in your place—He waits for you to rest your soul 'n the work He has done for you. Jesus says, "I am the Door: by Me if any man enter in, he shall be saved" (John 10:9). "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. . . ." (I Timothy 1:15). "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).

YOU CAN BE SAVED Now

Having seen the price God paid for you, His Son as your Saviour? Accept Him this very moment! "Come NOW, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow . . ." (Isaiah 1:18). "Behold, NOW is the accepted time; behold, NOW is the day of salvation" (II Corinthians 6:2). God says, "Come, for all things are NOW ready . . ." (Luke 14:17).

SOMETHING TO REMEMBER

Remember

"How shall we escape if we neglect so great salvation?" (Hebrews 2:3). "It is appointed unto men once to die . . . after this the judgment . . . But he that believeth on Him (Christ) shall not come into judgment . . ." (Hebrews 9:27; John 5:24). "Every one of us shall give account of himself to God." (Romans 14:12).

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LETTER FROM A SOLDIER

To Mrs. B. J. Peters Jones, Okla.

Dear Mother and all,

Here I am again, I wrote you a V-mail this morning, but I have found out I could write more so I am writing this eve. I received a letter from Forrest a little while ago, it was the first letter I have had for some time, I guess you have heard about us going behind the enemy lines, and releasing the American Prisoners. It was a long walk, but it was worth it and more, just to see the prisoners when they were released. They could hardly believe it was us, the tears would roll down their cheeks, as they would tell how thankful they were. Most of them were in pretty bad shape, and lots of them had to be carried, those that could hardly walk were between two others that were in better shape and we were helping some. Later on the Philipinos who were so good to us rounded up all ox carts, and carried those that were not able to walk. Some of them who could hardly walk would refuse to ride, telling them to let some one else ride. One man told me he was so happy he could crawl on his hands and knees which was twenty miles. It was pretty hard for them,

but I guess it was nothing compared to the Bataan March. God was with us all the way, and we hardly got scared only one time when we were coming back. I enjoyed myself most of the time. I did get pretty sleepy for we never got much sleep. The Philipinos took us in their houses, hid and fed us in the daytime. They told us they would pray for our success. Some young girls came out and sang The Star Spangled Banner, God Bless America, and God bless the Philipinos. It really made us all feel good and they could really sing. One man and his boy played the guitar and sang for us in the day time. I don't think I ever enjoyed good singing so well.

So long, be seeing you all.

Love, Roy



Sgt. Eugene M. Davis

LETTER FROM A SOLDIER

Dear Mother:

There isn't much I can write just now only to say I am feeling fine, haven't been sea sick yet. I'll write you a long letter soon.

Today I have been thanking of my last

Sunday home, when Greta came over and you gathered a bouquet for the church, which you usually do each Sunday. I have written a poem as a memorial of you on that day and the church, I hope some day to attend again.

Will write in a day or so, don't worry mother, I'm alright.

Love, your son
Eugene M. Davis

Through a bay window, I once did peep
From behind curtains dropped so neat
I saw two hands so lovely and small
Patiently cutting flowers, from a garden wall.

She stood by a bush near the window pane
That had bowed to the earth by the wind
and rain

I watched those hands, so cautiously embrace

The swaying limbs to their proper place.
Then up and down the garden wall

She stooped by flowers, short and tall
The breeze that touched her lovely face
Smelled sweet of the flowers she embraced.

Then I watched her place them in a vase,
Each one in its proper place
And then she raised her face so fair
And smiled at me through the window there.

Then while in Sunday School I sat
I saw the bouquet there on the pulpit
Roses red, violets blue

Still glossy with the morning dew.

In memory now I linger on,

To mother's gift each Sunday morn

Her white face and hands so small

Cutting flowers from the garden wall.

Sgt. Eugene M. Davis, 38293960, Co. 63rd

NOTICE

Will the Free Will Baptist people living in or around Pensacola Florida or people knowing of Free Will Baptist that live in Pensacola, who have their address, or Fathers and Mothers with boys in the Armed Forces or relatives living now in or around Pensacola, contact the undersigned at once by letter with address....

W. E. Holley,
400 N. Davis St.
Pensacola, Fla.

CHIPS

FROM ELD. T. C. FERGUSON'S Sermons Preached in the Past

If you want to have friends be friendly.

Instead of trying to get Hell out of the Bible get Hell out of your self first.

All you have to do to backslide is just do nothing.

An old dead fish can float down stream, but it takes a live one to go up stream. Are you dead or alive?

If God was blessing Jonah's and Slaher's laziness, I would lose confidence in Him, so would you. Well then get a move on you.

What we need to do is to think less of self and think more about God.

A good man is usually better to his enemies, than a bad man is to his friends.

Don't repeat any thing any one has told you, until you know that it is true and don't repeat it even then.

When two men quarrel on the difference of their opinions they are both wrong.

When you are in the Lord's work it is a good thing to camp close to it.

Yesterday is gone, to-morrow may never come, today is what bothers me.

You will never succeed in managing other people until you learn to manage yourself.

Subscribe to "The Gem"
\$1.00 per Year

Church Letters - Field Reports

ST. LOUIS, MO.

Dear Gem Readers,

Reporting to you from our church. We have just closed a 2 weeks revival being held by our Brother Chas. E. Green. A glorious time was enjoyed by everyone. Many souls were saved and some real messages were brought by the Evangelist. Our Sunday School is growing by leaps and bounds. We have a fine young Peoples Choir of which we are very thankful. Pray for us that we as older Christians may be real leaders before them also pray for the new Christians and the sick of our church.

The Lord has blessed us with many young people in our church and we have a wonderful League. Our last League meeting was held at Deslodge Missouri with the young people in charge and we enjoyed some of the best messages that could be heard from these fine girls and boys. We were privileged to have with us recently Dr. Larry Newgent, noted criminologist who brought us a fine message on "Crime doesn't pay." We recommend that you hear this man of God if possible we invite whosoever will into any and all services if you come once you will want to come again.

The Lord Bless all 's our prayer.

Rev. Mark Lewis, Pastor
Edward Simmons, Reporter
1330 Geyer Avenue
St. Louis, Mo.

I Know Something Good About You..

Wouldn't this old world be better
If the folks we meet would say
I know something good about you
And then treat us just that way.

Wouldn't it be fine and dandy
If each handclasp warm and true
Carried with it th's assurance
I know something good about you.

Wouldn't life be lot happier
If we'd praise the good we see,

For there's such a lot of goodness in the
world of us you see.

Wouldn't things here be more pleasant
If the good that is in us all,
Were the only thing about us
That folks bothered to recall.

Wouldn't it be nice to practice
This fine way of thinking too.
You know something good about me
And I know something good about you.

E. Simmons

Shawnee, Oklahoma

Dear Editor and Gem:

Here are two poems I wrote and if you see fit hope you will print them:
For God so loved the world that He gave
His only begotten Son that who so ever
believeth on Him should not perish, but
have ever lasting life. John 3:16.

HIS LOVE

Who am I that God should give,
His Son so freely that I might live,
Wretched, unworthy, lone and sad
Till Jesus came and made me glad.
He made me rich a joint heir
To Heaven's millions and Christ so fair
Streets of gold to inherit some day
When this life has passed away.
I'm saying who could ask for more
Than a home on Heaven's beautiful shore
So may I ever faithful be
To Christ who so freely died for me.

Dedicated to my three brothers, Eldon,
Roy and Kenneth McMullen, now serving
in the armed forces.

THE CALL

When Uncle Sam called for loyalty
We gave him brothers the number was
three
To fight for God's cause and liberty
So gallantly answered the call these three.
One on the ocean away did sail.

Another to the Alleutians mid rain and hail,

The third one to the Pacific did go
And is now there fighting our awful foe.
But God in Heaven looked down and said
Lo: I am with you be not afraid,
"I'll guide you protect you," I hear Him say

And bring you back safely to the U. S. A.

Composed by Mrs. Floyd Cash, Corresponding Secretary of First Okla. Ass'n. Auxiliary.

IDAHO

Dear Brothers and Sisters:

Well it has been a long time since I've written to our little paper so will send in a few lines to let you know I'm still in existence.

Well as for my health, I've been just fine up until five months ago, I took Sciatica Rhumatism, and have been down with it ever since, certainly have suffered much pain, have been unable to do my housework for quite some time, but I'm considerably better than I was, for which I'm thankful, so I'm trying to be patient, and with God's help I think I'll be back to normal some of these days. The rest of my family is well. Our married son, Fred is with the Armed Forces, and is now somewhere in the Phillipines. Oh if this cruel war would only end, that our dear boys might come back home to us. So let's all keep praying to our Heavenly Father, and I believe He will hear and answer our prayers by and by.

We are living on a farm now, have lived here since last March 19.

Hope and pray God is blessing each one of my dear Brothers and Sisters, and the denomination at large. Even though I'm away out here in the west, I'm still trying, to live for God and am still praying that our dear denomination may grow and prosper, and that God will continue to bless.

Please pray for me and my family, and that God may lay His healing hand upon me.

A Sister in His name,
Mrs. Opal Frazier

P.S. I've copied the following from a little book called "Be Friendly," which I enjoyed and thought perhaps you might also.

1. Hinges of true friendship never grow rusty.
2. A man's true wealth is the good he does in the world.
3. If you are bound to say mean things, go down in the cellar and talk to yourself.
4. "All the world," said an old Quaker to his wife "is queer, except thee and me, and even thee is a little queer.
5. A friend is a bank of credit on which we can draw supplies of confidence, council, sympathy, help and love.
6. Go often to the house of thy friend, for weeds choke up the unused path.
7. The only thing that can cheat some people out of the last word is an echo.
8. Do good to thy friend to keep him - to thy enemy to gain him.

God's Greatest Blessing

The sunshine and blue skies are fine
I'm thankful for the flowers,
For they are truly gifts divine,
To cheer this world of ours.
But flowers droop and skies turn gray,
And oft the sunshine ends,
God's greatest blessing so I say,
Are friends.

OKLAHOMA CITY, OKLAHOMA

Dear Gem Readers:

The month of February, usually a bad one, has been exceptionally good for our church of Oklahoma City. The power of our Saviour has been felt in every service and sinners are responding. During this month we have had eleven conversions and three additions to our church, (with good old fashioned shouting). Our prayer meeting attendance has jumped from a very low figure to a grand average of fifty five. New faces are also being seen in our Sunday School. Our greatest concern now is paying for our church. Our good pastor, Brother Harry Staires is doing a great work, and he has impressed upon our minds in his last two sermons of our need of power. We are praying for that power to

fall upon God's people, and make them generous in giving that our church may be clear on March 15th.

Warren Barnett, reporter
Bro. Harry Stalres, pastor

Another Free Will Baptist Church In California

Rev. J.E. Yandell organized a church at Firebaugh and they were well represented at our Quarterly Meeting last week at Turlock.

God is blessing our efforts here and we feel sure we will have another church soon.

God bless all of His servants.

A. B. Talbert
617 Vermont
Turlock, Calif.

PORTERVILLE, CALIFORNIA

Dear Gem Family,

Since I last wrote to you our Association has met in Quarterly Conference with the Turlock Church.

We had a wonderful time in the Lord. We are blessed with a new church which was admitted at our last conference.

The Porterville Church is still on fire for God. We have lately organized a Junior Free Will Baptist League. We had three conversions at the evening service yesterday.

We are planning a revival to start Sunday, February 18, with a Brother Linton from Missouri doing the preaching. We are thankful that God has prompted more good spiritual men to "come over into California and help us."

Our Association will be a year old next May, when it convenes with the Porterville Church on Thursday before the first Sunday in May. Come and see how God has blessed us.

Rev. J. R. Evans, Pastor
Church Clerk and Reporter
Rev. Ralph Geiger

PIKEVILLE, KENTUCKY

"The Lord giveth and the Lord taketh

away; Blessed be the name of the Lord." This scripture is brought to our minds when we remember that a little less than a year ago Rev. Maurice W. Roach and his devoted and talented wife were messengers of His sent to the Pikeville Free Will Baptist Church.

They were never strangers but came in to our homes like members of our own families. How glad it makes our hearts when we realize that we are just one big family and God is our Father and Jesus our Elder Brother.

Bro. Roach has been a wonderful pastor and we feel has left nothing undone. He has preached the word in every sermon. The church attendance has been good considering the membership of the church, and the age of the church and with six other churches in this small town.

The Sunday School is composed of four classes and the attendance has nearly doubled in past year.

The Women's Auxiliary had ceased its work and Sister Roach soon had it going again. We have been sending an offering each month to Sister Polston at Nashville Tennessee. Two members of our local are members of the State Auxiliary.

Sister Roach was always found at her post of duty. Since ill health over took her in July she has had to be absent a lot. Her doctor advised her a few months ago to change climates.

Brother and Sister Roach will be greatly missed by their many friends in and surrounding Pikeville. We feel our loss will be some other church's gain.

Brother Roach was elected by a majority of votes as pastor of our church for another year but felt led of God to resign taking effect February 18, 1945.

We do earnestly pray that God will see fit to give Sister Roach her health again and will bless them wherever they take up work in the Master's name.

Yours in the name of Christ,
Mrs. Albert Webb-Reporter

BAKERSFIELD, CALIFORNIA

Dear Brother and Gem Family:

As my subscription has expired I will now renew it, for seems as I couldn't get

along without it in these dark days, for we have so much on our minds these days, but thanks to God we can look ahead to peace and joy in our eternal home. I ask the prayers of Christian people to pray for me, that I can go through with all my sorrows with patience. I need to be a faithful child of God. God bless the Editor and all our dear Ministers the wide world over.

Mrs. Tom Youngblood

ORPHANAGE GIFT

Commodities received:

| | |
|--|---------|
| 17 Gallons canned fruit, \$1.00 per. . . | \$17.00 |
| 2 boxes prunes, 25c per. | .50 |
| 2 boxes macaroni, 10c per. | .20 |
| 5 quilts | 30.00 |
| 18 dish towels, 10c per. | 1.80 |
| 1 pair pillow cases | 1.00 |

We want to thank the good people of the Aurora Church for the goods received.
James A. Johnson, Supt. Tenn. F. W. B. Orphanage.

Inspirational Poems

Rev. T. H. Newsome, Spingtown, Texas

We Sing Because That We Are Happy

We sing because that we are happy;
We sing because from sin we're free;
We sing because the love of Jesus;
Has given life and liberty.

We sing because it thrills our spirits,
And fills our souls with joy and peace.
We sing because it gives us courage,
And causes doubts and fears to cease.

We sing because we love the Saviour
Who died upon the cruel tree;
That we may live and sing forever,
Throughout the vast eternity.

We sing that we may strengthen others
And make them happy like as we.
Come fathers, mothers, s'sters, brothers
Join in our song of victory.

Chorus

We sing because that we are happy;
We sing because that we are free;
We sing because we love the Saviour,
Who gives us life and liberty.

Have Faith In God

Have faith in God, when clouds are dark
And everything seems lost;
Have faith in God, when your frail bark
Is beaten- tempest-tossed.
Have faith in God, though winds may roar

And storms may wildly rage;
Have faith in God, though torrents pour
And fears your souls, engage.

Have faith in God, when all the world
Is one great battle field;
When Satan's banners all unfurled,
Brandishes sword and shield.
Have faith in God, though foes are great
And death seems very near;
When almost hopeless seems your fate
Let Courage conquer fear.

Have faith in God, trust in His might,
He'll your refuge be;
He'll help you if you're in the right,
And give you victory,
Have faith in God, He's just the same,
That He has always been;
Have faith in God, trust in His name;
In Him, you'll surely win.

Chorus

Have faith in God, implicit faith;
He is your King and Lord,
Put all your faith in what He saith;
Be guided by His word.
He is your friend, your dearest friend;
He'll never you forsake.
He'll be with you unto the end;
Your troubles all partake.

The Lord, My Advocate

When loved ones sorely disappoint

Me, in most sacred things;
When strictest confidence, betrayed,
Doth bitter anguish bring;
There's one who'll ever faithful be,
Whatever be the test;
Whose loving arms encircle me,
While leaning on His breast.

In Him I safely can repose,
Though storms may wildly rage;
He'll shield me 'gainst the fiercest foes,
That may my soul engage.
In every conflict, He will be,
E'er present by my side;
He will my shield and buckler be,
Whatever may betide.

He's my companion and my guide,
Wherever I may roam;
Where e'er I go, He's by my side
To pilot me back home.
He'll strengthen me when I am weak
Uphold me lest I fall;
He'll help me climb the mountain peak;
And scale its deepest wall.

When I'm forsaken and alone,
Despised and destitute;
He'll send His angels from God's throne
My cause to prosecute
Then when in judgment I shall stand,
He'll be my advocate;
My pardon full, He will demand
Establish my estate.

Chorus

Yes, Jesus is my advocate,
He sits at God's right hand;
Pleads that the Father re-instate
Me in His holy land;
Then with the angels I shall sing,
Hosannahs to the King;
We'll make the vaults of heaven ring,
With praises to the King.

This World Would Be A Wondrous Place

This world would be a wondrous place
If every nation, tribe, and race
Would live according to God's grace,
Then we would have sweet peace.

If love would dominate each heart;
If all, from evil would depart,
And love Thee, Lord, for what Thou art,
Then we would have sweet peace.

If man would only conquer pride,

And let God's spirit abide
In them, and walk by Jesus side,
Then we would have sweet peace
Hasten the time, Dear Lord, we pray,
When men from evil, turn away
And love and mercy have full sway,
Then we shall have sweet peace.

Chorus

O peace, sweet peace, return we pray,
Lord hasten Thou, that happy day,
When love and mercy have full sway,
Then we shall have sweet peace.

MISS LAURA BELLE BARNARD GETTING OUT TO INDIA

Travel Expense by Boat, Seventeen Hundred Dollars

Do you wish to have a direct part in helping pay Miss Barnard's fare to India? Well we are giving you now that opportunity. Just send us your special contribution and say, "for Miss Barnard's fare to India". We will see that it does its part in helping pay her way back to the people of her heart; the benighted souls of dark India. Prayer is being answered. For years Miss Barnard, together with many others, have prayed without ceasing that the door might be opened again where by this worthy soul could re-enter that great land in the name of the Free Will Baptist Church and of course in the name of Christ. That hour has come. Passage has been granted. Now our financial responsibility is before us. We will not fail; will we? Great demands are now being made on our foreign mission treasury and it will help tremendously if our people will rise up and meet this amount covering the passage of our Miss Barnard to India above that of our regular contributions. Will you help? Take the matter up with your church, your auxiliary, your class, your league and with your own heart and purse. Let's show our appreciation of the sacrificial life of this good woman by saying here is the money to give you comfortable passage across the mighty deep to the land of 382,000,000 people the great

majority of whom are setting in darkness of heathenish superstition. Don't be content with just regular contribution; but in the face of this new gesture of God's goodness toward our missionary program will you send in something and say, "This is extra and for the above stated purpose". We will expect to hear from you soon.

Winford Davis

A CIGARETTE TALKS

I'm just a friendly cigarette—

Don't be afraid of me

Why all the advertisers say

I'm harmless as can be!

They tell you that I'm your

"Best Friend", (I like that cunning lie,

And say you'll "walk a mile" for me,

Because I "satisfy".

So come on, girlie, be a sport!

Why longer hesitate?

With me between your pretty lips,

You'll be quite up-to-date!

You may not like me right at first,

But very soon, I'll bet,

You'll find you just can't get along

Without a cigarette!

You've smoked one package, so

I know I've nothing now to fear;

When once I get a grip on girls,

They're mine for life, my dear!

Your freedom you began to lose,

The very day we met,

When I convinced you it was smart,

To smoke a cigarette!

The color's fading from your cheeks;

Your finger-tips are stained;

And now you'd like to give me up,

But sister, you are chained!

You even took a drink last night—

I thought you would ere long,

For those whom I enslave soon lose

Their sense of right and wrong.

Year after year I've fettered you

And led you blindly on

Till now you're just a bunch of nerves,

With locks and health both gone.

You're pale and thin, and have a cough

The doctor says, "T. B.",

He says you can't expect to live

Much longer, thanks to me!

But it's too late to worry now;

When you became my slave,
You should have known the chances
Were you'd fill an early grave.

And now that I have done my part
To send your soul to hell,

I'll leave you with my partner, Death—

He'll come for you, Farewell.

Elizabeth Hassell

THE PRICE OF A DRINK

By Josephine Pollard

"Five cents a glass!" Does any one think

That is really the price of a drink?

"Five cents a glass," I hear you say.

"Why, that isn't very much to pay."

Ah, no, indeed; 'tis a very small sum

You are passing over 'twixt finger and thumb;

And if that were all that you gave away,

It wouldn't be very much to pay.

The price of a drink! Let him decide

Who has lost his courage and lost his pride,

And lies a groveling heap of clay,

Not far removed from a beast, today.

The price of a drink! Let one tell

Who sleeps to-night in a murderer's cell,

And feels within him the fires of hell.

Honor and virtue, love and truth,

Hopes of manhood, the wreath of fame

High endeavor and noble aim—

These are the treasures thrown away

As the price of drink, from day to day.

"Five cents a glass!" How Satan laughed,

As over the bar the young man quaffed

The beaded liquor; for the demon knew

The terrible work that drink would do;

And before morning the victim lay

With his life-blood swiftly ebbing away;

And that was the price he paid, alas!

For the pleasure of taking a social glass.

The price of a drink! If you want to know

What some are willing to pay for it, go there,

With dingy window and broken stair,

Where foul disease, like a vampire, crawls

With outstretched wings o'er the moldy walls.

There poverty dwells with her hungry brood,

Wild-eyed as demons for lack of food;

There shame, in a corner, crouches low;

There violence deals its cruel blow;

And innocent ones are thus accursed
 To pay the price of another's thirst.
 "Five cents a glass!" Oh, if that were all,
 The sacrifice would, indeed, be small!
 But the money's worth is the least amount
 We pay; and whoever will keep account,
 Will learn the terrible waste and blight
 That follows the ruinous appetite.
 "Five cents a glass!" Does any one think
 That that is really the price of a drink?

Selected

THE FAVOURED TRADE—Every trade has come under Government control except the brewing trade. They must be consulted before any action is taken. So writes Mr. P. E. Brand, President of the Essex and Suffolk Brotherhood Federation. He goes on to ask, "Why has the Government closed down two hundred mineral water factories and no breweries? Why did the Government prohibit the mineral water manufacturers from making a non-alcoholic cider but allowed them to continue the ordinary cider?"

"The fact of it is that non-alcoholic drinks and the many milk-bars and other facilities were rivals to the drink trade before the war, and the brewers are using the present opportunity not only to crush them out of existence but also to extend and to perpetuate this golden opportunity for strengthening this soul destroying traffic."

Flame

IN MEMORIAM

Immeasurably grieved were the hearts of Free Will Baptists when early in January came a sad message telling us that our beloved sister, Mrs. Opal Bingham, wife of Rev. Melvin Bingham of Tulsa, Oklahoma, had heard and heeded the summons "Come up higher." For several years Mrs. Bingham served as the second vice president of the Woman's National Auxiliary Convention. In that capacity and many other positions of trust in her state, associational, and local work, she was exceptionally loyal to missions as upheld by the Woman's Auxiliary. Relentlessly and unhesitatingly she drew young people and women into the activities of Woman's Auxiliary;

fearlessly firm in her Christian convictions she constrained many to "give of their best to the Master." Some natures are so very appealing and responsive that they are exceptionally enjoyed on earth and equally missed when they pass into the Heavenly circle. Certainly this was true of Mrs. Bingham who for so many years gave so freely of her consecrated talents to bless her home and countless others as she labored devotedly with her husband in his pastoral and associational work.

We can trust, even if we cannot understand, the wisdom and love of HIM whom it has pleased to remove from us. We shall always remember with deep gratitude her faithful Christian life, her love for all the interests of the church, and especially her unflinching devotion to the Woman's Auxiliary. We will emulate her earnestness in the missionary cause, and individually and as an auxiliary will endeavor to carry on the work which she has laid down.

It is impossible to say too much concerning Mrs. Bingham's loyalty and devotion to her church and the profound interest she manifested on all occasions in the Kingdom of God. But these statements are made with neither desire nor purpose to eulogize this worthy woman but to bear a testimony to the glory of God. Therefore in common with Christians throughout our ranks, the Woman's Auxiliary Convention gives thanks for this unselfish, beneficent life, taking comfort in the thought that "we shall be joined in heart and 'we shall' meet again!" To Bro. Bingham, her three children, the rest of the family, and the many friends who loved Mrs. Bingham our hearts goes out in sympathy, quoting the comforting Christ-ivine assurance: "Because I live, 'she' shall live also." May all such assurances comfort her loved ones and friends, among whom the Woman's National Auxiliary gratefully subscribes its name.

"Forever with the Lord!

Amen! So let it be!

Life from the dead is in that word—
 'Tis immortality!"

Her friend, Agnes B. Frazier
 Nashville, Tennessee

Rev. W. J. Sheppard, 63, of Sciotoale, Ohio who for the last three years was state evangelist of the Free Will Baptist of Oh'io died at 3:37 p. m. Tuesday January 16, in Mercy hospital following an appendectomy. He entered the hospital six days ago.

A son of the late Rev. and Mrs. John Sheppard, Rev. W. J. Sheppard was born March 6, 1881, in Center Furnace, O. On Feb. 8, 1902, he was married to Mary Susan Taylor who survives.

Rev. Sheppard was ordained as a Free Will Baptist minister on Feb. 22, 1919.

Besides his widow, he is survived by two sons, Sgt. Earl R. Sheppard with the armed forces in France and Smith L. Sheppard of Green Camp, O., two sisters, Mrs. Emma Andre and Mrs. Jennie Hayward of Lyra, and six grandchildren. One son, John, preceded him in death.

Funeral services will be conducted at 1 p. m. Saturday at Sciotoale Free Will Baptist church with Rev. L. E. Colliver of Ashland and Rev. Walter Ketter of Sciotoale officiating. Interment will be in Vernon cemetery under direction of Ed Erwin. The body will be taken Thursday to the residence where it will remain until the funeral hour.

The above is an article from the home paper. Bro. Sheppard was a member of the General Board of the National Association of Free Will Baptists, also a member of the Executive Committee of the General Board. He was considered one of the most valuable men on the Board. He was the most outstanding leader and worker in the state of Ohio among Free Will Baptists. The loss of him and his services God alone can raise up a man to carry on in his place. Free Will Baptists all over the states know there has been a great man taken from our ranks.

A count showed more than forty-five ministers of different denominations who attended the funeral. There were estimates of between 1000 and 2500 in attendance at funeral. The floral expressions were immense. Bro. Sheppard chose his own Biblical text for his funeral rites—he lived the scripture he chose in life, 2 Tim. 4:7, "I have fought a good fight, I have finished my course, I have kept the faith."

He has gone on into the eighth verse of the same chapter.

Can too many good things he did in life as a husband, father, pastor, evangelist, and friend to man be mentioned of Bro. Bill Sheppard? The answer is a positive No! Heaven alone will reveal what he has done. When we have been faithful as he was, and see our Christ face to face—then shall we know even as we are known.

Written by a friend,
Robert B. Crawford

HOOVER—Oliver R. Hoover was born July 18, 1921 at Oskaloosa, Mo. He was the second son of Mr. and Mrs. O. E. Hoover of Arcadia, Kansas.

While yet a boy, Ralph accepted Christ as his Saviour at a revival meeting at the Hannon F. W. B. Church. He continued in this faith and never wavered nor faltered in the way.

Ralph was graduated from the Liberal High School with the class of 1941. On August 5, 1942 he answered the call of his country, enlisting in the U. S. Army Air Corps, for the greater part of his enlistment, he was stationed at Kelly Field, Texas.

His comrades proclaimed Ralph to be a Christian leader among them. He was able to bear the greatest hardship without complaint, when the service of his country demanded his doing of disagreeable tasks.

Ralph was united in marriage to Miss Mildred Lorraine Bean of Arcadia, Kan., October 18, 1943. To this union was born one son, Raymond Leroy.

When his plane crashed near Burbank, Calif., Jan. 10, 1945, Ralph departed from this veil of tears to be with the Lord. He was 23 years, 5 months and 23 days of age.

Besides his wife and infant son, he leaves to mourn his untimely departure his parents of Arcadia, Kan.; two brothers, Harold of the U. S. Army, stationed at San Francisco, Calif.; and Eldon of the home; six sisters, Mrs. Veretta Stump, Ianta, Mo.; Mrs. Velma Tillery of Wichita, Kans.; and Marie, Ruby, Ruth and Retha all of the home.

He will be missed by a host of other relatives and friends.

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