

The Free Will Baptist Gem

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

Monett, Missouri

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Number 5

To My Mother

By Alice Hansche Mortenson

No one ever had a better mother
Than you have been to me these many years,
And when I ponder o'er your love, your patience,
It somehow floods my heart, my soul, with tears.
So cheerfully you worked to make us happy,
Unmindful of yourself you gladly gave,
And when I think of all your sacrifices
My heart proclaims you wonderful and brave!
Your life has been a sweet and holy blessing;
So much of Christ your daily life has shown,
While reaching out to bless so many others,
'Twas making rich and beautiful our home!
But ah, it grieves my heart to think how often
I've made your way more difficult and steep,
And how I wish I had a precious token
So I might lay it humbly at your feet.
But even that would be a gift too meager,
So love is all I bring, but it is true;
For every day you seem to grow still dearer,
And every day I'm thanking God for you!

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PERMIT GRANTED TO CONVENE NATIONAL ASSOCIATION

"Your application for a permit to hold an annual meeting in Ayden, North Carolina, July 10-13, 1945, has been reviewed. The Committee recognizes that this meeting is for transaction of essential Church business, and for that reason a permit is hereby granted."

The above is a paragraph from a letter from Mr. Frank Ferrin, Secretary of "War Committee on Conventions," Washington, D. C. Mr. Perrin voices in the same letter an earnest request for co-operation in doing everything possible to minimize attendance at this meeting.

The National Sunday School Convention will be held as heretofore. Also the National Woman's Auxillary Convention. The above permit does not include these meetings since their delegation does not exceed the maximum restriction of fifty.

Robert B. Crawford, E. S.



GOSPEL SERMONS



Why Jesus Had to Die

Rev. F. C. Zinn, Fredericktown, Missouri
Pastor, Free Will Baptist Church

We are living this side of the cross. We may therefore humbly, spiritually, scripturally, properly change the reading of part of this text. We may truthfully say, (And as Moses lifted up the serpent in the wilderness, even so was the Son of Man lifted up that whosoever believeth in him should not perish but have eternal life.)

Christ was lifted up, on cruel Calvary, on the bitter tree.

That was the greatest tragedy the heavens and the earth ever witnessed. The hellishness of sin, the beastiality of man the dark power of Satan plunged their depths on that fearful hill. But, in spite of all that agonizing desolation, the cross is the mightiest work God ever performed for man. The blood of that cross is, furthermore, the supreme offer of the bounty of the love, of the mercy of the Father. But why did Christ have to die? Why was the stainless, matchless Son of God lifted up on that instrument of torture? You will find three reasons for Calvary. The condemnation of our sins, the redemption of our souls, the inspiration of our service. Let us then, consider these three mighty truths.

Christ was lifted up to expose and condemn our sins

The blood stained cross reveals the true colors of our iniquities. It tears away the veil of the Devils disguise. We too eagerly minimize our sins, we too often compare ourselves with each other and take comfort in the thought that we are not as wicked as others we know. The cross smashes all these arguments, destroys all these defenses, shatters all these excuses.

Here is the story of one who has looked at the cross. "I have heard of thee by the hearing of the ear, but now mine eye seeth Thee, Wherefore I abhor myself, and repent in dust and ashes."

Sin is a presence. Some deny this. Some try to explain it away. It is a presence, inescapable, unmistakable. You will find it in every home, in every heart, on the streets, in the schools, and too often in the Church.

The rich are not immuned from it, neither are the poor, learned, nor the ignorant, the young nor the old. Argue about it, deny it, explain it all you please. It is still there. It has climbed to the shoulders of the world and is choking out its spiritual life. It is running our governments, it is running many of our schools, it has corrupted our homes and corroded our lives. It is the fever of the mind, the tuberculosis of the heart, the cancer of the soul. There is no man, no matter how enlightened, how strong who in his own strength, can hope to combat and overcome the onslaughts of sin and Satan. Only Christ can break the entall of sin. Sin carries a penalty. The wages of sin is death. Sin kills everything it comes in contact with. It destroys character, influence, reputation, ambition, health, and wealth. It breaks up homes, hearts, and lives. It is physical death, mental death, moral death, worst of all, spiritual death, eternal death, second death in the everlasting torments of a bottomless hell.

The earth has traversed the spaces for thousands of years, the generations have come and gone, man has lifted himself out of ignorance, darkness, superstition, discomforts in every realm of achievement. The spiritual is the same and has

remained the same. We are today, with all our boasted achievements and accomplishments, in the same position, on the same level as were Adam and Eve when they were driven out of the paradise of God. Education, reformation, legislation, cultivation, segregation, all have failed. Man needs, as he has always needed, justification and regeneration. Christ was Lifted Up to Redeem And Save

Our Souls

He, Himself said, "The Son of Man, is come not to be ministered unto but to minister and to give his life a ransom for many." The blood was needed to redeem us from our sins. The tears and the blood of the Son of God, were the silver and the gold that were poured out upon the counter to meet the due bill against us. It was redemption by love, Jesus said, "Greater love than this has no man that he lay down his life for his friends." He went and died not for his friends, but for his enemies. Paul said, "God commendeth his love toward us in that while we were yet sinners, Christ died for our sins." Naught but love, matchless, limitless love, could have or would have led Jesus to stretch Himself on that cross for our sins. "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life."

It is redemption by sacrifice, by substitutionary sacrifice, Hear Isaiah, "Surely he hath borne our griefs and carried our sorrows, he was wounded for our transgressions, bruised for our iniquities. . . with his stripes we are healed. . . The Lord has laid on him the iniquity of us all." Judas betrayed him to Ca'aphas. Ca'aphas lied him into the hands of Pilate. Pilate weakly consigned Him to the cross. But oh, hear me, in back of Judas, in back of Ca'aphas, in back of Pilate, were your sins and my sins. We crucified Christ. He died for us according to Scripture.

There is life for a look at the crucified one,
There is life at this moment for thee,
Then look sinner look, unto him and be saved,
Unto Him who was nailed to the tree.

Then take with rejoicing from Jesus at once,
The life everlasting he gives,
And know with assurance thou never canst die.
Since Jesus thy righteousness lives.

Christ was Lifted Up To Enlist And Inspire Our Service

Next to salvation, the very greatest gift God has conferred upon man is the privilege of serving and being co-workers with the Lord Jesus. To think, that poor sinners like myself, can be saved and shoulder to shoulder, heart to heart, effort, we may help the Kings of Kings and Lord of Lords.

heart, effort to effort, we may help the King of Kings, and Lord of Lords.

There is the inspiration of example. "Let this mind be in you; which was also in Christ Jesus: Who made himself of no reputation, and took upon him the form of a servant he humbled himself and became obedient unto death, even the death of the cross." "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." His spotless life enlist us in the warfare a-

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gainst sin in our lives, and the lives of all whom we can help or influence. Let the example of Jesus be the aim, the ambition, the aspiration, of every soul.

author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." His spottless life enlist us in the warfare against sin in our lives and the lives of all whom we can help or influence. Let the example of Jesus be the aim, soul.

There is the inspiration of gratitude. Cries Paul, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

"And ye are not your own, for ye are bought with a price; therefore gloryfy God in your body, and in your spirit, which are Gods."

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all.

There Is The Inspiration Of Reward

Hear Paul once more. "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall

give at that day: and not to me only, but unto all them also that love his appearing." Christ is a great pay master, no work done for him will go unrewarded. He runs a profit sharing business, when we grow too old to be active, as in the days of our youth; when our vitality ebbs low; when our limbs lose their vigor and our eyes their glitter, when we get tired more quickly, and takes longer to rest, He will not, like some earthly master who has squeezed the last drop of our usefulness out of us, cast us in the dung heap of discarded, worn out things, but will carefully keep us, lovingly sustain us, bountifully provide for us, then when this life of affliction has ended, when we have finished the last task he has gave us to do, He will reach down from heaven and welcome us to Himself in glory. (Well Glory).

Surely, surely, as we look at the condition of times, and the slipping of so many of the saints of God, we will say, that the time is drawing near for Jesus to come and catch away the Bride. Hear the word of Paul again. 1 Thes. 4:16-17-18.

For the Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God, and the dead in Christ shall rise first.

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air and so shall we ever be with the Lord.

Wherefore comfort one another with these words.

God's Plan of Redemption

Rev. J. A. Davidson

Antlers, Okla.

The plan of redemption was agreed on before man was created. We have evidence of this fact in Rom. 8:20-23 v. 20, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope we learn by this that man was not consulted, that is he was not present. It makes us wonder if God did not say to His

Son. Son shall we make him subject to a fall, and if he does fall I will go down and redeem him, and we will make him heir to Heaven. v. 21, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." I want you to notice, Paul said shall be and now we want to see when. v. 22-23,

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the first fruits of the spirit. Even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body." Paul writes 1 Cor. 15-22-23, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first fruits afterward they that are Christ's at His coming." But who can claim to belong to Christ? John 8:31, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." So, you see, it takes continuing in his word, ever since the body was captured by Satan in the act of sin, it is being held until the time of redemption which will be in the resurrection the difference between the times of the redemption of soul and body, the redemption of the soul takes place while you live if it ever does and the redemption of the body at the coming of the Lord. 2 Thes. 4-17, David said, Psm. 116-8 "For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." You see David only mentioned the deliverance of his soul from death, however he did mention his body was not cut off in sin, the deliverance of the soul has reference to the washing of regeneration Titus 3-5, John 3-6.

My dear readers will you consider that

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the Bible teaches, that while you live in sin you are spiritually dead, and while you live a christian you are reckoned physically dead. Rom. 6-11. If you are committing sin that is a sign you are spiritually dead. Jesus said, Matt. 6:24, "No man can serve two masters." And anyone knows that if you are practicing sin you are not serving the Lord.

The term death seems to be very little understood among preachers and writers on the Bible, the word death primarily means a separation. The separation of two objects that was originally joined together, it certainly does not mean annihilation. The word dead, in Rom. 6-11, (inactive) a corporal death means a separation of body and spirit, a spiritual death means a separation from God and eternal death means an eternal separation from God and everything that is good and beautiful in the ages to come, the word does not mean being dead, or inactive, the word death means dying, sufferings the pangs of death, eternal death, forever dear readers don't ever affirm that the unrepent will live in Hell forever, or we must live some place forever. It is better to say, we must exist somewhere forever, the Hell bound man or woman, unless they repent and live for God will exist in hell forever, in heaven all are living in hell all are dying. It might be appropriate at this time to give a few Bible facts on the great contrast of Heaven and hell. We are not able to give you even all that the Bible gives, however we can give you some idea of the picture in the first place they are opposite to the other. There is no similarity between them. They are in opposite direction Heaven is above. Rev. 21-2. Hell beneath. Isa. 14:9 in Heaven we will need no sun to give light. Rev. 22-5, in Hell there will not be one ray of light. 2 Peter 2-4 to save space we are giving only a few scriptures however if you can mention one thing or condition similar in the two places, will you write me please. When you are going to Hell you are going away from Heaven. They are in opposite directions if you can tell me how happy God's people will be in Heaven then I will tell you how miserable the population of Hell will be: Those are

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a few items for your consideration as it has to do with your redemption. Hell was the destination of every human being minus of the redeeming power of our Lord and our intention is to write an article on that subject. We do not believe in total depravity of the human race. The word total covers too much territory and would be a direct contradiction of our Lord's Gospel, Matt. 19-14. "But Jesus said suffer little children, and forbid them not, to come unto me for of such is the kingdom of Heaven." We are not trying to tell you that the little child is without sin in the flesh. David wrote, Ps. 51-5. "Behold, I was shapen in iniquity and in sin did my mother conceive me." That sin will remain in every human body as long as they live in this world, however the child becomes responsible for the act of sin sometime in early life best known to the Lord sin in the

flesh, not put into practice does not condemn anyone. Jesus condemned it in the flesh: Rom. 8-3. "For what the law could not do in that it was weak through the flesh. God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Nevertheless I want you to notice this condemnation is valid, only as long as you walk after the Spirit. v. 4, sin in the body of the infant and the Christian are parallel that is why the Lord said, Matt. 18-3, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven." God said to Adam, I have planted that tree in the garden, but don't you touch it for when you do you have sinned. Jesus said in substance I am going to condemn sin in the flesh but you had better not practice it. My Christian friend when you do you are condemned at the bar of God.

God's Promises in the Ages

Rev. J. M. Smith, Route 1, Benton, Illinois
Pastor, Eakin Grove Free Will Baptist Church

In order that God's promise might be fulfilled to Adam, that the seed of the woman should bruise the serpent's head, God at this time, raised up Abraham and separated him from the families of the earth, promising that through him and his seed all nations of the earth should be blessed. (Gen. 11:31-12:5; 17:1-8; 15-18). The fulfillment of this promise for the most part is still future. This is called the Dispensation of Promise and continued from 1921 to 1491 B. C. or until the time that Israel accepted the law and entered into the covenant relationship with God as a nation (Ex. 19:8), which introduced the Dispensation of Law.

Under the Dispensation of Law, the Children of Israel were tested in the matter of obedience not only to the law but also in regard to teaching other nations (who were now in gross idolatry) the knowledge of the true God, with the promise that if they observe these com-

mandments they should be the leading nation in the earth. (See Isa. 43: 10; Deut. 4: 5,6; 32:8; 28:1.) The nation of Israel failed under this dispensation and fell into worse idolatry than the heathen themselves and were finally delivered into captivity to the other nations. (586 B. C.) This gave rise to the Gentile Supremacy over the Jews: (See later half of the Dispensation of Law known in the scripture as the Times of the Gentiles.)

The Gentile Supremacy over the Jewish Nation is symbolized in Dan. 2: 31-45 by the figure of the great image with head of gold, shoulders of silver, thighs of brass, legs of iron and feet of iron and clay, and the little stone cut without hands falling upon the feet of the image crushing it to powder, and the stone becoming a great mountain. Also in the 7th chapter of Daniel, the same Gentile Supremacy over the Jewish people nation-

ally considered, is symbolized by four great beasts, namely: Lion, Bear, Leopard and an indescribable Beast. (Dan. 7: 2-28.) The duration of this supremacy was revealed to Daniel by the angel Gabriel, (Chap. 9:24-27,) where he tells him that seventy weeks (Heb: shabua-literally sevens) are determined upon **THY PEOPLE AND UPON THY HOLY CITY.** The meaning of the word "seven" when used in this connection must always be determined by the context, but inasmuch as years was in the mind of Daniel in verse 2, this passage must be interpreted as seventy sevens of years, or 490 years in all. A further proof of this statement is given where the word "weeks" is used in chapter 10:2, "In those days, I, Daniel, was mourning three full weeks. (Marg. Heb. "weeks of days.") The prophet thus taking particular care to show that the weeks of the preceding chapter were not literal weeks but rather WEEKS OF YEARS.

This time of Gentile Supremacy over the Jews is divided into three periods, seven sevens (or 49 years) sixty-two sevens (or 434 years) and one seven (or 7 years) making a total of 490 years. This period of 490 years was to begin "from the time of the going forth of the commandment to restore and build Jerusalem" and a further detail was added concerning the building of the streets and walls in troublous times: This commandment was given in the month of Nisan in the twentieth year of Artaxerxes, the king (Neh. 2:1-8), and the wall was actually finished within the first period of seven sevens of years (or 49 years) and after that, there was to be a period of sixty-two sevens (or 434 years) until the Messiah should be cut off (or 483 years altogether). Now, Nisan in the 20th year of Artaxerxes, the king, began on the 14th of March 445 B. C. and Jesus began his public ministry (Luke 3:1-22) in the 15th year of Tiberias Caesar (proclaimed Emperor on August 19th A. D. 14). He therefore began his public ministry in the fall of A. D. 28 and presented himself in Jerusalem as the Messiah (fulfilling Zech. 9:9 cf, Matt. 21:4-11 and Luke 19:29-44) on the 10th day of Nisan A. D. 32, which came in that year on the 6th of April.

Now from March 14th, 445 B. C. to April 6th A. D. 32, is 476 years and 24 days, which multiplied by 365, the number of days in a civil year, plus 116 days for leap years, plus 24 days, the difference between March 14th and April 6th (Jewish reckoning) is 173,880 days, divide this amount which is the exact time between the giving of the commandment to restore and build Jerusalem to cutting off of the Messiah when he presented himself as the King of the Jews, by 360 days, the number of days in a Jewish year, and it gives exactly 483 years to a day; leaving still seven years of their history as a nation under Gentile Supremacy to be fulfilled. This period of seven years will begin when the "Prince that shall come" (who is the same as the wilful king of Dan. 8:23-25 and the final antichrist), makes a covenant with them for one week (or seven years), and in the midst of the week, or after three and one half years, he will break this covenant and set up the "abomination of desolation" referred to by Jesus (Matt. 24:15).

History fails to record the fact of any "prince" since the time of the rejection by the Jews of Jesus as the Messiah, making a treaty with them for seven years and in the midst of that seven years breaking it and setting up this "abomination of desolation"; therefore, this prophecy is still unfulfilled. Should there be any objection to the statement that this seven years is in the future, it may be said in reply that God does not reckon time dispensationally to the Jews when they are in captivity. A remarkable illustration of this may be seen by comparing 1 Kings 6:1 with Acts 13:17-22. The writer of the book of Kings makes the statement that the temple was built in the 480th year after the children of Israel came out of Egypt, while according to Paul's account in the 13th chapter of Acts, this period covered 573 years, which leaves a seeming discrepancy of 93 years. This may be accounted for as follows: reckoning up the time from the exodus, the wilderness wanderings extended over 40 years; time of Judges 450 years; the reign of Saul 40 years; the reign of David 40 years; the reign of Solomon up to that time, 3 years (for it was in the fourth year of his

reign that the statement was made), making a total of 573 years:

Turning to the book of Judges, we find that during the time of the Judges, the Israelites were under bondage of Chushan-rishathaim eight years (Chap. 3:8) to Eglon, king of Moab, 18 years (Chap. 3:14); to Jabin king of Canaan, 20 years (Chap. 4:3); to Midian, seven years (Chap. 6:1), and to the Philistines, 40 years (Chap. 13:1) a total of 93 years which makes up the discrepancy between Paul's account and that of the writer of 1 Kings 6:1, who is speaking from the standpoint of their national history while Paul is speaking from the standpoint of God's dealings with them as a people both in captivity and out of it. We infer from this therefore that God does not reckon time dispensationally to the Jews when they are in captivity or out of their land.

The method of describing future event as if they were continuous, is used quite extensively in prophetic writings. For instance, see Isa. 61:1-2, where it says, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God."

In Luke 4:16-22, Jesus reads this scripture until he comes to the words "to preach the acceptable year of the Lord" and the record states "And he closed the book, and he gave it again to the minister and sat down." Jesus stopped at the comma and said to them "This day is this scripture fulfilled in your ears. "If he had read the rest of the sentence, his statement "this day is this scripture fulfilled in your ears" would not have been true, for the day of vengeance of our God" is still future. There is therefore in this verse at the place of the comma, a period already of nearly two thousand years. This method of portraying future events is known among Bible students as "prophetic perspective." The prophet looking down through the centuries saw the things that were coming to pass

in some such way as we might look at a distant range of mountains which seem to us from our point of view to be continuous; but when we draw closer, we find miles. It was in this way that the prophets looking down through the centuries saw Christ's first and second coming, his sufferings and glory; and they describe them many times as though they were a continual series of events. See Zech. 9:9, which was fulfilled when Jesus came into Jerusalem; 12:9-12, which is in the future; Zech. 13:7, which was fulfilled when the disciples forsook Jesus and fled, and 14:1-5, which is still future. Between all these events, part referring to the first coming and part to the second nearly two thousand years have elapsed.

After the rejection of Jesus as the Messiah by the Chief Priests, the Dispensation of Law came temporarily to an end at the Cross. The veil of the temple was rent in twain and God withdrew himself from Israel as a nation until after the Christian dispensation has been completed, when God will again take up his dealings with Israel and the remaining years of Daniel's prophecy will be fulfilled. See Luke 13:35; 19:37-40 R. V.

Although Israel failed as God's representative to teach the nations the knowledge of the true God and of his ways, nevertheless, God's purpose was not overthrown for he now introduces a new dispensation - the Dispensation of Grace. This dispensation began with the Cross and the outpouring of the Spirit at Pentecost and is therefore a sort of parenthesis in God's dealings with his ancient people. God's purpose in this dispensation is given in Acts. 15:14-18; namely, to take out from among the Gentiles a people for his name and after that to return and build again the tabernacle of David which had fallen down, and this will result in the worldwide conversion of the Gentiles. The Dispensation of Grace therefore has nothing to do with the dealings of God with the Jews as a nation, and the promises that have been made to the Jews are yet to be fulfilled to the letter.

The Dispensation of Grace had been established about sixty years at the time of the writing of the book of the Reve-

lation and while there are constant adjustments in it to the preceding dispensations, it refers mainly to the Dispensation of Grace, the remaining seven years of the Dispensation of Law or God's dealings with Israel (which will also bring about the end of the Gentile Supremacy)

the Millennial Reign of Christ, "the Dispensation of the Fulness of Times" and the Eternal Ages.

Now in writing this I am open for correction or criticism or if you are looking for the truth and write me I will answer you if I can.

Do You Believe?

Rev. H. Ray Berry, Pastor Free Will Baptist Church
4406 Brady Street, Houston (11), Texas

Today the hearts of the Nation are sad because of the passing from this life into the Great Beyond of a dearly beloved Statesman and President of the United States, the late Franklin D. Roosevelt.

The statement has been made often that there would be days like these. Actually, when we will stop to consider what is really happening, we will understand that the God of Heaven still reigns.

True, we have lost from our States the president.

True, there are great floods on the Mississippi River and all its tributaries.

True, a tornado struck in Oklahoma and killed many persons.

Have you ever considered that YOU might be the one to be next to pass over the Great Gulf? Should you be next, are you happy to meditate for a time upon where your soul will spend eternity?

Let's consider, for a moment, God's Word. In Genes's, the Lord said to Abraham, "If there were so many as 10 righteous persons in the Cities of Sodom and Gomorrah, he would not destroy them."

Jesus said, in a parable, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; And the

rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it."

God has seen fit that the president take his leave from us. Likewise, in accordance with his will, the elements acted and the floods have come and tornadoes roaring across the country. And as his word has said, "Man would seek caves in which to hide."

In the days of old, when the Children of Israel went away from God, or forgot Him, they paid a dear price, in blood on many occasions, until they humbled themselves before God and returned unto His way.

Peace is spoken of so loosely. Too often the thought that Peace must begin in the hearts of the people involved, is completely overlooked.

Never before in the history of nations, has there been the great need of all souls to stop, consider where their souls will spend eternity; in hell with the Devil, or in Heaven with Jesus the King. Love for our fellowman must dwell in the hearts of the people of the nations before there will ever be a lasting peace. The need to humble before, and acknowledge God, is so great today. Real victory is not won with guns, tanks, planes and battleships, and hatred in the heart. But with the love of God in each heart and a song of praise, and prayer to our Maker not just once each week, month, or year, but every day, every hour.

Do you worship the true God, the Creator, or some other god?

Do you believe in the Son of God, who has paid the price on the Cross, that you might have FREE entrance into the Kingdom of Heaven? The only conditions that must be met are those of: Believing

with the heart, confession with the mouth unto salvation, and living daily in accordance with His word of Love.

The person so living receives the greatest reward of all.

Fishers of Men

Elder D. C. Jones, Portia, Arkansas

What does it take to be a qualified fisherman for the Lord. Christ said follow me. John 14-6. Now we must follow Christ if we are to be fishers of men. There is two ways, a right way and a wrong way. If we are on the right way, God will furnish the Bait.

What is wrong with our churches today? What is the members doing, are these on the right way? The movies, bathing beach, dance hall, card tables, beer joints, Saloons, extortioners. I should say not. John said love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, for all that is in the world the lust of the flesh, and the lust of the eyes and the pride of life is not of the Father but is of the world. 1 John 2:15-16. Again we have too many unsaved people on our church roll. The husbandman that laboureth must be first partakers of the fruits. 2 Tim. 2-6 a person that is unsaved is not qualified to teach. They do not know or understand Spiritual things. But the natural man receiveth not the things of the Spirit of God; neither can he know them. Because they are spiritually discerned, but he that is spiritual judgeth all things. 1 Cor. 2-14-15. We have teachers in our Sunday School's today that are unsaved, not qualified to be teachers. Some will say they have a good education and understand the Bible, but Paul said the wisdom of this world is foolishness with God. 1 Cor. 3-19. But wisdom of Spiritual understanding comes from God. James 1:5. The reason we have war is because of SIN. And we are not followers of Christ. I was ask not so very long ago why God did not stop this war. I replied by asking the

question "Is there a nation on earth today that is so righteous with such a clean record that God ought to step in and win the victory. Our boys are on the Battle front today giving their lives for our freedom and what is the Home Front doing? Going to movies, beer joints, Saloons, card tables, worshipping the Green Back for their God. God has been left out of the picture. Until we get on our knees and establish an altar and take Christ for our Leader and get on his side, we are going to lose. Don't try to get the Lord on your side but get on his side.

Well, I hope and pray this will do some reader some good and that we will all get back on God's side.

A brother in Christ.

TIMELY ADVICE

If you are IMPATIENT, sit down quietly and talk with Job.

If you are just a little STRONG-HEADED, go and see Moses.

If you are getting WEAK-KNEED, take a good look at Elijah.

If there is NO song in your heart, listen to David.

If you are getting SORDID, spend a while with Isaiah.

If you feel CHILLY, get the Beloved Disciple to put his arms around you.

If your FAITH IS BELOW PAR, read Paul.

If you are getting LAZY, watch James.

If you are LOSING SIGHT OF THE FUTURE, climb up the stairs of Revelation and get a glimpse of the promised land.

Selected



Praiseworthy Articles



By Students of the Free Will Baptist Bible College
3609 Richland Avenue, Nashville (5), Tennessee

The Genuineness of the Bible Proved by Manuscripts

Gertrude Bowe, Home Address, Catlettsburg, Kentucky

There are three sources of evidence for the Biblical text; namely, Manuscript copies, Ancient Versions, and Quotations from the early Church Fathers. However, in the following we shall only discuss manuscripts, and seek to show how a knowledge of them helps to prove the authority and genuineness of our Bible. No doubt, it will be well to begin with some definitions.

Since we are studying manuscripts, we shall want to know what a manuscript is. H. S. Miller, in his "General Biblical Introduction," gives a very good definition of a manuscript; namely, "a Manuscript is a literary composition written by hand, as opposed to a printed copy." He then gives us a definition of a Bible Manuscript, which is "a copy written by hand in the original Biblical languages, Hebrew and Greek." Bible Manuscripts fall into two classes—Uncial and Minuscule. An Uncial manuscript is one which is written in capital letters with each letter formed separately. A Minuscule manuscript is one which is written in small letters. A minuscule manuscript is sometimes called a Cursive manuscript, too, in which case the letters are written in a running hand. A Codex is a manuscript in book form rather than the usual roll.

The genuineness of the Scriptures is the right they have to be considered as having been written by the writers whose names they bear, and about the time that has been assigned to them. The authenticity of the Scriptures is the right they have to be considered the record of actual facts. Genuineness deals with truth in authorship of origin; authenticity with truth in facts.

In attempting to answer the question,

"Is the Bible Genuine?" we might use the following outline showing six steps reaching from the beginning of the Bible to the present day:

1. The original manuscripts.
2. Ancient Versions, 280 B. C. to 870 A. D.
 - a. Those containing the Old Testament only, 280 B. C. to 200 A. D.
 - b. Those containing both Old and New Testaments, 150 to 870 A. D.
3. Quotations of the Fathers, 96 to 600 A. D. and onward.
4. Manuscript copies, 250-350 to 1450 A. D.
5. Printed copies of the original texts, 1477 to 1932 A. D.
6. Modern versions, 1380 to 1901 A. D.

It is fortunate that the genuineness of Old Testament manuscripts does not depend upon our knowledge of their exact date. It is not always easy to determine the age of these various reasons, but the following tests may be applied to the New Testament and some few of them to the Old. The age of some manuscripts may be traced and estimated by the known history or tradition concerning them, but more often it is a more difficult problem than that. It then becomes necessary to consider the material upon which the manuscript was written. Skins were probably used for the Old Testament; papyrus rolls for the original Septuagint, and until about the first century A. D., papyrus codices from the second to the fourth centuries; vellum and parchment from the fourth to the eighth centuries; paper from flax from the eighth or ninth to the twelfth centuries; and paper from linen rags from the fourteenth century. Vellum con-

tinued with paper until the fifteenth century, at which time it was entirely displaced. Too, the size and form of the letters help to determine the age of the manuscript. In the Greek the uncials were used before the tenth century, and the minuscules thereafter. Consideration, too, should be given the height, shape, and shading of the letters. Punctuation, also is taken under consideration. At first words were written without spaces between them, and later a space between indicated a pause, and then a dot. From this, in succession came commas, colons, interrogation points, etc. Text divisions were not used at first, but the Gospels were divided into long and short sections as early as the fourth century. Afterwards other divisions followed. The use of capital letters, fourished letters, ornamentation, spelling, the color of the ink, and the color of the parchment are other considerations.

In the preparation of Old Testament manuscripts they fall into two classes: (1) Synagogue rolls, or sacred copies; (2) Private, or common copies. The Synagogue Rolls were used in public services, and great care was taken in preparing them. Strict rules were followed, which gives us assurance of the fact that we have the real Old Testament, the very same which our Lord had and which was originally given by the inspiration of God. Some of these rules were:

(1) The parchment must be made from the skin of clean animals, prepared by a Jew only, and fastened together by strings taken from clean animals.

(2) Each column must have no less than 48 nor more than 60 lines. The entire copy must be first lined; if three words were written without the line, the copy was worthless.

(3) The ink must be black and prepared by a special formula.

(4) No word or letter could be written by memory; an authentic copy must be used by the scribe, and each word must be read and pronounced aloud before writing it.

(5) The pen was to be reverently wiped before writing "God," and the scribe must bathe his whole body before writing "Jehovah" lest the name be contaminated.

(6) Strict rules were followed in the forms of letters, spaces between letters, words, and sections, the use of the pen, the color of parchment, etc.

(7) The revision of a roll must be made within thirty days after the work was finished, or it was worthless.

(8) Every letter and word was counted, if a letter was omitted or an extra one inserted, or if one touched another, the manuscript was condemned immediately.

The Private Copies were not subject to so many rules, and variations in size, form, material, color of ink, etc., followed. However, they, too, were made with much care. They were more often written in codex form rather than the roll, and were on vellum and linen paper.

In the preparation of the New Testament papyrus sheets were used, at first. This was tender, hence the original manuscripts doubtless soon perished. During the persecution under Diocletian, many Christians gave up their copies to escape death; but many also were concealed and preserved. Under Constantine fifty vellum copies were ordered prepared, and the work went on. There is the fact, too, that soon many ancient versions of the Scriptures appeared and hundreds of copies were made in other than the Greek. We have no evidence that such strict rules were followed in preparing the New Testament as in the Old Testament, but it is evident that many were careful in their work.

Great care was taken also in the preservation of the Old Testament Scriptures. We have already observed the strict rules followed in making them, and just as exceedingly great care was taken in preserving these manuscripts. The Jews had deep reverence for their sacred writings and very great care was taken in copying them. They would rather die for them than have anything added or taken away. These manuscripts were carefully preserved while in use, and when they became old and worn, or for any reason ceased to be used, they were buried, sometimes with a religious ceremony, or put away in the synagogue to await burial.

It is interesting to note, too, that there are some extant manuscripts from which we have proof of the original text. Those

of the Old Testament are not so numerous, but there are three to which we may refer briefly. The Leningrad Codex, which contains the Latter Prophets and is the oldest manuscript bearing a date. It is 916 A. D., and is in the Royal Library at Leningrad, Russia. The oldest manuscript of the entire Old Testament is dated 1010 A. D., though this date is disputed. It is also in the Royal Library at Leningrad. In the British Museum, London, is a manuscript of the Pentateuch, which some scholars believe to be older than the above two. The date assigned to it is about 820-850 A. D., but is questioned.

Four classes of New Testament manuscripts, of which there are more than four hundred copies, are Uncial, papyrus fragments, and lectionaries. There are eight of the oldest and most valuable manuscripts; namely, The Sinaitic, The Vatican, The Alexandrian, The Ephraem, The Beza, The Claromontanus, The Washington, The Koridethi Gospels.

The Sinaitic is dated the fourth century. It is written in Greek and contains the Old Testament (Septuagint), including the Apocrypha, the New Testament complete, and the Epistle of Barnabas and much of the Shepherd of Hermas. It is now in the British Museum, London, and belongs to the British Government and the Protestant Church. The material on which this manuscript is written is excellent vellum from the finest skins of the antelope, and the writing is large, clear, and good.

The Vatican. The date for this manuscript is also the fourth century. It contains the Septuagint Translation of the Old Testament with the Apocrypha except the books of Maccabees and the Prayer of Manasses; and the New Testament, all in Greek. It is now in the Vatican Library, Rome, Italy, the property of the Roman Catholic Church. The writing is a small, neat uncial, and the material is fine vellum.

The Alexandrian. The date is the fifth century. The language is Greek, and it contains the Septuagint translation of the Old Testament, with the Apocrypha, and the New Testament; 1 and 2 Clement and Psalms of Solomon appear at the end of the New Testament. It is the property of the British Government and the Protestant

Church, and is in the British Museum, London. The writing is in square uncial letters on very thin vellum.

And thus it goes, each manuscript being dated, material on which written, the writing (uncial or minuscule), etc. all being classified. These three will be sufficient to show the nature of the work.

Papyrus Fragments are fragments of papyrus on which parts of the Bible are written in Greek. These are described in three classes by Professor Milligan; namely, Literary—those consisting of the texts of classical authors such as Homer and Plato; Non-Literary—those consisting of contracts, wills, tax and census papers, and the like; Biblical Theological.

Of the Biblical and Theological, about thirty fragments of the Septuagint version have been discovered. They date back to the third through the seventh centuries, and are considered sufficient to test the general accuracy of that text which has been considered the best. Papyrus fragments of the New Testament also have been found dating back to the third through the seventh centuries. Such theological manuscripts as the "Sayings of Jesus," and fragments of long lost gospels, acts, sermons have been found also.

These discoveries are throwing floods of light upon the Bible period, especially that of the New Testament, and are changing our ideas in some respects. These fragments are very old which take us back much nearer to the original manuscripts. These are valuable in confirming our text and furnish proof of its genuineness and integrity.

The Lectionaries are volumes containing selections from parts of the New Testament. About 1565, both of uncial and minuscules, are known at present. They contain collections of passages from the Acts and the Epistles. These often furnish valuable confirmation and evidence in certain problems of textual criticism, as they reach back to an early period, and the Greek text was usually copied very faithfully.

Does the study of manuscripts help to prove the authenticity and genuineness of our Bible? We have seen in the foregoing that manuscripts dating back very close to the original have been found, and

also we used six points from Miller's General Biblical Introduction tracing manuscripts down to our time. We have seen with what care these were copied down

through the years, and what great care was used in preserving them. To me these go far in establishing the authenticity of our Bible—the very Word of God.

The National Association

Enterprise Department

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

ALABAMA

CHRISTIAN WORKER'S INSTITUTE

The fourth session of the Christian Workers' Institute for Alabama is scheduled to be held with the Free Will Baptist Church at Sylacauga, Alabama, May 7 through 18. Members of all denominations are welcome to attend the institute.

REGISTRATION FEE

One dollar is charged all students who take the courses. Each teacher, officer and Christian worker of each church in Alabama should attend.

If you desire to attend, arrangements will be made for your room and board for \$9.00 for the full course. Also, the church and deacons want to sponsor one pupil from each association that makes up the body of Alabama Association, there being thirteen associations in the State. If you will just select your delegate and notify Willie Frank Johnston, 28 Seminole Street, Sylacauga, Alabama, blanks and all expenses will be taken care of.

All you will pay is just fare to and from Sylacauga, Alabama.

TEACHERS

Rev. Robert Crawford, Executive Secretary of the National Association, will be in charge. The teachers are Rev. E. C. Morris, Glennville, Georgia and Mrs. Marie Hyatt, Centerview, Missouri.

Please sacrifice and be present.

Harry L. Mitchell, Pastor

MISSOURI INSTITUTE

Session number one of the Christian Worker's Institute will be held in Flat River Church, May 21-June 1. Please write for blanks to Rev. J. F. Miller, Desloge, Mo. The portable Bible College is coming to you, will you make every possible sacrifice to come to it, help many from your church to come for this most helpful work.

Courses in Bible Doctrine, Personal Soul Winning, Preparation of Gospel Messages, Woman's Auxiliary, Sunday School, League World Wide Missions etc., will be offered. Nine dollars for entertainment for the Institute, one dollar registration fee. Please write Bro. Miller today, telling him you will be present and that you want to have room and board if you do. Rev. Robert B. Crawford and Rev. Bruce Barrow of N. C. will teach, the other teacher to be yet secured.

(Editors Note) As your Brother in Christ, I am appealing to you Missourians to take the advantage of this portable Bible School to avail yourself of some good training that you will appreciate in years to come, you don't have to be a preacher to attend, in fact I think the laity of our churches need training as badly as the preachers, one of the crying needs of every church that I know about is better qualified Sunday School teachers to teach our children the way of Righteousness.

Make your plans now to attend the session of the Christian Worker's Institute at Flat River, Mo.

"David served his own generation by the will of God" Acts 13:36.

Home Missions Serves Own Generation

You have heard me say a whole gospel for a whole world. I yet mean the statement. In this article I want to make mention of the Home Mission element of the Gospel.

David served his own community in the day he was walking and talking. His works did follow him but they were started before they followed. If you can not make good comparatively speaking in your homeland I fear your contributions in other lands. We have not done enough tarrying and carrying in our own home communities. Too often we have tarried but later did not carry Christ to the community. An old Troy General said, "The Secret of every victory is in getting good and ready." General Fach said, "Battles are won the day before." God is calling men to be Home Missionaries here today. The same spirit that prompts Foreign missions prompts Home Missions. Foreign Missions can and will not get ahead of Home Missions--if so, only temporarily. We can not carry on in distant places unless the home front is backing up the activities--we have learned that during this war. "David served his own generation by the will of God." "David served"--here is the supreme test of life, the test of service. Jesus went about doing good to his own generation--he was able to do for generations yet unborn. People are yet asking who are my neighbors? And the parable of the Good Samaritan is the answer. Our neighbor is anybody and everybody, anywhere and everywhere, who is in need of our help. Whatever the hindrance, the difficulties, the cost, we must voice our neighborliness to those who need us, here, there, and everywhere. That is the motive and method of our National Home Mission Board. The Board is saying, "I am debtor both to the Greeks and to the barbarians: both to the wise and to the unwise." I am debtor means just what the word declares. We owe ourselves to mankind. "David served"--the true business of every life, whether it be endowed with five, two, or one talent, is wholehearted and unselfish service.

"David served his own generation." It is easy to sigh wistfully over the past, and to dream sentimentally about the future, and thus allow the present hour to go by unimproved. The home is yet the ultimate basis of human society. As goes the home so goes the state, church, and all other things in the social order. The help is needed today. If we expect to lift up the standard of worthy service, let us do so today and now. "Today, if ye hear His voice, harden not your hearts." Glorious chapters of serviceableness can be written by you and for your own generation, but you should today begin the writing of such chapters. The Home Mission Board wants to help today--their motives are good--their plans are good. Motives oxygenize all life. Life's battles are largely won or lost according to their ruling motives. George Elliot said, "What makes life dreary is want of motive." I would say the want of right motive. The motive is that God's will be done. God has a plan for your every day life. Above every other quest you are to seek to know His plan for you and then with your whole heart, to be obedient to the heavenly vision. The supreme matter of the earthly life is to find and follow the will of Christ. "What shall I do with Jesus?" We must be for Him or against Him in our homeland. We must be His friends or His foes. If we are to be His friends He reminds us, "Ye are my friends, if you do whatsoever I command you." The issue of personally obeying or disobeying Christ is inevitable for every person, preacher, and state. My prayer is that we will tarry, pray, and evangelize in Jerusalem--and do a good part at home while His workers go out into the field that is white unto harvest. Say with Joshua, "As for me and my house, we will serve the Lord." It is the Lord's will that we have a co-operative plan of helping the weak. It is God's will that we serve, and that we serve our own denomination, our own generation here at home, and in so doing we will carry out the

Great Commission. Your community, your state, and nation is a part of "all the world." State Home Mission Boards, organize and send 25% of your funds to Rev.

C. B. Dees, Monett, Missouri. If a question write to me or Rev. J. F. Miller, Desloge, Missouri. "David served his own generation by the will of God."

CHRISTIAN WORKERS INSTITUTE

May 21 to June 1, 1945

A session of the Christian Worker's Institute will be held in the Flat River Free Will Baptist Church, beginning May 21, 1945.

All ministers, teachers and Christian worker's are urged to attend this Institution.

This is an opportunity for all Christian Workers to receive special training in various fields of service with little expense to the individual.

It is not possible for all ministers and Christian workers to attend the college in Nashville, Tenn., but it is possible for all workers to take advantage of these two week Institutes, where Christian fellowship and Divine Inspiration is one of the outstanding influences of Christian training

All those interested in attending this Institute in Flat River will receive application for enrollment, and other literature by writing to Rev. James F. Miller, Desloge,

STUDENT APPLICATION FOR ADMISSION TO THE CHRISTIAN WORKERS INSTITUTE, FLAT RIVER, MISSOURI

Name

Address

Age Give name of church of which you are a member

.....

Are you a minister? Of what church, or churches, are you now pastor?

.....

If not a minister, for what phase of Christian work do you desire preparation?

.....

Will you pay your expenses for the duration of the Institute, or will your church assist you?

What amount of your expenses will be paid by your church? \$..... What amount, in excess of your registration fee (\$1.00), are you forwarding with this application. \$..... Please mail your application with one dollar (\$1.00) registration fee to Rev. James F. Miller, Desloge, Mo.

EDITORIAL

SPECIAL ANNOUNCEMENT

No doubt a number of you have been watching the papers for an announcement of where the next session of the National Association would be held, I know I have been very anxious to know, so that I could begin to figure how to get there.

This question was settled by the General Board in their meeting at Nashville, Tenn. during the Bible Conference, the invitation from the Free Will Baptist church at Ayden, N. C. was accepted.

The regular annual date for the convening of the National Association and the auxiliaries are as follows: The Sunday School Convention convenes Sunday night, July 8th, 1945, Woman's Auxiliary Convention, Monday night following; the National Association convenes Tuesday night, all the same week.

SUNDAY SCHOOL

In this issue there is some fine articles relative to Sunday School, be sure and turn to them and read them.

Seems that our Sunday School has never had much boosting through our papers, I thought that I had some plans that would mean a lot to our Sunday School when I left the National Association last year, and I haven't given up yet, I still think they will.

Some seeds are planted in ground and will lay dormant for a long, long time before they show any sign of germination, I believe that the Sunday School seeds are showing GOOD sign of sprouting and bringing forth a harvest.

The Sunday School of today is the hope of tomorrow, what are you doing for tomorrow? Our only hope of evangelizing America is by the training the oncoming generation, the majority of the fathers and mothers of today are so busy, and so entangled in the things of this world that they haven't got time for the Sunday School and the Church.

HOME MISSIONS

Be sure and read the article on Home Missions prepared by Rev. R. B. Crawford, that is appearing elsewhere in this issue.

I hope this article will arouse the interest of the Free Will Baptist everywhere to the GREAT need of a revival in Home Mission activities, unless there is some definite step taken toward reviving and building up the home front we are sure to suffer a relapse in some of our other phases of our work, so let us strengthen the weak places, and keep the home front intact.

Work and pray and pay for the coming of HIM, that altogether lovely one, the one who we adore, is drawing near, will you be able to hand Him your talents with a clear conscience.

Christ is the great central fact in the world's history; to Him every thing looks forward or backward. All the lines of history converge upon Him. All the march of providence is guided by Him. All the great purposes of God culminate in Him. The greatest and most momentous fact which the history of the world records is the fact of His birth.

—Spurgeon

The Church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones, a nursery for the care of weak ones, a hospital for the healing of those who need assiduous care.

—Beecher

It did not take the Lord long to get the people out of Egypt, but it took forty years to get Egypt out of them.... It does seem as though it should be easy to make an honest living in the political world today—there's so little competition.

—J. Harold Smith

GLEANINGS

By the Editor

ENTERTAINMENT OR GOSPEL?—One of the leading "Gideons" during a visit to one of the great training camps, heard that local ministers had been doing their best to entertain the men, and were feeling a bit stale. So they said to the men: "We have done our best to entertain you, and frankly, we have run out of ideas. Now we want you to tell us what you would like best of all for the next entertainment." The men replied without hesitation, "You are preachers. Give us the Gospel. We are entertained to death!"

THERE IS ALWAYS one danger involved in preaching against sin; someone is almost certain to think the preacher is getting personal.—Sel.

Jesus said, "The water that I shall give him shall be in him a well of water." Before we can truly say, "It is well with my soul," we must have a well in our soul....The fellow who growls when the pastor preaches on thithing, and says he can't make ends meet now, will never be able to make them meet because he has hold of both ends. If he will let God have His end, they will easily come together.. Some argue that Christianity has failed; that the world is in worse condition than ever; but that does not prove Christianity a failure. The chief end of Christianity is not to make the world better for men to live in, but to get men ready for a better world.

—Crider

ONE INTELLIGENT and energetic man working alone can accomplish more than an organization of a hundred people none of whom is particularly interested. —Sel.

GOVERNMENT STATISTICS, just released reveal that the American people during 1944 spent more than \$7,000,000, 000 for alcohol beverages. This is at the rate of \$54 for every man, woman and child in the country.—Gospel Herald.

Stars may be seen from the bottom of a deep well when they cannot be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of.

—Spurgeon

AN AMERICAN SOLDIER in the South Pacific writes to his minister of a celebration given the boys by the native people: "The chief arose and spoke to his people for ten minutes. He spoke in his native tongue. I understood a little of the language and knew that he was giving them a sermon. I later found out that he had quoted several verses of the Bible by memory. He then faced the soldiers and then picked up the Bible and read the same passages in English. I was utterly astounded afterwards when I looked at his Bible—it was in his native tongue and he had translated it as he read along without faltering once. He then led us in a prayer of thanksgiving to close the program. When we look at the simple life and the love of God these natives display, it makes you wonder just what race is ignorant or savage."—News in the World of Religion.

CHILDREN OR DOLLARS?—Judge Scott of a juvenile court says: "The sooner mothers stay home and care for their own children instead of farming them out under the guise of defense-plant patriotism the quicker the problem of juvenile delinquency can be solved. Let us forget the almighty dollar and remember that our children, not our pocketbooks, come first."—Woman's Chains.

THE MARRIAGE FEE—John Paul tells of a friend of his who married a couple. The young man asked, "What do I owe you?" The minister said, "The law allows me \$1.50." The young man handed him fifty cents and said, "This will make you two dollars." Where is the catch?

REPORT OF FREE WILL BAPTIST BIBLE COLLEGE,

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

Of Free Will Baptist Bible College by J. R. Davidson, Treasurer-Business Manager

The Bible Conference, together with other pressing matters, is making our report run later than usual; however, I feel that the report is an encouraging one. The Lord is continuing His rich blessings on this cause, and we have reasons to have faith in constant and perpetual increased interests among our people as they learn more about the type of work which is being carried on here.

I would like to suggest a drive toward aligning our ministry in a 100 per cent support to our educational institution. There is more truth than poetry in the statement, "Our people are what the leadership has made them." I pray that every preacher, who reads this will write in for an endowment check book and become an example to their people by arranging for themselves a systematic support to this institution. It is true, that a great many have already fallen in line. These deserve commendation, and surely they are not expected to double their present support unless the Spirit so directs. Bro. ministers, sit down and write me a line asking for the necessary materials with which to get in on this plan.

Our financial statement is as follows:

Receipts for March 1945

Source	Endowment	Gift	Total
Alabama	\$20.50	\$10.00	\$30.50
Arkansas	1.50		1.50
Florida		50.00	50.00
Georgia	48.00		48.00
Illinois	10.50	30.00	40.50
Kansas	1.00	32.10	33.10
Kentucky	13.00	5.00	18.00
Michigan	56.00		56.00
Mississippi	17.50		17.50
Missouri	5.50	5.00	10.50
North Carolina	72.00	75.00	147.00
Ohio	39.00		39.00
Oklahoma	34.50	36.65	71.15
South Carolina	38.58		38.58
Tennessee	62.50		62.50
Texas	39.50	44.94	84.44
Virginia	21.50		21.50
West Virginia	75.00		75.00
National Woman's Auxiliary			6.00
Unified Program, Rev. F. S. VanHoose			472.50
Received from Students			333.26
Miscellaneous Receipts			50.48
J. R. Davidson			75.00
Total	\$556.03	\$288.69	\$1782.01

Disbursements for Month of March 1945

Room Rent	\$25.00
Grocery and kitchen supplies	341.24
Heat, lights, water, etc.	53.84
Telephone	48.35
School supplies	13.02
Traveling expenses	25.00

Maintenance	25.00
Salaries	752.25
Labor	27.86
Promotional services	400.00
Miscellaneous expenses	6.00
Total	\$1,717.56

REPORT NATIONAL FOREIGN MISSION

Rev. Winford Davis, Monett, Mo. Chairman, Treasurer

Receipts for the month of March

National Woman's Auxilliary Convention	\$1,439.64
State of Ohio	44.91
Mrs. R. L. Davidson, Edge, Texas	4.25
Holly Springs Auxilliary of N. C.	2.33
Vance Chapel of Auxilliary of Oklahoma	12.00
Mt. Zion Church Sunday School and League of Ill.	20.00
North Zulch Church of Texas	10.00
Rev. W. F. Vickrey, Broken Arrow, Okla.	1.00
Eastern Conference of South Carolina	50.00
Mrs. Edith Brooks Collins, Arkadelphia, Ark.	10.00
Rev. Ralph Staten, O'Kean, Ark.	2.00
Cumberland Association of Tennessee	92.00
Wewoka Church of Okla.	37.41
Ada Church of Ada, Okla.	10.50
Shawnee Church, Shawnee, Okla.	34.36
Okla. City Church, Okla. City, Okla.	60.00
Briston Church, Briston, Okla.	22.00
Cushing Church, Cushing, Okla.	18.00
Drumright Church, Drumright, Okla.	58.24
Salpulpa Church, Sapulpa, Okla.	22.00
Zion Hill Church of Okla.	40.73
New Home Church of Okla.	17.10
Tulsa Church, Tulsa, Okla.	11.20
Dibble Church of Okla.	50.00
Pikeville League, Pikeville, Ky.	2.60
League of Union F. W. B. Church of Ill.	5.00
Houston Texas F. W. B. Church	5.10
Personal gifts to Miss Barnard subsequent to her departure for India	358.57
Ladies Auxilliary, Lackey, Ky.	4.00
Bethlehem Church of Tennessee	14.00
Dublin Grove Church of N. C.	5.00
Mrs. Guthrie Kennedy, Kinston, N. C.	1.00
Bryan Church, Bryan, Texas	28.59
F. M. Mosely, Blakley, Ga.	5.00
Mrs. E. F. Traut, Iola, Texas	10.00
Refund from Thomas Cook and son on money sent to them in New York for Miss Barnards passage to India	1,199.64
Rev. John H. Wolfe, Pawnee City, Nebr.	5.00
Hickory Chapel of N. C. for L. B. to India	50.75
Mrs. J. J. Everton, Columbia, N. C.	2.00

Rev. and Mrs. George Waggner, Columbia, S. C.	10.00
Whitney Church of South Carolina	16.10
Colis Chapel of South Carolina	8.00
Valley Falls Church of South Carolina	13.01
Missouri State Association	497.57
Total	\$3,131.86

MISSOURI STATE TREASURERS REPORT

Rev. Winford Davis, Chairman

Foreign Missions

Receipts for the month of March

Mt. Olive (Neola) Church	\$8.00
Amity Church	34.10
Leadington Sunday School	1.50
Fowler Union S. S.	2.02
Rev. Archie Cooper, Novinger, Mo.	5.00
Sublette Church	6.00
Mr. Monty Myer, Monett, Mo.	1.00
Mine La Motte S. S.	3.33
Mrs. H. P. Brown, Stahl, Mo.	1.00
Pleasant Grove Church	13.51
Carterville League	7.32
Mrs. Gladys Filmer, Niangua, Mo.	1.00
Hickory Grove Church	5.13
Mr. and Mrs. Ottis Martin, Greenfield, Mo.	15.00
N. E. Mo. Mission Band	50.00
Young Peoples League of Myrtle Church	19.06
Willey Circle of Flat River	25.00
Auxiliary of St. Louis Third Church	6.00
Golden Oak Church	2.76
Jewell Church	4.42
Macedonia Church	2.74
Rock Chapel	12.00
Hickory Grove Church of Haddam, Kan.	2.50
Desloge Church	27.89
Granby Church	14.73
Rev. C. B. Dees, Monett, Mo.	10.80
Mountain Valley League	5.00
Norman Church	20.00
J. K. Stephens, Stockton, Mo.	2.00
Independence Church	11.60
Offering taken in Presbyterian Church, Stockton, Mo.	20.37
Monett Church	7.93
Orene Rader, Niangua, Mo.	2.00
Mr. and Mrs. Ottis Martin, Greenfield, Mo.	7.00
Mt. Olive (Neola) Church	1.00
True Blue Class, Mt. Olive (Neola) Sunday School	1.00
Mt. Olive Church	10.55
Aurora Church	1.11
Connelsville S. S.	5.00

Designated as from a friend to the mission	5.00
R. F. Wisehart, Myrtle, Mo.	20.00
Mrs. Edith Blair, Kansas City, Mo.	5.00
Shibleys Point Church	1.20
Total	\$407.57

Jehoida Chests Fund

Twin Oak Church	\$2.00
Copper Mines Church	1.00
Golden Oak Church	1.00
Carterville Auxillary	1.00
Total	\$5.00

Educational Fund

Leadington Sunday School	\$1.30
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Tennessee Orphanage Fund

Mr. and Mrs. Ottis Martin, Greenfield, Mo.	\$5.00
Hazel Creek Union Church	4.60
Monett Church	5.00
Mr. and Mrs. Ottis Martin, Greenfield, Mo.	3.00
Total	\$17.60

State Unified Fund

South Side Church of St. Louis, Mo.	\$75.00
Twin Oak Church	4.61
Berkley City Church	10.00
Merls Chapel	4.50
Norman Church	2.00
Hazel Creek Union Church	41.35
Flat River Church	41.37
Desloge Church	24.19
S. E. Mo. Auxillary Convention	4.50
Monett Church	28.48
Mt. Olive Church	2.01
Fredricktown Church	40.60
Mr. and Mrs. Myron Hyatt, Centerview, Mo.	10.00
Total	\$288.61

The Sunday School Department

By Damon C. Dodd, Pres. National S. S. Convention

For a number of months now, requests have been coming from various sources for some articles for publication in regards to the program of the National Sunday School Convention of the Free Will Baptists. In answer to that request I am herewith beginning a series of articles which I trust will be of benefit to all who read them and will serve to stimulate some genuine interest in the cause of Sunday Schools in our Denomination. In the preparation of

these articles I have arranged to present the Sunday School from every angle and for that purpose I have secured the co-operation of the personell of the Free Will Baptist Bible College, both students and faculty, and their contributions will be given due recognition in these articles. There will be three divisions with which we will deal from time to time. They are; (1) The Sunday School in History. (2) The Evangelistic Opportunity of the Sunday School. (3) The needs of our Sunday Schools. In order to better approach the subject I am submitting the article on the

National Convention.

WHAT IS THE NATIONAL SUNDAY SCHOOL CONVENTION

It is an organization composed of State Conventions, District Conventions where there are no state organizations, and in remote instances, local Sunday Schools where there is neither state or district organizations. This National Convention is an auxiliary to the National Association of Free Will Baptists of America. This Convention meets annually in conjunction with the National Association for the purpose of transacting legal business and for laying plans for more effective Sunday School operation.

WHAT IS THE PURPOSE OF THE CONVENTION

Primarily the purpose of the National Sunday School Convention is to co-ordinate our Sunday School efforts with the other phases of our National work and to promote greater efficiency in every department of the Sunday School. It is a unifying agency and serves to stimulate activity among the Schools which are constituent members of the body. It is in no wise a dictatorial body nor does it propose to levy demands of any nature against any member school. Consecration, efficiency, leadership, and fellowship are now, and shall continue to be, the dominating characteristics of the National Sunday School Convention.

HOW MAY THIS PURPOSE BE REALIZED

This purpose will never be realized until a new vision of Sunday School possibilities and potentialities has been received by Free Will Baptists. We have been satisfied to let our Sunday Schools go along haphazardly with the idea that everything would be alright. In such an attitude we have literally "cut off our noses to spite our faces." When we remember that nearly 80% of all reported conversions were attributed directly to Sunday School influence; when we recall that 96% of all juvenile delinquents are not Sunday School attendants; and when we realize what a prime position the Sunday School occupies in evangelism in our day, surely we will see the sin in half hearted Sunday School effort. We need a more forceful National School organization; one in which every Free Will Baptist Sunday School will every F. W. B. S. S. will be represented. We need to unite our forces and inaugurate a mighty program of improved Sunday School Administration among Free Will Baptist Churches everywhere. Financially the National Convention is very weak; spiritually it is in need of improvement. It needs the whole-hearted support of our Sunday Schools and Conventions. By a great union of our Sunday School forces we can realize the purpose of the National Sunday School Convention.

(To be continued)

The Sunday School in History

The author of this series, Rev. Albert Halbrook, of the Free Will Baptist Bible College in Nashville, is indebted to the work "A Guide for Sunday School Work" by Dr. C. H. Benson, from which much of this material was taken.

Many of the world's greatest movements have begun in homes. This is true of the Sunday School, which a little over a century ago, began in a little cottage near Gloucester, England.

Robert Raikes, who is recognized as the father of the Sunday School, was a bene-

volent publisher who had a love for children. When a resident of the slum district of Gloucester complained to him of the bedlam created by the rough and rowdy children, he refused to condemn the children, he refused to condemn the parents for their laxity or ask for additional police protection. Instead, he rented a room in the most crowded district and gathered a group of these "miserable little wretches" for secular instruction, as well as to impart a knowledge of God in the Bible.

Robert Raikes plan for educating the

"little savages" was considered as a foolhardy enterprise. Few could be found to give encouragement in either moral or financial support. Even the church considered his plan as a desecration of the Sabbath. His friends dubbed him and his Sunday School as "Bobby Wildgoon and his ragged regiment." Nevertheless, he persisted in his plan. He rewarded with pennies the faithful few who came regularly and imposed no other requirements, but that they have clean hands and faces and combed hair. Out of his own pocket he hired four teachers who provided instruction in reading, writing, good morals and religion from ten to twelve in the morning and from two to five in the afternoon. The teachers received as remuneration only twenty-five cents per Sunday, but that amount had greater purchasing power than one dollar has today.

There were difficulties and disturbances and it was necessary for Raikes personally to quell many a riot in his school. But he had a wonderful way with children and his fine presence and grand air, no less than the cane he carried, enabled him to secure obedience and command attention. Eventually he was to prove that the little vermin could be made to learn. Order was improved and the number was increased. The first rooms soon proved inadequate and school after school was established to accommodate those who sought admission.

While the church at first refused to recognize his work this disadvantage was offset somewhat by the publicity that Raikes was able to give his work through his own periodicals. His articles on the Sunday School were reproduced in the Metropolitan and provincial press of Great Britain.

Then too, Mr. Raikes was to find a friend in John Wesley who had already gained reputation as an evangelist. Mr. Wesley recognized the power of the Sunday School and incorporated it into his great undertaking. He was one of the first to introduce volunteer workers, and, freed from the expense of paid teachers, the Sunday School movement spread very rapidly. Within four years from the public announcement by Raikes of the begin-

ning of his work in Gloucester, the Sunday Schools of the United Kingdom had a membership of nearly 250,000. In 1811, the year of the death of Raikes, the combined attendance had amounted to about 400,000.

Another prominent figure in the Sunday School movement was William Fox, a London Baptist layman. The Sunday School movement first came to his attention as a result of reading an article by Raikes in a London newspaper. He at once conceived the idea of a Sunday School society for the establishment of schools throughout England. He succeeded in interesting the queen and other high dignitaries in the work and soon a great movement was well underway. This Sunday School society raised funds with which to conduct the schools and finally great pressure was brought to bear on Parliament for the support of these schools by public taxation. Out of this grew the system of free public schools which have spread over almost all the world.

The rapid spread of the Sunday School did much to conserve the basic element of Christian society at a time when its foundations were threatened. Historians agree that it was not only the widespread revival under Wesley and Whitefield, but the accompanying educational movement of the Sunday School which preserved Great Britain from the horrors of the French Revolution.

By way of summary note:

- (1) The first Sunday School was organized in Gloucester, England in 1780 by Robert Raikes.
- (2) Seven years later, or in 1787 the membership was 250,000.
- (3) In 1811, the year of the death of the founder of the Sunday School, the membership was 400,000.

To be continued

The old world is horribly disordered and out of joint; it must come under Omnipotent surgery before we can expect health.

—Billy Sunday

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Our Boys in the Service



Flight of the Untrained Pilot

Master Sergeant Harry M. Hayes, U. S. A., had never piloted a plane before. The battered, bullet-riddled Flying Fortress he lifted off the runway had no radio, no air speed indicator, no oil or gasoline gauges, and no navigation instruments. But these minor details did not keep him from making a 1,300-mile dash from beleaguered Java to Australia, saving the lives of 18 British and Dutch officers, women and children in one of the most thrilling performances of this or any other war.

Sergeant Hayes is a lean Texan from San Antonio who does not believe in letting obstacles worry him. So when he found himself part of a group, including several American women and children, left behind when the United States forces hurriedly evacuated Java late in February, he decided to do something about it.

With Cherry Murson, an American volunteer flier in the Chinese Air Corps, who was in Bandoeng with his wife, he went to the airport, where four wrecked American bombers lay abandoned—one B. 18 and three Flying Fortresses.

Hayes, who has great mechanical ability, in addition to his ample ration of courage, went to work on the B. 18 and had it ready to fly in two days. All the passengers were on the field ready to leave, when a flock of Japanese Zero planes roared low over the runway and strafed the precious bomber, destroying it. Murson could have flown the B. 18, but he knew nothing about a Flying Fortress. Nevertheless, Hayes went right to work on the other ships.

After a few minutes of puttering around, he decided that by stripping two of the Fortresses the third could be patched up. He moved all his possessions to the Fortress and lived there for five days without sleep, while he directed a hastily-recruited group of 60 Dutchmen

in the job of repairing the wrecked plane. The crews worked in eight-hour shifts—but Hayes was there night and day.

In three days the motors were ready to turn over. But the wings were in tatters, so the crew turned attention to them. There were no wing flaps; Hayes and Murson payed softly that they would not be needed.

The tail had to be rebuilt, too, and the interior had to be stripped to make room for the full passenger load.

Hayes decided it was all-or-nothing venture, so he tossed out everything not actually needed to get the plane into the air—radio, parachutes, rubber boats and seats.

At dusk the refugees clambered aboard. Everybody knew Pilot Hayes had never guided a plane through the skies, but everybody was confident the mechanical genius which had enabled him to put the plane in working order would see him through the ordeal ahead. And so, with the invaders within two miles of the air field, with a pilot at the controls for the first time, and a co-pilot whose flying knowledge was confined strictly to the vagaries of the waspy pursuit ships, the huge Flying Fortress lumbered down the runway.

Absolute minimum requirement for the take-off of these air leviathans is a runway 3,000 feet long—when the ship is unloaded. The runway they were on was 2,500 feet. But that did not bother Sergeant Hayes. Nor did the fact that he had to jam the manifold pressure on his wheezing engines up to 50, when the absolute maximum was 46.

Somehow the plane wobbled into the air and nosed out towards the sea. Because of the excess weight its patched engines were carrying, the ship was rarely able to climb above 3,000 feet.

There were no maps, no instruments.

Pilot Hayes was heading for Australia by intuition, or sense of smell, or what-have-you. He got there, too, bringing his crippled ship down on a big, safe airport, even though he had no wing flaps to cut down landing speed. No one on board was even scratched in the landing.

Hayes said: "It wasn't dangerous, really. As a matter of fact, I enjoyed it. You see, I asked God to undertake for me. Guess I'd like to be a full-time pilot some day. It really was routine—it just had to be done. I guess there will be a lot of things done in this war that never have been done before. Maybe this was my turn."

It was an "all-or-nothing venture" for the 18 passengers as well as for pilot and co-pilot!

Confidence in the pilot personally—not in his flying experience—enabled them to take their places in that battered, bullet-riddled Flying Fortress, even though it was without radio, without air speed indicator, without oil or gasoline gauges, without navigation instruments, without wing flaps, without parachutes, without rubber boats, and without seats.

There is another Pilot—who cannot be referred to as "untrained," for He is perfect, and so is His work. This Pilot longs to take His people on a safe, happy, prosperous flight through life to Glory. He is our creator. He knows all about our bruised, battered and sinful condition. He became our Redeemer.

He has manifested His power over death and the grave by His glorious resurrection. There is every reason why implicit faith should be placed in Him personally. But so many persons insist on putting their confidence in extraneous relish His "withouts." They seem far more interested in their own safety devices than in the Pilot personally.

This Pilot—the Lord Jesus Christ—is deserving of all the glory and honor of salvation; therefore, if He saves anyone, it is "without works" (Rom. 4:6), "without the deeds of the law" (Rom. 3:28), "without money and without price" (Isa. 55:1), "without ceremonialism" (Col. 2:16, 17), "without our righteousness" (Titus 3:4-7) and "without waiting" (II Cor. 6:2).

Are you willing to waive your imagined goodness, accede to all His "withouts," and trust Him, saying, "Jesus, Saviour, pilot me"?

He is your only certainty of a "happy landing" in Eternity!

Adapted from T. N. S.

by Tom M. Olson

A SOLDIER

The brass upon your shoulder
Or the uniform you wear
Doesn't say that you're a soldier
In this great world wide affair.
A man's a man in battle
And the uniform so bright,
Isn't worth an empty shell
If he doesn't stand and fight.
It's the stuff inside the buttons
That counts when over there
And you don't rate as a soldier
If you don't fight on the square.
The mud-soaked blood-stained doughboy
Fighting in the jaw of hell
Is the cleanest type of soldier
And a fighting man as well.
Once I saw a soldier dying,
Yes, he's worthy of that name,
Just an ordinary private,
My God, but he was game.
And as the bugle sounded,
And the man had passed from view
He shook me by the hand and said
"Goodbye, old pal and true.
Tell my sweetheart that I loved her,
God bless my little Jane,
Tell Mother I died smiling
That I d'dn't feel the pain."
Gee! I envied him his rating,
Though he died he did not flinch
His heart was bleeding inside
That's a soldier every inch.

Contributed by Corporal Jimmy Langley, somewhere in Germany.

A LETTER FROM A FILIPINO

The following letter was received by Mr. and Mrs. J. E. Cantrell of Myrtle, Mo. enclosed in a letter they received from their son, PFC. Hubert Cantrell, who is located in the Philippines.

Don't be surprised to receive this letter of mine, I am Julito Amayao a Filipino

boy who is a member Garilla band here in the Philippine Islands.

Hubert Cantrell and I met for the first time in the firing line and we fought side by side against the Japanese up to the last moment, then we cleared out all of the Japanese in their dugout.

Since then we became the best of friends, and Hubert told me all about his Parents and his wife and child.

I used to take Hubert for a Bangca ride in the Bay everytime he was off duty, and once we went out fishing.

We thank God that the American Soldiers arrived here in time to liberate our Country from the hand of these inhuman people. The Japanese took everything and left nothing for us and the ones that complained would receive punishment. The Japanese punish the Filipinos' by cutting off their heads and sometimes they would punish the men by hang them upside down and beating them all over with a large wooden club.

That is why most of the Filipinos' hide in the mountains and we came out only when the American troops arrived here in our Country.

This is all I can tell you, and don't forget me.

Respectfully yours,
(Signed) Julio Amayao

LETTER FROM A SOLDIER

Dear Mother and all,

The Hit Parade is just on the air. I sure do enjoy it. The radio is sure a help. We have it going all the time. We hear the news as soon as it comes off the wires and have music while we write letters.

Mother, I'd sure like to be home this Easter. I remember how we used to have Easter egg hunts every Easter Sunday morning. Then we played with them all day long.

Those days have never passed and never will pass from my mind. They are what I'd like for my children to have on Easter Sunday. Lots of kids never really knew what Easter really was. They never was told the story of how Christ rose from the dead. To them it was only a day to go to church and wear new clothes. They only went to church to see people

and show off their new spring hat and summer dress or their new shirt and pants.

But as I was taught it means much more to me than that. It's not just a day to have a good chicken dinner with all the trimmings and people to come to see you.

Instead it's a day to look up to God and thank Him for all He has done for us, the son he sent to pay for our sins on the cross. If it had not been for him we wouldn't have been in a world like we are today where we can pray to a God and tell him our troubles. We could not feel in our hearts that when this life is over we have a better and more wonderful place than man could ever know.

I also like to thank God for the way we pray for one another. The assurance I have in my own mind that the people back there are sending up prayers for me. I know it because when I pray at night I feel your prayers in my heart. I know that without an Easter we could not feel the joy of assurance we feel now, that all will be O. K.

Yes, Mother and Daddy, I'd like for you to know that you have taught me what God is and led me to him.

I may not be able to be in church on Easter Sunday. But if I'm not, I'll still be thanking God for a Saviour like ours. I'll be thanking him for the Mother and Father that I have. I'll always be glad that I've learned to know God and meet him and do my best to live for him. I know that even if I should be taken from this world I'd see you with God.

Well, I should close and get some sleep for now. Good night and I know you'll keep praying.

Love and Prayers,
Clyde

P. S. Dad I'd like for you to give the church \$12.00 a month from now on. (Starting April 1st.) And give the church the next \$175.00 you get from me. I'll try to have it there in the near future.

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Church Letters - Field Reports

WEATHERBY, MISSOURI

By Eld. T. C. Ferguson

I am now passed 75 years old. The following is some of the comforts of my old age. While I am not now in the active work of the ministry like I use to be, I am comforted with the following thoughts that I have spent the most of my life and the best part of my life in the Lord's work for the salvation of lost souls and the up-building of His Kingdom. My work for the Lord has mostly been in Free Will Baptist churches. Then I am comforted greatly when I read in the Gem, and hear from other sources of churches that are prospering and doing a great work for God and the salvation of souls. That I helped to organize following the revival meeting that I held by God's help and the help of others. When I was in the active work holding revival meetings I used to get a lot of mail and I am now greatly comforted in my old age by still getting mail. Churches thanking me for what I have done for them and from a lot of people who say that they were saved through my preaching, work and prayers. Then I am comforted by getting letters from preachers who give me the credit of their conversion and many of them I helped to lay hands on to set them apart for the Gospel ministry and I rejoice in my old age that these are able to carry on the work of the ministry of that I have to lay down and no doubt some of them will be able to do a greater work in the ministry for the salvation of souls than I have ever done.

May God's richest blessing be upon them all is my prayer.

Elder T. C. Ferguson

THAYER, MISSOURI

As citizens of a free and prosperous country I suggest that we follow Timothy's exhortation to pray for those in authority, from president down if members of his party, in loyalty to him and it; if not, then that the decisions may be for

the general welfare of all. You will remember that Winston Churchill was attempting to pacify the Arabs awhile back; but if you will pay attention to the Lord's original grant of land to his chosen people, the Jews, in Deut. 11:24, that grant stretched from "the river Euphrates unto the uttermost sea," and you will notice all that is left is a narrow wedge at the north edge of Arabia, so the Arabs have been occupying the Jews' inheritance all these centuries; yet the will of the Lord must eventually place the Jews back upon that original grant.

Evidently, "Winnie" hadn't remembered his Bible passage which settled it long ago, or he would not have allowed the Arabs to occupy all that Jewish inheritance. I wrote Churchill about it, calling his attention to the exact passage, (as no doubt many other Bible readers did), so he could not help but know the facts. It is most unfortunate for Hitler that he was away behind in his Bible reading, if he ever reads it; or he would learn what will happen to all who oppress the Jews. He is bound to learn all about it later, when it will be too late. However, in general, the Jews and Arabs seem to be fairly harmonious in their relations. On the maps of Arabia, you will notice a good part of central Arabia, is "Arabia Desert", but when the time comes, the Lord will cause an abundance of water to spread over the land so that eventually become "as the garden of the Lord." Prophecy tells us that after the tribulation the Jews will become converted peoples to the Lord, so the chosen people will at last come to their Saviour and become a missionary people to the world.

May the Lord lead each and everyone of us in his way and cause us to want to go that way.

Ralph T. Hoyt

A Message to State Third Vice Presidents of the Woman's Auxiliary

As third vice president of the N. W. A.

C., I would like for each of you to send me a compiled report according to the form as found on pages 27 and 28 of the Auxiliary manuel) of your State's work in this department. Please send me this report, not later than June. I want as full a report as possible for our National Convention in July.

Mrs. Marie Hyatt
Centerview, Missouri

THIRD ST. LOUIS CHURCH

Dear Gem Readers,

Our Auxillary is progressing fine. We are thanking God for blessing our work. We have some new christians who have joined our Auxillary that are real workers for the Lord. Sister Opal Hughes is our president and has proved to be a very dependable leader. Truly we are Laborers together. Pray for us that we may do more for the Lord and that more women will see the need of this work, also that we may win many souls to Christ through our efforts.

The third Free Will Baptist Womans Auxillary, 1330 Geyer Avenue, St. Louis, Missouri.

OKLAHOMA CITY, OKLAHMA

Dear Gem Readers,

We are still reporting victory in the Central Avenue Free Will Baptist Church of Oklahoma City, in the month's of February and March, we have had (23) twenty three conversions, most of those being in March, these conversions have come about in our regular services, as we have not had a revival yet this spring.

We have had a week of prayer sponsored by the ladies Auxillary, each meeting was songs the spirit of God was felt so strong, that Brother Staires made an altar call and souls were saved each time.

We have had a week of prayer sponsored by the ladies Auxillary, each meeting was filled with the spirit, held the interest and blessed those who attended, there was an average of about (40) through out the week.

Everyone must pray that we will be thankful enough to God for his goodness to us.

He has permitted us to pay the Church mortgage off which was \$4,500.00, it is our plans to have our dedication services, mortgage burning service on Sunday April 8th. Our Sunday School attendance ranges around one hundred and fifty each Sunday now, and we are expecting it to be better, there's no limit to God's storehouse of blessings.

Pray that we will just let God have his way so that we as instruments can do things in a big way for Him.

Pastor, Rev. Harry E. Staires

PORTERVILLE, CALIFORNIA

Dear Gem Family,

With pleasure I will make another brief a sketch of our association.

report on the activities of our church and The Porterville church is on the upward trend. God is blessing, we have had several conversions recently. Have a baptizing for next Sunday.

We have also had two families come to us from Oklahoma.

It has been my happy privilege to visit the Turlock church and direct the singing for three nights services as well as last Sunday afternoon, at which time I preached. We were all delighted to have Rev. W. N. Beaty and his wife with us whom I had not seen for nine years. It was like going home to the wife and I. Then on last Wednesday evening we drove to Lindsay and there had a good visit with the folk of our new church. Also enjoyed hearing Bro. McClain preach.

If the Lord is willing I will visit the churches at Kerman and Firebaugh before the association celebrates its first birthday when it convenes with the Porterville church on Thursday before the first Sunday in May. The Winters church is in a revival meeting at this time.

I have really enjoyed being the first moderator of the First Free Will Baptist Association of California. We have been made to realize Jno. 10,4. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."

?

Rev. Ralph Geiger
Church clerk and reporter

KERMAN, CALIFORNIA

Brother George McLain of Oklahoma, organized the Free Will Baptist Church at Kerman with 35 members. We held a revival for 12 days, and during the revival there was 25 conversions and up to now 9 more, making a total membership of 69.

We have our lots bought for our church and have the parsonage done, and having service in it now, but we expect to get our church house built this summer.

Our average Sunday School attendance is 80 but on Easter Sunday we had 125 present with an offering of \$137.30, which we are very thankful of.

We have a fine young People's League, pray for them that they will be in service for their Lord always.

Our church is located at corner of C and 2nd streets.

We are very thankful the Lord sent Brother McLain our way and desire the prayers of all the Free Will Baptist's that we will always be about our Masters business.

Reporter, Mrs. Pauline Mood
Kerman, California

ARKANSAS

Dear Editor and Gem Readers:

Just a word from down in south east Arkansas.

Bro. J. E. White our pastor here at Macedonia, gave me a copy of the Gem and I certainly did enjoy reading every word of it. I use to be a subscriber years ago.

I would like to report that our church is still doing fairly well, we have a good Sunday School.

Bro. Glenn Dipbeye of Van Buren, Ark. will assist in the revival this summer, pray for us that we may ever keep God's work going in an acceptable way.

A Sister in Christ, Mrs. Iva Mae McClellan.

CALIFORNIA

Dear Gem Readers,

Just a line to let you know that we are expecting a great time at our Association that convenes at Porterville, Thursday night before the first Sunday in

May.

I have received several letters from Free Will and General Baptist telling me that they plan to be there.

The church at Turlock regretted to give up one of their best families, B.O. Kelly Adkins moved back to Oklahoma but we still hope that God will send them back to us.

May God bless all his servants.

Rev. A. B. Talbert.

WELCOME

We are expecting a great day in the Lord Sunday, May 31, at Oaklawn Church. This church is located about one mile off the new Clarksville Highway, near Thomasville, Tennessee.

Spring is the time of year when friends like to get together and that's exactly the occasion—a grand Homecoming.

Oaklawn is among the oldest churches in this section and has a large membership. We are urging all members from far and near to be there on this day.

For years the fourth Sunday in May has been the "Big Day" at Oaklawn. This year we want it to exceed all past records in attendance and blessings.

Rev. Rashie Kennedy, for the past year pastor of the church, will deliver his farewell message at the 11:30 hour Sunday morning. He has been assisted in his work by Rev. H. E. Willis, and they have within the past year organized a Sunday School and League. Rev. H. E. Willis was called as pastor in December, to take effect June 1, when Bro. Kennedy takes up work in Goldsboro, North Carolina. (You will find Bro. Kennedy's picture in the February issue of The Promoter.)

Start saving gasoline coupons now to come to this great service. Tell your friends and neighbors to come! Have your pastor announce the service at your church! Dinner will be served at the church.

Again I say for Oaklawn Free Will Baptist Church—WELCOME ALL.

A VISIT TO CUBA

By Rev. Raymond Riggs

Cuba, poetically called the "Pearl of An-

titles" is one of the earliest American possessions of Spain, and one of the last to slip away from Spanish rule.

Cuba is also a great winter resort for people of northern lands. Since 1900 it has been an independent republic, with some concession of guardianship to the United States. Cuba lies at the entrance to the Gulf of Mexico about 90 miles south of Key West, Florida. The island is divided into five provinces, or states, and covers an area of 44,218 sq. miles or about the size of the state of Pennsylvania. There are at least five large cities on the island with a population of over 50,000 each, besides the many other smaller cities of the interior and numerous villages.

Climate:

Cuba lies just inside the torrid zone. On the coast the climate is very even, but inland it is not so equable. The coast temperature seldom drops below 65 degrees in winter, but in the mountains the thermometer often falls lower than 50 degrees. Coast temperatures in summer is usually not higher than 90 degrees. The average temperature for the island in January varies between 72 degrees and 75 degrees. The July temperature averages about 82 degrees. Almost everywhere in Cuba the rainfall is sufficient for agricultural purposes, however this year (1945) Cuba has suffered from lack of rain. While we were visiting on the island we went into sections that had had no rain in nine (9) months. There were huge cracks in the earth, it was so dry. During August, September and October, hurricanes are apt to occur, for Cuba lies within the path of these West Indian storms.

Products:

The slow Cuban in his antique way produces 20% of the world's supply of sugar cane, and a crop of tobacco valued at about \$40,000,000.00 per year. Coffee, cattle and tropical fruit are also produced in large quantities.

Education:

During Spanish rule in Cuba, education was largely controlled by the church. Since their independence in 1900 the school system has been reorganized and now about

85% of the people can read. Primary education is free and compulsory. Incidentally, in the rural sections of Cuba the average child seldom goes beyond the sixth (6th) grade, as that is as high as they teach.

The People:

The population of Cuba in 1930 was almost 4,000,000; of this total, about 74% are whites, the remainder are chiefly negroes with a small percentage of Chinese. Since then the population has increased to at least 5,000,000.

Religion:

Naturally, because of historical heritage the predominating religion is that of the Catholic Church. Practically every town of any size at all has a Catholic Church, but even the Catholics have failed to penetrate into the rural sections where village after village and valley after valley and thousands of people live who have never heard the marvelous Gospel of Jesus Christ. These numerous valleys of neglected people are souls who are cut off from the outside world, and they actually live under conditions of a century or two past. They are poverty stricken, and almost slaves to the plantation owners, living in rude huts, with dirt floor, thatch roof and the poorest of sanitary conditions, yet with a soul that is hungry for the truth.

This condition does not only exist in the rural communities, but the cities as well are throbbing with a desire for the Gospel of Christ, as the very few Protestant churches are only preaching a social gospel.

It is to this island and to this people, that we, the Free Will Baptist Church of America have the opportunity of evangelizing and leading to Christ.

I would that we might consider a passage of scripture at this point found in Romans 15:20, "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." I wish every preacher and Christian would read this verse and study its context and if you are not prejudiced toward the last command that Jesus left to the church, I am sure that

you will be in favor of Foreign Missions. (Sending the gospel to those who have never heard) If the Apostle Paul strived in his day to preach the gospel where Christ had not been named, shouldn't we do likeness to-day? Paul even declares in these connecting verses (v. 22) "For which cause also I have been much hindered from coming to you." In other words the church that was already established, and the people that he loved so well, were secondary to him, so long as there were sections who had never heard of Christ. I think the paramount object of all our efforts to-day should be to reach the unreached. Many people, in lands where you have a church in every community, or can hear the gospel over the radio, or read it from the printed page, or more or less gospel hardened, but those who have never heard are over anxious to hear and respond.

Such are the conditions in Cuba, where three (3) years ago God led our missionaries, Rev. and Mrs. Thomas H. Willey. Since that time God has marvelously blessed our Foreign Mission cause in Cuba. I think you can better appreciate this fact if you, in your mind, will come along with Rev. R. C. Wiggs of North Carolina and myself (Rev. C. R. Riggs of Michigan) and we will visit the field. First you might as well get acquainted with these men whose names are so near alike. That is, they sound alike in English, but in Cuba where the common language is Spanish, we found considerable difference in our names. In Cuba they called us Mr. Urangia (Riggs) and Mr. Palooka (Wig).

Well, anyway here we go. Bro. Wiggs and I left our respective churches the week of March 4th and met in the city of Miami, Florida enroute to Havana visiting her sister-in-law, Dr. Mason and getting some much needed rest. We had all hoped to fly over together, but was unable to get enough plane space, so it turned out after some delay in getting passports straightened out etc., that I had to go first and go alone. I admit I was just a little uneasy that morning as I said goodbye to Sis. Willey and Bro. Wiggs and set sail for a city where they did not speak my language, but of course the Lord

went before me and I had no trouble at all reaching my hotel in Havana and there I remained until the next day when I was joined by Sis. Willey, Barbara and Bro. Wiggs who also had to come on separate planes. (Barbara is Bro. Willey's little girl). The Willey's went on ahead of us to the Mission Center in Pinar Del Rio, while Bro. Wiggs and I stayed in Havana until the next morning. This gave us an opportunity to observe just a little something of the city life of Havana. Of course the city itself is quite like our own American cities. We ran into several beggars on the street, but the thing that astonished me was the many who are selling lottery tickets. They go about the street with large numbers pinned on their clothes or on a board and are constantly yelling out their business. I suppose one of the greatest vices of the island is gambling.

Saturday morning we boarded the bus and began the long ride to Pinar Del Rio over the one highway which runs through the center of the island. The scenery along the way consisted of royal palms, coconut trees, banana fields that had been harvested, oxen hauling, sugar cane, large fields of tobacco and of course all over the landscape was dotted with the thatch roof huts which is the home of the native Cuban. As we came near to our destination our eyes were led to the huge peaks and mountain range, which was all very interesting to us. Bro. Wiggs and I enjoyed this ride very much and the Cubans on the bus seemed to enjoy our company also. Especially when we would sing some good hymn (in English).

We passed through several towns on our way and every time the bus would stop we would be approached by either a beggar, someone trying to sell lottery tickets or sugar cane juice. Finally we reached Pinar Del Rio where we almost saw a fight among the Cuban boys over who was going to carry our bags, but we settled the argument by carrying them ourselves.

After receiving a warm welcome into the home of our missionaries we settled down to real business in planning our visits to our many mission points.

(Will continue next month)

OBITUARIES

WHIPKEY— Mrs. Hulda A. Whipkey was born August 14, 1859 in Pennsylvania and departed this life April 25, 1945 at the age of 85 years 9 months, 21 days. She was married to J. C. Wallace on January 12, 1879 who passed away 34 years ago the 23rd of this April. To this union was born 7 children, six of whom are living. They are: Mrs. Effie Slagle and John Wallace and Ernest Wallace all of Anderson, Mo. Theodore Wallace of Seneca, Mo. Mrs. Susie Rider and Newton Wallace both of Oklahoma.

She has 24 grandchildren, 39 great grandchildren, 2 great great grandchildren and a host of nephews and nieces and many friends and loving neighbors.

She was converted at an early age and was a chartermember of the Free Will Baptist Church for 57 years. She lived an active christian life up until her health failed.

By a Friend, Mrs. Hansen

Beautiful memories are all we have
Of a beautiful soul that has gone
But cherish them ever in our heart,
We shall daily as we go on.
Grandma has gone and left us alone
We miss her dear kind face
Her loving voice forever is still.
The home seems so vacant and sad
Her chair is so empty since she went away.
But some day again we will be glad
For Grandma is living up there
Free from sorrows and pain.
And we have the blessed hope
The Master has given some day
We shall meet her again.

NEWTON— Melzenia Delu Newton was born March 19, 1861, in Baxter Springs, Kansas. She departed this life on March 25, 1945, at the age of 84 years and 6 days. She was converted at an early age and united with the Odin Methodist Church, where she was a faithful member. She was united in marriage to Syra Newton in 1886. To this union were born two children: a son Perl who preceded her in death 27 years ago, a daughter, Pansy at whose home she had lived for the past 32 years. Her husband preceded her in death in 1908.

"Aunt Mell" as she was known to her friends was a devoted wife, a loving mother and a neighbor to be loved and appreciated.

She leaves to mourn their loss: one daughter, Mrs. D. Selph Jones of Aldrich, three grandchildren: Eileen Jones Allen, Gloria Jones, and D. S. Jones, Jr. of Aldrich. Three sisters: Mrs. Elizabeth Coday of Springfield, Mrs. Harry Bell and Mrs. Laura Young both of Mansfield. Funeral services were conducted in the Odin Methodist Church by Rev. J. L. Branstetter, Springfield, and burial was in the New Hope cemetery under direction of the Steffe Funeral Home of Mansfield.

IN MEMORY OF SISTER OPAL BINGHAM

Eyes that close to mortal view
They awake to see anew
Lips that speak to us no more
Sing God's praise on the glad shore.
Yes, her prayers and songs live on
Painting souls to heavens throng
And her smiles and friendly cheer
In the stillness we can hear
And the friendly clasp at hand
Helps us now more firmly stand.
At the altar bowed in prayer
God do save these words we hear.
In a voice so soft and sweet
Then she sang when shall we meet.
Souls astray and sinking down
Oft she sought and many found
Memories linger cherished still.
As we strive to do God's will.
Written by Rev. Virgil Florence.

ANNOUNCEMENT

I take pleasure in using this method in the acknowledgement of the gift of the set of books from the library of Rev. Ira Waterman. This nice contribution to the College library was made by Mrs. Thuda McCubbins of Conway, Missouri, some time ago, and we use this further method of expressing thanks to Sister McCubbins for this generous gift.

J. R. Davidson, Business Manager

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