

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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Drops of ink to make you think

- "A Bible in hand is worth two on the shelf."
- "A beautiful heart more than offsets the handicap of a homely face."
- "A grudge is too heavy a load for anyone to carry."
- "Some Christians have WILL power; some have WON'T power."
- "Hunt for the good points in the other fellow; he has to do the same with you."
- "If we let God guide, he will provide."
- "The chief trouble with common sense is it is so uncommon."
- "You can't be the salt of the earth without smarting someone."
- "Three kinds of church members: Jaw-bone, Wish-bone and Back-bone."
- "The church may seem cold if you sit in the Z-row."
- "It is better to walk in the dark with God than to go alone by sight."
- "A half-hearted follower of Christ can never render whole-hearted service."
- "We can't all be apostles, but we can be living epistles."
- "If you are strangers to prayer you are strangers to power."
- "The recipients of God's grace should be the messengers of God's Grace."
- "Are you a reservoir, or a channel of blessing?"
- "It's the shallow brook that babbles."
- "The wages of sin never go unpaid."
- "God has given us something to do in this great world. Do we appreciate the honor?"
- "Prayer is the key of the day and the lock of the night."
- "Our idle days are the devil's busy days."
- "Some people develop eye-strain by looking for trouble."
- "God deserves more than skimmed milk from the cream of your earnings."
- "For success try aspiration, inspiration and perspiration."
- "A RIDDLE: What is the largest room in the world? Answer: room for improvement."

—Selected

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Table of Contents

Gospel Sermons

God's Plan of Redemption	3
Favorite Songs of Fanny J. Crosby	4
The Rich Fool	8
Is It You?	10
When Women Become Men, Then What?	11

Trained Christian Workers	14
---------------------------------	----

Program of the National Meeting	17
---------------------------------------	----

Editorials	18
------------------	----

Gleanings	19
-----------------	----

Report of F. W. B. Bible College	22
--	----

Missionary Department

Report National Foreign Mission	22
---------------------------------------	----

A Visit to Cuba	26
-----------------------	----

Cuban Association News	28
------------------------------	----

Church Letters and Field Reports	29
--	----

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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 Perrin, 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 Auxiliary 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



God's Plan of Redemption

Rev. J. A. Davidson Antlers, Oklahoma

The term redeem, means to repossess, possess again that which was lost and as father Adam and mother Eve lost eternal life in the transgression, totally lost soul and body, however when God made a search for a redeemer He could not find an offering in Heaven, Rev. 5:3; because man was mortal and had lost eternal life, that was why he could not redeem himself. The redemption offering that God required must be as near the quality of the lost possession and valued at much or more and it could not be found in the earth or anywhere else, so Almighty God took the most beloved in Heaven and the purest of earth and in the incarnation of the Son of God and by this physical and spiritual blend produced an offering for man's redemption before the transgression God pronounced Adam not good but very good. Gen. 1:31. By this we learn it was a perfect man that was lost. Now the offering for his redemption of necessity must be a perfect man. Heb. 4:15 "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points like as we are, yet without sin." This teaches us that it was a perfect man offered up to restore an imperfect man back to perfection, it was the innocent for the guilty. 1 Peter 3:18 "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit:" John 3:16 "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." However I want you to notice that the eternal life we have in this world is in Jesus Christ. 1 John 5:11-12 "And this is the record that God hath given to us eternal life; and this life is in

His Son, he that hath the Son hath life; and he that hath not the Son of God hath not life." Let us keep this in mind, eternal life is the gift of God. Rom. 6:23, we cannot merit it nor are we intitled to it. Only it is given on the merits of our Lord. Eph. 2:8 "For by grace are ye saved through faith; and that not of yourselves it is the gift of God. Grace is favor some have said it was unmerited favor only. I confess that I do not know where they get that definition for it, could be merited or unmerited, however in this case it is unmerited favor. All men have opportunity to the Grace of God. Titus 2:11 "For the Grace of God that bringeth salvation hath appeared to all men; teaching us that denying ungodliness and worldly lust. We should live soberly; righteously; and godly in this present world." This is one lesson that we do not get from the Bible it is verified by the Bible. The Apostle Paul wrote 1 Cor. 2:14 "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto Him: neither can he know them for they are spiritually discerned." Any one ought to see by this that God is dealing with the natural man only through the written word. Now we are not trying to tell you that the Bible teaches one thing and the Spirit another for it does not. 2 Tim. 3:16 "All scripture is given by the inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, the righteousness if man is counted by his works, v. 17 "That the man of God might be perfect thoroughly furnished unto all good works. The Christian's light shines by their good works, Matt. 5:16. This is God's plan the Bible teaches the natural man, the Spirit teaches the spiritual man. Material to material,

spirit to spirit, Jesus taught this lesson in John 3:6 "That which is born of the flesh is flesh and that which is born of the spirit is spirit." The same as no spirit can be born of the flesh, and no flesh can be born of the spirit, the physical body is called an earthen vessel, 2 Cor. 4:7. Paul again calls it a vessel of wrath fitted to destruction, all physical or material bodies are fitted to destruction, the human body is material, made of dust, temporal fitted to destruction. Anything that you can see with your natural eyes are temporal. 2 Cor. 4:18 "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." The natural is called the old man. Rom. 6:6 "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that hence forth we should not serve sin." Henceforth means from now on in the future. The old man is carnal. Rom. 7:14 "For we know that the law is spiritual, but I am carnal, sold under sin." Yes father Adam and mother Eve sold all their posterity under sin and the natural man will never be delivered until the resurrection. This is why there is a warfare between body and soul. Gal. 5:17 "For the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would:" some people claim that this teaches you cannot

live without practicing sin, it is just the opposite, if you will study it carefully, the Apostle Paul taught us the lesson 1 Cor. 9:26-27 "I therefore so run not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body and bring it into subjection; lest that by any means, when I have preached to others I myself should be a castaway." Again hear Paul, Rom. 8:13 "For if ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live." I am giving these scriptures to prove the nature of man in life, the Bible teaches that the physical body, even of a Christian desires sin, but the spirit desires righteousness. However don't you believe for one moment that you can practice both and still be a child of God. Again Rom. 6:11 "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

The Apostle calls this a state of being dead, (inactive to sin) for the physical body. The Bible teaches that man is either dead to sin, or dead in sin, if you are practicing sin, you are spiritually dead. The word dead means inactive, this earthly house is contaminated with sin, and will be dissolved. 2 Cor. 5:1 "For we know that if our earthly house of this tabernacle were dissolved we have a building of God; an house not made with hands, eternal in the Heavens." This only will bring harmony between body and spirit.

Favorite Songs of Fanny J. Corsby

Dr. Leonard Earl Harris Chaplain, U. S. Navy

Her songs shall live . . .
While sun and stars shall shine,
They are God-lit
And are divine.

Fanny J. Corsby had more than 8,000 hymns to her credit when she died in 1915 at the age of ninety-four. At one time she had been hired by a New York firm to produce three hymns a week all the year around.

It was not unnatural that this little

"blind lady who can see splendidly into sunshine of his love," should have devoted her life to expressing her soul through hymn writing. Born in an humble cottage in southeast New York, she lost the sight of both eyes when she was only six years old. In her eighth year she began to write poetry. When fifteen years of age she entered the New York Institute for the Blind, where she spent twenty-three years as pupil and teacher. It was here that she

received her inspiration for hymns and she met and married Alexander Van Alstyne, who was a blind musician.

I. Blessed Assurance.

Fanny J. Crosby came to write Blessed Assurance in this way: Her friend, Mrs. Joseph P. Knapp, was visiting her one day and played some strains and asked "What do they say to you, Fanny?" "After a moments reflection," explained Fanny, "the thought passed through my mind - - blessed assurance. I took the copy of music to my home and hammered out what I termed a bit of beaten gold. Early the next morning I completed the song, 'Blessed Assurance, Jesus is Mine.' I called this my high heritage hymn. I was possessed with the thought that I was an 'heir of salvation - - born of his spirit, washed in his blood.' I know this hymn will be sung in castles and cottages, churches and missions and always with an inspiring effect."

II. Near the Cross.

Meditation upon the 19th chapter of John (chapter on the crucifixion) caused her to write the hymn "Near the Cross." Concerning the 19th chapter of John, Fanny Crosby says: "I consider this chapter contains the description of the greatest event in the history of man. Tonight I see three crosses, one on the right, another on the left, and that of Jesus in the midst. Out of this thrilling chapter I wrote, 'Near the Cross.' "

"I was fortunate in my girlhood school days at the Institution for the Blind to have as my teacher in music George F. Root, born the same year I was. He was my inspiration, and often read me the great hymns. To hear him play his tune to 'There is a Land of Pure Delight' was unforgettable; but when he sang for me 'When I Survey the Wondrous Cross' I was resolved to write a song of the Cross myself.

"As additional inspiration I knew and heard William B. Bradbury play his own music to Mrs. Elizabeth Charles' words, 'Never further than Thy Cross'; and Ira D. Sankey, the Evangelist, sing 'Beneath the Cross of Jesus.' Moreover, a very dear friend of mine, a Methodist minister from Brooklyn, wrote what I consider one

of the great hymns of the Cross, 'I Am Coming to the Cross.' Under the spell of these truly great hymns, I wrote:

Jesus, keep me near the Cross;
There a precious fountain,
Free to all, a healing stream
Flows from Calvary's mountain.

On one occasion after the congregation had heartily sung over and over again 'In the Cross, In the Cross, Be my Glory Ever;' the sightless singer remarked, "I want to tell you a little story concerning this hymn. I was at church some weeks ago conducting a service, when the minister announced the singing of 'Jesus, Keep Me Near the Cross.' 'We will omit the second and third verses,' he declared. I sprang to my feet to protest: 'Pardon, you cannot cut out the second and third verses of this hymn; that would spoil the sense and the scene of the song, for the three stanzas present a complete story.'

"The next week I received a letter from the pastor's wife, which read: 'My dear Miss Crosby: Last Sunday you did my husband and our church a great service. I have often told Ralph that he had no right to sing only one verse of a great hymn to save a moment's time. I have advised him to cut out much of his unnecessary announcements and to give more time to singing, for the memory is short for sermons, but long for songs. You have shown my husband his distractions, and he is putting them to mending. Thank you. The wife of Ralph.'

III. "I am Thine O Lord, was written, says Miss Crosby, after hearing my minister preach a very effective sermon on the theme, 'Draw Nigh to God.' It was such a heavenly hour that I went to my room under its influence and wrote out of all the depth of my heart:

O the pure delight of a single hour
That before thy throne I spend,
When I kneel in prayer, and with thee,
my God,
I commune as friend with friend.

IV. In telling about the writing of "Close to Thee", Miss Crosby said: "Every heart knows its own bitterness, and every soul knows its own bitterness, and every soul knows its own sorrow. I was recovering from the greatest sorrow of life, not

known to the wide world but only to a few." It was from a bleeding heart out of that suffering that she wrote:

Saviour, more than life to me,
I am clinging, clinging close to thee.

"Close to Thee," she revealed, was written in the year 1874. "I had in my mind the eternal intelligence, and I wrote:

Thou my everlasting portion,
More than friend or life to me,
All along my pilgrim journey,
Saviour, let me walk with Thee.

This I termed my pilgrim song, and gave it to Silas J. Vail to set to music. It has become one of the most popular songs of the soul."

V. "It was in 1869, says Miss Crosby concerning the writing of 'Pass Me Not', that W. H. Doane, a successful business man who gave much of his time to writing church music, suggested to me the title of this hymn. I worked on it until I felt it was a real prayer hymn from the heart. The first verse was my soul, pleading for the Saviour to hear my cry, then I found a throne of mercy and the spring of all my comfort, and my soul rested not, but continued to cry:

Saviour, Saviour,
Hear my humble cry,
While on others thou art calling
Do not pass me by.

VI. "In my own estimation, however," concluded Aunt Fanny, as she was affectionately known by those who knew her best, "my most serviceable song of the soul is 'Rescue the Perishing.' All the days of my life I have been interested in missions and their work, and have felt that Christianity that was not redemption was useless. One evening I visited a mission in New York City and urged with all the zeal of my soul a company of wayfaring men and women to seek the Lord and forsake their sins. I was so deeply moved by what I heard and felt after listening to the experiences of those saved souls that I was unable to rest, and heard a voice within saying:

Rescue the perishing,
Care for the dying,
Snatch them in pity
From sin and the grave;
Weep o'er the erring one,

Lift up the fallen,
Tell them of Jesus
The mighty to save.

"Many of my friends believe that the third verse of this hymn will live long:"

Down in the human heart,
Crushing the tempter,
Feelings lie buried that grace can restore;

Touched by a loving heart
Wakened by kindness,
Chords that were broken
Will vibrate once more.

Miss Crosby says: "I myself consider it the best song of my soul."

It has been thirty years since this blind poet of hymns has gone to her rest, yet her songs continue to lead men and women to Christ. On her simple, marble tombstone are chiseled these words:

AUNT FANNY

"She hath done what she could"

In the first world war an English lad wrote a letter to the mother of a German lad he had shot down in line of duty:

"It's your son! I know you can't forgive me, for I killed him. But I want you to know that he didn't suffer. The end came very quickly. He was very brave; he must also have been very good. He had your picture in his pocket. I am sending it back, though I should like to keep it. I suppose I am his enemy though I don't feel so at all. I'd give my life to have

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him back. I didn't think of him or you when I shot at his machine. He was an enemy spying out our men. I couldn't let him get back to tell the news — it meant death to our men. I know you must have loved him. My mother died when I was quite a little boy, but I know what she would have felt if I had been killed. War isn't fair to women. God! How I wish it were just now forever over with. It is a nightmare. I feel if I just touched your boy he would awake and we would be friends. I know his body must be dear to you. I will take care of him and mark his grave. After the war you may want to take him home. My own heart is heavy. I felt it was my duty."

In reply, the German mother wrote:

Dear Lad: "There is nothing to forgive. I see you as you are in your troubled goodness. I feel you coming to me like a little boy astounded at having done ill when you meant well. I am glad your hand cared for my boy. I had rather you than any other touched his earthly body. He was my youngest. I think you saw his fineness."

I know the torture of your heart since you have slain him. To women brotherhood is a reality for all men are our sons. That makes war a monster that brother must slay brother. Yet perhaps women more than men have been to blame for this world war. We did not think of the world's children as our children. The baby hands that clutched our breasts were so sweet, we forgot the hundred other baby hands that stretched out for us, and now my heart aches with penitence. When this war is over, come to me. I am waiting for you."

ON HOW TO FORGIVE

Scripture, Matthew 18:21-35.

Text: "If ye forgive men their trespasses your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." Matthew 6:14-15.

Jesus had spoken some words concerning the method of dealing with an offending brother. No doubt he had often taught his disciples the necessity of forgiving. As usual, Simon Peter spoke up, asking a question of the Master, "How oft shall my

brother sin against me, and I forgive him? Till seven times? Jesus answered, "Until seventy times seven." Some that the expression really meant that there should be no limit at all, and was so understood by those who heard. To say the least, all of us know that if we forgive the same offender 490 times we would have so formed the habit of forgiving, and would have found such joy in the exercise, that we would never cease to forgive.

Jesus spoke a parable to illustrate the unforgiving spirit. A nobleman who was forgiven a debt of approximately twenty million dollars by his king, refused to forgive a servant a debt of twenty dollars. The king, upon learning of the incident, reopened the case, and condemned the unforgiving nobleman delivering him to the tormentors. The Master closes the parable by declaring that the judgement of God will be upon his hearers if they from their hearts forgive not their brother's trespasses.

Jesus urges the practice of forgiveness, not simply as a requirement, but as a privilege. It is the way of life. A forgiving person will have a healthy soul and his life will be fuller and happier. But, if a person refuses forgiveness, and permits his heart to be filled with hate, anger, resentment and vengeance, he will have a sick soul and will live in misery. An unforgiving spirit will condemn the one who cherishes it, but the man who holds no grudge and has no place in his heart for hatred, will be blessed with peace here and here after.

It is very easy to understand why we should forgive, but how to forgive is a more difficult matter. We believe that forgiveness cannot be something spasmodic, practiced today and laid aside tomorrow, but is the Christian spirit continually in action, and attitude to be attained and lived.

We suggest four steps in attaining this attitude of forgiveness.

1. Prayer, Prayer of penitence. Prayer for our own forgiveness, Prayer for the living Christ to dwell in us that he may be seen in us.
2. Remembering continually how much we have been forgiven.
3. Understanding the offender. Try to put

one's self in his place.

4. Practicing forgiveness, "seventy times seven." Without limit. Acquiring the habit. Attaining the attitude.

It takes a great soul to live the life of

forgiveness. Some notable examples are found in the Scriptures. Joseph forgave his brethren. Hosea forgave his wayward wife. Stephen followed his Lord in forgiving those who did him to death.

The Rich Fool

Mrs. Ernest O. Griffith Ashland, Kentucky

Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? Luke 12-20.

This parable of the rich fool was spoken by Jesus to the disciples after he had told them to beware of the doctrine of the Pharisees, which is hypocrisy, and warned against the blaspheming of the Holy Ghost.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying what shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou has much goods laid up for many years; take thine ease, eat drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. Luke 12-13-21.

Let us look at the mistakes this man made and pray that none of us make the same ones but we all know that thousand yea millions are doing this very thing in this year of nineteen hundred and forty

five.

First notice the I's and My's. He failed to see that it was the ground that brought forth. A blessing of God. Within himself he could not produce one thing. The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. Ps. 24-1. For every beast of the forest is mine, and the cattle upon a thousand hill. Ps. 50-10. The silver is mine, and the gold is mine, saith the Lord of hosts. Hag. 2-8. He did like so many people are doing today he forgot God and left Him out of his thinking and planning. He had only one thing in view the fact that he had more than he knew what to do with. Prosperity kills a lot of folks. Count those you know that used to have the fire of God on their souls and today they are backslidden and out after the things of the world and seldom come to the house of the Lord if ever.

God knew the tendency of people to forget Him in the days of prosperity when he said, And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildst not, And houses full of all good things, which thou fillest not, and wells digged, which thou diggest not, vineyards and olive trees, which thou plantst not; when thou shalt have eaten and be full; Then beware lest thou forget the Lord. De. 6-10-12. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. Pr. 30-9.

He thought within himself. Again he left God out. The Lord knoweth the thoughts of man, that they are vanity.

Ps. 94-11. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Mt. 6-33. He asked the question, What shall I do, because I have no room where to bestow my fruits? There comes a time in the life of every individual when a decision must be made. Either for God or against Him. Here was the place that this man did not make the right decision. He answered the question with this will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. That was the business man doing the talking. Wonder if he remembered that he should bring tenth of the increase of his land to the Lord? Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Mal. 3-10. Wonder if he had left the corners of the field that the poor of the people might eat. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger; I am the Lord your God. Lev. 19-9-10. He was depending upon his own plans but the big mistake was when he said, And I will say to my soul, Soul, thou has much goods laid up for many years; take thine ease, Eat, drink, and be merry. He put his trust in riches. He had the will to do as he did, but not the right. In the first place the soul does not feed on the material things. Man shall not live by bread alone, but by every word of God. Luke 4-4. The increase of his house shall depart, and his goods shall flow away in the day of his wrath. Jb. 20-28. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. Mt. 6-19. Your gold and silver is cankered, and the rust of them shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Ja. 5-3.

Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness. Ps. 52-7. He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered. Pr. 28-26.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided? The soul that sinneth it shall die. Ez. 18-20. Not only shall you die but the soul will be accountable to God. So then every one of us shall give account of himself to God. Ro. 14-12. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. Mt. 12-36. This man's treasures were earthly. But the christian is laying up heavenly treasures. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Th. 6-19. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see. Re. 3-18. Where are your riches? Where is your trust? For we brought nothing into this world, and it is certain we can carry nothing out. 1 Th. 6-7.

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Is It You

Mrs. Gweneth Talley Aurora, Missouri

Once, a very long time ago, there was a woman who lost a very small piece of money. Though it was small and of little value, she sought for it diligently, but it could not be found. So she lighted a candle and taking a broom, she swept in every corner; and looked very carefully for she must find it, because it was her money. At last it was found; and she rejoiced greatly.

A cold, drizzling rain was falling. On a bare, rugged mountain, sharp with craggy rocks and many deep gorges, a tiny sheep was caught fast in the thicket.

The smallest of the flock was pierced by thorns and bruised by rocks, faint from lack of food, perishing with thirst, and was shivering with cold and fright.

Should it call for help? How could it? It was weak; then too, it was so very far away no one could hear; and it had been such a disobedient sheep; so wilful. It had been told not to take this path, but it had, just because it wanted to! So now it would die, alone, on the mountain—none would know, none would care!

But listen! Far away a voice was calling, calling; such a Wonderful Voice, that the note of tender pleading and deep yearning thrilled the heart of the lost one.

Should it answer? No, it dare not. It could not, it was too weak! What would be the use? Of what service could it ever be? The Shepherd did not want it. It would die alone on the mountain!

Again that Voice, that Wonderful, Wonderful Voice calling; this time his name. Why he had forgotten that he even had a name; yet the Shepherd had not forgotten for He was calling him by his name; his very own name! (John 10:3). He must answer! Summoning all the strength of his poor wretched little body he made the great effort. Such a tiny voice, could it possibly reach the ear of the One who cared.

Any further effort was impossible; it could only wait. The pangs of death were upon him, all would soon be over.

But look—a wonderful light, far out-

shining the light of the noon-day sun, when it was as dark as midnight. Then arose the glad day, echoing then, re-echoing until it seemed to shake the earth, the "trees shouted and the leaves broke forth into singing" (1 Chron. 16:33).

Tenderly the Shepherd, that "Good Shepherd" (John 10:11), "who giveth His life for the sheep" gathered the trembling form into His wonderful arms. The wounds are healed, strength renewed, the heart beats strong and free, while the cry of joy known only to the redeemed finds the answering thrill, folded close; close in the shelter of infinite love. Yet listen, a command goes forth that sets the bells of heaven ringing "Rejoice with me for I have found my sheep" (Luke 15:6-7).

The joy of the heavenly choir rings out the anthem striking the chord vibrated by the Divine Deliverer, and the universe, in tune with its Maker, shouts, "Alleluia, Alleluia, for His strong arm hath brought Salvation" (Rev. 19:6), and "He rejoiceth in His own!" (Heb. 5:8-9; Luke 15:32).

Is it you, child of the slums, forsaken, alone, unloved, despised, rejected?

Is it you, proud one, of station, fame and honor; rich in this world's goods, yet poor in faith?

Is it you, sad one, discouraged and faint hearted, beaten by the winds of adversity and sorrow?

Is it you, merry one, with happy smile, words of cheer, yet so lonely and so sad?

Is it you, loved one, petted and fondled, yet with a breaking heart yearning for something to satisfy?

Then if it is you, won't you stop for a moment and listen for that same Wonderful Voice calling YOU. He is searching and calling so tenderly, won't you answer? He knows your voice and if you call He will come to you; even you.

Life is too hard for you, dear one. Yield to Him and He will safely carry you over the snags and pitfalls, far away from thorns and thistles, into the "green pastures" and by the "still waters;" where

He leadeth and feedeth His flocks (Luke 15; John 10:1-17; Psalms 23).

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

When women become men, then what?

By John E. Brown Silcam Springs, Arkansas

In the early history of the educational movement in America higher education was created for the very definite, all but exclusively, high goal of training young men for the professions—law, medicine, teaching and the ministry. Schools thus created, and created for that very specific, limited field were necessarily so restricted as to numbers and the work was dedicated exclusively so to the training of young men. The time finally came, however, when certain women, correctly so, insisted that higher education should be made available to both sexes alike, and that just as schools of higher education had been built exclusively for the training of young men, schools of higher education should be built, likewise exclusively, for the training of young women, or, the schools built for young men should be made into coeducational schools.

Then came a new day in the educational life of the nation! Everywhere emphasis was placed on the importance and the possibility of higher education for the young women—young women who would be privileged to avail themselves of the opportunities of such schools. In those earlier days higher education for our young women meant for the nation what higher education meant for our young men—that is to say, women who availed themselves of college or university training would be trained for leadership in a woman's world, trained to lead in the essential things of a great home—a great church, a great school and a great nation. In other words, higher education for women meant a higher type of leadership amongst women for the endless activities and possibilities of a woman's world.

Later there developed a movement amongst a certain group of American women in America—a movement which practically announced that its main objective

was to break down all barriers between the sexes. The argument was that woman was the equal of man and that the time had come when there should be no separating walls between the young men and the young women of our nation. Those days were characterized with the challenge, "Woman is not alone the equal of man, but there is nothing that a man can do that woman cannot do."

Now the pathetic fact is that the men who, like myself, have protested certain of the vicious tendencies of modern education, especially as it relates itself to the young women of the nation, and who have dared to challenge the assertion that this new age of so-called emancipation of woman which was promised as the golden age, to insist the age would prove to be the darkest age through which woman ever passed, have either been misunderstood or our statements have been deliberately misinterpreted; and while we sincerely believe we are the true friend of the finest ideals of a happy, wholesome, successful young womanhood, we have been bitterly denounced as slaves to an outgrown system and blind to the best interests of our American women!

That women are capable of doing everything that man does is an issue about which I raise no question, for I sincerely believe that woman is not alone the equal of man in every standard of measurement by which true worth is measured, but I believe God made her in certain essential, vital particulars to be the superior of man; and the only issue I have raised (and God knows it is a serious issue) is that if as some women decree, there is to be no longer two separate standards—one for women and one for men—that unless tragedy overwhelms the race, the one standard to which both sexes must strive is the standard around which the finest type

of womanhood has built its life and not the standard around which the men of the street have rallied.

I once made the statement, listened to by a very large audience, that America could build a great nation without women lawyers, women doctors, women preachers, women teachers, women legislators or women reformers, but God could not build a great nation without a great motherhood. Immediately the protest came, and two letters in particular (one from a woman doctor and one from a woman teacher), viciously attacking me for statements which they charged were either prompted by ignorance of women or prejudice against women. These women failed to see or refused to see the fact that I was trying to make clear, and that is, the success of these two women in all probability, was traceable back to a fine type of intellectual, ambitious motherhood, just as it is true that ninety per cent of the leadership of our nation did, if facts were known, find most of the inspiration and direction which pointed the way of these thousands to high and unselfish service, came from a mother's love and a mother's sacrifice.

In this age of broadmindedness we can become so broadminded we actually become shallow-minded; and it is the growing conviction of the real scholarship of the nation that what we choose to call education in America is an agglomerate mass or mess of unassimilated, unworkable theories culled at random out of a world of fact, fad, fancy and foolishness, which after all unfits life rather than fits life for true living. It is inevitable in the face of the froth and foam of cheap shows and cheap books and cheap conversation that millions would lose sight of those stabilizing, life-giving agencies that center back in the heart of the nation, the American home—or further back, the heart of a great motherhood.

When the soul of man learns to live without God, and man upon this earth is no longer dependent on the sun, then this nation is ready to repudiate and make a joke of the ideals of the old-fashioned home and motherhood! And just there is the criticism and tragedy of our educational program for young women. I visited a

certain school where in a great modern plant built a few years ago there was built a several-room cottage, and that cottage, built in the top of that great school building, was to offer to the young women of the school who trained in home economics the unique privilege and opportunity of practical training in making "the home beautiful." In that school where young men were training, department after department was crowded with girls. In the departments of home economics—sewing, cooking and home beautification, the blinds were down, rooms empty and this model cottage was not alone vacant, but the furniture had been taken out.

Women succeed as lawyers, doctors, teachers, preachers, editors and lawmakers, certainly; but God knows, if we do not, woman was made for a wider and a higher and happier field of service. Whatever the final objective for woman, God never made woman for the low objective of dressing like men and talking like men and swearing like men and drinking like men. Nor does woman ever find her happiness in that wide and less important field. Some women, unfortunately, are forced into the various activities into which men enter, and some women achieve outstanding success there. For all these women I have highest respect and sincere admiration; but after all that is said, education, if it is truly education, and if it is to render service that is essential in the nation's life and in the best interests of the young women of the nation, that education will set as its highest goal the training of the young women of America for the distinct and distinctive fields—by the side of which there are no higher fields—that of wifehood, motherhood and homemakers.

Our modern system of education which sets for the modern girl the so-called high goal of training out into a man's world has not alone worked gravest injury to all the finest emotions and ideals of the highest and finest type of womanhood, but it has actually created a condition that unless faced and immediately corrected will spell out even greater disaster to our nation. In a later study we will probably take up, at some length the facts of what we here flash before our readers when we remind them that there are probably six million

young women holding jobs today that young men once held, and that most of these young women are working for approximately half the salary that men once got. On the other hand, probably a like number of young men of marriageable age—six million, if you please—are not alone unmarried but walking the streets without a job. They cannot marry and build a home and rear a family because they are without work. They cannot get work because some woman has the job that they should have had. The woman who holds the job cannot marry and cannot rear a family because she says she has got to work. Not one girl in fifty today is being trained for the high goal of wifehood, motherhood and homemaking.

This is modern education at its worst. Had young men been trained to some vocation so that by the trained hand they could make a living, and had young women been trained to the highest goal to which God ever turned the heart of woman—that of motherhood and homemaking; and there might be in America today five million more homes, and there might be twenty million more population, and this, if you please, from amongst some of the best families, and therefore, the best blood of the nation. That is what makes a nation great!

The NEW YORK TIMES gives the statistics covering a graduating class from a great university twenty-five years ago, and around the facts of what was there developed, made the rather startling announcement that higher education, by actual figures, spells out race annihilation. As I see it, the nation cannot live without homes, and the homes cannot be built without trained women, and in the most expensive educational program ever built our millions of girls are being trained away from that without which the nation dies.

In a copy of VO-MAG published in Pasadena California, just coming to my desk there is an article on "Marriage as a Vocation" out of which I take the following paragraphs, which I think express exactly what America is facing today, and that is that 80 per cent of the young people of the nation are being educated on a level of extravagance and indulgence from which

they will necessarily fall when they leave the school room. Here are the statements:

"Still another handicap to successful young married life is found in the unduly expensive living habits of a great proportion of American college students. In a group of young people discussing early marriage the theory was advanced that it was impossible to marry young unless parents were willing to subsidize their children—the obvious inference being that married life could be undertaken only at a level to which they had become accustomed in college days. One boy, entirely self-supporting, rose in wrath.

"What's the matter with us? Haven't we any guts? If I can't support a girl myself, I haven't the right to ask her to marry me."

"But is the girl ready to accept this challenge? Is she going to find her reward in those things which money cannot buy, while she works with him to make a place in this hard, unrelenting world where all around are disintegrating demands upon time, strength, and money?

"If the two of them are going to make a success of this venture, they must be prepared with the same thoroughness which they have devoted to passing bar examinations or writing doctors' theses. For marriage is an exacting vocation, requiring all of the best that education can provide for both partners. The husband must use his creative effort in the cruelly competitive world; it is the privilege and responsibility of the wife to provide him with a haven where he may find refreshment and strength for the daily tasks, and in which their children may develop normally and happily along lines which will bring both parents joy and pride."

IT HAS BEEN ESTIMATED that if Sunday School attendance continues to decrease at the present rate, there will be no Sunday Schools in thirty years. Do you go to Sunday School? Do you take your children there?

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The National Association

Enterprise Department

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

Trained Christian Worker's

Trained Christian workers is one of Free Will Baptists outstanding needs. This need can and will be supplied if necessary co-operation is received from those who should be concerned. The day of specialization has started in every field of knowledge—our specialty as Christians is winning souls for Christ, feed these souls and help them from small scale living to a person that will launch out into the deep and let down their nets on the right side for a catch. I know as well as you do that we need to read Judges 13:12. Manoah asked an all important question, just as great as any question confronting our war weary world, but I want to deal with the minister or parent of the child.

Will you notice one of your tasks that you must work at as a minister or else stand with blood on your hands at the judgement. I did not say successful, but faithful when He judges you. If faithful, much success follows. If you can read prayerfully Colossians, chapter one and not become a better minister in every respect then your doom or reward is not good. May we look for a time at a part of Colossians 1:27-28. "Christ in you, the hope of glory; whom we PREACH, warning every man, and teaching every man in ALL wisdom; that we present every man perfect in Christ Jesus." What is the minister's message, method and motive in the Ministry of Jesus Christ?

The relation between minister and men is shown in the analogy between shepherd and sheep. The sheep bear the lambs and grow the wool. Thus the lambs provide the increase, and wool produces the necessary revenue to carry on the business. The shepherd feeds the sheep, and shears

them at the proper season. But he may never skin the sheep. If he does, the sheep is done, and, as far as the sheep is concerned, so is the shepherd. The mutual need of both sheep and shepherd is life; the mutual sustenance is food; and the mutual obligation is service. One does for the other that which he cannot do for himself. It is not charity upon the part of either sheep or shepherd; it is simply a due return for value received.

Fortunately the message is a prepared one. The initial phrase has been translated; "Christ among you."

This is the provision of redemptive love. Morally and spiritually men are not left to their own devices. The old order was one in which men sought God and without aid were unable to find Him. "If happily they might feel after him, and find him," is the Pauline phrase. But the new order is one in which God seeks men. God has come. In Christ He is among men.

God's Sabbath or rest was broken by sin, necessitating at once the beginning of redemptive effort. And until the full and final fruitage of salvation's sowing is harvested, the loving labors of God on man's behalf will know no sabbaths or cessation.

The message is also "Christ in you." Here is the possibility of redemptive grace. This becomes at once the mainspring of ministerial effort and missionary enterprise. We compass land and sea with time talent and toil to announce that in the Person of Christ men may be indwelt by God. The human body is invested with dignity, and the human spirit becomes forever sacred. When this truth impassions the heart and empowers the life, the minister

sees in every soul the purchase of the Redeemer's blood and the possibilities of redeeming grace.

Then, it is: "Christ....the hope of glory." And thus is stated the promise of redemptive glory. What do men want? Economic security; freedom of self-expression with the right of self-determination. What men really want is the promise of a better tomorrow. Thank God, we can offer just that. For upon the wreckage and ruin of a civilization that has destroyed itself there will be established the everlasting kingdom of our Lord and Christ. And all who identify their faith and fortunes with Him will share in the triumphs of that day. The details of this glorious tomorrow are a bit obscure. "We see through a glass, darkly," but "we see through"! We know the outcome. To men oppressed and depressed, to men forsaken and forgotten, to men disillusioned and despairing, we offer "Christ....the hope of glory," and the promise of a better tomorrow.

The Manner is Seasoned. It is "warning" and "teaching". They are different, else we destroy the meaning of the words. In the New Testament two passages illustrating this engage our attention: "All scripture....is profitable forreproof, for correction, for instruction in righteousness" (2 Timothy 3:16). "Reproof" for the sinner; "correction" for the backslider; and "instruction in righteousness" for the maturing saint. Again in Second Timothy 4:2 we read, "reprove, rebuke, exhort." Great care is exercised in the wording, and this is "rightly dividing the word of truth."

A barber noticed that his customer was a stranger and endeavored to make conversation by asking what business brought him to town. The man in the chair replied, "I'm supplying the pulpit." The term was not familiar to the barber, so he answered, "What with?" We 'fill the pulpit,' but 'what with'? We cannot assume that all who hear us are saints, nor are we to conclude that all are sinners. If our ministries are to bless, we of necessity must have some knowledge of the moral and spiritual statue of those to whom we minister. We must warn, and we must teach.

The Means is Provided, for the warning and teaching are inseparably joined "in all wisdom."

"The Word of God, the Sword of the Spirit, embodies all wisdom. By this divinely appointed means the Spirit does His work. He uses all wisdom, the whole Bible for the whole man, for his whole life."

Preaching "in all wisdom" concerns the bodies of men. Aid is to be offered in securing employment; counsel is to be given youth at the embarkation point of their life's work; concern and interest are to be shown those who are forced to make the new and unwelcome adjustments of later life. All the ministries that have to do with the material and temporal needs of men are to be employed as a lever to help them morally and spiritually.

The crave and cry of man's spirit are for God, and it is in this realm that humanity is the nearest akin to Deity. Certainly in this sphere there must be no giving of stones for bread. Our prophetic ministrations and our personal ministries must provide that spiritual sustenance which is manna from above.

The Measure is Indicated: It is to "every man." To every man in particular and all men in general. God made provision for the multitudes when the seventy were sent to the tribes of the world, even though the twelve were rejected when preaching to the tribes of Israel. He never forgets the world, nor does He lose sight of the individual in the masses. None is to be neglected or passed by. We are to give of our concern and our time impartially; not to make entangling commitments with a favored few; not to be dominated by the influential, but to be all things to all men.

"That we may present every man perfect in Christ Jesus." Here is the motive for the minister's work and the basis of his reward. He is not to preach for a living, or a name, or the advancement of personal fame or fortune, but that he "may present every man perfect in Christ Jesus." The test of ministerial loyalty to God is that of fidelity to God's Church. Only the minister who strives to bring the Church up to God's standard will receive a reward in that day when every man's work will be tried. It is not the raising of budgets,

nor the number of accessions, nor the admiring hearers who wait on our ministry; not these, but "every man perfect in Christ." It is not the number of logs that goes into the saw mill that counts, but the number of usable board feet that comes out. The objective of the minister is to bring that portion of the body of Christ for which he is responsible up to the standards set in the New Testament.

This perfection is necessary for Christ's sake, that there may be living and abundant proof of redemptive success. Only in those who have come to "the measure of the stature of the fulness of Christ" will the Redeemer "see of the travail of his soul, and (shall) be satisfied." Nothing less than this can justify the tremendous investment of love and life and labor that Christ has made in the redemption of the race.

This perfection is required for God's sake. Love can be enjoyed to the full only where there is a basis of equality on the part of the lovers. "God is love." He must have an object for His affections, and we are told that He loves us. But He is infinite and we are finite. This factor at once raises an insurmountable barrier. Yet the Saviour says that God loves us as He loves Christ (John 17:23). How can

these opposites be reconciled? Simply that by the strange alchemy of divine love operating in the realm of free grace, we who are finite are by the Spirit put "in Christ"; and thus God has the redeemed as infinite objects upon which He can bestow the immeasurable fulness of His love.

And for our sake this perfection is necessary. In the new age, we shall have perfect minds to understand the things that once were "hard to be understood"; perfect ears to catch the tones of a perfect voice, and perfect eyes to envision the full picture. In the full perfection of our ransomed powers the truth of the text will be realized. Every power, physical, mental and spiritual, will be realized to the full maximum of its capacities, and give meaning and beauty to the concluding phrase: "Every man perfect in Christ Jesus."

Will you prayerfully read the above, attend the Portable Bible College that will be held near you. Fill out the blank below and send to the proper person.

Michigan, June 18-29; Rev. Raymond Riggs, 242 Victor Avenue, Highland Park, Michigan.

Georgia, July 30, August 10; Rev. H. L. Knighton; 1911 Second Avenue, Phenix City, Alabama.

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PROGRAM

National Free Will Baptist Sunday School Convention

July 8-9, 1945

Free Will Baptist Church, Ayden, North Carolina

SUNDAY NIGHT

Devotional by Rev. R. C. Wiggs, Ayden, North Carolina.

Message by Rev. J. Albert Harris, Goldsboro, North Carolina.

MONDAY MORNING

9:30—Opening Session.

9:35—Devotional by Rev. Luther Gibson, DeKalb, Mississippi.

9:50—Appointment of Committee on Credentials.

10:00—Seat Delegates.

10:10-10:40—Routine Business.

10:40-10:50—President's Message, Rev. Damon C. Dodd.

10:50—Recess.

11:00—Devotional by Rev. Daniel R. Cronk, Hazel Park, Mich.

Message by Rev. Alvin Halbrook, Leadington, Missouri.

“Evangelistic Opportunity of Free Will Baptist Sunday Schools.”

12:00—Dinner Hour.

MONDAY AFTERNOON

1:30—Devotional by Rev. Rashie Kennedy, Goldsboro, North Carolina.

1:45—Officers' Reports.

Vice-President, Rev. Paul Kettelman.

Director of Organization and Education, Mrs. L. E. Ballard.

2:05—Special Music, Free Will Baptist Bible College.

Director of Denominational Enterprises, Rev. L. C. Johnson.

Director of Literature, Rev. L. R. Ennis.

Director of Publicity, Rev. C. B. Dees.

2:35—Prayer and Praise Service.

2:45—Director of Records and Reports, Rev. Robert B. Crawford.

Secretary and Treasurer, Miss Gertrude Bowe.

3:00—Report of Nominating Committee.

Election of Officers.

3:15—Final Reports of Committees.

3:30—Adjournment.

NATIONAL ASSOCIATION

July 10-13, 1945

MONDAY, JULY 9

10:00—Annual Meeting of General Board of the National Association.

TUESDAY EVENING SESSION, JULY 10

8:00—Worship: Hymn, Scripture, Prayer.

Rev. J. C. Wilcox, Huntington, West Virginia.

8:30—Introductory Sermon, Rev. J. L. Welch, Nashville, Tennessee.

Address of Welcome, Chairman of Host Committee, Local Church.

Response to address of welcome, Rev. John West, Tulsa, Oklahoma.

Organization: Election of General officers of the Association.

Music by Association Choir.

Continued on Page 20

EDITORIAL

CHURCHES

Our churches must more and more learn the lesson of the Master, "not to be ministered unto, but to minister". It is the mission of the church of Jesus Christ to minister to the needs of the community in which it exists, to search for those whom it can help rather than for those who can help it; to seek to support the weak rather than for the support of others.

STONES

"The artist uses a stone and it is a statue; the mason uses a stone and it is a doorstep." So said Phillips Brooks, and it is well that we remember to put our lives in the hands of the great Artist. But we cannot all be statues on pedestals in the temple God is building. Artist though He is, He honors some more by making them stepping stones for others than if He made them ornamental statues, admired of all beholders.

CHURCH ATTENDANCE

Church attendance in any church is seldom proportioned by the talent of the minister or the excellence of the sermons, but as a rule it is in proportion to the actual good done by the church as a whole. People generally go to church for a more or less selfish reason. If they receive good, mentally, spiritually or socially, they will come again and often, but if the returns do not seem to warrant the effort they will stay away. There is a more stable class of real worshippers, who go to church to worship and hear the truth of God, to give as well as get, who will come anyway, but the drifting element who make up the difference between a small attendance and a crowded house, and who form the class from whom growth must and should come, are balancing up the cost of the effort and the return very carefully. They like to be done good to,

and the church that is really fulfilling its mission in doing good, will be attractive to them.

HE DID, HE CAN, HE WILL

The God that stoped the sun on h'gh,
(Josh. 10:12-13)

And sent the manna from the sky.
(Exod. 16:4-15)

Laid flat the walls of Jericho,
(Josh. 6:20)

And put to flight old Israel's foe,
(Josh. 10:8-10)

Why can't He answer prayer today,
(Luke 1:37)

And drive each stormy cloud away?
(John 14:14)

Who turned the water into wine,
(John 2:3-11)

And healed a helpless cripple's spine,
(Luke 13:11-16)

Commands the tempest, "Peace be still,"
(Mark 4:39)

And hungry multitudes doth fill,
(John 6:9-13)

His power is just the same today,
(Heb. 13:8)

So why not labor, watch, and pray?
(Matt. 26:41)

He conquered in the lions' den,
(Dan. 6:16-23)

Brought Lazarus back to life again,
(John 11:38-44)

He heard Elijah's cry for rain,
(1 Kings 18:42-45)

And freed the sufferers from pain,
(Matt. 8:16-17)

If He could do those wonders then,
(Exod. 14:21-31)

Let's prove our mighty God again,
(Mal. 3:10)

Why can't the God who raised the dead,
(1 Kings 17:17-22)

Gave little David Goliath's head,
(1 Sam. 17:32-51)

GLEANINGS

By the Editor

Cast out the demons with a word,
(Matt. 8:28-32)

Yet sees the fall of one wee bird,
(Matt. 10:29)

Do signs and miracles today,
(John 14:12)

In that same good, old fashioned way?
(Acts 5:12-16)

HE CAN. He's just the same today,
If we believe it when we pray,
(Mark 2:1-9)

He'll do the same as He did then,
(John 14:12)

CHURCHES IN WASHINGTON—We wonder if conditions in Washington D. C. are typical of other cities over the country. The Federation of Churches recently issued a report on church conditions in the District of Columbia that are interesting, if not startling. From 1940 to 1944 the population of the District increased 34 per cent. During the same period church membership increased 11 per cent. During the same period the Sunday School enrollment decreased 10 per cent, and the Sunday School enrollment is only 10 per cent of the population. The report shows that 51.6 of the people attending church belong to denominations other than the one with which they are worshipping; and that 8.4 per cent of the worshipers are not members of any church. Women greatly predominate among worshipers, the percentage being 71.3 per cent women and 28.7 per cent men. Of the worshipers, 23.2 per cent own their own homes, 29.6 per cent live in rooms, and 36 per cent in apartment houses.
C. U. Herald.

CURED FROM SMOKING—An inveterate chain-smoker who had tried in vain to break himself of the habit, was recently converted at a Salvation Army meeting in Wealdstone (England). He has since testified that when he knelt in prayer, all desire for smoking left him, and has never returned.—London Christian.

DIVORCE STATISTICS—compiled shortly before the war show the following comparative table of divorces in different countries.

One divorce out of

France	21 marriages
Denmark	22 marriages
Germany	24 marriages
Norway	30 marriages
Sweden	33 marriages
Great Britain	96 marriages
Canada	161 marriages
Japan	8 marriages
United States	7 marriages

CHANGED HIS MIND—A young Christian sailor went up to a high ranking officer on board ship one day and abruptly asked the question, "Sir, how is it with your soul?" He was abruptly dismissed by the officer.

That night the ship was torpedoed. As the life boats were picking up survivors, the officer was pulled into one of the boats. The first person he saw was the sailor boy who had asked him the blunt question earlier in the day.

Recognizing him immediately, he said, "My boy, you're just the person I want to see. Tell me, what it is that you were going to speak to me about this morning."
—Reveille.

THAT RADIO SERMON—The difference between listening to a radio sermon and going to church, says an esteemed contemporary, is the same as the difference between calling your girl on the telephone and spending an evening with her.—Sel.

AMERICAN WOMEN use enough lip rouge in one year to paint forty thousand barns.—Ripley.

The devil has no more business in churches, pulpits and individuals than a wolf in a sheepfold, a fox in a hen roost or a rattlesnake in a nursery.

—Billy Sunday

Continued from Page 17

Adjournment.

WEDNESDAY MORNING SESSION, JULY 11

- 9:00—Worship: Hymn, Scripture, Prayer.
Rev. D. W. Alexander, Bethel, North Carolina.
- 9:15—Moderator's Message.
- 9:30—Appointment of Committees.
- 9:40—Hymn of Praise.
- 9:45—Report of General Board.
Rev. James F. Miller, Chairman, Desloge, Missouri.
- 10:00—Report of Woman's National Auxiliary Convention.
Mrs. Eunice Edwards, President, Desloge, Missouri.
- 10:40—Report of Credentials Committee.
- 11:00—Music by Association Choir.
Associational Sermon, Rev. Robert B. Crawford, Nashville, Tenn.
- 12:00—Luncheon.

WEDNESDAY AFTERNOON SESSION

- 1:30—Worship: Hymn, Scripture, Prayer, Rev. K. V. Shutes, Cordova, Ala.
- 1:45—Report of Executive Secretary, Rev. R. B. Crawford, Nashville, Tenn.
- 2:15—Report of Board of Publications and Literature
Rev. J. C. Griffen, Chairman, New Bern, North Carolina.
Address: "The Literature We Need", Rev. R. B. Spencer, Ayden, N. C.
- 2:55—Hymn of Praise.
- 3:00—Business Session.
- 4:00—Adjournment.

WEDNESDAY EVENING SESSION

- 8:00—Worship: Missionary Hymns, Scripture, Prayer.
Rev. W. R. Burton, Whittington, Illinois.
Report of Foreign Mission Board, Rev. Winford Davis, Monett, Mo.
Address: "Our Gospel Conquest" Mrs. Thomas Willey, Missionary to Cuba.
- 9:15—Business Session.
- 10:00—Adjournment.

THURSDAY MORNING SESSION, JULY 12

- 9:00—Worship. Hymn, Scripture, Prayer.
Rev. J. R. Bennett, Bridgeton, North Carolina.
- 9:15—Report of Superannuation Board.
Rev. F. C. Zinn, Chairman, Fredericktown, Missouri.
Address: "Our Unpaid Debt to the Minister" Rev. J. O. Fort, Bryan.
- 10:00—Report of Home Mission Board.
Rev. James F. Miller, Chairman, Desloge, Missouri.
Address: "Why Evangelize America".
Rev. L. C. Johnson, East Tupelo, Mississippi.
- 11:00—Hymn of Praise, Prayer, Special Music.
Sermon, Rev. W. R. Spurlock, Bonnie, Illinois.
- 12:00—Luncheon.

THURSDAY AFTERNOON SESSION

- 1:30—Hymn, Scripture, Prayer.
Rev. M. H. Mellette, Turbeville, South Carolina.
- 1:45—Report of National Sunday School Convention.
Rev. Damon C. Dodd, President, Nashville, Tennessee.
Address: "Leading Children to Christ"

- Rev. Rashie Kennedy, Goldsboro, North Carolina.
 2:15—Report of Free Will Baptist League Board.
 Rev. L. D. Nance, Chairman, Detroit, Michigan.
 Address: "Training Our Free Will Baptist Young People for Christian Service", Miss Frances Tinnin, Durham, North Carolina.
 2:45—Report of Statistician, Rev. Rashie Kennedy, Goldsboro, N. C.
 Hymn of Praise.
 3:00—Report of Treasurer, Rev. F. S. Vanhooose, Paintsville, Kentucky.
 3:15—Business Session.
 4:00—Adjournment.

THURSDAY EVENING SESSION

- 8:00—Praise Service, Rev. Ralph Lightsey, Bristol, Georgia.
 8:15—Scripture, Prayer, Rev. Russell Milam, Minford, Ohio.
 8:30—Report of Board of Education.
 Rev. Henry Melvin, Chairman, Durham, North Carolina.
 Address: "The True Function of the Free Will Baptist Bible College."
 Rev. L. R. Ennis, Goldsboro, North Carolina.
 9:30—Adjournment.

FRIDAY MORNING SESSION, JULY 13

- 9:00—Worship: Hymn, Scripture, Prayer.
 Rev. J. B. Bloss, Columbia, Tennessee.
 9:20—Report of Special Committees: Temperance, Resolutions, Nominating.
 10:00—Miscellaneous Business.
 11:00—Hymn of Praise.
 Closing Message, Rev. Millard VanHooose, Paintsville, Kentucky.
 12:00—Adjournment.
 Luncheon.

REPORT OF FREE WILL BAPTIST BIBLE COLLEGE,

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

April 1945

Having returned from a most successful revival campaign with the brethren of the Horney Heights Church of West Asheville, North Carolina, I am now filing my financial report for the month of April with our church papers. April was a most interesting month in the history making of our college. However, certain necessities made an extra draw on the treasury to the extent that our expenditures ran above our receipts in the amount of eight hundred seventy five dollars and eighty six cents (\$875.86). This is readily explained in view of the following facts: An honorarium plus traveling expenses were allowed the speakers for the Bible Conference which amounted to one hundred and ninety five dollars (\$195.00), a furnace explosion drew on us for one hundred and sixty dollars (\$160.00), the draw for the expenses of the Executive office of the National Association came in April this time which amounted to two hundred dollars (\$200.00). Reverend J. P. Barrow's salary was overlooked in March, which gave us an excess in salaries in the amount of one hundred and ninety dollars (\$190.00) and the withholding tax for the first quarter of 1945 came in April which amounted to one hundred and eighty seven dollars (\$187.00). Thus it is seen that the excess draw amounts to nine hundred and thirty two dollars (\$932.00). However, fifty dollars of this amount should be subtracted from this total, in as much as Rev. J. L. Welch, one of the conference speakers, donated the honorarium allowed him back to the school, thanks to Brother Welch. This would leave a total of eight hundred and eighty two dollars (\$882.00) of excess draw for April, which, if having

not occurred would give us an income above expenses of seven dollars (\$7.00).

The financial statement follows:

Receipts:

Source	Endowment	Gift	Total
Alabama	\$15.50		\$15.50
Arkansas	1.50		1.50
Florida		10.80	10.80
Georgia	37.50		37.50
Illinois	8.50	29.00	37.50
Kansas Kansas	1.00		1.00
Kentucky	1.00	67.74	68.74
Michigan	13.00		16.00
Mississippi	27.50		27.50
Missouri	64.00	1.30	65.30
North Carolina	121.00	103.28	224.28
Ohio	29.00	5.00	34.00
Oklahoma	19.50	1.00	20.50
South Carolina	13.08		13.08
Tennessee	113.50	402.00	515.50
Texas	69.50	31.87	101.37
Virginia	8.50		8.50
West Virginia	22.50		22.50
Station Wagon Fund			15.00
Room and Board			515.45
Miscellaneous			21.18
Totals	\$569.08	\$651.27	\$1771.98

Disbursements:

Room Rent	\$50.00
Groceries	369.27
Heat, lights, water etc.	38.19
Telephone	12.51
School Supplies	45.44
Traveling expenses	135.75
Maintenance	182.14
Salaries	1,177.22
Labor	63.82
Promotional service	200.00
Donations (Honorarium Bible Conference Speakers)	150.00
Express and freight	2.65
Withholding tax	187.85
Miscellaneous	35.00
Total	\$2,647.84

REPORT NATIONAL FOREIGN MISSION

Rev. Winford Davis, Monett, Mo. Chairman, Treasurer
Report for Month of April

James D. George, Edge, Texas	\$2.00
Free Will Bible Class, Lackey, Ky.	5.00
Howard Grove S. S. of Ala.	5.00
Pleasant Mound Church of Texas	15.00
F. W. B. Church, Ala.	33.35
Oak Grove Ladies Aid of Georgia	2.15
Central Aux. Convention of N. C.	45.00

Oak Grove Church of Ala.	2.55
Ladies Aux. by Marie Hall, Waleville, Ill.	15.00
From Allocation fund by F. S. Vanhooze, Paintsville, Ky.	354.38
National Aux. Convention by Fannie Polston, Nashville, Tenn.	69.32
Clarence Hearron in the army	4.00
State of Oklahoma	80.84
White Oak League of N. C.	5.00
White Oak Ladies Aid of N. C.	10.00
Prospect Church of S. S. of Ala.	10.00
Swannanoa Aux. of N. C.	5.00
The Patmos Church of Ga.	11.25
Eastern Conference S. S. Con. of S. C.	50.20
Mrs. Alma McDonald, Colquit, Ga.	5.00
Prayer and Fasting Band of Ruth Church of W. Va.	31.15
Central Ave. Church of Okla. City, Okla.	10.76
The Altona Church of Ohio	5.00
Harmony Church, Benton, Ill.	12.00
Association of Michigan	202.78
Horse Branch Church, S. C.	9.05
Offering during Bible Conference, Nashville, Tenn.	72.11
Greenwood Aux. of Georgia	5.00
State of Georgia	26.50
Bear Point Woman's Aux. of Ill.	10.00
W. J. Gibles, Pamplico, S. C.	20.00
Mrs. Ray Minor, Centralia, Ill.	5.00
St. James Church Sunday School, Okla.	20.00
Cofers Chapel of Tenn.	75.00
Cofers Chapel Sunday School of Tenn.	25.00
Phipps Bend Aux. of Tenn.	25.00
State of Georgia	160.34
Flora Fitzgerald Class of Rains Cross Roads S. S. of N. C.	4.00
Hickory Grove Church of Fla.	10.08
Open Pond Aux. of Ga.	10.00
Clarence Hearron in the army	2.00
Auxiliary of Bryan Church, Bryan, Texas	15.00
Prospect Church and S. S. of Ala.	10.00
Fellowship Church of Texas	3.80
St. James Church Phenix City, Ala.	14.03
St. Johns Church, Columbus, Ga.	19.25
Blakley Church, Blakley, Ga.	25.00
Macedonia Church of Ga.	35.29
New Home Church No. 1 of Ga.	57.00
Pilgrim Home Church of Ga.	13.10
Greenwood Church of Ga.	19.43
Ebenezer Church of Ga.	14.52
Immanuel Church of Fla.	29.41
Unity Church, Jacksonville, Fla.	13.00
Hannany Church of Fla.	41.52
Jacksonville First Church of Fla.	25.00
Philadelphia Church of Ga.	37.75
Glenville Church of Ga.	27.75
Alabaho Church of Ga.	27.95
Des Plains Church, Des Plaines, Ill.	36.00
East Side F. W. B. Church of Detroit, Mich.	70.55
Philadelphia F. W. B. Church of Detroit, Mich.	24.77

Highland Park Church of Highland Park, Mich.	62.81
The Beulah Church of S. C.	5.00
Salem Church of S. C.	5.00
C. E. Sawyer, S. C.	4.00
Whitney F. W. B. League of S. C.	15.00
Core Creek S. S. of N. C.	7.97
Mrs. W. E. Warren, Greenville, N. C.	10.00
Houston Texas First Church	5.10
Mo. State Association	465.90
Total	\$2,611.71

MISSOURI STATE TREASURERS REPORT

Amity Church	\$16.88
Hickory Grove Church	8.90
Fowler Union S. S.	2.25
Jones Chapel	10.00
Green Grove Church	9.50
St. Louis Third Church	100.00
Leadington Sunday School	1.51
Offering taken at Pleasant Grove Church	32.72
Mountain Grove Church	8.75
Mine La Motte S. S.	3.23
N. E. Mo. Mission Band by John W. Adkins	50.00
Jewell Church	18.00
Mrs. Jessie Thompson, Anderson, Mo.	11.00
Aux. of St. Louis Third Church	21.00
Flat River F. W. B. Church	75.67
Hickory Grove Church of Haddam, Kan.	7.79
Willey Aux. of Flat River Church	15.00
Blue Eye Church	5.50
Independence Church	18.00
True Blue Class, Mt. Olive S. S.	1.00
Mt. Olive Auxiliary	1.00
Mt. Olive Church	8.20
Mr. and Mrs. Sam Wilkerson, Greenfield, Mo.	2.00
Mrs. Goldia York, Greenfield, Mo.	2.00
Rock Chapel	12.00
Mr. and Mrs. Emmett Brown, Stahl, Mo.	1.00
Designated as from a friend	5.00
Verdella Church	17.00
Shibleys Point Church	1.00
Fifty Thousand Dollar Auxiliary Campaign Fund	
Mrs. Archie Cooper, Novinger, Mo.	\$2.00
Home Missions	
S. S. of St. Louis Third Church	\$19.55
Jehoida Chests Fund	
Copper Mines Church	\$1.00
Twin Oak Church	1.00
Carterville Auxiliary	1.00
Educational Fund	
Leadington S. S.	\$1.28
Tennessee Orphanage Fund	
Hazel Creek Union Church	\$3.85
State Unified Fund	
Berkley City Church	\$6.24

Flat River Church	40.21
Twin Oak Church	1.13
Macedonia Church	1.81
Hazel Creek Union Church	34.62
Aurora Church	2.00
Mt. Olive Church	3.02
S. E. Mo. Auxiliary Convention	4.50
Oak Grove Church, Cave Spring Ass'n.	5.00
Connelsville S. S.	5.00
Fredricktown Auxillary	8.50

Winford Davis, Treasurer

MISSIONARY TOUR

Rev. Kenneth Turner with his picture machine and myself have just completed a missionary itinerary with our churches up Michigan way. We are happy to report a wonderful time in the Lord. We had the most wonderful co-operation on the part of the pastors and the good people in general. From first to last we held eleven services and each one of them proved very profitable.

On the way up we held service with the Free Will Baptist church in Des Plains, Illinois which is located just a short way out of Chicago. The pastor of this church is the Rev. Osborn. He indeed gave us a hearty welcome. The churches visited in the Detroit area are as follows: East Side Church, Rev. Virgil Greenway, pastor; Philadelphia Church, Rev. Harvey Garrison, pastor; Courville Church, Rev. E. J. Marine, pastor; James Street Church, Rev. James C. Gillim, pastor; Highland Park Church, Rev. Raymond Riggs, pastor; Hazel Park Church, Rev. Horton T. Davis, pastor; Free Will Baptist Temple, Rev. N. P. Gates, pastor. In Flint we held service with the First Free Will Baptist Church of that city where the Rev. George P. Warren is pastor. We also held service with the First General Baptist Church of Flint whose pastor is the Rev. Hartsoe and we held a service in Breckenridge, Michigan with the Northern Baptist Church which church has no pastor at this time. The total offerings for missions in these eleven services amounted to a very little less than \$500.00 for which we praise the Lord and we say may the Lord bless those who gave.

I will list the churches with their offerings as follows:

Des Plains Church	\$36.00
East Side Church	70.55

Philadelphia Church	24.77
Highland Park Church	62.81
Courville Church	25.20
James Street Church	17.18
Free Will Baptist Temple	86.17
Hazel Park Church	80.61
Breckenridge Church	30.00
First F. W. B. Church of Flint	28.41
1st. General B. Church of Flint	37.00
Total	\$498.70

Our Foreign Mission Board had its annual meeting in the Highland Park Church while we were there. We feel one of the most profitable meetings we have ever held was enjoyed by the members of the Board in this session. All members of the Board were present and we were in session three days. During this session we greatly enjoyed the report of two members of our Board who have just recently returned from a visit to the field in Cuba, namely. Rev. R. C. Wiggs and Rev. Raymond Riggs. Their visit to the field in Cuba was surely very profitable for the work as a whole. Bro. C. B. Thompson of Ft. Worth, Texas who is a member of our Board was with us and Bro. Bert F. Rogers our recording Secy. was with us from Drumright, Okla.

These days during this itinerary and the sessions of our board meeting were precious days and we feel that as a result of the same our foreign mission program has taken new steps forward.

We were never treated better any where than by these good people of Michigan during these past two weeks.

Last but not least by any means we wish to tell of the fine young lady, Miss Ruth Brown of the Hazel Park Church who dedicated her life to the Lord definitely for the mission field in India. Also there were four fine young folk of the Highland Park Church who dedicated their lives for

missions to service in the field of the Lord's own choosing. These dedications were made with a precious attestation of the spirit of the Lord. I feel God will use these young people.

The picture machine with Bro. Turner operating it is going on almost continually. Pray that great good will continue to be done in these picture service as has been true throughout the past months. Yours for the spreading of the gospel.

Winford Davis

A VISIT TO CUBA

Rev. Raymond Riggs

(Continued from last issue)

A Visit to the School—

Our first official visit was to the school, known as the "Cedars of Lebanon". Our Cuban School of Missions is located about six (6) miles out side the city of Pinar Del Rio in the farm known as "The Hope"

We rode the six miles on a bus that was quite "dilapidated", but some how we made it without any trouble. Finally we stopped by the side of the road and Bro. Willey informed us that we had arrived at our destination. We got off the bus, but I couldn't see anything that looked like a school to me. The only thing visible was the open country, with rolling hills and palm trees, with mountain peaks in the distance. Bro. Willey told us that we would have to walk a short distance to the school, so we started out, well to me it was a long distance, and the afternoon Cuban sun was in its glory, but we enjoyed the walk and finally arrived at the school. Everything was quite and some how I could detect a solemnity and sacredness that made you to know that God was there. The afternoon Sunday School was just breaking up and we had a chance to meet some of the local boys and girls who live on the surrounding farms, as well as the regular students of the school. We were introduced to Rafael Josue, and his wife, who is the head of the school. We spent the remainder of the afternoon looking over the farm and inspecting the school buildings which are all very provisional, but are being used to a great

advantage.

That evening at the school it fell my lot to bring the message in the evening service. The assembly hall was packed to capacity, and the dim lights provided by the carbide lamps produced a glow on the countenance of that mixed multitude that revealed a hungering of the soul. The Lord blessed in the message as Bro. Willey interpreted and at the close of the sermon Rev. Josue made the appeal and ten (10) precious souls accepted Christ as their personal Saviour.

We spent the night at the school and enjoyed our stay and the generous hospitality. The next morning it was a joy to my heart to see some of the students as they returned from their week-end preaching appointments, and would give their report of souls being saved in their services.

We spent the day Monday at the school and returned to Pinar for a service just outside the city where Bro. Wiggs brought a wonderful message and when the invitation was given the entire audience responded as one man. Only the Lord knows how many of them were definitely converted.

On Wednesday night, march 14, we rode the local train to San Juan and held a service at one of the mission points that does not have a pastor, but there are two deacons there who carry on the work. One of the deacons is a colored man who really loves the Lord. We had a good crowd and a splendid service.

Thursday, March 15th we spent the day with Sis. Yeeley our missionary at Rio Sico. She prepared a delicious American dinner for us, which we certainly enjoyed. We also enjoyed a ride in her cart drawn by the horse which was provided by one of our churches in North Carolina. The horse and cart will certainly aid Sis. Yeeley in her work. Bro. Willey joined us here for the evening service and we enjoyed the fellowship of the spirit as the children of the Lord met to worship Him. We need to pray much for Sis. Yeeley.

The next day, March 16th we were up at daybreak and on our way to Puerto Esperanza, which is on the coast about forty miles from Pinar. This indeed was a rough ride in the hot sun that we shall

never forget. The trip was made in an open air bus that had to almost creep over some of the road. The mountains and valleys however were very beautiful. We had a midday service at this place and rode the same bus back to Vinales for the service that night. On our way back, Bro. Wiggs lost his coat, but the friendly Cuban bus driver stopped the bus and two native policemen escorted him back over the road until he found his coat. Nobody ever gets in a hurry!

We had a good service that night in Vinales with the native pastor. We slept in the chapel on improvised cots with our mosquito nets over us, but my net had holes in it, so the mosquitoes and I fought all night.

For lack of space I am just going to give some brief notes on the remainder of our trip:

March 17:

We came from Vinales to Pinar and spent the remainder of the day resting. We attended prayer meeting in Pinar that night.

March 18:

We rode the early morning train to Sabalo and from Sabalo we rode horses out to the mission point where we had dinner with the Native Pastor. We had a splendid service in the afternoon at our Sabalo church with thirteen conversions. We made several pictures while here. While enroute on horseback to another service we visited a sick man and had prayer with him. We had another service in a home in the evening, and ate supper almost in the dark, in the same room with the pigs, dogs and chickens, and we had as our special guest the distinguished "Flea" family.

We were some distance from the railroad so after supper we said good by to the dear people and started riding on horseback to the railroad where the train stopped at a crossroad. We arrived back at headquarters sometime after midnight with tired bodies and mind, but peace in our soul for the joy of service.

March 19:

We were up early the next morning and boarded the open air bus again for a distant mountain town known as LaPalma. This was the most unpleasant trip we

made. The roads were practically impassable and we had to tie handkerchiefs over our mouth and nose to keep from strangling on dust. We arrived in LaPalma about midday, had dinner with the native Pastor, then rode horses over the mountain trails to a service in the valley. Here is where we had our first roast pig, after the service we rode back over the mountains in the moon light, and spent the night in LaPalma, sleeping under mosquito nets, and even then we were visited by our "Cousins".

March 20:

We arose early the next morning and after a typical Cuban breakfast, we mounted our ponies and rode back over mountains to another valley for service, we had another roast suckling pig for dinner and also shared our meal with the chickens, hogs etc, all in the same room. While enroute back to LaPalma that afternoon the horse that I was riding stumbled and fell and almost threw himself and the rider over the cliff on which we were riding, I am frank to admit I was somewhat frightened.

That night we had a service in LaPalma with four definite decisions for Christ. We remained in LaPalma with the native Pastor until the next morning.

March 21:

We caught the early morning bus enroute to Pinar, about midway the bus ran out of gas, and Bro. Wiggs and I walked on ahead for three or four miles, until the bus caught up with us. Imagine a bus driver not checking his fuel before starting on a long run! Well that's Cuba. Finally we arrived back in Pinar safe and sound, but sore and stiff and all sun burned from the long ride.

The above is regular routine to our Missionary, Bro. Willey. Naturally he is hardened to it, but it should give you a faint idea of the sacrifice he makes in order to carry the message. He is away from home weeks at a time and when he returns he certainly is worn out. Please pray for him that God will give him strength.

Bro. Wiggs and I have been home now for sometime, our experience in Cuba has certainly enlarged our vision and it is our prayer that people through out our denomination will become more concerned about our missionary program.

CUBAN ASSOCIATION NEWS

Dear Friends:

You desire, I am sure, some pen pictures of the Second Annual Association of the Free Will Baptists of Cuba, and some evidence of the fruits of your prayers and giving to the cause of missions in Cuba.

The month of May for us is the closing out of the old year and the beginning of the new so that we can have all reports ready for the National Association in the States. The place of our Association meeting was at the Bible Seminary which has become the heart of our Free Will Baptist Activities. I am happy to report that we closed without a single debt and with good credit with the houses with whom we do business.

There was a glorious spirit of Christian love and harmony manifested during the four days the conference was in session. A very fine group was with us from our works scattered all over the Province of Pinar del Rio, our Matanzas field and including a good representative group of other groups of like faith seeking fellowship. These visitors remarked with amazement that they expected to see just a little handful of people but found the grounds of the school seething with people, many of whom have been converted only two years. Our work has become known as the "Miracle of Modern Missions" in Cuba. Praise God for this appreciation.

We fed an average of 150 persons per day, the students having full charge of the preparation of the food. Both students and visitors slept wherever they could find space to hang a hammack, many lying on piles of palm leaves; hammocks were hung in our new chicken houses and the barn. The students surrendered their bed to mothers with children.

The first day was dedicated to the meeting of the executive committee, following with the meeting of all the pastors and workers discussing the problems of the field in general, and considering all possible means of advance for the new year before us. During this meeting we planned the coming evangelistic campaigns with the pastors. Our professor Rafael Joshue is to cover all the fields in a teach-

ing mission on stewardship and evangelism. The report of each pastor then was submitted, this report will later be presented to the National Association which meets in July.

There has been much over 100 conversions this year reported by the pastors. By converts we mean they have openly, by public testimony, and by their conduct as Christian giving sufficient evidence of separation from vices, and have been active and faithful in attending all services held by the pastors. If standing up or raising the hand were sufficient evidence to us, we could report that type running into a thousand at least. We have three types of people in our services, those who have just received the Good News of the Gospel and are interested, but it is so new they are investigating. Those who are sympathizers with the Gospel but have not made a public confession, they go on for months thus, then suddenly they will stand up in a public meeting saying, 'I am now ready to follow the Jesus way leaving my vices and sins'. This is a step with deliberation and we find they stand and remain firm.

The Native financial report was fine considering the newness of the work and the terrible famine that now is in the land. Many of the churches are only a year old and others are still unorganized, and being indoctrinated to know fully what it means to be an Evangelical. Over \$600.00 was reported by our pastors and verified by the monthly report blanks. The Cuban Association voted the following system to take effect at once, 25% of the incoming funds is contributed to the pastor to aid him in his general expenses, 25% to be sent to the Treasurer to be used in the general funds of the Association, to be dispersed on the order of the Executive Committee, and the approbation of the Director; 50% to go into the treasury of the local church, to aid in their general expenses. Thus with the growth of the church they gradually assume responsibility for their self support. We praise God for this move toward self support which is the final objective of Mission, organizing a strongly organized, self supporting native church.

After the business meeting and the rati-

fication of the constitution (Which had already been accepted and filed with the Government a month previous) we then went into the spiritual part of the Association, hearing some great messages from the principal speaker our brother Rafael Joshue. We wished for the presence of some of our brethern from the North to see the dispatch with which things are done by our Cuban leadership, to see the deep loyalty of our people, to sense the deep tone of spirituality and devotion to Christ.

The final day was dedicated to a combined meeting of the two committees, and the students going into the fields for their summer's work, this included a definition of their duties, warnings of the problems they might face, etc., as they go they increase our working force to 28 Christian workers. Pray much for these fine Christian boys and girls with lives consecrated and willing to sacrifice. If they do not have a horse they must go great distances afoot, much of the time through rain and mud, sleeping in hammocks, sometimes getting but one meager meal a day. They witness every day on the meager sum of \$8.00 per month, four of which is held back till they enter school this next fall. Of the four dollars they actually get to

spend, the native church from which they operate gives \$2.00, board, washing and traveling expenses while covering the field, the other \$2.00 is taken out of the National Missionary Treasury. On entering the Seminary next year they have no expenses to meet.

Our people at the Association after hearing the report of the funds sent from our brethern in the North, arose as a body and begged to thank our people of the North American National Association of Free Will Baptist for their love, sympathy and prayers poured into the Cuban fields so lavishly. We trust as you see our full official report for the year that you shall rejoice with us in the great things that God has done.

Cuba and the Cuban people need as never before our prayers as we are in the midst of a terrible droughth and almost famine. Famine stalks through the land gigantic and grotesque, marching ruthlessly with bloody feet over the very old and the very young, many innocent babies have died for lack of milk and nourishing food. Please pray for them and us, their need is physically evident, but greater still is their need for the Christ who lives today.

Thomas Willey

Church Letters - Field Reports

ST. LOUIS, MISSOURI

Dear Gem Readers:

Greetings in the name of the Lord, from all the folk at the 3rd. Free Will Baptist Church of St. Louis, Mo. We thought you might enjoy knowing something more about our work for the Lord here. And our plans for the future of the work, so we are taking this means, the Gem, to reach across the country and greet you.

This coming Sunday, May 6th., we are beginning another revival meeting, or if you wish, you may call it another effort to rescue the lost from the clutches of the enemy of our souls, the Devil. Rev. Melvin Bingham will be the evangelist, assisted by Rev. Bert Rogers. We are looking forward to a grand time in the Lord. We earnestly covet the prayers of all

Christians for the success of this meeting.

The Lord has truly been good to us here. In a previous article I explained how he had given us a building in which to worship Him. So I will not tell all that again. But, let me say He has increased us, in spirituality, in numbers and in finance in a marvelous manner. Our attendance has held up very good, with spiritual food, a plenty for all. He has financed the work wonderfully, so realizing that patience brings experience, and experience hope we have launched a more definite plan of work, of which our past experience has taught us that the Lord will be with those who love and trust Him.

On April 17th, in a regular church business meeting, we launched a program to

pay off the mortgage on our present church building. We need \$1,300.00 to do so and we plan to pay it off in January of 1946. That may seem to some a long time, but stopping to think for a moment, you will realize that, that is now only eight months off. The Lord is able to do a lot in eight months! After all \$1,300.00 is such a small amount with Him. Knowing that He said "All the gold is mine, and the cattle of a thousand hills. We do not hesitate to begin such a program. But in case some who read this article are behind on giving to the Lord, this will be a good place to get caught up and we would surely appreciate your offering.

Our present building is not a regular church building, however it has been remodeled until it is as nearly like a church as it is possible for us to make it, it is nice and clean. We have seven Sunday School rooms and the auditorium will seat about two-hundred people. Still it hardly fills our need. Too, if you have never tried to hold a church together in a large city in a commercial building you could not possibly realize the attitude of the people toward it. I mean to say, the attitude of the people of the city, they seem to have the attitude that you are here today and gone tomorrow, so they look for something more on the order of the established church.

Realizing this fact, as we surely do after the years of experience in this great city of nearly a million people, we plan to do something about it.

We are already submitted to the will of the Lord to worship in any building, or locality of the city that He chooses, but we are definitely sure He has better things in store for us. As soon as our present building is paid for, and building material will permit, we plan to build a regular church building. We plan for it to be in keeping with the other modern structures of the city, and our need for the Lord and it certainly doesn't stagger us in faith to ask God for the needed amount of money to carry out the plans that we believe to be His and not merely ours.

So we earnestly ask all Free Will Baptist to pray with us that we may be able to fully work the field the Lord has given

Rev. Mark Lewis, pastor

OKLAHOMA CITY, OKLAHOMA

Dear Gem Readers:

We pass on to you good tidings for April. The harvest goes on for God and through His love and tender mercies to His children, ten more souls have been added to His roll. After the presentation of our young peoples' League play on April 29th, five souls were saved, true laborers for our Saviour are always rewarded.

Our church is now clear of debt and wholly given over to God and His work. Rev. Will Hearron a pioneer Free Will Baptist minister of Oklahoma preached our dedication and mortgage burning service. Bro. Hearron gave some good advice and an encouraging outlook into the future.

The Lord has been generous in His blessings to our people here in the last two years. Since Brother Harry Statres began his pastoral work here two years ago, we have seen real progress. The mortgage on our building which was \$4500 has been paid. An annex has been added, (32 x 40). A 35 passenger bus has also been purchased for the young people. Outside of all this, we have given generously in buying and improving our camp ground at Shawnee.

We are thankful for a pastor and wife such as Bro. and Sister Statres, who devote their time to Gods work.

Everyone keep praying that the good services will keep up. We are looking forward to greater things here. God has given us visions of a Free Will Baptist Orphanage in the State of Oklahoma. Lets pray more fervently and without ceasing. Anything is possible if we let our Lord have His way.

Reporter..... Warren Barnett
Pastor Rev. Harry Statres

TULSA, OKLAHOMA

Greetings to the Gem readers from Tulsa church.

Of Tulsa Okla. we are still on fire for God and going forward in his work. Since we last reported to the Gem, we have had a change in pastors. As our former pastor Bro. Melvin Bingham, resigned to go into a greater field to win lost souls to God. After much prayer and communing with God the church elected unanimously, Bro. West of Wewoka, Okla.

His first sermon to the church was preached the first Sunday of May. Thursday night of the previous week we gave a surprise reception in honor of Bro. and Sis. West. Nice gifts were presented, along with the little joking ones.

Our church as a whole is growing, today on Mothers' Day we had 179 present in Sunday School. The Woman's Aux. was in charge of a Mothers' Day program. The oldest mother present was presented a gift of appreciation and the youngest mother was also honored the same. Our hearts was made to over flow when we received \$155.00, to help pay for the Orphanage the Oklahoma State Ass'n. has bought. We feel through God's hand our F. W. B. Denomination will grow and be a bigger Denomination for God.

If we as a nation had our minds and hearts centered on doing a bigger and greater work for God, He would be more willing to bless us with His great blessings. Our League president, Bro. Harold Hancock was called to the service of our country, he left May 2 and is now in training at San Diego, Calif. We are praying much with all the others that our boys may soon return and take their places in the church they had to leave.

We the Tulsa Church desire the prayers of the Christian people, as we pray, pray for one another.

*Pastor, Bro. John H. West
Reporter, Sis. Audie Lee West*

ANNOUNCEMENT

The Oklahoma State League Rally of the Free Will Baptist, will convene at the First Mission Camp Ground, 12 miles east of Drumright, Oklahoma on Highway 67 beginning on Wednesday June 20 1945 at 10.00 A. M. and lasting thru June 22.

The meeting will be called to order by the State League President, Rev. Paul Purcell. The welcome address will be given by Gladys Campbell of the First Oklahoma Association and the Response by La Wanna Bellew of Hope Well No.2. The Introductory message will be by Rev. Mign'n Wood of Ada.

A Doctrine Subject- "Why I Am A Free Will Baptist," will be taught by Rev. E.

L. Morris from 9 to 10 A. M. June 21st and 22nd.

The girls Dormitory sponsors Rev. Cleo Purcell and/ Rev. Hattie Newman, and the boys Dormitory sponsors, Rev. Harry Staires and Rev. Orbin Doss.

Our goal is 500 young people, so leaguers pray that the goal will be reached and souls saved.

Chairman of board, E. E. Morris, Ada. State sponsor, Harry Staires, Oklahoma City; President, Paul Purcell; Wirt; Sec. Gladys Campbell, Oklahoma City.

JOELTON, TENNESSEE

On Sunday July 24th, 1945 the annual Home coming Day will be observed at New Hope, in Cheatham County, Joelton, Tennessee. This date also marks the beginning of what we pray will be a great revival. Rev. H. E. Willis, a student of our Bible College in Nashville, Tennessee will assist our pastor. A Vacation Bible School will be held for benefit of our young people. Mrs. Aline Garver also from the college will be in charge of Bible Study. Services each day. Pray for us.

Rev. E. A. Craft, Pastor
Mrs. Felix Simpson, Clerk

PORTERVILLE, CALIFORNIA

Dear Gem Readers,

We are glad to report that we had a great time at our Association at Porterville. Brother Linton from Missouri was there and preached a wonderful message.

All six of our churches in California were well represented also we had corresponding delegates from the General Baptist churches.

May God bless all of His workers.

A Servant in Christ
A. B. Talbert

OKLAHOMA CITY LEAGUE

Dear Gem,

The Central Avenue Free Will Baptist Senior League would like to report its yearly work.

We've added eight new members, making a total membership of 63 of which twelve are in the service of our country. Our average attendance is twenty four, and visitors for the year was a grand total of one hundred and fifty seven. Our

average grade was seventy five, and 90% of the league pay tithes to the church, 95% give offering to league treasure.

We have had two special missionary programs and special offering was sent to foreign missions.

One hundred and forty four cards have been sent to absentees, new members and visitors. Our class has presented six plays won two program banners, and three attendance banners. We have two perfect daily Bible readers, Sister Gladys Campbell and Sister Opal Tabor. Our League class paid eighty one dollars on our church indebtedness, and one hundred dollars on First Oklahoma Association camp ground Tabernacle. We feel the Lord is blessing us and we desire your prayers.

Bro. and Sister Shinn sponsors, Bro. Ray Martin president, Bro. Warren Barnett vice president, Sister Opal Tabor, treasurer, Sister Gladys Campbell, corresponding Sec.

Gladys Campbell

TULSA LEAGUE

Dear Gem Readers,

I will try again after several months to report about our League meetings Friday evenings instead of Sunday because it gives us more time and we can have a more interesting program.

We have ten or fifteen minutes singing at the beginning of our program, giving each leaguer a chance to direct a song, then we have our Bible Quiz before we go to our different departments. We have the story hour department for the children under League age, then we have the Junior, Intermediate, and Senior Leagues also Bible Study for the adults.

Last month we had an attendance contest, men and boys against the women and girls. The men and boys lost and were supposed to fry the hamburgers for us when we went out to Mohawk Park, but, as usual the women had to do the cooking.

Our president Harold Hancock had to leave us a few days ago to go into the Navy. We miss him so much but our vice president, Margaette West is doing a nice job taking his place. We want to still have a fine League when all our boys

come home to help us out.

We give five dollars a month to one of our missionaries in Cuba.

We do our best to have a standard League and are following the standard as nearly as we can. Our average attendance is 39.

Barbara Hancock
Corresponding Secretary

SUNDAY SCHOOL IN HISTORY

"While the Sunday School originated in Great Britain, it was to achieve its greatest growth and development in America. In 1785, two years after Great Britain had declared the thirteen original colonies a free and independent nation, the first Sunday School was started on this side of the Atlantic. William Elliott, in his own home, arranged to have the white boys and girls instructed in the Bible every Sabbath afternoon. The Negro slaves were similarly taught at another hour. This school was transferred in 1801 to Burton-Oak Grove Methodist Church, Brandfords Neck, Va., and Mr. Elliott became its first superintendent.

In 1824 the American Sunday School Union was formed. This organization has been and still among the most enterprising and effective of all religious associations in America. Its objects, as stated in its constitution, are: "To concentrate the efforts of Sabbath School societies in different portions of our country; to disseminate useful information; to circulate moral and religious publications in every part of the land, and to endeavor to plant Sunday Schools wherever there is a population."

Some of the chapters in the history of the missionary work of the American Sunday School Union read like a romance. In the early years of the American Republic vast numbers of the colonies pushed over the mountains and settled in the Mississippi Valley. In 1830 the population of the vast territory was estimated at three million. In a wave of missionary enthusiasm, 60,000 was subscribed for the purpose of establishing Sunday Schools throughout the Western States.

Outstanding among these Sunday School missionaries who first ventured to tame

(To be continued)

A SOLDIER'S LETTER

When Jesus heard of it, he and his Disciples sailed from Capernaum, to a deserted place of a grassy slope on the Northeastern shore of the sea of Galilee. Reaching the other side, Jesus saw a great multitude and was moved with pity for the eager throngs and there he spent several hours teaching and healing their sick.

Late in the afternoon the disciples felt alarm as to what should become of the foodless, shelterless crowd at nightfall. They asked Jesus to disperse the Multitude in time to secure food in the villages of that region.

In reply he demanded that the people be fed first, and he asked Phillip, A native of the neighborhood, where food could be found. Phillip in amazement answered that hardly a taste for each of the thousands of the throng could be secured with 200 Denarii, but by discovery the only food available was a lad's lunch, consisting of five barley loaves, and two small fishes.

Jesus grouped and seated the people on the grass so that they could be served easily, then he took the food, OFFERED THANKS, then broke it into multiplying pieces, and distributed through the disciples to all as much as they wanted.

When everybody had eaten to the full, the disciples at the word of Jesus took up twelve basketfuls of the pieces, into which Jesus and the Disciples had broken the food.

The surplus at the last was far greater than the supply at first, and yet five thousand men, besides women and children had eaten a hearty evening meal.

Pfc. O. D. Matthews 37412729
Co-C- 319th Infantry A. P. O 80
% Postmaster, New York, N. Y.

OUR SON

Yes, we've moved back home to the same old house,

Where our first-born son was born.

But no cradle now stands, in the old front room, no baby voice is heard.

For that little son has now grown tall, And with comrades brave and true, Upholds the right and Freedom cause Out there in a foreign land.

And our hearts ache and bleed with Loneliness for that voice and his willing

hands.

He was always kind, and his smile was sweet as the way he tried to smooth. For the fact of those who walked with him

And the many friends he knew. He's sadly missed, but we pray and hope. For this awful war to end, So our little lad and other lads Can all come home again.

Lovingly dedicated to my son Pvt. David Hagwell, who is "Somewhere in Italy."

Mrs. Edith Bagwell

CHIPS

FROM ELD. T. C. FERGUSON

If there is only one christian in this town I expect to be that one.

If I could only afford to take one paper it would be the Gem.

Our church paper is the Gem but a lot of our church people don't seem to know it.

When you get through reading the Gem get down on your knees and pray for it. But will you.

When Jesus comes splitting the skies where will you be.

Heaven is cheap at my price.

Sin ruins you in this life and sends you to Hell in the next life. Leave s'n alone.

You will be a winner if you will do all that you can today and not put it off till tomorrow.

Hell is where you raise Hell.

Heaven would be Hell to an unsaved person.

It is easier to follow the crowd but the crowd is often on the wrong road.

One of the most useless things in this world is anger.

NOTICE

Dear Gem Readers,

The District Meeting of the Woman's Auxiliary of Kentucky will be held in Paintsville, Kentucky June 10, 1945 at P. M.

Sec. Mrs. James K. Maynard

NOTICE

A Pastor for a Free Will Baptist church 12 miles Northwest of Ardmore, Okla. Total membership, 117, regular attendance 35 to 50. The church is five years old. Never has had a division.

For further information write:

Don Pettijohn, 21 6th Ave. N. W.
Ardmore, Oklahoma

OBITUARIES

REEDER—Miss Fannie Reeder, the daughter of Mr. and Mrs. Will Reeder was born Feb. 24, 1895; died April 28, 1945 being 50 years, 2 months, 4 days old.

She was converted to Christ at the age of 15 years, was baptized and united with the Missionary Baptist Church, later she united with the Free Will Baptist Church; being a member of the Pleasant Mound Free Will Baptist Church at the time of her death.

She loved all the beautiful things God has made, but best of all she loved flowers and children. She served as Primary teacher in the Sunday School for several years. As a devoted Christian worker, she followed the command, "Be thou faithful unto death," as shown in the fact that she was attending the Quarterly Meeting of the West Fork Association, when the Lord called her home.

Besides her mother, Mrs. Katy Roeder, she leaves one sister, Mrs. Esther Brook; 2 brothers, J. T. and Arnold; also a host of other relatives and friends to mourn her departure.

Funeral services were conducted at the Pleasant Mound Church near Buffalo Springs Texas on April 30, with burial in the Pleasant Valley Cemetery, beside her father and one brother who had preceeded her in death.

There were many beautiful floral offerings, the flower girls were: Misses Betty Joe Fuller, Ramona Covington, Dixie Nell

Brook, Venta Lou Moore, Beverly Nan Treadwell and Wanda Medley.

Pall Bearers were: Jess Lamb, Glen Treadwell, Otis McClung, Hershel Hart, Harry and Osllyn Glazner.

The pastor, Rev. Tiff Covington was assisted in the services by Rev. P. S. Warren of Joy, Texas.

COOPER—Verda Mae Summers, daughter of Osby and Alta Summers was born near Connellsville, Mo. on April 24, 1904, and passed away May 25, 1945 at the age of 41 years, 1 month and 1 day. She grew to womanhood in the vicinity of her birth, was employed in the Bank of Connellsville for a period of time and on October 16, 1927 she was united in marriage to Archie S. Cooper at Livonia, Mo. by the Rev. Wm. McFarland.

To this union two daughters were born, Phyllis Beth who preceeded her mother in death on August 16, 1937 and Betty Lou who with the husband survive her. She also leaves to mourn her mother, Mrs. Alta Summers, four brothers and three sisters, Bennie of Stahl; Burness of Decatur, Ill.; Byron of Stahl; Kester of Knoxville, Tenn.; Mrs. Velma Bowen of Laplata, Mo.; Mrs. Bertha Marshall of Stahl, Mo. and Imogene of Chicago. Her father preceeded her in death, Nov. 6, 1943.

At an early age she accepted Christ as her personal Saviour and became a member of the Bethel Free Will Baptist Church later transferring her membership to the Green Grove Church. Truly her life has been lived in the service of her Master, and for the past ten years she has given much of her strength to His cause as she labored together with her husband in his ministerial work among the people of N. Missouri.

A devoted wife, mother and friend has been called from us who survive, but we would not have it otherwise since it is God's will. Jesus said, "I go to prepare a place for you—" and—"I will come again and receive you unto myself. That where I am, there you may be also."

The funeral service was held at the Green Grove Free Will Baptist Church, Monday, May 28, 1945. The singing by the church choir, the message was delivered by Rev. J. F. Miller, Desloge, Mo.

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