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The Free Will Baptist Gem

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

Monett, Missouri July, 1945 Volume 16, Number 7



The Free Will Baptist Church of Kerman, California

Kneeling in front row from left to right, Rev. George McLain, Pastor; three Deacons, Brother Ramsey, Brother Hall, and Brother Kemp; Trustee, Brother Gragg, Brother Evans and Brother Miller.

This Building will be the Parsonage when our new building is finished.

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 Organ of
 Missouri State Association

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GOSPEL SERMONS



God's Plan of Redemption

Rev. J. A. Davidson Antlers, Oklahoma

This article will deal with the preached word. John the Baptist began with Repentance, Matt. 3-2. Jesus began with it, Matt. 4-17, also the apostles Acts 2-38 and 3-19. Notice that our Lord said, Lu. 13-3, "I tell you nay; but except ye repent ye shall all likewise perish." And now since it is repent or perish, of what vast importance and transcending necessity in knowing what repentance really is. We are giving Thayess definition in his Greek lexicon on page 405, "Repent is originally derived from the Greek word *Metno*, and means to change ones mind, that is to feel sorry that one has done this or that and intent upon obtaining God's pardon." You can see by this a change of the mind is not repentance, it is only the first step. An English definition from an American view point. Repent implies contrition, compunction, first a deep sorrow for sin, second a remorse of conscience. Contrition is man dealing with God. Compunction is God dealing with man. Both words agree in knowledge, and now we are offering that, a Bible definition of repentance toward God; implies contrition, compunction, regret, sorrow, grief, mourning and prayer is an inseparable adjunct of repentance and no mortal being ever repented acceptable to God without prayer. Hear our Lord dramatize repentance, Matt. 12-41. "The men of Ninevah shall rise in judgement with this generation, and shall condemn it; because they repented at the preaching of Jonas, and behold a greater than Jonas is here. Now let us turn to the Book of Jonah and see what the Ninevites did. (1) They believed what Jonah was preaching. Ch. 3, v. 5. (2) They put on sack cloth and sat in ashes the sign of humiliation, and the

King said, v. 8. "But let man and beast be covered with sack cloth and cry mightily unto God. Yea, let them turn everyone from his evil way and from the violence that is in his hands" The command given by the King (cry mightily unto God) would any man affirm that it was not prayer, and that he did not actually mean to pray? Hear David Ps. 116-1, "I love the Lord, because he hath heard my voice and my supplication." What is a supplication? It is a petition to a higher power, in short Webster said it is prayer. Then we must say David prayed. David, why did you pray? v. 3. "The sorrow of death compassed me. And the pains of Hell got hold upon me. I found trouble and sorrow." So does every human being that really repents, if he hasn't then they have not repented. David then what did you do? v. 4 "Then called I upon the name of the Lord;" David what did you say? "O Lord I beseech Thee deliver my soul. David, what did the Lord answer you, if so how? v. 6. "The Lord preserveth the simple: I was brought low and he helped me." Then David what did you say? v. 7. "Return unto thy rest, O my soul: for the Lord hath dealt bountifully with thee." David how did the Lord deal with you, v. 8. "For thou hast delivered my soul from death, mine eyes from tears and my feet from falling." David what are you going to do now? v. 9 "I will walk before the Lord in the land of the living." I am giving those proof text to prove that David was seeking the Lord and was not satisfied until he found Him. Isaiah said, Is. 55-6. "Seek ye the Lord while he may be found. Call upon Him while he is near. v. 7. Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the

Lord and he will have mercy upon him. And to our God; for he will abundantly pardon." I tell you now and all time to come. If any man try to preach repentance minus prayer in my estimation he never has repented and knows very little about the Bible. God said by the mouth of the prophet Joel, Joel 2-32. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." The apostle Peter preached on Pentecost, that this was what Joel was speaking. Acts 2-10. and in v. 21, "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." The apostle Paul affirms it Rom. 10-13, "For whosoever shall call upon the name of the Lord shall be saved." and readers I have failed to find one soul that was ever saved without praying, or any promise of salvation to the unsaved without prayer. Jesus said, Mat. 7-7. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you," let us study one sinner that our Lord said was saved Lu. 18-10. "Two men went up into the temple to pray; the one a Pharisee and the other a publican." v. 11-12 Jesus quotes the prayer of the Pharisee in v. 13, "And the publican standing afar off would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, God be merciful, to me a sinner." I wonder if there is a human being living that can't see the spirit of humiliation expressed in this prayer but there are men who claim to be gospel preachers that will tell you that you can not prove that this sinner was saved. However if you will receive the evidence of our Lord, we can prove that he was

saved up there in the temple. Went up there a penitent sinner and came down a saved man. v. 14. "I tell you that this man went down to his house justified rather than the other." Now Jesus did not say he went down nearly or partly or on the way to justification, He said justified. Websters dictionary gives the definition this way: Justify, to vindicate to absolve, to pardon. I am just taking time off here to say that if you can logically separate that from Salvation I will take my hat off to you. Mind you I said logically. Repentance is more than just a change of the mind, is more than contrition or compunction alone. It is worked by Godly sorrow, 2 Cor. 7-10. "For Godly sorrow worketh repentance to salvation. Repentance is a lost soul searching for God. Jer. 29-13. "And ye shall seek me, and find me when ye shall search for me with all your heart." It is a spiritual search for a spiritual God. The apostle Paul said standing in the midst of Mars Hill. Acts 17-27. "That they should seek the Lord, if happily they might feel after him and find him, though he be not far from everyone of us." Now I am not trying to tell you that it takes weeks or even days to repent. What I am trying to tell is that one committing sin must decide to quit practicing sin, sure a change of the mind then and not until then can he seek the Lord. It seems that the popular way to preach to the sinner is to believe on the Lord. That is all right to the penitent, the apostles preached first repent, second, believe. Acts 2-19 "Repent ye therefore and be converted, that your sins may be blotted out. When the times of refreshing shall come from the presence of the Lord."

Temptation's

Emma Moore

Springfield, Illinois

Matthews, 6:13, "And lead us not into temptation."

The fact that Jesus taught his disciples to offer this petition means that he knew and who can question the wisdom of the

Son of God?

Jesus gave this prayer to men, weak, fallible here in this world.

That there is a continuous need for us to offer this prayer is not questioned. This part of the disciples prayer follows

the clause—"Forgive us our debts as we forgive our debtors" and linked to this clause by the conjunction "lead us not into temptation." After the realization of forgiveness of all sin, spiritual exaltation is sure to follow and there is danger we are apt to be off guard and leave an opening for the enemy. We know there is no solicitation of God for us to do evil. Its blasphemy to even think so, the word of God says James 1-13, "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil neither tempteth he any man. As long as we are in this world temptations to do evil is inevitable. A better translation would render it thus. Putting to the proof or testing it would be unworthy of us to seek to avoid it.

Jesus knew for he is infinite that we receive strength from contact with God. This contact by prayer gives courage and strength. So we can start with this knowledge. Contact with the supreme, superior, all-wise God gives strength and courage and as long as we are in an unredeemed body we will be tempted in one way or another Age nor experience will not place us beyond reach, when we turn against the current we begin to feel the presence and power of temptations.

In studying this subject let us read together: Gen. 3:1-8, Matt. 4:1-11 1 Cor. 10-13, James 1:12-15, 1 John 2-16. We learn that temptation can come from within or from without through the suggestions of Satan and his followers. In James epistle, he tells us where temptation arises from within and how it is developed. "But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death. The natural man needs no outward incitement to incline to evil. The nature of all is evil and evil can produce evil. A regenerate heart has a new nature that is true. Yet each person carry our own liability to temptation around with us.

Psalms 51-5, Jer. 17-9, Mark 7:20-23, Romans 1:21-32, Rom. 7:8-20. The old nature is still alive and waiting for a chance for dominion, we are born again of the spirit. The old nature and the new are at war

in the believers life. As the life is given to the Spirit, we are free from the law of sin and death. So as we reckon ourselves dead indeed to sin but alive, alive toward God, then can sin have dominion over us. If we trust in ourselves in our power that is to live after the flesh and God has said, If ye live after the flesh ye shall die. I believe this is what he means as he says to as many as received him (Jesus Christ), to them gave he power to become the Sons of God, the power of the Spirit, super natural. But if ye thru the spirit make to die the deeds of the body (the self life) ye shall live.

So many times it is written to Him that evercometh, it is not the natural power to overcome. But it is in reach of every believer to allow the spirit (which God has given to every soul that puts their trust in his finished work on Calvary) to have dominion and power. He alone is more than a match for the tempter. It isn't any wonder to me, children of God live defeated lives, they have tried, failed, struggled, worried and become faint in the effort. The life given to the Spirit direction is not striving, but is free, knowing that greater is he (the Holy Spirit) that is in you, than he (the natural, sinful self, world and devil) that is in the world. Ye shall receive power (Holy Spirit power) when the Holy Ghost is came upon you.

Thank God for the power of the Spirit of deliverance through Jesus Christ our

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Lord. He sent the Holy Spirit to accomplish his will and purpose in every believers heart. Whosoever will may come, again whosoever will may grant him full possession. Only these last whosoever, will know his deliverance from evil and the power and the glory he made possible for all.

If we in ourselves could overcome temptation we would not need the Spirit. Since all are under the dominion of Satan and evil, we must have one with greater power to do for us the impossible in our strength. With God all things are possible and all power is his. Some testings and supernatural deliverances are: Daniel was commanded not to pray to God, He prayed, was cast into the lions den, was delivered from death. Abraham was commanded to offer his son as a sacrifice to God. He obeyed and God delivered him a ram for the sacrifice instead of his son Isaac. Peter

and Paul in prison, as well as in many other experiences. The greater the temptations you allow the Spirit to overcome in your life, the greater testimony you are for Jesus Christ who died to give us this life, and the more like him we become.

Some day ere long the body, subject to temptation will be changed in a moment and never again will evil have a chance. In the twinkling of an eye, we may receive the redemption of the body and be exactly like him, who is perfect. Oh, what a day! The image of God, after his likeness was man made. The image was marred but he made possible our restoration into his image again, never to be subject to vanity again.

Holy Spirit, all divine,
Dwell within this heart of mine.
Cast down every idol throne
Reign supreme and reign alone.

The Things Thou Sawest Rev. 1

Rev. J. M. Smith

Benton, Illinois

Regarding the time at about which John wrote this book, Irenaeus (born 102 A. D.) states, "the apocalyptic vision was seen not very long ago and almost in our own time near the end of the reign of Domitian, (who died A. D. 96)." Therefore 95 or 96 A. D. was the probable date of its writings.

The place where he saw these visions was on the rocky Island of Patmos about thirty miles off the west coast of Asia Minor in the Aegean Sea, where he had been banished "for the word of God and the testimony that he bore" by the Emperor Domitian. Although he was the last of the apostles and the highest in dignity of any living person in the church at that time, yet it is very precious to note his humility in verse 9 where he calls himself their "brother and companion in tribulation." Verse 10 tells us how he came to see these visions; namely, he was in the Spirit on the Lord's day, when he heard behind him a great voice as of a trumpet which commissioned him to write what he saw in a book and send it to seven churches of Asia, as mentioned in verse 11.

Verse 12 to 20 describe the vision he saw of Jesus as the Son of man walking in the midst of the seven candlesticks, (R. V. Marg. "lamp stands"), clothed in priestly garments and girded about with a golden girdle indicative of kingly as well as priestly authority (see Zech. 6:12-13) having the same characteristics that are attributed to the Ancient of Days in Dan. 7:9,10,13,14,22, the white hairs signifying the power to search the hearts of men (an attribute belonging only to Deity Jer. 17:10; 1 Kings 8:39; Rev. 2:23); the "feet like unto fine brass" and the "voice as the sound of many waters" indicating his authority to execute judgement on all that oppose his reign (see Chap. 2:18,22,23), "I am the First and the Last," a title which is applied exclusively in the scriptures to Jehovah (Isa. 41:4; 44:6; 48:12); all of which attributes are ascribed to Jesus by the apostle John.

This vision has a very important bearing upon the interpretation of the rest of this book, (Rev.), especially in regards to the recognition of Jesus in the various

offices that he executes in connection with the things that are described in the remaining chapters.

Note also the change of attitude of the apostle in verse 17 as compared with his attitude as he mentions it in his gospel (Chap. 13:23-26). What comfort is found here in the fact that the blessed Saviour who tasted death for us, is alive again, for his resurrection is a pledge that all who die in him will be raised when he comes again (Praise God) and that he will bring all our loved ones with him. (Glory Hallelujah), but the fact that he holds the keys of hell should cause those who are not prepared to meet him to tremble, and we trust that this vision will inspire the reader who is not prepared to use the present opportunity of getting ready to meet him and so escape the awful fate of being shut up in the prison house from

which there is no escape.

This division is spoken of in verse 20 as a mystery, which implies that the other portions of the book not thus indicated

should be taken literally. This is an example of what has already been mentioned in regard to the fact that when a mystery is intended, it is always so stated. This vision then is an unveiling of Jesus Christ, the risen and glorified Son of God walking in the midst of the seven churches of Asia, upholding the seven angels, or pastors of these churches by the right hand, and in the act of inspecting their conduct and the condition of the churches under their pastoral care.

I will write you next time about the condition of the churches as John saw them in Asia, and take a look at the churches of today.

Under the Shadow of the Almighty

Roena Thomas

Hannon, Missouri

Myself, having passed through the furnace of affliction for the past six months, I have been made to realize more than ever in my life just what God can and does mean when we put Him to the test. In my heart I could rejoice when God seemed so very near, as I lay in the hospital too sick to hardly think. It seemed that the very Shadow of the Almighty God was about me and felt a secureness I can never explain. Oh, that all people knew our God!

Psalms 91-1 He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty.

I think this is one of the most precious promises, that we find in the entire Bible. Because it reveals to us the blessed state of life which may be attained, by we Christians while we live here in this old world of sin, with its many consequences all around us.

Yet it seems so many are missing the very essence of their Christian life by failing to "Dwell in the secret place." And are just "enduring" when they can

be "enjoying" the service of the Master.

They say it is so hard these days to live a Christian life, "There are so many temptations." This is true, but, "He that dwelleth in the secret place," has grace to resist. Temptations lose their power when we can feel the nearness of God.

"They shall abide under the shadow of the Almighty," there it is that we find the nearness and protecting presence of the Great Almighty God, our Heavenly Father, He it is, who "knoweth what we have need of even before we ask Him."

It is there, under his wing of protection, that we find peace and security, even in the time of life's most terrible storms, as they beat against us. It means so much to "Feel God near" at that time.

Let us think of the "secret place," for a moment. Webster tells us a secret is that "known only to those concerned," and how true. We have secret ambitions, and problems that we may never feel at liberty to talk over, even with our dearest friends. For they many times, not knowing our hearts, would misunder-

stand us.

But in our secret place with God, we can open our hearts to Him, and He is concerned and knows our problems, and as we thus live, we find ourselves, continually abiding in Him.

"If ye abide in me, and my words abide in you, ye shall ask, what so ever ye will, and it shall be done unto you."

So here is the secret for a powerful prayer life.

Do you want to pray the prayer that God will answer? To pray means much more than just saying words. Listen to this scripture, "If our hearts condemn us not, then we have confidence toward God, and we receive whatsoever we ask, because we do those things which are pleasing in His sight."

A mother who is not a Christian, and has a boy over seas, said, "I pray every day for my boy." Can one who is not right with God expect an answer to their prayers? Are you a Christian and have not the power in your life you feel some others do have some one in whom you have the greatest confidence, as powers for God? Listen again to this scripture the words of Jesus as he wept over Jerusalem. "O Jerusalem, Jerusalem, thou who stoneth the prophets, and killeth them that are sent unto you, how oft would I have gathered you together as a hen doth her brood, and ye would not." The fault is not God's. If you will pay the price, if you will "Dwell in the se-

cret place with Him," then you shall abide under the shadow (or very presence) of the Almighty. It is the only way we may have a life of power and the fullness of the presence of God. The life thus lived, is full of the fruit of the Spirit. One that is aflame with the love of God and zealous for the work of His Kingdom. Can we measure up to this life?

We may neglect and our life will be a reproach to the cause of Christ. No one will have any desire for that which we claim to profess, for there will be no evidence that we possess anything of God.

"Let your light so shine before men, that they may see your good works, and glorify the Father which is in Heaven."

When we live near the power, our light will shine—in spite if this dark world of sin and souls will be led to Him through our influence.

The tree was old and bent askew;
No grass beneath it ever grew,
But friendly stones rose here and there
An ideal place for quiet prayer—

Tis very well.

A knidly soul once lingered there
And sought the Lord in earnest prayer;
In Bethel true—he bent the knee
And Jesus saw him beneath the tree—
I know that often it should be
That I would seek just such a tree;

Na-than-a-el

T'would bring more glory to my face
To linger there in God's good grace—
And this I need.

The Message of Jesus Concerning Marriage and Divorce

By the late DR. A. C. DIXON

Former pastor of Moody Church, Chicago and Spurgeon's Tab., London

"What God hath joined together let no man put asunder." Matthew 19:6

At the time of Christ the Jews were divided into two schools, one with Shammai at the head who taught that divorce should be granted only for the cause of adultery; the other with Hillel at its head who taught that for any one cause a man

might put away his wife, alleging that for so trivial a thing as burning of his bread for dinner, a husband might divorce his wife.

Another Rabbi asserted that he might put her away for a more beautiful woman. Josephus, the historian, informs us that he had divorced his wife, who had borne him three children, because she ceased to

be pleasing to him. It will be seen from this that the question of the Pharisees, "Is it unlawful for a man to put away his wife for every cause?" was pertinent and practical.

They were trying to entrap him and make sentiment against him, for if he should express loose views about marriage he would array against him the followers of Shammai, and if he should express too strict views, he would array against himself the followers of Hillel and arouse the enmity of Herod, whose beheading of John the Baptist was fresh in mind. Brushing aside their quibbling, Jesus goes back to fountain principles and gives his message to the church of all ages concerning marriage and divorce.

A Divine Institution

It is a five-fold message:

1. The marriage of one man and one woman is a divine institution. Jesus declares in the beginning that God made them male and female, one man for one woman. Lamech, the first polygamist, was a descendant of Cain, who founded a civilization of city, building, music and mechanical arts without any recognition of God, whose authority he had repudiated, and the polygamy, which like other sins God endured but never commended, was in direct violation of His law.

Marriage came from Paradise, and let us remember that Paradise still lingers in the home where marriage relation is honored. There is no place on this earth more like Heaven than a Christian home where purity, love and harmony prevail. An angel spending a day in such a home would say, "This is Heaven." On the other hand the place nearest to hell is the home in which marriage relation is disregarded where impurity reigns, where lust takes the place of love, and discord prevails. If we would promote Heaven on earth, let us emphasize the sacredness of the marriage bonds and magnify the sanctity of home life.

A Divine Act

2. The marriage of one man and one woman is not only a divine institution but a divine act. "What God hath joined together." The fact that marriages turn

out badly is no proof that God did not have part in the ceremony. The first marriage did not turn out very well. The husband was enticed by the wife into sin, and both husband and wife learned to know what a broken heart means when they stood over the corpse of their son slain by the murderous hand of his brother. God made man in His own image and yet the product of this divine act is soon marred by the blight of sin. God's perfect work is being constantly polluted by the touch of evil.

Closer Relation Than Parent And Child

3. The marriage of one man and one woman by this divine institution and divine act joins husband and wife in a relation closer and more binding than the relation of parent and child. Adam said in Eden, "This is now bone of my bone and flesh of my flesh. Therefore shall a man leave his father and his mother and shall cleave unto his wife." Jesus quotes these words with approval. "Honor thy father and thy mother," came from Sinai, the first command with promise. Only one thing next to God, is to take precedence over the sacred relation between parent and child and that is the more sacred relation between husband and wife.

Duality

4. The Philosophy of this is seen in the fact that the marriage of one man and one woman by divine institution and divine act, joining them in a relation closer and more binding than the relation between parent and child so unifies husband and wife that they cease to be two, but become one flesh. Jesus declared that they are no more two but one flesh. I do not know all that this means, but it is evident that God teaches the duality of husband and wife, that they are one in two as the Trinity is three in one, and that God makes this duality the unit of homelife treating husband and wife never as individuals but as one.

This duality of husband and wife is a living organism of which, as Paul says, the husband is the head and the wife is the body. To injure the head is to injure the body, and to injure the body is to injure the head. What hurts the husband hurts the wife, and what hurts the wife

hurts the husband.

To unmarry them is to destroy living organic oneness, and that is murder. The word "asunder" is very suggestive. Some early Christians "were sawn asunder" and that is the kind of work the divorce courts are doing. They are sawing asunder those who in God's sight are organically one and are thus murdering the home life of our land.

Dissolution Only by Death

5. We are now ready for the full and final message of Jesus concerning marriage of one man and one woman by divine institution and divine act, joining them in a relation closer and more binding than the relation of parent and child and so unifying as to make them no longer two but one flesh can be dissolved only by death. When under the orange blossoms you pledged before God and man to take each other, "for better or for worse 'till death do you part," you echoed the teaching of Christ. In the sermon on the Mount Jesus said, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement, but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." The word "fornication" means uncleanness between those who are unmarried and adultery means uncleanness between persons one of whom at least is married. Moses never gave a writing of divorce in case of adultery, for the penalty for adultery was death, and there was no exception. "The adulterer and the adulteress shall surely be put to death." Lev. 20.10.

Jesus at least implied that this was a righteous law, when he said, "He that is without sin among you, let him first cast a stone at her." John 8:7. Adultery is a crime akin to murder and should be treated so today. The adulterer is an immoral wild beast whose presence in a community is a menace to every home, and society has a right for its own protection to place iron bars between him and the homes he would destroy.

The Concession of Moses

If you will turn to the law of Moses in

Deut. 24:1, you will see that the husband was permitted to put away his wife, if she found no favor in his eyes, because he had found some uncleanness in her which evidently referred to sin committed before marriage. If he discovers that he married a bad woman, he may put her away. But the words of Jesus give no permission to remarry, for the phrase, "Her that is divorced," is only one word in the Greek and means "a divorced woman." So that Jesus really says whosoever shall put away his wife and shall marry "a divorced woman" committeth adultery.

In the light of this law of Moses it is clear that Christ uses the word "fornication" in its usual sense of uncleanness before marriage and distinguishes it from adultery as is done in Matthew 15:19, Mark 7:21 and Galatians 5:19. Moses gave writing of divorcement only to the man who discovered after marriage that he had married a bad woman and for that reason she found no favor in his eyes and when released she might marry again, if any man, knowing her character, as it had been revealed by the divorce proceedings, should see fit to take her for his wife. But even this, Jesus declares, was due to the hardness of their hearts and not to any commandment of God: "But from the beginning it was not so."

Jesus appeals from the temporary concessions of Moses to the Eternal law of God. In the beginning God made male

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and female, one man for one woman, and there was no provision for divorce. The duality of the flesh was to be dissolved only by death.

The Pharisees asked, "Why did Moses then command to give writing of divorcement?" The answer of Jesus shows that Moses gave no such command. "Moses because of the hardness of your hearts suffered you to put away your wives." God suffers evil to exist which he does not approve and Moses seems to have acted on the same principle. Christians, however, are not to govern their conduct by the evil which God suffers but by the commands that He gives. "The times of this ignorance God winked at, but now commandeth all men everywhere to repent."

The Universal Law

Matthews Gospel, written specially for the Jews, mentions the one exception which Moses "suffered" on account of the hardness of their hearts; but when Mark and Luke write for the Gentiles, there is no mention of any exception but a plain statement of the teaching of Jesus concerning marriage and divorce. "Whosoever putteth away his wife and marrieth another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." Mark 10:11-12. "Whosoever putteth away his wife and marrieth another, committeth adultery, and whosoever marrieth her that is put away from her husband committeth adultery." Luke 15:16.

These words give us the law of God for all ages. It is evident that there may be divorce for adultery and it may be wise to separate for other causes, but remarriage never, and thus the way is open for repentance and reunion. God pleads with adulterous Isreal and promises to receive her back, if she will only repent. And when sin has broken up the home, it is possible for repentance and regeneration to restore it, but such a possibility is forever precluded by remarriage.

The plea that a sweet, pure woman who has been deceived by a wicked wretch should have a right to remarry, appeals to our pity and stirs our sentiment, but wisdom would advise such a woman to re-

main unmarried until the marriage bond has been dissolved by death. She will be happier and more useful unmarried than married with two living husbands.

Paul wrote, "The woman which hath an husband is bound by the law to her husband as long as he liveth. If while her husband liveth she be married to another man she shall be called an adulteress." Romans 7:2-3. It is better for a good woman who has made a mistake to suffer from the results of that mistake than to add transgressions of the law to the mistake. Mistake and sin are apt to produce more suffering than mistake alone.

The disciples of Christ say unto Him, "If the case of a man be so with his wife, it is not good to marry." But He said unto them, All men cannot receive this saying (that 'it is not good to marry') save to whom it is given." He that is able to receive it let him receive it. Matthew 19:10-12.

People Who Should Not Marry

Three classes are given who can receive the saying that "It is not good to marry." 1. Those who have inherited from their parents disabilities or diseases which unfit them for marriage. Eunuchs from their mother's womb. 2. Those who have been unfitted for marriage by the agency, mistakes, or sins of others. "There are some eunuchs which were made eunuchs of men." 3. Those who decide to remain unmarried that they may give themselves untrammelled to the work of the Lord. "There be eunuchs which have made themselves eunuchs for the kingdom of Heaven's sake."

Everybody is not compelled to marry. Indeed, there may be good reasons why some should not marry, but this does not affect the fact that marriage can be dissolved only by death and that divorce never confers the right to remarry while both parties are living. If this teaching of our Lord were emphasized as it should be there would be fewer hasty marriages and more happy homes.

Subscribe to "The Gem"
\$1.00 per year

The National Association

ENTERPRISE DEPARTMENT

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

God Our Refuge

Home Mission Article

The name of the Lord is a strong tower;
the righteous runneth into it, and is safe.
Proverbs 18:10.

God's Providence and godly patriotism has joined hands to bring our homeland to what it is today. The hand of God and the hands of Christian people have brought America of today to a position of prestige, power, and possibility for conquest for Christ. Wisdom will have departed from us if we do not claim each succeeding generation for Christ.

I. God has made our country great.

The finger of God has been pointing toward America for many centuries. If ours is a great land, it is great in the providential purpose of God. One can see the finger of God pointing to America by reading the sixteenth chapter of Acts. God sent the Gospel westward from Asia into Europe rather than allowing Paul and his group to go back toward the east. The Gospel moved in our direction. God saved western Europe, and consequently America, from Mohammedanism when by His Providence the Saracens were turned back at Tours in 732 A. D. None could fail to see the hand of God in three inter-related events which happened within less than one hundred years. (1) Printing Press—invented 1450; first book to be printed was the Bible. (2) America discovered 1492. (3) Protestant Reformation began in 1517. God was pointing toward America, planning for America to be a land of open Bibles and liberty of conscience to interpret it as the Holy Spirit leads.

God's winds helped destroy the Spanish

Armada in 1588 giving England the supremacy in the colonization of the western world. God gave us the Louisiana Purchase. God came with the English Cavaliers to Jamestown, Virginia 1607, where they erected a church building. God came with Puritans in 1620—the Compact of the Mayflower ended with the gripping words, "In the Name of God, Amen". The Principles of God's word are woven into our Constitution, giving us life, liberty, and pursuit of happiness. The dim woods of frontier regions have been made to ring with songs of praise to God. The pioneers and their families who went across mountains and plains in covered wagons always took a spelling book and a Bible. They built the nation on the foundation of Christian homes, Christian churches, and Christian schools. Our greatness in the past has been of a great God. Our present greatness is the greatness of the power of God in our lives. Our future greatness will be realized through finding and fulfilling the great purposes of God for our Nation.

II. National Godliness and National Greatness.

The permanency of the greatness of our land depends on how strongly we build the citadel of Christianity in our personal, social, and national life. No Civilization ever fell when the people were right with God. National corruption has always preceded national collapse. The messages of warnings by the prophets of Israel and Judah are like recurrent thunders as they warn the people of the impending doom if they do not repent and turn back to the living God. Sacred history tells of the

devastated cities because the people departed from God. Secular history tells the same story, that no Civilization ever fell when the people were right with God. Babylon and Greece are two examples of the above statement—it was only after corruption and rejection of God that the culture and intellect of them were lost. Rome fell and it is a warning to us today. Historian Gibbon in his "Rise and Fall of Roman Empire" gives the following for Rome's inglorious collapse. (1) Rapid increase of divorce, belittling the Sanctity of the home. (2) Higher and higher taxes, while public money was being wasted. (3) A mad craze for pleasure, which became increasingly exciting and brutal. (4) Gigantic armaments for war—while the nation decayed internally. (5) The decay of religion, with faith fading into mere form. Are not all these points descriptive of modern America? I think so. America must build a fortress of Christianity if America survives. Can you not see what has undermined other great nations and civilizations are in America today? Deseccation of the Lord's Day, the legalization and protection of the iniquitous liquor traffic, an increasing crime wave, and a majority of our population who make little pretense at worship of God. A recent report in "The Lutheran" stated 13,400,000 children in America receive no religious instructions whatever, 10,000 rural communities are churchless, 30,000 communities have no resident pastor and 1,000,000 of the rural population have no nearby church. Majority of the people in our large cities make no profession of Christianity in any form. We face national collapse without personal and national godliness. Men cannot break the laws of God with impunity; they only break themselves against God's mighty Rock of Truth.

III. National Strength in Christian Character.

acter.

Our strength against the ten thousand internal foes which assail us is found in Christian character. The remedy for our ills is in the Gospel of Christ, the Power of God unto salvation for every one who believes. It is time to try Christ—we have tried everything else. We need to put the Kingdom of God first. Christ can remedy the divorce evil, if the homes are built around the family altar and family pew. Christ can stop the crime wave and destroy the liquor menace, and cure every other ill of our day, if He is admitted into the hearts of the people. The words of Christ are true for nations as for individuals as taught in Matthew 7:24-27.

IV. The future is ours. 1 Cor. 3:22-23.

The Lord wants us to have a happy present and future. Things to come are ours, if we are Christ's. The future is ours, if we are Christ's. Our past has been built on the greatness of God; our future must magnify the greatness of God. The post-war years will be our opportunity to make America a home base for spreading God's Kingdom and God's righteousness. Now is the time to fortify, that victory for Christ in the future may be assured.

The soldiers of Christ must hear the trumpet call to awake and march. We face the future. Be awake, become aggressive, serve as veritable storm troopers for Christ. A careless evangelistic and missionary program will never win and save our homeland. Sound the bugle—establish new churches and put new blood in the old churches. If we are to grow and God help us to do so—we must mobilize in home missions and march under the standard of Christ going forth to be more than a conquer through Christ. "Lead on, O King Eternal."

IMPORTANT ANNOUNCEMENT

Whereas, The National Association of Free Will Baptists, assembled in annual session July, 1944, accepted an invitation extended by the ministers and delegates from the State of North Carolina to hold the 1945 annual session of the said National Association in the State of North Carolina; and

Whereas, The Executive Committee of the North Carolina State Association has officially disclosed that no church or community within the State has offered to entertain the National Association during its annual session in the year, 1945;

I, J. R. Davidson, Moderator of the National Association of Free Will Baptists, do hereby proclaim that the annual session of the said Association will be held at Bon Clarkin Assembly Camp, three miles south of Hendersonville, North Carolina, July 8-13, 1945, and that the cost of entertainment, including meals and room, will be \$2.50 a day, payable by each attending minister, delegate, and officer.

Respectfully and officially proclaimed, This June 11, 1945.

J. R. Davidson, Moderator National Association of Free Will Baptists.

PROGRAM

National Free Will Baptist Sunday School Convention

July 8-9, 1945

Bon Clarkin Assembly Camp, N. C.

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. Eunis.

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.

TENTH ANNUAL MEETING OF WOMAN'S AUXILIARY CONVENTION**Bon Clarkin Assembly Camp, N. C**

Committee Meetings, July 9, 1945

Monday, 9:00 A. M.—National Departmental Chairman: Christian Education, Missions, Stewardship, Enlistment and Literature and Benevolence will meet with State, District and local departmental chairmen present from all member-states for the purpose of discussing work accomplished in 1945, and also to make plans for work to be accomplished in 1946. All departmental chairmen are urged to be present at this inspirational meeting.

Monday, 2:00 P. M.—Executive Committee of the National Woman's Auxiliary will meet.

Regular sessions of Annual Meeting.

Theme—"EXPECT-----ATTEMPT"

Watchword: "I can do all things through Christ," Phil. 4:13.

Monday Evening, July 9, 1945

7:30—Hymn "All Hail the Power of Jesus' Name"

Devotional Service, Mrs. Gertrude Ballard, N. C.

Hymn; Isa. 54:2-3 in unison; Special Music; Prayer

7:45—Organization:

Enrollment of Delegates

Appointment of Committees

Election of Nominating Committee

Reading of Executive Committee Minutes

8:30—Welcome Address, Mrs. R. C. Wiggs, N. C.

Response, Mrs. E. C. Davidson, Ga.

8:40—Hymn "Into All the World"

Convention Message: "W. N. A. C. Expecting Great Things from God Attempting Great Things for God" Mrs. Mabel Willey, Cuba

Alternate: Rev. Raymond Riggs, Mich.

9:30—Benediction

Tuesday Morning, July 10, 1945

9:30—Devotional, Mrs. K. V. Skutes, Alabama

Hymn: "We're Marching to Zion"

Scripture: Mark 6:30-34

Topic: "Spiritual Preparation for Our Task"

Prayer

9:45—Fellowship greetings from Rev. J. R. Davidson, Moderator of the National Association, and other ministers present

10:15—Message of the President: "Doing the Impossible with Christ"

Mrs. Eunice Edwards, Missouri

10:30—W. N. A. C. Expecting ----- Attempting

Great Things in General Activities, Mrs. Lizzie McAdams, E. W.

Great Things for Our Youth, Second Vice-Pres.

10:55—W. N. A. C. Expecting ----- Attempting that all may know

Through Mission Study, Mrs. Marie Hyatt, Third Vice-Pres.

Through Personal Service, Miss Tommie Franklin, Fifth Vice Pres.

Through Stewardship, Mrs. Agnes B. Frazier, Fourth Vice Pres.

11:25—Hymn "The King's Business"

11:40—Message: "The Lord Hath Done Great Things for Us" Rev. L. C. Johnson, Miss.

12:00—Benediction

Tuesday Afternoon, July 10, 1945

- 2:00—Hymn: "Lead On, O King Eternal"
 Reading of Minutes
 Devotional Service, Mrs. Eunice Miller, Missouri
 Hymn: "Where He Leads Me I Will Follow"
 Scripture: John 11:13
 Topic: "The Unfailing Grace of God"
 Prayer
- 2:15—W. N. A. C. Expecting ----- Attempting Great Things
 Through Enlistment and Literature, Mrs. Damon C. Dodd, First V.P.
 Through Gifts, Mrs. Fannie Polston, Treasurer
 Through Convention Plan of Work, Miss Rebecca Stewart, Corres. S.
 Hymn: "In the Service of the King"
- 2:45—Reports:
 Registration Committee
 Appreciation Committee
 Business Resolutions Committee
 Plan of Work for 1946 Committee
 Obituary Committee, Memorial Service
 Nominating Committee, Election of Officers
- 3:45—Miscellaneous Business
- 4:30—Closing Hymn: "We've a Story to Tell to the Nations"
 Closing Period of Meditation, Mrs. Emma Moore, Illinois
 Alternate, Miss Opal McClerran
 Program Committee: Mrs. Agnes B. Frazier, Chairman (serving by request of the Pres. in place of Mrs. Bingham, deceased) Mrs. Jewell Campbell, member; Mrs. Mary Jane Mayo, member.

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.
 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

EDITORIAL

WANTED

The editor can use, all the while, more first class articles for the Gem, as good reading for its subscribers. There is always a desire for fine religious messages and church letters for the columns of the Gem. The anxious readers are seeking to find good spiritual food for their own satisfaction, and it is the editor's desire to be able to supply this need whenever he may be able to do so.

But there are too many of the able and qualified writers who either do not have time to write, or else they simply neglect getting down to writing good sermons for the columns of the Gem. Their talents are being used in other ways, it would seem, and do not find time to prepare for us some good reading matter for the Gem. We are asking, nevertheless, that they might send us a message now and then.

LIKE UNTO HIS BRETHREN

A white man went as a missionary to the black people of the West Indies; but although he preached the gospel to them, they were very suspicious of him and received not his help. At last he sold himself as a slave and was driven with them in the early morning. He fainted beneath the lash of the task master, dragged his way back again to the slave hut. When the day's work was done, and entering into their lives he gave them the sympathy for which their hearts were craving, "Verily He took not on Him the nature of Angels." "He was made like unto His brethren."

Kind words do not cost much. They never blister the tongue or lips. We never have heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They make other people good-natured. They also produce their own image on men's souls, and a beautiful image it is. We have not yet begun to use kind words in such abundance as they ought to be used.

THE DISCIPLINE OF LIFE

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we will all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that the puzzle of life begins, we try to play in school; the Master does not mind that so much for his own sake, for he likes to see his children happy, but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because he loves us, he comes into the school sometimes and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough and we understand like Peter, and go at once and weep bitterly. Sometimes the voice is like a thunder-clap startling a summer night. But one thing we may be sure of: the task he sets us is never measured by our delinquency. The disciples may seem far less than our desert, or even to our eye ten times more. But it is not measured by these—it is measured by God's solicitude for our progress, measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father. The discipline of life is preparation for meeting the Father. When we arrive there to behold his beauty, we must have the educated eye, and that must be trained here. We must become so pure in heart—and it needs much practice—that we shall see God. That explains life—why God puts man in the crucible and makes him pure by fire.

I am my neighbor's Bible
He reads me when we meet;
Today he reads me in my home.
Tomorrow in the street.
He may be relative or friend,
Or slight acquaintance be;
He may not even know my name,
Yet he is reading me.

GLEANINGS

By the Editor

MEDITATION

By Sgt. Frank Brooks

The fight is hard, the road is rough,
And when our day is done,
Our shoulders ache, our heads are bowed;
But when God's setting sun goes down,
We think of Him who wore a crown
Of thorns so long ago,
And as we turn to Him in prayer,
We find our troubles are no longer there;
O God, that all the world might see,
The peace and rest that is in Thee!

A MINISTER is expected to have the wisdom of a scholar, the logic of a lawyer, the peripatetic energy of a family doctor, the wizardry of a financier, the sense of rhythm of a poet, the imagination of an artist, the endurance of a horse, the sanctity of a saint, and all of this for the salary of an apartment janitor.

THE CIGARETTE SHORTAGE occasioned a reduction of fires caused by smokers in the city of Long Beach, California, from 216 the last six months in 1943, to 122 the same period in 1944, according to that city's fire chief. Suppose we multiplied this by many similar cities. The Associated Press scooped this story. Who was it that wrote: "Behold how great a matter a little fire kindleth?"—John Paul.

Oh, do not pray for easy lives. Pray to be strong men and women. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work will be no miracle; but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.

—Phillips Brooks

Your sermon? Well, it must be said
And you'll forgive my honest mood;
I'd like it better if you'd made
It half as long and twice as good.

A young girl was asked: "Whose preaching brought you to Christ?" "It wasn't anybody's preaching; it was Aunt Mary's practicing," she replied.

If I can stop one heart from breaking
I shall not live in vain;

If I can ease one life the aching,

Or cool one pain,

Or help one fainting robin

Unto his nest again,

I shall not live in vain.

—Emily Dickinson

The time God allots to each one of us is like a precious tissue which we can embroider as we best know how.

—Anatole France

Only a person who never does anything never makes a mistake; only a big person admits a mistake; only a wise person profits by his own or the mistakes of others.

A negro evangelist calling for converts saw a strange negro on the back seat and said: "Brother, don't you want to jine the army of de Lord?" The negro replied: "I'se don jined." "Where?" asked the evangelist. "Down at de Baptist Church." The evangelist, a Methodist, said: "You didn't jine the army, you jined de navy."

Happy is the man who can disagree without being disagreeable. Kindness is an evidence of greatness. Malice is the property of the small soul.

—George Hoffman

The Post-Millennialist hopes for the best, the Pre-Millennialist has the best hope. Live as though Christ died yesterday, rose this morning and is coming back tomorrow.

Only two classes of people fall for flattery—men and women.

Talk is cheap, because the supply always exceeds the demand.

Continued from Page 17

- 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 VanHoose, Paintsville, Kentucky.
 12:00—Adjournment.
 Luncheon.

REPORT NATIONAL FOREIGN MISSION

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

May, 1945

Courville Church of Detroit, Mich.	\$25.20
James Street Church, River Rouge, Mich.	17.18
Free Will Baptist Temple, Detroit, Mich.	86.17
Hazel Park Church, Hazel Park, Mich.	80.61
First Baptist Church, Breckenridge, Mich.	30.00
First Free Will Baptist Church, Flint, Mich.	28.41
First General Baptist Church, Flint, Mich.	37.00
Union F. W. B. League of Ill.	2.82
National Woman's Auxiliary Convention	88.48
Union Meeting of S. C. Conference	75.00
Saline Association of Ark.	17.60
Clarence Heanon with the armed forces	3.00
State of North Carolina by R. C. Wiggs	1282.10
State of Texas by C. F. Gaen	33.96
Mrs. J. L. Dyer, North Port, Ala.	5.00
Mr. Amos Martin, Ala.	4.13
Mr. W. G. Lawrence, Florida	10.00
Mr. N. E. Chestnut, Florida	10.00
S. E. Association of Ala.	15.00
Missouri State Association	101.03
Mrs. Ray Minor, Centralia, Ill.	5.00
The Altona Church of Ohio	5.00
Central Ave. F. W. B. Aux. of Okla. City, Okla.	2.00
First F. W. B. Church of Houston, Texas	3.60
From Ky. by Gertie Mae Hall	6.00
Mrs. Flora Prater, Lackey, Ky.	2.00
Bethany Church of S. C.	36.03
Horse Branch Church of S. C.	26.02
State of Missouri	100.00
S. P. Easley, New Mexico	10.00
Wewoka Church of Okla.	25.00

First Church of Tulsa, Okla.	20.00
Ina League of Illinois	20.00
Ladies Aid of Travelers Rest Church of Fla.	21.25
Vance Chapel Church of Okla.	16.13
Jennings Church of Okla.	4.91
Missouri State Association	56.36
Total	\$2,311.15

MISSOURI STATE TREASURERS REPORT

May, 1945

Foreign Missions

Carterville League	\$1.25
Myrtle Church and League, Myrtle, Mo.	10.00
Leadington Sunday School	3.34
Fowler Union Sunday School	3.25
Monett Church	13.98
N. E. Mo. Mission Band by J. W. Adkins	25.00
Hickory Grove Church	5.91
Mine La Motte S. S.	3.20
Amity Church	30.00
Sublette Church	6.00
Auxiliary of St. Louis Third Church	6.00
Flat River Auxiliary	15.00
Blue Eye Church	7.32
Rev. Harry Beatty, Thayer, Mo.	1.00
Lucillen Wischart, Myrtle, Mo.	2.00
Macedonia Church and Sunday School	4.04
Buffalo Church	2.81
Niangua Quarterly Meeting	1.64
Jewell Church	8.00
Rock Chapel	12.00
Pleasant Grove Church	24.30
Myrtle Long, Patton, Mo.	3.00
Green Grove Church	10.06
Will Price, Arcola, Mo.	2.50
True Blue Class, Mt. Olive S. S.	1.00
J. K. Stephens, Stockton, Mo.	2.50
Hannon Church	34.00
Hickory Grove Church, Haddam, Kan.	2.25
Connilsville Sunday School	5.00
Providence League	5.00
Shibleys Point Church	1.00
Lucy E. Wischart, Myrtle, Mo.	4.00
Mrs. Samantha Fowler, Green City, Mo.	2.00

State Unified Fund

Fredricktown Church	\$40.50
Merls Chapel	5.00
Monett Church	33.61
Flat River Church	34.29
Berkley City Church	4.20
Aurora Church	2.20
Hazel Creek Union Church	32.98
Union Third Fork Church	6.00
Twin Oak Church	1.13

Garfield Church	5.95
\$50,000 Auxiliary Membership Fund	
Mrs. Dora Fugate, Greentop, Mo.	\$1.00
Mrs. Isabelle Buchanan, Greentop, Mo.	1.00
Mrs. Junior Evans, Greentop, Mo.	1.00
Mr. and Mrs. John W. Adkins, Kirksville, Mo.	2.00
Turned in by Rev. Lowell Martin, Greenfield, Mo.	27.00
Home Missions	
Monett Church Auxiliary	\$7.00
Designated as from a friend	5.00
S. P. Easley, New Mexico	10.00
Jehoida Chests Fund	
Macedonia Church	\$3.00
Copper Mines Church	1.00
Twin Oak Church	1.00
Educational Fund	
Leadington Sunday School	\$1.72
Tennessee Orphanage Fund	
Hazel Creek Union Church	\$3.70
Superannuation	
Monett Auxiliary	\$3.00

Sunday School in History

By Rev. Albert Halbrook
Continued from last month

the rude and rough frontiers and prepare the way for our present civilization, was Stephen Paxson. Led to Christ by his daughter, who had been converted in a Sunday School, Paxson became the greatest of the Mississippi Valley Missionaries, and he knew the hardships as well as the successes of that enterprise. Traveling from place to place upon "Robert Raikes", his faithful horse, he made it his business to visit and established a Sunday School in every neglected neighborhood. He braved perils and suffered untold hardships. He traveled from the Alleghany to the Rocky Mountains and organized altogether 1,314 Sunday Schools with 33,405 scholars and teachers.

As most of the Sunday Schools founded the American Sunday School Union eventually grew into churches, the denominations came to see that the Sunday School was not only an essential educational agency, but a very important channel for missionary activity.

As early as 1820 local Sunday School

conventions were held in the eastern states but it was not until 1832 that the first national Sunday School convention assembled in Philadelphia. Hon. Theodore Frelinghuysen was chosen president, and about 200 delegates representing fifteen states were enrolled. Some insight into the progress of the Sunday School at this time is suggested by the topics which were discussed. Some of them were, "The Infant Sunday School Organization," "Qualifying Scholars to Become Teachers," "Propriety of Having More than One Session a Day."

The second National Convention was held in Philadelphia the following year. Hon. Willard Hall was chosen president. The discussion of the private Sunday School was a foreshadowing of the present Home Department movement.

A quarter of a century was to elapse before the third National Convention assembled in Philadelphia in 1859. In this one sixteen states were represented with one visitor from Great Britain. Ex-governor, James Pollock, of Pennsylvania, was chosen president.

The war interfered with another early

gathering, but in 1869 an enthusiastic convention was held in Newark, N. J. At this fourth convention 28 states were represented by 526 delegates. There were also visitors from Canada, England, Ireland, Scotland and South Africa. Geo. H. Stewart presided and Rev. J. H. Vincent, B. F. Jacobs and H. Clay Trumbull were secretaries. The convention was international in character if not in name and was the most memorable Sunday School gathering that up to that time had assembled in the U. S.

The fifth National Convention was held in Indianapolis, Ind. in 1872. Although smaller than the one in 1869, it established an epoch in the history of Sunday School through its adoption of the International

Uniform Lesson. There had been no common curriculum up to this time, each denomination arranging and providing its own lessons. But through the efforts of B. F. Jacobs, a layman of Chicago, and Rev. J. H. Vincent, later Bishop of Chicago, the Convention unanimously adopted the plan for creating an International Lesson committee which would arrange a common lesson for all the Sunday Schools. This was the greatest step ever taken by the Sunday School and did more to standardize its work than anything previously undertaken. This committee remained unchanged in its organization and work until 1914.

(To be continued)



Our Boys in the Service



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

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

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

maketh a lie," for he knew that he had told lies and had committed other sins.

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

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

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

"Then God raised Him from the dead, and He ascended back into Heaven, from

where He is now pleading with you: 'Behold, I stand at the door (of your heart), and knock; if any man (or boy or girl) hear My voice, and OPEN the door, I will come in to him.'

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

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

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

"And you shall!" exclaimed a voice behind him as he felt strong arms lift him up and hurl him over the rail into the descending lifeboat.

By the time he had scrambled to a sitting position the small boat was drifting on the angry waves. Looking up, he shout-

ed, "Peg! Why did you take my place? Why did you do it?"

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

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

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

—Bob Gibson

Tract-of-the-Month Club Folder No. 113

Copies of this tract may be secured from Good News Publishing Co, 322 W. Washington, Chicago, 6 Ill. 100 \$35 500 \$1.60 1000 \$3.00. Add 10% postage on orders less than \$2.50.

The Great
Commission
— Our Mission



Woman's Auxiliary Department

The Whole
World
For Christ



FIELD WORKERS REPORT

Dear Co-Workers,

Greetings in the name of our blessed Master.

I can hardly realize, it is almost conventional time. Since I last wrote I visited several places in Texas and Oklahoma. One place in Texas would be interesting

to know about, near Centerville, a large neighborhood, with a great opportunity for a church. I have visited the place 3 times and the last time 6 precious souls were saved. Another place where my sister has organized a Sunday School and they meet every Sunday night. It was my first time to attend Sunday School at night, but the reason for that, more par-

ents come with their children. So God is opening doors all the time. I next visited Oklahoma and a number of churches, met some new preachers and found the work coming along good. I also visited the Auxiliary Convention in the mission association, found them very earnestly going forward. We all did miss dear Sister Bingham so much but it was a wonderful day in the Lord and the convention met at their camp meeting grounds near Drumright. It was good to see Bro. and Sister Epperson, Bro. and Sister Rogers, Bro. and Sister West and many others we could mention if we had the time and space.

I left Oklahoma and visited 2 places in Missouri and enjoyed both stops, one at Hannon and in Liberal Missouri. On account of heavy rains crowds were not so large but good spiritual services and the last place in Oklahoma, we had 6 precious souls saved. The good pastor was just preaching his last message and leaving for Shawnee. At present we are with Bro. James F. Miller in Desloge Missouri for a revival also Sister Franklin of Huntsville, Texas is with us assisting. The meeting is starting off good and a sweet spirit in every service and we are expecting a great revival. Now this will be the last Honor Roll to appear before the National Association. Wish every one had sent in so we could have had a large number of churches represented. I am sure numbers are with the Co Laborer Band that have neglected to send in their record so I am just registering what I have in hands.

Honor Roll

Tennessee	Members	Pa'd
Royal Chapel	100	\$100.00
East Nashville	100	100.00
Missouri		
Hazel Creek	33	5.00
Fredericktown	32	15.00
Flat River	22	20.00
Desloge	7	5.00
Third Free Will Baptist, St. Louis	22	11.00
Mission Church St. Louis	19	13.00
Martinstown	5	5.00
Connelsville	5	1.00

Jewel	6	Pay later
Oklahoma		
Wewoka	100	100.00
Tulsa	100	100.00
Tecumseh	7	7.00
Earlsboro	4	2.00
Wilt	17	17.00
Texas		
Bryan	17	17.00
Houston	23	23.00
Pine Grove	15	15.00
Florida		
Piney Grove	150	10.00
St. John	17	7.00
Poplar Head	9	
Harmony	21	21.00
Jacksonville	12	12.00
Illinois	21	21.00
North Carolina		
Bethel	25	25.00
Greenville	11	1.00
Elizabeth City	12	7.00
Davis	63	37.00
Stacy	16	25.00
Dawson Grove	25	
Beaufort	25	
Morehead City	13	3.00
Vance Chapel	7	7.00
Alabama		
Sylacauga	30	30.00
Leeds	60	14.00
St James	12	
Cordova	17	15.00
Doston	15	2.00
Parish	6	
Fairview	16	3.00
Birmingham	16	
Slocumb	4	
Virginia		
Coturn	19	19.00
Wilcox	39	15.00
Norton	7	7.00
Davis	50	5.00
Banner	1	.50
Norfolk	10	

Yours for Christ,

Lizzie McAdams

Subscribe to "The Gem"
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ILLINOIS AUXILIARY

The Woman's Auxiliaries met at Bear Point Free Will Baptist Church, (which is located 1 mile west of Sesser, Ill.) April 20, 1945.

Meeting came to order with singing followed in prayer by Mrs. Miller. Devotionals led by Eunice Malone.

Our president, Sister Emma Moore then took charge of the meeting. Welcome address by Bro. Wallace Malone, Pastor of Bear Point Church. Response by Reathel Jones from Union Auxiliary. Prayer by Sis. Emma Moore. Roll call of auxiliaries. We have seven auxiliaries in our district of which all were represented by delegates, namely:

Bear Point,	Sesser, Illinois
Mt. Vernon,	Mt. Vernon, Illinois
Rescue,	Whittington, Illinois
Oak Grove,	Waltonville, Illinois
Waltonville,	Waltonville, Illinois
Harmony,	Benton, Illinois
Union,	Thompsonville, Illinois

Election of officers for the coming year were as follows: President, Sister Opal McClerren, Thompsonville, Illinois; first vice, Mabel Kettelman, Macedonia, Illinois; 3rd. Vice, Naomi Logsdon, Thompsonville, Illinois; Eunice Malone, Sesser Illinois; 4th. Vice, Juanita Smith, Whittington, Illinois; fifth vice,

Mary J. Mayo, Mt. Vernon, Illinois; Treas. Emma Moore, 3200 Sheridan Road, Springfield, Illinois; Corres. Sec'y., Claudia Britton, Whittington, Illinois; Rec. Sec'y, Rosa Connor, Whittington, Illinois. A circle was formed around the newly elected officers and prayer was offered.

Minutes of last meeting were read and approved. Treasurer's report read. Delegates appointed to the National Convention were Sister's, Hall, Burton, Grab, Mayo, Van Hoorebeke, McClerren, Rice, Britton, Nangle, and Sneed.

Mt. Vernon was selected as our next meeting place, which will be held on Friday before the fourth Sunday in October.

A bountiful dinner was served at the noon hour. A few of our Brother Ministers were present, we would be happy to welcome each and everyone.

The afternoon session came together with singing and prayer. Topic Discussions of "Prayer", by Doris Reynolds, "Study", by Lois Sneed, "Soul Salvation", by Aileen Hanna, were well rendered. Many good thoughts were brought out in these topics. A reading and some good special songs were given.

Testamonials on, "How we came to know Jesus", were given by almost everyone and the Holy Spirit seemed very near throughout the day. Offering for superannuation and education amounted to \$24.00 each.

HANNAHS

MRS. J. E. FRAZIER, NATIONAL STEWARDSHIP CHAIRMAN

We are often talking about foreign missions. We are crying for more men for foreign missions and more money for foreign missions. We need to look into the nursery and call for more children. When the Kingdom of God in these days of ours is opening and widening and expanding at every turn, in an almost bewildering sense, we are needing Hannahs. We are needing mothers with this divine, prophetic insight and foresight and gift-mothers on whose souls there will be stamped from the very moment that the child lies in her bosom. "For God, for God!"

The Lord and the temple were burned upon Hannah's brain. It seemed to her

to be the most splendid ambition for her child which even her big hungry heart could entertain to take him to the temple and leave him there. And she said: "I shall enjoy him most by thinking of him in the temple, growing up in that holy atmosphere, growing up in that great service. Although he will be away from my eyes, away from the clasp of my hands, yet I shall enjoy him better with God in the temple than if I were selfishly keeping him in my own lap." I tell you that Hannah was a great woman. We run over the story and fail to see how her heart-strings were tugged and pulled. We fail to see that if she had been only an ordinary loving

mother this great man had never come from her arms. We fail to see the propheticess that she was, the divine that was in her, the grand glorious view of womanhood and maternity that was stamped upon her heart and soul and conscience and reason and imagination.

In Hannah's consecration of the little Samuel to the service of God, we see the true spirit of stewardship-gratitude expressing itself in giving. Because her heart was grateful, she lent her little son to the Lord for as long as he should live. (1 Sam. 1:24-28).

To be a mother is to be the steward of great opportunities and responsibilities. A child is a tremendous trust. Hannah set a wise example for all mothers. The mother who gives her child the stewardship attitude toward life has made a great contribution to Kingdom service. To bring up a child with a longing to make his life of maximum worth to God and to others is a great achievement. Mothers who give their children this training must, however, be ready to meet the testings of their consecration. Hannah, in order to give her son to the temple service had to sacrifice his companionship. Mothers must suffer in order that sons may serve. Free Will Baptist Mothers, are you willing and ready to bring your dearest offering to HIS altar? Children, you know, reflect what they see and hear. Does this in part explain why our missionaries cry in vain for helpers. If, today, their call is heeded, it is done so by ones from other than Free Will Baptist homes. From the homes that have Hannahs, no doubt, who brought their dearest offerings early in their youth to HIS altar.

After all, stewardship is measured by love. Which do we love more, God or our pocketbooks? Which has first place in our affections, the Master or our selfish use of time? Which do we care for most, the furtherance of the Kingdom, or the companionship of sons and daughters? Where does the supreme love lie, Free Will Baptist Mothers?

The department of education in a Woman's Auxiliary is not functioning properly until it educates the youth of the church of which it is a part, in missions. Just here it might be timely to say: some-

times some one not knowing the distinctive purposes of the three organizations of training for Free Will Baptist youth wonders if there is overlapping, and mentions competition between organizations. Be mindful that the Sunday School evangelizes (teaches the Bible), the league is for training in CHURCH MEMBERSHIP, and the Woman's Auxiliary is to STIMULATE a MISSIONARY SPIRIT, to develop men and women with the world in their eyes and the kingdom in their brains and hearts. The three purposes are all part of God's great plan, but each distinctive. With our three organizations, there is still the host of young people unenlisted in God's work in the world. Let us waste no more words, but spring more alertly to the task. To those who have grown up in a missionary atmosphere the spirit of sacrifice for missions becomes second nature. For proof of this statement search the history and activity of any denomination's mission records. Is it reasonable to expect that Free Will Baptist children grown to womanhood and manhood neglected in missionary education will stand with strength in home and foreign service? Will be ready to pass on the torch of missions zeal to the children of coming generations? Look around you in any Free Will Baptist community for the answer to this question.

Not only does purpose and, therefore, material of organized effort differ, but method of carrying on the three organizations is widely varied. In the Sunday school class, the teacher opening and explaining God's word; in the league, young people carrying on the programs with as little directions by elders as possible; in the woman's auxiliary, a combination of teacher and student, of independence coupled with guidance, for the second vice president who is the guide, must know the sweep of world missions and lead her young people to enter it, and guide them as they enter. Teaching missions to the young women and girls of her church is the MAIN business of a local chairman of education.

An occasional mission program in the Sunday school, a monthly program in the league will not suffice to give a really adequate knowledge of missions—history

of kingdom progress, the present expansion, the future needs. Missions is big enough to call all these organizations especially the second vice president in cooperation with the mission and stewardship chairmen, implants the missionary ideal in the minds and hearts of Free Will Baptist children and young people through the auxiliaries that she organizes in her church for them. The district second vice president sees to it that every church in her district has properly organized and functioning young peoples' auxiliaries. She is the foster mother of all churches in her district. Then the national second vice president is to see that these auxiliaries for girls and young women have proper program material and mission literature with which to work each month during the year. It is not the business of an auxiliary to conduct vacation Bible schools but to ENCOURAGE such by supplying teachers or any assistance it can at the request of the Sunday school superintendent. A vacation Bible school is the work of the Sunday school. Do you not see with me how second vice presidents guiding Free Will Baptist girls "out into the deep" of mission study as the mission chairmen of third vice presidents lead the women of our churches in mission study groups, and both in cooperation with the stewardship chairmen, will, if led by the Holy Spirit, produce some missionary minded

mothers whose sons and daughters will like Hannah's son be lent to the Lord for as long as they live?

And so Hannahs are needed today to walk in the way of love and stewardship which has come to mean "an ATTITUDE toward LIFE," and not just an accountability to God for the use of OUR MONEY. As mothers enter into the breadth of worldwide reach through missionary organizations, as children meet together with their leaders to study to know God's yearning for the children of all the earth, young women will begin to group themselves together, "like mother, like daughter," and study the world. Then and only then will the cries of Free Will Baptist missionaries be heeded with "Here am I, send me."

We Free Will Baptist need to look into the nurseries and call for more children! We are needing Hannahs today instead of more guns, bombs, and tanks! We are in need of women who are so concerned for the furtherance of the Gospel that when a babe is given into her trust she will not begin to look around for a nursemaid so that she may enter a defense plant or shop or any place of work, but instead she will immediately recognize her great task is to give her child the stewardship attitude toward life. I repeat we need to look into our nurseries and call for more children. WE ARE NEEDING HANNAHS!

GENERAL ARTICLES

ST. LOUIS, MISSOURI

Dear Gem Readers,

We want to report to you of the good revival which was held at our church here in St. Louis, 7 souls were claimed for Jesus. Although we had very bad weather, everyone had a fine time serving the Lord. Wonderful messages were delivered by our Brothers in Christ Jesus, Rev. Bingham and Rev. Rogers. The writer has just returned from Annapolis, Mo. along with Rev. Chas. E. Green, he being the evangelist and I the Evangelist singer. A wonderful revival

was given for our efforts. Just now I am with Rev. O. T. Allred in a series of services being held at our new church here in St. Louis. Rev. Harvey Hill is the Pastor, we are having a wonderful time each night. I ask that you pray much for me as I have given up my job to go into evangelistic singing. I am sure the Lord is able to help me in the work and to supply all my needs. I am willing to go anywhere and in any denomination. At present I have several engagements. Pray much for me that God will give souls for our hire. Also pray for myself and family in the loss

of our dear grandchild, who fell from a window on May 26 and died, our sorrow is great, our loss is great but God needed a little jewel, so he took little Jackie Earl Simmons, our Darling baby. But we know that we shall see him again. God says suffer little children to come unto me for such is the Kingdom of Heaven. May the Lord bless all.

Yours in Christ Jesus,

Edward Simmons
2632A Allen Street
St. Louis, 4, Mo.

KERMAN, CALIFORNIA

Dear Editor and Readers of the Gem:

It has been sometime since I have made a report to our paper, but at this time we want to tell you a little about our work in California. We have six churches. The location of which are Porterville, Turlock, Firebaugh, Kerman, Lindsay and Winters.

Our next Quarterly Meeting convenes with the Kerman Church on Thursday before the first Sunday in August. We are looking forward to a great meeting.

We organized a Young Peoples' League Rally. Our first meeting was with the Porterville Church on the fifth Sunday in April. There were three churches represented. Officers were elected as follows: Bro. Lonnie Brewer, President; James McCauley, Vice President, Roena Ramsey, Recording and Corresponding Secretary, Mary Long, Treasure; and Sister Winnie McLain, Sponsor. The next rally will be held at the Kerman Church on Sunday, July 15..

Our work in California is new but God is blessing in a wonderful way. We have the prospects of several more new churches as soon as we can make arrangements for revivals and organization. There are many Free Will Baptist in California, but it seems strange, why people when they come from the east to this state, come for the purpose of making money. They soon forget the blessings that God has bestowed upon them in the past and become "lukewarm" and indifferent toward the work of the Lord. But we thank the Lord that a few come out to this state with the purpose in mind to win the lost and establish our Free Will Baptist work and

encourage those that seem to have grown cold. One of our ministers who has stayed faithful to the task is our elder brother in Christ, Bro. A. B. Talbert. He has done a great work in this state.

Our church at Kerman is still growing. The building that we now worship in is 28 by 40 and it is entirely too small to take care of our people, so we plan in the near future to build a new building 38 by 80 with basement for Sunday School rooms.

We need the prayers of all our many friends and we hope in a short time to be represented in the National Work.

Your Brother in Christ,
Rev. Geo. W. McLain
Pastor, Kerman Church

ST. LOUIS, MISSOURI

Dear Gem Readers,

Not being much of a hand at writing letters, I am at a loss as to how I should write this one.

But being CALLED BY THE LORD TO PREACH HIS WORD to a world that is fast dying in SIN, and being licensed by the FREE WILL BAPTIST CHURCH, I feel that I should declare my intention to the Free Will Baptist Movement.

First I want to take this opportunity to thank the Pastors of the Missouri district, for their kindness to me in the past year, for inviting me from time to time to preach for them. I have enjoyed doing it very much, and I feel that it has been profitable, in as much as we have seen souls pray through to victory over their sins. Again I want to thank them and their church for the Christian hospitality shown me.

But getting back to my intention, in God's word I find where he says, Truly the harvest is great, and the laborers are few. And as I walk up and down the streets of this old S'n cursed city I find that no truer words were ever spoken. Truly the devil has the people in his Grip, and is destroying souls by the thousands. I ask myself the question, Why is this?

Then the answer comes to me like this, Are the GOD CALLED MINISTERS OF THE GOSPEL doing what they can, are could do to eliminate at least some of the SINS. When God called me to preach his

Would he did not call me to sit around and do nothing, neither did he call me to wait until some other good Brother preacher should dig out a work and hand it to me. Or for me to be satisfied to just wait for some one to invite me to preach for them. I feel that if I am to do anything toward winning souls for our Lord, that I am going to have to do it while it is yet DAY, for the NIGHT is fast coming on. So having the growth of the Free Will Baptist Movement at heart, and wishing to see it grow, and feeling led by the Lord to do something against the SINS of this old wicked city, I have wanted for some time to start another Mission work here with the intention of the Lord helping me to build it into a Free Will Baptist Church, I feel that if the DEVIL can have his hell holes of sin on every block, surely there is plenty of room for more CHURCHES to fight him with. I know of at least three fields within the limits of St. Louis, and several County towns that I believe churches could be built without hurting the other churches, I have no intention whatsoever of taking anyone from their present church, I feel that there is enough people that can be reached without that. So I talked it over with my good pastor, Rev. Harvey Hill, and in as much as we have our South Side Church established to the point where he feels he can spare my services, and wishing to see the FREE WILL BAPTIST MOVEMENT GROW as much as I, he and our good people have sponsored me to the extent that they have voted me a sum of money toward getting started. Up here it takes quite a bit to get started, so I thought I would write this letter, and if there is any in our Gem family, or Movement that feels that they would like to have a part in this Missionary endeavor, we want you to know that we will appreciate your support and especially we ask your prayers. If any of you should send an offering, I have asked Rev. Harvey Hill to receive it for me. So if you do please state to him what it is for and I assure you that it will be used for the glory of God. I remain as ever your Brother in Christ.

Rev. Luther Hampton
2616 Geyer Ave.
St. Louis, Mo. 4
Rev. Harvey Hill
120 E. Loretta Ave.
Lemay, 23, Mo.

PORTERVILLE, CALIFORNIA

Dear Bro. Lees and Gem family,

I failed to report last month, but will try to give you a brief outline of the activities of our church at this time.

God is still blessing us.

Our attendance is down some, due to some of our members leaving to work in the fruit this summer. But our spirit isn't down. It does our hearts good to see some poor starved Free Will Baptist come to our church and get a "hearty meal." That happens quite frequently.

We are trying to live in the spirit and also walk in the spirit.

Our church is mighty sacred to us. By the direction of almighty God the majority of us helped to make it what it is with our money and with our hands. It is dedicated to the service of God and nothing else. We are determined that the gates of Hell shall not prevail against it.

Our Juniors are coming right to the front. They are sponsored by a wonderful character—Sister Crippen.

We humbly beg an interest in your prayers.

Rev. Ralph Geiger
Church Clerk and Reporter

OKLAHOMA CITY, OKLAHOMA

Dear Gem Readers,

Our church had the pleasure of witnessing an impromptu candle-light service recently. A severe wind storm came up about 5 o'clock Sunday afternoon disrupting communications and blowing down high-line wires. Luckily we had several candles left from a recent league play, in which they were used to form a lighted cross. Placing the candles on the outer ends of the seats, near the center aisle, and on the stage, near the piano and the rostrum,

we managed very nicely.

Our choir director, Bro. Phinney, chose some old-time Hymns that everybody knew and could sing without looking on the book. Everybody felt the Presence of God and His Holy Spirit was manifested greatly.

Some of us were reminded of the old-fashioned brush-arbour meetings, where we used kerosene lanterns and pine knots for lighting fixtures.

We were fearful of losing our good pastor to the Drumright church, as Bro. Staires felt he should accept their unanimous approval of his pastor-ship. All of us here at Oklahoma City prayed that the Lord would have His will done—and we really believe this come to pass; for now, Bro. Staires feels, with us, that God needs him here.

We continue to be blessed with souls being saved. We have had 10 added to the Book Of Life since our last report.

Help us pray, that more and more souls will be saved aall over the globe.

Pastor.....Rev. Harry Staires

Reporter..... Fred Potter

HONORED BY HIS CHURCH

Millard Fillmore VanHoose of Nippa, Johnson County, Kentucky. It was on one bright morning in the month of June, eighteen hundred and eighty three, that the news went out from the home of the late M. P. and Freelove (Bryant) VanHoose that a fine son had made his way to their home and was christened Millard Fillmore.

The parentage of this beloved elder are the direct descendants of some of the oldest and earliest of Eastern Kentucky and have been noted for their leadership, in this country in its great developments both in religion and education.

The home in which he was blessed to be born was a Godly home and the inmates thereof were so strong in the faith of their God that they believed not only in a confession in God but that a tree was known by its fruits. Therefore their home was a shining light to the entire community and one which was headquarters for all the confessed of God and many thousands during its duration bathed in its golden

refreshments and went merrily and happily on their journey of life.

This elder as a babe, a youngster and as a man imbibed all these great works and no doubt treasured them in his heart and in the year of nineteen hundred and thirteen, came to the full conclusion that there is reality in the religion of our Lord and Saviour reached the highest honors of his people and when the association of his people was held at Dennison, Texas he was elected its moderator and also preached the introductory sermon. He now serves as pastor at Rush Fork, Mud Lick, Thealka and Southside in the city of Paintsville. He also has been active and was greatly instrumental in the establishment of the orphanage of the Free Will Baptist near Louisa.

So we say to this great elder go on in this great work.

Clipping from his home town newspaper.

CHIPS

MY ELD. T. C. FERGUSON

What is a home? It should be a father's Kingdom, a mother's world, a child's paradise.

Home is a place where we often grumble the most, where we are treated the best.

Home is a place where a world of strife is shut out and a world of love shut in.

You must win people to yourself before you can win them to Christ.

Truth crushed to earth will arise again if you will try to raise it with truth.

I am against everything that the devil is for.

The man who kills another man believes in capital punishment or he would not have killed him.

Did you vote for whiskey and the whiskey joint, then don't get mad if someone pukes on you.

In Memory

Composed by Gweneth Talley and dedicated to my father T. B. Mosby who passed away December 15, 1937.
 A link in our circle is broken.
 God called one we loved so dear
 To be with Him in Heaven
 In that Pearly White City so fair.
 A precious one from us has gone,
 A voice we loved is stilled;
 A place is vacant in our home
 That never can be filled.
 We feel so sad and lonesome
 Without his smiling face
 But God needed another worker
 So He took our Daddy to fill that place.
 Sometimes I sit with tear-dimmed eyes
 Thinking of happy days,
 When Daddy was here to help us
 And guide our childish ways.
 Father is not gone from us forever
 But in Jesus he's at rest,
 Away from the toils and cares of life,
 In that happy home of the blest.
 The memories of his life live on
 And hover o'er us all,

The Robe

By Anna Elise Riley

My sins were black: but I didn't know.
 For I wore a robe that covered me so.
 It was the robe, as you may guess,
 God had named, "self-righteousness."
 Men thought it lovely as well as I,
 That it fit me well, none could deny.
 Its colors were gay, and bright and fair;
 It drew attention everywhere.

It was made of the good works I had done
 The poor I'd fed, kind words I'd said,
 The weak I'd lifted when they fell,
 How many good deeds I could not tell.
 My soul was pleased at what I did,
 And ever to my eyes was hid
 That sin lay underneath it all,
 And not the love of Christ at all.
 I was a member of a church,
 And prominent in all its work;
 I sang on Sunday in the choir,
 And satisfied my heart's desire.
 All knew what gifts I would display
 When the usher's plate was passed my way.
 The more I gave, the more they'd say

The words to feed my pride that day.
 And then my mirror showed to me,
 When I would often gaze to see,
 The beauty of the robe I wore.
 I was complete, what need I more?
 But one day, thanks be unto Thee,
 I saw God's mirror facing me;
 And lo! the robe I thought so fair
 Had turned to rags (Isa. 64:6) before me there.

God's eyes like fire were searching me,
 And in my shame, He spoke to me.
 He said, "There is no difference, man,
 For all have sinned and ruined God's plan. (Rom. 3:22,23.)

Your robe is thin, and filthy too;
 'Tis God with whom you have to do."
 And then (Oh, marvel of His grace!)
 He offered me His robe in place:
 Wonder of wonders! could it be—
 His robe of righteousness for me!
 So I tore my robe from off me,
 And put on the one He offered me;
 Now all I do is in His name.
 His robe has covered pride and shame.
 'Tis Christ, the Righteousness of God,
 Who paid my debt with His own blood,
 He is my robe, in Him alone
 I'm fit to stand before the Throne.
 And now my daily prayer shall be
 That all around may pause to see
 His robe of righteousness I wear
 That makes me fit with Him to share.
 The riches of His wondrous grace,
 And some day meet Him face to face.

THE DEVIL'S GREAT SLIDE

The Devil went to fish one day, He took
 his hook and line,
 He used the picture show for bait to get
 them there on time,
 The Devil says this is the bait to catch
 the great and small,
 And if they stay lined up in line I'll prob-
 ably get them all.

The Devil's bait for little fish is envy, strife
 and hate,
 But when he tries for larger fish he uses
 other bait,
 The Devil then puts on his hook both wealth
 and fame and pride,
 And when the big fish grabs the hook he

takes him for a ride.

The Devil then went down to town to see
the circus through,
He called upon the modern church to see
what he could do,
He told the preacher then to preach re-
pentance was in vain,
Just come and shake the preachers hand
and give the clerk their name.

And then he bids them go to church and
sit there in their pew,
And put the preacher on the back and say
that we are true,
And when they come to drink the wine and
gobble up the bowl,
I'll wait for them at the rivers bank and
there I'll claim their soul.

The Devil took another look and saw the
road side inn,
He said I'll make a honkytonk and fill
her up with gin,
And then I'll put in cigarettes and whiskey,
beer, and rye,
And tell the crowd to drink their fill and
never stay too dry.

I'll feed the folks on steak and eggs and
huckleberry pie,
And furnish them with beer and ale and
let them have some rye,
And then I'll tune my fiddle up and let
them have a dance,
And when I put my money down they all
will take a chance.

The Devil then, He made a slide to catch
the maiden fair,
He sent her to the barber shop to trim
her locks of hair,
He told her then if she would paint her
finger nails and cheeks,
And then to get a permanent wave she'd
look both sweet and neat.

He told her then the hobble skirt will never
do says he,
The men would never have a chance to
see above the knee,
He told them then to trim their skirts
and bare their form and frame.
For this will make the men to gaze and
make themselves a name.

He told the women then to get some cig-
arettes and beer,

And also get some apple jack to help to
give them cheer,

He says to be a good old sport and lay
their money down,
And try to bust the gamblers bank and win
a king and crown.

He told them when they went to church
to down their worldly pride,
And boost their modern preacher up and
stand there by his side,
For He will lead you in the road that leads
to worldly gain,
And when they reach the Jordon's bank
'tis then their soul I'll claim.

Walter Lake
Eureka Springs, Ark.

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POEMS

By, the late Rev. T. H. Newsom
Springtown, Texas

O How Sweet To Walk With Jesus

O how sweet to walk with Jesus,
Down the shady lane of life,
With I'm bearing all its burdens,
With I'm sharing all its strife.

O how forlorn and how lonely,
If I's presence, I'm denied;
But how gloriously happy,
When with Him, I do abide.

What a dear companion is He,
Always faithful, kind and true,
Comforting in times of sorrow,
Drooping spirits to renew.

He will ever love and cherish
Me, as long as life shall last;
He'll protect and He will nourish
Me, all time on earth is past.

Chorus

O the glory and the rapture,
When enveloped by His grace;
O the beauty and the grandeur,
Pictured on His blessed face,
What a glorious experience,
To be with Him all alone.
And to hear Him softly whisper,
Thou art mine, my very own.

What A Wonderful Saviour Have We

As we travel the highway of life,
Sometimes through deserts we must go;
Where sufferings and dangers are rife,
And progress is tedious and slow;
Who knoweth each step of the way,
Who remains very near to our side,
To direct and protect every day.
There is one who is wise and discreet,

So strong and so brave and true;
Who will shield us from cold and heat,
Our strength and our courage renew;
Already He has traveled the road,
And prepared every step of the way;
He will help us to carry our load,
And will clothe and feed us each day.

Jesus never will leave nor forsake,
But will help us conquer all foes;
Our troubles and trials He'll partake,
And heal all afflictions and woes.
Moreover He'll cleanse every sin,
Wash us in His own precious blood;
We shall be white with-out and with-in,
When bathed in His life-giving flood.

Chorus

What a wonderful Saviour have we,
What a wonderful leader divine,
He saves and He preserves you and me,
And thrills us with His love sublime.

The Final Message

Let not your heart now trouble thee,
Afraid, let not it be,
Ye believe in God the Father,
Believe also in me.

Before Him loomed the cruel cross
And dark Gethsemane
To those most conscious of their loss,
He said, "Weep not for me."

To all who gather round my bier,
To view this form of clay,
I too, would say, "Shed not a tear,"
"I'm with the Lord today."

"This is not I, I'm up on high,
Where sins and sorrows cease;
Far, far above the vaulted sky,
Where all is joy and peace."

All you who do not know the Lord,

I beg, I plead, I pray,
Trust in the Lord, believe His word,
Give Him your hearts today.

With shouts of joy, let all acclaim
His praises, great and small;
All hail the power of Jesus name,
"And crown Him Lord of all."
away. He could only write a few lines at
a time. His aim was that it might help
someone to know Christ.

(Editor's note) This poem was written
by Bro. Newsom just before he passed
away.

The Annual Session of the Northwest
Missouri Association of Free Will Baptists
will convene with the Hickory Grove Church
near Haddam, Kansas Thursday night be-
fore the fourth Sunday in August.

SWANSON—Willard Harrison Swanson,
son of Malcolm and Mary Swanson was
born August 6, 1888 west of Greentop in
Schuyler County Mo. and passed away June
17, 1945 at a hospital in Kirksville at the
age of 56 years, 10 months, 11 days.

On March 12, 1913 he was united in
marriage to Ivie McElhinney and to this
union two children were born, Mrs. R. M.
(June) Kelso of San Francisco, Calif. and
Harold who is in the United States Navy,
now stationed at New Orleans.

Surviving besides his wife and two child-
ren, are five brothers, Charles of Greentop,
Arthur and Harve of Kansas City, Mo.,
James of Chicago, Ill., and Wallace of San
Diego, Calif., three sisters, Mrs. Paul Hal-
lam, Pierre, South Dakota, Mrs. Pauline
Andrews of Algona, Iowa and Mary of
Kansas City, Mo.

Following their marriage Mr. and Mrs.
Swanson settled on a farm west of Green-
top, where they lived until about eighteen
months ago, when they moved to Kirksville,
Mo.

Mr. Swanson was a member of the New
Harmony Free Will Baptist Church. He
was superintendent of the Sunday School
a number of years and a most faithful work-
er for the cause of Christ.

Funeral services were conducted at the
Davis Funeral Home in Kirksville, Mo.
on Tuesday June 19th. with Rev. Archie
Cooper in charge. Interment was in the
Maple Hills Cemetery.

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