

The Free Will Baptist Gem

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

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IN THE FURNACE

He sat by a fire of seven-fold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze,
As He heated it more and more.
He knew He had ore that would stand the test,
And He wanted the finest gold,
To mold as a crown for the King to wear,
Set with gems of a price untold.
So He laid our gold in the burning fire,
Tho' we fain would have said Him "nay,"
And He watched the dross we had not seen,
As it melted and passed away.
And the gold grew brighter and yet more bright,
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand—
And questioned with anxious fears.
Yet our gold shone out with a richer glow,
As it mirrored a Form above
That bent o'er the fire, tho' unseen by us,
With a look of infinite love.
Can we think that it pleases His loving heart
To cause us a moment's pain?
Ah, no; but He saw through the present grief
The bliss of eternal gain.
So He waited there with a watchful eye,
With a love that is strong and sure,
And His gold did not suffer a bit more heat
Than was needed to make it pure.

—Selected.

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Table of Contents

Gospel Sermons

God's Plan of Redemption	3
The Parable of the Sower	4
Holiness	6
If She has Washed the Saints Feet	8
The Message to the Seven Churches of Asia	9
Home Missions a Challenge	15
National Association Enterprise Department	17
Editorials	18
Gleanings	19
Our Boys in the Service	24
Woman's Auxiliary Department	27
General Articles	29
Obituary	33

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GOSPEL SERMONS



God's Plan of Redemption

Rev. J. A. Davidson Antlers, Oklahoma

In this article to show how Godly sorrow works repentance to salvation, 2 Cor. 7-10. "For Godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of this world worketh death." It seems to me that some preachers try to invert God's plan of redemption. They make me think of the Irishman hired to the farmer, the first job the farmer gave him was currying a mule that had wallowed in the mud. The Irishman not knowing the disposition of a mule, began at the tail end. Well you know he never completed the job, however he complained to the farmer, and as the story goes, the farmer said; there is just one way to curry a mule, begin at the head end, so it is with the harmony of the Bible. You must put first things first. When any man or any set of men begins with Faith, Repentance, confession they have inverted the Gospel. If you mean historical faith then we are agreed but if you preach one faith only, then we are far apart, Heb. 11-1, "Faith is the substance of things hoped for, the evidence of things not seen." If you had received the substance and evidence of your hope, why should you repent. Paul said that salvation need not to be repented of: 2 Cor. 7-10. Jesus said, John 5-24 "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me hath everlasting life." Would you advise anyone to repent because he had received eternal life? Does not God give eternal life to the redeemed soul? It is interesting to notice how some preachers begin. Let us study it and see what is on the inside, here it is, Faith, Repentance, Confession, Baptism unto Salvation, or the remission which implies the same. Now if Faith is first and you have that Faith. Heb. 11-1 You believe that Jesus

Christ is the son of God and John wrote by the pen of inspiration. 1 John 5-10, "He that believeth on the Son of God hath the witness in himself." Then if you repent which implies a change of the mind, then just what would you believe if anyone believes that Jesus Christ is the Son of God then reverse his opinion would he believe it then? Then would you ask him to confess to that he did not believe? If he did really and truly believe in the Lord and then changed his mind and then confessed to believe something that he did not. And you baptized him, do you not think the angels would weep, and the devils blush, if Webster knew anything about definitions of words it is an evident fact that any man or any set of men, that place repentance, post, to a confiding trust in the Lord Jesus either knowingly or unknowingly, violates every rule of logic, and definitions. Notice what our Saviour taught. Matt. 14-15. "Now after that John was put into prison Jesus came into Galilee preaching the Gospel of the Kingdom of God and saying, the time is fulfilled, and the Kingdom of God is at hand. Repent ye and believe the Gospel. Notice he never said believe the Gospel and repent. If you want to go some place, we will say to England, and you get on a ship bound for that place you believe you can make the journey because others have, however you have not attained your objective until the ship gets there, but as you near the shore line, your trust ripens into Faith in the power of the ship to carry you over when you started your Faith was based on the testimony of others, when you arrived your Faith was based on the accomplishment of your objective the preacher said you could if you would repent. All Christians will tell you and the Bible tells you the same. Zacharias

testified of Christ in regard to his mission into the world, Luke 1-77, "To give knowledge of Salvation unto his people by the remission of their sins." This gift of knowledge is pure unadulterated faith in the Son of God, this faith is not based on human testimony. It is the evidence of God. The testimony of the Holy Spirit. Jesus said that the way that Peter actually learned that he was the Christ was by the revelation of God through the testimony of the Spirit. Matt. 16-17. The Apostle Paul verifies the Lord's statement in 1 Cor. 12-3, "Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accused and no man can say that Jesus is the Lord but by the Holy Ghost." Reader we are giving those proof-text to prove how Godly sorrow works repentance to salvation. In fact from a historical faith, to a saving Faith. Paul said that the Gospel was the power of God unto Salvation to the believers. Rom. 1-16. in the 17th verse he said, "For therein is the righteousness of God revealed from faith to Faith: as it is written the just shall live by faith." Faith is that you believe and belief is based on evidence, evidence is produced in testimony. Now Paul wrote Rom. 10-10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto sal-

vation." Now it takes evidence to produce faith. Who can testify to the Soul of man? Can you not see that there is only one competent witness? We are speaking of your witness to salvation. 1 John 5:9-10, "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his son. He that believeth on the Son of God hath the witness in himself". The truth that we are trying to give the public is the believer must have the same evidence that Peter had. Matt. 16:17 and the evidence revealed in the same manner and by the same witness. Jesus said that the Spirit of God had revealed it to Simon Barjona and if he has not revealed it to you John said you was not saved. Again read 1 John 5:9-10. In conclusion let me say to those who are seeking the Lord. Put your trust in no man, but in God. Let no man tell you when you are saved. God will reveal it unto you by his Spirit. 1 Cor. 2:10, Godly sorrow works repentance to Salvation. Notice Eph. 1:13, "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed ye were sealed with the Holy Spirit of promise." You see a confiding trust ripened into Faith. Faith in God Faith in the Lord, Faith that is evidence that Jesus is the Lord.

The Parable of the Sower

Eld. B. F. Brown, Cassville, Mo.

Nearly two thousand years ago, probably in A. D. 31, a notable scene was enacted at the sea-side in Galilee of Palestine. As I think of it, it was not far from Capernaum. A little ship was anchored near the shore; the sandy shore was quite extensive; and a field of grain was in plain view. It was harvest time and the field of grain was just ready for harvesting. A bare and beaten path-way wound its way across the field; there were several large bare spots, where no grain grew because of the rocks; then there was a large patch of thorns and thistles on the lower edge of the field; the rest of the field,

perhaps about one fourth of it, was covered with ripened grain, some of it extra good. Now read Matt. 13:1-23; Mark 4:1-20; Luke 8:4-15.

For several days Jesus, with His disciples, had been teaching and preaching, and performing miracles in the cities and villages of Galilee, and great multitudes followed Him, from Galilee, from Judea, from Jerusalem, from Idumea, from beyond Jordan, and from Tyre and Sidon (Mk. 3:7,8). These multitudes consisted of all kinds of people who followed Jesus, some to hear Him, some to see Him, some to oppose Him, some for selfish reasons, some

that they might be healed, and some because they loved Him.

When Jesus and His disciples, and others that loved Him, came to the sea-side the multitudes came with them. But a little ship was in readiness for His use; so Jesus sat in the ship while the multitude stood on the sandy shore, wondering what they might see and hear.

When Jesus was seated in the ship, and beholding the thousands that stood on the land, He perhaps thought: "I must be about my Father's business." He would gladly teach all who would hear Him the true way of life; but alas, many of them had no ears to hear, nor eyes to see: for it was only given to them that believed on Him to know the mysteries of the kingdom of heaven.

The multitudes were made up of four kinds of (heart) soil, which corresponded to the four kinds of soil in the wheat field near by. The farmer had sowed good seed on every part of his field. "The sower soweth the Word" (Mark 4:14) to all classes of hearers. The sower is not named in the parable; but all those who, in obedience to God's call, teach or preach the Gospel are sowers of the Word.

WAY SIDE HEARERS

As the farmer sowed his seed some of it fell on the smooth, hard packed road-way which afforded no lodgement for the seed, that it might germinate and grow. The seed, not being covered, would soon be found by the birds and devoured. Thus it is with those whose hearts are engrossed in worldly matters and in sinful things, that they have no understanding of spiritual things: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

But the hard, beaten road-way can be broken up and its soil prepared for the reception of the seed, and become very productive. Likewise hardened hearts may be broken up and made ready to receive the Gospel seed. What King David said in Psalm 51:17 is still true: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Nothing is too hard for the Lord; and the salvation of the vilest sinner may

be accomplished when God's people roll their way upon the Lord, and trust in Him, and pray earnestly."

STONY GROUND HEARERS

In some parts of the field the rocks are near the surface, covered only by a thin layer of soil. In such places, in the spring time, when there is moisture, seeds germinate and grow quickly, because such places are quickly warmed by the sun: but plants on such places soon wither and die because the soil is so shallow that it soon loses its moisture. Likewise there are hearers of the Word whose (heart) soil is so shallow, that when they hear and receive the Word, they can't keep it very long. They perhaps have joy and peace in the Lord, and praise Him for His goodness and mercy to the children of men: but trials and tribulations, temptations and persecutions come to them and they are offended and fall away, because they are not rooted and grounded in love" (Eph. 3:17). Their experience in salvation doesn't go deep enough to inspire confidence and constant trust in God, so that everything is committed to Him—they have failed to overcome the world. Yes, tribulations come to all believers in Christ; but Jesus said, "Be of good cheer; I have overcome the world" (John 16:33). When believers in Christ suffer because their faith is sorely tried, they should remember that Jesus also suffered and is able to deliver them that are tempted (Heb. 2:18). Neither will God

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permit any Christian to be tempted above what they are able to bear (1 Cor. 10:13).

THORNY GROUND HEARERS

A part of the field was infested with thorns and thistles and some of the seeds fell among them. The soil is usually rich where thorns and thistles grow, and would produce a good yield of grain; but the thorns and thistles grow up so quickly and so rank, that any grain planted in among them is soon smothered out. The seeds which fell among thorns are they which hear the Word and receive it, and go forth in newness of life, intending to live Christian lives and to work in the vineyard of the Lord; but the cares and the pleasures of this life, the deceitfulness of riches and the lusts of other things choke the Word and it becomes unfruitful Matt. 13:22; Mark 4:19; Luke 8:14).

Go where you will and you can find those who have become unfruitful in service for their Lord—some of the thorns mentioned above have sprung up in their lives, so that "they bring no fruit to perfection." I wonder sometimes that there are so few in our churches who have kept out the thorns which choke out the Word. But don't take my word for it—just read carefully what the Lord said in the Scriptures indicated above; maybe some of these things are choking out the Word in your own life. If they are it is a serious matter, and they should be dug out at once.

GOOD GROUND HEARERS

Now, about one-fourth of the field was good ground, broken up and loose and mellow, and free from rocks and thorns

and in ideal condition to receive seed and bring forth abundantly. "The sower soweth the Word," and when the Word is sown in good and honest hearts it is kept and is nourished and becomes fruitful. The most important thing is to nourish and cultivate the crop the good seed produces, that it may grow and ripen into an abundant harvest; for what is harvested of this "good ground" crop is for Eternity.

The "good ground" crop consists of the children of the Kingdom; it is necessary then that they grow and wax strong in the Lord, that they may be builders for God and heirs of glory. "And beside all this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance, patience; and to patience godliness: and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1:5-8).

When a fruit tree bears it proves its purpose and its right to the place it occupies on the earth; likewise a Christian proves his purpose and his right to a place among men when he bears fruit for God. Christians are branches in the true Vine which is Christ, and cannot bear fruit except they abide in the Vine. But if the branches abide not in the Vine, they are cast off and burned in the fire (John 15:4-7)

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Holiness

Rev. Homer Nelson, Wheelersburg, Ohio

I Peter 1:15-16. Be ye Holy; for I am Holy

In my visiting different Baptist churches, I don't hear any of the Preachers, preaching on Holy Living or on the doctrine of Holiness.

Some one may say what is the use of preaching this doctrine? Paul told Timothy in II Tim. 4:2 to preach the word;

so this doctrine is very plain in the scriptures and that is the reason I want to show you what they say relative to this doctrine.

Do Free Will Baptists believe in Holiness?

So many times I have heard it said by preachers, and folk in their testimonies; that the Baptists don't believe in Holiness, or are "Holiness fighters."

Oh, I wish our preachers in our churches would preach once in awhile on the doctrines of the Bible, not to criticize the other persons belief, but that they might be established in the word of God. Heb. 13:9, Col. 2:6-7. But I want to say very emphatically, and I speak for all the Baptist folk that we do believe in Holiness; but the true Holiness which is Scriptural.

There are two kinds of Holiness in the Bible, the false and the true. Eph. 4:24, Note this "true Holiness." All through the Scriptures especially in the New Testament teaches us to be Holy; so why should we as Christians, set out to fight, or condemn something the Bible teaches. So many people today are perplexed with the many doctrines of Holiness especially young converts, and preachers will prey on them trying to get them to follow their crowd, instead of feeding them on the sincere milk of the Word that they may grow thereby. I Peter 2:2.

But my friends the Scriptures are very plain as to this doctrine. And if we would only search the scripture, asking the Holy Spirit to lead us, there would be no controversy at all.

First of all, what is Holiness? The dictionary says, the Quality of being consecrated to the worship of God. It also means; righteousness, denotes to answering obedience to the Word of God, rather than complete Spiritual purity, or sinless perfection as some teach.

The word Holy means to set apart for religious observance, sacred, consecrated or dedicated. It also is associated closely and has the same meaning as Sanctify. I would like to link these two words, and harmonize them with the Bible, but space does not permit, but everyone that is saved is Holy, or Sanctified.

Now the question is asked, when do we become Holy or Sanctified?

When we are saved by the blood of Christ, the Holy Spirit comes into our hearts, because John 3:5-8, says we are Born of the Spirit of God. Then in I Cor. 12:13 Paul says, by one Spirit we are all Baptized into one body, or the church of God. Again in Rom. 8:9, If any man have not the Spirit of Christ he is none of His.

In verse 14 of the same chapter, Paul

says again, For as many as are led by the spirit of God, they are the Son of God. Present tense, now having the Spirit within us so if any person, who doesn't have the spirit in them, these scriptures show plainly that they aren't saved. Now we read in I Cor. 3:16-17. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is Holy, which temple ye are. "Note the word Holy." Then in I Cor. 6:19, we read that our bodies are the temple of the Holy Ghost, or the abiding place of the Holy Spirit. Now notice this fact, that the Holy Spirit, and the Holy Ghost are the same person.

So in view of these Scriptural facts, they state very clearly that we are Holy, or Sanctified when we are saved. But our Holiness or Sanctification does not stop there. In the 12th chapter of Hebrews, verse 14 tells us to follow peace with all men, and Holiness, without which no man shall see the Lord.

This is one of the most misquoted verses in the Bible, but read it for yourself and see what it says.

Now I want you to notice this, that we are to follow, Holiness. The sooner Christian folk today stop following their own Holiness, and follow the Holiness that God has made for us to follow, the better off spiritually we will be.

Don't try to clean up yourself, for you will only just spread the dirt, just let God clean you up.

Someone has stated, that they don't see the light on Holiness, well, friends, the light of Holiness is already shining, so all we need to do is to follow Jesus Christ who is our Holiness. Then in the text we have in I Peter 1:15-16, But as he which hath called you is Holy, so be ye Holy in all manner of conversation. v. 16 Because it is written, Be ye Holy, For I am Holy. So by the verses we notice that we are to be Holy in our Speech. See also I Peter 3:11 on this same subject. We read again in I Peter 2:9 that we are a Holy nation that is to say, the people of God. Then in I Thess. 4:7 That God has not called us to uncleanness, but unto Holiness. The Apostle Paul goes on to say, in

Rom. 12:1 that we are to present our bodies a living sacrifice, Holy, acceptable unto God which is our reasonable service.

Then God, when He calls folk into His service, calls them with an Holy calling, (so after all we are Holiness folk aren't we.) II Timothy 1:9, Titus 1:8 See also Eph. 3:5.

Paul speaking to the Hebrews in chapter 12 verses 5-11, shows when we are disobedient, unto the Holy Spirit, we are chastized or punished for our mistakes, or sins. Let me say, that some folk even deny that they are ever chastened by the Lord, verse 8 states very plain that if we are not then we are not the Sons of God. He doesn't chasten us because He hates us, but because He loves us.

Now He does not chasten us like our fathers did for their pleasure, but that we might be partakers of His Holiness not ours.

In the 5th chapter of Eph, verse 25-27, Christ loved the church and gave Himself for it, that He might sanctify or cleanse with the washing of water by the Word. That He might present to Himself, a glorious church not having spot or wrinkle, but that it should be holy and without blemish. Then again in Eph. 2:19-22, in whom all the building, (that is to say the church) fitly framed together, groweth unto a Holy temple in the Lord. Paul says in II Cor. 6:16-18 to the Corinthian church to come out from the things of the world, and live a life of separation to the Lord, and in verse 18, He has promised to be a father unto you and ye shall be my sons and daughters saith the

Lord Almighty.

Here the scripture remains linked together for in chap. 7:1 Paul continues to say, Having therefore these promises, dearly beloved, let us cleanse our self from all filthiness of the flesh and spirit, perfecting Holiness in the fear of God. Notice in these verses that we are not to cleanse ourself, from the filthiness of the flesh only, but of the spirit, to perfect or make full grown, or the maturity of our Holiness in the fear of God.

I Thess. 3:13, To the end He may stablish your hearts in Holiness so we need to stablish our hearts in Holiness. We read in I Thess 5:12-23, how our spiritual growth takes place, by doing daily all these things that are mentioned, and the very God of peace will sanctify us, wholly or completely. Now notice this stop here, for in verse 27 this to be read unto all the Holy Brethern, already Holy, but still need these additions. These things continue, as we read in II Peter 1:4-12 for these shows our walk in Holiness. Then Jesus says in Matt. 5:48, Be ye therefore perfect even as your father in Heaven is perfect. On this we give you what Dr. C. I. Scofield says The word perfect, implies to full development, growth into maturity of Godliness, not sinless, perfection.

Let me say in closing I have brought to your attention several verses of scripture to prove to you that we do believe in Holiness and a Holy Living and read these carefully and prayerfully. Our need today to shun unholiness and to live Holy each day. Blessed are the Pure in Heart for they shall see God. Matt. 5:8.

If She has Washed the Saints Feet

By Martha Dalton, Cassville, Mo.

May I tell you a story? When I was about ten or eleven we lived in a neighborhood where there was a Primitive, Old, hardshell, Baptist church organization. (Some called them one name, some used the others.)

One day some of the family heard that

a feet-washing service was to be held but we did not attend it. I remember some of my thoughts concerning them, this one being uppermost: Namely that those people were in another class from ourselves. We wouldn't do anything so utterly old-fashioned and out-of-date. If I could have ex-

pressed myself, such words as obsolete and ancient would have been inadequate.

I heard very little of this ceremony and knew not, that any other church practiced it. I heard there was a church they called the Free Will Baptist, if I had known what they believed, could not have known whether I was in agreement or otherwise.

Perhaps it's hard to believe, that between my conversion at sixteen years and the date of becoming a member of our dear old church, about seven years elapsed and I still didn't know for certain what they believed. I only knew I liked what I'd heard and felt it agreed with what I had found in the Bible. I made the remark that if I ever joined a church it would be the Free Will Baptist. The day arrived and still I felt I must first read the treatise completely which I did that night. Now what do you suppose I came face to face with? That's right! That ancient out-of-date ceremony, Washing Feet!

I had been in the habit of saying, 'He didn't really mean for us to do it, just so we are humble enough to be willing to do it.'

I bluntly asked the pastor whether it was practiced and he replied that they did, but it was not compulsory. I said I didn't know whether I could or not; I, who claimed to be humble; I who supposed I had conquered my pride. Now I know I had not completely conquered all pride, else why should I have felt apologetic for the practice of something I had been led to believe unnecessary.

Today I have no such thoughts. I am glad it is not compulsory, not because I wish to avoid taking part but because I

would not want anyone to suppose that anything except my own "Free Will" and belief in it prompts me to do so. I believe in it and am afraid I would be less tactful than was our pastor. I'd probably say, "Yes, that's part of our belief and they could take it or leave it."

Here are some of the reasons I believe in this: First, because our Lord set the example; I believe in it because it's practice helps separate us as a people. I believe in it because each time, it has proved a blessing and uplifted my soul; I believe in it because I now can see it's beauty, the beauty of a personal, brotherly, sisterly love; I believe in it because it is kind—and why is it kind?

This would be difficult for the very young to understand. Americas' young feet have been too well dressed and protected to know the real meaning of the wearisome journey, the desert heat, the endless day of rigorous toil, the tired, tired feet that bear the burdens they are unable to comprehend.

Many nights I have bathed my mother's feet, without realizing how much they ached, because my own served me so well, now my own are beginning to tire, and what could you do, dear sister, more kind than bring cool water and wash my feet? How I wish I might visit you each evening and make you more comfortable. I should be happy to have the opportunity to bathe the feet of each wounded veteran as he waits for medical aid. I should love to wash away his misery in the name of Him from whose side flowed both blood and water, the same One who said, 'If ye know these things, happy are ye if ye do them.'

The Message to the Seven Churches of Asia

Rev. J. M. Smith, Pastor, Eakin Grove Free Will Baptist Church, Benton, Ill.

This gives us the result of the inspection and reveals the things that Jesus Christ commends and approves and the things he condemns and disapproves in each church.

The number "seven" as applied to these

churches and so constantly in this book, (Rev.) denotes completeness or dispensational fulness. Compare chap. 1:4 where the seven Spirits of God are spoken of, with Isa.11:1-2, where it is stated that the

Spirit of the Lord should rest upon Jesus, the spirit of wisdom (1) understanding, (2) counsel, (3) might, (4) knowledge, (5) godliness, (6) and the fear of the Lord, (7) also compare with John 3:34 'For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.' By putting these scriptures together, we see that the apostle did not intend to convey the idea that there were seven personalities of the Spirit, but rather he meant it was the one Spirit in his seven-fold activity in connection with the throne of God (see also Rev. 4:5; 5:6).

Referring further to the number "seven" as used in this book, there are seven horns, seven seals, seven trumpets, seven vails and seven great characters. From the use of this number we gather that the addresses to these seven literal churches of Asia Minor are not only designed for the churches here mentioned, but also for the church universal in her comprehensive character from that time to the second coming of Christ. These seven churches were not the largest or the most important even in Asia Minor, neither were they the only churches at that time of whom it could be said that Jesus was upholding their minister in his right hand. There were five other churches in the immediate vicinity which were established by the apostle Paul, the church at Miletus being much nearer Patmos than Ephesus; the church at Troas in the northwestern part of Asia Minor (2 Cor. 2:12) the church at Antioch on the east from Philadelphia; the church at Hierapolis lying between Phila. and Laodicea (Col. 1:13) and the church at Colosse lying southeast of Laodicea to which the epistle to the Colossians was written by Paul (Col. 1:2) thus making twelve in all in that immediate vicinity besides the churches that were in Cappadocia, Pontus and Bithynia, lying west and northwest of Asia Minor to which Peter addressed his epistles. (See I Pet. 1:1)

These seven literal churches in Asia Minor mentioned in this connection are addressed: First, because they had in them things which needed to be corrected at that time; Second, because they had in them seven characteristics which he foresaw would be found in, the Church Universal at that period, Third, because they had

in them characteristics which he foresaw would be found in the Church in every period of her history, and Fourth, because they contained seven representative conditions which were prophetic of those things that he foresaw would be more or less prominent during the seven periods of her history in order mentioned from that time until the second coming of Jesus Christ.

Now in chapter 2 verse 1-7, you will find that the condition of the local church at Ephesus was typical of the condition of the Church Universal during the first century. The chief characteristics being loss of first love and the beginning of Nicolaitanism (From two Greek words NIKO, to conquer and LAOS, people; that is "conquerors of the people") it represents the assumption of the priestly prerogative which all believers have in common and the confinement of it to a class called the clergy. Hence the expression the "clergy and laity" 'which things also (he says) I hate.' (Cf. 3 Jno. 9-10; I Peter 5:1-4).

The conditions at Smyrna represent typically the martyr period of the Church. and in the prophetic foreview the ten days of persecution referred to that were to come to that local church, were typical of ten periods of persecution that the Lord foresaw would come to the Church Universal, The word 'day' being used as it is often used in scripture, for a period of time, as "the day of the Lord," "the day of Sal-

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vation." It is a well known fact of history that there were exactly ten of these great periods of persecution during the reign of ten of the emperors of Rome from 60 A. D. to 312 A. D. these being Nero, Domitian, Marcus-Aurelius, Decius, Valerian, Aurelian and Diocletian. (see Mehd's Apocalypse on Christ.) (Vs. 12-17.)

The conditions in the local church at Pergamos are typical of the period which began with the conversion of Constantine 312 A. D. and continued until the beginning of the seventh century. Pergamos (which is derived from the Greek word GAMOS meaning a marriage), represents the union of the Church and State under Constantine. Baalamism and Nicolaitanism were prominent during this period. Baalam was a prophet who persuaded Balak, king of Moab, to form an illicit union with Israel and to thus destroy Israel's relation with God as a spiritual people, Numbers 22:2 25-18; and in like manner the church which was espoused unto Christ as a chaste virgin" (2 Cor. 11-2), united in a union with Pagan Rome which brought about a condition that was mighty to work wickedness, and so what was hated by the Lord as the "DEEDS" of the Nicolaitanes in Ephesus, now became an established DOCTRINE of the Church. During this time the Holy Ghost was largely ignored. People were brought into the Church by Constantine giving them gifts, and thousands who were conquered in war were led down to the waters of baptism and compelled to be baptized at the point of the sword. (Vs. 18-27.)

The church at Thyatira or the conditions in this local church represent prophetically the period of the Church from the assumption of papal sovereignty by the Bishop of Rome at about these beginning of the seventh century and extending until the time of the Reformation in the sixteenth century. An important characteristic of this church was the teaching of "that woman Jezebel." This is an allusion to the heathen princess of that name who married Ahab, king of Israel, and who introduced idolatrous worship in Israel. During this period, the Church adopted many of the teachings of Paganism and united them with the teachings of Christianity in order to gain adherents and to have a form of worship that both the Christians

and Pagans would unite in. Many of the gods of Pagan Rome were appropriated and consecrated as images of the saints and received divine worship. Thus the Church during this period, in order to obtain temporal power, connived with the most abominable wickedness. This Church will continue until the second coming of the Lord. (Chapter 3: Vs. 1-6)

This Church of Sardis prophetically represents the Church of the Reformation from the Beginning of the sixteenth century until about the middle of the eighteenth century. Leaving the darkness and superstition of Thyatira, the Reformers began well, but many of their successors were not so consecrated as they, and so their works were not found perfect before God. They had a name to live and yet were dead, and the life of vital godliness which sprang from the great doctrines of the Reformers; namely, the revealed will of God as contained in the scriptures as the only rule of faith and practice, and faith in the Lord Jesus Christ as the only means of the sinner's conversion—gradually degenerated into a lifeless formalism, until at the time of John Wesley the conditions were such that many of the ministers of the established Churches of Europe were drunkards and libertines and were among the lowest of the people.

The following incident will show something of the condition at this time. While in college John Wesley, with others of his fellow students, gathered together for prayer and mutual helpfulness in the study of the Word, for which they were expelled from college, for holding a "conventicle" because it was not licensed by the Established Church—while men kept within the college who were studying for the ministry, who were known to be DRUNKARDS and LIBERTINES. There were a few names, however in Sardis who had not "defiled their garments" and during this period of formalism there were many illustrious men and women, whom God raised up to protest against this condition. Men like the Wesley's, Whitefield, the Puritans and the Pietists began to protest against these things with such earnestness and unction of the Spirit of God that they succeeded in bringing about the modern revival and missionary period typified by the condi-

ions at Philadelphia. This Church also continues to the second coming of Christ. Vs. 7-13.

In the epistle to the church of Philadelphia, there are several allusions to the history of their city which has an important bearing on the message. The city of Philadelphia was situated on the main caravan route from Ephesus to the tablelands of northern Lydia and was therefore a great center of trade, and the church at Philadelphia used this means for spreading the gospel. As these caravans came through on business, the gospel was preached to them and thus was carried to all the regions of northern Lydia, and this was the "open door" which no man could shut that he had set before them.

The city of Philadelphia was destroyed by an earthquake in the year of our Lord 14 and to help in its rebuilding the government of Rome gave them the sum of \$600,000. The city was then named after the Emperor at that time "Neo Caesarea" or the "New Caesar." This new Caesar began his reign with an apparent desire to administer justice to his people, but afterward he became so infamous that they had great reason to be ashamed of the name that had been given their city. Another volcanic disturbances they were compelled to live outside the city a great deal of the time in the open fields in tents. The feeling of insecurity which this condition naturally brought about led them to a dependence upon God and to a "laying up of their treasures in heaven." The promise of Jesus to the overcomers at Philadelphia was that he would make them a pillar in the temple of his God and they should go no more out and "I will write upon him my new name" suggesting to them permanency and a name of which they need never be ashamed. In verse 10, we have another key to show to us the prophetic character of these epistles, for history utterly fails to record any "hour of temptation" or trial that has come "upon all the world to try them that dwell upon the earth." This trial therefore must be future (see Mal. 3:16-4:1; Luke 21:34-36) and this verse is a promise to the overcomers at Philadelphia that shall be kept from the Great Tribulation.

In its prophetic character, this Church

extends from the days of John Wesley to the rapture of the Saints and it is a remarkable fact that within the last 35 or 40 years, the doors of practically every nation in the world have been open to the gospel, so that more has been accomplished during this period in giving the gospel to all nations than in all the fifteen centuries prior to that time put together. We are therefore now at the very close of the period typically represented by the conditions of this church in Asia Minor. (Vs. 14-22)

About twenty-eight miles southeast of Philadelphia was the city of Laodicea situated in the midst of a rich farming community. Among its chief industries was the raising of a certain kind of black sheep with glossy wool from which garments were made that were almost like silk and which became famous throughout the Roman empire. This industry brought great wealth to the city. There were also several other features that made Laodicea an important center, among which were large banking facilities, a noted school of physicians, and the tepid springs that were in the vicinity of the city and which are still in existence. These were luxurious for bathing but utterly unfit for drinking purposes. "The Collyrium, or eye salve" was also made here which added materially to the prosperity of the city. All these things brought much trade and gave a prominence to the city which naturally induced a feeling of security and a spirit of independence among the Laodiceans over the surrounding cities. This wealth and independence was made manifest upon the rebuilding of the city after its destruction by the same earthquake which destroyed Philadelphia, at which time it was found that the help offered by the Roman government was not needed as they had wealth enough to rebuild the city without any assistance from the government.

The church established with these surroundings soon lost its separation to Jesus Christ and became satisfied with mere worldly prosperity and social standing, and no doubt Jesus referred to these very facts in their history in his testimony against them. "Thou sayest I am rich and increased with goods and have need of nothing; and knowest not that thou art

wretched, and miserable, and poor, and blind and naked." "Thou art neither cold nor hot" but "lukewarm therefore I will spue thee out of my mouth. "Lukewarm water is a mixture of cold water and hot water and symbolically stands for the mixture of religion and worldliness which was utterly nauseating to Jesus Christ. Another feature of this church was that whereas the other churches were addressed as churches of a local place, such as "the church of Ephesus" "the church in Smyrna etc., this church is called the "church of the Laodiceans." Doubtless there is a significance in the name as there is in every Bible name. The word "Laodicea" from two Greek words. LAOS, meaning people, and DIKA, judgement—"the church of the judgement of the people," where the popular opinion had more weight than the word of God, for Christ was already on the outside and knocking for admission. He knew that the church as a whole would not repent and so he calls to individuals in it, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him and he with me. "The promise to the overcomer in these conditions is to have a place with him on his throne—the highest honor that could ever be offered to man.

Prophetically, this period stands for the last phase of the church life in this gospel dispensation. It is a remarkable fact that during the last fifty or sixty years more wealth has been accumulated by the professed Churches of Christ than had been accumulated during all the previous centuries together. This may be seen in the following fact—if Adam had lived until today and had accumulated \$10,000 each year, he would not be worth as much as a certain church member in our United States, who is only one of a great number and much of present day preaching has to be adapted to suit the taste of these men. My dear reader I may be accused of being too straight or cranky, but I will not be accused of compromising with the world. The great boast today in many denominational gatherings is their present wealth in buildings, equipment, education, social position, etc. rather than in souls saved. Not much said today about how many are being SAVED, but the boast of the

wealth of our church, and our educated preacher, etc. this may be good, but let us not lose the vision of the cross.

Twenty-five or thirty-five years ago prayer meetings were well attended while now often in large churches, those who may be depended upon may be counted on the fingers of one hand. An example of this was given me when I was preaching in a certain city, when the pastor of a large church of twelve-hundred members made the statement to me that in all that church of twelve hundred members, there were only five on whom he could depend for spiritual help. The majority of the members were spending their time in giving wine-suppers, card-parties, and to the movies. Having a form of godliness but denying the power thereof and this condition is today. Before Jesus withdraws altogether, however, he is uttering a last word of warning. The things in the church at Philadelphia for which he commends them, were for faithfulness in service faithful adherence to his holy word, loyal to his name and to a patient waiting for his coming. But with the increase of wealth and the mad rush for gain, the old doctrines of the gospel became very distasteful to many leading men in the churches and the ministry began to let down. As a result many leading men in the religious world today are bringing in doubt and darkness and even denying the authority of the word of God and are preaching Higher Criticism, Evolution, Social Reform, Better Environment, etc., instead of preaching the grand old Gospel and the doctrines of grace which was such a power for righteousness and Holiness in the earlier part of the 19th century. Bless God let us stick to the word.

Another fact suggestive of the place this Church has in the prophetic program of this dispensation is in Christ's call to repentance, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him." It is now supper time—it is the very evening of the day of grace—the day of salvation has almost ended.

I am well aware that many do not see the prophetic bearing of these epistles to the churches of Asia Minor but were we to search Church History, no better divisions of the past could be outlined than

these seven periods. That there was a falling away in the first century has been clearly shown by the apostolic writers in Galatians, Jude, Peter, and 3rd. John. "the loss of first love; Even those who do not accept the prophetic bearing of these messages, bear witness to the fact that from the year of our Lord 60 to 312 was the Martyr period of the Church, the following the conversion of Constantine, there was an adulterous union between the Church and State; and following this period after the assumption of papal sovereignty, there was a union of paganism and Christianity from the 7th to the 16th century there was a period of reformation which began well but "their works were not found perfect" and there came about a condition of deadness and formalism in the very countries where the Protestant Reformation started, and from the time of John Wesley to the present time, there has been a time of revivals and world-wide missionary effort. A reaction however, has set in and during the last 50 or 60 years there has been a remarkable increase of world-conformity among professed Christians. "Thus the prophetic and historical fit each other as wax to the seal."

There are still other reasons for believing that these messages are prophetic. (1) The use of symbolical number "seven" which denotes completeness, or all there is to a thing. (2) They form an integral part of a book that is called a "prophecy" (Chap. 1:3), "Blessed is he that readeth and they that hear the words of this PROPHECY, and keep those things which are written therein; for the time is at hand." (3) By the seven times repeated admonition to him that hath an ear to hear what the Spirit is saying unto the churches. (4) Nothing is said concerning the Church after the third chapter in the book of the Revelation. (5) This vision of Jesus walking in the midst of the seven golden lamp stands (R. V.) and holding the seven stars in his right hand, is said to be a mystery "A mystery in Scripture is a previously hidden truth, now divinely revealed, but in which a supernatural element still remains despite the revelation."

The messages to the churches were also designed so that each individual believer would know his standing in the eyes of

Jesus Christ. There is in these churches the exact condition of every believer from that day to this. How important then to the child of God is the seven-fold repeated injunction, "He that hath an ear, let him hear what the Spirit saith unto the Churches."

Again taking the seven churches as representing conditions that would always be present in every period of her history, there may be churches in every city today that are largely made up of those who have lost their first love. There may be other churches that are undergoing great trial and who need a special message of comfort. There are doubtless others where great worldliness has crept in and others that are tolerating known evil which is controlled by the great majority, while only a small minority are standing out against it, as in Thyatira. There are also churches with members of whom it may be said for the most part that they have a name to live but are dead. Then there are churches that are largely missionary in their character, while still others are in a formal, lukewarm state.

The universal character of these seven churches may be seen also in the seven-fold address given. First, there is an address to the angel or pastor of the local church; Second, a citation of one or more of the sublime attributes of the speaker; Third; a statement of his knowledge of their condition; Fourth, a message of warning or commendation; Fifth, an allusion to his second coming; Sixth, a command to hear and Seventh, a promise to the overcomer.

Summing up the prophecies of this book every prophecy that was to be fulfilled between that time and the coming of the Lord has been fulfilled, and there is nothing standing between us and the great hour of trial which is coming upon the world, but the long suffering of God. (II Pet. 3:9, 10, 11.) How important it is therefore that every Christian should realize these things and do their utmost for the salvation of those about them ere this Dispensation of grace closes. How earnestly we ought to seek to be endued with power from on high that we may overcome these prevailing conditions and be kept from the awful apostasy that is sweeping already

over the world. It is only the Baptism of the Holy Ghost that will make us full overcomers in these perilous times. As this dispensation draws to a close, men will not give heed to sound doctrine but will "heap to themselves teachers having itching ears." and if we are to overcome the lethargy and worldliness of these days, we must have an enduement of power even beyond that of our fathers, for these days of extraordinary testing demand extraordinary enduement on the part of the believer who would overcome. Therefore God is pouring out His Spirit in these days, in a way as spoken of by Joel, 2:28-32.

In view of this present day manifestation of the Holy Ghost which is one of the marked signs of the imminence of our Lord's return, how significant is the language of Peter in his second epistle (3:14-15). "Wherefore, beloved seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long suffering of our Lord is salvation." Seems to me these words of Peter is the key note to our salvation, how much we need to pray and work yes work while it is day for the night cometh when no man can work.

Home Missions a Challenge to Free Will Baptist

Rev. M. L. Hollis Red Bay, Ala.

We hear a lot among our people today about Foreign Missions but very little about Home Missions. We are raising thousands of dollars to send the Gospel abroad and nothing comparatively speaking to get the message of Christ to the peoples of our own Nation. Let us earnestly look into this matter from a logical viewpoint. Fundamentally, the mission task is the making and baptizing disciples for Christ. The Mission fields are fields of spiritual need, a world composed of throbbing, thirsty, and hungry-hearted humanity, gripped by, enslaved by, and being destroyed by sin. The Foreigner a Challenge: We do not have to leave the homeland in order to find this world field of human needs. Millions here in the homeland—the underprivileged in the industrial centers and congested sections of our cities, the million of foreigners in our midst, the American Indian to whom this country originally belonged, the isolated families shut in and shut out by poverty and ignorance—do not have a chance. Our church has never shown any interest in them, by trying to provide a program to reach these un-reached ones. This gross neglect will face us at God's Judgement Seat. Oh, we say this is the task of the Home Mission Board. It is a

task for all of us, and we should all put our heart, soul and strength into this much needed work.

One of our largest challenges is the foreigner in our midst. Very few people seem to fully understand the magnitude and importance of this problem. There are approximately five million foreigners and of foreign nationality distributed throughout the territory of the Southern States. This gives us a Southwide Mission task of no small proportion. To say nothing of the Northern States. For instance, St. Louis has over 200,000 foreigners representing many nationalities; El Paso, Texas with over 100,000 population, San Antonio with over 200,000 population, are more than half foreign while New Orleans, Tampa, Houston, and Baltimore have one fourth or more, of their population foreign or of foreign parentage. There are a number of cities outside of those mentioned which have 10,000 or more foreigners each, Kansas City, Washington, Louisville, Birmingham, Atlanta, Jacksonville, Memphis, Ft. Worth, Miami, Norfolk, Oklahoma City, Richmond and Tulsa. In each of these cities there are foreigners enough to keep many Missionaries constantly at work here on the home field.

☛ We hear a good deal about the large group of foreigners that are lost across the seas, but the smaller groups has slipped our attention here in the homeland. There are some very interesting facts concerning these smaller groups.

There are enough Chinese in the Cities of Charlotte, Louisville, Birmingham, Austin, Ft. Worth, Shreveport, St. Louis, San Antonio, Norfolk, Charleston, and Atlanta to have a prosperous mission in each of these cities. St. Louis and Baltimore each has over five hundred, San Antonio more than seven hundred, Atlanta and other cities follow with from two hundred or more each. These Chinese are all planning to go back to China, and if won to Christ here will become the most effective missionaries over there. The same thing is true with the Russians. No church has been able to send missionaries with the Gospel to Russia, but we have here in the homeland tens of thousands of Russians who might be won to Christ, and some day return to their own country with the Gospel of Christ. In St. Louis there are two suburban sections with over twenty thousand Russian people. In Baltimore there are over twenty-five thousand, Norfolk has some two thousand. New Orleans two thousand, Houston about two thousand, San Antonio more than a thousand, while Birmingham, Richmond, and several other cities has large enough numbers for a good mission. Surely these people are a challenge to us, while the doors of Russia are closed, we can reach that great nation with the Gospel of Christ through the Russian people who live in our midst.

The foreigners, Indians, Negroes, Cubans, Panamanians and others in our homeland are the direct responsibility of Free Will Baptist. The National Association has shown very little interest, if any, in this large number of foreigners in our homeland. But nevertheless, we can not shift this responsibility, for in the providence of God these people has been thrown in our way and we must answer to the Master for their evangelization. That they need the Gospel is evident.

The problem of sin and vice and ignorance is the same in these alien races as it is in all races of the earth, and the need of salvation is the same. Wherever there is

the barrier of another language, or the prejudices of people isolated for generations, or moral and spiritual need, there are definite mission tasks.

Here is a great open field for Free Will Baptist, rich in possibilities, which we have never touched, to say nothing of the millions of Americans who are hungering and thirsting for the Gospel of Christ, which we are only beginning to touch. We need two or three hundred missionaries just to the foreigners alone, and thousands to our own race.

Christ did not over look the needs of the people of His homeland, and He does not want us to over look ours. He was a missionary to His own people as well as to the world. He spent His entire ministry in an effort to evangelize His own homeland people. The uttermost parts of the earth was His objective, but His own homeland was the field of His operation in His effort to reach that objective. I most earnestly pray that we as a church, will wake up and look out upon the ripe harvest fields of our homeland, and be compelled by the power of the Holy Spirit to go into the field and reap the ripened harvest, for the glory of the Lord. May we not wait, but start now, for Jesus is soon coming to reap the harvest of the earth.

New Postal Regulation

My dear Sir:

Because of limited personnel available in overseas theaters for postal directory service, the War Department has directed this headquarters to withhold from dispatch copies of periodicals bearing addresses so incomplete as to require directory service before delivery. Accordingly, no more copies of your publication directed to the address given below can be dispatched from this port:

It is requested that you withhold from mailing subsequent copies for the individual named until his complete military address can be secured.

Yours very truly,

C. L. Williams
Lt. Colonel, AGD
Acting Port Postal Officer

The National Association

ENTERPRISE DEPARTMENT

ANNUAL FINANCIAL STATEMENT

By Treasurer
Free Will Baptist Bible College

I take great pleasure in presenting an itemized statement of receipts and disbursements of the College for the associational year 1944-45.

Receipts for Year Ending June 30, 1945

Alabama	\$432.80
Arkansas	27.10
Florida	297.25
Georgia	1,395.96
Illinois	416.61
Kansas	124.10
Kentucky	288.74
Michigan	382.50
Mississippi	282.00
Missouri	926.22
North Carolina	3,242.36
Ohio	342.03
Oklahoma	524.05
South Carolina	648.42
Tennessee	2,553.05
Texas	916.42
Virginia	216.75
West Virginia	245.24
J. R. Davidson, salaries	722.50
Room and Board	4,621.07
National Woman's Auxiliary Convention	111.25
Registration Fees	616.00
Unified Program, National Treasurer	2,469.09
Station Wagon Fund	103.34
Books for Students	174.45
Expansion Program	211.00
Miscellaneous Receipts	261.29
Total	\$22,551.59

Note:

Included in above are receipts as follows:

J. P. Barrow on salary	\$60.00
L. R. Ennis, on salary	50.00
Ralph Lightsey on salary	30.00
Other Receipts:	
War Bond, Rev. Geo. Waggoner, \$100	
Accounts payable in students notes.....	\$1,132.59
Open accounts, students in arrears	231.51
Amount payable in postdated checks	270.00

Continued on page 20

EDITORIAL

National Association News

Since our official reporter has not as yet reported the highlights, I wish to relay to you a brief report of the National Association, which convened at Middlesex, N. C. First I will say it was a grand success in every way.

The good people of the First Baptist Church allowed us to use their church for our worship and our assemblies, we had our meals at the Free Will Baptist Orphanage, and they did a grand job of entertaining, it sure was wonderful the way those children worked together, they attended the service in a body one night and this writer sat near by them, and I have never seen a group of children anywhere that behaved themselves as well as this group did, and think there was 79 of them. They sure could teach some of our big folks a good lesson, IF they would take teaching.

We arrived at Middlesex Sunday evening in time for service, and heard the pastor of the First Baptist church deliver his Sunday night sermon, as the Sunday School Convention was called off. The General Board had their meeting Monday, as well as a number of other standing Boards.

The Ladies Auxiliary Convention begin Monday night as per schedule and they had a wonderful session.

The National Association proper began with the Tuesday night service and the Introductory sermon by Rev. J. L. Welch was the key that opened the door that permitted that abundant fellowship to prevail throughout the entire session of the Association. Wednesday morning marked the beginning of the business sessions of the Association, with a delegation much larger than I had anticipated, due to the congested travel conditions, but it was another one of those cases where the Lord provided a way for those that are willing to trust Him.

The election of officers for the ensuing year were as follows: Rev. J. R. Davidson, Moderator, Rev. J. L. Welch, Assistant

Moderator, Rev. E. C. Morris, clerk, and Rev. Floyd Cherry, Assistant clerk. The business sessions were conducted with a spirit of fellowship and unity that has never been surpassed, the whole Association was a grand success, and I think everyone went home with a greater zeal to move forward in the Lord's work the coming year.

The outstanding feature of the Association I think was the fact that we had two of our missionaries with us, Rev. Thomas Willey and Miss Olive Van Syoc from the mission field in Cuba, it sure was good to see that smiling face of Bro. Willey's in our midst. He sure has done a marvelous work in Cuba.

The 1946 session of the National Association will be held at the Free Will Baptist Orphanage at Eldridge, Ala. if the Lord delays His coming that long.

Minister Calls ODT Unfair—After the cancellation of many conferences affecting every phase of religious life, Government approval of the Southern Conference Basketball Tournament at Raleigh, N. C. which was expected to attract 3,000 fans, drew a sharp protest from Rev. Ernest J. Arnold official in the North Carolina Council of Churches.

"When we have cancelled our conferences and conventions," he said, "we have it said to us by . . . The ODT in Washington that "the committee appointed to pass on applications to hold conventions did not, at this time, think it advisable to include athletic events in the category of conventions . . . These affairs might help the travel situation by keeping the public at home." To which he raises this question: "Since when did basketball tournaments . . . keep people at home?" Missionary Worker,

Religion is the first and last thing, and until a man has found God, and been found by God, he begins at no beginning, he works to no end. He may give his friendships his partial loyalties and his scraps of honor, but all these fall into place only with God.

GLEANINGS

By the Editor

Semi-Pagan Homes—"How many of our young men, now scattered all over the face of the globe, had anything like a religious background when they went into service? What is it that our chaplains have discovered and are telling us repeatedly? Simply this, that occasional exceptions for whom they are truly thankful, the overwhelming majority of the youth now in the throes of war know little or nothing about God, the Bible, the church or anything whatsoever that constitutes a foundationstone in that just and durable peace for when they are fighting? And whose fault is it? It is plainly the fault of the homes from which they came." Bishop S. A. Hayes.

Brush UP—It was Sunday morning in a men's class in a famous Presbyterian church school.

"Will you please tell me," said a member to the teacher, "how far in actual miles Dan is from Beersheeba? All my life I have heard the familiar phrase 'from Dan to Beersheeba' but have never known the distance."

Before the answer could be given, another member arose in the back of the room and inquired: "Do I understand that Dan and Beersheeba are the names of places?"

"Yes."

"That's one on me. I always thought they were husband and wife, like Sodom and Gomorrah."

Into Byways—Dr. Albert Edward Day, pastor of the First Methodist Church, Pasadena, Calif., and a leader of the denomination, is resigning his long-time pastorate to undertake a career as evangelist, associated with the "New Life Movement." The Movement, fostered by the General Board of Evangelism of the Methodist Church, aims at going out "into the highways and byways" of America to preach to and draw into the churches the "unchurched" and "unreached." The leaders say the Movement

is born out of a realization of mankind's need for Christ, and the need for the church to "go" to the people, rather than the church saying to them "Come." —News in the World of Religion.

If church members of today enjoying unprecedented incomes and the largest savings above expenditures that any generation has ever known could be persuaded or inspired during 1945 to increase their 1944 per capita average of our ancestor's a quarter of a century ago in 1920 when it was \$17.69, we would add more than \$61,000,000.00 to the church income in 1945. —Pentecostal Herald.

Hitler's Fate seems uncertain. He had several "doubles." It is said that four charred bodies of "Hitler" have been found. Some say he flew to Ireland, others to Spain. Others said he committed suicide. Time will unravel the mystery. One Hitler will appear at the judgment.

A Desire for Revenge may be mistaken for an outraged sense of justice, if we do not watch ourselves. We commonly hear the reckless statement that there are no good Germans or Japanese. There are saints in Germany and Japan. Where Satan develops tall sinners God always produces some moral giants. —John Paul.

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this Book we are indebted for the progress made, and to it we must look as our guide in the future.

—President Grant

The girl or woman who goes about with a cigarette in her mouth thinks she is a smoker, but she is mistaken. It is not she that smokes; it is the thing in her mouth that smokes. She is only a sucker.

—Norman Quillman

Continued from Page 17

Showers of provisions valued at	180.80
Estimated value of books	200.00

Disbursements for year ending June 30, 1945

Room Rent	\$605.52
Groceries and Kitchen Supplies	3,088.87
Heat, Lights, Water, Etc.	838.60
Telephone and Telegraph	216.81
School Supplies	299.42
Traveling Expenses	804.99
Maintenance, Equipment	2,257.09
Salaries	9,129.31
Labor	930.98
Withholding Tax	492.03
Promotional Services	1800.00
Books	123.28
Honorarium	200.00
Miscellaneous Expenses	312.45
Total	\$21,099.35

Balance July 1, 1944	\$7,349.17
Receipts for year	22,551.59
Total	\$29,900.76

Disbursements for year	21,099.35
Balance on hand 7-1-45	8801.41
Cash Balance June 30, 1945	
In Third National Bank	\$4868.12
In American National Bank	2613.66
Deposit American National Bank 7-2-45.	1293.75
Cash on hand	25.88
Cash Balance June 30, 1945	\$8,801.41

Respectfully submitted,
J. R. Davidson, Treasurer

REPORT NATIONAL FOREIGN MISSION

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

Receipts for the month of June 1945

National Womans Auxiliary Convention	111.92
Altona Church of Ohio	5.00
Core Creek Sunday School of North Carolina	7.00
Sunday School of Trinity Church Nashville, Tenn.	30.52
First F. W. B. Church Tulsa, Okla.	5.00
State of Ohio by Grace Peach, Treasurer	200.00
Oak Grove Auxiliary of Illinois	49.79
From National Treasurer F. S. Vanhooose	624.68
Wolverine Association of Michigan	98.12
Gum Swamp Church of N. C.	41.25
Black Jack Church of N. C.	32.44
Bridgeton Church of N. C.	28.65
Holly Springs Church of N. C.	12.39

St. Marys Church of N. C.	27.00
Davis Shore Church of N. C.	50.00
St. Johns Chapel of N. C.	38.29
Macedonia Church of N. C.	52.00
State of N. C. by R. C. Wiggs, Treasurer	279.00
State of Oklahoma	6.00
Mrs. Elvira Burdick Maysville, Okla.	2.00
Central Avenue Auxiliary of Okla. City, Okla.	4.00
Mrs. J. T. Johnson of Alabama	2.50
C. E. Sawyer-Ware Shoals, S. C.	6.00
Clarence Hearron of N. C. (in the armed service)	5.00
Core Creek Sunday School of N. C.	4.00
Mr. Tom Little, Cattlesburg, Ky.	1.00
Mrs. Ray Minor, Walnut Hill, Illinois	5.00
Missouri State Association	415.48
Total	\$2,144.03

MISSOURI STATE TREASURERS REPORT

Receipts for the month of June 1945

Foreign Mission Fund

Amity Church	38.55
S. E. Mo. Auxiliary Convention	4.50
Hickory Grove Church	4.00
Golden Oak Sunday School	3.86
Young Peoples League Hickory Grove Church, Haddam, Kan.	40.00
N. E. Missouri Mission Band by J. W. Adkins	25.00
Monett Church	4.55
Blue Eye Church	4.00
Monett Auxiliary	4.35
Merls Chapel S. S.	17.30
Rock Chapel	12.00
Pleasant Grove S. S.	7.29
Mountain Grove Young Peoples League	11.75
Macedonia Church and S. S.	3.40
Auxiliary of St. Louis Third Church	6.00
Sublette Church	14.80
Offering taken at Wells School House	10.59
Jewell Church	13.59
Green Grove Church	17.02
Hazel Creek Union Church	65.00
Shibleys Point Church	10.00
Willey Auxiliary of Flat River Church	15.00
New Harmony Church	20.38
Shibleys Point Church	1.00
Mrs. Curtis Royse, La Plata, Mo.	30.00
Fowler Union S. S.	3.00
Jewell Church	5.96
S. S. of St. Louis Third Church	15.34
Hickory Grove Church of Haddam, Kansas	2.11
Mrs. Samantha Fowler Green City, Mo.	5.14

State Unified Fund

Fredericktown Church	36.40
Mine La Motte Church	5.25

Flat River Church	29.76
Merls' Chapel	6.50
Berkley City Church	8.05
Monett Church	16.16
Aurora Church and S. S.	3.77
Rev. Archie Cooper Novinger, Mo.	10.00
Merls Chapel	5.00
S. E. Mo. Auxiliary Convention	4.50
Superannuation Fund	8.00
Merls Chapel	5.00
Monett League	5.60
Monett Auxiliary	8.00
Merls Chapel	3.00
Golden Oak S. S.	1.00
Copper Mines Church	3.00
Hazel Creek Union Mission	5.00
Hannon Auxiliary	8.00
Home Mission Fund	16.29
S. S. of St. Louis Third Church	8.00
Merls Chapel	2.00
W. L. Powell, Monett, Mo.	1.00
Mr. and Mrs. Lewis Greenway, Monett, Mo.	1.00
Mrs. Jewell Turner, Monett, Mo.	2.00
Auxiliary of St. Louis Third Church	

Winford Davis, Treasurer

**COURSES OF STUDY AT FREE
WILL BAPTIST BIBLE COLLEGE,
NASHVILLE, TENN.
(1945-'46)**

1. CHRISTIAN WORKER'S COURSE

**Evangelical Teacher Training Assoc-
iation Leading To Diploma of**

	Credits First Semester	Credits Second Semester
Bible Analysis	2	
Bible Geography	1	
Bible Introduction	1	
Bible Synthesis	3	
Child Study	1	
Church Administration	2	
English	3	
Free Will Baptist Doctrine ..2		
Fundamentals of Music and Chorus..1	1	
History of Christian Education..2		
Introduction to Missions....	2	

Pedagogy	1
Personal Evangelism	1
Sunday School Administration..2	
Total	16

This course is a continuation of the Christian Worker's Course and requires an additional year for its completion.

ENGLISH BIBLE COURSE

	Credits First Semester	Credits Second Semester
Bible Analysis	2	
Bible Doctrine	3	
Bible Introduction	2	
Church History	2	
English Composition and Rhetoric 3		3
English Exegesis		2
History of Missions	1	
Homiletics	2	
Hymnology and Chorus1		1
Personal Evangelism	1	
Total	17	17

DESCRIPTION OF COURSES**BIBLE****ANALYSIS (2 hrs. each semester)**

Analysis is the unfolding of a book of the Bible in the light of its central thought, circumstances, and authorship. The aim is to lay the foundation for Bible teaching and expository preaching. The student is guided in individual work, and several books of the Old and New Testaments are studied in this course.

DOCTRINE (3 hrs. each semester)

This course includes an examination of the great doctrines of the Bible in their logical order—what the Bible teaches about God, Jesus Christ, the Holy Spirit, Angels, Man, Sin, the Church, and the future.

ENGLISH EXEGESIS (2 hrs.)

Exegesis deals with the interpretation and explanation of the language and thought of the Bible. As treated in this course, the work is restricted to the English translations of the Bible.

FREE WILL BAPTIST DOCTRINE (2 hrs.)

A thorough, but sympathetic, investigation of the creed of Free Will Baptists is made in this course. The purpose is to promote thoroughness in sound doctrine among students who in subsequent years will occupy places of leadership in their denomination.

GEOGRAPHY (1 hr.)

This course deals with the geographic background of the Bible.

INTRODUCTION (2 hrs. each semester)

A study of the ancestry of the English Bible, including the archaeological background, manuscripts, and versions, is covered in this course.

PERSONAL EVANGELISM (1 hr. semester)

The aim of this course is to train personal workers and missionaries for individual soul-winning. Students are trained to use the Word of God effectively in dealing with all classes of individuals—the ignorant, the unconcerned, the procrastinator, those led away by false cults, the skeptic, and those with any other difficulty concerning their personal salvation.

SYNTHESIS (3 hrs. each semester)

The study of the Bible as a whole, and each book as a whole, as a means of recognizing the relation of each part to the whole, is the object of this course.

Christian Education**CHILD STUDY (1 hr.)**

An examination of the laws governing the growth of a personality, with a view to providing adequate knowledge of the physical, mental, social, and spiritual characteristics of each period of life, in order that a way of easy entry into the individual heart for Christ may be found and the personality rendered truly Christian.

CHURCH ADMINISTRATION (2 hrs.)

The administration of a comprehensive church program, consistent with the scriptural design for the local assembly in its relation to the community the denomination and the world, is the object of this course.

PEDAGOGY (1 hr.)

Pedagogy is the science of teaching, particularly as it relates to Bible teaching. Emphasis is placed upon the importance of the teacher, his Christian personality, and preparation for Bible teaching.

SUNDAY SCHOOL ADMINISTRATION (2 hrs.)

This course provides a knowledge of the most effective methods of Sunday school administration and enlargement, with Bible teaching and evangelism as the great aim of the Sunday School.

History**HISTORY OF CHRISTIANITY (2 hrs. each semester)**

This course consists of a synopsis of the history of Christianity from the time of the apostles to the present day. Emphasis is placed upon the interpretation and relation of church history to present day Christianity.

HISTORY OF CHRISTIAN EDUCATION (2 hrs.)

This course is devoted to a survey of the history of Christian education and church curriculum. It is designed to prepare pastors and directors of Christian education for the successful supervision, correlation,

and integration of the whole Sunday school program.

Missions

INTRODUCTION TO MISSIONS (1 hr.)

An examination of the meaning and place of missions in the Bible, and a preliminary view of the history of the missionary movement, with special attention given to the contribution Free Will Baptists have made to this enterprise, is the scope of this subject.

HISTORY OF MISSIONS (2 hrs. semester)

This course includes a survey of missionary history from the day of Pentecost to the present day as outlined in Dr. Glover's text, "The Progress of Worldwide Missions."

Music

GENERAL CHORUS

It is the purpose of the college to encourage the use of the best in church music on all occasions. One hour each week is devoted to chorus choir as a means of developing correct practices in singing and a high regard for the place of music in public worship.

FUNDAMENTALS OF MUSIC (1 hr. each semester)

This is a basic course and includes sight reading, notation, ear training, and diction.

HYMNOLOGY (1 hr. each semester)

This subject deals with a detailed study of hymn writers, composers, and the development of the best hymns of the Christian era. The student is instructed in choral directing and how to select music for good worship programs.

Speech

COMPOSITION AND RHETORIC (3 hrs. each semester)

The student is directed in a study of the essentials of composition and rhetoric. Works of standard writers of different periods are studied as examples. Emphasis is laid on the actual writing of composition.

FUNCTIONAL ENGLISH

This is a pre-academic course and is designed to meet the needs of students whose English training in high school was inadequate. The basic rules of grammar, including the parts of speech and correct sentence structure are emphasized.

HOMILETICS (2 hrs. each semester)

This subject deals with the technique and function of preaching. Students are directed in the adoption of good practices in material gathering and filing, the choice and use of illustrations, and the analysis of sermon types. The composition and delivery of sermons receive special attention, and each student is required to preach before the teacher and class. The delivery, style, subject matter, and analysis of the sermon are carefully evaluated.



Our Boys in the Service



Hello! G I Joe

A Message from Lieutenant Albert J. Gray Chaplain, Tyndall Field, Florida

"But Daniel purposed in his heart that he would not defile himself." (Daniel 1-8)

Hello, GI Joe. I'm glad you've come to see me. Most every fellow in the army comes in to see the chaplain sooner or later, but we are always glad when a

soldier comes in early in his army career.

How are you coming along? Oh, you'll make it all right. Of course, it's all new and you're homesick as can be, but so are all of us. You'll never get over that entirely, and we don't want you to. It's

good for a fellow to be homesick.

Say, do you know this army life is nothing new? Almost every generation has had its draft broads, volunteers and army camps. You are not the only one who ever had to leave home. Let me tell you about four young fellows who got into army life a long time ago. In the book of Daniel in the Bible we read that king Nebuchadnezzar of Babylon surrounded Jerusalem and conquered it. As part of the booty he took with him the choicest young men of the captive nation; the handsome, smart fellows. Of course, you would have been taken had you been there. These 100 or 500 were taken to the king's palace in Babylon where for three years they were to receive the best of everything the king had to offer, both of his mess and wardrobe, together with three years in his GI schools. At the end of this time they were to be the king's personal attendants. From one view it was not such a bad deal, was it? Strange to say, however, at their very first meal there were four young men among the crowd who found fault with the food. We are sure that for many of these young Jews it was their first taste of pork and their first taste of wine. Why they did not refuse we will not surmise just now. We will only note that we never hear of them again. It is only of the four who refused to be defiled, that God chooses to tell us. It is only they whose lives counted with God. The leader of the four, Daniel by name, went to the mess sergeant and requested of him that they be given different food in substitution for the pork and wine. After some argument the sergeant agreed to put them on a ten-day free trial basis to see how they fared. At the end of the ten days they appeared for a physical check up and were found to be in better shape than all the other boys. Thus the question of their diet was settled.

Not only did these boys determine not to defile themselves in the matter of food and drink, but also in spiritual matters. When the decree went out that at a certain signal all were to bow down before the golden image of Nebuchadnezzar, Daniel's three friends suddenly developed stiff knees. As a result they were given

the works, but you remember there was One with them in that Fiery Furnace—One who never promised those who followed Him an easy path but who did promise to be with His own in whatever trial they had to undergo. Those three boys came out of the experience none the worse. There was not even the smell of smoke on them. Rather I think there was a smell of heaven upon them, evident to all who came near them.

A while later when the decree was issued that none were to pray to any God save the king for a period of thirty days, you remember that Daniel who just couldn't get along without praying, went to his window and prayed three times daily "as he did aforetime." Of course, he was thrown into the lions den, but it didn't seem to hurt him very much. In fact, I rather think Daniel enjoyed the experience. Someone has said that the reason the lions didn't eat Daniel was because most of him was grit and the rest was backbone. I'm sure there is some real truth in that. The fellow who has some grit and backbone won't be eaten by anybody's lions. He won't be scared of them either. Daniel and his three friends were "made" by their experiences down in Babylon. They were each put in places where God could use them and all, Daniel especially, were able to bless this old world in the ways of righteousness. The others were "washed out" and sunk beneath the waves. Army life makes a man or breaks a man. It is mostly up to you after all.

There are three things, Joe, that you will learn or have already learned about army life:

1. There is abundant constant temptation to wrongdoing. Every good thing you have ever done is going to be called to question. If it does not have firm anchor age it will be dashed to pieces. Every evil thing which you have shunned is going to come back in new and enticing form. I forewarn you, you are going to undergo terrific temptation in the army.

2. There is abundant opportunity to commit sin in army life. You are away from home and away from your church. There is daily, the time, the place, and the opportunity for the practice of sin. A soldier has to be neither rich nor good looking

to receive many "Go" signs down the "primrose" path.

3. There is a seeming good chance to escape the penalties of wrongdoing. The aids of medical science: the thought that no one will ever know, the feeling "these-things-don't-count-now," all combine to give a fellow the mistaken idea that he can sow a few wild oats and never reap the awful harvest.

Soldier, are you prepared to meet these tests? Can you face this terrible onslaught and come out with your head held high? Daniel and his three friends did. The same things that kept them will keep you and frankly, there is nothing else on God's earth that will keep you.

First of all their religion was real. They weren't merely leaning on Mother's religion. They weren't the "I've been confirmed," or "I'm a Methodist because my father was," variety. They had a personal faith. Something had happened in their own hearts. They had really been converted. And that is the only kind of religion that will stand up in army life. A soldier needs a religion not to hold on to, but one that holds on to him; not a religion to keep, but religion that keep him, and the only kind that can do that is vital Christianity: CHRIST IN THE HEART. In other words, a soldier needs to have a genuine change of heart, that comes when he truly repents of his sins and accepts our Lord Jesus Christ as His personal Savior. Happy is the man who can look back on his life and find there a time when he was born again, when he became a new creature, or if not knowing the time, yet knows the fact of a change of heart. A change of heart that takes away the love of sinning and puts within a genuine love for the things of God is what a man needs. Look inside, friend. Has anything ever happened in your heart? Or is there only vagueness and uncertainty. Is there no joy and peace, no real genuine love for Jesus and for the things of God? If not, you most probably have never been converted. You need to be saved, and right now is the time. John 1:11-13: "He came unto His own and His own received Him not. But as many as received Him (Christ) to them gave he the power to become the sons of God, even to them that believe on His name: which

were born, not of blood, nor of the will of the flesh nor of the will of man, but of God."

In brief, Jesus came to the Jews and they rejected and crucified Him. Likewise, many so reject Him today. But, as many as did and do receive Him, to them He gives the power to become the sons of God. Here is your cue—your move; to receive Jesus the living Christ into your heart. As you open the door of your home at the ringing of the bell and invite the guest in, so you are to throw open the door of your heart and say a big "Yes" to Jesus. Jesus says, "Behold, I stand at the door and knock. If any man hear my voice and open the door I will come in—" Thus becoming a Christian, is unbarring the door of the heart and receiving Jesus. It is not "by the will of men,"—the desires and prayers of the folks back home will not keep you. Only you, by turning from sin to Christ can be saved and kept. You are then "born of God." The things of sin you used to crave you will now hate: the things of God which perhaps you did not care for, such as Bible reading, prayer and devotion, you will find you now love and enjoy.

This brings us to the second great secret in the success of Daniel and the three. They kept up daily prayers and Bible reading. Nowhere is this quite as hard to do. But just as sure as shooting your soul will shrivel and dry up if you get away from the Bible. Somewhere, somehow, you must get off alone with God daily. But how to do it?

With a horde of men I drive a jeep;
With a mob of chaps I try to sleep;
An army accompanies me to mess;
A platoon's around me when I dress;
With a regiment I drill all day;
With a company I eat and play;
Men to left and men to right
Men around me day and night;
The army—I can take it, see?
But the thing that murders me,
The irony that stabs my bones
Is this: They call me PRIVATE Jones!

—The Link

I have heard the testimonies of men who have prayed under their beds, behind corners, in the barracks after work, as they walked out under the stars, in the empty chapel. The important thing is that they

worshipped and prayed daily. Where there is a will there is a way. Remember Daniel and his friends. General MacArthur, placing his hand on the Bible, has said: "There is never a day, no matter how tired I am, but before I go to bed I read my Bible." Remember that there are many other men so doing in the army, clear on up to the top rank. Win this battle of the barracks and you will be victor in all your army life. Let timidity and a weak spine keep your Bible in your foot locker and you're defeated as a Christian.

The third thing with Daniel and his friends was, "They purposed not to defile themselves." They said, "There are some things we will not do." You too have some standards. You too know that there are some things that are dead wrong. In the depths of your soul settle these issues. Make strong resolution before God and your own heart. Once you have set down these pillars, your life will be held off the rocks as by unseen anchors gripping the Rock. Purpose never to touch alcohol in any form, not even beer. Purpose not to defile your soul with any immoral act, the waterloo of many a soldier. Rule out the sin of gambling. Let not foul speech soil your lips. Don't be wishywashy in these things. Fear not to cast yourself upon God in utter dependence upon His keeping power. If the temptations of military life were not so strong; if so many even true Christians had not been made shipwreck by them, I would not urge these resolutions. But as the helmsman entering the fog and storm must set his course and hold it without sight of land or stars, so

the soldier, entering a life fraught with many a hidden rock must set out anchored lighthouses whose beacons and clanging bells will keep him in the true course. You will never regret having made such decisions.

In conclusion, let me give you a few general hints. Keep yourself busy. An idle mind is the devil's workshop. Keep yourself interested. What an opportunity army presents to the wide-awake soldier. How many things you can see and learn, if you will. Let yourself be broadened and deepened. God pity you if you have lost your interest in people, places and things. You are ready for the grave already. Make friends. The road of the Christian soldier is necessarily not the way of the crowd, but in every company will be found some who will prove to be good friends. Thank God, the bars of human restraint have not been put so low, but that in every company will be found some who are living good moral lives. Cultivate the friendship of such. Check over yourself and if you haven't made a few friends at least during the past few months, something is wrong with you. Stir yourself up. Don't get into a hermit's rut. Visit the churches and chapels as often as possible. Let it be a matter taken for granted that when you are free on Sunday you'll be in church. Don't go to criticise, but go to get a blessing. Do your best to be a good, alert soldier. Don't, for heaven's sake, become a "gripper." Keep cheerful, keep trusting, keep on the sunny side and God will abundantly bless you.

The Great
Commission
— Our Mission



Woman's Auxiliary Department

The Whole
World
For Christ



By Alice E. Lupton, 78½ New St.
New Bern, N. C.

At the recent National Auxiliary Convention, held at Middlesex, N. C., the following officers were elected for the ensuing two years.

President— Mrs. Eunice Edwards, Desloge

Mo. Re-elected.

Assistant— Mrs. Griffith

Rec. Secretary— Mrs. Agnes Frazier, 1624 E. Cahal Ave., Nashville, Tenn.

Cor. Secretary— Mrs. Alice E. Lupton, 78½ New St., New Bern, N. C.

1st Vice President— Mrs. Marie Hyatt,

Centerview, Mo. Re-elected.

2nd. Vice President— Mrs. Cleo Percell
3rd. Vice President— Mrs. K. V. Shutes,
Cordova, Ala.

4th. Vice President— Mrs. Alice Childers,
Ohio

5th. Vice President— Mrs. Tommie Frank-
lin, Box 212, Bryan, Texas, Re-elected.

Field Worker, Mrs. Lizzie McAdams, Hunts-
ville, Texas.

You will note that some of these ad-
dresses are incomplete. We are asking that
these be furnished us as early as possible,
as it is very important that State and Dis-
trict Officers be informed.

At the recent meeting, aside of some
changes in the officers, it was noted with
a great degree of joy and gratitude, that
much progress had been made during the
year, even under the various handicaps of
war and its distressing effect on all phases
of the work of the kingdom of Christ.

The Co-Laborour's Band, launched last
year at Flat River, Mo., for \$50,000, showed
that our women had re-acted favorably and
had made good headway toward the goal,
however some changes were made in the
management of this plan for 1945-1946,
which will be brought out soon, with all
details.

Reports showed that there was an in-
crease in membership of One Hundred and
Thirty, although we have reasons to be-
lieve that that number would have been
doubled, had complete reports been sub-
mitted to the proper authorities. One Hun-
dred and thirty four conversions were re-
ported, as a direct result of Personal soul-
winning efforts. The amount paid out by
the various Departments during the year,
as was reported, was \$8,553.97.

The plan of Work Committee recom-
mended the endorsement of the plan of
the previous year, with a few changes,
such as, "That each local Society put on a
Church-wide School of Missions, that even
the youngest members may become ac-
quainted with what Free Will Baptists are
really doing in extending God's kingdom."
Another Plan submitted and accepted, was
that "We take as our goal this year the
Fifty Thousand Co-Laborour's Plan, as our
ONE financial aim for 1945-1946, since this
includes all phases of our National work
as promoted both by the Auxiliary Convent-

ion and the National Association." This
Committee also recommended in the plan
for a Church-wide Mission School, use as
a Text Book, the work of Rev. Winford
Davis, of Monett, Mo., "Information and
Inspirational Facts about Free Will Baptist
Missions."

Many other worth-while plans were set
forth, which it is hoped will prove very
beneficial and be a blessing in the promo-
tion of the work of the Master.

We solicit information and communi-
cations from the various officers of this
Convention, as well as news from State
and District Conventions and that we
will make it possible to present this in
a way that it can be easily understood and
put into practice.

PROGRAM

Missouri Womans Auxiliary Convention

THEME: "That Thy Way May be Known
Among All Nations." Psalm 67-2

Watchword:— "We are Ambassadors for
Christ" 2 Cor. 5:20

NIGHT SERVICE

Hymns— "Jesus Calls Us" and "I Love
to Tell the Story"

Devotional— "We've A Story to Tell to
the Nations" Miss Melba White
Organization

Enrollment of Delegates

Appointment of Committees

Election of Nominating Committee

Convention Message— "We are Ambass-
adors for Christ" 2 Cor. 5:20

Benediction

MORNING SESSION

9:00—Hymn "We've A Story to Tell to
The Nations

9:05—Devotional "Jesus Calls Us" Mrs.
Eunice Miller

Poem—"Ambassadors for Christ"

9:15—Hymn "Rescue the Perishing"

9:20—Message of President, Psalms 67-2

9:30—Ambassadors for Christ— Through
Christian Education, Miss Thora
Arbogast, Second Vice President

9:40—Through Mission Study, Mrs. Alice
Dickey, Third Vice President

9:50—Special Number, "Hark, The Voice
of Jesus Calling"

9:55—Through Personal Service, Mrs. Opal Hughes, Fifth Vice President
 10:05—Through Stewardship, Mrs. Jewell Campbell, Fourth Vice President
 10:15—Through Enlistment and Literature
 Mrs. Eunice Edwards, First Vice President
 10:25—Through Gifts, Mrs. Alta Powell
 Secretary-Treasurer
 10:30—Reports
 Appreciation Committee
 Obituary Committee
 Nominating Committee—Election of Officers
 Miscellaneous Business
 Closing Hymn—"Where He Leads Me I Will Follow"
 11:00—Benediction

**ATTENTION—ALL AUXILIARY
 WORKERS**

Please bring year books to convention.

Program Committee

Marie Hyatt
 Alice Dickey
 Lowell Martin

Subscribe to "The Gem"
 \$1.00 per year

TULSA, OKLAHOMA

We, of the Tulsa Church Auxiliary, are happy to report continued progress in our women's work. The new officers have been elected for the coming year and will soon be installed. We are determined that in the next twelve months our faith shall be known by our works.

Our Junior Auxiliary, the "Go Tell Band," can not be too highly praised for their accomplishments during the past year. Their leader, Mrs. Hancock, has exercised great dexterity and wisdom in leading our young girls along the road of Benevolence, also she has given them a greater perception of missions.

The president of the young womens auxiliary, Sister Bessie Staires, was the superintendent of our Vacation Bible School which was conducted in June. We had an enrollment of one hundred and two (102) and the school was a success in every way. The Lord has blessed us in giving to us young people to help carry on the work for Christ.

Women's Auxiliary of First Free Will Baptist Church, Tulsa, Oklahoma.

GENERAL ARTICLES

BERKLEY CITY, MO.

Dear Gem Readers:

I believe it is the duty of every Free Will Baptist Church to praise God for the numerous blessings He bestows on us. So I am going to list a few that have been showered on the Berkley Church.

Some few years ago, a band of some three or four families, with a strong faith in God but very little money, decided we were in need of a F. W. B. Sunday School. The only building available was a Community Hall which was used on Saturday Nights as a dance hall. After a few Sundays of worship in this building, the Lord moved upon the owner of this building causing him to offer to sell it on terms that we could buy the building. It has been remodeled to look like a building originally built for a church; and is now completely

free of debt, praise the Lord, there isn't a tavern or a dance hall within a few miles of the church.

At the end of the Pastoral year, we had gained enough faith to trust the Lord for the means to support a full time pastor. We began to look around for a man of God to fulfill the position, but we could not find him. Then the always helpful Lord came to our rescue, and working through our good friend and brother in Christ, Rev. Mark Lewis, sent just the man he would have to lead us: Rev. O. T. Allred.

Our membership has increased, 11 during this year, the attendance has grown, and our offerings have more than trippled. We are also blessed with a capable Assistant Pastor, Rev. Kermit Esther; a singing teacher and song leader, Professor A. S. Cooper.

We are looking forward to a great time of fellowship with Gods children at the Quarterly meeting to be held at our church on the 26th of July, 1945.

Howard Dobkins
Chairman, Board of Deacons

Oklahoma State League Rally

Greetings:

When the goodness of God comes your way you always enjoy telling someone else about it. God was surely gracious to us this year. We met at the First Mission Association Camp Ground East of Drumright on the 20th of June lasting through the 23rd. This year there was great gain in number of boys and girls registered. There was a total of 165.

God was gracious to us from the beginning. During the first service there was one soul saved and, Friends, if you don't think Brother McCage from Bristow got blessed you should have been there. It was truly wonderful.

During these services we heard some good pointers on "Why I Am A Free Will Baptist." Brother Ed Morris really did a fine job. We left these services glad we were Free Will Baptists.

One great thing of advancement for the cause of Christ was that we elected a State Evangelist, Brother Reford Wilson from Lexington, Oklahoma. We feel that God surely has his hand on Brother Reford and is already blessing his work and his efforts. He has already finished one revival and is in another one at Oklahoma City, and from there to Drumright. From all reports he is booked up until Christmas. Surely God will raise up a people to worship him and how glad we are that we as young people of Oklahoma can take just a small part in seeing the multitude brought to Christ. And won't we all grow, if we meet the conditions, stay on our knees and not waste opportunities to work for the Master?

We as Free Will Baptists should grow by the help of God with such spirit filled men as our good president, Brother Paul Purcell and our Sponser Brother Harry Stairs. If young people anywhere have help and cooperation we have it in these good men. We're truly proud of all the

good helpers and the ones that pray so faithful for the Youth of America.

We could go on and on telling of the goodness of God through these 3 great days—how from the first service one soul was saved. In the next five were saved; the next seven; then three. There was 13 precious souls saved in those few services.

God is still on the throne to hear those that cry unto Him. It was great encouragement to us and we hope it has been a blessing to your heart. We can surely say that if you can't see through all we are trying to say, "Well, You ought to have been there when He blessed our souls."

A Sister in Christ,
Eula Mae Ewing
Corresponding Secretary

TULSA, OKLAHOMA

Dear Editor and Gem Readers,

Greetings to the Gem and it's readers: From the Tulsa church, of Tulsa, Okla. We are happy to report to the Gem as we feel we have much to thank God for.

As he is greatly blessing our church, since Bro. and Sis. West has been with us we have seen sinner's confess and accept, God, and among those was a catholic lady, our hearts were made to rejoice when we saw that dear one feel she needed a real Master' one she could go to who truly is real. We have 10 new members too, since Bro. West has come our way. Each department of the church is on fire for God, and that's what makes a successful work go forward. We are doing some improvements on our basement of the church, which we feel will be worth much to the church and the forward growth of the Sunday School: We are glad to have Bro. Harold Hancock and Sis. Alveta here while Harold is on furlough. He led our prayer meeting tonight and each one who was present received a blessing I'm sure. Seems God was so near to bless. When you pray, we desire your prayers that we will continue to grow and keep pressing on, trying to win this sinful world to God before it is too late..

May the Lord bless all is our prayers.

Yours in Christ,
Pastor, John H. West
Reporter, Mrs. Audie Lee West

KERMAN, CALIFORNIA

Dear Editor and Gem readers:

I would like to give a report on the First California Associational League Rally.

Our second rally convened with the Kerman Free Will Baptist church July 15, 1945. There were four churches represented which were: Lindsay, Porterville, Firebaugh, and Kerman.

Rev. V. L. Wilson gave the introductory message, after which we all adjourned to the park for lunch. When we returned for afternoon session the house was full. The welcome address was given by Mrs. Lois Miller of Kerman, California. The response was given by Harold Baker of Lindsay California.

The Free Will Baptist Church of Porterville won the attendance banner, Kerman church won the program banner, their play was written by a girl of their home church.

The next rally will convene with the Lindsay church October 21, the introductory message is to be given by Rev. J. R. Evans of Porterville.

We desire your prayers for our officers as they are new and also that more young people may become interested.

President, Bro. Lon Brewer
Cor. Sec., Wanda Wilson

EVANGELIST REPORT

Dear Brothers and Sisters in Christ:

After resigning the pastoral care of the Drumright Church to enter the Evangelistic field, the Lord has marvelously blessed, saving many precious souls. First, I shall mention the good people in the City of Detroit, Michigan. I am sure that I am speaking the sentiment of the heart of each one who has visited this place when I say that we are grateful for Highland Park Church and their good Pastor, Rev. Raymond Riggs and his family, who were gracious hosts to us while in a meeting there. We also remember the Free Will Baptist Temple Church, its congregation, and their wonderful Pastor, Rev. N. P. Gates and family. Another blessing was added to our stay in Detroit by the warm welcome given to us in the Gates home

while conducting a successful revival campaign in his Church. Upon returning to Detroit June 6, a third meeting was conducted, this Revival being held in the Hazel Park Church, Rev. Horton T. Davis, Pastor. We shall never forget this good man of God, his wife, and sweet children, who opened their home to us while we were there. On leaving Detroit, the Church pastored by Rev. Mark Lewis in St. Louis, Mo. was our next location. Rev. Lewis made his home "Our home" while there. Before reporting more on my Evangelistic work in the east, I will mention the wonderful Church in Houston, Texas. We are happy to report holding the most successful one weeks meeting there that we have ever held. The Houston church is blessed with an excellent pastor, Rev. Ray Berry, and family, and a good congregation. Friday morning, July 6, my wife and I, with Rev. and Mrs. Melvin Bingham, left for the National Conference, which convened at Middlesex, N. C., returning from there to Columbia, Tenn., to begin a Revival at our Church there pastored by Rev. J. B. Bloss. We will always remember the hospitality of the people of Columbia. Since touring the country in the evangelistic work, I have had several calls from different churches desiring pastoral care; however I have not, as yet, accepted any call, since I want to be definitely led by the spirit of the Lord, as God has blessed me so much in this new field. If every Minister would go definitely by the Lord's spirit instead of being easily influenced by people, our work would be much greater than it is at present. I request the prayers of all for me as I continue with my scheduled meetings. I would be glad to hear from many of you. You may contact me at lock Box 204, Drumright, Oklahoma, Telephone 351.

Rev. Bert Franklin Rogers

WE THANK YOU

Sometime back we announced through the papers that we need \$1,700.00 to cover Miss Barnards travel expense to India and asked that you would send in extra funds designated for that purpose. You have responded wonderfully well. To this present date, June 12th, we have received exactly

\$640.22 for the above stated purpose. After we made the appeal through the papers we had a very agreeable surprise in that we received a refund from the Thomas Cook Company of New York City in the amount of \$1,199.64. So you see that cut the cost of her travel expense from \$1,700.00 to about \$500.00. Indeed it was an agreeable surprise for we had already sent the \$1,700.00 thinking none other than it would cost that amount. This is the way it happened. The Thomas Cook Co. was planning the voyage for her and at first were securing passage on a Portuguese vessel which route would have been partly by land across southern Europe. This way would have cost the \$1,700.00. But before her sailing they found opportunity for her to sail from New Brunswick, Canada on a Canadian cargo vessel the cost which was amazingly less. For all this we praise the Lord and express our thanks to everyone for your contribution. What we have received on this over and above the cost of her voyage we will just place in the treasury and it will help support her on the field. Miss Barnard landed safely for which let us all give thanks. We have not yet had a letter from her. Only received one cablegram in which she stated the urgent need of missionaries. Let us pray the Lord to send forth laborers to this great and needy field.

Rev. Winford Davis

NOTICE

To those who patronized our Book stand, The Board of Publications and Literature and to those of you who subscribed to any of our publications, we wish to express to you our sincere thanks for your cooperation, May God bless you. You showed such an interest in the work by purchasing the books and subscribing to the various magazines and papers.

BE SURE TO READ THIS NOTE

I settled with the editors and managers of the Gem and the Orphan's Friend and all others to whom I was obligated, EXCEPT the sending of the subscriptions to the Free Will Baptist at Ayden, and I had five subscriptions and the receipt book was lost with stubs—on these stubs were the name and addresses and the amount of money. Now here is the sad part, I lost the receipt book and have no way of

getting to you the Baptist for which you spent your money, until you let me know your address, some of you I know, but it will be best to let me have your name and address and the amount paid to me, as I am anxious to get your Baptist to you. Please let me hear from you at an early date.

J. C. Griffin
240 N. Pastuer Street
New Bern, N. C.

SPECIAL ANNOUNCEMENT

I am leaving the pasturship of the Free Will Baptist Church of Mine La Motte, Missouri to devote full time to evangelistic work.

Write me in care of Mrs. Tom Twente, (my sister) of Thebes, Illinois, Rt. 1 for revivals. Terms: offerings and entertainment.

Rev. William Buster

Having known Brother Buster for some time and having the privilege to work with him in revival work, we found him to be a real man of God and a preacher of the old time Gospel we recommend him to be sound in the faith and doctrine and a real evangelist.

Rev. F. C. Zinn

TEMPERANCE

By Ralph Lightsey, Bristol, Geo.

A copy of the following was sent to the President of the United States, Office of Price Administration, Office of Defense Transportation, War Production Board, several Religious Publications, and a few outstanding Christians of America.

By an act of the National Association of Free Will Baptists of the United States at Middlesex, North Carolina, July 12, 1945, we the body of three hundred thousand Free Will Baptists do hereby file with you an objection to the use of critical materials, sugar, all products of grain, fuel, motor vehicles, rubber, etc. and labor in the manufacture, distribution, and sale of any and all forms of alcoholic beverages.

Inasmuch as millions of our men have been and are engaged in the fight against Nazism, we should help them in every way

possible to speed the victory instead of doing something to prolong the war. If we allow materials and labor to be used as mentioned above, we are lengthening the war, shortening the supply of food at home, and helping to starve the multiplied millions of Europe and Asia.

In conformity to the same act, we wish to go on record as favoring National Prohibition.

Please give this your careful attention.

Very truly yours,

Signed:

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

Mrs. Eunice Edwards, President
Womens National Auxiliary
Convention of Free Will Baptists

Greetings from Bro. Dearmore

To the Gem Greeting,

It has been some time since I wrote to the Gem. I have been ailing for several months. I have had to resign my church pastorate, and I am scarcely able to go any where anymore.

The doctor has advised me to not do any more Public speaking, but the doctor did not call me to preach and as soon as the Lord makes it clear to me that I can preach again, I am ready to do my Masters will. I do get so anxious to hear some of our good ministers preach. I cannot hardly stand it. I was compelled to miss the National Conference this time, the first time in several years. But I prayed for them all the time it was going on. I know that our good old denomination is going to stand when the old world is on fire. I have spent 45 years in the ministry, and thank God I have never belonged to any denomination but the FREE WILL BAPTIST. I do not have any idea how many sermons I have preached, nor how many I have Baptized. I have married 178 couples, in my lifetime. If any of the good brethren want to write me, I will appreciate it very much and will see that you get answer to any and all letters.

W. E. Dearmore

CHIPS

BY ELD. T. C. FERGUSON

Self praise is not praise but conceit.

It is hard to find fault with people when you are praying for them.

Forget each kindness you do as soon as you have done it.

Forget the praise that falls on you the moment you have heard it.

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

The Annual Session of the Northeast Missouri Association of Free Will Baptists will convene with the New Harmony church near Greentop, Mo. on Thursday night before the first Sunday in September.

Ethel Thompson—clerk

The Fifty Eighth Annual session of the Cave Spring Association will be held with the Mill Creek Church at Myrtle, Mo. Aug. 24, 25, 26, 1945.

Yours truly,
Davie N. Combs, clerk

OBITUARY

HEAD—Spencer Head was born October 12th 1879 and departed this life June 23rd 1945 at the age of 65 years, 8 months and 11 days.

He was united in marriage to Mahalia Trantham July 12, 1899. To this union was born 8 children, 5 sons and three daughters. The oldest daughter having died in infancy.

Survivors include the companion and seven children. Mrs. Garland Tharp, Mrs. Theatus Hale, and Arlis Head of Blue Eye, Mo., Finis Head of Big Cabin Okla. and three sons in the service, Technician 5th grade Freeman Head, of Hines, Illinois; Pfc. Ernest Head somewhere in Italy, and Floyd of the Navy, 14 grand children, 4 brothers, 2 sisters and a host of other relatives and friends.

He was converted and united with the church in 1924 and lived a devoted chris-

tian life. In 1928 he was ordained a deacon of the Free Will Baptist church.

DICK—Martha Bell Dick, wife of Rev. C. R. Dick, Pastor of the El Dorado Springs Free Will Baptist church, died at her home northwest of town Wednesday, June 20. She had been in declining health for several months, suffering from heart disease, but had been critically ill only about two weeks.

Mrs. Dick was born in Cole county, Ill., March 22, 1874, and was over 75 years old. She was united in marriage in Illinois to C. R. Dick September 22, 1895. Mr. and Mrs. Dick came to El Dorado Springs over five years ago and made their home in this city until last February when they moved to the James Thompson farm, where they had since resided. Before coming to El Dorado Springs they lived over eight years at Stockton.

Deceased was converted shortly after her marriage and later became a member of the Free Will Baptist church, remaining a faithful Christian until her death. She will be greatly missed by a host of friends and acquaintances.

Other surviving relatives include three sisters, Mrs. Laura McNary, Palestine, Ill., Mrs. Emma Dick, Los Angeles; Mrs. Joe French, Springfield, Ill.

Funeral services were held last Friday afternoon at 2 o'clock at the Gwinn-Siders funeral home, Rev. A. C. Hall, pastor of the Free Methodist church, officiating. Burial was in the Clintonville cemetery.

BUCHANAN:— Goodworth Buchanan, son of Arthur and Catherine Buchanan passed away at the family home July 18, 1945 at 9 o'clock A. M. being at the time of his death, 84 years and 23 days old.

He was born June 27, 1861 and has lived his entire life in the community west of Greentop.

He was married to Fannie Myers Jan. 11, 1885. Two sons were born to them, Henry A. and Oral E. Buchanan.

Mrs. Buchanan passed away Jan. 22, 1936. He was later married to Isabelle Fowler, who with the two sons, and an adopted daughter, Mrs. L. D. "Ella" Gregory, three grandsons, four granddaughters, four great grandchildren, one step daugh-

ter Rachel Palmer survive. Also two sisters, Lura Willis, Glenwood, Mo. and Josephine Sandusky, Kirksville, Mo. and one brother Bert Buchanan, Kirksville, Mo.

Two brothers William and Charles Buchanan, and three sisters, Alice Hartford, Cora Bailey and Finess McBee preceded him in death.

Mr. Buchanan was converted at an early age, held membership with the New Harmony Free Will Baptist Church and served as deacon until the time of his death.

He devoted his life to the church and community and the influence he has extended in these capacities will continue to live in the lives of those with whom he came in contact.

Funeral services were conducted at the New Harmony Free Will Baptist church on Friday afternoon July 21, by his pastor, Rev. Archie Cooper, after which his body was laid to rest in the Fugate cemetery.

BAILEY— Ernest A. Bailey was born April the 25th 1864 and lived with his parents until their death some thirty years ago. Since that time he has lived alone. He has been a member of the Free Will Baptist Church from his youth. Not only a member but he has lived a consistent Christian life. He was a member of the Free Will Baptist Church at Box, in Cleveland County, 7 miles west of Wanette. He lived in the Box community until about one year ago when he moved to Wanette, where he lived at the time of his passing. He had been to church the night he passed away and died on his way home, on Friday night, June the 15th, 1945. He leaves to mourn: Relatives, Mrs. Fannie Frazier, of Newport Washington, a sister; and Mrs. Elizabeth Williams of Daugherty, Oklahoma, a sister; and several nephews and neices, besides a host of friends. To know Uncle Ernest, (as he was affectionately called) was to love him. He was laid to rest in the Box Cemetery beside his parents. Reverend W. E. Dearmore conducted the funeral services. Which had been his request for quite a while. Roesch Brothers of Shawnee was in charge of the arrangements.

The Floral Offering was exceedingly nice, donated by his many friends.

Written by W. E. Dearmore.

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