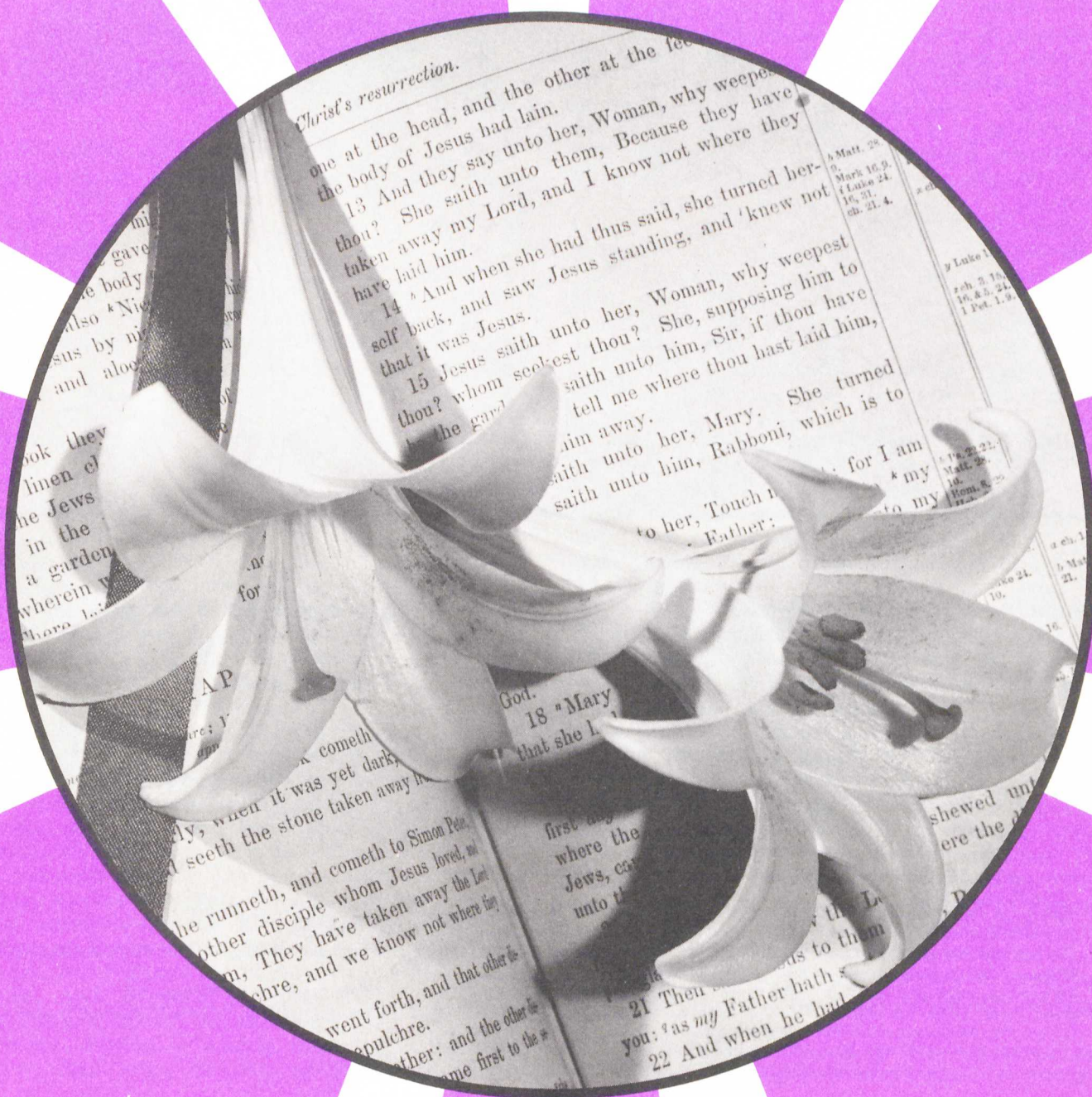


Volume 45, Number 3, March, 1975

Free Will Baptist

GEM

"Voice Of Missouri Free Will Baptists"



Sunday School Attendance Averages 1974-75

Church	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Jan.
Aurora	23	24	27	25	30	26	22	22	22			
Beacon, Raytown	78	89	84	81	79	69	75					
Berkeley, First	309						330	330	330			
Central, K.C.	114	121	135	115	123	113	115	120				
Cooper Mines	74	73	91	81	82	86	105	90	83	79	81	74
Cuba	70	67	92	74	72	88	74	83				
Desoto	145	149	159	170	147	144	138	142	176	144	137	
Evangel, Webb City	45	41	49	32	33	30	33	45	49	73	77	80
Farmington	115	131	145	144	152	150	179	209	239	207	191	191
Flat River, First							124	135	135	126		
Fourth, St. Louis	146	174	164	144	152	137	179	160	167			
Grace, Arnold	200	230	272	239	226	185	216	249	255	256	220	
Mine LaMotte	40	50	75	62	55	67	60	62	69		48	
Myrtle	44		48	48	50	46						
O'Fallon	65	85	81	75	73	64	63	71	115			
Parkview, Desloge	75	81	85	78			75	81	86	81	82	
Richwoods	27	27	38	28		33	33	34	32	33		
Salem	35			40	40	44	37	35	37		32	
South Fremont, Spfd.				84	82	79	82	89	92			
Southside, St. Louis	127	141	143	134	132	129	134	133	152	173	160	156
Springfield, First	200	175	208	186	182	169	190					
Thayer	151	154	168	161	145	159	147	148	147	138	162	150
Trinity, Bridgeton	182	202	225		184	162	171		192			
Twin Oaks	56	64	73	61	62	61	63	60	69	73	75	
Victory, Avondale	188	179	218	171	177	143	161	184	181	174		192
Willow Springs	90	95	104	107	101	103	104	99				

Other churches are invited to send their Sunday school attendance averages for publication in the March Issue.

THE FREE WILL BAPTIST GEM

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Andy W. Lay, editor.

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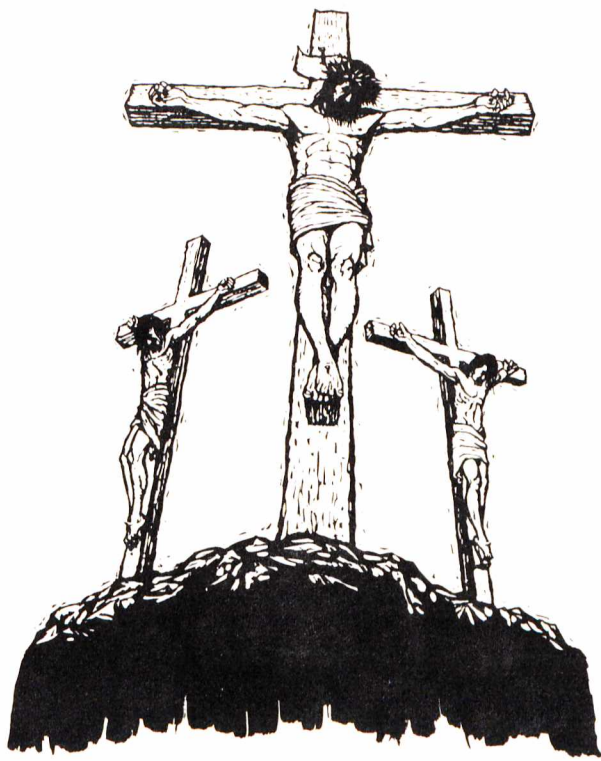
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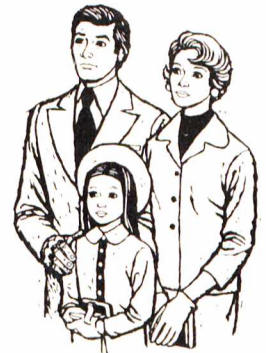
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A Second Look at Calvary

by Rev. A. B. Brown



We as Christians need to take a second and a closer look at Calvary. Having heard of the crucifixion many times for many years, we have taken the passion of our Lord for granted. Far too many of us have grown callous to its horror by our easy familiarity with its grim details and this has led to cold unappreciative hearts.

Because of this I would like to present a second look at Calvary. It should also be clearly understood that, although the physical agonies of our Lord will be presented first, they did not begin to represent the *real* suffering of Jesus Christ on Calvary. The *infinite* psychic and spiritual suffering of Jesus, God in the flesh, experienced when the Father in Heaven poured on Him, His Son, His wrath for our sins, constitutes the real suffering of Calvary. However, this is not to disassociate the physical from the psychic-spiritual. Both were part of the agonies of our Lord on that infamous day. It takes both to describe the agonies of the cross endured when Jesus our Lord suffered the wrath of a holy God for our sins. But it is important that we do not stop with the physical because in so doing we develop a distorted view of the passion.

The physical passion of Christ begins in Gethsemane: the bloody sweat. It is interesting that Luke the physician is the only gospel writer to point this out. He writes, "And being in agony, he prayed the longer, and his sweat became as great drops of blood, trickling down upon the ground."

Although disbelief has attempted to explain this away, medical literature validates such experiences. The phenomenon of hematomatidrosis is well documented. Under emotional stress the tiny capillaries in the sweat glands can rupture mixing blood with sweat. And the great emotional stress is certainly reflected in the cry of our Lord when He prayed, "Father, if thou be willing, remove this cup from me . . . And being in *great agony*, he prayed the

more earnestly; and his sweat was, as it were, great drops of blood."

One should note here that there will be no attempt to present a detailed chronological outline of the passion story. So, in order to adhere to the goal of looking at the physical sufferings, many details will be omitted.

After being arrested late at night Jesus appeared before the Jewish authorities. It was here that the soldier struck Him across the face (a very humiliating experience) for remaining silent when questioned by Caiaphas. He was then blindfolded. Others passed by and further humiliated and bruised Him by striking Him on the face and spitting upon Him, mocking and taunting Him to identify His attackers.

Bruised, battered, dehydrated, and exhausted from a sleepless night, Jesus eventually ended up as Pilate's unwanted responsibility. And in an attempt to appease the Jewish mob and get Him off his hands, Pilate had Jesus scourged.

It is doubtful that Rome adhered to the ancient Jewish law of not more than 40 lashes or the pharisaical limitation to forty save one. It was customary to use a short whip consisting of a short handle with several heavy leather thongs weighted near the end with jagged pieces of bone or metal to make the blow more painful and effective. The victim was tied to a post (Acts 22:25) fixing the body in a tense position making the punishment more severe. People often fainted and died under the scourge.

The whip is brought down with the full force of the Roman legionnaire again and again upon the stripped body of our Lord. At first the weighted leather thongs cut through the skin only. But as the calloused sin-hardened soldier with his mighty arms brings the heavy whip down again and again the repeated blows cut deeper and deeper into the subcutaneous tissue. At first there is only an oozing of blood from the capillaries and veins of the skin. But as the blows continue, heavy bleeding begins from broken vessels underlying the muscles. The weights of bone and metal at first produce large deep bruises which are broken open by subsequent blows. Finally, the skin is hanging in ribbon like fashion and the entire area is a mass of torn, bleeding skin tissue. At last the centurion recognizes that Jesus is near death and stops the inhuman torture.

Next a robe is mockingly thrown across His bruised and bleeding back and a stick is placed in

His hand as a scepter. And finally a crown of thorns is pressed into His scalp. Again there is copious bleeding because the scalp is one of the most vascular areas of the body.

After several more blows to the face, these sadistic fruits of sin continue their sport by taking the stick and striking our Lord across the head driving the thorns deeper into the scalp. Finally, after having manifested to some extent the depravity of the unregenerated heart, they tear the robe from His back. By now it has stuck to the clots of blood and serum in the wounds and its careless cruel removal causes excruciating pain. The wounds break open and begin again to bleed.

And finally with the heavy patibulum (the cross piece of the cross) tied across His shoulders, Christ begins the slow torturous journey (about 650 yards) along the via Dolorosa to Calvary. He tries to walk erect (Jesus Christ was and still is *the* man among men), but the weight of the patibulum, about 110 pounds, and the shock brought on by the great loss of blood was too much. Our Lord stumbles and falls. Once again, the already pulverized back of the Savior is further gouged by the rough beam. So, in order to get the task completed as quickly as possible the centurion drafts a North African named Simon of Cyrene who was probably one among the crowds which sought a look at this famous teacher.

The crucifixion begins. Jesus is again stripped of His clothing except a loincloth which was allowed the Jews. He is offered a drink of wine mixed with myrrh (a mild pain-killer) but refuses. With the cross-piece on the ground Jesus is placed on it with His arms extended. The soldier, as he has done so many times before, feels for the depression at the front of the wrist. With one mighty blow, he sinks a heavy square, wrought-iron nail through the wrist and into the wood. Quickly he repeats the action with the other arm being careful not to pull the arms too tightly to allow some flexion and movement. Possibly he now goes back to give each spike a second and third blow to ascertain their being sunk deep into the wood. The cross-piece is now lifted into place at the top of the stipes (upright portion) and the title "Jesus of Nazareth, King of the Jews" is nailed to the stipes and is visible above His head.

The upright post (or stipes) was normally fixed in the ground at the execution site and the condemned man was forced to carry the cross-piece from the prison to the place of execution. The upright portion, the stipes, could have the cross-piece attached two or three feet from the top which is what is commonly thought of today as the type on which Christ was crucified. But the most common form used in our Lord's day was a cross shaped like our letter T. There is good archaeological evidence that it was on this type cross that Jesus was crucified. Our concept of the cross comes primarily from medieval and Renaissance artists and not from historical or Biblical proof. The depiction of the nails through the palms is derived from the same sources. Roman historical accounts and medical science agree that nails through the palms will strip out between the fingers when the weight of the human body is thrust upon them. Anatomists have always considered the wrists as part of the hand.

The misconception most likely came through the misunderstanding to this and also of Jesus' words to Thomas, "Behold my hands" which in the original could include the wrists also.

After being nailed to the patibulum, it is raised high off the ground with our Lord hanging by the wrists. It is then dropped into the groove at the top of the stipes causing excruciating pain as the body is suddenly suspended in the air being supported by the nails through the wrists.

Next, with the knees slightly bent, the left foot is placed over the right and both are pressed backward against the stipes. And, once again with a mighty thud, the Roman soldier sends the huge, rough, wrought-iron nail piercing through the flesh, separating bones, and into the wood. The agony almost forces the mind to turn itself off in an attempt to withdraw from the severe pain. But, again and again the blows come as the nail is driven securely into the beam.

At this point, the best man to ever live, Jesus of Nazareth the carpenter's son, God in the flesh, is now crucified.

The agony of the cross is just beginning. As our Lord slowly sags putting more weight on the nails in the wrists, the median nerves register the fiery pain as it streaks through the fingers back up the arm and explodes in the brain. In an attempt to relieve the agony of the wrists. He pushes himself upward placing His weight on the nail through His feet. Again there is scorching pain as the nail tears through nerves in the feet.

Quickly the muscles begin to fatigue. They begin to cramp, knotting into balls of sheer throbbing pain. With this comes the inability to push himself upward. And thus hanging by His arms, the muscles necessary for breathing (pectoral and intercostal) are not able to function. Air can be inhaled but not exhaled. Our Lord struggles to push himself upward for just a short gasp of air. Carbon dioxide builds up in the blood stream and the cramps are less intense. And so occasionally He is able to push himself upward to exhale and inhale precious life-giving air.

The painful cycle is repeated for hours. Painful cramps, partial asphyxiation, scorching pain as His already pulverized back moves up and down against the rough stipes, the constant agony of the body being suspended on the nails tearing into sensitive nerves, all of these are present as another agony charges into the picture. A severe burning pain develops deep within the chest as the thin membrane sac around the heart begins to fill with serum and compresses the heart (Psalm 22:14).

Physically, it is almost over. Spiritually the battle rages. The demented foes of Hell mistakingly call a victory celebration. It is during these torturous times that our Lord uttered the seven last "sayings" of the cross.

The loss of blood and of tissue fluids, a dehydrated body (which brings on the cry "I thirst"), a compressed heart struggling to pump thick sluggish blood, and the almost inoperative tortured lungs sends the chill of death through the brain of Jesus. With this realization He struggles to whisper, "It is finished." Atonement has been made. Redemption is secured. The debt of sin owed by sinful man to a

holy God has been paid. And with one last valiant effort our Lord presses His feet against the rough iron nail and gulps one final breath of air and utters His seventh and final cry, "Father, into Thy hands I commit my spirit."

In order not to profane the Sabbath the Jews requested the condemned man be removed from the cross. The common way of ending a crucifixion was by breaking the bones of the legs preventing the victim from pushing upward. This prevented him from relieving the tension from the chest muscles and the suffocation.

However, Jesus was already dead. But, to make doubly sure, the soldier thrust his lance between the ribs through the pericardium and into the heart. John 19:34 says, "And immediately there came out blood and water." This was the fluid from the sac around the heart and the blood from within the heart itself. Physicians have therefore concluded that Jesus died from heart failure due to shock and constriction of the heart by fluid within the pericardium.

Having gone to great lengths to focus our attention on a closer look at the *physical agonies* of Calvary, let it be emphatically stated that this is just

a part of the sufferings of the cross. There is a real danger in not seeing past the physical to the spiritual sufferings of our Lord laid upon Him by the Father in Heaven during this time.

We should never for a moment forget that it should have been *us* on that cross. He was there in my place, as my representative, paying *my* debt for me.

God gave a vivid description of the physical because it is more concrete. The spiritual is more abstract. We as humans need the concrete. It is more vivid. We can more easily associate with the physical. We need to be ever clear that that physical agony should have been to me, my wife, my son, my daughter, my friends, or my neighbor; but Jesus, God's Son, took our place.

God forbid that the story of Calvary ever lose its freshness or appeal to the hearts of God's people.

(Part II on page 9)

Rev. A. B. Brown was pastor of the Bethel FWB Church in Festus, Missouri, and clerk of the Missouri State Association until the first of this year when he went to Norfolk, Virginia, to work with the American Christian School, which is affiliated with the Free Will Baptist church there.

On The National Front

FROM NATIONAL HOME MISSIONS . . .

The National Home Mission Department would like to thank the people of Missouri for what you gave to Home Missions in 1974. Twenty-seven states exceeded their quotas. You gave \$20,764.19 to National Home Missions, which was \$1,235.81 under your quota, but \$1,300.90 over what you gave in 1973.

The total income to National Home Missions in 1974 was \$477,852.65, which was \$81,852.65 over our quota. The reason for this was an increase in missionary personnel (we now have 44 couples) and an increased awareness of the need for Home Missions on the part of our people.

Your quota for 1975 is \$24,000.00. We are praying for your success.

There are yet 11 states and 27 capital cities without the witness of Free Will Baptist churches. With your continued prayer and financial support we will enter these soon if the Lord tarries. In His service,
Roy Thomas

BIBLE COLLEGE OFFERS TWO SUMMER STUDY PROGRAMS

This year, for the first time, Free Will Baptist

Bible College is expanding its summer studies program to include two sessions. Summer School No. 1, spanning two weeks, May 19-30, will offer up to three semester hours of credit. Summer School No. 2, a four-week program, June 2-27, will offer as much as six semester hours.

Courses to be available in the two sessions are listed below. The college will reserve the right to cancel courses or adjust the schedule.

SUMMER SCHOOL NO. 1: MAY 19-30, 1975

7:45-9:05	Song Leading (1 hr.) Parliamentary Law (1 hr.) Church Publications (1 hr.)
9:10-9:35	Chapel
9:45-11:05	Church Music Materials (1 hr.) Bookkeeping-churches (1 hr.)
11:10-12:30	Efficiency Filing (1 hr.)
9:45-12:30	FWB Doctrine (2 hrs.) Acts (2 hrs.) Dead Sea Scrolls (2 hrs.) Interpretive Speech (2 hrs.) Pastoral Counseling (2 hrs.)

SUMMER SCHOOL NO. 2: JUNE 2-27, 1975

7:45-9:45	Romans-Section B English Literature Doctrine Church Music Administration
9:50-10:20	Chapel
10:30-12:30	Romans-Section A General Psychology

Sunday School
Administration
Introduction to
Education

If you are interested in attending summer school, please contact the Bible College. Free Will Baptist Bible College, 3606 West End Ave., Nashville, Tennessee, 37205.

**DESIGNATED MONIES SENT THROUGH
STATE OFFICE IN JANUARY, 1975**

Olivett FWB Church	
Eight accounts	\$140.00
Kansas City First FWB Church	
One account	15.00
Mine La Motte Church	
One account	22.50
Merl's Chapel	
Three accounts	80.01
Northeast Association	
Two accounts	51.20
First FWB West Plains	
One account	50.00
Hazel Creek FWB	
Two accounts	20.00
Total designated funds	\$378.71

**COOPERATIVE FUND RECEIPTS,
JANUARY, 1975**

Belton	\$108.00
South Side	295.00
Hannon	157.00
Macedonia	8.75
Number One FWB Church	34.50
Divine Trinity, Potosi	16.00
Salem	20.00
Mine La Motte (Nov.-Dec.)	45.88
Faith	183.52
Pleasant Hill	10.00
Byrd FWB Church	12.00
Myrtle (4th qtr.)	177.72
Beacon (Dec.)	245.71
Olivett	130.00
Royal Oaks, Kansas City	23.00
Cuba FWB Church	41.81
De Soto, First	270.00
Farmington, First	365.70
Mill Creek Church	129.47
Mill Creek Sunday School	18.95
Mt. Pisgah	59.00
Cabool	109.97
Kansas City First Mission	166.00
Hurryville	94.50
Berkeley (Dec.)	464.83
Verdella	140.30
Fordland	25.00
Lebanon First Church	911.50
Calvary (Conway)	180.00
Freeman Chapel (Dec.)	66.67
Aulsbury Chapel	223.06
Thayer	82.78
Carterville	18.07
Aurora	36.60
Purdy, First	59.00
Happy Home	26.09
Copper Mines	90.00
Merl's Chapel (Dec.)	51.81
Central, Kansas City (Jan.)	120.00
Rock Chapel (Jan.)	19.80
Viburnum (Dec.)	109.78
Monett, First (Nov.-Dec.)	452.53
Flat River, First	727.41
Twin Oak	200.00
Richwoods	118.32
Leadington (Dec.)	133.53

Evangel, Webb City	91.38
Pleasant Grove	25.43
Houston, First (Jan.)	103.15
Old Bethel	20.00
Divine Trinity, Potosi (Jan.)	23.00
Aurora	22.70
Bethel, Festus	40.00
Fourth, St. Louis	507.69
South Side, St. Louis	229.67
Grace (Jan.)	390.48
Gateway, St. Louis (Jan.)	15.00
Hannon (Jan.)	135.00
West Plains, First	162.00
Sixty contributions total	\$8,754.06

**COOPERATIVE FUND DISBURSEMENTS,
JANUARY, 1975**

20.00% Missouri Missions	\$1,750.81
15.00% Missouri Promotional Dept	1,313.00
05.50% Missouri Youth Camp	481.47
04.00% Missouri General Fund	350.16
04.00% Missouri College Commission	350.16
02.50% FWB GEM	218.85
01.00% Missouri Sunday School—CTS	87.54
52.00% Seven Missouri Departments	4,552.10
07.00% Hillsdale College	612.78
13.00% Foreign Missions	1,138.03
09.00% Free Will Baptist Bible College	787.87
07.00% Executive Department	612.78
06.50% National Home Missions	569.02
03.00% National CTS Department	262.62
02.00% Board of Retirement and Insurance	175.08
00.25% Layman's Board	21.89
00.25% Theological Liberalism Commission	21.89
48% Outside the State	\$4,201.96
100% Disbursed	\$8,754.06

**Missouri State Home Mission Giving:
Jan. 5 through Feb. 5, 1975**

Mine LaMotte	20.00
Willow Springs	8.00
Cuba	10.50
Olivet	200.00
Byrd	15.00
Salem	10.00
W.N.A.C.	25.26
Mission Evangelism Conf.	16.00
Thayer	206.00
Aurora	20.00
Grace	25.00
South Fremont	161.00
Cabool	30.00
Myrtle	28.33
Low Ground	5.00
Farmington, First	6.00
Flat River, First	29.50
Central	20.00
Berkeley	100.00
Copper Mines	5.00
Rock Chapel	20.00
Victory	215.63
Houston	75.00
Independence	10.00
New Home	30.00
Fourth	38.18
South Side	1.00
Hannon	68.00
West Plains, First	70.00
N.E. Mo. Association	51.20
Hazel Creek	10.00
Cooperative Receipts	1,750.81
Total	3,280.41

Secretary-Treasurer
Rev. Lawrence Thompson
3416 N. Bellefontaine
Kansas City, Mo. 64117

CHURCHES PEOPLE AND EVENTS

LITTLE VINE YOUTH ACTIVE

Pastor Raymond Askren of the Little Vine FWB Church reports an active youth group in their church. Some of their recent activities are having charge of the Sunday night church service on the first Sunday each month, a book study in Galatians, and a Christmas pizza party. They are presently studying Free Will Baptist doctrines.

There are currently eight members in the group, according to their reporter, Rita Jinks. Miss Jinks writes, "We are having a great time in everything we do because we know we are doing these things for our Lord and Savior, Jesus Christ. We are proud to say we love each and everyone of you."

REV. MORRIS TUCKER TO POTOSI CHURCH

The Trinity FWB Church of Potosi, Missouri, has called Rev. Morris Tucker of Steeleville as pastor of the church.

"We feel God is going to bless us," writes Mrs. Virginia Smalley, the church clerk. "We saw three souls saved during our business meeting. Please pray for our church that in this coming year we will see many more come to know the Lord."

BELTON CHURCH WITHOUT PASTOR

The Belton FWB Church is looking for a pastor, according to Deacon Melvin Leverich. Anyone knowing of a pastor who might be interested in pastoring the Belton Church should contact them at 215 Mill Street, Belton, Missouri 64012.

HILLSDALE CHOIR TO TOUR STATE

The Hillsdale FWB College choir will conduct their annual choir tour in the state of Missouri April 4-13. Tentative arrangements have been made for the choir to hold services at the following churches: First Church, Monett; First Church, Mountain Grove; First Church, West Plains; First Church, Thayer; Fellowship Church, Flat River; Trinity Church, Bridgeton; Southside Church, St. Louis; First Church, Kirksville; Victory Church, Kansas City; Central Church, Kansas City; and Hannon Church of Liberal.

Further publicity will be given to each service in its own area. Free Will Baptists in these areas will not want to miss this inspirational treat.

LOVE OFFERING TO BE PRESENTED TO BEATTY

Our State Promotional Secretary, Rev. Harry Beatty, will be leaving the office July 1, 1975, for retirement. Brother Beatty has been the Promotional Secretary in our state for nearly 14 years. Every Free Will Baptist in the state should be grateful for Brother Beatty's leadership and his untiring efforts in behalf of the cause of Christ.

As a tribute of our appreciation to this man of God, the State General Board is requesting that each church in the state receive a love offering for Brother Beatty between now and the State Association in August to be presented to him at that time.

Rev. Andy Lay, the GEM editor, has been designated committee chairman for this project, so please send your church's offering for Brother Beatty to Brother Lay at the GEM office, 13 Tanglewood Dr., Carl Junction, MO 64834.

SOUL WINNING REVIVAL AT EVANGEL CHURCH

Rev. James McAllister, moderator of the Missouri State association, was the speaker for a recent revival meeting at Evangel FWB Church of Webb City.

"It was a great meeting," according to Pastor Andy Lay. "We had decisions made at the altar in every service, a total of nine for the week. The average attendance was 100. We appreciate so much Brother McAllister's solid Bible preaching and his soul winning zeal."

Evangel Church received 28 new members in the month of February.

CAR GIVEN TO MILEYS

Mr. Tim Altis, a layman in the Beacon FWB Church of Raytown, Missouri, felt led of the Lord to give his car, a 1972 Maverick, to Missionary Lynn Miley to use in itinerant work. He presented the car to Brother Miley at the close of a missionary conference Brother Miley conducted at the Beacon Church.

The accompanying photograph shows Missionary Lynn Miley, Mr. Tim Altis, and the car. This very generous act on the part of Brother Altis should be a challenge to other young men in our denomination. The call to sacrifice is not just to those who are called to go to the mission fields, but to us who stay at home as well.



MISSIONARY REVIVAL AT BEACON

Pastor Jimmy Bundy writes, "The Beacon FWB Church praises the Lord for a missionary revival effort with Missionary Lynn Miley. Brother Miley was with our church for services for one week. The Lord used him to generate our enthusiasm for foreign missions and to challenge our hearts to look on the fields that are white already to harvest.

"The Beacon Church gave a missions offering to Brother Miley of \$614. We praise the Lord for this. As pastor I praise the Lord for the blessings of the Lord and for His using Brother Miley in blessing the church through his preaching and teaching."

CALENDAR OF COMING EVENTS

March 17-19 Annual Bible conference at Free Will Baptist Bible College, Nashville, Tennessee. Speakers will be Rev. Jim McAllister, Farmington, MO; Rev. Don Pegram, Newport News, VA; and Dr. Joe Temple of Abilene, TX.

April 4-13 Hillsdale FWB College choir touring state of Missouri. See article inside this issue for locations.

May 3 State Competitive Activities at Rock Chapel Church, near Mountain Grove.

May 18 College Day across the state, promoted by Free Will Baptist Bible College.

May 19-21 Pastors'/Laymen's Seminar at Youth Camp. Rev. Francis Boyle will be speaking about "Budgets and Buildings." Preaching and Bible Teaching will also be included on the seminar schedule.

June 9-13 Youth Camp for high schoolers

June 16-20 Youth Camp for junior high schoolers

June 23-27 Youth Camp for elementary children

July 13-17 National Association in Dayton, Ohio

August 18-21 State Association at West Plains, Missouri

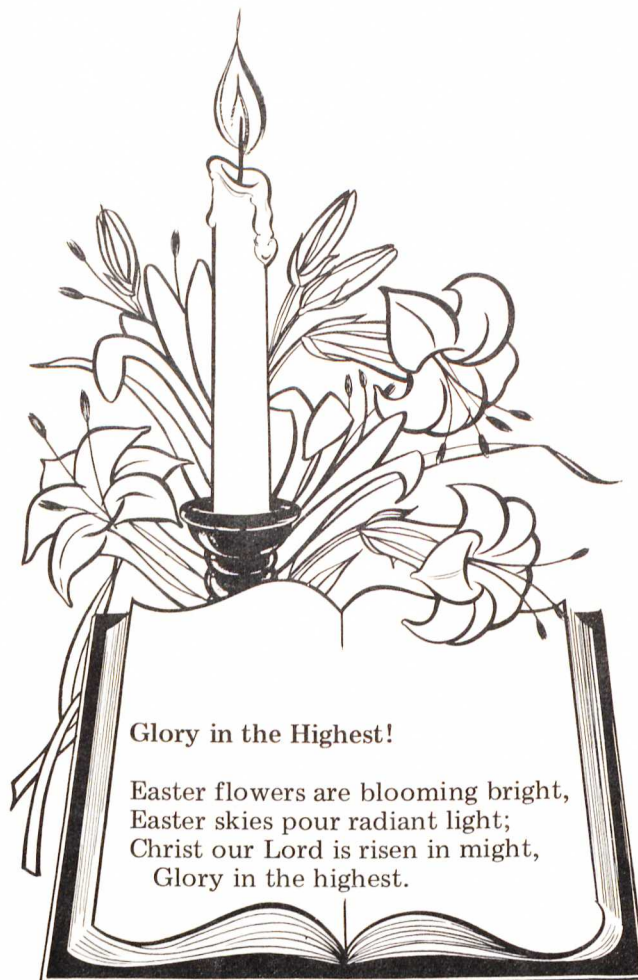
THREE MORE MISSOURI STUDENTS ENROLL AT FWBBC

Three more Missouri students enrolled at Free Will Baptist Bible College for the spring semester. They are Ken Bailey of Viburnum, Joseph Day of Conway, and Richard Greenup of Columbia. 499 students are currently enrolled at Free Will Baptist Bible College.



ASHER RESIGNS OVERLAND CHURCH

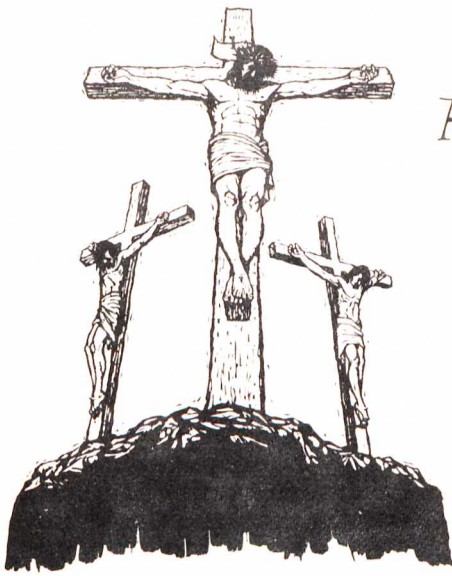
The Overland FWB Church reports that Rev. Harry Asher has resigned the pastorate of their church, effective March 23. The Overland Church requests the prayers of GEM readers for securing a new pastor. Interested persons should contact Mr. James Moody, 11801 Jonesdale Court, Bridgeton, Missouri 63043. Phone 314 739-0136.



Angels caroled this sweet lay,
When in manger rude He lay;
Now once more cast grief away,
Glory in the highest.

He, then born to grief and pain,
Now to glory born again,
Callesh forth our gladdest strain,
Glory in the highest.

As He riseth, rise we, too,
Tune we heart and voice anew,
Offering homage glad and true,
Glory in the highest.
—Selected



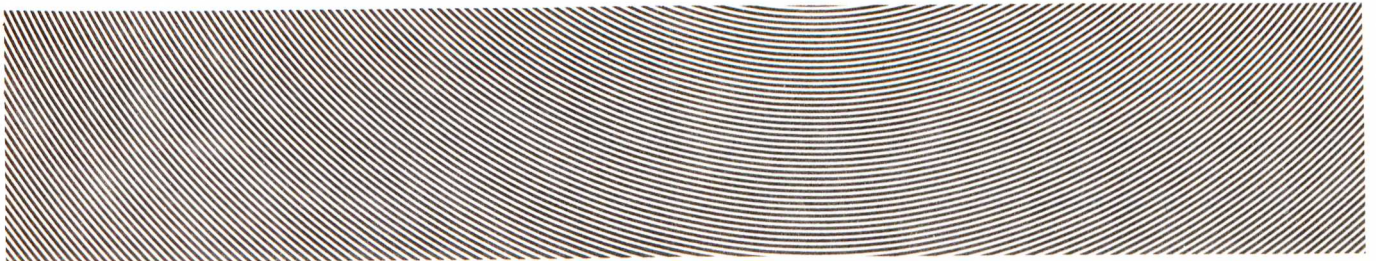
A Second Look at Calvary

PART II

Having taken a second look at the horrible physical sufferings of our Lord on Calvary in Part I, let us be reminded that this was only a *part* of the agonies of that day. There is a real danger in having a distorted, lop-sided view of what Jesus suffered when he hung between Heaven and Hell for us. Far too often we never see past the physical to the spiritual. We dwell in detail on the nail-pierced hands and feet of our Lord. We have a vivid picture of that giant Legionnaire with the horrible scourge and its horrendous effects upon His body. And, all of this is good. It is needed. We need to be often reminded of the tremendous price of our redemption. The physical sufferings were part of this price. We can to some extent understand and relate to this.

However, the total cost of salvation involved much more than this. The following reasons are

(Continued on page 10)



Promotional Secretary's Corner

by Rev. Harry Beatty



Pastor Helms and Mill Creek Church did a fine job hosting Madison County Quarterly Meeting on Friday evening and Saturday, January 10 and 11. Rev. Melvin Howell delivered the Friday evening message. Rev. David McCutcheon preached at 11:00 a.m. on Saturday. Nine churches sent delegates. Rev. Crowson, of Free Will Baptist Bible College in Nashville, Tennessee, presented the Bible College program. I gave a devotional and presented the Missouri Cooperative plan. Several purchased Bibles from Missouri Bible stand.

On Sunday morning, January 12, I delivered the message in Fredericktown Church. Brother Melvin Howell, their supply pastor, was also present. Their Sunday school attendance is holding good.

I preached the evening sermon that day in Mine La Motte Church. We enjoyed a good service. Rev. John Rogers is supplying parttime for them.

I attended two services of the Missouri Evan-

gelism Missionary Conference held in the Berkeley Church January 13-15. Rev. Bobby Jackson and Rev. Ken Doggett were the principal speakers.

On January 15, Mrs. Beatty and I attended the memorial service of her uncle, Joe Harrison, held in West Plains. We extend our Christian condolences to Uncle Joe's people.

Thirteen churches were represented in the St. Francis County Quarterly Meeting held with the DeSoto First Church January 24-25. DeSoto's forty member choir rendered the special singing Friday evening. Rev. Earl Ames delivered the gospel sermon. Saturday morning Rev. Milton Crowson delivered the sermon. They gave a designated amount of funds to the Free Will Baptist Bible College Missouri Project, the Missouri State Youth Camp, and one other account. I gave the Missouri Cooperative program to which one hundred percent of their churches contribute consistently. Several purchased new Bibles from our Missouri Bible stand.

We enjoyed a real good service with Pastor Burney and Viburnum Church on Sunday morning, January 26. Pastor Burney reports people being saved in their weekly services. Their bus ministry is bringing new people into their services.

On the same Sunday evening, I delivered the sermon in Potosi FWB Church. Rev. Morris Tucker recently assumed pastoral duties at that church. They have new converts in their congregation too.

Sixty churches contributed \$8,754.06 to the cooperative fund in January. Thanks, Brethren. We are approximately \$2,000 behind the budgeted schedule at this point.

Send all cooperative fund contributions to Rev. Harry Beatty, 2244 Tenbrook, Arnold, MO 63010.



given to validate this statement. First of all, if the physical pain were all there was to Christ's sufferings on that infamous and yet precious day, He paid no more than the two thieves who were crucified at the same time. After all, they were crucified in the same manner. In fact, hundreds of people have been crucified who, humanly speaking, suffered far more than Christ did.

According to the Scriptures, Pilate marvelled that Jesus died so quickly. So, evidently people normally suffered much longer than did our Lord, God's Son. Physically the two thieves had their legs broken in order to hasten their death while Christ was *already* dead. It might also be noted that He was also already dead when His side was pierced. It has been written that men of great physical stamina struggled for days in that torturous position. And yet Jesus was on the cross less than six hours before He died.

The question is, why so soon? Jesus Christ was a man's man. He represented the epitome of manhood. He was no queasy weakling. Therefore, the obvious conclusion is that there was more involved than the physical. The spiritual suffering placed upon Him by God the Father must also be seen as part of the cost of redemption. Isaiah 53:6 makes it plain that Jesus suffered at the hands of the Father. Isaiah wrote, "... and the Lord hath laid on Him the iniquity of us all." Therefore, Jesus died by the hand of the Father and not through the malice of Rome or the Jews.

Secondly, if the physical were all there was to Calvary, then Jesus need not have died. If the Bible teaches anything, it certainly teaches that Jesus paid a debt which man himself was not able to pay (Romans 5:18). Thousands have been crucified. Thousands have suffered the pain of crucifixion, but no one except Jesus has suffered sufficiently to pay for sin. So, then of necessity His suffering involved more than the physical.

It is recognized that there are those who argue that the great indignities or shame suffered by one of such high estate at the hands of sinful man gave Calvary its value. However, this seems very artificial and does not answer the question of the quickness of Christ's death.

The third reason for looking past the physical is the fact that Jesus Christ, while on the cross that six hours, suffered every pain that all the saved would have suffered throughout eternity in Hell. This is what killed our Lord. The Bible declares the wages of sin to be death. And, we know that death in the Scriptures means physical, but primarily separation from God. And *both* of these our Lord experienced on Calvary. This is the reason for the cry, "My God, my God, why hast thou forsaken me?" It is important that we remember that, if Christ did not suffer the full penalty for all our sins, the debt is not fully paid and God would be unjust to allow us in Heaven.

One might ask how Christ, in three hours, could suffer the equivalent of all of my sufferings of an eternity in Hell. The answer is because He is God. And since He is God He could suffer in an infinite way in the space of six hours what it would have taken finite man an eternity in Hell to suffer. This is true because the only infinite thing about man, once he comes into being, is time. From that point he lives forever. Therefore, the only way He could pay an infinite God an infinite debt was infinite time in Hell.

Again this points past the physical to the spiritual. And, again the spiritual involved the incomprehensible separation of God the Father from His only begotten Son. One of the greatest, if not the greatest, agony of Calvary was when the first and second members of the triune Godhead who had been together throughout the ceaseless ages, voluntarily separated themselves because of our sins. This is indicated in 2 Thessalonians where Paul writes that those not obeying the gospel "shall be punished with everlasting destruction from the presence of the Lord." Separation from the presence of God for sinners is implicit throughout the Scriptures. "Depart from me" is the command of a holy God to the unrighteous.

According to the Scriptures there are two forms of punishment experienced by the sinner at the hands of God. They are the active and passive judgments of God. By passive is meant the separation of the sinner from God which has been spoken of above. The active judgment involves the active inflicting of punishment as indicated in the passages referring to Hell as a place of everlasting punishment. The rich man of Luke sixteen was not only separated from God by a great gulf, but he also was tormented in the flames of Hell.

So, the final reason for looking past the physical to the spiritual is what has just been discussed. The wrath of God upon sin is eternity in Hell—being separated from God—while at the same time suffering eternal torments for sin. And, this is what Jesus experienced on Calvary for all those who will receive Him. This is also not nearly encompassed in the physical sufferings of Jesus on the Hill that day.

Thus, it was necessary that our sin-bearer be God. Only an infinite being could pay an infinite debt. So, also it is necessary that we as Christians occasionally take a closer look at Calvary. We must never become indifferent to the old, old story. We must always remember that:

On Him almighty vengeance fell
Which would have sunk a world to Hell,
He bare it for a chosen Race
And thus becomes our hiding place.





Woman's Page

Kathy Lay, Editor

PLAN AHEAD . . . Start right now and make plans to attend our Woman's Auxiliary Retreat for 1975. It will be held September 15-16 at our State Youth Camp. You won't want to miss this one. Our theme, "Women in the Modern World," will include special speakers, films, and helps of all kinds on family living. The theme song will be "The Quiet Place," and the Scripture will be Luke 10:41 . . . **BEFORE RETREAT** you will want to attend the Missouri State Woman's Auxiliary Meeting, which will be August 19 at West Plains. "Something Beautiful" is our theme with Isaiah 52:7 as our theme verse. We will have special music, reports from various areas of interest, a few surprises, and Howard and Joan Filkins as our guest missionary speakers. You won't want to miss this one either, so be sure you put these two dates on your calendar **NOW**. **SLOWLY, SLOWLY, SLOWLY** . . . that's how the money for our projects is coming in. Our February project for Home Missions and the Perpetual Loan Fund show that only \$124.55 has been designated for each of these accounts. (Our goal is \$1,000.) Our project for the Lynn Mileys has a goal of \$1,000 also. Let's get busy about the Lord's business and not let our giving get behind. **REMEMBER, TREASURERS** . . . send your offerings to our state treasurer for the proper credit and be sure to tell her what it's for. Although Blanch is very talented, mind reading is not one of her talents.

HOW EMBARRASSING . . .

Last month an article was published without giving credit to the Co-laborer who wrote it. "Tools for Christian Service" was sent to us by Oneida Lombard from the Monett church.

WHEN WE STAND BEFORE THE THRONE

"Our life is like a vapour, that soon will pass away . . . It matters not the wealth we own . . . When God appoints the day . . . For us to leave this world, and the seeds that we have sown . . . Will we feel joy or sadness . . . When we stand before the throne . . . Our brother, did we feed him when he was destitute? Did we show our neighbor kindness when she was ill and mute . . . Did we teach our children Scripture that would help them in the hour when Satan tried his hardest to deceive them by his power? Our parents, old and feeble, did we always let them know . . . That we loved them just as dearly . . . Even when their steps were slow? For our nation did we pray . . . It would not crumble, but stand strong . . . Did we condemn the weaker ones when we saw that they were wrong? Or was their life made better by the love that we have shown . . . These are the things that matter . . . When we stand before God's throne."

by Anna Livingston
Bethel FWB Church

The Fredericktown Auxiliary was recently the host for their district meeting. The ladies had a very successful meeting which included a lovely banquet. Fredericktown, Flat River, and Farmington churches all had representatives attending. Each church was responsible for part of the menu and part of the program. The district president, Betty Reaves, received a money corsage, which was pinned on her by Edith McCormack, president of the Fredericktown Auxiliary. The money in the corsage was given to missions.



GEM CP OCT
REV RALPH STATEN
RT 6 WOODALE CHURCH RD
KNOXVILLE TN 37914



TARGET: To Raise \$125,000 for the college's new Library Wing

GIVEN TO DATE: Over \$28,000 from Missouri

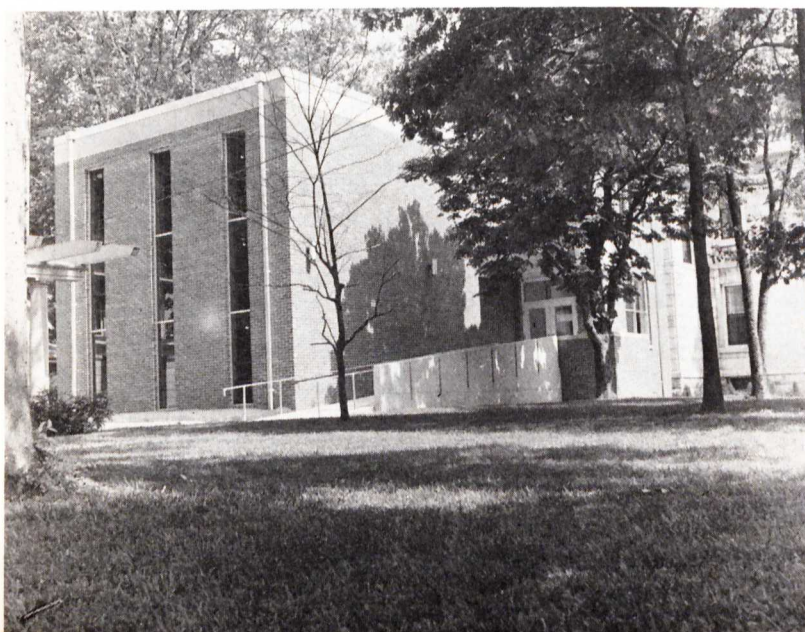
The Missouri Project, adopted in 1973, is aimed at underwriting Free Will Baptist Bible College's new Library Wing—a total of new Library Wing—a total of \$125,000. Progress so far has been good.

In order to take a giant step toward completing the Project, May 18 has been designated Missouri's state-wide Bible College Day.

**May 18 is
MISSOURI COLLEGE DAY**



**FOR FREE WILL BAPTIST
BIBLE COLLEGE**
Nashville, Tennessee



Plan now to receive an offering for the Missouri Project or send a special gift from your church on May 18. Mark your gift for "The Missouri Project"

Office of Development
Free Will Baptist Bible College
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Nashville, Tennessee 37205