

THE FREE WILL BAPTIST GEM

ORGAN OF THE MISSOURI STATE ASSOCIATION OF FREE WILL BAPTIST
FOR FREE WILL BAPTIST EVERYWHERE

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\$1.00 per year.

Studies in the Book of Romans

By B. F. Brown

Need for the Gospel: Man's Sin and God's Anger

Rom. 1:18-23

We have seen how that Paul is not "ashamed of the Gospel of Christ;" he will speak it out, if need be, even in the Caesar's own presence, and in the brilliant and scornful court. For there is a pressing and awful need that he should thus "despise the shame"

"For the wrath of God (His holy displeasure and righteous vengeance against sin) is revealed." Revealed in "the holy scriptures," in every history, by every prophet, by every psalmist; this perhaps is the main bearing of his thought. But revealed also in that mysterious God-given conscience, which is more truly a part of man than his five senses. Conscience sees that there is an eternal difference between right and wrong.

Revelation lifts the veil and affirms the fact of God's wrath, and of his coming judgment. Let us not shun that "revelation." It is not the Gospel. The Gospel, as we know, is in itself one warm light of life and love. But it can never be fully understood until, sooner or later, we have seen something, and believed something, of the anger of the Holy One. The Holy Ghost says of God: "God is light" (1 John 1:5); "God is love" (1 John 4:16); "God is a consuming fire" (Heb. 12:29); "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). "Yea," says the Son of God, (Luke 12:5) "I say unto you, Fear Him"

At the present time there is a deep and almost universal tendency to ignore the revelation of the wrath of God, and the reaction of such thought is now upon us. There is a tendency of the pulpit, and of the exposition of the Scriptures, to say in substance, "There is nothing in God to be afraid of; that the words "hope" and "love" are enough to quiet the most awful murmurs of conscience and to cancel the plainest warnings of the loving Lord Himself. And I've heard men say, "God is too good to send a man to eternal torment just because he didn't believe." But Jesus says, "He that believeth not is condemned already, because he hath not believed" (John 3:18). Some say, "God has provided salvation for every one; if we don't repent in this life, we'll have a chance after death." But God says, Behold, now is the

accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Now, in this life, is God's accepted time to receive sinners. During this day of grace, salvation is offered to all who will accept it. The day of grace for every one ends with this life; there is no chance after death.

Let us go to Him, the ever gracious Friend and Teacher. He will teach us to take deep and awful views for ourselves of both the pollution and also the guilt of sin; nor will He encourage us to sit in judgment on the souls and minds of our brethren. Let us go to Him as the Judge, strong and patient, "but who will in no wise clear the guilty."

This holy, yet awful, wrath is revealed as coming down from heaven, when the righteous Judge "shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God" (2 Thes. 1:7-8). From that pure and stainless upper world of His presence the white lightning of His wrath will fall "upon all ungodliness and unrighteousness of men," and upon every kind of violation of conscience, whether done against God or against men.

The "men who hold (hold down, hinder, keep back) the truth in unrighteousness," the truth which God left with and in men they stifled and obstructed, so are in gross darkness. See Matt. 6:22-23. Sinful man is never quite willing to do all he knows of right; he is never quite willing to obey that righteous law which he knows is above him; he would rather have his own way. With a force sometimes intentional, sometimes thoughtlessly, sometimes from force of habit, "he holds down" the unwelcome adviser.

"Because that which may be known of God is manifest in them," they have the evidence in and around them of the personal, righteous Power "with whom they have to do." The evidence is disclosed and visible in men that there is Personality behind the manifested life, and that this great Personality is righteous. The outer creation is not the parent, but the interpreter of our faith in God. Faith has its source within us, but it is an intelligent and distinct conviction only through what we see around us. Thus are the inner and the outer revelations of God complements of each other, proving to us that God is.

What is That, what is He, to Whom the splendors of the day and the night, the wonders of the forest and the sea, bear witness? He is not only righteous Judge

but King eternal. He is not only charged with my guidance, He has rights without limit over me. I am wrong altogether if I am not in submissive harmony with Him; if I do not surrender and adore.

So man, being what he is and seeing what he sees is "without excuse." Men have lost what God left with and in them because they did not give the adoration due unto God, nor render the gratitude His great benefits demanded. They imagined vain things (Jer. 2:5. Matt. 15:19; Luke 2:35; 1 Cor. 3:20), and became totally darkened (in the inner man). Pretending to be wise they became fools (1 Cor. 1:21). They exchanged the glory of God for the image of man (Acts 17:29), and lower things (as in Egypt and East). Scripture maintains, or rather it states as a certainty, that man's knowledge of God began with his being as man. Scripture also presents man as made in the image of God, and capable of knowing Him. This is proof that man did fall from a higher to a lower and debased conception of God.

Then whatever process of thought leads man away from God, has somewhere in it a fallacy unspeakable and inexcusable. It must mean that something in him which should be awake is asleep; or that something in him which should be in faultless tune, as the Creator tempered it, is all unstrung; something that should be nobly free to love and adore is being "held down." Man only fully thinks aright when he is aright. Then only is he aright when he, made by and for the Eternal Holy One, rests willingly in Him, and lives for Him. "The fear of the Lord is," in the strictest fact, "the beginning of wisdom."

Only Two Ways

By Eld. S. M. Crawford

"And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein"—Isa. 35:8.

My dear Friends, this day finds me thinking on this great subject. I know you will agree with me that there are only two ways, that is, speaking on this subject from a true, or spiritual sense.

Referring to man's immortality, man is a being that has an unending part to him that we call the soul, or inner man of the heart. All races or tribes of human beings have looked on man as a being that lives on and on after death here. So you believe there is a place for the righteous people, and also a place for the wicked. Now the Scriptures are plain on this subject, but there are many views about what is said about "the way." Some people have heard what we call "Chimney corner Scriptures." I heard my father say once that "the way was so plain that the wayfaring man though fool could not err in it." I asked him

where he got that Scripture, and he said, "In the New Testament." I told him it was not there, but he said, "I'll show you." So he started in and read the New Testament thru, and I was over at home one day and he said to me: "Where is that Scripture? I've heard preacher after preacher use it." I took his Bible and turned to Isaiah 35:8 and handed it to him to read. So he "searched the Scriptures" to prove to me that it was there.

Now, dear friends, the "Way" we want you to meditate on is the *Way of Holiness*. Isaiah was telling those people back there about this great day of ours, *this day of grace*, when our Lord and Saviour would come, and He said, "I am the *Way*" and the *Door* to the sheep-fold. So, my good people, as true as the Bible, Christ is the one, and the *only* way that poor, lost and doomed men can ever be saved, the only road, the "Highway," that all the redeemed have trod, and all that will ever be saved will have to travel upon, the highway of *Holiness*. It is for those, the wayfaring men. Here we are pilgrims, seeking a city, whose builder and maker is God. I do not believe, as some preach, that the fool that is mentioned here is debarr-ed from heaven. I have heard smart men say that the weak-minded man had no soul to lose or save. Now if they have, or have not, this word "fool" is used to stress the one point that this highway is so plain, and has such unmistakable signs along it, that no traveler could doubt it in the least. Then, it is for a certain class of people, and all who do not measure up to this high standard are strictly forbidden to pass over it. They must have on the "Tag" with the *blood-washed* number, their robes must be clean and white, and they must have the crown of life. So, when you travel along this "Highway," those permitted to go along with you, will be also your guides.

Now, let us look at the other way, that great *Broad* way that leads to Hell. Why should it be a broad way? Well, I think the main reason is that it is so crammed with many people, and they are all so burdened with their ungodly sins, and so many bundlesome crimes, and crippled Christians and hypocrites of all kinds, and all dirty, low, unclean deeds, and this broad road carries all the filth and corruption known to the human mind. There is room for all the cursing and smutty blackguardings known by all nations and languages under the shining sun. Drunkenness, covetousness and all wickedness that you can think of has room on this broad road that leads to Hell. There are no exact requirements—just sin and unbelief. A moral man that does all good but lacks one thing, that is the acceptance of Christ as his Saviour, altho this good, moral man has the finest moral record and has lived a straight life, he may have done good by administering to the sick and poor; but he has not been washed and cleansed by the blood of Christ, so he must stand

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We are always glad to receive letters or articles for publication from our readers along any line that will help the cause.

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Editorial**Better and Greater Things**

Our denomination should accomplish better and greater things. This can be realized by helping our paper to be better and greater in every way, and to put it in every Free Will Baptist home within our bounds. I am not speaking for the editor's benefit, but because I know that no other enterprise or institution we may be supporting can succeed without a well supported paper—our denomination cannot prosper without a paper. I think that, perhaps, every Free Will Baptist might desire success for our paper, and great benefits to our denomination through the paper; but just wishing for a thing will never get for us the thing desired. Desire is all right and must come first, but if no effort is put forth, we'll never have the thing desired. If you have faith in our work, and have a real desire for its success, you will be doing something to advance the cause, if it is no more than to subscribe for the "Gem" and to speak a good word for it whenever you can. Some are doing all they can for our paper, and we appreciate it more than we have words to express.

As I think of the "Gem" as it is now, with between 300 and 400 subscribers, I can't help wishing for ten times that number, neither can I help doing what I can to make that wish come true. We must have 1000 subscribers before the subscription money will pay the cost of publication; until we get them the editor must make up what is lacking. Nothing just happens; nor will our paper prosper and become all we wish it to be until each one does his her part for its support.

Jesus said to Nathaniel, "Thou shalt see greater things than these." The Lord knew Nathaniel's heart and knew that he would have the desire of his heart because of his loving service and obedience. Too much of the time most of us care more for temporal than for spiritual things. Many Christians get so mixed up with worldly things and worldly people that they have no time for worship, and even forget to pray; there is so much noise that the still small voice is not heard. Many would do well to hear the voice of the Lord, even when He says, "Awake thou that sleepest."

We still want to keep our promise and move the press to Missouri, but we cannot do so until the money is raised to provide a building and pay the expense of moving. We are willing to go to any suitable place in the state where a suitable building can be obtained. Some of the brethren have written to me about a good building at Purdy, Mo., which I expect to see and, if it suits and the price and terms are right, we will have the Executive Board to consider buying it for the Gem.

No matter where we move to it will take money. Just a little from each one and the money is made up; let the Lord say how much. Don't wait to see what others will do, but send what the Lord lays upon your heart to give, to Eld. C. E. Mann, Greentop, Mo.

FROM THE FIELD

A Sunday Disease

So many church members suffer from a peculiar sickness, the symptoms vary but here are four:

- 1 It never interferes with the appetite.
- 2 It never lasts more than twenty-four hours.
- 3 No physician is ever called.
- 4 It always proves fatal in the end—to the soul.

The attack comes on suddenly every Sunday: no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning.

The patient then feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a long walk or car ride, then returns home and reads the Sunday paper or some fictitious story. Then, when evening comes, he eats a hearty supper and then, perhaps, goes into the parlor and plays a few jazz pieces on the player piano or reads the Sunday paper, or some other trash, until time for services at the church. Then he suffers another attack of the disease, this time so severe that it sends him to bed, but he wakes up Monday morning refreshed and able to work, and does not have any symptoms of the disease until the following Sunday.

It's a very peculiar disease but if taken in hand in time, it can be cured but, if allowed to run on for several Sundays, it is very apt to become chronic.

The best cure for it is to go to church every Sunday.

Selected by C. O. R., Winston, Mo.

Vernon, Texas, June 6, 1929

Dear Readers of the "Gem:" I will write a few lines to let you know that I am still on this side, doing

something for the Master.

Our church is growing, having good services twice a month. Just received five new members into our church. We are still raising money to build our church house in the city of Vernon, which we hope to build this summer or fall. Any one wishing to help us to build, send your donation to Eld. J. A. Edmonson, Box 263, who will gladly receipt you through the Gem.

We sure enjoy reading the many good letters from our brothers and sisters to our paper, and the S. school lessons are just fine. I only hope we can raise the subscriptions and the money to make it a weekly paper.

Eld. J. A. Edmonson.

Purdy, Mo.

Dear Brethren: Greetings:

Here I come again to the dear readers of the Gem. In the last issue I reported from Niangua, Mo. where I was preaching a few nights for Bro. Allred. From there I went to Little Vine church instead of to Springfield as I intended. We enjoyed all-day services, the Lord's Supper, and feet washing. Preached six sermons, and six souls claimed the Christ as their Savior.

Then I went to Springfield, preached one sermon there. I met Bro. T. C. Ferguson in Springfield and enjoyed a day traveling over the city with him. Was entertained by our dear brother, Eld. Walter George, pastor of the Springfield Church, and as I am a young minister myself, was surprised to find so many of them out in this country.

Bro. Ferguson and I came by auto to Monett. Have been picking berries and preaching some here at our Macedonia church. Was privileged to meet with our dear Bro. Winford Davis, the pastor of this church, also Bro. Allred. Witnessed one profession here. We are picking berries for Bro. Irvin Davis, a brother of Eld. Winford Davis. He and his wife took Bro. Ferguson and me to our Verdella Church in Barton County up near Liberal Mo., about

one hundred miles from here. We surely enjoyed ourselves fine. We made the trip back home after services Sunday night, and it rained on us all the way back. Arrived here at 1:30 a. m. We were certainly glad to meet the dear brothers and sisters at that place.

We are planning to leave here for our South Picher Church Saturday June 9th, and be with them over Sunday, possibly hold a few nights meeting for them. Bro. Ferguson and I are together at present. I was converted under his preaching, and sure enjoy his company.

I must say I am sure proud of our paper and would like for all the brethren to subscribe for it. I don't believe you will ever be able to find any more good reading for one dollar than can be found in the Gem.

May God bless all. Yours in the Master's cause,—(Rev.) M. Cleaver, State Evangelist, Mill Creek, Mo.

Don't Care-ish-ness

Here I come with another article on Don't Care-ish-ness. I wish to speak a few words on the don't care-ish or careless way church business meetings are conducted, and church records are kept in some of our churches. I believe that God's business should be as carefully conducted and the records as carefully kept as in any other business, and that every church should have an annual business meeting sometime just before the Association meets when the officers should make their reports, especially the pastor, the clerk, and the treasurer, so that the church and the public may know what the church has done the past year, what money has been collected and what was done with it.

Then some of our churches are very careless and thoughtless in taking care of their pastors and the evangelists that come to hold their meetings. There should be a place arranged for by the church for the evangelist to stay, a place that he can call home, to go and come when he feels like it. It is very embarrassing for a preacher, after meet-

ing, to stand with his grip in his hand, waiting for some one to ask him home with them, waiting for some one to take pity on him so he wont have to stay in the church house all night. Some of our leading preachers, with sometimes their wives and children, have had to stay all night in the church house. This has happened in more than one state that I know of. Now I do not think that the churches or neighborhoods where this happened meant to do what they did. It was just some more carelessness and don't care-ness. This one and that one walked away without thinking about the preacher, until there was no one left to take him home with them. Things like this ought not to happen, for it hurts the church and the community and the cause of Christ in general. Let us try to do better along these lines.

Eld. T. C. Ferguson,
Ash Grove, Mo.

Blue Eye, Mo.

Dear Gem Readers: I am glad to say that I am a reader of the Free Will Baptist Gem. I think it is a fine paper; it has so much good reading in it.

I just came home last Thursday from a two week's visit with Brother and Sister Asberry Davis, who live near Monett, Mo. We sure did enjoy some mighty good meetings while up there, at the Macedonia Church. One soul was saved while we were there. On May 26th we had a flower service which was enjoyed by all. It was truly a glorious service because the Lord was with us.

I ask the prayers of all Christians. May the Lord bless all is my prayer.
Mrs. W. N. Cornelison.

Flat River, Mo.

Dear Bro. Brown:—We are all still very well, still in the meeting at Leadwood, Mo. Miss Tommie Franklin is still here. Have had eleven conversions. Good crowds.

We are intending to get started on the Flat River Church building soon. Pray much for us.

The meeting is still on at Davis Crossing. Bros. Hildebrand, Wright and Ferguson are holding the meeting with good results. They have had seven conversions, and are extending an arm from Flat River Church.

Your Bro. in Christ,
H. M. McAdams.

Picher, Oklahoma

Dear Bro. Brown: Bro. Ferguson and I are still here in Picher. I am preaching out at our South Picher Church. Just came home from services. We had such a fine spiritual service. God has wonderfully blessed three precious souls already, and much conviction still remaining. They have rented a furnished room for us right in front of the church and it sure makes it fine. We can be right at home.

I am sending \$1.00 for another subscription to the Gem. Am going to do all I can to help put this paper over, as it is the best one yet published by the Free Will Baptists. Sure am proud of it and the way you prepare it.

Praying God's blessings upon you, I am your brother in Christ,

Mike S. Cleaver, Mo. State Evangelist.

The Gem Fund

Previously Reported,	\$50.60
By Eld. Winford Davis,	18.00
Eld. Ronald Hollars,	4.00
J. D. Fowler,	1.00
Eld. C. E. Mann,	2.00
Total,	\$75.60

May we have several donations within the next few days? as we can not hope to move the printing press until more money is received.

Yours for the cause,
Eld. C. E. Mann, Greentop, Mo.

Tecumseh, Okla.

Eld. A. B. Epperson, Chairman of the Executive Board of the Co-operative General Association, wishing to report some things as he sees them, offers the following report:

To the Gem, and to Whom it May Concern:—No doubt there has been a plenty wondering about what was done with the College property at Tecumseh, and too, that is uncalled for. By consent of every member of the Board and the advice of the Oklahoma State Association. The contract in substance was as follows: I was to buy the property and sell to the National Home Mission work the building with 10 lots for \$750.00, and give them all the time they needed to pay for it, so I am doing. Since that time I have spent about \$500.00 in completing the building. It was the only way we could save it. So it is as much national property as it ever was.

We have a nice house with a nice little bunch of folks. Some one might think we did wrong in not letting it sell at the high dollar, but folks, you don't understand it as it really is. It would have had to bring \$2500.00 to settle the Billington lien; other claims couldn't have got much, if anything.

I would be glad to tell you all about it if you will come over, but it will take too much space in the paper.

So will say we did what we think was right.

So come to see us when you go this way.

Yours in Him,
A. B. Epperson.

4301 N. Broadway, St. Louis

We rejoice in presenting our monthly report to the Gem.

Our Sunday School Department is the better part of said report. So far the attendance is fifteen per cent increase over that of last quarter.

One baptism, three received for baptism, five professions of faith (parental interference has hindered

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The Bible

By Eld. Winford Davis

When we speak of the "Bible" we mean the "Book of books," the *inspired* Word of God, God's *revealed* will to man, the waybill from earth to heaven, the true and only basis of all wholesome literature, an extraordinary book, yes, a book, as to literature, in a class of its own.

It is a wonderful thought to me to know that our God, the ruler of a vast universe, prized us so highly as to give us his revealed will "The Bible."

How do I know the Bible is the Word of God?

I am glad to say, though I may mention few of them here, there are many reasons, and logical ones, why I *know* this Book came from God.

One reason is because of its length of life. We see our man-founded books come into public notice, quickly rise to their zenith, and just as quickly go down. Some books fail because they are filled with lies; because their pages send forth only that which tends to down the soul. But even though it is a wholesome book, based upon wholesome principles, anything that comes from a limited force, such as the mind of man, is of a limited depth, its treasures are of limited value, and consequently its life must be a limited life. When I see the Bible as it has stood for thousands of years, tho opposed by all the forces of hell, I have to say, "truly it is of God. Every time the Bible is seemingly smothered out, to the surprise of its enemies, it springs up with greater victory than ever before.

This is like the Irishman's fence. When he had built the fence, he went to his landlord, for his wages. The landlord asked how high he had built the fence. He answered, "Four feet high." He asked, "What assurance have I that it will not fall down?" The Irishman's answer was, "I built it five feet thick, so when it falls over it will be

higher than it was before." Voltaire said, "Another century and the Book will be gone." The century has long been in the past tense, Voltaire has gone to eternity, and the great old Bible is still going in leaps and bounds.

Tom Paine said, "I have gone thru the Bible as a man would go thru a forest to fell trees. I have cut down tree after tree; here they lie; never to grow again."

I used to study in my Geograpy at school of a huge rock, just off the coast of Spain, at the junction of the Atlantic Ocean and the Mediterranean Sea, known as the rock of Gibraltar. Tho the winds and the storms from the Sea on the east and the Ocean on the west have beat upon it for ages, still it stands as solid as ever. Isn't it so with the Bible? It has proved itself indestructible.

Things of great worth always arise out of severe persecution. If you want the real essence of the rose—just crush it. If you want the best the *real* Christians have, just crush them. The persecution of the Israelites in Egypt only tended to their fast multiplication. The same is true with the Word of God, the Bible.

Only a few years back, over in Peoria, Illinois where Bob Ingersol lived, he told the people there that in 25 years the Bible would be a forgotten book, and the church a "played out" institution. He referred to one of the humble ministers of the town as the "half-stewed preacher." The minister on the next Sunday said, "I will prophesy a little too. In twenty-five years from now, this church will be one of the most influential institutions, and will fill one of the most important corners in the city, and as for Bob Ingersol, he will be about forgotten." Now, the question of a century is about gone, and they tell us that the same little church has one of the finest buildings in the state, the place where Ingersol had his law office is now occupied by a fine Young Men's Christian

Association building, and the swell home on the hill where Ingersol lived has given way to a large, old tobacco factory where, it is said, they manufacture the rottenest fine cut cigars in all America. Listen! God's word *has* stood, God's word *is* standing; God's word *will* stand.

One little boy went out to throw mud on the moon, another went out to wash it off. What did the moon do? It kept on shining, of course.

Another one of the many reasons why I know the Bible is the word of God, is because its depth has never been fathomed, its supply is never impoverished, it is inexhaustible. One has said, "it is just as deep as the knowledge of God. Every time we go to the Book there is something new and fresh. Yes, I know that to some, its treasures are hid, but as it contains a treasure, and tells of a treasure it likewise gives instructions how to find the treasure, or how to become so the Bible will be as a perennial spring to you, always sending forth a wholesome and refreshing stream.

Once a father gave his children a map puzzle. The map was cut in pieces, and they were to place it together. They tried and tried. They would get it all jumbled, a part of North America in South America, and bits of South America in North America etc. Finally they were about to give up, when one of them noticed a man's hand on a piece they had placed bottom side up. "Oh, there is a man on the back!" they cried, when they had turned it over. They hurried to get the man rightly placed together, and when this was done, behold! Their map was all correct. There is a man in this Bible, and until we get Him rightly fitted together, we can never get the real essence of the Word. To be acquainted with the author and principal characters of any book causes one to be deeply interested in the book. So it is with the Bible. Until you become acquainted with its author, God the

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Joseph a Type of Christ:

A Beautiful Story of Love

By Eld. Edward Hilliar

As a text without a context is a pretext: so is a story without a foundation—but a shadow. In order then to get a basis to build upon we must go to the source of his life and being. Travel with me awhile with the man Jacob who was to be the father of this figure, who by the grace and foreknowledge of God, was destined to be the "key man" through whom He was going to nourish, establish, and discipline the children of Israel, preparatory to their nationalization in the Land of Canaan.

Jacob goes down to Padan-aram and on the way, as he slept, he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. The Lord stood above the ladder and said, "I am the Lord God of Abraham thy father, and God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth" (Gen. 28:12-22). Jacob meets men at Haran. We now see him as coming near to the well: the men say, "Behold Rachel (Laban's daughter), cometh with the sheep." While Jacob yet spake with them Rachel came with her father's sheep: for she kept them. Keep in mind God's promise to Jacob, to prosper him wheresoever he should go. We can observe the change in Jacob. As his eyes rest upon that beautiful creature his manly heart throbs—he is thrilled with joy. He rolled the stone from the mouth of the well, he watered her father's sheep, he approached her, he paused just a moment as eye met eye, and soul read soul with that pure and holy love alone born of God, born of His Spirit. He kissed her (embraced her) body, soul and Spirit—no carnality about it (Gen. 29:20); and Jacob served seven years for Rachel: and they seemed unto him but a few days for the love he had for her. The union of Jacob and Rachel was one of holy love.

Now with this view of their union and the fact that Jacob, whose name was changed to Israel, was the third patriarch in the line, it is not difficult to see the marvellous work of the third person of the trinity in the peculiar life of Joseph, Jacob's favorite son.

Joseph was born with a destiny, as shown by his traits: Purity, grace, trustworthiness, power of command, (without presumption), unswerving loyalty in service.

Fact 1. Very early in the life of Joseph his brethren became aware that he was the favorite son of Jacob their father. Joseph was the son of his old age and, above all, he was the son of Rachel his first real lover. Jacob doted on him and made him a coat of many colors, which sealed the mad jealousy of his brethren; and the revealing of his dreams made their hatred more deadly. From that time they sought to rid themselves of him. I must be clear that it looked presumptuous and even his father hated to think that the whole family should some day make obeisance to him (bow themselves down to him). Different Bible students count that Joseph was indiscreet in telling his dreams to the family, yet what was more natural than that he should so do?

Fact 2. One thing is certain: Joseph dreamed those dreams. Had he been warned of God not to tell them, no doubt he would have kept them secret. Neither could it be safely said that Joseph knew beforehand that he would become ruler of all Egypt. Wonderful indeed that every step of the life of Joseph was to leave its prints upon the sands of time, magnifying God in every step, showing forth his hand in guiding his chosen people, seeking through this peculiar character, Joseph, the protecting care of their generation and the generations that were to follow: until God should visit them and bring them into the land of promise, having learned something of discipline and the hardship of bondage.

How marvellous are the ways of

God: they are past finding out! Joseph could not say to his father as Jesus answered His mother, "Wist ye not that I must be about my Father's business?" Jacob was blind to the fact of their hatred to Joseph or he would not have permitted him to go without an escort. In obedience he goes to his brethren to see if all is well with them; and their first thought is to slay him, but Reuben stays their hands. The coat, which distinguished him from the others, was the first thing they went for, the evidence of the father's love manifested in its many colors. Judah wisely said to his brethren, "What profit is it if we slay our brother and conceal his blood? Come, let us sell him to the Ishmeelites and let not our hand be upon him, for he is our brother and our flesh." So they sold their brother for twenty pieces of silver. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

Fact 3. Joseph now becomes Potiphar's servant and God begins to work. Joseph at once was brought into kindly favor with his master, he became head over all his affairs; guarded all things in the most sacred manner. As Potiphar's chief, without doubt, Joseph must have appeared to be of princely character, almost, as it were, charming; for Potiphar's wife must have loved him. Right here Joseph, like Daniel, must have purposed in his heart that he would not defile himself with his master's meat nor the wine which he drank; therefore may we not say, "Tempted in all points, yet without sin?" A type of "Christ," Joseph would not yield to temptation, yet he pays the price, is cast into prison, and bears it without a murmur, thus shielding the woman by his silence.

Fact 4. The gift of God: His dynamic in motion. It is not now for Joseph to dream, but to be an "interpreter of dreams." God is now

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CHILDREN'S DEPARTMENT

"Uncle Charley," Editor.

Adventure

The other day while Uncle Charley was busy with the business of the day a couple of little boys came into the office and, calling my attention, shouted, "Look here." Upon looking I noticed that they were in possession of about fifty feet of small rope. When asked what they were going to do they replied, "Wait and see."

While on my way to dinner the same boys approached me and asked, "May we have a few of your lath?" and upon being assured that they could have them they immediately seized upon the coveted possessions and scampered off down the street.

Upon a vacant lot that afternoon a little covered wagon was rigged up, a tent was stretched, a dinner was spread, and two full-fledged traders settled down for a full afternoon of business.

It is difficult to imagine the number of trades they had made (in their minds), the amount of profit they had hoarded up, or the real disappointment that was theirs when not a single person stopped to offer a trade. One of the little boys remarked to his papa that night, "No one came to trade with us."

Some of the older ones may remark, "This is only child's play," and yet I wonder if it wasn't just as real, and just as much a disappointment to them as anything that takes place in the lives of older folks.

I was reading the other day where C. Harold Smith (Carbon King), of New York had enjoyed a real venturesome life, had met up with the world, had played his part well and had succeeded, and is now wondering how he may spend a few million

dollars in an adventure whereby God and man may be benefitted. Wouldn't it be real nice if Mr. Smith should decide to invest the amount in an adventure of character building, and teaching the young the dignity of labor? I wonder if it wouldn't be just as much of an adventure for Mr. Smith to invest in the lives of boys and girls, and assist them in building stalwart characters, and watch them grow into a life of useful service as it was for him to build the large business that has made him a financial success. My, what a pleasure it would be for Uncle Charley and his Family of boys and girls to assist Mr. Smith in planning for this adventure. But no doubt we will be like those little boys, "No one come to play with us." Let us live in hope that some one will come to the rescue of our boys and girls and assist us in building a character that will stand the test of time and live in eternity.

Yours,

Uncle Charley.

Children's Department

Owing to the fact that we are unable to move the "Gem" at the present time, Elder Brown has suggested that we extend the time of giving away the Bible to the winner of the boys and girls in the contest of securing subscribers for the Gem. Therefore, we have decided to extend the time until some time in the future, but the Bible will be given away just as sure as there are boys and girls who are willing to work for it. May you make this an interesting contest as the Bible is a large one and well worth your efforts. Send your name to Editor B. F. Brown and

tell him you are trying for the Bible. Then I wish you would write a nice letter for the Children's Department. Address your letters to Elder B. F. Brown, Tecumseh, Oklahoma.

Win A Bible

Well children, Uncle Charley's proposition about winning a Bible still stands. Here it is. I am going to give to the boy or girl who secures the most subscriptions for the Gem between now and some time in the future, (the date will be given later) a fine Bible. This Bible would cost you five or six dollars at the store. Of course we are going to count on you putting forth an effort because it is a prize worth working for, and one many of the older people would appreciate. Just send in your subscriptions to the Gem, and tell Brother Brown to list your name as one who is trying for the Bible. Address him at, Tecumseh, Oklahoma.

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several cases). The Y. P. League could do better if the older ones took more interest in their growing families. It is sad to see the open indifference to the welfare of their children.

A word about the Circle. Sister Hilliar has been sick, and it held back progress to some extent, the perfecting of the organizing of the group, and also the opposition of certain husbands, (non Christian). In consequence this is not moving along very fast. A little group of faithful ones gathered around the bedside of Sister Hilliar, pouring out their souls to God. Praise his holy name, He heard our despairing cry, and from the angry waves lifted her and healed her, praise His ever precious name! The doctors had said she would have to be operated upon for tumor, but He heard and now it has disappeared. Praise God!

Mrs. Verna Summers,

Church Clerk.

International Sunday School Lessons

Comments by B. F. Brown.

(Third Quarter, 1929.)

Lesson I]

The Story of Ezekiel

[July 7, 1929]

Texts:—Ezekiel 1:1-3; 2:1 to 3:27; 8:1-4; 11:22-25; 24:15-24; 33:30-33.

Ezek. 3:4-11

4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou art not sent to a people of a strange speech and of an hard language but to the house of Israel;

6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken to me: for all the house of Israel are impudent and hardhearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

10 Moreover he said unto me, Son of

man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, Thus saith the Lord God; whether they will hear, or whether they will forbear.

24:15-18

15 Also the word of the Lord came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded

any of the things common among his people on such an occasion. This happened just before the destruction of Jerusalem and was to serve as a rebuke to the Jews for mourning over divine justice when they learned that their beloved city was destroyed. Ezekiel was an example of consecration to God, resigned to do His will, no matter what the cost might be.

Ezekiel's first prophecies related to the sins of Judah, and her idolatry, which led to her captivity; and he called to repentance. The prophet, because he had been obedient to the God-given vision, enjoyed blessings from God, so he called upon his people to repent that they too might enjoy blessings from God. He had digested the word of the Lord, and could urge it upon others. If the word of the Lord is sweet to the preacher, he can make it attractive to others.

Commentary—I. **EZEKIEL'S VISION AND CALL** (Ezek. 1:1-3; 2:1 to 3:27). 1:1-3—As Isaiah was given a vision of the holiness of God, so was Ezekiel given a similar vision. Thus prepared of the Lord he can understand the purpose God has with him and is ready to respond to His call to service.

2:1 to 3:3—The term, "Son of man," used by our Lord of Himself seventy-nine times, is used by God ninety-one times in addressing Ezekiel. Once it is used of Daniel, and of no other prophet. The probable meaning is that Ezekiel was a representative man of the whole human race, and had a message of universal application. As the Holy Spirit came upon Ezekiel, he was set upon his feet to receive his commission and was given strength to deliver his messages. The child-

Golden Text—As I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live. Ez. 33:11.

Practical Truth—The true prophet is not guided in his ministry by the way the people receive him.

Topic—A Prophet Pastor.

Outline—I. Ezekiel's vision and call. II. Ezekiel's third vision. III. Vision of glory departing from Jerusalem. IV. Ezekiel a sign to his people. V. Hearers but not doers.

Time—B. C. 595 to B. C. 574.

Place—Near Babylon.

Introduction—Ezekiel was born near Jerusalem and grew up during the revival under Josiah. His father's name was Buzi, a priest. It seems that Ezekiel was among the captives which Nebuchadnezzar carried to Babylon in what is called the second deportation about B. C. 598 and, with a few thousand of his people, was located near the river Chebar.

A few years after this Ezekiel had a wonderful vision and received his call to prophesy, and became a prophet pastor to his countrymen who were with him in captivity. No one is ever prepared to do the Lord's work until the Lord prepares them; and Ezekiel, like Isaiah, was given a vision of God's holiness before he was sent to do the work of a prophet. Great is the responsibility of the one to whom God has entrusted His message; but the responsibility of them that hear, to receive and obey that message is just as great and solemn. Those who hear are not dealing with the messenger; but with Him who sent the message.

Ezekiel was married and must have had a happy home, but God foretold the sudden death of the wife he loved so dearly, and forbade the prophet to mourn for her or do

ren of Israel were a rebellious nation, and would be round the prophet as briars, thorns, and scorpions, but he was told to prophesy to the whole house of Israel. God opposes His name to the stubborn will of the people and, if they will not hear, "yet shall know that a prophet hath been among them." A hand was stretched out to the prophet, bearing to him a roll or book, which he was commanded to eat. God's messenger must first appropriate to himself God's truth before he attempt to speak it to others. He found the book sweet as honey in his mouth, which probably indicated the great satisfaction that would come to him as he made God's will his will.

vs. 4-8—After eating the book or roll which was sweet to his taste, Ezekiel was commanded to begin prophesying to the house of Israel, and to speak the words God gave him. Ezekiel was not sent to a foreign people whose language he did not know, but to his own people. If he had been sent to a foreign people with a hard language they would have listened to him, but Israel would not hear him.

vs. 7-9. Israel would not hearken unto God: neither would they hearken unto His messenger; for they were hard of face and hard-hearted. The name Ezekiel means "Strengthened by God." Such he was in godly firmness and, in spite of his people's opposition, he would be able to face them. Though in captivity the people were still rebellious and hardhearted. Such a situation called for a messenger with a face of adamant to urge them to repent of their sins and submit themselves unto God.

vs. 10-11—The preparation of the heart to receive God's message is of first importance, then to hear with the ears all the words God would have him speak. With God's words in his heart, Ezekiel is commanded to go and speak them unto the people in captivity. They ought to hear, but whether they will hear or not, he must speak the words.

vs. 12-27—Ezekiel was guided by the Spirit to Tel-abib, the chief town of the Jewish colony of captives: there he sat on the ground, "the throne of the miserable," seven days manifesting deep grief, thus winning the confidence of the people by sympathy in their sorrow. Ezekiel alone, among the prophets, is called a "watchman." As a watchman he continually gave warning of danger to his people. If the wicked perished in their sins, and had not been warned by Ezekiel, the prophet was held responsible for their death.

II. EZEKIEL'S THIRD VISION (8:1-4). As Ezekiel the prophet pastor sat in his house surrounded by the elders who had come to him to hear the word of the Lord, he saw a vision. The form of a hand took him by the hair and the Spirit lifted him up and carried him in the vision to Jerusalem, that he might see the remnant of Judah under Zedekiah.

III. VISION OF GLORY DEPARTING FROM JERUSALEM (11:22-25). Wickedness and idolatry grew to be so great with the people left at Jerusalem that the visible symbol of God's presence was withdrawn from over the mercy seat, and from Jerusalem.

God was reluctant to give up His people to the bloody seige and the final captivity, and He seemed to indicate the fact when He withdrew His glory from Jerusalem, by pausing at the threshold, the eastern gate, and the Mt. of Olives. When the vision ended Ezekiel told it all to his associates in captivity.

IV. EZEKIEL A SIGN TO HIS PEOPLE (24:15-24). Ezekiel faithfully followed the instructions given in vs. 15-18 and appeared not to grieve for his wife. When his people asked him to explain his actions, he told them (vs. 19-24) that Jerusalem would be destroyed and many of their loved ones should perish, but that they should do as he had done. Thus Ezekiel was a sign unto his people.

V. HEARERS BUT NOT DOERS (33:30-33). The people secretly talked against the prophet, and sat to hear him as people of God: they heard his words but would not do them. But it shall come to pass that they shall "know" that a prophet hath been among them." It is best to hear God's word when He sends it, for in this life only is our day of opportunity to prepare for eternal life.

Lesson II

[July, 1929]

Ezekiel Teaches Personal Responsibility

Text—Ezekiel 18:1-32; 33:1-29.

Ezek. 33:7-16

7 So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word of my mouth, and warn them from me.

8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

11 Say unto them, As I live, saith the Lord God, I have no pleasure in the

death of the wicked; but that the wicked turn from his way and live: turn ye; turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness: neither shall the righteous be able to live for his righteousness in the day that he sinneth.

13 When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousnesses shall not be remembered; but his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right: he shall surely live.

Golden Text—So then every one of us shall give account of himself to God. Romans 14:12.

Practical Truth—Neither innocence nor guilt is bound by one upon another.

Topic—Individual Responsibility to God.

Outline—I. Freedom from the sins of others. II. Freedom from one's own sins. III. A watchman's responsibility. IV. God's willingness to forgive sins.

Time—B. C. 585 to B. C. 574.

Place—Kingdom of Babylon.

Introduction—Our lesson today is about "Personal Responsibility." "Every one of us shall give account of himself to God" (G. T.). Each one of us has a personal responsibility to God, yet it seems natural for people to try to shift the responsibility for their sins upon others. Adam tried to shift his responsibility on Eve; and Eve tried to shift her responsibility on the serpent, but each of them was individually responsible to God.

Life is not a mere existence; it is a possession; it is a stewardship; it is a partnership with God. The heart stands for what we are; the hand stands for what we do. If we will consecrate all to God, He will give us salvation, joy, hope, holiness, etc., which fits us for His use. What has He put in your hand? What has He given you to do?

Ezekiel understood his personal responsibility to God and was faithful to do all that God commanded. He prophesied to the captive Jews for about twenty-one years. From 1:1 to 33:21 Ezekiel's central theme is the coming destruction of Jerusalem, but he kept telling the people of their sins and admonished them to repent and turn to God. For all his faithful ministry Ezekiel was opposed and hated by his people. They wanted to be comfortable in their sins, so refused God's counsel

After the fall of Jerusalem, when Ezekiel's fellow captives saw the fulfillment of his prophecies concerning Jerusalem, they invited each other to go to hear his messages. While they sat as true worshipers and appeared to enjoy his messages, they clung to their old sins—they heard but did not obey. Ezekiel realized that the people must recognize the authority of God's prophet, and his personal responsibility; they must also acknowledge their sins and sincerely repent, or perish.

Commentary—I. FREEDOM FROM THE SINS OF OTHERS (18:1-20). This proverb, "The fathers have eaten sour grapes and the children's teeth are set on edge," means that the children have inherited weakness, mental, moral, and spiritual, from their parents, so are not responsible for what they do, and this doctrine is not dead yet, but God says, "The soul that sinneth, it shall die." When God brings judgment upon a nation, the innocent may suffer with the guilty, but the innocent do not share the moral guilt with the wicked. The son is not bound by the sins of the father: neither is the father bound by the sins of the son; yet whosoever has the light of life is responsible to lead others out of darkness into that light.

II. FREEDOM FROM ONE'S OWN SINS (vs. 21-23). When the wicked shall repent and turn away from his sins and do that which is lawful and right, "he shall live, and not die," and his transgressions shall not be remembered any more.

III. A WATCHMAN'S RESPONSIBILITY (33:1-9). vs. 1-6—Whosoever hears the watchman's warning and does not heed it, and shall perish, "his blood shall be upon his own head, but he that taketh warning shall deliver his soul." If the watchman does not give the warning, he shall be responsible for the disaster that might come. If the watchman give the warning but the people do not heed, he is clear.

vs. 7-9—It was Ezekiel's special business in life to warn the people. The one thing he could do was to deliver the message God gave him; and the more he received from God, the greater was his responsibility. God was responsible for the message, Ezekiel for delivering it. He was to deliver God's message without fear or favor, and his soul would be delivered from responsibility of the death of all he faithfully warned.

IV. GOD'S WILLINGNESS TO FORGIVE (33:10-20). The people began to see that they suffered because of their own sins and were almost despondent, yet God was not willing that any should perish, but offered them salvation if they would turn from their evil ways.

If a righteous man commits sin, his past righteousness will not save him. If a wicked man thoroughly repents his past sins will not condemn him. All are on an equal footing before God, according to his ways, even if some do complain that it isn't just and equal for a righteous man to be lost because he falls into iniquity, while a wicked man is saved because he repents.

Lesson III]

Ezekiel's Vision of Hope

[July 53, 1929]

Text—Ezekiel 47:1-12.

Ezek. 47:1-9

1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and,

behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and he brought me through; the waters were to the loins.

5 Afterward he measured a thousand;

and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the bank of the river.

7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whithersoever the river cometh.

Golden Text—Of the increase of his government and peace there shall be no end. Isa. 9:7.

Practical Truth—God's kingdom of grace has power within itself to grow and to heal.

Topic—The Cure for the World's Ills.

Outline—I. Salvation as a river. II. The increase of the river. III. The healing power of the river.

Time—About B. C. 574.

Place—Among the captives in Babylon.

Introduction—Ezekiel, together with his proud people of Judah, had served about twenty years in Babylonian captivity. Perhaps the captives had consulted many times with Ezekiel the prophet of God, desiring to learn if there was any prospect that they should be released from bondage, or be permitted to return to their own homes. They had heard little else from their prophet pastor but of warnings and calls to repentance. Now, after many years of servitude and want, they not only pined for their own homes but felt that the hand of God was heavy upon them.

Through all these years it had been Ezekiel's lot to stand between God and his chastened but not forsaken people. Now he has the privilege of giving this comforting, though mysterious message, to his people.

Israel's religion was one of hope, and the Christian religion, which is the development and outgrowth of Israel's religion, is also one of hope. God has great and wonderful things

in store, not only for Israel but for all His redeemed people.

As we search into the things of God, written for us, we find some are easy to understand, as the water to the ankles; others are more difficult, and require a deeper search, as the waters up to the knees or loins; others are beyond our reach, as the waters to swim in; we can only adore the depth (Rom. 11:33).

As the healing waters flow thru the desert and into the Dead Sea, marvelous changes are wrought. The desert becomes a fertile valley, and even the Dead Sea, where no fish could live, is transformed into a fresh water lake, abounding with fish of all kinds. Every church can be a center from which go streams of saving influence, but no church can send forth healing streams into the community unless the church's ministry is builded around the sacrifice of Christ. The church that discards the altar—a symbol of separation from sin—becomes an institution of intellectual or social welfare, and cannot draw men out of the world into salvation.

Commentary—I. SALVATION AS A RIVER (vs. 1, 2). In vision Ezekiel had been brought to Jerusalem, had been shown the rebuilt temple with its measurements and its service appointments, had been explained to him. Afterward the angel brought Ezekiel back to the door of the temple, not to view the temple, but to behold the life-giving stream which issued from under the house eastward. In his vision Ezekiel saw God's throne in the temple at Jerusalem and from it the living waters flow out over the earth (Ezek. 43:7). Rev. 22:1, 2, represents "the water of life proceeding out of the throne of God and of the Lamb."

This stream which Ezekiel saw may be the one which David sings about in Psalm 46:4, "There is a river, the streams whereof shall make glad the city of God." It, perhaps, was also seen by the prophet Zechariah (14:4, 8). The prophet sees the Lord Jesus Christ when He returns to earth and His feet

stand upon the Mt. of Olives, "And the mount of Olives shall cleave in the midst thereof toward the east and toward the west,.....and it shall be in that day, that living waters shall go out from Jerusalem."

II. THE INCREASE OF THE RIVER (vs. 3-5). This stream was quite small to begin with, but important on account of its source. It increases from its own sacred miraculous source in the temple, and perhaps there are springs or fountains which feed in along its course. 1000 cubits from its source at the temple it was only ankle deep; at 2000 cubits down the stream from its source it was knee deep; 2000 cubits farther down stream it was too deep to wade. Great physical changes are prophesied to take place in Palestine at the coming of our Lord to earth again.

The river that Ezekiel saw is not only increasing but unceasing in its flow. It is a type of the progress of Christianity; from a few at the beginning there are many millions now. It is a type of God's blessings to His obedient children; the more we give ourselves to Him, the more He gives to us.

III. THE HEALING POWER OF THE RIVER (vs. 6-12). Ezekiel's attention has thus far been directed to the source of the stream and its marvelous increase, now his attention is called to the effect of the stream all along its course.

He sees not merely one tree of life as in the Garden of Eden, but many: to supply immortal food and medicine to the people of God. The trees along this river remind one of the trees which are on either side of the river of life mentioned in Rev. 22. But these two streams are evidently different ones. The one seen by Ezekiel is that which will flow out from Jerusalem during the millennial age. The one which is seen by John is upon the new earth which is created after the destruction of the present earth.

As the healing waters flow thru the desert and into the Dead Sea, marvelous changes take place. The desert becomes a fertile fruitful

valley and the Dead Sea, where nothing could live, becomes sweet and wholesome so that fish of all kinds abound. Death is to give place to life in Judea, and throughout the world, as symbolized by the healing of these death-pervaded waters covering the doomed cities of Sodom and Gomorrah. This is typical of the work of the Holy Spirit.

In the prophet's vision the Dead Sea becomes a sea of life: the death of sin being removed, the life of righteousness shall be brought in. The sea is a symbol of the world full of unsaved men dead in trespasses and sins. Life is offered unto all, but as the miry places were not healed, neither will all men be saved because of unbelief.

Daniel was of the tribe of Judah, and likely of the royal family, was carried captive to Babylon in B. C. 606, about twenty years before the destruction of Jerusalem. He and his three companions were given into the hand of Ashpenaz to be trained to stand before the king. They were called children, and Bible scholars tell us that Daniel was only twelve years old when taken captive. His name was changed to Belteshazzar which means "A prince favored by Bel."

As we study his life we see how Daniel was blessed and favored, not by the god Bel, but by the God of heaven. As Joseph in Egypt rose to a place next to Pharaoh because he had wisdom and could interpret dreams, so Daniel in Babylon became third in the kingdom because of his wisdom and his ability to interpret dreams. He lived thru the whole period of the seventy years of the captivity, and is said to have died in Persia soon after his people had returned to rebuild Jerusalem.

Daniel was chief of the wise men and filled many places of trust and honor at the court of Babylon. He had great ability and was always faithful. Daniel first stood firm in what might be considered a small thing, when he refused the wine and the meat of the king. And because he obeyed God in all matters, both small and great, he was able to stand firm in the great test, when he faced the lions' den. Those who refuse to obey orders seldom reach the place where they give orders, but Daniel, through obedience gave orders to millions.

It costs something to be a man of successful prayer, but it will pay any Christian man or woman to pay the cost. Daniel's praying brought him his greatest honors and ability, but sent him to the lions' den. But Daniel, like his three companions who were cast into the fiery furnace, knew that his God was able to deliver him, and trusted Him to do so.

As God's prophet Daniel was very much loved. God gave him some wonderful visions to give to us.

Lesson IV.] The Story of Daniel [July 28, 1929

Texts—Daniel 1: 1-21; 2:13-19; 4:19; 7:28; 8:15-18; 9:20-23; 10:1-19; 12:9.

Daniel 1:1-4

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans

Daniel 1:19, 20

19 And the king communed with them; and among them all was found none like Daniel, Hannaniah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all the realm.

Golden Text—They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. Dan. 12:3

Practical Truth—A strong man girded by prayer is invincible.

Topic—Character and Career of Daniel.

Outline—I. The personal history of Daniel. II. The secret of Daniel's wisdom.

Time—B. C. 606 to B. C. 534.

Place—Babylon.

Daniel 2:17-24

17 Then Daniel went to his house, and made the thing known to Hannaniah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

Introduction—We have studied of Jeremiah and Ezekiel and their prophecies, now we are to learn something of Daniel and his life and prophecies. The name Daniel means "God is my judge." The story of Daniel fitly follows the prophecies of Jeremiah and Ezekiel, who have described the conditions in Judah, and Ezekiel has shown us the conditions among the captives.

Commentary—I. THE PERSONAL HISTORY OF DANIEL (Dan. 1:1-21).

Twenty years before the destruction of Jerusalem and in the third year of Jeoiakim's reign Daniel and his companions were taken captive and carried to Shinar (Hebrew name for Babylon). Jehoiakim surrendered and became subject unto the king of Babylon; he gave up part of the treasures of the temple, and submitted to give up part of his people to Nebuchadnezzar to be carried to Babylon.

Arriving at Babylon Daniel and his three friends, Hananiah, Mishael, and Azariah were at once delivered into the hand of Ashpenaz the master of the king's eunuchs to be provided for and to be taught and trained in all things needful to prepare them to stand before the king.

But Daniel purposed in his heart that he would not defile himself with the king's meat and wine, and requested that he and his companions be given only pulse to eat, and water to drink. They were tested in this diet for ten days, when it was found that they were superior to all others in every respect. Then they were brought to stand before the king and were said to be ten times better than all the magicians and astrologers. God was providentially preparing them for service in His cause; therefore they showed a great superiority over all others. Because of this superior wisdom and faithfulness Daniel was used of God throughout the 70 years captivity.

II. THE SECRET OF DANIEL'S WISDOM (Dan. 2:13-24; 4:19; 7:28; 8:15-18; 9:20-23; 10:1-19; 12:9).

2:13-16—In the second year of king Nebuchadnezzar's reign, God made a revelation to him in a dream. The king was troubled and his sleep went from him, but he could not remember the dream. The wise men were all called in, but they could neither tell the king's dream nor give the interpretation, so the king ordered that they should all be slain. When Daniel learned of this he asked for a little time, promising that he would show the inter-

pretation of the dream.

vs. 17-24—As soon as Daniel was granted a little time he went to his house to counsel with his companions and to pray unto God to reveal the king's dream to them and make known the interpretation thereof. God honored the faith of the four praying men and made known the dream and its meaning. Daniel's first impulse was to praise God for His answer to their prayers. Daniel believed in a divine providence in the affairs of men. Great as he might have considered himself he took no credit to himself, but gave God credit for it all. Daniel didn't doubt God before he prayed, so had no doubts afterward.

4:19—Again when the king had his dream of the great tree, Daniel prayed and communed with God for one hour, then interpreted the king's dream.

7:28—In the 7th chapter of Daniel, God gave to Daniel a vision of the history of the world from his day until the Lord Jesus returns in glory. When Daniel received the vision he kept the matter in his heart, which probably means it was a subject of prayer with him.

8:15-18—It is made clear in this case that Daniel received his interpretations of dreams and visions from God, for he heard the heavenly voice telling the angel Gabriel to make known the vision to Daniel.

9:20-23—Two years before the expiration of the seventy year period of captivity, while Daniel was confessing his sins and the sins of his people and praying for their pardon and restoration, the angel Gabriel appeared unto him to comfort him, and give him understanding of things that should come to pass during the seventy weeks of years, unto the end of the world.

10:1-19—After three weeks of prayer and fasting, Daniel saw a vision of a most glorious heavenly being. Then an angel came to Daniel to answer his petition and to reveal things that should be in the end time.

The Bible

Continued from page 6

Father, and its principal character, Christ, the blessed Son, the Book will continue to be a dry, meaningless book to you. Thomas A. Edison tells us there is no such thing in this world as a happy man or woman. Sure we feel that we are far inferior to Mr. Edison in many many ways, and the world can never repay him for what he has contributed to it, but he is honestly and sadly mistaken on this. Don't tell us that the person who becomes acquainted with the man of the Bible and lives according to its teachings doesn't see happiness in this world! We are naturally inclined to condemn a thing that we cannot understand. A few years back, should you have publicly proclaimed the radio system, some one would have been trying to hurry you off to the asylum, but when it came with its own proof, and the public became acquainted with it, they said, "Yes, it is so." The same with all our modern inventions. The persecutors of the Bible, and they who deny its authenticity, have always been those who never were acquainted with its author or its principal character. They are on the outside of the circle. Oh, let us stand for an experimental, or rather the only salvation there is! It is wonderful what an experience with God will do for fallen man in helping him to believe in God and His inspired word. Millions have been finding comfort from it along their weary journey, for hundreds of years. To the obedient child of God it is comfort in life, comfort in death, comfort in sickness, and in health. In spite of your station in life, it is comfort—comfort in poverty, comfort in wealth.

Oh, the depths of the riches, both of the wisdom and knowledge of God how unsearchable are His judgments, and His ways past finding out! God's cause is failing for want of courageous, Spiritfilled God thrilled ministers who will shun not to declare the whole counsel of his word.

Joseph a Type of Christ

(Continued from page 7)

beginning to set the wheels in motion for generations to come or that are to follow. In closing Fact 4 let us not forget the subtle power of Satan used through the weakness of Potiphar's wife. Jesus Christ declared to Peter that "upon this rock (Christ the Rock, not Peter) I will build my church and the gates of hell shall not prevail against it." Praise God!

Peter refused to obey the rulers in Jerusalem and was cast into prison and chained. Joseph likewise refused to partake of forbidden fruit, and in neither case were the gates of hell able to prevail against them, although in Joseph's case it was for him to abide patiently God's time. Beloved, these testimonies of God's chosen servants should thrill our souls with joy unspeakable and full of glory. Therefore how watchful we should be at all times, prayerfully seeking, through the word and meditation, the presence and power of God and the constant renewal of the Holy Ghost the great dynamic of Christian warfare, empowering us to stand and quench the fiery darts the devil the arch enemy of our souls "For we wrestle not against flesh and blood," in order that we may be used of God as were the men of old, for God makes "the wrath of man to praise Him."

Fact 5. The Butler and the Baker.

These men were officers of Pharaoh's staff, each one chief of his craft. They in some way offended Pharaoh and were cast into prison, and were bound. It so happened that Joseph was in the same prison but he was personally in charge of the prisoners. Now after these men were in prison for a season, one night each of them, the butler and the baker dreamed a dream.

The Butler's Dream: He beheld a vine with three branches, and it was as though it budded; its blossoms shot forth, and the clusters brought forth grapes. He took the grapes and pressed them into Pharaoh's cup, and gave the cup into

Pharaoh's hand.

Joseph's interpretation: The three branches are three days. Within three days Pharaoh shall lift up thy head and restore thee unto thine office, and thou shalt give Pharaoh's cup unto him as in former times.

Joseph in modesty naturally asks the butler to remember him, "Show me kindness and make mention of me unto Pharaoh, and bring me out of this house; for indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon." One is reminded here of the dying thief: "Lord remember me when thou comest into thy kingdom" (altho the case is different). Nehemiah in his closing words calls upon God: "Remember me, O my God for good." Joseph was possessed of a patience born of God. He could say moment by moment, "I have life from above: moment by moment I am kept in His love; moment by moment His glory doth shine; moment by moment, O Lord, I am thine."

Fact 6. Pharaoh's Dreams:

"And, behold, he stood by the river. And, behold, there came up out of the river seven well favored kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favored and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favored and leanfleshed kine did eat up the seven well favored and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream."

Gen. 41 to the end—Pharaoh is now troubled. He is just where God put him that he may carry out His gracious plans for His chosen people. Pharaoh is helpless, hopeless, for there is none, no not even his

magicians nor any of his wise men that can help him. The Lord directs him to his butler (a drowning man will reach out after a straw): the butler is no better, but his confession reveals the power of God's dynamic which will soon set in motion the great plan of God for the then present generation and for the many that were to follow.

Joseph is brought before Pharaoh and reveals the king's dreams. He said, "The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do." (To be continued)

Soper, Okla.

Dear Gem Family: Just a few lines from the State Evangelist of Okla.

There are great opportunities for the Free Will Baptist—the Land is just in front of us, but we'll never possess it by crawl-fishing or backing off—it will be possessed by people moving forward; so let us go over and possess it. We need an army like Gideon's, every one to stand in his or her place in the battle.

I get tired of hearing people say, "We can't do this or we can't do that." When it comes to the service of God they always "can't" before they "try," and sure enough they "can't" every time. Some people will say, "We can't have a revival meeting only in July and August," but God can save people at any time of the year, if they will meet the requirements.

Rev. E. A. O'Donnell and I have been together in the last two meetings: one at Clemscot and the other at Payne, Okla. Both were good: large crowds, fine interest, lots of conviction, four converts at Clemscot. Would loved to have seen others saved. There were 7 saved at Payne. We were glad to meet these good people. May God bless them.

Daughter and I are now at the Gem office talking to Bro. and Sister Brown. They are real busy getting out the paper. We are on our way to Drumright and Tulsa.

Some of our churches are doing well, other are on the drag. So we are doing our best.—Eld. M. M. McKee.

Obituary

Hastin—On June 4, 1929 the writer was called to Paducah Texas to conduct the funeral of one of our pioneer Free Will Baptist preachers, Elder W. D. Hastin, who had preached and organized churches for over forty years.

Eld. W. D. Hastin was born May 10, 1859, died June 4, 1929. He was married to Miss Sallie McLamore, and to this union was born eight children, six boys and two girls. Four of these children with their mother and several grandchildren still live to mourn the loss of that dear father and companion. But their loss is heaven's gain, to rest in the Paradise of God till Jesus comes again.

Elder J. A. Edmonson.

Christ's Love For Man

When we consider the sacrifice that God made some one says, "I can love God because he gave his Son." But what did Jesus give?

In Heb. 12:3-4 we read these words, "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." We want to consider for a while the great sacrifice which Jesus made for us.

We read in Rev. 1:5, "Unto him that loved us, and washed us from our sins in his own blood." Unsaved friends or atheist or infidel, I would to God that He would help you to realize that Christ loved us with a love sufficient to melt the hardest heart. Do not forget, dear ministers of God, that when all else seems to fail; when the preaching falls like a marble on a granite pavement and will not penetrate the flinty rock, there is yet one way to reach the heart and that is thru the love of Jesus. Men may try to gainsay your doctrine and your argument

with an answer which is reasonable to them, but there is one thing they have no answer for, and that is the love of Christ. The infidel can give an answer to most anything he sees in the Bible till he comes to one telling of the love of Christ, and he cannot answer that. Dear Brethren, men may have an answer for our argument, but there is one thing the human heart cannot give an appropriate argument against and that is the love of Christ, and if we can get men and women to that love we have done what Jesus told us to do in order to win souls to God. When people once get a vision of that love they can't resist it. They must yield, for the love of God is stronger than Satan's power. Sinners can find the way to God if they can only feel His love and it is the duty of us as Christians to bring this to hearts that Jesus as well as the Father loves us.

Christ made a great sacrifice for us. We read in his word that He washed us in his own blood from our sins, and that "He loved us and gave himself for us" Each time a statement is made concerning his love it is followed by an additional expression telling the measure of that love.

Jesus did for us all that it was possible for him to do, and all because he loved us. Heb 9:14. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God." Notice Jesus offered himself. He said, "Father, I will go." Thank God, then, Jesus did not come to this world and give his life in order to obey a command of the Father, but he came because he loved this old world and to save man.

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Jesus knew what the sacrifice would be, how he would have to die the death of the cross, but he loved man, and gave as God wants us to give, that is, He gave all for this lost

and dying world, but "made himself of no reputation, and took upon himself the form of a servant and was made in the likeness of men, and being found in fashion as a man he humbled himself. God did not have to humble Jesus and bring him low; he humbled himself, and became obedient unto death, even the death of the cross. After walking humbly and meekly among men, he yielded himself to be crucified.

On the night of crucifixion Jesus went to the garden of Gethsemane. God wanted to teach him something he had not yet experienced. Jesus took with him the eleven disciples part way, but took Peter, James, and John a little farther with him to pray. Do you know why he took those three along with him? Perhaps you do, for you, no doubt, know how comforting a brother is when sorrow oppresses you, and when grief weighs down your spirit, to have a word of comfort and encouragement. So he took the three with him, but He must win the victory alone. Even the Father had to forsake him in that trying hour, and his brethren fell asleep. But he went on in prayer and said, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." So, on the cross, we hear him say, "It is finished." What is finished? Salvation for you and for me and for the world. Praise His name for all things!

Mrs. W. M. Watkius.

The Co-operative General Association of Free Will Baptist will meet in Special Called Session with Macedonia Free Will Baptist Church, a few miles east of Purdy, Mo., and a few miles south of Monett, Mo., beginning at 7:30 p. m. on Tuesday before the second Sunday in December, 1929.

This meeting is called for the transaction of any business that may come before the body, and the election of officers. Let us make this a booster meeting for our denomination.

Done by direction of the Executive Board.

Eld. A. B. Epperson, Chairman,
Tecumseh, Oklahoma.

Down to the Well of Salvation

By Mrs. Ora Mae McKinney Davis

Genesis 24th Chapter

Dear Reader:—Remember! behind every full pitcher there is a going down; down to the well of Salvation.

Gen. 24th chapter—We find recorded in the Holy Scriptures that Rebecca came down to the well, and drew water for Eliezer, he drank, and also did the camels—and so will there be plenty of water for others when we are willing to go down and get filled up. The leper kneeled down; Peter fell down; Mary sat down; and Jesus laid down His life for us all. There must be a "going down" before a "full pitcher" of Joy and Victory and Salvation—don't forget this!

We read of the dear old prophets and leaders and apostles of God, as men who were willing to "go down," and these were the people who learned the laws of an upward pull, laws of gravity which had the heavenly lift, with a full pitcher of "power into salvation."

These men were numbered with those who "went down," reaching out to embrace the "upward lift." Dear old Moses, last seen walking on the mountain with God! Enoch, he was just and upright, and he was not, for God took him. Elijah, taken away in a chariot of fire. Peter, walking on the waves. Stephen, stoned to death—yet he saw the heavens open. (He had been preaching the Gospel and working miracles). Philip, converted the Eunuch, and the Eunuch went on his way rejoicing; but the Lord took Philip without automobile, train, or anything; and he was found in another place, preaching the "Word." Paul, whether in the body, or out of the body, was caught up into the third heaven; and the Church of Jesus Christ has the "upward pull" as the nearing of the "bridegroom cometh." Jesus is coming!

Remember, it is those who are willing to "go down" on bended knees for others that hold a "full

pitcher of salvation." Then when Jesus comes there will be the "upward pull."

"There came two angels to Sodom at even." Who were they? The Holy Spirit and the Word of God.—Gen. 19:1. And the angels said: Nay; but we will abide in the street all night. And he (Lot) pressed them greatly, and they turned in unto him, and entered into his house." "Ye are the temple of the living God." The Holy Spirit is in the world with the Word of God, these two unseen angels entreat you now, as the temple. He needs a shelter to be housed in. It is night, but soon it will be morning. Will you leave these two angels to abide in the street all night, while you sleep in sin? If you want the Holy Ghost to fill you up, just do as Lot did: press Him greatly, clear away sin, and set your house in order. The Holy Spirit loves to be entreated. Bid him come in, and let him share with you the joy and peace that is yours. There will be a great feast with the fatness of Salvation upon the table of your heart, while these two angels pour upon your soul the wine, which is the blood of Jesus. Such a feast there will be if you set your house in order! All you have to do then, is to open the door, go out to meet the angels, press them greatly, let them know you have made ready for them and they will come in —(Gen. 19:1). All the sins you have will realize that the "true Master of the House has come," and they will depart.

When the children of Israel were led out of Egypt, and were in the will of God, they were healed. Even disease and affliction went before the face of the Lord. There were men living in the Old Testament times, who had found grace and mercy in the sight of God by coming face to face with these two angels.

In Genesis 6:8 we find recorded that God spared Noah, a just man and upright; one who feared God and obeyed his voice. God spared Noah's life, his three sons and their

wives. Noah had pressed these angels greatly, that they turn in and abide with him. Their presence was very great and powerful in his life, and God was pleased and said to Noah, "The earth has corrupted violence before me; therefore will I destroy both man and beast from off the face of the whole earth."

Therefore, take with you the "two angels" to abide with you in your house and warn the people that the Lord will send destruction upon the unrepentant. Make an ark, and while you prepare this boat of God which shall rise above the waters of the Lord's wrath, "preach the word" of warning to the people.

The people laughed and sneered at Noah, but, Oh, they had not caught the glimpse, or felt the presence of the beautiful angel which hovered so near them; neither had they seen the beauty and glory of the divine angel of power, the Holy Spirit which taught Noah, and gave him instructions as how to build the ark of God. One angel (the Word of God) was in the warning, the other angel, (the Holy Spirit) was in the building and making and arranging of this wonderful ark with three stories. Noah received the direct pattern and just how to build it from God.

Righteous wisdom and knowledge is unfolded at the hands of these beautiful angels. Do you want these two angels in your life? Do you want to warn others of the flood of fire that is coming, when even the rivers shall belch up the rolling flames of fire instead of water? Do you want knowledge and wisdom and joy in the Holy Spirit—to know God's plan of an ark that shall ride above the angry billows of fire in that day when Jesus comes? If so, "press" these angels greatly, and get "filled up," so you may be the means of warning to others.

But, Remember! There must be a going down first. God's children who are safe in the ark will rise above God's anger, and be caught away to glory when Jesus comes

again. There will be a complete upward *lift*, when high above the rolling billows of fire the children of the Lord shall be lifted to *safety*!

But first we must "go down to the well of Salvation, the Water of life" which Jesus speaks of in the holy Scriptures, when he said, "He that drinketh of this water shall never thirst."

Jesus is the well of water. (Gen. 24th chapter) Eliezer that "went down" to the well was the Servant (the Holy Spirit) and Rebecca, the one which drew the water was the bride-to-be (the Church). When the Church (the waiting bride of Jesus) goes *down* to this *well* which quenches the thirst, there will be plenty of water to give all to drink.

Do you want the upward pull' when Jesus comes? If you do, go down *down* to the well of Salvation. Entreat the two angels that they come in and abide at your house, and when Jesus comes they will take you by the hand as they did Lot in the days of Sodom, and say to you, "Up! Away, out of this old, sinful, decayed world of misery and distress and crime, which is steeped in sin before the face of the Lord. For God will destroy the earth with fire and brimstone and in his wrath he shall pour out without measure the punishment of his anger upon the wicked, and those who forget the bleeding, mangled body of His only Son.

Away back yonder in a lovely heavenly garden of Paradise the great and Almighty God of the universe walked at the close of day. "Adam, where art thou?" His voice as a great rumble of thunder which told of the coming storm of wrath and death to the human race. "Adam, where art thou?" Adam and Eve were afraid. Oh, the the voice of God was so terrible, powerful, strange! Adam and Eve had always loved to hear the loving voice of their Father, but *now*, now they were hid! They were afraid. Sin had entered, and they realized that God must now pronounce the

execution of death upon them, for He had plainly told them that if they ate of the forbidden fruit they should die.

They stood face to face with God—naked—and they were ashamed. Before, innocence had clothed them. Now, conscience betrayed them. There they stood, disobedient, guilty—ready to be punished with the curse of suffering, sorrow and *death*.

Oh Sinner! Where art thou? What about *your* soul? Will you too some day stand naked before God with all your sins? Will you be clothed with innocence and purity and holiness; or will your conscience betray you before the all-seeing eyes of God?

Will you, in the day of the coming of Jesus *hide*, and cry for the rocks and the mountains to fall upon you and *hide* you from the face of him that sitteth upon the throne of glory?

Where art thou? Are you ready to meet God? You dear boy and girl, you dear parents, you whose steps are slow and feeble, you who have wandered up the mountain-side of trouble with silver locks crowning your head, aged with years of toil and care—where art thou? You dear little boy or girl, have you heard the voice of Jesus speaking to you in the bloom of childhood's days? Do you love Jesus? Are you acquainted with him? If not go down, *down* to the well of salvation. Is Jesus by your side, and are you walking in the straight and narrow way which leads to life eternal? Or is your journey in a broadway of sin and sorrow, leading to eternal death and anguish? Are you traveling in midnight's gloom, away from the Savior, away from all that is pure and clean? Have you oftimes heard the deceitful voice of Satan which said to you, "If ye shall eat of the forbidden fruit, ye shall *not* surely die." And this same voice which continued to urge you saying, "Ye shall be wise, if you will eat of this fruit." Plenty of time" you say,

"time to listen to Satan."

Remember! before the great hand of time had turned very far "in the beginning of creation," before the little stars had twinkled very long in their orbits, before the song-birds in the garden of Paradise had sung many love-songs to Adam and Eve—what happened? *Disobedience!* Eve listened to this same evil voice, and she had to fall from all that was good and pure and holy. All her pleasures among the beautiful flowers and the sparkling streams of crystal waters, all her joy of living under the tender hand and protection of a loving Father, and all the *glory* that became hers when she, as a help-mate, walked by the side of Adam, beholding the face of a living God who loved them and cared for them, all these were taken away from her.

Eve in her own decision fell—fell from all those treasures God had given her in the garden of Eden. The sun must have set in the west with mourning, because the one thing God loved above all creation had *failed*!

Pronounced execution of punishment followed, and Adam and Eve were both driven out of the beautiful heavenly garden that God had so carefully arranged to man's joy and glory—into a world of sin and sorrow; into this earth bearing a curse which fell even upon the smallest plant. Oh, God's love was so great for this *one* creation (man) molded in His own image and similitude, and after His own likeness—insomuch that when His angels fell it crushed even the small violet and buttercups. Thorns possessed the beautiful rose bush, and its tender planting was scarred with marks of pity.

Because Adam had hearkened unto the voice of Eve, he must suffer and work among the thorns and thistles which would spring forth with the curse which fell from God even upon the trees and plants and weeds which would from henceforth choke out the beauty of blooming flowers. (To be continued)

Only Two Ways*Continued from page 2*

aside, for his uncleanness will not allow him on the "highway of Holiness."

Oh, man of this type, God's spirit has wrestled with you day after day! You have promised that you would yet accept Christ; you have almost come to the point of decision no doubt, many a time, but would look back at your true, straight mark. But Christ has said the man that puts his hand to the plough, and looks back, is not fit for the kingdom of Heaven. So I beg you in Christ's name to no longer put off your choice of the two ways. With a prayer for you I close. May God bless some one who reads these words.

The School of the Bible

BIBLICAL, FUNDAMENTAL, TRUE TO THE WORD

INSTRUCTORS:

REV. JOHN H. WOLFE, Dean,
Pawnee City, Nebr.

REV. G. S. LATIMER,
Haddam, Kans.

DIRECTORS:

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31st Year

REMEMBER:

That in all these studies, the Bible is the ultimate and indispensable Guide and Authority in order to rightly interpret and apply that which may be learned or taught.

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For further information, write
Rev. John H. Wolfe, Pawnee City, Nebraska

It Makes The Bible Mean Something

One gentleman said to another, "Do you ever read your Bible?" "Yes, but I get no benefit from it, because, to tell you the truth, I feel that I do not love God." "Neither did I," replied the other, "but I found from the Bible that God loves me. And He loves you, too, my friend." This was something the gentleman had never thought of. He began to read the Bible as he had never read it before. God says in Jer. 31:3, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."—S. S. Times.

Information

The Gem office is well prepared to do your job printing, and that at prices that are right.

We do minute work in first class shape, and want your work.

We print letterheads, envelopes, cards, circulars, posters, etc

Ask us for samples of any work you are interested in, and get our prices; perhaps we can make you better prices than you can get elsewhere. Give your publishing house a chance to do your job printing; it will help us to meet our expenses.

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Treatise of the Faith and Usages of the Free Will Baptist, 25c each, postpaid.

ANNOUNCEMENTS

The announcement of your Association, Quarterly Meeting, or 5th Sunday meeting should appear here. Send in your announcement so it can be printed in the August issue of the Gem.

ASSOCIATIONS

INDIAN CREEK Association will convene with Blue Eye church; Blue Eye, Mo. beginning at eight o'clock p.m. on Wednesday before the first Sunday in September, 1929.

Eld. Winford Davis, Moderator.
Mrs. Emma Henderson, Clerk, Purdy

CENTRAL WESTERN MO. and SOUTHEASTERN KANSAS Association will convene with Wagoner Church at Wagoner, Mo., about eight miles nearly north of Stockton, Mo., beginning on Wednesday night before the 4th Sunday on August, 1929. Introductory sermon by Eld. W. H. York, Eld. Barker alternate.

W. H. Potts, Moderator.
W. H. York, Clerk, Hannon, Mo.

ARKANSAS Association will convene with Pleasant Grove Church near Charleston, Logan Co., Arkan-

sas, beginning on Friday night before the first Sunday in September, 1929. Eld. C. C. Kitchens was selected to preach the introductory sermon, Q. G. Askins, alternate.

J. S. Lovett, Moderator,
O. C. Hunt, Clerk, Waldron, Ark.

CANADIAN Association will convene with Paden Church, Paden, Oklahoma, beginning on Thursday night before the second Sunday in August, 1929. Introductory sermon by Rev. W. D. McCrady, Rev. Arthur Reed alternate.

Rev. W. D. Carter, Moderator,
C. H. Goode, Clerk, Paden, Okla.

GRAND RIVER Association will convene with New Cannan Church, near Choteau, Oklahoma beginning on Friday night before the third Sunday in August, 1929. Introductory sermon by Elds. F. C. Jones and W. M. Watson

Eld. J. N. Musgraves, Moderator,
Mrs. G. Green, Clerk, Mounds, Okla

MISSOURI STATE Association will convene with Flat River Church Flat River, Mo., beginning on Wednesday night before the third Sunday in October, 1929. Introductory sermon by Eld. E. T. House, Eld. Winford Davis, alternate.

Eld. T. C. Ferguson, Moderator.
Eld. Winford Davis, C. Monett, Mo.

The Narrow Way

O, broad is the beaten highway,
And tempting the paths of sin,
Where pitfalls are covered with roses
And multitudes walk therein.
But hearken, O youthful traveler,
To the voice that cries, "Beware!"
And turn to the narrow pathway.
Ere thy feet are caught in the snare

Say not it is steep and thorny,
'Tis the path the Master trod.
The way is bright with His footsteps
And will lead thee up to God—
Up to the land immortal
Where sighing and sorrow cease,
Up to the golden city,
The beautiful city of peace.
—Selected.